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Role of Ayurveda in the Management of Wound

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ABSTRACT

Wounds are associated with humankind either it may occur on roads, with some weapons, in office or in daily routine while doing household work. In Ayurvedic text different Acharyas have explained about Vrana. It is a disease which is caused either by internal or external factors. In modern science, Vrana can be correlated with wound. Wound is a type of injury which happens relatively quick and in this, skin is torn, cut or punctured. Wound can be classified into two categories Acute and Chronic wound. Wound healing includes coagulation, inflammation, migratory and proliferative process and a remodeling process. Healing of wound is affected by various factors like edema, ischemia, oxygen tension, arterial insufficiency, venous insufficiency, and neuropathy, inadequate perfusion, age, smoking and metabolic diseases.

Key Words *Vrana, Wound, Management*

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INTRODUCTION

Sushruta Samhita has given superior position to *Vrana Sutrasthan* of this *Samhita* shows description of the *Vrana* in most of the chapters and *Chikitsa sthan* begins with chapter of *Vrana*. *Vrana* is defined as- “*Vrana Gatravichurnane Ityasmaddhatorvranasya Sadhuamuktama*” meaning the “*Vrana*” is a condition where there is breakdown of continuity of body lining. The term “*Gatravichurnane*” specially indicates crumbling of the affected part. In modern science, A wound is a break in the integrity of the skin or tissues. Often, which may be associated with disruption of the structure and function.

Etiologies of Vrana

There are many etiological factors which are responsible for generation of *Vrana*. *Sushruta* has mentioned that the wind waved from eastern side is responsible for the production of *Vrana*. However, the detailed description of the regimen responsible for the production of *Vrana* as mentioned in *Charaka Samhita*. He said that the *Nija* type of *Vrana* (Innate wound) arises from the bodily *dosas* whereas the *Agantuja Vrana* (Exogenous wound) are caused by blowing, binding, falling down, injury with fangs, teeth or nails as well as due to poisonous contact, fire and weapons. *Parinama* or time is an important etiological factor which has been described in almost all the Ayurvedic texts. In Ayurveda seasonal variations are considered as one of the

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major factors for the changes of the physiological stages of *dosas*. The etiologies of *Vrana* according to *Harita Samhita* are very precise and pointed. These are: impure water, eating of infected foods, angerness, lifting of heavy goods and maintenance of improper regimens².

Types¹

All the authors have classified wounds into two categories i.e. endogenous and exogenous. *Charaka* has described endogenous wounds only of three types i.e. one each due to *vata*, *pitta*, *kapha*, *rakta* and combination of all the three *dosas*, which are further classified into fifteen types on the basis of combination of *vata*, *pitta*, *kapha* and *rakta*. Though, *Vagbhatas* have also accepted the classification given by *Sushruta*, but have mentioned them along with specific clinical features. *Charaka* and *Sushruta* have also mentioned wounds to be of two types i.e. defective and normal, but not as a type of classification. *Vagbhatas* have included these in one type of classification. *Charaka* has classified the wounds the basis of distinctive features as twenty which include the location, discharge, treatability etc. various features such as incisable, unincisable, defective, non-defective, situated in vital parts, not situated in vital parts, closed, open, severe, mild, discharging, non-discharging, poisoned, non-poisoned, unevenly and depressed. The locations of wounds are said to be eight i.e. skin, vein, flesh, *medas*, bone, tendon, vital parts and internal organs. *Charaka* has classified defective wounds into twelve. and discharges from wound into fourteen types. Acharya

Sushruta and *Vagbhata* have given relatively long list of discharges based on the location or condition of the wound or involvement of *dosas*. *Charaka* has described eight types of smell from the wounds which have been included by other authors in the description of discharges. *Sushruta* has elaborated the wounds on the basis of pains and colors depending upon the vitiation of *dosas*. He has described complication into two categories i.e. five types of smell etc. Complication of wound and fever etc. ten complications occurring in wound person, *Charaka* has described sixteen complication which are related mainly to wounded person.

Pathogenesis of *Vrana*³

In the process of pathogenesis of *Vrana*, three stages of *vrnashotha* (*Aam*, *Pachyaman* and *Pakva* stages) and the six 'kriyakalas' (stages of reactions) have specific role. Three *dosas* viz. *Vata*, *Pitta* and *Kapha* are primarily taken part in the procedure of pathogenesis of three stages of *vrnashotha*. Whenever there is *shotha*, the three *dosas* become involved, get themselves vitiated. The changes as mentioned earlier occurred due to this abnormality. According to this pathogenesis, *shotha* undergoes changes at three stages, primarily the *Ama* stage (Unsuppurated stage). If the *Ama* stage is untreated, it passes to the *Pachyamana* stage (Suppurated stage) and finally turns into complete suppurated *Pakva* stage. Three stage of pathogenesis of *vrnashotha* have specific characteristic symptoms. The stage of *Pachyamana*, the next steps of reactions continue to form a *Vrana*. In the next steps the six

