

## LITERARY REVIEW ON VRANA BANDHANA IN SHALAKYA TANTRA

Dr. Shipra<sup>1\*</sup> (BAMS), Dr. Abhishek Kangoo<sup>2</sup> (BAMS) and Prof. Dr. Sukh Dev<sup>3</sup> (BAMS, MS)<sup>1</sup>PG Scholar, Dept. of Shalakyia Tantra, Rajiv Gandhi Government Post Graduation Ayurvedic College and Hospital, Paprola Distt. Kangra, Himachal Pradesh.<sup>2</sup>PG Scholar, Dept. of Shalakyia Tantra.<sup>3</sup>Professor, Dept. of Shalakyia Tantra.

\*Corresponding Author: Dr. Shipra

PG Scholar, Dept. of Shalakyia Tantra, Rajiv Gandhi Government Post Graduation Ayurvedic College and Hospital, Paprola Distt. Kangra, Himachal Pradesh.

Article Received on 19/12/2023

Article Revised on 09/01/2024

Article Accepted on 29/01/2024

## ABSTRACT

Rooted in the rich heritage of Ayurveda, *Vrana bandhana* stands as a cornerstone in the realm of *Shalakyia Tantra*, offering profound insights into the art and science of wound bandaging. This abstract delves into the foundational principles of *Vrana bandhana*, drawing from ancient *Samhitas*. Exploring the Ayurvedic perspective, it elucidates the classification of wounds based on *doshas*, tissues, and stages of healing, alongside a meticulous study of bandaging materials, emphasizing their roles in fostering optimal wound recovery. Furthermore, it elucidates the intricate techniques prescribed in the *Samhitas* for bandaging diverse wounds, taking into account specific *doshic* imbalances and individual constitutions. Bridging the ancient with the contemporary, this abstract examines the relevance of Ayurvedic wound bandaging in the present medical landscape, advocating for its integration as a complementary approach to conventional wound care. Emphasizing the preservation of this traditional wisdom, it highlights challenges, prospects, and the imperative role of Ayurveda in providing holistic and personalized solutions for effective wound management.

**KEYWORDS:** *Shalakyia Tantra, Vrana bandhan, Vrana, Sushruta Samhita, Ashtanga Hrdhyam.*

## INTRODUCTION

Nestled within *Ayurveda's* profound wisdom lies the intricate science of *Vrana bandhana* -the sacred art of bandaging wounds. Rooted in ancient Indian texts such as *Charaka Samhita* and *Sushruta Samhita*, *Vrana bandhana* emerges as a foundational pillar in the holistic approach to wound care and management. The Ayurvedic perspective on healing goes beyond mere physical repair; it encompasses a profound comprehension of the body's inner workings, *doshic* imbalances, and the interconnectedness of bodily tissues. This introduction embarks on a journey through the corridors of Ayurvedic wisdom, unraveling the fundamental principles underpinning *Vrana bandhana*. It explores the materials prescribed in the ancient texts, each carefully selected for its unique healing properties and aligned with the principles of *Prakriti* (individual constitution) and *Vikriti* (current imbalance). Delving deeper, it unveils the intricacies of bandaging techniques, tailored to specific wound types, showcasing the precision and holistic approach inherent in Ayurvedic wound care. In essence, this article endeavors to shed light on the timeless wisdom of *Vrana bandhana*, accentuating its enduring significance in providing holistic, personalized, and effective solutions for wound management.

## Definition of wound

Breakdown of the continuity of soft parts of body structure is called *vrana*. Also presence of scar (*vrana vastu*) even after healing is called *vrana*.

**Bandhana Prayojana**

- Helps to keep the wound clean
- Promotes its healing
- Immobilizes the bones & joints

**Bandhana Dravya (Bandaging materials):** Many materials for bandaging are described by *Acharya Sushruta*. These are to be utilized according to what is deemed suitable for the illness, season, etc.

