



## VRANA PROGNOSIS: A REVIEW ARTICLE

<sup>1</sup>Gayatri, <sup>2</sup>Garima Prateek Singh, <sup>3</sup>Rajeev Kumar, <sup>4</sup>Lavanya<sup>1</sup>Assistant Professor, Shalya Tantra Department, Lal Bahadur Shastri Mahila Ayurvedic College and Hospital, Bilaspur, Yamuna Nagar, Haryana<sup>2</sup>Assistant Professor, Shalya Tantra Department, Devbhoomi Medical College of Ayurveda and Hospital Dehradun<sup>3</sup>Assistant Professor, Shalya Tantra Department, Gurukul Campus, Haridwar, Uttarakhand Ayurveda University, Dehradun, India<sup>4</sup>B.A.M.S 4<sup>TH</sup> Year Student, Lal Bahadur Shastri Mahila Ayurvedic College and Hospital, Bilaspur, Yamuna Nagar, HaryanaCorresponding Author: [gayatriahlawat53@gmail.com](mailto:gayatriahlawat53@gmail.com)<https://doi.org/10.46607/iamj3413042025>

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## ABSTRACT

*Acharya Sushruta* has extensively detailed various types of *vrana*, including their types, prognosis, and treatments. *Vrana* is the destruction or discontinuity of body parts or tissues, typically caused by injury, infection, or other pathological conditions. *Vrana* is classified into two categories based on causative factors, i.e. *Nija vrana* (due to internal factors, such as an imbalance in the body's *doshas* (humour), *dhatu*s (tissues), or *agni* (digestive fire)). And *Agantujavrana* (These are wounds caused by external factors like trauma, cuts, burns, and bites). The prognosis of *vrana* (wounds) has been discussed by many *Acharyas* in ancient *Ayurvedic* texts, each offering their insights based on their interpretations and experiences. Based on curability, the *vrana* are classified as *sukhsadh-yavrana*, *Kruchhasadhyavrana*, *Yapyavrana* and *Asadhyavrana*. The prognosis of *vrana* also depends on several key factors like size, depth of *vrana*, nature of injury, location of *vrana*, its chronicity, overall health of the patient, etc.

**Keywords:** *Vrana*, *Nija vrana*, *Agantuja Vrana*, *Sadhyaasadhyata*.

## INTRODUCTION

The term *Vrana* is derived from the word “*Vravranoti*,” which means to cover. It is additionally suffixed by the word “*ach*” in the logic of *bhava*. The “*ch*” sound is not pronounced, and the form remains “*vran*” + “*a*” in the context of “*Gatra churn*.” It means the destruction or discontinuity of body tissue.

### Classification

*Vrana* (wound) is classified into two main types based on the causative factors: *Nija Vrana* and *Agantuja Vrana*. *Nija Vrana* refers to wounds originating from internal causes, such as imbalances in the *doshas* or tissue deterioration. *Agantuja Vrana* refers to wounds caused by external factors, such as trauma or injury. This classification aids in understanding the origin of the wound and helps in selecting an appropriate treatment approach based on its underlying cause.

According to *Acharya Sushruta*, there are 15 types of *Nija Vrana* (wounds of internal origin), each arising from various *dosha* imbalances or pathological processes. In addition, *Shudhvrana* (pure, clean, or healthy wound) is considered the 16th type.

Further, it is classified based on wound nature, i.e. *Dushtavrana* (more *dosha dushti*), *Shudhavrana* (clean, healthy wound), *Ruhjamanavrana* (progressively healing) and *Roodhavrana*.

### Pathogenesis

Various etiological factors can lead to the destruction or deterioration of *Mamsa Dhatu* (muscle tissue), resulting in abnormal conditions such as blood oozing. According to *Acharya Kashyapa*, *doshic* imbalances (*Vata*, *Pitta*, *Kapha*) play a critical role in wound onset, progression, and healing, influencing the tissue's integrity and the wound's overall response to treatment.

