



## AYURVEDA REVIEW ON SHALAKYA TANTRA W.S.R. TO ANUSHASTRA KARMA

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### ABSTRACT

Shalakyaya Tantra is a part of Ayurveda that offers many strategies for the management of different illnesses. Shalakyaya Tantra includes different procedures or Karma for therapeutic purposes i.e.; parasurgical interventions and Anushastra Karma. Anushastra Karma refers to the use of non-surgical instruments during surgery. Agnikarma, Kshara Sutra, Jalukavacharana and Siravyadaha, etc. are some methods of Anushastra Karma. These methods mostly used to treat pathological conditions, such as pilinoidal sinus and fissure, etc. The Anushastra Karma offers health advantages in many diseases related to the Shalakyaya department. The various modalities of Shalakyaya Tantra not only gives therapeutic benefits in the disease of eye, ear and nose, but also relieves conditions requiring surgical interventions. This article explores different perspectives of Shalakyaya Tantra W.S.R. to Anushastra Karma.

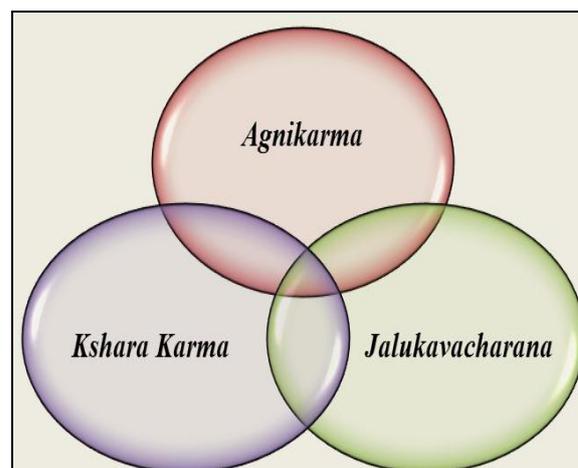
**KEYWORDS:** Ayurveda, Anushastra Karma, Shalakyaya Tantra, Kshara Sutra.

### INTRODUCTION

*Shalakyaya Tantra* is a branch of Ayurveda that addresses *Urdhwajatru* issues (disease related to the body parts above the clavicle bone; ear, nose, throat and eye). *Shalaka Yantras* utilizes many instruments for therapeutic purposes. Modern science suggests that this field can be linked to ophthalmology and E.N.T. *Shalakyaya tantra* includes different *Chikitsas* like; *Nethrachikitsa*, *Mukharogachikita*, *Karnachikitsa*, *Nasachikitsa* and *Shirorogachikitsa*, etc. The *Shalakyaya Tantra* related texts are available in ancient Ayurveda texts such as; *Sushrut Samhita*, *Ashtanga Hrudaya* and *Charak Samhita*.<sup>[1-4]</sup>

According to present day science this methodology assists with dealing of various obsessive circumstances like; conjunctivitis, allergies, cataract, ear infections, glaucoma and others problems of nose and throat. This branch utilizes instruments, equipments, surgical materials and drugs, etc. for the management of *Urdhwajatru Rogas*.<sup>[4-7]</sup> The para surgical methods that can be used in *Shalakyaya tantra* is depicted in **Figure 1**. Similarly the major surgical methods used in *Shalakyaya tantra* are as follows:

- ✚ Chedanam
- ✚ Bhedanam
- ✚ Sira Vedha
- ✚ Kuttanam



**Figure1: Para surgical methods used in *Shalakyaya tantra*.**

*Acharya Sushruta* portrayed idea of *Anushastra Karma* as significant methodology of *Shalakyaya Tantra* which includes parasurgical systems without using sharp instruments. *Anushastras* help in the sickness as well as work with analysis of different neurotic circumstances like; *Unmargi vrana*, *Nadi vrana* and *Utsangi vrana*. *Agni*, *Kshara*, *Jalauka*, *Shephalika*, *Kareera* and *Shaka-Patra*, etc. are the various types of *Anushastra* that are utilized in *Shalakyaya Tantra*.<sup>[6-8]</sup>

The *Anushastras* procedures like; *Agnikarma*, *Jalaukawacharana* and *Kshara karma*, etc. offers wide

range of application in different pathological conditions. *Agnikarma* utilizes intensity of *Agni*, *Kshara karma* utilizes *Kshara Sutra* and *Jalaukawacharana* involves utilization of *Jalauka* for different restorative purposes.

