



## APPLICATION OF ASHTAVIDHA SASTRA KARMA IN LSCS AND HYSTERECTOMY

Dr. Asha Raj T.\*<sup>1</sup> and Dr. Anupama V.<sup>2</sup>

PG Scholar<sup>1</sup>, Professor<sup>2</sup>

Department of Prasooti Tantra and Stree Roga, SKAMCH & RC, Bengaluru, Karnataka.

**Corresponding Author: Dr. Asha Raj T.**

PG Scholar Department of Prasooti Tantra and Stree Roga, SKAMCH & RC, Bengaluru, Karnataka.

Article Received on 11/10/2022

Article Revised on 01/11/2022

Article Accepted on 21/11/2022

### ABSTRACT

Ayurvedic Shalya Chikitsa offers great contribution in the field of surgery. Ashtavidha Shastrakarma 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. All these techniques offer relief in various diseases like Ashmari, Jalodara, Stana vidradhi, Visarpa, Pakva vidradhi and Sadyo Vrana etc. Ayurveda has highly developed branch of stree roga and prasuti tantra under the Ashtang of koumarbhritya. The female disorders like Granthi, arbuda, stanarogas, kandha and arshas etc & mudagarbha need assistance of shastra karma, therefore a skilled physician should perform shalya chikitsa in streeroga only whenever required. This article summarizes application of Asta Vidha Shastra Karma in LSCS and Hysterectomy

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

### INTRODUCTION

The term Ayurveda translates “(knowledge of life)” has been described for healthy humanity and it is being practiced as holistic healing of medicine for curing an ailing person. It comprises with all kind of medical, surgical, spiritual concepts and herbal, mineral remedies for treatment as well as prevention of diseases. Sushruta (500BC) was ancient Indian surgeon has written Sushruta Samhita with aiming to deal different surgical conditions and to remove factors responsible for producing pain or misery from the body or mind. Shalya Chikitsa, one important specialty among Astanga Ayurveda is having detail description of different treatment modalities like Astavidha Sastrakarma, Saptopakarma, Ksharakarma, Agnikarma Raktamokshana.

Acharya Sushruta had been performed surgery in India and took it to admirable heights. The era was later on regarded as The Golden age of surgery. To obtain better results in all types of surgical procedures Sushruta has described three type of Karmas (i.e. Poorvakarma, Pradhankarma and Paschatkarma). However, the Pradhankarma mainly encompasses eight techniques which are termed as Ashtavidha Shastra Karma.<sup>[1]</sup> The principles of eight basic surgical procedures are being used in day today surgery and many advancement made in modern surgery in terms development of minor surgical instruments to Robotic surgery. But, the

principles of surgical treatment is remained same even today.

### Ashtavidha 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 (Probbing), Aharana (Extraction) and Sivana (Suturing). These all techniques offer relief in various surgical adversity like; SadyoVrana, Vidradhi, Raktatipravritti, Chidrodara, Baddhogudodara and Mutrashmari etc.

#### 1) Chedana Karma

It involves excision of part from the body with the help of shastra like Mandalagra, Karpatra, Vrudhipatra, Mudrika and Utpalpatraka.<sup>[2]</sup> Anushastra used in Chhedana Karma are Sphatika, Kacha, Agni, Kshara, Nakha. Indications of Chhedana Karma - Bhagandara, Kaphajgranthi, Vranavartama, Charmakeela, Asthimamsagata Shalya.<sup>[3]</sup> Scalpel, Scissors etc. are modern instruments used for this purpose

#### 2) Bhedana Karma

It is defined as incision to lay open a cavity for draining out tissue debris, blood, pus and waste discharge with the help of Shastra like Vrudhipatra, Nakhashastra, Mudrika, Utpalpatraka and Ardhadhara.<sup>[4]</sup> Anushastra

used in Bhedana Karma are Sphatika, Kacha, Agni, Kshara, Nakha. Indications of Bhedana Karma - all types of Vidradhi except Sannipataja. Vatajittaj and Kaphaj Granthi, Vataj Pittaj and Kaphaj Visarpa, Stana Roga, Shopha, Prameha Pidika Alaji, Kshudra Rogas. Bhedana Karma is also indicated in deep/ superficially seated abscesses, pocket of puss in fistula / sinus tract.<sup>[5]</sup>

### 3) Lekhana Karma

Lekhana Karma is performed to scrap out of debris from affected part with the help of shastra like Mandalagra, Vridhipatra.<sup>[6]</sup> Anushastra used in Lekhana Karma are Kshara, Gojihva, Sephalika, Nakha. Indications of Lekhana Karma - Vataja Pittaja Kaphaja and Sannipattaja Rohini, Kilasa, Medaja Granthi, Adhijihvika, Arsha, Mandala Kushta, Mamsakanda and Mamsaunnati.<sup>[7]</sup> Acharya Sushruta has explained certain parameters to assess proper and improper Lekhana Karma. Absence of bleeding from the site, itching, Oedema and appearance of lid like finger nail are characteristic features of Samyak Lekhana Karma.

