



Lajjalu Churna Orally in Shwetapradar W.S.R. To Candida Vaginitis (Moniliasis) - A Case Study

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ABSTRACT

Gynecology is the medical practice dealing with the health of the female reproductive system literally means "the science of women". Woman has a unique existence in the universe created by the God. Women's health is the pivot not only for the healthy and happy status for her family, rather to the whole society or even to the nation at large. All women have experienced some short of vaginal discharge in her life span. White vaginal discharges along with the other symptoms like feeling of weakness, pain in the back and calves, loss of vital fluids, pruritis on and around the vulva, thighs and thigh joints etc., comes under the heading of Shwetapradara which is described in Ayurvedic classics.¹

Shwetapradara is one of the most common and burning problem faced by the women all around the globe. No woman is an exception to this illness. Many of the gynaecological disorders present Shwetapradara as the major complaint which if neglected may lead to ascending infections harming the general health and disturbing the women psychologically.

Most women of all ages have dealt with it, especially when they are of child bearing or reproductive age. As in our country due to poor nutrition, multiple childbirth, low socioeconomic status, poverty, population growth, negligence of proper hygiene, many women are anaemic, malnourished, ill health may suffer from such infection. It is important to treat Shwetapradar as soon as possible because it might lead to major complications if not treated.

Shwetapradara can be a symptom of many diseases as well as an independent entity. The white discharge may start as a simple problem and end in severity up to infertility if not treated at right time. There are many treatments prescribed for this problem but not free from side effects and reoccurrence.

Hence, selection of an appropriate treatment without disturbing the other system is very much essential. The present study has designed to substantiate the Nidana and Samprapti, Samprapti Vighantana of Shwetapradara, so that an alternative had better form of therapy can made available in those suffering from Shwetapradara. It is therefore imperative that this condition actively treated and the quality of life be restored.

Keywords: *Shwetapradara, Vaginal Discharge, White Discharge, Lajjalu, Mimosa pudica, Candida Vaginitis, Moniliasis.*

INTRODUCTION

यन्नार्यस्तुपुज्यन्तेरमन्तेतद्देवताः।

यत्रैनास्तुन्पूज्यन्तेसर्वास्तत्राफलाः क्रियाः॥

The divine are extremely delighted where women are respected & where they are not respected all actions are fruitless. Owing to the very fact that a woman alone has the power to give birth to life, it can be assumed the Shristi is a result of Shakti. We observe in the nature that even a bud has to go into different phases to turn into a beautiful flower, similarly a young girl has to go through different stages to turn into a mature woman & even thereafter. The anatomical, physiological, emotional changes occur in the body of women at different stages.

Over the last few decades, man has literally conquered the everest of advanced technology. However still the indicator of prosperity and happiness of any community is judged by its health index and merely by its materialistic advancement. Furthermore the overall health index of any community depends upon the health index of women in that particular community. So special attention should be provided to maintain a healthy womanhood.

The women who takes the extreme care of her family members is always found to be careless about her own health. Lack of proper nutrition, lack of proper rest and dharan of adharniya Vegas due to busy schedule of these women in their household as well as career issues face many gynaecological problems. shweta pradara is one of them.

... .. पाण्डुरे प्रदरे पिबेत् ।। च. सं. चि. 30/116

... .. पाण्डुरेद्यसृग्दरे पिबेत् ।। अ. सं. उ. 39/73

... .. सिते शुक्लेद्यसृग्दरे।। अ. सं. उ. 39/75

Shweta pradara is very common problem occurring in all age groups nowadays throughout the world. It is rarely disabling but can cause much physical discomfort and psychological distress. It is defined as spectrum of condition that causes vulvovaginal symptoms such as itching, white vaginal discharge. Shweta pradara is a symptom of many gynaecological disorders developing due to vitiation of kapha or kaphavata. This vitated kapha influences on vitates rasadhātu of reproductive system along with other causative factor such as improper mode of life and diet that is ahitkar ahara and vihara along with not maintaining hygiene which produces excessive white discharge from vagina. This may lead to major gynaecological problems affecting the upper and lower vaginal tract²

In India the population is very large and the percentage of illiteracy being high. The management of health problems are not simple however they become complicated. Ignorance, negligence, poverty etc. add to the complications of the health problems. This is more with the female problems. Indian women hide their health problems due to particular male dominance, ignorance and illiteracy, couple with fear, share and lack of support from the family. If neglected, it may lead to ascending infections harming the general health and disturbing to women psychologically.

As the stree is mula of reproduction, her health is of prime importance and responsibility, which leads to best Gruhasthashrama. Due to change in lifestyle, modern food habits, junk foods, etc. she is unable to follow the rules of Dincharaya, Rutucharya, Rajaswala, Rutumati, Sutika paricharya and also Garbhini paricharya which are explained by Acharya for health of women.

श्लेष्मलापिच्छिलायोनिःकण्डूयुक्ताअतिशितला।

चतसृष्वपिचाधासु श्लेष्मलिगोधितिभवेत्।।² सु.उ.३८/१८

Reproductive tract infection is a major among women of public health problem Reproductive age in developing countries. The genital area of female mostly remains moist causing a media for growth of organisam and producing infection.³

The commonest infection seen is vaginal candidiasis which shows the symptoms of curdy white discharge and vaginal itching. It is the infection of vagina caused by fungus or

yeast *Candidia albicans*. For the treatment of vaginal candidiasis broad spectrum antifungal agents along with the topical application ofazole drugs are used.

