



## Review Article

# Ayurvedic Parasurgical Procedures in Different Female Reproductive Diseases

Dr. Sameer S. Gholap<sup>1</sup> and Dr. Mangesh L. Patil<sup>2</sup>

<sup>1</sup>Assoc. Prof., Department of Prasuti Tantra Avum Striroga, SMBT College and Hospital, Nandi Hills, Dhamangaon, Igatpuri Nashik-422401, India.

<sup>2</sup> Assoc. Prof., Department of Prasuti Tantra Avum Striroga, YMT AMC, Kharghar, Navi Mumbai, India.

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### ABSTRACT

Anushastra Karma is parasurgical procedures meaning surgical procedures performed by non – surgical items or in absence of surgical instruments. Acharya Sushruta has described 60 Upakrama, 25 Upayantra and 14 Anushastra for the management of wounds in various conditions. Shasti Upakrama includes Kshara Karma, Agni Karma, and Uttar Basti etc. Kshara has given ultimate importance and it is included under Shasthi Upakrama, Upayantra and Anushastra, whereas Agnikarma is under Upayantra and Anushastra. Uttar Basti is included under Shasti Upakrama and Anushastra. Regarding Stri Roga, Yoni Pichu, Yoni Prakshalanam, Kshara Karma, Uttar Basti Karma, are quite popular due to their finest results and no adverse effect if followed properly. These Anushastra Karma are simple and no sophisticated instruments, devices, anaesthesia and analgesia is required. Anushastra Karma procedures have a great role to fight against the chronic infectious and non-infectious disease of the female genital tract. Many researchers have proved their significant importance in infertility and atypical cell cervical ulcer and to the other ailments of the female reproductive tract.

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\*Corresponding author: Dr. Sameer S. Gholap; PhD. Scholar and Assoc. Prof., Department of Prasuti Tantra Avum Striroga, SMBT College and Hospital, Nandi Hills, Dhamangaon, Igatpuri Nashik-422401, India.

Contact: +91- 9820304881, e-mail: [drsameer.gholap@gmail.com](mailto:drsameer.gholap@gmail.com)

## Introduction

No one can deny the revolutionary changes made by modern sophisticated tools and techniques in understanding and management of female reproductive disorders such as Hysterosalpingography (H.S.G), Cystoscopy, colposcopy and laparoscopy. By this article I

want to emphasise the concept and contribution of Ayurveda such as yoni pichu, yoni prakshalanam, kshar karma, uttar basti karma, these are certain parasurgical procedures mentioned in Ayurvedic text to treat various medical and surgical illness of female reproductive tract (Sushruta, 2009; Sutra sthana-

1:8, 7:16, 8:15). These procedure are also known as “Sthanik Chikitsa”, although it is mode of local treatment but their effect is systemic and capable of preventing the complications of disease consequently; now why, these are parasurgical because it do not involve the sharp instruments it help to avoid impending major surgery consequently to diseases. It is parasurgical because of its application in pre operative or post operative management. Anushastra karma (Parasurgical procedure) can be performed with least complication and in minimal or no complicated facility. The World Health Organization (WHO) estimates that 60 to 80 million couples worldwide currently suffer from infertility (WHO. (2004). The WHO estimates the overall prevalence of primary infertility in India to be between 3.9 and 16.8 percent (ORC Macro and WHO, 2004). Every year in India, 122,844 women are diagnosed with cervical cancer and 67,477 die from the disease. India has a population of 432.2 million women aged 15 years and older who are at risk of developing cancer (ICO Information Centre, 2014).

The main Objective of present review is, ‘to understand Anushastra Karma - *Ayurvedic* Parasurgical Procedures in Female Reproductive Diseases in both *Ayurvedic* and Modern Perspectives’.

### Material and Method

It is a conceptual type of study focused Anushastra Karma in Female Reproductive Diseases through *Ayurvedic* classics, commentaries, recently published books, Research journals, articles and modern science literature, the collection done and attempt to co-relate between Ayurveda and Modern literature is done.

