

**A CONCEPTUAL STUDY OF UDAVARTA YONI-VYAPAT (DYSMENORRHOEA)****Bahirat Sujata S.<sup>1</sup>, Paranjape Meera M.<sup>2</sup>, Paranjape Madhukar H.<sup>3</sup> Chaudhari Manojkumar V<sup>4</sup>**

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The majority of gynaecological issues have been referred to as *Yoni vyapat* in classical Ayurvedic literature. A comprehensive comprehension of menstruation diseases requires a grasp of the idea of *yonivyapat* (gynaecological disorders), while some menstrual illnesses, such as *asrigdara* (menorrhagia), etc. have been discussed independently. Twenty different gynaecological illnesses, known as *yonivyapat* in Ayurveda, have been described. Reviewing relevant quotations from the past demonstrates that vitiated *vata dosha* is the root cause of dysmenorrhea or *udavarta yoni-vyapat*. The dysmenorrhea (*udavarta yoni-vyapat*) traditionally described fits all kinds of dysmenorrhea. According to *Charaka's* explanation, *udavarta yoni-vyapat* (gynaecological illnesses) are similar to spasmodic or genuine dysmenorrhoea if the pain sensation is rapidly resolved after monthly blood discharge.

**Keywords:** Dysmenorrhoea, *Udavarta Yoni-vyapat*, Gynaecological disorders, *Udavarta yoni-vyapat* (dysmenorrhoea), *Yoni-vyapat*

## INTRODUCTION

Eight specialised branches of Ayurveda are outlined in the traditional texts. The *Kaumarbhritya Tantra* (paediatric) branch of these addresses are gynaecological and paediatric diseases. The numerous gynaecological problems have been thoroughly explained by Ayurveda. The word 'Yonivyapat' (gynaecological diseases), which describes the majority of gynaecological problems, has been used in the classics. According to *Chakrapani's* definition, the word 'yoni' means the reason or cause of various diseases, or it is an organ that causes various diseases.<sup>1</sup> Ayurvedic academics claim that *yoni-vyapat* (gynaecological illnesses) refers to twenty various types of ailments that are seen in *the yoni*.<sup>2</sup> The majority of gynaeco-

logical issues have been referred to as *yoni-vyapat* in classical Ayurvedic texts. A comprehensive comprehension of menstruation diseases requires a grasp of the idea of *yoni-vyapat* (gynaecological disorders), while some menstrual illnesses, such as *asrigdara* (menorrhagia), etc., have been discussed independently.

Categorization of *Yoni-vyapat* (gynaecological disorders):

Twenty different forms of *yoni-vyapat* have been described (Table 1) by *Charaka*, *Sushruta*, and *Vagbhata*.<sup>3</sup>

Table 1: Categorization and names of *Yoni-vyapat* (gynaecological disorders)

Causative Factor	Name Classical Text		
	<i>Charaka Samhita</i>	<i>Sushruta Samhita</i>	<i>Ashtanga Sangraha Samhita</i>
<i>Vata Dosha</i>	<i>Vatiki, Acharana, Aticharana, Prakcharana, Udavartini, Putraghni, Antarmukhi, Suchimiukhi, Sukshma, Shandhya, Maha = 11</i>	<i>Udavarta, Vandhya, Vipluta, Paripluta, Vatala = 5</i>	<i>Vatiki, Aticharana, Prakcharana, Udavritta, Jataghni, Antarmukhi, Suchimukhi, Sukshma, Vamini, Shandha, Maha = 11</i>
<i>Pitta Dosha</i>	<i>Paitiki, Raktayoni, Arajaska = 3</i>	<i>Rudhirakshara, Vamini, Sramsini, Putraghni, Pittala = 5</i>	<i>Paittiki, Raktayoni = 2</i>
<i>Kapha Dosha</i>	<i>Shlaishmiki = 1</i>	<i>Atyananda, Karnini, Acharana, Aticharana, Shlaishmika = 5</i>	<i>Shlaishmiki = 1</i>
<i>Tridosha</i>	<i>Sannipatiki = 1</i>	<i>Shandha, Phalini, Mahati, Suchivaktra, Sravaja = 5</i>	<i>Sannipatika = 1</i>
<i>Vata-Pitta</i>	<i>Paripluta, Vamini = 2</i>	-	<i>Lohitakshya, Paripluta = 2</i>
<i>Vata-Kapha</i>	<i>Upapluta, Karnini = 2</i>	-	<i>Upapluta, Karnini = 2</i>
<i>Krimi (parasites)</i>	-	-	<i>Vipluta = 1</i>

Table 2 lists descriptions of *vataja yoni-vyapat* (gynaecological problems brought on by vitiated *vata dosha*) from several Ayurvedic texts.

