A REVIEW ON SALYAJANYA NADI VRANA W.S.R TO PILONIDAL SINUS

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ABSTRACT

A Pilonidal Sinus is a common disease of the natal cleft. Pilonidal Sinus is a track which contains hairs. The incidence of the disease is calculated to be 26 per 100,000 people. Pilonidal disease has a male predominance with a ratio of 3:1. There are several methods to treat pilonidal sinus, but the recurrence rate is more in modern surgical interventions. According to Ayurveda it can be correlated to Salyajanya Nadi Vrana (pilonidal sinus), a type of Nadi Vrana (sinus). Whose etiopathology is described in Nidanasthana and treatment aspect in Chikitsasthana of Susrutha Samhita. Susrutha mentioned the application of Kshara (caustic alkali) and Ksharasutra (Seton) in the management of Nadivrana. Studies shows that by Ayurvedic treatment, it helps to reduce recurrence rate, even though Nadivrana is said to be Kriechrasadhyya (difficult to cure). Hence successful management of this disease depends on the knowledge of pathogenesis, patients presentation and knowledge on treatment aspects.

INTRODUCTION

The Ayurveda is known as an oldest and purest ancient medical science of the universe. It deals with preventive and curative aspect of disease and primitive aspect of health. According to Ayurveda only freedom from disease is not merely health, but become a healthy person should be happy in mentally as well as spiritually. So the Ayurveda as a life science can be understood on follows:-

शमन्नेत्यं समधातुस्मर्तिः समाधातुमलः।।
प्रसन्नात्मेि न्यायसंवादिन्यायः।।

dr.15/48

In this scientific age everyone is expecting miracle therapies for ailments, but these therapies comes at the coast of affecting the other parts of the body and thus viscous circle is started curing one part affecting another. To break this we need wisdom and guide. This is the stage where Ayurveda comes to rescue the world from the pain of disease but their efficacy needs re-establishment by means of through and intensive research.

Shalya Tantra is foremost and supreme among the eight branches of Ayurveda. Shalyatantranjanas the ancient Indian surgeon’s of Indian science laid stone upon which the modern surgery is built upon. The field of surgical science embraces such source of knowledge which aim at the removal of factor responsible.

The Sushrutacharya has been proclaimed as a father of ancient surgery as “Sushruta samhita” is the most important document avail in the branch of surgery in this world. Achrya Sushruta given the description in detail in tenth chapter of Nidana sthana regarding to Nadi in the chapter of “Visarpa Nadi Stanroga Nidana” Also he defines that if inflammatory swelling is ignored even during the stage of suppuration then it may result in chronic granulating tract termed as “Nadi” which remains like a tube. In which the exudative material remains in movement there in.

Ayurvedic Review

Vrana in ayurvedic literature

The Brihat-trayi” as well as the Laghu-trayi” of Ayurveda has described Vrana in details while the Sushruta Samhita supereceding all other samhitas. Some other important samhitas like-Bhaishajya Ratnawali, YogRatnakara, Bhel samhita, Harita samhita, Kashyap samhita, Vangasen’s Chikitsa sar samagraha” also mentioned the various aspects of vrana and its management.

Vyutpati and Niruki of Vrana

Vyutpati

In Dwivraniya Adhyaya of Sushruta samhita chikitsa sthana has described the vyutpatti of word vrana and Dalhanacharya also explained the meaning of the term as follows.
Destruction or damage of a tissue in a particular part of body is called vrana. It also includes discoloration of the skin of the healed wound. Word vrana is derived from Sanskrit verb root - "Vru-vrunoti", meaning to cover", to envelope", to protect"

"व्रणातिवचयू जित्र व्रणित।।"

Nirukti
In Vrana Prashniya Adhyaya” of Sutra sthana of Sushruta has described nirukti of word vrana as abov

Phenomena
A phenomenon of tissue injury causing destruction of underlying structures like - skin, tissues, muscles etc. at the site of injury. A phenomenon of tissue repair which leaves behind a permanent scar through the life is called as Vrana.

Classification of Vrana
Vrana is very vast entity. Therefore different Acharyas have classified it in different types into different groups.

