



AN OVERVIEW OF *SHWETA PRADARA* IN AYURVEDA W.S.R TO ITS TREATMENT PRINCIPLES

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ABSTRACT

Shweta Pradara 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 *Shweta pradara* as the major complaint which if neglected may lead to ascending infections harming the general health and disturbing the women psychologically. *Shweta pradara* can be a symptom of many diseases as well as an independent entity. The white discharge with foul smell makes it embracing to get into the social gatherings and even engaging in to her 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 recurrence. Hence selection of an appropriate treatment without disturbing the other system is very much essential. The present study has been designed to substantiate the *Nidana* and *Samprapti*, *Samprapti Vighantana* of *Shweta Pradara*, so that an alternative better form of therapy can be made available in those suffering from *Shweta Pradara*. Taking into account, the complications of untreated *Shweta Pradara* like infertility etc. It is therefore imperative that this condition be actively treated and the quality of life be restored.

KEYWORDS: *Shweta Pradara*, Vaginal Discharge, Infertility, White Discharge.

INTRODUCTION

Today when we are stepping in the 21st century, we can see remarkable changes in the society. The note-worthy is, women stepping out of their home and playing key role in various field. However, because of the present quick and changing way of life, women are going towards so many unwholesome living lifestyle modifications, not maintain proper hygiene due to fast living conditions. That's why she can't give careful consideration to her well being and landing up into physical and mental health problems. In the present scenario every women wants to become an efficient multi-tasker due to which she became so busy that she cannot able to demark that, this busy life style implies stress. Stressful modern life style, food habits, social status, occupation affects the local environment of vagina which leads to higher incidences of *Shweta Pradara*.

***Shweta Pradara* as a Distinct disease** - Optimal management of *Shweta Pradara* is of considerable importance as it is a cause of remarkable discomfort and create problem as it is difficult to eradicate, recurrence is common and can lead to complications. Today's *Shweta Pradara* is one of the major health problem of India due to increased westernized life style, food habits, nuclear families which gives more stress to the single women to complete all tasks. *Shweta Pradara* is such a disease that it does not have special reference in Ayurvedic literature. This might be because it is not a full-fledged disease at that time.

Peculiar description of *Shweta Pradara* 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 *Shweta Pradara* in his Commentary.^[1] *Acharya Charaka* has explained that symptoms of disease themselves also constitute

disease.^[2] While commenting on above reference *Chakrapani* has said that any symptom may manifest as a separate disease. Keeping this fact in mind and looking at the high prevalence of the *Shweta Pradara*, it is need of hour that *Shweta Pradara* should be considered as a separate disease so that it can be treated more effectively.

Shweta Pradara as a Kapha-Vata Pradhana Tridoshaj Vyadhi- There are twenty different types of *Yonivyapads* mentioned by our Ancient *Acharyas*. *Shweta Pradara* can be explained on the basis of *Dosas* and certain *Yonivyapads* mentioned by our *Acharyas*. According to *Tridosha Siddhanta* of *Ayurveda*, *Vata*, *Pitta* and *Kapha* are responsible for health and ill health of any individual. So, root cause of any disease is the vitiation of either one or more of the *Doshas* by one or more of its *Guna*. Vaginal discharges observed were mostly of *Shweta Varna* with *Pichchila Guna*. Besides, *Kandu* was also a prominent feature in the patient of *Shweta Pradara*. *Kandu* has been described as a feature of *Vikrita Kapha (Vagbhata)* as well as of *Vikrita Pitta*. Another feature of the disease *Gandha* (offensive smell) has also been mentioned as a characteristic feature of *Vikrita Pitta (Vagbhata)*. *Acharya Sushruta* and *Vagbhata* has also considered *Kapha* as the main *Dosha* responsible for *Pooya* and *Shopha* respectively.^[3,4] In *Shweta Pradara* symptoms point towards involvement of *Kapha* and *Vata*. While exploring the various conditions in which *Shweta pradara* is described, *Kapha* is considered as main causative *Dosa* by its vitiated *Snigdha* and *Pichchhila* properties.^[5] Vitiation of *Vata* can be considered as another most important factor for *Shweta Pradara*. *Acharya Charaka* has clearly mentioned that any type of *Yoni Roga* does not occur without the involvement of *Vata Dosa*.^[6] *Vata* can be vitiated by its *Chala* and *Sheeta Guna*. Due to *Kapha Vardhaka* and *Vata Vardhaka Ahara* and *Vihara*, *Vata* gets vitiated and withholding *Kapha* reaches *Yoni* and causes abnormalities. Though *Vata* and *Kapha* seems to be more significant for causing *Shweta pradara*, but the role of *Pitta* cannot be totally neglected here, as it is said to be responsible for *Paka*.^{7,8} Most of the *Shweta pradara* 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, *Shweta pradara* can be considered as a *Kapha-Vata Pradhana Tridoshaja Vyadhi*.

