

VIEW OF AYURVEDIC CONCEPT OF SHWETAPRADARA

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ABSTRACT

The slogan “Healthy Women, Healthy World” embodies the fact that as custodians of family health, women play a critical role in maintaining the health & well-being of their communities. Ill health of woman has serious & far reaching consequences for the health of her family. With such a dedicated & busy life, they usually tend to ignore their own health & suffer from general illness like anemia, malnutrition as well as problems related to reproductive system in Ayurvedic lexicon like *Brihatrayee* there is no separate entity of *Shwetapradara* as a disease, but there are many *Streerogas* in which *Shweta pradara* is considered and described as a symptom. *Acharya Charaka* has also explained that symptoms of disease themselves can also constitute a disease. Books like *Sharangdhara Samhita*, *Bhavaprakasha* and *Yogaraj Nidana* have used the word *Shwetapradara* for white vaginal discharge and explained treatment for the same. Keeping this definition in mind and looking at the high prevalence of the ailment, an attempt has been

made to study *Shwetapradara* as a separate disease entity including its etymological derivation, chronicled appraisal, *Nidana Panchak*, Classification, differential diagnosis, prognosis, complications and treatment protocol.

KEYWORDS: *Shwetapradara*, *Nidana Panchaka*, *Pathya Apathya*.

INTRODUCTION

Shwetapradara is made up of two words: *Shweta* and *Pradara*. *Shweta* means white or the nearest colour to white. It is also used to denote the color of *Sphatika*. *Pradara* means excess or increased degree (which indicates excessive flow). Hence the term *Shwetapradara* means excess white discharge per vagina. *Chakrapani* has explained *Pandura Pradara* as *Shwetapradara*.^[1]

Nidana Panchaka

VIPRAKRISHTA NIDANA ^[2]	SANNIKRISHTA NIDANA
<ul style="list-style-type: none"> • <i>Mithya Achara</i> The heading includes both <i>Mithyaahara</i> and <i>Vihara</i>. • <i>Manasika Hetu</i> • <i>Pradushta Artava</i> • <i>Bija doshas</i> • <i>Daiva</i> 	<ul style="list-style-type: none"> • <i>Yoniadhavana</i> (unhygienic condition). • <i>Ativyavaya</i> (excessive coitus). • <i>Abhighata</i> (injury to the organ) • <i>Garbha prapatana</i> (miscarriages) • <i>Shalya</i> (vaginal tempons, IUCD etc.) • <i>Dhatukshaya</i>, • Psychological factors, • <i>Artava dushti</i> • <i>Beeja dushti</i>

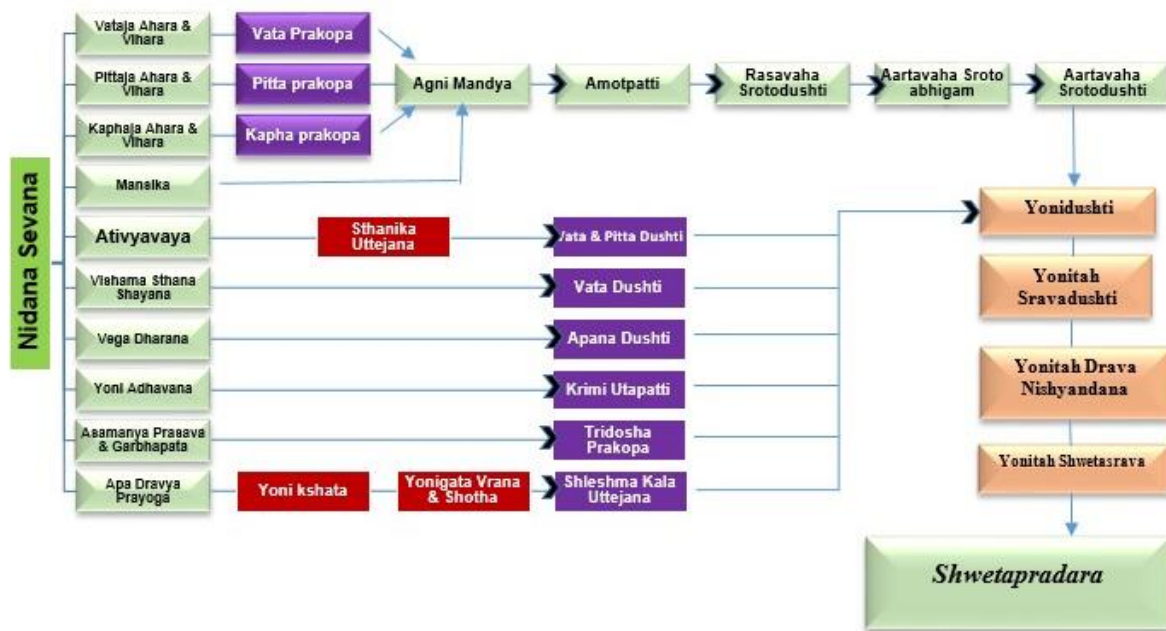
➤ **PURVAROOPA**- There is no reference regarding *Purvaroopa* of *Shwetapradara* in classics.

