

**DUSHTA VRANA: A COMPREHENSIVE REVIEW OF NON-HEALING  
ULCERS**

**Dr. Sakshi Pandey\*<sup>1</sup>, Dr. Sachin Gupta<sup>2</sup>, Dr. Saurabh Sharma<sup>3</sup>, Dr. Kainat Ansari<sup>4</sup>,  
Dr. Shruti Saraswat<sup>5</sup> and Dr. Rachit Gupta<sup>6</sup>**

<sup>1</sup>PG Scholar, Department of Shalya Tantra, Patanjali Bhartiya Ayurvedigyan Evum  
Anusandhan Sansthan, Haridwar.

<sup>2</sup>HOD and Professor, Department of Shalya Tantra, Patanjali Bhartiya Ayurvedigyan Evum  
Anusandhan Sansthan, Haridwar.

<sup>3,4</sup>Associate Professor, Department of Shalya Tantra, Patanjali Bhartiya Ayurvedigyan Evum  
Anusandhan Sansthan, Haridwar.

<sup>5,6</sup>Assistant Professor, Department of Shalya Tantra, Patanjali Bhartiya Ayurvedigyan Evum  
Anusandhan Sansthan, Haridwar.

Article Received on  
14 October 2023,

Revised on 03 Nov. 2023,  
Accepted on 24 Nov. 2023

DOI: 10.20959/wjpr202321-29922



**\*Corresponding Author**

**Dr. Sakshi Pandey**

PG Scholar, Department of  
Shalya Tantra, Patanjali  
Bhartiya Ayurvedigyan Evum  
Anusandhan Sansthan,  
Haridwar.

**ABSTRACT**

*Dushta Vrana* place a heavy load on the patient, the medical community, and the healthcare system. In India, the majority of people still live in unhygienic, undernourished conditions, which increases the likelihood of infection and promotes slower wound healing. Antibiotics, inflammatory medications, wound debridement, hyperbaric oxygenation, vacuum assisted closure, maggot therapy, etc. are now employed as treatments for non-healing ulcers. Many of these methods are exceedingly expensive and frequently ineffective. As a result, an *Ayurvedic* approach is required to treat the ulcer that won't heal.

**KEYWORDS:** *Dushta Vrana*, vacuum, maggot therapy.

**INTRODUCTION**

Fundamental to the practice of surgery is the management of wounds.

The wound is typically the main pathology in trauma surgery. The

history of wound healing science has been a fascinating one. From magical incantations, potions, and ointments, wound treatment

developed until *Sushruta's* methodical treatise on wound care and surgery. In the *Sutra sthana* 22nd chapter "*Vranasrava Vigyaniam*" of the *Sushruta Samhita*, *Acharya Sushruta* describes *Dushta Vrana*. All wounds heal quickly in people who are disciplined (eat only healthy food and follow the doctor's instructions), but those who are not disciplined and treated by ignorant doctors cause severe abnormality because of severe *dosha* vitiation, which transforms the wound into *Dushta Vrana*. *Acharya Charaka* has defined *Ashuddha Vrana* as foul smelling, discoloured, painful and excessively discharging condition.<sup>[1]</sup> *Acharya Sushruta* has elaborately explained 60 types of procedures for the management of wound,<sup>[2]</sup> to achieve good approximation, early healing, without complications, and acceptable scar.

### ETYMOLOGY<sup>[3]</sup>

'व्रण' गात्रविचूर्णने, व्रणयतीति व्रणः। विशेषलक्षणं पुनर्वातादिलिङ्गविशेषः॥

(सु.चि. 1/6)

### PARIBHASHA OF VRANA<sup>[4]</sup>

*Vranoti yasmad rudhoapi vrana vastu na nashyati.*

*Adehadharanad tasmad Vrana iti uchyate budhe.*

(Su.Su.21)

### Types of Dushta Vrana<sup>[5]</sup>

*Acharya Sushruta:* Vataj, Pittaja, Kaphaj, Raktaja, Sannipataja, Agantuja.

*Acharya Charaka:* Shveta, Avsannavrtma, Atisthulvrtma, Atipinjar, Nila, Shayav, Atipidak, Rakta, Krishna, Ahiputika, Ropya, Kumbhimukh.

### Lakshana of Dushta Vrana According To Different Acharyas

<b>Sushruta Samhita</b> (Su.Su. 22/7)	Atisamvrita, Ativivrita, Atikathina, Atimridu, Utsanna, Avsanna, Atishita, Atiushna, Krishna, Rakta, Peeta, Shukla-Varna, Puti-Puya, Mamsa-Sira, Snayu-Yukta, Durgandhitha Puya Srava Yukta, Vedanavana, Daha-Paka-Raga-Kandu-Shopha-Pidka-Dushta-Shonita Sravi, Dirghakalanubandhi
<b>Charaka Samhita</b> (Ch. Chi. 25/24-25) (Ch.Chi.25/83)	Shweta, Avanatta Margi, Sthula Margi, Atipeeta, Neela, Shyava, Kapota, Krishna, Durgandhi Sthula Ashaya-Puya Yukta-Sanvrita
<b>Ashtanga Hridaya</b> (As. Hr. 25/2-4)	Samvrita, Vivrita, Kathinya, Mrudu, Ati Utsanna, Avasanna, Ushna, Shita, Rakta, Pandu, Karshnya, Putipuyasrava, PutiMamsa, Sira, Snayu, Anuts anna, Utsangi, Atiruja, Sadaha, Shwyathu, Kandu,

