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An approach towards Pain Management w.s.r. to *Udavartini Yonivyapat*

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ABSTRACT

In Ayurveda, diseases related to the female reproductive system i.e., gynaecological disorders are described under the caption of *Yoni Vyapada*. Women have been placed on an extreme worshiping place due to their power of 'Janani'- creation. it is needed to give proper care and respect to women. God has blessed the female with the most valuable gift of motherhood.^[1] The preparation of motherhood starts with puberty when *Rajah-Pravriti* i.e., menstruation begins.^[2] and by the age of 16 it is fully completed after which she is capable of childbearing.^[3] *Udavarta Yonivyapada* or painful menstruation is a common problem of the females in the reproductive age group & has got a detailed patho-physiology and treatment in the classical literature of Ayurveda.^[4] "*Arthave Sa Vimukthe Tu Tat Kshanam Labhate Sukham*" mentioned by *Acharya Charaka* substantiate the close similarity of *Udavarta* with spasmodic dysmenorrhoea. *Vegodavarthana* leading to *Pratiloma Gati* of *Apana Vata* and *Rajas* is the pathology behind *Udavartha Yonivyapath*. So, treatment should aim at the relief of pain by normalising the direction of menstrual flow which in turn is by normalising the vitiated *Apana Vayu*. The present paper is aimed at incorporating all the references regarding *Udavartha* including *Nidana Panchakas* from Ayurvedic classics and to show the significance of *Basti* in normalizing the *Apana Vata*.

Key words: *Udavarta Yonivyapada, Uttarbasti, Kshobha Artava, Vatanulomaka, Menstruation, Dysmenorrhoea.*

INTRODUCTION

In Ayurvedic classics gynaecological disorders have been described under the heading of *Yoni Vyapat*. All the classics have given the number of *Yonivyapat* as twenty.^[5] One among them is *Udavartini Yoni Vyapat*.

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The main clinical feature is *Rajah Kricchrata* (painful menstruation). *Udavartini Yoni Vyapada* is one of them where in painful menstruation is the cardinal feature of the disease and the discomfort is relieved after establishment of menstruation, which may be foamy in appearance.^[6] *Udavartini* being one of the *Yonivyapat* which occurs approximately 50% of menstruating women, and its reported prevalence has been highly variable (e.g., 45-95%) of women of reproductive age.

Charaka first describes *Udavarta* in *Vataja Nanatmaja* diseases also explained elaborately in *Chikitsa Sthana*. *Udavarta* derived from the word *ut + avarta* (upward direction) of *Vayu*. *Rajah Kricchrata* is one of the main clinical symptoms of *Udavartini*. *Panchakarma* therapy offers an effective treatment for *Udavartini Yonivyapat* along with *Eka Moolokia Prayoga* and *Shamana Aushadi's*. As *Vata* is responsible for the occurrence of

Pain in *Udavartini*, Basti is the best choice of treatment modality mentioned in classics.^[7]

AIMS AND OBJECTIVES

The present paper is aimed at incorporating all the references regarding *Udavartha* including *Nidana Panchakas* from Ayurvedic classics and to show the significance of *Basti* in normalizing the *Apana Vata*.

MATERIALS AND METHODS

Literature Search - search for the term '*Udavarta*' in *Brihatrayee* and *Lagutrayee* and available commentaries along with online resources, Journals, was reviewed during this work.

Nidana

प्रवृद्धलिङ्गं पुरुषं याऽत्यर्थमुपसेवते ।

रूक्षदुर्बलबाला या तस्या वायुः प्रकुप्यति ॥सु.उ 38/03॥

मिथ्याचारेण ताः स्त्रीणां प्रदुष्टेनार्तवेन च।

जायन्ते बीजदोषाच्च दैवाच्च शृणु ताः पृथक् ॥च.चि 30/8॥

The specific aetiologies are

1. *Mithyaachara*
2. *Pradushta Artava*
3. *Beejadasha*
4. *Daiva*^[8]

1. Mithyahara

Hitaharas characterised by *Guna Sampath* of *Ahara* leads to formation of unvitiated *Ahara Rasa*, which further leads to the formation of *Rasadhatu*. *Rasa Dhatu* being the origin for *Artava* is an important factor causing gynaecological disorders.

