



Application Of Panchkarma In Shalya Tantra A Review

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ABSTRACT

Panchakarma plays an important role to cleans the various system of body. Many acute and chronic surgical conditions like *vrana* (wound), *bhagna* (musculo-skeletal injuries), *Arsha* (hemorrhoids), *Bhagandara* (fistula in ano), *Arbuda* (tumours), *shlipada* (filariasis), *shopha* (swellings and *vidradhi* (abscess) etc. In the classical texts of *Ayurveda*, a very detailed description of panchakarma is available, with special relevance in the management of various surgical pathologies. In this article, an effort has been made to explore the applied concepts of panchakarma in the field of shalyatantra in various ways. Panchkarma is also mentioned in **SHASHTIUPKRAM** in sushrut Samhita.

KEYWORDS: Panchakarma, Shalyatantra, Doshas, Ayurveda.

INTRODUCTION

Nidana Parivarjanameva Chikitsa. This is the first step of treatment in Ayurveda. When vitiated *Doshas* are the causes for the disease, their removal itself is the treatment. It is carried out with the help of different surgical instruments like Yantra, *Shastra* and *Anushastra*. Panchakarma is not only a bio-purificatory process, but involves a wide range of therapeutics such as replenishing, depleting and rejuvenating therapies. It has broad spectrum of applications in the practice of *Shalyatantra* i.e *Ayurvedic* discipline of surgery. *Acharya Dalhana* while mentioning the definition of Shalya Tantra explains that Mala Doshas are also Shalya so *Nirharana* of Such *Mala Dosha* is only by *Panchakarma* method. Indirectly it implies the importance of panchkarma in *Shalyatantra*.

ROLE OF PANCHAKARMA IN THE FIELD OF SHALYA TANTRA

Acharya Dalhan has predominantly explained that Langhana (desaturation) to Virechana karma (purgation) are the main pre-operative measures that include important Panchakarma procedures like *Snehana* (unction), *Svedana* (fomentation), *Vistravana* (bloodletting), *Vamana*.

VRANA

Proper healing of *vrana* is the culmination of a good surgical intervention.

Vrana Chikitsa is the most vital part of practice of *Shalyatantra*. Etiological classification of *vrana* constitutes *Nija/Shareera vrana* and *Agantuja vrana*. [5]

Panchakarma procedures have a significant place in the management of both these types of wounds.

Panchakarma procedures have been included under '*Shashti Upkrama*' (sixty modalities) of wound management as described by *Sushruta*. [6]

1)Snehana Karma (Uction Therapy):

Intake of *Sneha* processed with drugs has been indicated in patients who have complications and are rough, weak due to illness and due to wound. In all these conditions, *Vata dosha* gets aggravated which pacifies by *snehana karma*. [7]

2) Svedana Karma (Sudation Therapy):

Local application of different types of fomentations has been indicated in inflammatory swellings that are painful, harsh and hard, and in similar type of wound also. *Svedana* exerts a local analgesic effect.[8]

3) Vamana Karma (Therapeutic Emesis):

In case of wounds having inflammation along with granulation tissue and vitiated darkish blood, *vamana* where *sushruta* synonymously call it as *prachardana* (therapeutic emesis) is useful particularly in that caused by *Kapha*. [9]

4) Virechana Karma (Therapeutic Purgation):

vrana (The experts of wound management) has to treat the chronic wounds which are caused by *vata* and *pitta* where *virechana* will be benefitted.[10]

5) Basti Karma (Medicated Enema):

In case of wound that is rough, severely vitiated by *vata* and is particularly situated in the lower part of the body, **basti** is indicated. It is the best treatment for vitiation of *vata dosha*. [11]

6) Uttar Basti Karma (Douches): In conditions like *mootraghata* (retention of urine), *mootra dosha* (disorders of urine) and *shukra dosha* (disorders of semen), (wounds caused by calculus) and in *artava dosha* (menstrual disorders) *Uttarbasti* has proved beneficial.[12]

7) Shiro-virechana Karma (Errhine Therapy): Wounds and inflammatory swellings that are located in *oordhavajatrugata vrana* (supraclavicular region) has to be treated with *Shirovirechana karma* by the experts.[13]

BHAGNA:(FRACTURES)

As *asthi* (bones and cartilages) has been considered as one of the main seats of *Vata dosha*. Any trauma results in aggravation of *vata*. As an important adjuvant therapy, the *Panchkarma* procedures have a good role to play. Mainly the practice karma of *Nasya* in fractures and dislocations involving the parts above neck[14]

1) Anuvasna Basti in *prashakha bhagna* (fractures of extremities).[15] *Basti karma* in the management of *kati bhagna* (fractures of pelvic bones)

2) Svedana and Nasya karma in dislocation of *Hanu* (mandible) may prove helpful .[16]

3) Matrabasti -is also effective in *Bhagna, Svedana*

ARSHA CHIKITSA (HEMORRHOIDS)

Acharya Gayadasa finds Arsha to be one of *Shalya Tantra's* core pathologies.[17] *Arsha's Nidana-samprapti* includes *Manda-agni* and *Mala-Upchaya*. [18] *Panchakarma's* biopurificatory measures are absolute indicators of its effective management. **Snehan, swedana, virechana, anuvasana** and **asthapana basti karma** are suggested in the sense of Vataja Arsha. Virechana karma was also mentioned as one of the main methods of treatment in *Pittaja Arsha*. [19]

BHAGANDARA (FISTULA –IN-ANO)

In the person of *agniyatha koshta*, whose assessment could not be done entirely should be subjected to *mrudu* (mild) kind of *shodhana*. [20] Then different forms of **swedana** (fermentations) have been indicated. [21]

In case of excruciating pain due to *shastra karma* (surgery) *sukooshna anu taila* (lukewarm oil) has to be applied.

