Review of Anushastra Karma in Shalyatantra

Dr. Achal Vijay Kanojia, Dr. L. M. Narhare

1Post Graduate Scholar, Dept. of Shalya Tantra, Yashwant Ayurvedic College, Kodoli, Kolhapur, Maharashtra
2Professor, Dept. of Shalya Tantra, Yashwant Ayurvedic College, Kodoli, Kolhapur, Maharashtra

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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 modern medical science. 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;**

- **Valaya:** Circular shape
- **Bindu:** Dot like shape
- **Ardhachandra:** Crescent shape
- **Swastika:** Shape of Swastika Yantra
- **Ashtapada:** Shape containing limbs in different directions.

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

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 monitored carefully during the 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 prolonged 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*, *Kathinaaand 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 pradesha, 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) II:

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

Raktamokshana has been described in sushruta samhita and Ashtang hridya.
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*. 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* imparts effect of sterilization thus prevent microbial infections and kills pathogens effectively thus prevent diseases to reoccur. *Shalaka, Pippali, Godanta, Ghrita, 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.2** Jalaukavacharana in Acne vulgaris

**Fig.3** Kshara karma in rectal prolapsed