



Review Article

THE CONCEPT OF VRANA - A REVIEW

Ganapthirao.I*, Naikar Ashok., Biradar Vijay and Halli Chandrakanth

Department of Post Graduate Studies in Shalya Tantra, N.K.Jabshetty Ayurvedic Medical Collage & P.G.Centre, Bidar-585403(Karnataka)

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ABSTRACT

Ever since the life originated, human being has been susceptible to injury, which made him to think about healing from very early stage of development. *Vrana* are a frequently encountered problem in the present era produced mainly due to trauma or pathologic insult and may cause long-term agony to the patients. In this review article, we have tried to describe different types of *Vrana*, their *lakshan*s, *sthana*s, *Sadhyasadhyata* and their management according to different *Acharyas* in *Ayurveda*. Efforts have also been made to clearly describe *Sadhyo Vrana* and *Dushta Vrana* and their *lakshan*s.

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INTRODUCTION

Ayurveda is a science of life and is believed to exist as long as the origin of life on this earth as is mentioned in *Charaka Samhita*. Ever since the life originated, human being has been susceptible to injury, which made him to think about healing from very early stage of development. In *Ayurveda*, particularly *Acharya Sushruta* has mentioned various types of *vrana*¹ and their management², which is of prime importance in any surgical practice. In recently, brilliant progress of surgery in various fields has immensely reduced the incidence of wound infection by decreasing the impediments associated with wound healing to certain limits. Still wound management continues to be a matter of speculation.

Definition of Vrana

“*Vrana Gatra Vichurnane*,”

“*Vranayati iti Vranaha*”.-*Sushruta Chikitsa Sthana 1/6*

“*Gatra*” means tissue (body tissue or part of body)

“*Vichurnane*” means destruction, break, rupture and discontinuity (of the Body or tissue). “The destruction / break / rupture / discontinuity of body tissue /part of body, is called *Vrana*.”

In *Sushruta Samhita*³ *Acharya Sushrutha* has clarified that as “the scars of a wound never disappear even after complete healing and its imprint persists lifelong, it (the lesion) is called *vrana* by the wise”.

*Corresponding author: Ganapthirao.I

Department of Post Graduate Studies in Shalya Tantra,
N.K.Jabshetty Ayurvedic Medical Collage & P.G.Centre,
Bidar-585403(Karnataka)

Classification of Vrana

Vrana are broadly classified into two according to their origin and etiology⁴.

1. *Nijavrana* and
2. *Aganthuja vrana*

Nijavrana are formed by vitiated *doshas* while *Aganthuja vrana* are caused by external factors such as incision, punctures, lacerations, poisoned cuts, bruises etc. It can also be caused by bites of men, animals, birds, reptiles etc. *Vrana* are again classified into two on the basis of the *Dosha dushti*, they are *Dushta vrana* and *Shudha vrana*. *Vrana* having more *dosha dushti* is called as *Dushta vrana* and those having less or no *dosha dushti* are called as *shudha vrana*⁵

Another type of *vrana* is the *SadhyoVrana* which is manifested by external causes. They include accidental wounds or traumatic wounds and surgical wounds. So these *sadyovrana* can also be called as *aganthujavrana* or *sudhavrana*⁴. They cannot be called as an Ulcer because the inflammatory swelling and the suppurative processes are absent here. They can be correlated with “wounds” described in Western science. This is why almost all the *Acharyas* have classified *sadyovrana* as a separate chapter.

Panch Lakshana Nidana

Nidana

Two types of *vrana nidana* have been mentioned in all classical texts of *Ayurveda*.

1. *Nidana of Nijavrana*.
2. *Nidana of Aganthujavrana (Sadyovrana)*

Nijavrana are caused by the deranged *doshas* due to their respective etiological factors^{6, 7}. *Aganthujavrana* are caused by either internal or external injuries due to living or nonliving objects⁸. The living causes of *sadyovrana* are bites of men, birds, ferocious animals etc. The non-living causes may be classified as physical, mechanical, chemical and toxic. Among them fall, hit blow etc. are physical causes. Injuries inflicted due to piece of wood weapons, bones etc. are mechanical factors. Wounds caused by acid or alkali can be considered as chemical factors.

Sampraphi

The *Sampraphi* is also divided into two depending upon the type of *vrana*.

- Nijavrana Sampraphi
- Aganthujavrana Sampraphi

In *Nijavrana* the *tridoshas* by their respective etiological factors get deranged and getting lodged in the *Vranaadhishtana* produces *vrana*. *Aganthujavrana* are caused due to direct external injuries to the body. The local structures i.e. *twak*, *mamasa*, *sira*, *snayu*, *asthi*, *marma* etc. are disrupted according to etiological factors producing *sadyovrana* or *aganthujavrana*. Here structural derangement occurs first followed by vitiation of *doshas*. If at this stage it is not treated it progresses into *Dushtavrana*. In *nijavrana* the *paka* takes place first by the vitiation of *doshas* and then it manifests as *Dushtavrana*. Every *aganthujavrana* becomes a *nijavrana* within a period of 7 days.

