

**A CRITICAL REVIEW OF KAPHAJ YONIVYAPAD AND KAPHAJ AARTAVDUSHTI****Gauri Dharmendra Sharma<sup>1</sup>, Mayura M. Devadiga<sup>2</sup>**

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Healthy women are a prerequisite for building a strong society. Ayurveda has beautifully described the female reproductive organs by giving specific terminologies to the different parts. *Yoni* (Vagina) is one of the prime parts of the female reproductive organs described in Ayurveda. Any pathological abnormality in *Yoni* leads to *Yonivyapad*. *Shuddha Aartav* has been discussed according to Ayurveda *Granthkara*. Any pathological abnormality in this *Aartav* due to vitiation of *Doshas* simply results in *Aartav Dushti*. Specifically, indulgence into *Kapha Dushtikar Abhishyandi Nidan* when affecting *Yonimarg* will lead to *Kaphaj Yonivyapad*<sup>[1,4]</sup> and *Kapha Dushtikar Nidan* lead to *Kaphaj Aartavdushti* if disturbing only *aartav*<sup>[3]</sup>. Similarly, it is very important to differentiate the pathologies between these two subtly variated conditions namely, *Kaphaj Yonivyapad* and *Kaphaj Aartavdushti*. Clinically it is consequential to differentiate these two disorders depending on their *Lakshanas* and treat them accordingly. Ayurveda has stupendously mentioned different treatments for both of the above diseases. Hence, this literary study effort has been put forth to evaluate and differentiate *Kaphaj Yonivyapad* and *Kaphaj Aartavdushti* and manage them accordingly based on all the different available references from Ayurveda.

**Keywords:** *Yoni, Aartav, Kaphaj Yonivyapad, Kaphaj Aartav Dushti, Chikitsa.*

## INTRODUCTION

Women play a decisive part in the family and maintenance of their health is pivotal for building a strong future generation. Gynecology deals with the diagnosis and treatment of various disorders of the female genitals, which can affect her day-to-day life and further, also can complicate into major diseases. All the gynecological disease conditions are mainly due to vitiation in any of the 3 *Doshas*. *Kapha Dushtikar Nidan* leads to *Kapha Dosh* vitiation and causes symptoms like *Paichilya*, *Kandu*, *Shitalata* etc<sup>[6]</sup>. *Kaphaj Yonivyapad* is the pathological entity related to *Yoni* which is visibly the vulvo-vagina whereas *Kaphaj Aartavdushti* is related to *Aartav* which is menstrual bleeding. *Kaphaj Yonivyapad* and *Kaphaj Aartavdushti* have the involvement of same *Dosha* that

is *Kapha*. But the pathological changes and the symptoms of both disorders are somewhat different. These two gynecological conditions have been discussed in detail in the present study from all aspects starting from *Hetu*, *Samprapti*, and *Lakshanas* to *Chikitsa*. On the basis of understanding the above facets, it becomes totally convenient to separately diagnose these two clinically varied conditions.

### **Materials and methods-**

This conceptual study is done after thoroughly reviewing all the references available in different Ayurveda classics and also the various articles from journals (both online and offline).

### **Nidan/ Hetu (Causes) of Kaphaj yonivyapad –**

Table. 1.

Granthakar	<i>Kaphaj Yonivyapad</i>
Charak	<i>Mithyachar, Pradushta Aartav, Bijadosha, Daivakopa, Kapha Prakopak Abhhishyandi Aahar</i> <sup>[1]</sup>
Sushruta	Excessive coitus by <i>Ruksha, Durbal, Baala Stri with Pravruddha Linga Purush, Mithyachar, Pradushta Aartav, Bijadosha, Daivakopa, Kapha Prakopak Abhhishyandi Aahar</i> <sup>[2]</sup>
Vagbhat	<i>Dushta Bhojan, Visham Sthanangashayan, Bhrish Maithun Sevan, Bijadosha, Daiva, Apadravya Prayog</i> <sup>[4,9]</sup>
Bhavprakash, Yogratanakar Madhav nidan	Followed Charak <sup>[10]</sup>

### **Nidan/ Hetu of Kaphaj Aartav dushti –**

Only been mentioned by Kashyap as general *nidan* of *Artavvyapad-*

- *Nasya* in *Rajahswala*<sup>[11]</sup>
- *Atiushna Annapan Sevan*<sup>[11]</sup>
- *Snehan Swedan Uparanta Ati Aushadhi* if given to *Mridu Koshta* patient<sup>[11]</sup>

**Samprapti(Pathological changes) of *Kaphaj Yonivyapad* and *Kaphaj Aartavdushti* :**



**Lakshanas (Signs and symptoms):**

**KAPHAJ YONIVYAPAD**

Table. 2.

