EFFECT OF DOORVADI TAILA IN THE MANAGEMENT OF KRIMIJA DUSHTA VRANA - A CASE REPORT

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ABSTRACT
The healing of wound or an ulcer is the natural mechanism of the body. Naturally wound will start healing in a week if no Doshic invasion or infection takes place. Presence of infection is one of the important factors which impair wound healing. A healthy wound heals with minimum scar as compared to infected wound. Vrana more than one week is called Dushtavrana which fails to heal for a long period and result into chronic wound (Dheergha Kalanubandhi Dushta Vrana), such Vrana needs Shodhana (Abhyantara) and Ropana (Bahya) Chikitsa. Virechana and Doorvadi Taila application is the best line of management for Kapha-Pitta Pradushtaja Dushta Vrana. A 56year old man, who presented with complaints of an infected wound approx 7x4 cm extending from 5 cm above the medial malleolus of right foot associated with pain, discharge, slough, foul smell, maggots and discoloration of the skin. Classics of Ayurveda especially Sushruta Samhita has elaborately explained details of wound & its management.

KEYWORDS: Dushtavrana, Shodhana, Ropana, Virechana, Doorvadi Taila.
INTRODUCTION

Ayurveda is a very ancient and holistic system of medicine offers various tools for management of Dushta Vrana. In practice, Dushta vrana is the most common encountered problem faced by a medical practitioner. The Vrana (Wound) “Vrana gaatra vichoorne gaatra vaivarnyam Cha”. i.e. phenomenon of tissue destruction and discolouration of viable tissue due to various etiologies.\(^1\) The word Dushta Vrana (Non Healing Ulcer) is composed of two words- Dushta and Vrana. Dushta means Durbala (unhealthy) or Adhama (degraded), Vrana means wound. It has features of chronic in nature, foul smell, lost their natural colours, produce excessive discharge of pus and impure blood, excessive pain, elevated from the surface, irregular shape with cavities, everted base and irregular margins of wound.\(^2\)

Acharya Sushruta has mentioned Vrana Vinischayaartham as a major part of Shalya Tantra.\(^3\) Also he mentioned about wound, its extensive classification and problem of contamination of wound is specific in many aspects. To achieve good approximation, early healing and acceptable scar, without complications Acharya Sushruta has elaborately explained sixty types of procedures\(^4\), among them Vrana Shodhana is one. Shodhana (Purification) of wound is “an Ayurvedic process by which necrotic tissue (slough), bad odour, discharges etc. impediments of wounds are removed and thus paving way for uninterrupted healing is known as Vrana Shodhana”. Number of drugs broadly classified into Vrana Shodhana (purification) and Ropana (process which stimulate the healing process) for the management of wounds (Sushruta Sutra 36/12-21, 23-30). Process of Shodhana and Ropana have been therapeutically classified in different forms as Kashaya (decoction), Varti (medicated gauze), Kalka (paste form), Sarpi (medicated ghrita), Taila (medicated oil), Raskriya (concentrated decoction), Avachoornana (dusting of drugs)\(^5\) etc. in Ayurveda which are described by different Acharyas. Sushruta also advocated preventive measures e.g. maintenance of personal hygiene and measures to protect wound from flies and airborne infections by fumigation with certain disinfectants like Ghrita, Nimba (Azadirachta indica), Mustard (Brassica campestris), Guggulu (Commiphora mukul) etc. which help in disinfecting the surrounding.\(^6\) Acharya Charaka also mentioned procedure about Krimi Chikista in Vimana Sthana 7th chapter i.e Apkarshana, Prakrutivighata, and Nidanaparivarjana.\(^7\) Inspite of this if wound gets infected use of Krimighana drugs are advocated as Nimba, Saptaparna, Akshiva, Maricha, Gandira, Kebuka, Vidanga, Nirgundi\(^8\) etc.
CASE REPORT
A 56 year old man, farmer by profession with previous history of burn 12 years back and got treatment from government hospital but he couldn't get much relief and also due to unhygienic condition his wound become infected and maggots formation takes place. Then at last he brought to our hospital on 10 Nov 2016.

On local examination, wound was in the bilateral lower limb.

