



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 *Kricchrasadhya* (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:-

समदोषः समाग्निश्च समधातुमलिनः॥

प्रसन्नात्मेनिय मनः स्वस्थैर्भक्षयते ॥'

॥ स.सू. 15/48 ॥

In this scientific age everyone is expecting miracle therapies for ailments, but these therapies comes at the cost 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. Shalyatantrajanas the ancient Indian surgeon's of Indian science laid stone upon which the modern surgery is built upon. The field of surgical science embracessuch 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. Acharya 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 superceding all other samhitas. Some other important samhitas like-Bhaishajya Ratnawali, YogRatnakara, Bhel samhita, Harita samhita, Kashyap samhita, Vangasen"s Chikitsa sar samgraha" also mentioned the various aspects of vrana and its management.

Vyutpatti and Nirukti of Vrana

Vyutpatti

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”.

“व्रणगात्रिचिणू णित व्रणयित॥”

॥ सु.चि. 1/ 6 ॥

“गात्रिचिणूणनम्गात्रिणै र्णयणित्यथणः व्रणः” ॥

॥ डल्हण ॥

Nirukti

In Vrana Prashniya Adhyaya” of Sutra sthana of Sushruta has described nirukti of word vrana as above. It means that the vrana is thing which never vanishes even after its complete ropana from body, because of once a breach in the continuity of a skin occurs, it remains forever either in the form of a scar tissue or discolored, depigmented mark, but its original, natural anatomy can never be restored by any means.

“णिं ोतितयस्माद्रूढेऽिंविणिंस्तुननशियत।

अदेहधारणात्तेस्मात्त्रणआत्यच्युतेबुधःै ॥”

॥ सु.सू. 21/40 ॥

Vivrunoti” means „to open”. Due to breach in the skin and muscles, inner dhatu get exposed and hence it is vrana.

“िंणिं ोतितआतव्रणम्॥”

“यादिदायुणिं ोते िंणिं ोतित िा शरीरमित व्रण ॥”

॥ अ.ह.चि.29/2 ॥

Vrana means “That which makes the person pray till his life exits or that which expose the interior of the body.

Paribhasha (Definition of Vrana)

“गात्र चिचणू णित व्रणयित आत व्रणः AA”

॥ सु.चि.1/6 ॥

Gatra means tissue (Tissue or part of body) “Vichuranane” means destruction, break, rupture and discontinuity of the body or tissue. A vrana is that which cause a break in the continuity of the epithelium and expose the underlying structure resulting in a lifelong discoloration of the affected part.

“व्रणोित अच्छादयित ॥”

॥डल्हण सु.सू.21/45॥

Acharya sushruta has clarified that as the scars of a wound never disappear even after complete healing and

its imprint persist lifelong; it (the lesion) is called vrana by the wise (Chakrapani).

॥ सु.सू.21/40 ॥

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.

Paryaya (Synonyms)

Sanskrit – Vrana, Angakshata, Kshati, Parikshata, Twakbheda, Vichchheda.

Marathi – Jakham, Vrana, Ija.

Hindi – Ghav, Chot, Jakham.

English – Wound, Injury, Ulcer.

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.Agantuj 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. AgantujaVrana: -It is caused by external factors like -bhighata, prahar.Initially there is no doshadushti (Vitiating of doshas).After a lapse of time, there is an involvement of Doshas producing their particular features.

2. Classification According to Nanatwabhedha

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

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

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

“ कृ त्य अकृ त्य दु षु अदु षु संत्तित् िनित् दारुण मद् षु
स्रा ि िनःस्रा ि ि सि षि ि नि ि ष
समि स्थ ति षि मि स्थ त उत्सं गी अं नुत्सं गी उत् न् अं नुत्स्न
मम ण स्थ अं मम ण स्थ ॥ ”
॥ च. ि च. 25/21-22 ॥

3. According to awastha bheda

1. Shuddha Vrana
2. Dushta Vrana

1. Shuddha Vrana

Dalhana defines Shuddha vrana as,
“ सकलदोषो ि प्लिरिहतशुद्धत्तिम् ॥ ”

॥ डल्हण ॥

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

“ ि त्रि भदो ष रै ना क्तः श्या ि ष्टः ि ि डकी समः ।
अि दनो ि नि रा स्रा ि षे ष्र णः शु ध्द आ हो च्य ते ॥ ”

॥ सु. सू. 23/18 ॥

2. Dushta Vrana:-

“ दो षः ि अध ष्टा तो दु षः ॥ ”

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. Agantuj vrana,

through initially shuddha, gets transformed into this awastha after vitiation of doshas.

