



IJAYUSH
International Journal of AYUSH
AYURVEDA, YOGA, UNANI, SIDDHA AND HOMEOPATHY
<http://internationaljournal.org.in/journal/index.php/ijayush/>

International Journal
Panacea
Research library
ISSN: 2349 7025

Review Article

Volume 11 Issue 4

July-August 2022

AYURVEDA DESCRIPTION ON *SHALYA TANTRA* W.S.R. TO *SAMHITAS*:

A LITERARY REVIEW

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Abstract

Ayurveda explained *Shalya Tantra* as a branch of surgery that mainly possess philosophies and theories of ancient *Acharya* named *Sushruta*. The texts or literature presented by *Sushruta* mentioned as *Sushruta Samhita* which encompasses several information related to the ancient practices of surgery. *Sushruta's* elaborates surgical methods that include management of fracture, internal and external injuries, tumors, ano-rectal diseases and wounds, etc. *Sushruta* further mentioned uses of equipments made by wood, stone, bones and other materials, etc. for the surgical purposes. *Shalya Tantra* provides fast relief in many conditions especially emergency cases and chronic haemorrhoids, etc. Ayurveda texts emphasizes various aspects of *Shalya Tantra* and knowledge of *Shalya Tantra* is very important to perform critical surgical interventions, in this regards Ayurveda philosopher presented various views on classical and modern surgical methods. Considering this fact present article explores consideration of Ayurveda texts on *Shalya Tantra* W.S.R. to *Samhita*.

Key-Words: *Ayurveda, Shalya Tantra, Sushruta Samhita, Surger, Charak Samhita*

Introduction

The ancient philosopher of Ayurveda *Sushruta* described *Shalya tantra* as a branch of surgical approach that helps to cure conditions like abscesses, cysts, haemorrhoids, bladder stones, breast diseases and lymph nodes, etc. *Shalya tantra* is useful for improving surgical conditions and also play important role where internal medicine becomes fails to cure pathological conditions [1-4].

Shalya tantra utilizes various surgical interventions in three stages including pre-operative, operative and post operative procedures. This branch also considered therapeutic applications of *Marmas* and also describes uses of anaesthesia for surgical procedure. The branch mainly utilizes different equipments or instruments as depicted in **Figure 1**.

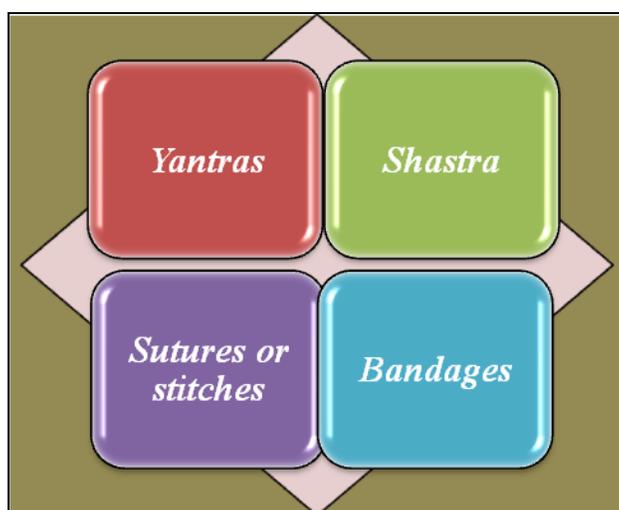


Figure 1: Materials or equipments used in *Shalya tantra*

Shalya tantra also utilizes other equipments made from stone, wood, leaves, branches of trees and bones of dead animals, etc. *Shalya tantra* requiring aseptic conditions during surgical interventions and some precautions related to the post operative complication. These all aspects require complete knowledge of various clinical perspectives of *Shalya tantra*. The surgeon or technician must be well equipped with technical knowledge of surgical procedures and complications. Considering these all facts this article further summarizing literary or textual descriptions of *Shalya tantra* W.S.R. to the description of *Samhitas* [4-7].

Historical Aspects:

Rigveda and *Atharvaveda* are major sources of clinical practices in *Vedic* period, in this time the amputation and replacement of legs by iron substitutes was mentioned. The *Vedic* text also encompasses information about plucking out of injured eyes and extraction of arrow shafts from the limbs of warriors. The priest, *Bhisag Atharvan* held a top position to a surgeon in society.

Kaushika Sutra of *Atharvaveda* referred about *Vrana*, here consumption of pepper corns was suggested for open wound and *Jalasa* (cow's urine) advocated for closed wound. The description of *Vrana* is also available in *Charaka Samhita*, *Astanga Sangraha* and *Sushruta Samhita*. *Sushruta* mentioned many chapters on *Vrana*, however the major theories of *Shalya Tantra* presented by ancient surgeon *Sushruta*. The some literatures also considered *Sushruta* as great plastic surgeon.

