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Review Paper

VRANA AND ITS MANAGEMENT ACCORDING TO *Bruhatrayis* - REVIEW ARTICLE

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Abstract

Vrana is elucidated in *ayurveda* with great importance to its symptomatology and its effective management, by *bruhathrayis*. The most celebrated physician in India and the father of surgery *Acharya Sushruta* dedicated 8 chapters to explain *vrana* and also decodes 60 modalities for its management¹. *Acharya Charaka* deals with symptomatology and treatment of internal and external wounds and ulcer in the chapter titled "*Dwivraneeya adhyaya*"². *Vagbhata* contributes to *vrana* topic by throwing light on important procedures like 24 *upakramas*. In this review article let us have a glance over *vrana* and its management through *Bruhathrayis* view.

Key words: *Vrana*, *Brihathrayi*, management of *vrana*, ulcer.

INTRODUCTION

Sushruta defines *vrana* as:

"*Vrunothi yasmath rude api vrana vasthu na nasyathi*

Aadeha dharanath tasmath vrana ithuchyathe budhai"³

It is said that *vrana* is that which covers the skin and the *vrana vastu*, that is scar tissue remains on body till the person survives.

Acharya Sushruta explained *vrana* from definition to management in detail. He elaborates derivation of word *vrana* in *dwivraniya chikitsa*. It is derived from the root word '*vrana*' which means splitting/discontinuity. *Dalhana* also mentions meaning of *vrana* as causing discolouration of the body or its parts.

Vrana can be co-related with ulcers. An ulcer is break in the continuity of the covering epithelium, skin or mucus membrane⁴. It may either follow molecular death of the surface epithelium or it's traumatic removal.

In present day, wound or ulcer is defined as break in the continuity of the covering epithelium, skin or the mucous membrane. *Vrana vastu* can be said as scar or a mark that is seen remaining only in broad and deep wounds but not in thin and superficial ones.

Further *Acharya Sushruta* explains *vrana vastu* [seat of wounds], *vrana vedana* [different kinds of pains of the wounds], *vrana varna* [colour of wounds] in order to understand *vrana* as a whole. All this explanation helps us understand *vrana* and also for its best care and treatment about signs and symptoms and the *doshas* aggravated for proper treatment and care⁵.

VRANA VASTHU:

Vranavastu's are 8 in numbers. They are *twak* (skin), *mamsa* (muscles), *sira* (veins), *snayu* (ligaments), *asthi* (bone), *sandhi* (joints), *koshta* (abdominal viscera), *marma* (vital spots). These 8 seats are the sites where all kind of wounds reside.

- *Vrana sthana* is explained as *Vranavasthu* by *Susrutha*⁶. There are 8 *Sthanas* mentioned by *Susrutha*, *Charaka*, and *Vagbhata*.

Vranasthanas mentioned by Susrutha and Charaka

Sl. No:	<i>Su. Su</i> ⁷	<i>Cha.Chi</i> ⁸	<i>Ashtangahrudaya</i> ⁹
1.	<i>Tvak</i>	<i>Tvak</i>	<i>Tvak</i>
2.	<i>Mamsa</i>	<i>Mamsa</i>	<i>Mamsa</i>
3.	<i>Sira</i>	<i>Meda</i>	<i>Sira</i>
4.	<i>Snayu</i>	<i>Sira</i>	<i>Snayu</i>
5.	<i>Asthi</i>	<i>Snayu</i>	<i>Sandhi</i>
6.	<i>Sandhi</i>	<i>Asthi</i>	<i>Asthi</i>
7.	<i>Koshta</i>	<i>Antarasraya</i>	<i>Koshta</i>
8.	<i>Marma</i>	<i>Marma</i>	<i>Marma</i>

VRANA SRAVA:

Sushruta has explained different kinds of discharges that can be observed in a *Vrana* based on different sites & *Doshas* involved, which are as follows;

Vrana Srava according to Sushrutha

<i>Vata</i>	<i>Pitta</i>	<i>Kapha</i>	<i>Sannipata</i>
<i>Parusa</i>	<i>Gomedaka</i>	<i>Navanita</i>	<i>Nalikerodaka</i>
<i>Syava</i>	<i>Gomuthra</i>	<i>Kasisa</i>	<i>Ervaruka rasa</i>
<i>Avasyaya</i>	<i>Bhasma</i>	<i>Majja</i>	<i>Kanjika</i>
<i>Dadhimastu</i>	<i>Sankha</i>	<i>Pishti</i>	<i>Arukodaka</i>
<i>Ksarodaka</i>	<i>Kasaya</i>	<i>Tila</i>	<i>Priyangu phala</i>
<i>Mamsadhavana</i>	<i>Madvika</i>	<i>Nalikerodaka</i>	<i>Yakrut</i>
<i>Pulakodaka</i>	<i>Thailam</i>	<i>Varaha vasa</i>	<i>Mudgayusa</i>

Acharya Charaka has explained 14 types of *Srava*.

