



Review Article

CONCEPT OF UDAVARTA (PRIMARY/SPASMODIC DYSMENORRHOEA) - AN AYURVEDIC PERSPECTIVE

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ABSTRACT

Many women are familiar with the experience of spasmodic dysmenorrhoea, one of the commonest gynaecological conditions that affects the quality of life of many in their reproductive years. This condition manifested as painful menstruation, is the most frequently encountered gynaecological complaint and it can be included under *Udavartha yonivyapat*, caused by *Apana vata vaigunya* described in Ayurvedic classics. *Nidana samprapthi* and *Rupa* of *Udavartha yonivyapat* can well explain the etiopathogenesis and clinical features of Spasmodic dysmenorrhoea. "*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 tried to give an Ayurvedic view to the concept and postulated theories on spasmodic dysmenorrhoea.

**KEYWORDS:** *Udavarta, Apana vata vaigunya, Spasmodic dysmenorrhoea.*

INTRODUCTION

As reproduction is the fundamental requirement for the maintenance of human life, Ayurveda elucidate due importance for the care of mother at every phase of her life. As a woman bears a child and is the foundation of a society, her health should be given utmost importance and care.

- ✓ According to *Sabdakalpadruma*, *sthree* is said to be the root cause of progeny. "*sthrayathi garbho yasyamithi sthree*".
- ✓ According to *Raja nighantu* *sthree* is stated as 'one who discharges *arthava*'. "*Sthree cha arthava bhavathi sravathy ithi sthree*".

From the above statements we can conclude that, *Acharyas* have denoted the single term '*Arthava*' in our classics to cover the entire female reproductive physiology. Menstruation is considered as a land mark of homeostatic condition of reproductive system. The same menstruation can create hell situation, if it is associated with unbearable pain as we are observing in cases of dysmenorrhoea. Though dysmenorrhoea literally means painful menstruation, a more realistic and practical definition includes painful menstruation of

sufficient magnitude so as to incapacitate day to day activities.

Spasmodic dysmenorrhoea is one where there is no identifiable pelvic pathology. Pathogenesis of pain is attributed to a biochemical derangement. It is one of the most common gynaecological complaints affecting more than 70% of teenagers and out of this 30-50% of menstruating women suffers from varying degrees of discomfort. This situation not only has a significant effect on quality of life and personal health but also resulting in loss of work hours and depression. Absenteeism from work and school as a result of dysmenorrhoea is common.

In the classics of Ayurveda painful menstruation find its role as a sole symptom in *Udavartha yoni vyapath*. *Udavartha* is one among the twenty *Yoni vyapath*, described by various authors. *Charaka* while describing the features of *Udavartha* says that "*Arthave sa vimukthe tu tat kshanam labhate sukham*" which implies an immediate relief of pain following the discharge of menstrual blood, which clearly denotes spasmodic type of dysmenorrhoea. Normal menstruation is the function of *Apana vayu*,

therefore painful menstruation is considered as *Apana vata dushti*.

According to modern medicine, there is no permanent cure for spasmodic dysmenorrhoea. Most of the medical therapies like analgesics, antispasmodics, NSAID, and anti prostaglandins are having many side effects. In the present scenario rather than the hormonal treatment belonging to contemporary science Ayurvedic preparations are proved effective in primary dysmenorrhoea. This study is particular about the description regarding *Udavartha* along with their treatment aspect and tried to give an Ayurvedic view to the concept and postulated theories of primary dysmenorrhoea on the basis of scattered classical references.

#### AIM AND OBJECTIVE

The present paper is aimed at incorporating all the references regarding *Udavarta* including *Nidana panchakas* from Ayurvedic classics and tried to give an Ayurvedic view to the concept and postulated theories on spasmodic dysmenorrhoea

#### MATERIALS AND METHODS

A thorough literary survey of *Udavartha* was done in the Ayurvedic classics with their commentaries and interpretation by masters in the field of Prasuti and Sthree roga.

#### DESCRIPTION

##### Definition

Though dysmenorrhoea literally means painful menstruation, a more realistic and practical definition includes painful menstruation of sufficient magnitude so as to incapacitate day to day activities. Spasmodic dysmenorrhoea is one where there is no identifiable pelvic pathology<sup>[1]</sup>

##### Causes of Pain

The pain is related to dysrhythmic uterine contractions and uterine hypoxia.

##### 1. Psychosomatic factors

Tension and anxiety during adolescence; lower the pain threshold.