The *vatahara* drugs to be boiled in the *sharavika* (saucer like apparatus) having a *chidra* (hole) should be made to sit in such a way that the perennial area should get **swedana** or **nadi sweda** should be applied to the affected region through a pipe in sleeping posture to alleviate the pain, *Avagaha sweda* (sitz bath) can also be prescribed. [22]

PARIKARTIKA (FISSURE-IN-INO)

Management with **Pichha basti** and **sneha basti /Anuvasna basti** has been indicated in *Parikartika*. [23] *Picha basti* – prepared from *yashtimadhu, krishnatila, madhu* and *ghrita*. *Anuvasana basti- ghritamanda* or *taila*. Local soothing, demulcent and healing properties of these specially designed medicated enemas are effective in relieving tcondition.

ASHMARI CHIKITSA (URINARY CALCULUS)

The main Panchakarma procedures are post-operative *svedana karma, uttar basti, Asthapana* and **Anuvasna Basti karma**. [24] These treatments help to prevent and alleviate complications and post-operative discomfort.

VIDRADHI (ABSCESS)

In addition to the surgical interventions like incision and drainage, Panchakarma procedures are also beneficial. The Shodhana procedures like **Vamana and Virechana** exert curative effects. *Panchakarma* therapies were prescribed by Acharya Sushruta according to the stage and dosha involvement [25]

YAKRIDODARA (ENLARGEMENT OF LIVER) AND PLEEHODARA (SPLEENOMEGALY)

The seat of *Rakta-vaha srotas* is both *Yakrit* and *Pleeha Rakta's* vitiation is directly corrected by **siravedh** . *Acharya Sushruta* has suggested *vridhhi/Bradhna Raktamokshana karma* by *Siravedha*, although its consequences remain undetermined. [26]

Similarly, in the context of Bradhn **Virechana** and **Niruha Basti** have been described as the main treatment modalities. [27]

PRANASHTA SHALYA (EXTRACTION OF FOREIGN BODIES)

Out of total 15 methods of extraction of retained foreign bodies, **vamana** (emesis), **virechana** (purgation), **Dhumapana** (snuffs) are the different therapeutics which we are practising in our day to day life one or the other way. [28]

PRAMEHA PIDAKA (DIABETIC BOILS)

In addition to surgical intervention, treatment with *Vamana*, *Virechana* and *Sira vedha* was prescribed. Patients with *Madhumeha* are difficult to detox as their body is pervaded with medas. Therefore, it has been recommended for strong purgatives.[29]

GRANTHI:(TUMOURS)

In *aama avastha* of granthi the treatment similar to *shopha chikitsa* has been told. Hence in *ammavastha*, *shopha chikitsa* and *snehana* is been indicated.[30] In *vataja granthi swedana* and *rookshana*.[31] In *pittaja granthi raktamokshana* specifically using *jalouka*.[32] In *kaphaja granthi snehana*, *swedana*, *vamana*, *virechana*, *asthapana*, *anuvasana* to be given. [33]

DISCUSSION

Panchakarma chikitsa can be applied under different *avastha*'s of a *vyadhi* which plays a significant role. In *mootra ashmari*, *snehadi kriya* are advised as *poorva karma* before *Shastrakriya* & in *paschath karma* after *shatra kriya*. [34] By assessing the *taruna* and *vrudha avastha*, *aama* and *pakva avastha* of *shalyaja vyadhi pancha karma* can be adopted like in case of *vidhrathi*, *granthi*, *shopha*. Clinically the different stages of inflammation has to be assessed and *shopha* has to be treated accordingly.

Panchkarma treatment, mainly *vamana* and *virechana karma*, has been described as the treatment of diseases caused by the intake of incompatible food.[35] The logical management method involves *Panchakarma* procedures even in cases of poisoning.[36] *Acharya Charaka* has recommended venepuncture in *Dushi visha* or blood poisons along with all five *Panchakarma* evacuation steps.[37]

CONCLUSION

Panchakarma has an international recognition in preserving, maintaining and preserving health, along with promoting longevity, as a major, supportive or preparatory therapy. *Panchakarma's* procedures can play an incredible role in the field of *Shalya tantra*. Successful management of many surgical conditions requires *Panchakarma* adjuvant therapies. A good surgeon is one who avoids surgery- hence *acharya sushruta* clearly mentions the importance of *panchakarma*. Integrated approach of *panchakarma, Shastra, anushastras* are beneficial in preventing and curing of disease for which one has to know the stage of disease. By adopting *panchakarma* procedures, the practice of *Shalya Tantra* is sure to be benefitted with improved outcomes.

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