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Review Article

IMPORTANCE OF UPYANTRA IN SHALYA CHIKITSA

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ABSTRACT

Ayurveda is considered as one of the best health science of ancient era. There are 8 branches of Ayurveda and *Shalya chikitsa* is the most important branch of *Ayurveda* due to its quick action (*Ashukrye -Karnat*). *Shalya Chikitsa* includes different surgical and para surgical technique which can be moulded depending upon the Immunity of Patients.

Today in modern scenario, where advance Science & technology is going to its highest peak & medical Science is becoming emphasis on knowledge of *Upyantra* seems quite obsolete. Sometime the situation arise when we don't have proper medical facility during natural calamities where giving medical faculty to every person is not possible. To combat such disastrous situation the knowledge of accessory medical equipment is very important so, that we can survive. Acharya Sushrut is considered "Father of Surgery" who know how to overcome such situation with his unique power of thinking when situation is opposite for survival.

Acharya Dalhan, Acharya Vagbatta, Acharya Sushrut had explained different *Yantra* and *Upyantra* which can be used according to the patients immunity. In modern surgery there is no treatment option. They make patient to fit the available treatment but in ancient health science i.e., in Ayurved there are different way of treating patients depending upon their nature of body. Various types of *Yantras* used in *Shalya Chikitsa* includes *Swastik Yantra, Taal Yantra, samdansa Yantra, Shalaka Yantra, Naadia Yantra* and *Upayantra*. These instruments place an at most role in the success of *Shalya Chikitsa* and without them the practical work of concept of *Shalya Chikitsa* cannot be made.

INTRODUCTION

Shalya chikitsa include different surgical & para surgical therapies to treat different types of diseases like *Vranshodhna vranshoth, Panchan, Dharan, Vranropan* which help in the management of the different types of wound and cuts. *Shalya chikitsa* offers different advantages over other branches of Ayurved. It has got least complication after therapies done. Chances of reoccurrence are less with cost effective. In *Shalya chikitsa*, *Shastra Krama* is one of the prime Process as it Provide quick action as it include different use of Surgical & Para Surgical for the management of the disease. There are different *Yantra* mentioned in *Shalya chikitsa* like *Arshoyantra, Bhagandra yantra* to

visualize the location of piles and track of fistula. *Upyantra* are those which can be used in absence of *Yantra* and they are non- metallic tools which can be used in absence real surgical equipments. Dalhana called *Upyantra* are those which work like real instrument they are not actual instruments *Ayurveda Shalya chikitsa* offers many more advantages like chances of recurrence of diseases less there is no service complication with cost effective to patient. These are some advantage of *Ayurveda Shalya Chikitsa* which makes this therapy of choice for the management of condition like abscess, bones, and assist different type of fracture and anorectal disorders. *Shalya Chikitsa* which

involves uses is various surgical and para surgical equipments like cotton, bandages, sharp needles. There are some *Yantra* which help to remove foreign from the known as *Srotogatashalya-uddharnarth Yantra*. It is used to visualize diseases called as *Rog dashanaarth Yantra*. Acharya Sushrut included one hundred one & 25 *Upanyantra* one of them. Sushrut samhita & Ashtang Sangraha Differs in there Consideration related to *Yantra*.

Aim: The aim of the study is to know importance of *Upanyantra* in surgical practice.

Material and Methods: It includes review of Sushrut samhita, Ashtang Sangraha and Ashtang Hridaya (Brihadtrayi Samhita) along with some important to text of Ayurveda was done in Special reference to *Upanyantra*.

Table 1: Ayurveda classic related to Yantra^[1]

Yantra in Sushrut samhita not in Ashtang sangraha	Yantra in Ashtang sangraha but not in sushrut samhita
<i>Vanika</i>	<i>Antra</i>
<i>Patta</i>	<i>Paaka</i>
<i>Antarvalkl</i>	<i>Bhaya</i>
<i>Lata</i>	<i>Kaal</i>

Sushrut	25 <i>Upanyantra</i>
Vagbhatta	19 <i>Upanyantra</i>
Ahtang Sangraha	21 <i>Upanyantra</i>

