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CONCEPTUAL STUDY OF DUSHTA VRANA IN AYURVEDA

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ABSTRACT

Wounds represent a significant global health concern, contributing substantially to morbidity and mortality. According to Wong et al. (2015), an estimated 10,000 out of every one million wound patients worldwide succumb to microbial infections. Wound management continues to impose a heavy burden on patients, their families, and healthcare systems. The prevalence of chronic wounds is notably higher in developing and underdeveloped nations, whereas in developed countries, only 1–2% of the total population experience chronic wounds during their lifetime. Such wounds are associated with profound socioeconomic implications, including impaired mobility, unemployment, and diminished quality of life (Pieper, 2005). Traumatic wounds, known as *Saddhyo Vrana*, depend on the type of weapon, the nature of injury, and the condition of the victim, and generally remain Shuddha (clean or uncontaminated) for up to seven days. However, when vitiation of Doshas (biological humours) occurs, these clean wounds may progress into Dushta Vrana, characterized by infection and poor healing. This article offers a comprehensive review of the existing literature related to Dushta Vrana, emphasizing its Ayurvedic pathophysiology, clinical features, and contemporary management approaches.

INTRODUCTION

Wounds are a prominent cause of illness over the global world. However, research shows that for every million wound patients over the world, ten thousand die due to microbial infections (Wong et al. 2015). Wounds and wound care remain a burden for patients, their family, and professionals. The percent is very low compare to the nations which are developing and underdeveloped. In developed nations only 1-2 % of the total population will encounter a chronic wound in their life span. A chronic wound can have serious negative socioeconomic effects, such as reduced mobility, job loss, and a worse quality of life (Barbara Pieper, 2005).

Vrana is one of the most crucial and fundamental elements of *Shalya Tantra*. *Acharya Shusruta*, "The Father of Indian Surgery", in 1000 BC elaborated *Vrana* as one of the most tectonic topics in his treatise SHUSRUTA SAMHITA. He clarified every aspect of *Vrana* right from its definition, causes, treatment to scar management. Since the dawn of civilization, humans are treating and managing *Vrana*. Since *Vrana* is more common than any other disease, treating it is most likely the first surgical issue that surgeons encounter. With recent advancements in various surgical fields, the incidence of wound infection has immensely reduced by decrease in impediments associated with wound healing. Still in order to manage the recuperation of *Vrana* and traumas, every surgeon must possess specialized understanding of the wound and causative infection.

Vrana healing is the body's natural physiological mechanism for mending and regenerating damaged tissue following an injury or harm. The interference of vitiated Doshas delays the normal healing procedure of the body and turns the "Normal" *Vrana* into "*Dushta Vrana*". This state can be correlated with the chronic Non -Healing Wounds (wounds with a full thickness in depth and slow healing tendency).

Vrana has been described as "*Vranagatravichurnane Vranayatiti Vranah*". (Dutta Shastri, 2007) "*Gatra*" means part of the body or tissue; "*Vichurnane*" means destruction, break or discontinuity. Thus, *Vrana* is defined as the destruction, break or discontinuity of the body tissue. Traumatic injuries, or *Saddhyo Vrana*, are

dependent on the weapon, victim, or form of injury and typically stay *Shuddha* (contamination-free) for up to seven days. However, due to the imbalance of *Doshas* (body humours), these wounds (*Saddhyo Vrana*) may develop into *Dushta Vrana* (dirty or unhealthy wounds) after seven days of occurrence and show characteristics of *Dushta Vrana*. *Acharya Madhavkar* characterizes *Dushta Vrana* as exhibiting purulent discharge, blood-tinged pus, deep-seated with a cavitary formation, chronic in nature, malodorous, and opposed to the characteristics of *Shuddha Vrana*. Ayurveda has a number of potent formulations which possess both Vrana Shodhan and Vrana Ropana properties. The *Shasti-Upkramas* described by Acharya Shusruta are effective wound managing techniques and procedures. Of them *Kashaya*, *Varti*, *Kalka*, *Sarpi*, *Taila*, *sakriya* and *Avachurnana* are both for *Shodhana* and *Ropana* of *Vrana*. In modern context, every effort should be made to maintain the wound clean throughout the different stages of healing because a clean wound over the body heals sooner and leaves fewer scars. A good debriding agent for a *Dushta Vrana* shouldn't hurt the healthy tissue around it. In addition to being able to carry out debridement efficiently, it should not cause any unwanted side effects.

AIM AND OBJECTIVE

To review the literature related with Vrana.