➤ ROOPA

Shwetapradara is a symptom of many *Stree Rogas*. Though there is no direct mention of *Lakshanas* of *Shwetapradara* in classical texts of *Ayurveda*, one can get indirect references to *Shweta Srava* at a number of places while dealing with *Yonivyapad*. The clinical symptoms of *Shwetapradara* can be grouped under following heading-

<i>Yoni Srava Sambhandhi Lakshana</i>	<i>Yonigatalakshana</i>	<i>Anyak lakshana</i>
❖ <i>Pichchhila</i>	❖ <i>Yoni pichchhilata</i>	❖ <i>Panduta</i>
❖ <i>Amasrava</i>	❖ <i>Kandugrasta Yoni</i>	❖ <i>Daurbalya</i>
❖ <i>Guru</i>	❖ <i>Yoni Shaitya</i>	❖ <i>Bhrama</i>
❖ <i>Ghana</i>	❖ <i>Alpa Vedana Yoni</i>	❖ <i>Arohanajanya Ayasa</i>
❖ <i>Sheetala</i>	❖ <i>Shopha</i>	❖ <i>Angamarda</i>
❖ <i>Snigdha</i>	❖ <i>Ruja</i>	❖ <i>Katishoola</i>
❖ <i>Pandura</i>		❖ <i>MutraDaha</i> , <i>Vibandha</i>
❖ <i>Tushodakabha Srava</i>		❖ <i>Adho Udarashoola</i> , <i>Nishprabhatra</i>

- **Samprapti of Shwetapradara:-** Atimithuna, Garbhapata, Asamyak Paricharyain Rutkala, Yoni Adhavana, etc.



- **Sapeksha Nidana (Different Conditions manifesting Shwetapradara)**

In Ayurvedic texts, various condition where *Shwetapradara* is a symptom are as follows-

SL.NO.	YONI VYAPAD	LAKSHANAS
1	<i>Kaphaja Yoni-Vyapad</i> ^[3]	<ul style="list-style-type: none"> ➤ <i>Picchila yoni, Kandu Yukta, Atishitala, and Alpavedana</i> ➤ <i>Kapha</i>, vitiated by excessive use of <i>Abhishyandi</i> substances reach <i>Yoni</i> and cause by vitiating the <i>Yoni</i>. Cause <i>Picchila, Shweta, Panduvarna, Kandu Yukta</i> and <i>Alpavedana Yukta Yonisrava</i>
2	<i>Sannipatika Yonivyapada</i> ^[4]	<ul style="list-style-type: none"> ➤ <i>Charaka</i> says there is <i>Daha shoola yukta shweta</i> and <i>Picchila srava</i> from ➤ <i>Sushruta</i> and <i>Vagbhatas</i> etc. have mentioned presence of features of all the three <i>Doshas</i>. Aggravated <i>Kapha</i> can produce mucoid vaginal discharge.
3	<i>Karnini Yonivyapad</i> ^[5]	According to <i>Sushruta</i> it is caused due to vitiation of <i>Kapha</i> . <i>Sushruta</i> says that <i>Kapha</i> and <i>Rakta</i> produce <i>Karnini</i> in <i>Yoni</i> . <i>Karnini</i> of <i>Yoni</i> may give rise to bloodstained or mucoid vaginal discharges. Presence of <i>picchilata Kandu</i> etc. features refers to mucoid vaginal discharge.
4	<i>Upapluta Yonivyapad</i> ^[6]	<ul style="list-style-type: none"> ➤ <i>Charaka</i> mentions that there is <i>Shweta yoni srava</i> which is and along with <i>Toda</i>. This <i>Srava</i> is due to <i>Vata</i> and <i>Kapha</i>. However, this <i>shweta srava</i> is specific to <i>Garbhini stree</i> but <i>Vagbhata</i> describes that it may occur in any woman. ➤ <i>Adhamalla</i>, the Commentator of <i>Sharangdhara</i> states that this condition is nothing but the <i>Udavruta yonidescribed</i> by others. There is predominance of <i>Vata</i> and <i>Kapha</i> giving rise to white mucoid discharge per

