



DUSHTA VRANA AND ITS MANAGEMENT: AN AYURVEDA PERSPECTIVE

Prasad Purwat*¹ and Dr. Kamalakar Gajare²

¹P. G. Scholar Department of *Shalya Tantra* Maharashtra Arogya Mandal's Sumatibhai Shah, Ayurved Mahavidyalaya Malwadi, Hadapsar, Pune, Maharashtra, India.

²Asso. Professor Department of *Shalya Tantra* Maharashtra Arogya Mandal's Sumatibhai Shah Ayurved Mahavidyalaya Malwadi, Hadapsar, Pune Maharashtra, India.

*Corresponding Author: Prasad Purwat

P. G. Scholar Department of *Shalya Tantra* Maharashtra Arogya Mandal's Sumatibhai Shah, Ayurved Mahavidyalaya Malwadi, Hadapsar, Pune, Maharashtra, India.

Article Received on 10/01/2017

Article Revised on 30/01/2017

Article Accepted on 20/02/2017

ABSTRACT

Dushta vrana (*Dheergha Kalanubandhi Dushta Vrana*) means varicose ulcer. *Dushta* resembles localization of three *Doshas* while *Vrana* means abnormal color with profuse discharge, pain and intense wound. Medically long standing ulcer termed as *Dushta vrana*. The traditional science of Ayurveda describes various *Upakramas* for the management of *Vranas* including; *Kshar Karma*, *Ropana*, *Shodhana* and use of drugs. The treatment approaches must involve for *Dushta Vrana* involves removal of all slough/dead tissue and wound healing approaches. The wound management as per Ayurveda involves different therapeutic modalities such as; *Shodhana* by doing *Vamana*, *Shirovirechana*, *Adhoshodhana* by *Virechana*, *Basti* followed by *Langhana*, *Katu-tiktaka*, *kashaya ahara* then *Raktamokshna*. The treatment approaches must involve consideration of level of *Dushti*, *Dosha* predominance, vitiation of *Dhatu*, size of the *Vrana* and site of *Vrana*. This article described Ayurveda perspective of *Dushta vrana* along with treatment modalities.

KEYWORDS: *Ayurveda*, *Dushta Vrana*, *Ropana*, *varicose ulcer*.

INTRODUCTION

Vrana is cavity with foul smell, continuously flowing and putrefied pus along with blood. *Vranalakshanas* involves; high intensity of pain, continuous discharge and long lasting. Ayurveda is not only a science of medical but also considered as science of life, and emphasized preventive measurement rather than treatment. Drugs which having *Katu*, *Tikta Madhura* and *Kashaya Rasa* offer relief in *Dushta vrana*, these drugs should possessed *Amapachaka*, *Tridosahara*, *Krimihara* and *Vishahara* properties. *Dushti* of *Vrana* may be reduces by *Shodhana*, *Srava hara*, *Daha hara* and *Vrana ropana*.

The wound healing approaches as per Ayurveda aimed minimal scar formation and controlling of pain along with relief in *Vranalakshana*. The traditional science of medicine not only describe surgical therapies for *Dusta vrana* such as; *Chedana*, *Bhedana*, *Daarana*, *Lekhana*, *Eshana*, *Aaharana*, *Vyadhana*, *Visravana*, *Seevana*, *Sandhana*, *Kshaarakarma*, *Agnikarma*, *Pratisaarana*, *Lomaapaharana* and *Yantra* but also emphasized non-surgical approaches like; *Apatarpana*, *Aalepa*, *Parisheka*, *Abhyanga*, *Sweda*, *Vimlapana*, *Upanaha*, *Pachana*, *Sneha*, *Vamana*, *Virecana* etc.^[1-3]



Figure 1. Characteristics of *Dushta Vrana*.

SHODHANA

Shodhana involve *Abhyantara Shodhana*; means internal purification and *Bahirgata Shodhana*; means external purification using application of medicine.

