Atyaik chikitsa in Sushrut Samhita w. s. r. to surgical emergency management
– A Review
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ABSTRACT:
Ayurvedic system of medicine does not limit itself to just fulfilling the needs of primary health care, but also reach out to certain specialised areas such as emergency conditions management. Sushruta is a father of Indian Surgery and Sushrut Samhita is only complete book, which deals with the problems of practical surgery, especially emergency conditions. Acharya Sushruta has described various surgical emergencies namely; Sadyo vrana, Badhgudodara, Asthibhagna, Ashmari, Chidrodar, Moodgarbha, Heamorrhahe and their management. Even though the clear guidelines for various emergencies was described by Acharya Sushruta, but over the due course of time these practices have become absolute. Surgery is highly developed in contemporary science and emergency management have emerged as a super specialty stream, but still there are certain conditions where they fall short. So a review of Atyaik chikitsa with special reference to surgical emergency management according to Acharya Sushruta is being attempted, which may help to find solution for future.

KEY WORDS: Sushrut samhita, emergency treatment

INTRODUCTION:
Ayurvedic system of medicine do not limit itself to just fulfilling the need of primary health care, but also reach out to certain specialized areas such as emergency management and many more such topics. Sushrut Samhita is the most ancient document in the field of Surgery not merely of India, but also of the whole world. Due to its contribution in the field of Surgery, Acharya Sushrut, is acknowledged as the “Father of Surgery”. Sushrutas’s original text discusses in an elaborate manner about a myriad of surgical methods that include how to handle different emergency conditions like Sadyovrana, Asthibhagna, Ashmari, Chidrodara, Moodgarbh etc. the above
study helps to explore the hidden knowledge about emergency management in surgical field described by Acharya Sushruta. The reason why Shalya Tantra was quite popular as it could provide fast relief compared to the slower process of recovery from herbs or medicines. The most popular physician of Ayurvedic medicine, Charaka, also recommended Shalya Tantra to treat certain diseases that need immediate attention. According to Sushrut, it is best to use Shalya Tantra when the problem with the body is beyond merely medicinal repair. He advised to use Shalya Tantra in various emergency conditions. The treatment not only gives faster relief to the person suffering but is also beneficial in circumstances when the internal medicine fails to cure. In the present time, though modern surgery has developed a lot but the basic procedures used in major conditions remained same which is given by Acharya Sushruta that too three thousand years before.

MATERIAL AND METHODS
All the references have been collected and compiled from Sushruta Samhita and their available commentaries. We have also referred the modern textbooks of Surgery given by various authors.

OBSERVATION:
Emergency Surgical procedures are widely described in sushruta samhita in relation to different conditions. The Importance of emergency operative procedures was well recognized and it was said that avoidance of some emergency surgeries might have fatal outcome. Some examples of emergency management are as follows:

A. SADHYO VRANA (TRAUMATIC WOUND)

Acharya Sushruta has mentioned the six varieties of Sadhyo vrana (accidental injuries) these are as follows;

- Chhina vrana (excised wound)
- Bhinna vrana (incised wound)
- Viddha vrana (punctured wound)
- Kshata vrana (lacerated wound)
- Picchita vrana (crushed wound)
- Grishta vrana (abrasion).

These are the injuries which need to give the instant and proper attention, as the serious injury on vital organ may lead to death of the patient. Acharya Sushruta mentioned Shashti upakramas (sixty therapeutic procedures) to cure the Agantuja vrana which also includes Shodhana (purification), Ropana (healing), Bandhana (bandaging), Seevana (suturing) etc. these all upakramas are very useful for as per the treatment of the vrana is concern.

Acharya Sushruta described the various types of dressing and dressing materials in sutrasthana for the first time to cover the wound at different sites of body. The 14 types of bandha (bandages) and their application are the unique features of Sushruta. During the bandaging the use of cotton pad to secure the wound from friction is the original theme of Sushruta and it is still in practice. Sushruta first described the Suture material of absorbable / non-absorbable and synthetic/natural. According to Sushruta, bark of specific plants, silk,
hair, tendon are the suture materials. He also used black ants (Lasius niger) during the suturing of rupture intestine, which is probably the first reference of absorbable type of suture material in history of medicine. These are the few examples related to the suturing techniques described in sushrut samhita.

