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A Circumstantial Critique on *Yonivyapada* in *Brihatrayee*

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ABSTRACT

Woman is the root cause for progeny as she only can procreate and thus lay the foundation of a healthy society. Woman's health is the pivot not only for the healthy and happy status for her family rather to be whole society or even to the nation at large. Hence it is our first and foremost responsibility to protect her health. Owing to complicated structure of the female body, she is subjected to a large number of complaints connected with genital organs giving rise to gynaecological disorders interrupting her routine life. In Ayurvedic classics majority of the gynaecological disorders have been described under the heading of *Yonivyapada*, counting being twenty in number. Present study deals with literature available in the Ayurvedic text regarding *Yonivyapada* viz. Etymological derivation, historical review, types according to doshic predominance, *Nidanas* (*Samanya Nidanas*), complications, prognosis, general principles of treatment given by Charaka, Sushruta and Vagbhata. An attempt has also been made to correlate *Yonivyapadas* with modern diseases.

KEYWORDS

Yonivyapada, Gynaecological disorders, Stree roga



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INTRODUCTION

Normal healthy status of *Yoni* is the key factor for achieving the conception and the word *Stree* is related to capacity of procreation and maintenance of pregnancy. However in practice, the diseases peculiar to non-pregnant female reproductive system are also considered under *Streeroga*. The diseases affecting the female genital tract and their therapeutics have been dealt under the heading of *Yonivyapada*. The word *Yoni* is derived from the root word 'Yu' with 'Nit' Pratyaya which means the womb, uterus, vagina, vulva, female organs of generation. As per Amarkosha the word *Yoni* is derived from Sanskrit root 'YUJ' which means to join or to unite. The word 'Yoni' in Ayurvedic classics refers to entire reproductive system as well as individual organ separately. The word 'Vyapad' derived from the root word 'vi+vyap' with 'lyut' pratyaya which means injure or make worse or destroy.

Chronicled Appraisal¹- While searching for historical background of *Yonivyapada*, one has to look into different periods of history in *Ayurvedic* classics.

(i) *Prevedic period*- References related to *Prasooti Tantra* and *Stree Roga* are not available during this period.

(ii) *Vedic period*-Scattered references are available regarding the anatomy and

physiology of female genital tract. The word *Bhamsas*, *Bhasad*, *Upastha* and *Yoni* refer to the female genital tract specially vulva, vagina and uterus and the word *Gavini* to fallopian tubes. The woman is considered as field and the *Yoni* is actual place of progeny.

The references of *Rutukala* of woman are also available. The preparation of *Yoni* before deposition of *Veerya* to make it capable of achieving conception i.e fertilization, maintenance and nourishment of embryo and various pathological conditions are explained. Amongst various conditions of *Stree Roga*, infection of reproductive system and infertility received greater attention. The eradication of *Krimis*, *Rakshaya* is advised, which enter the *Garbhashaya* and causes infertility or destruct the *yoni* or reach the reproductive organs and cause trouble. In *Atharvaveda* there is description regarding many medicines used in gynaecological diseases. (iii) *Brahmanas*- The word *yoni* or *Upastha* is used for internal and external female genital tract. *Yoni* is situated in the mid part of the body below *Udara* and is attached to the abdomen by *MamsaPeshis*. The procedure to select marriageable girl is given. The references of a girl not having her menarch, having normal growth of pubic hair or secondary sex characters are also described. Importance of *Ritumati*



woman for conception and best position of both partner at the time of coitus are mentioned. Procreation i.e. intense desire and failure to achieve this has been said due to disease or abnormality of *yonis*.

(iv) *Epics and Puranas*- *Shoola* is mentioned in *Padma Purana*. *VanyaPurana*- The development of foetus and *Balagrahas* are mentioned. Non-observance of cleanliness during pregnancy by *Diti* led to division of her foetus into several parts.

(v) *Upanishads*- The word *Upastha* and *Muska* are used to denote vulva along with vagina and labia majora respectively. The female is considered as *Kshetra* and man is the seed.

(vi) *Kalpa Sutr*s- The females are considered as field. Infertility was

considered as stigma. Great importance to general health, physical and psychological health of couples was given as it is said that parents can only provide body to the progeny.

