



"A COMPARATIVE STUDY OF KARPOOR GHRITA, KANTAKRAMAKA LEPA AND MADHU SARPI IN THE MANAGEMENT OF AAGANTUJ VRANA"

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ABSTRACT

In ancient history, people were affected by skin wounds for many reasons. Everyone has suffered all kinds of injuries in their entire lives. Everyone has their first wound through an umbilical incision. In ancient society, wounds were treated with substances available in nature, obtained from plants, minerals, and animal by-products. These raw remedies were used in ancient times to help reduce swelling, treat infections, minimize pain, and promote healing. Today, the incidence of injuries caused by accidents and other natural disasters is increasing worldwide. Wound healing is a slow and tangled process. Therefore, it is a challenging task for any surgeon to successfully manage wound healing. The term *vrana* is called wound. *Ayurveda* is the primitive medical science of life that offers a wide variety of wound care methods. *Acharya Sushruta*, provided the first knowledge of *vrana* in his text by *Sushruta Samhita*. *Vrana* is the discontinuity, degradation and breakdown of body tissue. According to *Sushruta Samhita*, *vrana* is divided into two types, such as *Nija Vrana* and *Aagantuj Vrana*. *Nija vrana* are caused by disturbances of various *doshas* such as *sonita*, *vata*, *pitta*, *kapha* and *aagantuj vrana* are formed due to trauma inflicted such as cuts, stitches etc. by animals, humans, birds and reptiles. *Aagantuj vrana* is also produced by various kinds of arms or sharp objects like knife, ax, bow, and trident etc. According to *Sushruta Samhita*, *Aagantuj vrana* should be treated within 7 days, after which it should be treated as *Dushta vrana*. Wound management has proven difficult for all surgeons. Tissue injuries, whether in the form of injuries from accidents, fights, animal attacks, or ulcers caused by various diseases, have long been a challenge for medical professionals. *Vrana* / wound healing is a natural process; however the normal *vrana* / wound healing process is slowed down by the intervention of damaged *doshas*. Achieving better wound healing with minimal scar and burning pain is the main motto of every surgeon. In this paper, we provide a comparative research study on *aagantuj vrana* treated with *Karpoor Ghrita*, *Kantakramaka Lepa* and *Madhu Sarpi*, which showed significant results.

KEYWORDS : *Vrana*, Wound, Wound healing, *Aagantuj vrana*

INTRODUCTION:-

Ayurveda is a holistic medical system that recommends different types of tools to treat *vrana* without complications and minimal scarring. *Acharya Sushruta* is a pioneering surgeon who mentioned sixty types of *Shasti Upkrama* for better *vrana* treatment and paid special attention to *Vrana Ropana* and *Vrana Shodhna* in *Vrana Chikitsa Adhyaya* of *Sushruta Samhita*. *Ayurvedic* treatments are based on herbal extracts, minerals and animal by-products. Such herbal products and by-products play an important role in enhancing and promoting the natural healing mechanism without adverse effects. Also, in this research study, we must use some herbal extracts, minerals and animal by-products for the treatment of *aagantuj vrana*. The first step of my research began with the title "A COMPARATIVE STUDY OF KARPOOR GHRITA, KANTAKRAMAKA LEPA AND MADHU SARPI IN THE MANAGEMENT OF AAGANTUJ VRANA". The blind faith has no place in society is one of the main characteristics of modern times; therefore, it is important to review ancient facts within the confines of modern science. These are some of the highlights of my sincere efforts, organized in the following chapters.

Type of Study: Clinical observational comparative study.

Clinical Study centre: OPD/IPD of *Shalya Tantra* Department, Dr. Sarvepalli Radhakrishnan Rajasthan Ayurveda University, Jodhpur (Raj).

Ayurveda Review: *Vrana* Management is the essential practice of *Shalya Tantra*. In *Ayurvedic* texts we find extensive descriptions of the handling of *vrana*. *Vrana* is described in detail by *Acharya Sushruta*, including its properties, forms, causes, therapy, and prognosis. *Vrana* can be defined as any type of tissue destruction on the surface of the body. *Sushruta* (the pioneering surgeon) was the first in wound healing history to pay special attention to the healing of *Vrana*. In *Vrana*

prashniya adhyaya he mentioned in detail the various properties of *Vrana*. He also described the need for wound care and a diet that is beneficial to patients. He was familiar with the etiopathogenesis of *vrana* and divided it into two categories: *nija* and *aagantuj*. He described six types of examinations, including *Vranavastu* (base of the wound or floor), *Vranakriti* (size and shape of the wound), *Vrana srava* (discharge), *Vrana vedana* (pain), *Vrana varna* (color) and *Vrana gandha* (smell), all of which involves the use of the five senses and questioning. There is an overview of the symptoms and signs of *vrana*, which include *Varna* (color), *Gandha* (smell), *Aakriti* (size and shape), *Vedana* (pain), and *Srava* (discharge). We can also diagnose and treat a wound based on the factors listed above. These symptoms can be used to help determine the stage of a wound. *Sushruta* planned treatment according to *vrana* classification. *Nija* and *aagantuja vranas* caused by internal and external factors are divided into two categories. *Sushruta* uses *shadkriyakala* to narrate *Nija vrana's samprapti* in great detail. *Vrana Pareeksha* is widely discussed, using terms like *Akruti*, *Vedana*, and *Srava*. In this study, *Ayurvedic* review has been fully described on specific topics for the reader to understand better. The historical description of *vrana* has also been described from *Vedic Kaal* to *Samhita-Kaal* in context with the modern medical science.