1. According to Hetu-Bheda(Aetiological factor)
On this ground vrana is mainly classification into two main groups-
A.Nija Vrana
B.Agantuja Vrana

A.Nija Vrana: - Due to aetiological factors like- Mithya aahar and mithya vihar, „Tridoshas” as well as „Rakta” get vitiated and produce vrana known as nija Vrana. Initially, every nija vrana starts with a „Vranashotha”. After it’s ripening, it becomes „pakwa” which later on bursts to produce nija vrana. According to dosha dushta, it is also classified into 15 or 16 types by Sushruta.

B. Agantuja Vrana: -It is caused by external factors like -bhigata, prahar.Initially there is no doshadushti (Vitiation of doshas).After a lapse of time, there is an involvement of Doshas producing their particular features.
2. Classification According to Nanatwabheda

Acharya Charak has classified vrana into 20 types according to nanatwabheda.

1. Kritya
2. Utkritya
3. Dushta
4. Adushta
5. Marmasthita
6. Amarmasthita
7. Samvruta
8. Vivruta
9. Daaruna
10. Antsangi
11. Shravi
12. Ashravi
13. Savisha
14. Mrudi
15. Avisha
16. Vishamasthita
17. Samasthita
18. Utsangi
19. Utsanna
20. Anutsanna

Above description shows clinical methods prevalent in ancient surgery. This classification seems to be based upon sadhayasadhyatwa because of out of these 20, there are Sukhsadhya and then are Kashtasadhya vrana.

The Dushta Vrana consists of these features- An excessively narrow or wide mouth (Means an ulcer could be inverted or everted) excessively indurated or soft ulcer, very cold or very hot, having multiple colours, fierce looking, full of pus and sloughing muscles, vessels ligaments etc associated with a discharge of putrefying pus, having tortuous tracks or multiple pockets, having unpleasant smell and appearance with severe pain having burning sensation, suppuration, redness, itching, oedema and complicated with vesicles all around, having an excessive discharge of vitiated blood and a very chronic one.

3. According to awastha bheda

1. Shuddha Vrana
2. Dushta Vrana

1. Shuddha Vrana

Dalhana defines Shuddha vrana as,

“सकऱदोषोि िलऱररहतशुद्धित्तम्।।”

Vrana devoid of signs and symptoms of dushta doshas is called Shuddha Vrana. This includes following three types of Vranas.

Vaidyaakrita- Surgical incisions over the „Prepared‟ skin.

• Agantuja vrana of recent origin
• Dushta vrana after proper shodhana chikitsa gets transformed into shuddha vrana. Shuddha vrana may show signs and symptoms of prakruta doshas and therefore there may be slight pain.

“विभिन्दोपरे नाक्तः|| श्यामािोशिकाकसः|| जिन्दनिनथसाकिरहितःशुद्धाहोच्यते।।”

Vrana having doshik involvement is dushta vrana. Nija vrana from the beginning is in this awastha i.e. having signs and symptoms of vitiated doshas. Agantu vrana, through initially shuddha, gets transformed into this awastha after vitiation of doshas.

Accordingly, sign and symptoms of Dushta vrana Nadi vrana is also a Dushta vrana. Due to its chronicity, presence of vitiated doshas, vividha sravas(Variety of secretions), discoloration of skin, foul smelling discharge, destruction of dhatu etc.

Nadi vrana

Nirukti of nadivrana

In Amarkosha nirukti of the term Nadi/Nali are given as follows –

Nadi/Nali – Refers to dhamani sira

“नाडी तु धमानी शिराः।।”

Vrana having doshik involvement is dushta vrana.
Nadi/Nali – Refers to shrotas.

“नाडी नालाद्य” \(1\)

Nadi/Nali – Means the stalk of vrihi plant.

“नाडी नालाद्य कंड्योस्य” \(1\)

Nadi/Nali – Means times equal to six kshana.

“नाडी कालेकालिः वटक्षणोऽ” \(1\)

Nadi/Nali – Means the stalk of vrihi plant.

“नाडी नारश्च कांड्योऽस्य” \(1\)

Nadi/Nali – Means times equal to six kshana.

“नाडी काऱेऽि षट्क्ऺणे” \(1\)

Nadika – Refers to Vessel, Artery, Ghadi (The period of 24 minutes)

“नाडिका – नाडिक + कन् + दुक्कानिः नाडी, धमनी, घडी”

The term Nadi means a tube through which the fluid comes out.

“विन्यया दूरागमनात् नाडी नाडीि संयुते” \(1\)

Nadi/Nali – Refers to Vessel, Artery, Ghadi (The period of 24 minutes)

“नाडिका – नाडिक + कन् + दुक्कानिः नाडी, धमनी, घडी”

So, The word Nadi refers to a deformity where the abnormal formation of tract passage takes place and which has continue dischanging nature.