Vrana Srava according to Charaka¹⁰

<i>Lasika</i>	<i>Jala</i>
<i>Pooya</i>	<i>Asrk</i>
<i>Aruna</i>	<i>Haridra</i>
<i>Kashaya</i>	<i>Pinjara</i>
<i>Haritha</i>	<i>Neela</i>
<i>Rooksa</i>	<i>Snigdha</i>
<i>Sita</i>	<i>Asita</i>

Sushrutha Acharya also explains different kinds of pain of the wounds based on aggravation of *tridosha*. *Todana* (pricking type of pain), *chedana* (cutting type of pain), *bhedana* (tearing type of pain), *tadana* (hitting type of pain) etc. are different kinds of pain seen in wound with aggravated *vata dosha*. When there is aggravation of *pitta dosha* there will be pain like *osha* (burning sensation locally), *chosh* (sucking pain), *paridaha* (burning sensation all over the body), *doomayana* (feeling as if hot fumes are coming from inside) etc. Pain caused by *rakta* vitiation will show similar features of pain caused by aggravated *pitta dosha*. If there is *kapha dosha* aggravation in wound patient experiences *kandu* (itching), *guruthva* (heaviness), *suptatva* (numbness) etc., kind of pain is experienced. In *sannipatha* all kinds of pain are involved¹¹.

VRANA VARNA:

Further he explains the colour of wound, based on *dosha*. *Vata dosha* aggravation in wound produces colour of wound like that of *bhasma* (ash), *kapotha* (dark), *aruna* (mild red), *Krishna* (black) etc. *Neela* (blue), *peeta* (yellow), *Haritha* (green) etc are due

to *pitta dosha* and *rakta dosha*. Aggravated *Kapha dosha* produces wound which is *snigda* (unctuous), *pandu varna* (white)etc.

Vrana Varna:

Sl.No:	Dosha	Varna
1.	<i>Vata</i>	<i>Bhasma kapota asthi varna, aruna, Krishna.</i>
2.	<i>Pitta</i>	<i>Nila, pita, harita, shyava, Krishna, rakta, pingala, kapila.</i>
3.	<i>Kapha</i>	<i>Shwetha, pandu</i>
4.	<i>Rakta</i>	<i>Nila, pita, haritha, shyava, Krishna, rakta, kapila, pingala.</i>
5.	<i>Sannipataja</i>	<i>Sarva varna yukta.</i>

VRANA GANDHA:

Acc to *acharya Charaka*:

1. *Gritha*
2. *Taila*
3. *Vasa*
4. *Puya*
5. *Rakta*
6. *Shyava*
7. *Amla*
8. *Putika*

All *Brihathrayi* mentioned two types of *vrana*. They are *nija* and *agantuja vrana*. *Nija vrana*^{12,13,14} are wounds caused due to variation in *dosha*, also called as *shareeraja vrana*. *Agantuja vranas* are caused by assault/injury from human beings, animals, fire, alkali, poisons, etc., and other external factors.

Acharya Sushruta further enumerates *nija vrana*¹⁵ as 15 types based on aggravation and spread of doshas (*vata,pitta,kapha and shonitha*), individually in combination of two, three and four.

Charaka explains 20 varieties of ulcer based on various characteristic features¹⁶. He also explained about *Kritya* (that which requires surgical intervention), *akritya* (does not require surgical intervention), *dushta* (putrefied ulcer), *adushta* (ulcer which is not putrefied), *marmashritha* (located on vital spot), *amarmashritha* (not located on vital spots) etc.

Vagbhata explains *dushta* and *shudda vrana* in *ashtangahrudaya*. *Sudha* is that which is free from localisation of the *dosha* and *dushta vrana* is that in which the *doshas* are localised¹⁷.

