

**DECODING: DUSTA VRANA (NON HEALING WOUND) IN  
AYURVEDA****<sup>1\*</sup>Dr. Mustafizur Rahman and <sup>2</sup>Dr. Binod Kalita**<sup>1</sup>PG Scholar, Department of Shalya Tantra, Govt. Ayurvedic College, Guwahati -14.<sup>2</sup>Assistant Professor, Department of Shalya Tantra, Govt. Ayurvedic College, Ghy-14.Article Received on  
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Shalya Tantra, Govt.  
Ayurvedic College,  
Guwahati -14.**ABSTRACT**

The term "Vrana" refers to destruction of a body component or tissue that, when healed, produces a scar. Vrana has been one of the main illnesses that humans have handled from the dawn of civilization. The concept of Vrana (wound) and Vrana ropan (wound healing) were addressed in numerous instances in ancient Indian literature. The acharya divided vrana into two primary categories, Nija and Aagantuja vrana. Ayurvedic treaties also referenced Nidan, Samprapti, Rupa, Lakshanas, and Vrana pareeksha, among other classifications. In order to compare the open technique with wound healing with the foundation of Lakshanas of Vrana, we have attempted to describe and assemble a comprehensive description of Vrana in this review paper.

**KEYWORDS:** Vrana, Dusta vrana, Sasthiupakram, Non healing wound.

**INTRODUCTION**

The Vrana is one of the most crucial and essential components of Shalya Tantra as, following any trauma or surgical treatment, the surgeon should consider how the wound will heal. As a result, the surgeon must have in-depth understanding of wounds and how they recover. A thorough explanation of Vrana can be found in a number of Ayurvedic books. Sushruta Samhita, the ancient Indian surgeon Acharya Sushruta discussed Vrana as one of the primary topics. He has covered every facet of Vrana, including its definition, etiology, etio-pathogenesis, and management of the creation of scar tissue.

**Aims:** To study the literary review of Dusta Vrana in Ayurveda.

**Objectives:** To understand the ayurvedic concepts of Nidana, Lakshana, Samprapti and Chikitsa Dusta Vrana.

## MATERIAL AND METHOD

All textual reference of Dusta vrana are collected from the ayurvedic classics in the library of Govt. Ayurvedic College, Guwahati -14

**Historical Review:** Details about Vrana and its Nidan, including its classification, clinical characteristics, and management, may be found in Charak Samhita, Susruta Samhita, Astanga Hridaya, and Madhav Nidan. The oldest book in the world, the Vedas, which was composed around 3000 BC, has the earliest documented mention of wound care.

**Definition: Nirukti:** “Vrana Gaatra Vichurnane, Vrana yati iti Vrana ha”<sup>[1]</sup>

**Paribhasha of Vrana:** “Vrunoti Yasmaat Roodhe api Vrana vastu na Nashyati | Aadeha Dhaaranaat Tasmaat Vrana ityuccyate budhaihi”<sup>[2]</sup> Sushruta defines Vrana is a condition where the tissues in the body are selectively destroyed and after repair leaves a scar for whole life.

### Nidan of vrana<sup>[3,4]</sup>

Nija Vrana Nidan		Agantuja Vrana Nidan	
Charak	Susruta	Charak	Susruta
Due to Vatadi Dosha	Due to – Vata Pitta Kapha Rakta Sannipat	Vadha (injury), Bandhan (being tied with a rope or snake etc.), Prapatan (fall), Dangstra Danta Nakha Khstat (injury by fangs, teeth and nails) also caused by Visha (poison), Agni (Fire) and Shastra (sharp weapon)	Agantuja Vrana are caused by Pratata (falling), Pidana (pressing), Prahara (injury) and Agni (fire), by the use of Khsara (alkali), Visa (poison) and Tiksha Oushad (pungent drugs), by pieces of wood, stone, by the shard of a pitcher, Bana (by fire Arrow), by Purusha (human) Pashu (animal), Pakshi (bird), predatory creature and snake etc. It is produced by the trauma of weapons like axe, power, spear etc.

