



REVIEW ARTICLE

A STUDY OF UPYANTRAS (SUBORDINATE INSTRUMENTS) TO ACCENTUATE ITS IMPORTANCE IN SURGICAL AND MEDICAL PROCEDURES: A CRITICAL REVIEW

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ABSTRACT: *Sushruta* has given the description of 101 blunt surgical instruments. He has included *upyantras* as a type of major six classes of *yantras*. Today in modern scenario, where the science is going to its highest peak and medical science is becoming hi-tech day by day, emphasis on knowledge of *upyantra* seems quite obsolete. But sometimes the situation arises when we don't have proper sufficient medical facility to work such as disaster, war, natural calamities and many more, knowledge of *Upyantras* can provide us a different vision about the use of these insignificant tools.

Key Words: *Upyantra, anuyantra, Yantra*, surgical instruments,

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INTRODUCTION: In *Ayurveda*, *Shalya tantara* or surgery is considered as prime branch, because of quick action (*Ashukriya karnaat*), use of sharp and blunt instruments, use of *Kshar* and *agnikarma* like para-surgical or OPD based procedure (*yantra shastra kshar agni pranidhanat*) and having inclusion of all other treatment modalities which are common to other branches of medicine (*sarvatantra samanyancha*)^[1]. As per the so many different uses and uses at so many places, *yantra* or surgical instruments can be numerous. They can be designed as per the need and according to need of surgeon ^[2]. Generally these instruments are made up of metal or metal like substances ^[3]. *Upyantra* or *Anuyantra* are non metallic subordinate tool or items which can be used in the absence of real surgical instruments ^[4]. As per the *Dalhana*, The tools which are not an instrument and still they work as an instrument (*yantra samipvartaani*) or subsidiary to them (*hinyantraani*) are called *Upyantra*. However, *Sushruta* has included *upyantras* in the classification of the 101 type

of *yantras* and counted 25 in number ^[5]. *Vagbhatta (Ashtang Hridaya)* has taken only 19 *upyantras* in account and termed as *anuyantra* ^[6]. While *Ashtang sangrah* counts 21 *upyantras* ^[7].

AIM: The aim of this study is to emphasize the importance of *Upyantras* in medical and surgical practice.

MATERIAL and METHOD: Review of *Brihaddtrayi Sanhitas* along with some important texts of *Ayurveda* was done in special reference to *Upyantra* or *anuyantras*.

REVIEW OF LITERATURE: *Sushuta* and *Vagbhatta* have given the detail description regarding *upyantras*.

Ayurveda References:

1. *Sushruta Sanhita Sutra Sthana* Chapter 7
2. *Ashtang Sangrah Sutra Sthana* Chapter 34
3. *Ashtang Hridaya Sutra Sthana* Chapter 25

Classification: *Sushruta* has mentioned 25 *upyantras*, while additional 5 *upyantras* are supplemented by *Vagbhatta* i.e., *Antra*, *Vraghna*, *Kala*, *Paka* and *Bhaya*.

Table 1: Showing the list of Yantra mentioned in classics

S.No.	<i>Sushuta Sanhita</i>	<i>Ashtang Sangraha</i>	<i>Ashtang Hridaya</i>
1	<i>Rajju</i>	<i>Rajju</i>	<i>Rajju</i>
2	<i>Venika</i>	-----	-----
3	<i>Patta</i>	-----	-----
4	<i>Charma</i>	<i>Charma</i>	-----
5	<i>Antarvalkal</i>	-----	-----
6	<i>Lata</i>	-----	-----

7	<i>Vastra</i>	<i>Vastra</i>	<i>Vastra</i>
8	<i>Ashthila-ashma</i>	<i>Ashma</i>	<i>Ashma</i>
9	<i>Mudgara</i>	<i>Mudgara</i>	<i>Mudgara</i>
10	<i>Pani-Pada tala</i>	<i>Pani-Pada tala</i>	<i>Kar-Padao</i>
11	<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>Mukh</i>	<i>Mukha</i>	<i>Mukha</i>
16	<i>Baal</i>	<i>Baal</i>	<i>Baal</i>
17	<i>Ashwa Kataka</i>	<i>Chaloshma</i>	-----
18	<i>Shakha</i>	<i>Shakha</i>	<i>Shakha</i>
19	<i>Shthiwan</i>	-----	-----
20	<i>Pravahan</i>	-----	-----
21	<i>Harsha</i>	<i>Harsha</i>	<i>Harsha</i>
22	<i>Ayaskant</i>	<i>Ayaskanta</i>	<i>Ayaskanta</i>
23	<i>Kshar</i>	-----	-----
24	<i>Agni</i>	-----	-----
25	<i>Bheshaja</i>	-----	-----
26	-----	<i>Antra</i>	<i>Antra</i>
27	-----	<i>Kaal</i>	<i>Kaal</i>
28	-----	<i>Paaka</i>	<i>Paaka</i>
29	-----	<i>Bhaya</i>	<i>Bhaya</i>
30	-----	-----	<i>Vaghra</i>

1. **Rajju:** This is a simple rope formed of *munja* fibers, which is used in tying. Rope ligation is required mainly during snake bite. This technique is known as *Arista bandhan* [8,9].
2. **Venika:** This is formed by poly filament of *rajju*, which contains three strings. This is

used for tight knots. A tourniquet has the same purpose.

