“A review article on dushta vrana and its management in Ayurveda.”

Sharad J. Bajaj*1, Nandkishor V. Borse2

1. P. G. Scholar,
2. HOD & Professor,
Shalyatantra Dept., Tilak ayurved Mahavidyalaya, Pune

*Corresponding author: Email ID- sharadbajaj111@gmail.com; Mob. No. 9404040603,

ABSTRACT

Dushta Vrana is a common encountered problem faced in surgical practice. The presence of Dushta Vrana can damage the condition of the patient with different complications and may become fatal. Factors affecting on wound are slough, infection and foreign body, which can delay the normal process of healing. A healthy wound in a heals earlier as compared to a contaminated wound. Therefore it is important to keep the wound clean during the various stages of its healing. Good wound healing with minimal scar formation with least pain effectively is the prime motto of every surgeon. Acharya Sushruta has ornately explained 6 types of Dushta Vrana and management of Dushta Vrana is included by number of drugs, broadly classified into Vranashaodhana and Vrana ropana.

KEYWORDS:

Vrana, Dusta Vrana, Wound management.

INTRODUCTION

Non healing wound is vigoursly seen in surgical field. Wounds are probably one of the first medical problems faced by human beings from antiquity. Classics of ayurveda have emphasized at various places to take care of wound which occurs due to vitiated doshas or any trauma. Healing of Vrana is a natural process but due to the interference of vitiated Doshas, Vrana becomes Dushta and normal healing process gets delayed. Achieving fast wound healing with minimal scar and controlling pain effectively are the prime aim of every doctor. Vrana ropan is a natural process, but due to various factors the Vrana becomes Dushita and the wound becomes complicated and healing process delayed. So the management of the disease starts from the earlier stage of vitiation of Dosha to the total recovery, which means bringing back the site of lesion to normally in all aspect. Acharya Sushruta has mentioned Vrana Vinishchayarthatam as a major part of Shalya Tantra. In present day wound is said to healed when Epithelialization is complete, but as per Sushruta’s view he emphasized on the point “Vaikritapatham” that means the measure which will bring the normal colour, surface and hair growth of the skin.
Definition:

“The term wound is break in the continuity of soft parts of body structures caused by violence of trauma to tissue.”

Wound (Vrana) is an injury to body (as from violence, accidental, or surgery) that typically involves laceration or breaking of a member (as the skin) and usually damage to underlying tissues. Word Vrana is derived from Sanskrit verb root—VrTvrat meaning “to cover”, ‘to envelope’ or ‘to protect’.

In ‘Vrana Prashniya Adhyaya’ of Sutra sthana, Sushruta has described Nirukti of word vrana as above. This means that the vrana is a thing that never vanishes even after its complete ropana from body, because once a breach in the continuity of a skin occurs, it remains forever either in the form of a scar tissue or discolored, pigmented mark, but its original, natural anatomy can never be restored by any means i.e. Acharya Sushruta has explained that “the scars of a wound never disappear even after complete healing and its imprint persists lifelong and it is called Vrana by the wise”.

Dushta Vrana

A wound which is associated with severe pain, profuse discharge having putrified smell, having irregular floor and margin is known as Dushta Vrana. Dushta Vrana refuses to heal or heals very slowly inspite of best efforts by surgeon. Dushta is one in which there is localization of Doshas. Dushta Vrana is an excessively damaged condition characterized by vitiation of mamsa and meda dhatu and doshas (Nija Vrana) and caused by external trauma (Agantuja Vrana) with exudation of durgandyuktha Puya (Pus), pain, temperature, inflammation, redness, itching and also oozing of durgandyuktha rakta with no intention to heal. Vrana lakshanas are high in intensity and which is almost opposite to Shuddha Vrana.

Lakshanas of Dushta Vrana


Management of Dushta Vrana

Acharya Sushruta has described shashthi upakrama the 60 measures for wound management from its manifestation to the complete healing. In these measures he explained preventive measures and dietary regimen and rehabilitation of the patient. Seven measures of Vrana- Vimlapan, Avasechana, Upanaha, Patana kriya, Shodhana, Ropana, Vaikritapaham explained by Acharya Sushruta.

According to Acharya Dalhana Shasthi Upakrama are divided into Purva
Karma, Pradhana Karma and Paschat Karma of the Vrana, where as patana and ropana are the Pradhana karma and the remaining procedures which help to restore normal strength, colour etc. are known to be Paschat Karma. Dushta Vrana chikitsa broadly divided into two headings:
1. Aushadhi chikitsa (Conservative treatment)
2. Shastra chikitsa (Surgical management)

**Shodhana**

Shodhana means to purify or eradicate the causative factors or vitiated doshas like puya, dusta rakta from the vranita or vrana. Shodhana comprises two varieties of purification. Abhyantara shodhana (internal purification), Bahya shodhana (external purification).

