

A BRIEF LOOK ON SHASHTI UPKRAMA**Dr. Garima Rathore*¹ and Dr. Sachin Gupta²**P.G Scholar¹, Associate Professor²

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ABSTRACT

Acharya Sushruta ‘The father of surgery’ has elaborately described about surgery. Ancient Indian surgery was a highly skilled branch known as *Shalya Tantra*. Due to frequent wars and battles wound was really a matter of concern. Secondary cause of wounds are diseases like prameha, kushtha etc. Wounds was and is a problem. In *Sushruta Samhita* he has not only described about wound in detail but also the different treatment modalities. The chapter “*Dwivraniya Adhyay*” he has mentioned about *Shashti Upkrama* the 60 treatment modalities for management of different kinds of wound. This includes all aspects like

purification of body and wound both to facilitate the healing and minimization of scar. But the surgery in *Ayurveda* is like a forgotten wisdom. Here is an attempt to explore some pearls from the ocean once again.

KEYWORDS: Wound, *shashti upkrama*.**INTRODUCTION**

Sushruta samhita is divided into 5 parts *Sutra*, *Nidana*, *Sharir*, *Chikitsa*, *Kalpasthan* and *Uttartantra*.^[1] He has talked about wound in *sutra*^[2] and *chikitsa sthana*.^[3] In *chikitsa sthana* chapter 1 “*Dwivraniyaadhyaya*” he has given various classifications of *vran*^[4] on the basis of aetiology.^[5] In the same chapter he also has given 60 treatment modalities.^[6] Out of them some are for purification of wound and body^[7], alleviation of infection^[8], some for healing^[9], while some involve surgical interventions.^[10] It also involves minimization of scar like treatment of discoloration^[11], growth or removal of hairs.^[12] If these modalities are used in today’s relevance it can be of great importance in wound healing.

They are as follows^[13]:

1. *Aptarpan*: the first 11 modalities are for the treatment of *aam* and *vranshopha*. *Aptarpan* is the 1st one of them. Basic cause of every disease is considered to be *aam*. This is applied here to break the pathology. *Langhan*^[14] helps in digestion of *aam* and thus removal of the toxic material lying as undigested particles. *Charaka* has mentioned about *shopaghna*^[15] as first *upkrama* which involves *upkrama* from *aptarpana* to *virechan*.^[16]
2. *Alepa*: local application of medicine as per the type of wound. It helps to reduce the pain and inflammation. It helps in reducing locally aggravated *doshas*.
3. *Pariseka*: to sprinkle medicated water like decoction, oil, ghee, meat juice etc to relieve the pain in inflammatory swelling especially caused by *vata*. This immediately reduces the heat of the *doshas*.
4. *Abhyanga*: it helps in removing the *shrotorodh* at the site of *shopha*. Oil bath and massage after consideration of *doshas*. This mitigates aggravation of *doshas* and brings softness.
5. *Swedan*: it includes both hot and cold fomentation. Hot fomentation increases blood supply and reduces swelling where as cold fomentation causes vasoconstriction and helps to reduce the blood loss. Fomentation reduces the pain and the hardness of the wound. It also digest the *aam*.
6. *Vimlapana*: gentle rubbing of *shopha* with finger and thumb tip or soft bamboo stick. This helps to relieve *srotosang* and thus helps to break the pathology. Most of the skin infection lies in hair follicle and sebaceous glands. *Vimlapana* removes the obstruction of the gland or particular area. Since most of infections begins from infection of the follicle or the sweat gland. *Vimlapana* helps to resolve this infection and opens the mouth.
7. *Upnaha*: it's one of the classifications of *ekang sweda*. Here the medicine is applied on the closed wound and inflammation. It reduces *aamsatha* and resolves *apakva sotha* to *pakvasoth*.
8. *Pachana*: this procedure is one step more stronger than *upnaha*. *Upnanha* is a local procedure while *pachana* is systemic. Here the drug is introduced orally. It increases phagocytic and macrophagic activity and thus leads to formation of pus. This removes the debris of wound and helps in healing.
9. *Visravana*: means letting of blood using *shringa*, *jalauka*, *alabu* and *siravedha* according to predominance of *doshas*. It reduces wound inflammation. This is usually done with leech. Leech helps to remove the congestion by sucking the blood and the hirudin present in the saliva of the leech helps to remove the dark coagulated blood.

