

# Literature Study on Dushta Vrana in Ayurveda

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**Abstract:** *Shalyatantra is one of the most important branches in the Ayurvedic field which deals with the different types of modalities and treatments. The principles and miraculous therapies of this system will certainly improve not only quantity of life but quality of life too. Vrana is the most important disease in the field of Shalyatantra. All the types of Shalya and Shastrakarma ultimately result into Vrana formation. Elaborated description of Vrana (wound or ulcer) is available in the Brihatrayees; Charak Samhita, Sushrut Samhita and Ashtang Sangraha. Wound is a break in the integrity of the skin or tissue often which may be associated with disruption of the structure and function. Acharya Sushruta has described the Shashti Upakrama and Sapta Upakrama for the wound management from its manifestation to the complete healing & given much importance Shodhana and Ropana in the management of Dushta Vrana as well as all types of treatment as local, general, & surgical measures*

**Keywords:** Infected wound, *Dushta Vrana*, *Ayurveda*

## I. INTRODUCTION

*Ayurveda* is deals with good, bad, happy and unhappy life. *Shalya tantra* is specialized branch of *Ayurveda* in which surgical, medicinal and paramedical surgical (minimal invasive surgical) like *Agnikarma*, *Ksharakarma*, *Siravedhana*, *Jalokavacharana* etc. are described for management of various diseases<sup>1</sup>.

*Acharya Sushruta* mentioned that the wound which is appear on the skin was healed soon but the wound which is appear on the other *Dhatu* except the skin as *Mamsa* or *Sira* which are difficult for the treatment<sup>2</sup>. For the management of the *Vrana*; *Sushrutacharya* has mentioned the 60 treatment protocols for that<sup>3</sup>.

*Vrana* has been defined as the wound which after healing leaves a permanent scar. The word *Dushta Vrana* is composed of two different words and two different meaning *Dushta* means degraded, damaged, spoiled, injured, deprived etc. *Vrana* having *Doshika* involvement known as excessively damaged condition characterized by vitiation by doshas *Nija Vrana* and caused by external injury.

*Agantuja Vrana* with exudation of *Durgandhayukta Puya* (pus) pain, temperature, inflammation, redness, itching and also oozing of *Durgandhayukta Rakta* with no intention to heal. *Vrana Ropana* means the healing of wound and *Vrana Shodhana* is for debridement of wound and *Vrana Ropana* means a factor which promotes or quickens the healing process i.e. for healing of wound *Acharya Sushruta* has mentioned and explained *Shashti Upakrama* (sixty procedures) indicates various procedures for healthy wound healing like *Shodhana* (cleaning) and application of various *Taila*, *Ghrita*, *Rasakriya* etc.



## II. METHODOLOGY

### Review on *Dushta Vrana* –

#### *Vyutpathi of Vrana*

The word '*Vrana*' is derived from the word *Vra-Vranoti* meaning – to cover, to envelope and to protect. This is further suffixed by "ach" in the sense of *Bhava* and "Ch" sound is elided and the form remains "*Vran*" + "a" in the sense of "*Gaatra Vichurnane*"<sup>4</sup>.

#### *Nirukthi of Vrana* –

"*Vrana Gaatra Vichurnane, Vranayati iti Vranaha*"<sup>5</sup>

*Gaatra* – Part of body or tissue

*Vichurnan* - Means discontinuity, damage, break, or destruction. Damage or destruction of the part or tissue of body part is termed as *Vrana*.

#### *Paribhasha of Vrana* –

After complete healing of wound, the scar of a wound remains life long, so it is called the *Vrana* by the wise.

#### Vernacular Names/ Synonyms -

'*Vrana*' according to different languages is also named as:–

Sanskrit : *Aru, Kshatma, Kshati, Parikshata, Vrana, Twakbheda, Viccheda*.

#### Classification of *Vrana* –

##### According to Aetiology (Hetu)<sup>6</sup>

*Sushruta* described about two types of *Vrana* based on their cause, namely:

1. *Sharir (Nija)* – Endogenous /ulcers due to systemic disease
2. *Agantuja*- Exogenous/traumatic

*Acharya Kashyapa* has added weapons and supernatural factors (Mantras, curse etc.) as other causes<sup>7</sup>.

#### *Agantuja Vrana (Accidental/Traumatic wound) -*

##### Pathogenesis of *Agantuja Vrana*<sup>8</sup>

These *vrana*s are caused by various types of external traumas. In this type initially destruction of tissue occurs due to trauma followed by the disturbance of *Doshik* Balance.

*Sushruta* mention of *kshatoshma* is described in current pathology as inflammatory reaction which is produced after a trauma, due to the release of tissue amines like prostaglandins. These are produced due to tissue injury, and they in turn produce pyrogenic reaction.

#### According to *Avasta*

##### a) *Dushta Vrana*:

The word *Dushtavrana* is composed of two words with different meanings i.e. *Dushta* + *Vrana*. The word *Dushta* has been derived from *Dushyatiiti* + *Kartarika*: Here *dushta* means *durbal* (unhealthy) or *Adhama* (degraded).

*Vrana* having *Doshaja* involvement is *Dushta Vrana*. *Nija Vrana* from the beginning is in this *awastha* i.e. shows signs and symptoms of *Doshadushti*. *Agantu Vrana*, though initially *shuddha*, gets transformed into this *awastha* after *doshadushti*. *Dushtavranas* do not heal in usual course of time. They produce foul smell with excessive purulent discharge, frequently mixed with blood and excessive pain at the site.

