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ABSTRACT

Ayurveda, the science of healthy living, encompasses various branches related to different therapeutic aspects; Shalya Chikitsa is one of them which involve surgical and para-surgical interventions. The Shalya Chikitsa deals with different surgical approaches for the management of various diseases such as; bhagandara, pilonidal sinus, arsha, charmakeela, kadara and kshara, etc. Shalya Chikitsa provides versatile approaches for therapeutic purpose and “Asta Vidha Shastra Karma” is one such approach. The management principles adopted for the wound management in the present modern science and the Shashhti Upakrama mentioned by Sushrutha are similar and Sushrutha moreover lays great emphasis on the cosmetic repair of the formed scar and also mentions treatment modalities to prevent wound dehiscence and its recurrence. Ashtavidha shastra karma among Shashhti Upakrama is not only a scientific method for the management of a wound/ulcer from the stage of abscess to the stage of a well formed, cosmetically acceptable scar but is a more advantageous methodology. This article summarizes role and applicability of Asta Vidha Shastra Karma in shalya tantra for the management of various surgical problems.

KEYWORDS: Ayurveda, Shashti Upakrama, Ashtavidha shastra karma, Sushrutha Samhita, Vrana, Wounds.

INTRODUCTION

The word Upakrama refers to “the planning of treatment and executing it to a perfection for the betterment of the disease”.

Acharya Susrutha has explained Shashti Upakramas elaborately for management of all types of Vrana in Dwivraneeya chikitsa adhyaya.

Ashtavidha Shastra Karma has been explained as a separate chapter in Sutra sthana which is also incorporated in Shashti Upakrama.

Ashtavidha shastra karma in shasti upakrama

Among 60 upakramas[1]
✓ Chedana
✓ Bhedana
✓ Lekhana
✓ Eshana
✓ Aharana
✓ Vyadhana
✓ Visravana
✓ Seevana
Constitutes Ashtavidha Shastra Karma.[2]
Fatima et al.  World Journal of Pharmaceutical and Medical Research

शस्त्रs used for छेदन

- मण्डलाग्रा, करपटा, वृद्धिदपत्र, नखशस्त्र, मुन्दिक, उत्तपत्त, अर्धमय

**Indications**

- पूर्वेखवक्षेत्रुः तथावतः भाष्ममयस्लुष्यति
- गतितस्य च रोगेन्द्र शस्त्रं प्राप्तमृध्वतः

शस्त्रs and अनुशस्त्रs used for छेदन

- शस्त्र - श्रेणी, नखशस्त्र, मुन्दिक, उत्तपत्तक, अर्धमय
- अनुशस्त्र - स्फूरतिका, काच, अभिन, कार, नख

**Bhedana indicated in**

- अंतःङ्गित (Antaha puya(wounds having pus inside))
- अवक्त्रा (Avaktra(Avidyamana mukha))
- उत्संगतं (Utsanga vastu(Chirasthita puya, Gambhira Sushira Vrana pradesha looks bulged))
  - Eg: Abcess,
- गतितस्य (Gatimatsu (Vrana with tracts inside))
  - Eg: Pilonidal abcess, Sinus wound.

**लेखन**

निरस्तिक

लेखनांलेखनां; सु 8/9 टीक

**Indications**

- अंतःङ्गित (Antaha puya(wounds having pus inside))
- अवक्त्रा (Avaktra(Avidyamana mukha))
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**व्यवहार**

निरस्तिक

लेखनांलेखनां; शस्त्रां लेखनांलेखनां; सु 8/9 टीक

**Indications**

- तत्काली (Tatkal)
- अन्तःङ्गित (Antaha puya)
- अवक्त्रा (Avaktra)
- उत्संगतं (Utsanga vastu)
- गतितस्य (Gatimatsu)

