

Conceptual study on nidana and samprapti of Svetapradara with special reference to Leucorrhoea

Review article

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Abstract

The reputation of a physician depends upon his skill in diagnosing and treating the patients. *Ayurveda* has given much importance to *nidana* (etiology) and *samprapti* (pathogenesis) as these two are important components of *nidana panchaka*. *Nidana* is defined as the fundamental or root cause of a disease and *samprapti* is defined as the evolution of an illness. *Svetapradara* is a condition characterized by white vaginal discharge which is not associated with foul smell, pain, itching, burning sensation etc. thus it can be correlated with Leucorrhoea. It is an annoying complaint of more than 60% of women seen in gynaecological OPD. The symptoms and treatment of *Svetapradara* is given in *Ayurvedic* texts but no where its *nidana* and *samprapti* is discussed. This study mainly deals with detailed discussion on *nidana* and *samprapti* of *Svetapradara*. Method – Classical *Ayurvedic* texts along with the commentaries were carefully studied to compile information about *Svetapradara* and to evaluate the *nidana* and *samprapti* of the disease. Observation – *Ayurveda* has given more emphasis to *nidana* and *samprapti*. It was observed that different *ahara*, *vihara*, *agantuja*, *mansika etc karana* influences the *samprapti* of the disease. Result – *Vata prakopaka* and *kapha prakopaka karana* are important *nidana* of *Svetapradara* and various *nidana* factors affects the *samprapti* in different process and accordingly treatment schedule must be adopted.

Key words- *Svetapradara*, Leucorrhoea, *nidana*, *samprapti*, *nidana panchaka*, *dosha prakopaka karana*.

Introduction

The health of nation mainly depends on the health of woman because

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the healthy and happy woman lays the first step of a prosperous nation. Any feeling of physical or psychological factor directly affects her attitude and efficacy which adversely affects the family. Hence, the disease which causes physical or psychological concern to a woman should be immediately taken care and equally weighed in medical science.

Svetapradara is a condition characterized by white vaginal discharge not associated with foul smell, pain, burning sensation and itching thus we can

correlate it with Leucorrhoea(1). The word *Svetapradara* has not appeared in *brihatrayi* i.e. Charak, Susruta and Vagbhata Samhita. Commentator Chakrapani and the authors of Sarangadhara Samhita, Bhava Prakash and Yoga Ratnakara have used the word *Svetapradara* for white vaginal discharge(2). The symptoms and treatment of *Svetapradara* are given in several *ayurvedic* texts but no where its *nidana* and *samprapti* are discussed. In present era, *Svetapradara* is quite frequent complaint of more than 60% of women in gynaecologic clinic. It becomes the necessity of the time to find out an efficacious and harmless therapy to manage this condition, but it is not possible without getting correct knowledge of *nidana* and *samprapti*, this is the reason why *ayurveda* has given more emphasis to *nidana* and *samprapti* before treating a disease.

Early work carried out:

Several studies were done on *Svetapradara* and its treatment but no where its *nidana* and *samprapti* were discussed in detail. This study mainly deals with the detailed discussion on *nidana* and *samprapti* of *Svetapradara*.

Materials and Methods:

Classical *Ayurvedic* texts, commentaries and modern text were thoroughly studied to evaluate the *nidana* and *samprapti* of the disease and only nectar part is presented and discussed in the present article.

Nidana:

Nidana is one of the basic principles in the *Ayurvedic* line of pathology, hence physician should get acquainted with the *nidana*, in order to eradicate a disease. So, here the details regarding with the *nidana* of *Svetapradara* are discussed:

Charaka, Susruta and Vagbhata have some different opinion regarding the etiology of *Yoni vyapad* as described in their Samhitas(3,4,5). Among *Laghutrayi*, both *Madhavakara* and *Bhava Mishra* followed *Susruta's* description. In *Sarangadhara samhita* only names of *Yonivyapad* have denoted but not the detailed description(6).

Nidana of *yonivyapada* according to different *Acharyas* has shown below:

Charaka
<ul style="list-style-type: none"> • <i>Mithyachara</i> (improper conduct) • <i>Artava dushti</i> (menstrual disorder) • <i>Beeja dosha</i> (genetic morbidity) • <i>Daiva</i> (devine factors)

Susruta
<ul style="list-style-type: none"> • <i>Pravrddha linga purshati sevana</i> (excessive indulgence into sex with a man of abnormally developed penis), • <i>Atimaitihuna</i>(excessive indulgence into sexual act), • <i>Vyavaya with ruksha, durbala, atibala</i> • <i>Beeja dosha</i> • <i>Daiva</i>

Vagbhata
<ul style="list-style-type: none"> • <i>Dushtabhajana</i> (vitiated food), <i>visamanga seyana bhrshamaitihuna sevana</i> (intercourse in improper position and excessive indulgence into sexual act), • <i>Apadravya sevana</i> (use of artificial things for sexual pleasure) • <i>Dushta Artava</i> • <i>Beeja dosha</i> • <i>Daiva</i>