	<i>Upadravayukta, Dirg hakalanubandhi</i>
<b>Madhava Nidana</b> (Ma.Ni. 42/7)	<i>Durgandhita, Puyayukta, Atipuyasrava, Utsangi, Chirkalin, Dushita, Ati-Gandha-Varna-Srava-Vedaa Yukta, Shuddha Lakshana Viparita</i>
<b>Sharangdhara Samhita</b> (Sa.Pu. Kh. 7/71-74)	<i>Shuddha Lakshana Viparita</i>

Vrana can be understood under following heading<sup>[6]</sup>

षण्मूलोऽष्टपरिग्राही पञ्चलक्षणलक्षितः ।

षष्ट्या विधानैर्निर्दिष्टैश्चतुर्भिः साध्यते व्रणः । । १३४ ।।

सु०चि० (१/१३४)

Vrana has Shadamoola or six root causes, Ashtaparigrahi Panchlakshana characterised by five signs, prescribed with Shashti upakrama and managed by four limb of treatment.

### Shadmoola

Vata, Pitta Kapha Raka, Sumipato and Agantuja.

### Ashta Parigrahi

This involves all dha and thay, which is evident by the sthanas.

### Paryaya

Panigrahi, Vranavastuni, Vramashaya, Vranadhisthana. Vrana sthana, Astha parigrahi are explained by Acharya Sushruta and Acharya Vagbhata mentioned vranavastuni as Twak Mamsa Sira, Snavu, Asthi, Sandhi, Kostha, and Marma.

### Panchalakshana

Vrana can be examined by its *Gandha, Varana Srava, Vedna and Akruti*. These five factors are explained under *Prakruta* and *Vaikruta*. *Prakruta* indicates normal. *Vaikruta* indicates other than normal *lakshana*.

### VRANA GANDHA

*Gandha* of *vrana* may be of two types: *Prakruta gandha* and *Vaikruta gandha*.

**Prakruta Gandhas are as follows**

<b>Dosha</b>	<b>Gandha</b>
Vata	Katu
Pitta	Teekshna/ Teevra Gandhi
Kapha	Visra
Rakta	Lohamgandhi/Turagandhi
Vatapitta	Lajagandhi
Vatakapha	Atasitailasam
Pittakapha	Visragandhi
Pittarakta	Meenadhavantoya ganghi
Sannipataja	Mixed smell

**Vaikruta Gandha**

*Vaikruta gandha* resembles the smell of the substance such as madya, agaru, ajya, padma, sumana, chandana, champaka, divyagandha, shwa, vajigandha, mooshika, dhvamksha, pootigandha, matkuna, panka, bhoomigandha, etc.

*Vrana gandhas* according to Acharya Charak are said to be as *sarpi, taila, vasa, pooya, rakta, shava, amla, pootika* etc.

**Classification of vrana on basis of the clinical features****Rakramana vrana**

*कपोतवर्णप्रतिमा यस्यान्ताः क्लेववर्जिताः स्थिरारियपिटिकावनतो रोहतीति समादिशेत्।*

In this stage vrana is of pigeons (grey) color. It is devoid of any dampness. Granulation the is good and stable and considered a *Ruhyamana Vrana*.

<b>SUSHRUTA (Su. Su. 23/19)</b>	<b>CHARAKA</b>	<b>ASHTANGAHRIDAY A (As. Hr. Ut. 25/22)</b>	<b>MADHAVA NIDANA (Ma. Ni. 42/9)</b>
<p>*Absence of anytype of discharge</p> <p>*Presence of healthy and new granulation tissues.</p> <p>*Yellowish coloured wound.</p> <p>*surrounding area of wound is hard.</p>	<p>* No any type of description given by Acharya Charaka.</p>	<p>*done coloured without any type of mucoid secretion.</p> <p>*Stable.</p> <p>*Good granulation tissue.</p>	<p>*Blackish white coloured.</p> <p>*Moist less and dry.</p> <p>*Immobile/Stable with granulation tissue.</p>

**Rudha Vrana**

*वर्तमानमन्यिनशूननरुणं व्रणम् त्वक्खवर्णं समतलं सम्यपूर्णं विनिर्दिशेत् ॥*

Wound which gets healed in its seat, with almost same color and same level and no eruptions swelling or pain is considered to be healed." It can be characterized by absence of nodules, swelling, pain and different colors and the surface is of the same level as the surrounding.

