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## ***CONCEPTUAL REVIEW STUDY ON VRANA AND ITS MANAGEMENT THROUGH AYURVEDA***

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### **Abstract-**

Shalya Tantra is one of the important branches of Ayurveda in which many surgical and para surgical techniques have been described for the management of various diseases. Vrana is one of them which have been managed by human being from starting of civilization. Under the circumstances the first thing which the man came across was the injury from different sources which was causing Vrana (Wound). Vrana is seen as debilitating and disabling disorder usually seen affecting the human being at any age. A broad classification of Vrana, Shuddha Vrana, Nadi Vrana, Sadhya Vrana, Dagdha Vrana etc. and their management in the form of sixty upakramas which are from Apatarpana to Rakshavidhana are given in the text.

**Keywords-** *Shalyatantra, Vrana, Shashtiupakram , Management,*

### Introduction-

In present era wound healing is still problematic issue, surgeons are trying to cure the wound. A surgeon, who cannot adequately manage a wound created by him (during surgery) or those caused by a trauma, cannot claim success in his practice. A surgeon, who cannot adequately manage a wound giving importance to the minutest details of the stages of wound healing, he has explained *Shashti Upakrama* <sup>[1]</sup>

### CLASSIFICATION:<sup>[2-5]</sup>

#### NIJA VRANA

Nija vrana occurs due to vitiation of vata, pitta, kapha, & rakta doshas.<sup>1</sup>

Nidana: Due to vitiation of doshas.

Samprapti: -

Apathya aahar vihar → Dosha vitiation along with rakta → dosha get sheltered and collected in twak and mamsa → Formation of shopha → Puya formation → Rupture of skin → Vrana

Types: Sushruta<sup>2</sup> and Vagbhata<sup>3</sup> were classified the vrana into 15 types

Vataja vrana	Is hard, rough with minimal discharge associated with severe pain, is blackish, with pricking and throbbing type of pain predominantly, tendency to get cracked and with less tissue in the wound area.
Pittaja vrana	Associated with thirst, delusion, fever, sweating, is about to get suppurated. When suppurated gives feature as hot foul-smelling discharge, arises early, has yellowish colour etc.
Kaphaja vrana	The site is unctous, cold with mild pain and itching, pale coloured, minimal discharge with froth edges is thick, hard and is associated for long time.
Raktaja vrana	Coloured like coral, or associated with blackish blister or numerous boils, with a foul smell like that emitted from a horse stable, pain, hemorrhage or other pittaja lakshanas and it appears as though smoke is being emitted from the area.
Vata-pittaja vrana	The area appears yellowish, with appearance of smoke being emitted from the wound with burning and pricking sensation and other vataja and pittaja lakshanas.
Vata-kaphaja vrana	Area is unctous, heavy, hard with repeated, minimal, slimy, cold discharge, with itching and pricking pain etc.

Pitta-raktaja vrana	A sense of heaviness, with burning sensation, the discharge is pale, hot and yellowish.
Vata-raktaja vrana	Discharge is unctous, thin with decreased sense perception locally, pricking pain, reddish colour, and other features of vataja and raktaja vrana.
Pitta-raktaja vrana	Colour like supernatant portion of ghee, odour like fish washed water, is fragile, spreading with blackish hot discharge.
Kapha-raktaja vrana	Discharge is reddish, pale, unctous, slimy with itching.
Vatta-pitta-raktaja vrana	A sense of quivering, pricking, burning or emission of smoke, discharge is yellowish, thin, and mixed with blood.
Vata-kapharaktaja vrana	Hemorrhage occurs; blood is coagulated and pale, associated with itching, quivering and a sensation of insects crawling over the area.
Pitta-kapharaktaja vrana	There is burning sensation and itching, the area appears red and inflamed with thick, bloody discharge.
Sannipataja vrana	Discharge, pain, and other features of vata, pitta and kaphaja vrana are manifested together.
Vatta-pittakapha-raktaja vrana	Pain as if being burnt or churned, quivering, pricking type of pain, the area is inflamed, red, with itching, numbness with various colours, symptoms and discharges.

### Lakshanas of Dushta Vrana:<sup>[6]</sup>

पूतिपूयातिदुष्टासृक स्राव्युत्संगीचिरस्थितिः।

दुष्टो व्रणोऽति गंधादिः शुद्धलिंगविपर्ययः॥

(मा.नि. ४२-११)

### • NIDANA OF VRANA :

NIDANA		
BAHYA	ABHYANTARA	
Accidental injuries	According to Sushruta	According to Charaka
Sharp/ Blunt injuries		
Burns & other injuries		

- **Dushya:**

Vrana Sthana is also known as Vrana Dushya.

