REVIEW ON EPISIOTOMY WOUND CARE - AN INSIGHT THROUGH AYURVEDA

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ABSTRACT
Episiotomy is given during vaginal delivery to prevent the pelvic floor laceration. Approximately 70% of women who had vaginal delivery will experience some degree of injury to perineum, due to perineal tear or episiotomy.[¹] This injury may result in perineal pain during the two weeks after parturition, and some women experience long-term pain and dyspareunia. Ayurvedic techniques for the management of normal vaginal delivery can be adopted and which may also seek in reducing the incidence of episiotomy by causing relaxation of pelvic muscles and helps in perineum laxity. In case of episiotomy wound as it is Shastra Kshata it is considered as Shudha Vrana and to overcome this pain and promote good wound healing drugs which possess Vranaropana and Vedanasthapana property are to be selected. Diet also plays an important role in wound healing, so proper Pathya Apathya are to be followed.

KEYWORDS: Ayurveda, Episiotomy, Pathya Apathya, Wound healing.

INTRODUCTION
Episiotomy is a surgically planned incision on the perineum and the posterior vaginal wall during the second stage of labour to expedite delivery of the fetus. It is the commonest surgical intervention to facilitate the soft tissue outlet for easy and safe delivery and also to prevent injury to the perineal muscles and fascia.[²] Among the Sutika Roga there is a reference of Yoni Kshata, Yoni Bheda, Yoni Vibhinnata, Yoni Shopha, Yoni Shula, Yoni Bramsha, Yoni Dosha etc.[³] which suggest of perineal trauma causing these condition. So for
prevention of perineal injury, episiotomy, a planned surgical incision was introduced into the practice.

As episiotomy it is a Shastra Kshata it can be considered as a Shudha Vrana. The Shudha Vrana is devoid of all the three Doshas. Before treatment it is important to know about the Shudha and Dushta Vrana. Shudha Vrana wound surface is recent origin, unaffected by the three Dosha, edges with a slight blackish colour and having granulation tissue, absence of pain and secretion, even surface throughout the wound area, slimy surface, and regular surface. So for the healing of this Shudha Vrana its management can be done with a Dravya possessing Ropana, Shodhana, Vedanasthapana property.

**Indication for episiotomy:** Inelastic (rigid) perineum, Anticipating perineal tear: (a) Big baby (b) Face to pubis delivery (c) Breech delivery (d) Shoulder dystocia. Operative delivery: Forceps delivery, ventouse delivery. Previous perineal surgery: Pelvic floor repair, perineal reconstructive surgery.

Episiotomy wound care should be taken care at the time of suturing to facilitate proper approximation for promoting healthy wound healing and where Saptopakrama can be adopted along with Ropana Dravyas in the form of Lepa application, Dhupana, Prakshalana for reducing pain, inflammation and promoting wound healing as mentioned in Ayurveda Ropanavastha and Rudavastha stage is seen.

**Plan of treatment**
Poorva Karma: Part preparation, painting and draping.
Pradhana Karma: Episiotomy during second stage of labour and suturing of episiotomy wound.

**Preventive care during pregnancy for reducing the incidence of episiotomy**
During pregnancy after completion of 37 weeks, pregnant women can be advised for Yoni Pichu, Yoni Abhyanga, Basti which may help not only in Sukha Prasava but also helps in increasing pelvic laxity during Prasava Kala.

Certain Yoga Asanas: Marjariasana, Setubandhasana, Ardhamatsendriyasana, Malasana, Badhakonasana etc helps in increasing pelvic laxity and facilitating easy delivery.
Care during Puerperal period for the management of episiotomy wound

Episiotomy wound care is given by Yoni Prakshalana followed by Lepa application and Dhupana. Following drugs can be used:
Table no 1: Therapeutic intervention in episiotomy wound care.

