

LITERATURE REVIEW OF PASCHAT KARMA IN AYURVEDA

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ABSTRACT

Post-operative care is the care you receive after a surgical procedure. It often includes wound care, prevent the risk of infection, bleeding at the surgical sites, complication, pain, and their managements. The type of post-operative care depends on the type of surgery you have, as well as your health history. Post operative care is the most important procedure in the surgical field. In ayurveda according to Charaka Samhita, Shushrut Samhita and Vagbhata Post-operative care include Rujahara krama- relieving pain, Vrana sodhana-cleansing the wound, Krimighna-destruction of the worm, Ropana taila - medicated oils, Varti-wicks of drugs, Patta Bandhana karma – Bandaging, Suitable food, and activities, avoided food and activities, Raktadhan – blood transfusion, Dhupana karma- Fumigation.

Keywords: Paschat Karma, Post Operative Care, Wounds, Patta Bandhan.

INTRODUCTION

Post-operative care is the last step in the Trividha Karma. The success of surgical procedures depends on post-operative procedures. At this stage, there is a need to take more care of the person therefore the

need for surgeons and especially nurses or attendants is more in this. In this stage (post-operative) the person needs more physical and mental support. Due to the power of mental strength or sattva, there is an

early disappearance of the wound. It is also said in ayurveda that the success of medicine depends on the Chatushpada (Vaidya, Aushadhi, Parichark, Rogi). In the post-operative stage if not treated properly achievable diseases become incurable. Post-operative care, to know the blood pressure, pulse rate, breathing rate after a short time and try as much as possible if there is a deviation from the normal rate, the patient diet, the position of sitting or lying on the bed, sleeping, considering the need or needlessness of medicines, the idea of healing wounds, the knowledge of medicines that cause allergies in the patient and abstaining from them.¹

Aim- To study the Paschat Karma (Post Operative Care)

Objective – To understand the Ayurvedic Concept of Paschat Karma.

Material and Method- All textual references of Post Operative Care are collected from Ayurvedic classics in the library of Govt. Ayurved College, Raipur (C.G.)

Paschat Karm-Post Operative Care

Pressing the wound with the fingers, by wiping the water on the wound with a cloth, analgesic, and medicine of Rakshoghna Gana- Gugglu (Commiphora mukul), Aguru (Aquilaria agallocha), sergerus (Vateria indica), Vacha(Acorou calamus), white sarsapa (Brassica copestris), hingu(Ferula foetida), Saindhavalavana, Nimbapatra mix with ghee in aza dirach.

After that, according to the dosha, fill it with Tilkalka (Sesamum indicum) in Vataja disorder, use ghee in pittaja disorders and honey in kaphaja disorders by keeping it in the wound and after mixing ghee in Sat-tu, then placing it in a leaf, adding water to it with the right finger, placing it over the ulcer, placing a thick pad and tie the bandage with the cloth. Tie the bandage soft not prickly. The tie should be straight and free from creases and its knot should be tied on the left or right side.²

Vrana sodhana – Cleansing the wound: -

- Jyotishmati, Langalaki, Syama, Danti, trivrit, tila, kustha, Tilvak are the group drugs that are best for cleansing the wound.

- Trivrit, tila, nagadanti, and Manjistha macerated with milk and added with saindhava and honey and applied to the wound and act as utsadana.³

Rujahara karma for relieving pain: -

- When severe pain caused by cutting with sharp instruments, bathing the area with warm Anu Taila.
- The patient is sitting on a saucer with a hole filled with heated Vata suppression drugs, the drugs are boiled in a pot, and the emanating steam allowed through a tube while the patient is lying. (Ano-rectal surgery). The patient immersed in a medicated drug.⁴
- Benefits: - Pain reliever, wounds heal quickly.
- In such a pain caused by the weapon, which is happening continuously, apply Mulethi (Glycyrrhiza glabra) and ghee to the wound. The patient should be protected from Yachak, Arya, Parna Shabri, etc.⁵

Use of Ropana Taila: Medicated oil or ghee prepared with drugs of Nyagrodhadi gana is also good for cleansing and healing wound and curing fistula in ano.⁶

After Roman Karma: Even after the wound is planted properly, till the wound is stable, keep yourself safe from indigestion food, exercise, and acts like sexual intercourse, etc; protect yourself from joy, fear, anger, etc. These rules should be followed with respect for six or seven months, that is do not neglect them.⁷

Wick application - Varti: Wounds that are covered with foul-smelling, and which have the great aggravation of dosas (Vata, Pita, Kapha), should be cleaned by placing paste of cleansing drugs enumerated earlier as many as available.⁸ Wick should not be very dry, it causes abrasion of the wound. if the wick should be very wet it causes delay wound healing. If the wick is not placed properly, it causes friction on the edge.⁹ Pitta and Rakta wound – once apply, Kapha and Vata wound - many times.¹⁰

