



Review Article

A STUDY OF THE CONTRIBUTION ON SHALYA TANTRA WITH SPECIAL REFERENCE TO CHARAK SAMHITA

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ABSTRACT

Ayurveda has been created by lord Brahma and descended to earth in the form of *Trisutra*. This get ramified into *Astanga Ayurveda* (8 branches of Ayurveda). The 8 branches are *Kayachikitsa, Shalakyta tantra, Shalya tantra, Vishgarvairodhik prashaman, Bhoot vidya, Kaumarbhritya, Rasayana* and *Vajikaran*. *Shalya tantra* which is one of the branches of *Astanga ayurveda* is defined as the branch of Ayurveda which describes the methods of removal of different kinds of foreign object such as grass, wood, stone, sand, metal, bone, hair and nails, pus, exudation, vitiated ulcers, use of caustic alkalies, fire and diagnosis of ulcers and wounds. *Charak samhita* though deals or covers all the 8 branches of *Astanga Ayurveda* but it emphasis more on *Kayachikitsa*. *Shalya tantra* is more elaborately and nicely dealt by the father of surgery *Sushruta* in his *Sushruta samhita* text. The *Shalya* related topics are all scattered in *Charak samhita* and make it hard for the readers to find out their topics. So, for the convenience of the reader and to make it updated with the changing present era and easily accessible and handy, the present work has been carried out. In total 27 chapters of *Charak samhita* has *Shalya* related topics. 10 chapters of *Sutrasthana*, 1 chapter of *Shaarer sthana* and 16 chapters of *Chikitsa sthana* has *Shalya* related topics. Compiling the scattered topics of *Shalya* available in *Charak samhita* will make the reader easy to choose its topic of interest in *Charak samhita* regarding the *Shalya related* topics.

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INTRODUCTION

Ayurveda, the science of medicine is of devine origin, created by Lord Brahma before the creation of universe. The post vedic period when Ayurveda descended to earth and was passed on from *Bharadwaj* to *Punarvasu atreya* and then to his disciples, gradually its composite form was ramified into the *Astanga ayurveda*. It is known that *Charak samhita* is more inclined towards *Kayachikitsa*, but it also included in itself all the other branches. There is mention regarding the *Astanga ayurveda* was known but was not in a clear form but in a very primitive stage at the time *Charak samhita*. And also when *Dhrirabala* finally redacted *Charak samhita* to give its present shape and form, he was probably influenced by *Sushruta samhita* which was in its full bloomed stage and had a better picture of *Astanga ayurveda* or from other texts.

In *Sushruta samhita*, *Astanga ayurveda* is mentioned in the very first chapter of *Sutrasthan* along with the definitions of each of the 8 branches. In *Sushruta samhita*, *Shalya* is counted first in the *Astanga* and also in the very first chapter, *Kashipati devodas* asks his disciples regarding which subject he would teach first and he was requested by his disciples to teach the entire

Ayurveda keeping *Shalya* as the base and the main branch.

Astanga ayurveda stands for the 8 branches that form a basis of *Ayurveda*. *Charak* has mentioned the following 8 branches.

- A) *Kayachikitsa*
- B) *Shalakyta tantra*
- C) *Shalya phartrik*
- D) *Vishgarvairodhik prashaman*
- E) *Bhoot vidya*
- F) *Kaumar bhritya*
- G) *Rasayana*
- H) *Vajikaran*

These 8 branches are incorporated into and forms the entire *Ayurveda* right from its time of creation. *Charak samhita* has dealt with all these 8 branches but the matters are scattered out all throughout the text. Hence, the reader has a hard time finding out what *Charak samhita* says about the remaining branches apart from *Kayachikitsa*. Hence, these scattered out matters need to be sorted out. If we look into the present day modern scientific world, we find that this is an era of

specialization and super specialization in each of the fields of science and technology and the medical science is not at all an exception.

So, it is high time that Ayurveda, which is a complete science in itself is also updated keeping pace with the changing times and needs of the people of the entire world. So, that it becomes a more and more acceptable to the people of every society.

