

LITERARY REVIEW OF SHWETA PRADARA

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• ABSTRACT

Shweta pradara i.e. Leucorrhoea, also known as vaginal discharge. It is one of the major problems encountered in gynecological practice. Vaginal white discharge this symptom is present in both physiological and pathological condition, when it becomes pathological it disturbs routine life style of the women. Usually, it's a nonpathological symptom secondary to inflammatory conditions of vagina or cervix and wants no medical interventions but it is significant if it is profuse, foul smelling, change in its colour and consistency and blood stained. The white discharge is, however caused by the presence of infection in any of these tissues and a variety of other factors. It is a very common condition that has been experienced by most of women of all ages especially in child bearing or reproductive age. It may be due to various causes like pelvic inflammatory disease, fungal infections, cervicitis, anaemia, diabetes etc. The disease mainly has complaints like yonigatasrava, yonikandu, yonishula, katishula etc., which is described as shweta pradara in ayurvedic classics. In Samhitas all

gynecological disorder comes under the headings of Yonivyapada. No any description of Shweta pradara has been described by scholars of Brihatrayee. Therefore, in this study an effort has been put forth to make a conceptual study covering almost all the aspects of Shweta pradara as per ayurvedic texts.

- **KEYWORDS:** Shweta paradara, Yonigatasrava, Yonivyapada.

- **INTRODUCTION**

Women status was expected to reach new horizons both socially and physically with the coming of new millennium. But some of the physiological things like menstruation, pregnancy, vaginal discharges, recurrent urinary infections and other sexually transmitted disorders trouble women making them slow down. Amongst these problems, abnormal vaginal discharge is the most common factor which creates irritation in women freedom. Normal vaginal discharge may appear clear, cloudy white and without any types of smell. Changes in normal discharge can be caused by many reasons such as menstrual cycle, emotional stress, nutritional status, pregnancy, usage of medications - including birth control pills and sexual arousal.

The menstrual cycle affects the vaginal environment i.e. pH of vagina. You may notice increased wetness and clear thick discharge around mid-cycle. The pH balance of the vagina fluctuates during the cycle and is the least acidic on the days just prior to and during menstruation. Infections, therefore, are most common at this time. Any changes in color, consistency, amount, smell of discharge may be a sign of a vaginal infection. Vaginal infections are very common during reproductive period of women.

Ayurveda, an ancient science of life is enriched with the knowledge of gynecological disorders related to vaginal discharges which may be blood stained or pinkish, mucoid, purulent, white thin, thick, curdy and watery. White vaginal discharge is known as Swetapradara in Ayurvedic classics.

The “word” Sweta pradara has not described in Brihatrayee i.e. Charaka Samhita, Sushruta Samhita, Astanga Hridaya and Astanga Sangraha. For white vaginal discharge, the word Sweta Pradara has described in Sharangadhara Samhita, Bhava Prakash, Yoga Ratnakara and in commentary on Charaka Samhita by Chakrapani,^[1] Sweta Pradara (Leucorrhoea) is observed as a symptom of so many diseases. Shweta pradara may be present as an upadrava of other vyadhi.^[2] Since Sweta Pradara is a symptom, not a disease, hence eti- opathogenesis of principal disease would be etiopathogenesis of Sweta Pradara also.

Considering clinical features of Shweta pradara, we can say that it is a Kaphaja disorder in the region of Apana vayu as any type of srava (discharge) is resulted from Kapha dosha. So,

it may be said that vitiated Kapha due to its various factors, results in white discharge through vagina, because of Drava guna and Rasadushthi caused by Kapha. Along with Kaphadushti and Rasadushti, Vatadushti is also present in Shwetapradara. Excessive Coitus, frequent abortions (MTP), improper lifestyle and improper dietary habits during menstruation and ovulatory period; along with unhygienic vaginal conditions are commonly observed as causes for Shweta pradara (Leucorrhoea). Infections due to certain organisms in vagina and uterus also lead to white discharge due to injury caused by infections.^[3,4]

• AIMS AND OBJECTIVES

To study about the literary review of Shweta Pradara.

• MATERIAL AND METHOD

The conceptual study is made after reviewing all the available Ayurvedic classics as well as modern books thoroughly.

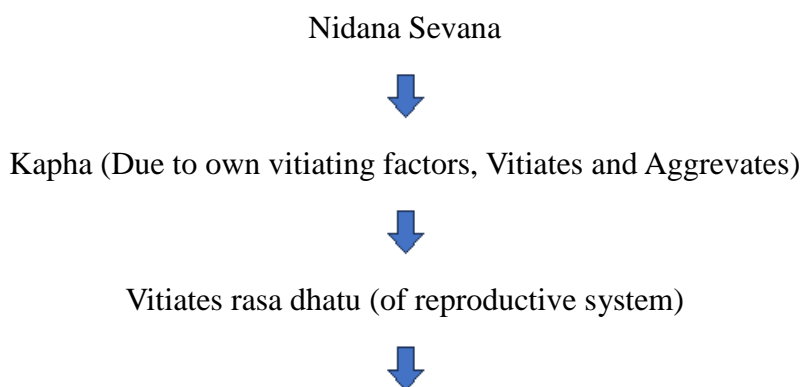
▪ Nirukti

Shweta means anything which is white in colour. Pradara means excess or in increased quality which indicate excessive flow. Hence the combine term Shweta pradara means excessive white discharge per vagina.^[5]

▪ Nidana^[6]

- Shweta pradara is symptom, not a disease, hence etiopathogenesis of principal disease would be etiopathogenesis of Shweta Pradara also.
- On the basis of clinical features, it seems to be a kaphaja disorders, because kapha dosa is main causative factor for any discharge.

