

**ROLE OF PANCHAKARMA IN SHALYA TANTRA****Dr. Avinav pandey<sup>1</sup>, Prof. Shiv ji Gupta<sup>2</sup>**

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**ABSTRACT**

**Background:** Among the eight branches of *Ayurveda*, *panchakarma* is a therapy and its scope of application which is essential in *Shalya Tantra* (school of traditional Indian surgery). The five purificatory therapies of *Panchakarma*, include *Vamana* (therapeutic vomiting or emesis), *Virechana* (therapeutic purgation), *Basti* (therapeutic enema), and *Nasya* (elimination of toxins through the nodes). The purpose of this article is to explain the principles of *panchakarma* used in the study of *Shalya Tantra*. **Material and Methods:** Ayurvedic literature, modern texts as well as data from web-based search engines, and journals, were used to search for relevant literature and information. **Result:** *Panchakarma* is used to treat a variety of acute and chronic surgical conditions, such as *Vrana* (wound), *Bhagna* (musculoskeletal injuries), *Arsha* (hemorrhoids), *Bhagandar* (fistula in ano), etc. *Panchakarma* is extensively described in the classical *Ayurvedic* texts and is very effective in treating a variety of surgical pathologies. *Raktamokshan* is regarded as almost half of the therapeutic process and is the core of *Panchakarma*. **Conclusion:** Adjuvant therapies of *Panchakarma* are necessary for the effective pre-operative management of many surgical conditions.

**KEYWORDS:** *Arsha, Bhagandar, Bhagna, Panchakarma, Shalya Tantra.*

**1. INTRODUCTION**

According to W.H.O. guidelines, *Panchakarma* is an essential and fundamental component of *Ayurveda*, is made up of five specially created procedures that purify the body internally via the quickest routes including *Vamana* (emesis therapy), *Virechana* (purgation therapy), *Basti* (therapeutic enema), *Nasya* (errhine therapy) and *Raktamokshana karma* (bloodletting therapy). The practices of *Panchakarma* have been incorporated as a significant measure alongside the institution of surgical intervention (procedures) in numerous textual references<sup>1</sup>.

*Panchakarma* procedures are necessary for a number of *Shalya Tantra*-related pathologies. Surgical intervention is typically necessary for advanced disease states. Chronic illnesses cause metabolites to build up and strangle in a variety of small spaces and channels (*Srotodushti*), weaken the digestive fire (*Agnimandya*), improperly nourish tissues, and lower

immunity (*Ojokshaya*), which need the body for purification<sup>2</sup>. *Panchakarma* therapy helps to reduce the dosage and toxicity of drugs and nutrients by maximizing their absorption and metabolism and by removing toxins, stagnant excreta, and metabolites from the body, and also cleaning the macro and microchannels.

Proper application of *Shodhana* (purification), *Shamana* (pacification), *Ahara* (diet), and *Acharya* (behavior) is provided to prevent and reduce diseases. The detoxification potential of *panchakarma therapy* has the ability to significantly reduce the number of detectable toxins that are circulating in the blood.

## 2. AIMS AND OBJECTIVES

To explore and review the Role of *Panchakarma* in *Shalya Tantra*

## 3. MATERIALS AND METHODS

To fulfill the aims and objectives of relevant Ayurvedic literature, modern texts as well as the databases Google Scholar, PubMed, AYUSH Research Portal, and DHARA, studies available on Research Gate web-based search engines, journals, were used to search topics and presented in an organized manner.

## 4. RESULT

The *Shalya Tantra* is designed to remove different foreign substances from the body. All conditions that cause painful disorders, including the excessive build-up of *dosha* (bio-humors: *Vata*, *Pitta*, and *Kapha*) and *mala* (excreta/toxins), have been referred to as "*Shalya*" in addition to foreign bodies. Acharya Sushruta elaborated on the *Panchkarma* procedures in *Chikitsa Sthana* along with pre-procedure preparations, complications, and management due to their significance in managing surgical pathologies. According to *Sushruta*, all *Panchakarma* procedures fall under the "*Shashti Upkrama*" (sixty modalities) of wound management. More specifically the indications for individual procedures include<sup>3</sup>:

***Snehana Karma***: It has been recommended that patients who have complications and are difficult to manage due to illness or wounds take *Sneha* which has been processed with medication. *Vata dosha* is greatly aggravated in all of these situations, but *Snehana karma* can quickly reduce it<sup>4</sup>.

***Svedana Karma***: Different types of fomentations have been recommended for local application in inflammatory swellings that are painful, harsh, and hard due to the local analgesic effect of *svedana*.

***Vamana Karma***: Therapeutic emesis is helpful in cases of wounds with inflammation, granulation tissue, and vitiated dark blood, especially when the wound was caused by *Kapha*<sup>5</sup>. ***Virechana Karma***: In wounds vitiated with *pitta* associated with *vata* and of chronic duration, purgation is advised as management<sup>6</sup>.

