

## MEGA ANALYSIS OF REFERENCES OF SHALYA KARMA IN STREE ROGA

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### ABSTRACT

*Ayurveda* is an ancient medical science which was developed in India 5000 years ago. Believed to have been passed on to humans from the Gods themselves, *Ayurveda* developed and evolved into what it is today from several ancient treatises, most notably *Atharva Veda*. The ancient Vedic literature by our *Acharyas* has clearly laid out instructions to maintain health as well as treating the illness through *Panchkarma* therapies, herbal medicines, diet control and exercise. *Ashtang Ayurveda* deals with eight branches of Ayurvedic treatment. *Prasuti tantra*, that is the Obstetrics and Gynaecology section, forms one of the main branches of Ayurveda which has been included under *Balaroga*. *Shalya Chikitsa* is another significant branch of Ayurvedic science. *Sushrutacharya* is synonymous with surgery. From his treatise *Sushruta Samhita*, we have become aware of sophisticated methods of surgery that were practiced in India. Some of these *Shalya karma* is explained as one the treatments in many of the *Streerogas*. It is the need of time to highlight on those procedures done.

**Keywords:** *Atharvaveda, Ashtanga Ayurveda, Sushruta Samhita, Shalya Karma in Stree Roga*

### INTRODUCTION

There is a quote in *Ayurveda* which explains the role of our *Acharyas* in different fields. This says *Charakacharya* is best in *Chikitsasthana*, *Madava* in *Nidanasthana*, *Vagbhata* in *Sutrasthana* & *Sushruta* for *Shareerasthana*. *Dhanvantari Sampradaya* is considered as the group of *Acharyas* who promote the *Shalya Karma*. There are sufficient evidences to prove that *Shalya Chikitsa* (Surgery) was in its glorious phase during ancient time. *Acharya Sushruta*, who is known as the father of

Surgery, has described all the principles of Surgery in a very systematic way. His concept of *Shastra Karmas* is very much scientific and probably no surgical procedure can be invented to overcome the limit of these *Karmas*. *Acharya Sushruta* has very scientifically classified all the surgical procedures in two groups – *Yantra Karmas* & *Shastra Karmas*. In fact, each and every surgical procedure is nothing, but a planned and systematic use of blunt and sharp instruments. It is the strong belief

of every Ayurvedic vaidya that, the *Prasuti Tantra* and *Stree roga* is a keen follower of *Dhanvantari Sampradaya* hence the scholar of *Prasuti Tantra & Stree Roga* are designated as M.S by AYUSH. There is explanation of *Ashtavidha Shastra Karmas* which gives basic knowledge about the eight types of surgical procedures followed. There are few *Stree Roga* which are treated by using some of the *karmas*.

### Where and How?

#### 1. Yoni Vyapat:

These are the prime diseases that occur in a *Stri*. *Charakacharya* in his *Samhita* explains few *Shashtra karmas* in various abnormalities of the *Yoni*<sup>1</sup>

- Abnormally situated *Yoni* is made to lie in its normal position.
- The *yonis* which is bent is straightened by bending it in opposite direction.
- The *Samvruta yoni*(constricted orifice) is dilated with the help of fingers.

#### 2. Yoni Arsha:

*Sushrutacharya* and *Astanga Sangraha* explain the four folds of treatment in the *Arshachikitsa*. One of them is *Shashtra Karma*. The *Arsha* with thin root, protuberant, moist are curable by *Shashtra*<sup>2,3</sup>.

*Ashtanga Hridayakara* says that the treatment of *Yoni arsha* will be similar to the *samanya arsha*. So the *Chedana karma* is done<sup>4</sup>.

#### 3. Granthi:

- Chedana karma* is the treatment of choice in both *Granthi & Arbuda*<sup>2,3</sup>.
- In *Apakvagranti* i.e. in *amaavastha lekhanakarma* with *Shashtra* or *Kshara Karma* is done<sup>2</sup>.
- If the *granthi* is not getting cured by the *Aushadachikitsa*, the *Shastrakarma* can be done<sup>5</sup>.
- In *Pakwa Granthi*, the *patana karma* is done followed by *vrana shodhana & ropana chikitsa*.

- Siravyadha* is *chikitsa* of choice in *vatajagranti* not cured by medicine<sup>3</sup>.
- Jalaukavacharana* as treatment for *Pittajagranti* by *Sushruta & Vagbhatacharya*<sup>3,2</sup>
- Vidaranachikitsa* in *Apakwa & Patanachikitsa* in *Pakwa Kaphajagranti*<sup>3,2</sup>.
- Patanachikitsa* in *pakwa Mamsajagranti*<sup>2,4</sup>.
- Chedana karma* in *Apakwa Medajagranti & Vidaranakarma* in *Pakwa Medajagranti*<sup>2,4</sup>.
- Jalaukavacharana* in *Raktajagranti*<sup>4</sup>
- Siravyadha*, after *sahachara tailapana & vatahara dravya upanaha* in *Siragranti*<sup>3,4</sup>

#### 4) Arbuda:

- Chedana karma* is the treatment of choice in both *Granthi & Arbuda*<sup>2,3</sup>.
- Patanakarma* is done by protecting the *Marmasthana*
- Raktavasechana* by *Shruna* in *Vatarbuda*<sup>2,3</sup>.
- Visravanakarma* followed by *lepa* application in *Pittarbuda*<sup>2</sup>.
- Raktavasechana* with *Alabu* after *Vamana karma* in *Kaphaja Arbuda*. *Sushruta* also emphasises the use of *Agni, Kshara & Shashtra-karma* for protecting the life of the person<sup>2</sup>.
- Acharya Vagbhata* has given clear explanation regarding the complications of incomplete removal *Arbuda*. If the *Arbuda* is not removed completely then it will reoccur. So, with the help of *Kshara, Agni & Shashtra* it should be removed completely<sup>3</sup>.

#### 5) Stana Vidradhi:

- Sushrutacharya* has included *Stanaroga* under *Bhedya & Sravya* diseases<sup>2</sup>.
- After *pakwavastha*, *Shastrakarma* is done by safeguarding the *stanachuchuka* (nipples) and *stanyavahasrotas*<sup>2,3,4</sup>.
- Jalaukavacharana* is a unique treatment explained by *Bhavaprakasha*<sup>5</sup> & *Yogaratkara*<sup>6</sup>.

6) *Stanakeelaka*:

It is a unique disease explained only by *Kashya-pacharya*. He opines that the *apakwavastha* of *stanakeelaka* is treated by *Sravanachikitsa* and *Pakwavastha* of *stanakeelaka* by *Patanachikitsa*<sup>7</sup>.

## DISCUSSION

Surgery was principally pioneered by *Ayurveda*. *Shalya Chikitsa* (Surgery) is a significant branch of Ayurvedic science. The name *Sushruta* is synonymous with surgery. The long foreign rule in India and lack of promotion stalled the progress of *Ayurvedic surgery* in the middle of the second millennium.

## CONCLUSION

*Ayurveda* aims at cure of diseases from its root. *Charaka*, the best-known physician of *Ayurvedic* medicine, also recommended *Shalya Tantra* for the treatment of certain diseases, which required immediate attention such as *Stanarogas*, *Granthi*, *Arbuda*, *Arshas*, Few *yonis vyapat* needs assistance of *Shastrakarma* for their better management. So the detailed study, in depth knowledge is required in our own science in practicing *Shastrakarma* in *Streeroga*.

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