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A CRITICAL REVIEW ON STHANIK CHIKITSA IN STREE ROGA

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Abstract: There are some Sthanik Chikitsa (Local Therapies) in Ayurvedic Stree Rogas described by Ancient Acharyas that possess outstanding and satisfactory outcomes in the management of Stree-Rogas. Some of these local therapies show amazing results in the management of Stree Rogas. These extraordinary local therapies should be highlighted and of course used in the management of Stree Rogas for the fruitful outcomes. Sthanik Chikitsa preferably includes Yonidhawan (Douche of vagina), Yoni-Pichudharan (tampon soaked in medicated oil or liquid is placed into the vagina), Uttar -Basti (Medicated oil or decoction is pushed into the uterine cavity through vagina), Yoni -Dhupan (Fumigation of vagina, with medicated smoke), Yoni-Varti (Insertion of medicated wick into the vagina), Yoni-Puran (vaginal packing), Yoni-Lepan (vaginal painting), Yoni-Parisheka, Pinda Chikitsa etc. In the present study all these local therapies are revised through ancient samhitas and these therapies are reviewed with their meanings, indications, application procedure and application site of the local therapy. The procedure of each local therapy is discussed considering aseptic precautions. Through this study it is my hopeful and truthful effort to motivate most of the vaidyas towards Sthanik Chikitsa in the management of Stree Rogas. This study with its simple and appropriate terms will definitely help the Vaidyas to reach to the depth of the concept and will subsequently prove to be helpful to give admirable and satisfactory outcomes to Vaidyas. The use of absolute Sthanik Chikitsa (Local Therapy) skillfully in the management of Stree Rogas would surely prove to be boon to Stree Roga.

Keywords: Sthanik Chikitsa, Stree Roga, Uttar basti, Yoni-Vyapada, Prathamavarta.

Introduction: The divine are extremely delighted where women are respected and where they are not respected all actions (projects) are fruitless. Owing to the very fact that a woman alone has the power to give birth to life, it can be assumed the Shristi (creation) is a result of Shakti (power). We observe in the nature that even a bud has to go into different phases to turn into a beautiful flower, similarly a young girl has to go through different stages to turn into a mature woman and even thereafter. The anatomical, physiological, emotional changes occur in the body of women at different stages. The woman who takes the extreme care of her family members is always found to be careless about her own health. These women who are busy in their household as well as career issues face many gynecological problems and even after the diagnosis of these gynecological problems these women don't go for regular

follow up to doctor at regular intervals. Women always face very common gynecological problems like white discharge, itching at vulva, foul smelling vaginal discharge, burning micturation etc. In such problems Sthanik Chikitsa have given excellent results and these local therapies should be practiced for admirable results in the above mentioned gynecological problems.

“Sthanik chikitsa” means specific treatment given locally. Chikitsa described in two parts—1. Abhyantar Chikitsa and 2. Sthanik Chikitsa. In streerog yonivyapada and yoniroga are described. As compared yonivyapada, palpable pathology is more observed in Yoniroga. Abhyantar chikitsa breaks Dosh-dushyasammurchhana and cures disease. But if Sthanik Dosh-Dushti is more than Sthanik-chikitsa is more beneficial. It gives strength to

respective sthana. Following are the *Sthanik chikitsa* –

Pichu (insertion of tampon soaked in medicinal oil or liquid)

1. *Yoni dhavan* (cleaning of vagina)
2. *Yoni dhupan* (Vaginal fumigation)
3. *Yoni lepan* (Vaginal painting)
4. *Yoni varti* (Vaginal suppository)

1. Pichu Kalpana: *Pichukalpana* means *Chikitsa* done by *pichu*. *Pichu-kalpana* firstly described by Charaka in “*Atisar-chikitsadhyay*.”^[1] *Pichu-kalpana* is used for *Snehan*, *Swedan*, *Shaman*, *Shodhan* and *Bhedan* for specific diseases. Besides *Garbhini* and *Sutika* it is more useful in *Streeroga*. *Taila* or *Ghrta* is used for *Shaman* and decoction for *Shodhan* and *Stambhan* of diseases.

Definition: *Pichu* is described as a *beejahn karpas* □ which is kept in gauze piece (*protam vastram*) and tied with cotton thread. This *pichu* (tampon) soaked in different *taila*, *Ghrta*, *kalka* according to various diseases and kept in vagina (*prathamavarta*)^[2,3,4,5,6].