### Sadhya Asadhyata

The prognosis (*Sādhyā-Asādhyā*) of *Vrana* (wound) in *Ayurveda* is determined by several critical factors, including the nature of the wound (e.g., traumatic, surgical, or pathological), its location on the body, and the individual's characteristics such as age, overall health, mental status, and physiological resilience. These factors collectively influence the healing pro-

cess, the likelihood of recovery, and the potential for complications.

### Sukh sadhyavrana

These are easily curable wounds. The strength and vitality of the person affected highly influence the prognosis of a wound (*Vrana*).

Individuals who are young, strong, valiant, and possess strong willpower tend to have easily curable wounds. In youth, tissues are in their prime state, metabolism (*Agni*) and circulation (*Vyana Vata*) are optimal, and adequate *Ojas* exist. Those with a stable body constitution (*Sthira Sharira*) and well-developed muscles (*Bahu Mamsa*) have better protection for internal structures. Stability in tissues (*Sthiratva*) ensures that surgical interventions are less likely to damage vital structures, such as veins (*Sira*) and tendons (*Snayu*). Furthermore, individuals with strong life force (*Prāṇavanta*) and mental fortitude are less affected by pain, injury, or treatment. In contrast, those with strong willpower (*Satvavanta*) can endure even painful procedures with minimal distress.

The same types of wounds are not easily curable (*Dussādhyata*) in individuals who are:

- Old age (*Vṛddha*)- Due to *Dhatu Kshaya*, *Mandhagni*, ***Vata Dosha*** predominance and reduced elasticity and strength of skin, muscles, and veins.
- Emaciated (*Krishna*)- Lack of *Mansa dhatu*, *Rakta dhatu* and *Ojas*.
- Not valiant (*Aprāṇavanta*)- Lack of courage and mental strength
- Afraid of death (*Mṛtyubhīta*)- Excessive fear triggers stress hormones and vitiates *vata dosha*.

Wounds located on specific body parts such as the buttocks (*Sphika*), rectum (*Payu*), genital organs (*Prajanana*), forehead (*Lalata*), cheeks (*Gandha*), lips (*Ostha*), back (*Pristha*), ears (*Karna*), scrotum (*Phalkosha*), abdomen (*Udara*), shoulders (*Jatru*), and inside the mouth (*Mukhaabhyantra*) are considered *Sukhāsādhyā Vrana* (easily curable). These regions typically exhibit favourable healing conditions due to their rich vascular supply, active tissue regen-

eration, and optimal metabolic and immune responses.

#### **Kruchhasadhyavrana-**

Certain wounds are classified as *Kruchhrāsādhyā Vrana* (challenging to cure) due to their complex anatomical location, delicate structures, or associated pathological complications. These include wounds on the eye, ears, umbilicus, stomach, sutures (raphae), buttocks, flanks, epigastrium, chest, axillae, breasts, and joints. Additionally, wounds with sinus formation exuding froth, pus, blood, or gas, or those containing a foreign body, are challenging to heal and require more intensive treatment.

Wounds that discharge pus, blood, air, or other fluids from below in an upward direction, as well as those located at the hairline (head), near the root of the nails (*Nakhamula*), vital spots (*Marma*), and bones of the foreleg (*Janghaasthi*), are considered difficult to treat. Additionally, wounds such as fistula-in-ano (*Bhagandhara*) that face inward, those situated on the raphae, and wounds near the pelvic bone (coccyx) are also challenging to heal due to their complex anatomical location and associated complications. Wounds in individuals suffering from conditions such as leprosy, poisoning, consumption (tuberculosis), diabetes mellitus, or those with a history of poorly healing wounds are also challenging to treat.