शस्त्रs and अनुशस्त्रs used for लेखन

- मण्डलाग्रा, करपटा
- अनुशस्त्र कार, गोजी, शेफतारी, नख

**Lekhana Indicated in**

- कतिना(Mamsa heena)स्त्रोला रवुरा oshta
- कतिना uttsanna mamsa

**Lekhana Vidhi**

संयोजनसंयोजन संयोजन निरस्तिकतः

- लेखनां तुः प्रमाण (लेखनां प्रमाण)
- अवगाह्यन (अवगाह्यन)
- सुलेखन (सुलेखन)
- निम्नांलेखन (निम्नांलेखन)
- व्याख्यालेखन (व्याख्यालेखन)
- बल्लम्प्रमाण (बल्लम्प्रमाण)

**Lekhana Vidhi**

सम्योजनसंयोजनसंयोजन निरस्तिकतः

- लेखनां तुः प्रमाण (लेखनां प्रमाण)
- अवगाह्यन (अवगाह्यन)
- सुलेखन (सुलेखन)
- निम्नांलेखन (निम्नांलेखन)
- व्याख्यालेखन (व्याख्यालेखन)
- बल्लम्प्रमाण (बल्लम्प्रमाण)

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*Vyadana and visravana indicated in*
- Dakodara
- Murtvuchita
- Raktajagrum
- Shoshiniroga
- Visarma
- Pidka
etc.

*Shrutis used for Vyadana*
- Kutharika
- Prithimukh
- Aara
- Vatsapar
- Suuchi

**Shrutis used for Visaravana**
- Sudhi
- Kannapar
- Adimukh
- Shatarimukh
- Antmukh
- Vivridhika

*Indications* [*7*]
- Roge Vyadana and Visravana indicated:
- Shrutis and Sushrutis used for Vyadana:
  - Shrutis = Vyadana
  - Sushrutis = Anguli, Bal, Kairi

- Roge Visaravana indicated:
- Shrutis and Sushrutis used for Visaravana:
  - Shrutis = Visaravana
  - Sushrutis = Anguli, Bal, Kairi

**Eshana indicated in**
- Nadi vrana
- Salya garbha vrana (Abhyantara salya)
- Bhagandara
- Unmargita vrana, Utsangina vrana

- Vrutvatahastuvastradevapraapam Mahamaharuka
- Vrtohastuvastrerechalyapraapoharaandalaksanam

**Indications** [*9*]
- Shrutis and Sushrutis used for Aahrana:
  - Shrutis = Vadiya, DantaShaduka
  - Sushrutis = Anguli, Anguli
Aharana indicated in
- Shalya garbha vrana with or without mouth
- Aharana of foreign body from Vrana

Seevana indicated in
- Vrana which is Paka upadrava rahita
- Vrana in mamsa pradesa
- Vrana with Vivrita mukha
- In Sadyo vrana

Types of Seevana
- शस्त्र - सूची
- अनुशस्त्र - बाल (केश)

DISCUSSION
- Ashtavidha sastra karmas are the surgical procedures adopted in vrana chikitsas.
- Chedana (Excision) done mainly for removal of non-viable, necrosed tissues.
- Bhedana (Incision) indicated in wound with pus which does not have an opening.
- Lekhana (Scraping) done on wounds which are hard, thick edges, with elevated muscle tissues.
- Vyadana (puncturing) done by sharp instruments for vrana with accumulated pus.
- Eshana (probing) done in Nadi vrana, in vrana with foreign bodies, etc to find out direction, depth, and facilitates for ksharasutra ligation etc.
- Aharana (extraction) denotes the method of removal of salya from a asamvrita or samvrita vrana.
- Visravana denotes draining of pus from the vrana with the help of sharp instruments.
- Sivana (suturing) done for repairing the vrana which is paka upadrava rahita, mamsastha, vivrta

CONCLUSION
- Among all shasti upakramas ashtavidha sastrakarmas have more importance as they are main surgical procedures explained by Acharya Sushruta.
- Astavidha sastrakarmas and the sastras were mentioned in Ayurveda classical text books are similar to that of the modern surgical procedures and instruments.
- Astavidha satra karmas can be used in daily surgical practice for the management of vrana in updated or modified forms.

REFERENCE
5. Sushrutha Samhita with commentary of Dalhana, edited by Vaidya Jadavaji Trikamji Acharya, Chowkhamba subharti prakashan, Varanasi,