- *Alpamatrasana* and *Anasana* leads to *Dhathukshaya* and ill health which may result in anaemia, increased chances of infection, decreased pain threshold and increased chances of disease.
- *Atyadhika Ahara*, *Dushta Bhojana* leads to *Amotpatti*. This infact can lead to various pathologies. Certain other factors along with

Virudha Ahara can potentially cause the *Utklesha Doshas* to localise in *Yoni*.

- Over intake of *Ruksha* substances and *Katu*, *Tiktha*, *Kashaya Rasa*. These *Rasas* are believed to be a propagating factor for *Vata Dasha*.

Mithya Vihara

Abnormal mode of life like suppression of natural urges, excessive coitus, and exercise, fear, sadness etc. will vitiate *Vata*. Sedentary life styles, stress and strain in daily life are risk factors for spasmodic dysmenorrhoea.

- *Vegadharana* can disrupt the HPO axis leading to hypoenestrogenism. Oestrogen deficiency leads to lack of menstruation and menstruation with difficulty leading to pain.
- In some persons IUCD causes pain during menstruation which can be included under *Apadravya Sevana* as told in our classics.

2. Pradushtarthava

The word *Artava* refers to menstrual blood, ovum and ovarian hormones. *Pradushtartava* refers to the menstruation which is not having intermenstrual period of one month, and is associated with pain and burning sensation. Excreted blood is unctuous, very scanty, or excessive in amount, and the color does not resemble with that of *Gunja*, *Laksha*, *Padma*, or *Shashaaskr*.

3. Beejadasha

Hereditary factors of dysmenorrhoea can be considered under this. Depending on the degree of the defect in the abnormalities of *Beeja*, *Beeja Bhaga* (chromosome or gene) can lead to abnormalities like absence or the defective formation of genital organs such as pinhole os (*Suchimukhi*), atresia of vagina, uterine hypoplasia, imperforated hymen etc.

Daiva

In the absence of apparent cause the disease developed by *Purva Janmakritha Papa* due to the curse of God.

Samprapti & Lakshana^[9]

