



Yonivyapada: An Integrative Review of Ayurvedic Samprapti and Contemporary Gynaecological Disorders

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Abstract

Yonivyapada represents a comprehensive group of gynaecological disorders described in classical Ayurvedic texts, encompassing structural, inflammatory, infective, functional, and hormonal abnormalities of the female reproductive system. These conditions arise due to derangement of *dosha*, *dhatu*, *agni*, and *srotas*, primarily involving *artavavaha srotas* and *yonimarga*. Contemporary gynaecology recognizes a wide spectrum of disorders such as vaginitis, pelvic inflammatory disease, menstrual disorders, endometriosis, and cervical pathology, many of which parallel descriptions of *Yonivyapada*. This review aims to critically analyse the Ayurvedic concept of *Yonivyapada* with special emphasis on *samprapti* and correlate it with modern gynaecological pathophysiology. An integrative understanding is presented to highlight the relevance of Ayurvedic principles in prevention, early intervention, and holistic management of gynaecological disorders. The article also explores scope for evidence-based integrative gynaecology.

Keywords: *Yonivyapada*, *Samprapti*, Ayurveda, Gynaecological Disorders, *Artavavaha Srotas*, Integrative Medicine

Introduction

Gynaecological disorders constitute a major cause of morbidity among women across all age groups, significantly affecting physical health, reproductive capacity, mental well-being, and quality of life. Modern gynaecology classifies these disorders based on etiology such as infection, endocrine imbalance, inflammation, neoplasia, or structural abnormalities. However, this approach often focuses on localized pathology rather than systemic imbalance.

Ayurveda presents a holistic and systemic framework under the broad entity of *Yonivyapada*, which includes various disorders of the female genital tract described in *Brihatrayi* and *Laghutrayi*. The concept integrates anatomical, physiological, psychological, dietary, behavioral, and environmental factors. Understanding *Yonivyapada* through Ayurvedic *samprapti* and correlating it with contemporary gynaecological disorders can offer deeper insights into disease causation, prevention, and integrative management (1).

Concept of *Yoni* and *Yonivyapada* in Ayurveda

The term *Yoni* denotes not only the anatomical vagina but also encompasses the entire female reproductive system including *garbhashaya*, *artavavaha srotas*, and associated structures. *Yonivyapada* refers to disorders affecting the *yonis* due to vitiation of *dosha*, primarily *vata*, along with *pitta* and *kapha* (2).

Acharya Charaka, *Sushruta*, and *Vagbhata* have described 20, 24, and multiple varieties of *Yonivyapada* respectively, emphasizing differences in *doshik* predominance, symptomatology, and prognosis (3).

Classification of *Yonivyapada*

Yonivyapada can be broadly classified based on *doshik* involvement:

Vataja Yonivyapada

Characterized by pain, dryness, roughness, dyspareunia, dysmenorrhea, irregular menstruation, and infertility. Comparable to conditions such as primary dysmenorrhea, vaginismus, and functional pelvic pain disorders (4).

Pittaja Yonivyapada

Features include burning sensation, yellow or foul-smelling discharge, inflammation, ulceration, and bleeding. These correlate with infective vaginitis, cervicitis, pelvic inflammatory disease, and inflammatory cervical lesions (5).

Kaphaja Yonivyapada

Manifested by excessive white discharge, itching, heaviness, coldness, and mild pain. Comparable to candidiasis, leukorrhea, and low-grade chronic infections (6).

Sannipataja Yonivyapada

Involves combined *doshik* features and is often chronic, recurrent, and difficult to treat, similar to endometriosis, chronic pelvic inflammatory disease, and refractory vaginitis (7).

Samprapti of Yonivyapada

The *samprapti* of *Yonivyapada* is multifactorial and systemic.

Nidana (Etiological Factors)

- *Mithya ahara* (incompatible, excessively spicy, fermented, junk food)
- *Vega dharana* (suppression of natural urges)
- *Ati maithuna* (excessive sexual activity)
- *Abhighata* (local trauma)
- Poor menstrual hygiene
- Psychological stress and anxiety (8)

Dosha–Dushya Involvement

- ***Dosha***: *Vata* (primary), *Pitta*, *Kapha*
- ***Dushya***: *Rasa*, *Rakta*, *Mamsa*, *Artava*
- ***Agni***: *Jatharagni* and *dhatvagni mandya*
- ***Srotas***: *Artavavaha srotas* and *rasavaha srotas*

- **Adhithana:** *Yoni* and *garbhashaya* (9)

Samprapti Ghataka

Nidana sevana leads to *agnimandya* and formation of *ama*, which vitiates *dosha*. Vitiated *dosha* localize in *artavavaha srotas* due to *khavaigunya*, leading to structural and functional abnormalities of the *yonis*. *Vata* plays a pivotal role in disease progression, chronicity, and pain manifestation (10).

Correlation with Contemporary Gynaecological Disorders

Ayurvedic Description	Contemporary Correlation
<i>Vataja Yonivyapada</i>	Dysmenorrhea, vaginismus, pelvic floor dysfunction
<i>Pittaja Yonivyapada</i>	Vaginitis, cervicitis, PID
<i>Kaphaja Yonivyapada</i>	Leucorrhea, candidiasis
<i>Sannipataja Yonivyapada</i>	Endometriosis, chronic PID
<i>Raktaja Yonivyapada</i>	Menorrhagia, cervical erosion
<i>Acharana janya</i>	Lifestyle-induced gynecological disorders

Modern research acknowledges the role of hormonal imbalance, immune dysregulation, microbiome disturbance, and chronic inflammation—concepts analogous to *dosha dushti*, *agnimandya*, and *srotorodha* (11).

Preventive Perspective: Role of *Dinacharya* and *Ritucharya*

Ayurveda emphasizes prevention through lifestyle regulation:

- Proper menstrual hygiene
- *Pathya ahara* promoting *agni* and hormonal balance
- Avoidance of vata aggravating activities
- Seasonal purification therapies
- Stress management through yoga and meditation (12)

Such measures parallel modern preventive gynaecology strategies focusing on lifestyle modification and early screening.

Integrative Therapeutic Scope

Ayurvedic management focuses on:

- *Samshodhana* in selected cases
- *Samshamana* with herbal formulations
- Local therapies such as *yoniprakshalana* and *pichu*
- *Rasayana* for reproductive health

Integrative gynaecology allows combining these approaches with modern diagnostics, antibiotics when needed, and surgical interventions in advanced conditions (13).

Discussion

Yonivyapada is not merely a localized gynaecological pathology but a manifestation of systemic imbalance involving metabolic, hormonal, immune, and psychological factors. The Ayurvedic *samprapti* model provides a comprehensive framework that complements modern disease classification. Integrative understanding enables early diagnosis, individualized care, reduced recurrence, and better quality of life (14).

Conclusion

Yonivyapada represents a holistic Ayurvedic framework encompassing a wide spectrum of gynaecological disorders. Understanding its *samprapti* and correlating it with contemporary gynaecological pathophysiology reveals strong conceptual and clinical parallels. Integrating Ayurvedic principles with modern gynaecology can enhance preventive strategies, improve therapeutic outcomes, and promote women's reproductive health through a personalized and systems-based approach.

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