

**A COMPREHENSIVE AYURVEDIC REVIEW OF YONI VYAPAD WITH
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ABSTRACT

Yoni Vyapad is a group of twenty gynecological disorders described in Ayurveda, caused due to the imbalance of Vata, Pitta, Kapha, and disturbance in the natural functions of the reproductive system. These conditions present with symptoms like abnormal vaginal discharge, pain, itching, burning, menstrual irregularities, and infertility. The causes include improper diet and lifestyle, excessive or improper sexual practices, infections, trauma, and disturbed menstrual cycles. Modern correlations of Yoni Vyapad include vaginitis, cervicitis, pelvic inflammatory disease, bacterial and fungal infections, hormonal disorders, PCOS-related menstrual problems, dyspareunia, vaginismus, and other reproductive tract infections. Ayurvedic treatment focuses on correcting the root cause through purification therapies, medicinal decoctions, oils, ghrita, and local treatments like Yoni Prakshalana and Yoni

Pichu. Herbs like Lodhra, Shatavari, Ashoka, Triphala, and Panchavalkala show antimicrobial, anti-inflammatory, and hormone-balancing effects. Understanding Yoni Vyapad with modern concepts helps in providing effective and holistic management of gynecological disorders.

KEYWORDS: Yoni Vyapad, Ayurveda, Gynecology, Vaginal disorders, Dosha imbalance, Artava, Reproductive health, Women's disorders, Modern correlation.

INTRODUCTION

Ayurveda considers the female reproductive system as the Mūla Sthāna of Garbhasambhava, responsible for menstruation, conception and childbirth. Disorders affecting this system are collectively termed Yoni Vyapad, comprising twenty conditions described by Acharya Charaka, Sushruta and Vagbhata. These arise due to vitiation of Vata, Pitta, Kapha, disturbed Artava, and impairment of yonimarga, presenting as abnormal discharge, pain, itching, burning, dyspareunia, menstrual irregularities and infertility.^[1]

Acharya Charaka explains the major causative factors as:

“अतियोगान्मैथुनस्यातिलोभाद्वेगान् धारयतोऽन्येषाम्।

अत्यशनात् पापकर्मणश्च योनिस्तस्योपदुष्यति॥”^[2]

(Excessive intercourse, suppression of urges, improper food habits and unethical behaviour vitiate the Yoni.)

Sushruta emphasises that improper diet–lifestyle, trauma and infections disturb the physiology of the reproductive system and initiate various Yoni disorders.^[3] The pathogenesis involves srotodushti, derangement of yoni-sneha, dryness, inflammation and microbial imbalance according to the dominant Dosha.^[4]

These classical descriptions correlate with modern conditions like vaginitis, cervicitis, PID, bacterial vaginosis, candidiasis, vaginismus, dyspareunia, hormonal disturbances and structural abnormalities.^[5]

Ayurvedic management focuses on Samprapti Vighatana through *Shodhana* (Virechana, Basti, Yoni Prakshalana, Yoni Pichu) and *Shamana* using herbs such as Lodhra, Ashoka, Shatavari, Triphala, Panchavalkala, which exhibit antimicrobial, anti-inflammatory and estrogen-modulating actions.^[6,7]

Thus, integrating Ayurvedic concepts with modern gynecology provides a comprehensive and holistic understanding of Yoni Vyapad.^[8,9,10]

AYURVEDIC REVIEW OF YONI VYAPAD

Ayurveda describes 20 types of Yoni Vyapad, each arising due to Dosha vitiation, trauma, infections, lifestyle errors or menstrual abnormalities. The female reproductive system

functions under balanced Vata, Pitta, Kapha, and normal Artava-vaha Srotas. Any disturbance produces pathological changes in:

- Yoni marga
- Garbhashaya
- Artava (menstrual blood)
- Apana Vayu
- Yoni-sneha (natural lubrication)
- Srotas (reproductive channels).

Acharyas state:

"योनिर्हि स्त्रीणां जीवनमार्गः" (Yoni is the gateway of life.)

2.1 Nidana (Etiological Factors)

A. Ahara (Dietary Causes)

- Ati-katu, amla, lavana
- Ruksha, tikshna, vidahi ahara
- Viruddhahara
- Atimatrabhojana
- Alcohol, fermented foods
- Fast food, excessive sugar.

B. Vihara (Lifestyle Causes)

- Vega-dharana (suppression of urges)
- Ati-maithuna (excess intercourse)
- Weight lifting
- Trauma during intercourse
- Sleeping late, excessive exertion
- Poor genital hygiene
- Tight clothing.

C. Manasika Nidana

- Stress
- Fear
- Depression
- Sexual fear or anxiety.

D. Agantu (External) Factors

- Infections (bacterial, fungal, protozoal)
- Poor vaginal hygiene
- Unsafe intercourse
- Contaminated water/clothing

3. Samprapti (Detailed Pathogenesis)

1. Nidana Sevana

→ leads to **Dosha Dushti**

2. Dosha vitiation

- Vata ↑ → dryness, pain, constriction, dysmenorrhea
- Pitta ↑ → burning, inflammation, ulcers
- Kapha ↑ → itching, thick discharge, heaviness.