Site/Size: Right leg –approx. 7x4 cm extending up to 5 cm above the right medial malleolus.
Lt leg –approx. 5x3 cm at the medial malleolus of the left leg.
Discharge: +++ (present)
Odor: foul smell
Temperature: local rise of temp.
Slough: present
Peripheral pulsation: present but feeble.

*Numerous maggots were present (approximately 141 in no)
Patient was having severe burning sensation at the wound site, mild febrile on and off. He was n/k/c/o DM/HTN/IHD/ASTHMA and also has no relevant family history too. No surgical history. Patient was h/o alcoholic since 10-12 years, swab culture of the wound was done, and it reported the presence of *Staphylococcus aureus* infection. All the other laboratory findings were found to be within normal limits except hemoglobin level, which was 8 gm %. Patient gave a history that he had taken treatment for wound since last 7-8 months with dressing by antiseptic solution, but there was no improvement in the wound. No any major systemic disease or surgery reported by the patient.

An arterial Doppler study of left lower limb revealed no evidence of hemodynamically significant stenosis/ occlusion. Atherosclerotic changes in the left lower limb arterial system. Subcutaneous edema of leg and foot were present. He was hospitalized and treated with intravenous antibiotics after culture and sensitivity reports had arrived, followed by cleaning and daily dressing. For wound dressing sterile gauze dipped in *Doorvadi Taila* was used and bandaging was done.

The classical *lakshanas* of *Dushta Vrana* such as *Durgandhata, Pooti, Puya, Sraava, Vedana* etc. were observed. (1) The *adhisthana* was *mamsa* with *Vata-Pitta* predominance. As
Susrutha has described the sixty manifold measures (Shasti Upakarmas) for wound management from its manifestation to the normal rehabilitation of the hair in the scar and given foremost to, measures like Shodhana and Ropana in the management of Dustha Vrana. Shodhana comprises two varieties of purification.

- Internal purification (Antargata Shodhana).[9]
- External purification (Bahirgata Shodhana)

One of such purification therapy explained by Sushruta is Virechana to eliminate the Pravrudha Doshas out from the body, particularly in Vata-Pitta Praduhtaja Dustha Vrana. As the experts of the wounds recommend Virechana in wounds vitiated by predominant Vata and Pitta Dosha and which are chronic. So here Virechana therapy selected to eliminate these Pravruddha Doshas out from the body and Doorvadi Taila was applied to Dustha Vrana. The details of the Virechana procedure are explained in table-1.

**Table 1: Procedure administered to the patient.**

<table>
<thead>
<tr>
<th>Procedure</th>
<th>Medication</th>
<th>Dose</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deepana Pachana Aushadhi</td>
<td>Panchakola Phanta</td>
<td>100 ml twice/day</td>
<td>2 days</td>
</tr>
<tr>
<td>Snehapan (drinking medicated ghee)</td>
<td>Panchatikta Ghrita daily morning at 8am</td>
<td>Day 1=30ml</td>
<td>6 days</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Day 2=60ml</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Day 3=90ml</td>
<td></td>
</tr>
<tr>
<td>Sarvanga Abhyanga (whole body oil massage)</td>
<td>Murchita Taila</td>
<td>Day 4=120ml</td>
<td></td>
</tr>
<tr>
<td>and (b) Sarvanga Bashpa Swedana (Sudation therapy)</td>
<td></td>
<td>Day 5=150ml</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Day 6=180 ml</td>
<td></td>
</tr>
<tr>
<td>Pradhana Karma (Main Procedure)</td>
<td>Trivrit leha (70gm with Draksha Kashaya (100ml) was given in the morning by 8 am on 8th day</td>
<td>Trivrutta leha (70gm with Draksha Kashaya (100ml)</td>
<td>1 day</td>
</tr>
<tr>
<td>Virechana (Purgation therapy)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pashchat Karma (post procedure)</td>
<td>Rice gruel (Ganji)</td>
<td>One glass on the day 10 Day 11 and 12</td>
<td>3rd day</td>
</tr>
<tr>
<td>Samsarjana Karma</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
DISCUSSION ON EFFECT OF TREATMENT

➢ **Effect of treatment on Varna**

Change in colour occurred when *Dushta Vrana* get converted into *Shuddha*, which was due to elimination of *Doshas* out from the body.