Purva Rupa

The prodromal symptoms of *vrana* is *shotha*, i.e. a localized swelling which is due to *Dosha dushti* and is according to respective *doshas*. It is seen only in *nijavrana*, *Madhava Nidana* has described the prodromal symptom of *vrana* as “*Ekadeshotthitha Shotha*”.

Rupa

Two types of *lakshana*⁹ have been seen in *vrana*, viz.

1. *Saamanya lakshana* - Pain is present in all types of *vrana* in accordance with the *dosha*.
2. *Vishesha lakshana* - It is the *lakshana* of *dosha dushti* which is according to the *doshas* involved in the manifestation of *vrana*.

Classification of Nijavrana

There are 15 types of *nija vrana* according to *Acharya Sushruta* and *Vaghbhata*¹⁰. They are as follows:

Vataja

It has a brown or vermillion colour and it exudes a thin slimy cold secretion. The characteristic symptom of this *vrana* is the various type of pain like throbbing, pricking, piercing etc. This has no tendency to extend much more, but the complete destruction of tissue is a notable character of this type.

Pittaja

Rapid growth is the specificity of *pittaja vrana*. It assumes a bluish yellow colour, exudes a hot secretion resembling *kimsuka* flower and associated with burning sensation. The surrounding of this *vrana* has small yellow colored eruptions.

Kaphaja

It is a thick and compact covered with large number of vessels and membranous tissues, grey in colour slightly painful, hard and feeling of heaviness. It exudes a thick cold, white and slimy secretion. This type of *vrana* is noticed with severe itching and is found to be extended and raised around its margins.

Shonithaja

This *vrana* looks like a lump of red coral. It is surrounded with black vesicles and pustules; it smells like a strong alkali. It is painful and produces a sensation of fumes escaping out. Bleeding is the notable character of this *vrana*. The specific symptoms which are seen in *pittaja vrana* supervene in this *vrana*.

Vata Pittaja

It is manifested due to derangement of *vayu* and *pitta*. It is characterized by its pricking and burning pain. It is red vermillion colour. It is sensitized by escapes of fumes from it. The colour of its secretion is same as seen in *Vataja* and *Pittaja* type.

Vata Kaphaja

It is characterized by severe itching, pricking pain, in duration constant discharge of cold slimy secretion.

Kapha Pittaja

It is *guru*, *ushna* and yellow in colour. It is marked by burning sensation and it exudes a pale yellow colored secretion. This is the peculiarity of this *vrana*.

Vata Shonithaja

It is dry, thin and largely attended with piercing pain and loss of sensation. It exudes blood by the combined *doshas* respective

Pitta Shonithaja

It is manifested by the combination of *pitta* and *raska*. It has a colour which resembles the surface cream of clarified butter. It has got the smell of fish washed water. It is soft spreading and secretes a hot blackish liquid.

Kapha Shonithaja

It is red in colour, thick, slimy, glossy and indurate. Itching and yellow colored secretion is the noticeable character of this *vrana*.

Vatapitta Kaphaja

It produces pain as if cut with a sword. Its secretion is peculiar to each of the *doshas* predominant.

Vata Pitta Shonithaja

It gives throbbing, pricking and burning pain. It discharges a thin yellowish fluid and produces sensation as if fumes are escaping.

Pitta Kapha Shonithaja

It has got red colour. Itching, suppuration and burning sensation are also found. It emotes a thick grayish blood stained secretion.

VataKapha Shonithaja

It is marked by the itching, throbbing, tingling sensation and thick grey blood stained discharge.

VataPitta kapha Shonithaja

It is characterized by a sensation as if it is burnt and lacerated. It is largely sensitized by throbbing, itching, pricking and burning pain with complete loss of sensation in the affected part. Redness, suppuration, various kinds of colour, pain and secretion are its other features.

Acharya sushruta consider 16 types of *nijavranas* by adding shudha vrana to it¹⁰.

Classification of Sadyo Vrana

Acharya Vagbhata gives a clear description of *Sadyovranas*¹¹ on the basis of their severity. They have been grouped into eight even though they are unlimited. They are as follows:

Ghristham

It is caused by slight injuries such as Abrasion through friction and is characterized with heat and secretion. Here the outer layer of the skin or the epithelium is ruptured with oozing out of *lasika* or *saraktha lasika*.

Avakritta

It is more deeply affected than *Ghrishta* and is characterized by discharge of blood.