Definition of Shalya tantra

It is the branch of Ayurveda which describes the methods of removal of different kinds of foreign object, such as grass, wood, stone, sand, metal, bone, hair and nails; pus, exudation, vitiated ulcer, use of caustic alkalies and fire and diagnosis of ulcers/wounds.^[1]

Shalya tantra which is one of the branch of the Astanga ayurveda. Charak samhita deals with all the 8 branches but specially Kayachikitsa. *Shalya* is more elaborately and explained by the father of medicine Sushruta. But to make it easy for readers to know about the Shalya tantra related topic in Charak, the scattered topic needs to be compiled together. With this very purpose, the topic has been chosen which will enable the reader to know about the *Shalya* related topic concealed and scattered in Charak samhita easily.

Chapters of Charak samhita having Shalya related topic: A total of 27 chapters of Charak samhita are related to Shalya tantra.

Sl. No.	Chapter no.
1	Ch.su.4
2	Ch.su.17
3	Ch.su.18
4	Ch.su.19
5	Ch.su.20
6	Ch.su.21
7	Ch.su.23
8	Ch.su.24
9	Ch.su.27
10	Ch.su.28
11	Ch.sa.8
12	Ch.chi.3
13	Ch.chi.4
14	Ch.chi.5
15	Ch.chi.6
16	Ch.chi.7
17	Ch.chi.9
18	Ch.chi.12
19	Ch.chi.13
20	Ch.chi.14
21	Ch.chi.15
22	Ch.chi.21
23	Ch.chi.23
24	Ch.chi.25
25	Ch.chi.26
26	Ch.chi.28
27	Ch.chi.29

The matters related to the Astanga ayurveda are scattered all throughout Charak samhita. Hence, it is

being tried to be put in a sequence, so that the hidden Ashtanga ayurveda in Charak samhita comes to light.

AIM AND OBJECTIVES

1. To shed lights on the contribution of Charak on Shalya tantra.
2. To put together the scattered topics of Shalya tantra in Charak samhita.

MATERIALS AND METHODS

Ancient Ayurvedic Charak Samhita and the commentaries of the above said Samhitas were also used.

DISCUSSION

Now we will go in details of each chapters, which has *Shalya* related topics.

1. Ch.su.4 chapter (Shadvirechanshatashritiyadhyaya)

In this chapter *Charak* has mentioned described the *Sandhaniya mahakasaya* which include the following 10 drugs- *Yashtimadhu, Guruchi, Prishnaparni, Patha., Manjistha, Mocharasa, Dhatki, Manjistha, Lodhra, Priyangu* and *Katfala*.^[2]

Arshaghna mahakasaya is also mentioned by *Charak* which include the following 10 drugs: they are *Kutaja, Bilwa, Chitrak, Nagar, Ativisha, Haritaki, Dhamasa, Daruharidra, Vacha* and *Chavya*.^[3]

2. Ch.su.17 chapter (Kiyantahshirasiyadhyaya)

In this chapter *Charak* has given the cause, types, *Sadhya* and *Asadhya* and *Upadrav* of *Prameha pidika*. The 7 types of *Prameha pidika* are *Saravika, Kacchapika, Jalini, Sarsapi, Alazi, Vinata & Vidradhi*.^[4]

Description of *Vidradhi* and the types and its specific treatment regime are also given in this chapter.^[5]

3. Ch.su.18 chapter (Trishothiyamadyaya)

In this chapter the concept of *Gulma, Vriddhi roga, Udar roga* and *Utsedh* are given by *Charak acharya*.^[6]

4. Ch.su.19 chapter (Ashtodariyamadyaya)

The context of 8 types of *Udar roga*, 7 types of *Prameha pidika*, 5 types of *Gulma*, 2 types of *Vran* and 2 types of *Arsha* has been mentioned in this chapter.^[7]

5. Ch.su.20 chapter (Maharogaadyaya)

The concept of *Gudabhransha, Brishanotkshepa, Shefastambha* and *Gudapaka* are being described in this chapter.^[8]

