

**VRANA SHASTI UPKRAMA (MANAGEMENT OF WOUND) IN  
AYURVEDA—A REVIEW****Uzma Fatmi<sup>1\*</sup>, Yogesh Kumar<sup>2</sup>, Chandra Bhan Singh<sup>3</sup> and Reeta Singh<sup>4</sup>**<sup>1</sup>Lecturer, Deptt. of Shalyatantra, S.R.M. Govt. Ayurvedic College & Hospital, Bareilly, UP.<sup>2</sup>Reader & Head, Deptt. of Ayurved Samhita & Siddhant, S.R.M. Govt. Ayurvedic College & Hospital, Bareilly, UP.<sup>3</sup>Reader & Head, Deptt. of Kayachikitsa, S.R.M. Govt. Ayurvedic College & Hospital, Bareilly, UP.<sup>4</sup>Professor & Head, Deptt. of Panchkarma, MSDS Ayurvedic PG College & Hospital, Farrukhabad, UP.Article Received on  
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Hospital, Bareilly, UP.**ABSTRACT**

Wound or vrana is one of the commonest surgical occurrence that everyone has suffered or is suffering from. If we look into the healing process given to us by God which immediately starts after an injury naturally. In Sushrut Samhita, Acharya Sushruta has described Vrana very beautifully. Since it is a major concern in the view of patient care and development of new techniques and treatment, Acharya Sushruta being the father of Surgery, has systematically described the methods which are to be followed just after the injury. He has described 60 upkrama (method) of treating vrana (wound) applied in different conditions known as shashtiupkrama in Chikitsasthanam of Sushrut

Samhita. Hence an attempt has been made to recollect all those points in current paper.

**KEYWORDS:** *Wound, Acharya sushruta, wound, Shasti upkrama.***INTRODUCTION**

Wounds or vrana chikitsa is a very common treatment included in the portion of surgery which is mentioned by Acharya Sushruta in sushruta samhita. Being a surgeon, the practitioner who cannot heal the Nija vrana or agantunja vrana is not worthy to practice in the field of Ayurveda or we can say a surgeon, who cannot adequately manage the vrana or the wound fails miserably at his work.

Vrana upakrama is a basic concept and it should be given due importance as it plays a major role for a patient in emergency or even general management. Therefore, Acharya sushruta has explained Shashti Upkramas elaborately. If we look at the classical Ayurvedic texts, we can manage abscess, the wound made by surgeon and even the scar too. In this Incredible book, we can find the reference of Plastic surgery also. Giving due importance to these Upkramas, aim of this paper is to monitor and appraise the Shashti Upkramas described for the treatment of Vrana in Sushruta Samhita and to appreciate their relevance to the present day wound management principles.<sup>[1]</sup> Acharya Sushruta has described sixty different types of vrana management principles in general. All of these shashtiupkramas are the basics of Ayurveda and can be included in 7 upakramas of shopha (inflammatory process) after the wound.

### Seven upkramas vs shastiupkramas

If we look at the Number of procedures which are performed for various steps of healing, these are very systematic and classic. Shuddha Vrana are to be treated by healing remedies, whereas Dushta Vrana (Difficult cases of vrana's) are managed on the basis of involvement of vitiated dosha's, site of Vrana, excessive decontamination, and provocative changes. Wound (vrana) are explained by Acharya Sushruta in the treatment of various disease like provocative oedema, abscess etc. Acharya Sushruta has described sixty dissimilar types of treatment of Vrana universally. He has described almost all the essential standards of vranaupakrama in the form of seven different types of upakrama (Management) of sophia as mentioned below.

Seven upkrama	Sixty upakrama
Vimlapana	Apatarpana, aalepa, parisheka, abhyanga, swedana, vimlapana
Avashechana	Visravana, sneha, vamaana, virechana.
Upanaha	Upanaha, pachana
Patana	Chedana, bhedana, dharana, lekhana, eshana, aharana, vyadhana, visravana, seevana.
Shodhana, ropana	Sandhana, peedana, shonitasthapana, nirvapana, utkarika, kashaya, varti, kalka, sarpi, taila, rasakriya, choorna, dhoopana.
Vaikrutapaham	Utsadhana-rakshavidhan

### 1. Vimlapana

If we look at the First six upakramas of Vranashotha- Apatarpana, Aalepa, Parisheka, Abhyanga, Swedana, Vimlapana, we can correlate these with vimlapana of 7 upkrama's<sup>[2]</sup> if

the vrana is Sthira, Manda, and there is pain or Ruja is there and Vranashopha (inflammation), we should 1st do Snehana-Swedana and then, Peedana should be done with a bamboo tube or palm and pressing the part with thumb and the pointer.

