



A REVIEW LITERATURE ON DUSHTA VRANA

Dr. Shweta Soni^{1*}, Dr. Avinash Markam^{1*}, Dr. Balendra Singh³ and Dr. Uttam Kumar⁴

¹PG Scholar, PG Dept. of Shalya Tantra, Govt. Ayu. College, Raipur, Chhattisgarh, India.

²Reader, PG Dept. of Shalya Tantra, Govt. Ayu. College, Raipur, Chhattisgarh, India.

³Lecturer, PG Dept. of Shalya Tantra, Govt. Ayu. College, Raipur, Chhattisgarh, India.

***Corresponding Author: Dr. Shweta Soni**

PG Scholar, PG Dept. of Shalya Tantra, Govt. Ayu. College, Raipur, Chhattisgarh, India.

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ABSTRACT

Dushta Vrana is a common and often encountered problem faced in surgical practice. The presence of *Dushta Vrana* worsen the condition of the patient with different complications and may become fatal. Local factors on wound like slough, infection and foreign body, affect the normal process of healing. A healthy wound in a normal body heals earlier with a minimum scar as compared to a contaminated wound. Therefore in the present concept all efforts are directed 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 elaborately explained 6 types of *Dushta Vrana* and management of *Dushta Vrana* is incorporated by number of drugs, broadly classified into *Vranashodhana* and *Vrana ropana*.^[1]

KEYWORDS: *Vrana, Dushta Vrana, Wound management.*

INTRODUCTION

Non healing wound is serious problem in surgical practice. Due to infection, wound becomes complicated. Each day new antibiotic are coming to cope up with the infections. But they are effective up to certain extent only and become resistant to themselves. 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 better wound healing with minimal scar and controlling pain effectively are the prime motto of every surgeon. *Vrana ropan* is a natural process, but due to various factors the *Vrana* becomes *Dushita* and the healing becomes complicated and 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. Hence we can say the *Sushruta Acharya's* wound management was more scientific than even conceived today. *Acharya Sushruta* has mentioned *Vrana Vinishchayartham* as a major part of *Shalya Tantra*.^[2] In present day wound is said to be healed when Epithelialization is complete, but as per *Sushruta's* view he emphasized on the point "*Vaikritapaham*"^[3] 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. "*Vrunoti yasmaat roodheapi Vranavastu nanasyatiA Aadeha dhaarnaatasmavranaityuccyate*"^[4] After healing of wound scar never disappear and its imprint persisting lifelong. It is called as *Vrana*. As it causes destruction of the tissue or damage of body part, so it is named as *Vrana*. A wound which is associated with severe pain, profuse discharge having putrid smell, having irregular floor and margin is known as *DushtaVrana*.⁵ *Dushta Vrana* refuse to heal or heals very slowly inspite of best efforts by *Chikitsa Chatuspada*.

Dushta Vrana

Dushta Vrana (Chronic wounds), which is difficult to heal. *Dushta* is one in which there is localization of *Doshas*. The word *Dushta Vrana* is composed of two different words and two different means degraded, damaged, spoiled, injured, deprived etc. *Dushta Vrana* is an excessively damaged condition characterized by vitiation of *mamsa* and *meda dhatus* and *doshas* (*Nija Vrana*) and caused by external injury (*Agantuja Vrana*) with exudation of *durgandhayuktha Puya* (*Pus*), pain, temperature, inflammation, redness, itching and also oozing of *durgandhayuktha rakta* with no intention to heal. *Vrana lakshanas* are high in intensity and which is almost opposite to *Shuddha Vrana*.^[6] In this context we

should understand it as a non-healing or contaminated wound.

Lakshanas of Dushta Vrana

According to Acharya Sushruta^[7] - Samvrita - Narrow mouthed, Kathina - Hard, Avasanna-Depressed, Vedanavan - Severe pain, Vivruta- Wide mouthed, Ushna - Hot, Daha - Burning sensation at site, Paka - Suppuration, Raga - Redness, Putimamsa - Full of foited pus, Puyastrava - Discharge of pus, Manojana Darshana - With ugly scar, Sira Snayu Pratipurna - Involvement of muscles, vessels and ligaments, Kandu - Itching, Shoph - Swelling, Pidika - With boils, Mrudu - Soft, Bhairava - Frightful. According to Acharya Charaka^[8] - Putigandha - Foul smell, Vivarana - Discolouration, Bahusrava - Profuse discharge, Maharuja - Severe pain. Shuddha Lakshana Viparita.^[9]

