



## Review Article

www.ijrap.net

(ISSN Online:2229-3566, ISSN Print:2277-4343)



### HISTORICAL WRITE-UP OF VRANA WITH SPECIAL REFERENCE TO SAMHITAS AND PURANAS: A REVIEW

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Received on: 11/1/24 Accepted on: 12/2/24

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DOI: 10.7897/2277-4343.15254

#### ABSTRACT

The history of medicine includes studies exploring and understanding medical practices, both in past and present, throughout human societies. A period which lacked written sources regarding medicine related information is instead drawn from archaeological sources. This field tracks the evolution of human societies' approach to health, illness, and injury ranging from prehistory to the modern day, the events that shape these approaches, and their impact on populations. Public health measures were developed especially in the 19th century as the rapid growth of cities required systematic sanitary measures. Human societies living in those eras were susceptible to various diseases, wounds and that was the time when they sought help from the surroundings in form of natural resources to heal themselves. When we consider the great wars of ancient times like Kurukshetra in dwapara yuga and war between Rama and Ravana in treta yuga, people got injured and developed wounds from the weapons chariots etc and they sought treatment from sages who were like healers, used the natural sources in the form of treatment. The science of healing has always been a matter of serious concern to ancient surgeons. This fact can be very well understood when going through Sushruta Samhita where a good number of chapters dealing with vrana and its management is found. The mankind was susceptible to injury during the ancient times too, by this we can understand the knowledge of vrana and its treatment principles even in those eras. Hence this study will review the aspect of vrana based on different samhita's and puranas.

**Keywords:** Ayurveda, Samhita's, Puranas, Vrana, Ropana, Wound.

#### INTRODUCTION

History of mankind and the involvement, teaches us about man's struggle against disease. With the advancement of civilization, disease entity also changed in terms of causes, symptoms, severity etc along with which even medical science took a tremendous leap in advancement.

The origin of Ayurveda is attributed to Atharvaveda where there is mention about several diseases with their treatments. Later, from the 6th Century BC to 7<sup>th</sup> century AD there was systematic development of the science and it is called Samhita period, when a number of classical works were produced by several authors and during this period there is evidence of organized medical care.

Ayurveda that evolved in India with a rationale logical foundation and it has survived as a distinct entity from remote antiquity to the present day. The fundamentals on which the Ayurvedic system is based are essentially true for all times and do not change from age to age.

Ayurveda is one such gift of science by India to the world which can be traced to Pre-Vedic period. The birth of human is accompanied by wound or Vrana in the form of Nabhinachedana, which is the 1<sup>st</sup> event of life faced by every individual. This is recognised by the entire ancient authors of Ayurveda.

For the complete management of Vrana 60 types of Upakramas has been mentioned by Acharya Sushruta, indicated for Ropana of Vrana.

The description of wound has a separate setup right from the time of Hippocrates. Acharya Sushruta, The father of surgery through his deep knowledge has put view over clinical materials and the art of management which are valid even today<sup>1</sup>.

#### REVIEW OF LITERATURE ACCORDING TO ERAS

In order to get a deep insight into the subject matter, the literature can be studied in three eras viz;

- Pre-vedic era
- Vedic era
- Post-vedic era

**Pre-Vedic Era:** Evidence of Vrana is very hard to find in this era. However, surgical measures were practiced can be inferred from the findings of trephine knives in excavations<sup>2</sup>

**Vedic Era:** The Vedic scriptures are considered as the earliest records of writing, containing innumerable references. During this period Rigveda and Atharvaveda are considered as chief sources of medical information.

**Rigveda:** Many references are seen in Rigveda<sup>3</sup>. Sandhana karma done by Ashwini Kumaras in case of severed head of Yajna (Daksha), joining the limb of Vishpala the daughter of Khela is worth mentioning. Indra, ruler of world was expert in treating wounds<sup>4</sup>.

**Atharvaveda:** Ayurveda is Upaveda of Atharvaveda. Many references are available like administration of Rohini Aushadi in Kshata and Vrana.<sup>5</sup> Sheetal jaladhaara for stoppage of bleeding in Sadhyo Vrana are important. Mentioning of some drugs<sup>6</sup> like Asuri, Dhava, Kusta, Khadira, Pippali, Parna, Plaksha, Rohini as

Vrana Ropana is mentioned. Herbs in the treatment of wounds by physicians<sup>7</sup>. Medicine prescribed by Rudra for the injury caused by single shaft arrow and hundred shaft arrow is drawn out and wound is cured<sup>8</sup>

#### Post Vedic Era

**Agnipurana:** Wound created on thigh of Karna by the sting are enumerated in Agnipurana.<sup>9</sup>

**Mahavagga (Buddhist tradition):** Buddha treated the wound of Suppiya, lay-devotee and it was healed<sup>10</sup>.

Use of oil for wounds<sup>11</sup>. Use of bandages for tying of wounds, sprinkling of sore with mustard powder<sup>11</sup>

Setthi, a householder was ordered by Givaka komarabhakka to sleep down and drew apart flesh through skin of head on each side of incision and pulled out two worms out of wound, closed sides of wound stitched skin on head and anointed it with salve.<sup>12</sup> Fumigating the sore by bhikkhus.

**Jatakamala:** Mentioning of elephant trod upon a splinter of acacia wood in forest, heard carpenters cutting trees approached them. They with the help of sharp tool made an incision near splinter and tying a string pulled it out and then washed with warm water and then wound gets healed.<sup>13</sup>

Vrana's which are painful along with the pocket full of pus, should be carefully opened and drained. The wound becomes painful when it comes into contact with salt.