### Classification of vrana<sup>[5,6,7,8]</sup>

Based on Hetu	Based on Lakshan		Based on Sadhya- Asadhyata	
Acc. to Ch. Su., A.H, A.S, M.N, Sha	Acc. to Ch. Su., M.N	Acc. to ,A.H, A.S	Acc. to Su, A.S	Acc. to Ch, A.H, M.N.
Nija/ Sharira Agantuja	Dushta Vrana Shuddha vrana Ruhyamana Rudha Vrana	Dushta Vrana Shuddha vrana Ruhyamana	Sadhya Vrana Kricchasadhya Yapya Vrana Asadhya Vrana	Sadhya Vrana Kricchasadhya Asadhya Vrana

**Nija and Agantuja vrana**<sup>[5,6,7,8]</sup>

<b>NIJA</b>		<b>AGANTUJA</b>		
<b>CHARAK</b>	<b>SU, A,H,A.S,M.N</b>	<b>Su, m.n</b>	<b>A.H</b>	<b>A.S</b>
Vataja Pittaja Kaphaja/Sleshmaja	Vataja Pittaja Kaphaja/Sleshmaja Shonitaja Dandaja – 7 Tridoshaja-3 Vata Pitta Kapha Shonitaja Shuddha Vrana	China Bhinna Viddha Kshata Picchita Grishta	Grishta Avakrita Vicchinna Pravilambita Patita Viddha Bhinna Vidalita	Chinna Viddha Picchita

**Vrana lakshana (Clinical Features of Wound)**<sup>[13,14,15,16]</sup>**According to avastha**<sup>[5,6,7,8]</sup>

Sl.No.	character	Susruta	Charak	A.S	A.H	M.ni
1	Akruti	Atisamvruth a Ativivvrutha		Atisamvrut ha Ativivvrutha	Either Samvruth a Vivvrutha,	
2	Varna	Krushna, Rakta, Peeta, Shukla	Svetatva, Neelatva	Krushna, Paanduta	Raktatwa, Paanduta	
3	Vedana	Vedanayukta	Maharuja	Vedana Pitaka,	Atiruk	
4	Srava	Pootipooya, Dushta Shonitha,	Bahusraava,	Discharges Pooti Pooya,	Pooti Pooya	Pooti Sraava
5	Sparsha	Atikatina Mrudu, Utsanna, Avasanna		Atisheeta Ushna	Katina, Mrudu, Ati ushna, Atisheeta	
6	Any Lakshana	Daaha, Paaka, Raaga, Kandu, Shopha		Daaha, Paaka, Kandu	Daaha, Swayathu, Kandu	Utsangi, Chirastitha, doesn't posses any features of shuddha vrana

**Lakshanas of Shuddha Vrana**<sup>[5,6,7,8]</sup>

Sl no	character	Susruta <sup>(30)</sup>	Charak	A.H	M.ni
1	Akruti	Suvyavasthito			Suvyavasthito
2	Varna	Pinkish (Jivhatalabho)	Reddish black	Pinkish	Pinkish (Jivhatalabho)
3	Vedana	Vigat vedana	Na-ati Ruk		Alpa vedana
4	Srava	Nirasrava	Nirasrava	Nirasrava	Nirasrava
5	Sparsha	Mrudu, Snigdha	Mrudu	Mrudu	Ati Mrudu

**Lakshanas of Ruhyaman Vrana and Rudha Vrana**<sup>[9,10]</sup>

<b>Lakshanas of Ruhyaman Vrana</b>	<b>Lakshanas of Rudha Vrana</b>
Kapota Varna (grey colour like pigeon) Anta-kledavarjita (margins of the Vrana are dry. Absence of Muco-purulent discharge or 'kleda.') Anta-sthira (Vrana margins are firm with granulation tissue.) Chipitikayukta (surrounded by shreds of epithelium)	Rudhavartmanam (complete healing by approximation of wound margins.) Agranthi (there is no hyper-granulation or glandular) Ashunam (absence of swelling.) Arujam (absence of pain.) Twak-savarna (having colour like the skin.)