**DERIVATION OF NADIVRANA**

Nadi - a track

+ Vrana - an ulcer

“नालम ग्रणातमम्” \(1\)

Means ulcer having a track.

“नाडी संरगमिति ब्रणः।” \(1\)

Means a Vrana which occurs in Nadi

“एकं सदा गर्गातो ब्रणस्य।” \(1\)

That Vrana vishesha the nature of which remains unhealed with the characteristic of continue oozing or discharge of pus is called as Nadi Vrana.

Niruki Of Shalya (Etymology)

“क्ष्यः” “व्यः” “क्षेत्रः” कारणम्

Root”Sala” or “Svala” implies to move fast; the word Shalya has been derived from the same.

Paribhasha Of Shalya (Definition)

Anything that can produce pain all over the body is „Shalya”.

Nadi/Nali – Means the stalk of vrihi plant.

“गर्गि ब्रणः. नाडी सिंहित नदुः जित च भाषा।” \(1\)

Nadi/Nali – Refers to Vessel, Artery, Ghadi (The period of 24 minutes)

“नाडी ब्रणः।”

The one, which is having „Secreting property' letting or expelling out material, is known as Nadi Vrana.


So, The word Nadi refers to a deformity where the abnormal formation of tract passage takes place and which has continue dischanging nature.

**Description of Nadivrana**

In any case of Vranashodhan too late to open will leads to Nadi Vrana. Acharya Sushruta warns the surgeon’s to open a vidhradhi or sopha only when it becomes pakwa and he condemns the surgeons who opens a apakva Vrana sopha and ignores a pakwa Vrana sopha. Asaduvitta vaidya – Improper surgeons due to negligence or ignorance may make mistakes in the management of Vrana sopha which will leads to Nadi Vrana.

**Synonyms (Paryaya)**

- Nadi
- Nali
- Nale
- Tantuki
- Gati

The first four synonyms were mentioned in Raja Nighantu and last one from Sushruta Samhita. | When Sushruta mentioned types of nadi vrana viz. Vataja, Pittaja, Kaphaja, Dwidoshaja, Sannipataja and Shalyaj. But in all types of Nadi.

Vrana the Shalyaj/Agantuja Nadi Vrana Type is most important.

**Shalyaj Nadi Vrana**

Shalyaj Nadi Vrana is consists of two words viz Shalyaj + Nadi Vrana

Means the Nadi Vrana which grown up due to Shalya; the foreign body. Acharya Sushrut has mentioned plenty of time about „Shalya” before describing the Nadi Vrana. As we know about the Nadi Vrana so firstly should discuss at Shalya.

Nirukti Of Shalya (Etymology)

“क्यः” “व्यः” “क्षेत्रः” कारणम्

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“नाडी ब्रणः।”
Arvind et al.

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Shalya is that which produce disorders in the psyche (Mind) or in the soma (Body).

Shalyas are those substances which penetrate the body easily, are injurious, and pain producing. They are mainly foreign bodies such as- Different kinds of straw, pieces, stones, dust metallic articles, pebbles, bone pieces, nails, pus (Retained) or substances, contaminated ulcers and pieces.

TYPES OF SHALYA (Classification)

They (Shalyas) are of two types:

- These produced within the body (Endogenous)
- Those coming from outside (Exogenous)

SYMPTOMS OF SHALYA (According to the position)

<table>
<thead>
<tr>
<th>Generalised</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blackish discoloration of swollen wound and vesicles around</td>
</tr>
<tr>
<td>Oedema</td>
</tr>
<tr>
<td>Pain</td>
</tr>
<tr>
<td>Repeated foamy blood discharge</td>
</tr>
<tr>
<td>Soft granulation tissue</td>
</tr>
</tbody>
</table>

Localised:-

In Shalyaj Nadi Vrana, hair can be considered as shalya (Foreign body) because hair follicles have never been demonstrated in the walls of the sinus. The hairs projecting from the sinus are dead hairs, with their painted ends directed towards the blind end of the sinus. While describing the “shalya” Acharya Sushruta has given much importance of hair (Bala) as foreign body or noxious element in above references.