In brief, all the *Acharyas* have mentioned four main etiological factors with partial modification. Here these *nidana* factors are going to be discussed in detail:-

Mithyachara: (Improper conduct)

The word *Achara* embodies in itself the entire mode of living. The

principles of dietetics and regimen including good conduct are essential to maintain positive health. Body and mind constitute the substrata of happiness (positive health) and disease. Improper conduct includes improper maintenance of body, speech, mind etc. in the form of utilization, excessive- utilization and non-utilization of the sense organs and objects concerned. They cause vitiation of *mansik* and *sharirik dosha*.

As the important cause of all *yonivyapada* is vitiation of *vata*(7). So, the main etiological factor for *Svetapradara* as described in *yonivyapad* is *vata* and the discharge in *Svetapradara* is of *pandura varna* which shows predominance of *kapha dosha*. *Vata* vitiation occurs due to excessive intake of *vata-varadhaka ahara* and *vihara*(8) since they increases *ruksha* (dry), *laghu* (light), *vishada* (clear), *sheeta* (cold) , *chala* (mobile) etc properties of *vata* in *sarva sharira* (all over the body). This vitiated *vata* takes *sthanasamsraya* in *yonipradesha*, there it vitiates *sthanik kapha* and expels it excessively in the form of whitish discharge from *yonipradesha*. So, *vata* and *kapha* vitiation are important cause of *Svetapradara*.

Vata Vitiating Factors:

Ruksha, katu, tikta, kashaya, laghu etc *padarth atisevana, pramita ahara, asatmya ahara, udhalaka, koradushaka, shyamaka, nivara, mudga, masoora, chanaka, kalaya, aadaki* etc *sevana, balawadvigraha, adhikvyayama, atimaithuna, atiadhawagamana, atijagarana* etc all these activities causes *vata prakopa*(9). *Vegavidharana* like suppression of *mutra, purisha, kshavathu* and other natural urges or creating the urges artificially disturb the movement of *vata* and causes *vata* aggravation.

Kapha Vitiating Factors:

Guru, snigdha, picchila, sheeta etc. *dravyas, madhura, amla, lavana rasa, anupa mamsa* or *varija mamsa, dugdha,*

dadhi, drava padartha, bhavya, piyusha, kharjura, narikeal, ikshu vikara, yavaka, hayanaka, naishedhya etc. *atisevana, divaswapana, avyayama, atialasya (10),brimhana, atisukha, sukhasana, sukhashaya, sheeta paricharya* during *ritusrava kala, shayana* between *suryodaya* and *suryasta, samashana, adhyashana* etc. are *kapha prakopaka ahara vihara*.

Apadravya Sevana (usage of artificial things):

Another more remarkable cause mentioned by Vagbhata is the use of *apadravya sevana*(11) i.e. abnormal things or artificial things for sexual satisfaction (artificial penis for intercourse) may cause *Yonirogas* (in immature girl as well as in the mature ones). In this modern era, for different purposes, means like I.U.C.D., diaphragms etc are used which can be considered under this group of etiological factors. The foreign bodies may produce irritation in the mucus membranes of different reproductive organs or may cause infection in the same organ which may lead to *yonirogas* like *Svetapradara*.

Yoni adhavana (unhygienic condition):

The lack of health education and illiteracy are also the etiological factors of this disorder. *Dincharya sevana* which includes regular bath and washing of the genital organs are important to maintain the healthy condition of the vulva and vagina.

Manasik karana (psychological factors):

Acharya Sarangadhara has highlighted certain kinds of mental agonies of women originating from the matrimonial relationship which act as predisposing factor for the development of this disease(12). These are divided into two,

- (1) *Adaksha purusotpanna striroga*
- (2) *Sapatnivihita striroga*

This postulation indirectly points out the involvement of psychological factors which disturbs the equilibrium of *doshas*, thus promote *Strirogas* and also the disease *Svetapradara*. Moreover, mental ups and downs with sorrow, anxiety, exhaustion or constant thinking of sexual objects or others produce excessive secretion from vagina or Bartholin's glands.

Artava dusti (menstrual disorder):

During the menstrual cycle, *vata* plays a significant role in expelling out the *artava* through *yonis*. When this *vata* gets vitiated alone or associated with other *doshas*, it causes menstrual abnormalities like *nashtartava*, *kashtartava*, *anartava*, *karnini yonivyapada* etc. Vitiating *vata* is the main cause of *artava dushti*, this vitiated *vata* takes *sthanasamshraya* in *yonis* *pradesha*, vitiates *sthanik kapha* and expels it out from *yonis*.

Beeja dushti (genetic morbidity):

Abnormality of a portion of *beeja* responsible for development of *yonis* during embryonic life in female fetus causes congenital cervical erosion which is one of the causes for *Svetapradara*.