6. Ch.su.21 chapter (Ashtauninditiyamadyaya)

In this chapter for the treatment of *Atinidra* (excessive sleeping), *Charak* has mentioned different therapies like *Shirocirechana, Vamana, Chinta* (tension), *Bhaya* (fear), *Krodha* (anger), *Dhumapan*, fasting etc and out of which *Raktamokshan* is one of them.^[9]

7. Ch.su.23 chapter (Santarpaniyamadyaya)

Raktamokshan has been mentioned as one of the treatment regime for the *Santarpanjanya* diseases.^[10]

Vyoshadhya sattv is said to be given to the patient of *Santarpanjanya roga* and also mentioned that this can be administered in other diseases like *Prameha, Kustha, Kamala, Pandu* and *Arsha* etc.^[11]

8. Ch.su.24 chapter (*Vidhishonitiyamadhyaya*)

In this chapter, *Charak* has mentioned the names of all the *Raktaja roga* and it includes *Pidaka* and *Vidradhi as Raktaja* disease.^[12]

The concept of *Raktamokshan* therapy for the *Raktaja* diseases has been elaborately explained by *Charak* in this chapter. The amount of blood to be letting out should be fixed according to the nature of the disease, *Bala* (strength) of the patient and till the impure blood is completely taken out. The *Pathya* that should be followed by patient after the therapy has also been mentioned.^[13]

9. Ch.su.27 chapter (*Annapanvidhimadhyaya*)

The following *Shalya* related points are being mentioned in this chapter by *Charak*:

Rajkshavak shak in *Arsha*, use of *Changeri* and *Kachur* in *Arsha*, use of *Jagal*, *Pakwa* and *Apakwaras sidhu*, *Sauvirak*, *Tushodak*, use of *Apakwaras sidhu* in *Udar roga*, camel's milk in *Udar roga* and *Arsha*, use of buttermilk in *Arsha* and use of *Lasuna* (garlic) in *Gulma roga*.^[14]

10. Ch.su.28 chapter (*Vividhaashitpiyamadhyaya*)

Charak has described 10 *dushta mamsaja roga*, they are *Adhimamsha*, *Arbuda*, *Kila*, *Galashaluk*, *Galashundika*, *Putrimamsha*, *Alaji*, *Gandamala* and *Upajivika*.^[15]

11. Ch.sa.8 chapter (*Jatisutriyamshariradhyaya*)

The concept of *Mrita garbha chikitsa* has been mentioned by *Charak* in this chapter stating that the treatment is "*Jarayupatan*" means taking out of the death fetus from the uterus of the mother.^[16]

12. Ch.chi.3 chapter (*Jwara chikitsadhyaya*)

Charak has mentioned *Raktamokshan* therapy for *Jwara* (fever). *Raktamokshan* should be particularly given to "*Shakha anusari jwara*" means those *Jwara* in which the patient does not get relieved even after *Shita upchar* (cold therapy), *Ushna upchar* (hot therapy), *Snigdha upchar* (oleation therapy) and *Rukshaupchar* (dry therapy). Then one should know that the *Dosas* now reached the *Shakha* and *Rakta* etc., *Dhatu*s and also *Twacha* (skin). Therefore *Raktamokshan* therapy is particularly given to those patients.^[17]

13. Ch.chi.4 chapter (*Raktapitta chikitsadhyaya*)

Diseases occurring due to stopping of *dushita rakta*. Regarding the disease *raktapitta*, *Charak acharya* states that if the impure blood in *raktapitta* disease is not let go and instead it is stopped then different diseases can be developed such as *Galagraha*, *Putinasya*, *Murcha*, *Aruchi*, *Jwara*, *Gulma*, *Pliha Vriddhi*, *Aanah*, *Kilas*, *Mutrakricha*, *Kushtha*, *Arsa*, *Visarpa*, *Varnanash*, *Bhagandar* and improper activity of sense organs.^[18]

14. Ch.chi.5 chapter (*Gulma chikitsadhyaya*)

In *Vataja gulma*, those patient which are not getting relieved by other treatment or those *Pittaja Gulma* having treatment symptoms of thirst, burning sensation, fever, pain, sweating, weak digestive power and anorexia then *Raktamokshan* should be done either by "*Shringa*" or by "*Shiraveda*".^[19]

