Essential Ayurvedic diagnostic approach of Vrana - A Conceptual Study

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INTRODUCTION

Vrana is an interruption of tissue caused by physical, microbial, chemical or immunological or typically associated with loss of function. The rupture of the continuity of body tissue or part of body Skin is also called as a Vrana. Normally wound factors delay wound healing. The presence of infection is one of the important factors which delay the wound healing process. Vrana is a common problem observed in surgical practice nowadays. It is one of the fundamental aspects of Shalyatantra, as a trauma and after surgical procedures (Abhighata Vrana and Postoperative Vrana) surgeon thinks about healing of wound, so it is important to know about wound and wound healing. Acharya describes Vrana as its different aspects; cause symptoms etc. Vranitagara, method of Vranaraksha Vidhi, various type of Vrana Srava, Dustavrana and Sudhhdha Vrana in detail. Sushruta also mentioned Aragwadhadi Gana to treat many types of Dustavrana. Panchendriya Pariksha and Vranasrav with Doshik involvement should be applied to diagnostic purposes. The 6 stages of Vrana as Shat Kriya Kala are helpful for diagnostic assessment. Samprapti is the reason for Roga Gyan and Chikitsa Gyan. That’s the only reason to know detail about Samprapti in Ayurveda. Dustavrana are of 20 types. Also, presence of Dushtavrana can damage the condition of the patient with different complications and may become fatal for him/her.

Key words: Ayurveda, Vrana, Dustavrana, Samprapti, Shat Kriyakala.

AIM AND OBJECTIVE

To determine the diagnostic criteria of Vrana with classical science and application to break down the etiopathogenesis.

METHODOLOGY

Acharya describes Vrana as its different aspects, cause etc. Vranitagara, method of Vrana Raksha Vidhi, various type of Vrana Srava, Dustavrana and Sudhhdha...
Vrana in detail. Sushruta also mentioned Aragwadhadi Gana to treat many types of Dustavrana. As per types, Nija is due to the involvement of pathological imbalance of Shrira Dosha, Dhatu and Mala, Agantuja is due to external causes and it becomes ultimately Nija after certain periods of time. Panchendriya Pariksha and Vranasrav with Doshik involvement should be applied to diagnostic purposes. Samprapti is the reason for Roga Gyan and Chikitsa Gyan. That’s the only reason to know detail about Samprapti in Ayurveda.

Dushta Vrana (chronic wounds) or non healing ulcer, 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 and enabling the drug to reach healthy tissue is more important. The wound which is contaminated and the healing process is very slow is known as Dushta Vrana.

Examination of Vrana & patient suffering from this ailment is to be carried out in three different ways as Ayurveda mentioned Trividha Pariksha, by Acharya Charak; Darshana, Sparshana and Prashna. Darshana: By Darshana Pareeksha age of the patient, site of Vrana, Akruti of Varna, condition of Vrana, etc. can be elicited. Sparshana: It helps in eliciting the hardness or softness of Vrana, increase or decrease of local temperature, tenderness, bleeding, etc. Prashna: By Prashna Pareeksha the cause for Vrana, type of Vedana, Agni Bala, Saatmya etc. are to be examined. Sushruta mentioned Shadvidha Pareeksha for the diagnosis. Darshana and Sparshana should be done by Panchaindriya Pareeksha and others are like Ghranendriya, Karnendriya Pariksha. The exception is, Rasnendriya Pariksha can’t be performed in Vrana Pariksha.

Vranayati means discolouration. Vranavastu or Scars of a Vrana never disappear after complete healing and it stays lifelong.

Assessment of role for Nidaan in Vranavigya

Nidan (Cause): Nidan similar in Guna, Karma and Dosha. As Samanyam Vrshahdhi Karanam. Dosha: Prakupta Dosha attains circulation with the site of Kha Vaigunya/site of a body part and leads to the state of Sanga / Obstruction. This leads to Dhatu and Mala Dushti.

Acharya Sushruta mentioned Dosha provoked by various Ahar Vihar and climate changes in Vrana.

Dushya: As per Vranavastu (8): Twak, Mamsa, Sira, Snayu, Asthi, Sandhi, Kostha, Marma.

Shat Kriyakala[2]

1. Sanchaya: Dosha accumulated in its own place
Symptomatology is tissue inflammation activity with heaviness, mild pain, and redness (As Ama Avastha of Vranashopa)

2. Prakopa: It gives rise to symptoms if not treated.
Symptomatology is pain and swelling gradually increases, also can observe vitiation of local Twak and Mamsa Dhatu like “Pachyaman Avastha” of Vranashopa.

3. Prasara: Excited Dosha will overflow at their own space. Vata Dosha possesses the power to initiate movement and get associated with other Doshas.
Symptomatology is Inflammation with Heaviness and Mild pain in Vranashoth.

Symptomatology is Pain and swelling increases gradually.

Localization of Prakupita Dosha takes place due to Srotovaigunya i.e. Pathological Impairment of related Srotas and leads to “Dosha Dushya Sannuchana”.

5. Vyakti: All characteristic symptomatology includes.
Dushti of Twak and Mamsa Dhatu occurs with Doshik involvement.

Due to Bursting of Shopha + formation of Vrana, Gatra Vichurnana (Destruction) of tissue takes place.
Symptomatology is as below,
- Pain, tenderness occurs because of *Vata Dosha*,
- Redness and burning is more due to *Pitta Dosha*,
- Excessive swelling, Pus formation, itching due to *Kapha Dosha*.

6. **Bheda:** Disease becomes chronic and incurable with *Vrana* symptoms with structural changes.
   
   If it is not treated at this stage various complications may occur.
   
   Complications like *Lakshans* of *Vrana* and *Vranita*.
   
   *Vimlapan, Avasechan, Upahan, Patana, Sodhan, Ropana, Vaikritapaham* are mentioned by Acharya and also gave 60 *Upakramas* for *Vrana*. [3]

**DISCUSSION**

Wound healing is completed in three phases: Inflammatory, proliferative and remodelling. Granulation, collagen maturation and scar formation are some of the other phases of wound healing but are independent of each other. *Ropana* is always associated with *Shodhana* in *Ayurveda* because a wound cannot be healed if it is not *Shuddha*, so healing is only possible factor if *Vrana* is clean. Even though healing is a natural process, it is inhibited by various factors. *Dushta Vrana* is one of the *Vranas* which needs time taken treatment for its healing, to achieve the main goal of healing, it is necessary to remove the maximum *Dushti* by virtue of *Shodhana* and *Vrana Ropana*.

**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. A 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 *Dustavrina*. Before starting the treatment, we must assess which type of *Vrana*, level of *Dushti*, predominance of *Dosha*, involvement of *Dhatu*, *Samprapti* of *Dustavrina*, site and size of the *Vrana*, *Sadhyaasadyhyata* of *Vrana*. When the wound will be completely free from discharge, pain becomes very less, free from *Tridosa Dushti*; achieved “Sudhda Vrana Lakshanas” then healing can be very well.

**REFERENCES**


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