



## KAPHAJA YONI VYAPAD - LITERARY REVIEW

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### ABSTRACT-

Gynaecological disorders have found its immense importance in the field of medicine due to fact that women have a unique function of giving birth. In Ayurveda, women health care is related in separate section, where the term *Yoni vyapad* includes majority of gynaecological disorders. Before knowing the management, literature of the disease should be known. Therefore, in this study an effort has been put forth to make a conceptual study covering almost all the aspects of *Kaphaja yoni vyapad* as per Ayurveda .

A healthy woman is a promise of a healthy family. In different phases of a woman's life, from puberty to menopause, the concept of healthy yoni has been mentioned in *Ayurveda* as well as in modern. Now a days, infection related to yoni is a burning problem irrespective of their age or socioeconomic status. Due to infection, there may be sign and symptoms like vaginal discharge, itching, coldness. in Ayurveda, these types of sign and symptoms are found in *Kaphaja yoni vyapad*

**KEYWORDS:** Ayurveda, *Yoni*, *Kaphaja yoni vyapad*, Vaginal discharge.

### INTRODUCTION-

A specific group of the diseases of women i.e. *yonivyapad* has been mentioned in *ayurvedic* classics, which disrupts the women hood in various ways. Health care of woman is very important. Any disorders that hampers the general, mental as well as the reproductive health of woman should be considered with care and required medical attention. Female body is highly complex and delicate. Because of special reproductive role, women are at risk of some

distinct female disorders. *Kaphaja yoni vyapad* is one of those diseases. Vaginal discharge means *yonistrava* is seen as a symptom in case of this disease. As the *Stree* is *mula* of reproduction, *Stree* is important part of our society and family. Being Daughter, wife, mother, carrier oriented women, she plays different roles and follows social and family responsibilities. Nature has given special role to *Stree* to become mother. Along with that as today's women is carrier oriented she is becoming independent, making her own decision and thus making her own space in the society. Thus in this fast life she is subjected to all sorts of physical and mental hardship. Due to change in lifestyle, modern food habits of fast food, junk food she is unable to follow the rules of *Dincharya*, *Rutucharya*, *Rajaswala*, *Rutumati* and *Sutikaparicharya* which are explained by *Aacharyas* for women's health. Thus she is prone to various *yonirogas* one of which is *Yonigat shewtapicchilsrava*, *Yonikandu*, *Yonigata Alpavedana* which are features of *Kaphaj yoni vyapad*.

*Yonivyapadas* are related to

*Tryavartayoni*<sup>(2)</sup>. *Yonivyapadas* causes *Apatyavighat*, because *vikruti* of *Kshetra*, of *Tryavartayoni* causes *Garbhpat*, *Garbhastrva*, *Leenagarbh*, *Garbhvikruti*. *Yonivyapada* has been described in Various Literatures of *Ayurveda* viz. *Charak Samhita* (Chi.30), *Sushrut Samhita* (U.38), *AsthtangHridaya*(U 33), *AsthtangSangraha*(Uttarshan38) *Madhav Nidan*(63), *Sharangdhar Samhita*

(*Purvakhanda*7) *Kashyap Samhita* (Su.27) *Bhavprakash*&*Yogratnakar*(*Yoniraogadhi kara*).

As in our country due to poor nutrition, multiple childbirth, low socio-economic status, poverty, population growth, negligence of proper hygiene, many women are anemic, malnourished, illhealth. So they are prone to various *yonirogas* like *Kaphajayonivyapada*. Among the 20 *Yoni Vyapats*, *Kaphaj Yoni Vyapat* is explained under the classification of the *Kaphapradhana Yoni Vyapat* characterized by clinical features of *Kapha Vriddhi*.

### Etiology (Nidan) of *Kaphaja yoni vyapad*

<i>Charak</i> <sup>1</sup>	<i>Sushrut</i> <sup>2</sup>	<i>Vagbhat</i> <sup>3</sup>	<i>Madhav Nidan, B.P, YR</i>
<ul style="list-style-type: none"> <li>• <i>Mithyachar</i> (abnormal diet and mode of life)</li> <li>• <i>Pradusta-Artava</i> (abnormalities of <i>Artava</i>)</li> </ul>	<ul style="list-style-type: none"> <li>• <i>Mithyachar</i></li> <li>• <i>Pradusta-Artava</i></li> <li>• <i>Bijadosha</i></li> <li>• <i>Daivakopa</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Dustabhojan</i></li> <li>• <i>Bisamangasayan bhrisa maithun sevan</i></li> <li>• <i>Dusta artava</i></li> </ul>	Followed charak <sup>4</sup>
<ul style="list-style-type: none"> <li>• <i>Bijadosha</i> (abnormalities of <i>Bija</i>)</li> <li>• <i>Daivakopa</i> (curses or anger of God)</li> </ul>	<ul style="list-style-type: none"> <li>□ <i>Prabridhdha linga purush atisevana</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Apadravya prayog</i></li> <li>• <i>Bijadosha</i></li> <li>• <i>Daivata</i></li> </ul>	

