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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 womens 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), *Raktayoni* (Dysfunctional

uterine bleeding), *Arajska* (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*.

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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	Prasramsini	Anantarmukhi
19	Antarmukhi	Atyananda	Shushka
20	Shushka	Falini(Andali)	Raktayoni

Doshanubhandha in Yonivyapada

Vataja	1. Vataja, 2. Udavartini, 3. Putraghi, 4. Acharana, 5. Aticharana, 6. Shandhi, 7. Mahayoni, 8. Soochimukhi, 9. Prakcharana, 10. Anantarmukhi, 11. Shushka
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Pittaja	1. Pittaja, 2. Asruja, 3. Arjaska
Kaphaja	1. Kaphaja
Vata-pittaja	1. Paripluta, 2. Vamini
Vata-kaphaja	1. Karnini, 2. Upapluta
Sannipataja	Sannipataja

Susruta has classified five conditions arising due to vitiation of each *Dosha* i.e, *Udavarta*, *Vandhya*, *Vipluta*, *Paripluta* and *Vatala* 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 *Shandi*, *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 shrunootah 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 *Sutrasthana* 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.^[5]

SN	Shape of Yoni (Vulva, Vagina and Uterus)	Effect
1	Shape of cart or carriage	Achievement of conception or son
2	Fleshy or corpulent	Good luck or fortune
3	Elongated	Trouble or death of child
4	Rounded	Whoredom
5	Pushed upword (<i>Utshipta</i>)	Infertility
6	Narrow orificed (<i>Suchimukhi</i>)	Bad luck or misfortune
7	Excessively dilated, constricted, dry, elongated, uneven and absence of clitoris or sign of sex (<i>Viliga</i>)	Troubles or anguish
8	Compact or dense in the centre	Birth of female children
9	Protuberant, beautiful and fleshy.	Birth of sons
10	Covered with spots or moles	<i>Dhanya</i> (Opulent/auspicious/virtuous)
11	Very hairy	Widow-hood
12	Total absence of spots or moles	Ignominy or infamy
13	Having black spots and fat	Whoredom and wondering or going abroad.

SN	Shape of pubic hair	Effect
1	Directed towards centre from both the sides and not very dense	Eulogized or praise-worthy

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 Pittakrut Aasu
Cha ||
Shleshmajaasu Cha Rukshoshnam Karma Kuryaad
Vichakshanah |
Sannipaate Vimishram Tu Samsrushtasu Cha Karayet
|| (Cha.Chi. 30/41-42)*

	Samanya Chikitsa	Kalka	Uttara basti	
Vaataja	Sekabhy ampichu + Taila (Snehan-Swedana -Basti)	Hinsra a	Amlatai l	Naadi Kumbha Saashma Prastara Sweda Guduchi Taila Balaadi Yamak Saindhavaadi Taila
Pittaja	Sekabhy ampichu +Ghreeta (Raktapit taghna)	Panchv alkal	Madhur ksheera	Brihat Shataavari Ghrita
Kaphaja	Sanshod hanvarti (Varahpit ta) (Rukshos hna)	Shyam aadi	Katumu tra	Udumbaradi/D hatakyadi Taila/ Karira Kwath, Aaragvadha Kwatha Dhavana
Sannipa taja	All		All	

Mridu Panchakarma in all Vyapada

DISCUSSION

Though initially all the classics have given the number of *Yonivyapad* 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*.

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