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## REVIEW ON SUSHRUTA'S "ASHTAVIDHA SHASTRA KARMA"

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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, kadamu etc. Shalya Chikitsa provides versatile approaches for therapeutic purpose and Ashtavidha Shastra Karma is one such approach. Ashtavidha Shastra Karma offer great advantages in surgical emergency and also resembles some modern techniques of surgery. This article summarizes role of Ashtavidha Shastra Karma in shalya kriya for the management of various surgical problems.

**Keywords:** Ayurveda, Shalya Chikitsa, Shastra Karma, Ashtavidha Shastra Karma.

## INTRODUCTION

Sushruta Samhita is the earliest known authoritative treatise on Ayurveda<sup>1</sup>. It is the only complete classical text on Shalya tantra available nowadays in full volume which was written during 1000 BC<sup>2</sup>. It is the most ancient document in the field of Surgery not merely of India but also of the whole world. It is one of the three great classics (Brihatrayees) of Ayurveda predominantly following surgical tradition<sup>3</sup>. Due to its contribution in the field of Surgery Sushruta, the writer of Sushruta Samhita is acknowledged as the Father of Surgery.<sup>1</sup> The contribution of Sushruta in the field of medical science specially surgery is most valuable and unparalleled. Sushruta was the first person in the ancient world who advocated and brought into practice the dissection of the human cadaver by students of surgery, this certainly was the oldest lesson in dissection known to history which was very important to earn complete knowledge of human anatomy and simultaneously to get perfection in the field of surgery.<sup>4</sup> Some other contributions of Sushruta in the field of surgery are the systematic and profound description about wounds and ulcers and their management, description and management of abscess, different types of tumours and cysts, fracture, accidental burn, amputation surgeries, reconstruction surgeries etc. Sushruta, one of the earliest surgeons of the ancient surgery is believed to be the first individual to describe surgical procedures. Acharya Sushruta says, there are 3 kinds of procedures in surgical practice which includes Poorva Karma, Pradhana Karma, Paschata Karma and the Ashtavidha Shashtra Karma comes under Pradhana Karma. He says in his Shashtra (Sushruta Samhita) Shashtra Karma being the main procedure, it will be described first and hence importance is given to Shashtra Karma. The surgical practice of Sushruta was of high standard which is evident by his insistence on the surgeons theoretical and practical expertise and ethical qualities, his precise lucid and classified descriptions of the surgical procedures in general and of the individual surgical operations, his innovation in the use of various blunt and sharp instruments and his basic concepts in the total surgical management of the patients. Status of surgery of any age can be best evaluated by the variety and quality of the surgeons armamentarium<sup>5</sup>. Sushruta has described 101 blunt<sup>6</sup> and 20 sharp<sup>7</sup> instruments which can be said to be the precursors of modern surgical instruments.

## Ashtavidha Shastra Karma

Ashtavidha Shastra Karma utilizes eight surgical techniques for the management of surgical problems. Ashtavidha Shastra Karma involve procedures

1. Chhedana (Excision),
2. Bhedana (Incision),
3. Lekhana (Scrapping),
4. Vyadhana (Puncturing),
5. Visravana (Drainage),
6. Eshana (Probing),
7. Aharana (Extraction),
8. Seevana (Suturing).

These all techniques offer relief in various surgical adversity like; Sadhyo Vrana, Vidradhi, Raktatipravritti, Chhidrodara, Baddhgudodara and Mutrashmari etc.

### 1) Chhedana

**Nirukthi:** “ChedyamNisheshataschedaneeyamarshahaprabhruthi”.

**Indications:** *Bagandara, Kaphaja Granthi, Tilakalaka, Vrana Vartma, Arshas, Charmakeela, AsthiMamsagatha Shalya, Jatumani, Mamsa Sanghata, Snayu Mamsa SiraKotha, Valmika, Sataponaka, Adhrusa.*

**Shastra's and Anushastra's used for Chhedana**

**Shastra's:** Vriddhipatra, Nakhasastra, Mudrika, Utpalapatra and Ardhadhara

**Anushastra's:** Sphatika, Kaca (glass pieces), Agni, Kshara, Nakha.

### 2) Bhedana

**Nirukthi:** “BhedyamBhedaneeyam, Vidradyadi”.

**Indications:** All types of Vidradhi except Sannipataja, Vataja, Pittaja and Kaphaja Granthi, Vataja, Pittaja and Kaphaja Visarpa, Vriddhi, Vidarika, Prameha Pidaka, Sopha, Stanarogas, Avamanthaka, Kumbhika, Anusayi, nadivrana, alaji, kshudrarogas etc.

