



AN OVERVIEW OF SHWETA PRADAR IN AYURVEDA

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ABSTRACT

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 into her personal life. The white discharge may start as a simple problem and end in severity up to infertility if not treated at right time. Many treatments are 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 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.

Keywords: Shweta Pradara, Vaginal Discharge, White Discharge.

INTRODUCTION

In the modern era, women are employed in every field. For a healthy society women should be healthy. So many diseases affect women, and leucorrhoea is one of them which affect women health.

Leucorrhoea is not a disease, but rather a symptom of a multitude of diseases. As a form of natural defence, oestrogen builds up **DODERLEIN'S BACILLI** in female vagina, which break down glycogen into lactic acid and maintain the acidic pH. Yoni's health is

crucial to a woman's life because it plays a crucial maternal role in producing healthy offspring. Any deviation from this normal course of events results in complications like vaginal irritation due to excessive discharges. An infection or a pathological vaginal manifestation may bring on this irritation. The most prevalent gynaecological disorder, Shweta pradara, is characterised by excessive vaginal discharges. During

pregnancy, a greater- than-usual amount is normal, and a decrease is expected after delivery, during breastfeeding. and after menopause. various types of vaginal discharges are explained in the context of pradara. Table 1 attempts to summarize the many varieties of vaginal discharge based on consistency, color, and smell, among other factors.

Table 1 A Summary of Types of Vaginal discharge in Ancient Ayurvedic classics

Discharges	References	Descriptions
Tanu (thin)	[2]	When there is a vitiation of Vata dosha, the discharge is thin or watery.
Shweta (White), Sakapha	[3]	The discharge is mucoid and thick. It is caused by kapha dosha vitiation.
Snigdha (unctuous)	[4]	The discharge is unctuous.
Vidagdha (burnt like), peeta	[5]	There is mucopurulent discharge. It mostly involves pitta and kapha vitiation.
Picchhila (slimy)	[6]	There's a slimy discharge. It appears when there is vata and kapha vitiation together.
Durgandhi (purulent)	[7]	There is a purulent discharge. observed in the vitiation of every dosha.

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.

Material And Methods: -

The data are collected from the Ayurvedic Samhitas, Journals & Article on google & from previous studies.

Critical Review: -

Shweta-Pradara is made up of two words: Shweta and Pradara. Shweta implies white or the closest color to white. It is additionally utilized to represent the color of Sphatika. In Ayurveda, leucorrhoea is known as Shweta-Pradara. Yonivyapadas which are caused by Kapha-Vata Pradhan Tridoshas are the most causative components of Shweta-Pradara. The word Shweta-Pradara has not been depicted in Brihatrayee i.e., Charaka Samhita, Sushruta Samhita, Astanga Hridaya, and Astanga Sangraha. For white vaginal release, the word Shweta-Pradara has been portrayed in

Sharangadhara Samhita, Bhava Prakasha, Yoga Ratnakara and in commentary on Charaka Samhita by Chakrapani Vedic period". Prevedic and Vedic periodshas no specific evidence about "Shweta Pradara.

Charaka Samhita-Acharaya Charaka does not say that Shweta-Pradara is a specific disease.

Sushruta Samhita"-describes the Yonivyapads and their Chikitsa but does not specifically mention Shweta-Pradara and Chikitsa, The Physiological secretions that women secrete during sexual activity, are termed as Shukra-Dhatu in women.

Astanga Hridaya and Ashtanga Samgraha-Acharya Vagbhatta described 20 different aspects of Yonivyapada with their remedies". Acharya Vagbhatta describes Pandura Asrigdara as" and Shukra Dhatu, which is incapable of reproduction described in Uttarasthana.

Bhela Samhita and Harita Samhita- There is no depiction of Shweta-Pradara, but Yoni the Pravaha treatment is described in Harita Samhita- may be related to the cure of one form of Shweta-Pradara.

Kashyapa Samhita-Acharya Kashyapsa speaks about Parishruta Jataharini," the discharge from the genitalias that can be considered under Shweta-Pradara.

Sharangadhara Samhita-Acharya Sharangadhara talks about the cure of “Pandura Asrigdara

Bhavaprakasha-Acharya Bhavamishra the term shweta-Pradara while describing the “Pandura Asrigdara treatment.

Vrinda Madhava-Shweta-Pradara word has been first mentioned in Vrinda Madhava. In the context of the recipe described to alleviate Shweta- Pradara Chakrapani Datta-Commentator term Shweta-Pradaraas

Chakrapani defines the Pandure Pradara Iti Shweta Pradara.

Samprapti: -

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 Srotas dusti. 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.

Pathology: -

Pathologically conditions necessitating treatment are those involving multiple infections caused by organisms such as Candida Trichomonas. Gram-negative. Gram-positive, etc. The World Health Organization estimates that 333 million new curable Vulvovaginal infections (VVIS) occur annually. A study conducted in India revealed that the prevalence of reproductive tract infections is 37.0% based on symptoms and 36.7% based on laboratory investigations, with the most prevalent infections being 31% Candidiasis, 3% Gonorrhoea, 2% Trichomoniasis, and 45% Bacterial vaginosis.

In Ayurveda, this condition is referred to as Shwet pradara and is caused by Kaphadosha vitiation, where shwet means white and pradara means discharge.

Treatment- The principle of Ayurvedic treatment of Shweta Pradara is mostly based on its etiopathogenesis.

Nidana parivarjana – It is the basis of the management of all diseases. Nidana facilities treatment if the causes of the treatment of diseases are 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 to get permanent relief. For example- Mithya ahara and vihara.

Kaphashamana treatment- If discharge per vagina is especially white in colour, pichila srava, Kan- duyukta 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 Usna. While administering different Kaphaghna drugs accompanying Dosha dushti and Dhatu-Veishamy must be considered.

Symptomatic treatment of Yonisrava and Yonipaichhilya.

Balya chikitsa – It is essential to prevent the incidence and treat the disease.

Usage of Katu and Kashaya Rasa Dravyas- These dravyas alleviate kapha.

DISCUSSION

In Brihatrayee, Shweta-Pradara is not a separate disease. Although Sannipatik depicted Shleshmala Yonivyapada, Pandura Asrigdara has features like Shwet pradara (Leucorrhoea). Therefore, Yonivyapadas, which Kapha or Kapha-Vata Pradhan Tridosha causes, is the primary causal factor of Shweta-Pradara.

Kapha Dosha is the leading cause of the disease. When used in combination, each drug has the same disease-preventive features. Vaginal discharge is a neglected problem among women, especially in countries like India.

CONCLUSION

Shweta-Pradara is an independent disease, not a symptom of so many diseases & can be considered as Kapha Pradhan Tridoshaja Vyadhi. Dravyas are mentioned in Samhitas for different Yonivyapadas (Gynaecological diseases), and Yonistrava are much more effective in Shweta- Pradara leucorrhoea). Ayurveda prescribes topical (Yoniprakshalana, Yonipoorana, Yonivarti, Yonidhupana, and Yonipichu) and internal medications (Churna, paste, decoctions) for the treatment of Shweta-Pradara. These preparations contain the properties of Kashaya Rasa, Stambhana, Rsayana, and Balya Tridosh-Hara and give good results in Shweta-Pradara.

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