



AYURVEDA REVIEW ON *PRANASHTA SHALYA* W.S.R. TO ITS CLINICAL SIGNIFICANCE

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ABSTRACT

Acharya Sushruta has mentioned *Shalya Tantra* as stream which helps in the removal of *Shalya* (foreign body) using various *Sastra*, *Kshara* and *Yantra*, etc. Acharya suggested separate chapter with regards to the removal and diagnosis of *Pranashta Shalya* (foreign body). Acharya Sushruta mentioned several approaches for identifying and removal of foreign bodies with the instruments available during ancient era. *Shalyatantra* works around *Shalya nirharan* which involves procedures like removal, extraction and treatment of things affecting human body physically as well as mentally. *Pranashta Shalya* means foreign particles which can be found in human body causing serious ill effects and required immediate medical attentions. Acharya Sushruta mentioned some *Lakshana* along with *Chikitsa* of foreign body under the heading of *Pranashta Shalya*. Present article made an attempt to review some aspects of *Pranashtashalya* and its clinical significance.

KEYWORDS: *Ayurveda, Shalya, Pranashta, Shalyatantra, Foreign body.*

INTRODUCTION

The fundamental principles of Ayurveda offer diagnostic and therapeutic interventions for the management of many health issues. *Shalyatantra* is a surgical discipline of Ayurveda which deals with the conditions of accident, trauma, foreign body removal and other para-surgical procedures. Acharya Sushrut described *Shalya*, into two types; *Sharirik* and *Mansik*. *Sharirika Shalya* includes *Roma*, *Dantaa*, *Smrashu*, *Rasadi Dhatu* and *Mala*, etc.

along with *Aagantuja Shalya* (foreign body). In this regards Ayurveda philosopher further coined the term *Pranashta* which means invisible foreign body embedded in human body. It may leads fatal manifestation if remain untreated therefore diagnosis and treatment of such foreign body is prerequisite.^[1-5] Figure 1 depicted some Ayurveda approaches of foreign body removal.

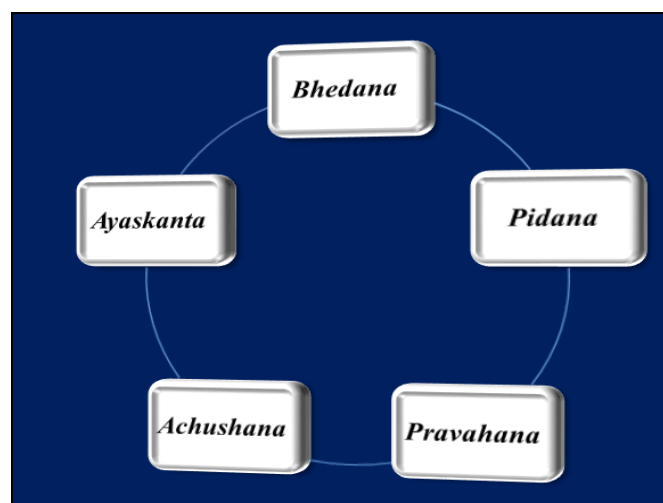


Figure 1: Some Ayurveda approaches of foreign body removal/extraction from the body.

Acharya Sushruta mentioned *Gati, Bheda, Samanya, Vissha Lakshanas, Shalya sthana Jnanopaya* and *Visheshena Asakta Shalyas* along with methods of *Nirharana* of *Pranashta Shalya*. Acharya Sushruta advocated fifteen methods that can be used to remove *Pranashta Shalya*.

Agantuja Shalyas are other than those of the body and causes ill effects; these are two types; *Avabaddha* and *Anavabaddha*, *Avabaddha* is fixed and *Anavabaddha* is not fixed. Ayurveda described five directions of *Shalyas* including *Urdhva, Adhah, Arvachina, Tiryak* and *Riju*. *Shalya* lodged in places including *Mamsa, Twak, Sira, Sandhi, Koshta* and *Asthi*.^[4-7]

Samanya Lakshanas

- ✓ Shyavam
- ✓ Pidakaachitham Sopha
- ✓ Vedanavantham Muhurmuhu
- ✓ Budbudavadunnatham

Visheshika Lakshana

- ✓ Aayatha sopha
- ✓ Mamsa Gata
- ✓ Sophaathivrdhi
- ✓ Shalyamargan upasamrohana
- ✓ Peedanaasahishnutha
- ✓ Sirashoola and Sira sopha

Approaches to identify sites of Shalya

Acharya Sushruta has described about the ways to identifying site or place of foreign body; *Twak Gata* and *Mamsa Gata*. *Twak Gata* should be fomented followed by the application of paste of mud, *Yava* and *Godhuma* on the skin. The site appeared as swelled with redness can be considered as place of foreign body.

