

AYURVEDIC CONCEPT OF DUSTAVRANA: A CRITICAL LITERARY REVIEW

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ABSTRACT

Any kind of destruction/ break/rupture/discontinuity of body tissue/ part of the body is called *Vrana*. *Vrana*, which doesn't heal in its natural course of healing time, is called *Dustavrana*, and this study explores the traditional Ayurvedic concept of *Dustavrana*, focusing on its historical context, etiopathogenesis, prognosis, clinical features, and management strategies. By examining classical texts and contemporary research, the glance highlights the *Dustavrana* and efficacy of Ayurvedic treatments. Emphasis is placed on the integration of Classical treatment and lifestyle modifications in managing *Dustavrana*. By synthesizing traditional knowledge and practices related to wound management, this study aims to deepen understanding of *Dustavrana* and inform practitioners about effective strategies for promoting healing and improving patient outcomes in a holistic context. The insights gained from this review can contribute to the revitalization of traditional practices in modern healthcare settings.

KEYWORDS: Dustavrana, Vrana Chikitsa.

INTRODUCTION

Dustavrana, a term rooted in ayurvedic medicine, refers to chronic, non-healing ulcers that pose significant challenges in both traditional and modern health care systems. The concept of *Dustavrana* is deeply embedded in classical ayurvedic texts, where detailed descriptions of its etiopathogenesis, symptomatology, and therapeutic approaches are provided. This speculative glance aims to synthesize the vast body of knowledge available on *Dustavrana*,

encompassing historical perspectives, traditional treatment modalities, and contemporary research findings. The review also highlights the ancient wisdom regarding wound management and its relevance to current medical practices, and provides a comprehensive understanding of *Dustavrana*, promoting its potential applications in enhancing wound care management.

AIMS AND OBJECTIVES

To study the Literature review on *Dustavrana*.

MATERIALS AND METHODS

The concept of *Dustavrana* is collected from the Ayurvedic classics.

HISTORICAL REVIEW

Knowledge of *Dustavrana* and its management is obtainable in *Sushruta Samhita*, *Charaka Samhita*, *Astanga Hridaya*, and *Astanga Sangraha* in detail.

Vrana: *Vrana Gatra Vichurnane Vranayati iti Vranaha.* (Su. Chi 1/6)

Gatra refers to tissue of the body or a part of the body. *Vichurnane* means rupture, destruction, break, and discontinuity of the body part of tissue.

Classification of Vrana

Charaka Samhita ^[1]	<ul style="list-style-type: none"> • <i>Nija (Vataja, Pittaja, Kaphaja).</i> • <i>Aagantuja.</i>
Sushruta Samhita ^[2]	<ul style="list-style-type: none"> • <i>Shariraja, Aagantuja.</i> • <i>Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja, Vatakaphaja, Pittakaphaja, Vatashonitaja, Pittashonitaja, Kaphashonitaja, Vatapittashonitaja, Vatapittashonitaja, Vatakaphashonitaja, Pittakaphashonitaja, Vatapittashonitaja.</i> • <i>Shuddhavrana.</i>
Astanga Hridaya ^[3]	<ul style="list-style-type: none"> • <i>Nija, Aagantuja.</i> • <i>Shuddha, Dustavrana.</i> • <i>Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja, Vatakaphaja, Pittakaphaja, Vatashonitaja, Pittashonitaja, Kaphashonitaja, Vatapittashonitaja, Vatapittashonitaja, Vatakaphashonitaja, Pittakaphashonitaja, Vatapittashonitaja.</i>
Astanga Sangraha ^[4]	<ul style="list-style-type: none"> • <i>Nija, Aagantuja.</i> • <i>Shuddha, Dustavrana.</i> • <i>Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja, Vatakaphaja, Pittakaphaja, Vatashonitaja, Pittashonitaja, Kaphashonitaja, Vatapittashonitaja, Vatapittashonitaja, Vatakaphashonitaja, Pittakaphashonitaja, Vatapittashonitaja.</i>

Nidana

^[5]

- *Nija Vrana* is caused by the vitiated *Vata, Pitta, Kapha, Sannipata* and *Rakta*.
- *Agantu* type caused by the bites of men, animals, birds, furious animals, reptiles, or by a fall, pressure and blow, or by fire, alkali, poison, or irritant drugs, or through injuries caused by pointed wood, skeletal bones, horns, discs, arrows, axes, tridents, or Kuntas (spear) etc. weapons.