Daiva (divine factors):

Among the four causes of *Yoniroga*, Acharya Charaka has mentioned *daiva* as one of the causative factors of *Yoniroga*. Charaka has explained that the effect of what was done during the previous life is known as *daiva*. It is also seen that where it becomes difficult to find out exact etiology of the diseases, the God has been considered responsible.

Diseases -

Jananagarbuda, *arsha* etc. are also responsible for *Svetapradara*. *Jananagarbuda*, *arsha* etc. causes *srotas avarodha* and *vata* aggravation. Aggravated *vata* vitiates *sthanik kapha* and causes *svetasrava* from *yonis*.

Nidana (etiology) and Samprapti (pathogenesis) –

The above mentioned *nidana* factors mainly influence *vata* and *kapha doshas*, so these factors can be grossly divided into two groups:

1. *Vata prakopaka nidana*
2. *Kapha prakopaka nidana*

Vata Prakopaka Nidana(13):

Ahara:

- *Ruksha padarth sevana*
- *Katu padarth sevana*
- *Tikta padarth sevana*
- *Kashaya padarth sevana*
- *Laghu padarth sevana*
- *Alpahari*
- *Shushka shaka*
- *Shushka mamsa*
- *Pramita ahara*
- *Asatmya ahara*
- *Udhalaka*
- *Koradushaka*
- *Shyamaka*
- *Nivara*
- *Mudga*
- *Masoora*
- *Chanaka*
- *Kalaya*
- *Aadaki*
- *Nishapava*
- *Ama rasotapatti*
- *Varatka*
- *Harenu*
- *Vishtambhi padarth sevana*
- *Virudhanna*
- *Trinadhanya*
- *Karira*
- *Tumba*
- *Kalinga*
- *Chirbhata*
- *Kamalanala*
- *Shaluka*
- *Jambava*
- *Tinduka*
- *Heena bhojana*

- *Shushka bhojana*
- *Kalaya*
- *Trishitashana*
- *Valoor*
- *Vataka*
- *Anashana(fasting)*
- *Vishamashana*
- *Adhyashana*
- *Khudhitambupana*

Vihara:

- *Ativyayama*
- *Apatarpana*
- *Langhana*
- *Bhagna (fracture)*
- *Dhatukshaya*
- *Dukhasana*
- *Ratrijagarana*
- *Paraghatana*
- *Prapatana (falling)*
- *Vegavidharana*
- *Atishoka*
- *Kshobha*
- *Atibhaya*
- *Aitvyavaya*
- *Atyadhyayana*
- *Pradhavan (running)*
- *Prapedana (excessive pressure for longer duration)*
- *Abhighata(injury)*
- *Plavana*
- *Pratarana (excessive swimming)*
- *Bharavahana*
- *Atyucchabhasana*
- *Kriyatiyoga*
- *Gajaticharya*
- *Rathaticharya*
- *Pathaticharya*
- *Asatmya vihara*
- *Chalana (walking)*
- *Sahasa (over hasty)*
- *Vishamopachara*
- *Vikshepana*
- *Bhramana*
- *Chinta (worry)*
- *Shoka (grief)*
- *Margavicharana*

- *Dukhashayya*
- *Yanatapana*
- *Intera uterine contraceptive devices*
- *Krodha (angry)*
- *Divaswapana*
- *Bhaya (fear)*

Kala:

- *Varsha ritu*
- *Ashadha/shravana*
- *Rajah srava kala*
- *Sheeta kala*
- *Durdina kala (storm, cloudy etc. environment)*
- *Sayan kala*
- *Anna pachana paschata*
- *Rajonivritti kala*
- *Jara / vridhhavastha*
- *Pratah kala/usha kala*

Vyadhi:

- *Garbhasrava (abortion)*
- *Garbhapata*
- *Mudhagarbha (abnormal delivery)*
- *Mritagarbha (I.U.D.)*
- *Udarapatana (abdominal surgery)*
- *Panchakarma vyatikrama*
- *Doshatisravana*
- *Raktatisravana*
- *Rogatikarshana*
- *Marmabhighata*
- *Dirgha kalina roga*
- *Doshavarana*
- *Doshakshaya(except vata)*

Kapha Prakopaka Nidana(14) :

Ahara:

- *Guru, Snigdha, Picchila, Sheetata etc. dravya*
- *Madhura, Amla, Lavana rasa*
- *Anupa mamsa / Varija mamsa*
- *Bhavya*
- *Piyusha*
- *Kharjura*
- *Narikela*
- *Dugdha (milk)*

