

# Ayurvedic Review Article on Shweta Pradara

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**Abstract**—Many illnesses can manifest as Shweta Pradara, but it can also exist alone. The white discharge together with The offensive odor makes it difficult to enter social events and even engage in her private life. The white one If not treated at the appropriate time, discharge may begin as a minor issue and progress to infertility. Many people Although there are treatments for this condition, they are not without adverse effects and recurrence. Therefore, the choice of alt is crucial to receive the proper therapy without interfering with the other system. The goal of the current research is to support the Nidana and Samprapti, Samprapti Vighantana of Shweta Pradara in order to offer an alternative course of treatment. Those with Shweta Pradara might benefit from a better therapy option.

**Index Terms**—Shweta Pradara, Vaginal Discharge, White Discharge.

## I. INTRODUCTION

Today, as we enter the 21st century, we see significant advancements in society. What's worth noting is that women are stepping outside their homes and taking on important roles in a variety of fields. However, women are now making so many unhealthy lifestyle changes because of the fast-paced and dynamic society we live in, and they are failing to maintain adequate hygiene due to the pace of life. For this reason, she is unable to give enough attention to her well-being, which leads to issues with her physical and mental health. Nowadays, every woman wants to be a proficient multitasker, which has led to such a hectic lifestyle that it is hard to tell that stress is involved. The local environment of the vagina is impacted by the stressful modern lifestyle, dietary patterns, social standing, and profession, all of which contribute to the increased incidence of Shweta Pradara<sup>1-5</sup>.

**Aims And Objective:** -

- To Understand the concept of the Shweta Pradar according to the Ayurved.

- To Understand the role of dosha in Shweta Pradar.
- To know the Ayurvedic management for shweta Pradar.
- To Understand the etiology and pathogenesis of Shweta Pradar as per Ayurved theories.

## II. MATERIAL AND METHODS

The data are collected from the Ayurvedic Samhitas, Journals & Article on google & from previous studies. Purvarupa (Prodromal Symptoms)

“purvarupam pragutpatti lakshanam vyadyei” (Ca. Ni. 1/8)

Symptoms which manifest themselves before the appearance of diseases (Premonitory symptoms) are known as *purvarupa*. After sitting of vitiated *dosha* in *dhatu* or *avayava*, & in the presence of favourable condition, and in the very beginning stage of *dosha-dushyaSammurchana*, *purvarupa* appears.

*Purvarupa* of *pradara/ asrgdara* or *slesmalayonivyapad* is not given in classical text, but *Angamarda* (malaise), *katigraha* (stiffness of back) *katisula* (Backache), *Yonipathsula* (pain in genital path) etc can be considered as prodromol symptoms, because neglecting these symptoms definitely give rise to *Asrgdara* or any type of *yonivyapad*.

**Rupa (specific Symptoms)**

“utpannvyaadhi bodhkamaiv lingam rupam” A A (Ma. Ni. 1/7)

Symptoms when fully manifested & express the disease is called as *Rupa*. The disease which was not fully expressed in the *purvarupa* now shows specific characteristic of disease. It is very much important to know the sign & symptoms of disease to diagnose & treat them. In *Yogaratanakar&Bhavprakash*, general symptoms of *Pradara* along with their 4 types are described Clearly. AchayaCaraka has also described the symptoms of 4 types of *pradara* with their doshik involvement.

The Symptoms of Sweta Pradara can be classified as follows:

PratyatmaLaksana (Cardinal Symptoms)

*Pandu Varna*/ Whitish discharge through vagina in excess.

SthanikLaksana (Local Symptoms)

*Yoni Kandu, Yoni Tode, Yoni Sitalta, Yoni picchilta, Yoni Daha.*

3. Srava Janita Laksana (Characteristic of Discharge)

*PicchilSrava, Sita Srava, MandarujakarSrava, DurgandhiSrava, TanuSravaSnigdhaSrava, Ghana Srava, PhenilSrava, PitavarnaSrava, AvilantulaSrava.*

4. SarvadaihiLaksana (General Symptoms)

*SaririkRuksata, Kati Sula, udaradhahvedana, Janghavedana&GurutaAjirna&Aruchi,* Frequent micturition, *RaktalpataHastapadadaha, Sirahsula, Utsahhani, Daurbalta.*

5. MansikLakshan (Psychological Symptoms):

*Mansik Ashanti, Chid-chidapan.*

1)PratyatmaLaksana (Cardinal Symptoms):