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.

It means, in dushta vrana there is involvement of following factors i.e.

1. Presence of vitiated doshas.
2. Presence of vividha and profuse sravas.
3. Discoloration of the skin.
4. Foul smelling discharge.
5. Inflammation
6. Destruction of dhatus.
7. Chirakarita i.e. Chronicity.

Dushta vrana shows signs and symptoms of the concerned dosha and named accordingly e.g. Vataja vrana, pittaja vrana etc. In addition to doshaja features, many types of vranas, gandhas, sravas, vedanas are described about vrana.

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 dhatus 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 धमनी ि शरा ” ॥

॥ अं मर को ष 2/6/65 ॥

Nadi/Nali – Refers to shrotas.

“नाडी नालश्च” ॥

Nadi/Nali – Means the stalk of vrhi plant.

“नाडी नालश्च कांड्योऽस्य” ॥

॥अमरकोष 2/9/22॥

Nadi/Nali – Means times equal to six kshana.

“नाडी कालेऽि षटक्षणे” ॥

॥ अमरकोष 3/3/43॥

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

“ नाडिका – नाडि + कन् + ट्काङ्”= नाडी , धमनी , घडी

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

“ गित सा दूरगमनात् नाडी नाडी संयुतः ॥ ”

॥अ.रू. 29/28॥

“ तस्यातिमात्रगमनात्.....मता तु नाडी ॥ ”

॥सु.सू.10/10॥

According to Monier-Williams Nadi/Nali is any tubular vessel or vein.

DERIVATION OF NADIVRANA

Nadi - a track

+

Vrana - an ulcer

“नालम् व्रणांतरम्”

॥ शब्द कल्दुम ॥

Means ulcer having a track.

“नाडी संलग्नो व्रणः ।”

॥शब्द कल्दुम ॥

Means a Vrana which occurs in Nadi

“एकं सदा गलतो व्रणस्य।”

॥अमरकोष ॥

नदा - eans a “REED”

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

“गलद् व्रणे, नाडी सिहित नसूर अित च भाषा।”

॥ शब्दाथण चिंतामिण भाग-2 ॥

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

“नाडी व्रणः िमान् ।”

॥ अमरकोष ॥

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

Description of Nadivrana

In any case of Vranashodhan too lates to open will leads to Nadi Vrana. Acharya Sushruta warns the surgeon“s to open a vidhradhi or sophia only when it becomes pakwa and he condemns the surgeons who opens a apakwa Vrana sophia and ignores a pakwa Vrana sophia. Asadvritta vaidya – Improper surgeons due to negligence or ignorance may make mistakes in the management of Vrana sophia 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 VranaType 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 discus at Shalya.

Nirukti Of Shalya (Etymology)

^”ky* “oy* vk”kqxeus ?kkrqA rL; “kY;fefr :ie~A
AAIq-lw- 26@3AA

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

Paribhasha Of Shalya (Defination)

^^loZ”kjhhkck/kdja “kY;a] A**

AAIq-lw- 23@4AA

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

^^eu% “kjhhk ck/kdjfk.k “kY;kfuA **

AAIq-lw- 7@4AA

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

^r= "kY;a uke fofok r`k dk'B ik'kk.k ika"kwysg yk'VkfLFk ckyu[kiw;klzkonq`Voz.kkarxHkZ`kY;ks)j.kkFkZa-----A**
AAIq-lw- 1@9AA

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, wood- pieces, stones, dust particles, metallic articles, pebbles, bone pieces, nails, pus (Retained) or substances, contaminated ulcers and pieces.

