

THE CONCEPT OF VRANA – A REVIEW**¹*Dr. Ch. Anilkumar, ²Dr. Chandrakanth Halli, ³Dr. Ashok Naikar**

¹PG Scholar, Department of Shalya Tantra, N. K. Jabshetty Ayurvedic Medical College and P. G. Centre, Bidar.

²MD (Ayu), Professor Department of Shalya Tantra, N. K. Jabshetty Ayurvedic Medical College and P. G. Centre, Bidar.

³MS (Ayu), Professor and Head, Department of Shalya Tantra, N. K. Jabshetty Ayurvedic Medical College and P. G. Centre, Bidar.

Article Received on 13 August 2026,
Article Revised on 03 September 2026,
Article Published on 15 Sept. 2026,

<https://doi.org/10.5281/zenodo.22766776>

Corresponding Author*Dr. Ch. Anilkumar**

PG Scholar, Department of Shalya Tantra, N. K. Jabshetty Ayurvedic Medical College and P. G. Centre, Bidar.



How to cite this Article: *Dr. Ch. Anilkumar, Dr. Chandrakanth Halli, Dr. Ashok Naikar (2026). THE CONCEPT OF VRANA - A REVIEW. World Journal of Pharmaceutical Research, 15(18), 73–89.

This work is licensed under Creative Commons Attribution 4.0 International license.

ABSTRACT

Vrana, a wound, ulcer or scar is the destruction or discontinuity of body tissues. History of Vrana is as old as mankind. The art of surgery had been evolved from the way of healing of wounds, because the trauma was only the primary cause which man had identified ever since the life originated. Acharya Sushruta has mentioned Vrana vinischayartham as a major part of Shalya tantra. Wound healing is being a major problem from ages in surgical practice, even though healing of vrana is natural process of the body the vrana should be protected from dosha dushti and from various micro-organisms which may afflict the vrana and delay the normal healing process so for the early and uncomplicated healing of vrana, treatment is necessary. This article includes detailed concept of Vrana, its classification, concept of Kriyakala, nidana, lakshana, pancha lakshana of vrana along with its management.

KEYWORDS: Ayurveda, Dushta vrana, Vrana, Vrana ropana, Wound.

INTRODUCTION

Vrana is a commonest problem encountered in Shalya tantra. It is an entity that every human being suffer in their life. Ayurveda is the most ancient system of Indian medicine in the

world, which divided into eight branches one among that Shalya tantra has wide scope in the management of vrana, so Acharya Sushruta has mentioned Vrana vinischayartham 2 as a major part of Shalya tantra. **Utpatti:** The Word ‘Vrana’ is derived from verb Vra-Vranoti meaning – to cover, to envelop and to protect. This is further suffixed by ‘ach’ in the sense of Bhava and ‘Cha’ remains silent and form ‘Vrana+a’ in the sense of Gaatra Vichoorname).^[1] There is a scar formation after healing of Vrana. That which causes damage / Break / rupture / discontinuity / destruction of the tissue of body part is termed as Vrana.

DEFINITION: An inflammatory swelling which results in an abscess and ulcer (after its rupture) and which never leaves the body till the death of the patient. This means the ulcer heals but its scar tissue (cicatrix) will never leave the body. The scar tissue because of its fibrous nature sticks up to the body till the patient’s death.^[2] Vrana is derived from verb **Vra-Vranoti** meaning – to cover, to envelop and to protect. Vrana Gaatra Vichurnane – meaning destruction, break, rupture and discontinuity of body tissues.^[1] Acharya Sushruta has described that there is discoloration at the site of Vrana after healing. An inflammatory swelling which results in an abscess and ulcer after its rupture and which never leaves the body till the death of the patient. This means the ulcer heals but its scar tissue will never leave the body. The scar tissue because of its fibrous nature sticks up to the body till the death of the patient.

Wound: A wound is defined as damage or disruption to the normal anatomical structure and functions or simple break in the epithelial integrity of the skin or it can be deeper, extending into subcutaneous tissue with damage to other structures such as tendon, muscles, vessels, nerves, parenchymal organs and even bone or any damage leading to break in the continuity of skin can be called as wound. **Ulcer:** ulcer is derived from the Latin word ‘Ulcus’. Which means an open sore, or lesion of the skin mucous membrane accompanied by sloughing of inflamed necrotic tissue.

