

AYURVEDIC PERSPECTIVE OF *DUSTA VRANA* (NON HEALING ULCER)Ajay Kumar<sup>1</sup>, Gupta Rajesh Kumar<sup>2</sup>, Sharma Vishnu Dutt<sup>3</sup><sup>1</sup> Department Of Shalya tantra, P.G Scholar, Dr. Sarvepalli Radhakrishnan Rajasthan Ayurved University, Jodhpur, India<sup>2</sup> Department Of Shalya tantra, H.O.D, Dr. Sarvepalli Radhakrishnan Rajasthan Ayurved University, Jodhpur, India<sup>3</sup> Department Of Shalya tantra, Assistant Professor, Dr. Sarvepalli Radhakrishnan Rajasthan Ayurved University, Jodhpur, India

## ABSTRACT

“The destruction / break / rupture / discontinuity of body tissue / part of body, is called *Vrana*.”

The healing of wound or an ulcer is the natural mechanism of the body. Naturally wound will heal in one week if no *Doshic* invasion (infection) takes place. Presence of infection is one of the important factor which impair wound healing. A healthy wound heals with minimum scar as compared to infected wound. Classics of *Ayurveda* especially *Sushruta* has elaborately explained details of wound & its management. A clean wound in a normal body heals earlier as compared to contaminated wound. Wound healing is mechanism where the body attempts to restore the integrity of the injured part. Several factors affects the process of wound healing like contamination of wound, vascular insufficiency, foreign bodies, infection, malnutrition, Immune deficiency diseases like diabetes mellitus, and excessive use of steroids etc.

**Keywords:** *Dushtavrana*, *Shodhana*, *Ropana*, Wound management

## INTRODUCTION

In practice, *Dushta vrana* is the most common encountered problem faced. by a medical practitioner. Wound healing is the major problem in surgical practice .Even though healing of *Vrana* is a natural process of the body, the *Vrana* should be protected from *Dosha dushti* & from various microorganisms which may hamper the natural course of Wound healing.As the sciences have advanced, newer therapies are tried out for boast up the recovery process, but the oldest remedies still lead the race. *Acharya Sushruta* “The Father of Indian Surgery” has explained *Vrana* in detail in his classical text “*Sushruta Samhita*” as a concourse of wound healing proceduers described by *Sushruta* still holds its place today. *Sushruta* has described 60 measures for the comprehensive management of *Vrana* (wound), which includes local as well as the systematic use of different drugs

and treatment modalities under a dedicated chapter. One of such purification therapy explained by *Sushruta* is *virechanato* eliminate the *pravrudha doshas* out from the body, particularly in *Vata-Pitta praduhtajadushta vrana*. *Jatyadi ghruta* is used as an external application in combination with *virechana*.

**Definition:** Wound (*Vrana*) is an injury to the body (as from violence, accident, or surgery) that typically involves laceration or breaking of a membrane (as the skin) and usually damage to underlying tissues. *Vrunoti yasmaat Roodheapi Vranavastu nanashyati / Aadeha dhaarnaattasmatvranaityuccyate //*

After complete healing of wound the scar never disappear and its imprint persisting life long, it is called as *Vrana*. As it causes destruction of the tissue or damage of body part, so it is named as *Vrana*. A wound which

refuses to heal or heals very slowly inspite of best efforts by *Chikitsa Chatuspada* i.e *Bhishak, Dravya, Upsathata* and *Rogi* is known *Dushta Vrana*.

**Dushta vrana:** *Dushta Vrana*(chronic wounds), which is difficult to heal. *Dushta* is one in which there is localization of *Dosha vata, pita and kapha. Vrana*, which had a bad smell, has abnormal color, with profuse discharge, intense pain and takes a long period to heal. *Dushta Vrana* is a long standing ulcer where removing debris enabling drug to reach healthy tissue is more important. Wound which is contaminated and healing process is very slowly is known as *Dushta Vrana. Vrana* which has foul smell, continuously flowing putrefied pus along with blood, with cavity, since long time and has smell etc, *Vranalakshanas* are high in intensity, and which is almost opposite to *Shuddha Vrana* is *Dushta Vrana*. In this context we can understand it as a non-healing or contaminated wound.