SYNONYMS OF SHALYAJ NADI VRANA

We can also find the synonymsof shalyaj Nadi Vrana (Pilonidal sinus) –

- Salyaj Nadi Vrana
- Agantuj Nadi Vrana
- Kutkasthi Bhagandara

SAMPRAPTI

Samprapti gives a detailed about pathogenesis of any kind of vyadhi (Disease). It includes Nidana (Causes), Purvarupa(Prodormal features),Rupa (Cardinal sign & symptoms) Upashaya & Samprapti stage because any disease includes these all stage in its pathology. The causes of the vitiated dosha could be identified in six stages:-

- The stage of accumulation (Samchaya)
- Excitation (Prakopa)
- Progressive spread (Prasara)
- Specific location (Sthana samshraya)
- Manifestation (Vyakti)
- Differentiation (Bheda)
According to the Acharya Sushruta and Acharya Vagbhatta if vrama shopha is not timely drained in pakwavrana or inadequately drained the pus, invades deeper and deeper into the tissues in the form of tube resulting in Nadi Vrana. The direction of invasion might be straight or depending upon its gathi or Nadivrana.

"शोिक न किरिंगित किरिंगश्येते यो यो ब्रण प्रकरु शित्य मासाधुक त:।
अेक्यतरं किरिंगित किरिंगश्ये तस्य। स्मायामित्रिहितातितिन स्मिः।।
तत्तथायामामामानाद हिँकतरात्तयश। नादीषि यद्यवित्ते तेन
मता तु नादी।।
॥ सू.श्र. 10/9-10 ॥

The pathogenesis of Nadi Vrana can be explained in the following way:-

Samanya Samprapti
The Vrana Shopha proceeds into three stages of suppuration(Avasthas) namely:-

"तत्तथायाय घथमानस्य विशिष्य च
लघुपुन्यामानमृत्तिघारय।।
॥ सू.श्र. 17/6 ॥

- Ama Shopha (The un-suppurated stage)
- Pachayamana Shopha (The suppurating stage)
- Pakwa Shopha (Suppurated stage)

Ama shopha (the unsupported stage)
- Twaka savarnata (Natural colour unchanged)
- Manda vedana (Little pain)
- Mandoshma (Heat)
- Sheeta Shophata (Coldness)
- Sthairya (Hardness)
- Alpa Shophata (Slight elevation on surface)

When Ama Shopha is incised or opening of a swelling in its inflammatory or un-suppurated stage is attended, then the destruction of the local flesh, ligament, bone, vein or joint and is usually followed by excessive hemorrhage and extremely painful condition. Many dissecting symptoms begins to manifest themselves in succession and cavities are formed inside the wound which may lapse in a case of kshata vidradhri (A type of ulcerated abscess) and it may leads to Nadi Vrana.

"तत्त अमच्छेदे मांसिरासनात्मिखिस्य सङ्गन्ध्यादिः
शिष्योमांगायाय तृत्यैः।।
तस्यायां किरिंगित किरिंगितातितिन हिँकि ॥
॥ सू.श्र. 17/14 ॥

Acharya Sushruta also mentioned about the vaidya who opens an Ama shopha with ignorance as well as who neglects a fully suppurated one is called “Chandala” for his wrong or incorrect diagnosis.

"विशेषत्वाम्य अेजानाधिश्च, किरिंगितिषेत।
विशेषश्च स्तव्यैं, किरिंगितिश्चप्तकारणाः।।
॥ सू.श्र. 17/15 ॥

Pakwa Shopha (The suppurated stage)
- Vedanapashanti
- Panduta
- Alpa Shopha
- Vali pradurbhava
- Twaka pariputan
- Fluctuation under pressure
- After removal of pressure height of Shopha resumes.

"हेदानोपिषालितांदुसादश्चोच्छोपतां
विप्रदुश्माणि-स्तक्किरिंगिते।।
हेदानोपिषालितांदुसादश्चोपतां
अमच्छेदे त्रिप्रतिलोके।।
लोपस्मादसाध्याः।।
॥ सू.श्र. 17/9 ॥

Sometimes as in case of traumatic swelling or in those brought about by a deranged condition of Kapha. The pakwa awastha is restricted to the deeper tissues of the affected part and hence fails to exhibit its characteristic symptoms a fact which often misleads a surgeon as regards the state of paka of the accompanying Shopha.