Use of Krimighna Drugs (Destruction of Worm):

- When flies alighting on the wound deposit worms in the wound, the foul smell becomes greatly in-

creased, severe pain and bleeding then use of drugs of Surasadi Gana are beneficial for washing and filling.¹¹

- The bark of Saptaparna, Karanja, Arka, Nimba, and Rajadana macerated in cow urine is beneficial for washing the wounded.¹²

Ksaudrasarpi -Applying a mixture of Honey and Ghee: In case of traumatic wounds control the corrosive heat, join separated parts, and in traumatic wounds which are wide edge, fill with the mixture of honey and ghee.¹³

Raktastambhak Method¹⁵: - 4 types

Table: 1

1	Sandhana	Joining the wound edge
2	Skandana	Promote clotting
3	Pachana	Digestive
4	Dahana	Burning/ cauterization (burning with fire)

The body is maintained by blood, so it should be protected by many techniques. After bleeding Vata gets aggravated and rises to swell and pricking pain, it should be treated by bathing the area with lukewarm ghee.¹⁶

Dhupana karma – fumigation

Sarsapa, Nimba Patra, ghrita, and lavana twice a day for 10 days.¹⁷ Incense should be done with Gugglu (Commiphora mukul) etc.¹⁸

In case of foreign body removal:

After surgery or when the surgery is not able to remove the pricked area without cutting it, then first cutting the place where the surgery is sunken, taking out the surgery and taking measures to stop the blood flowing in it, then, apply it in the wound. After washing the blood, after cleaning that ulcer place with lukewarm ghee, after applying wound paste (ointment) in it, the method of ulcer treatment should be explained to him.¹⁹

Post-operative care of Mudhgarbh:

After performing Shastrakarma, the women whose surgery (Mudhgarbha) has come out in this way

Management of Bleeding:

In case of excessive bleeding powder of Lodhra, Yas-timadhu, Priyangu, Raktachandana, Gairika, Rala, Rasanjana, Shalmalipushpa, Shankh, and Yava, should be pulverized on the wound. make a tight bond by applying Sarja, Arjuna, Meshshringi, etc.

Tie the wound with a cold cloth, cold paste, or cold Parisheka and keep the sick in a cold room. Intake kwath of Kakolyadi Gana containing sugar honey to the sick.¹⁴

should be bathed with warm water and after massaging the oil in the body, keep oil in the vagina.²⁰

Post-operative care of Ashmari: After taking out the Ashmari, make the patient sit in a warm basin and do sweating. By doing this there is no coagulation of blood in the bladder. When the base (bladder) is filled with blood, wash the bladder with the help of Puspanetra with the help of Kshirivrikshas Kwath.²¹

After suturing

After doing the suture, by comforting the patient (there will no longer be any kind of trouble, saying that) and on that wound mixed with honey-ghrita, white or black antimony, silk ashes, priyangu, fruits of Salai, Lodhra, and Mulethi – by applying the paste of powders of these liquids and after that do bandage.²²

Bandaging²³:- 3 type

- Gadha bandha (tight knot)
- Sama bandh (even/ moderate)
- Shithila bandha (loose)

Table: 2

Tight bandaging	buttocks, the pit of abdomen, axilla, groins, thighs, and head.
Moderate bandaging	extremities, face, ears, throat, penis, scrotum, back, flanks, abdomen, and chest.
Loose bandaging	eyes and joints

Bandaging According to Charaka - 2 types

Vama bandha, Dakchhin bandha.²⁴

Bandaging According to dosha²⁵: -

Table: 3

Pitta Vrana (wound)	Autumn and summer	Twice a day
Kapha Vrana(wound)	Winter and spring	Once in 3 days

The bandage should be wrapped two-three times in Kaphaj wound and once in the pittaj-Raktaj and traumatic wound.²⁶

Table 4: According to Sushruta - 14 types of bandaging²⁷

1	Kosa (Sac/ cocoon)	Fingers and joints of the fingers, Thumb.
2	Dama (thread belt-like)	Painful place (narrow parts), Gulfa (calf)
3	Swasthika (Cross-shaped/ cruciform like)	Joints, breasts, hand-foot plane, ears, dislocation of the shoulder.
4	Anuvellitha (Spiral bandage)	Extremities
5	Mutoli (broad road or path)	Neck and penis
6	Mandala (circular bandage)	Body's circular parts (chest, back, abdomen)
7	Sthagika (conceal)	Tip of the thump, finger, and penis.
8	Yamaka (twin/double)	Two wounds side by side
9	Khatvaka (swing/hammock)	The lower jaw, cheeks.
10	Cina (banner)	Outer canthus of eyes.
11	Vibandha (binding from both sides)	Abdomen and chest.
12	Vitana (tent, canopy)	Head (scalp)
13	Gophana (the forehead of a cow)	Chin, nose, lips, shoulders.
14	Panchangi (with five parts)	Organ above the shoulders.
15	Utsangi (arm sling bandage)	For hanging parts

