A REVIEW ON VRANA W.S.R. TO WOUND AND ITS THERAPEUTIC MANAGEMENT

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ABSTRACT
Ayurveda described term Vrana for wound which is the most common condition that affecting humankind continuously. Vrana is a disease that can be brought on either internally or externally. Therefore, Vrana can be divided into two categories based on the causative factors: Nija vrana and Aganthuja vrana. Vitiation of Vatadi doshas along with other factors triggers pathogenesis of Vrana. The formation of Aganthuja vrana is caused by external factors like trauma, contact with fire, poison and accidental injury, etc. In contemporary science, Vrana and wound can be linked together based on their sign and symptoms. A wound is a type of injury that occurs quickly and involves cut, torn or punctured skin. In pathology, it specifically refers to a skin dermis injury. Therefore, in the modern medical system, Vrana can be considered as a wound due to its similarity in origin, causes and symptoms. We have attempted to describe various types of Vranas, their Lakshanas and treatment in accordance with Ayurveda.

KEYWORDS: Ayurveda, Vrana, Wound, Shalyatantra

INTRODUCTION
Ayurveda science serves to the mankind from the establishment of human civilization. Ayurveda Aacharya elaborated different pathological conditions and in this regards Aacharya Shrusruta in Ayurveda talks about different kinds of Vrana, which is defined as the breaking or discontinuity in a body part or tissue. The modern terminology of wound can be correlated with the Vrana on the basis of typical sign and symptoms. Vrana are broadly classified into two types, Nijavrana and Aganthujavrana. Aacharyas provide distinct explanations for these two types of Vrana. Vatadi doshas alone or in combination with two or more can result in Nijivrana while Aganthuja vrana can be brought on by harm done by animals or humans, by the weapons, falling from heights and due to the injury. In the modern medical system, any kind of injury, crushing, trauma and slashing, etc. result in a wound. Therefore, in ayurveda, Vrana and wound can be linked based on origin and causes.¹,²

According to Acharya Sushruta, Vrana was the first disease a human being ever experienced. A newborn's life also begins with Vrana when he requires surgical care for his umbilical cord until it is fully detached and healed. Vrana is a pathological condition in which body tissue get damage and a scar is formed after healing that lasts for lifetime. These scars can be caused by an intrinsic aetiology or by an external factor. The sites of Vrana are referred to as Vrana Vastu or Vrana Adhishtana in Ayurveda. These are primarily based on the involvement of body structures, which are categorized into eight sites: Twaka, Mamsa, Sira, Snayu, Asthi, Sandhi, Koshta and Marma. These anatomical structures are associated with Vrana or serves as a site of Vrana. Sushruta described sixty approaches for the management of Vrana.³,⁴

Nidan of Vrana
Nija Vrana is brought on by the vitiation of the body's Doshas (Vata, Pitta and Kapha) along with Rakta. Aganthuja vranas are brought about by outer factors, for example, slashes, harmed cuts and injury, etc.

Classification
According to their origin and etiology, Vranas are broadly divided into two groups: Nijavrana and Aganthujavrana. According to Acharya Sushruta, based on how Doshas are involved, there are 16 different types of Nijavranas. Vitiated Doshas are present in the first 15 types of Nijavrana, whereas Shuddhavrana is devoid of them. The type of Aganthuja Vrana is Sadyovrana, according to the nature of the injury; these can be

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broadly divided into six categories, as depicted in Figure 1.

![Figure 1: Various types of Sadyo vrana.](image)

**Clinical Features**

The clinical characteristics of Nijavrana includes Vedana, Varana, Strava and Gandha, etc. The clinical features of ShuddhaVrana include wound which is not bright red, not exceptionally pale, not having thick edges, delicate, smooth and no discharge. The clinical characteristics of Agantuavrana are based on the various types of wounds that are inflicted on the body as a result of various extrinsic factors. The various shapes of traumatic wounds are triangular, quadrangular, rectangular, semi-lunar and circular, etc. [6-8].

