

**ASHTA VIDHA SHASTRA KARMA FOR THE MANAGEMENT OF VARIOUS SURGICAL INNERVATIONS: AN AYURVEDA REVIEW**

**Dr. Abhay Ahirwar\*<sup>1</sup>, Dr. Raviraj Singh<sup>2</sup> and Dr. Ranjit Narang<sup>3</sup>**

<sup>1</sup>Lecturer in Shalya Tantra Department, Veena Vadini Ayurveda College and Hospitals Bhopal (MP) India.

<sup>2</sup>Lecturer in Samhita & Sidhant, K.V. Ayurveda College and Hospitals, Kaberpur, Agra (UP) India.

<sup>3</sup>Lecturer, Dept of Kaumarbhritya, Rani Dullaiya Smriti Ayurved P.G. College & Hospital, Bhopal (M.P) India.

**\*Corresponding Author: Dr. Abhay Ahirwar**

Lecturer in Shalya Tantra Department, Veena Vadini Ayurveda College and Hospitals Bhopal (MP) India.

Article Received on 07/02/2018

Article Revised on 28/02/2018

Article Accepted on 20/03/2018

**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. *Vidha Shastra Karma* offer great advantages in surgical emergency and also resembles some modern techniques of surgery. This article summarizes role of *Asta Vidha Shastra Karma* in *shalya kriya* for the management of various surgical problems.

**KEYWORDS:** *Ayurveda, Shalya Chikitsa, Shastra Karma, Asta Vidha Shastra Karma.*

**INTRODUCTION**

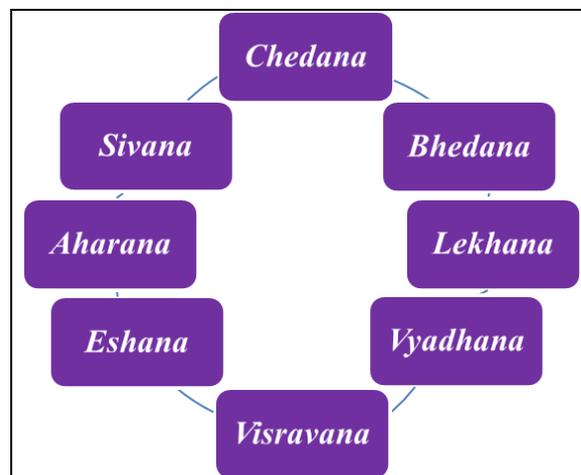
*Shalya Chikitsa* is one of the vital components of ayurveda science which utilizes surgical process for the management of various diseases which are difficult to cure without surgical therapy. *Shalya chikitsa* involve various therapeutic modalities such as; *kshara karma*, *shastra karma* and *Paschata karma*. These therapies offer relief in pathological problems which needs surgical interventions. These therapies help in removal of lesion, tissues lysis, wounds healing, destroys residual glands of epithelium, imparts antimicrobial and anti inflammatory properties, treat diseases like; abscess, cysts, fracture, burn, reconstruction surgeries and wounds etc. The various therapies of *shalya chikitsa* offer *Vrana shodhana*, *Vranashotha pachana*, *Dharana*, *Vilayana*, *Vrana ropana* and *Vrana kleda soshana* properties in the management of cuts and wounds.

**Desirable qualities of *Shalya chikitsa***

- Minimal invasion.
- No severe complication.
- Reduces chances of recurrence.
- The therapy should allow patient to resumes normal activities as soon as possible.
- Cost effective and acceptable in all terms.
- Experts handling.

The ayurveda surgery involves use of various instruments (*singha mukha yantra & mudrika shastra* etc.), bandages, sharp needles, suture materials and

fracture beds, etc. Various *yantra* described for different purpose like; *Nadi yantra* for examination of *roga darshanartham*, *Arshoyantra* for visualizing Haemorrhoids and *Bhagandara yantra* for examining Fistula-in ano. The surgical procedure also required to have consideration of *Purvakarma* and *Paschatkarma* along with *Pradhana karma* to obtain better results. However the main surgical procedures (*Pradhana karma*) mainly encompass eight principal techniques which termed as “*Astavidha shastra karma*”.



**Figure 1: Techniques of *Asta Vidha Shastra Karma*.**

**Astavidha shastra karma**

*Ashta Vidha Shastra Karma* utilizes eight surgical techniques for the management of surgical problems. *Ashta Vidha Shastra Karma* involve procedures such as; *Chedana* (Excision), *Bhedana* (Incision), *Lekhana* (Scraping), *Vyadhana* (Puncturing), *Visravana* (Drainage), *Eshana* (Probing), *Aharana* (Extraction) and *Sivana* (Suturing). These all techniques offer relief in various surgical adversity like; *SadyoVrana*, *Vidradhi*, *Raktatipravritti*, *Chidrodara*, *Baddhogudodara* and *Mutrashmari* etc.

**Chhedana Karma**

*Chhedana* involve excision of part from the body using *mandalagra*, *karpatra*, *vrudhipatra*, *mudrika* & *utpalpatraka* etc. The diseases which can be treated by *Chhedana* are as follows: fistula in ano, *kaphaja* cyst, ulcer margin, mild tumors, enlarged *uvula* hemorrhoids & necroses tissue.

**Bhedana Karma:** It involve incision procedure to open a cavity for draining out tissue debris, *rakta*, pus & waste discharge using *vrudhipatra*, *nakhgashastra* and *utpalpatrak* etc. The *bhedana karma* may be used for the management of conditions like; cysts, carbuncles, abscesses, *avamanthaka*, *kumbhika*, *talupuppata*, *dantapuppata* and *gilayu*.

