

DUSHTAVRANA-AYURVEDIC PERSPECTIVE AND POSSIBILITIESSherin P¹, Rejani H²

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**ABSTRACT**

“The destruction / break / rupture / discontinuity of body tissue / part of body, is called *Vrana*.” The healing of a wound or an ulcer is the natural mechanism of the body. Wound healing is a mechanism where the body attempts to restore the integrity of the injured part. Naturally wound will heal in one week if no doshic invasion (infection) takes place. Presence of infection/inflammation is one of the important factor which impair wound healing. Several other factors affecting the process of wound healing like contamination of wound, vascular insufficiency, foreign bodies, infection, malnutrition, Immune deficiency diseases like diabetes mellitus, and excessive use of steroids etc. A healthy wound heals with minimum scar as compared to infected wound. Classics of Ayurveda especially Sushruta has elaborately explained details of wound & its management. Proper understanding and utilisation of these concepts will pave a great way ahead for Ayurveda in this field

Key words: *Vrana*, *Dushtavrana*, Non healing ulcer

INTRODUCTION

In practice, *Dushta vrana* is one of the most commonly encountered problems faced by a medical practitioner. As the sciences have advanced, newer therapies are tried out to boost the recovery process, but the oldest remedies still lead the race. *Acharya susruta* has explained wound healing procedures

which still holds a place. *Sushruta* has described 60 measures for the comprehensive management of *Vrana* (wound), which includes local as well as the systematic use of different drugs. As it causes destruction of the tissue, it is named *Vrana*. A wound refuses to heal or heals very slowly in spite

of best efforts by *Chikitsa Chatuspada* is known as *Dushta Vrana.*, where there is localization of *Vata*, *Pita* and *Kapha* doshas. It may present with a bad smell, has abnormal colour, with profuse discharge, intense pain and takes a long period to heal. *Dushta Vrana* is a long-standing ulcer where removing debris enabling drug to reach healthy tissue is more important. In *Dushtavrana*, *Vrana* lakshanas are high in intensity, which is almost opposite to *Shuddha Vrana*. In this context, we can understand it as a non-healing or contaminated wound.

MATERIALS AND METHODS IN UNDERSTANDING DUSHTAVRANA

The main subject described in the treatise *Sushruta Samhita* is *Vrana*. Here, *Acharya* has explained *Vrana* in detail, including its synonyms, derivation, definition, relegation, *Lakshana*, *Sadhyaasadhya*, *Nidaana*, *Chikitsa*, and *Upadrava*.

NIRUKTI:

Vrana Gatra Vichoornane Vranayati Iti Vrana ⁽¹⁾
Eradication or damage of the tissue of a body part is termed as *Vrana*.

DEFINITION

Vrana is a phenomenon that consumes tissue and, after rejuvenating, leaves a scar that remains for the whole life of the individual. *Vrana* does not inhibit them only to the skin. They affect muscles, blood vessels, ligaments, bones, joints, viscera, and other vital components.

THE CONCEPT OF KRIYAKALA: ⁽²⁾

The process of pathogenesis has a definite sequential pattern. Generally, *Vrana Sopha Vidhradhi*, *Granthi*, etc, are conditions occurring in the fifth *Kriya Kala* stage and thus happens to be the pre-state of the *Vrana*, under favourable doshic influence. Thus, swelling that occurs prior to *Vrana* formation is called *Shotha*. *Shotha.*, after undergoing three different stages viz *Amavastha*, *Pachyamanavastha*, *Pakvavastha*, may manifest itself as *Vrana*. These stages as characterized by different but definitive symptomatology. All these symptomatology is produced in combination of all the three *Doshic* vitiation. *Vayu* is responsible for the symptoms of different pain. Suppuration cannot

set in, without the addition of deraanged *Pitta*, and the deraanged *Kapha* is responsible for production of pus in *Shotha*. The rapidity of such precipitation depends on the dominant *Dosha* involved. If dominant *Dosha* at 5th *Kriyakala* is *Kapha* the changeover to 6th *Kriyakala* becomes prolonged, while if the *Pitta* is the dominant dosha, the changes over to 6th *Kriyakala* condition is quick. In the stage of *bheda*- the stage of complication, if not treated will lead to subacute or chronic stage.

AN ATTEMPT TO VISUALIZE SHATKRIYAKALA IN VENOUS ULCER.