10. *Snehan(11)vaman(12)virechan*: these three helps to remove the toxins from the body via *urdhava* or *adho marg*.
13. *Chedan*: removal of nonsupprative growth especially *meda* and *kaphaj*, hard and fixed lesions and in necrosis of ligaments etc.
14. *Bhedan*: surgical way to remove pus collected in pus pockets and sinus.
15. *Daran*: *daran karma* is done to remove *puya* from *pakvashopha*. Children, old, wasted, timid, intolerant persons and women where they have above mentioned disorders *daran karma* is done. Its done by local application of finely pounded tearing drugs or drugs mixed with alkalis. It's a nonsurgical procedure to remove *puya*. *Charaka* has considered *shastra karma* from 2nd to 7th out of 36 *upkram*.^[17]
16. *Lekhan*: wounds which are hard have thick and rounded margins with hard and raised granulation tissue are treated with scrapping. Here *Sushruta* has emphasized on use of *shastra* for *lekhan* not with the leaves like *goji* etc.
17. *Eshan*: its probing of the tract with the help of metal probe, hair or lotus stem. It helps to trace the sinus or fistulous tract. It also helps to check the presence of any foreign material.
18. *Ahran*: it's the extraction of the foreign body from the wound. It's the presence of the foreign body which does not let it heal. Foreign body leads to phagocytic activity.
19. *Vyadhan*: draining of the morbid element from the area like hydrocele. Puncturing is done with a sharp instrument to drain the *doshas*.
20. *Vidravan*: drainage of *puya* from abscess.
21. *Sivana*: suturing of the *shudha vran* with materials like *durva*, flex, hemp etc. This helps in to bring the edges of wound together and faster healing.
22. *Sandhan*: *sandhana karma* is used for approximation of wound and also fractures, ligament and tendon injury.
23. *Peedan*: wounds which have pus with small opening on *marmas* and instrumentation cannot be done poultice is applied and allowed to dry. This causes *peedan* of the wound.
24. *Shonitsthapan*: four methods to control bleedings. They are *skandan*, *sandhan*, *pachan* and *dahan*.
25. *Nirvapan*: the wounds which have aggravated *pitta* like burning sensation, fever etc drugs having *sheet veerya* are used to alleviate the symptoms.
26. *Utkaritha*: those which have *vata* or *kapha* as dominant *dosha* and symptoms like static, pain, tingling sensation, hardness, roughness etc. are fomented with the warm *utkarita*. They are made up of oily seeds like *eranda*, sour materials like *kanji* etc.

27. *Kashaya*: wounds having foul smell, discharges should be cleaned up with decoction of various drug *shodhana dravyas* and according to *dosha*.
28. *Varti*: a wick made of cotton smeared with *kalka* of *shodhana* drugs are introduced in *dushta vran* with small mouth. It cleanses the imbalanced *doshas* and help in cleansing.
29. *Sarpi*: wounds having vitiated *pitta* burning and suppuration predominantly should be cleansed by *ghrit* medicated with *shodhana* drugs.
30. *Taila*: wounds affected by vitiated *vata* which are not moist and have less exudates are cleansed by oil mixed with *vata shamak* cleansing drugs like *erand*.
31. *Rasakriya*: the thick solid decoction of cleansing drugs added with *kasisa*, *manashila*, etc. this is applied on *dushta* wounds having immovable muscles.
32. *Avchuranan*: powder of drugs used for preparing wick are dusted on the wound vitiated with *meda* having bad smell and not deep.
33. *Ropana*: after cleansing the wounds having clinical features of *shudha vran* are applied with *ropana* dravya like *tila* and *madhu*.
34. *Dhupana*: used in wounds predominated by *vata* having severe pain, discharge are fumigated with fumes of *kshaum*, *yava* etc and *ghrit*.
35. *Utsadan*: wound with dry and less muscle mass are smeared with *ghrit* along with *mamsa*.
36. *Avsadan*: wounds with excessive *mamsa* and soft muscles have to be brought in level with application of powdered *avsadan* drugs along with honey.
37. *Mridukaran*: in wounds hard and with vitiated *vata* are firstly blood letting done followed by anointing and bathing with oils with application of bandage helps in softening.
38. *Darunkarma*: wounds having soft and fragile tissue are applied with powder of astringent drugs like *sarjara*s, barka of *dhava*, *priyangu*, *asoka* etc.
39. *Ksara karma*: wounds having excessive granulation tissue, hard, persistent itching, difficult to be purified are purified by *kshara* application
40. *Agni karma*: wounds having discharge of urine due to presence of urinary calculus, blood vessel injury, wounds of part which is cut off *agnikarma* is done. This helps to prevent the blood loss.
41. *Krsnakarma*: white skin due to improper healing of wound. To retain normal skin colour drugs like *bhallataka tail* mixed with *ash* of *hoof* of domestic animal are used.
42. *Pandu karma*: blackening of skin due improper healing. Patse of *rohini hartaki* soaked in goat milk is used for this purpose.