*Pandu varna*/ Whitish discharge in excess: - In *swetapradara*, due to *kapha* provoking factor, *kapha* gets vitiated & due to *vata* provoking factors, *vata* gets vitiated & due to this *vataprakopa*, *Agni vaishamya* (disturbed digestive fire) occurs, which results in *Asamyakpachan of Aahar* (improper digestion) & due to *kaphaprakopa*, *Agnimandya* (weakness of digestive fire) occurs, hence *rasa* (digestive juice) is formed in very little amount which is mixed with *Aama*(undigested material). In the process of *Dhatu (bodily tissue) formationDhatvagni*(tissue fire) follows *Jatharagni* (digestive fire) so weakness of *Jatharagni* results in weakness of *Dhatvagni*, which ultimately causes *Rasa Dushti* , (*Rasa* is not formed in proper amount & the byproduct of *rasa* i.e. *kapha* gets increased) *Yonipatha* is already having “*kha-vaigunya*” which caused *atipravrityamakadushti* (hyperactivity) of *Aartavaha – Srotas*(uterine channels) with increased *Kapha&Apanvayu of yoni*.

2. SthanikLakshan (Local Symptoms): -

*Yoni Kandu* (Itching in Vagina): - It is main symptom found in *shlesmala yoni &swetapradara*. In Ayurvedic classical texts the main Reason behind *kandu* is *vata&kaphadosha*. When *Adra bhava* of *Kapha* meets the *shaityaguna of vata*, then *kandu* arises. It is also seen that in *Varsha ritu* (rainy season) due to *vataprakopa&AdrabhavKandu&* other skin diseases occurs. So in the case of *yonikandu* which arises due to *vata-Kapha* vitiation, which is seated in *yonipatha*.

It is peculiar, uncomfortable sensation which occurs due to irritation of skin & mucus membrane of vagina & vulva. This symptom is also produced due to some microorganisms like *Trichomonas* or *Candida albicans* which are produce in unhygienic condition or occurs in multisexual partner.

*Yoni Toda*: -Aggravation of *vayuproduces* different types of pain in the body. The different types of pain is due to particular *sthan&Dhatu* like aggravation of *Vayu*, in *Mamasa&Medo Dhatu* (Muscle & fat tissues) produces *Todavatvedana&* Aggravation of *vayu* in *Asthi&Majja Dhatu* (Bones & Bones Marrow). Hence according to *samprapti&sthanVaishistyavasat* (Peculiar place), due to aggravation of *vata*. In *shlesmala yoni vyapad&swetapradara*, some patient complaint of *Bhedanvat&TodavatVedana*

(Breaking and pricking pain in *prishth, Kati, Uru, Vanchan Pradesh & Yoni.*)

*gurvanatudyateatyarth..... maansmedogateanlie*  
*, bhedo asthi parvanaam*  
*sandhisulam..... satataam ruk cha majja asthi kupite*  
*anile ,(Ca. ci. 28/32-33)*

*Yoni picchilta& Adrata*: - This due to characteristic of *Prathvi&ApaMahabhut*, In the vagina, friendly bacteria *Doderlein's Bacilli* is present, which convert glycogen into lactic acid. This lactic acid destroys the external pathogens. When this friendly bacterium is present in normal amount, the external pathogens could not cause infection, but due to unhygienic condition, raised pH of vagina destroys this bacterium, resulting infection of various microorganism. This leads to excessive mucoid discharge causing *yonitobepicchil, Aadra&sital*.

*Yoni Daha*: - *Yoni Daha* is due to *pitta prakopa*. Burning sensation in vagina is due to infection of microorganism which cause inflammation of vaginal flora.

3. *SravajanitaLaksana* (Characteristic of discharge): - Recent Researches have show that serrations from the uterus & upper part of vagina flow down & are reabsorbed in the lower parts of the vagina. This is the normal constant flow within the female organs which keeps vulva & vagina moist. Women who are over anxious & fear from venereal disease & cancer tend to exaggerate this into something pathological types of vaginal discharge.

Types of vagina discharges: -

Tanu (Thin as against thick): - Here the discharge is Tanu i.e. watery. If kaphaprakop is accompanied with pittaprakopa of its dravaguna specially.

Pichchila (Slippery Lubricous, Slimy): - Here discharge is mucoid one. When kaphaprakopa specially of its pichchil&snigdha guna is accompanied with vataprakopa of its chalaguna. This type of discharge occurs.