Charak has mentioned the *Shastra karma* which are useful for *Gulma* disease in this chapter. The procedure of *Shastra karma* in *Kaphaja gulma* is nicely explained and the used of certain *Yantra* (instrument) like "*Ajapad yantra*" for the procedure are also given.^[20]

On the context of *Kaphaja gulma*, *Charak* has mentioned the use of *Kshar prayog*. He also states that according to the body strength and state of *Dosa*, physician should use *Kshar* every alternate or every second or every third day until the disease is treated completely. The use of *Palas kshar* has been mentioned by *Charak* for oral use. The procedure of making of *Palas Kshar* has also been described.^[21]

Those *Kaphaja giulma* which are not getting any relieved from all the therapies even after *Raktamokshan* then those patient should be given *Agnikarma* by iron rod. *Charak* has also given the logic or reason behind the *Agni* therapy given to those patient. He states that because of the *Ushna* and *Tikshna* quality of *Agni-karma* it will suppress the *Kapha* and *Vata dosa*.^[22]

15. Ch.chi.6 chapter (*Prameha chikitsadhyaya*)

Charak has clearly mentioned that the 7 types of *Pramehajanak pidaka* should be treated by the experts of *Shalya shastra*.^[2]

16. Ch.chi.7 chapter (*Kushtha chikitsadhyaya*)

According to the severity of the diseases *Charak* has indicated *Raktamokshan* in *Kushtha* either by *Shringa*, *Alabu*, *Jalouka* or *Shiraveda*. Those patients of *kushtha* in which *Shastra* can't be used or those who has lost the sensation of that part of skin should be given *Kshar prayog* after *Raktamokshan*. Those chronic cases of *kushtha* should be treated first by scrapping the affected part by "*Kurcha*" *shastra* or by dries leaves of either *Danti*, *Trivritta*, *Karanja*, *Samudrafen* or by cow dung. After that the affected skin part should be applied *Lepa* by *Kushthahar dravya*.^[24]

17. Ch.chi.9 chapter (*Unmad chikitsadhyaya*)

Shiramokshan at the "*Shangkha*" region for *Unmad* disease is one of the treatment regime mentioned by *Charak*.^[25]

18. Ch.chi.12 chapter (*Shwayathu chikitsadhyaya*):

The concept of *Alaji*, *Bhagandar*, *Shleepad* and *Jalakgardhabh* are mentioned along with its treatment.^[26]

19. Ch.chi.13 chapter (*Udarchikitsadhyaya*)

Charak has advised to give *Agnikarma* to the patient of *Pleehodar* specially *Vata-kapha pleehodar*.^[27]

The procedure of doing *Shastra karma* has been described for *Baddhagudodar* and *Cchidrodar*. He also specify that these should be done by expert, well trained and experience *Shalya* physician. He also described the process for *Shastra karma* in *Jalodar*.^[28]

20. Ch.chi.14 chapter (*Arsha chikitsadhyaya*)

Charak has Cleary mentioned that the treatment of *Arsha* should be done by either *Shastra*, *Kshar* and *Agnikarma* by well trained and experienced physician and not by any inexperienced physician as it will lead to many complications.^[29]

21. Ch.chi.15 chapter (Grahanidosh chikitsadhyaya)

Raktamokshan is one of the treatment for Atiagni disease (Bhasmak roga).^[30]

22. Ch.chi.21 chapter (Visarpa chikitsa)

Dah karma- in Granthi visarpa, if nodules have become strong, stabilized and hard like stone and therefore, not amenable to other therapeutic measures then their cauterization with the help of alkalies, hot arrows or by hot rod of gold is useful. When there is no good prognosis by the above treatment regime then the Granthi should be treated by Shastra karma. Charak has also mentioned the use of Raktamokshan by Shiraveda or Jalouka in Visarpa disease.^[31]

23. Ch.chi.23 chapter (Visha chikitsadhyaya)

Raktamokshan has been mentioned as one of treatment for Visha. The benefits of Danshaccheda is also been explained by Charak. If the poison has reached and being spread in the blood and skin then the patient should be given Agnikarma at the region.^[32]

