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## History of Wound Treatment during Ancient Indian Civilization

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### ABSTRACT

The concept of wound management in ancient India is documented in different treatises from *pre-vedickala* to *Samgrahakala*. Though description of wound management is found in all the treatises of Indian civilization, Sushruta Samhita plays pivotal role for documentation of the data. Different data of *Vrana* from *Pre-vedic*, *Vedic*, *Samhita* & *Sangraha* period are documented and analyzed in this study. The description of wound management in Ayurveda are identical to the basic concept of wound care in modern medicine and may be useful after scientific revalidation.

### KEYWORDS

*Vrana, Ancient Indian civilization, Wound management*



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## INTRODUCTION

The concept of wound and its treatment are found in all ancient civilization from Indian to Sumerian, Egyptian, Assyrian, Greek, Romanian, Arabian civilization. In Indian civilization, **wounds are** described in terms of *Vrana* and description of *Vrana* are found in Prevedie, Vedic, Upanishad, Samhita and Samgraha Kala. Systematic descriptions of etiopathogenesis, classification, clinical presentation, diagnostic tools, prognosis, complication and different modalities of management are described in *Brihatrayee* and *Laghutrayee*. Amongst all the treatises of Ayurveda, Sushruta Samhita, known as *Vranapradhana tantra*, is the main text book of Indian surgery for the management of different types wound. **With time, wounds have changed their nature compelling changes of treatment modalities in ancient India, from the time of samhita to samgraha kal to Modern era.**

## MATERIALS AND METHODS

The information related to different kinds of *Vrana* and its management as available in Ramayana, Mahabharata, Atharvaveda different Purana, Charaka Samhita, Sushruta Samhita. Astanga Samgraha, AstangaHridaya, Sarangadhar Samhita, Madhav Nidan, Bhavaprakash,

Yogratnakar etc. with commentaries which have been collected for this study. The basic concept of genesis of wound, classification clinical presentations, diagnosis and management have been discussed in this study and collected data have been critically analyzed.

## AIMS AND OBJECTIVES

1. To evaluate the concept of wound treatment in ancient Indian civilization.
2. And a comparative study of *vrana* in different periods of ancient India.

## DISCUSSION

In all the literatures of ancient Indian civilization **wounds are** described in terms of *Vrana* which are mainly classified into *Nija* and *Agantuja* i.e. endogenous and exogenous in origin. In pre-vedic period i.e. in the periods Ramayana and Mahabharata descriptions of wound in the battle field and its management with the use of paste of drugs like *Mritasanjeevani*, *Visalyakarani*, *Savarnakarini*, *Sandhanakarini* etc. are found. In vedic period, in the Hrik Veda, Samaveda and Atharvaveda, descriptions of *Vrana*, *Vranasotha*, *Vranaropakausadhi* etc. are found in different context. In Athravaveda, cleaning of wound with application of *Jala* and application of *ugravesaja* are described. Use of



*upajika*(*balmikmrittika*), *ashmana*(stone), *hema* etc. are also described to stop bleeding from the wound along with application of other drugs like *visanaka*, *cheepadru*, *munja*, *laksha* etc. In Garuda Purana the treatment of *Vrana* with application of *Madhu*, *Sarapunkha*, *Yastimadhu* etc. are found.

In Samhitakala, descriptions of *Vrana* and its management are found in all Samhita which are as follows :-

In Charak Samhita, classification of *Vrana* into *Nija* and *Agantuja*, pathogenesis, clinical features of different types of *Vrana*, stages of *Vrana*, *adhithana*, character of *Vrana* like *Gandha*, *Varna*, *Srava*, *Vedana*, *Akriti*; prognosis, complications are described in the chapter CharakSamhita, chikitsasthan, 25; In the same chapter of Charak Samhita, descriptions of *Vranasodhak*, *Vranaropakkalka*, *vranaropakghrita*, *Vrana-bandha*, *pathya-apathya*, *Vranadhoopana* are also described<sup>1</sup>. Here 36 methods of treatments are well explained. In Sushruta Samhita in all the sthanas, descriptions of *Vrana* are found, but it is dominated mostly in Sutrasthan and Chikitsasthan -- Sutrasthana chapter No. 1, 5, 11, 17, 18, 19, 21, 22, 23, 24, 25, 34, 37, 38, 42, 45 and 46, descriptions of fundamental basis of genesis of wound, character of wound, method of wound bed preparations for