##### 2. Abnormal anatomical and functional aspect of myometrium

Uterine myometrial hyperactivity has been observed in cases with primary dysmenorrhea. The subendometrial layer of myometrium is known as Junctional Zone (JZ). In women with dysmenorrhea significant changes in JZ- include irregular thickening, hyperplasia of smooth muscle and less vascularity are seen. Dysperistalsis and hyperactivity of the uterine Junctional zone are the important mechanisms of primary dysmenorrhea.

#### 3. Imbalance in the autonomic nervous control of uterine muscle

There is over activity of the sympathetic nerves leads to hypertonicity of the circular fibers of the isthmus and internal os.

#### 4. Role of prostaglandins

In ovulatory cycles, under the action of progesterone, prostaglandins (PGF2 $\alpha$ , PGE2) are synthesized from the secretory endometrium. PGF2 $\alpha$  is a strong vasoconstrictor, which causes ischemia of the myometrium. Either due to increased production of the prostaglandins or increased sensitivity of the myometrium to the normal production of prostaglandins, there is increased myometrial contraction with or without dysrhythmia.

#### 5. Role of vasopressin

There is increased vasopressin release during menstruation in women with primary dysmenorrhea. Vasopressin increases prostaglandin synthesis and also increases myometrial activity directly.

#### 6. Endothelins

Endothelins in endometrium can induce PGF2 $\alpha$ . Local myometrial ischemia caused by endothelins and PGF2 $\alpha$  aggravate uterine dysperistalsis and hyperactivity.

#### 7. Platelet activating factor (PAF)

Leukotrienes and PAFs are vasoconstrictors and stimulate myometrial contractions.

#### Clinical features:

- The pain begins a few hours before or just with the onset of menstruation. The severity of pain usually lasts for few hours, may extend to 24 hours but seldom persists beyond 48 hours.
- The pain is spasmodic and confined to lower abdomen; may radiate to the back and medial aspect of thighs.
- Systemic discomforts like nausea, vomiting, fatigue, diarrhoea, headache and tachycardia may be associated. It may be accompanied by vasomotor changes causing pallor, cold sweats and occasional fainting. Rarely, syncope and collapse in severe cases may be associated.
- Abdominal or pelvic examination does not reveal any abnormal findings.

#### Treatment

##### General measures

- Assurance
- Analgesics and antispasmodic drugs
- To empty the bowel
- Encourage normal activities

**Severe cases:** Drugs, Surgery

## Drugs

- Prostaglandin synthetase inhibitors (3-6 cycles)
- Oral contraceptives (combined estrogen and progestogen) (3-6 cycles).

## Surgery

- Laproscopic uterine nerve ablation(LUNA)
- Laproscopic presacral neurectomy - rare

## AYURVEDIC VIEW

*Udavartha* is one among the twenty *Yoni vyapath*, described by various authors. The condition where *Artava* is shed with great difficulty and the pain is termed as '*Kashtartava*' in classics. With the help of etiological factors and the clinical features given for most of the diseases, *Kashtartava* (painful menstruation) can be classified into primary and secondary dysmenorrhoea. Charaka while describing the features of the *Udavartha* says that "*Arthave sa vimukthe tu tat kshanam labhate sukham*" which implies an immediate relief of pain following the discharge of menstrual blood, this inturn is the characteristic feature seen in spasmodic dysmenorrhoea. Also the following descriptions by various authors substantiate the similarity between *Udavartha* and spasmodic dysmenorrhoea.

- ❖ **Krchrarthava:** Painful menstruation [2]
- ❖ **Rajaso gamanadurdhwam:** Obstruction leading to upward movement of menstrual blood[3]
- ❖ **Badha raja:** Presence of clots[4]
- ❖ **Samanthath varthanam vayo:** Irregular uterine contractions[5]

## Nirukthi

The word *udavartha* is derived from the root, *Uth+ange+vruth+khang* *pratyaya (sabdakalpa drumam)* -meaning - 'The act of going up' *Udavarta* word refers to upward movement ('*Udavartha iti urdhwam nitam*') [6] *Urdhwa gamana* of *rajas* is *Udavartini*. Here normal downward movement of *rajas* is obstructed and it moves in reverse direction

## Nidana (Aetiology)

All Acharyas have unanimously described *Udavarta* as a *Vataja yonivyapath*. *Raja pravrutti* is regulated by *Apana vayu* since it plays a vital role in *Dharana* and *Nishkramana* of *Raja*, vitiation of *Apana vayu* therefore leads to *Udavarta yonivyapath*.