Vichinna

It is deep injury to the internal organs.

Pravilambi

It is the injury deeper upto the bones. These are lacerated wounds which are mostly seen in clinical practice mainly caused by accidents and industrial injuries. The wounds are mainly due to blunt objects and are associated with a certain amount of tearing so that the edges and surfaces of the wounds are jagged and contain moderate amount of devitalized tissues.

Pathitha

Here a part of the body will be separated and have a break in the continuity.

Viddha

It is manifested by weapons having sharp edges which pierce on to the body except the region of *koshta* (thorax, abdomen, bladder etc.).

Bhinna

It is the *vrana* produced by sharp instrument piercing into the *koshta*.

Vidalitha

It is particular type of *vrana* where impact of the injury causes crushing of the bones and soft tissues including the bone marrow and blood. It not only extends to the deep structures but is extended widely also. But *Sushruta* tries to differentiate the size and shape of *Sadyovrana*. He says that some of the *Sadyovrana* may be elongated, rectangular, triangular, circular, semicircular, extended, zig-zag shape, hollow in the

middle like *sharava* or having the shape of *Yava dhanya* (barley corn bulged out at the middle).

Sushruta again classifies these into six types according to their *lakshanas*¹². They are as follows:

Chinnam (excised)

It is a wound which is an open cut transversely or longitudinally and where the limbs are separated from the body.

Bhinnam (penetrating)

It is caused by piercing of the sharp instrument like spear or sword into the body cavities in which there is only a little discharge of blood or *lasika*.

Viddha (punctured)

It is a wound which is produced by a sharp instrument in any part of the body, other than the *koshtha* a part of the instrument is left inside in some cases.

Kshathra (incised)

It is having the signs and symptoms of both cut and perforation (*china* and *bhinnna*) and it is uneven in appearance.

Picchitha (lacerated)

A part of the body with the local bone crushed between the folds of a door or by a blow becomes swollen and covered with blood and marrow.

Ghrishtha (abraded)

In this type the skin is mainly affected due to friction or slight injury and it is called as abrasions. Burning sensation and a little secretion in the affected part is the characteristic of this type.

In *Ashtanga Sangraha* the *Sandyovranas* are broadly classified into three types namely

Chinnam

It is the one in which the particular part of the body is separated into two. He again divided each of these into several groups according to the degree of their injury.

It is of five types as follows

- a. *Ghrishta* - slight injury
- b. *Avakritha* - injury extending up to the *mamsa*.
- c. *Vicchinna* - in it there is involvement of internal structures.
- d. *Pravilambi* - injury may be deep extending up to the bones and ligaments.
- e. *Pathitha* - part of body is separated from the whole.

Viddham

Injury caused by weapons or instruments which pierces the skin and internal structures. It is of 8 types

- a. *Anuvidha* - the extension of *shalya* is up to *mamsa*
- b. *Uthunditha* - *Shalya* causing protrusion of the skin
- c. *Athividha* - *Shalya* goes deep into the internal structures
- d. *Nirvidha* - *Shalya* enters through one side of the body and comes out through the opposite side.

- e. *Anubhinna* - It is manifested in any part of the body other than the *Koshta*
- f. *Bhinnothunditham* - It is manifested in the *Koshta*.
Athibhinna and *Nirbhinnam* - same as above.

Picchitham

It is the *vrana* where the body part is crushed by the injury and flattened along the bone of the affected part. It is of two types

1. *Savrana picchitha* - here the body part is crushed, blood and marrow oozes out.
2. *Avrana picchitha* - the bone is fractured and there is no external wound, *Harita Samhita* mentions their characters under the heading of *Doshaja vrana* and *Dushta vrana*.

Table 1 Sadyovranas according to different Acharyas

Su. Sa.	A.S.	A.H.	Ma. Ni.	Sh. Sa.
Chinnam	Chinnam	Ghrishtham	Chinnam	Avakritham
Bhinnam	Viddham	Avakritham	Bhinnam	Vilambitham
Viddham	Picchitham	Viechinnam	Viddham	Chinnam
Kshatham	-	Pravilambitham	Kshatham	Bhinnam
picchitham	-	Nipathitham	picchitham	Parachalitham
Ghrishtham	-	Viddham	-	Viddham
-	-	Bhinnam	-	-
-	-	Vidhalitham	-	Nipathitham

Charaka has described another classification of *vranas* depending on their characters¹³. They are 20 in number.