- *Dadhi* (curd)
- *Drava padartha*
- *Ikshu vikara*
- *Anupa mamsa sevana*
- *Apakva ghrita sevana*
- *Atisheetal jala pana*
- *Yavaka*
- *Hayanaka*
- *Nashedhya*
- *Itakata*
- *Masha*
- *Maha Masha*
- *Godhuma* (godhuma)
- *Tila/Pishta*
- *Krishara*
- *Gaudika*
- *Vasa*
- *Navamadhya*
- *Mridala*
- *Atyambupana*
- *Valliphala*
- *Payasa*
- *Shringataka*
- *Kasheruka*
- *Madhura phala*
- *Navanna* (freshly harvested food article)
- *Prithuka*
- *Mrinala*
- *Sthulabhakshya*
- *Shashkuli*
- *Kilata* (solid portion of split milk)
- *Morata* (thick milk till it becomes thin)
- *Aamakshira*
- *Kurchika* (fluid of curd)
- *Takra pindaka*
- *Kadali phala*

Kala:

- *Hemanta ritu*
- *Shishira ritu*
- *Basanta ritu*
- *Ritukala*
- *Sheeta kala*

- *Falguna /chetra*
- *Ratri kala*
- *Bhojana sevana kala*
- *Purvahana*
- *Ahara sevana in Kapha kala*

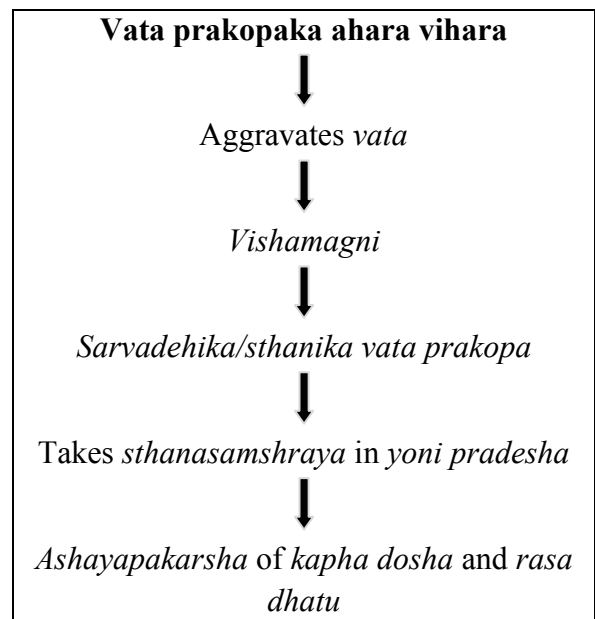
Vihara:

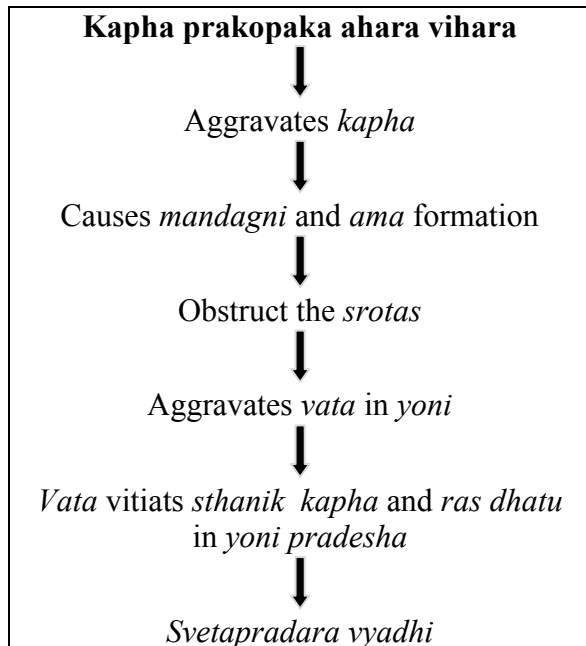
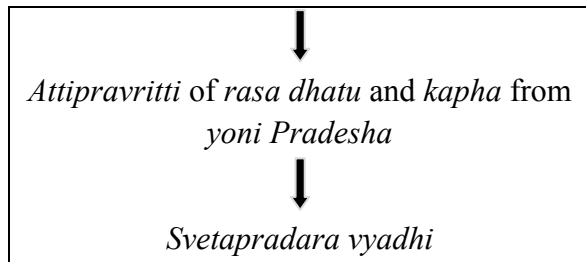
- *Divaswapana* (daysleep)
- *Avyayama* (lack of exercise)
- *Atialasya* (lazyness)
- *Brihana* (sedentary food habits)
- *Atisukha*
- *Sukhasana*
- *Sukhashaya*
- *Sheeta paricharya* during *ritusrava kala*
- *Shayana* between *suryodaya* and *suryastamaya*
- *Samashana* (mixed food)
- *Adhyashana*.