Prevalence of vaginal candidiasis in India is estimated to be 30%.³Most antifungal regimen treatments are available for vaginal candidiasis but have chance of side effects as well as recurrences. Hence selection of appropriate treatment without disturbing other systems and overcoming the drawback of modern treatment is important.⁴

CASE HISTORY

A woman aged 27 years of patient came to YACPGT & RC, OPD, suffering from severe foul smelling whitish thick vaginal discharge associated with itching and swelling.

MATERIAL AND METHODOLOGY

Lajjalu Churna (3gms) Orally with water as anupana for 5 days

ASSESSMENT CRITERIA:

Parameters		B.T.	A.T.	Remarks
Subjective	Itching	Present	Absent	Symptoms recovered
	Foul smelling	Present	Absent	
Objective	Whitish thick vaginal discharge	Present	Absent	
	Swelling	Present	Absent	

RESULTS

After 5 days of regular orally administration of lajjalu churna, Three grams twice a day the discharge is almost absent and the associated complaints like itching and swelling is not there anymore. So, in this article efforts have been made to discuss about the pharmaceutical effect of Lajjalu churna (*Mimosa pudica*).

DISCUSSION OF PROBABLE MODE OF ACTION OF LAJJALU CHURNA

Lajjalu is having Kashaya (Astringent), and Tikta (Bitter) rasa, Kashaya rasa is kapha pitta shamaka, and it has karma as stambhana, sandhaniya, ropana properties and has action on dhatus as sarva dhatu shoshan and lekhana, Tikta rasa is kapha pitta shamaka, and it has karma as kandugna, kushthagna, Krumighna ,Rochana and action on dhatus as Dhatunashana

and shoshana. In case of shwetapradara there is vitiation of kapha that produces itching in vagina, unctuous discharges, which are found in vaginal fungal infections. So these rasa corrects the kapha dushti and provide relief from srava and kandu. Due to Tikta kashaya rasa of Lajjalu it does the shoshana of kleda and shodhana of yoni marga⁵

Lajjalu is having Laghu and Ruksha guna, both these gunas are kapha shamaka, does stambhana and provide rukshata, dryness, cleanliness. According to hemadri, karma of these gunas explained as Laghu guna possess langhana shakti, Ruksh guna possess Shoshana shakti which are key factors necessary for improving the condition in shwetapradar. Ruksha guna is kaphahar that does kaphavarana and Laghu guna is srotoshodhaka and there occur vatanulomana.⁶

Due to its sheeta virya it reduces the excess pitta. Katu vipaka which helps in alleviating kandu and does marga vivrana i.e. it cleanses the channel. It also corrects the vata imbalance.⁷

Its karma is Kapha-pitta hara, Sandhaniya, Purisha sangrahaniya. The alkaloid orientin is anti-inflammatory, anti-bacterial and antioxidant which helps in removing the swelling and maintains the healthy pH of the vagina.⁸

Lajjalu acts on the vitiated samana vayu, it also helps in removing marga avarana and is krimighna⁹. Here yoni marga is selected because the vagina consists of many rugae and is dense in epithelial cells which increases the area of absorption therefore reduced time of absorption and has faster effect of the drug which does not require any primary metabolism. Also, the vagina has remarkable features in terms of vaginal secretions, pH, enzyme activity and micro-flora. These factors help in effective spreading and retention of the formulation also it hastens the absorption and drug release process in the vagina. Hence, patient gets a faster recovery.¹⁰

CONCLUSION

- Shwetapradara is one of the most common and burning problem faced by the women all around the globe. No woman is an exception to this illness. Many of the gynecological disorders present Shwetapradara as the major complaint which if neglected may lead to ascending infections harming the general health and disturbing the women psychologically.

- Shwetapradara can be a symptom of many diseases as well as an independent entity. The white discharge with itching and foul smell makes it embarrassing to get into the social gatherings and even engaging in to woman's personal affairs.
- The white discharge may start as a simple problem and end in severity up to infertility if not treated at right time. There are many treatments prescribed for this problem but not free from side effects and reoccurrence. Hence selection of an appropriate treatment without disturbing the other system is very much essential.
- Peculiar description of Shwetapradara is not found in Brihatrayee as one single disease. It is a symptom of so many diseases described under Yonivyapads. Commentator Chakrapani has explained the word Pandura Asrigdara as Shwetapradara in his Commentary. Acharya Charaka has explained that symptoms of disease themselves also constitute disease.
- Kapha is considered as main causative Dosa by its vitiated Snigdha and Pichchhila properties. Vitiation of Vata can be considered as another most important factor for Shweta Pradara.
- Though Vata and Kapha seems to be more significant for causing Shwetapradara, but the role of Pitta cannot be totally neglected here, as it is said to be responsible for Paka. Most of the Shwetapradara are the consequence of urogenital infections and thus, vitiation of Pitta should also be given due attention. Pitta vitiated mainly by its Vistra, Sara and Drava Guna in Shweta pradara. So, Shwetapradara can be considered as a Kapha-Vata Pradhana Tridoshaja Vyadhi.
- By improving the general health of women and increasing personal hygiene, we can prevent the incidence of Shwetapradara. Treatment of Shwetapradara is mainly based on the use of drugs which are having predominance of Kashaya rasa and Kapha-shamak property.
- The study has shown statistically significance of Lajjalu churna in its efficacy.
- The study shown Lajjalu churna is having better action in restoring normal yoni or reproductive system, improving yoni kandu, yoni srava, yoni dourgandhya and kati shoola.

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