1. *Kritya vrana* - (incisable) in which surgical measures can be done.
2. *Akritya Vrana* - (Unincisable) in which surgical procedures like *Chedana* etc. are impossible and is difficult to treat.
3. *Dushta Vrana* - (Defective) in which dosha dushti has implied.
4. *Adushta Vrana*- (Undefective) in which dosha dushti is less and is not purified. It is the *shudha vrana* described by other *Acharyas*.
5. *Marmashriha Vrana*- It is the *vrana* located in the *marmas* like *Hridaya* etc.
6. *Amarmashriha Vrana* - it is which does not affect the vital parts of the body.
7. *Samvrutha Vrana* - in which the mouth of *vrana* is narrow
8. *Vivrutha Vrana* - in which the mouth of *vrana* is wide.
9. *Daruna Vrana*- *vrana* which is indurated in nature.

10. *Mridu Vrana* - which is soft to touch
11. *Sraavi Vrana* - characterized by profuse discharge
12. *Asraavi Vrana* - in which there is no discharge.
13. *Vishayuktha Vrana*- which is contaminated with toxins
14. *Visharahitha Vrana* - not contaminated with toxins
15. *Vishama Vrana*- having an irregular shape and indefinite size.
16. *Sama Vrana* - has a definite shape and size
17. *Uthsangi Vrana* - (Pouchy) it is deep rooted.
18. *Anuthsangi Vrana*- (Non-Pouchy) it is not deeply rooted.
19. *Uthsanna Vrana*- in which surface is elevated.
20. *Anuthsanna Vrana* - in which surface is depressed.

Dushta Vrana

On the basis of *dosha dushti* the *vranas* are again classified as *Dushta Vranas* and *Shuddha Vranas*. It is the only one classification which is agreed by *Harita Samhita*.

He has considered all *vranas* as *Dushta vranas* due to the involvement of *doshas* in its production.

The etiology and pathogenesis of *Dushta vranas* have been described by *Acharya Harita* as follows -

- Contaminated food and drinks
- Lifting heavy loads
- Severe exercise
- Emotional factors like anger, fear, grief etc.

Sampraphi (Pathogenesis)

Due to above mention etiological there occurs destruction in *mamsa dhatus* which results in oozing of blood from its normal pathway and thus leading to *Dushta vranas*.

Kashyapa samhita also accepts that *doshas* are the inevitable factors for the manifestations of *Vrana*. *Vrana* is caused not just by the individual vitiated *doshas* only, but also with the combined vitiation of *doshas*. Even though the *vrana* is manifested at first on the skin, later it extends to the deeper structures such as *meda*, *asthi* etc. and lastly it results in *dushta vrana* thus destructing considerable amount of *dhatus*.

Dushta Vrana Lakshanam

The *vrana* may be too narrow or too widened, mouth too hard or too soft, raised from their surface or depressed, too cold or too hot to touch and the colour may be black red-yellow or white and is characterized by extreme temperature.

Table 2 Lakshanas of Dusta Vrana According to various Acharyas

Sushruta	Charaka	Astang Hridaya	Madhava Nidana	Sharangdhar Samhita
<ul style="list-style-type: none"> - Extremely narrow or wide mouthed. - Too soft. -Elevated or Depressed - Black or red or white colored. - Too cold or Hot. - Full of slough or pus or veins or flesh or ligaments or putrid pus. - Upward or oblique course of suppuration. - Pus runs in to cavity and fissures - cadaverous smell. - Burning sensation. - Redness. - Itching. - Pustules crop up around secrete with pus. 	<ul style="list-style-type: none"> No specific Lakshanam mentioned by Charaka, but by classification it is characterized in 12 - White. - Depressed path. - Too thick path. - Too yellow, blue, blackish, grey. - Black foul smelling. - Wide cavity filled - Narrow mouth. 	<ul style="list-style-type: none"> - Too hard/Too soft. - Too elevated/Too inverted. - Too hot/Too cold. - Colour of Vrana is red/pandu/black. - Severe painful. - Burning sensation. - Inflamed. - Redness and itching is present. - Chronic in nature. 	<ul style="list-style-type: none"> - Purulent profuse blood stained discharge. - Large cavity. - Foul smelling. - Severe painful. - Opposite Lakshanam of Shuddha vrana. 	<ul style="list-style-type: none"> - Opposite Lakshanas of Shuddha Vrana.