<i>Ksauma</i> (Flax)	<i>Patrorna</i> (cloth made from plant fibers)	<i>Lata</i> (Creepers)
<i>Karpasa</i> (Cotton)	<i>China patta</i> (Chinese silk fabric)	<i>Vidala</i> (Split bamboo)
<i>Avika</i> (Sheep wool)	<i>Charma</i> (Leather of animals like deer etc)	<i>Rajju</i> (Rope made from grass)
<i>Dukula</i> (Fine silk)	<i>Antarvalkala</i> (Inner barks of trees like bhurjapatra)	<i>Santanika</i> (Pad of silk cotton)
<i>Kausheya</i> (Silk)	<i>Alabu</i> (Gourd skin)	<i>Louha</i> (Metals)

According to *Acharya Vagbhat*.

- **Bandage:** The bandage cloth should be clean, thin and strong; the medicinal wick should consist of cotton threads which are fumigated, soft, smooth and devoid of folds, these are beneficial to the ulcers.
- Among the bandaging materials mentioned above that prepared from sheeps skin, and silk is hot. Bandage from flax is cold, that from silk-cotton, cotton, tendons of animals - aponeurosis, sheaths, thin layers of tendons etc. and bark of trees is both hot and cold;
- Wounds which have more of fat and *Kapha*, should be covered with thin sheets of copper, iron, zinc, or lead; so also the fractures;
- In case of fractures bandaging should be done by using leather, bark of trees and splints – hard and flat pieces of bamboo, wood, metal etc.

#### **Abandhya (Contraindications for bandaging)**

The doctor should use his own judgment when determining whether or not to use a bandage; the specialist should make this decision after taking the habitat's characteristics, dosages, and season into account. Contraindications for bandaging are as following.

- Wound caused by *Pitta, Rakta, Abhighat & Visha*.
- Wound associated with oedema, burning sensation, suppuration, redness, pricking pain.
- Burn caused by *kshara & agni*.
- When slough is falling off due to suppuration.
- *Kushta*.
- *Prameha pidika* (Diabetic carbuncles).
- Wound caused by rat bite or poisons.
- Gangrene.
- Extensive perineal suppuration.

#### **Bandha abhava**

In absence of bandaging.

- Wound will get contaminated specially by bite of flies, mosquitoes etc.
- Wound may get affected by assault of grass, stone pebbles, sand, cold, wind, sunlight etc.
- Many kinds of pain and discomfort develop, the wound becomes contaminated and poulitices.
- Quickly gets dried.
- Fats and medicines applied to the ulcer do not stay on the ulcer, it requires long time to heal, and even after healing it will leave the skin discolored.

**Bandha yantrana** (Tightening the bandage): *Yantrana* (putting knots) may be done at three directions above,

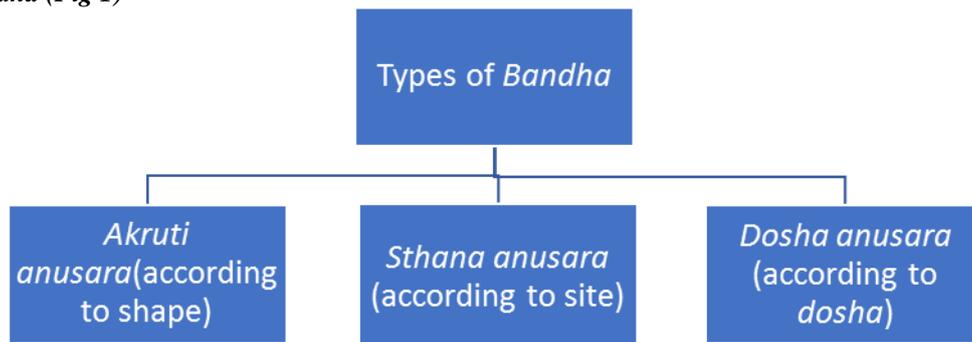
below and sides of the wound. Knot should not be placed on the wound.