**Lakshanas of Dustha vrana :** *Samruta*-Narrow mouthed, *Kathina* -Hard, *Avasanna* -Depressed, *Vedonarvan* -Severe pain, *Vivruta* -Wide mouthed, *Ushna* -Hot, *Daha* -Burning sensation at the site, *Paka* -Suppuration, *Raga* -Redness, *Puyasravya* -Discharging pus, *Manojnadarshana* -With ugly sight, *Kandu* -Itching, *Shopha* -Swelling, *Pidaka* -With boils, *Mrudu* -Soft, *Bhairava* -Frightful, *Putimamsasirasnayu* - Full of pus, muscles, vessels, ligament

**Management of dustha vrana (non healing ulcer)** In spite of the advances that have been made, the management of chronic wounds is still a challenge for the clinician. Sushruta was quite aware of the importance of wound management and has described *Shashthi Upakramas* (sixty measures) for management of *Vrana Ropana* (wound healing). *Ayurveda*, more a science of life than a medical science, gives more importance to preventive measures and complete curing of a disease with a minimum chance of recurrence. Better wound healing with minimal scar

formation and controlling the pain effectively are the prime motto of every surgeon. for a wound management from its manifestation to the normal rehabilitation of the hair over the scar *Urdhwa Shodhana* by doing *Vamana, Shirovirechana, Adhoshodhana* by *Virechana, Basti* followed by *Langhana, Katu-tiktaka, kashaya ahara* then *Raktamokshna*. So by considering all above said modalities of *Dusta vrana* treatment broadly classified into two headings:

1. Medical management: *Apatarpana, Aalepa, Parisheka, Abhyanga, Sweda, Vimlapana, Upanaha, Pachana, Sneha, Vamana, Virecana* etc.
2. Surgical management: *Chedana, Bhedana, Daarana Lekhana, Eshana, Aaharana, Vyadhana, Visravana, Seevana, Sandhana, Kshaarakarma, Agnikarma, Pratisaarana, Lomaapaharana* and *Yantra*.

**Shodhana:** *Abhyantara Shodhana* (Internal purification), *Bahirgata Shodhana* (External purification by application of medicine)

**Abhayantara shodhana:**

1. **Vamana:-** *Vamana karma* or the Emesis therapy is the first *pradhana karma* in *Panchakarma* wherein the imbalanced and vitiated *doshas* are removed via the mouth region or the upper part of the body. *Vranas* above the level of *Nabhi Pradesha* with *Kapha Pradhana Lakshana* are better managed by *Vamana Karma*.
2. **Virechana:-** *Virechana* treatment is targeted to expel increased *Pitta Dosha* out of the body. The wounds which are affected by *Pitta Dosha* and situated middle portion of the body and nonhealing wound with long duration, in such cases *Virechana* plays a better role in healing.
3. **Basti:-** *Basti* cleanses the accumulated toxins from all the three *Doshas Vata, Pitta* and *Kapha* especially the *Vata* toxins, through the colon. So it is advised in case of *Vrana* which is having *Vata Pradhana Dosha*, and *Margavaranajanya Vrana* and wound situated in lower

extremities are better treated with *Basti Chikitsa*.

4. **Shirovirechana:-** *Vrana* which are situated in *Urdvajatrugata* area and *Kaphapradhana* conditions, this procedure is beneficial.