CLASSIFICATION

I. Based on Hetu (Etiology)

1. Nija vrana (Shareeraja - Endogenous)
2. Agantuja vrana – Exogenous

II. Based on the stages of healing

1. Shuddha vrana

2. Dushta vrana
3. Ruhyamana Vrana
4. Ruddha vrana

Nija vrana originate from within the body and are caused by the vitiation of doshas. Here the vitiation of dosha occurs first before the appearance of Vrana while Agantuja vrana are caused by external factors such as trauma, accidents, animal bites or chemical burns. Here the vrana appears due to the injury by the above factors later on the doshas are involved. Wounds are evaluated clinically based on the clinical progression towards healing. All nija vrana are Dushta initially but **Agantuja vrana** become Dushta later based on the involvement of doshas. **Dushta vrana** is an infected, non-healing chronic ulcer. **Shuddha vrana** (healthy wound) is soft, smooth, painless, clear margins and without discharge. It is a clean, healing wound with healthy granulation tissue. **Ruhyamana vrana** (healing wound) has Kapota varna (pigeon like color) without discharge, firm and full of granulation tissue.

Nidana of Vrana:^[3] Aggravation of vataadi doshas are caused by mithya ahara-vihara then these vitiated doshas are independently or collectively get accumulated in bahya marga and causes vrana. **Abhyantara (internal causes):** The factor which are responsible for dosha vishamyata are the etiological factors of Nija vrana- doshaprakopaka ahara vihara sevana, vishamashana, viruddhashana, anaashana, mithyopachara like atiyoga, ayoga, mithyayoga. **Bahya (external):** Damshttra (animal bites), Prapaatana (falling from height), prahara (beating, striking), prapeedana (due to pressure of heavy material), vyadha (penetrating wounds by sharp object), bandha (strangulation injuries), injuries by chemicals like acid, alkali, visha (poison), accidental trauma (due to sharp cutting instruments like knife sword).

Causes of Wound: Trauma either due to accidental or surgical, Physical, Chemical and microbial agents which gives rise to inflammation and may lead to necrosis or destruction of living tissue, Ischemia which leads to infraction.

Samprapti: According to Sushruta, vitiated doshas while circulating in the body get obstructed at the site of khavaigunya (deformity) and produces the process of vikara or vrana. According to Charaka, vataadi doshas are vitiated by their respective causes get located in external passage (bahyamarga) and produces nija vranas.

Role of Pitta Dosha in the Samprapti of Dushta Vrana: There is no pain without vitiated vata, neither there is any suppuration without pitta nor there is any pus without vitiated

kapha, at the time of suppuration all the three doshas partake. Vitiating pitta gets aggravated in due course of time it overcomes the vata and kapha dosha forcibly which initiates the suppurating phenomena through the blood. According to Charaka and Dalhana vitiated pitta burns the rakta and results in the formation of pus. The pus should be properly drained from the site of wound. As the fire blown up by the wind, reaches the jungles and burns it rapidly, similarly the pus if not drained out, destroys the muscles, veins and ligaments.

Concept of Kriyakala in Vrana: The doshas which are the basic physiological forces when not in balance lead to the pathogenesis of the disease. Sushruta classified as 6 Kriya kalas (stages of pathogenesis) On the basis of this stage of disease, the treatment and prognosis can be very well understood.^[4] These are as follows:

Chaya: Accumulation of doshic activity at a site

Prakopa: Disbalance or degranisation of doshic activity

Prasara: Spreads of vitiated doshas along the circulatory system

Sthanasamshraya: Manifestation of various pathophysiological forces at various sites of organs resulting in early functional imbalance of the organs. The prodromal warning of vrana which is going to be manifested becomes clear

Vyakta: Definite clinical manifestations of diseases, generally Vrana shopha, vidradhi, granthi are the conditions occurring in 5th kriyakala stage and thus happens to be pre state of the vrana under favorable doshic influence. Thus swelling that occurs prior to Vrana formation is called Vrana Shotha. After undergoing three different stages- Amavastha, Pachyamanavastha, Pakvavastha may manifest itself as Vrana.

Bheda: This stage of complication where if not treated will lead to subacute or chronic stage and may become incurable gradually due to extensive damage of tissue.

Purvaroopo: Vrana shopha is considered to be the purvaroopo of Nija vrana

BHEDA – TYPES OF VRANA

Agantuja Vrana: Agantuja vrana is one type of fresh wound caused by various external factors like bite of animal, bird, snakes, trauma from sharp or blunt object (knife, arrow, etc), burn by agni (fire), kshara (caustic) etc. Sushruta classified agantuja vrana into 6 varieties according to their nature, depth, by surrounding tissue, violence etc.

