

## AYURVEDIC APPROACH TO SHWETPRADAR (LEUCORRHEA): UNDERSTANDING AND MANAGEMENT: A REVIEW

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### ABSTRACT

*Shwetapradar*, or leucorrhoea, is a common gynecological issue affecting women of all ages, particularly in childbearing or reproductive years. It can be caused by various factors such as pelvic inflammatory diseases, fungal infections, cervicitis, anemia, and diabetes. The disease is usually nonpathological but can be significant if profuse, foul-smelling, or blood-stained. *Yoni vyapadas* which are caused by *Kapha* or *Vata* *kaphaja doshas* are the main causative factors of *Shweta pradara*. It also depends on the *Nidana*, which may lead to vitiation of any of the *Doshas*. The study aims to substantiate the *Nidana* and *Samprapti* of *Shweta Pradara*, a form of *Ayurvedic* treatment, to provide alternative therapies for those suffering from this condition.

### INTRODUCTION

In the 21st century, women are increasingly pursuing unwholesome lifestyles and poor hygiene due to fast living conditions, leading to physical and mental health problems. This busy lifestyle, influenced by factors like food habits, social status, and occupation, can also lead to increased incidences of *Shweta Pradara*, affecting the local vagina environment.

Leucorrhea is a condition characterized by persistent and excessive vaginal discharge.<sup>[1]</sup> It is one of the most common complaints among the reproductive age group.<sup>[2]</sup> It is likely that the treatment for this condition is less adequate than that for any other disorder of the female genital tract.<sup>[3]</sup> The discharge from the female vagina can be white, yellow, or greenish in color, and it may be normal or a sign of infection. Vaginal discharge and leucorrhea are

common issues for all women. During pregnancy, a higher than normal amount is typical; following birth, nursing, and menopause, a drop is to be expected.<sup>[4]</sup> If it is the result of an infection, it may be thick, viscous, and odorous.<sup>[5]</sup> Leucorrhoea is a symptom of other diseases, often overshadowing the underlying cause. White discharge, a common issue among women, can result from improper reproductive systems, infections, or malignancy, leading to chronic complications and potential complications.<sup>[6]</sup> Both sexually transmitted infections are treatable and preventable, with 25 % of both being asymptomatic.<sup>[7,8]</sup>

Ayurveda refers to it as *Shwetpradar*, where *pradar* means profuse discharge and *Shwet* means white. According to Ayurveda, the body's three primary energies—*Pitta*, *Kapha*, and *Vata*—are in charge of maintaining optimum health. *Kapha* aggravation, which causes leucorrhea. Women who are internally weak and anemic are most likely to experience these. The primary cause is food, particularly food that aggravates *Kapha*. This *Kapha* rise is linked to other variables that disrupt the *Rasa Dhatu* (Vaginal tract), which causes leucorrhea.<sup>[9]</sup> The *Charak*, *Susrut*, and *Vaghat Samhitas* do not contain the word leucorrhoea. The term *Pandura-Asrigdaara* (Pale vaginal discharge) has been described by the famous commentator *Chakrapani* as *Shwentpradera*.<sup>[10]</sup> The term for vaginal discharge has been utilized by *Sharagdhara Samhita*, *Bhavprakash*, and *Yogratnakara*. Twenty *Yonivyapadas* are revealed by A, including *Kaphaj*, *Tridoshaj*, and *Upapluta*. Leucorrhea is a sign of several gynecological problems but is not regarded as a disease in Ayurveda. *Mithyaahara*, *vihara*, *artavadosha*, *beejadosha*, and *daiva* are the main causes of *yonirogas*.<sup>[10]</sup> The study aims to validate the *Nidana* and *Samprapti*, *Samprapti Vighantana* of *Shweta Pradara*, a condition managed through Ayurvedic treatment.

### Nirukti of the term shweta pradara

*Shweta* refers to something that is white. *Pradara*, which signifies excess or in greater quantity, denotes an excessive flow.<sup>[11]</sup> *Shweta pradara* refers to excessive white discharge per vagina, with various types explained by context. Table 1 summarizes the consistency, color, and smell of vaginal discharges.