- |          |            |          |           |
|----------|------------|----------|-----------|
| 1. Tvaka | 2. Mamsa   | 3. Sira  | 4. Snayu  |
| 5. Asthi | 6. Koshtha | 7. Marma | 8. Sandhi |

- **Ahara-Vihara :**

**ACCORDING TO SUSHRUTA:<sup>[7]</sup>**

Dosha	Ahara	Vihara
Vata (Su. Su. 21/19)	Laghu, Katu, Lavana Ahara	Over administration of Vamana, Virechana, Raktamokshana, Vyayama and suppression of Adharniya vega.
Pitta (Su. Su. 21/21)	Usna, Amala, lavana, Ksara, Katu	Sun Stoke, Fire, Anger
Kapha (Su. Su. 21/23)	Heavy, Sweet, slimy, sheeta Lavana	Sleeping during day time and lack of exercise.

- **VRANA SHOTHA :**

Though it has not been clearly demarcated by either of the Acharya, but the occurrence of Nija Vrana cannot be separated from the stage of Vrana shotha. Vagbhata in Ashtanga Hridaya has mentioned says that svayathu is the initial stage of Vrana. Similarly Madhavacarya has mentioned Ekadesoththa shotha is the early stage of Vrana, perhaps because of this the line of treatment mentioned by sushruta, that is first to start from vimalapana which shows that the physician should try to dissolve the local swelling with the help of non operative measures. If it is not then an attempt should be made for its ripening and thereafter for bursting of it and then continue the management for Vrana.

There are three stages for Vranashotha as,

1. Amavastha
2. Pachyamanavastha and
3. Pakvavastha.

Sushruta has given a very clear idea about the pathogenesis of the disease Vrana.

- Agni – Manda
- Srotas – Rasavaha, Raktavaha, Mamsavaha
- Adhithana - Twaka, Mansa, Sira, Snayu, Asthi, Sandhi, Koshtha, Marma.
- Avastha – Bheda
- Udbhavasthana – Anywhere in the body

- Pratyatma Laxana – Gatra Vichurnana

Further, Mahashri Charaka in the chapter of Dwivraniam has mentioned a special pathogenesis of Nija Vrana as follows.

The three humors, Vata, Pitta and Kapha, being provoked by their respective etiological factors and getting lodged in external regions, produce ulcers or wounds of the endogenous type.

#### MANAGEMENT OF VRANA:<sup>[8,9]</sup>

Though there are two types of Vrana – Nija and Agantuja the line of management of them is same except in the initial stage. Agantuja Vrana after seven days if not healed considered as Nija and the treatment remains like that of Sharirika Vrana.

Sushruta has widely narrated the management of Sharirika Vrana starting from the stage of Vranashotha. In sutrasthana he has mentioned it under seven main headings, while coming to chikitsa these seven principles are elaborated into sixty varieties. He further gives special emphasis to the diet and regimen to the wounded for quick healing and to avoid complications. Similarly, under the heading “Vaikritapaham” he includes cosmetic measures as well as the combat the deformities if any arising due to Vrana.

Sushruta has divided the entire course of treatment in connection with a disease under three headings as:

1. Purvakarma
2. Pradhana Karma
3. Paschat Karma

In connection with surgical treatment the Purva Karma is considered as the preoperative measure as, which includes the preparation of the materials for surgical procedure, and preparation of the patient to make him fit for operation. Pradhana karma is the operation proper which includes the eight surgical measures. Paschatkarma means the post – operative care which includes all the measures for the complete healing of the wound and the wounded areas restores the normal color and surface without any abnormality.

The medicines he advocated for the management includes local application to subside the Vranashopha in the primary stage, local washing to get the wound clean and devoid of infection, fumigation and other internal medicines for healing purpose and lastly cosmetic medicines.

Treatments of Nija Vrana are starting from the primary stage of Vranashopha.

Sushrutas seven principles in the management are as follows:

1. Vimlapana
2. Avasechana
3. Upanaha
4. Patana
5. Shodhana
6. Ropana

All the sixty measures (Upakarmas) are coming under the above said seven principles and grouped such as:

Showing incorporation of *Shashti Upakrama* in *Sapta Upakrama*:

7 Upakrama	60 Upakrama
Vimlapana	Apatarpana, Aalepa, Parisheka, Abhyanga, Swedana, Vimlapana.
Avashechana	Visravana, Sneha, Vamana, Virechana.