It has a vulnerable appearance having a network of veins, ligaments etc. They are filled with putrid and sloughing flesh accompanied with fetid pus, irregular and indefinite shape. Secretion of dirty fetid pus which runs into fissures and cavities following an oblique or upward course are the specificities of the *vrana*. The *Dushta vrana* have cadaverous look and irritating smell and are noticed by extreme pain and burning sensation. Besides these swelling, redness, itching, pustules are seen around the wound. There will be amorphous secretion of impure blood. The *vranas* will remain unhealed for a prolonged period.¹⁴⁻¹⁸

The *aganthuja vranas* may become *dushta vrana* due to infections or if kept untreated. *Charaka* classifies *Dushta vranas* into 12 types according to their appearance. They are as follows:

1. *Shwetha* - *Vrana* having pale colour
2. *Avasannavartham* - *Vrana* with depressed edges
3. *Ahisthulavartham* - *Vrana* with thickened edges
4. *Athipinjara* - *Vrana* with yellowish red colour
5. *Athineela* - *Vrana* with blue or dusky colour
6. *Athishyava* - *Vrana* with deep pale colour
7. *Athipithaka* - *Vrana* covered with pustules
8. *Athiraktha* - *Vrana* with deep red colour
9. *Athikrishna* - *Vrana* which is black in colour
10. *Athiputhika* - *Vrana* which is extremely putrid
11. *Roupya* - Recurrent wound
12. *Kumbhimukha*-*Vrana* having pinpointed mout

Shudha Vrana

Characteristic features of Shudha Vrana

Wound which is not very red, not very pale, not very painful, not very elongated nor having thick edges, having less *doshas* *dushti* having the same colour of the tongue and is soft, glossy, smooth and painless, well shaped and having no secretion are considered to be *shudha vranas*.

Table 3 Lakshana of Shuddha Vrana according to various Acharyas

Sushruta	Charaka	Sangrahakar	Hridayakar	Madav Nidana
-Recent origin.	-Colour of wound is reddish black.	- No pain.	- Surface of wound is just like tongue.	- Wound surface is just like tongue.
- Unaffected by the three Dosha.	- Edges with a slight blackish colour and having granulation tissue.	- No discharge.	- Soft.	- Very soft.
- Absence of pain.	- Absence of secretion.	- Colour of wound is blackish.	- Wound is Un acute.	- Slimy.
- Even surface throughout the wound area.	- Even surface throughout the wound area.	- Even margins, slight elevation and depression.	- Surface is smooth and normal.	- Painless.
-Slimy surface.		- middle.	- Absence of pain and	- Not too much
- Regular surface.		- Opposite character of	secretion.	discharge.
- No discharge.		Dusta vrana.		

Vrana Pareeksha

The acharyas of Ayurveda have classified the examination of *Vrana* under two broad sections. I. *Vrana Pareeksha* and II. *Vrana Rogee Pareeksha*

Vrana pareeksha includes the examination of the wound in details. It includes *Vrana sthanas* (site), *Vrana akruthi* (shape), *Vrana varna* (colour), *vrama gandha* (odour), *Vrana Srava* (exudates) and *Vrana ruja*.

Pancha Lakshana Pareeksha

The following are collectively called as *pancha lakshana pareeksha*¹⁹.

Vrana Akruthi

Vrana assumes a shape which is diffuse, rectangular, spheroidal or triangular or some may be irregular in shape.

Vrana Gandha

Charaka Samhita has described the *vrana gandha* i.e. the odour of *vranas* as 8 in number. The various types of *vrana gandha*²⁰ are namely –odor of ghee, *taila*, *vasa*, *puya*, *rakta*, *Syava gandha*, *Amla gandha* and *Puti gandha*. *Sushruta Samhita* has described it based on the predominance of doshas in the manifestation of *vranas*. They are 5 in number as

1. *Vataja* - *Katu gandha*
2. *Pittaja-Teeksha gandha*
3. *Kaphaja- Ama gandha*
4. *Rakthaja - Louha gandha*
5. *Sannipatika* - will have the smell of all above *vranas*.

Vrana Sravas

Vrana sravas are the secretions from *vranas*. By studying the various *vrana sravas* we can identify the type of *vranas* according to their doshas and dushyas. According to *Acharya Charaka*, they are 14 in number, namely - *Laseeka srava*, *Jala srava*, *Puya srava*, *Raktha srava*, *Haridra srava*, *Aruna srava*, *Pinjar srava*, *Kashaya srava*, *Neela srava*, *Harita srava*, *Snigdha srava*, *Ruksha srava*, *Sita srava*, *Asita srava*.

Acharya Sushruta says the *vrana sravas* may be varied depending upon the location where the *vranas* are manifested. Watery secretion is specific for superficial wounds. For *vrana* of *mamsa dhatu* the secretion is like *ghrita*. Profuse bleeding is associated with injured *sira*. In *snayu*, the *vrana* produces oily thick secretion. In bone the *vrana* produces the secretion like washed *sukthi*. *Koshta vrana* produces secretion of blood, urine, fecal matter and pus.

Vrana Varnas

Vataja vrana is black, red or ash colored or the colour of the bone or pigeon. *Pittaja vrana* is either blue, yellowish, greenish brown, black, reddish tawny, or flame colored. *Kaphaja vrana* is either white, pale yellow or glossy.