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kriyakalas take place. The six *kriyakalas* are *Chaya*, *Prakopa*, *Prasara*, *Sthansanshraya*, *Vyakti* and *Bheda*. During the stage of *Pachyamana*, individual *dosa* accumulates in their own locus. This condition is called *Chaya* or *Sanchaya* (stage of accumulation). The stage of *Sanchaya* is characterized by a sense of fullness of abdomen, an apparent yellowish discoloration of the objects perceived, mild elevation of temperature, etc. This stage leads to the vitiation of *dosas* on their respective locus characterized by pain abdomen, borborygmi (a rumbling noise caused by propulsion of gas through intestine), acid eructation, thirst, burning sensation, anorexia and nausea. This stage is called as *Prakopa*. If this stage is neglected, the irritated *dosa* starts moving from their locus towards the different tissues through different *shrotas* (channels). This stage is called *Prasara*, characterized by gripping pain, distension burning sensation, wrenching, anorexia, indigestion, fatigue and vomiting. The stages of *Sanchaya*, *Prakopa* and *Prasara* flourished all the features of the pathological changes of *dosas* and hence they are simultaneously called as *Dosa Lakshana*. *Dosa Lakshana* leads to *Vyadhi*

Lakshana. *Vyadhi Lakshana* consists of three stages like *Sthansanshraya*, *Vyakti* and *Bheda*. During the stage of *Sthansanshraya*, the vitiated *dosa* interacts with the *dusyas* (tissues) where it lodges and help form *Dosa-Dusya Sammurchana* (resultant of the interactions between *Dosa* and *Dusya*. *Shrotovaigunya* or derangement of body channels manifests due to this *Sammurchana* resulting manifestation of *Purva Rupa* (Prodromal signs) of the disease. If this stage persists for long time, the actual clinical features (*Rupa*) manifests in the next step called *Vyakti* (manifestation). The main three features observed during *Vyakti* stage of *Vrana* are *Granthi* (hard swelling), *Vidhradhi* (abscess) and *Aburda* (Tumor). The specific clinical features of each variety of *dosic vrana* manifest during the final stage of *kriyakala* called *Bheda* or stage of demarcation. Therefore, the pathogenesis of *vrana* is a long procedure to manifest each and every sign and symptoms.

Clinical features of *Vrana*⁴

According to *Sushruta Samhita*, *samanya lakshna* of *vrana* is 'Ruk' (pain). *Vishesh lakshana* of *vrana* are depends on the involvement of *Dosas*.

Table 1 Clinical features of different types of *Vrana*

Types of <i>Vrana</i>	<i>Lakshanas</i>
<i>Vatika</i>	Stiffness, hardness in touch, less of excretion, excessive pain including excruciating, piercing and throbbing pain, blackishness
<i>Paittika</i>	Thirst, confusion, fever, sweating, burning sensation, im kipurity, tearing, foul smell and discharge
<i>Kaphaja</i>	Excessive slimness, heaviness, unctuousness, less of pain, paleness in color, less of stickiness, delayed suppuration
<i>Vatapittaja</i>	Yellowish/ dark red color and discharge, shows pricking and burning pain
<i>Vatakaphaja</i>	Rough, indurated and with frequent discharge of little cold slimy fluid, itching and pricking pain
<i>Pittakaphaja</i>	Yellowish color, hot discharge and burning sensation
<i>Vataraktaja</i>	Rough, shallow, red in color, with pricking pain, numbness and red discharge

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<i>Kapharaktaja</i>	Red, indurate, slimy, with itching blood mixed pus discharge
<i>Vatapittarakta</i>	Pricking and burning pain, with thin yellowish blood-stained discharge
<i>Vatakapharakta</i>	Itching, tingling sensation and blood mixed thick whitish discharge
<i>Kaphapittarakta</i>	Burning sensation, itching, redness and pus mixed thick bloody discharge
<i>Vatapittakapharakta</i>	Pricking pain, tingling sensation, churning pain, itching, numbness, redness, pus formation and various types of pain and discharge

Management⁵

Sushruta has mentioned the importance of multi-disciplinary management for *vrana* since time immemorial. *Acharya Sushruta* has mentioned sixty *upkramas* for *vrana chikitsa*. Of them, decoction, paste, *ghrit*, oil, semisolid extract and dusting powder are both for cleansing and healing procedures described by *Sushruta*. He described even about wounded person that should live in a house architecturally commendable, clean and free from the sun and wind. Again, *Sushruta* described about precautions which should be taken like- one should avoid disturbing agents like excessive exposure to wind, the sun, dust, smoke, dew, excessive eating, undesirable food, sound and sight, envy, wrath, fear, grief, anxiety, awaking in night, irregular eating and sleeping, fasting, speaking, excessive standing, walking, cold wind, incompatible food, eating when previous meal is not digested, etc⁶. There are a number of procedures performed for various steps of healing of *vrana*.

CONCLUSION

The classical ayurvedic treatises deal with the *vrana* and management. *Sushruta* has scientifically classified *vrana* in a systemic manner a wealth of clinical material and the principles of management of *vrana* which are still valid today. Description of *vrana* is one of the

very important area covered by him, for which only he has dictated regarding treatment strategies for a variety of wounds, which is one of the major cause of death and deformity around the globe. *Sushruta*'s revolutionary teachings about wound healing led modern science to perform animal fetal cell research, stem cell research, gene therapy, human skin substitutes and various dressings abruptly.

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