

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 Vigyaniam*" 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- nq''Va&nq''k~ \$äk

Nirukti- r=nks''k nwf''krks nq''V% AA

One which is vitiated by doshas is known as *dushta vrana*

iwfriw; kfr nq''Vkl`d~ lzko mRlaxh fpjLFkrh% nq''Vks oz.kks·frxa/kkfn% 'kq)fyax foi; Z;%^[4] A

Vrana which smells badly (foul odour), has abnormal color with profuse discharge of blood, pus, intense pain and takes long period to heal is said to be *Dushta*. The features of *Dushta Vrana* are opposite of *Suddha Vrana*.

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]

<i>Sushruta Samhita</i>	<i>Ashtanga Sangraha(Uttara sthana 29/5)</i>	<i>Ashtanga Hridya(Uttara sthana 25/2-5)</i>
<i>Atisamvrutha Ativivruatha, 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 Amanoghna Darshana, Atigandha, Vednayukta, associated with daaha, Paaka, raaga, kandu, Shopha Pidaka etc. Discharging Dushta shonita, deerghakaalanubandhi.</i>	<i>Either Atisamvrutha or Ativivruatha, Atimrudu or Katina, Atiutsaadha 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.</i>	<i>Either Samvrutha or Vivruatha, Katina or Mrudu, Atiutsanna or Avasanna, Atiushna or Atisheeta, Raktatwa or Panduta, Discharges Pootipooya covered with pooti maamsa, Sira, Snaayu, associated with Atiruk, Daaha, Swayathu, Kandu and other complications, Dheergakaalanubandha.</i>

Types of *Dushta Vrana*^[6]

Acharya Sushruta: *Vataja, 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 –

"k.ewyks"Vifjxzkgh iapy{kyf{kr%A "k"V;k fo/kkuSfuZfn"VSPJrqfHkZ% lk/rs oz.k%AA

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, Koshttha, 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 & Akriti.*^[9]

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

Managed by four pillars of treatment viz *Vaidya, Aatur, Paricharaka, 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 treatment, along with the *Chikitsa Chatuspaada* 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 *Vranashotha*, 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 *Vaastushastra*. Direct sunlight and air should not enter it.

Vranita will not suffer from physical, mental & traumatic disorders by residing in such *Agaara*. *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]:

1. *Poorva Karma* 2. *Pradhana Karma*, 3. *Paschata Karma*

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 Shashtra Karmas*, *Darana Karma* is mentioned in case of *Baala*, *Vridhdha*, *Bheeru* and *Vrana Shopha* present in *Marma Pradesha* where *Shashtra 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*^[11]**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 Akriti*.

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]

<i>Sushruta</i>	<i>Charaka</i>
<i>Jwara</i>	<i>Visarpa</i>
<i>Atisara</i>	<i>Pakshaghat</i>
<i>Moorchha</i>	<i>Shirasthambha</i>
<i>Hikka</i>	<i>Aptanaka</i>
<i>Chhardi</i>	<i>Moha</i>
<i>Arochaka</i>	<i>Unmaad</i>
<i>Swasa</i>	<i>Vrana ruja</i>
<i>Kasa</i>	<i>Jwara</i>
<i>Avipaka</i>	<i>Trishna</i>
<i>Trishna</i>	<i>Hanugraha</i>
	<i>Kasa</i>
	<i>Chardi</i>
	<i>Atisara</i>
	<i>Hikka</i>
	<i>Vepathu</i>
	<i>Swasa</i>

Vrana as Upadrava

Vrana is an *Upadrava* in diseases like – *Prameha*, *Visarpa*, *Vaata rakta*, *Shotha*, *Kushta*, *Arsha*.

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