These are the general *Nidan* of *Yoni vyapad*. If we observe the *Nidan* of *Kaphaja yoni vyapad* then it will be cleared that in classics *Nidan* for *Kaphaja yoni vyapad* is not mentioned directly.

## Qualities of *Kapha*<sup>5</sup>

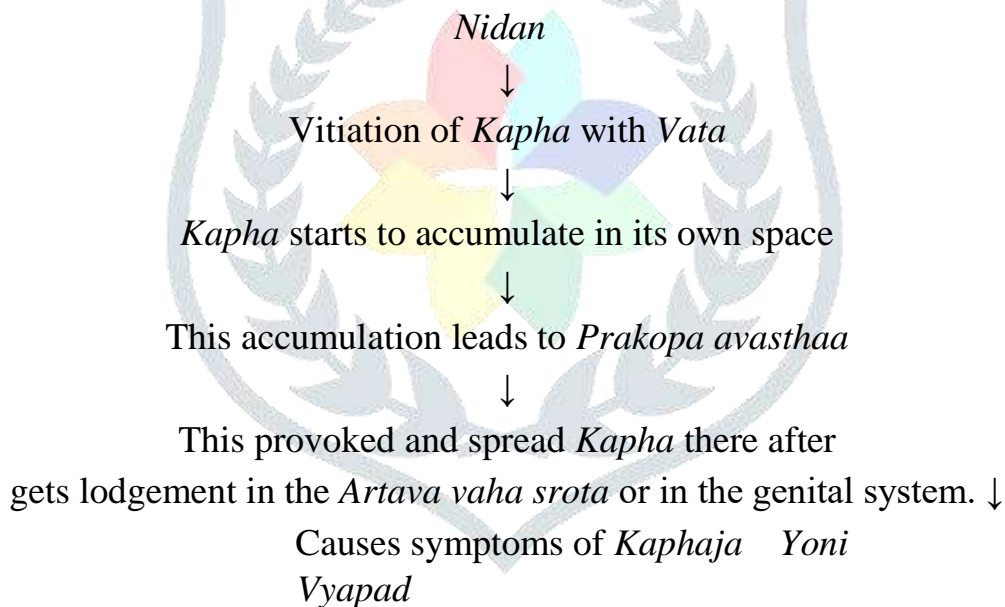
- *Guru*
- *Shita*
- *Mridu*
- *Snigdha*
- *Madhur*
- *Sthira*
- *Picchila*

So, the qualities agonist to these can vitiate *Kapha*.

## Relation between *Kapha* and *Rasas*<sup>6</sup>

<i>Kapha prakopak</i>	<i>Kapha shamak</i>
<i>Madhur</i>	<i>Katu</i>
<i>Amla</i>	<i>Tikta</i>
<i>Lavan</i>	<i>Kashaya</i>

## *Samprapti*



## *Samprapti Ghatak*

- *Dosha – Vata + kapha*
- *Dushya – Rasa, Rakta & mamsa*
- *Srotas – Rasavaha, artavaha, raktavaha*
- *Srotodustilakshan – Atipravriti*
- *Adhistan – Yoni*
- *Rogamarga – Abhyantara*
- *Sthanasamsraya – Yonimarga & Garbhashaya*

## Types of *kaphaja yoni vyapad* by different Acharyas

<i>Charaka</i> <sup>7</sup>	<i>Vagbhata</i> <sup>8</sup>	<i>Sushruta</i> <sup>9</sup>
<i>Sleshmaja</i>	<i>Sleshmaja</i>	<i>Sleshmaja</i> <i>Atyananda</i> <i>Aticharana</i> <i>Acharana</i> <i>Karnini</i>