SAMPRAPTI: It can be divided into two categories:

1. *Samanya samprapti*
2. *Vishishtha samprapti*

Samanya Samprapti

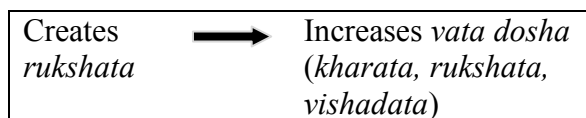




Vishishtha Samprapti (according to different vata prakopak nidana):

Ratrijagarana(late night sleep)(15):

“*Ratro jagarana ruksham*” (Ch. Su.
21/50)



Ritu Vaishamyia(seasonal variations):

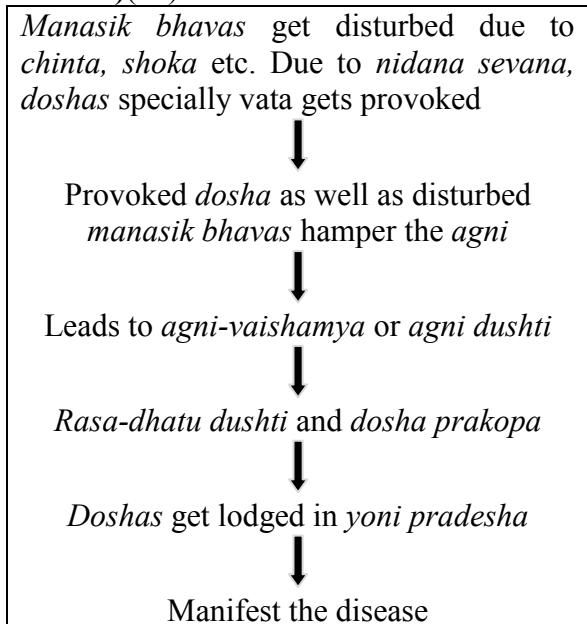
According to Charaka, *ritu vaishamyia* has a direct impact on *jatharagni*. Vitiation of *jatharagni* produces *ama*, resulting improper digestion of ingested food. This *ama* causes *srotas avarodha*, vitiates *vata* and

rasa dhatu and manifests pathogenesis of the disease.

Vega sandharana (suppression of natural urges):

It causes *vata* vitiation, which takes *sthanasamshraya* in *yoni pradesha* and vitiates *sthanik kapha* and expels it out through *yoni*.

Manasik bhavas (Psychological factors)(16):

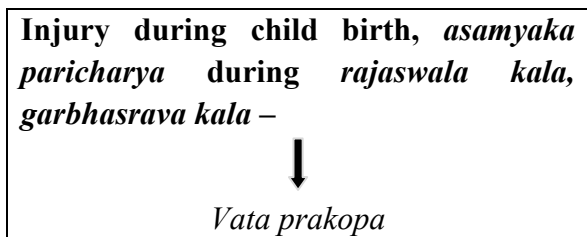


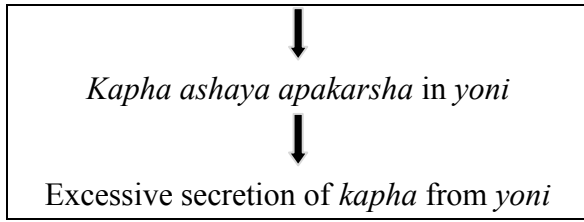
According to Charaka, *chinta* (tension) leads to *vata* and *rasavaha srotodushti*(17)

“*Rasavahini dushyanti chintyana chati*
chintanata ||”

