A Review Study of Significance of Yogyasutriya Adhyaya

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ABSTRACT

Background- Acharya Sushruta is called the father of surgery even now, but if we undergo the ancient text, necessity of human anatomy are very absolutely described by Sushruta, so he has named Yogyasutriya adhyaya to knowledge about surgical techniques on different items before practicing of same techniques on human.

Objective/Purpose- The object of this study is to analysis the principles mentioned for preliminary surgery and accomplish these thoughts in present teaching manner.

Methods- Acharya Sushruta was a powerful promoter of human dissection as noticeable from his texts. He mentioned a fundamental techniques for the dissection of the cadaver in his text. Acharya Sushruta named Eight kinds of surgical techniques are:- Chedana (surgical excision), Bhedana (incision & exploration), Lekhana (scraping), Vyadhana (puncturing), Esana (probing), Aharana (extraction), Visravan (drainage), Sivan (suturing) and application of Kshara (alkaline substance), Badhana (bandaging), Agni (cautery) etc.

Results- As per to Acharya Sushruta, if a practitioner has fully understood all surgical methods, but he cannot be knowledgeable without Yogya. To gain knowledge and to solve this problem as a surgical practitioner, he has described and indicated different types of YogyaVidhi.

Conclusion- ‘Yogyasutriya Adhyaya’ is an introductory brainstorming context hence a new surgical practitioners can grow his surgical capability in a safe and regulated atmosphere.

KEYWORDS
Yogyasutriya, Teaching Manner, Surgical Procedures, Yogavidhi
INTRODUCTION
Anatomy is widely admired as being one of the foundation of medical field. Studying anatomy by the dissected cadaver is observed as the uniquely explain property of medical courses.

Explosion of knowledge in the area of medicine was suitable due to examination of human body by human cadaver dissection. Acharya Sushruta was a strong promoter of human dissection as conform from his samhita. Systematic procedure for the dissection of the human dead body (cadaver) is included by him in his books. Sushruta is called as the father of surgery in present era also, but Sushruta should also called as the father of human anatomy because he described the essentials of human anatomy very precisely. He has paid great attention concerning the structural organization of the human body. It shows that if a surgeon is not sensible about human anatomy, he should not start his carrier. He also stressed on the importance of observational and practical experience in surgery. For this he mentioned a separate chapter named ‘Yogyasutriya’ in SushrutaSamhita. Acharya Sushruta may be the first men to support the dissection to obtain the first hand knowledge of the human anatomy. He said that for expert and fruitful practice a surgeons should be first an anatomist. For any practitioner practical education along with theoretical education is very important. Acharya Sushruta has remarked in his text to knowledge about surgical techniques on different items before practicing of same techniques on human. He has been emphasized so seriously for new practitioners to practice similar procedures on similar objects for obtaining highest rate of success, otherwise he cannot be a life giver even after thoroughly learnt all the scriptur\(^1\).

अधिगतसर्वशास्त्रार्वमधिधशष्यं योग्याङ्कारयेत ।
सेहादिषु छेध्यादिषु च कर्मपथमुदिष्टेत ।
सुवहुश्रुतोप्यकृत्योग्यः कर्मस्वयोयो भवति ॥

Acharya Sushruta indicated eight kinds of surgical procedures are as follows:-
1. Chedana (surgical excision)
2. Bhedana (incision & exploration)
3. Lekhana (scraping)
4. Vyadhana (puncturing)
5. Esana (probing)
6. Aharana (extraction)
7. Visravan (drainage)
8. Sivan (suturing))
and application of Agni (cautery), Kshara(alkaline substance), Badhana(bandaging) etc\(^1\).

NEED OF THIS STUDY
The aim of this study is to analysis the idea mentioned for experimental surgery and
implement these thoughts in present teaching methodology.

**REVIEW OF LITERATURE**

In *Sushruta Samhita*, *Sutrasthan*, 9th chapter, ‘*YogvasutriyaAdhyaya*’ has mentioned some references regarding how to make a student suitable for surgical work\(^1\).

