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## **A REVIEW ON ETIOLOGICAL FACTORS OF SURGICAL PROBLEMS AND THEIR MANAGEMENT W.S.R. TO *PANCHKARMA* AND *AGNIKARMA***

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### **Abstract**

Ayurveda the classical stream of health management described various specialization based on the specific diseases and their categorized treatment. In this regards Ayurveda presented various aspect of *Shalya Tantra* which deals with various aspects of surgical problems. Ayurveda presented causes, pathogenesis, symptoms and management of various surgical problems under the heading of *Shalya Tantra*. Ayurveda mentioned surgical and parasurgical modalities for curing surgical health issue. *Panchakarma*, uses of natural medicines and specific technique like *Agnikarma* also play vital role in the management of health issues related to *Shalya Tantra*. These ayurveda approaches helps in the management of different problems like; fissure, fistula, pilonidal sinus, wounds, cuts, minor fractures and wart, etc. Present article described major causes of surgical problems and their management with the help of *Agnikarma* and *Panchakarma*.

**Key-Words:** *Ayurveda, Agnikarma, Shalya Tantra, Panchakarma.*

## Introduction

Ayurveda involves various theories presented by different *Acharyas* and ancient Ayurveda philosopher *Acharyas Sushruta* described therapeutic procedures under the heading of *Shalya Tantra*. *Anushastra Karma* is one such procedure used in *Shalya Tantra* in which utilization of *Kancha, Jalauka, Twakasara, Agni, Shephalika, Kshara, Kareera* and *Shaka-Patra*, etc. take places. Amongst many approaches of *Anushastras Karma Agnikarma* play vital role towards the management of different pathological problems. *Agnikarma* normalizes *Vata* and *Kapha* and helps to pacify various health issues.

*Panchakarma* is purification measure of Ayurveda utilizes for different health benefits and this modality greatly contributed to manage surgical or para-surgical issues. *Shalya Tantra* utilizes *Panchakarma* for different health problems such as; *Bhagna, Arshas, Bhagandara, Shleepada, Shotha, Arbuda* and *Vrana*, etc. The various procedures of *Panchakarma* like *Swedana, Snehana, Visravana, Virechana* and *Vamana* play pivotal role in many diseases of *Shalya*. *Sadyovamana, Rakthamokshana* and *Sadyovirechana*, etc. can be utilized as *Panchakarma* approaches for curing problems related to *Shalya Tantra*.

### Etiological factors associated with surgical problems:

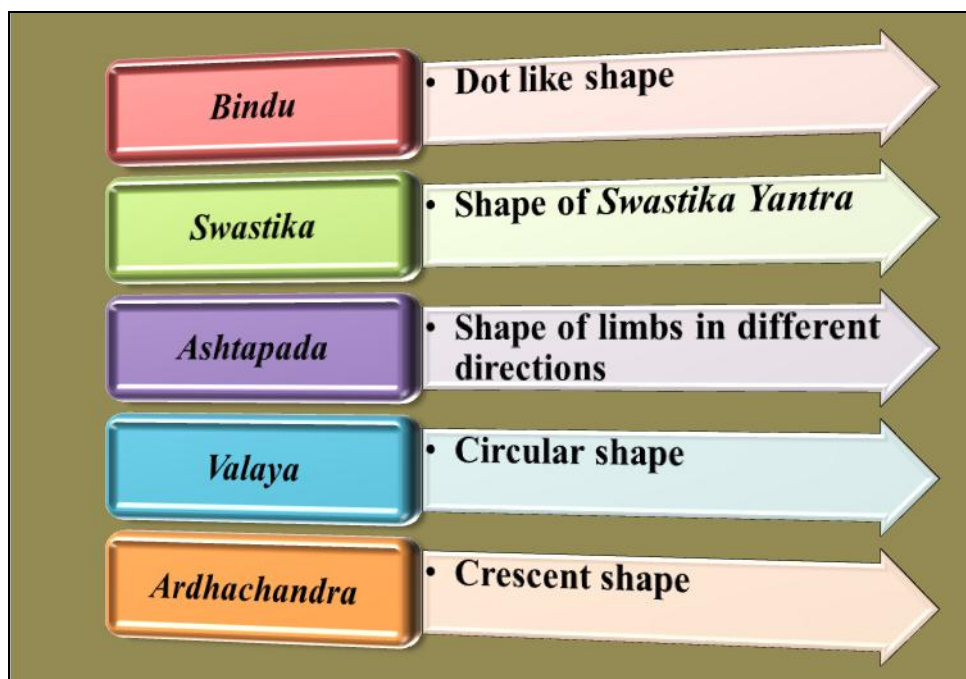
- ❖ Failure of minor operative procedure
- ❖ Metastasis
- ❖ Adverse effect of topical formulations
- ❖ Unsightly scarring
- ❖ Infection
- ❖ Injury & trauma
- ❖ Cuts & fracture
- ❖ Excessive consumption of spicy foods can lead ano-rectal surgical problems.

### Role of *Agnikarma*:

*Agnikarma* means thermal cautery which useful to relieve different muscular and joint disorders. The process involves utilization of *Agni* (heat) to the affected area using *Shalaka* in aseptic condition. The intensity of *Agnikarma* depends upon severity of disorder, constitution and age of patient and location of affected body parts. *Agnikarma* mainly employed for disorders of *Sandhi*, *Snayu* and *Asthi*, etc.