(vii) *Samhita Kala*-In *Charaka Samhita Chikitsa Sthana* 30th chapter, *Sushruta Samhita Uttara Tantra* 38th chapter, *Ashtanga Sangraha Uttaratantra* 38th chapter and *Ashtang Hridaya Uttara Tantra* 33th chapter an elaborate description of *Yonivyapadas* are available.

(viii) *Madhya Kala*-*Madhavkara* explained *Nidana* and *Laksanas* of *Yonivyapadas* in 62nd chapter. In *Bhavaprakasha Chikitsa* 70th chapter and in *Yogratnakar* detailed description along with *Chikitsa* is found.

Table 1 Types of *Yonivyapadas*

S.NO.	CHARAKA	SUSHRUTA	VAGBHATA
1	Vataja	Vatala	Vataja
2	Pittaja	Pittaja	Pittaja
3	Kaphaja	Slesmala	Slaismiki
4	Sannipataja	Sannipataja	Sannipataja
5	Udavartini	Udavarta	Udavarta
6	Paripluta	Paripluta	Paripluta
7	Vamini	Vamini	Vamini
8	Acharana	Acharana	Acharana
9	Aticharana	Aticharana	Aticharana
10	Putraghni	Putraghni	Jataghni
11	Shandhi	Shandhi	Shandha
12	Asruja	Vandhya	Lohitakshaya
13	Karnini	Karnini	Karnini
14	Soochimukhi	Suchivaktra	Soochimukhi
15	Mahayoni	Mahati	Mahayoni
16	Arajaska	Vipluta	Prakcharana
17	Prakcharana	Rudhiraksara	Upapluta
18	Upapluta	sramsini	Anantarmukhi
19	Antarmukhi	Atyananda	Shushka
20	Shushka	Phalini(Andali)	Raktayoni



Types of Yonivyapadas- There are total twenty types of *Yonivyapada* mentioned by *Acharyas* as given in table no. 1.

Though all the classics have described twenty gynaecological disorders, however, there exists much differences of opinion regarding causative *Dosas*. *Charaka* has described eleven due to vitiation of *Vata*, three due to *Pitta*, one each due to *Kapha*

and *Sannipata* and remaining four due to vitiation of two *Dosas* together, while *Sushruta* has described five disorders under each individual *Dosa* and five due to all together i.e *Sannipata*. Classification of all these twenty *Yonivyapadas*, based on predominance of specific *Dosa* are described in various classics as given in table 2.

Table 2 *Doshic* Classification of *Yonivyapada*

Causative dosa	Charaka Samhita	Sushruta Samhita	Ashtang Samhita
Vata	(11) Vatiki, Acarana, Aticarana, Prakarana, Udavartini, Putraghni, Antarmukhi, Sucimukhi, Suska, Sandhayoni and Mahayoni.	(5) Udavarta, Vandhya, Vipluta, Paripluta, Vatala	(11) Vatiki, Sandi Aticarana, Mahayoni. Prakarana, Vamini Udavarta, Jataghni, Antarmukhi, Sucimukhi, Suska,
Pitta	(3) Paittiki, Raktayoni and Arajaska	(5) Rudhiraksara, Vamini, Sramsini, Putraghni and Pittala	(11) Paittiki, and Raktayoni.
Kapha	(1) Slaismiki	(5) Atyananda, Karnini, Acarana, Aticarana, Slesmala	(1) Slaismiki
Tridosas	(1) Sannipatiki	(5) Sanda, Phalini, Mahati, Sucivaktra and Sarvaja	(1) Sannipatiki
Vata+pitta	(2) Paripluta and Vamini	-----	(2) Lohitaksaya and Paripluta
Vata+kapha	(2) Upapluta and Karnini	-----	(2) Upapluta and Karnini
Krimi	-----	-----	(1) Vipluta

It is difficult to explain the difference of opinion of authors regarding causative *Dosa* of the conditions like *Sandha* or *Sanda*, *Mahati* or *Mahayoni*, *Sucivaktra* or *Suchimukhi* having almost identical names as well clinical features. It is possible that *Charaka* has described the dominating *Dosa* i.e. *Vata* as causative factor, while *Sushruta* taking into cognizance other associated symptoms and prognosis

labelled these as *Tridosaja*. *Charaka*. *Vagbhata* also differed in etiology of *Acarana/Vipluta*, *Arajaska/Lohitaksaya* and *Vamini*. Specific description is given under the clinical features of respective disorders. Considering description of all the classics collectively, following etiological factors emerged -