***Basti Karma***: Enema is advised when a wound is rough, severely *vata*-vitiating, and especially located in the lower part of the body<sup>7</sup>.

***Shiro-virechana Karma***: To treat wounds and inflammatory swellings that are present in the supraclavicular region<sup>8</sup>.

***Raktamokshana Karma***: *Raktamokshana karma* may help to relieve pain and stop suppuration in acute inflammatory swellings. Scarification and bloodletting with leeches have been recommended for poisonous wounds<sup>9</sup>.

**Various diseases that need Panchakarma therapy in Shalya Tantra**

1. *Arsha Chikitsa* (Hemorrhoids): The *Nidana-samprapti* (aetiopathogenesis) of *Arsha* includes *Mala-Upchaya* (excessive accumulation of excrements) and *Manda-agni* (suppression of digestive fire). Panchakarma's bio-purificatory techniques such as *Snehan*, *Swedana*, *Virechana*, *Anuvasana*, and *Asthapana Basti Karma* are managed effectively<sup>10</sup>.
2. *Bhagandara* (Fistula in Ano): *Svedana karma* and *Virechana karma* can aid in the elimination of the vitiated *dosha* with mild laxatives first, followed by strong ones.
3. *Parikartika* (Anal Fissures): *Pichha basti* and *sneha basti* (*Anuvasna basti*) have been recommended due to their local calming, demulcent, and healing properties.
4. *Gud-Bhransha* (Prolapse of Rectum): Rectal prolapse and annual bleeding are indications for using *Pichha basti* (slimy enema).
5. *Ashmari Chikitsa* (Urinary Calculus): The primary Panchakarma procedures include *svedana karma* (sudation), *uttar basti* (urethral douche), *Asthapana* and *Anuvasna Basti karma* (non-unctuous and unctuous enemas), and in ureteric calculus, *Avapida sneha* is frequently used<sup>11</sup>.
6. *Vridhhi* (Hernias): *Virechana* and *Niruha Basti* have been identified as the primary treatment modalities.
7. *Shlipada Roga* (Elephantiasis): *Raktamokshana karma* by *Sira vyadha* has been specifically recommended.
8. *Vidradhi* (Abscess): *Vamana* and *Virechana* are examples of *shodhana* (purification) practices that have therapeutic effects.
9. *Prameha Pidika* (Diabetic Boils): *Vamana* (emesis), *virechana* (purgation), and *sira vedha* (venepuncture) treatments have been recommended.
10. *Bhagna* (Musculo-Skeletal Injuries): *Basti* in the management of *kati bhagna* (fractures of pelvic bones), *Svedana* and *Nasya karma* in the dislocation of *Hanu* (mandible)<sup>12</sup>.

**5. DISCUSSION**

The main treatment modalities that should be used for wound management, heal more quickly in patients who have cleansed bodies. *Sneha-pana* (unction therapy), *Snigdha upnahana* (local application of unctuous poultices), and *Sneha basti* (medicated unctuous enemas) are specifically recommended to lessen the effects of vata dosha. The function of the detrusor muscle of the bladder might be improved by controlling *Apana vayu* with the help of *basti*. Hence, wounds can be effectively managed by *Panchakarma* techniques<sup>13</sup>. The three divisions of *Sushruta's* operative surgery, known as *Trividha Karma*—*Poorva Karma* (pre-operative), *Pradhana Karma* (operative), and *Pashchata Karma* (post-operative)—simulate the threefold division of *Panchakarma* procedures are among the main pre-operative measures.

The place where surgical instruments are not possible to operate at that time *Raktamokshana* should be used. It can be used in various surgical, and medical conditions to avoid the fatal, critical conditions of disease and prevention of prognosis of disease. *Raktmokshana* is a divine boon with fewer side effects, less time-consuming, and cost-effective in today's surgical world<sup>14</sup>.

Emergency management is an integral part of the discipline of Surgery. Acharya Sushruta has indicated the procedure of *Siravyadha* (venepuncture) to relieve acute conditions due to its rapid action. It has also been mentioned as the last measure to be adopted when all other measures fail to provide relief. In the management of excessive blood loss, *Rakta-basti karma* (enema with blood) has been indicated as an effective means of replenishment. In the management of suffocation by smoke, *vaman karma* and *shirovirechana karma* help to evacuate the accumulated toxins<sup>15</sup>.

## 6. CONCLUSION

Internationally, *Panchakarma* is recognized as a key, auxiliary, or antecedent therapy in the preservation, maintenance, and conservation of health, as well as the promotion of longevity. The practices of *Panchakarma* can be extremely important in the area of *Shalya Tantra* (Surgery). Adjuvant therapies of *Panchakarma* are necessary for the effective pre-operative management of many surgical conditions. The need of the hour is necessary for the standardization and scientific validation of the effectiveness of these procedures along with the necessary modifications. Adopting these practices will undoubtedly improve the results of *Shalya Tantra's* practice.

## COMPETING INTEREST

No competing interest exist.

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