



Concept of Shwetapradara.

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ABSTRACT

Shwetapradara i.e. leucorrhoea also known as vaginal discharge is one of the major problems encountered in today's gynaecological practice. It may be due to various causes like pelvic inflammatory disease, fungal infections, cervicitis, anaemia, diabetes etc.

According to Ayurveda, Leucorrhoea is considered as shwetapradara where shweta means white and pradara means discharge which occurs usually due to vitiated Kapha Dosha and Rasa Dhatu. Depending on dosha involved, discharge can be thin, watery, thick, curdy white, sticky, purulent etc.

It mainly has symptoms like Yonigata shwetrasava, Yonikandu, Katishoola and Yonishoola. Shwetapradara can be symptom of many diseases as well as an independent entity. The white discharge may start as simple problem and end in severity up to infertility if not treated at right time.

Treatment of leucorrhoea depends upon the causative factors, patients Prakriti, Dosha involved etc. Usually it is a curable disease but recurrence is common due to causative factors. Bahya abhyantara chikitsa are described in Ayurveda. Metal based preparations like Bhasmas are indicated for treatment of several gynaecological diseases.

Keywords: *Leucorrhoea, Shwetapradara, Yonigatasrava, Ayurveda.*

INTRODUCTION

White, sticky discharge from vaginal canal has become a common problem of middle aged women. This common problem in Indian women often remains without treatment. White

discharge usually occurs naturally in small amount in women like before and after menstruation, at time of ovulation, in increased libido. Normal vaginal discharge appears as clear, cloudy white and with any foul smell.

There is increased wetness and clear discharge during mid cycle. pH balance vagina becomes least acidic prior to and during menstruation. Therefore chances of infections is most common during this period. Frequent abortions is also a major cause of white discharge. Any change in colour, amount, consistency, smell may be sign of vaginal infection.

Ayurvedic view on leucorrhoea

According to ayurveda, leucorrhoea is correlated with Shwetapradara.

Chakrapani, commentator of Charaka Samhita explained the word Pandura Asrigdara as shwetapradara in his comentary. ¹

Sushrut has described physiological discharge of women secreted during sexual act²

Samprapti of Shwetapradara

Vitiation of Kapha Dosha by Nidana of Shwetapradara like abhishyandi ahara, Vitiation of Vata dosha by Rukshadi dravyas along with Manasika hetu ,vitiating doshas causes Jatharagni mandyata leading to formation of Aama. This Aama gets accumulated in Aamashaya. The accumulated Aama vitiates Rasa dhatu. The vitiating rasa circulates through Rasavaha Srotasa in whole body leading to Rasavaha srotodushti. Artava is upadhatu of rasa. So rassvaha srotodushti leads to artavavaha srotodushti.

Clinical feature

Shwetapradara is a symptom which is found in all Yonivyapadas those arising due to vitiation of Kapha and Vata Kapha

Symptom includes

1. Lower back and thigh pain
2. Lower abdominal pain
3. Generalised weakness
4. Itching in genital region
5. Irritability and lack of concentration in work due to discharge.

Differential diagnosis of white discharge in different disease conditions as described in ayurveda³.

1. Kaphaja yonivyapada

Yellowish thick white discharge with severe itching

2. Upapluta yonivyapada

Whitish vaginal discharge with pricking pain in vagina

3. Sannipatika yonivyapada

White and slimy discharge along with pain and burning sensation

4. Karnini yonivyapada

White discharge with Oedematous cervix and cervical erosion

5. Atyananda yonivyapada (acharana/vipluta)

White discharge with severe itching due to unhygienic condition

6. Yoniarsha

Reddish white discharge with foul smelling

P/s examination reveals yoniarsha

7. Rakta gulma

Foul smelling mucopurulent discharge associated with amenorrhoea and uterine growth

Investigation

Following investigation should be done to confirm diagnosis and should be treated accordingly

