A Conceptual Study on Yonivyapada due to today’s sedentary lifestyle

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ABSTRACT
A healthy women is a promise of healthy family. The concept of healthy Yoni has been asserted in various phase of women’s life from puberty to marriage to child birth and thereafter. Due to change in lifestyle, modern food habits of fast food, junk food. She is unable to follow the rules of Dinacharya, Rutucharya, Rajaswala, Rutumati and Sutikaparicharya which are explained by Acharyas for women’s health. Thus she is prone to various Yoni Rogas. Yonivyapada is a compilation of various disorders of the genital tract ranging from vulva till the uterus. Also the Beeja (Shukra and Artava) has chromosomes with genes representing the future organs to be developed. Any abnormality in the Beeja, Beejabhaga, Beejabhagavayava leads to various congenital abnormalities in fetus. There are twenty types of genital disorders (Yonivyapada) of women.

Key words: Yonivyapada, Sedentry lifestyle, genital disorders.

INTRODUCTION
A women undergoes various physical and physiological changes during her reproductive period i.e.; from menarche (Onset of menstruation) to menopause (Cessation of menstruation). Awareness and management of these changes are necessary for a woman to remain healthy.

Ayurveda stresses on the importance of health of woman, as she only, can procreate and thus lay the foundation of healthy society.

Yoni Vyapada: Pittaja (Pelvic inflammatory disease), Shleshmiki (Trichomoniasis), Raktyayoni (Dysfunctional uterine bleeding), Arojska (Secondary amenorrhoea), Upapluta (Candidiasis), Karnini (Cervical ectopy), Vandhya (Primary amenorrhoea), Putraghni (Recurrent pregnancy loss), Udavartini (Dysmenorrhoea), Phalini (Cystocele), Mahayoni (Prolapse) etc.

Management of Yonivyapada is by Panchakarma especially Uttarbasti, Oral medicines and Local application of medicine in the form of oil, decoction, paste etc. as vaginal tampons, douche, fumigation etc.

OBJECTIVE OF THE STUDY
To study the Yonivyapada and there Samanya Chikitsa from Ayurvedic classics.

MATERIALS AND METHODS
All the available Ayurvedic classics are critically examined, evaluated and sorted in order to generate the review, so to fulfill the aims according to the objective.

There are total twenty types of Yonivyapada told by Acharyas.
Sn | Charaka | Susruta | Vagbhata
--- | --- | --- | ---
1 | Udavartini | Udavarta | Udavarta
2 | Paripluta | Paripluta | Paripluta
3 | Vamini | Vamini | Vamini
4 | Putraghni | Putraghni | Jatghni
5 | Karnini | Karnini | Karnini
6 | Acharana | Acharana | Aticharana
7 | Aticharana | Aticharana | Shandhi
8 | Shandhi | Shandhi | Mahayoni
9 | Mahayoni | Vivruta | Soochimukhi
10 | Soochimukhi | Samvruta | Vataja
11 | Vataja | Vataja | Pittaja
12 | Pittaja | Pittaja | Kaphaja
13 | Kaphaja | Kaphaja | Sannipataja
14 | Sannipataja | Sannipataja | Vipluta
15 | Asruja | Vandhya | Lohitkshaya
16 | Arjaska | Vipluta | Prakcharana
17 | Prakcharana | Lohitkshaya | Upapluta
18 | Upapluta | Prasrmsini | Anantarmukhi
19 | Antarmukhi | Atyananda | Shushka
20 | Shushka | Falini(Andali) | Raktayoni

Susruta has classified five conditions arising due to vitiation of each Dosha i.e, Udavarta, Vandhya, Vipluta, Paripluta and Vata due to Vata, Rudhiraksara, Vamini, Sramsini, Putraghni and Pittala due to Pitta, Atyananda, Karnini, Charanadwaya (Acharana and Aticharana) and Shlesmala due to Kapha and Shanda or Shand, Phalini, Mahati, Suchivaktra and Sarvaja due to vitiation of all the three Dosas i.e, Sannipatika.²

Both Vagbhata and Madhava have not mentioned names separately but along with clinical features. Vagbhata have followed Charaka except description of Vipluta in place of Acharana and Madhava has given the description just like Sushruta except substitution of Lohitakshaya in place of Lohitksara or Rudhirksara.²

Yonivyapada Hetu (General etiology of Yoni Vyapada)

Mithyacharentah srtinaam pradushtena artaven cha | Jaayante beeja doshachcha daivachcha shrunootat pruthaka || (Cha.Chi.30/7-8)

Considering description of all the classics collectively, following etiological factors emerge out :

1. Mithyachara: The heading includes Mithyaahara (Abnormal diet) and Mithyavihara or Achara (Abnormal mode of life) both. Various environmental factors operating either during embryonic life of the girl (Congenital abnormalities) or at a later life also come under this heading.

a) Abnormal diet: Abnormality in diet refers to excessive mal or inadequate diet along with non-congenital, unwholesome, unhygienic and
incompatible food. Over eating may cause various gynaecological disorders by producing over body weight, obesity and diabetes etc. while inadequate or mal-intake may cause nutritional deficiency like weakness and emaciation resulting into Arajaska or Lohitkshaya etc. The diet influences dosas and dusya of body, main causes of all the disorders.

b) Abnormal mode of life: Coitus in abnormal body postures or with a weak or young women by a man possessing good sized penis, use of foreign bodies for sexual orgasms etc. come under this group. These may produce local ulceration, hyperemia and infection etc. responsible for various gynaecological disorders, besides these also reflect abnormal psychology of individual, these psycho-somatic abnormalities are causes of gynaecological disorders.