## Examination of Vrana

### Pancha Lakshanas for Examination

#### 1. Prakrita Vrana Gandha according to Sushruta.<sup>[11]</sup>

Sl. No.	Dosha	Gandha
1	Vata	Katu (pungent)
2	Pitta	Tikshna (sharp)
3	Kapha	Visra or Amagandhi (fishy)
4	Rakta	Loha (metallic smells)
5	Sannipata	Vyamishra or mixed type of smell
6	Vata-Pitta	Lajavat (parched smells)
7	Vata-Kapha	Atasivat (oil of linseed)
8	Pitta-Kapha	Tilatailavat, Kinchitvisra (sesamum and slightly fishy)

#### 2. Types of Srava based on Dosha and Adhithana.<sup>[12]</sup>

Adhithana	Vata	Pitta & Rakta	Kapha	Sannipataja
Twacha	Parusha	Gomeda	Navanita	Narikelodaka
Mamsa	Shyava	Gomutra	Kasisa	Ervaruka
Sira	Ashyava	Bhasma	Majja	Kanjika
Snayu	Dadhi-Mastu	Shanyodaka	Pisti	Narikelodaka
Asthi	Ksharodaka	Kashayodaka	Taila	Priyangu
Sandhi	Mamsadhawana	Madvika	Narikelodaka	Yakrita
Koshta	pulakodaka	Taila	Varaha-Vasa	Mudgayusha

#### 3. Colour of Vrana according to the involvement of Doshas.<sup>[13]</sup>

Dosha	Colour of Vrana
Vata	Bhasma (ash), Kapota (pigeon), Asthi (bone), Parusha (rugged), Aruna (reddish), Krishna (black) Varna
Pitta and Rakta	Nila (blue), Pita (yellow), Harita (green), Shyava (blackish), Krishna (black), Rakta (red), Pingala (brown), Kapila (grey) Varna
Kapha	Sweta (white), Snigdha (unctuous), Pandu (pale) Varna
Sannipata	Colour of mixed characters

#### 4. Vrana Vedana based on Dosha involvement according Sushruta.<sup>[14]</sup>

Dosha	Characters of Vedana
Vata	Vedana is felt locally, severe and pain is like Todha, Bhedana, Chedana Chumchumayam, Ayamana, Manthana, Vikshepan, Nidarhana, Avabhanjana, Sphotana, Vidarana, Utpatana, Kampana, Vikirana, Stambhana, Purana, Swapana, Akunchana, Ankushika etc. pain without any cause.
Pitta	Osha, Chosa, Daha, Dhumayana, Ksharavasiktavat etc. i.e. burning sensation followed by a sort of sucking pain. A feeling of heat and burning sensation in the whole body, patient's feels as if he is being heated over the fire, due to the local rise of temperature and the pain is felt like application of alkaline water.
Kapha	Kandu, Gurutwa, Suptatva, Alpa-Vedana
Rakta	Similar to that of Pitta
Sannipata	Mixed types of Vedana

## 5. Normal shapes of Vrana.<sup>[15]</sup>

Sl. No.	Sushruta
1	Ayata(Long)
2	Chaturastra( Rectangular/ Square)
3	Vritta(Circular)
4	Triputaka(Triangular)

1. Vrana Chikitsa <sup>[16]</sup>					
1. Apatarpan	11. Upanaha	21. Seevana	31. Taila	41. Krishna karma	51. Brimahan
2. Alepa	12. Pachana	22. Sandhana	32. Rasakriya	42. Pandu karma	52. Vishagna
3. Pariseka	13. Chedana	23. Peedana	33. Avachurnana	43. Pratisarana	53. Shiro virechana
4. Abhyanga	14. Bhedana	24. Shonita stahapna	34. Vrana dhupana	44. Roma Sanjana	54. Nasya
5. Sweda	15. Daarana	25. Nirvapana	35. Utsaadana	45. Loma apaharana	55. Kavala dharana
6. Vimlapana	16. Lekhana	26. Utkaarika	36. Avasadana	46. Vasti karma	56. Dhooma
7. Visravana	17. Eshana	27. Kashya	37. Mridu karma	47. Uttar basti	57. Madhu sarpi
8. Sneha	18. Aharana	28. Varti	38. Daruna karma	48. Bandha	58. Yantra
9. Vamana	19. Vyadhana	29. Kalka	39. Kshara karma	49. Patra dana	59. Ahara
10. Virechana	20. Vidravana	30. Sarpi	40. Agni karma	50. Krimighna	60. Raksha Vidhana