Nidanas of yonivyapada- Samanya hetu mentioned by different acharyas are-



Table 3 *Nidana of Yonivyapada*

CHARAKA	Mithya achara, Pradusta artava, Beeja dosha, Daiva
SUSHRUTHA	Mithyachara, Pradustartava, Beejadosha, Daiva, Pravruddha linga purusha ati sevana by ruksha durbhala stree/bala
VAGBHATA	Dusta bhojana, Vishamanga shayana, Brisha maithuna sevana, Dusta artava, Apadravya Sevana into yoni, Bheerj dosha, Darivatah

Mithya Ahara-

**Anashana, Alpashana, Atyashana* are included under this. Among this *Alpa matrashana* and *Anashana* leads to *Dhatu kshaya* and ill health which may result in anaemia, increased chances of infection, decreased pain threshold and increased chances of infections.

**Atyadhika Ahara, Dushta Bhojana* leads to *Amothpatti*. This can lead to various pathologies like over body weight, diabetes etc which may lead to *Yonivyapadas*. Certain other factors along with *Virudha Ahara* can potentially cause the *Utklesha Doshas* to localise (*sthanasamsraya*) in *Yoni*.

*Over intake of *Ruksha* and *Kshareeya* substances and *katu, Tikta, Ksashaya Rasa* are believed to be a propagating factor of *vatadosha*.

*In general, any kind of *Mithya Ahara* will affect the production of *Rasa Dhatu* and *Raja* being the *Upadhatu* of *Rasa* is also bound to get affected leading to *Yonivyapada*.

Thus *Ahara* influence *Dosas* and *Dusyas* of body, main causes of all the *Yonivyapadas*.

Mithya Vihara- Mithya Vihara like *Vega dharana, Atyadhika Vvayayama, Apadravya Sevana, Vishama Sthana Shayana, Brisha Maithuna, Pravruddha linga Purusha Atisevana* by *Ruksha Durbhala Stree, Bhaya, Ratrijagarana*, etc. will vitiate *Doshas* and leads to *Yonivyapadas*.

Complications of Yonivyapada² *Charaka* says that *Yoni* of woman afflicted with *Dosas* or diseases, does not retain *Sukra* or the female becomes infertile, besides, she also suffers from *Gulma, Arsa* (piles) and *Pradara* and other disorders of *Vata*. *Chakrapani* has clarified that *Pradara* which he has described later as a disease, is due to vitiation of *Doshas*, while here it is a complication of these twenty disorders.

Vagbhatta said that these are the diseases of the vagina, by which the woman does not retain the semen, nor develop the embryo and becomes a victim of difficult diseases such as *Asringdara, Arsha, Gulma* etc. produced by *Vata* etc³.

Prognosis⁴- The five gynaecologic disorders developed due to vitiation of all the three *Dosas* are said incurable by *Sushruta*.



Table 4 *Yonivyapadas* related with modern diseases⁵⁻

S. No.	Name of disorders	Charaka Samhita	Sushruta Samhita
1	Vatiki or vatala	Endometriosis	Estrogen deficiency
2	Pittala or paittiki	Acute infective state of reproductive system	Same as charaka
3	Slasmiki or slesamli	Trichomonas vaginitis	Same as charaka
4	Tridosaja, sarvaja or sannipatiki	Acute infection of reproductive system	Same as charaka
5	Asrja or raktayoni	Dysfunctional uterine bleeding	-----
6	Lohitaksara	-----	Cervical erosion with ulcer
7	Arajaska*	Secondary amenorrhoea	-----
8	Acarana**	Constitutional nypomania	Infertility due to sexual incompatibility
9	Aticarana	Vaginitis with infertility due to excessive coitus	Same as charaka
10	Prakcarana	Pain in sacral region	-----
11	Upapluta	Monilial vulvovaginitis mainly during pregnancy	-----
12	Karnini	Cervical erosion	Same as charaka
13	Udavarta	Dysmenorrhoea	Same as charaka
14	Putraghni***	Repeated abortions	Same as charaka
15	Antramukhi	Retroversion or retroflexion of utreus	-----
16	Sucimukhi or sucivaktra	Pinhole os of cervix	Same as charaka
17	Suska	Marked estrogen deficiency	Same as charaka
19	Vamini	Effluvium seminis	Same as charaka
20	Sandi, sandhi or sanda	Absence of estrogen due to hypopysis abnormality	Same as charaka
21	Mahayoni	Third degree uterine prolapse or procidentia	Same as charaka
22	Vandhya	---	Primary amenorrhoea
23	Vipluta	-----	Presacral neuralgia
24	Prasramsini	-----	Second degree uterine prolapse
25	Atyananda	-----	Nymphomania due to psychosis or menopause
26	Phalini	-----	Prolapse of vaginal wall