B. BHAGNACHIKITSA
Asthi- Sandhi Bhagna Chikitsa (Fracture and dislocation of bone and its management)

Sushrut has given different types of the fracture of bones specially fracture of shaft (Kandabhagna) and types of dislocation of joints (Sandhimukta). He has given the detail of six types of dislocations and twelve varieties of fractures. He gave the principles of fracture treatment, Viz., tight bandage, traction, manipulation, appositions and stabilization. The same method is still practiced in modern orthopaedics. Also he has explained the use of kusha (splint), kapatshayana in detail. In kapatshayana he used the 5 kil. This is an example of internal fixation done for immobilization in sushruta’s era which we see in today’s orthopaedic practice.

C. Raktastambhana Karma (Arrest Of Bleeding):

Raktastambhana is nothing but the method to arrest the active bleeding in different cases of injury. Sushruta has pointed out four methods to stop the bleeding, these are as follows:

1. Sandhan
2. Skandana
3. Dahan

4. Pachana

In the Sandhan, steps he had advise to make opposition of the cut edges with stitches; in Skandana, to use cold things, like snow or ice which causes thickening of blood by coagulation and also do the capillary contraction which helps to stop the active bleeding; in the Dahan, by cauterization of vessels with kshara (chemicals) or Agni (heat); in Pachana, application of styptic decoctions, to contract the vessels locally. The technique to use the Agni, to stop the bleeding during surgery, is the original concept of Sushruta, which is later modified by the modern scientist to develop in the form of electric cauter. Apart from the use of cautery, he explained use of astringent herbs through local and oral administration, which is similar to conventional styptic drugs of present era.

D. ASHMARI CHIKITSA (TREATMENT OF URINARY STONE)

If we go through the sushruta’s description about the Ashmari chikitsa we will come to know that he was well aware of the urinary stones, their varieties; the anatomy of urinary bladder, along with its relations is well recorded in chapter ‘Ashmarichikitopakramah’ (Chapter on urinary stones) in chikitsasthana adhyaya.

Acharya Sushruta considered Ashmari as one of the emergency conditions, which once not treated successfully, may lead to the death of the patient. So he elaborated the detail description of methods of extraction (by perineal lithotomy), and operative complications and post-operative wound management, which may be the first
reference of surgical management of calculus in history of surgery. The extraction of stone from the urinary bladder, by pushing the stone upward through inserting the finger in rectum, is still helpful in operation of vesicle calculus.

E. CHIDRODARA AND ITS MANAGEMENT

Chidrodara is a condition that we can compare it with the intestinal perforation in modern science. Now today we all are well aware of this condition like its severity and management, if not treated on time may be fatal to the patient. Acharya Sushruta had given the operative procedure for this condition that to very before in sushrut samhita. In operations of Chidrodara (intestinal perforation), the anastomosis of intestine, by clinching the head of black ant, is the basic idea of Sushruta, is the best example of usage of biological substance as absorbable suture material. This is still useful in modification form, like in place of black ant we use absorbable suture, like catgut. This signifies the concept of absorbable suture material in gut repair, was known to ancient Indian surgeons, long back before the invention of catgut.

F. REPLACEMENT OF BLOOD VOLUME

In case of perforation, or piercing of any bodily koshas, attended with excessive haemorrhage or bleeding, the patient was made to drink (a portion of animal) blood, was the concept of Acharya Sushruta, which later established as blood transfusion.

G. MOODHGARBHA MANAGEMENT

It is also considered as a medical emergency, where saving of mother’s life is important, when foetus is dead. Acharya Sushruta’s management of moodgarbh is somehow similar to the procedure of caesarean section of modern era. Caesarean section is more advanced technique, and can save life of both mother and child. The application of the forceps in cases of difficult labour and other obstetric operations, involving the destruction and mutilation of the child, such as craniotomy, were first systematically described in the Sushruta Samhita. Sushruta, who advocates Caesarean section in hopeless cases of obstruction, lays down that, the instrument should be employed only in those cases where the proportion between the child and the maternal passage is so defective that medicated plasters, fumigations, etc. are not sufficient to affect a natural delivery.

H. BADDHAGUDODARA MANAGEMENT

In intestinal obstruction, after proper examination of cause of obstruction— stone, hairs, faeces or other material are removed by making an incision below the umbilicus on left side, leaving four finger breadths from the central line, and four finger breadth of intestine, is taken out and reinserting it into its normal position, following suturing, is the concept of Acharya Sushruta which is in practice today also as laparotomy.

