INTRODUCTION

A common and oftenly encountered problem in day today practice by a medical practitioner is Dushta Vrana. Wound healing is the major problem in surgical practice. For these, the most fearful is infection. Due to infection, wound becomes complicated. While explaining the scope of Shalya Tantra, Sushruta has mentioned Vrana Vinishchayartham as a major part of Shalya Tantra. Sushruta has mentioned Vrana Vinishchayartham as a major part of Shalya Tantra. Dushta Vrana is incorporated by number of drugs, broadly classified into Vranashodhana and Vranaropana. Management of Dushta Vrana is incorporated by number of drugs, broadly classified into Vranashodhana and Vranaropana. As the scar of wound never disappears even after complete healing 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 termed as Vrana. 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. Dustavrana lakshanas:


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. Sushruta has described...
Shastivranopakarma’s for a wound management from its manifestation to the normal rehabilitation of the hair over the scar. Udwha Shodhana by doing Vamana, Shirovirechana, Adhoshodhana by Virechana, Basti followed by Langhana, Katu-tiktaka, kashaya ahara then Raktamoksha.

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, Vrisravana, Seevana, Sandhana, Kshaarakarma, Agnikarma, Pratisaarana, Lomaapaharana and Yantra

Bhayantar shodhana:
- Abhyantara Shodhana (Internal purification)
- Bahirgata Shodhana (External purification by application of medicine)

Abhayantar shodhana:
1. Vamana
2. Virechana
3. Basti
4. Shirovirechana

Vamana: Wounds which are situated above Nabhi Pradesha with Kapha Pradhana Lakshana are better treated with the Vamana Karma.

Virechana: The wounds which are affected by Pitta Dosha and situated middle portion of the body and non-healing wound with long duration, in such cases Virechana plays a better role in healing.

Basti: 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.

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

Bhayya shodhana:
1. Raktamoksha
2. Vrana Prakshalana
3. Vrana Pichu
4. Vrana Lepa
5. Vrana Basti

Raktamoksha: The Vrana which is predominant of Pitta and Rakta and in Margavarana conditions.

Vrana Prakshalana with Aragwadhadi kashaya, Sursadigana kashaya, Lakshadigana kashaya, Panchavalkala kashaya

Vrana Pichu with - Jatyadita/ghrita, Kshara taila pichu, Nimbadi taila, Sursadi taila, Doorvadi ghrita, Hingulamrutadi malahara

Vrana Lepa with Tilakalkadi

Vrana basti with- jatyadita/ghrita

Ropana:
Ropana means a factor, which promotes or quickens 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. Ropana process in the form of Kalka, Kashaya, Varthi, Ghrita, Taila, Choorna etc. Jatyadighrita, Ropanaghrita, Ambusthadighrita.

DISCUSSION
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, Srava hara, Daha hara and Vrana ropana. Drugs should be Amapachaka, Tridoshahara, 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 Cikitsa has to be followed further. Various causes of Non Healing Ulcer needs to be evaluated like arterial ulcer, venous ulcer, neurogenic ulcer, trophic 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, Sadhyaasadhyata 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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Case: This is the case of Dustavrana in left leg and it was treated by the prakshalana with Panchavalkala kashaya and application of Hingulamrutadi Malahara.

Figure No.1
Before treatment

Figure No.2
During treatment

Figure No.3
After treatment

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