### Lakshan

#### *Sleshmaja yoni vyapad*

	<i>Charaka</i> <sup>10</sup>	<i>Sushruta</i> <sup>11</sup>	<i>Vagbhata</i> <sup>12</sup>	<i>Madhav Nidan</i> <sup>13</sup>	<i>Bha. Prakash</i> <sup>14</sup>
<i>Yoni picchilata</i>	+	+	+	+	+
<i>Shitalata</i>	+	+	+	+	+
<i>Kandu</i>	+	+	+	+	+
<i>Alpavedana yoni</i>	+	-	-	-	-
<i>Avedana yoni</i>	+	-	+	-	-
<i>Pandu varna srava</i>	+	-	+	+	+

#### Other 4 types of *Kaphaja yoni vyapad*

	<i>Atyananda</i>	<i>Aticharana</i>	<i>Acharana</i>	<i>Karnini</i>
<i>Sushruta</i> <sup>15</sup>	woman suffers from this disease does not satisfied with coitus.	It is caused by excessive sexual act. Woman does not achieve conception.	Woman gets excited before coitus as well as much earlier than her husband.	<i>Kapha</i> and <i>Rakta</i> produces <i>Karnika</i> in yoni
<i>Charaka</i> <sup>16</sup>	Not mentioned	<i>Sopha</i> (inflammation), <i>Supti</i> (numbness) & pain occur.	Non cleanliness of vagina produces <i>Krimi</i> which produces itching in yoni and due to this	Due to straining before starting of labour pain, <i>Vayu</i> is obstructed by foetus, along with <i>Kapha</i> and <i>Rakta</i> produces



			Woman feels excessive sexual desire.	<i>Karnika in Yoni.</i>
<i>Vagbhata</i> <sup>17</sup>	Followed <i>Charaka</i>	Followed <i>Charaka</i>	Followed <i>Charaka</i>	Followed <i>Charaka</i>
<i>Madhav nidan</i> <sup>18</sup>	Followed <i>Sushruta</i>	Followed <i>Sushruta</i>	Followed <i>Sushruta</i>	Followed <i>Sushruta</i>
<i>B.P. &amp; Y.R.</i> <sup>19</sup>	Followed <i>Sushruta</i>	Followed <i>Sushruta</i>	Followed <i>Sushruta</i>	Followed <i>Sushruta</i>

According to Charak and Vagbhat, Due to consumption of *Abhisyandi* substances (*Kapha karak ahar*), *Kapha* gets vitiated and reaches yoni and produces sign and symptoms of *Kaphaja yoni vyapad*.

### Pathya-Apathya:

#### Pathya-

*Ruksha, Ushna drugs, Kaphahara Taila, sidhu and Arista, Saindhava Lavana, yava anna, abhayarishtham, seedhu, taila, pippali, ayoraja along with ksoudra (honey), Lasuna (garlic)* which is explained as *rasayan* by *acharya kashyap*.

#### Apathya-

*Manda* (scum of boiled rice) is contra indicated to the women suffering from *Yoni roga* as *vata* is the most responsible factor for all *yoniroga, vatavidhikara ahara vihara* (diet and regimens causing increase of *vata*) including *manasika bhavas* (mental factors) can also be considered as *apathya*. *Acarya Kasyapa*, contraindicated *manda* (supernatant water of rice gruel) for women suffering from *yoniroga* (gynaecological disorders).

DISCUSSION- This disease can be cured mainly by taking hygiene. Personal hygiene is very important for every woman. Vaginal problems are mainly due to disturbances of the vaginal flora. So, approach should be done to correct the vaginal flora by which one can get rid of vaginal problem.

Gynaecological disorders have found its immense importance in the field of medicine due to fact that women have a unique function of giving birth. In Ayurveda, women health care is related in separate section, where the term *Yoni vyapad* includes majority of gynaecological disorders

CONCLUSION- *Kaphajayonivyapat* is the one of the commonest problem among women of reproductive age. As per *ayurveda* by maintaining of proper hygiene and taking appropriate food in time and doing regular exercise can help in maintaining the reproductive health. *Yonivyapat* are classified as *ekadoshaja* (involvement of any single dosa), *dvidoshaja* (involvement of two dosas) and *tridoshaja* (involvement of three dosas) in *Carakasamhita* and *Ashtanga Hridaya* whereas *Sushrutasamhita* explained *ekadoshaja* and *tridoshaja* only.

*Krimijayonivyapat* is the concept which is explained only by *Vagbhata*. It is seen that the same *yonivyapat* explained differently by different *samhita* represents the chronicity of a single condition. Hence rather than going with description of a single *samhita*, analyzing the explanations in all *Samhitas* will help us to understand the pathogenesis of vaginitis in detail.

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