43. *Pratisaran*: powder of *kukutandtwak*, *kapala*, *kataka*, *madhuka*, *manichurna* macerated in cows urine. This paste is applied on the surface to be healed. This is used to restore the normal colour of the skin.
44. *Romsanjanana*: ash of *hastidanta* and *rasanjana* mixed can grow hairs on even palm. It is used on the side where there was hair loss due to injury.
45. *Rompapharan*: excessive hairs around wound can affect the healing adversely. The paste of ash of *sankha*, one part of *haritala* macerated with vinegar removes the hair.
46. *Basti*: especially for aggravated *vata* or *vataj* wound having severe pain or present in lower half of the body enema with *vatshamak* drugs is administrated.
47. *Uttarbasti*: its indicated in retention of urine, disorders of urine, urinary calculus and disorders of menstrual cycle caused either due to wound or they have caused the wound.
48. *Bandhan*: when wound is purified and soft bandaging is useful. This provides support and cover to prevent infection.
49. *Patradan*: It's a kind of *bandhan*. Wound having pale granulation tissue, not healing due to dryness the *patradan* is done. According to the aggravated *dosha* and seasonal leaves of *eranda*, *putika* for *vata*, leaves of *ashvabala*, *kasmari* are used for *rakta* and *pitta*, of *patha*, *guduchi* etc are use for *kapha*. Oil and other medicines are applied on one side of leaf.
50. *Krimighna*: wounds putrified with worms with bad smell and very painful and bleeding etc drugs from *sursadigan* like *saptaparna*, *karanja*, *arka* etc is beneficial for washing and filling. Drugs like bark of *saptaparna*, *nimbi* etc are mixed with cow urine or solution of *kshara* are used to wash them. This helps to decrease the pathogen load from wound.
51. *Brmhana*: patient emaciated and suffering from long term diseases should be given proper nourishment along with the protection of their *agni*.
52. *Vishaghna*: wounds caused either by poison or poisonous animal, animal bite insect sting snake bite etc. This deals with removal of poison and toxic elements from the wound and the body. This has been described in detail in *kalpsthana*.^[18]
53. *Sirovirechan*: to treat wounds situated above the clavicle especially having itching and swelling.
54. *Nasya*: treat the wounds above head especially which have pain and vitiated by *vata*.
55. *Kavalgraha*: in wounds of the mouth to eliminate the *dosha*, pain, burning sensation and for the cleansing and healing mouth gargles with medicated decoction or oils either lukewarm or cold according to dominant *dosha*.

56. *Dhumpana*: disease produced by *vata* and *kapha* with swelling, exudation, and pain above the shoulders are treated with inhalation of smoke of drugs.
57. *Kshaudrasarpi*: application of *ghrit* and *madhu* so as to relieve the heat of the wound, help in *sandhan*, and healing of *sadyovran*. *Kshaudrasarpi* promotes the growth of granulation tissue in *shudh vran*.
58. *Yantropyoga*: wounds with foreign bodies in depth, having small openings and foreign body cannot be extracted by hand, instrumentation is necessary.
59. *Ahara*: *Susruta* has given a complete chapter about right *ahara* according to the wound.
60. *Raksavidhana*: protection of the wounded person from negative energies by following above given *ahara* and *vihara* with discipline. *Sushruta* has mentioned in detail about the separate ward with caretaker and about diet and lifestyle in 19 chapter in *sutra sthan*.^[19]

CONCLUSION

It is the now duty of the physician to study the patient and the wound and make selection of appropriate drugs and other treatment procedures for the proper treatment. The *shashti upkrama* includes treatment for all kinds of wound and their complication. It's the wisdom of the surgeon to go on the right procedure along with the drugs so as to get the best results. These modalities along with the precautions mentioned by *Acharya Sushruta* can give wonderful results even in today's world if they are properly understood and applied.

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