



Review of Anushastra Karma in Shalyatantra

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ABSTRACT

Ayurveda is the ancient science of health and well being, routed through several distinguish branches, these branches of ayurveda meant for particular purposes. Shalya Tantra is one of them which involves uses of various techniques or Karma to facilitate surgical or parasurgical interventions and Anushastra Karma is one of them. Anushastra Karma means uses of non-surgical instruments to perform surgical procedure. Agnikarma, Kshara Sutra, Jalukavacharana and Siravyadaha, etc. are some approaches of Anushastra Karma which mainly employed for the management of pathological conditions like; fistula, fissure and pilonidal sinus, etc. *Anushastra* are gaining popularity in the modern time because of their effectiveness in treating chronic diseases, therefore in this article the various aspects related to the Anushastra Karma presented. In kamala vyadhiaacharyas has explained virechana karma.

Keywords: Anushastra Karma, Agnikarma, Kshara Sutra, Jalukavacharana

INTRODUCTION

As per *Acharya Sushruta* various types of *Anushastra* used in *Shalya Tantra* including *Twakasara*, *Kancha*, *Jalauka*, *Agni*, *Kshara*, *Shephalika*, *Shaka-Patra*, *Kareera* and *Bala*. The all types of *Anushastras* are important but *Kshara karma*, *Agnikarma* and *Jalaukawacharana* are major approaches which involves utilization of *Kshara Sutra*, *Agni* and *Jalauka* for various therapeutic purposes. *Agnikarma* helps in *Vata* and *Kapha*

predominant abnormalities. *Kshara* obtained from ash of different plants mainly used in *Arsha* and *Bhagandara*. *Jalaukawacharana* mainly used for bloodletting or purification purposes. Considering importance of these three approaches present article summarizes various aspects related to the *Agnikarma* and *Ksharakarma*. (1-3)

Agnikarma

Agnikarma is cauterization technique which involves use of *Agni* in direct or indirect manner to cure various health ailments. *Agnikarma* imparts effect of sterilization thus prevent microbial infections and kills pathogens effectively. *Agnikarma* prevent diseases to reoccur so it causes diseases removal through its root causes. *Shalaka* (instrument made by *Panchadhatu*) mainly employed in *Agnikarma* to apply heat on affected body parts. *Agnikarma* helps to cure diseases of *Asthi* and *Sandhi*. It effectively cures *Arsha*, *Arbuda*, *Gridhrasi* and *Bhagandar*, etc. The other materials used for *Agnikarma* are *Pippali*, *Godanta*, *Ghrita*, *Tail* and *Ajashakrit*. The instrument used for *Agnikarma* must possess specific characteristics; *Shalaka* should be pointed tip while *Vilekha* may be *Tiryak*, *Riju* and *Vakra* to perform *Agnikarma* procedure.

Based on Akriti *Agnikarma* may be following types;

<i>Valaya:</i>	Circular shape
<i>Bindu:</i>	Dot like shape
<i>Ardhachandra:</i>	Crescent shape
<i>Swastika:</i>	Shape of <i>Swastika Yantra</i>
<i>Ashtapada:</i>	Shape containinglimbs in different directions.

Types of *Agnikarma* on the basis of site of diseases:

1. *Agnikarma* for *Twakgata vyadhi*

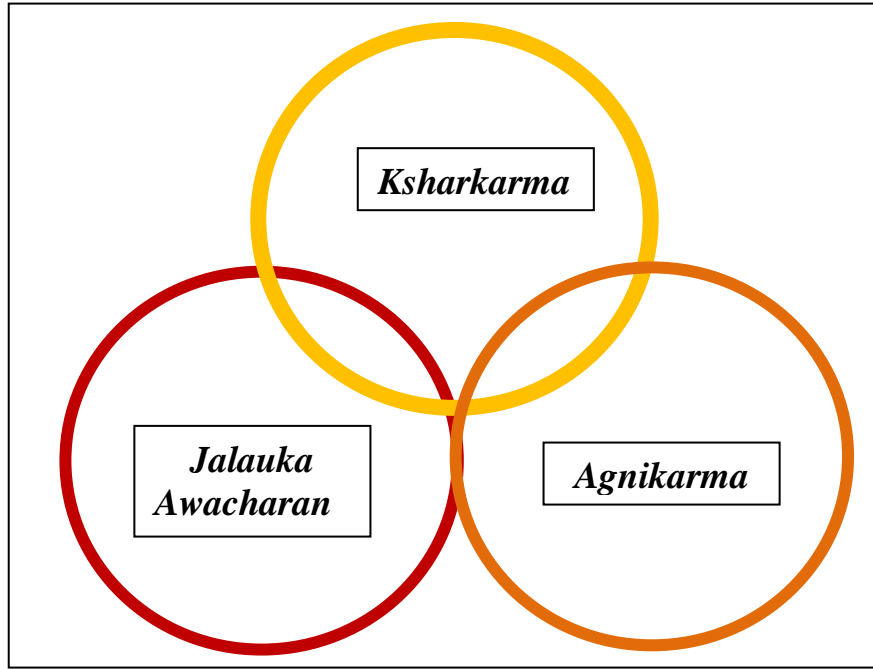
Ajashakrita, *Godanta*, *Pippali*, *Shalaaka* and *Shara*, etc. are used for skin diseases.

2. *Agnikarma* for *Mamsagata vyadhi*

For muscular diseases *Panchadhaatu Shalaaka* can be used.

3. *Sira Snayu Asthisandhi*

Madhu, *Sneha* and *Guda* can be used for diseases related to *Sira* and *Marma*.