Styana (Collected into a mass, thick, bulky, gross):- Here discharge is thick & curdy. It denotes kaphaprakops in a stage of samavastha.

AvilTantula (Similar to water in a trench round the roots of a tree fibrous, sticky):- Here the discharge is muco-purulent one. If kaphaprakopa of samavastha is accompanied with vataprakopa, this type of discharge is occurring.

Durgandhipeeta (offensive, yellowish): - Here the discharge is purulent one. This type of discharge is seen if kaphaprakopa of samavastha is accompanied with pittaprakopa.

Vaginal discharge thus varies in its characteristics according to the doshadushti at its base. If one takes into consideration the type of discharge, it is easy to understand the underlying pathology to a certain extent. The genital tract is the seat of lesion & discharge is just a symptom of there.

### III. SAMPRAPTI (ETIOPATHOGENESIS)

“yatha dustain doshen yatha cha anuvisharpata, Nirvrattira amaysyasau sampraptir jaatiraagati,” (A.H.Ni. 1/8)

Samprapti is the complete process of genesis of disease. After Nidanasevana, Dosha invades the dushya& completes the cycle of forming disease. *Samprapti, Jati, Aagati*, these all are synonyms.

Samprapti – “*SamyakPrapti*” or genesis of disease.

Jati– *janm* or origin.

Aagati- “*Aa SamantatGatihPrapti*” process of genesis of disease.

According to Acharya Chakrapani-

“vyadhi janak vyapar vishesh yuktam vyadhi janm eh samprapti sabden vachyam”(Ca.Ni.1/11) Chakarapani Tika

The complete process of origin of disease is Samprapti. Also “*Dosaeva hi sarvesamroganamkaranam*”. Several etiological

factors contribute to disease formation by vitiation of *Dosas*. Some of them can be avoided by adopting

proper precautionary measures while some factors like *kala, Karma, dosa* etc are mostly unavoidable. If the resistance power of the body against the diseases is functioning well, then only the body can fight against the etiological factors successfully, thereby maintaining sound health. But if the etiological factors are stronger than the power of resistance of the body, then these factors after vitiating *Dosa&Dushya* brings the process of disease inside the body. The involvement of all *Dosas* is the prime event as far as manifestation of disease is concerned.

“sarveshaam rogaanam nidaanam kupita mala” (A.H. Ni 1-14)

Acharya Shusruta has very clearly mentioned that a man with abnormal genitalia when indulges into coitus with a very young girl or women in an undesired uncomfortable position, then the *Vata* gets vitiated & this vitiated *Vata* starts accumulating in the Garbhashaya with the help of other two *Dosas* i.e. *Pitta & Kapha* to produce *Yonivyapad* (Su.U.38/2). Also, regarding the *Yonivyapad* it has been said that *Kapha* will not vitiate without the involvement of *vataDosa* (Ca.Ci.30/115). One thing should be kept in mind that *Vata* acts through Nerves, *Kapha* through *Rasa* and Irritation of any tissue vitiate the *VataDosha*. This vitiated *VataDosha* causes *Pitta&Kapha* vitiation, again *Kapha* vitiation leads to *Rasa Dushti* (malformed digestive juice). The modern science says the vascular changes both dilatation & exudation are influenced by Nervous impulses. According to type of irritation, the prime *dosha* will make difference to the inflammatory reactions accordingly, as *Vatapradhanta* leads to localization, whereas *VataKaphaPradhanata* leads to chronicity (*KaphaPrakopa* with its *manda, Styana, pichhil&Vataprakopa* due to its *vishada, Ruksha, KharaGunas*.)

As mentioned earlier, leucorrhea is a symptom not a disease, thus etiopathogenesis of principle disease & the symptom would be same. According to Dr. P.V. Tiwari the etiopathogenesis of *shlesmikpradara* should not be correlated with *Sweta Pradara*, as in *shlesmikpradara* the excreted menstrual blood is slimy, pale, heavy, unctuous, cold, mixed with mucous while in *Sweta Pradara*, the slimy, unctuous discharge is not blood mixed. Its etiopathogenesis may be considered in following ways- *Kapha*, aggravated due to its own vitiating factors, influences or vitiates *Rasa Dhatu* of reproductive system, along with *Vata*

provoking factors i.e. by excessive coitus, abortions, improper mode of life & dietetics, imprudence during menstruation & unhygienic condition of genitalia produces, painless & white vaginal discharge.

