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Essential Ayurvedic diagnostic approach of *Vrana* - A Conceptual Study

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ABSTRACT

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 (*Abhigataj 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 *Sudhdha Vrana* in detail. *Sushruta* also mentioned *Aragwadhadhi 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*.

INTRODUCTION

Vran Gatravichurnane, *Vranayati Iti Vranah*. *Gatra* means body tissue or Part of body; *Vichurnane* means Destruction, break, rupture or discontinuity of the body tissue. *Vrana* is healed by three-way primary intention, secondary intention and tertiary intention. Sometimes wound refuses to heal and this type of wound is known as non healing wound / Ulcer. The

wound healing process depends on both local and general factors. Wound healing is the normal phenomenon of the body that involves the sequential process of phagocytosis. But at times when the infection is massive surface area of the wound is a very large necrotic area and sloughs are formed in very large amounts due to which auto cleansing activity of the body becomes inadequate.^[1] Slough formation, pus discharge, foul smell, edema, and chronicity of wound are the main clinical features of *Dushtavrana*.

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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 *Sudhdha*

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 Dosh*, *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 Vranavigyana

Nidan (Cause): *Nidan* similar in *Guna*, *Karma* and *Dosha*. As *Samanyam Vrudhdhi Karanam*.

Dosha: *Prakupita 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 *Vranvastu* (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*.

4. **Sthansamshraya:** *Purvarupa* of disease become manifested. *Doshas* get localised.

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 Sammurchana*".

5. **Vyakti:** All characteristic symptomatology includes.

Dushti of *Twak* and *Mamsa Dhatu* occurs with *Doshik* involvement.

Due to Bursting of *Shopa* + 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, Upanah, 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 Dushti* 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 *Dustavrana*. Before starting the treatment, we must assess which type of *Vrana*, level of *Dushti*, predominance of *Dosha*, involvement of *Dhatu, Samprapti* of *Dustavrana*, site and size of the *Vrana, Sadhyaasadyata* of *Vrana*. When the wound will be completely free from discharge, pain becomes very less, free from *Tridosas Dushti*; achieved "*Sudhdha Vrana Lakshanas*" then healing can be very well.

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