Purvarupa

- According to Acharya Charaka^[6] Shopa is Purvarupa of Vrana.

Rupa/ Lakshana's of Dustavrana

Charaka Samhita ^[7]	Vrana with White colour, passage is sunken, passage is more thick, more yellow, blue, syava, multiple boils, Red in colour, Black, foul smell, Able to be planted, which is too small to come out completely.
Sushruta Samhita ^[8]	Dustavrana is too narrow/too wide mouthed, extremely hard/soft, raised/elevated/depressed, black/red, yellow/white colour with temperature. Exhibits strange and unusual features, combined with network of veins, ligaments filled with putrid and sloughing flesh and fetid pus, indefinite and irregular in shape, pain, burning sensation, swelling, redness, itching and suppuration and pustules with secretion of vitiated blood.
Astanga Hridaya ^[9]	Either contraction or expansion, hardness or softness, too much of elevation of depression, too much of warmth (feeling of heat) or cold, too much of redness or paleness, black colouration, discharge of foul-smelling pus, foul smelling muscle, veins or tendons covering the ulcer at its top, severe pain, profound distress, burning sensation, swelling, itching and other complications associating and persisting for a long time. Are the features of <i>Dustavrana</i> .
Astanga Sangraha ^[10]	Ulcer being either very covered/ concealed or wide open, either very soft or very hard, either greatly bulged up or depressed, either very cold or hot, red, black or yellowish white in colour, covered with foul smelling muscle, veins, tendons etc. Discharging foul smelling pus, burning sensation, ulceration/ suppuration, itching, swelling, pain eruption etc. Appearing as complications and ulcer persisting for long time

Samprapti of Dustavrana^[11]

Sanchaya	Gradual accumulation of dosha in its respective seat is known as <i>Sanchay</i> and is characterized by feeling of stiffness and fullness in the abdomen due to <i>Vata</i> , appearance of yellowish discoloration due to <i>Pitta</i> , reduced appetite, heaviness in the body parts, lethargy and dislike towards the things which causes <i>sanchay</i> is due to <i>Kapha</i> .
Prakopa	In this stage the already accumulated <i>Doshas</i> gets excited and swollen in this stage, symptoms such as pricking pain, being pressed by hand, rubbed with fingers, burnt with fire, being cooked with alkali, <i>Osha</i> , <i>Chosha</i> , <i>Paridaha</i> , sensation like Scorpion bite and no relief from standing, sitting or sleeping. Accompanied by fever, thirst and disinterest towards food
Prasara	In this stage the excited and swollen <i>dosha</i> will expand and overflow the limits of their own place. The cause of expansion is <i>Vayu</i> which possess the power of mobility. In this way <i>prakupita dosha</i> sometimes single or in two or all three together with <i>Rakta</i> move to external channels of the body and spreads the disease. The <i>Raktavaha srotas</i> are involved in production of <i>Vrana</i> and there is extension of vitiation of <i>Twak</i> and <i>mamsa dhatu</i> causing increase of swelling. The severely vitiated doshas produces defect in the region of the body.
Stana sanshraya	During this stage the prodromal symptoms of the disease, which is to be manifest will become clear. In this stage vitiated doshas exited after <i>prasarawastha</i> and become localized and this localization affects the related structures for the onset of disease.
Vyakta	During this stage, the disease will be manifested in its fully developed form with all the characteristic symptomatology. Here, <i>Twak</i> and <i>Mamsa dhatu dushti</i> occur with the involvement of all three doshas. Then the bursting of <i>Shopa</i> and its conversion into <i>Vrana</i> .
Bheda	<i>Bheda</i> is a stage in which the disease may become chronic or incurable and gives rise to several anatomical and physiological changes.