3. **Patta:** This is used in bandaging or *Vranabandha* [10]. For this purpose, different types of patta has been are mentioned in this reference, such as *Chin patta* (Chinese cloth), *kshaum* (*shan tantu*

vastram), *Karpas* (cotton), *Dukool* (*Valkal vishesh bhavam*), *kausheya* (*koshakara jantukrita tantu maya*) etc. *Patta* is also used in context of *Bhagna chikitsa*. *Kusha* is tied after bandaging with *patta* ^[11].

4. *Charma*: *Charma* or leather pieces are also used for bandaging. *Gophana bandha* is tied in cases of rectal prolapsed. This is like T-bandage ^[12]. *Charma* is also mentioned to use in cases of *Jalodara* after fluid tapping ^[13].

5. *Antarvalkal*: Internal part of bark of trees like *Kanchnaar*, is known as *antarvalkal*. It is soft and flat like a cloth. This is used in *Vrana bandhana* and *vrana seevan* ^[14].

6. *Lata*: *Lata* is soft, flexible and good strength stem of creeper plants. It can also be used for tying at different places.

7. *Vastra*: Sterile cloth or linen is used during surgical procedures to maintain the sterilized field for surgery. It is used for O.T. dress, cap, masks, drapes, bed sheets and also bandaging and slings. *Vikeshika* (*dalhana*), *Kavalika* (*arundatta*) and *Pichu* (*Arundatta*) are also prepared with *vastra*.

8. *Ashthilashma*: *Ashthila* term is used in relation to prostate in *ayurveda*. The consistency of enlarging prostate is like *Ashthila* or stone ^[15]. *Shalya* imbedded in bone (*Asthi*) is removed with its help ^[16].

9. *Mudgara*: If a stone is tied at one end of a stick, it is called *Mudgara*. It looks like a

hammer and is used for giving heavy stroke for nailing during orthopedic surgeries.

10. *Pani-Pada Tala evam Anguli*: *Sushruta* has quoted hand as the chief of *pradhan yantra* and included palm, sole and finger in *upyantras* ^[17]. *Vimlapana* or rubbing is the first step of *Saptvidh upakrama*. *Vimlapana* is done with fingers (*Vimlapanam angulyadinam mardanam-Chakrapani*). After incision in abscess, finger is used to break the loculi within it ^[18]. *Gras shalya* or chocking by food bolus is treated by *Mushti prahara* ^[19]. Reduction of dislocation of hip joint is done by *Chakrayoga* with the help of hand ^[20]. Charak has also indicated reduction of mandibular dislocation with the help of thumb and index finger ^[21]. Finger wrapped with hair tuft is rotated in throat for placenta expulsion ^[22].

11. Ano-rectal and vaginal examination is done with finger itself. Dr. P Hemantha Kumar has mentioned *anguli* as *pradhan yantra* in anal diseases (*Angulyevam pradhane yantram gudvikare*). *Vagbhata* has indicated use of finger for fluctuation test for pus in abscess. *Pada tala* is used in extraction of *shalyas* from any bony cavity ^[23].

12. *Jihva*: *Jihva* or tongue is used for removal of foreign bodies from cornea

(*chakrapani*). Surface or base of *Shudha vrana* is like tongue (*jihvatalabho*)^[24]. *Kukkur jihva* is used in case of *kshata* and *viddha vrana* (*chakradatta*).

13. Danta: Few instruments are made up of *Danta* e.g. *Arsho yantra*. *Hasti danta* is used of *roma sanjanana*. *Godanta* rubbed on moist surface is used as *daran lepa* for pus removal in abscess. Few clinical symptoms are observed as bruxism e.g. *Dantankhadai vepate* in *vatic ashmari*.

14. Nakha: Fine tissues are grasped with nail. Fascia is separated by nails during surgical procedure. Nail shows different clinical features in various diseases.

15. Mukha: *Mukha* is used for suction to create negative pressure while handling some instruments such as Haemocytometer, Clapp's suction ball, *Shringa* etc. For artificial mouth to mouth respiration is given emergency situation for resuscitation.

16. Baal: *Baal* or hair is used for *seevan karma* especially hairs of horse. *Baal Varti* is used in cranial injuries^[25]. *Keshunduk* a special instrument, used for removal of *Asthi shalya* or foreign body entangled in throat is a ball or tuft of hairs tied with a rope or string^[26]. *Kesh* ligation is also done in warts or *mansankur*.

