

**ANUSHAstra KARMA IN AYURVEDA (SHALAKYA TANTRA): A REVIEW OF
CLASSICAL PARASURGICAL PROCEDURES****Dr. Sunil Kumar Chahil^{*1}, Dr. Mahima Choudhary², Dr. Prabhakar Vardhan³, Dr. Aanchal Sharma⁴**^{*1}P.G. Scholar, Department of *Shalakyata Tantra*, National Institute of Ayurveda Deemed to be University, Jaipur.²Ph.D. Scholar, Department of *Shalakyata Tantra*, National Institute of Ayurveda Deemed to be University, Jaipur.³Professor, Department of *Shalakyata Tantra*, National Institute of Ayurveda Deemed to be University, Jaipur).⁴Internee, National Institute of Ayurveda Deemed to be University, Jaipur.***Corresponding Author: Dr. Sunil Kumar Chahil**P.G. Scholar, Department of *Shalakyata Tantra*, National Institute of Ayurveda Deemed to be University, Jaipur.DOI: <https://doi.org/10.5281/zenodo.23033571>**How to cite this Article:** Dr. Sunil Kumar Chahil^{*1}, Dr. Mahima Choudhary², Dr. Prabhakar Vardhan³, Dr. Aanchal Sharma⁴. (2026). Anushastra Karma In Ayurveda (Shalakyata Tantra): A Review of Classical Parasurgical Procedures. World Journal of Pharmaceutical and Medical Research, 12(10), 82–85.

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ABSTRACT

Introduction: Pain management and wound healing are significant challenges in modern healthcare, as pain impacts both the body and the mind. Ayurveda, the oldest system of medicine, emphasizes the treatment of pain and surgical conditions using both pharmacological and non-pharmacological methods. *Acharya Sushruta* highlighted the importance of *Shashtra* (Surgical) and *Anushastra* (Parasurgical) *Karma*, with Parasurgical methods being non-invasive or minimally invasive techniques that manage surgical conditions without traditional surgery. **Methods:** Parasurgical techniques (*Anushastra Karma*) such as *Kshara Karma*, *Agni Karma*, and *Jalaukavacharana* have been described for the treatment of various diseases. Parasurgical techniques are performed using non-surgical tools, often under local anesthesia and are designed to minimize complications, recurrence, and patient discomfort. **Results:** *Shalakyata Tantra* is one among the branches of Ayurveda primarily concerned with procedures involving *Anushastra Karma* (Parasurgical techniques). Techniques such as *Kshara Karma*, *Agni Karma* and *Jalaukavacharana* have shown promising outcomes in reducing post-procedural complications and enhancing recovery. The use of Parasurgical methods has demonstrated effectiveness in managing pain and promoting wound healing while avoiding the risks associated with conventional surgery and anesthesia. These procedures are particularly beneficial in patients who are fearful of surgery or have co-morbid conditions that make conventional surgical interventions challenging. **Conclusion:** Parasurgical methods are an integral component of Ayurveda offering minimally invasive, cost-effective, and patient-friendly alternatives to conventional surgical procedures. Parasurgical techniques are beneficial in treating various disorders of the Head and Neck (*Urdhvajatrugata Roga*). They effectively manage pain, accelerate wound healing and reduce recurrence making them a valuable option in contemporary wound care and pain management and also reinforces the relevance of *Anushastra Karma* in modern clinical practice.

KEYWORDS: Parasurgical procedure, *Anushastra Karma*, *Kshara Karma*, *Jalaukavacharan*, *Agnikarma*.**INTRODUCTION**

Ayurveda is divided into Eight branches, among which *Shalakyata Tantra* is primarily concerned with procedures involving *Anushastra Karma* (Para-surgical techniques). Para-surgical techniques are beneficial in treating disorders of *Shalakyata Tantra* (*Urdhvajatrugata Roga*) along with various other diseases of body. As an ancient medical system, Ayurveda includes detailed descriptions of both Surgical and Parasurgical approaches, particularly in the works of *Sushruta*, who is regarded as

the pioneer of Surgery. Surgical methods are generally invasive while Parasurgical approaches are minimally invasive. Classical texts describe Eight types of surgical procedures, including *Chedana* (excision), *Bhedana* (incision), *Lekhana* (scraping), *Vedhana* (puncturing), *Ehsana* (probing), *Aharana* (extraction), *Visravana* (drainage) and *Sivana* (suturing).

Although modern advancements have introduced more sophisticated tools through scientific progress, the

fundamental concepts and techniques remain rooted in ancient Ayurveda practices.

