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## TO STUDY CLINICAL ROLE OF GOKSHURA CHURNA IN UDARVARTINI YONI VYAPADA

Dr.Amol Ratan Narwade

Lecturer, SRPT Department, Mups Ayurved College,Hospital & Research Center Pundlik Nagar,Degaon Tq. Risod Dist.Washim

### ABSTRACT

In Ayurvedic classics gynecological disorders have been described under the heading of Yoni Vyapat. All the classics have given the number of Yonivyapat as twenty. One among them is Udavartini Yoni Vyapat.In present article we are discussing the role of gokshura churna in management of stree rogas

**Keywords:** Gokshura Churna ,Yoni Vyapada , stri roga.



## INTRODUCTION

In Ayurvedic classics gynecological disorders have been described under the heading of Yoni Vyapat. All the classics have given the number of Yonivyapat as twenty. One among them is Udavartini Yoni Vyapat. [1] The main clinical feature is Rajah Kricchrata (painful menstruation). It affects approximately 50-60% of women of reproductive age. The common causes are Mithya Ahara, Mithya Vihara, Pradushta Artava, Pradusta Beeja and curses of God. [2] Susruta giving support to the same view and added that when a woman having ruksha Shareera (dry) or Ksheena or very young women does excessive Mythuna (intercourse) then her Vayu gets aggravated & withholds Pitta and Kapha already vitiated due to their specific causes reaches Yoni and produces various disorders.[3] The condition Udavarthini is compared to dysmenorrhoea in modern perspective. The term dysmenorrhoea is derived from the greek words dys (difficult, painful or abnormal), meno (month) and rhoea (flow).[4] Dysmenorrhoea is painful menstruation of sufficient magnitude so as to incapacitate day-to-day activities.[5] The incidence of primary dysmenorrhea of sufficient magnitude with incapacitation is about 15–20 percent. It occurs mainly in young age. It is also more common in woman who never had children. 1. Margavarodha Apana Vayu is said to be the governing force of the menstrual flow. If there is any sort of obstruction, pain is produced. Apana Vata 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. Apanaavruta Kapha causes pain. 2. Dhatukshaya This causes pain in two ways. } Dhathu Kshaya turns women to be Heena satwa, where by pain threshold is lowered and pain is felt for even the slightest disorder. } Dhathukshaya may cause Vata Vridhi especially of its Ruksha and Khara characteristics & this inturn produces pain. Dysmenorrhoea means painful menstruation. It is medical condition characterized by severe uterine pain during menstruation. While most women experience minor pain during menstruation, dysmenorrhoea is diagnosed when the pain is so severe as to limit normal activities, or require medication. It is one of the most frequent of gynaecological complaints and its incidence becomes higher with the degree of civilization of the community. dysmenorrhoea effects 40-70% of women of reproductive age, and effects daily activities in upto 10% of women [1].

This condition appears similar to the Udavartini Yoni Vyapat as described in Ayurveda. Severe dysmenorrhoea is most prevalent in young single women leading sedentary life and its frequency has some economic importance. The incidence of dysmenorrhoea is affected by social status, occupation and age, so groups of college students, high school girls, factory workers and women workers of armed forces each provide different statistics. Its treatment is of

great importance to the physician in view of interruption of the patient's economic, social and personal life. The reproductive process in woman is a complex and highly evolved interaction of many components. Disturbance in any component can cause problems in menstrual cycle; one being is dysmenorrhoea which affects most of the women. Dysmenorrhoea means painful menstruation. This can be compared to Udavartini Yoni Vyapat in Ayurveda with clinical feature like Rajah Kricchrata (painful menstruation). It affects approximately 50-60% of women of reproductive age. Panchakarma therapy offers a ray of hope for Udavartini Yoni Vyapat along with Shamana Aushadi's. As Vata is responsible for the occurrence of Udaavartini, various treatment modalities which are mentioned for Vata Rogas can be adopted. Among them Basti is the best treatment modality, hence for Udavartini. The aim is to focus the management of this problem in present scenario.

Clinically, Dysmenorrhoea can be classified into primary and secondary according to whether it dates from the menarche or it develops after a phase of painless cycles. A pain which is of uterine origin or directly due to menstruation. This is true dysmenorrhoea and is also described as primary, spasmodic, intrinsic, essential and functional. A pain which arises in an organ or tissue other than the uterus and which is merely associated with menstruation. This includes congestive dysmenorrhoea as well as other types [1].

According to Ayurveda, the clinical entity characterized by pain, difficult expulsion of menstrual blood due to upward movement of rajas (menstrual blood) propelled by vitiated vata. The upward movement is called as Udavrittam [3-5].