- *Abhayantara shodhana* encompasses *Vamana* for wounds which are located above *Nabhi Pradesha* and associated with *Kapha Pradhana Lakshana*, *Virechana* for the wounds which involve *Pitta Dosh* and located middle portion of the body, *Basti* used for the *Vrana* which involve; *Vata Pradhana Dosh*. *Basti Chikitsa* used for the wound located in lower extremities. *Shirovirechana* used for the *Vrana* situated in *Urdvajatrugata* and associated with *Kaphapradhana* conditions.
- *Bhahya shodhana* involve *Raktamokshana* for *Vrana* which is *Pitta* and *Rakta* predominant. *Vrana Prakshalana* used with *Aragwadhadi kashaya*, *Sursadigana kashaya*, *Lakshadigana kashaya* and *Panchavalkala kashaya*, *Vrana Pichu* used with *Kshara taila pichu*, *Jatyaditaila/ghrita*, *Nimbadi taila*, *Sursadi taila*, *Doorvadi ghrita*. *Vrana Lepa* used with *Tilakalkadi* while *Vrana Basti* used with *Jatyaditail*.^[2-4]

JALAUKAVACHARAN AND PANCHAVALKALA KASHAYA FOR DUSHTA VRANA^[5,6]

Panchavalkala involve both; *Shodhana* as well as *Ropan* property and offer relief in *Vrana* due to its *Kashasya rasa*, *Panchavalkala* along with *Jalaukavacharan* more efficiently convert *Dushta vrana* into *Shuddha vrana* and thus reduces *Vrana* symptoms as follows:

- Reduces debris and discharge.
- Remove slough and unhealthy granulation tissue by *Lekhana*.
- Helps in expulsion of pus through *Peedana*.
- *Ropana evam sandhankara* facilitates tissues regeneration process.
- *Sheshma raktapitta prashamana* decreases inflammation.
- Reduces excessive bleeding and wound exudates
- *Jalaukavacharan* improve circulation and thus wound healing.

TRIPHALA KSHAYA PRAKSHALNA FOR DUSHTA VRANA

Triphala kshaya prakshalna along with *Somaraji taila* and *Haridra churna* help in *Dushta Vrana*. The therapy provides relief from pain, burning sensation and swelling. This treatment possessed properties like; *Shothahara*, *Vedanasthapaka*, *Vrana shodhaka* and *Vrana ropaka*. *Somaraji taila* offers *Chedana guna* which helps to excise *Dushta mamsa*, *Lekhana guna* helps to scrape out unhealthy granulations tissues, while *Krumighana* and *kandughna* properties of *Somaraji taila* prevent formation of maggots in wound. This therapy removes aggravated not only *Vata* and *kapha* but also improve circulation and thus healing process. *Triphala guggulu* possessed *Dosha pachana*, *Ropana*,

Shothahara, *Krumighana*, *Vedanashyamaka* and *Rasayana* properties therefore relief signs and symptoms of *Dushta Vrana*.^[7,8]

VIRECHANA AND JATYADI GHRUTA FOR DUSHTA VRANA

Jatyadi ghruta offer relief in *Vata-Pitta Pradushtaja Dushta Vrana* along with *Virechana*. *Virechana* eliminate *Pravruddha Doshas* and *Jatyadi Ghrita* was applied to *Dusthavrana*. This therapy encompasses combination of *Sodhana* and *Ropana* in terms of *Virechana* and *Jatyadi Ghrita* application respectively. The treatment possessed improvement in *Varna*, *Vedana* and *Sraava*. *Virechana* maintained systemic regulation and control *Doshas* and reduces predominance of *Vata-Pitta Doshas*. *Virechana* potentiates individual cell, increases sensitivity of cells at the site of ulcer which make ulcer site more susceptible towards the local application of *Jatyadi Ghrita* which promote wound healing process.^[9,10] The *dravyas* of *Jatyadi Ghrita* possessed *Tikta Rasa*, *Katu*, *Vipaka*, *Laghu Guna*, *Ushna Veerya* and *Ruksha guna pradhanata*. *Tikta rasa* offer *Twak-Mamsa Sthireekarana* and *Lekhana* property which increases tensile strength of *Vrana* and help to remove sluggish tissue. *Katu vipaka* do *Vrana Shodhana*. *Ushna Veerya* improves penetration of drug to the site of *Vrana*. *Tutha* of *Jatyadi Ghrita* possessed *Lekhana karma* properties and thus help in removal of slough. *Jatyadi Ghrita* offer *Shodhana* and *Ropana* qualities thus it promote healing of *Dushta Vrana*.^[11,12]

