

## REVIEW ON VRANITOPASANA W.R.T SUSHRUTA SAMHITA

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**ABSTRACT**

The purpose of this article is to highlight the beautiful and scientific approach of acharya sushruta in the management of the wounded person as explained in the chapter *Vranitopasaneeya Adhyaya* Of *Sushruta Samhita, Sutrasthana*. Successful management of wound is the biggest challenge in today's world. Sushruta samhita concentrates on every minute aspect of the wound and the wounded to treat it successfully within short time without any complications. Along with successful management of wound it is also very important to take care of the wounded person. A whole chapter is dedicated to the management of the wounded person named *Vranitopasaniya adhyaya* where acharya sushruta explains all the aspects of attending a wounded person like how the room should be designed, where it should be constructed, what's the amount of wind and sun to be allowed in the room, direction of placing cot, materials to be used to prepare bed and bed covers, diet and regimens to be followed, things to be avoided, what makes wound heal faster, who should stay with and attend the wounded, drugs for *raksha karma*, procedures of *raksha karma*.

**KEYWORDS:** *Vrana, vranita, vranitopasana, vranitagara, vranitopasaniya adhyaya*, wounded.**INTRODUCTION**

Acharya sushruta is considered as the father of surgery and the whole world accepts the fact that he was a great surgeon. He has explained every aspect of wound management in his script Sushruta samhita. He has explained the basics of treating wound and wounded in chapters of sutrasthana. Management of *vranas* of different varieties are explained elaborately in cikitsa sthana with shashti upakrama etc. But in sutrasthana acharya highlights the importance of caring the vranita with at most care to imbibe holistic approach to treat the wound and the wounded in a specific manner. Care is not just for the physical body, but psychological and spiritual aspects are also given importance while attending the vranita.

A whole chapter named *vranitopasaniya adhyaya* is dedicated for the care of wounded covering all the minute aspects to be considered while treating a patient with wound.

*Vrana* is a wound, *vranita*- wounded, *upasana*- taking care, attend to or sit near. The chapter explains how to care the wounded person so as to heal the wound at the earliest without any complications. Whatever the type of wound could be *Nija vrana, agantuja vrana or shastradi krita vrana* if it is deep seated, long standing, covering large area or on vital areas the management of wounded is important along the management of wound. However

the patient with superficial cuts, burns or wounds due to minor injury and non infectious wounds may not require special attention and care.

***Vranitaagara: ward/room for patients with wound***

Room/house should be constructed according to vastu in an auspicious land. It should be clean, devoid of sun rays and strong wind.<sup>[1]</sup>

Benefits: Diseases which are physical, mental or traumatic/ exogenous in their origin, can never attack a person who dwells in a clean and spacious room, protected from excessive heat, and strong gusts of wind.<sup>[2]</sup>

Cot & bed: The cot should be covered with cotton mattress and clean bed covers should be spread on it, with the head of the bedstead turned towards the east, and provided with a weapon.<sup>[3]</sup>

Benefits: In a spacious and well-spread bed, an ulcer-patient can toss about and move his limbs with the greatest comfort. The reason for the head being turned towards the east is that the patient may easily make obeisance to the celestial spirits, who inhabit that quarter of the sky. (sleeping with the head in east helps to improve blood circulation in body which directly improves wound healing).

Attenders: Patient should be attended by his sweet-talking friends and relatives.<sup>[4]</sup>

Benefits: The friends and relatives of a patient shall alleviate the pain of his ulcer with pleasant and interesting topics, and by solacing him with different stories to stay awake in day time because an ulcer-patient should not sleep in the day time, as it tends to aggravate the pain, swelling and redness of the ulcer, increases its exudations, and gives rise to itching and heaviness of the limbs.<sup>[5]</sup>

#### Do's and don'ts

- The patient must carefully protect the ulcer when moving any of his limbs, such as standing up, or sitting down, or turning on his sides, or while moving about, or speaking in a loud voice.<sup>[6]</sup>
- An ulcer-patient, even if he feels himself strong and capable, should avoid a standing or sitting posture, as well as locomotion, and day-sleep. These acts done in excess, or a long confinement to bed would aggravate vata, thus causing pain in the ulcer.
- He should studiously avoid the company and touch and even conversation with, women with whom he can legitimately have intercourse.<sup>[7]</sup>
- The sight of a woman etc might lead to the secretion and emission of semen and give rise to all the distressing symptoms, which are consequent upon an act of actual coitus under the circumstances.
- A diet consisting of newly harvested grains, *Masha*, *Sesamum*, *Kalaya*, *Kulattha*, and *Nishpava* should be avoided by an ulcer-patient. The pot-herbs known as *Haritaka-shaka*, acid, saline or pungent substances, treacle and its modifications, cakes, dried meat, dried pot-herbs, goat's flesh, mutton, meat of animals which are amphibious in their habits or which live close to water, lard, cold water, *Krishara* (a composition prepared with *sesamum*, *Masha* pulse and rice), *Payasa* (a sweetened preparation of rice, milk and sugar boiled together), curd, milk and whey should be regarded as unwholesome.<sup>[8]</sup>
- Vegetables and articles which belong to the groups commencing from the one technically known as the **Nava-Dhanya-Varga**, and ending with the one known as the **Takra-Varga**, should be understood as possessed of the property of increasing the pus in an ulcer and of aggravating the deranged bodily humours. If in the habit of taking wine, an ulcer-patient will do well to avoid the use of spirituous liquors, such as *Arishta*, *asava*, *mayreya*, *sidhu Sura* and its varieties. An ulcer may develop into one of a malignant type through the use of a wine which is acid in its taste, or is sharp, dry and hot in its potency, or is followed by almost instantaneous intoxication.<sup>[9]</sup>
- An ulcer-patient should avoid all things that retard the progress of a rapid cure, such as wind, dust, smoke, exposure to heat and cold, over-eating, unpleasant sounds and sights, envy, humiliation,

fear, anger, grief, scheming, keeping of late hours, sitting or lying in an uneven posture, fasting, garrulousness, physical exercise, leaping or a standing posture, locomotion, exposure to cold winds, ingestion of unwholesome, incompatible or indigestible substances, and flea-bites on the affected locality.<sup>[10]</sup>