	<i>Paichilya</i>	<i>Kandu</i>	<i>Vedana</i>	<i>Panduvarna Yoni</i>	<i>Shita Yoni</i>
Charak	+	+	<i>Alpa</i>	+	+
Sushruth	+	+	-	-	+
Vagbhat	+	+	-	+	+
Madhav Nidan	+	+	-	-	+
Bhavprakash	+	+	-	-	+
Yogaratnakar	+	+	-	-	+
Madhukosh	+	+	+	-	+

## KAPHAJ AARTAVDUSHTI

Table. 3.

	Paichilya	Kandu	Vedana	Panduvarna Yoni	Shita Yoni	Visra Gandha
Sushruth	-	+	+	-	-	+
Ashtang Hridaya	+	+	-	+	-	+
Ashtang Sangraha	Majja mishrit gadha aartav, vibaddha <sup>[9]</sup>					
Haarit	Paichilya, Mutrarodh Sarvadaihih lakshanas- jadata, aalasya, tandra, nidra yukta <sup>[13]</sup>					

**Upadrava(Complications)-** Kaphaj Yonivyapad leads to Pradar, vandhyatva, aartavnaash, gulma, arsha, vatadi atipidan.<sup>[10]</sup> Kaphaj Aartavdushti leads to Beej rahitata.

### Chikitsa (Treatment) :

Principles of treatment mainly-

- Ruksha, ushna chikitsa in- Kaphaj Yonivyapad<sup>[10]</sup>
- Katu, Ruksha and Kashayadi dravya- Kaphaj Aartavdushti<sup>[14]</sup>

### Sthanik chikitsa (Local therapy) of Kaphaj Yonivyapad-

1. Yoni prakshalan- Nyagrodhadi kashay, Maharasnadi kwatha<sup>[10]</sup>
2. Basti-Katu Pradhan dravya and Gomutra<sup>[10]</sup>
3. Kalkadharan – Trivrutta<sup>[10]</sup>
4. Varti – Varaha pitta bhavit Sanshodhini varti, Pipalyadi varti, Yavaarka varti followed by Sukhoshna parishechan<sup>[10]</sup>

### Sthanik chikitsa of Kaphaj Aartavdushti-

1. Madanphala kalka yoni dharan<sup>[9]</sup>
2. Lodhra and tinduk Kashaya yoni Dhawan<sup>[9]</sup>
3. Basta(Goat) and Mesh(Sheep) mutra yoni prakshalan<sup>[9]</sup>

### Abhyantar chikitsa (Oral therapy) of Kaphaj Yonivyapad-

1. Pushyanug Churna- 5gm-0-5gm with Tandulodak
2. Brihat shatavari Ghrut- 5ml-0-5ml with warm water
3. Phalaghrut – 5ml-0-5ml with warm water
4. Jirakadi modak- 5gm-0-5gm with water

### Abhyantar chikitsa of Kaphaj Aartavdushti-

1. Kutaj, katuka and ashwagandha kwatha paan<sup>[9]</sup>
2. Kshirivruksha patra churna + madhu paan or with ghrut<sup>[9]</sup>
3. Madanphala kashay vaman<sup>[9]</sup>
4. Shatapushpa/Shatavari kalpa- 12gm-0-0 with water
5. Yogaraj guggul (250mg)- 2-2-2 with water
6. Chandraprabha vati (250mg) 2-2-2 with water
7. Pug paak- 5gm-0-5gm with water
8. Pushyanug churna- 5gm-0-5gm with Tandulodak
9. Bruhat shatavari ghrut- 5ml-0-5ml with warm water