		Vaginum.
5	<i>Aticharana Yonivyapad</i> ^[7]	➤ <i>Charaka</i> and <i>Vagbhata</i> emphasize Oedema, pain and loss of sensation occurring in this condition. - <i>Sushruta</i> states about the features like <i>Kandu</i> and <i>picchila</i> etc. <i>Lakshanas</i> of <i>Kapha</i> . Though in specific clinical features of <i>Aticharana</i> mucoid Vaginal discharge is not included, yet the authors have mentioned presence of features of vitiations of <i>Kapha</i> i.e. unctuousness. Unctuousness in vagina is felt in presence of mucoid vaginal discharge.
6	<i>Acharana Yonivyapad</i> ^[8]	According to <i>Charaka</i> , <i>Sushruta Vagbhata</i> s and other authors this condition is characterised itching. <i>Sushruta</i> describes vitiation of <i>Kapha</i> along with itching and he also specifies the development of <i>Krimis</i> which may be due to infective disorders of reproductive system.
7	<i>Raktagulma</i>	In the clinical features of <i>Raktagulma</i> foul Smelling Vaginal discharge is included in the symptoms.
8	<i>Parisruta Jataharini</i>	Emaciated woman, having constant and excessive vaginal discharge in suffering from <i>Parisruta jataharini</i> . This disease develops due to infliction by <i>Jataharini</i> . As emaciation with excessive Vaginal discharges are the only symptoms. Hence it is considered as leucorrhoea due to idiopathic excessive weakness.

➤ **Prognosis-** Prognosis depends upon the causative factors. *Avastha* of *Roga*, *Prakriti* of patients, involvement of *Doshas* etc. Usually *Shwetapradara* is *Sadhya Vyadhi*, but recurrence is common due to *Nidana Sevana* like *Ati Maithuna* etc. Thus the disease *Shwetapradara* can be taken as *Kashta Sadhya Vyadhi*.

➤ **Complications-** As *Shwetapradara* is one of the major symptom in many *Stree Roga* so whatever complications mentioned for that condition in general can be counted as the complications of *Shwetapradara*. If *Shwetapradara* is not treated properly it leads to *Upadravas* like

- ❖ *Kandu*
- ❖ *Garbhashaya Mukha shotha*
- ❖ *Garbhashaya Mukhashrita Vrana*
- ❖ *Vandhyatva*
- ❖ *Garbhashaya Greevashrita Arbuda*

➤ **Treatment-** According to *Brihaytree*, following is the treatment protocol.

❖ Abhyantara Yoga	<ul style="list-style-type: none"> ❖ <i>Amalaki</i> seeds <i>Kalka</i> mixed with sugar and <i>Madhu</i>.^[9] ❖ Pasted root of <i>Rohitaka</i> with <i>Jala</i>.^[10] ❖ <i>Amalaki Churna</i> or <i>Swarasa</i> with sugar and <i>madhu</i>. ❖ <i>Pushyanuga Churna</i> with <i>Tandulaka</i>.^[11] ❖ Paste of <i>Lodhra</i> mixed with decoction of stem bark of <i>Nyagrodha</i> ❖ <i>Pippali</i> and <i>Haritaki</i> powder with <i>Loha Bhasma</i> with equal quantity of <i>Madhu</i>.^[12]
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Bahya Prayoga				
Yoni varti	Yoni Prakshalana	Yoni pichu	Dhupana	Avachurnana
<ul style="list-style-type: none"> ➤ <i>Arkadi Varti</i> ➤ <i>Pipalyadi Varti</i> ➤ <i>Palashadi Varti</i> ➤ <i>Plaksha Churna</i> and <i>Madhu</i> ➤ <i>Varti</i> of fine powder of <i>Lodhra</i>, <i>Priyangu</i>, <i>Yashtimadhu</i> and <i>Madhu</i>. 	<ul style="list-style-type: none"> ➤ <i>Kariradi Kwatha</i> ➤ <i>Triphalrasa</i> with <i>Takra</i> or <i>Sukta</i> or <i>Gomutra</i>. 	<ul style="list-style-type: none"> ➤ <i>Udumbaradi Taila</i> ➤ <i>Dhatakyadi Taila</i> ➤ <i>Nyagrodha Kashya Pichu</i> ➤ <i>Kakolyadi Siddha Tail</i> ➤ <i>Pichu</i>. 	<ul style="list-style-type: none"> ➤ <i>Dhupa</i> of <i>Sarala</i>, <i>Guggul</i> and <i>Yava</i> with <i>Ghruta</i>. ➤ <i>Dhupa</i> of <i>Katumatsya</i> with <i>Taila</i>. ➤ <i>Haridra</i> and <i>Daru Haridara</i> ➤ <i>Brihat Phala Kalka</i> 	<ul style="list-style-type: none"> ➤ <i>Haridra</i> and <i>Daru Haridara</i> ➤ <i>Brihat Haridra Kalka</i> ➤ <i>Panchakasha</i> powder