Vrana Vedana or Vrana Ruja

Sushruta describes various kinds of pain felt in different types of *vranas*. Though pain is a characteristic symptom of *vata* dosha, it may occur variedly in each of *doshaja vranas*.

Vataja Vrana

There will be different types of pain such as pricking, piercing, thrashing, cutting, expanding, gnawing, churning,

shooting, tingling, burning, breaking, bursting, pinching, uprooting, uplifting and pains of a spasmodic character and vanishing without any cause.

Pittaja Vrana

It is characterized by a sensation of burning pain, a feeling of inhaling heat, osha, chosha, daha etc. present. The same kind of pain is seen in rakthaja vrana.

Kaphaja Vrana

There will be itching, numbness and slight pain and cold.

Sannipathaja Vrana: Combined nature of pains will be seen.

Vrana Sthana

Vrana sthanas are also known as *vrana asayas*. These are the locations where *vranas* are usually manifested. In *Ashtanga Sangraha* and *Sushruta Samhita*, *vrana sthanas* are 8 in number, namely - *Twak* (skin), *Mamsa* (Muscles), *Sira* (Blood vessels), *Snayu* (Ligaments), *Sandhi* (Joints), *Asthi* (Bones), *Koshta* (Thorax and Abdomen) and *Marma* (Vital parts).

Acharya Charaka excluded *sandhi* and substituted in with *Medas* to the above numbers.

(*Cough*), *Chardi* (*Vomiting*), *Athisara* (*Diarrhoea*), *Hikka* (*Hiccough*), *Swasa* (*Dyspnea*), *Vepathu* (*Tremors*).

But *Sushruta* has not described such types of diseases as *upadravas*. According to him they are 5 in number. They are *gandha*, *varna*, *srava*, *vedana* and *akruthi*. He also describes *jwara*, *athisara*, *murcha*, *hikka*, *chardi*, *aruchi*, *aruchi*, *swasa*, *kasa*, *avipaka* and *thrishna* as the *upadravas* of a *vranitha* patient. (S. Chi. 1/39, S.Su 28/13-17).

Sadhyा Asadhyāta

Sadhyā asadhyāta of a *vrana* depends upon three main factors

1. The individual on whom it has manifested.
2. The nature of the *vrana*
3. Location of the *vrana*

The individual's age, health, mental stability, body resistance etc. have got important role in enhancing the healing of the *vrana*.

Sukha Sadhyā Vrana

The prognosis of *vrana* has been described by most of the acharyas and they give different reasons to describe them.

Table 4 Different features of *Vranas*

Dosha	Akrithi	Vrana	Srava	Gandha	Vedana	Others
Vatika	Tanu Nirmamsa	Syava aruna	Alpa srava	Katu	Sphurana bheda	Seetha, picchila, rooksha
Paittika	Pakwan	Peeta	Kimsukabham Ushnam	Teekshna	Daham Pakam	Kshiprajam, peeta, pitaka, jushtam
Kaphaja	Sthuloshta Stabhda asira Snayujalam Kathina	Pandu	Sukla seta Sandra pichilam	Amla	Mandu Vedana kandu	Guru
Rakthaja	Pravalabha	Krishna	Rakta Sravam	Lohagnadha	Teevra Vedana	Pitha lingam, Krishna spoda, Pitaka jalam
Vata Pitta	-	Peeta aruna	Peeta aruna	Katu Teekshna	Toha daha dhoomayana	-
Vata kapha	Guru daruna	-	Seeta Pichila alpa sravam	Katu Amla	Nisthoda kandu	Rooksha
Pitta kapha	Guru	Peeta Pandu	Peeta pandu ushna	-	Daha	-----
Vata raktha Pitta raktha	Tanu Mridu	Rakta aruna Krishna	Rakta aruna Krishna ushna	Meenadhavana vathoya gandhavath	Thoda supartha Daha	Ghrutha mandatha visarpa
Kapha Raktha	Sthira	Raktha	Rakta Pichila Pandu	----	kandu	Guru Snigdha
Vata Pitta Raktha	---	Syava aruna	Peeta tanu raktha	---	Sphurana toda, daha, dhoomayana	---
Vata kapha raktha	---	---	Pandu Raktha	---	Kandu Spurana	Chumachumayana
Pitta kapha Raktha	---	Aruna	Pandu Raktha	---	Daha Kandu	Pakam
Vata Pitta kapha Raktha	Tridoshaja	---	Nanavrana	---	Spurana toda, daha, swapa, kandu nirdhana nirmadhanā	Paka
Vata Pitta Kapha Raktha	---	Raga	Srava	---		