## III. EXAMINATION OF VRANA

These examinations can be done by *Trividha Pariksha*

- a. *Darshana* (Inspection)
- b. *Sparshana* (Palpation/percussion)

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c. *Prashna* (Interrogation)

**Factors affecting the prognosis of *Vrana*:**

- 1) Site of the *Vrana*: *Vrana* situated in buttocks, rectum, genitals, forehead, cheeks, lips, back, ear, scrotum, back, abdomen, root of the neck and interior of the mouth heal up easily. *Vrana* located in eyes, teeth, nose, temporal area, ear, umbilicus, abdomen, abdominal raphe, hip, chest, axilla, breasts and parts of joints are difficult to cure.
- 2) Shape of the *Vrana*: The *Vrana* which is long, rectangular, circular and triangular is easily curable. Other shapes are difficult to cure.
- 3) Foreign bodies in the *Vrana*: *Vrana* having foreign bodies, cure with difficulty.
- 4) Certain specific disease: *Vrana* of those patients suffering from leprosy, poison, tuberculosis and diabetes are difficult to cure.
- 5) Constitution of the patient: *Vranas* are easily curable in patients who are young, strong and full of vitality and with a tolerant psyche.

**IV. PRINCIPLE OF MANAGEMENT OF *VRANA***

*Acharya Charaka* mentioned 36 methods of treatment of *Vrana* whereas *Acharya Sushruta* mentioned *saptopakrama*<sup>9</sup> and *shashti upakrama*<sup>10</sup>.

*Saptopakrama* is the summary of *Shashti upakrama* only. The approach towards *Vrana* is decided only after observing different stages, *Doshas* and situation of *Vrana*.

***Upakramas* mentioned by various *Acharyas* –**

Table no. 1 –

<i>Upakramas</i>	<i>S.S.</i> <sup>11</sup>	<i>C.S.</i> <sup>12</sup>	<i>K.S.</i> <sup>13</sup>	<i>A.S.</i> <sup>14</sup> & <i>A.H.</i> <sup>15</sup>
<i>Apatarpana</i>	+	-	-	-
<i>Aalepa</i>	+	-	<i>Pralepa</i>	<i>Pralepa</i>
<i>Parisheka</i>	+	-	+	+
<i>Abhyanga</i>	+	-	-	+
<i>Swedana</i>	+	-	-	+
<i>Vimlapana</i>	+	-	-	+
<i>Upanaha</i>	+	-	+	-
<i>Pachana</i>	+	-	-	+
<i>Vistravana</i>	+	-	+	+
<i>Snehana</i>	+	-	+	-
<i>Vamana</i>	+	-	-	+
<i>Virechana</i>	+	-	-	+
<i>Chedana</i>	+	+	-	-
<i>Bhedana</i>	+	<i>Patana</i>	-	-
<i>Darana</i>	+	-	-	-
<i>Lekhana</i>	+	+	-	-
<i>Eshana</i>	+	+	-	-
<i>Aharana</i>	+	-	-	-
<i>Vyadhana</i>	+	+	-	-
<i>Stravana</i>	+	-	-	-
<i>Sivana</i>	+	+	-	-
<i>Sandhana</i>	+	+	-	-
<i>Pidana</i>	+	<i>Avapidana</i>	-	+
<i>Shonita sthapana</i>	+-	-	-	-



Nirvapana	+	+	-	+
Utakarika	+	-	-	-
Kashaya	+	+	-	-
Varti	+	-	-	+
Kalka	+	-	+	-
Sarpi	+	+	-	RopanaGhrita
Taila	+	+	-	Ropana Taila
Rasakriya	+	-	-	-
Avachurnana	+	+	-	Churna
Vrana shodhana	+	Kathinakaramardavakara	-	+
Utsadana	+	+	-	+
Avasadana	+	+	-	+
Mrudukara	+	MardavakaraAalepana	-	+
Kshara karma	+	+daha	-	+
Agnikarma	+	+daha	-	+
Krishnakarma	+	Varnya	Savarnikaran	Savarnikaran
Pandu karma	+	Varnya	Savarnikaran	Savarnikaran
Pratisarana	+	-	-	-
Roma Sanjanana	+	Lomarohana	-	+
Lomapharana	+	-	-	-
Basti	+	-	-	-
Uttarabasti	+	-	-	-
Bandhana	+	+	+	-
Patradana	+	Patrachadana	-	-
Krimighna	+	-	-	-
Brimhana	+	-	-	-
Vishaghna	+	-	-	-
Shirovirechana	+	-	-	-
Nasya	+	-	-	-
Kavala dharana	+	-	-	-
Dhooma	+	-	-	-
Madhu sarpi	+	-	-	-
Aahara	+	Bhojya	-	-
Rakshavidhana	+	-	-	-
Shophaghna	-	+	-	-
Shamana	-	+	+	-
Chadana	-	+	-	-
Shodhanalepa	-	+	-	+
Ropanalepa	-	+	-	+
Ropana	-	+	+	-
Utklinnaprakshalana	-	-	+	Prakshalana
Shodhana	-	-	+	-
Pracchana	-	+	-	-



## V. CONCLUSION

*Vrana* and its management are the fundamental practice of *Shalya Tantra*. In *Ayurveda* textbooks we can get descriptions of *Vrana*. *Acharya Sushruta* has given a detailed description about *Vrana* regarding characteristics, types, pathogenesis, management and prognosis. *Ayurveda* it is clearly accepted that if *Shuddha Vrana* is left untreated then it leads to *Dushta Vrana* so careful measure are taken for *Vranaropana*. *Vrana* has been defined as the wound which after healing leaves a permanent scar.

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