

**LITERATURE REVIEW ON VRANA AND IT'S AYURVEDIC
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ABSTRACT

The ayurveda terms Vrana resembles wound of modern science. The pathological condition of Vrana may initiate due to the results of injury. Ayurveda described various upakrama for the management of Vrana such as; shashtiupakram. Apatarpana, Aalepa, Parisheka, Abhyanga, Sweda, Vimlapana, Sneha, Vamana & Virecana are some other approaches used for the management of Vrana. Destruction of body tissue leads formation of scar as Vrana resulted to injury. The Twaka, Mamsa, Sira, Snayu, Asthi, Sandhi and Koshta are major Vrana shtana. Vitiating of doshas; vata, pitta, kapha & rakta along with external factors such as incision, punctures, lacerations, poisoned cuts & bruises etc; are major causative factors which leads Vrana. This

article presented different types of Vranas, their lakshanas, sthanas and its management.

KEYWORDS: Vrana, Lakshana of vrana, Shashtiupakrama.

INTRODUCTION

Ayurveda is a science of life and is believed to exist since the origin of life on this earth. Ever since the life originated, human being has susceptible to injury, which made him to think about healing from very early stage of development. In Ayurveda aacharya shusruta has mentioned different types of vrana. Vrana are divided into two type broadly.^[1] Nijavrana and Aganthujvrana. Nidana of these two are explained separately by aacharyas. Nijavrana are

caused by involvement of vatadi doshas alone or in with combination of two or more. Aganthuja vrana are caused by injury or assault inflicted by human beings or animals or by falling from heights and types of weaponry. Wound is a discontinuity or break in the surface epithelium. A wound is simple when only skin is involved. It is complex when it involves underlying nerve, vessels and tendons.^[2] Wound in modern system of medicine is also caused by any type of injury, crushing, trauma, stabbing . So on the basis of origin and causes wound can be correlated with vrana in ayurveda. Acharya sushruta explained shashtiupakrama to treat vrana.

Vrana

A scar is present even after removal of vranavastu is known as “vrana”.

Gaatra -sPart of body or tissue. Vichurnan - Means discontinuity, damage, break, or destruction.

The word vrana is derived from the verb root “Vrana gatrivichurnane” which means splitting or tearing of body tissue and destruction or discontinuity of body part or tissue is called as Vrana.^[3]

Acharya susruta had explained types of vrana^[4]

A. Etiological (2types)	B. On the basis of clinical features (4 types)	C. On the basis of prognosis (4types)	D. According to the site (8types)	
<i>Sharira</i>	<i>Dushta</i>	<i>Sukha Sadhya</i>	1. <i>Twaka</i>	5. <i>Asthi</i>
<i>Agantuja</i>	2. <i>Shuddha</i>	<i>Kashta Sadhya</i>	2. <i>Mamsa</i>	6. <i>Sandhi</i>
	<i>Ruhyamana</i>	3. <i>Yapya</i>	3. <i>Sira</i>	7. <i>Koshta</i>
	<i>Rudha</i>	4. <i>Asadhya</i>	4. <i>Snayu</i>	8. <i>Marma</i>

Acharya charak described two types of vrana^[5]

- 1. Aagantuj vrana:-** The Agantuj type of vrana caused by external factors like vadha (wound caused by stabbing etc.), bandha(wound caused by tying with rope etc), fall and injury by fangs, teeth and nail. This type of exogenous vrana is also caused by exposure to poison, fire and sharp edged weapon. The Agantuj vrana bears special characteristics features in as much as these can be caused by Mantra, Agada and External application of drugs in the form of paste.
- 2. Nija vrana:-** The nija vrana is caused by the vitiation of doshas of the body.