Note: The food taken by a weakened and emaciated ulcer-patient, is not fully digested owing to the above mentioned and other causes. The undigested food violently disturbs and aggravates the three dosas, which move about in the body and give rise to swelling, secretion, burning pain and suppuration in the ulcer.<sup>[11]</sup>

Spiritual aspects: An ulcer-patient should always be clad in clean and white garments, have his hair and nails closely clipped and pared off, and live in humble devotion to the Brahmans, to the gods and the preceptors.

- The rites of benediction and divine peace should be done unto him. Wherefore? Because the monsters and demons of mighty prowess, who are the attendants of the gods *Pashupati*, *Kuvera* and *Kumara*, roam about in quest of prey, and visit the bedside of an ulcer-patient out of their fondness for flesh and blood, being attracted thereto by the smell of the secreted and morbid matter in the ulcer. These evil spirits come to take away the life of a patient in a case which is doomed to terminate fatally, while in a successful case their advent is due to the desire of extorting sacrificial oblations from him.<sup>[12]</sup>
- These honour-seeking evil spirits should be worshipped and propitiated with the whole heart; and offerings of burning incense sticks, edibles and sacrifices, etc. should be made to them with the greatest humility.<sup>[13]</sup>
- The evil spirits, worshipped and propitiated as above, spare the life of a self-controlled patient (out of compassion). Hence he shall be kept in a chamber furnished with flowers, garlands, weapons, fried paddy, and lamps kept continuously burning.

Psychological aspect: His friends and relatives should regale him with comfort and loving topics to drive away the feeling of sleepiness with the prospect of a speedy cure.<sup>[14]</sup>

- A patient, constantly cheered with the suggested prospects of a speedy recovery, and beguiled with pleasant and congenial discourses, soon gets rid of his complaint.
- Morning and evening, the physicians and the Brahmans should perform the rites of benediction, over him, as laid down in the *Rik*, *Yajuh*, *Saman* and the *Atharva Vedas*.

Raksha karma: For ten consecutive days, the room of the patient should be diligently fumigated, morning and evening, with the fumes of mustard, *Arishta*-leaves,

clarified-butter and salt made into a kind of incense stick.<sup>[15]</sup>

- Drugs such as Chatra, Atichatra, Languli, Jatila, Bramhacarini, Lakshmi, Guha, Atiguha, Shata-viryaya, Sahasra-viryaya and white mustard seeds should be placed on the head of the patient.
- The patient should be fanned with blowing chowries so that the ulcer may not be in any way thrashed or lacerated during the fanning. The ulcer should not be scratched or pressed. The patient should be carefully watched, while asleep. Demons, that get abroad in the night, fly from the presence of an ulcer-patient protected as above, as herds of deer fly from the forest where lions are found.<sup>[16]</sup>

### SUMMARY

An ulcer-patient living on a diet consisting of old and boiled Shali rice, not extremely liquefied, and treated with clarified-butter, and taken with the cooked meat of animals of the Jangala region, soon gets rid of his disease. A diet consisting of boiled rice, the pot-herbs known as the Tanduliyaka, Jivanti, Sunishannaka, Vastuka, immature Mulaka, Vartaku, Patola and Karavella, fried with Saindhava (rock-salt) and clarified-butter, and seasoned with the expressed Juice of Dhadima and amalaka, or of Mudga soup treated as above, should be prescribed for the patient. Barley powder, Vilepi, Kulmasha and boiled water, should be likewise given to the patient for food and drink. Fatigue or physical exercise causes the ulcer to swell, while the keeping of late hours increases the local redness. A sleep during the day under the circumstance would give rise to pain in the affected part, while coitus may bring on the death of the patient.<sup>[17]</sup>

An ulcer-patient, not given to sleep in the day, and lying in a room protected from gusts of wind, and strictly following the instructions of his physician, (surgeon) is healed in the course of a very short time and will enjoy a long life through the observance of the abovesaid regimen of diet and conduct.

### CONCLUSION

The aim of this article is to bring the spot light on to the age old aspects of management of the wounded which is explained in the chapter *Vranitopasaneeya Adhyaya* of *Sushruta Samhita Sutrasthana*. The incidence of surgical site infections and post operative complications as well as rehospitalisation in regard to trauma care opens a scope for adopting the conventional concepts regarding it. The aim of all physicians treating a wound is to achieve early healing. Due to rise in antibiotic resistance, alternative medicines are increasingly becoming popular to overcome the complications in wound healing. As the field of wound care is ever expanding with advancements in technology it is equally essential to look back into ayurvedic principles that were practised and follow them logically. An integrated approach of the post-traumatic/operative care can further reduce the

complications and give optimum healing for the patient involved.

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