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 Trisustra. This get ramified into Astanga Ayurveda (8 branches of Ayurveda). The 8 branches are Kayachikitsa, Shalakya tantra, Shalya tantra, Vishgar-vaidrodhik 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. Shaya tantra is more elaborately and nicely dealt by the father of surgery Sushruta in his Shushruta 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 Sutrasthan, 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.

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 Puravvasu atreyya 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) Shalakya tantra
C) Shalya phartrik
D) Vishgar-vaidrodhik 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

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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 concealed in Charak samhita, 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.

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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 (Shadvirechanshatashritiy-adhyaya)**

   In this chapter Charak has mentioned described the *Sandhaniya mahakasaya* which include the following 10 drugs: *Yashhtimadhu, Guruchi, Prishnaparni, Patha, Manjistha, Moharasa, Dhatri, 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, Darurhadara, Vacha and Chavya.*[3]

2. **Ch.su.17 chapter (Kiyantahshirasiyadhyaya)**

   In this chapter Charak has given the cause, types, Sadhya and Asadhya and Uparav of Prameha pidika. The 7 types of *Prameha* pidika are *Saravika, Kacchapika, Jalini, Saraspi, 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 (Trishothiyamadhyaya)**

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

4. **Ch.su.19 chapter (Ashtodariyamadhyaya)**

   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 (Maharogaadhyaya)**

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

6. **Ch.su.21 chapter (Ashtauninditiyamadhyaya)**

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

7. **Ch.su.23 chapter (Santarpaniyamadhyaya)**

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

   *Vyoshadhya sattu* is said to be given to the patient of *Santarpanjya 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 (Vidhishonitiyamadhyayaya)
   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 (Annapanavidhimadhyayaya)
   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 Jagol, Pakwa and Apakwaras sidhu, Sauvirak, Tushodak, use of Apakwaras sidhu in Udar roga, camel’s milk in Udar roga and Arsha, use of butter milk in Arsha and use of Lasuna (garlic) in Gulma roga. [14]

10. Ch.su.28 chapter (Vividhaashiptiyamadhyayaya)
   Charak has described 10 dushta mamsaja roga, they are Adhimamsa, Arbuda, Kila, Galashaluk, Galashundika, Putrimamsa, Alaji, Gandamala and Upajivika. [15]

11. Ch.su.28 chapter (Jatisutriyamshariradhyayaya)
   The concept of Mrita garbha chikitsa has been mentioned by Charak in this chapter stating that the disease is "Jaryayupatan" means taking out of the death fetus from the uterus of the mother. [16]

12. Ch.chi.3 chapter (Jwara chikitsadhyayaya)
   Charak has mentioned Raktamokshan therapy for Jwara (fever). Raktamokshan should be particularly given to “Shakka 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 RKushaupchar (dry therapy). Then one should know that the Dosas now reached the Shakha and Raktta etc., Dhatus and also Twacha (skin). Therefore Raktamokshan therapy is particularly given to those patients. [17]

13. Ch.chi.4 chapter (Raktaipitta chikitsadhyayaya)
   Diseases occurring due to stopping of Dushita rakta. Regarding the disease Raktaipitta, Charak acharya states that if the impure blood in Raktaipitta disease is not let go and instead it is stopped then different diseases can be developed such as Galagraha, Putinasaya, Murcha, Aruchi, Jwara, Gulma, Pltha Vriddhi, Aanah, Kilas, Mutrakricha, Kushtha, Arsa, Visarpa, Varnanash, Bhagandar and improper activity of sense organs. [18]

14. Ch.chi.5 chapter (Gulma chikitsadhyayaya)
   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 gulma 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 chikitsadhyayaya)
   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 chikitsadhyayaya)
   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 cannot be used or those who have 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 scraping the affected part by “Kurcha” shstra 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 Kushtahar dravya. [24]

17. Ch.chi.9 chapter (Unmad chikitsadhyayaya)
   Shiramokshan at the “Shangkha” region for Unmad disease is one of the treatment regime mentioned by Charak. [25]

18. Ch.chi.12 chapter (Shwayathu chikitsadhyayaya)
   The concept of Alaji, Bhagandar, Shleepad and Jalakgardhab are mentioned along with its treatment. [26]

19. Ch.chi.13 chapter (Udarchikitsadhyayaya)
   Charak has advised to give Agnikarma to the patient of Pleechodar specially Vata-kapha pleechodar. [27]

   The procedure of doing Shastra karma has been described for Baddhangudodar and Chidroodar. 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 chikitsadhyayaya)
   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 (Grahamidosh chikitsadhyaya)

Raktamokshan is one of the treatment for Atagni 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 emenable 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 Shasra 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 Shasra 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, Pracchhan 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 Raka 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 (Glani) and dryness.[36]

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

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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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