Management of Dushta Vrana(non healing ulcer)

Acharya Sushruta has described the 60 mesures^[10] 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. He has given much importance to shodhana and ropana in the management of Dushta Vrana as well as all types of treatment – as local, general and surgical measures. Seven measures of Vrana Vimlapan, Avasechana, Upanaha, Patana kriya, Shodhana, Ropana, Vaikritapaham explained by Acharya Sushruta.^[12] 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 and agni etc. are known to be Paschat Karma. Dushta Vrana chikitsa broadly classified into two headings:

1. Aushadhi chikitsa (Conservative treatment): Apatarpana, Aalepa, Parisheka, Abhyanga, Sweda, Vimlapan, Upanaha, Pachana, Sneha, Vamana, Virechana etc.
2. Shastra chikitsa (Surgical management): Chedana, Bhaedana, Darana, Lekhana, Eshana, Aaharana, Vyadhana, Vishravana, Seevana, Sandhana, Ksharkarma, Agnikarma, Pratarisana, Lomapaharana and Yantra.

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 wherein the imbalanced and vitiated doshas are removed via mouth region or the

upper part of the body. Vranas above the level of Nabhi Pradesh with Kapha Pradhana Lakshana are better managed by Vamana Karma.

2. Virechana

Virechana treatment is targeted to expel increased Pitta Dosha out of the body. 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 Vata, Pitta and Kapha especially the Vata toxins, through the colon. So it is advised in case of Vrana and which is having Vata Pradhana Dosha, and Margavaranajanya Vrana and wound situated in lower extremities are better treated with Basti Chikitsa.

4. Shirovirechana

Vrana which are situated in Urdvajatrugata area and Kaphapradhana conditions, this procedure is beneficial.

Bahya Shodhana

1. Raktamokshana

Raktamokshana is indicated especially because Rakta is mainly involved as Dushya in Samprapti Ghataka. 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 helps in preventing venous and capillary stasis and thus helps in proper venous drainage in the area of ulcer and thus improves its healing process. It also drains of excessive inflammatory mediators thus prevents swelling and pain and burning sensation instantly. Acharya Sushruta in Sushruta Samhita mention specific vein to be punctured in particular diseases.

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. Ropana process in the form of kashaya varthi, grita, taila, choorna etc.

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, Nimbadi taila, Kshar taila pichu, Sursadi taila etc. is to be used for Vrana Pichu.

5. *Vrana Lepa* *Tilkalkadi lepa.*

6. *Vrana basti* *by Jatyadi tail.*

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. Acharya Charaka gives *Dhoopana* for *vrana* at *Chikitsa sthana 25 (Dwivraneeya Adhyaya)*. Acharya Kashyapa has given separate *Dhooma-kalpaneeya Adhyaya* for different type of *dhoopana*. Fumigation should be done the powder of *Guggulu, Agaru, Sarjara, Vacha, Gaurasarshapa added with lavana, Nimba patra and ghrta.*

DISCUSSION

Dushta Vrana is a chronic ailment which causes the individual a long term suffering. Management of wound has been a great challenge since antiquity for the surgeons throughout the world. 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* due to infection which has got the characteristic features like profuse discharge, foul smell, having irregular floor and unhealthy granulation tissue. Healing is a natural process but inhibited by many factors. The main goal or achievement of *shodhana chikitsa* is to alleviate these inhibitory factors. Finally at the end of *shodhana chikitsa*, *Dushta Vrana* becomes *Shuddha Vrana* and *Ropana chikitsa* has to be followed thereafter. Ayurvedic classics also has given importance is for local treatment along with other treatments. 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 measures are also mentioned along with surgical measure. 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 *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, Tridoshhara*. At the end of *Shodhana Chikitsa*, *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. Number of patients were having *DushtaVranas* on lower extremities than any other part

of the body so adequate care is needed to lower limbs for any type of *Vrana* before it's converted into *Dushta Vrana*. Before starting the treatment of *Vrana* we must to assess which type of *Vrana*, level of *Dushti*, Predominance of *Dosha*, involvement of *Dhatu*, site and size of the *Vrana*, *Sadhya* 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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