A REVIEW ARTICLE ON DUSHTA VRANA (NON-HEALING ULCER)

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ABSTRACT

Dushta Vrana represent a significant burden to patient, health care professionals, and the health care system. In India, most of the population still reside in poor hygienic and malnourished conditions, hence the incidence of infection is more and delayed wound healing is also more common. The current treatment which is used to cure the non healing ulcer is by antibiotic, anti-inflammatory drugs, wound debridement, hyperbaric oxygenation, vacuum assisted closure, maggot therapy, etc. Many of such techniques are very expensive and also not successful in many cases. Hence there is a need of an Ayurvedic management to cure the non healing ulcer.

KEYWORDS: Dushta Vrana, vacuum, maggot therapy.

INTRODUCTION

Wound and their management are fundamental to the practice of surgery. In the surgery of trauma, the wound is frequently the primary pathology. The science of wound healing has an exciting journey over the ages. Wound care evolved from magical incantations, potions, and ointment to a systematic text of wound care and surgery from Sushruta. Acharya Sushruta has described Dushta Vrana in Sutra sthana 22nd chapter “Vranasrava Vigyaniyam” of...
Sushruta Samhita. All kinds of wounds heal quickly in persons who are disciplined (use only healthy food and behave as directed by the Physician) and treated by a good Physician; in those who are not disciplined and treated by ignorant Physician, lead to great abnormality, because of great vitiation of Doshas, it gets converted into Dushta Vrana or Non Healing Ulcer.\[1\] Acharya Charaka has defined Ashuddha Vrana as foul smelling, discoloured, painful and excessively discharging condition.\[2\] Acharya Sushruta has elaborately explained 60 types of procedures for the management of wound,\[3\] to achieve good approximation, early healing, without complications, and acceptable scar.

**Dushta Vrana**

_Vyutpatti- \( \text{V}^\text{a}&\text{n}^\text{k} \rightarrow \text{s}^\text{äk} \) _

_Nirukti- r=\text{n}^\text{k} \text{n}^\text{w}^\text{f}^\text{kr}^\text{ks} \text{n}^\text{q}^\text{V}^\text{f} \text{AA} _

One which is vitiated by doshas is known as dushta vrana

_Acharya Sushruta_ has elaborately explained 60 types of procedures for the management of wound, to achieve good approximation, early healing, without complications, and acceptable scar.

**Lakshana of Dushta Vrana**

The features of Dushta Vrana vary according to the predominant Dosha present in it.

**Table No. 1: Lakshanas according to various Acharyas.\[5\]**

<table>
<thead>
<tr>
<th>Sushruta Samhita</th>
<th>Ashtanga Sangraha(Uttara sthana 29/5)</th>
<th>Ashtanga Hridya(Uttara sthana 25/2-5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atisamvrutha Ativivrutha, Atikatina or Mrudu, Utsanna, Avasanna, Atisheeta or Ushna, having one of the colours krishna, Rakta, Peeta, Shukla etc. Bhairava, filled with Pootipooya, Maamsa, Sira, Snayu etc. Moving in oblique track (ummargi) having Amanoghnaha Darshana, Atigandha, Vednyukta, associated with daaaha, Paaka, raaga, kandu, Shopha Pidaka etc. Discharging Dushtha shonita, deerghakaalanubandhi.</td>
<td>Either Atisamvrutha or Ativivrutha, Atimrudu or Katina, Aitiutsaadha or Avasaadha, Atisheeta or Ushna, Rakta, Krishna or Paanduta, covered with pooti maamsa, Sira, Snayu, etc. Discharges pooti pooya, Daaha, Paaka, Kandu, Swayathu, Vedana Pitaka, etc. appearing as Upadravas, Dheergakaalanubandha.</td>
<td>Either Samvrutha or Vivrutha, Katina or Mrudu, Aitiutsanna or Avasanna, Atiushna or Atisheeta, Rakatwa or Panduta, Discharges Pootipooya covered with pooti maamsa, Sira, Snayu, etc. associated with Atiruk, Daaha, Swayathu, Kandu and other complications, Dheergakaalanubandha.</td>
</tr>
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Types of Dushta Vrana[^6]

**Acharya Sushruta:** Vataj, Pittaja, Kaphaj, Raktaja, Sannipataja, Agantuja.

**Acharya Charaka:** Shveta, Avsannavrtma, Atisthulvrtma, Atipinjar, Nila, Shayav, Atipidak, Rakta, Krishna, Ahiputika, Ropya, Kumbhimukh.

