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## Research Paper

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# Role of Anushastra karma (Para surgical procedure) in Wound management

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### Declaration

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**Abstract :** Wound is big trouble to patient and doctor both since time immemorial. Surgical practice moving around wound and related things in all the pathies. Ayurveda also give their prime attention in wound management. Sushruta elaborated sixty procedures (*Shasti-Upakrama*) to manage different kinds of wounds. These sixty procedures grossly consist of medical therapy, *Pancha-karma* therapies, surgical therapies, Para- surgical therapies and mantra therapy too. In this paper we elaborate especially all the para-surgical procedure in wound management.

**KEYWORDS:** Wound, *Shasti-Upakrama*, Para- surgical therapies.

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**Introduction-** *Shalya Tantra* is one of the important branches of Ayurveda in which surgical and parasurgical techniques has described for management of various diseases. *Vrana* (wound) is one of them which have been managed by human being from starting of civilization. Under the circumstances the first thing which the men came

across was the injury from different sources which caused him the *Vrana* (wound). *Vrana* is seen as debilitating and scaring disorder usually seen affecting the human being at any age. *Vrana* is the most important and widely described chapter of *Shalya Tantra*.

**Sushruta** – The father of surgery has scientifically classified it in a systemic manner whose wealth of clinical material



and the principles of management are valid even today. Classification of traumatic wounds, *Shuddha Vrana*, *Nadi Vrana*, *Sadhya Vrana*, *Dagdha Vrana* etc., their prognostic evaluation and management in the form of sixty *upakramas* which are from *Apatarpana* to *Rakshavidhana*, insistence on primary suturing in clean wounds, avoidance of sepsis and excision of extruded omentum and careful suturing of intestinal perforation in the management of perforating abdominal wounds, etc. are remarkable for their modern outlook.

Sixty procedure consist of *Apatarpana*, *Alepa*, *Parisheka*, *Abhyanga*, *Sveda*, *Vimlapana*, *Visravana*, *Snehana*, *Vamana Virechana*, *Upanaha*, *Pachana*, *Chedana*, *Bhedana*, *Darana*, *Lekhana*, *Eshana*, *Aharana*, *Vyadhana*, *Vyavana*, *Sivana*, *Shandhana*, *Pidana*, *Shonitasthapan*, *Nirvapana*, *Utkarika*, *Kashaya*, *Varti*, *Kalka*, *Avachurnana*, *Rasakriya*, *Taila*, *Sarpi*, *Dhupana*, *Utsadana*, *Avasadana*, *Mridukarma*, *Darunakarma*, *Ksharkarma*, *Agnikarma*, *Krushnakarma*, *Pandukarma*, *Pratisarana*, *Romasajanana*, *Romapaharana*, *Basti*, *Uttarbasti*, *Bandhana*, *Patradana*, *Krimighna*, *Nasya*, *Shirovirechana*, *Vishagna*, *Brihana*, *Kavala*, *Dhuma*, *Madhusarpi*, *Yantra*, *Ahara* and *Raksavidhana*. In this series there are many included in *anushastra karma* (para-surgical procedure).

*Anushastra Karma* means surgical procedure performed by non surgical items or instruments in absence of surgical instruments. *Acharya Sushruta* described different *Anushastra*, these are *twakasara* (bamboo bark), *sphatika*, *Kancha* (led), *kuruvind*, *jalauka* (leech), *agni* (flame), *kshara* (alkali), *nakha* (nails), *goji* (*gajawa*), *shephalika* (*harasringar* leaf), *shaka patra* (*sagaun* leaf), *Kareera*, *bala* (hair) and *anguli* (finger) etc (Su. Su 8/15). *Kshara karma*, *agnikarma*, *jalaukawacharana* are three most important *anushastra karma* which are included in *shasti upakrama* and come across in wound management.

*Anushastras* are effectively used in management of different surgical conditions. It is equally useful to diagnose the different types of sinuses and fistulas (Su. Chi.-1/41). For the diagnosis of *Nadi Vrana* (sinus), *Shalya yukta vrana* (wound with foreign body), *Unmargi vrana* (fistula) and *utsangi vrana* (wounds with cavity), now a days we used generally different kind of probes (*eshani*). In place of probes we can use *Bal anguli* (kid's figure) or *kareer naal*. These two are counted under *anushastra* by *Sushruta*.

### Role of different *Anushastra Karma* in wound management

1. **Role of *Kshar Karma* in wound management-** *Kshar* is a medicament obtained from ash of different plants. *Kshar* is best among *shastra* and *anushastras*. *Pratisaraniya kshar* are mainly used in wound management. It is mainly used for *vrana shodhana* (debridement) The *ushna* and *tikshna* properties are helpful in wound debridement.

#### a. ***Pratisaraniya Kshar* in wound management-**

There are so many conditions where *partisaraniya kshar* help in wound management. *Sushruta* clearly mentioned those conditions- *utsanna mansan* (wound with elevated margin and base i.e. wound with hypergranulation tissue), *kathinan* (wound having hard consistancy), *Kandu yukta* (wound with severe itching), *Chiroththitan* (chronic wounds) and those wounds are not cleansed easily are purified without any difficulty i.e. help in wound bed preparation. *Pratisaraniya kshar* also help in bursting (***Darana***



**karma**) the large pus pockets having no opening especially in those where one cannot perform surgical intervention, like wounds in children, elder patient, weak patient, panic patients, ladies and wounds over sensitive and vital portion (Su. Chi.-1/34-35).