Upadravas

- According to *Sushruta*^[12] complications of *Vrana* are classified into two groups.
 1. Complications at the site of ulcer- *Gandha*, *Roopa*, *Sabdhan*, *Sparsha*, *Rasa*.
 2. Complications for the patient- *Jwara*, *Atisara*, *Murcha*, *Hikka*, *Chardhi*, *Arochaka*, *Swasa*, *Kasa*, *Avipaka*, *Trishna*.

- According to *Charaka*^[13] 16 *Upadravas* of *Vrana- Visarpa, Pakshaghata, Shirastambha, Apatanaka, Moha, Unmada, Vranavedana, Jwara, Pipasa, Hanugraha, Kasa, Vamana, Atisara, Hikka, Dama, Kampa*.

Vrana Pareeksha

According to *Sushruta*¹⁴: The physician should observe touch and enquire by these three methods - Inspection, Palpitation, and Interrogation. All diseases become recognised, so say some authorities, but some hold the opinion that the method of understanding the disease (*Vrana Pareeksha*) involves 6 methods of examination by the five sense organs, such as the ear, etc, and by questioning (Interrogation).

According to *Charaka*^[15]: Examination of a wound is three-fold.

1) Inspection 2) Interrogation 3) Palpation.

- Age, complications, body parts and sense organs are examined by inspection.
- Aetiology, pain, suitability and power of digestion should be known by interrogation.
- Softness, coldness and their contraries are known by palpation.

Sadhyasadhyata^[16] of Vrana/ Prognosis

Sukhasadya Vrana (Easily curable).	Wounds in persons who are young, strong, valiant, of strong mind, will power and self-controlled are easily curable. <i>Vrana</i> in the gluteal region, perineal region, on the back, forehead, cheek or in the lips or in the area of the external ear or on the testis or on the abdomen, in the cavity of the mouth, neck area or above the clavicle, etc, will be easily curable.
Krichrasadhya. (Wound curable with difficulty)	<i>Vrana</i> is situated in the eyes, teeth, nose, outer canthus of the eye, ears, umbilicus, stomach, sutures, buttocks, flanks, epigastrium, chest, axilla, breast and joints. Those that have sinus exuding froth, pus, blood and air, which have a foreign body inside, are healed only with greater difficulty. The pus eliminated from below upwards, those located near the border of hairs, near the root of the nails, vital area, foreleg bone, high anal fistula, the <i>vrana</i> situated on the raphae and pelvic bone are difficult to cure.
Yapyavrana. (Wounds that persist long)	Any ulcer associated with disease like <i>Avapadika</i> (paraphimosis), <i>niruddha prakarsha</i> (phimosis), <i>sanniruddha guda</i> (constricted anus), <i>jadara</i> (abdominal dropsy), worms developing in the wound over a tumor <i>Granti</i> , worms appearing in wounds in nasal catarrh (Rhinitis), disease of abdominal viscera, skin and diabetic, and its varieties like <i>sarkara meha</i> , <i>Sikata meha</i> , pain of the urinary bladder, prostatic enlargement, tarter of teeth, Gingivitis, Tonsillitis, Gums vitiated by harmful dentifrices, erysepals, wound or tear of the bone, chest, tumor of wound.
Asadhya Vrana (Incurable).	The incurable <i>vranas</i> are those that are elevated like a ball of muscle, discharge copious exudation full of pus, painful, its lips bulge out like the anus of a horse, etc and the <i>vrana</i> , even though it does not involve <i>marma</i> , <i>sira snayu</i> , <i>asthi</i> , <i>sandhi</i> and involves all the <i>dhatu</i> s, is said to be <i>Asadhya</i> .