**Shastra's and Anushastra's used for Bhedana**

**Shastra's -**Vriddhipatra, Nakhasastra, Mudrika, Utpalapatra and Ardhadhara.

**Anushastra's** - Sphatika, Kaca (glass pieces), Agni, Kshara, Nakha.

### 3) Lekhana

**Nirukthi:** “LekhyamLekhaneeyam, Rohinyadi”.

**Indication:** Vataja, Pittaja, Kaphaja, Sannipataja Rohini, Kilasa, Medaja Granthi, Medaja Vartma, Adhijihvika, Arshas, Mandala Kusta, Mamsakanda and Mamsonnati.

**Shastra's and Anushastra's used for Lekhana**

**Shastra's** - Mandalagra, Karapatra

**Anushastra's** -Kshara, Gojihva, Sephalikka, Nakha

### 4) Vyadhana

**Nirukthi:** “VyadhyamAlpamukhahi Shastra VyadhaneeyamSiradi”.

**Indications:** Siravyadha, Mutravridhhi, Dakodara.

**Shastra's and Anushastra's used for Vyadhana**

**Shastra's** - Kutharika, Vrihimukha, Ara, Vetasapatra and Suchi

**Anushastra's**- Kareera.

### 5) Eshana

**Nirukthi:** “EshyamEshaneeyamNadyadi”.

**Indications:** -Nadivrana, Sashalya Vrana and Unmargi Vrana.

**Shastra's and Anushastra's used for Eshana**

**Shastra's** -Eshani

**Anushastra's** -Anguli, Baala, Kareera

### 6) Aharana

**Nirukthi:** “AharyamAharaneeyamSharkaradi”.

**Indications:** -Dantamala, Karnamala, Ashmari, Shalya, Mudhagarbha.

**Shastra's and Anushastra's used for Aharana**

**Shastra's:** Badisa and Dantasanku

**Anushastra's:** Nakha, Anguli.

## 7) Visravana

**Nirukthi:** “Visravayam Visravaneeyam Taccha Vidradhi Kushtadi”.

**Indications:** - Five types of Vidradhi, Ekadeshaja Sopha, Sleepada, Visajusta Sonitha, all kinds of Arbuda, all kinds of Visarpa, Vataja Pittaja Kaphaja Granthi, Vataja, Pittaja, Kaphaja Upadamsa, Stanaroga, Vidarika, Ksudrarogas.

**Shastra's and Anushastra's used for Visravana**

**Shastra's:** Suchi, Kushapatra, Atimukha, Sararimukha, Antarmukha and Trikurchaka.

**Anushastra's:** Jalauka, Nakha.

## 8) Seevana

**Nirukthi:** “Seevyam Seevaneeyam, Taccha Seevy Medha Samutthascha Bheena Sulekhitha Gada”.

**Indications:** Diseases which are due to vitiation of Medas, cut wounds, Sulikhitha Vrana, Sadyo vrana and diseases localized on Chala Sandhi.

**Contraindications for Seevana:** Wounds caused by Agni, Kshara, Visha, wounds which emits Maruta (gas), wounds which have blood and Loha inside should not be sutured.

**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.

## CONCLUSION

Sushruta's principles and teachings took surgery in ancient India to a noteworthy pedestal, making it the Golden Age of Surgery. The above discussion is very exemplary and is just a glimpse of the universal approach of Ayurvedic Shalya Chikitsa and specifically the contribution in the field of Surgical emergencies. Here, it is important

to note that Ashtavidha Shastra karmas are not the eight surgical procedures; rather these are the eight basic principles of all the surgical procedures which can be used for any surgery. These Karmas contain a short but full description of all the surgeries. Each and every surgical procedure comprises either one or more of them. This is why Sushruta is considered truly as the Father of Surgery. It is extremely essential that we put his principles into practice, and preserve the dignity of our noble profession. That would be the ideal tribute to this legendary figure.

The principles behind application of Shastra Karmas mentioned by Sushruta proved to be logical and thus holds good in present era. Sushruta laid the foundation for the practice of surgical procedures which is even practiced in present days with advanced techniques. Thus, it is evident that Sushruta was way ahead of his time, in his approach to the Shastra Karmas.

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