2. Pradustaartava: The word Artava refer to female sex hormone, ovum and menstrual blood. Ovum is already described separately menstrual blood is a result of endometrial changes brought about by hormones and reflects the status of reproductive system as well as hormones, it is never a cause of disease, thus here Artava refers to hormones. Ovarian hormones are causative factors for a good number of gynaecological disorders.

3. Bija-dosa or abnormalities of sperms or ovum: Various chromosomal or genetic abnormalities come under this group.

4. Daiva or God: Unknown or idiopathic factors come under this group.\(^{[4]}\)

Kashyapa has not given any description of these disorders, except the number as twenty, In Sutrasthan effects of different shapes of Yoni and pubic hair in future life have been given; probably this refers to some congenital malformation/abnormalities of these structures; other authors have also described certain congenital disorders (Suchimukhi and Shandi Yoni Vyapad etc.) in the list of gynaecological diseases, on this very logic the subject given by Kashyapa is being recapitulated here.\(^{[9]}\)

<table>
<thead>
<tr>
<th>SN</th>
<th>Shape of Pubic hair</th>
<th>Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Directed towards centre from both the sides and not very dense</td>
<td>Eulogized or praise-worthy</td>
</tr>
</tbody>
</table>
2 Extremely thick hair Widow-hood
3 Extremely thick and dense Harlotry
4 Directed down-words Misfortune
5 Covering umbilicus Average category

**General treatment (Samanya Chikitsa)**

*Snehana Sweda Bastyadi Vaataja Swanilapaham / Karayed Raktapittaghnam Sheetam Pittokrut Aasu Cha || Shleshmaaasu Cha Rukshoshnam Karma Kuryaad Vichakshanah / Sannipaate Vimishram Tu Samsrushtasau Cha Karayet || (Cha.Chi. 30/41-42)

<table>
<thead>
<tr>
<th>Samanya Chikitsa</th>
<th>Kalka</th>
<th>Uttara basti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaataja</td>
<td>Sekabhya ampichu + Taila (Snehana–Swedana –Basti)</td>
<td>Hinsraa</td>
</tr>
<tr>
<td></td>
<td>Naadi Kumbha Saashma Prastara Sweda Guduchi Taila Balaadi Yamak Saindhavaadi Taila</td>
<td></td>
</tr>
<tr>
<td>Pittaja</td>
<td>Sekabhya ampichu +Ghreeta (Raktapit taghna)</td>
<td>Panchvalkal</td>
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<td></td>
<td>Brihat Shataavari Ghrita</td>
<td></td>
</tr>
<tr>
<td>Kaphaja</td>
<td>Sanshod hanvarti (Varahpit ta) (Rukshos hna)</td>
<td>Shyam aadi</td>
</tr>
<tr>
<td></td>
<td>Udumbaradi/Dhatakyadi Taila/ Karira Kwath, Aaragvadha Kwatha Dhavana</td>
<td></td>
</tr>
<tr>
<td>Sanniptaja</td>
<td>All</td>
<td>All</td>
</tr>
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**DISCUSSION**

Though initially all the classics have given the number of Yonivyapada as twenty, however, while prescribing the treatment, Charaka and Vagbhata have mentioned the treatment of Srasta or Prasrasta Yoni (vaginal displacement) along with Karkasha (Roughness), Stabdha (Stiffness), Suna (Anaesthesia), Unnata (Protuberant upword), Uttana (Upword displacement), Vivarta (Dilated) Yoni etc. are specific clinical features found in different Yonivyapad, naturally only symptomatic treatment has been given, thus cannot be considered as separate disease entities. Though Prasamsana or Sramsana is also described as a sign of Mahayoni but Susruta has described one disease with the name of Sramsini, he has included Vivarta as a sign of Mahayoni. Uttana (Orifice of uterus upwords or retro version of uterus) and Unnata (Flexion upwords or ante-flexion) also denote displacement of uterus. Charaka has not mentioned clinical features of Vipluta but has prescribed treatment for the same, thus it appears that number twenty is given simply to denote plurality of conditions, not the exact number.

Sarangdhara has enumerated three disorders of women caused by inexperience of the husband, co-wife and Daiva or destiny. These appear to be psychological disorders peculiar to the women.

**CONCLUSION**

After achievement of healthy state of Yoni (reproductive system) with the help of treatment, conception occurs with the union of healthy seed (Shukra or sperms and Shonita or ovum) possessing all its normal qualities and discendance of Jiva propelled by the deeds of previous life, is the opinion of Charaka and Vagbhata. Coitus is contra-indicated for a woman suffering from Yoni-rogas.

**REFERENCES**

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3. Charak samhita of Agnivesha, revised by Charak and Drudhbala with hindi commentary by prof. Ravidatta Tripathi, Page no. 754.


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