



Drug Review Of Yoni Shoolahar Kashaya

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ABSTRACT

The science of healthy life, *Ayurveda*, addresses both normal and pathological conditions. Being a comprehensive therapeutic approach, it places equal emphasis on preserving health and energy as well as treating illnesses. It offers information on lifestyle choices, diet, and body care that support wellbeing. Although references to medicinal concepts can be found in a number of *Vedas*, the *Atharva Veda* provides the main basis for *Ayurveda*. Numerous illnesses, their origins, and the best dietary and behavioural practices to combat them are all covered in *Ayurveda*. Mythology states that *Prajapati Daksha* received *Ayurvedic* knowledge from the creator *Lord Brahma*, who then passed it on to the *Ashwini kumara* twins. After that, they sent this knowledge along to *Lord Indra*, who gave *Lord Dhanwantari* the order to propagate *Ayurveda* across the world. *Acharya Sushruta*, a renowned surgeon and disciple of *Lord Dhanwantari*, compiled the *Sushruta Samhita*, a seminal text on surgery. *Acharya Charaka*, who lived between the second century BCE and the second century CE, authored the *Charaka Samhita*, a foundational text on general medicine. These two texts serve as the cornerstone of *Ayurveda*. According to ancient Indian philosophy, the universe comprises five fundamental elements (*Pancha Bhutas*): *Prithvi* (Earth), *Ap* (Water), *Teja* (Fire), *Vayu* (Air), *Akash* (Ether). All entities in the universe, including human beings and food, arise from these elements, establishing an intrinsic harmony between the macrocosm (the universe) and the microcosm (the individual).

KEYWORDS-*Yonivyapad; Ritucharya; Rajasvalacharya; Yonishoolahar Kashaya*

INTRODUCTION

Painful menstruation, or dysmenorrhea, affects between 50% and 90% of teenage girls and women who are of reproductive age.^{i ii} Almost half of patients (45%) who experience dysmenorrhea symptoms will initially see their primary care physician.ⁱⁱⁱ Reduced quality of life, absenteeism, and an elevated risk of anxiety and depression are all consequences of dysmenorrhea.^{iv v} Up to 50% of dysmenorrhea patients skip work or school at least once, and 10% to 15% miss work or school on a regular basis while they are menstruating.^{vi vii viii} According to a prospective longitudinal study of 400 dysmenorrhea patients, the majority experience symptoms that last for years during their menstrual cycle, however they may lessen somewhat, for instance, after giving birth.^{ix} Co-relating the clinical features of dysmenorrhea and various diseases considered as *Kashtartava -Artave sa vimuktetu tatkshanam labhate sukham*; explains the typical character of pain in Primary Dysmenorrhea. It explains pain in colicky nature, onset at beginning of menstrual flow and last for few hours. *Yoni Prapadya, Toda, Vedana, Stambha*, is nothing other than the hypogastric pain which comes

as a main feature of dysmenorrhea. *Kati/Prishta Shula, Janu Vankshana Shula, Shula* are the other symptoms which causes by aggravation of Vata resemble with Backache, tenesmus of bladder and rectum, and leg pain respectively. *Anya Vata Vedana*; other complains i.e. headache, leg pain etc., *Shrama*; fatigue is the associated symptom of dysmenorrhea. Symptoms like nausea, vomiting, excessive sweating, faints during menses. Several changes given on menstrual flow as *Phenilata, Tanu, Alpa*, and color changes as *Shava, Aruna, Krishna Varna* can well explain with aggravation of *Vata* but need more studies to correlate them with modern explanation.^x

DRUG REVIEW

YONI SHOOLAHAR KASHAYA

रास्त्रादारुबलादर्भमुस्तोशीरपुनर्नवैः ।

कषायंसेवयेत् क्षौद्रशर्करं योनिशूलिनी ॥ (सहस्रयोग)

The components of this *Kashaya* also having *Vata-Shamaka, Anuloman, Deepan Pachan, Vednasthapak, Shothahara and Rakta prasadaka* in property. So, it can be hypothesized that this particular medicine can be given in “*Kashthartava*” for pain management.