I. SANDHAN KARMA

Plastic surgery is a specialized branch of surgery, devoted to the treatment of
deformities of face and other parts of body. The importance of plastic surgery is, to restore the appearance and function of parts of body destroyed or damaged by disease or injury. The plastic operations of otoplasty and rhinoplasty are described in Sushruta Samhita.

J. DAKODARA (ASCITIS) MANAGEMENT:

Vedhan karma i.e. tapping is performed. Vedhan is done below left lateral to umbilicus, (4 angula from line of hair) with the help of Vrihimukha shastra (trocher), to the depth of thickness of the centre of thumb, and a Nadi (canula) is fixed to the trocher for removing fluid, and abdomen is bandaged tight after that. All fluid should not be drained in one day itself, as it will lead to complications, was mentioned clearly by Sushruta, which is applicable today also.

K. MANAGEMENT OF DAGDH VRANAS (BURNS)

Sushruta has divided burns into four types i.e. Plushta, Durdaghda, Samyak daghda and Atidaghda; and has given a detailed description of their symptoms according to the types along with the management like Sheet Aalepa, use of Ghrit and honey over the wound, which is very much similar to the concept, which is applied in modern science like–cleaning of wound with antiseptic agent, use of silver sulfadiazine cream, 1% silver nitrate, tangential excision followed by grafting.

L. MANAGEMENT OF PAIN

The Sushruta was the first person, who has used the alcohol to alleviate the pain during surgery. He had also used the Bhanga (Cannabis sativa) during the surgery. The knowledge of alleviating the pain during the surgery was started from Sushruta and later this knowledge flourishes by modern surgeons, to establish it as a separate branch of medical science, known as Anaesthesiology.

DISCUSSION:

As Sushruta Samhita is the main classical text book related to Shalya Tantra, so the surgical disorders including emergency conditions, which require surgical management e.g. Sadyo vrana, Asthibhagna, Haemorrhage, Ashmari, Chidrodara, Moodgarbh, Bhagudodara etc. are described in details in this Samhita. The types of Sadyo-Vrana (Traumatic Wound) are the six, which are unchanged in the Modern textbook of Surgery. The management of these wounds requires Sushruta already shows immediate attention of Surgeon as it. Sushruta described the chikitsa of Asthi and Sandhi Bhagna under the heading of Bhagna. He had kept both the Sandhi Bhagna and Asthi Bhagna (Kanda Bhagna) in a single heading. The signs and symptoms are still relevant while their basic principles of management are remained unchanged even these days like traction, manipulation, apposition, and stabilization. The newer techniques has been added in modern orthopaedic surgery but without intervening the basic concepts of Sushruta’s views. The technique to use the Agni, to stop the bleeding during Surgery is the original concept of Sushruta, which is later modified by modern scientist to develop in the form of
electric cauterization. The technique for perineal lithotomy for the vesicle calculus is no more relevant now but the new technique of lithotomy is the advancement of perineal technique. In the operation of Chidrodara, the anastomosis of intestine by clinching the head of the black ant is the basic idea of Sushruta and is the best example of usage of biological substance as absorbable suture material. This is still useful in modified form like in the place of black ant we use the absorbable suture material in gut repair was known to ancient Indian surgeons long back before the invention of catgut, etc. and we take pride in saying that, by the methods recommended in the Sushrut Samhita, patients were successfully treated in past. In the present time, though modern surgery has developed a lot, but the basic procedures used in majority of conditions remains the same.

CONCLUSION:
Sushruta Samhita is a beautiful composition of Acharya Sushruta, with sequential arrangement and detailed description of the topics in form of verses. The above discussion is very exemplary and is just a glimpse of the universal approach of Ayurvedic Shalya Chikitsa and specifically, its contribution in the field of surgical emergencies. Acharya Sushruta has covered every branch of medical science, but has given more emphasis on surgery. This is why Sushruta is considered truly as the “Father of Surgery”. It is extremely essential that we put his principles into practice and preserve the dignity of our noble profession. That would be the ideal tribute to this legendary figure and our contribution to future generations.

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Conflict of Interest: Non  
Source of funding: Nil

Cite this article: 

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