"कवक्षेपः तु रोगेषु रोगार्जेव निन्तुत्तिरादिभिमात्रजेषु चिन्ते के श्यतिस्मस्ते किरिंगिताः।।
॥
If Pakwa Shopha (A complete suppurated stage) left unopened for a long time out of fear or ignorance by the attending surgeon, the accumulated pus, unable to find out an outlet is infiltrated and attacks the deeper tissues of the affected part and forms large tracks or sinus (Nadi Vrana) within them.

Vishishtha Samprapti
It includes the stages from Pakwa Shopha to Nadi Vrana. The pus breaks through all Vrana-vastu and enters into the tissues. It enters deeper and deeper into the tissues in cephaled manner forming a tubular track inside called a Gati or Nadi Vrana. Vishishtha Samprapti includes the stages from Pakwa Shopha to Nadi Vrana. The pus breaks through all Vrana-vastu and enters into the tissues. It enters deeper and deeper into the tissues in cephaled manner forming a tubular track inside called a Gati or Nadi Vrana. Vishishtha Samprapti includes the stages from Pakwa Shopha to Nadi Vrana. The pus breaks through all Vrana-vastu and enters into the tissues. It enters deeper and deeper into the tissues in cephaled manner forming a tubular track inside called a Gati or Nadi Vrana.

BHEDA (Classification of Nadi Vrana)
According of different classics like Sushruta, Vagbhatta, Bhavaprakash etc. there are five or eight types of Nadi Vrana, namely:

1. Vataja
2. Pittaja
3. Kaphaja
4. Vata-pittaja
5. Pitta-kaphaja
6. Vata-kaphaja
7. Sannipataja
8. Shalyaja (Agantuja Nadi Vrana)

Management of Nadi Vrana
Any surgical disease requires a thoughtful planning for its management. Nadi Vrana is an absolute surgical condition and hence shastra, Agni and Kshara (Ksharsutra as well) karma are more preferable than Oushadhi chikitsa.

According to Management:-

1. Shashtrakrit :- With Shastra (Surgical & Para surgical)
2. Ashashtrakrit :- Without Shastra (Vranapoorana, Vrana shodhana, Vrana ropana)

CHIKITSA SUTRA (Line of treatment)

- Nidana Privarjana
  Bhaishajya & shastra chikitsa
  - Sushruta has explained 15 types of techniques for Nirharana (Extraction) of shalya

  1. Natural phenomena
  2. Suppuration
  3. Incision
  4. Splitting
  5. Squeezing
  6. Wipi
  7. Insufflation
  8. Emesis
  9. Purgation
  10. Wound toilet
  11. Mild nasal drops
  12. Straining
  13. Stucking
  14. Magnet
  15. Cheering

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SAMANYA CHIKITSA

- Sushruta has explained 15 types of techniques for Nirharana (Extraction) of shalya
Sushruta has explained separate treatment for all doshaja varieties in Nadi Vrana.

Chakrapanidatta says firstly probing followed by Patana karma, shodhana and Ropana karma of the sinus.

Application of Pratisarni kshara.

“Acharya Sushruta has mentioned Nadi Vrana in Chhedya & Bhedya. In chikitsa shhana he mentioned vidarana karma which indicates to chhedana and bhedana karma.

“छेदया भंगदा………… प्रणितमण …………… अतिष्ठामा: संगम श्लयो“

According to Acharya Sushruta whole treatment can be summerised in following way :-

1. Shastrakarma/surgical technique – Chhedan/Utpatana/Vidaraa

2. Parasurgical technique
   i. Kshara karma
   ii. Kshar sutra karma
   iii. Agni karma
   iv. Varti Prayoga

   “अनुस्त्रावरिण तु भार जिगेन……………… ..11”

3. Medical technique – Oushadh, Antarparimarjan, Bahya parimarjan Oushadha (Lepas)

Shashtakarma (Surgical technique)
The Chhedan karma (Utpatana karma/Vidaraa karma) means a wise surgeon should watch proper gati (Tract) of Nadi Vrana with the help of probe(Eshani) than identify the exact direction of track. Then the whole area layed open followed by shodhana & Ropanadi general procedures. In case of shalyaj Nadi Vrana Acharya Sushrut described that firstly excision of foreign body (Shalya) viz-bala then vidarana means laying open the Nadi Vrana area followed by shodhan & Ropanadi general procedures. 11