1. **Chedana Shastrakarma (surgical excision)**

   पुष्पकारालाबूकालिन्दक्षपुस्तस्यार्कारलिक्षितिषु

   छेथविशोषणाम् दशमितµ, उक्तमपरिकन्तनानि चोपदिशैश्वः

   It is a method to excise a damaged part by using a surgical knife (like *Mandalagra Shastra* (*circular* knife), *Vridhipatra* (Scalpel), *Karapatra* (bone saw). For this method, different objects like bottle-gourd, pumpkin-gourd, cucumber, water melon etc. are used by *Acharya Sushruta*. Different excision techniques like utkaran, parikaran must be practiced on these items. these types of fruits have not so hard outer surface and inner part is soft or bulky i.e.*Sushruta* selected these fruits. So that a new practitioner can know about to hold a surgical blade for doing excision in different directions and feel the pressure which is required to excise. he can perform this technique in the clinical conditions like -

   1) अपाकेष्ठु रोगेषु कठिनेषु स्थिरेषु च (fixed non supportive hard swelling)
   2) स्नायुकोणाधिष्ठितम् (Necrotizing soft tissue lesion)\(^1\).

2. **Bhedan Karma (Incision)**

   द्वितिवक्त्त्रस्यप्रभृतिष्ठु उदकपुष्करणेष्ठु भेध्योऽवृष्टं!

   It is a method to reveal the hidden contents and to expose the structures by using *Ardhadhara* (single edged knife), *Vridhipatra* (Scalpel) etc. For example proper incision and exploration is useful to treat a case of *Pakwa vidradhi* (abscess). So to learn this procedure, incision should be practiced on a leathern pot or urinary bladder, leather bag filling full of water and mud. Whenever, a medical student tend to practice incision over this object, he will feel the exact pressure which is necessary to incise and examine a cavity.

   By this method, scholar will be able to tackle the conditions like -

   अन्तःपूष्करणेष्ठु (deep / superficially seated abscesses),
   गंगितांस्वरोगेष्ठु (pocket of pus in fistula / sinus tract)\(^1\).

3. **Lekhana Karma (Scraping)**

   सिरोभिमणि चर्चण्यात्तले लेखस्या

   Scraping is helpful to remove unwanted tissues like Hyper granulations, epithelized tissue, sequestrum etc. *Lekhana Karma* should be performed on part of hairy skin
for clinical experience. It is very small surgical method, but to escape injury to surrounding structures so many awareness is required. For examples, during surgery scrapping of an ulcer, there is chance of damage to its arteries, veins etc.

After application of Lekhana Karma, practitioner can do the surgical conditions like –

कठिनान् स्तूलवृत्तौष्ठान् दीर्घामाणां पुनःपुनः
(Hard ulcerative lesion with thick rolled margins and tendency to repeatedly cracking)

कठिनोत्सन्नमांसांश्च
(solid and granular surface)

4. **Vyadhana Karma (puncturing)**

मृतपशुसिरासूपलनालेषु च वेध्यस्य

This method is used to perforate the superficial veins, epithelial surface etc. A very fine hand is necessary for this method. So this method should be apply on the lotus stalks (*kamalnaal*) which are smooth, spongy in nature and using veins of animal. This method is applicable to remove the fluids from any cavity. example. Abdominal paracentesis¹.

5. **Esana Karma (probing)**

घुणोपहत्काष्ठवपुणलालिशुक्कालाबुपुवेष्य स्या।

This method should be apply on bamboos, holes in parts of wood damage by moths, and opening of dried gourd. These objects having various holes and passages through which a probe can be passed without any blocking. By this method new scholars can be developed clinical skill to assess the cavities in humans and path way of sinuses¹.