NIDANA PANCHAKA- *Acharya Charaka* has given a guideline to understand new clinical entity, naming of disease is not important, physician should not be ashamed of this, new disease should be examined with the help of *Doshas*, the site of manifestation, *Hetu* and then physician should start the treatment. Hence to understand *Shweta Pradara* for treatment principle, understanding of *Doshas Dhatu Dhusti*, *Srotas* involvement and causes are important for its prevention and treatment in view of *Ayurveda*. In our treatise it is said that success of the physician depends on the skill of

diagnosing a disease correctly and treatment should be given. *Nidana Panchaka* is an excellent tool to diagnose a disease in *Ayurveda* quoted by the ancient seers in our age old treatise. Description of *Nidana* of *Shweta Pradara* is not given in *Brihatyree*. So, *Samanya Nidanas* of *Yonivyapad* can be taken as *Samanya Nidana* of *Shweta pradara*, while *Nidana* of those disease, in which *Shweta Pradara* is directly or indirectly involved as a symptom, can be taken as *Vishesha Nidana* of *Shweta pradara*.

Purvaroop is according to *Purvaropa* of vitiation of specific *Dosha*. There is no direct mention of *Ropa* of *Shweta pradara* in classical texts of *Ayurveda*, one can get indirect references to *Shweta Srava* at a number of places while dealing with *Yonivyapad*. In *Kaphaja Yonivyapad Charaka* states that *Pichchhila*, *Sheeta*, *Panduvarna*, *Kanduyukta* and *Alpavedana Yukta Yonisrava* is seen. Similarly in *Upapluta yonivyapad Charaka* mentioned that there is *Shweta yoni srava* which is *Pandu varna* and along with *Toda*. He says that this *Srava* is due to *Vata* and *Kapha*. However this *Shweta Srava* is specific to *Garbhini Stree* etc. The *Upashaya* or *Satmya* is the fourth tool in diagnosis of a disease. This has great significance in respect to *Chikitsa* To administer *Aushadha*, *Anna* and *Vihara* which are *Sukhavaha* for the *Roga* is called *Upashaya*.

SAMPRAPTI OF SHWETA PRADARA- Considering the *Nidanas* of *Shweta Pradara* vitiation of *Kapha* occurs by *Abhishyandi* etc. *Ahara Dravyas*, vitiation of *Vata* by *Rukshadi Dravyas* along with *Manasika Hetu*, vitiated *Doshas* causes *Manda Jatharagni* and eventually *Ama* that is formed gets accumulated in the *Amashaya*. The accumulated *Ama* vitiates *Rasa dhatu*. This vitiated *Rasa* circulates through the whole body through *Rasavaha Srotas*, which leads to *Rasavaha Srotasdusti*. *Artava* is *Upadhatu* of *Rasa*. When the main *Dhatu* is vitiated, then the by product of the *Dhatu* i.e the *Upadhatu* of *Rasa Aartava* get vitiated causing *Artavaha Srotodusti*. Recurrence is common in *Shweta Pradara* due to *Nidana Sevana* like *Ati Maithuna* etc. Thus the disease *Shweta Pradara* can be taken as *Kashta Sadhya Vyadhi*.

Chikitsa of Shweta Pradara- *Chikitsa* of *Pandura Asrigdara* is given in *Charaka* and *Commentator Chakrapani* says *Pandura Asringdra* as 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 disease. *Nidana* facilitates treatment if the causes of the treatment of the diseases are definitely traced out. Further 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* 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.

Preventive measures

1-The preventive aspects of *Ayurveda* consists of the following disciplines. First is the personal hygiene i.e. *Swastha Vritta*. By improving the general health of women and increasing personal hygiene we can prevent the incidence of *Shweta Pradara* and second one is

Rasayana and *Vajikarana*. *Balyachikitsa* also play important role to prevent the incidence and treat the disease.

From *vedic* period, the Indian physicians were well aware of the presence of the microorganism but they gave prime importance to soil and not to seed¹⁴. *Acharya Chakrapani* has also said that in body *Sahaja* and *Vaikarika krimis* are present. Many micro-organism remain present in various parts of the body but produce disease only when the resistance of body breaks down. This shows the importance of soil in comparison to seed. In *Ayurveda* importance of immunity or *Vyadhi virodhi Bala* and *Pratyanika Bala* has been emphasized.

2-It is mentioned in *Ayurvedic* classics that vitiation of *Manasa* may lead to either psychological or somatic or psychosomatic disorders. So, these psychological factors may produce *Shweta Pradara* directly or may interfere with the normal function of *Jatharagni* leading to *Agni Mandya* and thus forming *Ama* which is the root cause of all disease. These *Bhavas* also provoke *Vata* and are crucial triggers for the initiation of the disease. Modern science also accepts that psychological stress influence reproductive health. So, calmness has been considered as best factor for reproductive health.