1. Pap smear
2. Cervical punch biopsy
3. Complete Blood Count
4. Serological investigation
5. Urine routine and microscopic

Principle of Ayurveda management

1. General treatment
2. Specific treatment

General treatment

1. Nidan parivarjana
2. Maintain local hygiene
3. Using kaphaghna drugs, katu kashaya drugs
4. Local application (yonidhavan, yoni dhupana, yoni pichi, yoni varti)

5. Kshara karma & karma
6. Balya chikitsa

Specific treatment

Abhyantara chikitsa

Kwatha

Rohataka kalka with water⁴5

Darvuadi kwath

Louha

Pradarari louha(6)

Churna

Amlaki churna(7), lodhra churna(8), chopachini churna

Chakramarda churna with tandulodaka

Vati & Guggulu

Chandraprabha vati, triphala guggulu, kaishora guggulu

Asava arishta

Lakshmanarishta, ashokarishta, latrangasava, lodhrasava(9)

Ghrita

Ashoka ghrita, nyagrodhadi ghrita, vishwavallabha ghrita and priyangwadi ghrita(10)

Bhasma

Praval bhasma with tandulodaka¹¹

Kukkutandatwak bhasma with madhu¹²

Bahya chikitsa

Yoni Dhavana

Kwath of lodhra twak(Symplocos racemosa Roxb) , vata twak(Ficus bengalensis L.)¹³

Yoni Purana

Plaksha (Ficus lacor Buch. Ham.)+madhu, (14)

Khadira churna (Acacia catechu), pathya (Terminal is chebula), jatiphala (Myristica fragrans), nimbi (Azadirachta indica) and puga(Areca catechu) , tritirated with soup of mudga ane used (15)

Yoni Varti

Varti made of lodhra(Symplocus racemosa) churna, priyangu (Callicarpa macrophylla) and madhuka (Madhucs indica) with honey

Yoni Dhupana

Dhupana with Sarala, Guggulu (Commiphora wightii) and yava (Hordeum vulgare) mixed with ghrita

Dhupana with katu matsyaka with taila

DISCUSSION

Vaginal discharges are one of the most common and troublesome disorder. It has been estimated that nearly 60-80% of women suffer from white discharge at some time or other. It affects all age groups particularly those belonging to reproductive age group. Majority of women bear problems silently without seeking any medical advice due to shyness and lack of awareness. These disorders reflect adversely on female reproductive ability, mental health and ability to work and perform routine physical activities.

The infection is difficult to eradicate and recurrence is also frequent. Treatment modalities in allopathic medicine include antifungal, anti-bacterial, antiprotozoa etc. drugs. Yet results are unsatisfactory.

CONCLUSION

Shweta pradara can be compared parallel to leucorrhoea in modern science on basis of different symptoms. With improvising the general health of women and genital hygiene, we may prevent the incidence of Shweta Pradara. Bahya Chikitsa also plays important role to prevent the incidence and to treat the present disease.

This study describes vitiation of Vata Dosha as etiological factor due to Manasa Hetu. In present era, due to change in life style the aggravating stress becoming a major & preventable cause of Shweta Pradara

This study elaborates the etiopathology, pathogenesis, signs & symptoms and management modalities of Shweta Pradara. It is disease with minimal pathology involved, but if untreated it converts into major gynaecological disease like cervicitis, endometritis, pelvic inflammatory disease & pre malignant lesions.

This study also shows differentiation of Shweta Pradara from Kaphaja Yonivyapada. As Kaphaja Yonivyapada is always a pathological condition while Shweta Pradara can be physiological or pathological entity. Ayurved management of Shweta Pradara involves general as well as local management by various route of administration like Yoni Dhawana, Yoni Pichu, Yoni Purana, Yoni Varti & Yoni Dhupana. Depend upon the amount of dosha involved there is freedom to choose the drugs for the sthanik chikitsa according to Rasapanchaka of drug.

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