SANCHAYA (sub clinical) -- C1-Asymptomatic stage - *Angagourava*

PRAKOPA (subclinical) -- C2-telengectasia, reticular veins -*Unmargagamana*

PRASARA (pre-clinical) -- C3- varicose vein and oedema -- *Vimargagamana*, *Sopha*

STHANASAMSRAYA (pre-monitory) -- C4- pigmentation and eczema -- *Paadagatha-vatashonitha*, *Poorvaroop-Tvak tamralohitha*

VYAKTHI (clinical) -- C5-Healed ulcer -- *Kandu lakshana*

BHEDA (complication) -- C6-Active ulcer-- *Avadeeraanam vranabhaavam aapannaanam deerghakalaanubhandhi*

AN ATTEMPT TO ANALYSE FEW DUSHTAVRANA LAKSHANAS ⁽³⁾ VERSES SIGNS AND SYMPTOMS OF CHRONIC VENOUS ULCER

Atisamvrutha - Edge being not united though stays together, is a sign of nonhealing of ulcer. Also, a feature of malignancy

Athivivrutha - Sometimes large/ expanded, Sign of non-healing ulcer

Athikadina - Slight/ moderate level of induration due to chronicity, fibrosis, scar, necrotic tissue etc. Features of malignant ulcer also.

Athimridu - Loose consistency due to inflammation of underlying tissues

Utsanna - May be raised rarely

Avasanna - Indicates depth of the ulcer (usually venous ulcer is shallow)

Atiushna - Calor is sign of inflammation

Atiseeta - May be a sign of ischemia (arterial insufficiency may be associated with venous ulcer)

Krishna - Gangrene/necrosis/ hyperpigmented surroundings and so on.

HEALING PHASES OF CHRONIC WOUNDS⁽⁴⁾

Contemporaray medicine describes the course events of chronic ulcer in strictly 3 phases.

- 1) Stage of extension/spreading/ sloughing
- 2) Stage of transition/proliferative
- 3) Stage of repair /remodeling/maturation

But, according to Ayurveda, the sky is too wide, and these are some instances where we really feel to bow our head in front of our *Acharyas*. The wide application of the *Shashtirupakramas* according to the condition of the case can provide great results. For that a thorough examination the wound has to be conducted upon by the physician.

EXAMINATION OF WOUND

VRANA PAREEKSHA

By the proper examination of *Vrana* one can access the *Doshas* involved along with correct management. The examination can be grouped under 3 headings.

DARSHANA –Number,edge,loor,surrounding area,site,discharge,size,shape

SPARSHANA- Tenderness,base,depth and skin warmth

PRASHNA- Onset,duration,pain, discharge and associated disease

AN ATTEMPT TO UNDERSTAND THE STAGES OF DUSHTAVRANA FROM AYURVEDIC PERSPECTIVE

Continous exposure to *nidana seva*, creating a *sanchaya avastha* of *doshas*, which on course gets afflicted with dosha dushti. Then it goes to a *prakopa* stage at this stage, according the bala of the *roga* and *rogi*, it can either move to a *prashama* or *prasara avastha*.in case of *prasamana*, it will auto heal, but *prasara* occurs it's there is predominance of *vayu* and *raktha*. *Prasara dosha* can create a leena dosha *avastha* which later progresses to *sthanasamsraya (poorvaroopta)* is manifested.in this phase total transport mechanism within the affected

area is obstructed affecting different *Vrana ashayas-Twak,mamsa,sira,snayu,sandhi,asthi,and koshta*.At this phase the *samanya* and *vishesha lakshanas* are manifested.the gold standsrd factor pivoting all these process is the “*SHOPHA*”,which creates an *Aama sanchaya* at *dhathu* level ,which has a *pachyamana* and *pakwa* stage,which finally moves to a *Dushtavrana* avastha.

A STEP AHEAD TO REALITY -DOCTRINE OF SIGNATURE

COLOR - SHAPE - ODOUR

Gangrene-grey, blue, bronze, red color - Pungent –clostridium

-TB ulcer-oval Arterial ulcer-yellow, brown, grey, black

-Foul –G-ve bacteria

- Circular-Syphilitic

Venous ulcer-red base with yellow tissue -Fruity –Pseudomonas

-Vertically oval-venous

-Rotten –anaerobic bacteria

-Sweet odour- pseudomonas

All these finding, which was discovered during the recent era, had been clearly elicited by Ayurvedic acharyas years before in *vrana pareeksha (vrana varna, gandha, etc.)*. That warns us about our responsibility to take forward these principles to its maximum utilization and project the potential of Ayurveda to the common public.

VRANA CHIKITSA

Vrana Chikitsa should be done in *Vranithaagaara* (Sterile theatres) to prevent the invasion of *Nishacharas* in *Vranithasya*. It should be auspicious and in accordance with *Vaastushastra* etc. *Vranitha* will not suffer from physical, mental & traumatic disorders by residing in such *Aagaara, Rakshakarma* should be done along with *Dhoopana*. In *Charaka Samhita*, 36 methods of treatment of *Vrana* have been mentioned, whereas *Acharya Sushruta* mentioned *Saptopakrama* and *Shasti Upakaramas* for the same. *Saptopakrama* is the summary of *Shasti Upakaramas* only. The approach towards *Vrana* is decided only after observing different stages, *doshas* and situation of *Vrana*. The treatment

has been planned by *Sushruta* according to the classification of *Vrana*.