वेगोदावर्तनाद्योनिमुदावर्तयतेऽनिलः।

सा रुगार्ता रजः कृच्छ्रेणोदावृतं विमुञ्चति।।२५।।

आर्तवे सा विमुक्ते तु तत्क्षणं लभते सुखम्।

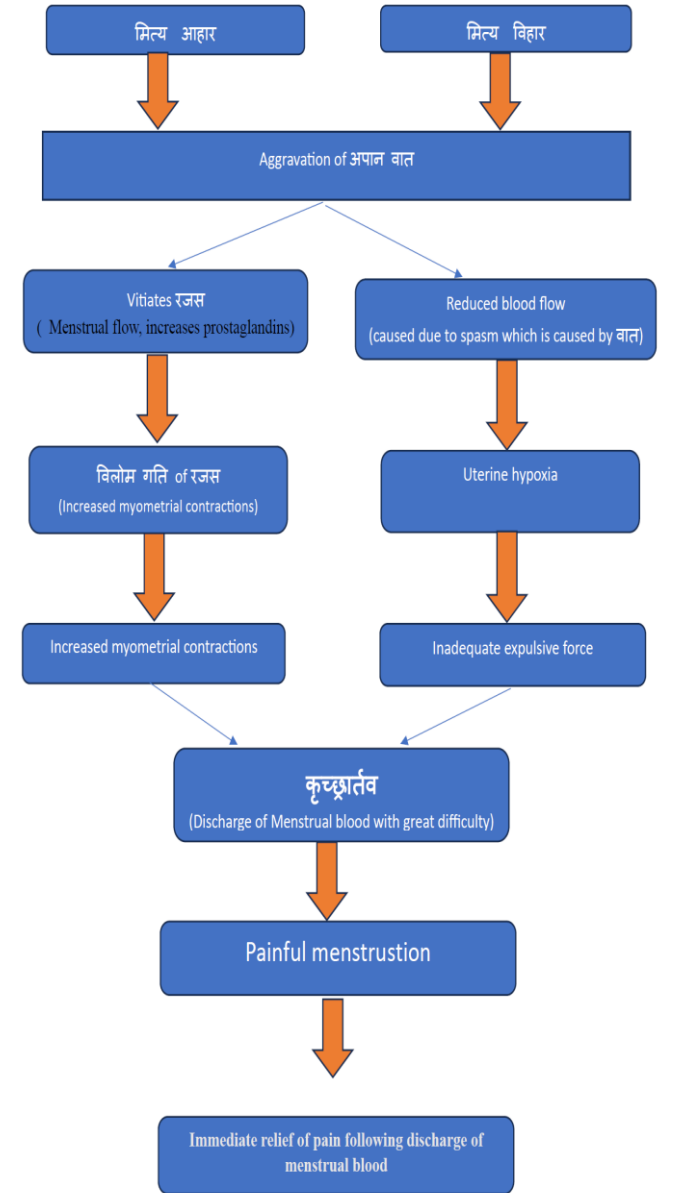
रजसो गमनादूर्ध्वं ज्ञेयोदावर्तिनी बुधैः।। च.चि.३०/२६।।

Clinical features of Udawartha

Rupa	Charaka Samhita	Susrutha Samhita	Ashtanga Samgraha	Ashtanga Hridaya	Madhava Nidana
Krichartha va	+	+	+	+	+
Artava Vimukhte Tatkshana m Sugham	+	-	-	-	-
Phenilatw am	-	+	+	+	+
Vedana	+	+	-	-	+
Yoni Prapidana	-	-	+	+	-
Kapha Samsrishta Artava	-	-	-	-	-
Badhaartava	-	-	+	-	-

Samprapti Ghataka

- Dosha : Vata Pradhana Tridosha
- Dhathu : Rasa, Rakta, Arthava
- Upadhatu : Arthava
- Agni : Jatharagni
- Strotas : Rasa, Rakta, Arthavaha
- Srotodusti : Sanga, Vimargagamana
- Udbhava Sthana: Amapakwashaya
- Rogamarga : Abhyantara
- Vyakta Sthana: Garbhashaya

Pathophysiology of pain in Yonivyapad**Differential diagnosis**

In the description of *Sthreerogas*, pain associated with *Yoni* are seen in the following diseases

Terminologies describing pain in *Sthreerogas*

Samhita Granthas	Terminology of pain	Diseases
Charaka Samhita	Yoni Toda, SAVEDANA	Vatala Yoni Vyapad
	Sula	Sannipatika Yoni Vyapad

	Saarti	Pariplutha
	Saruja	Vataja Asrigdhara
	Mandaruja	Kaphaja Asrigdhara
	Brsaarti	Antarmukhi
Susruta Samhita	Sula, Nistoda, Peeditha	Vataja Yoni Vyapad
	Todaadika	Suchimukhi
	Nitya Vedana	Viplutha
Vagbhata	Ruk, Todam	Vataja Yoni Vyapad
	Teevra Rujam	Antarmukhi

Diagnosis

Udavarta Yoni Vyapath can be easily diagnosed from other conditions mimicking it by its specific characters like;

- The pain strictly restricted to menstruation and usually patient feels relief following discharge of menstrual blood.
- There will be no alterations in the amount of Artava, neither it will be excessive nor scanty.
- There will be no local pathology like protuberance of mass, dryness, roughness or numbness of Yoni