Nijavrana: Nija vrana is caused by shareera doshas. There may be involvement of single doshas or in combination. They are classified in Ekadoshaja, Dvidoshaja, Tridoshaja and Sannipataja.

Pathogenesis of Nija Vrana: In nija vrana the equilibrium of doshas has been lost initially and Pathogenesis is started this condition is known as vranashopha. After undergoing three different stages like Amavastha, Pachyamanavastha, Pakvaavastha it converted into Vrana

1. **Amavastha:** The immature stage of inflammation is called Amavastha, characterised by local temperature is slightly increased, swelling is not much and hard in consistency, local swelling, normal skin color, little pain (manda vedana).
2. **Pachyamanaavastha:** The suppurating (Mature) stage is Pachyamanaavastha. If vrana becomes an abscess will show hell to the patient. various types of pain such as pricking pain, ants are moving all around in the abscess, as if butchered with a weapon, as if stabbed with a dagger, beaten with stick, squeezed in between the palms. Tapped with fingers, stung by scorpion like pain, sucking pain appear. The swelling appears like a full bladder with high tension. Patient suffers from jwara, daaha, trushna, aruchi.
3. **Pakwaavastha:** This is the stage of mature inflammation. All the above symptoms start reducing gradually (vedana shanti). The redness changed to light pallor or brown, swelling becomes less, skin wrinkled, fluctuation test positive. The surgeon can feel the thrill of the fluid pus by applying pressure on both sides. other symptoms like occasional pricking, itching in the margins, appearance of an elevated point of pus, absence of complications and desire for food present.

Samanya Lakshana: There is severe hemorrhage and severe pain in chinna, bhinna, viddha, kshataja vrana, in case picchita and ghrishta vrana, bleeding is less as compared to other types. Superficial and crushed injuries severe burning sensation and suppuration is present. The agantuja type of wound will convert into nija vrana due to vitiation of doshas which are circulating in srothovarodha (sanga) after stipulated period i.e 7 days.

Shuddhavrana Lakshana: Before treatment it is important to know about the shuddha and ashuddha lakshana or vrana because of the prognosis and treatment in both of them are different.

According to Sushruta: Tribhirdoshanakranta (Uninvaded by three doshas), Shyavoshtha (Blackish margin), Pidika (Granulation), Sama (Even), Avedana (Free from the pain), Nirasrava (Free from discharge)^[5]

According to Charaka: Color of the wound is reddish black, Moderate pain, Elevation and depression are present.^[6]

According to Madhavakara: Wound surface is just like a tongue, Very soft, Slimy Painless and not too much discharge.

In general, the shuddha vrana should devoid of all the three dohas, the floor should be at the surface level, The discharge pain should be absent.

Dushta Vrana: The word Dushta vrana is composed of Dushta + Vrana. The word Dushta has been derived from Dushyati iti + Kartarika. Here Dushta means durbala (weak, unhealthy) or adhama (degraded, damaged, deprived). Dushta vrana is an excessively damaged condition characterized by the vitiation of mamsa and medho dhatu and dosha. It is caused by Agantuja vrana (external factor) with discharge of durgandhayukta puyam (pus), Vedana (pain), raga, paka (suppuration), kandu (itching), shopha (swelling) and dushta shonita sraava with delayed healing.

Nidana of Dushta Vrana

A Vrana changes into Dushta vrana either due to vitiated accumulated doshas or due to improper treatment of Doshic and Agantuja vrana. On analyzing the etiological factors described by Acharya Charaka they can be classified into 3 groups

1. Presence of the foreign bodies in wound: contaminated wound either from outside or from necrotized tissue of the wound and doshas itself, along with the foreign body ie shalya lying in the wound, like nails, wooden piece, fractured bone, maggots etc presence of toxins. These generally lead to Agantuja vrana which is not treated properly change into Dushta vrana.
2. Improper treatment of Agantuja vrana: These conditions occur when improper dressing is done. Sushruta mentions various causes of Dushta vrana as use of irritant substances, effect of various poisonous substances, faulty diet and habits are included. All factors delay the healing of process. These factors act both locally on the wound tissue and systematically resulting in the vitiation of doshas.
3. The faulty habits of patient: these factors also vitiate the doshas and cause damage to the healing of the tissue such as eating before proper digestion of food, over-eating, intake of incompatible food items, unsuitable food, grief, anger, day sleep, excessive physical exercise.

How Vrana becomes Dushta Vrana^[7]

All types of Vrana will heal completely if treated by good clinician and if rogi is aatmavan.