| S.No. | Drug | Latin Name | Quantity | Part Used | Properties |
|-------|----------------|-------------------------------|----------|--------------|---|
| 1. | <i>Rasana</i> | <i>Pluchea lanceolata</i> | 1 part | <i>Patra</i> | Best <i>Vatashamak</i> , <i>Vednasthapak</i> , <i>Aampachan</i> <i>Rakatshodhak</i> , <i>Rechaka</i> |
| 2. | <i>Devdaru</i> | <i>Cedrus deodara</i> | 1 part | <i>Kaand</i> | <i>Garbhashyashodhak</i> , <i>Kapha-Vata Shamak</i> <i>Vednasthapak</i> , <i>Deepan-pachan</i> |
| 3. | <i>Bala</i> | <i>Sida cordifolia</i> | 1 part | <i>Mool</i> | <i>Vednasthapak</i> , <i>Vata-Pita Shamak</i> <i>Shukral</i> , <i>Parjasthapak</i> , <i>Shothahara</i> |
| 4. | <i>Darbh</i> | <i>Desmostachya bipinnata</i> | 1 part | <i>Mool</i> | <i>Vata-Pita Shamak Mutrala</i> , |
| 5. | <i>Musta</i> | <i>Cyperus rotundus</i> | 1 part | <i>Kanda</i> | <i>Pita-Kapha Shamak</i> <i>Deepan-pachan</i> , <i>Mutrala</i> , <i>Garbhashyasankochaka</i> , <i>Rakta prasadaka</i> |
| 6. | <i>Ushir</i> | <i>Vetiveria zizanioidis</i> | 1 part | <i>Root</i> | <i>Pita-Kaphashamak</i> , <i>Mutrala</i> , <i>Raktaprasadana</i> , <i>Deepan-pachan</i> |

| | | | | | |
|----|------------------|--------------------------|--------|-----------------|---|
| 7. | <i>Punarnava</i> | <i>Boerhavia diffusa</i> | 1 part | <i>Panchang</i> | <i>Tridoshshamak</i> <i>Deepan, Anuloman,</i> <i>Raktavardhak, Lekhana,</i> |
|----|------------------|--------------------------|--------|-----------------|---|

Rasna, Devdaru, Bala, Darbh, Musta, Ushir, and Punarnava are all part of *Yonishoolhar Kashay*. When administered to patients with *kashtartava, Vatashamak, Vednasthapak, Garbhashyashodhak, Kapha-Vata Shamak, Deepan-pachan, Mutrala, Anuloman, Raktavardhak, and Lekhana dravya* are claimed to have the greatest impact on *artava vata srotasa*. It will therefore have a direct effect on *kashtartava* and help to normalize the menstrual cycle.

Mode of Action

Properties in *Yonishoolhar Kashaya* include *vedanasthapana, shoolnashak, vatanulomana, and vata kapha shamak*. Other names for it include *rajakrichhahara, yonishoolahara, and samjanana*, all of which are *pushpas*. It helps lower the *avarana* of *apana vayu* and will increase *artava* because of *agneya guna* because it is *pittavardhaka* and *kapha vata shamaka*. These methods will improve *agni* and *amapachana* by supporting *agnideepana* and *aamapachana*. As a result, healthy *ahara rasa* and *rasa dhatu* will grow, increasing the amount and caliber of *artava*. its *vatanulomana* property will help with the *anulomana* of *apana vayu* and the smooth evacuation of *Artava* because it is also *shulaprashamana dravya*.

Discussion

The *pitta, kapha, and vata tridoshas* create equilibrium and well-being. An imbalance can be either a deficiency (*kshay*) or an excess (*vriddhi*), and it can manifest as a sign or symptom of a disease. *Apan* is one of the five *vata dosha* kinds. It may be found in *Basti, Shroni, and Uru*. A painful menstrual cycle could be considered *Apanavayudushti* since it is a typical function of *Apanavata*. The management strategy should be *Samprapti Vighatana Chikitsa*, or correcting the pathology. The repair should be accomplished in such a way that the *margavarodha* is removed from the *artava vaha srotasa* by breaking the *avarana* and *agnideepana*. *Shuddha artava* will be produced as a result of the *rasa* and *rakta dhatu* functioning correctly.

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