## 2. Avasechana

If we see Shopha in the vrana, Raktamokshana should be done to let the vedana paka (pus formation). If the Vrana is associated with shopha (redness and swelling), which are Kathina (hard swelling) containing Rakta, Vedanayukta or deep seated, Rakta Avasechana (blood suction) should be done.

If we see the Shopha linked with Visha, Rakta Visravana (blood letting) should be done by using leech or we can use the shastras like shring alabu etc.<sup>[3]</sup>

## 3. Upanaha

Being a practitioner one should know the stages of Aamavastha and Vidagdhavastha of Vranashopha. Depending upon the condition of the patient one should perform the procedures accordingly.

## 4. Patana

Patana procedure means tearing the wound with the scalpel and let the blood and pus come out.<sup>[4]</sup>

## 5. Shodhana

It is one of the important measures in case of Vrana Chikitsa.<sup>[4]</sup> Among 60 Upakramas as mentioned previously, we can co relate and state that Kashaya, Varti, Kalka, Sarpi, Taila, Rasakriya and Avachurnana are the dissimilar methods for Shodhana. In case of Vrana linked with Durgandha, Kleda and Picchilata, Shodhana has to be done using Kashaya of various Ayurveda vrana shodhana Dravyas or Shodhana Taila from ksheera vriksha whereas in case of Vrana which has Utsanna Mamsa, Shodhana should be done with two different oils of sesame and mustard oil.

## 6. Ropana

Ropana means healing process which is hastened by medication. Healing is a natural phenomenon but the Ayurvedic concepts of Ropana Kriya should be adopted in Vranas

which show the features of Shuddha Vrana. For this Kashaya, Varti, Kalka, Sarpi, Taila, Rasakriya and Avachooran are the dissimilar methods for Ropana. Another mode of treatment is oil treatment. In case of Vranas which are predominant in Kapha and Vata, Ropana should be done by Taila processed with those Dosha-Shamak Dravyas which shows tremendous results.

7. **Vaikrutapalpam** is the procedure which helps in restoration. For this Krishna Karma, Pandu Karma, Romasanjanana, Lomapaharana etc. are mentioned which are the essential source of vrana treatment procedure.<sup>[5]</sup>

### Upakramas

1. **Apatarpana**- It means Langhana–Upavasa or fasting. If someone gets injured than his agni gets manda and that is why langhan should be advised in case of Vrana, full of Dushit Dosha, Dhatu and Mala to bring them back to standard situation.
2. **Aalepa** – If we observe the symptoms of Vranashotha and an extremely tender Vrana, they are treated with alepa, i.e. proper Ayurvedic medicated plaster.<sup>[8]</sup>
3. **Parisheka** – Praksep means washing or sprinkling of a Vranashotha with liquids like Dugdha, Ghrita, Kwath etc. to reduce the Dushit Dosha<sup>[9]</sup>
4. **Abhyanga** – Very well known procedure of ayurveda, it is the massage by oils used for softening of a Vranashotha.
5. **Swedana** - A hot fomentation for painful, extended, and indurated Vranashotha for 'Doshavilayana'.
6. **Vimlapana** - The resolution by gentle massage should be done in cases of fixed, alpa Shulayukta Vranashotha.
7. **Upanaha** - A non-suppurated or partly-suppurated Vranashotha is treated with Upanaha or poultice. This leads to its early resolution or suppuration.
8. **Pachana** – It is an Aalepa of Teekshna-Ushna Dravyas, on Pachyaman Vranashotha leading to Pakwavastha.
9. **Snehapana** - It means to increase the fat intake for 'Brihan' in case of VatajaVrana or a Purvakarma of Visravana. (Ghrita, Taila, etc.)
10. **Visravana** - I.e. blood letting, it is helpful to reduce pain in newly formed Vranashotha. It is recommended in the case of Kathina Shotha and Vedanayukta, Visham and SavishaVrana.