<b><i>SUSHRUTA</i></b> <b><i>(Su. Su. 23/20)</i></b>	<b><i>MADHAVA NIDANA</i></b> <b><i>(Ma. Ni. 42/10)</i></b>	<b><i>CHARAKA AND</i></b> <b><i>VAGBHATA</i></b>
*Edges: Firmly adhere.  *Pain: No pain.  *Swelling: Not appears.  *Leaves cicatrices of the Same line with the surrounding skin.	*Edges: Even.  *Pain: No pain.  *Swelling: Not present.	Charaka and Vagbhata have not given any Lakshanas.

### MANAGEMENT OF VRANA

There are mainly two types of vrana the first one is Nija Vrana and the Second one is Agantuja

Vrana but the manage of bothe are same except in the initial stage.

Agantuja Vrana after seven days if not healed considered as Nija and the treatment remains like that of Sharirika Vrana.

### ***Shashti Upkrama for the treatment of Vrana***

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 Chatushpada the treatment of Vrana becomes easier.

	<b>Charaka</b>	<b>Susruta</b>	<b>Vagbhata</b>	<b>Bhavaprakash</b>	<b>Sha.</b>	<b>Bhela</b>
Apatarpana	-	+	-	-	-	-
Alepa	-	+	-	-	-	-
Parisheka	-	+	-	+	-	-
Abhyanga	-	+	-	-	-	-
Sveda	-	+	-	-	-	-
Vimlapana	-	+	-	+	-	-
Visravana	-	+	-	-	-	-
Snehana	-	+	-	-	-	+
Vamana	-	+	-	-	-	-
Virechana	-	+	-	-	-	-

Upanaha	-	+	-	+	-	-
Pachana	-	+	-	+	-	+
Chedana	+	+	-	-	-	+
Bhedana	-	+	-	+	-	+
Darana	-	+	-	-	-	-
Lekhana	+	+	-	-	-	+
Eshana	+	+	-	-	-	-
Aharana	-	+	-	-	-	-
Vyadhana	+	+	-	-	-	-
Vyavana	-	+	-	-	-	-
Sivana	+	+	-	-	-	+
Shandhana	+	+	-	-	-	-
Pidana	-	+	-	--	-	-
Shonitasthapan	-	+	-	-	-	-
Nirvapana	+	+	-	-	-	-
Utkarika	-	+	-	-	-	-
Kashaya	+	+	-	-	-	-
Varti	-	+	-	-	-	-
Kalka	-	+	-	-	-	-
Avachurna	-	+	-	-	-	-
Shodhana	+	--	-	+	-	-
Ropana	+	-	-	+	-	+
Shodhanalepa	+	-	-	-	-	-
Ropanalepa	+	-	-	-	-	-
Shodhana Taila	+	-	-	-	-	-
Ropana Taila	+	-	-	-	-	-
Shodhana ghrita	+	-	-	-	-	-
Ropana ghrita	+	-	-	-	-	-
Patrachadana	+	-	-	-	-	-
Daha	+	-	-	-	-	-
Vedhana	-	-	-	-	-	+
Shoshana	-	-	-	-	-	+
Raktamokshana	+	-	-	-	-	-
Varanakarma	+	-	-	-	-	-
Rasakriya	-	+	-	-	-	-
Taila	-	+	-	-	-	-
Sarpi	-	+	-	-	-	-
Dhupana	-	+	-	-	-	-
Utsadana	+	+	-	-	-	-
Avasadana	+	+	-	-	-	-
Mridukarma	-	+	-	-	-	-
Darunakarma	-	+	-	-	-	-
Ksharkarma	-	+	-	-	-	-
Agnikarma	-	+	-	-	-	-
Krushnakarma	-	+	-	-	-	-
Pandukarma	-	+	-	-	-	-
Pratisarana	-	+	-	-	-	-
Romasajanana	-	+	-	-	-	-

Romapaharana	-	+	-	-	-	-
Basti	-	+	-	-	-	-
Uttarbasti	-	+	-	-	-	-
Bandhana	-	+	-	-	-	-
Patradana	-	+	-	-	-	-
Krimighna	-	+	-	-	-	-
Nasya	-	+	-	-	-	-
Shirovirechana	-	+	-	-	-	-
Vishagna	-	+	-	-	-	-
Brihana	-	+	-	-	-	-
Kavala	-	+	-	-	-	-
Dhuma	-	+	-	-	-	-
Madhusarpi	-	+	-	-	-	-
Yantra	-	+	-	-	-	-
Ahara	+	+	-	-	-	-
Raksavidhana	-	+	-	-	-	-
Shophaghna	+	+	-	-	-	-
Patana	+	-	--	-	-	+

### 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<sup>[8]</sup>**

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, Anoopmaamsa, 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**

**Complications of Vrana** - These can be known by the Panchalakshanas of Vrana i.e Vikrita



Gandha, Vikrita Varna, Vikrita Vedana, Vikrita Srava, Vikrita Akrti.

**Complications of Vranita** - Sushruta have described 10 types while Acharya Charaka has mentioned 16 types.

**Table: Complications of Vranita according various Acharyas.**

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

### **Vrana as Upadrava**

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

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