



A LITERARY REVIEW OF *VRANITOPASANA* (CARE OF WOUNDED PERSON) IN *SUSHRUTA SAMHITA*

Ayurveda

Dr. Anju Baberwal*

M.S. Scholar, Department of Shalya Tantra, Dr. Sarvapalli Radhakrishnan Rajasthan Ayurved University, Jodhpur. *Corresponding Author

Prof. Dr. Rajesh Kumar Gupta

Head of Department, Department of Shalya Tantra, Dr. Sarvapalli Radhakrishnan Rajasthan Ayurved University, Jodhpur.

ABSTRACT

Wound healing is a natural and critical process of the body. It is the biggest challenge for the every surgeon to successful healing of the wound in present era. *Ayurveda* is an ancient science of herbal medicine as well as surgery that provides a wide variety of treatment in wound healing. *Acharya Sushruta* has described about the management of *vrana* (wound) healing in *sushruta samhita* and also elaborated the post-operative management of traumatised person in the *vrانيتopasniya adhyaya* of *sutra sthana*. In this review article of *vrانيتopasna* (care of wounded person) we can access the various aspects and facts of the management of wound and wounded person according to the *Ayurveda* for better and faster healing of wound.

KEYWORDS

Vranitopasna, Vrana, Wound healing, Wounded person, Vranitagaar

INTRODUCTION:-

Acharya sushruta known as the father of surgery has elaborated the concept of *vrانيتopasna*. In this chapter *acharya sushruta* explained the various types of management of traumatic patients for early wound healing without complications. The word “*vrانيتopasna*” is derived from two words, *vrana* means wound and *upasana* means care. *Vranitopasna* is rehabilitation envisage that provides post-operative care to the wounded patients. It contains all the aspect of wounded care, allocation of room to the wounded, situation and quality of bed, availability of air and sun rays, dietary plan and physical activity etc. These aspects can help to increases the early wound healing without complications. *Vranitopasna adhyaya* explain the elaborated knowledge of post-operative wound care like how to care a wounded person with natural activities.

AIMS AND OBJECTIVES:

The main objective of this review article is to put up the spot light on the traditional principles of management of the *vrانيتopasna* (wounded person care), which was propounded in *Vranitopasniya Adhyaya* of *Sushruta Samhita*. The emergency event of post operative complications and surgical infections as well as trauma care unwinds a wide scope of adopting the traditional principles in present modern era.

MATERIAL AND METHODS:-

Ayurvedic ancient texts like *Sushruta samhita* along with available commentaries, modern medical science books and other online available materials have been reviewed, observed and analyzed in a systematic manner. The term *vrانيتopasna* is briefly elaborated in *vrانيتopasniya adhyaya* of *sushruta samhita sutra sthana*. We have to review this article with ancient aspects as well as modern in a methodical and precise manner.

Vranitopasana (Care of the wounded):- *Acharya sushruta* described the concept of *vrانيتopasna* in the *vrانيتopasniya adhyaya* of *sutra sthana* in his legendary dissertation *Sushruta Samhita*. *Vranitopasniya adhyaya* is especially devoted to the care of wounded patients with all pondered spiritual and psychological aspects of wound healing. In this chapter *Acharya sushruta* differentiate the two types of *vrana* first is *nija vrana* and the second is *agantuj vrana*. As per the context, patients with non-infectious wounds and normal injury are not require a special care but deep, large infected wound and *dushta vrana* is to be require a special care of the *vranita* (wounded person). Some conventional considerations may be adopted as per chapter in the wound healing management are described in point wise as under:

Vranitagaar (Ward for the wounded)-First of all, a well maintained and proper *vrانيتagaar* (ward) should be selected and allocated to the *vranita* (wounded person). *Vranitagaar* is a specially designed isolation room for a wounded patient. Ward should be well architected as per *vastu shastra* (science of Indian architecture) and well equipped with all necessary utilities. Some psychological and physical disorders

are caused and augmented by external agents in the wounded. Those agents are not developed by itself if wounded are isolated in such ward that should be situated at a clean place, free from fast sun light, dust and heavy breeze.