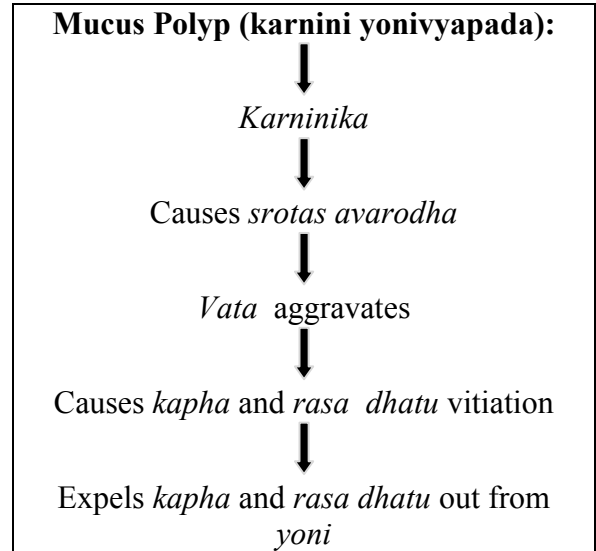
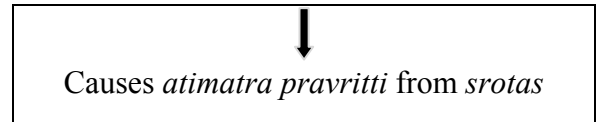
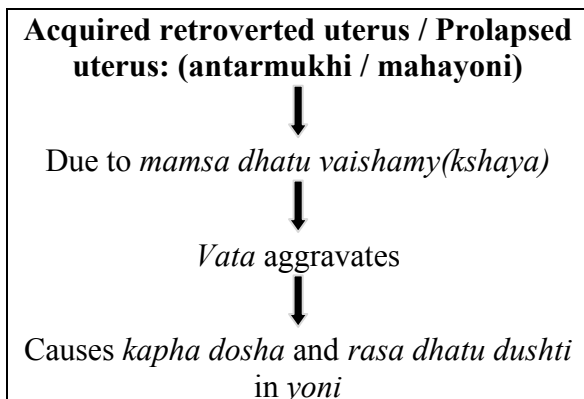
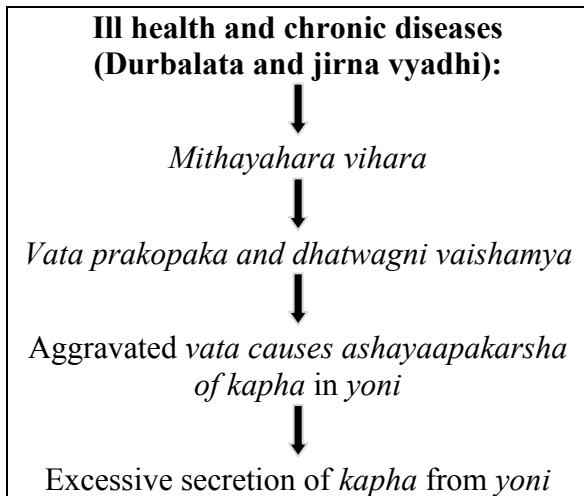
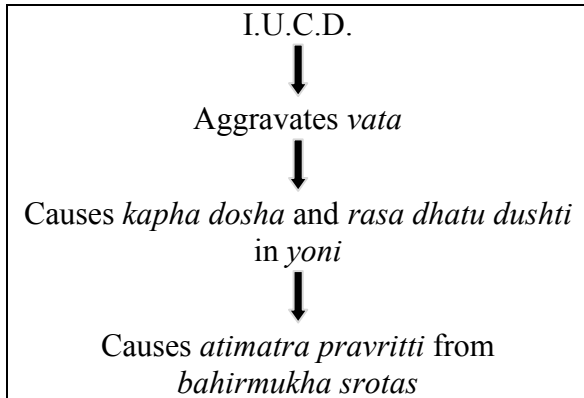
According to Susruta, *manasik bhavas* like *chinta*, *shoka*, *bhaya* etc are the etiological factors of *ojakshaya* i.e. immunity gets weak, which leads a person to become more susceptible or prone to get diseased.

Other vata prakopaka nidana:

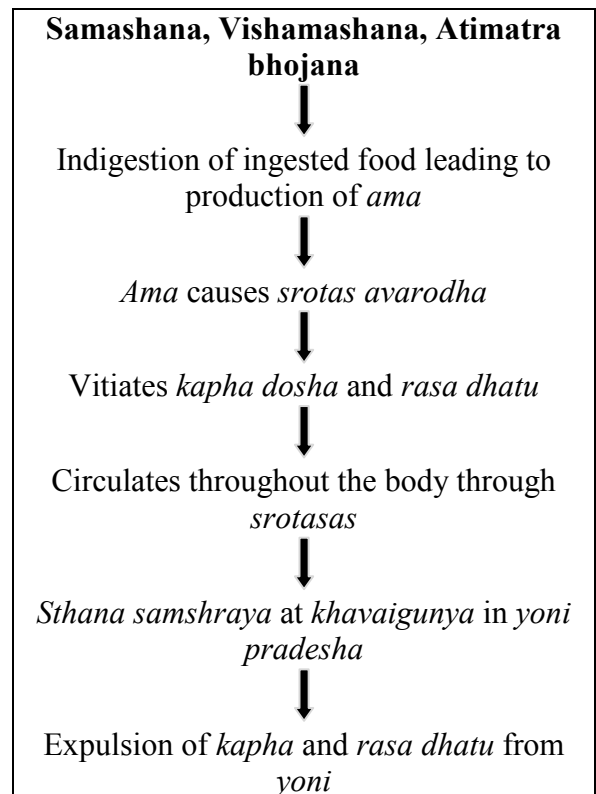




Intra uterine devices (apadavya prayoga):



Vishishtha Samprapti (according to different kapha prakopak nidana):



The intake of the improper quantity of diet is the *atimatra bhojana*, intake of *pathya* and *apathya ahara* at a time is

samshana and the intake of diet untimely is *vishamashana*, these dietary habits causes *agni mandhya* and produces *ama*, simultaneously aggravates *kapha* and after getting localized in the female genital organs it results into *Svetapradara*.