There is no specific size of *Pichu* mentioned, in *Samhitas*. So depending on site where it is used size of *Pichu* varies. For clinical trial *pichu* is made of sterile cotton swab and wrapped with gauze piece and tied with a long thread. Oils are the most preferred media because of its retention ability.^[7]

Types

1. Elongated–1 finger breadth and 4 finger long.
2. Circular–1 inch length and breadth.

Site: (vagina)–Elongated *pichu*.

Time of Retention of Pichu: 5-6 hrs

Procedure

1. *Pichu* should be autoclaved.
2. Patient should void urine before *pichu* insertion.
3. Patient should be in supine position with flexed knee.
4. Sterile *pichu* soaked in *media like siddha taila* should be inserted with index finger or swab holder into vagina in such a way that the thread of *Pichu* should come out of vagina. This facilitates easy removal of *Pichu* after 5-6 hrs.
5. *Yoni pichu* helps in improving musculature of vaginal canal.
6. *Pichu* can act as wound healing or antibacterial depending.

Pichu-kalpana Used in

Streeroga

1. Vataj Yonivyapada: Different drug *siddha taila* is used for *snehana*. Because of this action *Rukshata*, *Kharata* and *Shaithilya*

decrease and creates *Mardavta*. *Guduchyadi taila pichu* (cha chi 30)^[1].

2. Udavarta and Mahayoni: *Nishottar trivrutta siddha taila pichu* (Cha chi 20/110)^[1].

3. Mahayoni: *Mushak taila pichu*

4. Pittaj yonivyapada: *Pachavalkal siddha taila pichu* (cha chi 30/62)^[1]. For Local redness and inflammation, *Jatyadi Taila* and *Yashtimadhu siddha pichu*.

5. Vipluta Yonivyapada: *Dhatakyadi Taila pichu*. (cha chi 30/78)[1].

6. Putraghni Yonivyapada: *Udumbar siddha taila pichu*. (cha chi.30/108)[1].

7. Rakta-pradar: *Kashay ras siddha decoction* is used for *stambhan*.

8. Kaphaja Yonivyapada: *Vat and Lodhra taila pichu*.

9. Rakt-gulma: *Tikshna–Ushna dravya siddha taila pichu*.

Garbhini

1. Garbhini Paricharya: (9 month) *Madhur aushadhi siddha taila pichu* (cha sha 30)^[1].

2. Garbhasrava:- *Yashtimadhu ghrta pichu Nagrodhadishrung siddha pichu* (cha chi 30)^[1].

Aparasang

Shatpushpa + Kushtha + madanphal + hingu siddha taila pichu (cha sharir 8/41)^[1]

Santati pratibandhanarth

Saidhav taila pichu (*Yogratnakar streerog chikitsa*)

Sutika: There is no specific *pichu* is described but for *yonishaitilya*, *Gud-Haridra pichu* and *kashay rasa pichu* is used. (cha chi 30)^[1]

Upadrava of pichu: If the size of *pichu* and time of *pichu dharana* are more then *Mutrasang*, *yonishoth*, *yonishul* etc. are developed^[8].

2. Yonidhawana (Cleaning of Vagina): *Dhawana karma* of *yonishaitilya* is termed as *Yonidhawana*. *Acharya sushruta* and *Vagbhat* consider *dhawana* as *prakshalana*. *Dhawana* means cleaning or purification of wound with water and other medicated material.^[1, 2]

Sthana: *Prathamavarta* (Vagina)^[9]

Duration: 8 days^[9]

Timing: *Ritukala* (After 5th day of menses for 8 days)

Time: 1 to 1.5 Min.^[9]

Drugs Used: *Kwatha* (Decoction), *Kshirpaka* (Medicated Milk), *Siddha Jala* (Medicated Water), Oil^[9]

Quantity: 1 litre of decoction, 250 ml of oil

Indications

1. *Kunapganghi Artavdushti*^[10]
2. *Kaphaja Artava Dushti*^[11]
3. *Yoni Srava*^[12] (Vaginal Discharge)

4. *Yoni Kleda* ^[13]
5. *Yoni Paicchilya* ^[14]
6. *Yoni Kandū* (Vaginal Itching)
7. *Yoni Arsha* ^[14] (Vaginal Polyps)

Procedure

- Proper aseptic measures should be ensured before starting the procedure.
- Patient is given lithotomy position.
- Sterile rubber catheter is inserted into vagina.
- Enema pot filled with decoction is kept at 5 feet distance with luke warm decoction *prathamavarta* (Vagina) is washed out. ^[15]

Most of the drugs used for *Yonidhana* have styptic, wound healing, pain alleviating and bactericidal actions. They prevent growth of bacterial organisms and restore the altered PH of vaginal cavity. Absorption of the drugs through the mucosa and blood circulation also helps to have beneficial effects on the uterus. The oil or decoction once used should not be reused even for same patient.