TYPES OF SHALYA (Classification)

^rn f} fo/ka "kkjhjekxUrqda pA **
AAIq-lw- 26@4AA

They (Shalyas) are of two types:-

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

^^"kY;a f} fo/ka (voc)euoc)e pA **
AAIq-lw- 27@3AA

Shalya (Foreign body) are of two types

- Fixed/ Non-movable
- Loose / Movable

SYMPTOMS OF SHALYA (According to the position)

^rRrq f} fo/ka& lkekU;a oS"ksf'kd"pA
";kofifM+dk·fpra "kksQosnukoUra eqgeqZg%
"kksf.krklzkfo.kacqncqnonqUura e`nqekal~p
oz.ka tkuh;ku~ l"ky;ks;fefrA lkekU;esrr~ y{k.ke~A **
AAIq-lw- 26@10AA

Generalised

- Blackish discoloration of swollen wound and vesicles around
- Oedema
- Pain
- Repeated foamy blood discharge
- Soft granulation tissue

Localised :-

^oS"ksf'kde~ rq& RoXxrs foo.kZ% "kksQks Hkofr vk;r% dfBu"p ekalxrs "kksQksfHk o`f)%
"kY; ekxkZuqilajksg% ihM+uklfg'.kqrk -----
----- y{k.kkU; Li`VkfU HkofUrA **
AAIq-lw- 26@11] 12AA

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.

“तत्र शल्यनाम ििििधि.....
अस्थिबालनख.....ििििश्चयाथणश्च ।।”
||सु.सू.1/8||

That unnoticed hair(**Bala**) as a foreign body leads to shalyajNadi Vrana (Agantuja Nadi Vrana) and it is curable. When shalya removed in a proper mannar. This condition has also similarities with dushtaVrana.

“ तत्र अित संित् ोऽितििित् ो.....चेित
दुव्रण िलंगािन ।। ”
|| सु.सू. 22/7||

Sushruta has also mentioned fistula situated on raphae (Upper anal/post anal region) & pelvic bone (Coccyx bone) called “(Kukandarasthi Bhagandara)” while describing incurable disease.

References of Vrana can be traced in vedas, which were considered and the most ancient written documents. In Nadi Vrana context, Brihatrayis described Ksharsutra the very popular Ayurvedic para-surgical method for the first time -

“ कृशदुबणल भीरुणां नाडीनमाण ऋताचयां षारसूत्रेण तां ।
िछ्यानतु शस्त्रेण बुद्धिमान ।। ”
|| सु. िच. 17/29||

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)

“संचयं च प्रकोटिं च प्रसरं स्थान संयिं
व्यक्तं भेदं च यो िेति दोषाणां स भििषिक।।”

॥ सु.सू. 21/36 ॥

According to the Acharya Sushruta and Acharya Vagbhata if vrana 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.

” शोफं न िक्िमित िक्िमुिेषते यो यो िा व्रणं
प्रचरु ियू मसाधुकृ तः ।

अभ्यंतरं प्रिशित प्रिदिाथण तस्य । स्थानानि ििि
णििहितानि ततः स ियूः ॥

तस्याितमात्रगमनाद् गितरत्यतश्च । नाडीि यद्वहित तेन
मता तु नाडी ॥”

॥ सु.िन. 10/9-10 ॥

“ अभेदत्क्िशोफस्य व्रणे चािथ्यसेिनः । अनुप्रिश्य
मांसादीनं दूर ियू ोऽभिधाित ॥

गित सा दूरगमनात्नाडी नाडीि संसृतःे । नाड् ेयका नजृ
ुयेषां सै ानेकगितगणितः ॥

॥ अ.रू.उ.29/26-27 ॥

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:-

“ तस्यामस्य िच्यमानस्य िक्िस्य च
लषणमुच्यमानमुिधारय ॥”

॥ सु.सू. 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)

“ तत्र म्दोष्मता त्क्िसणणता शीतशोफता स्थयै ं
मंदिदनाऽल्िशोफा चामलषणमुििम् ॥”

॥ सु.सू. 17/7 ॥

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 dissenting 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.

“ तत्र अमच्छेदे मांसिसरास्नाय्विस्थ सिधव्यादिम्
जितमात्रं शोणितातिप्रकृतिः िेदना
प्रादुभाणोऽदिरणम्

अनेकोद्विदशणनं षतिद्विधाण भिति ॥

नाडी जनियत्िा कृच्छसाध्यो भित्यसाध्यो िेति ॥”

॥ सु.सू. 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.