### Kshar Karma

Kshara karma is said to be superior to any other surgical or parasurgical measures due to its functions like chhedana, bhedana, lekhana and paatna karma ORC Macro and WHO (2004).<sup>[7]</sup>It can be applied in the narrowest place and internally where surgical procedures cannot be performed. Kshara acts as a corrosive or caustic agent and prepares a healthy base for healing.

In Ayurvedic classics no direct description of Garbhashaya Grivamukhagata Vrana is available, but Ashtanga Sangraha has described it in reference of Yoni Vranekshana Yantra (Sushruta, 2009; Sutra sthana- 11:3). Considering the features of cervical erosion, it can be stated that it is usually Nija/Agantuja, Kapha-Pittaja, Twaka-Mamsaja type of Vrana which occurs at Griva of Garbhashaya (cervix). Application of kshar in case of cervical erosion is an effective form of herbal cauterization (incision and excision). This therapy cures the erosion with minimal recurrences and complications. Kshara is of two types namely Paniya kshara and pratisaraneeya kshara (Sushruta, 2009; Sutra sthana- 11:6).

Depending upon its origin they are khanija (mineral origin) E.g. Tankana kshara, Sarja kshara etc., Pranjia (animal origin) E.g. Shankha, Karpadika etc. Vrukshaja (plant origin) E.g. Apamarga kshara, Yava kshar etc.

Kshara karma is considered as a satisfactory approach to treat cervical erosion instead of electro cauterization in which chances of recurrences and complications are more, like: secondary haemorrhage, infertility, cervical stenosis etc (Vagbhatta, 2005).

Indication- Genital warts, Cervical erosion, Cervical polyp, Nabothian follicle, Chronic non healing cervical ulcer.

### Agnikarma

तद्गंधानां रोगाणाम पुनर्वावाभ्देशजशसक्षारै  
रसाध्यानांतत्साध्यत्वाच्च । (सु.सू.१२/३)

The disease treated with proper *Agnikarma* has no chance of recurrence. It cures the disease which are not treatable with medicine, surgery and *Kshara Karma* (chemical cauterization) (Sushruta, 2009; Sutra sthana- 12:3).

### Types

तत्र द्विद्वधमद्विकमाहुरेके –  
त्वग्दग्धानांसदग्धांच इह  
तुद्वसरास्नायुसाध्यस्थिष्वद्वप न  
प्रद्वतद्वषधोऽद्विः । (सु.सू.१२/७)

Acharya Sushruta described *Agnikarma* of four

types as;

*Tvacha* (Skin), *Mansa* (Muscles), *Sira*, *Snayu* (vessels and ligaments, tendons) and *Sandhi* and *Asthi* (joints and bones) (Sushruta, 2009; Sutra sthana- 12:7; Parmar *et al.*, 2014).

*Instruments*

**द्वपप्पल्यजाशकृ दगोदन्तशरशलाकाधगतानां,**  
**जाम्बवौष्ठेतरलोहा, मांसगतानां,**  
**क्षौद्रगुडस्नेहा: द्वसरास्नायुसन्ध्यस्थिगतानाम**  
(सु.सू.१२/४) (Kumar, M., 2014).

*Indication*

Cystic Lesion, PCOS, Haemorrhoids, Tumour, Fistula, Sinus Lymphadenopathy, Skin Tag, Hernia, Warts.

*Contraindications*

Unsuitable in *Pittaprakriti*, *Sharada* and *Grishma Ritu*, Children, Old Age, Lean, Pregnancy, Bleeding Disorders etc.

*Mode of Action of Agnikarma*

Application of heat which did stimulation of DPI (Descending pain inhibiting mechanism) then stimulation of CNS results to release of endogenous opioids in Proopiomelanocortin (POMC) cells in the arcuate nucleus & in the brainstem (Endomorphins, Dynorphins) finally reduces pain (Kumar, M., 2014).