11. **Vamana** - This is prescribed in patients of Kapha Dushta, Unnatamsayukta and ShothayuktaVrana.
12. **Virechana** – This is recommended in patients of Chirakari Vrana and Vata-Pittaj Vrana.
13. **Chhedana** - This means an excision of Kathina, Sthira, Apaki, and Snayukothayukta Vrana.
14. **Bhedana** - An opening or excision is made into a Puyayukta, Utsangi, and GatiyuktaVranashotha.
15. **Darana** - It means a measure, which contributes to a spontaneous bursting of Vranashotha by medicinal application, and is adopted in children, the elderly, Ksheena, and apprehensive patients and for Marmasthita Vrana.
16. **Lekhana** - This means scraping. It is done on SthulaOshtha, Utsannmamsi and Kathin Vrana. It is also done on Vrana, which repeatedly bursts. It is done with Kshauma, Plota, Pichu, and Kharpatra.
17. **Eshana** - This means probing. It is done to decide the direction or Gati of a nadivrana. It is a measure in which cavities of a sinus or Vrana having any foreign body embedded in it is probed. Vrana having Vakra Gati is probed gently by Kesha, finger, Karira or Eshani.
18. **Aaharan** - It means extraction. Any foreign body or Shalya is extracted specially from SukshmamukhiVrana.
19. **Vyadhana** – This means to puncture. It is done by Shashtra to drain out the Puya and Dosha. It should be done only on Pakwavranashotha.
20. **Seevana** – If we see the connotation, Seevana means suturing. Sushruta described Seevana Karma in feature along with types of stitches and their indication.
21. **Seevana** Is done on Vrana having wide gap, wound with loss of skin, Vrana in a plump part, and without Puyasrava, i.e. with no infection<sup>[6]</sup>
22. **Sandhana** - This means to join. It is a gauge for bond of the edges in a fleshy part without suppuration.
23. **Peedana** - It is indicate to remove Puya from Sukshmamukhi and Marmasthita Vrana. In this process, request of medicated plaster or Aalepa is done approximately.
24. **Shonitasthapan** – It is a process of inducing haemostasis and is indicated in Agantuj, Sadyovrana and Shastrakarmaja Vrana. Sushrut has described 4 ways of Shonitasthapanaa<sup>[7]</sup> Sandhan Skandana Dahana Pachana.
25. **Nirvapana** - It means cold compress. This is done on Vrana having Ushna Guna i.e. Pitta-Raktaja Vrana, Dahayukta and Jwaryukta Vrana with the help of proper Sheeta Dravyas like Dugdha, Ghritaetc.

- 26. Utkarika** - This means poultice. It is indicated for Ksheenmamsi, Alpasravi, Todayukta, Shulayukta, Kathinyayukta and Kampayukta Vrana. These types of Vrana are fomented with poultice-like preparation, i.e. Utkarika-cooked with Vataghna Dravyas. Kashaya - This means decoction and is indicated in Dushta as well as Shuddhavrana. Washing of DushtaVrana is done with Kashaya of Shodhan Dravyas while washing of ShuddhaVrana is done with Kashaya of Ropan Dravyas<sup>[8]</sup>
- 27. Kalka** - It is an application of Kalka or paste on Vrana. Shodhana and RopanaKalka are applied on Dushta and Shuddha Vrana respectively. Shodhana Kalka is also applied in Shalyayukta, Anumukhi, Gambhir, Putimamsi Vrana while Ropan Kalka is applied in MarmasthitaVrana
- 28. Varti** – This means plugs or lints. These are made by plastering them with Paste of Shodhan Dravyas. These are indicated in Puyayukta, Dushta, and ShuddhaVranas. Varti is useful in Sukshmamukhi, NadiVrana and deep Vrana.
- 29. Ghrita** - Medicated Ghrita (Ghee) is applied on Vrana. This Upakrama is especially for RopanaKarma. In Dushta Vrana. Shodhana Dravya Siddha Ghrita is used. This Upakrama is indicated for Pittaja, Raktaja, Vishaja, Agantu and Gambhir Vrana.
- 30. Taila** - The application of medicated oil is Taila Upakrama. Many types of Siddha Taila are used for different types of Vrana especially for Shodhana and RopanaKarmas.
- 31. Shodhana** Taila is applied to Dushta, Utsannamamsi and AlpasraviVrana.
- 32. Ropana taila** - Is applied to Shuddhavrana and it is also useful in Vata-KaphajaVrana.
- 33. Rasakriya** - It is indicated for Shodhana and Ropana effects. Decoction of Medicinal Dravyas is further boiled and saturated to achieve Ghana Awastha. This Ghana is then applied over the Vrana.
- 34. Shodhana** - Rasakriya is applied to Sthiramamsi and Dushtavrana.
- 35. Ropana** - Rasakriya is applied to Sandhisthita, Pittaja, Raktaja and AbhighatajVrana.
- 36. Avachuranana** - This means sprinkling of Churna over Vrana. Shodhana and Ropana Churna are sprinkled over superficial i.e. Twaksthita, Sthiramamsi, Avikrutakruti and GhrishtaVrana.<sup>[9-10]</sup>
- 37. Vranadhoopana** - It means fumigation that is indicated for Vataj, Tivrashulayukta and Sravi Vrana. Fumigation is done with many preparations, which are mainly containing Ghrita, Vacha, Raal etc. Utsadana - This means elevation that is indicated especially in AlpamamsiVrana, Vataja, Vata-Pittaja and RukshaVrana. In this process, Aalepa of Vataghna Dravyas with Ghrita is applied for Utsadana. Utsadana is for rising of the beds and cavities of deep Vranas.