**Samprapti**

All etiological factors cause destruction in the Mansa dhatu, resulting in oozing of blood from its normal pathway. Vrana is caused not only by individual vitiated Doshas, but also by a combination of Dosha vitiation. Although Vrana first manifests on the skin, it later spreads to deeper structures such as Meda and Asthi.

**Upadras**

- Atisara
- Murchha
- Hikka
- Chardi
- Aruchi
- Swasa, Kasa Avipaka and Trishana.

**Vrana (wound) Healing**

Vrana-ropana literally translates to wound and ulcer healing. Charaka, on the other hand, asserts that Vrana can be healed easily in early stage. Ayurveda described different stages to be taken in consideration while planning treatment for wound, these stages are as follows:

- **Dushtaaavastha**, which is the inflammation stage
- **Shuddhaawastha**, which is the granulation tissue stage
- **Ruhyaamanaawastha**, which is the maturation and remodelling stage
- **Rudhaawastha**, which is the contraction stage.

The first stage of Agantuavrana is Shuddhaawastha, and NijaVrana's healing process consists of four stages:

- Vrana Dushta, Vrana Shuddha, Ruhymana Vrana and Rudha Vrana.

The fundamental line of treatment for extreme sorts of Vrana is transformation of Dushta Vrana into Shuddha Vrana and these incorporates different measures, for example, control of vitiated Doshas, controlling etiological elements and uses of medications, etc. Avasechana, Upnaha, Vimalpana, Patanakritya, Ropnam, Vaikritapaham and Sodhana, etc. are few conventional methodologies utilized towards the treatment of Vrana.

**Shodhana, Daha hara, Ropana and Srava hara**, etc. are the traditional methods for managing Vrana. The ayurveda recommends utilization of medications which offer various properties such as; Amapachaka, Krimihara, Vishahara and Tridoshahara, etc. Ayurveda also recommended that Vrana be completely cured with Sodhana and Ropana Cikitsa. Drugs which offer Tikta, Madhura, Kashaya and Katu Rasa also help to heal Vrana. The Ropana process aids in the healing of Vrana at each stage of its growth.

The healing process is influenced by a variety of factors, such as; sex, age, presence of other diseases such as diabetes and tuberculosis, environmental conditions and Ahara-vihara, etc. Vata Pradhana and Margavarananjanya Vrana in lower limits might be treating by utilizing Basti Chikitsa. Raktamokshana can be used to control Pitta and Raka doshas dominated by Margavarana Vrana. Vrana Prakshalana can be done with the help of Sursadigana kashaya, Lakshadigana kashaya, Pancavalkala kashaya and Aragwadhadi kashaya, etc.

Medicated soaked cotton/swab of Kshara taila, Nimbadi taila, Jatyaditaila/ghrita, Doorvadi ghrita and Sursadi taila, etc. may also provide relief in wound. Lepa of Vrana and Tilakalkadi alleviate Vrana symptoms. The Ayurvedic formulation possessing Shodhana and Ropana properties can get rid of slough, discharge and debris. Additionally, drugs possess Shothahr, Vranaprakshalana and Vranaropana properties significantly contributed towards the wound healing.
etc. alleviates symptoms of wound such as irritation and Daha. The Ayurveda formulations offer significant effect on pus discharge, pain, foul odor and oedema. The antiseptic, antibacterial and anti-inflammatory properties of Ayurveda drugs help to relive symptoms of wound.\(^8\)\(^,\)\(^11\)

**CONCLUSION**

We can conclude from this review study that Acharya Sushruta describes Vrana and Vranaupakrama in detail. Vrana can be divided into two categories based on the causative factors: Nija vrana and Aganthuja vrana. Vitiation of Vatadi doshas along with other factors triggers pathogenesis of Vrana. The formation of Aganthuja vrana is caused by external factors. Shodhana, Daha hara, Ropana and Srava hara, etc. are the traditional methods for managing Vrana. The ayurveda recommends utilization of medications which offers various properties such as; Amapachaka, Krimihara, Vishhahara and Tridoshahara, etc. Ayurveda also recommended that Vrana be completely cured with Sodhana and Ropana Cikitsa.

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