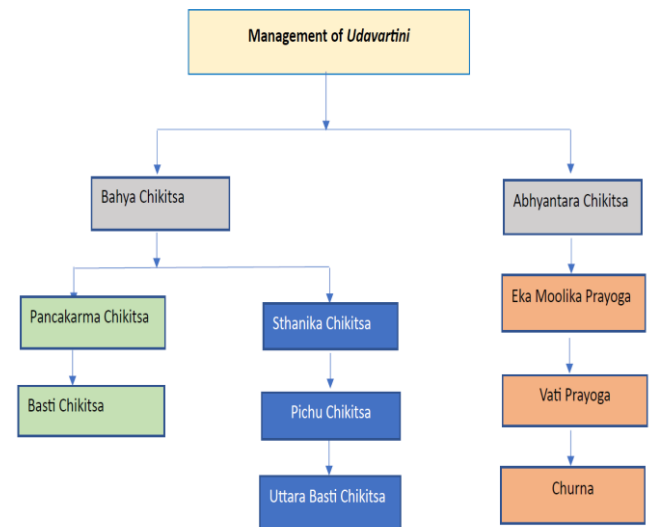
Upadarava: Specific Upadravas are not mentioned for Udavartha and those mentioned in Yoni Rogas such as Pradara, Gulma, Arsa, Vandhyatha, Artavadosha etc. can be taken as its Upadrava.

Sadhyasadyatha (Prognosis): Udavartha Yoni Vyapath is considered under Sadya category, as the disease is Ekadoshaja (Vataja).

Chikitsa

In case of Udavarta, Vataprakopa is the main reason and so the treatment should be directed to normalise the Vata. All Acharyas opine that, none of the

Yoniogas occur without vitiation of Vata, and thus Vata is to be corrected first.



Mode of action of Basti

Since, Vata is responsible for the pain in Udaavartini, Basti is the main line of treatment mentioned in classics. Yoga Basti in the form of Kashaya and Anuvasana has local & systemic affects. Veerya of Kashaya Basti may get transported through Dhamanis, Sira, and Strotas to entire body. Makshika and Lavana does Kapha Chedana and Vilayana. Saindava by its Sookshma, Teekshna, and Vyavaya Guna reaches to minute channels of the body. Taila enters Strotas and removes the Sankocha (spasm) by the virtue of its Sookshma, Vyavayi and Vikasi Guna. Hence Basti relieves the Pain.

- Basti stimulates the enteric nervous system and thus it influences CNS through ENS.
- Basti Dravyas act on the inflammatory substances like prostaglandins and vasopressin.
- Basti Dravyas excretes increased prostaglandins.
- Basti Dravya's act on Visceral afferent stimulation which result in activation of the Hypothalamo-pituitary adrenal axis and Autonomous nervous system.
- It involves the release of neurotransmitters like serotonin, which normalizes the uterine contraction.

- Basti makes - *Vatanulomana* & Normalizes the *Apana Vata*

Dravyas used in Basti

- *Snehana Karma* with *Trivrut Sneha*.
- *Swedana Karma* with *Ksheera*.
- *Dashamoola* internally as well as Basti.
- *Anuvasana Basti* by *Trivrut Taila*,
- *Anuvasana Basti* by *Nishotha Taila*,
- *Upanaha* made of paste of Barley, wheat, *kinva*, *Kusta*, *Shatapushpa*, *Priyangu*, *Bala*.

Shamana Aushadhi's

- *Raja Pravartini Vati*,
- *Kaseesadi Vati*,
- *Maharasnadi Kashaya*,
- *Sukumara Kashaya*,
- *Jeerakadi Modakam*,
- *Kumaryasava*,
- *Sukumara Gritham*,
- *Phala Gritham*,
- *Hingu Twachadi Churna*.
- *Danti Trivutyadi Churna*
- *Agnimukha Churna*,
- *Chandrabhaskara Rasa*,

CONCLUSION

Vata is being the main causative factor, *Raja Krichrata* is one of the main symptom in *Udavartini Yonivyapat*. *Yoga Basti* & *Uttara Basti* have the significant role in normalizing the *Vata* along with *Shamana Aushadhi's*. In present era the change in the life style, maintenance of proper *Ahara*, *Vihara* during *Ritu Kala* and *Aushadhi Kala* on proper time will cure the condition.

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