Mamsa Gata involves administration of oleation and sudation therapies due to which foreign body becomes loose and non-sticking then moved, to induces redness and pain, the place of symptoms can be considered as site of foreign body.

When *Shalya* lodged in *Dhamani, Srotasand Snayu* and *Sira* then it can be identified by allowing patient to sit in a chariot of broken wheels and fast ride is suggested then the place of redness and swelling should be considered as the place of foreign body.

When *Shalya* lodged in *Asthi*, patient should administered fomentation and oleation then bones should be tied with bandage, squeeze to observe place of swelling and redness, this place is considered as site of foreign body.

When *Shalya* is lodged in *Sandhi*, then oleation and sudation should be done followed by allowing of joint movements; extension, contraction or squeezed tightly. The place of redness and pain should be considered as the site of foreign body.^[7-9]

Methods of removal of foreign body

✚ <i>Pachana:</i>	Ripening & formation of pus
✚ <i>Bhedana:</i>	Cutting or breaking
✚ <i>Darana:</i>	Bursting
✚ <i>Pidana:</i>	Squeezing
✚ <i>Pramarjana:</i>	Sweeping or clearing
✚ <i>Nirdhmapana:</i>	Blowing
✚ <i>Vamana:</i>	Inducing vomiting
✚ <i>Virechana:</i>	Inducing purgation
✚ <i>Prakshalana:</i>	Washing with water
✚ <i>Pravahana:</i>	Straining or making effort expel out
✚ <i>Achushana:</i>	Sucking
✚ <i>Ayaskanta:</i>	Use of magnet to pull out

Pratiloma and *Anuloma* are two modes of extraction for foreign bodies. *Pratiloma* approach involves pulling out in backward direction while *Anuloma* approach involves pulling out in forward direction. Cutting and pulling out is recommending when the face of foreign body is protruding out. Foreign body should be freed using metal rods when stuck up in veins and ligaments, foreign body can be pulled out or should be squeezed.

Foreign body should be pulled out towards the same direction of its entry if found near the heart, cold water may be used to comforting the agitated patient, similarly other places can be pulled out by the cutting it.

When a foreign body, such as an arrow, became lodged in a bone cavity then the patient's legs should be hold and blunt instruments can be used to make an attempt of extraction. A five-tailed bandage would be fastened to the arrow's end and connected to the reins of a horse or a bowstring. The horse would be whipped to create a sudden force, pulling out the arrow from the bone. Alternatively, branch of tree could be bent down to release the arrow with force.

Foreign bodies seen protruding out in the wrong place, physicians would use a stone hammer or similar object to loosen the object before extracting it in the same direction as its entry.

When a foreign body made of shell stuck in the throat, a hollow tube can be introduced first. Then, a heated metal rod would be inserted through the tube, touching the foreign body. After the foreign body adhered to the heated rod, it would be bathed with cold water to stabilize it, and then carefully pulled out.

In cases of horizontal foreign bodies in the throat, patients would swallow a ball of hairs attached to a thread along with liquid food. The patient should consume more liquid food until the stomach became full, and then they would be made to vomit. During vomiting, the thread would be pulled suddenly to extract the foreign body, or a soft toothbrush may be used. If unsuccessful, the object would be pushed deep inside.

Similarly to remove a bolus of food acting as a foreign body in the throat, the patient could be hit on the neck without their knowledge, or they could be made to consume fats, wine, or water.

After successful foreign body extraction, the wound should be cleaned and free of blood. If suitable, the area should be burnt by fire or ghee and then bandaged. The patient should be given a light, liquid diet and advised to follow a specific regimen for the wounded.^[8-10]

CONCLUSION

The ancient methods of foreign body extraction, as described by *Acharya Sushruta*, were resourceful and effective for their time. Today, modern medicine has advanced diagnostic and surgical techniques to detect and remove foreign bodies more precisely. However, integrating Ayurveda's surgical principles and techniques into modern approaches can enhance the accuracy and success of foreign body extraction.

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