**Vrana Pariksha:** Vrana is compiled under the following heading –

**Shanmoola:** Vrana has Six root causes: Vata, Pitta, Kapha, Rakta, Sannipata & Agantuja.

**Ashtaparigrahi[^7]:** Eight sthanas of body which can attain Vrana are Twak, Mamsa, Sira, Snayu, Asthi, Sandhi, Kosththa, Marma.

*Acharya Charaka* has included ‘Meda[^8]’ in place of Sandhi by Acharya Sushruta.

**Panchalakshana:** Vrana is also identified with five characteristic features: Gandha, Varna, Srava, Vedna & Akruti.[^9]

**Shashti upakrama:** 60 measures for management of Vrana.

Managed by four pillars of treatment viz Vaidya, Aatur, Paricharakya, Aushadh.

*Acharya Sushruta* emphasizes that these four (i.e. Shanmoola, Astha Parigraahi, Pancha Lakshana and Shastya Vidhana) should be thoroughly understood by the Vaidhya before the treatment of Vrana becomes easier.

**According to Acharya Charaka- Trividha Pariksha**

**Darshana-** Varna Pariksha of Vrana and Vranita both.

**Sparshana-** Ushnata, Sheetata, Mriduta, Kathinya.

**Prashna-** Hetu, Vedana, Lakshana, Kala.

**According to Acharya Sushruta- Panchendriya Pariksha**

**Darshanendriya-** Akriti, Varna, Srava, Sthana.

**Ghranaendriya-** Gandha

**Karmendriya-** Shabda

**Sparshendriya-** Ushnata, Sheetata, Mriduta, Kathinya.
Rasnendriya Pariksha is contraindicated in Vrana.

Panchalakshana

Vrana is characterized by five characteristic features - Gandha, Varna, Srava, Vedna & Akruti.

Vrana Chikitsa

Acharya Sushruta has vividly narrated the management of Nija Vrana starting from the stage of Vranashotha. In Sutra sthana, he has mentioned it under seven main treatment methods for Vranashoth, while coming to Chikitsa, these seven principles are elaborated into sixty procedures. He further gives special emphasis to the diet and regimen to the wounded person for quick recovery and to avoid complications as well.

Similarly under the heading “Vaikritapaham”, he has included cosmetic measures as well as to combat the deformities if any, arising due to Vrana.

Vranita gara

Vrana Chikitsa should be done in Vranithaagara to prevent the invasion of Nishacharas in Vranithasya. It should be auspicious and in accordance with Vaastushaastra. Direct sunlight and air should not enter it.

Vranita will not suffer from physical, mental & traumatic disorders by residing in such Aagaara. Rakshakarma should be done along with Dhoopana.

Acharya Charaka has mentioned 36 Upakramas for the treatment of Vrana where as Acharya Sushruta has mentioned 60 Upakramas among them Kashaya, Kalka, Varti, Sarpi, Taila, Rasakriya, Avachoorna these 7 are both Shodhana as well as Ropana.

Saptaupakramas

These are mentioned in treatment of Vrana Shopha:
Vimlaapana, Avashechana, Upanaah, Paatana, Shodhana, Ropana, Vaikritaapaham.

Acharya Sushruta has mentioned Trividha Karmas for management of surgical disorders[10]:
Poorva Karma
Among 60 Upakramas from Apatarpana to Virechana (mentioned for Vranashopha) these can be considered as measures of Poorva Karma.

By means of these measures either pacification of Vrana Shopha occurs or it becomes ripened.

Among 7 Upakramas of Vranashopha, Vimlaapana, Avashechana, Upanaaha these 3 should be employed during the Aama Avastha of Vrana Shopha.

Pradhaana Karma
Among 60 Upakramas starting from Chedana to Seevana (Shastrakarma) are considered as Pradhaana Karma.

In addition to Ashtavidha Shastra Karmas, Darana Karma is mentioned in case of Baala, Vridhha, Bheeru and Vrana Shopha present in Marma Pradesha where Shastra Karma is contraindicated. This is performed by doing Peedana with local application of Dravyas.

