

CONCEPTUAL STUDY OF DUSHTA VRANA W.S.R. TO INFECTED WOUND**¹*Dr. Rushikesh Arvindkumar Pole, ²Dr. Akshay B. Ganachari, ³Dr. R. C. Yakkundi, ⁴Dr. Anju D. R.**¹ 1st Year PG Scholar, Dept. of Shalya Tantra, SSRAMC, Inchal, Belagavi.² Professor, Guide, Dept. of Shalya Tantra, SSRAMC, Inchal, Belagavi.³ Professor and HOD, Dept. of Shalya Tantra, SSRAMC, Inchal, Belagavi.⁴ Assistant Professor, Dept. of Shalya Tantra, SSRAMC, Inchal, Belagavi.***Corresponding Author: Dr. Rushikesh Arvindkumar Pole**1st Year PG Scholar, Dept. of Shalya Tantra, SSRAMC, Inchal, Belagavi.DOI: <https://doi.org/10.5281/zenodo.18084614>**How to cite this Article:** 1*Dr. Rushikesh Arvindkumar Pole, 2Dr. Akshay B. Ganachari, 3Dr. R. C. Yakkundi, 4Dr. Anju D. R. (2026). CONCEPTUAL STUDY OF DUSHTA VRANA W.S.R. TO INFECTED WOUND. World Journal of Pharmaceutical and Medical Research, 11(12), 57–61.

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ABSTRACT

Vrana is one of the commonest painful condition that every human being suffers in his life. So, it is the responsibility of surgeon that it should be cured within short period with less pain and less cost and without complication. The subject of Vrana has been dealt with from different angles in many chapters of Sushruta Samhita Sutrasthana. And the Chikitsa Sthana starts with the Vrana chikitsa Adhyaya itself. It has various types and 60 types of treatment was mentioned by Sushruta which is called as 'Shashti Upakrama'. In this review details Vrana were summarized.

KEYWORDS: Dushta Vrana, Infected wound, Ayurveda.**INTRODUCTION**

In Present era, Shalya Tantra an overlasting supreme branch of Ayurveda¹ in which surgical and para-surgical procedures have been described for management of various diseases. Vrana is one among them which has been managed by human beings from the beginning of civilization.

Worldwide prevalence of wounds is believed to be 1% of world population, whereas an Indian perspective of hospital based study shows leprosy (40%), diabetes (23%), venous disease (11%), and trauma (13%) were among important causes of lower extremity wounds. In that study, 13% of wounds were not directly linked to any known cause.^[2]

Healing of Vrana is a natural process and normally healed by primary or secondary intention but due to affliction with vitiated Doshas, Vrana becomes Dushta and natural healing process of Vrana gets delayed. Factors like slough, infection, foreign body, Ischemia, Diabetes Mellitus, Malnutrition and vitamin deficiencies^[2] etc affect the natural process of healing and results into chronic non-healing wounds. A healthy wound in a normal body heals earlier with a minimum

scar formation as compared to a contaminated one. Dushta Vrana is seen as most graves usually seen affecting the human beings at any age.

While reviewing Ayurvedic texts we found so many indigenous sources in the form of Taila, Ghrita, Churna, Lepa etc.^[3] These remedies were used by our ancient Acharyas effectively. The formulations mentioned in Ayurvedic texts effectively accelerate wound healing process, surely beneficial in chronic non-healing wounds by their Shodhana and Ropana properties. Achieving better wound healing with minimal scar formation and effective pain management are the prime motto of every surgeon.

Acharya Sushruta considers Vrana as prime disease in the domain of Surgery and that is why he has explained 60 measures (Shashti Upakrama)^[3] for wound management. Acharya Charak even though was a physician, has contributed a chapter in Chikitsasthana about Vrana.

Review on Dushta Vrana – Etymology of the Vrana^[4]

The word 'Vrana' derived from the root word 'Vriya' which means to recover.

After the development of the Vrana there is formation of Vrana Scar.^[5]

Synonyms of Vrana: Vrana, Kshata, Aru, Parikshata, Angakshata, Viccheda.

Definitions of Vrana

‘Fण गात्रविकृणा’ने Fणयित इति Fणः | (सु.चि. 1 / 6)^[6]

‘Gaatra’ means tissue (body part or body tissue), ‘vichurnana’ means destruction, break, rupture, and discontinuity (of the body or tissue). The destruction / break / rupture or discontinuity of the body tissue or part of the body, is called as ‘Vrana’.