3. Dhatu and Srotas Involvement

- Rasa Dushti → poor tissue nutrition
- Rakta Dushti → infection, inflammation
- Artava-Vaha Srotas Dushti → menstrual issues
- Yoni-Sneha loss → dryness, dyspareunia.

4. Effect on Yoni

- Abnormal discharge
- Pain
- Burning
- Itching
- Menstrual irregularities
- Infertility.

5. Vyakti (Disease expression)

Different Dosha combinations produce different Yoni Vyapad.

A classical statement supports this:

“दोषैर्विकाराः विविधाश्च योनौ”

(Various diseases of Yoni arise from vitiated Doshas.)

Table: 20 Yoni Vyapad & Modern Correlation.

Ayurvedic Condition	Key Symptoms	Modern Correlation
1. Vataja	Dryness, pain, constriction	Vaginal dryness, vulvodynia
2. Pittaja	Burning, inflammation	Cervicitis, vaginitis
3. Kaphaja	Thick white discharge	Candidiasis
4. Sannipataja	All symptoms severe	Mixed vaginitis
5. Udavartini	Painful periods	Dysmenorrhea, PCOS
6. Karnini	Polyp-like mass	Cervical/Vaginal polyp
7. Putraghni	Recurrent miscarriage	Recurrent pregnancy loss
8. Shandi	Infertility	Hypogonadism
9. Vandhya	Absolute infertility	Amenorrhea/Infertility
10. Yonikanda	Tumor-like swelling	Fibroid, cyst
11. Aticharni	Excessive bleeding	Menorrhagia
12. Paripluta	Severe burning in menses	PID/Endometritis
13. Suchimukhi	Needle-like pain	Vaginismus
14. Mahayoni	Excessive discharge	Chronic pelvic inflammation
15. Avritti	Obstructed flow	Cervical stenosis
16. Acharana	Painful intercourse	Dyspareunia
17. Phalini	Cystic swelling	Ovarian cyst
18. Atyananda	Hypersexuality	Nymphomania
19. Udara	Abdominal heaviness	PID/Fibroid
20. Putiyoni	Foul smell, pus	Bacterial vaginosis, PID

5. Chikitsa (Ayurvedic Treatment)

A. Shodhana (Purification)

- **Virechana** – Pittaja, infections
- **Basti** – Vata disorders, infertility
- **Yoni Prakshalana** – Panchavalkala, Triphala
- **Yoni Pichu** – Jatyadi Taila, Bala Taila
- **Uttarabasti** – tubal block, chronic inflammation.

B. Shamana (Pacification)

Important Herbs

- **Lodhra** – fast wound healing
- **Shatavari** – phytoestrogen, cooling
- **Ashoka** – uterine tonic
- **Yashtimadhu** – anti-inflammatory
- **Triphala** – antimicrobial

- **Daruharidra** – antibacterial
- **Panchavalkala** – cleansing.

C. Internal Medicines

- Ashokarishta
- Dashmularishta
- Phala Ghrita
- Chandraprabha Vati
- Triphala Ghrita
- Gokshuradi Guggulu.

D. Pathya-Apathya

Pathya

- Warm water
- Light, snigdha foods
- Hygiene
- Meditation for mental balance.

Apathya

- Sour, spicy foods
- Excessive intercourse
- Day sleep
- Stress.

6. Modern Explanation of Yoni Vyapad

Modern gynecology identifies that most symptoms arise due to:

- Bacterial infections (Gardnerella, Chlamydia)
- Fungal infections (Candida albicans)
- Viral infections (HPV, HSV)
- Hormonal disturbances (low estrogen)
- PCOS and ovulatory disorders
- Pelvic floor dysfunction
- Structural abnormalities (polyps, fibroids).

Ayurvedic observations align with these clinical findings, showing a strong integrative overlap.

DISCUSSION

Yoni Vyapad, as described in classical Ayurvedic texts, represents an extensive category of gynecological disorders caused by the vitiation of Doshas, impairment of Yoni-marga and derangement of reproductive physiology. The discussion around this subject becomes meaningful when the classical concepts are interpreted in the context of modern gynecological science.

Ayurveda places strong emphasis on the balance of Vata, Pitta and Kapha for the normal functioning of the reproductive system. Among these, Apana Vayu plays a central role in menstruation, conception, pregnancy and delivery. Any disturbance in this Vata component leads to dryness, pain, dysmenorrhea, dyspareunia and infertility. This correlates closely with modern observations where hormonal imbalance, pelvic floor dysfunction, vaginal atrophy and dysmenorrhea arise from neuromuscular or endocrine irregularities. The Ayurvedic description of Vataja Yoni Vyapad, therefore, aligns with conditions like vulvodynia, vaginismus, hypoestrogenism-induced dryness and chronic pelvic pain syndromes.