➢ **Effect of treatment on Srava**

The vitiated Pitta is responsible for Pakakriya, which by vitiating the *Rakta* forms *Pooya*. The *Virechana* Karma helps in elimination of vitiated pitta from the body and thus controls upon the *Paka Kriya*, which reduces *Srava*. Absence of *Srava* (pus) suggestive of the wound is devoid of infection.

➢ **Effect of treatment on Vedana**

*Vedana Pradurabhava* in *Dushta Vrana* is the effect of vitiated *Vata* and *Pitta Dosha* on the *Dhatus* like *Rasa, Rakta, Mamsa* etc. *Virechana* controls the vitiated *Vata* and *Pitta*. Thus *Virechana* therapy not only expels the vitiated *Pitta Dosha* but also controls the vitiated the *Vata Dosha* by removing *Margaavarodha*.

➢ **Effect of treatment on Granulation tissue**

*Virechana* not only eliminates the *Doshas* but also helps in removing the impurities of *Jeevashonita, Dhatus, Indriyas* and *Oja*, which results in formation of healthy granulation tissue.

➢ **Effect of treatment on Size of the wound**

The *Virechana* under taken has helped for proper perfusion (Circulation) to the wound and hence accelerated the wound healing process. Thus it resulted in the reduction of size of the *Dushta Vrana*.

**Mode Action of Virechana**

Virechana Dravya eliminates Doshas due to

- **Saratva** - Mobility
- **Sukshma** - Minuteness
- **Tikshna** - Sharpness
- **Ushna** - Hotness
- **Vikasi** - Loosening (dispersibility)
Action of Gunas (Dalthana)

Sara Guna - Does Anulomana of Dosha’s
Sukshma Guna - Spreads in all minute channels of the body
Tikshna Guna - Brings the Dosha’s to the Koshta
Ushna Guna - Does Vilayana (Softening of abstracted Dosha’s)
Vikashi Guna - Does the Dhatu Shaithilya Karana.

On the basis of above reference the probable mode of action described as follow

The Sneha PTG (Panchtikta Ghrita) used for the Dosha Utklesha purpose, is of lipid binded protein mixed with medicaments enter the cells and get mix up with toxins and waste products of metabolism. Then the purgative drug is given (Trivrit Lehya 70 gm and Triphala Kashaya 100 ml) in empty stomach when pyloric end is open. The drug passes quickly to the intestine, where while passing through it, produces mild inflammation in it, which increases the permeability of vessels of the intestine. Due to this the Vyavayi, Vikasi and Sookshma properties of Trivrit Lehya quickly reach up to cellular level where the nexus of toxins with tissues exists. In order to break down the complicated nexus, the Ushna property of drug softens the chemical bonds of the toxins. There after they are broken down by Teekshna property, into smaller and relatively less harmful molecules which can be removed out of the cell. Thus released toxins and waste products of metabolism are brought to the intestine, where due to purgation action they are thrown out of the body. So the Snehabha Dravya (Panchtikta Ghrita) and Trivrit Lehya are having target oriented activity, which target the cells and cleans the body and also increases sensitivity of cells in the ulcer (Dushta Vrana) sites towards the local application and hence accelerates the wound healing process. The treatment of Virechana along with local application of Doorvadi Taila resulted marked improvement in Varnya, Vedana, Srava, Aakriti of the wound and granulation tissue.
CONCLUSION

The Vrana should be protected from Dosha Dusthi and from various microorganisms, which may afflict the Vrana and delay the normal healing process. For the early and uncomplicated healing of Vrana, treatment is necessary.

- Virechana acts through systemic correction and regulation of Doshas, which involves in the formation of Dushta Vrana.
- Virechana improves potency of individual cell of the body, increases sensitivity of cells in the ulcer site towards the local application i.e. Doorvadi Taila and hence accelerates the wound healing. It has fast wound healing property.
- The combination of Shodhana (Virechana) and Ropana (Doorvadi Taila) resulted in proper and early healing of the Dushta Vrana.

REFERENCES