#### **Bandha Vidhi** (Procedure of bandaging)

- **Kavalika** (Cotton pad): Keeping 2 or 4 folds of soft cloth over wound to protect from injury is called as *kavalika*. Place a thick *kavalika* (a wick or drug pest) on the wound, tying the bandage moving in the direction of the left hand, folding it straight, without twisting, and inserting a soft pad. The knot should not be tied on the wound as this will cause pain.
- **Vikeshika** (Medicated gauze piece): *Dalhana* says application of *kalka, ghrita* etc over *vastra* or *sutra* & keep over wound is called *vikeshika (varti)*. *Vikesika ausadha* shouldn't be too dry or too moist, nor should it be uneven or erratic. The dressing that is very *snigdha* (oily) causes more discharge, while the one that is dry damages the wound causing tears in the muscles, severe pain, lacerations and bleeding. Flabby, hard and improperly placed wick produces friction of the edges of the ulcer. *Samyaka snigdha* dressings help wounds heal. When they are applied incorrectly, they rub the edge and cause uneven discharge, which can either intensify or halt the flow entirely.
- When the medicinal wick is kept long inside the ulcer, it produces putrefaction of the muscles, elevated surface, loss of tissues and accumulation of pus inside, then the ulcer should be cleaned and cleared of its contents quickly.
- The wise should wrap the bandage over *pittaja* and *raktaja* wounds only once, and over *kaphaja* and *vataja* wounds multiple times.
- Applying bandages of any kind should be done so as to cover the joints and ends.
- Non healing wounds: Ulcers which are persisting long, which have very little of muscular tissue, which do not heal should be applied with medicines which are wrapped in leaves of trees, appropriate to the *Doshas* and the seasons involved; the leaves should not be ripened ones but should be young – tender ones, not having holes, good in all respects, washed well and not rough, should belong to trees which have milky sap like *Bhurja, Arjuna* or *Kadamba*.

#### **Samyaka Bandhana**

- Decrease pain.
- Purify blood.
- Makes the part soft.
- Patient sleeps well.
- Patient is able to walk and sit comfortably.

Types of *bandha* (Fig 1)I. *Akruti anusara* - according to shape (Table 1)

S.No	Acharya	Total types	
1	Sushrutha	14 types	<i>Kosa, Dama, Swastika, Anuvellita, Mutoli, Mandala, Sthagika, Yamaka, Khatva, China, Vibandha, Vitana, Gophana, Panchangi.</i>
2	Vagbhata	15 types	Added <i>Utsanga</i>
3	Charaka	2 types	<i>Vaamvarta, Dakshinavarta</i>

Out of the above said fifteen *Bandhana*, following are the ones used in *Shalaky Tantra*.

- Swastika* (cross or figure of eight bandage) - from the name of the bandage is clear that the shape of it is like the *swastika* symbol of Hindu religion or the English numerical 8. Used between two eyebrows and in ear.
- Mutoli /Pratoli* (broad circular bandage) - it is a woven bandage (like net) & tied loosely accordingly. It can be used for the neck. During using this bandage the netted part is kept on the affected part & the two long bandage attached to it are tied with each other. In this way the part gets support & the bandage is not pressurized.
- Yamaka* (bandage for two wounds) i.e. Twin bandage, when two wounds are situated at a small distance from each other, then one wound is bandaged & without tying the knot other wound is also bandaged. Then, when the second wound is bandaged properly knot is tied. In this way, using only one bandage two wounds are bandaged which are situated near.
- Khatva* (swing) - it has a wide cloth in middle with four long strips of bandage, one present in each corner. It is used for mandible, temple and cheeks.
- China* (eye bandage) – This is used only on eyes, hence a round piece or a piece of cloth having the width as much as it can cover eyes is taken & long bandages are attached to it, this bandages are tied behind the head. Used after eye surgery. Site - outer canthus of eyes
- Vitana* (cephalic) – it is canopy like; this *bandha* is tied on head & the cloth to be used should be having the width that can cover the head from all sides. When the cloth is having four sides then the two ends should be tied on forehead & other two should be tied behind the head.
- Gophana* (like horns of the cow) - it is used for the chin, nose and lips. According to the site, the center part or piece of cloth is smaller or bigger in size.
- Panchangi* (with five tails) - In this the long bandage strips present on all four sides with one extra strip present on one corner. Hence due to presence of five strip bandages it is called *Panchangi bandha*. Site – shoulders, head, mouth region, joints of chin & also on supra clavicular region.

II. *Sthana anusara* - according to location (Table 2).

	Types	Description	Site
1	<i>Gadha bandha</i> (tight)	Firm Produce pressure but does not cause pain	Head
2	<i>Sithila</i> (loose)	Lax/ Loose – which moves with respiration of patient	Eyes
3	<i>Sama</i> (even/moderate)	Ideal bandage is that which is neither tight nor loose	Face, ears, throat

If tight bandaging is done on places indicated for moderate and loose bandaging, then the drug inside the wick of pest becomes a waste, there will be swelling and pain. If the bandage is applied loose on places indicated for tight and moderate bandaging then the medicine inside the wick will fall off, and there will be damage to the edges of the wound. If moderate kind of bandaging is

done on the places indicated for tight and loose bandaging, there will be no effect of bandaging.