Antahparimarjana Chikitsa
1. Navaka Guggulu (Sarangdhar Samhita)
2. Saptanga Guggulu (Vrind Madhav)
3. Triphala Guggulu (Bhasishya Ratnavali)
4. Guggulu Tiktaka Kashaya (Ashtang Samgraha)
5. Guggulu Panchapala choorna (Ashtang Hridaya)
6. Vidangadi choorna (Yog Ratnakar)
7. Kanchanara Guggulu (Visindi madhava)
8. Sapta vimsatika Guggulu (Bhasishya Ratnavali)
9. Panchatikata Guggulu (Chakradutta)
10. Guggulu tiktakam Ghrita (Ashtang Hridaya)
11. Pichu mandadi Ghrita (Arogya kalpadrum)

Bahi parimarjan Chikitsa
1. Aragwadadi sutravarti (Bhavprakash)
2. Jatyadi varti (Bhasishya Ratnavali)
3. Swarjikadhyaa Tailam (Bhasishya Ratnavali)
4. Hansapadi Tailam (Bhasishya Ratnavali)
5. Hinsradhyya Tailam (Bhavprakash)
6. Kanchnara Tailam (Bhavprakash)
7. Nirgundi Tailam (Bhasishya Ratnavali)
8. Chunchuphala Lepa (Ashtang Hridaya)
9. Rasanjandas Lepa (Shorangdhar Saruhi)
10. Triphala kashaya kshanalaya (Arogya kalpadrum)
11. Ksiridruvalkadi kshaya kshanalaya (Arogya kalpadrum)
12. Ghontaphaladi Vrati (Sushrut Samhita)
13. Jatyadi Tailam (Sarangdhar Samhita)
14. Simdhuthyadi varti (Yogatarangini)
15. Snuhyadi varti (Bhasishya Ratnavali)
16. Syama Ghrita (Vagasesa)
17. Bhallatakadya tailam (Vridamadhav)

Vishishtha Chikitsa
Specific treatment according to dosha
1. Vataja Nadi Vrana:- First application of poultice on vataja Nadi Vrana so that the pus will collect at one place. Shashtra karma:- Utpatana karma will be done on pakwa shopha means opening the pus tract completely. Oushadha:- Application of paste of tila and Apamarga (Fruit) mixed with saindhava followed by bandaging. Prakshalan:- Washing the wound with panchmuh kwath Tail prepared from Bala, Gojihva and Bilva will be used for dressing the wound. All these treatments shodhana, Purana, Ropana of the wound.

4. **Shalyaja Nadi Vrana**

_Shastra Karma_: Exise the shalya first and scrape out the granulation tissue and apply the paste of Tila, madhu and ghrita.

_Oushadha_: Lepa were applied for shodhana & Ropana. Taila prepared by the drugs of kumbhi, Karanja, kapittha, Musta, sarala etc also used for dressing.

> "तावद्युत् ततो भूय मम्।
> संशोषयेत् मागणम्।" ।।

CONCLUSION

The review research was carried about “A REVIEW ON SALAYAJANYA NADI VRANA W.S.R TO PILONIDAL SINUS” On the basis of Ayurvedic classics, views of previous scholars, facts, observations, results and minite discussion achieved during present clinical study, a conclusion can be drawn as follows –

1. Shalyaj nadi vrana is a age related and profession related condition. It is very terrible condition. Based on its symptomatology it can be co-related with Pilonidal sinus i.e. Pain, tenderness, inflammation, induration and discharge.

2. Shalyaj Nadi Vrana (Sacroc-coccygeal Pilonidal Sinus) is a common problem especially in young hirsute men because After the onset of puberty, sex hormones affect the pilo-sebaceous glands and subsequently the hair follicle becomes distended with keratin. As a result, a folliculitis develops Pilonidal sinus disease.

3. Shalyaj Nadi Vrana is mentioned under 5 types of Nadi Vrana.

4. There are no confirmative references about separate management for Shalyaj Nadi Vrana. So that the management of nadi vrana can be considered as like the management for Shalyaj Nadi Vrana.

5. The chief pathological phenomenon in the manifestation of Shalyaj Nadi Vrana is Abheda pakwa, Shopha pooyam, Anupraveshya mansadi, Vrana apaty.


7. On the basis of sign and symptoms Shalyaj Nadi Vrana can be considered as (Sacroc- coccygeal) Pilonidal Sinus according to Modern Science, as they refer to the similar presentation i.e. Pain, tenderness, inflammation, induration, discharge.

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