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Review Article

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### Ayurveda Approaches of *Shalya Tantra* w.s.r. to the Therapeutic Importance of *Pradhan Karma*

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#### Abstract

The Ayurveda philosopher *Sushruta*; divided surgical actions into three main sections: pre-operative, operative, and post-operative procedures. Pre-operative technique (*Purva Karma*) involves the necessary preparations before surgical intervention. The main operative method means *Pradhan Karma* encompasses primary surgical procedure, while the post-operative technique described as *Pashchat karma* which outlines the measures to be taken after the operation until the patient received complete relief from the ailments. In every surgery, these three aspects (*Purva Karma*, *Pradhan Karma* and *Pashchat karma*) are of utmost importance. Each of these steps plays a vital role in the success of the surgery and significantly influences the patient's disease prognosis. *Pradhan Karma* is primary surgical procedure which involves surgical approaches like *Chedhana*, *Bhedhana*, *Lehana*, *Eshana*, *Aaharana*, *Vedhana*, *Visravana* and *Seevana*. Present article summarizes Ayurveda approaches of *Shalya Tantra* W.S.R. to the therapeutic importance of *Pradhan Karma*.

**Keywords:** *Ayurveda, Shalya Tantra, Pradhan Karma, Surgery, Chedhana, Bhedhana*

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#### 1. Introduction

In ancient times, various types of surgeries were performed to address different medical conditions. The preparation for surgery was a significant aspect of managing specific issues effectively. This led to the usage of the term "*Trividha karma*". Surgical procedures were divided into three main sections; *Purva Karma*, *Pradhana Karma* and *Paschaat Karma*. *Purva Karma* means pre-operative measures, *Pradhana Karma* resembles main operative measures and *Paschaat Karma* referred to the post-operative measures. Regardless of the type of surgery, these three sections are considered essential components of the process. *Acharya Sushruta* **Table 1.** *Shashtra Karma* described by different *Acharya*

has recognized and emphasized the significance of *Trividha karma*, consisting of *Purva karma*, *Pradhan karma* and *Pashchat karma*. *Pradhan karma* mainly involves *Ashtavidhashastra karma* which is considered as main operative measure in Ayurveda *Shalya Tantra*. (1-4)

#### 2. Pradhan Karma

The process involves uses of *Shashtra Karma*; this approach utilizes various instruments and equipments for surgical interventions. Different *Acharya* described different types of *Shashtra Karma* as mentioned in **Table 1.**

According to <i>Sushruta</i>	According to <i>Charka</i>	According to <i>Vagbhata</i>
<i>Chedhana</i>	<i>Paatana</i>	<i>Chedhana</i>
<i>Bhedhana</i>	<i>Vydhana</i>	<i>Bhedhana</i>
<i>Lehana</i>	<i>Chedhana</i>	<i>Lehana</i>
<i>Eshana</i>	<i>Lekhana</i>	<i>Eshana</i>
<i>Aaharana</i>	<i>Prachana</i>	<i>Aaharana</i>
<i>Vedhana</i>	<i>Seevana</i>	<i>Vedhana</i>
<i>Visravana</i>		<i>Visravana</i>

Seevana	Seevana
	Uthpaatna
	Kuttana
	Manthana
	Grahana
	Dahana

*Ashtang Sanghra* also described 12 types of *Sharta Karma* including; *Chedhana*, *Bhedhana*, *Lehana*, *Eshana*, *Aaharana*, *Vedhana*, *Visravana*, *Seevana*, *Paatana*, *Kuttana*, *Manthana* and *Grahna*. (4-6)

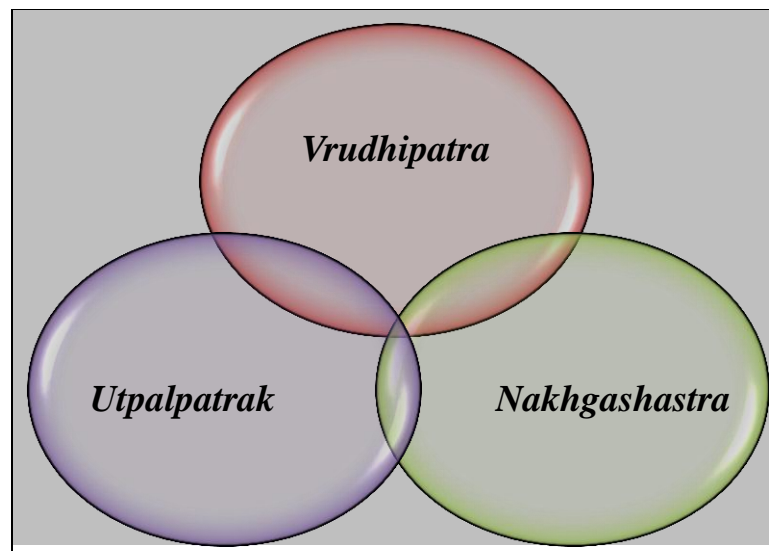
### 3. *Chhedana Karma*

*Chhedana Karma* involves processes like excision or extraction, abnormal or diseased parts removed from the body. Instruments such as *Karpatra*, *Mandalagra*, *Vrudhipatra*, *Utpalpatraka* and *Mudrika* are used for these procedures. The conditions that have been successfully treated using these methods include ulcer, hemorrhoids, foreign bodies lodged in muscle, fleshy

growths, necrosed vessel, *Shataponaka*, *Fistula in ano*, *Adhrusa* and muscular hypertrophy.