Table 1: Showing the list of different Yantra mention are in classics

S.No	Sushrut samhita	Ashtang Sangraha	Ashtang Hridaya
1	<i>Raju</i>	<i>Raju</i>	<i>Raju</i>
2	<i>Venika</i>	<i>Venika</i>	<i>Venika</i>
3	<i>Palla</i>	<i>Palla</i>	<i>Palla</i>
4	<i>Charma</i>	<i>Charma</i>	<i>Charma</i>
5	<i>Antarvalkil</i>	<i>Antarvalkil</i>	<i>Antarvalkil</i>
6	<i>Lata</i>	<i>Lata</i>	<i>Lata</i>
7	<i>Vastra</i>	<i>Vastra</i>	<i>Vastra</i>
8	<i>Asthila</i>	<i>Asthila</i>	<i>Asthila</i>
9	<i>Mudgara</i>	<i>Mudgara</i>	<i>Mudgara</i>
10	<i>Pani Pada Tali</i>	<i>Pani Pada Tali</i>	<i>Kae-Padoo</i>
11	<i>Anguli</i>	<i>Anguli</i>	<i>Anguli</i>
12	<i>Jihva</i>	<i>Jihva</i>	<i>Jihva</i>
13	<i>Danta</i>	<i>Danta</i>	<i>Danta</i>
14	<i>Nakha</i>	<i>Nakha</i>	<i>Nakha</i>
15	<i>Mokn</i>	<i>Mokn</i>	<i>Mokn</i>
16	<i>Baal</i>	<i>Baal</i>	<i>Baal</i>
17	<i>Ashwa Kalaki</i>	<i>Chaloshma</i>	<i>Chaloshma</i>
18	<i>Shakha</i>	<i>Shakha</i>	<i>Shakha</i>
19	<i>Sthitrwan</i>	<i>Sthitrwan</i>	<i>Sthitrwan</i>
20	<i>Pravahan</i>	<i>Pravahan</i>	<i>Pravahan</i>
21	<i>Haesha</i>	<i>Haesha</i>	<i>Haesha</i>
22	<i>Ayaskal</i>	<i>Ayaskal</i>	<i>Ayaskal</i>
25	<i>Bheshaya</i>	<i>Bheshaya</i>	<i>Bheshaya</i>
27	-	<i>Antra</i>	<i>Antra</i>
28	-	<i>Kaal</i>	<i>Kaal</i>
29	-	<i>Paaka</i>	<i>Paaka</i>
30	-	<i>Bhaya</i>	<i>Bhaya</i>