3-The *Prakriti* of a person generated by prevailing state of *Doshas* in *Shukra* and *Artava* at the time of conception. *Prakriti* has prime importance in both healthy and diseased persons. The one of the cause of *Shweta Pradara* is *Mithya Achara (Mithya Aahara and Vihara both)*. The *Prakriti* of a person provides physical, psychological, immunological knowledge of that person and also indicates the physiological strengths and weaknesses, even the susceptibility of that individual to various diseases. So, the *Ayurvedic* concept of *Prakriti* is helpful in maintaining health, understanding disease and its management. Knowledge of one's own *Prakriti* can be useful in maintenance of one's health by proper diet and regimen because when etiological factors and constitutional factors are not of same type, disease is not produced, when etiological factors and constitutional factors are of same type in all respects, the disease is manifested fully with all its clinical features.

In the description of *Deha Prakriti*, it has been stated that particular *Doshic Prakriti* person are prone to develop that type of *Doshaj Vikara (Charaka)*. *Acharya* have also described measures for avoiding occurrence of this disease by modification in *Aahara* and *Vihara*. So, analysis of *Prakriti* of patients of *Shweta Pradara* should be done so that with the help of *Prakriti* assessment physician may be able to direct the patient about prevention of the disease, avoid its recurrence because recurrence nature of *Shweta Pradara* puts a challenge in front of medical fraternity to develop some extra protocol for proper management of disease. It is possible that failures in the *Ayurvedic* therapy can be reduced by advising treatment as per *Prakriti* and *Doshaprakopa*.

While describing Sadhya- Asadhyata, Acharya have described Prakriti of patient as one of the factors required to categorize the disease as Sukha Sadhya, Kricchra Saadhya, Yasya and Asadhya. It is also emphasized that while suffering from similar disease patients do not respond to same treatment modality because of variation in their constitution. This stresses the fact that strategy of treatment modalities is different in diverging patients. Thus, prakriti will help physician in the following aspects-

- Early prediction of disease susceptibility
- Prevention of possible diseases
- Successful prognostication in disease state
- Selection of appropriate and specific treatment for a given disease

Shweta Pradara is a common disease of females which affects the efficiency of women. Recurrent nature of disease puts a challenge in front of medical fraternity to develop some extra protocol for proper management of disease. With the help of Prakriti assessment, physician may be able to direct the patient about prevention of the disease is already existing, help in shortening the cause of treatment.

DISCUSSION

Apart from attending natural processes of menstruation and pregnancy, one of the most inconvenient disease in females is *Shweta pradara* with symptom of discharge per vagina, vulval itching, burning vulvae, backache, infertility ultimately leads to psychological problem. Vaginal discharges are one of the most common and troublesome disorders. It is normal that a lady complains to have a slight discharge to keep her vagina moist and clean, when the discharge increases in quantity, become irritating and malodorous, it disturbs the woman. It has been estimated that nearly 60-80% of woman suffer from this at some time or other. It is not a medical emergency but if not treated properly leads to complications like malignancy, infertility and others. In day to day practice, *Shweta Pradara* is one of the most common disorders. A change in life style, due to rapid urbanization, faulty dietary habits, excessive work load etc. and individual habits like negligence, shame, hesitation to submit to doctor etc. all contribute towards high incidence. *Shweta pradara* or white vaginal discharge afflicts women of all age groups but particularly those belonging to reproductive age group. The word leucorrhoea is very often used in relation to white vaginal discharge but this is often a misnomer. There is considerable difference of opinion in the use of word leucorrhoea. According to some authors, the word Leucorrhoea indicates a simple physiological increase in vaginal secretion and is not pathological, whereas the word *Shweta pradara* indicates abnormal form of vaginal discharge. To be classified as white discharge, the discharge should be white in colour, non-irritating, non-odorous should never contain blood and should be constantly present throughout the cycle irrespective of the phase of the cycle. However many other authors used

the word in a more flexible manner to include all types of abnormal vaginal discharges which are whitish in color.

Shweta pradara is not a disease, but a symptom of so many diseases, however sometimes this symptom is so severe that it overshadows symptom of actual disease and woman come for the treatment of only this symptom. Leucorrhoea may also be noticed without any evident disease. Probably due to these reasons *Charaka and Vagbhata* etc. have prescribed only symptomatic treatment.

CONCLUSION

Stress is also the main factor which produces *Dosha prakopa* and leads to *Shweta Pradara*. So, calmness has been considered as best factor for reproductive health. It is possible that failures in the *Ayurvedic* therapy can be reduced by advising treatment as per *Prakriti* and *Dosha prakopa*. By improving the general health of women and increasing personal hygiene, we can prevent the incidence of *Shweta Pradara*. *Balya Chikitsa* also play important role to prevent the incidence and to treat the present disease.

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