Upadrava of Vrana

Upadravas of *vranas* are the complications produced due to *vrana*. As a matter of fact, these complications are also considered as separate disease entity. *Charaka* describes 16 *Upadravas*. They are namely - *Visarpa* (*Erysipelas*), *Pakshaghata* (*Paralysis*), *Sirastambha* (*Occlusion in blood vessels*), *Apathanaka* (*Tetanus*), *Moha* (*Mental confusion*), *Unmada* (*Insanity*), *Vrapa ruja* (*Acute pain in wound*), *Jwara* (*Fever*), *Thrishna* (*thirst*), *Hanugraha* (*Lock-jaw*), *Kasa*

The *vrana* manifested in a young individual the healing process with vitalizing principles. Conversely if it is produced in an aged individual the prognosis will be bad²¹. The locations where the *vranas* are manifested have great importance in the prognosis. *Sushruta* describes that the *vranas* formed on the *nithamba*, *guda*, *guhya pradesha*, *lalata*, *ganda*, *oshta*, *prishta*, *phalakosha*, *udara*, *jathru*, *mukha* and *abhyantara desha* are easily curable. The general health has also got a main influence in the rate of healing. Under condition of ordinary health repair proceeds at a uniform rate

provided there is no local interference. If the patient had a good health and a strong musculature, he finds a speedy and succession termination. While considering a child the wound heals quickly due to the rapid growth of the tissues. With advancing years, the rate of wound healing would become considerably impaired. *Vagbhata* says that *vranas* formed in persons having enough *satva bala*, good health are easily curable. The shape of the *vranas* also has good influence in the curability of *Vranas*. The *vranas* having circular, extended, conical, rectangular, triangular and square shaped *vranas* are also curable.

Krichra Sadhya Vranas

The *vranas* manifested at the region of *akshi* (eye), *dashana* (teeth), *nasika* (nose), *apanga* (canthus), *nabhi* (umbilicus), *seevani* (sutures), *Kaksha* (axilla), *sandhi* (joints) are difficult to treat²¹.

The *Bhagandhara vranas* which are filled with pus, gas and in which the *Shalya* is situated inside are also considered as krichra sadhya *vranas*. The *vranas* which are narrow mouthed, formed in the vital parts, perineum, and pelvis are also difficult to cure.

Asadhyta Vranas²¹

The *asadhyta vranas* are those associated with chronic diseases like *visarpa*, *jwara*, *athisara*, *kasa* etc. and those which are manifested in persons having excessive thirst, *swasa* and *avipaka* are incurable.

The *vranas* formed by breaking the *kapalasthi* with exposure of *masthulunga* are also incurable. According to *Sushruta* the *vranas* cropping up like a *mamsa panda*, painful with pus inside and characterized by copious secretions with its edges raised like the male genitalia is incurable.

The wound which occurs in a weak and emaciated person which is located within the cavity of the abdomen and which assumes black or yellowish colour and exudes a secretion composed of urine, pus, blood and fecal matter and which finds its outlet both through the mouth and anus making a rumbling, gurgling sound should also be regarded as incurable. *Vranas* occurring in persons who have lost their mental and physical strength, persons with suffocation, cough, irritation and those *vranas* at marma points emanating blood and pus and which do not yield any improvement after continuous treatment are said to be *asadhyta*.

The *sadhya vranas* turn to be *asadhyta vranas* on account of the following reasons broken *snayus*, deep wound, *snayu* emitting pus, infected with microorganisms, broken bones contaminated with poison, bandaging on wrong positions, using excess oily stuffs, severity, constant touch of hairs on *vranas*, unlimited movements, not keeping up *koshta shuddhi* through *vamana* etc., too much eating, massive emaciation, not following strictly the pathyas prescribed in the *Shastras* - these are the causes making *sadhya vranas* into *asadhyas*.