1. Even though rogi is aatavaan and is treated by Subhikshak, if he has some associated disease like Kushta and Prameha then the Vrana gets vitiated and becomes Dushta vrana
2. In Anatmavaan Rogi, Vrana is treated by Ajna Vaidya, and then Vrana becomes dushta.
3. In Anatmavan Rogi, Vrana is treated by Ajna Vaidya, if he has prameha and kushta as associated disease, then vrana becomes dushta vrana.

Dushta Vrana Lakshana

Table No. 1: Dushta vrana lakshanas According to different Acharyas.

Sushruta ^[8]	A.H ^[9]	Charaka ^[10]	A.S ^[11]	Ma. Ni ^[12]
Atismvrutha	Samvrutha	Shweta	Atismvrutha	
Ativivvrutha	Vivvrutha	Avasanna Vartma	Ativivvrutha	
Atikathina	Kathina	Atishoola Vartma	Kathina	
Mrudu	Mruduta	Atipinjara	Atimrudu	
Utsanna	Atiutsanna	Neela	Atiutsaadha	Utsangi
Avasanna	Avasanna	Syaava	Avasaadha	
Atisheeta	Atisheeta	Atipidaka	Atisheeta	
Atyushna	Atyushna	Rakta	Ushna	
Krushna, Rakta	Raktatva	Krishna	Rakta	
Peeta, Shukla	Pandutva	Paanduta	Krishna	
Pootipooya	Pootipooya	Roupya	Paanduta	
Pootimamsa	Pootimamsa	Kumbhi Mukha	Pootimamsa	
Pootisira	Pootisira	Atipootika	Pootisira	
Pooti snayu	Pooti snayu		Pooti snayu	
Pootipuyasrava			Pootipuya	Pooti srava
Dushtaraktasrava				Dushta asruk
Amnojnagandha			Utsangi	Pooti gandha
Amnojnadarshana				
Atyarthadaha	Daha		Daaha	
Atyarthapaka			Paaka	
Atyarthavedana	Atiruk		Vedana	
Atyartharaga	Karshnya		Upadravas	
Pidaka	Utsangita		Pitaka	
Kandu	Kandu		Kandu	
Shopha	Swayathu		Swayathu	
Deergha Kaalanubandhi	Deergha Kaalanubandhi		Deergha Kaalanubandhi	Chirasthita

Pancha Lakshanas of Vrana

1. Vrana Akruti
2. Vrana gandha
3. Vrana vedana
4. Vrana Srava

Shape of Vrana (Akruti): Vrana Akruti^[13] can be described in specific geometric presentation. It includes 4 types.

Table No. 2: Vrana Akruti.

Sr.No.	Sushruta ^[14]	Dalhana
1.	Aayata (Rectangular)	Deergha
2.	Chaturastra (Square)	Chatushkona
3.	Vrutta (Round)	Vartula
4.	Triputaka (Triangular)	Trikonaha

Ayatha, Chaturasra, Vrutha, Triputaka. These are the shapes of Vrana, others with abnormal shapes are treatable with difficulty.

According to Vagbhata,^[15] Vrana is considered According to shape of Shalya. Shapes of Agantuja Vranas are Aayatha, Chaturasra, Trayastra, Mandalina, Ardha chandraakaara, Vishaala and elevation in the centre or Agantuja Vrana has innumerable shape.

Vikruta Akruti: Generally, Agantuja Vranas are Vikrutakruti. Their shape cannot be described accurately in terms of geometrical signs. Therefore a sort of analogue is used.

These are of 4 types

1. Ardhachandra (Semilunar)
2. Swastik (Cross)
3. Ashtapada (Star-shaped)
4. Shakti, dhawaja, kunta, govrusha etc.

While describing Agantu vrana, Sushruta has again described their specific shapes as follows: Aayata, Kutila, Vishala, Trayastra, Chaturastra, Ardhachandra, Mandalina, Yavamadhya, Sharava.

Vangasena in his 'Chikitsa Sara Sangraha' mentions particular shapes specific to the particular type of Vrana, as follows

Table No. 3: Vrana types and Its shape.

Sr.No.	Types of Vrana	Shape of Vrana
1.	Shuddha	Suvyavasthita
2.	Dushta	Utsangi
3.	Chinna	Ruju, Tiryak, Aayata
4.	Viddha	Angatwam, ashayam, vina uttundittam
5.	Kshataja Vrana	Vishamam Vranamangeshu

Vrana Gandha: Examination of Gandha of vrana^[16] is also important. Sushruta explained the vikruta gandhas of various vranas. These gandhas are the cardinal signs and possesses a great value to assessment of the death of the tissue.

