

A REVIEW ON KARMA OF ANUSHASTRA

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ABSTRACT

Ancient surgical science was known as Shalya – Tantra. Shalya Tantra is branches of Ayurveda that deals with surgical and parasurgical techniques for the management of various diseases. Shalya Tantra involves uses of various techniques or Karma to facilitate surgical or parasurgical interventions and Anushastra Karma is one of them. The Anushastra Karma play vital role in surgical interventions, therefore in this article the various aspects related to the Anushastra Karma presented. Anushastra Karma means uses of non-surgical instruments to perform surgical procedure. Anushastra include Kshara Karma, Agni Karma, Jalaukavcharana etc.

KEYWORDS: Ayurveda, Shalya Tantra, Karmas, Anushastra, Parasurgical procedures.

INTRODUCTION

Anushastra are parasurgical procedures described in Ayurveda literatures apart from many surgical procedures. These procedures are separate from major Ashtvidha Shastra Karma. Anushastra Karma is carried out in those conditions where Shastra Karma or surgery cannot be done and in some special conditions like children, sensitive patients. Acharya Sushruta described concept of Anushastra Karma as important modality of Shalya Tantra which involves parasurgical procedures without surgical instruments. Anushastras not only helps in disease management but also facilitate diagnosis of various pathological conditions like; Nadi Vrana, Unmargi Vrana and Utsangi Vrana. 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, Agni Karma and Jalaukawacharana are major approaches which involves utilization of Kshara Sutra, Agni and Jalauka for various therapeutic purposes. Agni Karma 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 Agni Karma and Kshara Karma.

Kshara Karma

Kshara obtained from different medicinal plants and are two types; Paaneeeya and Pratisarneeeya Kshara. Kshara helps in Arsha, Guda Bhrmsha 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 Prakshepaka Dravyas 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 parasurgical procedure of Ayurveda Shalya Tantra.

Procedure of Kshara Karma: (Pratisaarniya Kshara) Purva Karma (Pre-Operative Care): A patient who is considered fit for procedure is prepared accordingly, Patients are counselled and given explanation about the procedure in order to make them aware about the process of treatment., Agropaharaniya - Before starting the procedure material required such as Pratisarniya Kshara, Nimbu Swarasa, spatula, cotton, bowl, proctoscope, Changeri ghrita/Jatyadi ghrita or Taila are kept ready.

Pradhana Karma (Operative Procedure): Patient is taken on the operation table in lithotomy position. After cleaning, local anaesthesia is given and manual anal dilatation is done. Pratisaarniya Kshara is taken in a bowl and applied over the pile mass or any other selected area. It is kept until the colour changes to Pakwajambu Phalavarna.

Pashchata Karma (Post-operative Care): Applied Kshara is wiped with distilled water followed by Nimbu Swarasa. The procedure can be repeated for 2, 3 times according to indication and severity of disease. If required the procedure can be repeated for 2nd or 3rd sittings at interval of 21 days.

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 Shoola and chronic illness.
- Garbini and Ritumati

Agni Karma

Agni Karma is cauterization technique which involves use of Agni in direct or indirect manner to cure various health ailments. Agni Karma imparts effect of sterilization thus prevent microbial infections and kills pathogens effectively. Agni Karma prevent diseases to reoccur so it causes diseases removal through its root causes. Shalaka (instrument made by Panchadhatu) mainly employed in Agni Karma to apply heat on affected body parts. Agni Karma helps to cure diseases of Asthi and Sandhi. It effectively cures Arsha, Arbuda,

Gridhrasi and Bhagandar, etc. The other materials used for Agni Karma are Pippali, Godanta, Ghrita, Tail and Ajashakrit. The instrument used for Agni Karma must possess specific characteristics; Shalaka should be pointed tip while Vilekha may be Tiryak, Riju and Vakra to perform Agni Karma procedure.

Types of agni karma on the basis of aakriti

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

Types of Agni Karma On The Basis Of Site Of Diseases

- **Agnikarma for Twakgata Vyadhi** - Ajashakrita, Godanta, Pippali, Shalaka and Shara, etc. are used for skin diseases.
- **Agnikarma for Mamsagata Vyadhi** - For muscular diseases Panchadhaatu Shalaka can be used.
- **Sira Snayu Asthisandhi** - Madhu, Sneha and Guda can be used for diseases related to Sira and Marma.

Procedure of agni Karma

Poorva Karma: A patient who is considered fit for procedure is prepared accordingly. Patients are counselled and given explanation about the procedure in order to make them aware about the process of treatment, **Agropaharaniya** - Before starting the procedure gas stove, Shalaka, Madhuyashti Churna, and Ghritkumari are kept ready. The area is cleaned and marked.

Pradhana Karma: Panchdhatu Shalaka or any other Dahanopkarana for a particular disease is selected. Panchdahatu Shalaka, the Shalaka is heated red hot on the gas burner and applied over the selected area. The process is repeated according to indication and need. As frozen shoulder is Snayu Sandhigata Vikara, thus Guda, Sneha or Madhu is selected as Upkarana for Agnikarma. Immediately after completion of procedure pulp of Ghritkumari Majja is applied in the area followed by Madhuyashti Churna. During the procedure, patient is carefully observed for any untoward complications. Patients are advised to keep the area dry, clean, avoid exertion, trauma and unwholesome diet. Same procedure can be repeated according to the disease and severity of disease.