Table 5 Treatment of *Nija Vrana* described by various *Acharyas*

Charaka (Ch.Chi.25)	Bhela (Vrana chi.)	Vagbhatta (A.San.Ut.29)	Kasyapa (Ka. Bal. Prati.)	Bhavprakash (Bha.chi.)
		A.Hr. 4/25)		47/17-18)
1.Sodana	1.Vedana	1.Vamana	1.Aptarpan	1.Lepa
2.Patana	2.Pachana	2.Virechana	2.Parisek	2.Parisek
3.Vyadhana	3.Stambhana	3.Upachara	3.Upanaha	3.Vimlepana
4.Chedana	4.Sosana	4.Raktamokshana	4.Sneha	4.Raktamokshana
5.Lekhana	5.Ropana	5.Seka	5.Samsana	5.Pachana
6.Prachhan	6.Chedana	6.Abhyanaga	6.Bandhana	6.Bhedana
7.Sivan	7.Bhedana	7.SophaharaLepa	7.Utkinnaprakasalana	7.Sodhana
8.Avapidana	8.Lekhana	8.Svedan	8.Kalka	8.Ropana
9.Nirvapan	9.Sphutana	9.Sthirsopaharalepa	9.Sodhana	9.Samsana
10.Sandhaniya	10.Pracchana	10.Upanaha	10.Ropana	10.Vranakaranam
11.Svedana		11.Darana		
12.Samana		12.Pidana	11.Savanikarma	
13.Eshana		13.Prakshalana		
14.Sodhanakasaya		14.Vranasodhanalepa		
15.Ropanakasaya		15.Varti		
16.Sodhan Lepa		16.Dhupa		
17.Ropana Lepa		17.Utsadana		
18.Sodhan Taila		18.Avasadana		
19.Ropana Taila		19.Ksharakarma		
20.Sodhan Ghrita		20.Agnikarma		
21.Ropana Ghrita		21.Vranaropanalepa		
22.Patrachadan(bahya)		22.Vranaropanaghrita		
23.Patrachadan(abhya)		23.vranaropanataila		
24.Bandhana		24.Avachurana		
25.Pathyahara		25.Svarnakaran		
26.Utsadana		26.Romasanjanana		
27.Avasadana				
28.Ksharakarma				
29.Agnikarma				
30.Kathinyakarlepa				
31.Kathinyaharalepa				
32.Mrudukaralepa				
33.Dhupalepa				
34.Varnyakarma				
35.Ropana				
36.Lomapaharana				

Table 6 Lakshana of Ruhyamana Vrana

Sushruta	Charaka	Astanghridaya	Madhava Nidana
<ul style="list-style-type: none"> - Absence of any type of discharge. - Presence of healthy and new granulation tissues. - Yellowish colored wound. - surrounding area of wound is hard. 	<ul style="list-style-type: none"> - No any type of description. 	<ul style="list-style-type: none"> - Done colored without any type of mucoid secretion. - Stable. - Good granulation tissue. 	<ul style="list-style-type: none"> - Blackish white colored. - Moist less and dry. - Immobile/stable With granulation tissue.

Table 7 Lakshana of Samyaka Ruddha Vrana

Sushruta	Madhava Nidana	Charaka and Vagbhata
<ul style="list-style-type: none"> - Edges: Firmly adhere. - Pain: No pain. - Swelling: Not appears. - Leaves cicatrices of the same line with the surrounding skin. 	<ul style="list-style-type: none"> - Edges: Even. - Pain: No pain. - Swelling: Not present. 	<ul style="list-style-type: none"> Charaka and Vagbhata have not given any Lakshanas.

Management of Vrana

Ayurveda science has got a peculiarity in the management of either of the diseases need *Chikitsa sutra* which is mainly based taking into consideration the involvement of the body as a whole as well as the locally involved tissue. Quite a number of conditions and types of wounds are responsible for early healing, delay healing or incurable stages. *Acharyas* described the *Vrana* according to its prognosis.

Treatment of Sadhyovrana

1. Immediate general treatment pacifying the heat released at the site of injury by special cooling measures due to *Pitta* aggravation. (Su.Chi.1/4, As.Hr. Ut. 26/7).
2. *Snehas*-processed by *Vata*-allaying drugs are advised for loss of blood due to vitiation of *Vata* following by sudation (Su.Chi. 2/23-25, As.Hr.Ut. 26/6, 12).
3. Irrigation of drugs having cold properties for excessive burning sensation followed by suppuration (Su.Chi.2/26-28, As.Hr.Ut. 26/10).
4. Reapproximation of exulted edges-with the help of Honey and Ghee along with cooling measures (As. Hr. Ut. 26/8).
5. *Vamana*, *Virechana*, Fasting, *Pathyas*, Repeated bloodletting are indicated for red and inflamed *Vrana*. (As.Hr.Ut.26/9).
6. Specific treatment:
 - A. *Ghrista Vrana*: Dusting of powder after Subsiding of pain.(As.Hr.Ut. 26/3).
 - B. *Avakrti Vrana*: Use of *Kalka*, *Kasaya* (As.Hr.Ut.26/14).
 - C. *Vicchinna* and *Pravilambita*: Bandaging and *Avapidana* after suturing.(As.Hr.Ut.26/15).
 - D. *Viddha Vrana*: *Salyaharana*.
 - E. *Vidalita Vrana*: Like *Bhagnapratisedha* As.Hr.Ut. 26/28.

CONCLUSION

From the review above, we observe that vranae have been described by different *Acharyas* in Ayurveda and their treatment vary according to their types and different *Acharyas*. Though no specific *Samprapti* regarding *Vrana* exists in any Ayurvedic text, an attempt is made here to checkout a specific etiopathogenesis of the disease called *Vrana*.

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