Ritu vaishamya (seasonal variations)(18):

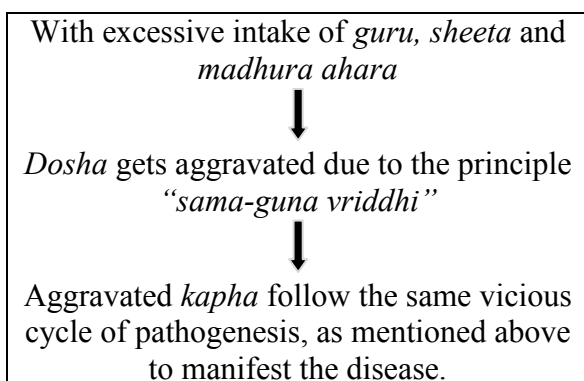
According to Charaka, *ritu vaishamya* has a direct impact on *jatharagni* (C.Ci.15/42-44). Vitiating of *jatharagni* produces *ama*, resulting improper digestion of ingested food. This *ama* causes *srotas avarodha* vitiates *vata*, *kapha* and *rasa dhatu* and manifests pathogenesis for the disease.

Atimatra guru-sheeta-madhura ahara :

The *dravyas* which are *brimhaniya* in action are *snigdha*, *madhura*, *guru* and *kledakara* (slimy). Under such *dravyas navanna* (newly harvested rice), *navasava* and *aristas*, meat of *anupa* (aquatic) animals, cow's milk and its different preparation, varieties of sugar derivatives etc. also fall under this group.

As mentioned by Acharya Charaka –

“*Sarvada sarva bhavanam samanya vridhhi karanam*||” (Ch.Su.1/44)



Dadhi and amaksheer –

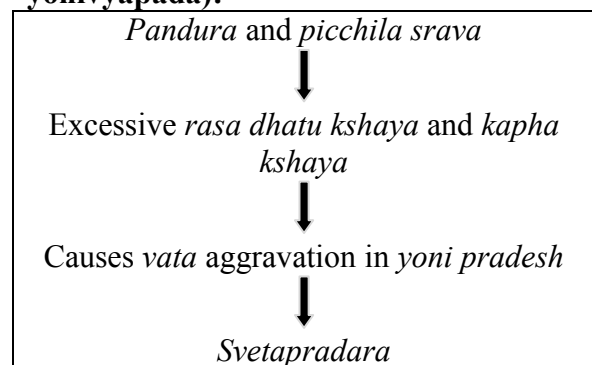
Both have *abhisayandi* property, causing the *srotoavarodh* (obstruction) and *kapha vridhhi*. The *abhisayandi* (channel

blocking substances) as clearly explained by Susruta are those which possess the capacity to produce *kleda* in the *doshas*, *dhatu*, *malas* and *srotas* by the *picchila* and *guru gunas*, it obstructs the *srotas* (channels), *dhatu poshana* (nourishment) hampered. Due to its *guru guna* it increases the *kapha* as well as the *kleda*. So, in the *Svetapradara* the excessive consumption of *abhisayandi dravya* enhances the vaginal discharge and thereby causes other signs and symptoms.

Jalaja / Anupa mamsa sevana – Having *kleda guna*, increases the *klinnata* in *srotoas*.

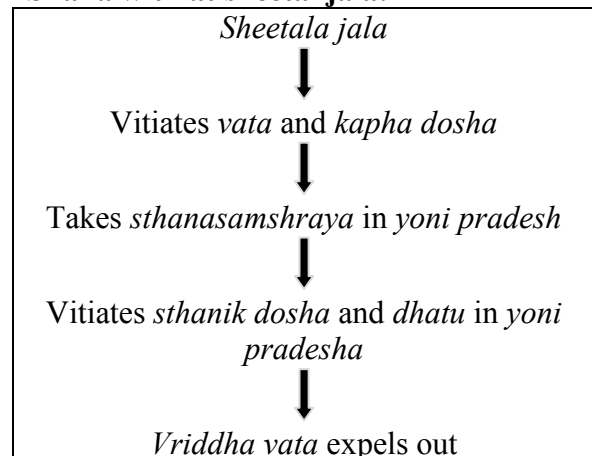
Ritu kala – *Kapha dhatu vridhhi* causes excessive secretion from *yoni marga*.

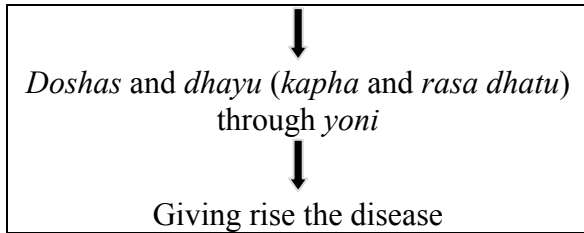
Chronic cervicitis (kaphaja yonivyapada):



Samprapti according to vata and kapha prakopak nidana:

Snana with atisheetal jala:





SAMPRAPTI (pathogenesis):

"Dosha eva hi sarvesam roganam eka karanam" (19)

Several etiological factors contributing to disease formation and the vitiation of *doshas* invade and disturb the body every now and then. Some of them can be avoided by adopting proper precautionary measures while some factors like *kala* (time), *karma* (deeds), *desha* (place) etc. are mostly unavoidable. If the resistance power of the body against the disease 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 those factors after vitiating *dosha* and *dushya* bring the process of disease inside the body.