The above etiopathogenesis has similarity with *Shleshmaj Yonivyapad* etiopathogenesis described by Acharya Charaka in *chikitsasthana*- chapter 30. It has similarity with the etymology *paandurepradareitiswetpradre*. Hence the etiopathogenesis of *Shleshma Yonivyapad* is specific to the pathogenesis of *Sweta Pradara*.

“kafo abhisyadi abhivradho yoni cha iti dusyet striyaan,

Sa kuryat picchilaam sheetaam kandugrast alpvednaam,

Pnduvarna atatha paandupicchilarta artvvahinimA” (Ca.Ci.30/13)

Use of *abhisyadi* (moisture producing) & *guru* (heavy) articles in diet & day sleeping etc aggravates *Kaphadosha* withholding *grasa*, and with other vitiated Doshas it settles in uterus & cervix and produces mucoid vaginal discharges. This discharge occurs due to *Amawastha* of *Kapha*, which has predominance in *Ghana* (thick) & *pichhila* (slimy) properties.

*Sweta* (white colour) discharge is a symptom pertaining to *kaphaprakopa*. Although it is mainly *kaphaj disorder*, but accompanied with other Doshas *Vata* or *Pitta*. its signs & symptoms differs according to the (Doshapradhanya) prime Dosha.

“nahi vatadrate yonir narinaam sanprudusyati,” (Ca.Ci. 30/115)

This verse of Acharya Charaka should not be missed in *Sweta Pradara* also Only *kapha* provoking factors alone will not produce the disease without the involvement of *Vata* excess of discharge is produced when *Kaphaprakopa* especially of its *Pichchil* & *snigdhu* is accompanied with *VataPrakopa* of its *chalaguna*. Also, *Avil-Tantula* (similar to water in a trench round the roots of a tree, fibrous, sticky) where the discharge is muco-purulent one. If *Kapha-prakopa* of *samavastha* is accompanied with *VataPrakopa*, then this type of discharge occurs.

Due to prescribed aetiological factors particularly *Kaphaja* & *Vataja* in nature weakens the *Jatharagni* & eventually form undigested material, (*ama*) commence to accumulate in *Amasaya*. The *Aahar Rasa* containing this *ama* will absorb through channels of intestine leading to unnourished *Rasadi dhatu*. If this state continues for long time, *Dhatu Kshaya* process takes

place which causes the secondary vitiation of *VataDosha*. As the main two reasons for disorders of *Vataare*:

*Margavarodha* – i.e. obstruction either physiological or anatomical.

*Dhatukshaya*- i.e. lack of product concerned.

In *Margavarodha*, the governing force of genital tract which is *Apan Vayu* gets obstructed due to certain things which hamper the activity of *Apan Vayu*. The above two factors are responsible for the vitiation of *Vata*. *Kapha Dosha* is causative factors & *Vata Dosha* is initiative factor in *Sweta Pradara*. heavy & unituous diet provokes *Vata Dosha* which carry *kaphaDosha* & suppression of urges provokes *VataDosha* which carry *KaphaDosha* in *Yoni/ Genetalia*. Due to *Aashraya-ashrayi Bhava*, the *rasavahaSrotas* expels the *DushtaKapha*, by the hyperactivity of *Vata* or due to *chalaguna* of *Vata* which causes *Atipravritatmak* (hyperactivity) *Srotodushti*. This leads to slimy, unituous, discharge along with wetness.

In *Sweta Pradara*, the *Jatharagni* get weakens due to *kapha-vata* provoking factors. As *jatharagni* is the principal *Agni*, which regulates another *Agni*. As this *Jatharagni* diminishes, producing *Ama*, which also diminishes *Dhatwagni*. This weakened *Jatharagni* & *Ama*, cause *Rasagnimandya* producing *Rasa Dhatu* incorporated with *Ama*. This *Ama Rasa dhatu* get seated in *Garbhasaya* which is the mool of *Artavavahasrotas*, producing discharge from *yonis* or when in a state of *Aamolpatti* women again overindulge in provoking factors of *Sweta Pradara*. This *ama* tend to exaggerate into *Amavisha* (toxic). This *Amavisha* circulates all over the body through *RasavahaSrotas* by the motive force of the body i.e. *vyanvayu* in *Prasarvastha*. Due to circulation of *KaphapradhanVata* (*dosha*) produces *Kha-vaigunya* in *Aartavavahasrotas* which results in vitiation of *kapha* & *apanvayu*. As mool of *AartavahaSrotas* in *Garbhashaya* & *Aartavahi Dhamani*, which resides in lower part of the body. This leads to hyperactivity of *Apan Vayu* along with vitiation of *kapha* producing excess of *Dushta Rasa dhatu* locally in *genetalia*. In this series of disorders, the malformed *Rasa dhatu*, also made the successive *Rakta Dhatu* wicked leading to diminution of *Rakta*. In this way systemic & local *Dosha* gets seated (*Sthansansvaya*) in *mula* (root) of *AartavvahaSrotas* i.e. *garbhasay*. This *Dosha-DushyaSammooorchana* leads to *Pandu Varna*,

