

AYURVEDIC STUDY ON KAPHAJ PRADARA – A REVIEW ARTICLE

Dr.Saheb Dhena Rathod.

Associate Professor, Department of Strirog -Prasuti. S.Gajanan Maharaj Ayurvedic Medical College, Mahagaon.Tq.Gadhinglaj,
Maharashtra

ABSTRACT

Stree roga (Gynecology) deals with the changes that occur during all stages of a woman's life such as puberty, reproductive age and menopause and also the diseases that occur during these stages. In general gynecological disorders are treated first by SHAMAN and SHODHAN chikitsa i.e. application of five therapies known as PANCHAKARMA. These are the procedures in Ayurvedic therapeutics which helps in getting rid of different ailments. In the present manuscript we are discussing regarding the ayurvedic study of kaphaj pradara.

Keyword: Kaphaj pradara, panchakarma.

INTRODUCTION

In Ayurvedic textbooks Shwet pradara is not mentioned as disease entirely, however white vaginal discharge is quoted as a symptom in various gynecological problem. It is a condition characterized with white vaginal discharge may or may not be associated with pain, discomfort, and burning sensation thus seems to be description of leucorrhoea. It may be also seen without any disease. In Sushrut Samhita it is described as physiological discharge of female secreted during sexual act. In Ayurveda Bhruhatrayi textbooks no separate chapter is allotted concern with shwet pradara. In Charak Samhita's commentary, Chakrapani has explained the word Pandura – Asrigdara as Shwet pradara. Some specific type of infertile female may have varied variety of watery vaginal discharge continuously. In Madhav nidan, in streerog nidan adhaya, kaphaj pradara has been described as strav from vagina having Aama and paichchilya character. Sharangdhar Samhita, Bhavprakash Samhita and Yogratanakar have used the word Shwet pradara for white vaginal discharge (leucorrhoea). A women undergoes various physical and physiological changes during her reproductive period i.e.; from menarche (Onset of menstruation) to menopause (Cessation of menstruation). Awareness and management of these changes are necessary for a woman to remain healthy. Ayurveda stresses on the importance of health of woman, as she only, can

procreate and thus lay the foundation of healthy society. Yoni Vyapada: Pittaja (Pelvic inflammatory disease), Shleshmiki (Trichomoniasis), Raktayoni (Dysfunctional uterine bleeding), Arajska (Secondary amenorrhoea), Upapluta (Candidiasis), Karnini (Cervical ectopy), Vandhya (Primary amenorrhoea), Putraghni (Recurrent pregnancy loss), Udavartini (Dysmenorrhoea), Phalini (Cystocele), Mahayoni (Prolapse) etc. Management of Yonivyapada is by Panchakarma especially Uttarbasti, Oral medicines and Local application of medicine in the form of oil, decoction, paste etc. as vaginal tampons, douche, fumigation etc. Infections pertaining to the yoni are a burning problem for women irrespective of their age or socio-economic status. It hampers their day to day chores and most importantly makes them go through the mental trauma of fear, guilt and depression. Most women gradually go into isolation and the entire family is put to distress.

Sleshmala yoni vyapad is described as a condition where symptoms of picchila and sheetala discharge from vagina occurs with kandu and mandaruja along with artava-dushti and pandu¹. These features can be correlated to candidiasis which shows a clinical picture of pruritis, vaginal soreness and abnormal vaginal discharge. A microscopic wet mount is done and if positive, then the diagnosis is confirmed

Vulvo vaginal candidiasis is the second most common vaginal infection²³. Results

of various recent surveys on this regard, shows a clear picture that an estimated 75% of women experience atleast one episode of vulvo vaginal candidiasis during their lifetimes. Nearly 45% will experience 2 or more episodes. Candida albicans is responsible for 85% to 90% of the vaginal yeast infections¹⁴. If neglected, it may lead to extensive areas of erythema, oedema, excoriation, satellite lesions, and formation of fissures²