Among 7 Upakramas of Vranashopha, Paatana is considered as Pradhaana Karma.

Paschat Karma
Among 60 Upakramas starting from Sandhana to Rakshavidhaana or among 7 Upakramas Shodhana, Ropana and Vaikrutaapaham are considered under Paschat Karma.

Bandhana
Acharya Sushruta has described Vrana bandhana vidhi in Vranabandhavidhi Adhyaya. In this chapter, types of bandaging, proper method of bandha, application criteria of bandaging and contraindication of bandaging are advocated. These Vrana bandhas are advised to use according to the stage of wound & season.

Method of Bandha application
After cleaning & application of medicine, thick Kavalika is kept over the wound & proper bandaging is done, applied by the right hand, without any folds & tied gently.

Bandage should be well spread & knot should be tied securing the wound.
**Sthananusara Bandha**

1) **Gada bandha**: The bandha which remains painless even after application of pressure is called Gada. It is used for buttocks, flanks, head etc.

2) **Shithila bandha**: The bandha which is loose & allows the free movement of air is called Shithila bandha. It is used for eyes & joints.

3) **Sama bandha**: Bandha which is in between Gada & Shithila in accordance with tightness is called Sama bandha. It is used for upper & lower limbs, face, ears, neck, scrotum & penis, abdomen, thorax etc.

**Frequency of changing bandage**

The Pittaj Vrana should be dressed 2 times a day in Sharad & Grishma, similar should be the practice in wounds vitiated by Shonita.

Sleshmika Vrana should be dressed every 3rd day in Grishma & Vasanta, similar should be practiced in wound vitiated by Vata.

However, the clinician after due consideration may do the bandaging & dressing in any other appropriate way.

**Pathya Apathya**

**Pathya**

Vranit should consume Jeerna Shaali, Odhana which is made warm unctuous & taken with Jaangala Maamsa.

Soup prepared from Tanduliyaka, Jeevanti, Vaartaaka, Patola, Kaaravellaka, Daadima, Aamalaka etc.

He should not sleep during day, should remain inside house devoid of breeze etc.

He should remain devoid of undesirable nails, hairs should be clean, resort to observance of propitiatory and auspicious rites.

**Apathya**

Vranit should not consume Navadhaanya, Maasha, Tila, Kalaaya, Kulattha, Nishpaava, Hareetaka shaaka, Katu, Amla, Lava rasa substances, Guda, Sushka shaaka, eatables made
from Pishta, Ajaa, Avika, Anoopa maamsa, Sheetaudaka, Krishara, Paayasa, Dadhi, Dugdha, etc.

Person who is habitual to drinking madhya should avoid using Maireya, Arista, Aasava, Seedhu etc. Vrana rogi should avoid Vaata, Aatapa, Raja, Dhooma, Atibhojana, Bhaya Shoka, Krodha, Raatri jaagarana, Vishamaashana, Vyayaama, Upavaasa, Chankramana etc.

**Vrana upadrava**[^12]

**Complications of Vrana** - These can be known by the Panchalakshanas of Vrana i.e Vikrita Gandha, Vikrita Varna, Vikrita Vedana, Vikrita Srava, Vikrita Akruti.

**Complications of Vranita** - Sushruta have described 10 types while Acharya Charaka has mentioned 16 types.

**Table No. 2: Complications of Vranita according various Acharyas.**[^13]

<table>
<thead>
<tr>
<th>Sushruta</th>
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<tr>
<td>Jwara</td>
<td>Visarpa</td>
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<td>Atisara</td>
<td>Pakshaghat</td>
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<td>Moorchha</td>
<td>Shirastambha</td>
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**Vrana as Upadrava**

Vrana is an Upadrava in diseases like – Prameha, Visarpa, Vaata rakta, Shotha, Kushta, Arsha.
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9. Sushruta Samhita; Dalhana, Nibandhasangraha commentary; Edited by Jadavji Trikamji Aacharya and Narayan Ram Aacharya; Chowkhamba Surabhaarati Prakaashana, Varanasi, Reprint 2012; Chikitsasthan Chapter 1, Shloka no. 134, Page no. 407.


