

A Conceptual Study on *Yonivyapada* due to today's sedentary life style

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Abstract:

A healthy woman is a promise of a healthy family. The concept of healthy Yoni has been asserted in various phases of a woman's life from puberty to marriage to child birth and thereafter. Due to changes 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 to 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 the fetus. There are twenty types of genital disorders (*Yonivyapada*) of women.

Key words: *Yonivyapada*, Sedentary lifestyle, genital disorders.

INTRODUCTION

A woman 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 the health of a woman, as she only can procreate and thus lay the foundation of a healthy society.

YoniVyapada: *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 their *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	<i>Udavartini</i>	<i>Udavarta</i>	<i>Udavarta</i>
2	<i>Paripluta</i>	<i>Paripluta</i>	<i>Paripluta</i>
3	<i>Vamini</i>	<i>Vamini</i>	<i>Vamini</i>
4	<i>Putraghni</i>	<i>Putraghni</i>	<i>Jatghni</i>
5	<i>Karnini</i>	<i>Karnini</i>	<i>Karnini</i>
6	<i>Acharana</i>	<i>Acharana</i>	<i>Aticharana</i>
7	<i>Aticharana</i>	<i>Aticharana</i>	<i>Shandhi</i>
8	<i>Shandhi</i>	<i>Shandhi</i>	<i>Mahayoni</i>
9	<i>Mahayoni</i>	<i>Vivruta</i>	<i>Soochimukhi</i>
10	<i>Soochimukhi</i>	<i>Samvruta</i>	<i>Vataja</i>
11	<i>Vataja</i>	<i>Vataja</i>	<i>Pittaja</i>
12	<i>Pittaja</i>	<i>Pittaja</i>	<i>Kaphaja</i>
13	<i>Kaphaja</i>	<i>Kaphaja</i>	<i>Sannipataja</i>
14	<i>Sannipataja</i>	<i>Sannipataja</i>	<i>Vipluta</i>
15	<i>Asruja</i>	<i>Vandhya</i>	<i>Lohitkshaya</i>
16	<i>Arjaska</i>	<i>Vipluta</i>	<i>Prakcharana</i>
17	<i>Prakcharana</i>	<i>Lohitkshaya</i>	<i>Upapluta</i>
18	<i>Upapluta</i>	<i>Prasramsini</i>	<i>Anantarmukhi</i>
19	<i>Antarmukhi</i>	<i>Atyananda</i>	<i>Shushka</i>
20	<i>Shushka</i>	<i>Falini(Andali)</i>	<i>Raktayoni</i>

Doshanubhandha in Yonivyapada

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

Ushruta 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*, *Ayananda*, *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 *Dosasi*.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 srinaam pradushtena artaven cha /

Jaayante beeja doshachcha daivachcha shrunootah pruthaka /(Cha.Chi.30/7-8)

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

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 later life also come under this heading.

Abnormal diet: Abnormality in diet refers to excessive malnutrition or inadequate diet along with non-congenital, unwholesome, unhygienic and incompatible food. Overeating may cause various gynaecological disorders by producing obesity, overweight, and diabetes etc. while inadequate or normal-intake may cause nutritional deficiency like weakness and emaciation resulting into *Arajaska* or *Lohitkshaya* etc. The diet influences the shape and shape of body, main causes of all the disorders.

Abnormal mode of life: Coitus in abnormal body postures or with a weak or young woman 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 psychosomatic abnormalities are causes of gynaecological disorders.

Pradustaartava: The word *Artava* refers 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.

Bija-dosa or abnorm alities of spermsorovum: Various chromosomal or genetic abnormalities come under this group.

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 hapes of *Yoni* and pubichair in future life have been given; probably this refers to some congenitalmal formation

/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>Utshipt</i>)	Infertility
6	Narrow orificed (<i>Suchimuki</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/virtuo us)

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 downwards	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)*

Mridu Panchakarma in all Vyapada

	Samanya Chikitsa	Kalka	Uttara basti	
Vaataja	Sekabhy ampichu + Taila (Snehan-Swedana -Basti)	Hinsra a	Amlatai l	Naadi Kumbha Saashma Prastara SwedaGuduchi Taila Balaadi Yamak Saindhavaadi Taila
Pittaja	Sekabhy ampichu +Ghreeta (Raktapit taghna)	Panchv alkal	Madhur ksheera	Brihat Shataavari Ghrita
Kaphaja	Sanshod hanvarti (Varahpitta) (Rukshoshna)	Shyam aadi	Katumutra	Udumbaradi/D hatakyadi Taila/ Karira Kwath, Aaragvadha Kwatha Dhavana
Sannipataja	All		All	

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 *Srastaor PrastrastaYoni* (vaginal displacement) along with *Karkasha* (Roughness), *Stabdha* (Stiffness), *Suna* (Anaesthesia), *Unnata* (Protuberant upword), *Uttana* (Upword displacement), *Vivarta* (Dilated) *Yoni* etc. arespecific 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 orretroversion 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 disorderspeculiar 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*osperms and *Shonita*orovum) possessing all its normal qualities and discendance of *Jiva* propelled by the deeds of previous life, is the opinion of *Charaka* and *Vagbhata*. Coitusiscontra-indicated for a woman suffering from *Yoni-rogas*.

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