“यिश्छनत्यामम् अज्ञानाधश्च िक्िमुिेषते ।

श्विचिषि म्त्वयौ तािनिश्चतकाररणौ ॥

॥ सु.सू. 17/15 ॥

Pakwa Shopha (The suppurated stage)

- Vedanapshanti
- Panduta
- Alpa Shopha
- Vali pradurbhava
- Twaka pariputan
- Fluctuation under pressure
- After removal of pressure height of Shopha resumes.

“िेदनोिशान्तिर्णडुताडल्िशोफता

िलीप्रादुभाणिस्त्क्िरिदकनं

निमनदशणनम् अंगुल्या िििडिते

प्रत्युन,.....िक्ि िलंगम् ॥”

॥ सु.सू. 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.

“कफजेषु तु रोगेषु गंभीर गित त्िदिभाघातजेषु िा के षु
िचदसमस्तं िक्िलषणं

दृक्त्वा किमिक्मित म्यमानो भिषग्
मोहमुितै त । यत्र त्क्विसणता
शीतशोफता स्थयै णमल्रुजताश्मिच्च घनता, न तत्र
मोहमुियादित ॥ ”
॥ सु.सू. 17/10 ॥

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 (NadiVrana) 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 cephalad manner forming a tubular track inside called a Gati or Nadi Vrana. Urdhwaga Shalyagati is present in Shalyaj Nadi Vrana. In dosha dushya sammurcchhana the deranged dosha will result in the vitiation of dhatu and mala. Vitiated dosha find a suitable seat in the deformed srotas. Twak mamsa and sonita are the main seat for sammurcchhana.

“शोफं न किमिक्मित किमुिषते यो यो िा व्रणं
प्रचरु िय मसाधुकृतः ।
अभ्यंतरं प्रिशित प्रिदाथण तस्य । स्थानानि िि
णिहितानि ततः स ियूः ॥
तस्यात्तमात्रगमनाद् गितररत्यतश्च । नाडी ियद्वहित तेन
मता तु नाडी ॥ ”
॥ सु.िन. 10/9-10 ॥

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

SAMANYA CHIKITSA

- Sushruta has explained 15 types of techniques for Nirharana (Extraction) of shalya

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

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

“ दोषेस्त्रिभणित सा िथु गेकश्च सम्मुच्छणतरै
ि च शल्यनिमत्ततोऽ्या ॥ ”

॥ सु.िन. 10/10 ॥

“ सा दोषःै िथु कश्चःै शल्यहेतुश्च िच्चमौ ॥ ”

॥ अ. रू. उ. 29/28 ॥

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(Ksharsustra as well) karma are more preferable than Oushadhi chikitsa.

According to Management:-Nadi Vrana is of two types

1. Shashtrakrit :- With Shastra
(Surgical & Para surgical)

2. Ashashtrakrit :- Without Shashtra
(Vranapoorana, Vrana shodhana, Vrana ropana)

CHIKITSA SUTRA (Line of treatment)

• Nidana Privarjana

In accordance to management is concerned, firstly the factors(Aetiopathogenesis) responsible for nadi Vrana are strictly avoided.

• Samprapti Vighatana

Bhaishajya & shastra chikitsa

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Sushruta has explained separate treatment for all doshaja varieties in Nadi Vrana .

|| सु.चि.17/18-28 ||

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

|| चक्रिणि 45/1 ||

Application of Pratisarniya kshara.

“ तत्र प्रितसारणीय दुर्ब्रणनाडी || ”

|| सु.सू. 11/7 ||

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

“ छेद्या भगंदरा..... व्रणित्मण ”

अस्थिमांसगम् शल्यां’

शतौनकः ||

भेद्या कुं भीका अनुशयी नाडयो तालुदत्तौ || ”

|| सु.सू. 25/5-7 ||

In above reference we consider Asthi Mamsa Gamanam Shalya – Directly indicates to shalyaja Nadi Vrana. Where Shalya found in coccyx bone area covered with skin & gluteal muscle layer.

Acharya Sushruta, Bhavprakash explained chhedana karma in Aagantuja Nadi Vrana and thanafter shodhan Ropana by Ghrita Madhu and tilakalka.