*According to *Vagbhata arajaska* is estrogen deficiency associated with laxity of perineum.

** *Acarana* is not described by *Vagbhata*, other two *Lohitaksaya*-secondary amenorrhoea (like *Arajaska* of *charaka*), *Vipluta*- constitutional nymphomania (like *Acarana* of *charaka*) is described.

*** According to *Vagbhata* *Putraghni* can be co-related with repeated neonatal deaths.

Principles of treatment of *Yonivyapadas*⁶⁻

*Diseases caused by the aggravated *Vayu*, the patient should be given oleation, fomentation, enema and such other therapies which alleviate *vayu*.

*Diseases caused by the aggravated *Pitta*, the patient should be given therapies which are cooling and which are curative of *Rakta-Pitta*.



*Diseases caused by aggravated *Kapha*, a wise physician should administer therapies which are ununctuous and hot.

*Diseases are caused by the aggravation of two or all the *dosas*, then the therapies prescribed above should be combined and administered. If there is displacement of uterus, then the patient should be given oleation and fomentation therapies, and thereafter, the tortuous uterus should be pressed by the hand and brought to its normal position.

*If there is a stenosis, then after the administration of oleation and fomentation therapies, the genital tract should be dilated

*If the uterus is prolapsed, then after the oleation and fomentation therapies, it should be pushed into its normal position.

*If the orifice is dilated, then after oleation and fomentation therapies, the passage should be constricted.

*If the uterus is displaced from its normal position, then it behaves like a foreign body in the woman.

*In all the varieties of disorders, after giving oleation and fomentation therapies, *panch-karma* like emesis, etc., should be administered in a mild form. When her body is clean of the morbid material, the remaining therapeutic measures should be administered.

General principles of treatment⁷

1-In all these gynaecological disorders, after proper oleation and sudation, emesis etc. all five purifying measures should be used. Only after proper cleansing of *dosas* through upper and lower passages, other medicines should be given. These emesis etc. cleansing measures cure gynaecological disorders in the same way as they cure the diseases of other systems.

2-The purifying measures should be used in proper sequence i.e first oleation then sudation etc. The drugs used in these procedures should be according to vitiation of *dosa*. This should follow use of *Uttarbasti*, to be given on the basis of vitiated *dosa*.

3-After proper oleation and cleansing, other measures i.e. *uttarbasti*, massage, irrigation, anointments and tempons etc. should be used.

4-The treatment prescribed for disorders of *Vata* should be used for all these disorders, because these disorders do not occur without vitiation of *vata* especially for *Mahayoni* and *Vataja* disorders. Thus first of all *vata* should be normalized, only then treatment for other *dosas* should be done.

5-Use of purgatives is beneficial.

6-Milk is beneficial.

General management of gynaecological disorders⁸--



(1) Wine and other fermented preparations should be used by the physician according to the involved *dosa*.

(2) Juice expressed from garlic should be used daily in the morning and the diet should consist mainly of milk and meat soup.

In gynaecological disorders, the wise physician should also make use of the procedures described for the treatment of the diseases of *Sukra* and *Artava*, breast diseases, impotency, obstructed labour and the diseases of the pregnancy and the puerperium.