#### **Bhahya shodhana:**

1. **Raktamokshana:-** *Raktamokshan* is indicated specially because *Rakta* is mainly involved as *Dushya* in *Samprapti Ghataka*. *Raktamokshan* includes various method are commonly practiced are *Siravedhan* (vein-puncturing) and *Jalaukavacharan* (leech application). *Raktamokshan* is indicated in disorders of *Pitta* (fire/bile) and *Rakta* (blood) involvement, thus non healing wound which has imbalance of *Pitta* and *Rakta* can be well managed with *Raktamokshan*. It helps in preventing venous and capillary stasis and thus helps in proper venous drainage in the area of ulcer and thus improves its healing process. It also drains of excessive inflammatory mediators thus prevents swelling and pain and burning sensation instantly. *Acharya Sushruta* in *Sushruta Samhita* mentions specific veins to be punctured in particular diseases.
2. **Ropana:-** *Ropana* means a factor, which promotes or quickens the healing process. There are many measures to create favorable conditions for wound healing, such as use of antiseptic solutions and antibiotics to combat the infection, inflammation and many agents to remove slough/dead tissues to shorten the inflammatory phase and thus promote the healing process. At present the modern system of medicine could not find such *karma* which promotes the process of healing except anti-infective and debriding agents. *Sushruta*, an eminent surgeon of his era, was much ahead of his time in expounding and practicing the beautiful concept of *vrana ropana* (wound healing).

*Ropana* process in the form of *Kalka*, *Kashaya*, *Varthi*, *Ghrita*, *Taila*, *Choorna* etc. *Jatyadighrita*, *Ropanaghrita*, *Ambasthadighrita*.

3. **Vrana Prakshalana :-** *Sursadigana kashaya*, *Aragwadhadi kashaya*, *Lakshadigana kashaya*, *Panchavalkala kashaya* is to be used for *Vrana Prakshalana*.
4. **Vrana Pichu:-**, *Doorvadi ghrita*, *Jatyadi taila/ghrita*, *Nimbadi taila*, *Kshara taila pichu*, *Sursadi taila*, *Hingulamrutadi malahara* is to be used for *Vrana Pichu*.
5. **Vrana Lepa** with *Tilakalkadi*.
6. **Vrana basti** with- *Jatyadi taila*

#### **DISCUSSION**

Wound healing is completed in three phases: Inflammatory, proliferative and remodeling. Granulation, collagen maturation and scar formation are some of the other phases of wound healing which run concurrently but are independent of each other. *Ropana* is always associated with *shodhana* because a wound cannot be healed if it is not *shuddha*. Even though healing is a natural process, it is inhibited by various factors. Deranged *Doshas* cannot be treated with a single drug all the times. Therefore number of drugs of different properties is described as *Vrana Shodhaka* and *Vrana Ropaka* in the management of *Dushta Vrana*. Drugs which contain *Katu*, *Tikta*, *Madhura* and *Kashaya Rasa* are more useful. *Dushta vrana* is one of the *Vranas* which needs treatment for its healing, to achieve the main goal of healing, it is necessary to remove the maximum *Dushti* by the virtue of *Shodhana*, *Sravahara*, *Dahahara* and *Vrana ropana*. Drugs should be *Amapachaka*, *Tridosahara*, *Krimihara*, *Vishahara*. *Puyanirharana*. Alleviating these inhibitory factors is the goal of *Sodhana Chikitsa*. At the end of *Sodhana Chikitsa*, *Vrana* becomes *Shuddha Vrana* and *Ropana Chikitsa* has to be followed further. Various causes of Non Healing Ulcer needs to be evaluated like arterial ulcer, venous ulcer, neurogenic ulcer,

tropic ulcer etc and treatment is to be done accordingly.

## CONCLUSION

The *Vrana* should be protected from *Dosha Dusthi* and from various micro-organisms, which may afflict the *Vrana* and delay the normal healing process. For the early and uncomplicated healing of *Vrana*, treatment is necessary. Number of patients were having *Dushtavranas* on lower extremities than any other parts of the body so adequate care is needed to lower limbs for any type of *Vrana* before it's converted into *Dustavrana*. Before starting the treatment we must to assess which type of *Vrana*, level of *Dusthi*, predominance of *Dosha*, involvement of *Dhatu*, site and size of the *Vrana*, *Sadhyaasadhya* of *Vrana*. When wound will be completely free from discharge, slough, foul smell, burning sensation, itching, then healing can be achieved very well.

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Source of support: Nil

Conflict of interest: None Declared