Sweta, Ghana, Pichchilsrava excretions along with other symptoms such as itching, backache etc.

In Sweta Pradara, wicked Rasa Dhatu is formed in Garbhasaya, which is responsible for ShleshmaVridhhi. Shleshma is also produced due to provoking factors of Amashaya, hence it is Amashayoth Disorder. Due to Kha-vaigaunyaAartavvahaSrotas,

AamashayothKaphaDosha gets seated in Yoni, producing AtipravrittattmakSrotodushti leading to this disorder. The Samprapti of swetaPradara can be summarized as follows

Dosha- kaphavata

Dushya- Rasa & RaktaDhatu

Srotas- AartavvahaSrotas

Agni- Mandagni

Srotodushti- Atipravrittattmak

UdbhavaSthana- Aamashaya

Adhisthana- Yoni, Apatyayapath

Vyadhiswabhav- Chirkari

Avastha- Saam

#### IV. DISCUSSION

Management of Shweta Pradara itself-

Management of Shweta Pradara depend upon the Prakriti of the patient's, involvement of Doshas etc. For example -if discharge per vaginum is especially white in colour, Pichchila Srava, Kandu Yukta then it is due to disordered Kapha, the main aim would naturally be to bring Kapha to its normal state. For this, various Kaphaghna drugs are advised. The main characteristics of these drugs are Ruksha and Ushna. While administrating various Kaphaghna drugs, the accompanying Dosha dushti and Dhatu-Veishamya must be considered. Varti kalpana, kalka, Dhooma Chikitsa all are employed for local action of drug. Dhooma Chikitsa is specially mentioned for Upapluta and Kaphaja yoni but can be used in all cases of Styana and Pichchila sravas. Selection of drug depends on the type of Srava, accompanying symptoms and pathology behind the condition. As in varti kalpana the drugs vary according to the type of discharge, in this method of douching also the decoction used varies according to the type of discharge. Generally, the drugs used should have an action of decreasing Kleda, diminishing Kapha and absorbing water. Hence, drugs of Katu, Kashaya and Tikta Rasa are used. Treatment of Shweta Pradara is based on the use of drugs which

are Tridosha shamaka especially Kapha Shamaka, Krimighna, Kledaghna,Putihara and Kanduhara. The principle of Ayurvedic treatment of Shweta Pradara is mostly based on its aetiopathogenesis. As Kapha is the main causative factors for vaginal discharge, restoration of Agni in order to cleanse the accumulated toxins and bring Kapha dosha back towards equilibrium and tone up the muscles of reproductive organs with the help of rejuvenating herbs are considered main principle of treatment through Ayurveda. World is looking towards Ayurveda with hope for remedies because the treatment modalities in the allopathic medicine have unsatisfactory results. They have also some side effects. So there is a great scope for research to find out a safe, potent, effective and less costly remedy of Ayurveda for management of Shweta Pradara. Detail description of Nidana Panchaka helps in selection of drugs to treat the Shweta Pradara because ideal drug is those which breaks or reverse the Samprapti without producing side effects.

#### V. CONCLUSION

Shweta-Pradara is an independent illness that is not related to anything else. a sign of numerous illnesses that may be regarded as such A tridoshaja condition in which kapha is the dominant element. Samhitas list Dravyas for various Yonivyapadas (Gynaecological illnesses), while Yonistrava are significantly more common. more effective in Shweta- Pradara leucorrhoea). Topical applications of Ayurveda include Yoniprakshalana, Yonipoorana, Yonivarti, Yonidhupana, and (Yonipichu) and internal treatments (Churna, paste, decoctions) to treat Shweta-Pradara. These preparations have the characteristics of Kashaya. Balya Tridosh-Hara, Rasa, Rsayana, and Stambhana and produces excellent outcomes in Shweta-Pradara.

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