*Agnikarma* helps in *Vata* and *Kapha* predominant diseases. *Kshara* acquired from debris of various plants chiefly utilized in *Bhagandara* and *Arsha*. The primary use of *Jalaukawacharana* is for bloodletting or purification.<sup>[7-9]</sup>

### **Agnikarma**

*Agnikarma* is a cauterization technique that uses *Agni* directly or indirectly to treat a variety of health conditions. *Agnikarma* effectively kills pathogens and prevents microbial infections due to its sterilizing effect. *Agnikarma* is considered as *Pradhana tara* among *Trividha Anushastra karma* since it causes *Apunarbhava* of sicknesses and it can fix the illnesses which are hard to deal through different measures like *Shastra*, *kshara* and *Bheshaja*. It is recommended for *Avaghada mula* conditions. It can be done in any rite, with the exception of *Sharad* and *Greeshma*. In *Mukha rogas* one ought to go through *Agnikarma* in void stomach and in other *Urdhwajatru vikaras Picchilanna* ought to be consumed.

The *Shalaka* used in *Agnikarma* is made by *Panchadhatu*, is mostly used to apply heat on the affected body parts. *Agnikarma* helps to cure restoring infections of *Asthi* and *Sandhi*. *Arbuda*, *Gridhrasi*, *Arsha* and *Bhagandar*, etc. can be treated effectively with the help of *Agnikarma*. *Agnikarma* also uses *Godanta*, *Pippali*, *Ghruta*, *Ajashakrit* and *Tail* as additional materials for therapeutic procedures. The instrument utilized for *Agnikarma* should have explicit attributes; to perform the *Agnikarma* procedure, *Vilekha* should be *Riju*, *Vakra* and *Tiryak*, while *Shalaka* should be pointed tip.

### **Kshara Karma**

*Kshara* got from various restorative plants and are two sorts; *Pratisarneeeya* and *Paaneeeya Kshara*. As per Ayurveda *Kshara* possess *Shodhana*, *Ushna* and *Tikshna* properties thus contributed towards the therapeutic management of *Arsha*, wound and *Guda bhramsha*, etc. *Pratisaraneeya kshara* was mostly used for outside purposes while *Paneeeya kshara* was used inside. *Kshara* can also be classified on the basis of their potency i.e.; *Mrudu*, *Madyama*, and *Teekshna Kshara*. *Kshara Karma* pacifies side effects of *Vrana*, for example, *Kandu Yukta*, *Utsanna Mansan* and *Kathinana*.

*Kshara* is thought of as best among all the *Shastra* and the *Anushastras*. It is one among the *Trividha anushastras*, *Kshara* has properties like *Chedana*, *Bhedana*, *Tridoshaghna*, *Lekhana*, *Shodhana*, *Ropana*, *Shoshana* and *Stambhana*. *Mrudupratisaraneeya kshara* is recommended for ENT disorders, because *Urdhwajatru* contains sensitive sensory organs. *Mrudu*

*Kshara varti* and *Mrudu Kshara sutra* can be employed for the management of *Urdhwajatru Roga*.<sup>[8-10]</sup>

### **Jalaukavacharana**

The *Sushruta Samhita* contains a comprehensive description of the *Jalauka* types and procedure of *Jalaukavacharana*. In *Sukumara* and *Bala*, it is recommended for *Raktamokshana*. *Jalaukavacharana* is advised in *Raktadusti* to purify blood. *Jalaukavacharana* mean utilization of parasites on specific body region, the parasite suck polluted blood and in this manner blood draining accomplished. The leech therapy is used mostly for the disorders that are *Pitta Dosha* dominant. Six of the twelve species of leeches fall into the poisonous category, while six are non-poisonous. Before letting the leech take blood from the body, the area is cleaned with an antiseptic solution. When leeches first began sucking blood from their bodies, the moist cloth could be used to cover them. At long last turmeric powder can be utilized to quit draining when cycle gets finished. This therapy considered used for disease where *Rakta* vitiation is predominant.<sup>[9-11]</sup>

### **CONCLUSION**

*Shalakyia Tantra* treat ENT issues predominantly with harmless ways, *Shalakyia Tantra* fix illness from it underlying drivers. *Shalakyia Tantra* uses natural medicines that are safe and effective for treating problems. For the treatment of issues pertaining to the eyes, ears, nose, and throat, *Shalakyia Tantra* offers a wide variety of therapeutic modalities. The restorative modalities of *Shalakyia Tantra* gives alleviation in various illnesses i.e.; tinnitus, rhinitis, nasal clog, nasal contaminations, vestibular neuritis, sinusitis, tonsils, throat diseases and nasal drains, etc. *Shalakyia Tantra* utilizes various *Anushastra* and *Shastra Karma*. *Agnikarma*, *Kshara Sutra*, *Jalaukavacharana* and *Siravyadaha*, etc. are some methods mentioned as *Anushastra Karma*. *Shastra Karma* involves utilization of various equipments for therapeutic purpose; *Netra Shalaka*, *Karna Shalaka*, *Nasa Shalaka* and *Mukh Shalaka* are some of them used in *Shalakyia Tantra*.

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