LAKSHANA OF SUDHA VRANA ACCORDING TO BRIHATHRAYIS:

SUSHRUTHA¹⁸	CHARAKA¹⁹	VAGBHATTA²⁰
<ul style="list-style-type: none"> *Recent in origin unaffected by <i>tridosha</i> *Edges with slight blackish colour and having granulation tissue. *Absence of pain *Absence of secretion *Even surface throughout the wound area. *Slimy surface *Regular surface 	<ul style="list-style-type: none"> *Colour of wound is reddish black *Moderate pain *Neither elevation or depression. 	<ul style="list-style-type: none"> *Surface of wound is just like tongue *Soft *Wound is un acute Surface is smooth and normal *Absence of pain and secretion

LAKSHANA OF DUSHTA VRANA ACCORDING TO BRIHATHRAYIS:

Dushta vrana is vitiated ulcer, or ulcer in which aggravated *doshas* are localised.

SUSHRUTHA²¹	CHARAKA²²	ASHTANGA HRIDAYA²³
<ul style="list-style-type: none"> • Extremely narrow or wide mouthed. • Too soft • Elevated or depressed • Black, red or white coloured • Too cold or hot • Full of slough, pus, veins, flesh, ligaments or putrid pus 	<ul style="list-style-type: none"> • No specific <i>lakshanas</i> mentioned by <i>Acharya charaka</i> has classified in to 12 types. • White • Depressed path • To thick path • Too yellow, blue, blackish, grey • Black foul smelling 	<ul style="list-style-type: none"> • Too hard /too soft • Too elevated/too inverted • Too hot/too cold • Colour of <i>vrana</i> is red/white /black. • Severe pain. • Burning sensation. • Inflamed. • Redness and itching are present. • Chronic in nature

<ul style="list-style-type: none"> • Upward or oblique course of suppuration • Pus runs into cavity and fissures. with cadaverous smell. • Burning sensation • Redness • Itching • Pustules crop up around and blood discharge. 	<ul style="list-style-type: none"> • Wide cavity filled with pus. • Narrow mouth. 	
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Agantuja vrana is also known as *sadyo vrana*. *Sushruta* mentioned 6 types²⁴ and *Vagbhata* decodes 8 types of *sadyo vrana* in detail²⁵. They are *Grishtam* (abression), *Avakritta* (more deeply affected compared to *Grishta* presents with bleeding), *Vichinna* (deep injury to the internal organs), *Pravilambi* (injury will be deeper up to the bones), *Pathitha* (a part of body gets separated), *Viddha*(punctured), *Bhinna*(perforated), *Vidalitha* (bone, soft tissues and bone marrow are crushed in this type of injury).

METHODS OF EXAMINATION²⁶:

Acharya Charaka explains 3 methods for examination of ulcer, they are *darshana* (inspection), *Prashna* (interrogation), *Sparshana* (palpation).

INSPECTION- Age, colour, nature of physique and sense organs.

INTERROGATION- Aetiology, nature of pain, wholesomeness (of food, drugs, etc), appetite.

PALPATION-Stiffness, hardness and coldness or heat in the ulcerated part of the body.

While examining any ulcer one should examine for parts of ulcer which are margin, edge, base, floor and surrounding skin.

MANGEMENT OF VRANA ACCORDING TO BRIHATRAYI:

Acharyas elaborated *vrana* with prime importance to treatment. Treatment varies depending on type of *vrana* and the management is given till complete removal of scar tissue. In the treatment of *nija vrana*, i.e., those ulcers which recur due to

aggravation of *doshas*, *Sushruta* explained 60 *upakrama*, *Charaka* explained 36 *upakrama* and *Vagbhata* mentioned 26 *upakramas*.