VRANA IN AYURVEDA

Paribhasha

वृणोति यस्माद्रूढेऽपि व्रणवस्तु न नश्यति | आदेहधारणात्तस्माद्व्रण इत्युच्यते बुधैः|| (सु.सू21/40)

Vrana covers the skin or an area of the body and since the *Vrana Vastu* (scar) does not go away even after healing and stays there as long as the body is alive, the intellectuals name it *Vrana*.

Classification of *Vrana*

(A) According to Etiology

Vrana is classified into two types on the basis of Etiology.

1- Nija Vrana

2- Agantuja Vrana

Table 1: Classification of *Vrana.*

A."Etiological (2types)"	B. "On the basis of clinical features (4 types)"	C. "On the basis of prognosis (4types)"	D. "According to the site (8types) "	
Sharira	*Dushta*	*Sukha Sadhya*	1.*Twaka*	5.*Asthi*
Agantuja	2. *Shuddha*	*Kashta Sadhya*	2.*Mamsa*	6.*Sandhi*
	Ruhyamana	3. *Yapya*	3.*Sira*	7.*Koshta*
	Rudha	4. *Asadhya*	4.*Snayu*	8.*Marma*

Table No. 2: Classification of *Nija Vrana.*

1. *Vataja*	2. *Pittaja*	3. *Kaphaja*
4. *Raktaja*	5. *Vatapittaja*	6. *Vatakaphaja*
7. *Vataraktaja*	8.*Pittakaphaja*	9. *Pittaraktaja*
10.*Kapharaktaja*	11.*Vatapittaraktaja*	12.*Vatakapharaktaja*
13.*Pittakapharaktaja*	14.*Vatapittakaphaja*	15. *Sannipataja*
16. *Shuddha*		

Table No. 3: Different types of Agantuja Vrana (Sadyovrana).

S.S. (6)	A.H. (8)	A.S. (3)		Sh. S. (8)
1.*Chinna* 2.*Bhinna* 3.*Viddha* 4.*Kshata* 5.*Picchita* 6.*Ghrista*	1. *Ghrista* 2. *Avkrita* *3. Vicchinna* *4.Pravilambita 5. Patita* *6. Viddha* 7. *Bhinna* 8.*Vidalita*	**1. *Chhinna*** (i) *Ghrista* (ii) *Avakrita* (iii)*Vicchinna* (iv)*Vilambita* (v) *Patita* **3. *Picchita*** (i) *Savrana* (ii) *Avrana*	**2. *Viddha*** (i) *Anuviddha* (ii)Uttundita (iii) *Atividdha* (iv) *Nirviddha* (v) *Anubhinna* (vi)*Bhinnotundita* (vii) *Atibhinna* (viii) *Nirbhinna*	1.*Aviklripta* 2.*Vilambita* 3. *Chhinna* 4.*Bhinna* 5.*Prachalit* 6. *Ghrista* 7. *Viddha* 8. *Nipatita*

DUSHTA VRANA

The word *Dushta* has been derived from *दुष्टः, त्रि, (दुष्यतीति + दुष् + कर्त्तरिक्तः।) दुर्ब्बलः।अधमः।* Here *Dushta* means *Durbala* (Unhealthy) or *Adhama* (degraded).

Dushta means spoiled, corrupted, defective, faulty, wrong, false, bad, wicked, malignant, offensive, inimical and guilty (Sir Monier Williams).

All the ancient Acharyas believed that the management of *Dushta Vrana* is not easy. Since all *Vranas*, whether *Sharirika* or *Agantuja*, have the potential to become

Dushta Vrana if they are not correctly addressed, all *Vranas*—aside from *Shuddha Vrana*—may fall under this category.

Patients who are not disciplined (i.e. who do not use healthy food and do not behave as directed by the physician) and get treated by an ignorant physician leads to aggravation of *Doshas* which disturb in normal wound healing process. Therefore, it results in *Dushta Vrana*.

According to *Charak Samhita*

Acharya Charaka has mentioned that a wound with excessive foul smell, discoloration, profuse discharge and extreme pain is termed as *Dushta Vrana*. Further he classified 12 types of *Dushta Vrana.*

1. *Shvetatva*- paleness in the ulcer
2. *Avasanna-vartmatva*- depression of the margin of the ulcer
3. *Atisthutla-vartamatva*- excessive thickness of the margin of the ulcer
4. *Atipinjaratva*-excessively red and yellow mixed coloration of the ulcer
5. *Nilatva*-blue coloration of the ulcer
6. *Shyavatva*-blackish brown coloration of the ulcer
7. *Atipidakatva*- appearance of eruption in excess around the ulcer
8. *Raktatva*- red coloration of ulcer
9. *Raktakrsnatva*-red or black coloration of the ulcer
10. *Atiputitva*-excessive putrefaction of the ulcer
11. *Ropyatva*-recurrence of the ulcer after it is healed
12. *Kumbhimukhatva*- the ulcer having a narrow opening with an expanded base like a jar.