1. **Rajju:** According to Dalhan it is made of *Munja* fibres and is meant for tying purpose. The breadth of *Rajju* should be according to disease. It is required in condition poisonous bit to prevent circulation in other part of the body.
2. **Venneka:** It is special type of fibre rope (Poly filament) in which three strings as locked together to make big and strong rope. Due to its strength it is used for tying those veins and blood vessel which lies in lower extremities of body.
3. **Patta:** It is one of the *Upyantra* which is used for bandaging or *Vranbadhan* purpose. *Kshaum Aveek, Dukul, Patta* can be used for this purpose. As it is made fibres it can be used for bandaging purpose. *Kshaum, Karpas* and *Kausheya Patta* can be used this purpose.
4. **Charma:** *Charma* means skin or leather and it is used for tying purpose in *Jalodras* after removing fluid from *Udara*. It is also used in protrusion of any organ for example in Prolapsed Rectum.
5. **Antarvalka:** It is made up of soft material obtained from the bark of trees like *Palash, Udumbar* etc for tying purpose in wounds & cuts
6. **Latha:** It is both soft & strong due to which it is used in absence of *Rajju, Veenika, Pauha & chaem* for tying purpose. It is specially used for tying snake bite and is called *Arista bandhan*.
7. **Vastra:** It is used during surgical procedure to maintain surgical isolation & bandaging. It is sterile cloth which use for O.T dress, Drapes, Mask, Bed sheet and also bandaging and slings.
8. **Asthilashm:** It is a type of circular or spherical stone which is used take out foreign body stuck in strong structure of body like in bones.
9. **Pani-Pada tala:** Acharya sushrut considered hand as *Pradhan* (prime) *yantra* but considered palm and sole under *Upyantra*. Rubbing (*Vimlapana*) is the first step of seven types of *Upkarmas*. It is done with fingers. Charka as also mention indicates reduction of mandible dislocation by using thumb and index finger one of the most important indication is finger rapt with hair tuft is rotated in throat for expulsion of placement during liver.
10. **Aguli:** It is used for the *Vamam* and fracture purpose by pressing at affected part of body. It is also used in Pre-rectal examination another use of *Aguli* is to stop the bleeding from affected part by pressing on it.
11. **Jivtha:** *Jivha* is used to remove foreign bodies which get stuck between teeth and oral cavity.
12. **Ashwkatak:** The ring like iron part attached with bridle of horse is called *Ashwkatak*. The technique to provide sudden jerk like heavy pull to dislodge any deeply situated *Asthigath shalya*.
13. **Dhanth:** It is used to take out or extract foreign body from affected part of body like *Godhant* is used to remove pus from abscess.
14. **Baal:** It is used for suturing purpose (*Seevan karma*) like in warts and moles or any other body growth (small). It is also used removal of foreign bodies.
15. **Harsha:** it is used for extract *Anavbaddha shalya* and in fractures.
16. **Kaala:** It is one of the *Upyantra* considered in Ashtang Hridya. Since its providing strength of self healing in surgical injury or trauma.
17. **Ayaskant:** *Ayaskant* means (magnet) can be used to remove external particle from cornea. It is also used for *Anuloma vran*.
18. **Vraganna:** It is mentioned in hernia and hydrocele where protrusion occurred. Its use is also emphasised in Post operative management of Scrotal Surgeries
19. **Bhaya:** Fear like condition gives good analgesia to Patient This technique is very useful in case of unmade *Hikka* and *Moodgarbha*.
20. **Bheshaj :** There are many drugs which are used for cleaning & dresses of wound. Different drugs are mentioned for *Shodhan ropan, Daran karma*.
21. **Sithiwan:** It means spitting out whatever enters into mouth which can harmful to our body. In *Sithiwan* by making excessive salivation it take away the foreign body from our mucosal surface of oral cavity.
22. **Prawahan:** means straining technique. It is indicated for excretion of flatus, faces and during labour. it is also mentioned in *Anavbaddha shalya*.
23. **Kshar:** It is one the most important para surgical procedure indicated in Piles and fistula and *Nadhi vrana*.
24. **Agni:** It is also considered as utmost important para surgical procedure. Its indications in after excision of foot corn, warts, sciatica, joint pain and backache.
25. **Ashwakantak:** Iron part which is half moon in shape and is attached to the bridle foot of the horse is *Ashwakantak*. This technique involve sudden Jerk which causes heavy object to get dislodge deeply sealed *Shalya* like in *Asthigate shalya*.

- 26. Vraghna:** It is indicated in hydrocele, varicocele hernia etc., when organ get displaced from its original anatomical position.
- 27. Mudgarbha:** it is type of stone in which end point is attached to stick like structure and gives appearance like hammer and is indicated during orthopedic surfaces by giving heavy stroke.
- 28. Antra:** It means intestine and is used to make suture material of catgut nowadays.
- 29. Hasta:** It is consider as prime *Upanyantra* and hand fingers are used for rubbing purpose it is also used to manage dislocation of joint and used to break loculi abscess. Another use of *Hasta* (Hand Finger) is use to stop bleeding from blood vessels by pressing on them.
- 30. Nakha:** It is consider as one of the most important *Upanyantra* which help to grasp find tissue of our body and also help to separate sheath during surgical intervention

DISCUSSION

- ❖ *Upanyantras* also known as accessory tools of the surgical procedure which help Doctor to Perform Surgical intervention in absence of Particular instrument. Some time in rural areas there is less availability of drugs & well established surgical facility. In such cases Knowledge of Subsidiary tools or *Upanyantras* will help a lot in perform surgical procedure with least infection. *Upanyantras* can be used in *Arsha* (Piles) *Bhagandara* (Fistula) etc. *Yantras* help to visualize disease. Removes foreign bodies. This place an important role in *Shalya Chikitra*.
- ❖ *Shastra karma* is one of the prime process in *Shalya chikitisa* which included of different surgical & para Surgical (*Upanyanta*) for the management of diseases.
- ❖ *Upanyanta* or *Anuyantra* (Dalhan) are non metallic tools which can used in absence of real Surgical instrument According to Dalhan, *Upanyanta* are those which are not instrument but still work as instruments.
- ❖ These *Upanyantra* can be used in *Arsha*, *Bhangandra* and *Kadara* etc. These *Yantra* removes foreign bodies help to visualize diseases and help in bandaging.

CONCLUSION

Above said review provide a great understating about the use *Upanyantra*. *Upanyantra* have their own importance inspite of that they are accessory tools which make the practitioner to use them in absence of the specific instrument.

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