‘वृणोति यदादः सदेऽपि Fणवत्मुन नति |

आदेहधारणात् तदातः Fण इवुल्लते बुधैः ||.....(सु.सु. 21 / 40)^[7]

As the scar of a healed wound remains throughout life i.e its imprint is life long, is called as ‘Vrana’ by the wise. Nidana of Vrana:

Acharya Sushruta has described two types of Vrana^[8]

1. Nija or Sharira [Intrinsic]
2. Agantuja [Exogenous]

Sharirika (Nija) Vrana

It is caused by bodily doshas i.e. vata, pitta, kapha and rakta. It is divided into fifteen varieties based on the qualitative and quantitative presence of deranged Vata, Pitta, Kapha and Rakta either separately or in combination.

Agantuja Vrana

It is caused by trauma from human beings, animals, birds, ferocious beasts, reptiles, falling, pressing, striking, fire, caustic alkali, poison, irritant drugs, pieces of wood, earthen ware, horn, circular weapons, arrows, axe etc. Weapons and supernatural factors (Mantras, curse etc.) stated by Acharya Kashyapa.^[9]

POORVARUPA

Generally the Vrana is followed by a localized inflammatory swelling. It exhibits in an adequate treatment of Vrana-Shotha during or after the surgical interventions.

Roopa of Vrana

There are 2 different categories for Roopa, they are as follows;

- A] Samanya Roopa [General symptoms] : It includes Pain i.e. Ruka Pida.
- B] Vishesha Roopa [Specific symptoms] : Specific symptoms are those which are produced by the Aggravated doshas.

Classification of Vrana^[10,11]

- A] According to Karana : 2 types;
 - Nija Vrana
 - Agantuja Vrana

B] According to Avastha: 4 types;

- Shuddha Vrana
- Dushta Vrana
- Ruhyamana Vrana
- Ruddha Vrana

C] According to Sadhyasadhyatva: 4 types;

- Sukha Sadhya
- Kriccha Sadhya
- Yasya
- Asadhyatva

VRANA AVASTHA

Dushta Vrana

The wounds with the purulent discharge, foul smell, recurrent bleeding, irregular shape and is present for the long time is known as ‘Dushta Vrana’. The symptoms of the Dushta Vrana mentioned by Acharya Sushruta as follows.^[12]

Covered or exposed greatly, very hard or soft, elevated greatly or depressed, very cold or warm, having many colors, filled with pus, blood in all the Vrana Vastu unpleasant look etc are the symptoms of the Dushta Vrana.

Shuddha Vrana Lakshanas

The shuddha vrana is devoid of all the three doshas. Before treatment it is important to know about the shuddha and dushta vrana. Usually the shuddha vrana does not need any treatment whereas dushta vrana is difficult to treat. The floor of the vrana should be at surface level. The discharge and pain should be absent. If not infected then it's easy to manage.

The explanation according to Acharya Sushruta and Acharya Vagbhata are almost similar. Acharya Charaka also explains the features of shuddha vrana in brief.

Upadravas^[13]

Vranasya Upadrava [Pertaining wound]

Upadrava of vrana includes Vikrutha Gandhaadi Panca i.e the abnormality in them. For ex. some of normal shapes are told for vrana. Other than these are considered as abnormal shapes or upadrava. The vranasya upadravas are Gandha, Srava, Varna, Vedana, and Akrti.

Vranitasya Upadrava [Pertaining patient]

Vranitasya upadrava are some systemic diseases that occur as complication of Vrana.

Vrana Chikitsa

Acharya Sushruta has described the sixty measures (shastirvanopa kramas) for the wound management from its manifestation to the normal rehabilitation of hairs in the scar tissue. He has divided the wound treatment as;

1. Aushadi chikitsa (Medical treatment)
2. Shashtra chikitsa (surgical treatment) given foremost importance to measures like shodhana and ropana.

(Chikitsa Sootra is mainly based on taking in to consideration of the involvement of the body as a whole as well as the locally involved tissue.)

3. Agnikarma
4. Ksharakarma
5. Raktamokshana

TREATMENT OF VRANA

Table no. 1: The principles of treatment of Vrana are as follows.

