



LITRARY REVIEW OF KARNINI YONIVYAPAD

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ABSTRACT

In classical Ayurveda texts almost all the gynecological disorders come under the term '*Yonivyapad*'. *Karnini Yonivyapad* is one among these twenty *Yonivyapadas*. Although the cardinal symptom of the disease is excessive vaginal discharge, but often the long-term sequel of the disease like lower dyspareunia, abdominal pain, low backache, sickness feeling, fatigue etc. become too much troublesome to the patients and start affecting their daily routine. All Though it is not fatal, yet the long-term association with the disease and a number of symptoms both related to the genitourinary system as well as psychological imbalance in the patients need attention.

The treatment modalities described in modern science have their own disadvantages and side effects. Moreover, they are not cost effective and being carried at higher medical centers only. Owing to the complexities in the modern management, it is the basic need of time to develop a dependable and easily available therapeutic intervention cost effective, safe and devoid of complications or side effects. With this background this research project entitled.

Keywords: *Karnini Yonivyapad, Karnini, Karnika.*

INTRODUCTION

Female body is one of the most wonderful and complex creation of the nature and the physiology of reproductive system of women are different from her male partner to a great extent as she has to intersperse many functions like achievement of conception, childbirth. These physiological changes make her prone to pathological disorders. That's why reproductive health is as important as other aspects of health.

In classical Ayurvedic texts almost all the gynecological disorders come under the umbrella of term 'Yonivyapad', and all the twenty Yonivyapad 'Karnini Yonivyapad' is one among of them, which has been mentioned in all the classics with the same name. On the basis of etiopathogenesis, clinical features, complications and principles of treatment *Karnini Yonivyapad* is similar to cervical erosion mentioned in the text of modern science.

Acharya Charaka mentioned that *Karnini* is chiefly a disease of parous women, and *Akalevahmanayam* has been considered as a specific etiology responsible for the disease.

According to Acharya Charaka¹ due to straining during labour in the absence of labour pains means *Akala*, the *Vayu* obstructed by fetus, with holding *Kapha* and getting mixed with *Rakta* produces *Karnika* in *Yoni*, which obstructs the passage of *Raja*. Due to presence of *Karnika* this condition is termed as *Karnini*.

Acharya Sushruta² explains the pathogenesis of this disease in a different manner. He describes that vitiated *Kapha* along with *Rakta* produces *Karnika*.

Both the Vagbhata³ have followed Acharya Charaka, while Indu⁴ clarifying the description says that due to premature ejaculation of fluid brought about by untimely straining, the aggravated *Vayu* withholding *Kapha* and *Rakta* produces *Karnika* in *Yoni* which obstructs the passage of *Raja*. Premature ejaculation of fluid brought about by untimely straining refers to either normal excretion of reproductive system of woman coming at the end orgasm or else deliberate discharge of urine by woman to deceive her husband. In a woman undesirous for coitus above both the discharges are seen.

Etymology of *Karnini*: Literally the word *Karnini* is derived from '*Karnin*' which refers to 'having eared' or 'relating to ear', 'barbed' or 'furnished with knots' etc.

The disease got its name due to development of '*Karnika*' on *Garbhashaya Dwara Mukha*. *Karnika* means 'round protuberance', 'pericarp of lotus', small brush' and 'tip of an elephant's trunk'⁵.

On the basis of etymology of disease, Indu clarified that Vitiated *Kapha* solidifies *Rakta*, giving it a shape of abnormal muscular structure, which is propelled by *Vayu*. This structure obstructs or constricts the cervix, thus the deposited *Shukra* does not ascend resulting into the absence of fertilization. The shape of the *Karnika* resembles *PadmaKarnika* (pericarp of lotus) or *Mansankura* (muscular sprouts).