Specific considerations related to the agni karma

- Patient should monitor carefully during procedure for any undesired complications.
- The affected part must to keep maintain 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.

Jalaukawacharana (Leech therapy)

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 Shastra Krita and Ashastra Krita. Shastra Krita further have two methods- Siravedha and Pracchana. Ashastra Krita 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.

Application of jalauka (jalaukawacharana)

Jalaukawacharana is divided into 3 parts as other procedures -

Purvakarma (Pre-operative Care)

1. **Purification of Jalauka:** Jalauka are kept in Haridra Jala, containing Haridra Churna in a kidney tray half filled with fresh water.
2. **Preparation of Patient:** Before application of Jalauka, patient's proper counseling should be done for better outcome of Jalaukawacharana. Preferably patient should be in lying down position. The part where Jalauka is to be applied is cleaned with antiseptic solution.

Pradhana Karma (Operative Care): Firstly, part of the body is selected where Jalauka is to be applied according to indication. Selected site is cleaned carefully. Nirvisha Jalauka is kept over the selected part. Jalauka sticks to that part. If a Jalauka does not stick, then puncture the site with sterile needle and Jalauka is applied. Jalauka sucks the blood by its anterior sucker which is attached to the base by posterior sucker. During sucking of blood Jalauka should be covered with cold and wet cotton swab to protect the leech from excessive heat of blood. Number of application of leeches depends on severity and general condition of the disease.

Pashchata Karma (Post-operative Care):

1. **Jalauka Care:** The Jalauka is removed from the site by sprinkling Haridra Churna or Saindhava or otherwise Jalauka leaves the site on its own when completely sucked. Vomiting is induced to Jalauka so that sucked blood is removed by Haridra Churna

on its mouth and by slowly & gently squeezing from tail to mouth & then kept in fresh water. Again application of Jalauka can be done after one week interval. The Jalauka should move freely in water otherwise it is diseased Jalauka, called Durvanta by Sushruta.

2. **Patient Care:** Dressing of the affected part should be done by Triphala Kashaya and application of Haridra Churna and Madhu as these are haemostatic, antiseptic and analgesic in nature. After cessation of bleeding, tight bandaging should be done to avoid chances of re-bleeding. Patient is instructed to be aware of oozing of blood from the site about 1-8 hrs.

Contraindication of jalaukawacharana

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

DISCUSSION

Shastra Karma is the principle procedure followed in Shalya Tantra, but along with Shastra Karma different Anushastra Karma is equally important and effective in surgical disease management. As Acharya have mentioned different Anushastra with Shastra Karma; there are some places or diseases where we cannot perform Ashtavidha Shastra Karma or we don't have desired Shastra available with us, so we have to use alternative tools in those cases. Here lies the importance of Anushastra Karma. In present era 3 main Anushastra Karma viz. **Kshara Karma, Agni Karma and Jalauka Karma** are gaining popularity because of their effectiveness. Kshara Karma is very much effective in the treatment of Arsha (Haemorrhoids), Gudabhransa (Rectal Prolapse) and Kshara Sutra is applied to sinuses and fistulas. When Kshara is applied it should be kept until 100 matra Kala as described by Sushruta and Samyaka Dagdh Lakshana appear as Pakwajambuphala Varna. After that it should be washed with Nimbu Swarasa to prevent extra caustic effect of Kshara. The probable mode of action of Pratisarneeeya Kshara is, as it creates a chemical burn on prolapsed rectal mucosal folds which causes cicatrization (in wound healing process) and may strengthen the anorectal ring in rectal prolapse. Its importance lies in its action, because of its ability to cure those diseases which can't be cured by the Bhesaja, Shastra. Agni Karma alleviate all the Vataja and Kaphaj disorders as Ushna Guna of Agni Karma is opposite to Sheeta Guna of Vata and Kapha Dosha. According to Ayurveda, every Dhatu (tissue) have its own Dhatvagni and when it becomes low, diseases begins to manifest. In this condition, Agni Karma works by giving external heat there by increasing the Dhatvagni which helps to pacify the aggravated Dosha and hence alleviate the disease. Jalauka are more effective in the management of Dushta Vrana. Leech saliva contains following chemical substances such as Bdelins (Trypsin plasmin inhibitor), Hyaluronidase, Hirudin, Carboxypeptidase- A inhibitors, and many others which

act on the affected part. Bdelins is found to have anti-inflammatory action at the wound site. Hyaluronidase has antibiotic property. Carboxypeptidase-A inhibitors increase the blood flow at the wound site. Histamine and Acetylcholine like substances present in saliva of Jalauka are found to act as vasodilatation on the microvasculature over the site of application. All these properties like anti-inflammatory, antibiotic, vasodilatation increase blood flow and are very much helpful to healing of a wound. Increased blood flow in terms increase oxygen supply an eventually remove toxic materials from affected part.

CONCLUSION

Anushastra are important in surgical practice related to Shastrakarma. Kshara Karma Agni Karma and Jalauka Karma are most valuable approaches which offer several health benefits in many diseases that require surgical or parasurgical 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 Agni Karma is very important therapy which offers benefits in Vata Kaphaja disorders. Agni Karma involves use of Agni in direct or indirect manner to cure Arsha, Arbuda, Gridhrasi and Bhagandar, etc. Agni Karma 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 Agni Karma. Jalaukavacharana has shown to be very effective in the management of various skin disorders, chronic non healing ulcers etc with a very cost effectiveness. 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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