6. **Aharana Karma (extraction)**

पनसबिम्बीत्वरतमाण्यवृद्धितपुष्कलस्यहार्यस्

Taking away of a foreign body by extraction technique is called Aharana Karma. This technique can be applied on fruits having seeds like pulp of *bilwa* or jack fruit, the dead animal’s teeth. This technique is useful to remove the foreign body which is impacted, faecolith, stone etc. in surgical practice¹.

7. **Visravan (drainage)**

मधुचिक्षोपलिते शाल्मलीफलके विसाव्यस्य

This technique is used to eliminate the abnormal storage of liquids in body cavities and to reveal the vitiation of blood (vitiated *Rakta Dosa*). This procedure should be applied on a part of *Salmali* wood covered with beeswax. The thought behind the selection of beeswax for this procedure because it is a soft substance, to incise this give the same feeling of skin incision. There are lot of liquid substances in bark of *Salmali* wood. So when a medical scholar can perform Visravan Karma on this object,
he will be expert on this procedure to take a appropriate incision for free flow of fluids¹.

8. **Sivan (suturing)**

This technique is resembling of cut edges of wound, which are produced by operative or non-operative process. Anatomically approximation of margins has first importance in surgical practice. This method should be applied on the edges of smooth leather and on the edges of fine nearly tied cloths¹.

- **Bandhana Karma (Bandaging technique)**

Acharya Sushruta mentioned fourteen Bandhanas in Sushruta Samhita according to the nature of disease and nature of season. A proper Bandhana supports for advance healing of lacerated, crushed wound and to maintain the dislocation, fracture etc. So wounded human can able to walk, sit comfortably and sleep well. The medical practitioners who wants to learn Bandhana, he should apply this procedure on various parts of the dummies prepared of cloths¹.

- **Karnasandhibandhana**

Acharya Sushruta mentioned about karnasandhi bandhana, for its practice he used soft skin, muscles and hollow stalk of lily plant for fabricating the ear, joining the severed ear and bandaging¹.

- **Kshara & Agnikarma**

Kshara & AgniKarma, are of the most important parasurgical tools mentioned in Ayurveda. One who want to become expert to use Agnikarma (thermal cautery) and Kshara Karma (alkaline therapy), should apply this procedure on similar models like a soft muscle part. Because the Samyak Dagdha signs can be seen better in muscle piece¹.

- **Miscellaneous procedures**

Same as to become expert in other miscellaneous techniques like Vastikarma (enema therapy), Vranaprakshalana (wound cleaning), new scholars should be apply this procedure on the side hole of an earthen pot filled full of water or on the mouth of gourd¹.

**DISCUSSION**

According to Acharya Sushruta, though a practitioner has fully understood all surgical parameters, but he cannot be competent without Yogya. He will be failed to conduct surgical methods in human. To solve this problem and to acquire
knowledge as a surgical scholar, he has explained and demonstrated various kinds of *YogyaVidhi*.

(एवमादिषु मेधावी योग्याहेः यथाविधि, 
द्रव्येषुयोग्यां कुर्वणो न प्रमुद्धति कर्मसु).

*Sushruta* has clearly explained that an intelligent practitioner can be selected other suitable objects to gain accurate, precise knowledge in particular method i.e. *ShastraKarma, Ksharakarma, Agnikarma*.

(तस्माकोशलमन्विच्यशस्त्रक्षाराधिकमवसु, 
यस्य यत्रेह साध्यं तत्योग्यां समाचेरेत)

Above line consider that *Sushruta* has thought very fine and planned this subject. There is no confusion that *Sushruta*’s view was very right in that time to make every scholar comfort and genius. This precious concept of experimental training has been included in present medical education and recommended to gain basic surgical skills outside the operating environment prior to techniques on live patients. Because large numbers of scholars are not obtained the basic surgical principles after graduation². Various dummies ,models etc. have been practiced as teaching and learning tools³.

**CONCLUSION**

‘*Yogyasutriya Adhyaya*’ is a introductory brainstorming context hence a new surgical practitioners can grow his surgical capability in a safe and regulated atmosphere.
REFERENCES