## DISCUSSION

The two subtly varied conditions that are Kaphaj Yonivyapad and Kaphaj Aartavdushti have different pathological gestures. Kaphaj Yonivyapad is chiefly the local/regional pathology affecting the yoni marg, mostly the visible vulvo-vagina, Kaphaj Aartavdushti is the disturbance of Shuddha aartav. Whenever, the women with a history of consistently indulging in Abhishyandi nidanas like dadhi, nav dhaanya, phaani, ati lavanyukta padarth, etc. then guruta and paichilyata in those dravyas starts to yield more and more kleda in the strotasas first. This leads to the affliction of khavaigunya yukta yoni, forming the coating along the inner line of the yoni. When the women indulge in excessive intake of hot food and liquids and take nasya during rajah kala, it leads to aartav dushti and aartavvaha stroto dushti. Even the aartav dushti by specific dosha can lead to the development of specific Yonivyapad subsequently. Fine lakshana like

*Yoni shitalata* (Vaginal coldness) and *Panduta* (Palor) has only been observed in the description of *Kaphaj Yonivyapad*. *Shitalata* leads to stagnation in the channels, making way for the blocks. Hence, the secretion further accumulates inside the channels and is not conducive to the normal functions of the affected area. At the time of management, *nidan sevan* has to be stopped immediately in both these conditions, as they are the basic causative factors for both the respective conditions. While treating *Kaphaj Yonivyapad* administration of *ruksha* and *ushna dravya* is suggested. *Ushna*- This quality of *paithik dravya* increases metabolism thus enhancing the local temperature. The rise in temperature balances the previous coldness and protects the tissues from deterioration by improving their functions by balancing the *kapha*. This leads to increased fluidity in *kleda* and fastens its expulsion. Thus, it helps in cleansing the blockages and promoting *ushnata* in the area. Simultaneous administration of *ruksha dravya* does *shoshan* by fastening even the absorption of the excessive *srava*, which is the root cause of the visible symptoms. *Shoshan* also helps to prevent the deposition or collection of organisms locally. Thereby decreasing *paichilyata*, *kandu*, and *srava*. Hence in *Kaphaj Yonivyapad*'s usage of *ruksha*, *ushna shaman dravyas* are very useful to abolish the causative factors from the root itself. Whenever *shodhan* is required, one has to undertake *sarvang snehan-svedan*, *vaman*, *virechan*, *asthan basti*, *uttarbasti*, *rakta mokshan*, and even *nasya* as per the requirement. This helps to abolish the ill effects of *abhishyandi dravyas* on all the systems of the body. In cases of *kaphaj aartav dushti* usage of *katu*, *kashay dravya* improves the metabolism meanwhile *ruksha dravya* does the *shoshan*, enhancing the absorption and preventing *paichilyata*, *srava*, and *kandu*. In both, these conditions *sthanik chikitsa* like *Prakshalan*, *Yoni Dhawan*, *Uttarbasti*, etc are employed as they clear the discharge locally, remove the slough, improve local circulation, and contribute to bringing back the normalcy of tissues. *Kaphaj Aartav dushti* results in *Sarvadaihika lakshana*, hence we can differentiate both conditions with the help of possible causative factors indulged by the patient, and the signs and symptoms

they lead to. Then the most suitable and remedial measures in the form of *shodhan* and *shaman* are to be employed for the management.

## CONCLUSION

Although the *nidan* looks the same, mainly the excessive indulgence in *abhishyandi dravyas* results in *Kaphaj Yonivyapad*. Local coldness of *yonis* appears in *Kaphaj Yonivyapad* and thereby guides the clinical diagnosis, which is not the picture in *Kaphaj Aartavdushti*. Along with *nidan parivarjan*, administering different *panchakarmas* as per the need and specifically, the usage of *Rukshoshna dravyas* treats the *Kaphaj Yonivyapad* efficiently. Usage of mainly the *katu-kashay dravyas* with *ruksha guna*, helps to treat *Kaphaj Aartavdushti*. Most importantly, the *Kaphaj Aartavdushti* can only be visualized during *Rajahkala* which is the menstrual bleeding phase despite *Kaphaj Yonivyapad* can be noted during any *kala*, irrespective of *Rajahkala* of *Rituchakra* in the menstrual cycle.

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