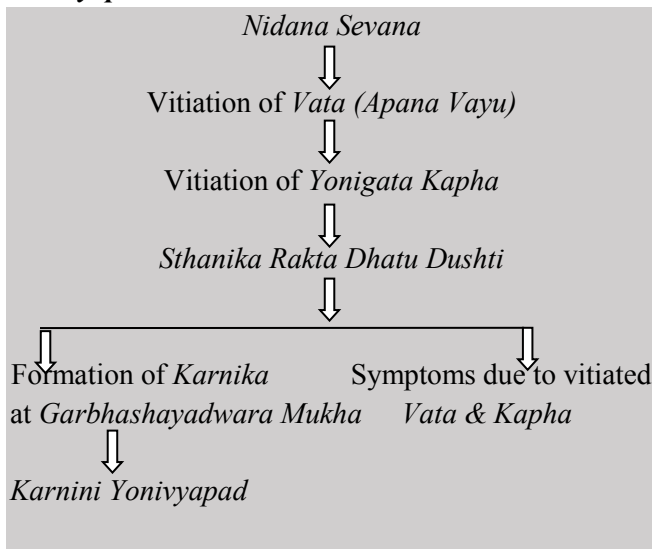
Definition of *Karnika*: In classics, *Karnika* described as a singular growth of *Mansa* and several *Mansankur* like pericarp of lotus. The word *Karnika* denotes the muscular enlargement like tuber. According to Ayurvedic classics it appears that disease has only one round projected structure either in vagina or the cervix, but it has been interpreting as barbed wire, end of a brush, denoting multiplicity of the lesion. Indu, the commentator of Ashtang Sangraha has mentioned the place of origin as *Garbhashayadwar Mukha* i.e. cervix.

Aetiology: Acharya Charaka mentioned in *Chikitsa Sthana*⁶ that no *Yonivyapad* occurs without vitiation of *Vata*. It means all the factors which cause vitiation of *Vata* are directly or indirectly are causative factor for *Yonivyapad*. Further he describes⁷ that abnormal dietetics, abnormal mode of life, abnormal *Artava*, abnormalities of *Bija* (sperm & ovum) and *Daiva* are the factor leading to *Yonivyapad*. Acharya Sushruta⁸ said that when a woman having *Ruksha* body or else a weak or very young woman does excessive coitus with a man having big sized penis is also responsible for *Yonivyapad*.

Samprapti: *Samprapti* of disease is very well explained in Ayurvedic text. All the *Nidana* explained above lead to vitiate the *Vata* (*Apana Vayu*). *Kha-Vaigunya* is present in the *Artavaha Strotas* so here the vitiated *Vata* get mixed with *Kapha Dosha* and

Rakta Dhatu and in this way the *Dosha Dushya Sammurchana* is completed. *Adhithana* of disease is the *Garbhashaya Dwara Mukha* i.e. cervix, so in the stage of *Vyakta Avashtha*, *Karnika* is formed here which is the cardinal symptom of *Karnini Yonivyapad*. Other symptoms of vitiation of *Vata* and *Kapha Dosha* like excessive discharge per vagina, pruritus vulvae, lower abdominal pain, low back pain, fatigue are also produced. Infertility and menstrual irregularities may produce later on as a result of complication of the disease.

Flow chart of Samprapti (pathogenesis) of Karnini Yonivyapad



Samprapti Ghataka

Dosha -Vata (Apana), Kapha

Dushya-Rakta Dhatu

Adhithana-Garbhashaya Dwarmukha (Cervix)

Shrotas-Artav Vaha Srotas.

Shrotodushti -Sanga

Vyadhi Swabhava-Chirkari

Sadhyaasadyata -Krichasadya

Symptoms due to vitiated Kapha⁹

1. Pandu Varna
2. Pichhila Yoni means excessive mucoid discharge per vagina.
3. Kandu Yukta i.e. Pruritis Vulvae.
4. Shitala Yoni means wetness of vagina.

Symptoms due to vitiation of Vata¹⁰

1. Backache.
2. Pain in lower abdomen.

3. Aayas i.e. sickness feeling

Chikitsa: According to the *Samprapti* and Clinical Features '*Karnini Yonivyapad*' is a disease caused by vitiated *Vata* and *Kapha* and the affected *Dhatu* is Rakta. So, the treatment which will pacify the *Vata* and is having *Vata-Kapha Shamaka* and *Rakta Shodhanakara* properties should be used.