## 6. Pathya Apathya<sup>[17]</sup>

Pathya Ahara	Pathya Viahara
<ul style="list-style-type: none"> <li>The Vranita should consume Jirna Shali, Odana which is warm and unctuous with Jangala Mamsa,</li> <li>Yusha prepared from Tanduliyaka, Jeevanti, Patola, Karavellaka, Dadima, Amalaka roasted with Ghrita and Saindhava Lavana.</li> <li>Sattu, Vilepi prepared with Kulamasha, Mudgadi and Sritajala etc. should be consumed.</li> </ul>	<ul style="list-style-type: none"> <li>Vranita should not sleep during the day</li> <li>Should remain inside the house away from breeze</li> <li>Should obey the physicians advises</li> <li>Nails and hair should be clean</li> <li>Should wear Sweta Bastra (White clothes) and resort to observance of auspicious rites</li> <li>Should worshiped to Devata, Brahmana and Guru</li> <li>Vranitagara should be fumigated with Sarsapa, Nimbapatra, Ghrita and Saindhava Lavana twice daily for 10 days</li> <li>Vranita should hold Chatra, Atichatra, Langali, Jathila, Brahmacharini, Lakshmi, Guha, Atiguha, Vacha, Ativisha, Shatavirya, Shahastravirya and Sidharthaka in his head.</li> </ul>

Apathya Ahara	Apathya Vihara
<ul style="list-style-type: none"> <li>Vranita should not consume</li> <li>Navadhanya, Masha, Tila, Kalaya, Kulattha, Nishpava, Harita Shaka, Katu-Amla-Lavana Rasatmaka dravyas</li> <li>Guda, Sushka Shaka, eatables made from Pishta, Aja-Avika-Anoop, Mamsa, Vasa, Shita Udaka, Krishara, Payasa, Dadhi, Dugdha, Takra etc.</li> <li>A person who is habituated to drinking Madya should avoid using Maireya, Arishta, Asava, Sidhu, Suravikara etc.</li> </ul>	<ul style="list-style-type: none"> <li>Vranita should also avoid</li> <li>Vata-Atapa-Raja-Dhooma Sevana, Atibhojana, Anishtabhojana, Dhyana, Bhaya, Shoka, Krodha, Ratri Jagarana, Vishamashana, Vishamashayana, Vyayama, Upavasa, Sthana-Chankramana, Shita-Vata, Viruddhasana, Ajirna etc.</li> <li>Divaswapna, Sthanasana, Chankramana, Maithunya, Srama etc.</li> </ul>

## DISCUSSION

There are three stages of wound healing: proliferative, remodeling, and inflammatory. Other stages of wound healing include granulation, collagen maturation, and scar formation, however they are not interdependent. Because a wound cannot be cured if it is not Shuddha, Ropana is always connected to Shodhana in Ayurveda. Healing is only possible if Vrana is pure. Despite being a natural process, a number of variables might hinder the healing process. One of the Vranas that requires prolonged therapy is Dushta Vrana. In order to accomplish the primary therapeutic objective, the greatest amount of Dushit by virtue of Shodhana and Vrana Ropana must be eliminated.

## CONCLUSION

The Vrana needs to be shielded from Dosha Dusthi and other microorganisms that could harm it and impede its natural healing process. Treatment is required for Vrana's early and straight forward recovery. Adequate care is required for lower limbs for any sort of Vrana before it is transformed into Dustavrana, as many patients had Dushtavrana on their lower extremities more than any other part of their body. Prior to beginning treatment, we must determine the type of Vrana, the degree of Dusthi, the Dosha predominance, the participation of Dhatu, the Samprapti of Dustavrana, the location and size of the Vrana, and the Sadhyaasadyata of Vrana. Healing can proceed smoothly until the wound is totally free of discharge, pain is reduced, and Tridosa Dushti is eliminated—a state known as "Sudhdha Vrana Lakshanas."

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