**Table no. 1: Types of vaginal discharge as explained in ayurvedic classics.**

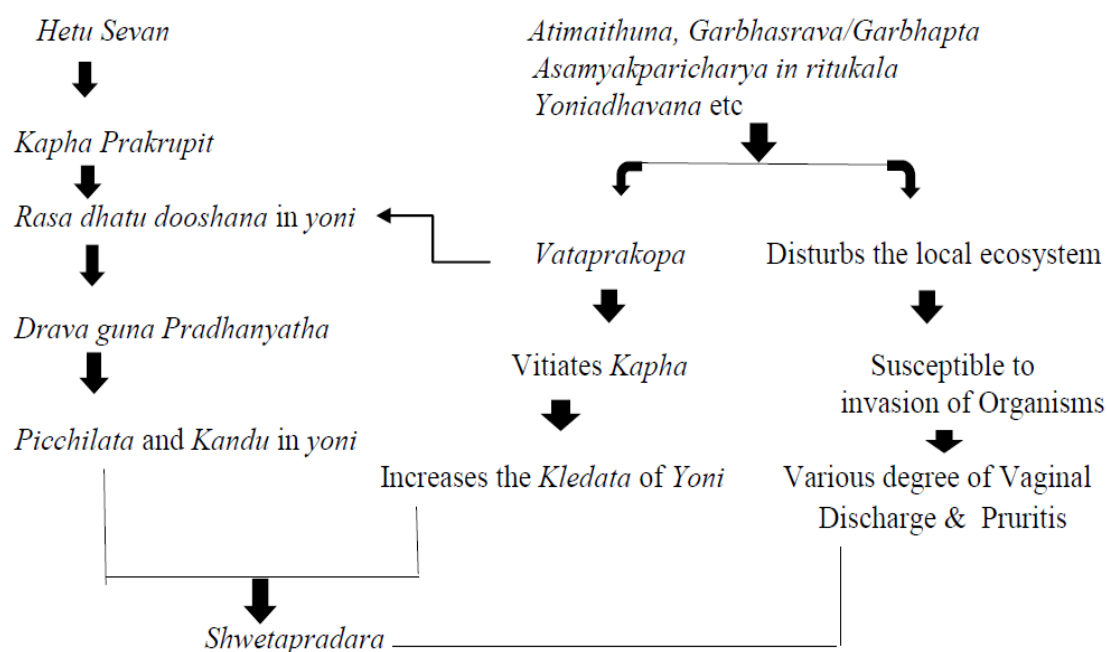
<i>Tanu</i> (thin) <sup>[12]</sup>	The discharge is thin or watery and noticed when there is vitiation of <i>Vata dosha</i> .
<i>Shweta</i> (white), <i>Sakapha</i> <sup>[13]</sup>	The discharge is thick and mucoid. It involves vitiation of <i>kapha dosha</i> .
<i>Snigdha</i> (Unctuous) <sup>[14]</sup>	The discharge is unctuous

<i>Vidagdha</i> (burnt like), <i>peeta</i> <sup>[15]</sup>	The discharge is muco-purulent. It mainly involves vitiation of <i>Kapha</i> and <i>Pitta</i> .
<i>Picchhila</i> (Slimy) <sup>[16]</sup>	The discharge is slimy. It is found when there is vitiation of <i>Kapha</i> accompanied with <i>Vata</i>
<i>Durgandhi</i> (Purulent) <sup>[17]</sup>	The discharge is a purulent one. Noted in vitiation of all the three <i>dosha</i> .

### Clinical features

- *Swetapradara* or leucorrhoea or white vaginal discharge is a symptom which is found in all *yonivyapadas* (Gynecological disorders) that are arising due to vitiation of *kapha* and *vata* *kapha* (*Atyananda*, *karnini*, *acharana*, *aticharana*, *sleshmala*, *upapluta*, and *prasramsini yonivyapada*).
- Pain in lower back and thigh which is worsening while walking
- Lower abdominal pain
- General Tiredness
- Digestive disturbances like constipation, indigestion
- Irritation and itching in genitals
- Irritability and lack of concentration in work due to consciousness of discharge

### Samprapti of *Shweta pradara*: (Etiopathogenesis)



**Table 2: Samprapti ghataka: (Component of pathogenesis).**

<b><i>Dosha</i></b>	<i>Kapha, Vata.</i>
<b><i>Dhatu</i></b>	<i>Rasa, Rakta</i>
<b><i>Srotas</i></b>	<i>Artavavaha srotas</i>
<b><i>Rogamarga</i></b>	<i>Abhyantara.</i>
<b><i>Adhistana</i></b>	<i>Yoni, Garbhashaya</i>
<b><i>Sroto dusti</i></b>	<i>Atipravritti</i>
<b><i>Vyakthasthana</i></b>	<i>Yoni</i>

### Investigations

The following investigations should be done to confirm the diagnosis and for proper treatment to cure the disease.