• **About Drug Review:-** This study compared 3 drugs to find out how effective they were in the management of *Aagantuj vrana*.

The following drugs are compared:

1. *Karpoor Ghrita*
2. *Kantakramaka Lepa*
3. *Madhu Sarpi*

Karpoor Ghrita:-

Karpoor is a white crystalline mineral with a pungent odour

and taste that is also known as "Camphor." It is a member of the Lauraceae family. *Karpoor* contains antiseptic chemicals such as "cineol and terpineol," which are mildly antibacterial and aid in the prevention of *vrana doshpak*. Cineol is a rubefacient, which means it helps drugs absorb more quickly via the skin.

कर्पूरपूरितं बद्धं सघृतं सम्प्ररोहति ।
सद्यः शस्त्रक्षतं पुसां व्यथापाकविवर्जितम् ।।
(भै. र. 48 / 3)

Karpoor Ghrita is mentioned by *Bhaishajya Ratnavali* for the treatment of traumatic wounds. 6 *masha ghritam*, rubbed with 1/2 (Half) *masha Karpoor*, should be applied to the wound and securely bound. It relieves pain, avoids suppuration, and aids in the healing of a new wound created by a weapon.

Rasa – *Katu, Madhur, Tikta*
Vipak – *Katu*
Guna – *Tikshna, Laghu*
Virya – *Shita*
External use – *Sthanik Vednashamak, Tvakroga*

Kantakramaka Lepa:
Musta and *shatdhot ghrita* are put together to make *Kantakramakalepa*. *Musta* has antipyretic, anti-inflammatory, estrogenic, anthelmintic, anti-emetic, smooth muscle relaxant, tranquillizer, diuretic, antimicrobial properties.

कांतकामकमेकं सुस्लक्ष्णं गव्यसर्पिषा पिष्टम् ।
शमयति लेपान्नियतं व्रणमागन्तुजं न सन्देहः ।।
(च. द्र. व्रणशोथ चि. 44 / 51)

Rasa – *Tikta, Kasay, Katu*
Vipak – *Katu*
Guna – *Mridu, Salakshna, Guru*
Virya – *Shita*

External use – *Tvagroga, Visarpa*

Madhu Sarpi:-
According to the sixty *Upakramas* of *vrana* management detailed in the *Sushruta Samhita*, *Madhu* has *vrana ropaka* qualities. Honey is a hyperosmolar medium that prevents bacteria from growing. Honey's high viscosity creates a physical barrier, while the presence of the enzyme catalase confers antioxidant properties. Honey can be used to dress a split-thickness skin graft.

क्षतोष्मणो निग्रहार्थं सन्धानार्थं तथैव च ।
सद्योव्रणेष्वयतेषु शौद्रसर्पिर्विधीयते ।।
सु. चि. 1 / 130

Honey and *ghrita* are used in recent and big traumatic wounds to reduce the heat of damage and aid recovery, according to *Acharya Shusruta*. *Madhu* (honey) has been one of the most important natural treatments for humans since ancient times. It has a number of medicinal properties that have been used to cure a variety of diseases.

AIMS AND OBJECTIVES:

The primary goal of this comparative research study is to shine a spotlight on traditional management practises in the management of *aagantuj vrana*. In the current period, the emergency event of post-operative problems and surgical infections, as well as trauma care, opens up a wide range of classical concepts to be adopted.

MATERIAL AND METHODS:-

The trial study has divided the patients into three groups:

Group-"A" – "*Karpoor ghrita*" (Local application)
Group-"B" – "*Kantakramaka lepa*" (Local application)
Group-"C" – "*Madhu sarpi*" (Local application)

Duration of treatment: The treatment was remains continue for a total of 7 days.

Sample size- The inclusion criteria were met by 45 subjects (15 patients in each group).

Trial period – 7 Days

Administration of drug – Local application

Follow up – 3rd, 5th and 7th day of treatment.

Parameters of assessment:-

The patients were assessed on the basis of some parameters before and after the treatment as mentioned below-

Vedana (Pain)
Daha (Burning)
Shoth (Inflammation)
Shrava (Discharge)
Varna (Wound color)
Parimana (Size of Wound)

Scoring/Grading:-

Gradation	Symptoms	
Grade-0	0 (-)	"No symptoms"
Grade-1	1 (+)	"Mild symptoms"
Grade-2	2 (++)	"Moderate symptoms"
Grade-3	3 (+++)	"Severe symptoms"

Overall effect of trial was assessed as "complete remission", "Marked improvement", "Moderate improvement", "Mild improvement" and "No improvement" by accepting the following criteria :-