**Jalauka Raktamokshana**

‘Mokshana’ is derived from the root ‘Moksha’ means ‘to relieve’ or ‘to let out’. Therefore letting out of blood is known as Raktamokshana. It is specially indicated in Pitta and Rakta Vyadhis.

*Importance of Jalauka Raktamokshana*

**यथा रक्तमिच्छानम विकाराणाम विकारणाम**  
**अन्यन्न वि तथा दूष्यम कमेदम प्रथमंततः ॥**  
(अ.सं.सू.३६)

*Indication*

Peripheral vascular diseases Vitiligo, non healing ulcer warts and thrombosed haemorrhoids tenosynovitis (Kumar, M., 2014).

Contraindications- Pregnancy, puerperal woman, severe anaemia, hypotension, absolute

Haemophilia (Andreas, M., *et al.*, 2007).

**न**

**तू.....गवभिणीसूतकाजीणिवित्तास्रश्वासकावसनाम्**  
**। (िा.सू.२७/६)**

*Complications*

Psychosis, prenatal azotemia, leech bite Scars, pain and infection.

*Mode of Action*

On leech bite, they create a tunnel to the lymphatic system remove toxins from the lymph system. There is decreased in blood clotting. It is Thrombolytic, Antiischemic, Antihypoxic, Hypertensive, Bacteriostatic, Immunostimulatory. It recovers neuromuscular impulse transmission and it restores vascular permeability (Andreas, M., *et al.*, 2007).

**Results and Discussion**

Poverty, illiteracy, poor hygiene, social and religious factors imposes more challenges to the reproductive health of females in developing countries. Today the increasing burden of cost on healthcare sector demand to search simple cost effective, non recurrent, with no adverse effect, acceptable, effective therapy. Ayurvedic parasurgical procedures are safe and effective, day care procedures. Kshar karma, agni karma, jalauka, uttar basti, yoni pichu, yoni prakshlana are the important parasurgical procedure of Ayurveda to treat the various reproductive tract diseases of female. Multi-centred clinical trial and Proper training to present human resources of health care sector can produce lot of changes in the present situation.

**Conclusion**

Ayurvedic parasurgical procedure can do very well in female reproductive tract diseases here are some major benefits concluded as follows -

1. It helps to reduce the total cost burden spent on chronic debilitating diseases of female's reproductive tract by the health care system.
2. Total cost of parasurgical procedures is very less in comparison to the therapy available today.
3. These simple treatment technique is boon for the women of developing and poor country

because of its low cost and quite simple.

4. It limits the hospital stay and mostly they are day care procedure.

5. Reduce hospital stay cuts the economic burden to the individual and their family and ultimately to the country.

6. It limits the irrational improper and unnecessary use of antimicrobial drugs that result in Antimicrobial resistance.

7. Increasing incidence of female infertility (due to tubal factor or unknown aetiology) and cervical cancer (chronic non healing cervical ulcer) uttarbasti karma and kshara karma respectively are very effective mode of treatment the minimum recurrence.

8. It promotes the female hygiene which is utmost important to prevent the STD and other communicable diseases.

9. These procedure are cheap, safe, effective and with no adverse effect. 10. No need of anaesthetic and analgesic agents during and after the procedure.

### Conflicts of Interests

Authors do not have any conflicts of interest with the publication of the manuscript.

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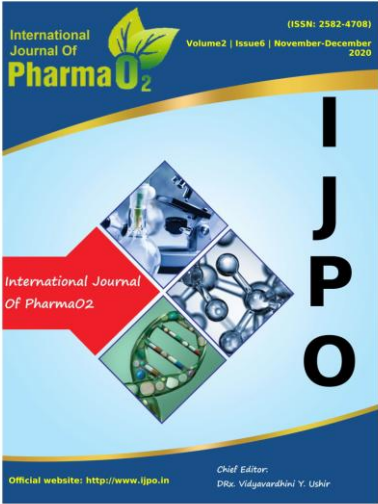
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