1. Cytological examination (Pap smear)
2. Cervical Punch Biopsy
3. Cervical culture
4. Haematological investigation: Hb%, TLC, DLC, ESR etc.
5. Serological investigations: VDRL, HIV
6. Urine examination: Routine & microscopic

### Prevention<sup>[18,19]</sup>

- Avoid garlic, meat soup, all dairy products and rice water. Forbidden: sweet and sour fruits, nuts, and excess of salt.
- Be healthy; eat well, get enough sleep, boisson enough fluids.
- Patients should wear condoms during sexual intercourse with new partners.
- Keep vaginal area clean and dry to prevent fungal infection.
- Wear cotton undergarments.
- Wipe from front to back after urination or bowel movement.
- Avoid using deodorant pads or tampons.
- Don't use petroleum jelly or other oils for lubricants.
- Don't douche.
- Use medication as long as directed.
- Avoid sexual intercourse until treatment is completed and you are symptom.-free
- Don't scratch infected or inflamed areas; it can cause further irritation.
- During an infection, use pads rather than tampons if menstruation occurs.
- Avoid vulvo/vaginal irritants, including perfumed or deodorant soaps/body washes.

- If symptoms persist after completing the treatment, an examination is indicated. Call for an appointment, and please use nothing in the vagina for 48 hours prior to your pelvic examination.
- *Ayurveda* emphasizes preventive aspects such as personal hygiene, *rasayana* and *vajikarana*, and *balyachikitsa* to prevent and treat diseases. Indian physicians prioritized soil over seeds, as microorganisms remain present in various parts of the body but only produce disease when resistance breaks down. Immunity, or *vyadhi virodhi bala* and *pratyanika bala*, is also emphasized in *Ayurveda*.
- *Ayurvedic* classics suggest that vitiation of *Manasa* can lead to psychological or somatic disorders, causing diseases like *Ama*. These factors also trigger *Vata*, and modern science recognizes psychological stress's impact on reproductive health, emphasizing calmness as a key factor.
- *Prakriti*, a person's physical, psychological, and immunological knowledge, is determined by the state of *doshas* in *shukra* and *artava* during conception and is crucial for both healthy and diseased individuals. The *Ayurvedic* concept of *Prakriti* aids in maintaining health, understanding disease, and managing it through proper diet and regimen. Understanding one's *Prakriti* helps prevent disease production when etiological and constitutional factors are consistent.

## Treatment

*Chikitsa* of *Shweta Pradara* – *chikitsa* of *Pandura Asrigdara* – is given in *Charaka*, and commentator Chakrapani says *Pandura Asrigdara* is a *Shweta Pradara*, but when we take it as a separate disease, then management of *Shweta Pradara* can be done in three ways.

1. *Nidana Parivarjana* – *Nidana Parivarjana* is the base of the management of all diseases. *Nidana* facilitates treatment if the causes of the treatment of the diseases are definitely traced out. Furthermore, in most cases, when the cause of the disease is removed, the disease subsides naturally. In *Shweta Pradara*, the causative factors should be avoided in order to get permanent relief. For example, *mithya ahara*, *vihara*, etc.
2. The management of disease in which *Shweta Pradara* is found – hence, the curative treatment for any type of vaginal discharge is to remove the underlying disease. All other methods are more or less useful to relieve the symptom.
3. Management of *Shweta Pradara* itself – Management of *Shweta Pradara* depends upon the *Prakriti* of the patients, 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*.

*Shweta pradara* is a treatment method that involves both internal and external administration, known as *abhyantara* and *bahya prayogas*.

### Abhyantara treatment

**Table 3: Single drug.**

<b>Amalaki</b>	<i>Amalaki Choorna</i> with Honey (Ch Chikista 30/117) <i>Amalaki Beej kalka</i> mixed with honey and sugar (Bhavprakash chikista 69/7)
<b>Rohitaka</b>	<i>Rohitaka mula kalka</i> with water (Bhavprakash chikista 69/7)
<b>Nagakeshara</b>	<i>Nagakeshara</i> with <i>takra</i> (Yoga Ratnakar Soma roga Chikista)
<b>Lodra</b>	<i>Lodra kalka</i> along with <i>Nyagrodha Kashaya</i> (Ch chi 30/118)
<b>Chakramarda</b>	<i>Chakramarda moola</i> with <i>Tandulodaka</i> (Yoga Ratnakar Soma Roga Chikista)