DISCUSSION

In *Ayurvedic* classics most of the gynaecological disorders are described under the heading of *Yonivyapada*. The word *Yoni* denotes female genital tract as a whole. The word *Vyapad* means disorder. Thus, the word *Yonivyapada* means the disorders of whole genital tract. Total twenty types of *Yonivyapada* had been described in all the *Ayurvedic* texts however, while prescribing the treatment *Charaka* and *Vagbhata* have mentioned the treatment of *Srasta* and *Prasrasta Yoni* (uteorvaginal displacement). Also, *Karkasa*, *Stabdha*, *Suna*, *Unnata*, *Uttana*, *Vivrtata Yoni* etc. are specific clinical features noted by *Charaka* and *Vagbhata* in

different *Yonivyapada*, whereby only symptomatic treatment has been mentioned, thus these cannot be considered as separate disease entities. *Prasramsana* or *Sramsana* is also described as a sign of *Mahayoni*³. *Susruta* has described a disease with the name of *Sramsini*, he has included *Vivrtata* as a sign of *Mahayoni*, whereby *Uttana* and *Unnata* denotes displacement of uterus. *Charaka* has not mentioned clinical features of *Vipluta*, but has prescribed treatment of the *Vipluta*. Thus it appears that number twenty is given simply to denote plurality of condition, not the exact number. Besides these *Yonivyapadas* other diseases are also described with the word *Yoni* as prefix i.e *Yoni-Arsa* and *Yonikanda* etc. Though all the classics have described twenty gynaecological disorders, however, there exist much differences of opinion regarding causative *Dosas*. *Charaka* has described eleven due to vitiation of *Vata*, three due to *Pitta*, one each due to *Kapha* and *Sannipata* and remaining four due to vitiation of two *Dosas* together, while *Sushruta* has described five disorders under each individual *Dosa* and five due to all together i.e *Sannipata*. It is difficult to explain the difference of opinion of authors regarding causative *Dosa* of the conditions like *Sandha* or *Sanda*, *Mahati* or *Mahayoni*, *Sucivaktra* or *Suchimukhi* having almost identical names as well clinical features.



It is remarkable to note that some *Rogas* which are mentioned by *Charaka*, their name, sign and symptoms are similar to that described by *Sushruta* but etiology is quite different for e.g *Paripluta Yonivyapada* according to *Charaka* is produced by *Vata* and *Pitta* but *Sushruta* mentioned it in *Vataja Yoni vyapad*. Some of the *Yonivyapadas* as *Antermukhi*, *Shuska*, *Upapluta* and *Prakcharana* are not mentioned by *Sushruta*. Likewise *Charaka* not mentioned *Vandhya*, *Phalini* and *Prasransani*. Both *Vagbhatts* have explained the *Doshik* involvement similar to *Charaka* except some conditions. Among these, two have similarity in clinical features but name and etiology is different for e.g according to *Charaka*, *Arajaska* is *Vataja Vyadhi* but according to *Vagbhata Lohitaksaya* is *Vatapittaja Vyadhi*. Second example is *Acarana* according to *Charaka*, *Acarana* is *Vataja Vyadhi* but according to *Vagbhata*, *Vipluta* is *Jantuj Vyadhi*. In third condition name and clinical features are identical but etiology is different i.e *Vamini* according to *Charaka* and *Vagbhata* it is *Vatapittaj* and *Vataja Vyadhi*, respectively. In fourth condition name and cause are similar but clinical features are different. According to *Charaka* clinical feature of *Putraghni* is repeated abortions but according to *Vagbhata* clinical feature of *Jataghni* is

repeated neonatal deaths. *Vagabhata* has clearly stated that one who indulges daily in healthy *Aahar*, *Vihar* who discriminates between good and bad and act accordingly, who is not attached too much to the worldly affairs, who develops the habit of charity, considering all as equal, is truthful, pardoning and keeping company of good persons becomes free from the disease⁹.

CONCLUSION

Description of gynaecological disorders is less in our *Ayurvedic* literature and it is found only under the heading of *Yonivyapadas*. So it is need of hour to postulate *Samprapti* and its *Vighatana* of so many diseases found in females. Total twenty types of *Yonivyapada* had been described in *Brihatyree* but that number twenty is given to simply denote the plurality of condition, not the exact number because treatment of many other gynaecological diseases are given in *Chikitsa* part. Main cause for *Yonivyapada* is *Mithya Achara* which includes both *Ahara* and *Vihara* because *Mithya Achara* leads to *Pradust Artava*. Other causes like *Beeja Dosha* can be considered as genetic abnormalities and *Daiva* can be co-related with unknown aetiological factors. General treatment of *Yonivyapada* is, that after proper oleation, sudation, emesis etc all five



purifying measures i.e *Uttarbasti*, massage, irrigation, anointments and tempons etc. should be used.



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