- 38. Avasadana** - This is indicated for lowering down the UnnatmamsiVrana and is achieved by applying Avasadan drugs and Madhu.
- 39. Mrudukarma** - I.e. Softening measures that are important in Vataj, Kathina, AlpamansiVranas with the help of lotions, Ghrita etc.
- 40. Darunkarma** - I.e. Hardening measures that are effective in MruduVrana. Kashayarasatmaka Dravyas are used for this purpose.
- 41. Ksharakarma** - I.e. Chemical cauterization which is adopted for Shodhana of Chirakari, Kandu, Kleda and SravayuktaVrana. For this application of Teekshna, Ushna Gunatmak Kshara is used.
- 42. Agnikarma** - I.e. Thermal cauterization is adopted for treating Atiraktasravi, Sandhichchinna, Ashmarinirharan Shastrakarmaja Vrana. Bastikarma - A medicated enema is used in case of Vataj, Ruksha, Chirakari and ShalyayuktaVrana.
- 43. Uttarbasti** - In cases of Ashmarijanya Mutrasrotasgata Vrana, Uttarbasti is done.
- 44. Patradana** - Leaves of medicinal plants are selected according to Doshadushti in Vrana, they are lubricated, either heated or cooled and tied over Vrana. It serves to generate heat or cold and retain medicated oil at Vrana.
- 45. Krimighna** - This is indicated for Krimiyukta Vrana for destruction of Krimi and Relieving Kandu. It includes washing by Kashaya and application of Kalka of Krimighna Dravyas. Bruhana - This is indicated for Vataj, Ruksha, and Chirakari Vrana and in Krusha Rugna. It includes ingestion of restorative and constructive Dravyas.
- 46. Vishaghna** - It is adopted in treating 'Visha' and Vishasansargaja Vrana by using Vishaghna Dravyas.
- 47. Shirovirechana** - Urdhvajatrugata and KaphajaVrana are treated by this measure.
- 48. Nasya** - Shulayukta, Urdhvajatrugata and VatajVrana are treated by Nasya.
- 49. Kavalgraha** - It means medicated gargles and is indicated in Urdhvajatrugata, Mukhagata, Jivhasthita vrana.
- 50. Dhoomapana** - It means inhaling of smoke of medicated Dravyas and is indicated in Urdhvajatrugata, Vatakaphatmaka Vrana.
- 51. Madhu** - Sadyovrana and Vistrutvrana are treated by applying Madhu.
- 52. Sarpi** - Ghrita is applied for Ropana and Daha-Shamana in Agantuj and Pittaraktaja Vrana. Yantra – It is used to remove shalya embeded in Sukshmamukhi and deep Vrana.
- 53. Krishanakaran** – it means blackening of white cicatrix by using medicinal drugs such as Bhallatak Taila.



- 54. Pandukarma** - Natural and healthy colour of surrounding skin is imparted to black Cicatrix by applying medicinal drugs.
- 55. Pratisarana** - It is adopted to impart natural skin colour to a discoloured scar by applying medicinal Churna.
- 56. Romasanjanana** - A measure to produce hair on a scar which is lacking hair.
- 57. Romashatana** - This Upakrama is used to remove Roma from Romavyapta and Nonhealing Vrana. It is done by using Yantra as well as by applying Medicinal Dravyas.
- 58. Bandha** - This Upakrama is done after Vranakarma. It is necessary to keep the Vrana away from foreign bodies, to keep gatra in position and to promote healing.
- 59. Ahara** – To keep the dosha in Samyavastha and thereby keep the Vrana in Shuddha Awastha, proper diet is advised.
- 60. Rakshavidhan** - It is the technique to protect the Vrana from foreign element etc. It is to be done by keeping Vranitagara very unsoiled and by Dhoopana by Krimighna and Rakshoghna Dravyas.<sup>[11]</sup>

## DISCUSSION AND CONCLUSION

If we observe the current paper, we can infer that Acharya Sushruta has described various Vrana (wound) and vranakupakrama (Management of wound) exquisitely. This account suggests that the Acharya have spoken enough on this subject and has categorically explained the management of vranas according to its diverse stages. It is simple to learn and apply these standard upkramas in the organisations where surgeries are performed. Amongst all shasti upakramas, ashta vidhasastra karmas have more significance as they are the main surgical techniques told by Acharya Sushruta. If we bring such techniques in terms with modern technology, we can perform even better and take ayurvedic science to a global level. Therefore we can do more research on the current topic and work on its practical application to attain the best of results.

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