	Ahara	Vihara
Pathya	<ul style="list-style-type: none"> ❖ Anna Varga: <i>Kulattha</i>, <i>Godhooma</i>, <i>Raktashaali</i>, <i>Shashatikashaali</i>, <i>Mudga</i>. ❖ Shaka Varga: <i>Lashuna</i>, <i>Patola</i>, <i>Shigru</i>, <i>Shatavari</i>, <i>Shatapuspha</i>. ❖ Dugdha Varga: <i>Ghruta</i>, <i>Dugdha</i>. ❖ Taila Varga: <i>Tila Taila</i>, <i>Eranda Taila</i>. ❖ Drava Varga: <i>Yusha</i>, <i>Vasa</i>, <i>Majja</i>, <i>Kulattha Rasa</i>, <i>Mamsa Rasa</i>. ❖ Anyas: <i>Yavani</i>, <i>Madhu</i>. 	<ul style="list-style-type: none"> ➤ <i>Samashana</i>, ➤ <i>Sukoshna</i> ➤ <i>Prisheka</i>, <i>Abhyanga</i>, ➤ <i>Uttara Basti</i>, ➤ <i>Swedana</i>, ➤ <i>Avagahana</i>, ➤ <i>Bramhacharya</i>, ➤ <i>Dinacharya</i>, ➤ <i>Satvika Vichara</i>
Apathya	Excessive <i>Katu rasa</i> , <i>Dadhi</i> , <i>Masha</i> , <i>Chanaka</i> , <i>Shweta Shaali</i> , <i>Mamsa</i> , <i>Matsya</i> , <i>Egg</i> and <i>Fried substance</i> , <i>Guru Ahara</i> , <i>Madhyapana</i> , <i>Palandu</i> , <i>Lashuna</i> , <i>Potato</i> , <i>Jaggery</i> , <i>Viruddha Anna</i> , <i>Kshara Padhartha</i> , <i>Polished fine powder of Godhooma (Maida)</i> .	<ul style="list-style-type: none"> ➤ <i>Vyavaaya</i>, ➤ <i>Prajaagarana</i>, ➤ <i>Diwaswapna</i>, ➤ <i>Vega dhaarana</i>, ➤ <i>Aap dravya prayoga</i>, ➤ <i>Sharma</i>, ➤ <i>Anashana</i>, ➤ <i>Chinta</i>, <i>Shoka</i>, <i>Bhaya</i>, and wearing wet cloths, ➤ <i>Dushita jala Prakshalana</i>

DISCUSSION

In *Brihatrayee*, there is no description of *Shwetapradara* as a separate disease entity. Almost all the authors of modern era have described *Shleshmala Yonivyapad* or *Sannipaitiki Yonivyapad*, *Pandura Asrigdara* etc. All of them have mentioned *Shwetapradara* as a symptom but under different disease headings. Though *Vata* and *Kapha* seems to be more significant for causing *Shwetapradara*, but the *Pitta* cannot be totally neglected here. as it is said to be responsible for *Paka*, *Daha* for eg in *Pittaja Yonivyapad*. *Rasa*, *Rakta* and *Artavavaha Srotas* are affected in Etiopathogenesis, but mainly *Artavavaha Srotas* is responsible for manifestation of symptoms. The drugs used for its treatment should possess properties of *Tridosha Shamana* especially *Kapha Shamaka*, *Krimighna*, *Kledaghna*, *Putihara* and *Kanduhara*, act as *Rasayana*. The principle of Ayurvedic treatment of *Shwetapradara* is mostly based on its Etiopathogenesis. As *Kapha* is main causative factor for vaginal discharge, one need to bring *Kapha Dosha* back towards equilibrium, restoration of *Agni* in order to cleanse the accumulated toxins and tone up the muscles of reproductive organs with the help of rejuvenating herbs are considered as main principle of treatment through *Ayurveda*.

CONCLUSION

Shwetapradara is a separate disease entity not just a symptom of so many diseases and can be considered as *Kapha- Vata Pradhana Tridoshaja Vyadhi*. As recurrence is common in *Shwetapradara* due to *Nidana Sevana* like *Ati Maithuna* etc, the disease can be taken as *Kashta Sadhya Vyadhi*. Detailed description of *Nidana Panchaka* is given in present study which can help in selection of drugs to treat the disease as an ideal drug is the one that can break or reverse the *Samprapti* without producing side effects.

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