

Role of Ayurvedic Para-Surgical Procedures in Management of Chronic Wounds : A Conceptual Study



Ayurveda

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ABSTRACT

Wound management has been centre for surgical practice since ancient times. Acharya Sushruta, father of surgery also gave utmost attention to wound management. In Sushruta Samhita there is description of sixty types of treatment modalities for the management of different kinds of wounds, especially chronic and traumatic wound. These sixty procedures broadly consist of medicinal therapy, surgical procedures, para- surgical approach and Mantra therapy (ie.chanting). Para surgical procedures have significance primarily in management of chronic non healing wound.

Introduction

A wound is a break in the integrity of the skin or tissues often, which may be associated with disruption of the structure and function¹.

Wound management has been centre of surgical practice since time immemorial. Under the circumstances the first thing which the men came across was the injury from different sources. Wound is seen as debilitating and scarring disorder usually seen affecting the human being at any age. It is the most important and widely described chapter of *surgery*. The general principles for wound management² followed in these days are-

- Admission or observation in the hospital.
- Monitoring of temperature, pulse and respiration.
- Systemic antibiotics depending upon the contamination of wound.
- Injection tetanus toxoid for prophylaxis against tetanus.
- Treatment of the wound in the form of cleaning, dressing and suturing etc.

Acharya *Sushruta*, father of surgery has scientifically classified it in a systemic manner and his principles of management are valid even today. Classification of traumatic wound, their prognostic evaluation and their management by sixty procedures, insistence on primary suturing in clean wound, avoidance of sepsis, excision of extruded omentum and careful suturing of intestinal perforation in the management of perforating abdominal wounds etc. are remarkable concepts *Sushruta Samhita* in cotemporary to modern science.

Sixty procedure³ consist of *Apatarpana*, *Alepa*, *Parisheka*, *Abhyanga*, *Svedana*, *Vimlapana*, *Visravana* etc. Among these, he also included the *karma* (acts) which is performed by *anushastra* known as **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*⁴, these are *Twakasara* (bamboo bark), *Sphatika*, *Kancha* (lead), *Kuruvind*, *Jalauka*(leech), *Agni* (flame), *Kshara* (alkali), *Nakha* (nails), *Goji*(gajawa), *Shephalika* (*Harashringar* leave), *Shakapatra* (*Sagaun* leave), *Kareera*, *Bala* (hair) and *Anguli* (finger) etc. *Ksharakarma*, *Agnikarma*, *Jalaukawacharana* are three most important *anushastra karma* which are included in *shashti 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 by *Eshankarma*. For the diagnosis of *Nadi* (sinus), *Shalya yukta* (Wound with foreign body), *Unmargi* (fistula) and *utsangi* (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. *Kshar Karma* - *Kshar* is a medicament obtained from ash of different plants. *Kshar* is best among *shastra* and *anushastras*⁵. *Pratisaraniya kshar* are mainly used in wound management. It is mainly used for *shodhana* (debridement) *ushna* and *tikshna* properties are helpful in wound debridement.

- 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 consistency), *Kandu yukta* (wound with severe itching), *Chirothhitan* (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.
- 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*.
- Kshar Sutra & Kshar Varti in wound management**- Sinus (*Nadi*) 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* 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* effectively described in all Ayurvedic texts.
- Kshar* is also used on that places where *Shashtra* can not effective and appropriate⁶.

2. **Agni Karma-** Agni karma is second important *anusashastra karma* which is described by all Acharya. 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)⁷. *Valaya*, *bindu*, *vilekha* and *pratisarana* are types of *dahana* (agni karma).

Sushruta described many conditions related to wounds where *agnikarma* 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 *agnikarma* successfully. Beside this wounds where hypergranulation tissues are present, wound margin and surface become hard, surrounding skin loosed their sensation and *nadi* (sinuses) are also managed by *agnikarma*.

3. **Jalaukawacharana-** *Jalaukawacharana* (leech application) third foremost important *anusashastra karma* illustrated by many authors. *Jalaukawacharana* is a method of *Raktamokshana* (blood-letting). *Raktamokshana* 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. *Raktamokshana* 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 *raktamokshana*. 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 *Raktamokshana*. Leech can be used for *raktamokshana*.

4. **Anguli(Finger) & Kareeranal-** Finger is also an *anusashastra* 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* (sinus), *Shalyayukta* (wound with foreign body), *Unmargi* (fistula) and *utsangi* (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 *anusashastras*. Wound with hardness, elevated and round margins, bursting frequently and hard hyper granulation tissue are effectively treated by *lekhana* (scraping) *karma*. *Lekhanakarma* 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 *anusashastras head injury*⁹. *Seevana karma* (Suturing) is applied to manage fresh wound for fast healing. There are so many kinds of suturing material described by Acharya *Sushruta* i.e. *kshaumasutra*, *snayu*, *bala* (hair) of different animals like horse and different plant's fibre¹⁰. In this way hairs are also helpful in management of wound.

Summary and conclusion-

Wound is very vast subject of *surgery*. There are so many kinds of wounds. *Anusashastra* are equally important in wound management to *shastrakarma*. *Kshara* are widely described in wound management at different places of texts. *Pratisarniya Kshara* is use in debridement of chronic wounds. *Ksharasutra* is applied to control sinuses and fistulas, whereas *ksharambu* use to clean to those wounds which are liable to maggots infestation. *Agnikarma* 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 *anusashastra* rough leave, *anguli*, *kareera* and *bala* are also use in wound management. Kid's figure and *kareeranal* are use in diagnosis of different wounds which ultimately help in wound management.

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