Upakramas	S.S. ^[14]	C.S. ^[15]	K.S. ^[16]	A.H. & A.S. ^[17]
Apatarpana	+	-	-	-
Aalepa	+	-	Pralepa	Pralepa
Parisheka	+	-	+	+
Abhyanga	+	-	-	+
Swedana	+	-	-	+
Vimlapana	+	-	-	+
Upanaha	+	-	+	-
Pachana	+	-	-	+
Vistravana	+	-	+	+
Snehana	+	-	+	-
Vamana	+	-	-	+
Virechana	+	-	-	+
Chedana	+	+	-	-
Bhedana	+	Patana	-	-
Darana	+	-	-	-
Lekhana	+	+	-	-
Eshana	+	+	-	-
Aharana	+	-	-	-
Vyadhana	+	+	-	-
Stravana	+	-	-	-
Sivana	+	+	-	-
Sandhana	+	+	-	-
Pidana	+	Avapidana	-	+
Shonita sthapana	+/-	-	-	-
Nirvapana	+	+	-	+
Utakarika	+	-	-	-
Kashaya	+	+	-	-
Varti	+	-	-	+
Kalka	+	-	+	-
Sarpi	+	+	-	Ropana Ghrita
Taila	+	+	-	Ropana Taila
Rasakriya	+	-	-	-
Avachurnana	+	+	-	Churna
Vrana shodhana	+	Kathinakara mardavakara	-	+
Utsadana	+	+	-	+
Avasadana	+	+	-	+
Mrudukara	+	Mardavakara Aalepana	-	+
Kshara karma	+	+daha	-	+
Agnikarma	+	+daha	-	+
Krishnakarma	+	Varnya	Savarnikaran	Savarnikaran
Pandu karma	+	Varnya	Savarnikaran	Savarnikaran
Pratisarana	+	-	-	-
Roma Sanjanana	+	Lomarohana	-	+
Lomapaharana	+	-	-	-
Basti	+	-	-	-
Uttarabasti	+	-	-	-
Bandhana	+	+	+	-
Patradana	+	Patrachadana	-	-
Krimighna	+	-	-	-

Brimhana	+	-	-	-
Vishaghna	+	-	-	-
Shirovirechana	+	-	-	-
Nasya	+	-	-	-
Kavala dharana	+	-	-	-
Dhooma	+	-	-	-
Madhu sarpi	+	-	-	-
Aahara	+	Bhojya	-	-
Rakshavidhana	+	-	-	-
Shophaghna	-	+	-	-
Shamana	-	+	+	-
Chadana	-	+	-	-
Shodhana lepa	-	+	-	+
Ropana lepa	-	+	-	+
Ropana	-	+	+	-
Utklinna prakshalana	-	-	+	Prakshalana
Shodhana	-	-	+	-
Pracchana	-	+	-	-

For the purpose of Shodhana and Ropana 7 Kriya kalpas are mentioned. They are Kashaya, Kalka, Varthi, Rasakriya, Avachoorana, Taila and Sarpi. Depending on the combination of drugs the Kriya kalpas may be of Shodhana or Ropana.

Line of treatment of Agantuja Vrana

Acharya Sushruta has mentioned the General treatment for the Agantuja Vrana in Chikitsa sthana. Agantuja Vrana is Saddyo Vrana and it is always Shuddha Vrana. There is major blood loss in case of Saddyo vrana, loss of blood causes aggravation of Vata and results severe pain at the wound site.

In case of Agantuja Vrana following three things to be considered

- ❖ Raktastrava
- ❖ Shool due to Vata prakopa
- ❖ Pranashta Shalya

As an analgesic he mentioned medicated Ghrita for both internal and external administration. At the same time proper bandaging, local fomentation, other local application of medicine, enema with ghee and oil were advised. For Rakta Sthambhana Kashaya rasatmak dravya are used or Madhu sarpi is applied, nirvapana, sheet Parisheka and ropan Ghrita are used.

In case of Picchita and Ghrishta Vranas there is not much loss of blood. But due to abrasions there is severe burning pain. In this case to subside the local rise in temperature and burning sensation local washing and application of drugs having cooling properties are advised. All Agantuja Vrana should be treated by this general principles up to seven days, after that Vrana is considered as Doshaja Vrana and it is to be treated according to the Dosha.

CONCLUSION

Acharya Sushruta, the Father of Surgery, has described

the management of wounds in his treatise. It is the best description ever, in the history of medical sciences in case of wound management. The work has been summarized in Shashti Upakramas i.e. Sixty measures (sixty different aspects) for wound management. Basically described by Acharya Sushruta in detail, it has been recommended by other scholars also, including Acharya Charaka and Acharya Vagbhata. Vrana implies disruption of order of the tissues leading to discolorations and scar; hence it is termed as Vrana.

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