

# ACHARYA SUSHRUT AND HIS UNMATCHABLE SURGICAL SKILLS

*Sri Duttpad Bhishgacharya*

**A**charya Sushrut is an Ayurvedic expert of ancient times and also a specialist in surgery. According to Sushrut Sanhita, Sushrut is the son of the great Saint Vishwamitra and had learnt this art from Dhanvantri.

धन्वन्तरिर्धर्मधृतां वरिष्ठो वाग्विशारदः।

विश्वामित्रसुतं शिष्यमृषिं सुश्रुतमन्वशात्॥

*(Sushrut Sanhita 2/3)*

There is another belief that Sushrut was the son of great saint Shalihotra. In the preface of Kashyap Sanhita authored by Hemadri were mentioned the qualities in one of the chapters, which read as follows:

शालिहोत्रमृषिश्रेष्ठं सुश्रुतः परिपृच्छति।

एवं पृष्टस्तु पुत्रेण शालिहोत्रोऽभ्यभाषत॥

In the above couplet, Sushrut expresses his queries in front of great saint Shalihotra who replies to his son Sushrut as a father.

Acharya Sushrut was a surgery expert. He gained this knowledge from the divine Dhanvantri. It is said that because Dewodas is an incarnation of Dhanvantri, he was known by the latter name itself. He was the first person to bring the science of surgery on this earth. Once inquisitive students visited Dhanvantri and pleaded him with folded hands to give them the knowledge of surgery. Dhanvantri replied politely – “I will impart this knowledge to Sushrut alone as your representative.” In this way Sushrut learnt the art of performing operations from Dhanvantri. Later Sushrut wrote a book named Sushrut Sanhita, which is divided into five parts namely – 1. Causes 2. diagnosis 3. Physical symptoms 4. treatment 5. Final aspect concluded with final treatment. This chapter of Sushrut Sanhita gives importance to surgery only. ‘अस्मिंस्तु शास्त्रे शस्त्रकर्मप्राधान्यात्’ *(Sushrut Sanhita 5/4)*

The thing, which causes pain to mind and body, is known as surgery or ‘Shalya’ and the tools used to per-

form surgery are known as surgical tools. ‘तत्र मनः शरीराबाधकराणि शल्यानि, तेषामहारणोपायो यन्त्राणि’। *(Sushrut Sanhita – 7/4).*

Acharya Sushrut has mentioned more than hundred equipments used for performing surgery 1.the joint and handle of the equipment should be strong. 2. they should be sharp and shinning. 3. they should be kept clean and in an organized manner wrapped in a soft cloth and kept in a safe place. 4.bamboo pieces should be used to join the bones 5.a gentle massage is necessary in order to pull out the bones and fit them at proper place. This and other such methods are necessary for the people suffering from bones diseases. 6. there are different types of wounds and their treatment also differs. 7. in case of wounds on the forehead or face, they should be stitched with the help of a needle. 8. a magnet should be used if iron, iron piece or its particles get stuck in the wound. 9. Lep or ointment should be applied on a swollen area. You can also tie poultice. Fomentation or tying the area can be beneficial. 10. in case of liver cirrhosis and inflammation, piercing that area can be beneficial. 11.operation is required to remove urinary bladder stones.

Acharya Sushrut was a specialist in cosmetic surgery also. He was also an expert in cataract operation. He also knew the various methods of performing delivery for a woman in case it is not normal delivery. These methods have been described in detail in Sushrut sanhita.

One can easily understand after reading this book that Dhanvantri was father of surgery. and ‘Sushrut Sanhita’ is the first and foremost book of Ayurved.

Most of the surgical tools used today for performing operations have been described in ‘Sushrut Sanhita’.

The art of performing operations is described in

‘Atharvaveda’ even before ‘Ayurved’. That is the reason why Ayurved is known as Upved of Atharvaveda.

For the benefit of people we have received the ancient Indian Ayurved and Operation methods. The modern era should make proper use of these methods and make people disease free.

There are a number of Acharyas related to Ayurved and operation methods and chanting their names gives immense benefits. They are – 1. Brahma, 2. Dakshaprajapati, 3. Bhagwan Bhaskar, 4. Ashvini Kumar, 5. Devraj Indra, 6. Mahrishi Kashyap, 7. Mahrishi Atri, 8. Mahrishi Bhrugu, 9. Mahrishi Angeera, 10. Mahrishi Vasistha, 11. Mahrishi Agastyah, 12. Mahrishi Pulastyah, 13. Rishi Vaamdev, 14. Rishi Ashit, 15. Rishi Gautam, 16. Rishi Bhardwaj, 17. Acharya

Dhanvantri, 18. Acharya Punarvasu Atreya, 19. Acharya Agnivesh, 20. Mahrishi Bhel, 21. Acharya Jatukarn, 22. Acharya Parashar, 23. Acharya Alaarit, 24. Acharya Sharpani, 25. Acharya Nimi, 26. Acharya Bhadr Shwanak, 27. Acharya Kankayan, 28. Acharya Gamarya, 29. Acharya Galav, 30. Acharya Satyake, 31. Acharya Aushdhenav, 32. Acharya Saurabhra, 33. Acharya Paushkalavat, 34. Acharya, 35. Acharya Gopurakshit, 36. Acharya Vaitarn, 37. Acharya Bhoj, 38. Acharya Bhaluki, 39. Acharya Daruk, 40. Acharya Kaumar Bhrut, 41. Acharya Jeevak, 42. Acharya Kashyap, 43. Acharya Vshna, 44. Acharya Bruhaspati, 45. Acharya Patanjali, 46. Acharya Sidh-Nagarjuna, etc.

We offer our sincere tributes to these Saints.

## ANGER - REASONS AND EFFECTS

*Satyajit Arya*

A person feels bad when his wish is not fulfilled or something happens that is against his desire or not to his or her liking. A feeling of vengeance develops inside the mind; this is nothing but anger. Everybody has to face anger some time or the other, others express their anger on us or we show our anger on them. Anger is not harmful to some extent, but short-tempered nature could create physical and mental diseases. Therefore, it should be controlled. Anger should not be expressed unnecessarily but excess of anything is bad.

### Reasons for anger:

- ❖ Factors that are present in us from the beginning, like ego, habits etc.
- ❖ Factors that are adopted and become the reason for getting angry.
- ❖ Physical factors like not chewing the food properly, imbalanced food and natural weakness.
- ❖ Mental reasons – Unnecessary worry and stubbornness, difference in attitude, not understanding the view, not understanding the background of others.
- ❖ Emotional reasons – Ego, imbalance in internal

secretion glands, expectation, non –cooperative attitude.

### Negative effects:

- ❖ Physical – Red face, fast heart beat, stress in muscles, sleeplessness, loss of digestive fire, high blood pressure, shivering, high pitch.
- ❖ Mental – Imbalance of mind, loss of memory, weak decision-making power, loss of wisdom.
- ❖ Emotional – Egoistic nature, mutual disharmony and loss of relationships.
- ❖ Social – Mutual struggle, and loss of friendship.
- ❖ Solutions for balancing – Eating simple balanced food. Controlling desires, wishes, using good language, remaining silent, practicing Shashakasana, Padhastasana, Paschimottasana, Yog Mudra etc. taking deep breathe, concentrating in between the eyebrows, Shavasana, tolerance, soft feeling, thinking of great people.
- ❖ Anger is considered to be bad at intellectual level. But man falls into its trap; it increases family disparity, blocks social and personal development. Anger at very limited level is necessary in our life.