ACKNOWLEDGMENT

Authors are thankful to the Dr. A. K. Rai (M.D. Ph.D. *Shalya Tantra*) HOD & Professor, Department of *Shalya Tantra* Maharashtra Arogya Mandal's Sumatibhai Shah, Ayurved Mahavidyalaya Malwadi, Hadapsar, Pune, Maharashtra, India.

REFERENCES

1. Bailey and Love's Short Practice of Surgery: Edited by Norman S. Williams, Christopher J.K. Bulstrode and P. Ronan O'Connell: Published by London, Hodder Education, 25th Edition- 2008; Chapter 3: 24-25.
2. Ravishankar A. G (May-June 2013) *Pratisaraneeya Kshara - A Potent Weapon Against Dushta Vrana*. International Journal of Ayurvedic Medicine. 1(3).
3. *Sushruta Samhita* with *Nibandha sangraha* commentary of Sri Dalhanacharya, edited by Vaidya Yadavaji Trikamji Acharya Chaukambha Surabharati Prakashan, Varanasi, Reprint-2010, Chikitsa sthana, chapter-1, Verse-8, pp-824, pg-397.
4. *Susruta, Sushruta Samhita* with *Susrutavimarshini* Hindi commentary. Edited by Anant Ram Sharma, Chaukambha Surabharati Prakashan, Varanasi, vol 1 Reprint – 2008 P-191.
5. Bhava Prakash Nighantu, Dr. K.C. Chunekar, Chaukambha Publication, 2008.
6. Bhaishajya Ratnavali, Siddhinandan Mishra, Chaukambha Publication, 2008.

7. Sushruta Samhita with Nibandha sangraha commentary of Sri Dalhanacharya, edited by Vaidya Yadavaji Trikamji Acharya Chaukambha Surabharati Prakashan, Varanasi, Reprint-2010, Chikitsa sthana, chapter-24, Verse-41,42 , pp-824.
8. Rasendra sara Sangraha of Sri Gopal Krishana by Dr. Ashok D Satpute, Chowkhamba Krishnadas Academy, Varanasi, First Edition 2003, 1st chapter, pp-714, pg- 65.
9. Vaidya Yadavji Trikamji acharya: Sushruta samhitha with Dalhanacharya Nibandha sangraha and Gayadasacharya Nyaychandrika Panjika commentary edited by Krishnadas Academy, Varanasi, Edition reprint in 1998. Sutrasthana 22:7 pp 108.
10. Vaidya Yadavji Trikamji acharya,; Sushruta samhitha with Dalhanacharya Nibandha sangraha and Gayadasacharya Nyaychandrika Panjika commentary edited by Krishnadas Academy, Varanasi, Edition reprint in 1998. Chikitsa Sthana 33:33 PP519.
11. Acharya Sushruta, Sushruta samhita, Chikitsasthana, 1st chapter, Shloka no.1-2, Hindi translated by Dr. Ambika Dutt Shastri. Varanasi: Chaukhambha Sanskrit Sansthan; 2007.P.1.
12. Acharya Sushruta, Sushruta samhita, Sutrasthana, 23th chapter, Shloka no.3, Hindi translated by Dr. Ambika Dutt Shastri. Varanasi: Chaukhambha Sanskrit Sansthan; 2007.P.97.