17. Ashwakatak: The ring like iron part attached with bridle of horse is called *ashwakatak*. This is a technique to provide a sudden jerk like heavy pull to dislodge any

deeply situated *asthigata shalya*. One end of rope is attached to *ashwakatak* and another one with *shalya*. Now, a whip is stroked to horse, he suddenly pulls his head and that *shalya* attached to other end of rope comes out^[27].

18. Shakha: In same way to remove *shalya*, branch or *shakha* of a tree is pulled and the rope is attached to *shalya* and *shakha*. Then suddenly the pull is removed and *shalya* comes out^[28]. This is an example to convert static energy into kinetic energy.

19. Shthiwan: *Shthiwan* or spitting or hypersalivation is the mechanism to push away the foreign body from mucosal surface in a natural way.

20. Prawahan: *Prawahan* is mentioned in context of extraction of *anavbaddha shalya*. *Prawahan* or straining is the technique used for excretion of flatus, feces, urine and obstructed labor^[29].

21. Harsha: *Harsha* is also mentioned for extraction of *anavbaddha shalya* in *Pranashta shalya addhyaya* by *Sushruta*. Feeling of sorrow in *hridaya* is removed by *harsha*. Its use is also indicated while treating a case of *Bhagna* or fracture^[30]. Hopeful patient recovers early^[31].

22. Ayaskanta: Magnet can be used to pull out small iron particles from cornea. *Sushuta* has advised its use in *anuloma*, *anavbaddha*, *akarna* and *analpmukha vrana*^[32].

23.24. Kshar and Agni: Use of *kshar* and *agnikarma* is considered as a special para surgical procedure in *ayurveda*.

25. Bheshaj: Many drugs are used for cleaning and dressing of wound. In *ayurveda*, various drugs are mentioned for *Shodhana*, *pachana*, *darana*, *ropan* of *vrana*.

26. Bhaya: Fear or *bhaya* like condition provide a good analgesia to patient. To threaten a patient is useful in case of *Unmad*, *moodhgarbh*, *hikka*, hysteria etc.

27. Kaala: Time is the best healer. *Dosh dushya samoorchhana* or *samprapti* is considered as the particular time for treatment. *Shuddh vrana* gets converted into *dushta vrana* after some time. *Raktaj Gulma* is treated after ten months^[33].

28. Paka: If all measures of *shalya nirharan* fail, *paka* is done for its removal. *Dhatu* gets soften and *pachyaman* and gives way for its removal.

29. Antra: *Antra* or intestine is used now days to make suture material of catgut.

30. Vraghna: *Vraghna* or scrotal support or *langot* is recommended in testicular problems like hydrocele, varicocele, hernia etc and in post op cases of scrotal surgeries.

DISCUSSION and CONCLUSION: The above review provides a definite understanding about *upyantras*. Subordinate tools of medical or surgical procedure have their own significant importance. The knowledge on this

topic also makes the practitioner to use the subsidiary tools in the absence of particular instrument and broaden their area of interest. Sometimes in rural areas there is less availability of drugs and well established surgical facility. In such cases knowledge of subsidiary tools or *upyantras* will help much. Still, their use is questionable in terms of nosocomial infections.

However, there are various items which we use daily in our operation theatre for surgical assistance and they are not even mentioned in textbooks. Recently during direct laryngoscopy for elective case, the laryngoscope's light bulb unexpectedly failed. A flashlight Smartphone app was immediately activated on the attendant's phone and used as an alternative light source without interrupting the laryngoscopy. Due to wide angle of the flashlight, the larynx was well viewed and tracheal intubation was easily performed^[34]. Surgical procedures are sometimes performed in torchlight of mobile phones in case of sudden power failure^[35]. Use of nylon mosquito net in Hernia repair surgeries is also another example of *upyantra vidhi* which is adopted by modern surgeons in critical situations^[36].

Few more examples are use of sand bag or infusion fluid bottle for positioning during cholecystectomy. Anesthetist commonly uses cotton twig to stick at nasal opening for

monitoring respiration. Use of condoms in place of gloves while examining ano rectal patient, use of feeding tube for suction purpose, use of syringe with an additional plunger for making suction drain, use of ice-cream stick as a tongue depressor, use of coin wrapped in cloth for tying at umbilicus in umbilical hernia in children are also some example.

Many simple techniques are used by professionals which are recognized like mouth to mouth respiration during resuscitation (*mukha*), placing per rectum finger in difficult cases of bladder stone (*anguli*), placing intestinal loop in saline solution to detect any perforation (similar to tyre puncture mechanic), induction of sneeze to blow out foreign body from nasal passage, flushing technique with fast iv infusion for urinary calculus etc.

It can be concluded that everything has its own importance ("*Sarva Dravyam Yantram*"). It's safe and perfect use can be adopted by intelligent vision of surgeon as per the need.

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