Acharya Vagbhata had clearly mentioned that without involvement of *Vata dosha* vitiation of *yonis* does not happen in females.[7]

The main two reason of disorder of *Vata* are *Margavarodha* and *Dhathukshaya*.

## Margavarodha

*Apana vayu* is said to be the governing force of the menstrual flow. If there is any sort of obstruction to this *Apana* pain is produced. *Apana* can be obstructed from blocking the passage itself

(anatomical) or due to certain things which hamper the working capacity of *Apana* as described in *Avrutha vata*.

## Dhathukshaya

This causes pain in two ways.

1. *Dhathukshaya* turns a woman to be *Heena satwa*, where by pain threshold is lowered and pain is felt for even the slightest disorder.
2. *Dhathukshaya* may cause *Vatavidhi* especially of its *Ruksha* and *Khara* characteristics. This *Rukshwatwa* and *Kharatwa* is responsible for producing pain.

Besides, *Dhathukshaya* may indicate hypoplastic uterus and the scantiness of *Raja* and *Artava* too.

## The specific aetiologies are

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

## 1(a). Mithyahara

*Hitaharas* characterised by *Guna sampath* of *Ahara* leads to formation of unvitiated *ahara rasa*, which further leads to the formation of *Rasadhathu*. *Rasa dhathu* 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 *yonis*.
- ❖ Over intake of *Ruksha* substances and *Katu, Tiktha, Kashaya rasa*. These *Rasas* are believed to be a propagating factor for *Vata dosha*.

## 1(b). 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 hypoeestrogenism. 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.[9]

## 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 Shashaasrk*.

### 3. Beejadosh

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.

### 4. Daiva

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

### Poorva roopa

The pain may start few hours prior to menstruation, as slight low back ache or lower abdominal pain.

### Roopa

❖ *Yonim udawarthayathe*<sup>[10]</sup>-Specifies dysperistals is and retrograde flow of menstruation which may result in pain.

- ❖ *Raja krichrat* <sup>[2]</sup> -Indicates difficult discharge of menstrual blood.
- ❖ *Phenilata* <sup>[11]</sup>- indicates frothy menstruation.
- ❖ *Vimukthe tu tat kshanam labhate sukham* <sup>[12]</sup>- Cessation of pain after establishment of menstrual flow.
- ❖ *Samanthatvarthanam vayo*<sup>[5]</sup>-In coordinate or irregular contractions of all the myometrial muscle fibres have been explained as all around movement of *Vayu*.
- ❖ *Badha raja*<sup>[4]</sup>-Indicates special form of spasmodic dysmenorrhoea characterised with expulsion of big clots of blood due to decreased fibrinolytic activity.
- ❖ *Kapha samsrishta artavam*<sup>[13]</sup>-It explains difficult discharge of menstrual blood with *Kapha*. It is taken as association of mucous membrane or endometrium, then it can be equated with another form of spasmodic dysmenorrhoea i.e membraneous dysmenorrhoea.
- ❖ *Anya vata vedana* <sup>[14]</sup>-Other pains of *Vata* like malaise, body ache etc

### Clinical features of Udawartha

<i>Rupa</i>	Charaka Samhita	Susrutha Samhita	Ashtanga Samgraha	Ashtanga Hridaya	Madhava nidana	Yogaratanak aram
<i>Krichrartava</i>	+	+	+	+	+	+
<i>Artava vimukhte tatkshanam sugham</i>	+	-	-	-	-	-
<i>Phenilatwam</i>	-	+	+	+	+	+
<i>Vedana</i>	+	+	-	-	+	-
<i>Yoni prapidana</i>	-	-	+	+	-	-
<i>Kapha samsrishta artava</i>	-	-	-	-	-	+
<i>Badhaartava</i>	-	-	+	-	-	-

**Upasaya: (Relieving factors):** *Vatanulomanam, Anulomana ahara viharas, Vyayamam.*

**Anupasaya: (Aggravating factors):** *Vata prakopa ahara viharas.*

### Importance of Vata in Artava nishkramana

*Vyana vayu* and *Apana vayu* co-ordinately function in the production of *Artava*. While *Vyana vayu* is responsible for contraction and relaxation of whole body organs, *Anulomana* or *Murchana* of *Artava* is done by *Apana vata*. Normal menstruation is the function of *Apana vayu*, therefore painful menstruation is considered as *Apana vata dushti*. *Nishkramana karma* of the *Apana vata* means the proper retention and expulsion of its contents in proper direction. All the bodily functions are under the control of *Vyana vayu*. *Prakrita* functions of *yonis* and *Garbhashaya* are also contributed by *Vyana vayu*. *Vyana vata* has control over muscles which brings

about actions such as contraction, relaxation, extension, flexion etc.