Specific Considerations Related to the

Agnikarma

Patient should be monitor carefully during procedure for any undesired complications.

The affected part must be dry and clean.

Unwholesome diet and excessive physical exertion must be avoided.

Procedure only performed under supervision of expert physician.

Instrument should be sterile and appropriate as mentioned in standard procedure.

The intense or prolong application of heat should be avoided. (1-5)

Kshara Karma

Kshara obtained from different medicinal plants and are two types; *Paaneeya* and *Pratisarneeya Kshara*. *Kshara* helps in *Arsha*, *Guda bhramsha* and in wound management due to its *Shodhana*, *Ushna* and *Tikshna* properties. *Pratisaraneeya kshara* mainly employed for external purpose while *Paneeya kshara* employed for internal purpose. *Mrudu*, *Madyama* and *Teekshna* are another types of *Kshara* based on their potency or intensity. *Kshara Karma* helps to pacify symptoms of *Vrana* such as; *Utsanna Mansan*, *Kathinana* and *Kandu Yukta*.

Kshara prepared by drying drugs like plants materials in shade, that after dried material burnt out till to formation of ash, water added in ash, stirred well and kept overnight, filtered through cloth, boiled in low flame and finally *Prakshepakadravyas* added and boiled further to get semi solid mass.

Nimbu swarasa, cotton, spatula, bowl, *Changeri ghrita* and *Taila*, etc. are materials required during process. Patient advised to be in lithotomy position during procedure to perform intervention appropriately. Cleaning of affected area and use of local anaesthesia suggested before *Kshara Karma* while wiping with distilled water and use of *Nimbu swarasa* required after *Kshara Karma*.

Arshas, *Bhagandara*, *Dusta vrana*, *Nadi vrana* and *Baahya vidradi* are some conditions where external *Kshara Karma* can be recommended while *Gulma*, *Udara*, *Ashmari* and *Abyantara vidradhi*, etc. are some conditions where internal *Kshara Karma* can be used.

Haemostatic, antiseptic and analgesic properties of *Kshara Sutra* help in wounds and ano-rectal disorders. *Kshara Sutra* stops bleeding and discharge, cures pain, suppress any chances of disease recurrence and offers beneficial effects with minimal surgical interventions thus considered as an important para-surgical procedure of ayurveda *Shalya Tantra*. (6-10)

Specific Considerations Related to the Kshara Karma:

Sterilization of thread is prerequisite to prevent microbial contamination. Expert person should perform *Kshara Karma*.

After procedures patient should stay in clinic to observe any complication if persisted.

Purvakarma and *Pashchata karma* are essential component of main procedures.

Patient must advise to come after follow up period to monitor recovery from chronic conditions.

Kshara Sutra must be changed after particular time period.

Application of *Kshara Sutra* at *Marma*, *Sira*, *Gala* and *Nabhi pradasha*, etc. contradicted.

Good quality materials and equipments should be used to avoid any complications.

Contra indication of Kshara Karma

Children and elderly patients needed gentle care.

Durbala and *Bhiru* patient.

Patients possess *Sarvanga shoona* and chronic illness.

Garbini and *Rutumati*, etc.

Jalaukawacharana (Leech therapy)¹¹ :

Jalaukawacharana is third foremost important *anushastra karma* illustrated by ancient acharya. *Jalaukawacharana* is a method of *Raktamokshana*.

Raktamokshana has been described in *sushruta samhita* and *Ashtang hridaya*.

It has two methods- *shastrakrita* and *ashastrakrita*. *Shastrakrita* further have two methods- *siravedha* and *pracchana*. *Ashastrakrita* method can be achieved with following tools- *shringa*, *jalauka*, *alabu* and *ghati*. There are mainly two types of *Jalauka*- *Savish* and *nirvisha* having six *jalauka* in each type. *Nirvisha jalauka* is of therapeutic use. They are indicated in various diseases

e.g. *twak roga*, *raktaja roga*, *dushta Vrana*¹². In wound management *Jalauka* is generally applied in initial phase of wound progress. *Raktamokshana* reduces the pain and suppress the suppuration of premature swelling. Wounds with inflammation, hardness, reddish black in color, tenderness and uneven surface are treated by *raktamokshana*.

Contraindication of Jalaukavacharana:

It is contraindicated in treatment of hemorrhagic diseases like hemophilia, severe anemia, coagulopathies, hypotension, active tuberculosis, high grade fever, immuno-compromised patients.

CONCLUSION

Anushastra are important in surgical practice related to *Shastrakarma*. *Agnikarma* and *Kshara karma* are most valuable approaches which offer several health benefits in many diseases that require surgical or para-surgical care. *Kshara* is used for the management of chronic wounds, it is easy to use, economic and minimal invasion required. Antiseptic and analgesic properties of *Kshara Sutra* cure bleeding, discharge, pain and no severe complications observed with therapy. Similarly *Agnikarma* is very important therapy which offers benefits in *Vatakaphaja* disorders. *Agnikarma* involves use of *Agni* in direct or indirect manner to cure *Arsha*, *Arbuda*, *Gridhrasi* and *Bhagandar*, etc. *Agnikarma* impart effect of sterilization thus prevent microbial infections and kills pathogens effectively thus prevent diseases to reoccur. *Shalaka*, *Pippali*, *Godanta*, *Ghritha*, *Tail* and *Ajashakrit* are materials used for *Agnikarma*. *Anushastra* not only cure diseases but also provide benefits of minimal surgical interventions and offers long term benefits in chronic illness.

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Fig. 1 Agnikarma in frozen shoulder



Fig.2 Jalaukavacharana in Acne vulgaris



Fig. 3 Kshara karma in rectal prolapsed