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Prakshalana</th>
<th>Lepa</th>
<th>Dhupana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Dashamoola kwatha</td>
<td>Tumbli Lodhra Lepa&lt;sup&gt;[7]&lt;/sup&gt;</td>
<td>Dhupana with Sarshapa, Kushtha, Vacha, Guggulu</td>
</tr>
<tr>
<td>2.</td>
<td>Ushna jala</td>
<td>Jatyadi Taila&lt;sup&gt;[8]&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Triphala Kwatha</td>
<td>Karpoora Gritha&lt;sup&gt;[9]&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Panchavalkala Kwatha</td>
<td>Kumarimajja-Haridra lepa&lt;sup&gt;[10]&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td>Yastimadhu Gritha&lt;sup&gt;[12]&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td>Karanjadya Gritha&lt;sup&gt;[14]&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
<td>Manjishta, Usira, Padmaka, Payasya, Haridra and Daruharidra, Yastimadhu and milk should be applied&lt;sup&gt;[15]&lt;/sup&gt;</td>
<td></td>
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<tr>
<td>10.</td>
<td></td>
<td>Gritha prepared with Ksirasukla, Prthakparni, Samanga, Lodhra, Candana and leaves, stem, bark of Nyagrodhadi group&lt;sup&gt;[16]&lt;/sup&gt;</td>
<td></td>
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</table>

Prakshalana is done for cleansing the wound and also when drugs like Dasamoola is used for Prakshalana it will also help in reducing pain as it possess analgesic property. Any of the drugs mentioned for lepa can be applied over the wound and as the drugs possess Vranaropana, Sodhana property. Dhupana is done and it does Kaphahara, Sravahara and acts as anti-bacterial.

**PATHYA**<sup>[17]</sup>

Vranita should consume Jeerna Shali, Odana which is made warm, unctuous and taken with Jangala Mamsa. Soup prepared from Tanduliyaka, Jeevanti, Vartaka, Patola, Karavellaka, Dadima, Amalaki etc.

Vranita should not sleep during day, should remain inside house devoid of breeze etc. Vrana patient should remain devoid of undesirable nails, hairs should be clean, resort to observance of propitiatory and auspicious rites.

**APATHYA**<sup>[18]</sup>

Vranita should not consume Navadhanya, Masha, Tila, Kalaya, Kulattha, Nishpaava, Harita Shaka, Katu, Amla, Lavana Rasa, Sushka Shaka, eatables made from Pishta; Aja, Avika, Anoopa Mamsa, Sheeta Udaka,Krushara, Paayasa, Dadhi, Dugdha etc. Person who is
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habituated to drinking Madya should avoid using Maireya, Arista, Aasava, Seedhu etc. Vranita should avoid Vata, Aatapa, Raja, Dhooma, Atibhojana, this will inhibit the process of wound healing and therefore it should be avoided.

Sutika can take Panchajeeraka Paka, Gudodaka, Saoubhagyaa Shunti, Pratapalankeshwara Rasa for one and half month. These medications enables Vatashamana, rejuvenates the general health of puerperal women, improve lactation, involution and strength to the reproductive organs. Thus it can improve the processes of wound healing.

**DISCUSSION**

For the Prasarana of Yoni Marga, Bala taila Yoni Abhyanga has been mentioned which can be inferred that Abhyanga helps in reducing the rigidity of perineum which may help in Sukha Prasava.[19] Despite such measures Yoni Kshata, Yoni Bheda which explains the irregular perineal tears that occur during Prasava. Perineal injuries can be life threatening and increase the risk of maternal morbidity. Therefore a timely intervention of episiotomy is necessary for reducing the risk of maternal morbidity. Episiotomy wound care starts right from the time of suturing to facilitate proper approximation and thereby reducing pain and inflammation. The management of episiotomy wound can be done on the line of Sadhyovrana.

Drugs which possess antibacterial, antimicrobial, anti-inflammatory, analgesic activities should be selected, so that it promotes healthy wound healing. Drugs like Tumbi, Lodhra, Kumari, Haridra, Karpoora, Jatyadi Taila etc possess Vrana Ropana action and also Vedana Sthapanana property. Therefore such drugs can be used for episiotomy wound care without the intervention of oral analgesic and antibiotic drugs.

Along with wound care proper dietary modification is required as it plays an important role in preserving skin and tissue viability and supporting tissue repair. A diet with sufficient quantity of nutrients like proteins, carbohydrates, minerals like zinc, vitamin C enhances wound healing.

**CONCLUSION**

The principles told in Ayurveda are found to be applicable even today and well established even in the presence of other conventional wound healing medical sciences. Thus the treatment like Vrana Prakshalana, Upanaha, Lepa, Vrana Shodhana, Ropana,
Vaikritapaharanas modify the wound micro environment facilitating wound healing. Ayurvedic treatment in wound healing can provide prophylaxis against barriers to healing, augmentation of wound healing and optimization of the ultimate results of wound reconstruction.

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