When *Apana vata* got *Avrutha* (covered) by *Vyana* produce vomiting, distension, retrograde course of *Vata*, *Gulma* and cutting pain in abdomen. The *Vyana vata* covered by *Apanavata* produces excessive urine and stools. These are the symptoms even mentioned in the modern perspective of primary dysmenorrhoea.

### Samprapthi (Pathogenesis)

**Dosha:** *Apana vata, Vyana vata*

**Dushya:** *Rasa, Raktha*

**Srotas:** *Arthava vaha srothas*

**Srothodushti prakarana:** *Vimarga gamana & Sanga*

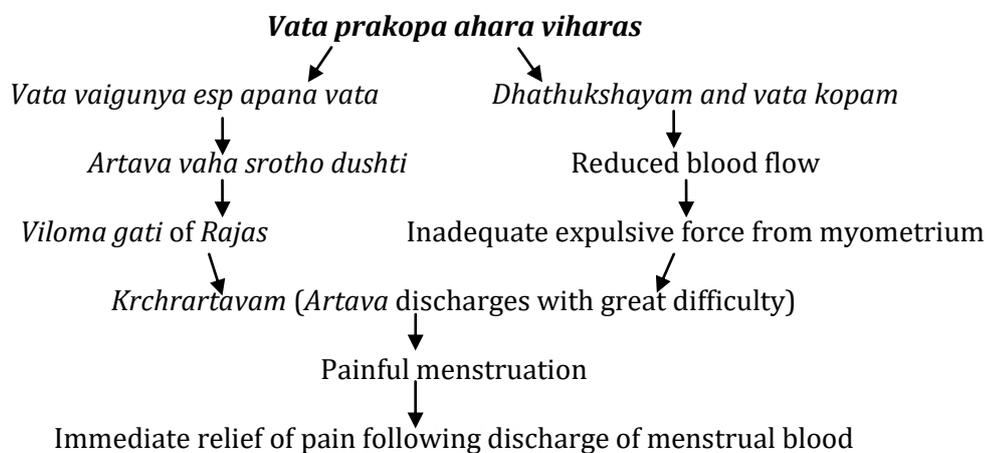
**Uthbhava sthana:** *Pakwasaya*

**Sthana samsrayam:** *Garbhashaya*

**Vyakti sthana:** *Garbhasaya*

*Vata kopa karanas* like intake of *Ruksha* substances, over intake of *Katu rasa*, *Alpasana*, *Atiyanaavarohana* etc can lead to *Dhathukshaya* (uterine hypoplasia) and vitiation of *Vata*. Due to *Dhathukshaya* the myometrium became insufficient to produce effective expulsive force for normal flow, which results in stagnation and increased expulsive effort on the part of muscular walls. This may produce ischemia and pain.

By the suppression of *Adho vatadi vegas*, *Apana vayu* gets obstructed moves upwards in the reverse direction and fills the *yoni* (retrograde menstruation). This *Yoni* seized with pain initially throws or pushes the *Raja* upwards, then discharges it with great difficulty. The lady feels relief immediately following discharge of menstrual blood. Here the type of *Srotodushti* occurred is *Vimarga gamana*.



### Differential diagnosis

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

#### Terminologies describing pain in *Sthreerogas*

	Terminology of pain	Diseases
Charaka samhitha	<i>Yoni toda, Savedana</i>	<i>Vatala yoni vyapad</i>
	<i>Sula</i>	<i>Sannipatika yoni vyapad</i>
	<i>Saarti</i>	<i>Pariplutha</i>
	<i>Saruja</i>	<i>Vataja asrigdhara</i>
	<i>Mandaruja</i>	<i>Kaphaja asrigdhara</i>
	<i>Brsaarti</i>	<i>Antarmukhi</i>
Susrutha samhitha	<i>Sula, Nistoda, Peeditha</i>	<i>Vataja yoni vyapad</i>
	<i>Todaadika</i>	<i>Suchimukhi</i>
	<i>Nitya vedana</i>	<i>Viplutha</i>
Vagbhata	<i>Ruk, Todam</i>	<i>Vataja yoni vyapad</i>
	<i>Teevra rujam</i>	<i>Antarmukhi</i>