#### **Yāpyavrana-**

*Yāpya Vrana* refers to partially curable wounds, meaning they can be managed or relieved but tend to persist without complete healing. These wounds are often influenced by underlying systemic diseases or structural abnormalities. Conditions such as paraphimosis (*Avapattika*), phimosis (*Niruddhaprakash*), rectal stenosis, abdominal tumours (*Jathara granthi*), worm infestation in wounds, nasal catarrh, abdominal diseases, skin disorders, diabetes (including *Śarkarāmeha* and *Sikatāmeha*), urinary bladder pain (*Vatakundlika*), prostatic enlargement (*Astheela*), dental issues (such as tartar, gingivitis, and harm from dentifrices), tonsillitis, erysipelas, bone fractures, lung diseases, and tumours can result in *Yāpya Vrana*, making wound healing prolonged and challenging.

#### **Asadhyavrana –**

Incurable wounds are complicated to heal due to their **chronic nature, deep-seated infection, and structural abnormalities**. The characteristics of such incurable wounds: wounds prominent like a ball of muscle (*Mamsa Pinda Akruti*), discharging profuse exudation, which are full of pus inside (*Puyamaya*), painful, lips (edges) bulged out like the anus of the horse; some hard like the horn of the cow (*Goshringavata*), some with sprouts of soft muscles protruding out, some others exuding vitiated blood or fluid which is thin, unctuous and cold and elevated in their centre (*Madhyounnat*); some with cavities formed inside, some with network of ligaments appearing like beams (wicks) of silk cotton and ugly to perceive (*Durdarshana*); those which are produced by aggravated *doshās* exuding muscle fat, marrow, and brain matter; those wounds situated in the alimentary canal from which are exuding urine in yellow or black colour, faeces, and air (gas); the same (wounds of the alimentary tract) exuding pus and blood from their orifices at both ends, (wounds in persons who have depletion of blood and muscles); those having sinuses with minute orifices spread all over the muscles like bubbles; wounds located in the head and throat bringing out air (gas) accompanied with sound, wounds in persons having wasted muscles, exuding pus and blood, associated with loss of taste, indigestion, cough, dyspnoea and such other complications; **wound caused by a skull fracture with visible brain matter**; vitiation of all the three *doshās* or of cough and dyspnoea.

A wound that occurs in a place that is not a vital spot (*Marma*) and is devoid of veins, joints, bones, etc., is still classified as ***Asādhyā Vrana***.

All types of *Vrana* (wounds) involve specific sites, known as *Vranavastu*, which are eight in number: skin (*Twak*), muscles (*Mansa*), veins (*Sira*), ligaments (*Snayu*), bones (*Asthi*), bony joints (*Sandhi*), abdominal viscera (*Koshtha*), and vital spots (*Marma*). Wounds that affect only the skin are generally easily curable. However, spontaneous healing becomes problematic when the wound involves deeper

tissues or vital structures, and such wounds are more complex to treat.

Wounds are classified into four standard shapes: broad (*Ayata*), rectangular (*Chatustro*), round (*Vrata*), and triangular (*Tripataka*). Wounds with shapes other than these are considered abnormal and are more challenging to treat.

## CONCLUSION

The prognosis of *Vrana* (wound) in *Ayurveda* is elaborated on by classical texts like *Charaka*, *Sushruta*, and *Vagbhata*, which consider various factors. These include the wound's location, the nature of injury (e.g., traumatic, surgical), the patient's overall strength and immunity, the involvement of the *doshas* (*Vata*, *Pitta*, *Kapha*), and complications such as infections or improper healing. These factors collectively determine the healing potential, the time required for recovery, and the risk of chronicity or complications.

Inadequate treatment of wounds can result in a progression of severity: curable wounds may become *Yapya* (relievable), relievable wounds may turn *Asadhya* (incurable), and ultimately, incurable wounds can lead to death. Proper care, discipline, and treatment by a skilled physician promote faster healing. Conversely, a lack of discipline and improper

treatment by an uninformed physician can cause significant complications due to an exacerbation of *dosha* imbalances.

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