Table No. 2: Categorization and names of *Yoni-vyapat* (gynaecological disorders)

Classic name	Number	<i>Yoni-vyapat</i>
<i>Charaka Samhita</i> <sup>4</sup>	11	<i>Vatiki, acharana, aticharana, Prakcharana, shushka, udavartini, Putraghni, Antarmukhi, Suchimukhi, shandha yoni, mahayoni</i>
<i>Sushruta Samhita</i> <sup>5</sup>	5	<i>Udavarta, vandhya, vipluta, Paripluta, vatala</i>
<i>Ashtanga Hridaya Samhita</i> <sup>6</sup>	11	<i>Vatiki, aticharana, Prakcharana, udavartini, Jataghni, sushka, Antarmukhi, suchimukhi, Vamini, shandhyayoni, mahayoni</i>

**Udavarta Yoni-vyapat (Dysmenorrhoea):**

In twenty different types of *yonivvyapat* (gynaecological illnesses), the classical texts of Ayurveda mention *udavarta yonivvyapat* (dysmenorrhoea). According to *Charaka*, the *vata dosha* predominates completely. He has described how difficultly *raja* (menstrual flow) is discharged by intensified *vata*, which goes in the opposite way. Following the menstrual flow's discharge, the woman feels relieved.<sup>7</sup> *Sushruta* briefly outlined the discomfort caused by *vata dosha* in addition to unpleasant and foamy menstruation.<sup>8</sup> According to *Ashtanga hridaya* and *Ashtanga sangraha*, the discomfort in *Udavarta yonivvyapat*, or dysmenorrhea, is caused by intensified *vata* migrating backwards. There is also a painful discharge of frothy menstrual blood.<sup>9,10</sup> Dysmenorrhea is caused by disorganised *vata dosha*, according to *Ashatanga sangraha Samhita's* commentator *Indu*.<sup>11</sup> While *Madhava-nidana* adhered to *Sushruta's* description, the comments *Madhukosha* and *Atanka-Darpana* on *Madhava-nidana* noted that circular *vata dosha* movement produces discomfort. Menstruation is painful and foamy, it was also added.<sup>12</sup> According to *Yogaratanakara*, the discharge in *udavarta yonivvyapat* (dysmenorrhea) is frothy, challenging, and connected to *kapha dosha*. He has talked about the

role of *kapha* and *vata* in this condition.<sup>13</sup> By examining these quotations, it becomes clear that dysmenorrhea is produced by vitiated *vata dosha*, same as *udavarta yonivvyapat*.

**Etymology:**

One of the *yoniroga* (gynaecological disorders) caused by reverse movement of *vata dosha* is *udavarta yonivvyapat* (dysmenorrhoea).<sup>14</sup> Heavy menstrual bleeding and discomfort are both present. The patient's symptoms improve when the body releases the menstrual blood.<sup>15, 16.</sup>

Synonyms: *Udavartini*, *Udavarta* and *Udavritta*.

**Definition:**

In this disease, the *yoniv* (uterus), which is occupied by an inflamed *vata dosha* travelling in the opposite direction, produces agony, initially tosses or pushes the monthly flow upward, then discharges it with considerable difficulty. Additionally, the woman experiences rapid relief once the menstrual blood has been discharged. This disorder is known as *Udavarta yonivvyapat* (dysmenorrhoea) because the *raja* goes upward or in the other direction.<sup>17</sup>

**Causative factors:**

Table 3 summarises the main *Udavarta yonivvyapat*-related causes.