Anushastra Karma refers to Parasurgical procedures described in classical Ayurveda texts, distinct from the major surgical methods known as *Ashtavidha Shastra Karma*. *Acharya Sushruta* outlined various types of *Anushastra* including *Twakasara* (Bamboo bark), *Sphatika*, *Kancha* (Lead), *Kuruvind*, *Jalauka* (Leech), *Agni* (Thermal cautery), *Kshara* (Alkali), *Nakha* (Nails), *Gojipatra*, *Shephalika* leaves (*Harashringar*), *Shakapatra*, *Kareera*, *Bala* (Hair) and *Anguli* (Finger).^[1] *Kshara Karma*, *Agnikarma* and *Jalaukavacharana* are three of the most important Parasurgical procedures (*Anushastra Karma*) and they are included under *Shashti Upakrama* and are widely utilized in the management of *Vrana* (wounds) and are selected based on the stage of disease and the predominance of *Doshas*.

Parasurgical techniques are applied in the management of several *Vrana* as *Shalya Yukta*, *Unmargi*, *Utsangi*. These Parasurgical procedures are recommended for children and females who are sensitive or fearful, as they can be performed without the use of conventional surgical instruments. *Kshara Prayoga*, a well-established therapeutic method in Ayurveda, is crucial in the treatment of *Stree Roga* and *Prasuti Tantra*. Parasurgical procedures advantages include ease of application, minimal invasiveness, reduced risk of recurrence, absence of suturing, limited postoperative bleeding and less pain. This review aims to analyze the effectiveness and use of Parasurgical methods across different conditions, using information compiled from classical Ayurveda texts (*Samhitas*), research articles and published literature.

MATERIAL AND METHODS

The literary review highlighting the significance of Parasurgical procedures (*Anushastra Karma*) with specific reference to *Kshara Karma*, *Agni Karma* and *Jalaukavacharana* as described by *Acharya Sushruta* in the *Sushruta Samhita* in management of *Vrana* (various disorders) is described here. Among all types of *Anushastra*, the most important and commonly practiced in the present time are: (A) *Kshara Karma* (B) *Agni Karma* and (C) *Jalaukavacharana*.

A) *Kshara Karma*

Acharya Sushruta considered *Kshara Karma* to be the most important among both *Shastra* and *Anushastra* procedures.^[2] According to Ayurveda, *Kshara* possesses *Shodhana*, *Ushna* and *Tikshna* properties. In situations where *Shastra* is ineffective or inappropriate, *Kshara* is employed. *Kshara* is a therapeutic substance prepared from the ash of various medicinal plants. *Kshara* is considered highly effective because it performs cutting (*Chedana*), incision (*Bhedana*), and scraping (*Lekhana*) actions at the same time, making it a good alternative to surgical instruments.^[3] It is especially suitable for patients who are fearful of conventional procedures.

Kshara is primarily classified into two main types: *Paaneeeya Kshara* (ingestible) and *Pratisarneeya Kshara* (locally applicable).^[4] *Pratisarneeya Kshara* is primarily employed for external application. *Pratisarneeya Kshara Karma* is mentioned in various diseases or wounds as *Kustha*, *Kitifa*, *Dadru*, *Mandala*, *Kilasa*, *Bhagndara*, *Arbuda*, *Arsha*, *Dustha Vrana*, *Nadi*, *Charmakila*, *Tila Kalaka*, *Nyacha*, *Vyanga*, *Mashaka*, *Bahya Vidradhi*, *Krimi*, *Visha* and *Sapta Mukha Roga* (*Upjihwa*, *Adhijhwa*, *Upkush*, *Dantavedrbha*) and three types of *Rohini*.^[5] *Paaneya Kshara* is indicated in *Garvisha*, *Gulma*, *Udara*, *Agnisanga*, *Ajirna*, *Arochaka*, *Anaha*, *Sarkara*, *Ashmari*, *Abhyntara Vidradhi*, *Krimi*, *Visha*, *Arsha*.^[6] *Kshara karma* effectively heals the erosion while minimizing recurrences and complications compared to electro cauterization, which carries a higher risk of recurrences and complications, such as secondary hemorrhages. Treatments using *Kshara* have a low recurrence rate. It is also very useful for cleaning infected *Vrana* by removing debris and promoting the formation of healthy granulation tissue. In fact, the management of infected wounds (*Vrana*), particularly sinuses, has significantly improved with the development of various forms of *Kshara* such as *Kshara Pichu*, *Kshara Gauze*, *Kshara Varti* and *Kshara Sutra*.

(B) *Agni Karma*

Agnikarma is a significant therapeutic procedure in Ayurveda that involves the use of heat for treatment. For *Agnikarma*, a variety of instruments are referred to as *Dahanaupkarana*, such as *Pippali*, *Ajashakrita*, *Godanta*, *Shalaka*, *Ghruta*, *Tail*, and *Guda*.^[7] *Agnikarma* plays a crucial role in the management of pain, especially in Gynecological conditions such as chronic pelvic pain, pelvic inflammatory disease, cervical erosion and endometriosis. *Agnikarma* offers localized pain relief, hemostasis and tissue cauterization making it beneficial in erosive cervical lesions. *Dahanashalaka* should have a sharp tip and *Agnikarma* can be of various types as *Bindu*, *Valya* etc. according to *Akrti*.^[8] Conditions managed through *Agnikarma* are believed to have a low chance of recurrence and also helps to eliminate the underlying *Dosha* imbalance and is considered effective even in diseases that do not respond to other forms of treatment. It is also used after surgical procedures to control bleeding and prevent infections.