**Table 4: Different formulation used in *shweta pradara*.**

<i>Darvyadi kwatha</i>	<i>Sharangadhara Samhita, Madhyama khanda 2/112</i>
<i>Nyagrodhadi kashaya</i>	<i>Sushruta Samhita, Sutrasthana 38/49</i>
<i>Pushyanuga churna</i>	<i>Charaka Samhita, Chikitsa sthana, 30/90-96</i>
<i>Ashokarishta</i>	<i>Bhaishajya Ratnavali, Striroga adhikara 114-116</i>
<i>Lakshmanarishta</i>	<i>Bhaishajya Ratnavali, Pradara roga 565/115-117</i>
<i>Patrangasava</i>	<i>Bhaishajya Ratnavali, Pradara Chikitsa 122-126</i>
<i>Lodhrasava</i>	<i>Ashtanga Hridaya Chikitsa, 12/24-27</i>
<i>Ashoka ghrita</i>	<i>Bhaishajya Ratnavali, Pradara Chikitsa 17-21</i>
<i>Kalyanaka ghrita</i>	<i>Ashtanga Hridaya Uttaratanttra 6/26-28</i>
<i>Sukumara grhrita</i>	<i>Ashtanga Sangraha Chikitsasthana 15/20</i>
<i>Kadali Kanda Ghrita</i>	<i>Yoga Ratnakara, Somaroga chikitsa</i>

### *Bhayaparimarjana* (External treatment)<sup>[20]</sup>

#### *Yoni prakshalana*<sup>[21]</sup>

Vaginal irrigation with decoction of stem bark of *Lodhra* (*Symplocos racemosa* Roxb.). Vaginal irrigation with decoction of stem bark of *Vata* (*Ficus bengalensis* L.) *Twak Kashya*. *Triphala kwatha* (*Terminalia chebula* Retz., *Terminalia bellirica* Roxb. and *Emblica officinalis* Gaertn decoction) with *takra* (buttermilk), etc.

❖ *Yoni purana*

Use of a bolus of powdered bark of Plaksha (*Ficus lacor* Buch. Ham.) mixed with honey after oleating the vaginal canal.<sup>[22]</sup>

***Avachurnana (Sprinkling with powder)***

Fine powders of *Khadira* (*Acacia catechu* (Linn. f.) Willd.), *Pathya* (*Terminalia chebula* Retz. & Willd.), *Jatiphala* (*Myristica fragrans* Houtt.), *Nimba* (*Azadirachta indica*) and *Puga* (*Areca catechu* Linn.), triturated with soup of *Mudga* and used in vagina after drying the mixture.<sup>[22]</sup>

*Panchavalkala churna* (*Vata* (*Ficus bengalensis* Linn.), *Ashwatha* (*Ficus religiosa* Linn.), *Udumbara* (*Ficus glomerata* Roxb.), *Plaksha* (*Ficus lacor* Buch — Ham.), *Parish* (*Thespesia populenea* Soland. ex Correa.) Though it is mentioned under avachurnana, it is best used as *prakshalana* (vaginal irrigation).

❖ *Yoni-Varti (Suppository)*

A suppository with powdered lodhra (*Symplocos racemosa* Roxb.), *priyangu* (*Callicarpa macrophylla* Vahl.), and *madhuka* (*Madhuca indica* J.F.Gmel.) combined with honey or any medication that has a prominent *kashaya rasa* should be administered after oleating the vaginal canal.<sup>[23]</sup>

❖ *Pichudharana (Tampoons)*

*Twak Kashaya* is inserted into the *yonis* (vaginal canal) as *pichu* or tampon along with *Nyagrodha* or *Vata* (*Ficus bengalensis* Linn) and *Lodhra* (*Symplocos racemosa* Roxb).

❖ *Yoni dhupana*

After oleating the genitalia, one should do *dhupana* (Fumigation) with *sarala* (*Pinus roxburghii* Sarg.), *guggulu* (*Commiphora mukul* Hook. Ex Stocks), and *yava* (*Hordeum vulgare* Linn.) along with *ghrita* (ghee).

**DISCUSSION**

Reproductive tract infections are a major cause of morbidity in women, impacting their reproductive ability, mental health, and ability to work and perform routine physical activities. *Shwetapradar* is the most common problem, with a high incidence in reproductive-age-group women. It may be the earliest manifestation of major gynecological diseases, leading to life-threatening conditions like cervical cancer and pelvic inflammatory disease.



Early attention to leucorrhoea as a disease or symptom is helpful. *Shweta pradara*, or white vaginal discharge, is another common issue in women, affecting women of all ages, particularly those in the reproductive age group. It is not a medical emergency but can lead to complications like malignancy and infertility if not treated properly. The term leucorrhoea is often used interchangeably with white vaginal discharge, but it is often a misnomer. *Shweta pradara* is not a disease but a symptom of many diseases, and some women may only seek treatment for this symptom.

## CONCLUSION

Additionally, the primary cause of *Dosha Prakopa* and *Shweta Pradara* is stress. Therefore, it has been thought that the best component for reproductive health is tranquility. Advising treatment according to *Prakriti* and *Dosha Prakopa* may help to decrease *Ayurvedic* therapy failures. The incidence of *Shweta Pradara* can be avoided by enhancing women's overall health and personal hygiene. Additionally, *Balya Chikitsa* is crucial in both preventing and treating current illnesses.

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