As per modern view *Agnikarma* can provides health benefits in conditions like sciatica, spondylosis, osteoarthritis, tennis elbow, heel pain, myofascial pain, planter fasciitis, frozen shoulder and skin wart, etc. Thermal cauterization is useful to prevent infections and minor growth of unwanted area.

*Agnikarma* involves uses of *Agni* directly or indirectly under sterile or aseptic conditions. *Shalaka* (probe) made by *Panchadhatu* employed for *Agnikarma* to treat diseases like *Arbuda*, *Arsha*, *Bhagandar* and *Gridhrasi* etc. The various types of *Agnikarma* depicted in **Figure 1**, which possess particular health benefits and employed for specific therapeutic purposes.



**Figure 1: Various types of *Agnikarma* based on shape of applied heat**

*Agnikarma* can be used for *Twakgata vyadhi*, in this regard *Godanta*, *Ajashakrita*, *Shalaaka*, *Shara* and *Pippali*, etc. are recommended. Similarly for *Mamsagata vyadhi* *Panchadhaatu Shalaaka* can be suggested while for *Sira* and *Marma* problems *Sneha* and *Guda* may be suggested.

*Agnikarma* provides *Ushna*, *Sukshma* and *Ashukari* properties and therapeutic effect reaches quickly to the *Asthi Sandhi* and *Twaka Dhatu* thus relieves surgical issues related to bones and skin. The hot nature of *Agni* helps to remove obstruction of *Dosha* and destroy accumulated toxins from the affected area. The application of heat pacify *Avarana* of *Vikrita Kapha* and control *Vyana Vayu* thus improves overall circulation which facilitate migration of antibodies to the affected area. It is also stated that *Agnikarma* purifies *Rasa* and *Rakta* at localized level thus improves process of healing thus cures surgical problems effectively. This therapy restore joint function, suppress *Dhatukshaya*, removes degenerated and necrosis tissues from infected area, provide relief in pain, eliminate dead cells and other toxins, removes extra calcium depositions, destroy unwanted body growth, facilitate drainage of pus and clears obstruction of minute channels therefore considered useful for surgical and para-surgical ailments.

It was advocated to adopt precautionary measures during *Agnikarma*, since inappropriate procedure may cause serious complications. Patient should monitor while undergoing *Agnikarma* procedure, it is advised to clean and dry affected part before procedure, unwholesome *Ahara-Vihara* need to be avoided. It is suggested to perform *Agnikarma* procedure under supervision of expert physician so avoid any probable complications of procedures. Sterile instrument should be used for *Agnikarma* in aseptic condition, intense application of heat require great care and elderly or children also need specific attention or prior consent before subjected for *Agnikarma*.

### ***Panchakarma in Shalya Tantra***

*Sushruta* advised use of *Panchakarma* for surgical problems like; *Vrana* and *Bhagna*, etc. *Nasya karma* is useful for fractures and dislocations associated with

upper body parts, *Anuvasna Basti* can be advised for *Prashakha bhagna*, *Swedana* is helpful for dislocation of *Hanu* and *Raktamokshana* is useful for *Kati Sandhigata Vata*.

*Panchakarma* relieves vitiation of *Vata* thus cure painful conditions, this process improves functioning of blood and facilitate circulation thus enhances functioning of inherent antibodies in case of localized infections requiring surgical intervention. *Panchakarma* normalizes physiology of micro-vascular structures; suppress extra bony growth, cures *Samprapti* of *Marga-Avarana* in case of obstructive disorders. *Panchakarma* removes *Avarana* of *Doshas*, normalizes *Vyana Vayu*, establishes normal blood circulation, provides nourishment to the joint by regularizing circulatory process, removes toxins and morbid *Doshas* from body, clears obstruction of *Srotas* thus facilitate circulation of *Rasa Dhatus* to the affected area; therefore provides therapeutic relief in pathological problems like; *Arshas*, *Bhagandara*, *Bhagna*, *Shleepada*, *Arbuda*, *Vrana* and *Shotha*, etc.

### Conclusion:

Ayurveda described causes, pathogenesis and management of surgical problems under the heading of *Shalya Tantra*. Failure of minor operative procedure, metastasis, adverse effect of topical formulations, scarring, infection, injury, trauma and indulgence in unwholesome *Ahara-Vihara*, etc. are major etiological factors associated with surgical problems. *Agnikarma* and *Panchakarma* considered as useful modalities to cure such disorders. *Panchakarma* is useful for conditions like; *Arshas*, *Bhagna*, *Shleepada*, *Shotha*, *Bhagandara*, *Vrana* and *Arbuda*, etc. *Panchakarma* procedures like *Snehana*, *Swedana*, *Virechana*, *Vamana* and *Visravana*, etc. can be employed effectively for treating health issues related to *Shalya Tantra*. Moreover *Sadyovamana*, *Rakthamokshana* and *Sadyovirechana* specifically advocated as supporting therapy in *Shalya Tantra* for para-surgical problems. *Agnikarma* is useful for spondylosis, heel pain, sciatica, planter fasciitis, myofascial pain, wart and infectious conditions. *Agnikarma* considered good for *Arsha*, *Arbuda* and *Bhagandar*, etc.

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