"Complete shodhna"	100% relief in chief complaints
"Marked Improvement"	75-99% relief in chief complaints is regarded as marked improvement
"Moderate Improvement"	50-74% relief in chief complaints is regarded as moderate improvement
"Mild Improvement"	25-49% relief in chief complaints is regarded as mild improvement
"No Improvement"	Less than 25 % in chief complaints or symptoms

Clinical Data:-Symptoms wise improvement in to Group-A after each follow-up:-

Chief Complaints	Group A			Total in %
	3rd Day	5th Day	7th Day	
<i>Vedana</i>	15.18	33.32	24.23	72.73
<i>Daha</i>	21.44	14.26	21.44	57.13
<i>Shotha</i>	8.38	37.50	29.13	75.00
<i>Srava</i>	84.21	15.79	0.00	100.00
<i>Varna</i>	9.68	12.90	25.81	48.39
<i>Parimana</i>	8.38	20.81	33.31	62.50

Symptoms wise improvement in to Group-B after each follow-up:-

Chief Complaints	Group B			Total in %
	3rd Day	5th Day	7th Day	
<i>Vedana</i>	17.85	28.56	17.90	64.31
<i>Daha</i>	20.88	24.96	8.35	54.19
<i>Shotha</i>	7.98	48.02	7.98	63.99
<i>Srava</i>	86.67	13.33	0.00	100.00
<i>Varna</i>	12.52	18.75	15.61	46.88
<i>Parimana</i>	4.19	29.14	8.36	41.69

Symptoms wise improvement in to Group-C after each follow-up:-

Chief Complaints	Group C			Total in %
	3rd Day	5th Day	7th Day	
Vedana	34.51	20.69	10.35	65.55
Daha	29.63	22.22	3.70	55.56
Shotha	7.67	38.49	23.08	69.24
Srava	83.33	16.67	0.00	100.00
Varna	9.68	9.68	29.03	48.39
Parimana	9.53	14.33	28.57	52.43

Conclusion and Result:-

Intergroup comparison of average percentage of relief in chief complaints:-

Parameters	% of Average Relief in Group-A	% of Average Relief in Group-B	% of Average Relief in Group-C
Average Relief in Chief Complaints	69.29	61.84	65.19

Intergroup comparison of relief in ayurvedic parameters of all three groups:-

In group "A", relief from *vedana*, *Daha*, *Shotha*, *Shrava*, *Varna*, and *Parimana* averaged 72.73%, 57.13%, 75%, 100%, 48.39%, and 62.50%, respectively.

In group-"B" the Relief from *vedana*, *daha*, *shotha*, *shrava*, *varna*, and *parimana* was recorded at 64.31 percent, 54.19 percent, 63.99 percent, 100 percent, 46.88 percent, and 41.69 percent respectively.

In group-"C" the relief from *vedana*, *daha*, *shotha*, *shrava*, *varna*, and *parimana* relief was recorded at 65.55 percent, 55.56 percent, 69.24 percent, 100 percent, 48.39 percent, and 52.43 percent, respectively.

Intergroup comparison of average percentage of relief in chief complaints:-

In group "A" the mean percentage of relief was calculated at 69.29%, in group "B" with 61.84% and in group "C" with 65.19%.

Overall, group "A" had better results than groups "B" and "C" in terms of average percentage of relief in chief complaints.

Overall effect of the treatment as progressive:-

- Trauma (*Aagantuj Vrana*) affects people of all ages, but it affects children and youth the most. The prevalence of this group is high due to urbanisation, increased traffic, and injuries.
- Wound healing is a natural process that necessitates cleaning, debridement, and aseptic care.
- According to the above parameters for overall relief, 66.67% of patients in group "A" met the criteria for complete remission with marked improvement. Both groups "B" and "C" were obtained 60% of the criteria under complete remission with marked improvement. According to the findings, group "A" had a significant impact than group "B" and "C".
- According to the trial's findings, groups "A" (*Karpoor Ghrita*), "B" (*Kantakramaka Lepa*), and "C" (*Madhu Sarpi*) are significantly effective in wound treatment. The results data showed no major variations between them, but we can readily grasp the differences in order to determine the efficacy of the treatment used in the study.
- According to the data, *Karpoor Ghrita*, *Kantakramaka Lepa*, and *Madhu Sarpi*, have a similar effect on *shrava* (discharge) after treatment.
- The analysis revealed that *Karpoor Ghrita* and *Madhu Sarpi* have a similar effect on *varna* (wound colour) after treatment.
- Overall, *Karpoor Ghrita* outperforms *Kantakramaka Lepa*

and *Madhu Sarpi* in terms of improving *vedana*, *daha*, *shotha*, and *parimana* parameters.

Suggestions:-

- Study cannot be considered as final due to a small number of participants in the trial.
- In order to assess the higher efficacy of *Karpoor Ghrita*, *Kantakramaka Lepa*, and *Madhu Sarpi* in *aagantuj vrana*, a detailed study with a high sample size may be conducted.

Scholar's View:-

Despite all precautions, this dissertation may be containing some errors. Readers are encouraged to bring out any inconsistencies and to judge, evaluate and accept the truth. This dissertation is a humble effort on the part of the scholar to help the *Aagantuj Vrana* patients live a better life.

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