Table No. 4: Vrana Gandha according to dosha.

SL.NO.	Dosha	Gandha
1.	Vata	Katu
2.	Pitta	Tikshna
3.	Kapha	Visra
4.	Rakta	Lohagandhi
5.	Tridosha	Sammigandhi
6.	Vata –Pitta	Lajagandhi
7.	Vata - Kapha	Atasi sadrusha
8.	Vata-Kapha	Taila Gandhi

8 types of Gandha are described by Charaka.^[17] Those are: Sarpi, Rakta, Taila, Shyaava, Vasa, Amla, Pooya, Pootika. The foul smell is the characteristic feature of the Dushta Vrana which is often associated with purulent discharge.

Vrana Varna: Sushruta has explained the color of wound according to association of doshas.

Table No. 5: Vrana Varna.^[18]

Dosha	Colour of Vrana
Vaata	Bhasma, Kapota, Asthi, Parusha, Aruna, Krushna.
Pitta and Rakta	Neela, Peeta, Haritha, Shyaava, Krushna, Rakta, Pingala.
Kaapha	Sweta, Paandu, Snigdha.
Sannipataja	Sarva Vrana.

Vrana Vedana: Pain is the one of the important symptom to assess the involved dosha in vrana.

Table No. 6: Vrana Vedana.^[19]

Dosha	Vedana
Vaata	Todha, Bhedana, Chedana, Taadana, Manthana, Chumchumayana, Nirdahana, Sphotana, Kampana, Vidaarana etc.
Pitta	Osha, Chosha, Daaha, Dhoomayana, Vedana as if Kshaara is put in Vrana.
Kapha	Kandu, Gurutwa, Suptata, Alpa Vedana
Rakta	Similar to Pitta
Sannipata	All type of Vedana
Dushta Vrana	Pain is very severe due to involvement of the various Doshas .

Vrana sraava: Sushruta has also explained different kinds of discharges that can be observed in wound based on different sites and Dosha's involved.^[20]

Table No. 7: Vrana Sraava- Ashtaparigraha (eight adhishtana of vrana).^[21]

Sthaana	Sraava
Twak	Salilaprakasha, Peetavabhasa.
Mamsa	Sarpiprakasha, Sheeta, Picchila.
Sira	Rakta atipravritti, Pooya comes out after Paaka.
Snayu	Snigdha, Ghana, Singhanaka pratima, Sarakta.
Asthi	Discharged mixed with Rakta, Majja .
Sandhi	Picchila, Saphenarudhira.
Koshta	Discharges Asruk, Mootra, Pureesha, Pooya, Udaka.

Features of sraava mentioned Vagbhata is similar to Sushruta.

Charaka has explained 14 types of Sraava (22) they are

1. Laseeka
2. Jala
3. Pooya
4. Asruk
5. Haridra
6. Aruna
7. Pinjara
8. Kashaaya
9. Neela
10. Haritha
11. Snigdha
12. Rooksha
13. Sita
14. Asita

Different kinds of discharges according to involvement of Doshas and Vrana Vastu. Site of Vrana is to be taken into consideration while examination. Twak, Mamsa, Sira, Snayu, Asthi, Sandhi, Koshta, Marma –these eight are Vrana Vastu, In these All kinds of Vranas occur. Sushruta and Vagbhata have mentioned Sandhi as the site instead of Medas which was mentioned by Charaka. Madhavakara explained (Madhava nidhana) explained samanya and vishesha Lakshanas in case of injury to Maamsa, Sira, Snayu, Sandhi, Asthi, Marma Sushruta has described Vrana Sraavas according to the involved doshas and vrana adhishtana.^[23]

Table No. 8: Vrana Sraava acc to Dosha.

DOSHA	TWAK	MAMSA	SIRA	SNAYU	ASTHI	SANDHI	KOSHTA
Vataja	Parusha	Shyava	Snigdha	Dadhi navaneeta	Mastu	Kshara udakam	Mamsadha varonodakam
Pittaja	Gomeda	Gomutra	Shankam	Ash	Kashayay-odakam	Madyam	Taila
Kaphaja	Butter	Kaseesa	Pista	Majja	Tila	Narikela	Varaha vasa

						jala	
Sannipataja	Narikela jala	Kakara kashaya	Arukadakam	Kanjeekam	Priyana phala	Yakruth rasam	Mudga yusham

UPADRAVAS^[24]

The cause of Upadravas is either further vitiation of the Doshas with certain dietic imbalances or improper management of the disease.