Acharya charaka described 20 types of vrana^[6]

- Kritya- Treated by surgical measures like excision, debridement; other meaning in Sushruta is curable Vrana
- Akritya- Treated by dressing material like Shodhan, Ropana etc; other meaning in Sushruta is incurable Vrana
- Dushta- Infected wound
- Adushta- Clean wound
- Marmashrita- On vital organs
- Amarmashrita- Not on vital organs
- Samvritta- With narrow opening
- Vivritta- With broad opening
- Daruna- With hard floor and swelling
- Mridu- With soft floor and swelling
- Sravi- With excessive exudates
- Asravi- Without discharge
- Savisha- Caused due to poisons
- Nirvisha- Not due to poison
- Samasthita- Regular shape, floor, edge
- Vishamasthita- Irregular shape, floor, edge
- Utsangi- Thick margins due to abscess cavity underneath
- Anutsangi- Thin margins
- Utsanna- Hyper granulation tissue
- Anutsanna- Depressed floor

Vranavastu :- A Sites where dushtavrana may occurs are called vranavastu. There are Ashta Vranaadhishtana as follows ^[7]

- a. Twacha
- b. Mansa
- c. Sira
- d. Snayu
- e. Asthi
- f. Sandhi
- g. Koshta
- h. Marma

Clinical features of vrana:- The sign and symptoms of vrana are depends upon the predominance of dosha and adhisthana of vrana.^[8]

<i>Lakshana</i>	<i>Vataja</i>	<i>Pittaja</i>	<i>Kaphaja</i>	<i>Raktaja</i>
Colour	Blackish or reddish	Yellowish or bluish	Anaemic look	Collection of coral sprouts, dull luster
Surface/ Margin	Small, crack and dry	Warm	Elevated, covered with rigid vein and ligamentous tissue	-
Discharge	Slimmy and little	Reddish, serosanguinous	Cold, thick, Sticky, White	Bleeding
Pain	Throbbing	Burning	Itching	Very painful
Associated sign and symptoms	Little granulation tissue and flesh	Sudden in appearance, Yellowish boils	Feeling of heaviness	Pustules, boils, smell of horse stable

Chikitsa

Chikitsa is nothing but breaking of samprapti. Acharya sushruta described various methods to treat dushtavrana.

Acharya Charaka has mentioned 36 methods of treatment of vrana whereas Acharya Sushruta mentioned saptopakrama and shashthi upakrama. Saptopakrama is the summary of shashthi upakrama only. The approach towards vrana is decided only after observing different stages, Doshas and situation of vrana.^[9]

Shasthiupakrama^[10]

Apatarpana, Alepa, Parisheka, Abhyanga, Swedana, Vimlapana, Upanaha, Pachana, Snehapana, Visravana, Vamana, Virechana, Chedana, Bhedana, Darana, Lekhana, Eshana, Aaharan, Vyadhana, Seevana, Sandhana, Peedana, Shonitasthapana, Nirvapana, Utkarika, Kashaya, Kalka, Varti, Ghrita, Taila, Rasakriya, Avachuranana, Vranadhoopana, Utsadana, Avasadana, Mrudukarma, Darunkarma, Ksharakarma, Agnikarma, Bastikarma, Uttarbasti, Patradana, Krimighna, Bruhana, Vishaghna, Shirovirechana, Nasya, Kavalgraha, Dhoomapana, Madhu, Sarpi, Yantra, Krishanakarma, Pandukarma, Pratisarana, Romasanjanana, Romashatana, Bandha, Ahara, Rakshavidhan.

Pathyaapathya:- Pathya-apathya kalpana is one of the important therapies according to our Acharyas. Shali rice with ghee, chaulai, jivanti, changeri, bathuwa, amalak, mung, sattva,

vilapi, boiled water etc. should be used during period of three karmas as per indicated. Patient should not consume nava dhaanya, mastu, sarshapa, klaaya, kulattha and nishpaava.^[11]

Vranitagar:- A vranitagar (ward) for wounded person should be well designed and according to vastu shastra. Vranitagar should be cleaned and auspicious, the head of wounded person should be on east side. Vranitagar must be free from dirt, Sunlight and heavy breeze, the person will not suffer from physical, mental and traumatic diseases.^[12]

Vrana aalepabandha vidhi :- Aalep is first line of treatment. It is used to treat every type of vranashotha. After aalep bandhan is done. Because of this Vrana shudhi, vrana ropana and asthi and sandhi sthirata is done. Bandha used in crushed, lacerated, fractured, dislocation and displacement of bone. It is also used to prevent bleeding.^[13]

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