Importance of Bandaging:

In which the bone has become pulverized, fractal dislocated, etc. If you have gone, then by tying a bandha, that too gets planted (heal up). In all activities like uttan (getting up), Shayan (sleeping), etc, there is no pain if the Bandhan is properly tied. If the edge of the wound is quoted (raised), which is ulcerated (raised from the filling of flesh), which is asymmetric (some high and low) and is of extreme pain, then if the Bandhan is tied, it becomes even, soft and

becomes free from pain and soon becomes pure and planted.

By tying the Bandhan, the wound is protected from bacteria, dust, flies, mosquitoes, and other external shocks and does not get contaminated. Due to bandage the wound also remains soft and deformed.²⁸

Contraindication of Bandaging: Vitiated Pitta and Rakta, injury and poison, burning sensation, pus formation, red discolouration, suppuration of muscles (gangrene), ulceration of the rectum should not be

bandaging.²⁹ Leprosy patients, fire burning patients, diabetic, alkaline and toxic wound, meat borne wound, destroying eroded, oedematous wound, the bandage should not be tied.³⁰

Vrihana Dravya: Patient who had suffered from the disease for a long time, sick patients. The patient is atrophy or sore because of the wound. In all of these Vrihana dravya has been indicated.^{as 31}

Pathya Ahara - Suitable Foods: Soup prepared from tanduliyaka, jivanti, vastuka, balamulaka, patola and amalaka, Saktu (paste of flour), Vilepi (thick gruel), Kulmasa and boil water.³²

For all wound persons, foods which are less in quantity, easily digestible, unctuous, warm, and increasing digestive fire should be given always.³³

Saindhav Lavan and aliphatic with ghee should be eaten in small quantities. After that lukewarm water should be drunk. The food eaten by the patient in this way is quickly digested.³⁴

Apathya Ahara- Foods to be avoided

- Freshly harvested grains, masha (black gram), tila, kalaya (round pea), kulatha (horse gram), haritaki saka (leafy vegetable), Guda (jaggery/treacle)
- Meat and muscle fat of goat, sheep, and animals living in marshy places and water. Cold water, curds, maireya, arista, asava, Sidhu. Consuming food in excess quantity.³⁵
- Shimbidhanya, soft water, alcohol, Ikshu(Saccharum officinarum), dry herbs, dry meat, amla, Lavan, katu, alkali substance should not be eaten. By consuming the above-forbidden diet-vihara, all the doshas get aggravated. Alcohol with hot, harsh, acid properties make the wound very troublesome very soon.³⁶

Apathya Vihara - Activities to be avoided

Also avoid too much sunlight, dust, smoke, mist, dew, anger, fear, worry, keeping awake at nights, fasting, exercise, etc.³⁷ Wounded person should not sleep during the day, by sleeping during day itching in the wound, feeling of heaviness of the body, swelling, pain, redness, and exudation.³⁸ Even after the wound is filled, a person should not practice exercise, sex, anger, ride a horse, etc.³⁹ by doing any kind of

labor, inflammation arises in the wound, and on awakening, swelling and redness arises. Swelling, redness, and pain arise from sleeping during the day. Having sex causes swelling, redness, pain, and death.⁴⁰

Positive thinking: With the hope of a cure or peace of the disease, the wound disappears quickly.⁴¹

Emergency Care Ignoring the medical principles, if there is a pak in the ulcer or there is heavy bleeding or there is the possibility of death, any remedy or therapy should be done like pratikar of a burning house, which benefits the patients.⁴²

Duration of therapy: Till the time life appears in the patients throat and until his sense of power is not destroyed, always try to save the life of the patient, because the speed of time is very crooked, perhaps the life of the patient may be saved. Sometimes the patient gets cured after getting proper medical treatment from the divine.⁴³

CONCLUSION

One of the most important parts of the surgery is Post-operative care. Even if the surgical procedure is a success, if post-operative care was not done well, definitely the patient will go to complications. Post operative care includes measures of hemostasis, pain relief, and preservation of infection. As per ayurveda preoperative, operative and post operative care are given equal importance and mentioned as "**TRIVIDHA KARMA**" Acharya Sushruta "The Father Of Surgery" has given each and minute points to be noted after surgery in Sushruta Samhita and also acharya Charaka and acharya Vagbhata has contributed their knowledge through Charaka Samhita and Ashtang Hridya. In ayurveda, Post Operative care includes Rakta stambhaka, Rujahara, Vranashodhan, Krimighna therapies, and suitable Ahara, Vihara. This principle is the same as a contemporary medical science but due to ideological disagreements.

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