Sushruta described as two types of Upadrvas

- Vranasya Upadravas –complications of vrana
- Vranitasya Upadravas – complications of vranita

The Upadravas of Vrana is five relating to abnormality in Akruithi, Vedana, Gandha, Sraava, and Varna. The upadravas of the Vranitha are 16 types according to Charaka's description. Visarpa, Pakshaghata, Sirasrhambha, Apatanaka, Moha, Unmada, Vrana, Ruk, Jwara, Trushna, Hanugraha, Kaasa, Chardi, Atisaara, Hikka, Swaasa, and Vepathu^[25] Sushruta Acharya mentioned 10 types of Upadravas they are: Jwara, Atisara, Moorchha, Hikka, Chardi, Arochaka, Swaasa, Kaasa, Avipaka, Trushna.

Vrana as upadrava: Vrana is an upadrava in diseases like Prameha, Vaata rakta, Kushta, Visarpa, Shotha, Arshas (bahya). These upadravas of help to predict the prognosis of the Dushta Vrana

Pathya-Apathya: Mithya ahara vihara is very important, factor in the transformation of Shuddha vrana into Dushta vrana.^[26]

Pathya: The patient with Vrana should consume Jeerna shaali, Odhana which is made warm unctuous and taken with jangala maamsa. Soup prepared from Tanduliyaka, Jeevanti, vaatarakta, patola, Kaaravellaka, Daadima, Amalaka, etc. Vrana person should not sleep during day, should remain inside house devoid of breeze. Vrana patient should remain devoid of undesirable nails, hairs, should be clean.

Apathya: Vrana patient should not consume Navadhaanya, Maasha, Kalaaya, Kulattha, Nishpaava, Hareetak Shaaka, katu, Amla, Lavana rasa substances, guda, Sushka Shaaka, Eatables made from pishta, Ajaa, Avika, Anoopaa, Maamsa, Sheeta, Udaka, Krushara, Paayasa, Dagdha, Dadhi. person who is habituated to drinking Madya should avoid using maireya, Arishta, Asava, Seedhu etc.

Vrana Person should avoid Vaata, Aatapa, Raja, Dhooma, Atibhojana, Bhaya, Shoka, Krodha, Raatri jagarana, Vishamaashana, Vyayama, upavaasa, Chankramana.

VRANA CHIKITSA: Vrana chikitsa should be done in Vranithagaara to prevent the invasion of Nishacharas in Vranithasya. Vranitha will not suffer from physical, mental and traumatic disorders by residing in such Aagaara. Rakshakarma should be done along with Dhoopana. Charaka has mentioned 36 upakramas for the treatment of Vrana where as Sushruta has mentioned 60 Upakramas.

Samanya Chikitsa: Charaka has explained Samanya and Vishesha Chikitsa for Vrana. Vranitasya should be given Shodhana, therapies through Vamana or Virechana, venesection with the help of Shastra and Basti when body becomes Shuddha Vrana gets healed up spontaneously.

Vishesha Chikitsa

Vaataja Vrana Chikitsa: Person suffering from Vaataja vrana should be treated with sampoorana, Snehapana, Upanaha, Pradeha, Parisheka which are of unctuous nature.

Pittaja Vrana Chikitsa: Person suffering from pittaja vrana should be treated with Pradeha, Parisheka, Sarpipana, Virechana, prepared by Sheetala, Madhura, Tikta Dravyas.

Kaphaja Vrana Chikitsa: Person suffering from the Kaphaja Vrana should be treated with Pradeha, Parisechana, prepared of drugs which are Kashaya, Katu, Rooksha, Ushna, and Langhana, Paachana.

SAPTAUPAKRAMAS: Sushruta has mentioned saptoupakrama for the treatment of Vranashopha

1. Vimlapana
2. Avasechana
3. Upanaha
4. Paathana kriya
5. Shodhana
6. Ropana
7. Vaikrutapaha

In the above 7 measures the first 4 are the treatment of vrana shopha, the next 3 are for Shodhana, Ropana, or healing measures and the last one is the restoration of the normal

tissue.

Sushruta has divided the wound treatment as:

1. Aushadhi Chikitsa (Conservative treatment)
2. Shashtra Chikitsa (surgical treatment)

According to Dalhana – The shashti upakramas are divided into 3.