24. Ch.chi.25 chapter (Dwivraniya chikitsadhyaya)

The 36 types of Upakram(treatment) for Vran are mentioned in this chapter. Raktamokshan and Patan Kriya are also mentioned as a treatment regime for Vran. The 6 types of Shastra karma are mentioned by Charak

along with indications and contraindications and instruments (Yantra) needed for it. The 6 types of Shastra karma are- Patan, Vedhan, Cchedan, Lekhan, Pracchan and Sivan.^[33]

25. Ch.chi.26 chapter (Trimarmiya chikitsadhyaya)

Kshar prayog has been mentioned for the treatment of Dushta pinas chikitsa if there is Arbuda and Adhimamsa in the nose.^[34]

26. Ch.chi.28 chapter (Vatavyadhi chikitsadhyaya)

For those Vataja disease affecting the blood i.e., Raktagat vayu charak has given Raktamokshan as one of its treatment.^[35]

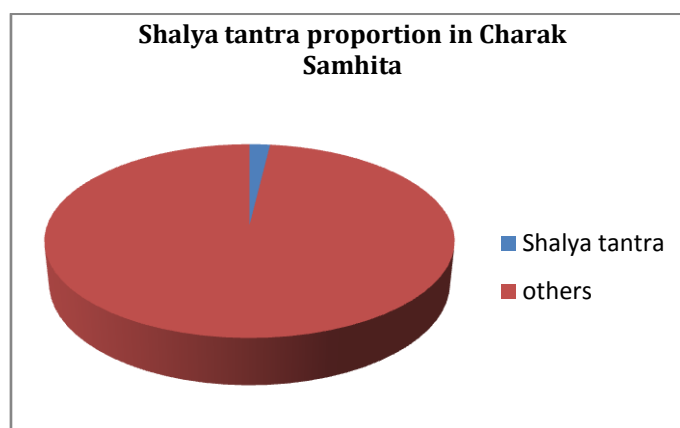
27. Ch.chi.29 chapter (Vatashonit chikitsadhyaya)

Charak has indicated Raktamokshan for Vata Rakta disease and he has elaborately explained the procedure. If the patient is having pain, burning sensation, prickling pain then the Raktamokshan should be done with Jalouka and if the patient is having numbness and tingling sensation the Raktamokshan should be carried out using Alabu or Shringa. The process of Raktamokshan has been contraindicated for those Vatarakta patient who are having symptoms of shrinking (Glan) and dryness.^[36]

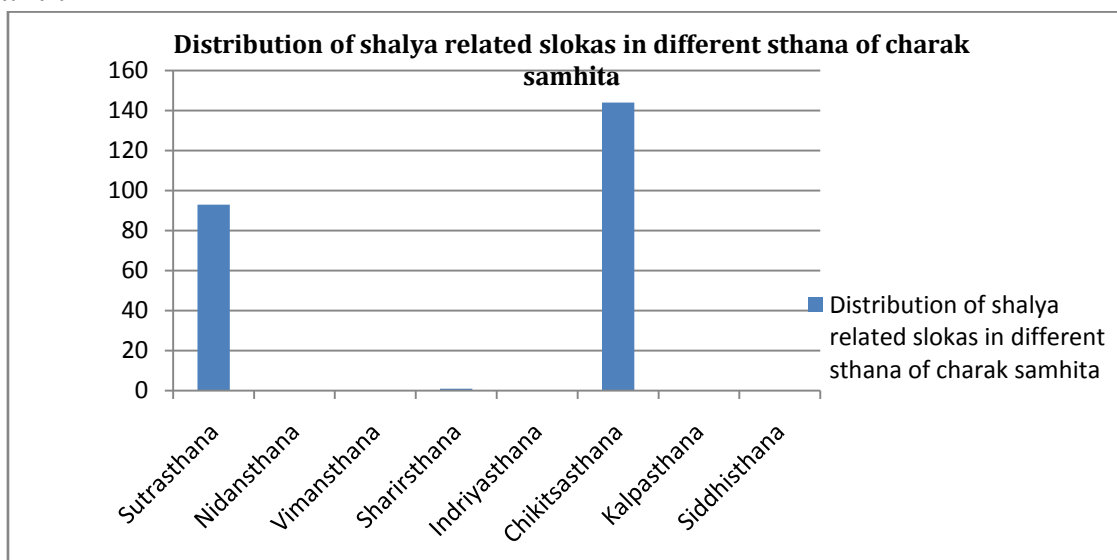
List of Shalya tantra related diseases with Hetu, Linga and Aushadh references