▪ Samprapti^[6]



Already vitiated by excessive coitus, abortions, improper mode of life and dietetics during menstruation and ritukala along with non-cleanliness



Then produces white and painless vaginal discharge i.e Shwetasrava.

▪ **Samprapti ghataka**^[7]

Dose: Kapha vata.

Dushya: Rasa arthava.

Shrotas: Arthavavaha srotas.

Roga marga: Abhyantara.

Srotodusti: Atipravrti.

▪ **Lakshana**^[8]

- White Vaginal discharge not associated with Pain, burning sensation & discomfort.
- Shweta Pradara seen as symptom in some Yonivyapadas like Karnini, Aticharana, Acharana, Upapluta, Shleshmika, Prasamsini, Atyananda.

▪ **Chikitsa**

○ **General treatment**^[9]

- a) Treatment prescribed for the Yoniogas.
- b) Treatment prescribed for the Yonisrava under Yonivyapada chapter.
- c) Symptomatic treatment of Yonisrava and Yonipachhilya.
- d) Kaphanasaka treatment.

• **Specific treatment**

1) **Oral medicines**

- a. Pestled root of Rohitaka should be taken with water.^[10,11]
- b. Use of Darvyadi decoction cures Swetapradara.^[12]
- c. Paste or powder of Amalaki or seed of Amalaki should be taken with honey and sugar.^[10]
- d. Paste of Lodhra should be taken with decoction of stem bark of Nyagrodh.^[10]
- e. Use of decoction of drugs of Nyagrodha group is beneficial due to its astringent property.^[12]
- f. Use of Nagakeshar with Takra (Buttermilk) followed by diet of only cooked rice and Takra can cure leucorrhoea only within three days.^[13,14]

- g. Powder of root of Chakramard should be taken with Tandulodaka (rice-water) in the morning hours.^[14]
- h. Licking of powdered Shadawasa mixed with oil of Tila for seven consecutive days cures Leucorrhoea.^[14]
- i. Use of combination of Praval (Coral) Bhasma, Trivang bhasma with rice water relieves the leuorrhoea.^[15]
- j. Pushyanuga churna should be used with Tandulodaka mixed Madhu.^[16]
- k. Utpaladi churna should be used with Tandulodaka.^[17]
- l. Pradarantak lauha, Pradarantak rasa, Pradararipu rasa, Pradarari rasa, Pradarari lauha, Shitakalyanaka ghrita etc. are Rasaushadhi, mentioned in Bhaishajya ratnavali to cure the Sweta pradara.^[18]
- m. Asava-Arishta: Lakshmanarishta, Ashokarishta, Patrangasava and Lodhrasawa.^[19]
- n. Ghrita-Taila: Ashoka ghrita, Nyagrodhadi ghrita, Vishwavallabha ghrita and Priyangwadi taila.^[20]
- o. Kukkutandatwak bhasma 250mg with Madhu (honey) twice in a day.^[21]

2) Drugs for external or local use

(A) Yoni prakshalana^[22]

- (I) Vaginal irrigation with decoction of stem bark of Lodhra.
- (II) Vaginal irrigation with decoction of stem bark of Vata.

(B) Yoni purana^[23]

- (I) Use of a bolus of powdered bark of Plaksha mixed with honey after oleating vaginal canal.
- (II) Fine powders of Khadira, Pathya, Jatiphala, Nimba and Puga, triturated with soup of Mudga and used in vagina after drying the mixture.

(C) Yoni-Varti^[24]

- (I) After oleating vaginal canal, suppository made with powdered Lodhra, Priyangu and Madhuka mixed with honey or all drugs with Kashaya rasa prominence should be use.
- (II) A flaxen cloth impregnated with decoction of stem bark of Nyagrodha should be used.
- (III) A flaxen cloth impregnated with decoction of stem bark of Lodhra.

(D) Yoni-Dhupana^[25]

- (I) Dhupana (Fumigation) with Sarala, Guggulu and Yava mixed with Ghrita should be done after oleating vaginal canal.
- (II) Fumigation with Katu matsyaka (A type of fish) along with oil should be done after oleating vaginal canal.

• DISCUSSION

Reproductive tract infections are one among the major causes of morbidity in women. Gynecological morbidity in women can range from life threatening diseases such as malignancies to debilitating and psychologically distressing problems such as Shweta pradara. Majority of women bear the problems silently without seeking any advice and medical treatment due to shyness, lack of awareness or lack of escort. These disorders have substantial impact on female reproductive ability, mental health and ability to work and perform routine physical activities. Shweta pradara is the most common problem with high incidence seen in reproductive age group women. It is important because besides being a source of distress to the women it may sometimes be the earliest manifestation of some of the major gynecological diseases. It may lead to certain life threatening diseases like cervical cancer and pelvic inflammatory disease. SO an early attention towards leucorrhoea as a disease or symptom is helpful. Shweta pradara is a problem which challenges every practitioner today. The infection is difficult to eradicate and recurrence is also frequent. Treatment modality in the allopathic medicine includes antifungal, anti-bacterial, antiprotozoal etc. drugs. Yet the results are unsatisfactory.

• CONCLUSION

Shweta Pradara can be put parallel to Leucorrhoea in modern medicine on the basis of different symptoms. By improving the general health of women and increasing personal hygiene, we can prevent the incidence of Shweta Pradara. Treatment of Shweta pradara is mainly based on the use of drugs which are having predominance of Kashaya rasa and Kapha-shamaka property. Balya chikitsa also play important role to prevent the incidence and to treat the present disease.

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