In *Shalakya Tantra*, *Shiro Roga* and *Adhimantha* (*Netra Roga*) *Baunha*, *Lalata*, *Sankha pradhesh* *Daha* is advised and in *Vartma Roga* after covering *Dristhi* with wet cloth burn in *Vartma Romakooopa* is advised.^[9] *Agnikarma* is also advised in severe Pain in *Twak*, *Mamsa*, *Shira*, *Snayu*, *Sandhi*, *Asthi* because of *Vayu* and in *Vrana* which is dominant, bulging out, hard and numb and in *Granthi*, *Arsha*, *Arbuda*, *Bhagndara*, *Apachi*, *Sleepada*, *Charamkila*, *Tilakalaka*, *Antravradhi*, diseases of *Sandhi*, *Shira* tear, *Nadivrana* and excessive bleeding.^[10] *Agnikarma* provide therapeutic benefits through *Doshaprashamana*, *Srotoshodhana* and *Marma-anugata Vyadhi Chikitsa*. From an Ayurveda standpoint, pain is

predominantly a manifestation of *Vata* vitiation, often accompanied by *Kapha* (*Sanga* or stagnation) or *Pitta* (*Daha*, *Shopha*) depending on the condition. *Dahanaupkarana* are used based on the site, therefore, *Agnikarma* can be categorized as.^[11] *Twakgatavyadhi* (conditions affecting the skin; *Pippali*, *Ajashakrita*, *Godanta*, *Shara* and *Shalaka* are employed), *Mamsagatavyadhi* (conditions affecting the muscles; *Jambavaushtha*, *Panchadhatu Shalaka Kshaudra* are utilized), *Sira Snayu Asthi Sandhigata* (conditions of *Sira*, *Snayu*, *Sandhi*, *Marma*; *Madhu*, *Guda* and *Sneha* are applied).

(C) *Jalaukavacharana*

Raktamokshana is considered highly important in surgical practice and is often described as accounting for half of all treatments in this field. Although *Sushruta* emphasized the importance of preserving blood, he also stated that the controlled removal of blood in appropriate amounts can help manage various diseases. *Raktamokshana* can be carried out through different methods, including *Sranga* (horn or cupping), *Alabu* (gourd), *Jalauka* (leech therapy), *Prachana* (scarification) and *Siravedha* (venesection). Among these, *Prachana* and *Siravedha* require the use of instruments and are therefore more invasive. *Sranga*, *Jalauka* and *Alabu* are comparatively less invasive bloodletting techniques and are indicated according to *Dosha* predominance: *Sranga* for *Vata*, *Jalauka* for *Pitta* and *Alabu* for *Kapha*.^[12] The literature of Ayurveda advised *Nripa*, *Aadhya*, *Balaka*, *Vridha*, *Bhiru*, *Durbala*, *Naari*, *Sukumar* bloodletting through *Jalauka* (Leech therapy).^[13] Chemicals found in *Jalauka* saliva include Hyaluronidase, Hirudin, Carboxypeptidase-A inhibitors, Bdelins (trypsin plasmin inhibitor) and numerous more chemicals that impact the afflicted area.^[14] Application of *Jalaukavacharana*.^[15] is categorized into three segments as: *Purvakarma* (Pre-operative Care) in which Purification of *Jalauka* and Preparation of Patient is done and later *Pradhana karma* (Operative Care) in which the blood-sucking process occurs and during the procedure, the Leech releases saliva into the affected area, which contains a variety of biologically active substances. These compounds exhibit multiple therapeutic effects, including analgesic, vasodilator, regenerative, antimicrobial, proteolytic and wound-healing properties. Leech therapy has significantly contributed to the management of conditions such as vascular insufficiency, arterial and venous disorders, pain, and inflammation.

They are advised for several conditions, such as *Dushta Vrana*, *Raktajaroga*, *Twakroga*, Hemorrhoids, thrombosed external hemorrhoids, fissure in ano, pilonidal sinus, calcaneal spur, warts, *Arbuda*, cellulitis, etc.

CONCLUSION

Para-surgical procedures represent a remarkable aspect of Ayurveda and these methods are generally cost-

effective, convenient, and associated with significant therapeutic benefits. Due to their minimally invasive nature and favorable outcomes, para-surgical techniques are increasingly gaining recognition and popularity as alternatives to conventional surgical interventions. Overall, these *Anushastra* techniques are used as non-invasive surgical methods characterized by minimal blood loss, no need for suturing, and, in many cases, greater effectiveness compared to conventional surgical procedures.

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