**Abhyantara shodhana**
1. **Vamana** - Vamana karma or the Emesis therapy is the first Pradhana karma in Panchkarma. Vranas above the level of Nabhi Pradesh with Kapha Pradhana Lakshana are better managed by Vamana Karma.
2. **Virechana** - The wounds which are affected by Pitta Dosha and situated middle portion of the body and non healing wound with long duration, in such cases Virechana plays a better managed by Vamana Karma.
3. **Basti** - Basti cleanses the accumulated toxins from all the three Doshas especially the Vata toxins, through the colon. wound situated in lower extremities are better treated with Basti Chikitsa.
4. **Shirovirechana** - Vrana which are situated in Urdvajatragata area and Kaphapradhana conditions, this procedure is beneficial.

**Bahya Shodhana:**

1. **Raktamokshana**
   Raktamokshana includes various method are commonly practiced are Siravedhan (vein-puncture) and Jalaukaavacharan (leech application). Raktamokshana is indicated in disorders of Pitta and Rakta involvement, thus non healing which has imbalance of Pitta and Rakta can be well managed with Raktamokshana. It also drains of excessive inflammatory mediators thus prevents swelling and pain and burning sensation instantly.

2. **Ropana**
   Ropana means a factor which promotes the healing process. At present the modern system of medicine could not find such karmas which promote the process of healing except anti-infective and debriding agent. But the Acharya Susruta gave his attention towards the ropana, as well as Dhoopana Karma.
3. **Vrana Prakshalana**
   Panchvalkal kashaya, Sursadigana kashaya, Aragwadhadi kashaya, Lakshadigana kashaya is to be used for Vrana Prakshalana.
4. **Vrana Pichu**
   Doorvadi ghrita, Jatyadi ghrita/taila, Nimbadhi taila, Kshar taila pichu, Sursadi taila etc. is to be used for Vrana Pichu.
5. **Vrana Lepa**
   Tilkalkadi lepa, etc
6. **Vrana basti**
   by Jatyadi tail, etc
7. **Dhoopana karma**
Acharya Sushruta has advised to do dhoopana with Rakshoghna Dravyas. He has stated many combination and different type of Dhoopa for different type of organism. Fumigation should be done the powder of Guggulu, Agaru, Sarjarasa, Vacha, Gaurasarshapa added with lavana, Nimba patra and ghrita.

**DISCUSSION:**

Management of wound has been a great challenge since antiquity for the surgeons throughout the world. Dushta Vrana is a chronic illness which causes the individual a long term suffering. When the wounds are not treated in proper time even the curable (Sadhya) ulcer may develop into Yaapya, Yapya to Asadhya and Asadhya to fatal and may even cause death. As per Ayurveda if proper care is not taken for simple wound it may become Dushta Vrana. Healing is a natural process but delayed by many factors. The main goal or achievement of shodhana chikitsa is to improve these inhibitory factors. Finally at the end of shodhana chikitsa, Dushta Vrana becomes Shuddha Vrana and Ropana chikitsa has to be followed thereafter. In present surgical practice also wound debridement is of main importance for removing the slough tissue, so that wound healing may take place faster. In Ayurveda non surgical trial are also mentioned along with surgical measure. Therefore numberof drugs of different properties is described as Vrana Shodhaka and Vrana Ropaka in the management of Dushta Vrana. Drugs which contain Katu, Tikta, Madhura and Kashaya Rasa are more useful. Dushta Vrana is one of the Vrana which needs treatment for its healing, it is necessary to remove the maximum Dushti by the virtue of Shodhana, Sravahara, Dahahara, Krimighana, Vishahara, Amapachak, Tridoshshara. At the end of Shodhana Chiktsa, Vrana become Shuddha vrana then Ropana chikitsa has to be followed further.

**CONCLUSION:**

The vrana should be protected from Dosha dushti and from various micro-organism, which may afflict the Vrana and delay the normal healing process. For the early and uncomplicated healing of Vrana, treatment is necessary. Before starting the treatment of Vrana we must to assess which type of Vrana, level of Doshti, Predominance of Dosha, involvement of Dhatu, site and size of the Vrana, Sadhyataasadhya of Vrana. When wound will be completely free from discharge, slough, foul smell, burning sensation, itching, then healing can be achieved very well.

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