**Vyadhana:** It involves puncturing of affected part using needle, *kutharika* & *aara* etc. It may be used in case of *dakodaram*, *mutra-vridhhi*, *nadis* and ulcers lodged with foreign matter.

**Lekhana:** This technique involves scrapping out waste/debris/dead material from affected part with the

help of with the help of *mandalagra*, *vrudhipatra* and *karapatra* etc. The conditions which can be managed by *lekhana* are; cyst, skin patches, hemorrhoids, *upajihvika*, *rohini*, *dantavaidarbha*, *adhijihvika* & *keloid* etc.

**Eshana:** It involves snoping of waste discharge, debris and foreign body, etc. with the help of *eshani* from affected body parts. The pathological conditions which are associated with sinuses, wounds and abscesses, etc. are needs use of probing.

**Aharana:** It involves extraction of waste from diseased body parts using *badish*, *dantashanku* and *nakha* etc. The conditions which can be managed by this procedure are; tartar of teeth, urinary calculi, abnormal confounded foetus, ear wax and faeces if accumulated in rectum.

**Visravana:** This involves use of needle, *trikurchak*, *shararimukh* and *aatimukh* for the purpose of bloodletting or draining of pus. It is mainly employed for the conditions such as; abscess, skin diseases (inflammatory swelling), elephantiasis, blood poisoning, mild tumours, cysts and infected edema.

**Sivana:** It is a para-surgical approach involves use of sutures, needles and threads as post operative management. The *sivana* (suturing) applied on incised or scraped lesions, operated tissue and spreadable wounds. *Rhujugranthi*, *anuvellit*, *gofanika* and *tunnasevani* are various types of *Seevan* used in this therapy. It offers great advantages in *bhagandara*, pilonidal sinus and *kshara* etc. *Sivana* prevent chances of recurring and provides faster healing of affected tissue.

**Table 1: Management of various diseases by specific approaches of Astavidha shastra karma.**

S. No.	Diseases	Specific approaches of Astavidha shastra karma
1	<i>Sadyo Vrana</i>	<i>Chhedana with tapta shastra</i> <i>Sivana karma</i>
2	<i>Ashmari</i>	<i>Bhedana karma</i> <i>Aharana with agra vakra Shalaka</i>
3	<i>Baddhagudodara</i>	<i>Bhedana</i> <i>Sivana karma</i>
4	<i>Jalodara</i>	<i>Visravana of the udaka using nadi yantra</i>
5	<i>Pakva vidradhi</i>	<i>Visravana</i>
6	<i>Visarpa</i>	<i>Rakta Visravan karma</i>
7	<i>Stana vidradhi</i>	<i>Bhedan followed by pus draining</i>
8	<i>Upajihvika &amp; dantavaidarbha</i>	<i>Lekhana</i>

**Equipment and material used in Ashta Vidha Shastra Karma**

- ❖ *Mandalagra*, *Karpatra*, *Vrudhipatra*, *Mudrika*
- ❖ *Nakhgashastra* and *Utpalpatrak*
- ❖ *Kutharika* & *Aara*
- ❖ *Eshani*
- ❖ *Badish*, *Dantashanku* and *Nakha*
- ❖ *Trikurchak*, *Shararimukh* and *Aatimukh*
- ❖ Sutures, etc.

**CONCLUSION**

Ayurvedic *Shalya Chikitsa* offer great contribution in the field of surgical problems. *Ashtavidha Shastrakarmas* is one of the approaches of *Shalya Chikitsa* which involve eight surgical procedures based on different principles. These surgical approaches can be employed for various interventions depending upon types of disease which is to be cured. *Ashta Vidha Shastra Karma* involve procedures such as; *Chedana*, *Bhedana*, *Lekhana*,

*Vyadhana, Visravana, Eshana, Aharana and Sivana.* These all techniques offer relief in various surgical adversity like; *Ashmari, Jalodara, Stana vidradhi, Visarpa, Pakva vidradhi & Sadyo Vrana* etc.

## REFERENCES

1. Acharya JT. Susrutha Samhita with Nibandhasangraha commentary of Dalhana. Reprint ed. Varanasi (India): Chaukambha Sanskrit Sansthan, 2009, P 47.
2. Sushruta Samhita, Ayurveda Tatwa Sandipika Hindi Commentary by Dr. Ambikadatta Sastri, 14<sup>th</sup> Ed. Chaukhambha Sanskrit Samsthana, 2003.
3. Paradara HSS. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri. 9th ed. Varanasi (India): Chaukambha Orientalia, 2005; 645.
4. K.R.Srikanta Murthy. Illustrated Sushruta Samhita. Published by Chaukhamba Orientalia, Varanasi, 2016. (Preface) P. IX.
5. B.Rama Rao, J.L.N Shastry. History of Ayurveda. Published by Chaukhamba Orientalia, Varanasi, 2014; 56.
6. Ambika Datta Shastry. Sushruta Samhita of Maharshi Sushruta, Part-I. Published by Chaukhamba Sanskrit Samsthan, Varanasi, 2012; 32.
7. Ambika Datta Shastry. Sushruta Samhita of Maharshi Sushruta, Part-I. Published by Chaukhamba Sanskrit Samsthan, Varanasi, 2012; 98.
8. N. V. Borse, Mali Sandip Matu. Trividha karma in shalya tantra: a conceptual study. IAMJ, 3(12): December, 2012.
9. Monson J.R.T, Duthie G, O.Malley K. Surgical Emergencies. Published by Blackwell Science (UK), 1999.
10. G.D.Singhal, L.M.Singh. Operative Considerations in Ancient Indian Surgery, Volume- IX. Published by Chaukhamba Vidyabhavan, Varanasi, 1982; XLIX.