III. *Dosha anusara* (according to *doshas*)

- For wounds of *Pitta* origin, if the wound is located in an area recommended for tight bandaging, then moderate bandaging should be used; if the wound is

located in an area recommended for moderate bandaging, then loose bandaging should be applied, if situated on places of loose bandaging then no bandaging should be done. The same process applies to illnesses where there is blood vitiation (*Rakta*).

- For disease of *Kapha* origin, situated on places meant for loose bandaging, then moderate bandaging should be done, if present on places of moderate bandaging then tight bandaging should be done and if situated on places meant for tight bandaging then it should be tighter. This procedure is same for the disease caused by aggravation of *Vata*.

#### **Bandhana Guna** (Advantages of *bandhana*).

- Crushed and lacerated wounds, fractures, dislocation and displacement of joints, bone hanging, cutting of bones, tendons, veins etc. heal quickly by bandaging.
- The wounded person will be able to sit, walk and stand easily.
- Finds comfort in lying and sitting and the wound heals quickly.

#### **Frequency of bandaging**

- In diseases of *Pitta* and *Rakta* origin, and during autumn and summer season - bandaging should be done twice a day.
- In diseases of *Kapha* and *Vata* origin, and in winter and spring season - bandaging should be done once in three days.

#### **CONCLUSION**

In conclusion, the intricacies of *Vrana Bandhana* in *Shalaky Tantra* unfold as a tapestry of ancient wisdom, meticulously exploring its benefits, diverse types, procedural nuances, prescribed materials, optimal durations, and potential complications in the realm of Ayurveda.

#### **REFERENCES**

1. Acharya Sushruta, Sushruta Samhita, Dr. Ambikadatta Shastri: Chaukhambha publications, Varanasi, Edition-Reprint, 2006; Sutra Sthana 18/17-19, pg no.98.
2. Acharya Sushruta, Sushruta Samhita, Dr. Ambikadatta Shastri, Chaukhambha publications, Varanasi, Edition-Reprint, 2006; Sutra Sthana 18/20-22, pg no.99.
3. Acharya Sushruta, Sushruta Samhita, Dr. Ambikadatta Shastri, Chaukhambha publications, Varanasi, Edition-Reprint, 2006; Sushruta Samhita, Sutra Sthana 18/23-30, pg no.100.
4. Acharya Sushruta, Sushruta Samhita, Dr. Ambikadatta Shastri, Chaukhambha publications, Varanasi, Edition-Reprint, 2006; Sushruta Samhita, Sutra Sthana 18/31-41, pg no.101.
5. Acharya Sushruta, Sushruta Samhita, Dr. Ambikadatta Shastri, Chaukhambha publications,

6. Acharya Vagbhata, Ashtanga Hrdhyam, Kaviraj Atridev Gupta, Edited with Vidyotini Hindi Commentary, Chaukhambha publications, Varanasi, Sutrasthana 29/29, pg no. 217.
7. Acharya Vagbhata, Ashtanga Hrdhyam, Kaviraj Atridev Gupta, Edited with Vidyotini Hindi Commentary, Chaukhambha publications, Varanasi, Sutrasthana 29/45- 47 , pg no 219.
8. Acharya Vagbhata, Ashtanga Hrdhyam, Kaviraj Atridev Gupta, Edited with Vidyotini Hindi Commentary, Chaukhambha publications, Varanasi, Sutrasthana 29/57 – 58, pg no 220.
9. Acharya Vagbhata, Ashtanga Hrdhyam, Kaviraj Atridev Gupta, Edited with Vidyotini Hindi Commentary, Chaukhambha publications, Varanasi, Sutrasthana 29/60-76, pg no 220-222.
10. Agnivesha, Charaka Samhita, Pr. Kashinath Shastri and Dr. Goraknath Chaturvedi, With Vidyotini Hindi Commentary, Chaukhambha publications, Varanasi, Chikitsa Sthana 25/96, pg no 711.