PROCESS OF VRANA ROPANA ⁽⁵⁾

An attempt is made to understand the process of ropana (wound healing) in better way from Ayurvedic point of view in light of modern aspect considering the clinical stages of vrana ropana.

1. *Dushta vrana*: - It can be correlated with infected wound.
2. *Shuddha vrana*: - Its clinical feature can be described / compared as a stage of traction which is indicative of process of wound healing.
3. *Ruhyaman vrana*: - So this stage can be compared as Stage of repair.
4. *Rudha vrana*: - This stage can be compared with stage of Maturation phase.

Wound healing is completed in three phases: Inflammatory, proliferative and remodeling. Granulation, collagen maturation and scar formation are some of the other phases of wound healing which run concurrently but are independent of each other. *Ropana* is always associated with *shodhana* because a wound cannot be healed if it is not *shuddha*. Even though healing is a natural process, it is inhibited by various factors. Deranged *Doshas* cannot be treated with a single drug all the times. Therefore, number of 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 *Vranas* which needs treatment for its healing, to achieve the main goal of healing. It is necessary to remove the maximum *Dushti* by the virtue of *Shodhana*, *Sravahara*, *Dahahara* and *Vrana ropana*. Drugs should be *Amapachaka*, *Tridosahara*, *Krimihara*, *Vishahara*. *Puyanirharana*. Alleviating these inhibitory factors is the goal of *Sodhana Chikitsa*. At the end of *Sodhana Chikitsa*, *Vrana* becomes *Shuddha vrana* and *Ropana Cikitsa* has to be followed further.

SHOPHA-THE GOLD STANDARD

The events of *Shobha* can occur at *srotas* and *dhathu* level. At *Srotas* level, *Sroto vaigunya*, *siraayama* & *sroto dushti* can occur. At *dhathu* level, *dhathuvaishamya*, *dhathvagni vaigunya*, *kledha vridhi* and *dosha paka* can occur.

SEQUELS OF ASUKARI SOPHA (ACUTE INFLAMMATION)

An acute inflammation, goes through 4 stages in a miniature of time. the *samana* stage, *kleda* stage, *ropana* stage and *chirakari* stage (persistent nidana). In this, the *kleda* stage can manifest as *sudha vrana*, *dushtavrana* and *dhathu paka avastha*. With proper treatment *sudha vrana* can be easily cured. *dushtavrana* moves to a *dhathu paka* level if untreated. In *ropana* and *chirakari* stage-*dhathu rupanthara* occurs which need a proper medical attention. Charaka has mentioned 36 *Upakramas* for treating *Vrana*, while *Sushruta* has mentioned 60 *Upakramas*. Charaka has also explained *Saamana* and *Vishesha Chikitsa* for *Vrana*.

SHASHTIRUPAKRAMA VERSUS SAPTHAKO UPAKRAMA ⁽⁶⁾

Sapthako upakramas are mentioned in the treatment of *Vrana Shopha*. They are *Vimlaapana*, *Avashechana*, *Upanaaha*, *Paatana*, *Shodhana*, *Ropana*, *Vaikritaapaham*. *Sushruta* has mentioned *Trividha Karmas* for management of surgical disorders, they are

1. *Poorva Karma*
2. *Pradhaana Karma*
3. *Paschat Karma*.

POORVA KARMA:

Among 60 *Upakramas*, from *Apatarpana* to *Virechana* is mentioned for *Vranashopha*. These are considered measures of *Poorva karma*. By means of these measures either pacification of *Vrana Shopha* occurs or it becomes ripened.

Among 7 *Upakramas* of *Vranashopha* *Vimlaapana*, *Avasechana*, and *Upanaha*, these 3 should be employed during the *Aama Avastha* of *Vrana Shopha*.

PRADHAN KARMA:

Among 60 *Upakramas*, starting from *Chedana* to *Seevana* (*Shastrakarma*), are considered *Pradhana Karma*. In addition to *Ashtavidha Shastra Karmas*, *Dharana Karma* is mentioned in the case of *Baala*, *Vruddha*, and *Bheeru* when *Vrana Shopha* is present in *Marma Pradesha* where *Shastra Karma* is contraindicated. This is performed by doing *Peedana* with local application of *Dravyas*. Among 7 *Upakramas*- *Patana* is considered as the *pradhana karma*.

PASCHAT KARMA.