**b. Ksharambu in wound management-**

*Ksharambu* is liquid form of *kshar*. *Sushruta* mentioned a condition of wound where flies are attracting over wound and lays allot of maggots (*krimi*). These maggots engrave the wound surface and leads to painful inflammation. Those wounds which are generally exposed to flies, easily managed by irrigation with *ksharambu* (Su. Chi.1/121).

**c. Kshar Sutra & Kshar Varti in wound management-**

Sinus (*nadi vrana*) and fistulas (*bhagandara*) are kind of wounds which are difficult to treat. This is because of its undermined edge and unexposed infective site and difficult debridement. These conditions are treated by both method, surgical (*chhedana*-lay opening) and parasurgical (*kshar sutra & kshar varti*). *Sushruta* mention that *nadi vrana* present in emaciated, weak, anxious patient and present over vital portion treated by *Kshar sutra* but not by surgery (*chhedana*). Fistula (*bhagandara*) is also treated by *kshar sutra* in same manner.

*Kshar varti* is another cleansing agent which treats *nadi vrana* effectively described in all Ayurvedic texts.

**2. Role of Agni Karma in wound management-**

*Agni karma* is second important *anushastra karma* which is described by all the *acharyas*. There are so many tools for *agni karma* like *pippali*, goat stool pellets, teeth of different animals, *shalaka* (probes) and *sneha padartha* (ghee, tail, *guda*, honey). *Valaya*, *bindu*, *vilekha* and *pratisarana* are types of *dahana (agni karma)*.

*Sushruta* descried many conditions related to wounds where *agni karma* is indicated. Wounds with urine secretion, wounds related to stone and its surgery, wounds with blood discharge, and wound on traumatic joints are treated by *agni karma* successfully. Beside this wounds where hypergranulation tissues are present, wound margin and surface become hard, surrounding skin loosed their sensation and *nadi vrana* (sinuses) are also managed by *agni karma*.

**3. Role of Jalaukawacharana in wound management-**

*Jalaukawacharana* (leech application) third foremost important *anushastra karma* illustrated by many authors. *Jalaukawacharana* is a method of *Rakta mokshana* (blood-letting). *Rakta mokshana* have two methods- *shastrakrita* and *ashastrakrita*. *Shastrakrita* further have two methods- *siravedha* and *pracchana*. *Ashastrakrita* having *shringa*, *jalauka*, *alabu* and *ghati*. *Jalaukawacharana* is generally applied in initial phase of wound



progress. *Rakta mokshana* reduces the pain and suppress the suppuration of premature swelling. Wound with inflammation, hardness, reddish black in colour, tenderness and uneven surface are treated by *rakta mokshana*. Inflammation with poisonous in origin is specially treated by leech application and secreting (*Pracchana*).

**Mridukarma** is also an *upakrama* to treat the wound with hardness, less granulation tissue and vitiated by *vata*. It is generally performed by *Rakta mokshana*. Leech can be used for *rakta mokshana*.

**4. Role of Anguli & Kareera nala in wound management-** Finger is also an *anushastra* used in many places. **Vimlapana** is a process where a mild massage done by *anguli*, palm and bamboo stem. It is performed to subside swelling with hardness and mild pain.

Small figures specially children's are also used in wound management. It is indirectly helpful in wound management. We can use kids figure and *kareera nala* to diagnosis of *Nadi Vrana* (sinus), *Shalya yukta vrana* (wound with foreign body), *Unmargi vrana* (fistula) and *utsangi vrana* (wounds with cavity).

**5. Role of Patra (leaf) in wound management-** *Shephalika* (*harsringar patra*) and *shaka patra* (*Sagauna*) are kinds of rough leaf described under *anushastras*. Wound with hardness, elevated and round margins, bursting frequently and hard hyper granulation tissue are effectively treated by *lekhana* (scratching) *karma*. *Lekhana karma* is performed by *shstras* i.e. *mandalagra* and *karapatra*. In

absence of instruments one can use *kshauma*, *plota*, *pichu*, *samudraphena*, *yavakshara*, rock salt and rough leaves like *shephalika* etc.

**6. Role of Bala (hair) in wound management-** *Bala* (hair) is also illustrated under the heading of *anushastras*. *Seevana karma* (Suturing) is applied to manage fresh wound for fast healing. There are so many kinds of suturing material described by *Sushruta* i.e. *kshauma sutra*, *snayu*, *bala* (hair) of different animals like horse and different plant's fibre. In this way hairs are also helpful in management of wound

### Summary and conclusion-

*Vrana* (wound) is very vast subject of *shalya tantra*. There are so many kinds of wounds. *Anushastra* are equally important in wound management to *shastra karma*. *Kshara* are widely described in wound management at different places of texts. *Pratisarniya Kshara* is use in debridement of chronic wounds. *Kshara sutra* is applied to control sinuses and fistulas, whereas *ksharambu* use to clean to those wound which are liable to maggots infestation. *Agni karma* employ on those wounds which are hard and discharging in nature. *Jalauka* or leech application is play active role to subside the suppuration. Beside these three *anushastra* rough leave, *anguli*, *kareera* and *bala* are also use in wound management. Kid's figure and *kareera nala* are use in diagnosis of different wounds which ultimately help in wound management.

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