Similarly, Pittaja Yoni Vyapad is characterized by symptoms of burning, yellowish discharge, inflammation and ulceration, which resemble modern conditions such as cervicitis, vaginitis, pelvic inflammatory disease and sexually transmitted infections. The Pitta description corresponds not only to inflammatory pathology but also to microbial infections that generate heat, discharge and tissue irritation. The consistency between Pitta Dushti and modern inflammatory gynecological disorders strengthens the relevance of Ayurveda's Dosha-based diagnostic system.

Kaphaja Yoni Vyapad presents with itching, thick white discharge, heaviness and foul odor, correlating strongly with candidiasis, bacterial vaginosis and chronic recurrent vaginitis. The descriptions in Ayurvedic texts of Kapha's qualities—such as Snigdhatta and Picchilla—are almost identical to the clinical characteristics of fungal overgrowth and bacterial biofilm. This association highlights Ayurveda's ability to classify disease patterns based purely on clinical observation long before the advent of microbiology.

The broader category of Sannipataja Yoni Vyapad, involving simultaneous vitiation of all three Doshas, resembles severe mixed infections, advanced PID and chronic pelvic pathologies where symptoms overlap and severity increases. Such multi-factorial

presentations are common in modern clinical practice, especially in women with recurrent or untreated infections.

Several other specific Yoni Vyapads, such as Karnini, Phalini, Vandhya, Shandi and Putraghni, can also be correlated with conditions such as polyps, fibroids, cystic lesions, hormonal infertility and recurrent pregnancy loss. Ayurvedic texts give remarkably accurate descriptions of pathological masses, emphasizing their color, texture and mobility, which correspond well with modern imaging and diagnostic findings. This demonstrates that classical physicians had a sophisticated clinical understanding supported by detailed observation.

From a pathophysiological perspective, the Ayurvedic concept of Srotodushti—particularly of Artavavaha Srotas—provides a foundational explanation for menstrual irregularities, endometrial dysfunction, hormonal imbalance and tubal pathology. Blockage (*Sanga*), hyperfunction (*Atipravritti*), weakening (*Vimarga Gamana*) and structural changes (*Siragranthi*) of the channels parallel modern pathology such as tubal obstruction, endometriosis, endometritis and ovulatory disorders. Therefore, the Srotas theory serves as an early representation of what modern science now explains through reproductive endocrinology and pelvic anatomy.

Ayurvedic management of Yoni Vyapad focuses on Samprapti Vighatana, or breaking the pathogenesis through individualized therapies. Shodhana Karma—like Virechana, Basti and Uttarabasti—acts at systemic and local levels. Modern research suggests that Panchakarma therapies influence the neuroendocrine axis, improving hormonal balance, reducing inflammation and supporting reproductive health. Basti therapy, in particular, has demonstrated benefits in conditions analogous to dysmenorrhea, PCOS and chronic pelvic pain through modulation of Vata and improved pelvic circulation.

Local treatments such as Yoni Prakshalana, Yoni Pichu and Uttarabasti have mechanisms comparable to modern local estrogen therapy, antiseptic douching, vaginal pessaries and intrauterine interventions. The absorption of medicated oils through the vaginal mucosa provides anti-inflammatory, antimicrobial, lubricating and healing effects. Ayurvedic formulations like Panchavalkala, Triphala, Jatyadi Taila, Shatavari Ghrita, and Lodhra have been proven to possess antimicrobial, antiulcer, anti-inflammatory, estrogenic and wound-

healing properties. These pharmacological attributes validate their classical indication for managing Yoni Vyapad.

Another important aspect is mental and emotional health. Ayurveda recognizes Manasika Nidana such as fear, anxiety, stress and sexual trauma as contributing factors. Modern research aligns with this observation, showing strong associations between chronic vaginismus, dyspareunia, menstrual disorders and psychological stress. Thus, the classical Ayurvedic approach, which includes lifestyle guidance, yoga and meditation, is in harmony with modern biopsychosocial models of gynecological health.

Overall, the discussion underscores that the Ayurvedic framework of Yoni Vyapad is comprehensive, clinically relevant and scientifically correlatable. While classical descriptions rely on Dosha and Srotas principles, their clinical expressions match closely with modern gynecological disorders. Ayurvedic treatment approaches—both systemic and local—offer effective, holistic and individualized strategies for managing a wide range of reproductive disorders. This convergence of ancient wisdom with modern evidence highlights the value of integrative approaches in improving women's reproductive health.

CONCLUSION

Yoni Vyapad represents a comprehensive Ayurvedic framework for understanding gynecological disorders through the lens of Dosha, Dhatu and Srotas imbalance. Its clinical symptoms closely correspond to modern conditions such as vaginitis, cervicitis, PID, hormonal dysfunction, dyspareunia and infertility. Ayurvedic management—through Shodhana, Shamana, Rasayana and local Yoni therapies—provides a holistic, individualized and effective approach aimed at correcting the root cause rather than only treating symptoms. Integrating classical principles with modern clinical understanding offers a complete and scientifically meaningful strategy for restoring women's reproductive health.

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