



## IMPORTANCE OF YOGYA IN THE FIELD OF SURGERY A REVIEW

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### ABSTRACT

*Susruta* is the first person to evolve and introduce experimental surgery, for training student. This comes to vogue in western countries only after 17<sup>th</sup> cent AD. A student should be made to practice experimental surgery even after he has thoroughly mastered the interpretation of all the scriptures. The utmost importance our ancient teachers had given to practical training in surgical activities, their ingenuity in selection of commonly used things and artificially prepared models suitable for each technique and their effort to make every student fit to perform all surgical activities. When the physician performs eight kind of operative improperly four kinds of complication might occur. To obtain complete success in the aimed (operative) work, practice of similar operations before hand is called *yogya* (experiment); and performance of such practice is called *yogya*. In this article efforts have been made to review classical text regarding *yogya* and its importance.

**KEYWORDS:** *Yogya, sushruta.*

### INTRODUCTION

*Susruta* describes eight kinds of surgical techniques which have withstood the test of time. All operative maneuvers carried out by the present day surgeon involve one or more of these techniques only and not anything beyond these. *Yogyasutriya* emphasizes the great need of such a training and describe the methods of experimental surgery using artificial objects for learning the operative procedures like incision, puncturing, extracting, suturing etc.using appropriate principles and instruments. This imparts confidence in the surgeon and precision is his hands without which he cannot function well even if he his full theoretical and scriptural knowledge.

The student through has understood the meaning (implication) of the science fully (after completing the study) should be made a *yogya* (fit person), he should be instructed the practical methods of oleation etc. (medicinal therapies) and excising etc (surgical therapies). Though a person is well read (thus possessing theoretical knowledge). If he is not made fit by practical training he become unfit (incompetent for surgical activities).<sup>[1]</sup>

To obtain complete success in the aimed (operative) work, practice of similar operation beforehand is called *yogya* (experiment) and performance of such practice is called *yogya*.

*Sastra karma* surgical activities are of 8 kind's viz.<sup>[2]</sup>

1. *Chedya* (excision).
2. *Bhedy*a (incision).
3. *Lekhya* (scraping).
4. *Vedhya* (puncturing).
5. *Eshya* (probing).
6. *Aaharya* (extracting).
7. *Visravaya* (draining).
8. *Sivya* (suturing).

- The physician earns righteousness (merits), wealth, and reputation, great respect from the wise and even life in heaven by his efficacious actions (surgery).<sup>[3]</sup>
- When the physician performs surgical operation improperly, due to ignorance, greed, inciting words of other, fear, delusion or any other factor then he creates many other diseases.<sup>[4]</sup>
- In these eight kinds of operation, four kinds of complication might occur, such as hind *cheda* (inadequate cutting), *atiriktacheda* (oblique/improper cutting) and *atmanacheda* (cutting of own body fingers etc. of the physician himself)<sup>[5]</sup>

### *Sastra karma vyapatlakshan*

Giddiness, delirium fainting, delusion, loss of activity of the body parts, semi-consciousness, increase of the body temperature, weakness all the five vital spots, joint,

veins, tendons, and bones) are injured by the knife, especially the vital spots.<sup>[6]</sup>

When the veins are cut or torn there will be profuse bleeding from the wound, the blood resembling indragopa (cochineal insect which is bright red in colour, *vata* getting aggravated gives rise to many diseases.

Shortening, debility of body parts, inability to perform their action, severe (excruciating) pain, wound (of the knife) healing after a long time – should be understood as caused due to cut/injury to the ligaments.

When the joints, either moveable or immovable are injured, there will be great increase of swelling, very severe pain, loss of strength of the joints, splitting pain, oedema and loss of function of the joints are the symptoms.

When the person is suffering with severe pain day and night, (constantly), finds no comfort in any position (postures), thirst, weakness of the body, oedema and pin also being present he should be understood as being cut (injured) in his bone.<sup>[7]</sup>

#### The experimental objects

The different experiments of excision should be demonstrated on pumpkin – gourd, bottle gourd, watermelon, cucumber, eravaruka and karkaruka. Excision in the upward as well as downward directions should also be instructed upon these.

#### Experimental of incision

The experimental of incision should be demonstrated on leathern bag, urinary bladder (of an animal) and leathern bottle, etc full of water and slime.

#### Experiments of scraping and puncturing

The experiments of scraping should be demonstrated on a piece of hairy skin spread out and those of puncturing on the vessels of dead animal and on the louts stalks.

#### Experiments of drainage and suturing

The drainage should be demonstrated on a piece of *salmali* wood coated with beeswax and suturing on the borders of fine, closely – knitted cloth and on the borders of soft leather.

#### Demonstration of bandaging

The bandaging should be demonstrated on different parts and subdivisions on the dummies made of cloth.

#### Experiments of cautery and caustics

The experiment on the use of cautery and caustics should be demonstrated on soft muscle pieces. Plastic surgery of ear should be demonstrated on soft leather muscles bellies and louts stalk.

#### Miscellaneous experiments

The experiment of application of nozzles of enema apparatus, and the wound irrigation should be demonstrated on the side hole of an earthen pot full of water and on the mouth of a gourd.<sup>[8]</sup>

#### MODE OF HOLDING THE INSTRUMENT

The mode of holding the sharp instrument, for execution of the work, will be described; *vrddhipatra sastra* should be held in between the *vrnta* (handle) and *phala* (blade); so also the other sharp instrument for *bhedana* (cutting, insicing); *vrddhipatra* and *mandalagra* should be held by the hand slightly raised up for the purpose of *lekhana* (scraping) should be done more than once; those meant for *visravana* (draining fluids) should be held at the tip of handle; *visravana* (draining) should be done by using *trikurchika sastra*, especially in children, the aged, those of tender physique, those afraid of sharp instrument, women, king and king-like persons; *vrihimukha sastra* should be held in the palm concealing its handle, the thumb and index finger holding it (in the middle); *kutharika* should be held in the left hand, the stroke given on it by the middle finger of the other hand (right hand) released after holding it with thumb, *ara karapatra* and *esani* should be held at their root, the remaining instrument should be held as suitable for the purpose.<sup>[9]</sup>

#### CONCLUSION

After full textual education and practical training through *yogya* and internship the well trained surgeon should formally enter into his profession. That surgeon always gets success who is well versed in the art of using surgical instrument, therefore he should always be trying to acquire knowledge in the use of various instrument. An intelligent surgeon who does experiment surgery methodically on such article as stated above does not lose the presence of his mind, while doing the actual operation. Thus concept of experimental surgery of *sushruta* is highly applicable and necessary in modern era.

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