Among 60 *Upakramas* starting from *Sandhaana* to *Rakshavidhaana*

Among 7 *Upakramas* -- *Shodhana*, *Ropana* and *Vaikrutaapaham* are considered under *Paschat karma*.

SAPTHAKO UPAKRAMAS IN DETAIL

(1) *Vimlaapana*: In case of *Sthira*, *Mandha Ruja Vrana Shopha* after doing *Snehana* and *Swedana* to the part, *Peedana* should be done with bamboo tube or palm and sole or thumb.

(2) *Avashechana*: In case of *Shopha* of recent onset, *Raktamokshana* should be resorted in order to mitigate the *Vedana* and *Paaka*. Even in *Vranas* associated with *Shopha*, which are *Katina*, containing *Rakta*, *Vedanayukta*, deep seated -- *Rakta Avashechana* should be done. In case of *Shopha* associated with *Visha*--*Rakta Visraavana* should be done by using leech or by *Shastra Padha* in order to mitigate *Vedana* and prevent *Paaka*.

(3) *Upanaaha*: It should be applied in *Aamaavastha* and *Vidagdhaavastha* of *Vrana Shopha*. It soothes the former and ripens the later.

(4) *Paatana*: It should only be done in the case of *Pakwa Shopha*.

(5) *Shodhana*: It is one of the essential measures in the case of *Vrana Chikitsa*. Among 60 *Upakramas* as mentioned earlier *Kashaaya*, *Varti*, *Kalka*, *Sarpi*, *Taila*, *Rasakriya* and *Avachurnana* are the different methods for *Shodhana*. In the case of *Vrana*, associated with

Durgandha, *Kledha* and *Picchila Shodhana* should be done using *Kashaaya* of various *dravyas*. *Shodhana*, in the case of *Vrana*, which has *Utsanna Maamsa*, *Alpasraava*, etc., should be done with sesame oil mixed with mustard oil.

(6) *Ropana*: *Ropana Kriya* should be adopted in *Vranas*, which have the features of *Shuddha Vrana*. *Kashaaya*, *Varthi*, *Kalka*, *Sarpi*, *Taila*, *Rasakriya*, and *Avachurnana* are *Ropana's* different methods. In the case of *Vrana*, which is predominant in *Kapha* and *Vaata*, *Ropana* should be done by *Taila* and processed with certain *dravyas*.

(7) *Vaikrutaapaham*: Even after complete *Vrana* healing, standard colour and shape restoration is essential. So *Vaikrutaapaham* is a measure that helps restore the property. For this *Krishna Karma*, *Paandu Karma*, *Romasanjanana*, *Lomaapaharana* etc are mentioned

KEYNOTE ADDRESS

- *SANCHAYA*- *Nidana parivarjana*
- *PRAKOPA*- *Nidana parivarjana and rtu shodhana*
- *PRASARA*- *Hetu-linga chikitsa*
- *STHANASAMSRAYA*- *Poorvaroopo chikitsa*
- *VYAKTHI*- *Vishesha chikitsa*
- *BHEDA*- *Upadrava chikitsa*

Conventional treatment modalities only consider treatment at two stages—one with absolute clinical features or managing complications. On the other hand, Ayurvedic acharyas beautifully detailed the *lakshana* and management from the initial to the final stage of a disease. Thus, we can evidently understand that Ayurvedic acharyas have put forward more detailed and specific modalities that consider the human being as a total entity.

DISCUSSION

Sushruta emphasizes that before treating the *Vrana*, one should know the *Shanmoola*, *Ashta Parigrahee*, *Pancha Lakshana Lakshitaha*, *Varna*, *Sraava*, *Gandha*, *Vedana*, *Aakruti* and also sixty *Upakramas* for the proper management of *Vrana*. Further, it is said that these four (i.e. *Shanmoola*, *Astha Parigraahi*, *Pancha Lakshana* and *Shastya Vidhana*) are to be

thoroughly understood by the Vaidya before treatment, along with the *Chikitsa Chatushpaadha*, the treatment of ulcer becomes easier. In *Dushta vrana*, it is judicious to make it accessible from damaged and dead tissue to arrest further damage to the tissues. As *vrana* becomes *shudha*, the healing process can be augmented for smooth and uncomplicated healing.

CONCLUSION

The classical Ayurvedic treaties deal with the *vrana* and management. Acharya *Susrutha* mentioned many aspects of *vrana* regarding characteristics, types of pathogenesis, its treatment modalities and prognosis. Common wound complications like infection, nonhealing ulcers, delayed healing and abnormal scarring after healing are well-dealt within Ayurveda using *Shashtirupakrama*. The concept of *Shopha*, *Shatkriyakala* and *vrana pareeksha vidhi* are our backbone which, if adequately interlocked, paves a smooth pathway in the field of *dustavrana* from Ayurvedic perspective

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