According to *Ashtanga Hridaya*

Acharya Vaghbhatta has defined *Dushta Vrana* as a wound in which the *Doshas* are localized.

Astang Hridaya describes the *lakshanas* of *Dushta Vrana* as follows:

- Too hard/ Too soft,
- Too elevated/ Too inverted,
- Too hot/ Too cold
- Color of *Vrana* is red/*Pandu*/black,
- Severe pain,
- Burning Sensation,
- Inflamed,
- Redness and Itching is present
- Chronic in nature

According to *Shusruta Samhita*

The classics have noted *Atisanvrita* (greatly covered), *Ativivruta* (greatly exposed/broad),

Atikathino (very hard), *Atimrudu* (very soft), *Utsanna* (elevated), *Avasanna* (depressed),

Atisheeta (very cold), *Atiushna* (very warm), having colours any one of black, red, yellow, and white, Bhairav (terrifying), filled with putrefying pus, blood, muscles, veins, ligaments etc. exuding putrefying pus and exudates moving in abnormal paths, wound raised up, having unpleasant look and smell (foul smelling), accompanied with severe pain, burning, *suppuration, redness, itching, swelling, eruptions and such other complications greatly,* exuding vitiated blood and persisting for long time- are the symptoms of *Dushta Vrana***.**

According to Madhav Nidana

Foul smelling, purulent, profuse, blood-stained discharge with large cavity and extreme pain and the one which is opposite to *Shuddha Vrana* in characteristics is termed as *Dushta Vrana* by *Madhav Nidanam*.

Thus, *Vrana* which is opposite to *Shuddha Vrana* is termed as *Dushta Vrana*.

Table No. 4: On the basis of *Vrana*, classification of *Dushta Vrana.*

Dosha	***Vrana* (Color)**
1) *Vataja*	Rough, black, red, ash colored or color of a bone or a pigeon
2) *Pittaja*	Blue, yellow, greenish-brown, black, reddish-tawny or flamed colored.
3) *Kaphaja*	White, grey and glossy.
4) *Raktaja*	Same as *Pittaja Vrana*.
5) *Sannipataja*	Color peculiar to the dominance of *Dosha*.

Table No. 5: Dushta Vrana on the basis of *Gandha.*

Dosha	***Gandha***
Vataj	*Katu*
Pittaj	*Tikshna*
Kaphaj	*Aamgandhi*
Vata-Pittaj	*Laaja Gandhi*
Pitta-Kaphaj	*Til taila Gandhi*
Kapha-Vataj	*Atasi taila Gandhi*
Sannipataja	*Rakta-mishrita*

Gandha like Wine, *Ghrita* etc are not normal in nature.

Table No. 6: Dushta Vrana on the basis of *Srava*.

Dosha	***Srava***
1) *Vata*	"Rough to touch, brown, grey, frosty or white like the washings of alkali, like of meat or paddy husks."
2) *Pitta*	"Colours of *Gomedha* (Zircon), that of cow urine, like of water saturated with burn ashes of conch shell, that of *Madhvika*, oil."
3) *Kapha*	"Butter like, a *Kashisha* (Sulphate of iron) colour, lard like hue, like rice paste, water tinged with sesamum, coconut water, hog's lard."
4) *Rakta*	"Identical to that of *Pittaja Srava* with extremely Fishy smell."
5) *Sannipata*	"Coloured like water tinged with soakings of sesamum seeds or the internal sap or water of coconut or the juice of *Ervaruka* or transparent surface layer of rice gruel, washings of *Aruka* fruit, *Priyangu* fruit, like that of liver or the *Mudga* pulse."

Table No. 7: Vrana Srava according to Vrana Vastu.