In the modern world, the Life style, food habit and unhygienic practice have increased stress, strain and restlessness which have resultantly expanded the spread of menstrual disorders. Ratio of Menstrual disorder is raising in gynecological practice which precursor of infertility and other problems, so it requires more attention. Today woman is playing a pivotal role in each and every sphere, so woman's good health has to be part and parcel of her life but while catering to several requirement of today's life style woman falls prey to several ailments. Every attempt should be made to maintain healthy womanhood. As the Stree is mula of reproduction, as Garbhadharan, Garbhaphoshan and giving to baby and after that his nourishment bringing up is done by Stree her health is our prime importance which leads to plan of best Gruhasthashram.(2,3) Stree is important part of our society and family. Being Daughter, wife, mother, carrier oriented women, she plays different roles and fallows social and family responsibilities. Nature has given special role to Stree to

become mother. She takes care of baby's nourishment, bringing up and her physical, mental, social growth so as to make him good human being. Along with as today's women are 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 Acharyas for women's health. Thus she is prone to various yonirogas one of which is Yonigat shewta picchilsrava, Yonikandu, Yonigata Alpavedana which are the features of Kaphaja yonivyapada and is neglected by women as minor symptoms. Yonivyapadas are related to Tryavartayoni (4). Yonivyapadas causes Apatyavighat, because vikruti of Kshetra, of Tryavartayoni causes Garbhat, Garbhastrva, Leenagarbh, Garbhvikruti.(5) Yonivyapada has been described in Various Literatures of Ayurveda viz. Charak Samhita (Chi.30), Sushrut Samhita (U.38), Asthtang Hridaya (U 33), Asthtang Sangraha (Uttarshan38) Madhav Nidan(63),Sharangdhar Samhita (Purvakhanda 7) Kashyap Samhita (Su.27) Bhavprakash & Yogratanakar (Yoniraogadhikara). 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, ill-health. So they are prone

to various yonirogas like Kaphaja yonivyapada. Pradara is condition characterized with white discharge from female genital tract. It is associated with hormonal disturbances and organisms which are responsible for disease. The main causative factor is vitiated kaf dosha. The Anubhut SP choorna is directly act on kaf dosha and the female reproductive system. All the drugs in Anubhut SP choorna individually possess the qualities to curb the Shwet pradara disease when used in compound formulation. Undoubtedly the Anubhut SP choorna efficacy over shwet pradara disease could be inferred.

Charaka has mentioned lakshanas of picchilaam, sheetaam, kandugrasthaam, alpavedanaam along with panduvarnata and pandupicchila artava

2. Sushruta has mentioned yoni which is picchila along with kandu and atisheetala.

3. Vagbhata has mentioned painlessness of the yoni along with lakshanas like sheetalaam, kandulaam, pandu, picchilaam and artava with similar qualities.

4. Madhavanidana, Bhavaprakasha, and Yogaratnakara have followed the opinion of sushruta.

5. Candidiasis has been mentioned as the second prominent vulvo vaginal infection caused chiefly by candida albicans.

6. The compound preparation Pippalyadi yoni varti consists of the drugs Pippali, Maricha, Shathahva, Kushta, Saindhava which are of ushnvirya and kaphavatashamaka except Masha²¹ which is vatashamaka and kaphapittakara. This preparation has been mentioned in CharakaSamhita, Yoga ratnakara and Bhaishjya Ratnavali.

2. YonikanduKaphadushti causes kledadushti and krimipradurbhava causing yonikandu. Tikta and katu rasa shows kledaghana and kriighana action. Laghu, ruksha, vishad gunas of tikta rasa and laghu, ruksha, ushana, tikshna gunas of katu rasa acts as kaphaghna, kledaghna and srotoshodhak and it helps to reduce yonikandu. As sampraptibhanga occurs yonidaurgandhya is also reduced.

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