Due to movement of flatus etc., natural urges in reverse direction, the aggravated vayu (Apana vayu) moving in reverse direction fills yoni (uterus). This yoni seized the pain, initially throws or pushes the rajas (menstrual blood) upwards, then discharges it with great difficulty. The lady feels relief immediately following discharge of menstrual blood. Since in this condition rajah (menstrual blood) moves upwards or in reverse direction, hence it is termed as Udavartini [6]. Besides painful and frothy menstruation, there are other pains of vata (body ache, general malaise etc.) [7]. In madhukosha commentary all around movement of vayu is said to be the cause of pain [8]. The discharge of frothy menstrual blood associated with kapha [9]. Chikitsa Vata is responsible for all Yoni Rogas especially of Udavartini. In Ayurveda various treatment modalities are mentioned for the treatment of Vata Rogas. Among them Basti is the better treatment modality for Vata [13] Basti is of two types based on the drug taken. Niruha or Kashaya Basti in which decoction is taken, Anuvāsana or Sneha Basti in which oil is taken as main drug. Visheshā Chikitsā[14] 1. Snehana Karma (oleation) with Traivrita Sneha. 2. Swedana karma (hot fomentation) with Ksheera 3. Dashamoola Ksheera internally as well as

Basti. 4. Anuvasana Basti (oil enema), Uttara Basti (intra uterine oil instillation) with Traivrita Sneha. 5. Upanaha made of pasted Barley, wheat, kinva, Kusta, Shatapushpa, Priyangu, Bala. 6. Sneha in the form of Anuvasana as well as Uttara Basti. 7. All other measures capable of suppressing the Vata. 8. Shamana Aushadis - Raja Pravartini Vati, Kasisadi Vati, Maharasnadi Kashaya Sapthasara Kashaya, Sukumara Kashaya, Rasnaswadamstradi Ksheera Paka, Jeerakadi Modakam, Kumarayasava, Sukumara Ghrtham, Phala Ghrita, Rajapravartini Vati, Hinguvachadi Churna etc.. Various Other Treatments Life-style changes: Exercise regularly; ensure sound sleep of at least 6-8 hours. Avoid smoking and alcohol. Yoga: Yoga activities can help to reduce and prevent the severity of many ailments. It gives strength & stability. Asanas like Matsyasana, Janu Shirsasana, Dhanurasana: Bhujangasana, Ustrasana, Bhadrasana, Gomukhasana, and Vajrasana have a pain relieving effect. Role of Vata Dosha in Udavarta Yoni Vyapat Menstruation is a natural physiological process; when it is accompanied with pain it is called as Udavartini Yoni Vyapat (dysmenorrhoea). Menstruation is a function of Apana Vata. Apana Vata plays major role in all excretory activities such as passing of stool and urine, ejaculation of semen, natural delivery of foetus, etc. Artava (menstrual blood) gets excreted each month cyclically in women is under the control of Apana Vata.[15] Probable Mode of Action

of Basti Yoga Basti in the form of Kashaya and Anuvasana has both local & systemic affects. It causes Vatanulomana, thereby normalizes the Apana Vata. Gut is a sensory organ consisting of neural, immune & sensory detectors and cells, and provides direct input to local (intra mural) regulatory systems and information that passes to CNS or other organs. Basti may stimulate the enteric nervous system and thus it can influence CNS and all organs. Basti may act on the neuro-humoral system of body by stimulating CNS through ENS. It thereby restores the physiology at molecular level. It can also act on the inflammatory substances like prostaglandins and vasopressin etc. Basti may also help to excrete increased prostaglandins. Visceral afferent stimulation may result in activation of the Hypothalamo-pituitary adrenal axis and Autonomous nervous system, involving the release of neurotransmitters like serotonin and hormones. Thus, it normalizes the neurotransmitters, hormonal and neural pathways and relieves all the symptom complex emerged as a result of neuro-hormonal imbalances in the patients of dysmenorrhoea. Spasm caused by vitiated Apana Vayu causing obstruction to the flow of menstrual blood is the general underlying pathology. Veerya of Kashaya Basti may get transported through Dhamanis, Sira, and Srothas to whole body. Makshika and Lavana will help in Kapha Chedana and Vilayana. Saindhava by its Sukshma, Thikshna, and Vyavayi Guna will reach to minute channels of the body. The

different Dravyas which are used to make Basti have different properties; some may be water soluble and some may be fat soluble and so may be absorbed accordingly. The Kalka used in Basti help to attain the particular consistency which may be responsible for retaining Basti for its function. Taila enters into the Srotas and removes the Sankocha (spasm) by virtue of its Sookshma, Vyavayi and Vikasi.

### Conclusion

In Ayurvedic classics, great importance has been given to quality, quantity, purity, consistency & duration of Arthava. It is well understand with Shuddha Artava Lakshana. High fat diet encourages the chance of occurrence. Now a days travelling is encountered by women is increased for both working and housewives. Travel leads to Vata Prakopa. Charaka says that if left untreated the condition, it may lead to infertility, Gulma, Arshas, Pradara and other disorders of Vata. In all gynaecological disorders, after proper Snehana and Swedana, Vamanadi Shodana karma should be administered based on the severity of the disease. The Pathyas will play a major role in the case of Udavartini. The woman afflicted with Yoni Rogas should use according to predominance of Dosha, the Sura (wine), Asava and Arishtas, juice of lashuna (garlic) in the morning and diet having abundance of milk and meat soup. Should take diet mixed with barley and use Abhayarishta, Sidhu, powdered Pippali,

and Loha Bhasma with honey, Bala Taila, Misrakasneha, and

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