“ नाडी तु शल्यप्रभिकु याणत् || ”

|| Iq-fp- 17/26 ||

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

1. **Shastrakarma/surgical technique** – Chhedan/Utpatana/Vidaara

2. **Parasurgical technique**

- Kshara karma
- Ksharsutra karma
- Agni karma
- Varti Prayoga

“ अनुशस्त्राणि तु षार अिर्गन..... || ”

|| सु.सू. 8/15 ||

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

Shashtrakarma (Surgical technique)

The **Chhedan karma** (Utpatana karma/Vidarana 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 & Ropana 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 & Ropana general procedures. ||

AntahparimarjanaChikitsa

- Navaka Guggulu (Sarangdhara Samhita)
- Saptanga Guggulu (Vrinda Madhav)
- Triphala Guggulu (Bhaishjya Ratnawali)
- Guggulu Tiktaka Kashaya (Ashtang Samgraha)
- Guggulu Panchapala choorna (Ashtang Hridaya)
- Vidangadi choorna (Yog Ratnakar)
- Kanchanara Guggulu (Visindi madhava)
- Sapta vimsatika Guggulu (Bhaishjya Ratnawali)
- Panchatiktaka Guggulu (Chakradutta)
- Guggulu tiktakam Ghrita (Ashtang Hridaya)
- Pichu mandadi Ghrita (Arogya kalpadrum)

Bahiparimarjan Chikitsa

- Aragwadhadhi sutravarti (Bhavprakash)
- Jatyadi varti (Bhaishjya Ratnawali)
- Swarjikadhya Tailam (Bhaishjya Ratnawali)
- Hansapadi Tailam (Bhaishjya Ratnawali)
- Hinsradhya Tailam (Bhavprakash)
- Kanchnara Tailam (Bhavprakash)
- Nirgundi Tailam (Bhaishjya Ratnawali)
- Chunchuphala Lepa (Ashtang Hridaya)
- Rasanjanadi Lepa (Shorangdhar Saruhita)
- Triphala kashaya kshalana (Arogya kalpadrum)
- Ksiridruvalkadi kashaya kshalanal (Arogya kalpadrum)
- Ghontaphaladi Varti (Sushruta Samhita)
- Jatyadi Tailam (Sarangdhara Samhita)
- Simdhuthyadi varti (Yogatarangini)
- Snuhyadi varti (Bhaishjya Ratnawali)
- Syama Ghrita (Vabgasena)
- 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.

Prakshalana:- Washing the wound with panchmula kwath Tail prepared from Bala, Gojihva and Bilva will be used for dressing the wound. All these treatments shodhana, Purana, Ropana of the wound.

2. **Pittaja Nadi Vrana:-** Application of poultice in the form of utkarika mixed with milk and ghee.

Shashtra:- Utpatana Karma.

Oushadha:- Application of paste prepared from Tila, Nagadanti and Madhuyashthi.

Prakshalana:- Washing the Vrana with soma, Nimba, Haridra etc. kwatha, Ghrita prepared by Shyama, Trivrit, Haridra, Kutaja, Lodhra etc. with milk.

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3. Kaphaja Nadi Vrana:- The Nadi Vrana caused by kapha, poultice with kutaja, Siddhartha, parched grain flour and yeast should be applied.

Shashtra karma:- Utpatana karma.

Oushadha - Paste prepared from Nimba, Tila, Danti Saurashtra mrittika. Shaidhava lavana should be applied on wound.

Prakshalana:- The wound will be washed with kwatha prepared

from karanja, Nimba, Jati, Pilu & Bibhitaka.

//सु.िच.17/23-25 ||

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.

“ नाडी तु शल्य प्रभिमम् ििदायण िनरृत्य शल्यं प्रितशोध्य मागणम् ।

संशोषयेत् षौद्रंघत् प्रगाढैःस्तलेस्ततो रोणिमाशु कु याणत् ।।

//सु.िच.17/26-28 ||

CONCLUSION

The review research was carried about “A REVIEW ON SALYAJANYA 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 (Sacro-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, Anupravesha mansadi, Vrana apaty.
6. Shalyaj Nadi Vrana occurs mainly due to vitiation of vyana vayu and kapha and pakwa by pitta, seated in the Sacro-coccygeal joint. Impairment of Pain, tenderness, inflammation, induration, discharge.
7. On the basis of sign and symptoms Shalyaj Nadi Vrana can be considered as (Sacro- 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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