Upanaha	Upanaha, Pachana.
Patana	Chedana, Bhedana, Dharana, Lekhana, Eshana, Aharana, Vyadhana, Visravana, Seevana.
Shodhana, Ropana	Sandhana, Peedana, Shonitasthapana, Nirvapana, Utkarika, Kashaya, Varti, Kalka, Sarpi, Taila, Rasakriya, Choorna, Dhoopana.
Vaikrutapaham	Utsadhana-Rakshavidhan

#### ❖ DIET:<sup>[9,10]</sup>

The diet of a patient entertaining an open wound should preferably consists of light dietetic articles in small quantities. Food always should be taken freshly cooked with fatty articles. Above all digestive upsets should be avoided. Dietetic constituents as prescribed by Sushruta should be advised for quicker healing and avoiding the complications.

Hot liquefied food prepared from old rice, mixed with ghee in small quantity with meat soup a good diet for wounded by which quick healing with occur.

Other foods mentioned by Vagbhata and Sushruta are Yava, Godhuma, Shashtika, Masura, Mudga, Tuvvari, Jivanti, Snisannaka, Balamulaka, Vartaka, Tandulyaka, Vastuka, Karavellaka, Karkoda, Patola, Katukaphala, Saindhava, Dadima, Dhari, Satu, Vilepi, Kulmasha and boiled water for drinking.

#### ❖ CONTRADICATED DIET:

The wounded person have to avoid food items such as Navadhanya, Tila, Masha, Kalaya, Kulattha, Nishpava, Harita Shaka, Amla-Katu-Lavana Rasas, Guda, Pishtavikriti, Vallura, Shushka Shaka, Mamsa, and Vasa of Aja-Avka-Anupa Audaka animals, cold water, Krishara, Payasa Dadhi, Dugdha, Takra, etc. and food items which are Visthambhi, Vidahi, Guru and Sheeta also should be avoided.

#### ❖ DRINKS:

The persons having the habit of taking liquors should avoid Myreya, Aristha, Asava, Sidhu and different types of Sura, because of the reason that all these liquors are Amla in Rasa, Ruksha in Guna, Tikshna and Ushna, in Virya, by the use of these it will absorbed quickly in the body through the srotas and gives complications to the patients.

#### REGIMENS:

The patient should be always kept in a neat and clean room. At the same time his nails should be cut in proper time. He should wear white clean clothes, to God and chant holy books and should do puja karmas. All these regimens are good for quick and proper healing. He should avoid journey on horse like animals as it causes movements to the wounded parts, sleeping in the day time, keeping late hours coitus, straining works etc.



## CHARACTERS OF HEALING WOUND:

The wound showing the characteristic features like the edges having Dove's colour, absence of mucopurulent discharge, hard and presence of healthy granulation tissue are considered as wounds under the process of proper healing.

## DISCUSSION –

- *Sushruta* describe *Vrana* (wound) and *vranaupakrama* (management of wound) in detail. This description clearly suggests that they have understood this disease clearly and therefore were able to treat this condition properly. That can be employed according to the different stages of wound. It is easy to learn and apply the principle of *saptopakrama* in the management of surgical wounds whereas *Shashtiupakrama* provide us lot of option for the management of wound in different stages.
- Among all shasti *upakrama sashta vidhasastra karmas* have more importance as they are main surgical procedures explained by *Acharya Sushruta*.
- *Astavidhasastra karmas* and the *sastras* were mentioned in *Ayurveda* classical text books are similar to that of the modern surgical procedures and instruments.
- *Astavidha satra karmas* can be used in daily surgical practice for the management of *vrana* in updated or modified forms.

## Conclusion-

The *Vrana* should be protected from *Dosha Dusthi* and from various micro- organisms, 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 parts of the body so adequate care is needed to lower limbs for any type of *Vrana* before it's converted into *Dustavrana*. Before starting the treatment, we must to assess which type of *Vrana*, level of *Dusthi*, predominance of *Dosha*, involvement of *Dhatu*, site and size of the *Vrana*, *Sadhyaasadyata* of *Vrana*. When wound will be completely free from discharge, slough, foul smell, burning sensation, itching, then healing can be achieved very well. Drugs like *jatipatra churna* which contain *Katu, Tikta, and Kashaya Rasa* are more useful.

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