S.No.	Disease	Hetu	Linga	Aushadh		
1	Adhyasthi	Ch/su/28/16				
2	Asthibhed	Ch/su/28/16				
3	Asthishool	Ch/su/28/16				
4	Arbud	Ch/su/28/14				
5	Gulma	Ch/su/28/12, Ch/ni/3/6, 8, 10 13, 11	Ch/ni/3/7, 9			
6	Gudabhransha	Ch/su/20/11				
7	Gudapak	Ch/su/28/12				
8	Meddhapak	Ch/su/28/12				
9	Shifahastamb	Ch/su/20/11				
10	Vrishanutkshep	Ch/su/20/11				
11	Arsha	Ch/chi/14/9, 12 13, 15, 16, 18, 19, 20	Ch/chi/14/8, 11, 14, 17, 20, 26, 27, 28	Single Herbs Ch/Chi/12/60,61 Ch/Chi/14/ 52- 57,66-71, 92, 93, 99, 100,103, 123- 126 Ch/Chi/14/ 185- 187, 193-195, 202,203, 214,215 Ch/chi/15/ 186, 187 Ch/K/12/ 27-29	Minerals Ch/Chi/14/ 52- 57,100, 103, Ch/Chi/16/ 73- 77, 87-92, 93- 96, Ch/Chi/17/ 141-144 Ch/Chi/27/ 45,46	Compounds Ch/Chi/5/71- 75,79-84, 86-90 Ch/Chi/6/43-44 Ch/Chi/7/65-67 Ch/Chi/7/76 -79,140-150, Ch/Chi/15/1 20,121 Ch/Chi/8/14 1-144 Ch/Chi/9/52-56, Ch/Chi/11/ 44-47 Ch/Chi/12/ 29-31, 39- 40, 55, 56 Ch/Chi/13/133- 136 Ch/Chi/14/5 2-57,62-64,72-7

						5,104,107-118 Ch/Chi/14/138-143,144-167,188-192,230-242 Ch/Chi/15/129-131,152-155,163-167,183-185 Ch/Chi/16/44-49,70-77,80-96,102-104 Ch/Chi/17/141-144 Ch/Chi/18/39-42,57-61, Ch/Chi/23/101-104, Ch/Chi/26/27-29, Ch/Chi/27/45-46 Ch/Chi/30/54,55 Ch/K/7/40-45
12	Vran	Ch/chi/25/7, 8, 10	Ch/chi/25/11, 13, 15	Ch/chi/ 25/62, 63,77,78, 84, 89, 110,11 1,113-117	Ch/Chi/16 /87-92 Ch/Chi/25/ 67, 114,11 5,117	Ch./Chi/16/87-92 Ch/Chi/25/46-48, 64,66,75,76,88,90-93



Charak samhita contains 12000 Slokas in total in the 8 Sthanas. Out of this 12000 Slokas 238 Slokas related to Shalya tantra are mentioned in Charak samhita or in other words 1.9% of the total Slokas of Charak samhita is related to Shalya tantra.



As we know that there are 238 *Slokas* are mentioned in Charak samhita which are related to Shalya tantra. The distribution of these *Slokas* in the different Sthanas of Charak samhita has been given above. Here 1 *Sloka* has been taken as 1 unit.

CONCLUSION

The aim of this work has been to arrange the contents of *Charak samhita* related to *Shalya tantra* in order. It would serve 2 purposes- firstly the reader would have a clear idea about what have been mentioned by Charak samhita regarding Shalya tantra and secondly the reader will get a readymade reference. The 27 chapters of *Charak samhita* related to Shalya tantra, along with the contents or topics which are mentioned by Charak samhita are all given in this work.

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