



ROLE OF PANCHAKARMA IN SHALYATANTRA VYADHIES

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ABSTRACT

Panchakarma is applicable in all the eight branches of Ayurveda. *Panchakarma chikitsa* encloses the primary line of treatment i.e, treating the *doshas* and *vyadhi* both, basically which can be said as *dosha pratyhanika chikitsa* and *vyadhi pratyhanika chikitsa*. As per *acharya sushruta*, *rakta* being the *chaturtha dosha*(fourth element),even it is also treated for its *vishamata* as per *panchakarma*. One which causes *badha*(trouble) to the *manah*(mind) and *shareera*(body) are called *shalya* (foreign body). *Shalya chikitsa* and *panchakarma chikitsa* can be planned under same protocols as per *sushruta's* and *trividha karma* theory. The *shalya vyadhies* which are acute and chronic in origin will be benefited from *panchakarma* also. Hence an attempt is made in this article to illustrate the role of *panchakarma chikita* in *shalya vyadhies* like *arshas*,(haemorrhoids), *ashmari*(calculi), *bhagandara*(fistula-in-ano), *vrana*(wound), *bhagna*(fractures), *vidhradhi*(abcess) *granth* ,*apachi*, (swellings) *arbuda*(tumours), *vrudhi roga*(hernia).

KEYWORDS: Shalya vyadhies, Panchakarma.

INTRODUCTION

The word *pancha karma* denotes *pancha-* means five, *karma*-means procedure which has multidimensional therapeutic effects and having the capacity to expel the *doshas* in larger quantity. Broad spectrum of its applicability extends to the field *Shalya Tantra*. Numerous acute and chronic surgical conditions like *Vrana*(wound), *Bhagna*(fractures), *Arsha*,(haemorrhoids) *Bhagandara*(fistula in ano), *Arbuda*,(tumours) *Shlipada*,(filariasis) *Shopha*(swellings) and *Vidradhi*(abcess), require management by the five purificatory therapies of *Panchakarma*, that constitute *Vamana* (therapeutic emesis) *Virechana*,(therapeutic purgation) *Basti*, (medicated enema) *Nasya*(errhine therapy) and *Raktamokshana karma*(bloodletting). *Acharya Sushruta* has elaborated the procedures of *Panchkarma* in *Chikitsa Sthana* along with pre-procedure preparations, complications and management. Only *Acharya Charaka* has mentioned the word *panchakarma* which involves 2 types of *basti*. Therefore *vamana*, *virechana*, *nasya*, *niruha basti* and *anuvasan basti*, whereas *sushruta* and *acharya vagbhata* considered it as *pancha shodhan*,^[1] those are *vamana*, *virechana*, *nasya*, *basti* and *raktamokshana*. Commentators like *hemadri*, *chakrapani* and *dalhana* have the same opinion as *Acharya Charaka*.^[2] In wider

aspect *panchakarma* and *panchashodhana* are used viceversa.

Importance of *pancha karma*

Diseases are classified into two types-One which are cured by the *shastras*(surgical) and one which are cured with *Snehadi sadhya kriyas*(conservatively).^[3] But having classified these way they are not exclusive of each other, that means which are *shastra sadhya vyadies*(surgically treated)they can be *sneha sadhya*(purificatory)and if the *vyadhi* is *sneha sadhya*(purificatorily treated) then *Shastra karma*(surgery) need not be done.^[4]

Shalya means that one which troubles *manah*(mind) and *shareera*(body)^[5], hence the *doshas*(bodily constituents)when exceed leads to some diseases hence *nirharaana*(removal) of them becomes inevitable.

The *doshas* which are pacified by *shodhana* never reoccur, but those pacified by *langahna pachana* may reoccur, by *shodhana* the *doshas* will be detached from their root by these chances of reoccurrence is less.^[6]

The concept of *trividha karma* are applicable in the field *panchakarma* and all the *ashtangas* of *Ayurveda* which is the unique contribution of *Acharya sushruta*.

Trividha Karma-Poorva Karma (Per-operative), *Pradhana Karma* (intra-Operative) and *Pashchath Karma* (Post-operative) are the divisions of operative surgery by *Sushruta* that simulate with the trifold division of *Panchakarma* procedures.^[7]

Acharya Dalhana has described that *Langhana* to *Virechana* karma are the main pre-operative measures that include important *Panchakarma* procedures like *Snehana*, (Uction Therapy) *Svedana*, (Sudation Therapy) *Visravana*(bloodletting), *Vamana*(Therapeutic Emesis) and *Virechana*(threapeutic purgation)^[8], *pathana & ropana* are considered as *pradhana karma*,^[9] *bala agni varna kriya* are considered as *paschath karma*.^[10] Though these are given in order based on the *yukti* of *vaidya* therapeutic procedures can be opted wisely.