Shayya (bed)- In a proper ward patient's bed should be well laid with comfortable mattresses. Bed's head should be situated towards east direction. On such a well-equipped bed, the wounded can comfortably lay down. As the Gods reside towards the east direction, so the patient's head is also kept in the east direction for worship. This situation flows a magical and pious waves of enliven in the wounded person.

Parichaarak (Attender)-The patient should sit in their bed for as long as he likes. Patient should be attended by his family members and close relatives. Some affectionate friends having a quality of good conversationalists also attend to him. The affectionate friends should be able to detract the pain of the wound by their friendly stories, chat, jokes and other various ways to console him.

Avoid day sleeping- The patient should not sleep in the day time because it tends to inflame the swelling and pain. Sleeping in the day time gives also increases the itching in the wound, heaviness in the body, pain, redness, swelling and exudation from the wound.

Complete Sexual Abstinence- Sexual intercourse should be prohibited to the wounded during the treatment otherwise soft tissue and ligaments of the skin may be rupture or broken.

Care During Natural Activities- The patient should himself safeguard the wound while normal activities such as lay down, turning sides on bed, getting up and speaking loudly, moving to one place to another in the ward etc. Excessive sleeping, sitting and standing position, upsurges the severe pain in the whole body. That is why, such activities must be avoided by the wounded.

The Contraindicated Wines- If the wounded patient is habitual to drink of wine, he should be avoid the wine and by product of wine such as asava, arista and various intoxicating preparations. The wine and it's by products being acidic nature, hot, vitriolic and sharp in absorption so that immediately affects the wound if taken by wounded.

Apathya Ahara (The contraindicated Articles of Diet)

The wounded patients should not use of fresh paddy, *kulattha* (horse gram), pulses, tila (sesame), green leafy vegetables, cakes, pungent foods, very cold water, dry meat, yoghurt, dry vegetables, meat of goat and aquatic animals, rice pudding, milk and butter milk etc.

Pathya Ahara (Proper diet)

Proper diet and nutritions are performing a significant role in fast wound maturation and collagen synthesis. As per modern science, some nutrients like vitamin A, vitamin B and protein containing foods

are essentially required for fast wound healing and collagen synthesis process. As per *ayurveda*, *Jangala Mansa* (Meat of wild animals) is a rich source of protein and other prominent nutrients that rapidly rise up the wound healing process. Apart from this, vitamin C is the proved and significant co-factor of collagen synthesis process. Therefore, ancient texts provide a major source of vitamin C like *karondaa* (gooseberries) and *Dadima* (Pomegranate) fried in cow ghee. Ayurveda also provides that some *Vasthuka* (green leafy vegetable), *Patola* (snake guard), *Tanduleeyaka* (red leafy vegetable), *Karavellaka* (bitter guard), *Balamoolaka* (tender radish) are rich sources of vitamins (A, C and E), proteins and minerals, these are rapidly improve the wound healing.

Dont's for the wounded- Wounded person should also avoid some unwholesome things such as excessive and heavy meals, dust, direct hot sun rays, dew touch on wound, smoke, unpleasant loud noises and scenes, physical exercise, feeling of jealousy, rage, fear, awake at nights, irregular food habits and harmful diet, sleeping on rugged bed, wandering, excessive conversation, standing and walking for a long time, cold draughts, indigestion etc.

Do's for the wounded- Wounded person should wear soft and white cloths. They should keep short, clean hair and nails. Wounded patients should be pure hearted, devoted to god and auspicious rites. Wounded should be feeling pleased and calm in all time so that his confidence level maintain.

CONCLUSION-

Vranitopasna is the traditional concept of wound care. This concept specially based on pay attention on wounded in a specific environment with special care. In the present developing world, trauma cases are increasing widely due to accidents and other natural calamity. Increasing in the post operative and trauma complications and other side effects unscramble the door of the opportunities for promoting our traditional concepts. Our ancient knowledge is the integrated approach towards wound healing management that provided optimum relief to the patients and helps to minify the incidence of complications. However, further discussions should require on wound care for getting advantageous conclusion for the traditional management of wounded patients.

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