### 1. *Vataja arthava dushti*

The *Artava* vitiated by *Vata* is red, black or dark violet in color, thin, dry, frothy and scattered. It is excreted slowly and with pain. Among various causes responsible to aggravate *Vayu*, use of dry and hot articles, excessive exercise and grief etc are important. These factors produce some physical weakness and slight decrease in the amount of *Dhatus* especially *Rasa* and *Raktha*, and naturally leading decrease in the amount of menstrual blood discharged. On the basis of the above facts *Vataja arthava dushti* appears to be oligomenorrhoeic condition associated with dysmenorrhoea caused by general weakness.

### 2. *Vatala yonivyapath/ Vatiki*

Because of *Vatakara* diet and activities, the disordered *Vata* causes *Toda* type of pain. The genital tract becomes rough due to loss of moisture. Tingling sensation, rough and dry vagina, anaesthesia of vagina are the symptoms accompanying painful menstruation. Discharge is black in color, watery and with foam. It gives rise to *Gulma* as its complication. Pain is present in the groin and the flanks. Back ache is also a common complaint. All these *Lakshanas* are suggestive of some pelvic pathology associated.

### 3. Sannipatiki yoni vyapad

Due to consumption of congenial and noncongenial type of *Rasas* together, all the *three Doshas* situated in *Yoni* and uterus get vitiated and produce their specific symptoms, such as burning sensation and pain in vagina, yellowish and white unctuous vaginal discharges. Her menstrual discharge is also whitish pale and unctuous. Since in this condition features of all the *three Doshas* are present specially general symptoms, hence it may be considered either as acute infective disorder of reproductive system or as gynaecological disorder developing due to diseases of other systems.

### 4. Vatika asrgdara

Here, the discharged menstrual blood is froathy, thin, rough, blackish or reddish, associated with or without pain. *Vata* produces severe pain in sacral, groin and cardiac region, flanks, back and pelvis. It can be equated with pelvic congestion syndrome or pelvic sympathetic syndrome.

### 5. Pariplutha

Charaka says that when a women having predominance of *Pitta* withholds her natural urge of sneezing and eructation at the time of coitus, then vitiated *Pitta*, getting mixed with *Vayu* reaches *Yoni*. The *Yoni* becomes inflamed and tender and she gets painful menstruation having yellowish or bluish color of menstrual blood. She also suffers from pain in lumbosacral and groin region, back ache and fever. Susrutha says that the condition is characterised with severe dyspareunia. On the basis of this description it can be inferred that Charaka has described acute inflammatory stage (of gonococcal infection), while Susrutha has described later stage of the same, i.e., chronic inflammatory stage.

### 6. Suchimukhi

*Atisamvrtatwa* i.e., excessive narrowing of orifice of *Yoni* leads to pain in this condition.

### 7. Antharmukhi

Due to intercourse in an abnormal position or after heavy meals, there is abnormal pressure on uterus and hence its position becomes disordered, especially the abnormality is observed in relation to the cervix. There is severe pain in the bones and muscles i.e., in the pelvic region and uterus and the lady suffers from dyspareunia also. This is a condition of either acute antifixion or acute retroflexion.

### 8. Viplutha

*Viplutha* is characterised with *Nitya vedana*-constant pain in vagina associated with other pains of *vata*. It can be considered as vaginal neuralgia or presacral neuralgia specially of psychogenic origin.

### 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 *Yonirogas* occur without vitiation of *Vata*, and thus *Vata* is to be corrected first. Treatment modalities include *Pancha karma*, internal medications, external therapies like *Parisheka*, *Lepa*, *Pichu dharana* etc. Diet modifications, lifestyle changes and yogic practices can also be adopted as these are very important for maintaining a healthy menstrual cycle.

### Basic principles of treatment of Vata

External and internal use of oil preparations, fomentations, use of *Shodhana* methods in mild form, massage, bandages, alcoholics, nourishing food, use of enema etc can be employed to normalise *Vata*.

### These can be summarized in a nut shell as;

- ❖ To reduce pain - pain relieving measures
- ❖ To reduce *Rukshata* and *Kharata*-oil preparations for external and internal use.
- ❖ To bring *Apana* to its normal, thereby normalizing the direction of menstrual flow – mild laxatives and enematas.
- ❖ To remove obstruction- fomentations, oil preparations, *Shodhana*.
- ❖ To remove *Dhathukshaya* - nourishing, general tonics and *Dhathuvaradhaka* articles.