**Kautilya arthashastra:** Wounds were treated secretly<sup>14</sup>.

Term "vranin" means a man with wound<sup>15</sup>.

Dusta sonita appears to be blood coming from an ulcer or pre-existing wound<sup>16</sup>.

Any injury which results in bleeding other than Vrana and dusta sonita is punishable.

Middle seizure fine along with addition to expenses for recovery for opening up a wound was postulated.<sup>17</sup>

**Harshacharita:** Conversation between the king and the mendicant, where the toes were bleeding with wounds from jagged stones<sup>18</sup>.

References regarding the difficulty in management and arresting the bleeding in the wounds located in the Hruth pradesha, complications like shock, collapse, unconsciousness in case of fresh wounds with pain and haemorrhage is mentioned. The bandaging was carried out with cotton clothes and in some cases need for fine bark of the trees to cover the wound is also mentioned.

**Mahabharatha:** Krishna said king about pradyumna wounded by an arrow.<sup>19</sup>

Rishi Mankanaka, cut his hand with kiua grass and from wound vegetable juice flowed instead of blood<sup>20</sup>.

Mahadeva pressed brahmana's wound with his thumb by tip of his own finger and from wound ashes came white as snow<sup>20</sup>.

Fight between Rama and Bhishma, were Rama wounded all his body, which covered with blood all over, shore in battle like a mountain dropping melted metal.<sup>21</sup>

Sanjaya said duryodhana wounded mighty Bhima in his vital parts with naracha with exceeding sharpness.<sup>22</sup>

Sanjaya said, srinjayas united together began to wound Bhisma in battle.<sup>23</sup>

Sanjaya said vrisaka and achala cause injury to Partha and he gets wounded.<sup>24</sup>

Battle between kritavarman and pandava warriors, kritavarman gets wounded with arrow, to rescue the son of Maruta.<sup>25</sup>

Sanjaya said, Satyaki pierced with nine shafts on kurus, deeply wounded in battle.<sup>26</sup>

Battle between Arjuna and Karna, blood gushing out of every wound of karna looking like summit of red chalk mount clapped by a thunder bolt with red streams running down after a shower.<sup>27</sup>

In Mahabharatha Udyogaparva, in Bhishmaparva and during the time of kurukshetra yuddha, various references regarding wound is mentioned.

**Kadambari:** Mentioning of injury.<sup>28</sup>

Wounds are produced by constant friction. An injury was severe which produced disability of the organ and after healing they leave a scar.

**Samhita Kala:** Detailed description of Vrana along with its management is mentioned in brihatrayee and laghutrayee.

**Charaka Samhita:** Dvivraniya adhyaya in chikitsa sthana tells regarding Vrana and its management.<sup>29</sup>

**Sushruta Samhita:** Acharya Sushruta in his treatise entitled Sushruta Samhita' has described, detailed review of Vrana with its management. Sadyovrana chikitsa is mentioned in chikitsa sthana. During this period, knowledge of Vrana was at its peak level.<sup>30</sup>

**Ashtanga Samgraha:** The knowledge of wound and its healing was edited and classified on stage basis. He has mentioned one chapter on Sadyovrana in uttaratantra.<sup>31</sup>

**Ashtanga Hridaya:** Acharya Vagbhata has mentioned about Vrana and its management very clearly. He has mentioned one chapter on Sadyovrana in uttaratantra.<sup>32</sup>

**Madhava Nidana:** Type, character and classification of Vrana were described in Vranashotha adhyaya and Sadyovrana, its nidana and chikitsa was discussed in separate chapter.<sup>33</sup>

**Kashyapa Samhita:** Nija and agantuja type of Vrana is mentioned.<sup>34</sup>

**Bhaisajya Ratnavali:** In Sadyovrana Chikitsa adhyaya, description of various preparations for nija and agantuja Vrana is mentioned.<sup>35,36</sup>

**Bhavaprakasha:** One complete chapter, under chikitsa sthana is mentioned regarding Vrana, Vrana Shotha, Vrana Shodhana and Vrana Ropana. Use of different drugs in particular to healing is also mentioned here.<sup>37</sup>

**Sharangdhara Samhita:** In Sneha Kalpana Adhyaya, there is reference of Vrana Ropana Yogas.<sup>38</sup>

**Harita Samhita:** In Tiritiya Sthana, there is a chapter on Vrana chikitsa, where there is only mentioning of Jatyadi ghrita.<sup>39</sup>

**Vangasena Samhita:** In this, two chapters regarding Vrana Shotha<sup>40</sup> and Agantuja Vrana<sup>41</sup> is been mentioned.

**Yogaratanakara:** There is description of Sadyovrana, its nidana and chikitsa.<sup>42</sup>

**Chakradatta:** Detailed description of formulations is mentioned in Vrana Shotha Chikitsa Adhyaya.<sup>43</sup>

#### CONCLUSION

From the above review, we observe that origin of Vrana has been described by different acharyas and authors in different yuga's. Hence mentioning of Vrana in different concepts like battle-field day to day life is worth relating. Many purana's and Samhita's explained the gist of Vrana in terms of wound or injury, causes of it, the approach of treatment towards the in form of natural resources. So in this study an attempt was made to delve into different purana's and samhita's to explore the concept of vrana and wound.

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**Cite this article as:**

Kavya SR. Historical write-up of Vrana with special reference to Samhitas and Puranas: A Review. *Int. J. Res. Ayurveda Pharm.* 2024;15(2):141-144 DOI: <http://dx.doi.org/10.7897/2277-4343.15254>

Source of support: Nil, Conflict of interest: None Declared

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