Chikista

Sushruta samhita^[17]	<i>Sashtiupakrama</i> - Sixty methods of treatments. <i>Apatarpana, Alepa, Pariseka, Abhyanga, Sweda, Vimplapana, Upanaha, Pachana, Vistravana, Sneha, Vamana, Virechana, Chedana, Bhedana, Dharana, Lekhana, Eshana, Aaharana, Vyadana, Vidravana, Seevana, Sandhana, Peedana, Shonitasthapana, Nirvapana, Utkari, Kashaya, Varti, Kalka, Sarpi, Taila, Rasakriya, Avachurnana, Vranadupana, Utsadana, Avasadhana, Mridukarma, Dharunakarma, Ksarakarma, Agnikarma, Krisnakarma, Pandukarma, Pratisarana, Romasanjana, Lomapaharana, Bastikarma, Uttarakasti, Bandha, Patradhana, Krimighna, Brihmana, Vishaghna, Shirovirechana, Nasya, Kavaladharana, Dhooma, Madhusarpi, Yantra, Aahara, Rakshavidhana.</i>
Charaka Samhita^[18]	36 <i>Upakrama</i> - <i>Shophanashaka karma, Patana, Vyadana, Chedhana, Lekhana, Prachanna, Seevana, Avapeedana, Nirvapana, Sandhana, Svedhana, Shamana, Eshana,</i>

	<i>Shodhana kashaya, Ropana kashaya, Shodhana pralepa, Ropana pralepa, Shodhana taila, Ropana taila, Shodhana grita, Ropana ghruta, Patrachadana, Bhandana (2 types), Patya ahara, Utsadhana, Dhaha(2 types), Avasadhana, Katinya dhoopa, Mardhava dhoopa, Vrana Avachurnana, Ropana, Lomarohana.</i>
<i>Astangahridaya</i> ^[19]	<i>Saptavidha chikitsa for Dustavrana- Prakshalana, Lepa, Ghrutha, Taila, Rasakriya, Choorna, Varti.</i>
<i>Astanga sangraha</i> ^[20]	<i>Raktasravana, Nirvapana, Alepa, Svedana-utkarika, Pariseka, Vimlapana, Pacana, Darana, Pidana, Vranashodhana, Prakshalana, Shodhanalepa, Kalkaghruta, Rasakriya, Churna, Varti, Dhupa, Utsadhana, Avasadhana, Mrudhakarana, Darunakarana, Ksara- Agnikarma, Ropana, Savarna karana, Romanjana. Are explained in Astanga Sangraha.</i>

Patyaptya^[21]

Vrana rogi should avoid too much indulgence in breeze, sunlight, dust, smoke, mist, dew etc, consuming food in excess quantity, use of disliked foods, jealousy in hearing and seeing, anger, fear, grief, worry, keeping awake at nights, consuming incompatible foods, irregularity of sleeping, fasting, speaking and physical exercise, roaming in forbidden places, exposure to cold wind, consuming food which is a mixture of healthy and unhealthy things.

DISCUSSION

The literature review on *Dustavrana*, including details on *Nidana* (Causative factor), *Poorvaroop* (premonitory symptoms), *Rupa* (Clinical features), *Samprapti* (Pathogenesis) and *Chikitsa* (Treatment) provides a comprehensive understanding of this Ayurvedic concept. The discussion highlights how specific *Nidana's* such as trauma or infection, initiate the condition, while *Poorvaroop* offers only warning signs. The *Rupa* details the wound appearance, and *Samprapti* explains its progression. *Chikitsa* emphasizes traditional healing approaches, including herbal formulations and lifestyle adjustment. Showcasing the holistic approach Ayurveda takes in wound management.

CONCLUSION

Literature review on *Dustavrana* provides a thorough understanding of its etiopathogenesis, symptoms and progression, while highlighting Ayurvedic treatments by examining *Nidana, Poorvaroop, Rupa, Samprapti, and Chikitsa*. It validates the effectiveness of traditional methods and their potential relevance in modern wound care management.

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