### 4) Vyadhana Karma

Vyadhana Karma means puncturing, by this technique a affected part is punctured with the help of Kutharika, Vrihimukha, Ara, Vetaspatra and Suchi,<sup>[8]</sup> and Anushastra used for Vyadhana Karma is Kareera. Indications of Vyadhana Karma – Siravyadhana,<sup>[9]</sup> and to remove the fluids from any cavity.

### 5) Eshana Karma

It involves sponging of waste discharge, debris and foreign body etc. with the help of Eshani,<sup>[10]</sup> from

affected body parts and Anushstra used in Eshana Karma are Kareera, Bala, Anguli. Indications of Eshana Karma - Nadivrana, Sashalyavrana, Unmargivrana.<sup>[11]</sup>

### 6) Aharana Karma

It involves extraction of waste from diseased body part with the help of Badisha and Dantashanku,<sup>[12]</sup> Shastra and Anushastra used for Aharana Karma are Nakha and Anguli. Indications of Aharana Karma - Dantamala, Karnamala, Ashmari, Shalya, Moodagarbha.<sup>[13]</sup>

### 7) Visravana Karma

In this procedure, blood letting and drainage of pus is done with the help of Suchi, Kushpatra, Atimukha, Aaratimukha, Antarmuka and Trikurchaka,<sup>[14]</sup> and Anushastra used for the purpose of Visravana are Jaloka and Nakha. Indications of Visravana Karma are - Five types of Vidhradhi, Ekdeshajshopa, Sleepada, Vishajhushta Sonitha, all kinds of Arbuda, all kinds of Visarpa, Vataj Pittaj Kaphaj Granthi, Vataj Pittaj Kaphaj Updansha, Stanaroga, Vidarika, Kshudra Rogas.<sup>[15]</sup>

### 8) Seevana Karma

It is a techniques to approximate the incised and excised by using suitable suturing methods, needles and threads as post-operative management Suchi<sup>[16]</sup> Rhijugranthi, Anuvellita, Gofanikaa and Tunnasevani are various types of Seevana used in this therapy. Indications of Seevana Karma are - Sadyovrana, Sulekhita Vrana, diseases which are due to vitiation of Medas, cut wounds and disease localized on Chalasandhi.<sup>[17]</sup>

## Application of Ashtavidhasastra Karma in Lscs

<b>Pre operative procedure</b> 1)Diet: light diet given in previous evening & nothing in the day of operation <b>Nil by mouth for atleast 8 hrs before surgery</b>	Poorva Karma In all the following surgical procedures the patient should not take anything orally, in case of Mudhagarbha, abdominal surgery, piles, calculus, fistula-in-ano and mukha roga
a)IV infusion b)Position of the patient	Here through <b>vyadhana karma</b> blood is not drained but fluids are infused.
c)Antiseptic dressings-routine shaving of operative area d)Draping e)Anaesthesia	In pre operative practice प्राक् शस्त्र-कर्मणः श्रेष्ठं पान-पं पाययेन् मद्यं तीक्ष्णं यो वेदना-क्षमः । न मूर्च्छत्य् अन्न-संयोगान् मत्तः शस्त्रं न बुध्यते ॥ A.H.SU.29/14 Intake of alcohol by the person who is accustomed to it, for desensitizing during surgical procedures
<b>Intraoperative procedure</b>	
Pfannensteil Incision	Bhedanakarma (ardhachandrakara), Vasti dwara vipatya (suprapubic incision)/udara patana. (A.SAM.S.4./52,Indu teeka)
Skin,Fat,rectus sheath, Rectusabdominis, Abdominal peritoneum,Pelvic peritoneum	Bhedana karma
Blood mixed amniotic fluid is sucked	Visravana karma
Delivery of fetus	Aharana karma
Umbilical Cord is cut	Chedana karma
Removal of placenta	Aharana karma
<b>Suturing</b> : each layer is closed • Uterus is closed using round body	

needle with <b>gophanika</b> type of suturing • Rectus sheath-using cutting needle with <b>gophanika</b> type of suturing and the suture material used is vicryl no1 • Rectus abdominis using cutting needle with <b>rijugranthi</b> type of suturing and the suture material used is vicryl no 1 • Skin-closed with running subcuticular stitch ie: <b>thunnasevani</b> using vicryl no 1	SEEVANA KARMA
---	---------------