healing etc. are explained<sup>2</sup>. In Chikitsasthan, chapter-1 and 2 descriptions of management of *NijaVrana* and *Agantuja Vrana* are found where 60 types of *Vranaupakrama* are described along with different complications and its management. In Astanga Samgraha descriptions of wound are found in Sutrasthan and Uttarsthan<sup>3</sup>. In Sutrasthan, in chapter no. 38, different *lakshana* of *Vranasopha*, size and shape of wound, 15 types of bandaging methods are explained. In Uttarsthan chapter no. 29, 30 and 31; definition of *vrana*, *lakshana* of *vrana*, *adhithan*, *srava*, *vedana*, stages of wound management as per *dosik* involvement of *vrana* are found. In Astanga Hridaya, Sutrasthan chapter no. 29, descriptions of *Vranasotha* and genesis of *Vrana* along with bandage, indicated diet and regiments, suturing techniques are described<sup>4</sup>. In uttarsthan chapter nos. 25, 26, 27; descriptions of different types of wound, clinical presentation, prognosis. *Pathya-apathya* and modalities of treatment are described. In MadhavNidan description of wound are found in the chapter no. 41, 42, 43,44 45, 46 where etiopathological descriptions of wound are found without mentioning any treatment methodology. In Sarangadhar Samhita descriptions of *Vrana* are found in Purvakhanda-no.7 which are very concise in comparison to other



*brihatrayee*<sup>5</sup>. In Bhava Prakash, in the chapter 47 of part-II, descriptions of different kinds of *vrana* with treatment are found which are mostly influenced by Sushruta Samhita. In Yogratnakar, descriptions of *Vrana* are found in the chapter named *Vranasothanidanachikitsa* and descriptions are identical to Sushruta Samhita<sup>6</sup>. In Bhaisajya Ratnavali – chapter no.47, 48, descriptions of wounds are found.

### CONCEPT AND TREATMENT OF WOUND

In all the treaties of Ayurveda, *Vrana* are mainly classified into two types, viz. *Nija* and *Agantuja*. But only three numbers of *Nija vrana* are described in Charaka Samhita whereas in Sushruta Samhita, Astanga Hridaya and Astanga Samgraha, fifteen numbers of *Nija vrana* are described in details. Charaka has not mentioned classification of *Agantuja vrana* whereas in Sushruta Samhita it is describes as six types, in Astanga Samgraha it is mentioned as three types, in Astanga Hridaya it is eight types, in Madhav Nidan it is six types and no classification is mentioned in Sarangadhar Samhita and Bhaisahjya Ratnavali. In Charaka Samhita thirty six types of treatment for *vrana* are described which is sixty in number in Sushruta Samhita, twenty eight in Astanga Samgraha and nineteen in Astanga Hridaya.

### CONCLUSION

With the above collection of data and their discussion, it can be summarized that detailed descriptions of treatment of *Vrana* found in all the literatures of ancient India from pre-vedic period to Samgraha period. Amongst all of them, the period of Samhita is the golden moment of ancient Indian civilization related to treatment of diseases. The two important books Charaka Samhita and Sushruta Samhita contain detailed description of wound in terms of genesis, presentation, diagnosis, prognosis with management. Amongst these two treatises Sushruta Samhita dominates about the description of different kinds of *Vrana* and management. In the treatises of Samgrahakala i.e. Astanga Samgraha, Astanga Hridaya, Madhav Nidan, Sarangadhar Samhita, Bhavaprakash etc. the descriptions of *vrana* also influenced by the main treatises of Indian Surgical book Sushruta Samhita. Details study of the descriptions of '*Vrana Chikitsa*' of ancient India and their revalidation in scientific way may contribute further advance management of wound in the era of modern surgery.



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