SUSHRUTA²⁷	CHARAKA²⁸	VAGBHATA²⁹
1. <i>Apathapana</i>	1. <i>Shodhana</i>	1. <i>Vamana</i>
2. <i>Alepa</i>	2. <i>Patana</i>	2. <i>Virechana</i>
3. <i>Parisheka</i>	3. <i>Vyadhana</i>	3. <i>Upachara</i>
4. <i>Abhyanga</i>	4. <i>Chedana</i>	4. <i>Raktamokshana</i>
5. <i>Svedana</i>	5. <i>Lekhana</i>	5. <i>Seka</i>
6. <i>Vimlapana</i>	6. <i>Pracchanna</i>	6. <i>Abyanga</i>
7. <i>Upanaha</i>	7. <i>Seevana</i>	7. <i>Shophaharalepa</i>
8. <i>Pachana</i>	8. <i>Avapeedana</i>	8. <i>Swedana</i>
9. <i>Visravana</i>	9. <i>Nirvapana</i>	9. <i>Stirashophharalepa</i>
10. <i>Snehana</i>	10. <i>Sandhaneeya</i>	10. <i>Upanaha</i>
11. <i>Vamana</i>	11. <i>Swedana</i>	11. <i>Dharana</i>
12. <i>Virechana</i>	12. <i>Shamana</i>	12. <i>Pedana</i>
13. <i>Chedana</i>	13. <i>Eshana</i>	13. <i>Prakshalana</i>
14. <i>Bhedana</i>	14. <i>Shodhana kashaya</i>	14. <i>Vranashodana lepa</i>
15. <i>Darana</i>	15. <i>Ropana kashaya</i>	15. <i>Varti</i>
16. <i>Lekhana</i>	16. <i>Shodhana lepa</i>	16. <i>Doopa</i>
17. <i>Eshana</i>	17. <i>Ropana lepa</i>	17. <i>Utsadana</i>
18. <i>Aharana</i>	18. <i>Shodhana taila</i>	18. <i>Avasadana</i>
19. <i>Vyadhana</i>	19. <i>Ropana taila</i>	19. <i>Ksharakarma</i>
20. <i>Visravana</i>	20. <i>Shodhana grita</i>	20. <i>Agnikarma</i>
21. <i>Seevana</i>	21. <i>Ropana grita</i>	21. <i>Vranaropanalepa</i>
22. <i>Sandhana</i>	22. <i>Patrachadana(bahya)</i>	22. <i>Vranaropana taila</i>
23. <i>Peedana</i>	23. <i>Patrachadana(abhya)</i>	23. <i>Vranaropana gritha</i>
24. <i>Shonitasthapana</i>	24. <i>Bandhana</i>	24. <i>Avachoornana</i>
25. <i>Nirvapana</i>	25. <i>Pathyahara</i>	25. <i>Savarnakarma</i>
26. <i>Utkarika</i>	26. <i>Utsadana</i>	26. <i>Lomasanjana</i>
27. <i>Kashaya</i>	27. <i>Avasadana</i>	
28. <i>Varti</i>	28. <i>Ksharakarma</i>	
29. <i>Kalka</i>	29. <i>Agnikarma</i>	
30. <i>Sarpi</i>	30. <i>Katinykara lepa</i>	

<i>31. Taila</i>	<i>31. Katinyahara lepa</i>	
<i>32. Rasakriya</i>	<i>32. Mrudukara lepa</i>	
<i>33. Avachoorana</i>	<i>33. Dhoopa lepa</i>	
<i>34. Ropana</i>	<i>34. Varnyakara lepa</i>	
<i>35. Vranadhoopana</i>	<i>35. Ropana</i>	
<i>36. Utsadana</i>	<i>36. Lomapaharana</i>	
<i>37. Avasadana</i>		
<i>38. Mrudukarma</i>		
<i>39. Darunakarma</i>		
<i>40. Ksharakarma</i>		
<i>41. Agnikarma</i>		
<i>42. Krishnakarma</i>		
<i>43. Pandukarma</i>		
<i>44. Pratisarana</i>		
<i>45. Lomasanjana</i>		
<i>46. Lomaapaharana</i>		
<i>47. Bastikarma</i>		
<i>48. Uttarabasti</i>		
<i>49. Bandha</i>		
<i>50. Patradana</i>		
<i>51. Krimighna</i>		
<i>52. Brihmana</i>		
<i>53. Vishaghna</i>		
<i>54. Shirovirechana</i>		
<i>55. Nasya</i>		
<i>56. Kavala dharana</i>		
<i>57. Dhoomapana</i>		
<i>58. Madhusarpi</i>		
<i>59. Yantra</i>		
<i>60. Ahara</i>		
<i>61. Rakshavidhana</i>		

TREATMENT OF *SADYOVANA*:

1. In all kind of *Agantuj vrana* the heat of assault /wound spreads quickly. To pacify this, cold treatments should be done similar to measures taken in *pitta* aggravation^{30,31}.
2. In any kind of *sadyo vrana*, when there is *vata* aggravation due to excessive loss of blood, there will be severe pain. So as a general line of management one should treat this with *snehapana*, *swedana* and *upanaha* with *veshavara* or *krishara* added with fat³².
3. If there is severe pain in case of *sadyovrana*, it should be washed immediately with warm *yashti gritha* or *bala taila* often³³.

CONCLUSION:

The above review covers the details mentioned by *Bruhatrayis* regarding *vrana*. Each *Acharya* has focussed on particular aspect more than other and accordingly mentioned the management. Basic views being similar, general line of treatment can be parallely understood.

In general, the work of *Brihatrayis* when combined provides sufficient knowledge about *vrana* and its management evidently framed by thorough observation and hence time tested.

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