Table No. 3: General causative factors of *Udavarta Yonivvyapat*

Causative factors / Classical Text Name	<i>Charaka samhita</i> <sup>18</sup>	<i>Sushruta samhita</i> <sup>19</sup>	<i>Ashtanga sangraha Samhita</i> <sup>20</sup>	<i>Bhava- prakasha</i> <sup>21</sup>	<i>Madhava- nidana</i> <sup>22</sup>
<i>Mithya-ahara</i> (abnormal dietetics)	+	+	+	+	+
<i>Mithya-vihara</i> (abnormal mode of life)	+	+	+	+	+
<i>Artava-dushti</i> (abnormalities of ovum)	+	+	+	+	+
<i>Beeja-dosha</i> (abnormalities of sperm)	+	+	+	+	+
<i>Daiva</i> (curses or anger of God)	+	+	+	+	+
<i>Vishama sthana shayana</i> (having coitus in abnormal postures of the body)	-	-	+	-	-
<i>Pravridha linga</i> (excessive coitus with a man having a big sized penis)	-	+	-	-	-

**Specific causing components:**

According to *Charaka*, a woman with a *Vata Prakriti* (constitution) who consumes a diet high in *vata*-

inducing foods and engages in *vata*-aggravated activities induces *vata dosha*, which enters the reproductive system and causes agony during menstruation.<sup>23</sup>

### Symptoms:

Symptoms like the movement of the flatus and natural desires in the other direction, yoni seizes with pain, menstrual blood discharge with considerable difficulty, and instant alleviation following menstrual blood discharge have all been described in the classics of Ayurveda.<sup>24</sup>

### Samprapti (pathogenesis):

When a woman practises *vata dosha* aggravating food and conduct, her *vata dosha* is aggravated, which creates a barrier in their *vata dosha*'s ability to operate. It corrupts the *Rasa dhatu* and causes abnormalities in the reproductive system, the *Artavavaha srotasa*. Pain is one way that the upward-moving *Apana vata* influences menstrual bleeding. *Vata-pitta-kaphaja* (congestive dysmenorrhoea), *Vata-kaphaja* (membranous dysmenorrhoea), and *Vataja* (spasmodic dysmenorrhoea) are the three forms that may be seen based on *Dosha* connection.<sup>25</sup>

### Types:

1. *Vataja* (spasmodic dysmenorrhoea)
2. *Vata-kaphaja* (membranous dysmenorrhoea)
3. *Vata-pitta-kaphaja* (congestive dysmenorrhoea)

### The general line of Management:

Yoni disorders never occur in the absence of vitiated *vata*, hence management of the other *doshas* should begin with *vata* regulation.<sup>26</sup>

### *Vata dosha*'s significance in *Udavarta yoni-vyapat*:

Menstruation is a normal physiological process; when it is accompanied by discomfort, it is referred to as dysmenorrhoea or *udavarta yoni-vyapat*. We need to comprehend the function of the *vata dosha* in order to comprehend the aetiology of this condition. The *vata* element is responsible for menstrual bleeding.<sup>27</sup> All excretory processes, including the passage of faeces and urine, the ejaculation of semen, the natural birth of a foetus, etc., are controlled by the *Apana* type of *vata dosha*. Additionally, according to the classics, *vata dosha* is to blame for all negative developments in the reproductive system. Women's monthly menstrual blood excretion is an *apana vata* activity.<sup>28</sup> *Apana vata* is located in the lower back, bladder, genitalia, and other places, according to *Charaka*.<sup>29</sup>

## DISCUSSION

According to *Charaka*, the exacerbated *Apana* kind of *vata dosha* fills the *yonis* (uterus) because of the natural desires of flatus, etc. travelling in the other way. This *yonis* is in excruciating pain, pulls *raja* (menstrual blood) upward at first, and then struggles to expel it. Immediately after the monthly blood is discharged, the woman feels relieved. *Raja* travels upwards or in the other direction in this circumstance, hence it is called *udavartini*. *Sushruta* has provided a brief explanation of this subject, concluding that there are additional *vata* related sensations in addition to unpleasant, foamy menstruation, such as bodily aches and overall sickness. While *Indu* had indicated clotted blood discharge, both *Vagbhata*s followed *Charaka*. *Bhavaprakasha* and *Madhava-nidana* both follow *Sushruta* lines. According to *Yogaratanakara*, the frothy menstrual blood discharge that is difficult to control is linked to *kapha dosha*.<sup>30</sup>

## CONCLUSION

All kinds of dysmenorrhea are compatible with the traditional description of *Udavarta yoni-vyapat*. According to *Charaka*, the monthly blood discharge in *udavarta yoni-vyapat*, which mimics spasmodic or genuine dysmenorrhoea, instantly relieves the pain sensation. *Indu* mentions the discharge of clotted blood, which corresponds to a specific kind of spasmodic dysmenorrhea characterised by the evacuation of large clots of blood. *Yogaratanakara* has referred to the connection between *kapha dosha* and another type of membranous dysmenorrhoea.

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