1. Purva Karma
2. Pradhana Karma
3. Paschat Karma

1. **Purva Karma:** Among 60 Upakramas from the Apatarpana to Virechana (mentioned for Vranashopha) These are 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 Vimplapana, Avasechana, Upanaha, these 3 should be employed during the Ama Avastha of Vrana shopha.
2. **Pradhana Karma:** Among 60 Upakramas starting from Chedana to Seevana (shastra karma) are considered as Pradhana Karma. In addition to Ashtavidha shastra karmas, Dharana karma is mentioned in case of Baala, Vruddha, 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 vrana Shopha Paatana is considered as Pradhana karma.
3. **Paschat Karma:** Among 60 Upakrama starting from sandhaana to Rakshavidhaana or among 7 Upakramas Shodhana, Ropana and Vaikrutaapaham are considered under Paschat Karma.
 - **Vimplapana:** In case of Sthira, Mandha Ruja Vrana Shopha after doing Snehana and Swedana to the part Peedana should be done with bamboo tube or palm and sole or thumb.
 - **Avasechana:** In case of Shopha of recent onset, Raktamokshana should be resorted in order to mitigate the Vedana and Paaka. Even in vrana associated with Shopha, which are Katina, containing Rakta, Vedanayukta, Deep seated Rakta Avasechana should be done by using leech or by shastra padha in order to mitigate vedana and prevent Paaka.

- **Upanaha:** It should be applied in Aamavastha and Vidagdhavastha of Vrana Shopha. It pacifies the former and ripens the later.
- **Paatana:** It should be done in case of Pakwa Shopha only.
- **Shodhana:** Shodhana means to purify or to eradicate the causative factors or vitiated doshas pooyam dushta raktam from the vranita or vrana.

Shodhana includes 2 varieties of purification

- I. Antargata shodhana (internal purification)
- II. Bahirgata shodhana (external purification)

Internal purification done by 5 manifold measures of panchakarmas like vamana, virechana, etc and external purification is done by rakta mokshana and application of medicaments.

1. **Ropana:** Ropana kriya should be adopted in Vranas which are having the features of Shuddha vrana. Kashaya, Varti, Kalka, Sarpi, Taila, Rasakriya and Avachoomana are the different methods for Ropana. Ropana Taila: In case of Vranas which are predominant in kapha and vaata Ropana should be done by Taila processed with Dravyas.
2. **Vaikrutapaham:** Even after complete healing of Vrana restoration of normal colour, shape are essential. so Vaikrutapaham is such measure which helps in restoration. For this Krishna Karma, Paandu Karma, Romasanjanan, Lomaapaharana etc are mentioned.

VRANA BANDHANA: Bandhana plays an important role to keep the Vrana clean and facilitates to fasten healing process. Bandhana is preventive measure to protect the Vrana from the secondary contamination from, Dust, Krimi, Mashaka, etc. and gives support to Asthi, Asthibhagna, Sandhimukha. It also keeps the Vrana as Mrudu (soft, promotes blood circulation and helps to avoid the Shodhana Ropana Dravyas get dry on the wound surface. Vrana Bandhana protects the Vrana even on walking from place to place, while standing, sitting, and sleeping postures and during journey by vehicles.

VRANITOPASANA: Sushruta had described about Vranitopasana where he explained about room, its interior with specific Ahara, Vihara to Vranita Patient.

Pathyakara ahaara: Laghu ahara like Shali, Sattu, Mudga, Laja, Manda, Vilepi, Madhu, Sharkara, Ghrita, Taila Rasayana drugs like Triphala, Pippali. Etc.

Pathyakara Vihara: Complete rest, cleaning of wound, cleaning of room (Vranitagara).

DISCUSSION

Sushruta realized that without the knowledge of wound and its management surgery couldn't exist. Hence he developed a deep knowledge of wound healing. As a result of the progress of sciences newer remedies are tried out for faster healing, still then oldest remedies lead the race. The faster the wound healing, the faster is the recovery of the patient, enabling him to resume his daily routine. The quality of healing depends upon the amount of tissue injury and degree of contamination. The major part of the wound management in present days includes prevention of sepsis. Even after development of different techniques and methods for the treatment of wound, still problems are persisting in the management. Dushtavrana needs an early treatment for its healing, which is associated with profuse discharging, foul smell, and having irregular floor, and unhealthy granulation tissue. In the context of Sadhyaasadhyata, Sushruta has explained the importance of treatment of ulcer. Without treatment in proper time, curable wound can be converted into yapya, yapya to Asadhya and Asadhya may prove fatal. Even though healing is a natural process, it is inhibited by various factors, alleviating these inhibitory factors is the goal of Shodhana chikitsa. At the end of Shodhana chikitsa, Vrana becomes Shudhavrana and Ropana Chikitsa has to be followed further. In current medical practice, a wide variety of chemical substances have been evaluated for their efficacy as wound healing agents, with limited success. Surgical debridement can result in injury to healthy granulation tissue there will be delay in the healing. There are various drugs with different properties is described as vranashodhaka and vranaropaka in the management of Dushtavrana. Saptopakrama, Shashtiupakrama are also mentioned.