Vrana Vastu	*Srava*
1) Twakgata	"A raw meat smell, a yellowish watery discharge"
2) Mansagata	"A slimy, thick, white secretions like clarified butter"
3) Siragata	"Suppurative, copious secretions, thin, pendent (Ropy), slimy, has brown or frosty hue."
4) Snayugata	"Sort of cold and thick secretions, like expectorated mucous, sometimes marked with streaks of blood."
5) Asthigata	"Appears if washed i.e. loses its natural gloss, colour of an oyster shell."
6) Majjagata	"Cold and marked by streaks of blood and lumps of marrow."
7) Sandhigata	"A sort of slimy, pendent, frothy, and blood-streaked pus when affected part is flexed, expanded, raised, lowered etc."
8)Koshthagata	"Secretions mixed with urine, fecal matter, pus"
9 Marmagata	"Involves the organic principles of skin, flesh etc."

Table No. 8: *Srava* according to prognosis: *Asadhya Vrana Srava* in *Aashaya*.

Aashaya	***Srava***
Pakwashaystha	*Pulakodaka Sannibha*
Raktashayastha	*Ksharodak Sannibha*
Amashayastha and *Trikasandistha*	*Kalayambu Sannibha*

SIGN AND SYMPTOMS OF *DUSHTA VRANA*

Shape of *Dushta Vrana*: Any shape of *Vrana* other than rectangular, square, circular or triangular, denotes *Dushta Vrana*.

Consistency: Either too hard or too soft wound tissue consisting of dead tissue, slough and debris is termed as *Dushta Vrana*.

Discolouration: Blackish, yellowish, and whitish discolorations of the wound surface or wound margins, or a mixed discoloration, indicating that *Dushta Vrana* is polluted by one, two, or more Doshas**.**

Pain: It is one of the important parameters to assess the involvement of the *dosha* in the wound.

Dosha	**Type of Pain**
Vataj	Cutting, tearing or beating pain
Pittaj	Burning, scalding pain
Kaphaj	Heaviness

Healing Stages of *Vrana*

Dushta Vrana – *Vrana* of chronic nature, irregular elevated surfaces, profuse putrid blood mixed pus discharges and foul smell are termed as *Dushta Vrana*. After *Shodhan* the *Dushta Vrana* changes to *Shuddha Vrana*.

Shuddha Vrana – **"**A *Vrana* not impeded by *Tridoshas*, with dark brown (*Shyavaoshta*) coloured edges, with small eruptions (Granulation tissue), without pain and exudations and wound resembling lower surface of a clean tongue, soft, smooth is said to be a *Shuddha Vrana*."

Ruhyaman Vrana **-** The *Vrana* resembling pigeon's colour (grey), with no moisture (exudation), with scale of skin, bonding firmly is considered as a healing wound. Absence of slough on floor with no exudates, is the characteristic feature of *Ruhyamana Vrana*.

Rudh Vrana **-** Vrana with even surroundings, no pathology at the Vrana site, and colour similar to the colour of the surrounding skin is termed as the *Rudh Vrana*.

Management of Dushta Vrana

1. *Acharya Shusruta has detailed the management of Vrana in Sutra Sthana under seven main headings.* All these 60 modalities (*Shasthiupkram*) come under the seven primary procedures, the *Saptopkrama*, mentioned by the *Acharya* in *Sutra Sthana*.

   आदौविम्लापनंकुर्याद्द्वितीयमवसेचनम्|तृतीयमुपनाहंतु चतुर्थींपाटनक्रियाम्||

   पञ्चमंशोधनंकुर्यात्षष्ठंरोपणमिष्यते |

   एतेक्रमाव्रणस्योक्ताःसप्तमंवैकृतापहम् ||S.Su.17/17-18||
2. According to *Acharya Maharshi Charaka*, there are 36 procedures to manage the *Vrana*.
3. When a patient has an open wound, their diet should ideally consist of tiny amounts of light dietetic items. Food should always be consumed fresh, prepared, and fatty. Above all, prevent stomach disturbances. It is advisable to follow *Maharshi Susruta's* dietary recommendations in order to promote faster recovery and prevent problems.
4. Foods like *Navadhanya, Tila, Masha, Kalaya, Kulattha, Nishpava, Harita Shaka, Amla-Katu-Lavana Rasas, Guda, Pishtavikriti, Vallura, Shushka Shaka, Mamsa,* and *Vasa* of *Aja-Avka-Anupa Audaka animals, cold water, Krishara, Payasa Dadhi, Dugdha,* and more must be avoided by the injured person. They should also stay away from foods that are *Visthambhi, Vidahi, Guru,* and *Sheeta*.

CONCLUSION

This review provides an understanding of the fundamental principles, classification, clinical features, and management protocols of *Dushta Vrana*, offering valuable insights that can contribute to improved wound care and benefit society at large.

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