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 Akalevahananayam has been considered as a specific etiology responsible for the disease.

According to Acharya Charaka 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 Sushruta explains the pathogenesis of this disease in a different manner. He describes that vitiated Kapha along with Rakta produces Karnika. Both the Vagbhatta have followed Acharya Charaka, while Indu 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 Garbhshayaya Dwara Mukha. Karnika means ‘round protuberance’, ‘pericarp of lotus’, small brush and ‘tip of an elephant's trunk’.

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 Garbhshayadwar Mukha i.e. cervix.

Aetiology: Acharya Charaka mentioned in Chikitsa Sthana 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 describes that abnormal dietics, abnormal mode of life, abnormal Artava, abnormalities of Bijas (sperm & ovum) and Daiva are the factor leading to Yonivyapad. Acharya Sushruta 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). Khvaigunya is present in the Artavaha Srotas so here the vitiated Vata get mixed with Kapha Dosha and
Rakta Dhātu and in this way the Dosha Dhushya Sammurchana is completed. Adhīsthana of disease is the Garbhāshaya Dwara Mukha i.e. cervix, so in the stage of Vyakta Avashta, Karnika is formed here which is the cardinal symptom of Karnini Yonivyapad. Other symptoms of vitiation of Vata and Kapha Dhōṣha 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**

![Flow chart](image)

**Samprapti Ghataka**

DOSHA - Vata (Apana Vayu), Kapha

DUSHYA - Rakta Dhātu

Adhīsthana - Garbhāshaya Dwarmukha (Cervix)

Shrotas - Artav Vaha Srotas.

Shrotodushti - Sanga

Vyadhi Swabhava - Chirkari

Sadhyaasadhyata - Krichasadhya

Symptoms due to vitiated Kapha

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 Vata

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 Dhōṣha is Rakta. So, the treatment which will pacify the Vata and is having Vata-Kapha Shamaka and Rakta Shodhānkara properties should be used.

All the measures which when administered per vagina or directly on cervix are capable of pacifying the Vata and 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. Uttarbasti\(^{11}\): Acharya Charaka mentioned Uttarbasti with the oil treated with Jivaniya group of drugs should be given.
2. Varti\(^{12}\) (Pessary): A pessary prepared with Kusṭha, Pippali, tender leaves as tip of twig of Arka and rock salt pestled urine of goat should be applied locally.
3. Shodhana Varti\(^{13}\) (Pessary): prepared with Shodhana drugs should be used.
4. Kaphahara Chikitsa\(^{14}\): 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 Dhōṣha is Rakta. So, the treatment which will pacify the Vata and having Kapha Nashak and Rakta Shodhanakara properties should be used.

**Pathya in Yonivyapad\(^{15}\):** 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, Loghabhasma with honey. In Karnini used Bala Taila, Mishraka Sneha and Sukumaraka Sneha is beneficial.

**Apathy\(^{16}\):** Manda is contraindicated to the women suffering from Yonivyapad.
Complications: 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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