CONCLUSION

Vrana is an interruption of tissue with loss of function. Vrana should be protected from dosha dushti which may afflict the Vrana and delay the normal healing process. The type of vrana, level of dushti, dosha, dhatu, site and size of vrana and sadhyasadhyata of vrana should be assessed before treating it. Then healing of vrana can be possible.

REFERENCES

1. Shastri Ambikadutta Kaviraj, Sushruta Samhita-Poorvardha, Chikitsa sthana, 1/6, Varanasi: Chaukhamba Sanskrit, 2014; 4.
2. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 21/40, Varanasi: Chaukhamba Sanskrit, 2014; 12.

3. Shastri Kashinatha, Charaka Samhita of Agnivesha, part-2 chikitsa sthana 25/10, reprint 2015, Varanasi: Chaukhamba Sanskrit; 698.
4. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 21/36, Varanasi: Chaukhamba Sanskrit, 2014; 121.
5. Shastri Ambikadutta Kaviraj, Sushruta Samhita-Poorvardha, Chikitsa Sthana, 2/9, Varanasi: Chaukhamba Sanskrit, 2014; 18.
6. Shastri Kashinatha, Charaka Samhita of Agnivesha, part-2 chikitsa sthana 25/10, reprint 2015, Varanasi: Chaukhamba Sanskrit, 698.
7. Murthy K R Srikantha Prof., Ashtanga Sangraha of Vagbhata, Vol III, Uttara Sthana- 29/5, Varanasi: Chaukhambha Orientalia; 4th edition, 2005; 257.
8. Shastri Sri Sudarshana Hindi Tika Edited by Prof. Yadunandan Upadhyaya Madhava Nidhana, Part-II 43/25,26, reprint 2009, Varanasi: Chaukhambha Prakashaan, 137.
9. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 23/19, Varanasi: Chaukhamba Sanskrit, 2014; 128.
10. Shastri Ambikadutta Kaviraj, Sushruta Samhita-Poorvardha, Sutra Sthana, 23/20, Varanasi: Chaukhamba Sanskrit, 2014; 128.
11. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 22/5, Varanasi: Chaukhamba Sanskrit, 2014; 123.
12. Murthy K R Shrikantha Prof, Ashtanga Hridaya, Uttara Sthana, Vol-III 28/18, Reprint 2006, Varanasi: Chaukhambha Krishnadas Academy, 2006; 348.
13. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 23/13, Varanasi: Chaukhamba Sanskrit, 2014; 124.
14. Shastri Kashinatha, Charaka Samhita of Agnivesha, part-2 chikitsa sthana 25/27, reprint 2015, Varanasi: Chaukhamba Sanskrit, 702.
15. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 22/12, Varanasi: Chaukhamba Sanskrit, 2014; 124.
16. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 22/9, Varanasi: Chaukhamba Sanskrit, 2014; 123.
17. Shastri Kashinatha, Charaka Samhita of Agnivesha, part-2 Chikitsa sthana 25/28, reprint 2015, Varanasi: Chaukhamba Sanskrit, 702.
18. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Chikitsa Sthana, 1/137, Varanasi: Chaukhamba Sanskrit, 2014; 17.
19. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Chikitsa Sthana, 1/132, Varanasi: Chaukhamba Sanskrit, 2014; 16.

20. Shastri Ambika dutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 22/6, Varanasi: Chaukhamba Sanskrit, 2014; 123.
21. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 28/12, Varanasi: Chaukhamba Sanskrit, 2014; 149.
22. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 23/12, Varanasi: Chaukhamba Sanskrit, 2014; 127.
23. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 23/8, Varanasi: Chaukhamba Sanskrit, 2014; 123.
24. Shastri Kashinatha, Charaka Samhita of Agnivesha, part-2 Chikitsa sthana 25/40-43, reprint 2015, Varanasi: Chaukhamba Sanskrit, 703.
25. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 18/3, Varanasi: Chaukhamba Sanskrit, 2014; 96
26. Shastri Ambikadutta Kaviraj, Sushruta Samhita- Poorvardha, Sutra Sthana, 17/22-23, Varanasi: Chaukhamba Sanskrit, 2014; 96.