### 4. *Bhedana Karma*:

*Bhedana Karma* means incision, this procedure involves making an incision to open a cavity or puncture a hole to drain out discharge and to remove unwanted excessive growth. The instruments used for *Bhedana Karma* is depicted in **Figure 1**. The indications for such procedures include conditions like boils, swellings, breast diseases, *Vidarika*, *Kumbhika*, *Vrinda*, *Avamanthaka*, *Alaji*, *Talupupputa*, *Puskarika*, *Tundikeri* and *Dantapupputa*, etc.



**Figure 1.** Instruments used for *Bhedana Karma*

Incision should follow the direction of hair growth, as it promotes quicker healing. The cut should be made in a single swift stroke with the right amount of pressure on the blade to maintain sharp edges of the cut tissue. In cases where the discharge is not adequately drained by a single incision, counter incisions or multiple cuts may be necessary. These methods facilitate effective drainage and promote healing in the affected areas. (5-8)

### 5. *Vedhana Karma*

This involves process of puncturing, with the assistance of needle, *Eshani*, *Aara* and *Kutharika*, etc. This approach is considered useful for conditions like; hydrocele and ascites.

### 6. *Lekhana Karma*

It involves process of scrapping, it implies instruments such as; *Vrudhipatra*, *Mandalagra* and *Karapatra*. The indication for *Lekhana Karma* involves conditions like vitiligo, pimple, *Dantavaidarbha*, ulcer edge, hemorrhoids, *Adhijhivika* and Keloid, etc.

### 7. *Eshana Karma*

*Eshana Karma* means probing, which implies instrument such as *Eshani*, the conditions which can be managed by this approach are sinuses, wounds and unfamiliar body, etc.

### 8. *Aharana Karma*:

*Aharana Karma* means extraction, *Dantashanku*, *Badish*, *Nakha* and *Anguli* are instruments implies for the extraction purpose. Ear wax, foreign bodies, *Mala* aggregated in rectum and tartar of teeth, etc are conditions can be managed effectively by this approach.

### 9. *Vistravana Karma*:

*Vistravana Karma* means bloodletting or draining of pus, this procedure involves the extraction of blood or draining of discharge using instruments like needle, *Aatimukh* and *Shararimukh*, etc. It is employed for conditions such as localized inflammation, elephantiasis, unwanted growths, breast diseases, *Sushira*, *Vidarika*, *Galashaluka*, caries, pyorrhea, *Kantaka* and *Upakusha*, etc.

### 10. Seevan Karma:

*Seevan Karma* means suturing; this term denotes the technique of suturing using different types of needles and threads. Sutures are utilized in cases of disorders affecting the *Medas*, wounds and incised and heavily abraded sores, etc. However, suturing should be avoided in conditions involving burns, toxins, corrosive substances and in case of internal bleeding, etc. In such instances, the wound must be thoroughly cleansed before going for suturing. Neglecting to remove particles like dust, nails and hairs may lead to deterioration of wound. Suturing must be performed under the supervision of expert. (7-10)

### 11. Conclusion

Pre-operative, operative, and post-operative protocols of surgery play a pivotal role in ensuring the success of the operation and the complete well-being of the patients. *Acharya Sushruta* has recognized the paramount significance of the concept of *Trividha karma* in surgery. Consequently, he underscored the *Trividha karma* as *Purva karma*, *Pradhankarma*, and *Pashchat karma*. In this context, *Purva karma* entails the preparatory measures taken before the surgery, encompassing the arrangement of tools, accessories, and the setup of the operating theater. This sets the stage for *Pradhan karma*, which encompasses *Ashtavidhashastra karma*, involving techniques such as *Chedhana*, *Lehana*, *Eshana*, *Bhedhana*, *Aaharana*, *Visravana*, *Vedhana* and *Seevana*. Furthermore, *Pashchat karma* encompasses post-operative care for the patient. Adhering diligently to this *Trividha karma* is indispensable for achieving optimal outcomes and ensuring the success of the surgical procedure. In context to *Pradhan karma*, *Acharya Vagbhatta* described thirteen different types of *Shashtra Karma*, while *Acharya Sushruta* and *Acharya Charaka* described eight and six types of *Shashtra Karma* respectively. These practices ensure the surgical procedure's success and contribute to the patient's overall well-being.

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### Conflict of Interest

The authors declare that there is no conflict of interest regarding the publication of this article.

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