3 Yonidhupan (Vaginal Fumigation): *Yonidhupan* is the therapeutic procedure in which vagina is disinfected by giving medicated smoke.

Site: *Bahya Yoni* (Outer part of Vagina)

Period for Treatment: 3 to 5 min

Types: According to purpose it is divided into 2 types

1. As a treatment
2. To maintain health

Indications

1. *Yonikandu* ^[16]
2. *Shweta Pradar*
3. *Apara Sanga* ^[17]
4. *Garbha Sanga* ^[17]
5. *Upapluta Yonivyapada* ^[18]
6. *Raktagulma* ^[18]
7. *Sutika Paricharya* ^[18]
8. *Santati Pratibandhak* (as a Contraceptive Measure) ^[18]

Dhupana Drugs: *Kushta* (*Saussurea costus*), *Agaru* (*Aquillaria agallocha*), *Guggul* (*Comiphora Mukul*), *Vidanga* (*Embelia Ribes*), *Vacha* (*Acorus calamus*), *Nimbapatra* (*Azadirachta indica*)

Procedure

- A stool or chair having opening at the middle should be used
- Patient is made to sit on this chair after voiding the urine
- The drugs used for *Dhupana* are lit in the basin placed just below the chair

- It should be ensured that the smoke originating from the drugs should come in contact with female genitalia.
- Alternatively *Nadi Dhupana* can be done by lighting the drugs in a closed container
- The container is connected to pipe which can be used to give *dhupana*
- Since temperature reaches at peak during *Dhupana*, care should be taken of female genitalia as it is a very sensitive area.
- *Dhupana* or fumigation has been used for creating aseptic environment. It helps in killing microbes which in turn prevents infections.

4. Yoni Lepana (Vaginal Painting): *Lepas* are the external application dosage form in which the required drugs are mixed with water or any suitable media. The paste made from this mixture is applied locally to the affected area.

Types

1. *Pralepa*–Thin *Lepa*
2. *Pradeha*–Very thick *Lepa*
3. *Alepa*–Medium thick *Lepa*

Site: *Prathamavarta* and Breast

Time Duration: 3 to 4 hours or upto drying of *lepa*.

Indication

1. *Vivrutta Yonivyapada*
2. *Yoni Arsha* (Vaginal Polyp)

Procedure

- The affected part should be cleaned with proper disinfectant
- Prepared *lepa* should be applied to affected area
- The *lepas* should be removed immediately after drying as the dry paste may irritate the skin causing itching or erosions

5 Yonivarti (Vaginal Suppository): *Varties* are suppositories made by mixing powdered drugs with adhesive drugs or binding agents.

Time Period: 2 to 3 hours

Indications

- *Karnini Yonivyapada* ^[20]
- *Acharana Yonivyapada*
- *Yonishopha*, *Yonikleda*, *Yonikandu*
- *Yoni paichilya*
- *Kaphaja Yonivyapada* ^[21]
- *Anartava*

Procedure

- The affected part should be cleaned with proper disinfectant
- Size of *Vartis* should be equal to circumference of index finger.
- These *vartis* should be dried in shade

- These *Varties* should be wrapped with gauze piece and thread is tied to it.
- It should be autoclaved
- *Varties* should be smeared with Oil, *Ghrita*, honey or milk
- The *varties* should be inserted into vagina in such a way that thread should remain outside of vagina
- After retention period of urine, the *varti* should be taken out and yoni *Prakshalan* (washing of vagina) should be carried out with lukewarm water
- The used *varties* should be discarded for new use. *Varties* are helpful in increasing secretion of vagina and does *shodhana karma*.

Conclusion: In *Ayurvedic* Gynaecology *Sthanik Chikitsa* (Local therapies) have lot of prospective in treating Gynaecological disorders. After reviewing all these local therapies it seems that these are described according to disorders of *Tryavarta Yoni* (Vagina). Different dosage forms are used in the form of medicated smoke, medicated tampons, medicated oil, *kalka* according to necessity of the treatment. The success of these procedures totally depends upon how well these procedures are being adopted by *vaidyas* on the patients. In this Study all these Local therapies are discussed in detail and Standard Operating Procedure of each procedure is given. This study will definitely prove to be helpful to *Ayurvedic vaidyas* in understanding concept of these Local Procedures and in carrying out these procedures in their clinics genuinely.

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