### Ashtavidha Sastra Karma Application In Hysterectomy Pre Operative Procedures Same As Lscs Intraoperative Procedure

Low transverse incision- pfannensteil incision /mid line incision/ infraumbilical paramedian incision	Bhedanakarma (ardhachandrakara) Vastidwara vipaty (suprapubic)/ udarapatana. (A.SAM.S.4./52,Indu teeka
Uterus drawn out doyen's retractor placed in position	Aharana karma
If ovaries to be removed- paired clamp on infundibulopelvic ligament. Tissues in between cut &replaced by sutures	Chedana & Seevana karma
Paired clamps on roud ligament,cut & replaced by suture	Chedana & Seevana karma
Uterovesical fold is cut & utero sacral ligament, cut and replaced by suture	Chedana & Seevana karma
Clamps on paracervical tissue,cut &replaced by suture	Bhedana karma & chedana karma
<ul style="list-style-type: none"> <li>• Vault of vagina opened by stab incision with scalpel at cervicovaginal junction</li> <li>• Remaining vault is cut</li> </ul>	Bhedana karma & chedana karma
<ul style="list-style-type: none"> <li>• Vault closed by continuous inter locking sutures (gophanika)</li> </ul> Abdomen closed in layers	Seevana karma

### DISCUSSION

Acharya Sushruta explained in a logical manner about sastra karmas and their indications with the types of sastras to be used for particular sastra karma. Though we donot find direct references of surgeries performed in the field of prasuti tantra and stree roga, the same principles are applied when we perform surgeries like LSCS, hysterectomy, myomectomy, laproscopic surgeries, D&C, Investigative procedures like hysteroscopy, culdoscopy etc. Basic shastra karmas which are told by Acharya sushruta are implemented in various forms even in modern surgery, like chandramandalavath chedhana in pada same procedure is practicing even today that is circular excision of corn in the foot. Sushruta says, an elevation filled with pus, incision should be made to remove the vitiating mater (pus) completely, this is suggestive of counter incision and exploration of the abscess.

Vyadana for the diseases which are told by Sushruta like Mutravridhi and Dakodara can be considered as tapping in hydrocele and ascites. The definition for probe which he explains holds good for the definition of probe,

that is, a slender surgical instrument for exploring the depth or direction of a wound, sinus etc. Suturing techniques mentioned by Sushruta is followed even today for suturing of skin - Rujugranthi, fascia - Gophanika, muscles - Vellitaka and Gophanika, and also for cosmetic purpose Tunnasevani. VriddhiPatra should be held in between the Vrinta (handle) and Phala (blade), same position as pen holding position for making an incision which we are practicing even today. Incision should be taken from above downwards avoiding Marma, Sira, Snayu, Sandhi, Asthi, Dhamani holds good for the explanation that, it should neither damage any important structure

### CONCLUSION

Ayurveda, the ancient science of India, is very much applicable and needed for present day lifestyle.

It not only deals with Herbal drugs and mineral preparations but also holds well in the surgical procedures. There are sufficient evidences to prove that Shalya Chikitsa (Surgery) was in its glorious phase during ancient time. Acharya Sushruta, who is known as

the father of Surgery, has described all the principles of Surgery in a very systematic way. His concept of Shastra Karmas is very much scientific and probably no surgical procedure can be invented to overcome the limit of these Karmas. Acharya Sushruta has very scientifically classified all the surgical procedures in two groups – Yantra Karmas & Shastra Karmas. In fact, each and every surgical procedure is nothing, but a planned and systematic use of blunt and sharp instruments. Surgeries were performed successfully by Sushruta with the available resources of those days even with lack of proper anaesthesia. Surgical instruments mentioned by Sushruta for each Shastra Karmas almost correlated to modern surgical instruments. The principles behind application of Shastra Karmas mentioned by Sushruta proved to be logical and thus holds good in present era. Sushruta lead the foundation for the practice of surgical procedures which is even practiced in present days with advanced techniques.

## REFERENCES

1. Susruta, Susruta samhita with commentary of Dalhana, edited by Yadavji Trikamji, Chaukhamba Subharti Prakashan, Varanasi, reprint, sutrasthana, 5th chapter, verse, 2009; 5: 19-824.
2. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra sthan, 2010; 8/4.
3. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tatva Sandipika by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra sthana, 2010; 25/3,4
4. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra sthan, 2010; 8/4.
5. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by KavirajAmbika dutta Edition Print, Chaukhamba Sanskrit Sansthan. sutra sthan, 2010; 25/6,7,8.
6. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by KavirajAmbika dutta Edition Print, Chaukhamba Sanskrit Sansthan. sutra sthan, 2010; 8/4.
7. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra Sthan, 2010; 25/9.
8. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra Sthan, 2010; 8/4.
9. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra Sthan, 2010; 25/10.
10. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra Sthan, 2010; 8/4.
11. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra Sthan, 2010; 25/10.
12. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra Sthan, 2010; 8/9.
13. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra Sthan, 2010; 25/11.
14. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra Sthan, 2010; 8/4.
15. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra Sthan, 2010; 25/12,13,14,15.
16. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra Sthan, 2010; 8/4.
17. Susruta, Susruta Samhita Vol. I (Edited with Ayurveda Tattva Sandipika) by Kaviraj Ambika dutta Edition Print, Chaukhamba Sanskrit Sansthan. Sutra Sthan, 2010; 25/16.