### The specific treatments for Udawartha mentioned in classics

- ❖ *Snehana karma* with *Trvrtha sneha*, *Swedana karma* [15]
- ❖ Use of meat soup of *Gramya anupa* and *Oudaka animals* [15]
- ❖ *Panam* and *Vasthi* with *Dasamoola ksheera* [15]

- ❖ *Anuvasana vasthi* and *Uttaravasthi* with *Trivrittha sneha* [15]
- ❖ *Dasamoola trivritth kwatha kalka sidha sneha* for *Pana*, *Anuvasana* and *Uttaravasthi*. [16]

### Dietary modifications and Lifestyle changes

Proper diet and healthy lifestyle behaviour should be promoted in young girls as it is very important for maintaining a healthy menstrual cycle

1. Proper rest and sound sleep is needed
2. Avoid coffee, high fat and sugar rich foods
3. Consume vegetables and fruits rich in fibre and quality protein sources (egg, fish, meat) [17]
4. Regular exercise is to be encouraged
5. A research suggest that vitamin B1 is shown to be an effective treatment for dysmenorrhoea taken at 100 mg daily, it also suggest that magnesium is a promising treatment for dysmenorrhoea. [18]

### Yogic practices

*Yoga asanas* help in stretching the muscles of pelvic cavity and increases the blood circulation to the pelvic organs and also the spinal twisting *Asanas* help in relieve spinal muscle spasm and help to neutralise *Apana vayu*, which helps in normal menstrual flow. *Yoga* is also found to have encouraging effect on increasing pain threshold capacity in individuals. Some of the *Asanas* which are found effective in reducing dysmenorrhoea are;

**Bhujangasana:** This Asana tones the female reproductive system and alleviate the menstrual disorders. [19]

**Ustrasana:** Tones the spine, improve blood circulation to the ovaries, relieves menstrual pain. [20]

**Utthita Trikonasana:** It tones the pelvic and abdominal organs, helps relieve menstrual pain and menstrual disorders. [21]

**Dhanurasana:** Strengthen abdominal and pelvic organs, helps prevent excess menstrual flow and eases menstrual cramps. [22]

**Suptha virasana:** Reduces menstrual pain and helps to treat disorders of ovaries. [23]

### DISCUSSION

Dysmenorrhoea is one of the commonest gynaecological conditions that affects the quality of life of many women in their reproductive years. Dysmenorrhoea when present solely as a complaint without association of any other pelvic pathologies is called as a Spasmodic or Primary dysmenorrhoea. The condition where *Artava* is shed with great difficulty and the pain is termed as '*Kashtartava*' in classics. With the help of etiological factors and the clinical features given for most of the diseases, *Kashtartava* (painful menstruation) can be classified into primary (spasmodic) and secondary

dysmenorrhoea. *Nidana samprapthi* and *Rupa* of *Udavartha yonivyapat* can well explain the etiopathogenesis and clinical features of Spasmodic dysmenorrhoea. Charaka while describing the features of the *Udavartha* says that "*arthave sa vimukthe tu tat kshanam labhate sukham*" which implies an immediate relief of pain following the discharge of menstrual blood, this inturn is the characteristic feature seen in spasmodic dysmenorrhoea. Also the following description by Acharyas like *Krchrartava*, *Rajaso gamanadurdwam*, *Badha raja*, *Samanthath varthanam vayo* (irregular uterine contractions) substantiate the similarity between *Udavartha* and 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 inturn is by normalising the vitiated *Apana vayu*. All *Acharyas* opine that, none of the *Yonirogas* occur without vitiation of *Vata*, and thus *Vata* is to be corrected first. Treatment modalities include *Snehana*, *Swedana*, mild *Sodhana* therapies, *Vasthi*, *Abhyanga*, *Parisheka*, *Lepa*, *Pichudharana* etc. Patient and family education, dietary modifications, encouraging physical activities like exercise, various *yogic* practices also have a major role in the treatment aspect.

### CONCLUSION

- This review suggests that painful menstruation find its role as a sole symptom in *Udavarta yoni vyapat*. "*Arthave sa vimukthe tu tat kshanam labhate sukham*" mentioned by Charaka acharya which implies an immediate relief of pain following the discharge of menstrual blood, which clearly denotes spasmodic type of 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 inturn is by normalising the vitiated *Apana vayu*.

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