The involvement of all *doshas* is the most prime event as far as the manifestation of the disease is concerned. This statement is strongly supported by Vagbhata's verse.

"Saveresameva Roganam nidanam kupitaa malah" (20)

Samchaya vastha (stage of accumulation):

In all *yonirogas*, all these changes take place before the occurrence of the particular disease. Acharya Susruta has very clearly mentioned that a man with abnormal genitalia when indulges into coitus with a very young girl or women in an undesired and un-comfortable position then the *vata* becomes vitiated and this vitiated *vata* starts getting *sanchaya* in the *garbhasaya* with the help of other two

doshas- *pitta* and *kapha* to produce *yonivyapad*.

Regarding the *Yonivyapada*, it has been narrated clearly that *kapha* will not vitiate without the involvement of *vata dosha*. The practice of *vata* provoking factors like *ruksha* (dry), *laghu* (light), *sheeta* (cold) etc. food articles vitiates *vata* and makes *jatharagni* irregular eventually formed undigested materials (*ama*) commence to accumulated (*sanchaya*) in the *amashaya*. This phase of pathological change in the body can be commented here as the first stage of *kriyakala* i.e. *sanchayakala*.

Prakopavastha (stage of aggravation):

After the accumulation (*sanchaya*) of more and more of this kind of *ama*, in its own *asaya*, the provocation (*unmargagamita*) of it occurs with specific *prakopaka* factors in the *prakopavastha*. During this stage, patient complaints of *annadwesh*(*anorexia*), *angamarda* (*lethargyness*), *alasya* (*lassitude*) etc.

Prasaravastha (stage of spreading):

Thus, overwhelmed *dushta ama* then circulates all over the body through *rasavaha srotas* by the motive force of the body i.e. *vyana vayu* in the *prasaravastha*. Circulating *ama* causes *srotas avarodha*, which causes excessive *vata* aggravation and *rasavaha srotas dushti*.

Sthanasamshrayavastha (stage of pordromal symptoms):

Meanwhile by the activities and unwholesome food articles, over indulgence in sexual activities etc the vitiated *vata* dwelling at *trayavartayoni* (*sthanasamshraya*) and produces the *khavaigunya* in the *artavavaha srotas*. Due to *agni vaishmya* and *srotas avarodha*, *kapha dosha* and *rasa dhatu* are formed excessively in *yonis pradasha*.

Vyaktavastha (stage of disease):

In the fifth stage of *kriyakala* the expression of the pathology occurs. Here, this happens in the form of appearance of white discharge through vagina by the activity of expulsion of *apana vayu*, as the cardinal symptom with profuse appearance of all symptoms like *yonisrava*, *yonipicchilata* or *yoni sula*, slight *yonikandu* etc in the *vyaktavastha*.

Bhedavastha (stage of accumulation):

The *dirghakalina anubandhatva* i.e. chronic nature of this ailment can be considered as the sixth avastha of *kriyakala* i.e. the *bhedavastha*. Now it becomes clear that in this disease process mainly the *sthanik kapha* and *rasa dhatu* plays a very important role whereas *vata dosha* takes as initiative for it.

The *samprapti* of *Svetapradara* can be summarized as follows:

• <i>Dosha</i>	<i>Vata</i> and <i>Kapha</i>
• <i>Dusya</i>	<i>Rasa Dhatu</i>
• <i>Adhithana</i>	<i>Yoni</i> , <i>Garbhashaya</i>
• <i>Udbhava Stana</i>	<i>Amashaya</i>
• <i>Srotas</i>	<i>Rasavaha Srotas</i>
• <i>Srotodushti Prakara</i>	<i>Atipravritti</i>
• <i>Vyaktha Stana</i>	<i>Yoni</i>
• <i>Rogamarga</i>	<i>Abhyantara</i>
• <i>Pratyatma Lakshana</i>	<i>Atipandura srava</i> , <i>Yoni klinnata</i> , <i>Yoni shitalata</i>

Discussion and conclusion:

Ayurveda is not a drug to disease regimen science. *Ayurveda* has given more emphasis to *nidana* and *samprapti* as *samprapti vighatana* is *chikitsa*. In *Ayurveda* treatment mainly depends on *nidana* and *samprapti*. *Vata prakopaka* and *kapha prakopaka karana* are important *nidana* of *Svetapradara* and various *nidana* factors affects the

samprapti in different stages of *kriyakala*. According to different *nidana*, *samprapti* also changes. If physician understands the *samprapti* in a proper way he will never fail in the management of *Svetapradara*.

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