Description in *Samhita*:

Charak while describing *Shadvirechanshatashritiyadhyaya* has mentioned *Sandhaniya mahakasaya* which include drugs like; *Guruchi*, *Prishnaparni*, *Patha*, *Yashtimadhu*, *Manjistha*, *Mocharasa*, *Manjistha*, *Lodhra*, *Priyangu*, *Katfala* and *Dhatki*, etc.

Charak also mentioned *Arshaghna mahakasaya*, here drugs mentioned for therapeutic purposes are *Kutaja*, *Chitrak*, *Nagar*, *Bilwa*, *Ativisha*, *Haritaki*, *Daruharidra*, *Vacha*, *Dhamasa* and *Chavya*.

Chapter on *Kiyantahshirasiyadhyaya* contains cause and types of various types of *Prameha pidika*, this chapter also contain descriptions of *Vidradhi* along with specific treatment regime.

The *Charak* in chapter of *Trishothiyamadyaya* mentioned concept of *Vridhhi roga* and *Gulma*, chapter on *Ashtodariyamadyaya* contains details of *Vran* and *Arsha*. The chapter on *Maharogaadyaya* contains information on *Gudabhransha* and *Gudapaka*. The chapter on *Santarpaniyamadyaya* contains details description on *Raktamokshan* and *Arsha* etc.

The chapter on *Annapanvidhimadhyaya* contains details related to the *Shalya* in which uses of *Rajkshavak shak* was mentioned in *Arsha*, uses of *Changeri* was mentioned in *Arsha* and uses of *Pakwa*, *Tushodak* and *Lasuna* in *Gulma roga*.

Chapter on *Vividhaashitpiyamadhyaya* contains information on *Arbuda*, *Kila*, *Galashundika* and *Galashaluk*. The concept of *Mrita garbha chikitsa* was mentioned in *Jatisutriyamshariradhyaya* chapter presented by *Charak*, here it was mentioned that taking out of the death fetus from the uterus of the mother is only treatment option for keeping mother alive [5-7].

Chapter on *Raktapitta chikitsadhyaya* contains details about *Gulma*, *Kilas*, *Arsa*, *Bhagandar* and *Pliha Vriddhi*, etc. The separate chapter on *Gulma chikitsadhyaya* contains information that *Vataja gulma* and *Pittaja Gulma* having symptoms of thirst, fever, pain, burning sensation and sweating can be cured by *Raktamokshan* using *Shringa* and *Shiraveda*. *Charak* also mentioned *Shastra karma* in *Kaphaja gulma* and uses of *Yantra* (*Ajapad yantra*) also mentioned. With reference to *Kaphaja gulma*, *Charak* described uses of *Kshar* and uses of *Palas kshar* was mentioned for oral use, here preparation of *Palas Kshar* also mentioned. The chapter on *Prameha chikitsadhyaya* encompasses information about the uses of *Shalya shastra* in *Pramehajanak pidaka*.

The chapter on *Kushtha chikitsadhyaya* contains information about the uses of *Shringa*, *Jalouka*, *Shiraveda* and *Alabu*. Application of *Kshar* after *Raktamokshan* also mentioned. The chronic cases of *Kushtha* can treat by scrapping affected part using *Kurcha Shastra*.

The chapter on *Shwayathu chikitsadhyaya* described concept on *Bhagandar* and procedure of *Shastra karma* has been mentioned for *Baddhagudodar*. Here necessity of expert *Shalya* physician (surgeon) also recommended. The process of *Shastra karma* in *Jalodar* also mentioned in this chapter.

Chapter on *Arsha chikitsadhyaya* mentioned treatment of *Arsha* using *Shastra* and *Kshar Karma*. *Charak* also mentioned treatment of *Granthi* by *Shastra karma*, *Shiraveda* in *Visarpa*, *Raktamokshan* for *Visha* and benefits of *Danshaccheda*.

Charak has mentioned six types of *Shashtra karma* along with their application and uses of specific *Yantra*. The various types of *Shashtra karma* mentioned by *Charak* are; *Patan, Vedhan, Cchedan, Lekhan, Pracchan* and *Sivan*.

The chapter on *Trimarmiya chikitsadhyaya* deals with uses of *Kshar* for the treatment of *Dushta pinas*. *Kshar chikitsa* also advocated for *Arbuda* and *Adhimamsa* in the nose. The chapter on *Vatavyadhi chikitsadhyaya* mentioned uses of *Raktamokshan* which can be performed with the help of *Jalouka* and *Shringa* [7-9].

Conclusion

The present work summarizes content of *Charak samhita* related to the *Shalya tantra* since *Susruta samhita* mainly considered as textual reference of *Shalya tantra* but some descriptions mentioned by *Charak* not explored by Ayurveda scholars, therefore here we summarizes various descriptions of *Shalya tantra* mentioned by *Charak*. The *Charak samhita* also contains useful information regarding *Shalya tantra* and consideration of both *Susruta* as well as *Charak* recommended while exploring field of *Shalya tantra*.

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