All the measures which when administered per vagina or directly on cervix are capable of pacifying the *Vata* and are having the properties like *Lekhana*, *Shodhana*, *Ropana*, *Kaphahara* and thus can help in the removal or clearance of *Karnika*, can be used to treat this disease.

1. **Uttarbasti¹¹:** Acharya Charaka mentioned *Uttarbasti* with the oil treated with *Jivaniya* group of drugs should be given.

2. **Varti¹² (Pessary):** A pessary prepared with *Kustha*, *Pippali*, tender leaves as tip of twig of *Arka* and rock salt pestled urine of goat should be applied locally.

3. **Shodhana Varti¹³ (Pessary):** prepared with *Shodhana* drugs should be used.

4. **Kaphahara Chikitsa¹⁴:** Treatment of *Karnini Yonivyapad* also done by all the measures capable of suppressing the *Kapha* i.e. *Kaphahara Chikitsa*.

5. **Pichu Dharana:** *Pichu dharana* is better *Upakrama* because the oil will be absorbed slowly and constantly and will be retained for longer time. Medicated oil which suppresses *Vata*, *Kapha* and *Rakta Shodhanakara* should be applied in the *Yoni* because without vitiation of *Vayu* no *Yoni Roga* can occur and '*Karnini Yonivyapad*' is a disease caused by vitiated *Vata* and *Kapha* and the affected *Dhatu* is Rakta. So, the treatment which will pacify the *Vata* and having *Kapha Nashak* and *Rakta Shodhanakara* properties should be used.

Pathya in Yonivyapad¹⁵: The woman afflicted with *Karnini Yoniroga* should use *Lashuna Swarasa* in the morning and diet having abundance of milk and meat soup (*Mansa Rasa*). *Anna* prepared with *Yava*, *Abhyarishta*, *Sidhu*, use of oil, *Pippali*, *Haritaki*, *Lohabhasma* with honey. In *Karnini* used *Bala Taila*, *Mishraka Sneha* and *Sukumarakasneha* is beneficial.

Apathya¹⁶: *Manda* is contraindicated to the women suffering from *Yonivyapad*.

Complications¹⁷: Acharya Charaka has described that when *Yoni* (reproductive system) of women affiliated with *Dosha* or diseases, doesn't retain *Shukra* (sperms) or the females becomes infertile, besides she also suffers from *Gulma*, *Arsha*, *Pradara* (menometrorrhagia) & other disease of *Vata*.

DISCUSSION & CONCLUSION

Acharya Charaka mentioned that *Karnini* is chiefly a disease of parous women, and *Akalevahanayam* has been considered as a specific etiology responsible for the disease. *Mithya Aahar* may produce the disease by virtue of *Dosha Prakopa* or by decreasing the immunity of the patient. Under *Mithya Vihara* all the predisposing factors like early marriage, increase parity, use of foreign body in the vagina, and other etiological factor like trauma to the cervix due to any cause, infections and inflammation can be considered. The *Nidana Pradushta Artava* can be considered as the disturbance in the sex hormones. As in modern science it has told that increase in level of oestrogen. *Beej Dusti* can be considered as the congenital factor, But, when the disease is caused in absence of all the above-mentioned etiology then it is due to the *Daiva Prakopa*. The *Purvajanma Karma* is responsible for this.

On the basis of etiology, we can conclude that '*Karnini Yonivyapad*' is chiefly the disease of reproductive age group and is commonly seen in sexually active females.

Pathogenesis as well as the cardinal symptoms of the disease reveals that the drugs which are capable of *Vata Kapha Shamana* like *Lekhana*, *Sodhana*, *Shothaghana*, *Ropana* can effectively cure the disease. For this purpose, *Uttarbasti*, *Varti Dharna*, *Pichu* and *Kaphahar Chikitsa* i.e. other various measures capable of suppressing the *Vata & Kapha* have been mentioned in *Samhitas*.

Uniqueness of the Ayurvedic treatment lies in the fact that it disintegrates the vicious cycle of the pathogenesis by removing the morbid factor i.e. *Dosha Dushaya Sammurchana* of the disease by the virtue of its *Samshodhana Karma*.

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