Some of the *shalya tantra vyadhies* in which *snehadi kriyas* even too play a great role in the aspects of treatment discussed here are *Vrana*,(chronic wounds)*Bhagna*,(fractures) *Arsha*,(haemorrhoids) *Ashmari*,(renal calculi) *Bhagandara*,(fistula in ano) *Udara roga*,(ascites) *Granthi*,(cysts) *arbuda*,(tumours), *Parikartika*(fissure-in-ano) *Vidradhi*(abcess) etc.

Understanding the importance in managing surgical pathologies, *Acharya Sushruta* has elaborated the procedures of *Panchkarma* in *Chikitsa Sthana* along with pre-procedure preparations, complications and management.

Major surgical conditions requiring *Panchakarma* procedures are described as under:

1.Vrana

Proper healing of *vrana* is the culmination of a good surgical intervention. *Vrana Chikitsa* is the most vital part of practice of *Shalya Tantra*.

Etiological classification of *vrana* constitutes *Nija/Shareera vrana* and *Agantuja vrana*.^[11]

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

All the *Panchakarma* procedures have been included under '*Shashti Upkrama*' (sixty modalities) of wound management as described by *Sushruta*.^[12]

The *Shodhana* has been specially indicated in *Dushtavrana* to expel the *Pravruddha Doshas*.^[13]

Due to *Rakta kshaya* (severe hemorrhage) in case of *Chhinna*, *Bhinna*, *Vidhha* and *Kshata* wounds, *vata dosha* gets aggravated resulting in severe pain. To alleviate vitiation of *vata dosha*, *Sneha-pana*, *seka*, *Snigdha upnahana* (local application of unctuous poultices), *Sneha basti* are specifically indicated.^[14]

Snehana Karma (Uction Therapy): Intake of *Sneha* processed with drugs has been indicated in patients who have complications and are rough, week due to illness and due to wound. In all these conditions, *Vata dosha* gets aggravated which pacifies by *snehana karma*.^[15]

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.^[16]

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*.^[17]

Virechana Karma (Therapeutic Purgation): *vranakovida* (The experts of wound management) has to treat the chronic wounds which are caused by *vata* and *pitta* where *virechana* will be benefitted.^[18]

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 n of *vata dosha*.^[19]

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.^[20]

Shiro-virechana Karma (Errhine Therapy): Wounds and inflammatory swellings that are located in *oordhava-jatrugata vrana* (supraclavicular region) has to be treated with *Shirovirechana karma* by the experts.^[21]

Raktamokshana Karma (Therapeutic Bloodletting): as *acharya sushruta* opines *rakta* as *chaturtha dosha*^[22] and hence its *dushta avastha* also has to be treated with prime importance. Hence, In acute inflammatory swellings, *Raktamokshana karma* may prove helpful to relieve pain and to prevent suppuration. It is particularly indicated in the wounds with inflammation, hardness, dark-red discoloration, pain and uneven surfaces. In poisoned wounds, bloodletting has been prescribed with leeches and scarification.

ARSHAS (haemorrhoids)

As per the definition of *arshas* only *sushruta* opines its severity and grave condition where he compares this *vyadhi*(disease)as *ari*(enemy)therefore it has to be treated. When samprapti *ghataka*(pathology)is keenly studied one can infer the involvement of *agni* which is *manda*(supressed) so the advantages of *panchakarma* extend till correcting the root cause too.

In the context of *Vataj Arsha*, *snehan*, *swedana*, *virechana*, *anuvasana* and *asthapana basti karma* have been indicated. Also in *Pittaja Arsha*, *virechana karma*^[23] has been illustrated.

In *ashtanga sangraha raktamokshana* by using *jalouka* in repeated intervals is mentioned in the *avartana*(elevated)and *katheena* (hard) pile mass.^[24]

BHAGANDARA(FISTULA –IN-ANO)

In the person of *agnyatha koshta*, whose assessment could not be done entirely should be subjected to *mrudu*(mild)kind of *shodhana*.^[25]

Then different forms of *swedana*(fermentations)have been indicated.^[26]

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.^[27]

Specifically, in *Kaphaja* type (*Parisravi Bhagandra*), mild laxatives followed by drastic ones have been advised to be administered.^[28]

PARIKARTIKA (FISSURE-IN-INO)

Management with *Pichha basti* and *sneha basti /Anuvasna basti* has been indicated in *Parikartika*.^[29] *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 the condition.

ASHMARI (RENAL /URETERIC CALCULI)

As *ashmari* is a grave and fatal disease, in recent onset it can be cured by *aushadha*(medicines) while in chronic condition requires *Shastra karma*(surgical intervention).^[30]

Snehadi karma can be applicable in the *purvaroopo avastha* (premonitory stage) when it is manifested completely it should be treated surgically.^[31]

❖ As *poorva karma*(pre-operatively)

Before performing the *Shastra karma*(surgery)

The patient should be given *snehana*(oleation), *swedana*(fomentation) and *vamana*(therapeutic emesis) *virechana*(therapeutic purgation).^[32]

❖ As *paschat karma*(post-operatively)

After the extraction of stone after a period of time *uttarabasti*,*anuvasana* and *asthapana basti* should be employed using *Kashaya*(decoctions) and *taila*(oil) prepared from *madhuara varga*.^[33]

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.^[34]

In *vataja granthi swedana* and *rookshana*.^[35]

In *pittaja granthi raktamokshana* specifically using *jalouka*.^[36]

In *kaphaja granthi snehana*, *swedana*, *vamana*, *virechana*, *asthapana*, *anuvasana* to be given.^[37]

VIDHRADHI:(ABCESS)

In addition to the surgical interventions like *bhedana*,(incision and drainage) *Panchakarma* procedures are also beneficial. The *Shodhana* procedures like *Vamana* and *Virechana* adding to the curative effects.^[38]

Acharya Sushruta has prescribed *Panchakarma* therapies according to stage and involvement of *doshas*.

GUDA BHRAMSHA:(Rectal prolapse)

Administration of *Pichha basti* has the indication in rectal prolapse and bleeding per anum.^[39]

SIRAJA GRANTHI:(Varicose veins)

The people who undergo *raktamokshana*, *twakdosha*, *granthi*, *shopha* and *rogas* due to *dushta rakta* will not reoccur.^[40]

Acharya vagbhata quotes treatment modalities in *siraja granthi* as internal administration of *sahachara taila*,*upanahas* that that pacify *vata* and *basti karma*,*siravyadha*.^[41]

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 of *Nasya karma* in fractures and dislocations involving the parts above neck^[42], *Anuvasna Basti* in *prashakha bhagna* (fractures of extremities).^[43]

Basti karma in the management of *kati bhagna* (fractures of pelvic bones)*Svedana* and *Nasya karma* in dislocation of *Hanu* (mandible) may prove helpful *Matrabasti* is also effective in *Bhagna*, *Svedana* and *Nasya karma* in dislocation of *Hanu* (mandible) may prove helpful.^[44]

Pranashta Shalya (Extraction of Foreign Bodies)

Out of total 15 methods of extraction of retained foreign bodies, *vamana* (emesis), *virechana* (purgation), *dhmapana* (snuffs) are the different therapeutics which we are practising in our day to day life one or the other way.^[45]

ATYAYIKA CHIKITSA:(emergency management)

Atyayika chikitsa is also the prime part of *shalya tantra* where the immediate treatment to be given to save the person from risk.

In the management of *Dhoom-op-hata* (suffocation by smoke), *vamana karma* and *shirovirechana karma* help to evacuate the accumulated toxins.^[46]

Indication of *rakta basti* and *rakta paana* in *rakta kshaya*.

Acharya Sushruta has considered *siravyadha* as *ardha chikitsa* in *shalya tantra* and indicated the procedure of *Siravyadha* (venepuncture) to relieve acute conditions due to its rapid action.^[47]

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*.^[48]

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.

Acharya gives a clear indication of uses of *lepas* in *aama avastha*, and *bhedana* in *pakva avastha*, as that same is said in contemporary science when to go for antibiotic therapy and incision and drainage.

In a wider range all *panchakarma* procedures are explained under *Shashti upakrma* by Acharya sushruta.^[49] *Doshanusaara* classification of each *shalyaja vyadhi* plays a major role in implementation of treatment, as which *dosha* is predominant in particular *vyadhi* antagonist line of treated is hence beneficial.

CONCLUSION

Successful pre-operative management of numerous surgical conditions requires adjuvant therapies of *Panchakarma*.

Snehadi sadhya-

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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