A Review Shashti Upakrama (By Shushruta) in the Management of Vrana (Wound)

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Abstract: The wound which is referred as Vrana in Ayurveda, is the oldest element from which the humankind has suffered from it. The healing process of Vrana is a natural process, which also starts immediate after injury. Acharya Sushruta described Vrana at different places in different context of Sushrut Samhita. The vrana is important topic in academic point of view, patient care and research of newer technique and drugs for easier and effective management. The management of wound is described in Sushruta samhita in very detail manner. He advised sixty upakrama (method) of treating wound is lot of different conditions known as shasthipakram in Chikitsasthaman. In this review article, we have tried to describe shashti upakrama in the management of vran according to Susruta Samhita in Ayurveda.

Keywords: Vrana, Shashhtiupakram, Samhita, sushrut, wound, ashtavidh shastra karma

1. Introduction

Wounds were a common occurrence during wars and hence have been mentioned in detail by Sushruta. A surgeon, who cannot adequately manage a wound created by him (during surgery) or those caused by a trauma, cannot claim success in his practice. A surgeon, who cannot adequately manage a wound giving importance to the minutest details of the stages of wound healing, he has explained Shashhti Upakrama (1) for the management of a wound. It covers the management of abscess, the created wound and even the scar formed so that in the process of healing even the cosmetic disfigurement is minimised. Giving due importance to these Upakrama, an attempt has been made to understand them in accordance to the Modern principles. The aim of the study was to screen and evaluate the Shashhti Upakrama mentioned for the management of Vrana in Sushrutha Samhita and to understand their utility in accordance to the present day wound management concepts. Acharya Sushruta described sixty different types of management of Vrana in general; The All 60 upakrama can be simplified and included in 7 upakrama of sopha. In present study an attempt is made to understand concept of vran and its management (upakrama) in nowadays surgical aspects.

2. Management of Vrana

Quite a number of conditions and types of wounds are responsible for early healing, delay healing or incurable stages. Although much progress has been made in management of wound in past few Year’s management of Vrana has been significant health related issue ever since period of Sushruta. Numbers of procedures are performed for various steps of healing of Vrana. Among these, Shuddha Vranahas been treated by ropana remedies, whereas Dashta Vrana is managed on the basis of involvement of vitiated doshas, site of Vrana, excessive putrification, and inflammatory changes. Wound is explained by Sushruta in management of various diseases like inflammatory oedema, abscess etc. Sushruta described sixty different types of management of Vrana in general. He describes almost all the basic principle of vranapakrama in form of seven different types of upakrama (management) of sopha.

Showing incorporation of Shashti Upakrama in Sapta Upakrama:

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First three upakramas are for Vranashotha. Four this shastrakarma, while last three are for Vrana. (2)

Vimlapana - In case of Sihira, Manda Ruja Vranashopha, after Snehana and Swedana to the part, Peedana should be done with a bamboo tube or palm and sole or thumb.

Avasechana – In case of Shopha of recent on set, Raktamokshana should be resorted to in order to mitigate the Vedana and Paka. Even in Vrana associated with shopha, which are Kathina, containing Rakta, Vedanayakta or deep seated, Rakta Avasechana should be done. In case of Shopha associated with Visha, Rakta Visravana should be done by using leech or by Shastra.

Upahana - It should be applied in Aamavastha and Vidagdhashvastha of Vranashopha.

Patana - It should be done in case of Pakwa Shophaonly.

Shodhana - It is one of the important measures in case of Vrana Chikitsa. Among 60 Upakramas as mentioned earlier Kashaya, Varti, Kalka, Sarpi, Taila, Rasakiya and Avachurnana are the different methods for Shodhana. In case of Vrana associated with Durgandha, Kleda and Picchilata, Shodhana should be done using Kashaya of

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various Dravyas or Shodhana Taila whereas in case of Vrana which has Utsanna Mamsa, Alparsrava etc. Shodhana should be done with Til Taila mixed with Sarshap Taila.

Ropana - Ropana Kriya should be adopted in Vranas which show which features of Shuddha Vrana. Kashaya, Varti, Kalka, Sarpi, Taila, Rasakriya and Avachoornam are the different methods for Ropana. In case of Vranas which are predominant in Kapha and Vata, Ropana should be done by Taila processed with those Doshu-Shamak Dravyas.

Vaikrutapaham - Even after complete healing of Vrana restoration of normal colour, Shapes are essential. So Vaikrutapaham is a measure which helps in restoration. For this Krishna Karma, Pandu Karma, Romasanjanana, Lomapaharanana etc. are mentioned.

**CHARAK SAMHITA** [2]
Charak has mentioned 36 Upakramas for the treatment of Vranas and this 36 upakramas included in 60 upakramas by Sushruta.

Among 36 Upakarma mentioned by Charak, Shopaghna i.e. treatment of Varna Shopa which involves RaktaAvasechana, Langhana, Sneha, Pralepa, Pradeha, Upanaha etc. Can be incorporated under 11 Upakrama mentioned by Sushrut for Vrana Shopa. Shashtra Karma mentioned by Sushrut can be incorporated under 6 measures mentioned by Charak even though he has told Eshana separately and Aharana has been covered under 6 surgical measures itself.

Shodhana, Ropana, Vaikrutapaham mentioned by Sushrut can also be incorporated under those mentioned by Charak i.e. like Shodhana- Kashaya, Taila, Ghrita, Ropana- Kashaya, Taila, Ghrita, Utsadana, Avasadana, Aalepana (Mardavakara & Kathinyakara) etc.

Thus, it becomes evident that 60 Upakrama mentioned by Sushrut can be incorporated in 7 Upakrama of Varna Shopa and most of those among 60 can be also incorporated under 36 Upakrama mentioned by Charak.

### 60 UPAKRAMAS OF VRANAS DESCRIBES BY SUSHRUTA:
Apatarpana- i.e. Langhana–Upavasa. It should be advised in the case of Vrana, full of Dushit Doshas, Dhatu and Mala to bring them back to normal condition.

Aalepa - A Vranashotha and an extremely painful Vrana are treated with aalepa, i.e. proper medicated plaster.[8]

Parisheka - It means washing or sprinkling of a Vranashotha with liquids like Dugdha, Ghrita, Kwath etc. to specify the Dushit Dosh[9]

Abhyanga - A massage by oils used for softening of a Vranashotha.

Svedana - A hot fomentation for painful, extended, and indurated Vranashotha for ‘Doshavilayana’.

Vimlapana - The resolution by gentle massage should be done in cases of fixed, alpa Shulayukta Vranashotha.

Upanaha - A non-suppurated or partly-suppurated Vranashotha is treated with Upanaha or poultice. This leads to its early resolution or suppuration.

Pachana – It is an Aalepa of Teekshna-Ushna Dravyas, on Pachyaman Vranashotha leading to Pakwavastha.

Snehapana – It means to increase the fat intake for ‘Brihan’ in case of Vataja Vrana or a Purvakarma of Visravana. (Ghrita, Taila, etc.)

Visravana - i.e. blood letting, is helpful to reduce pain in newly formed Vranashotha. It is recommended in the case of Kathina Shotha and Vedanayukta, Visham and Savisha Vrana.

Vamana - This is prescribed in patients of Kapha Dushta, Ummatsamayukta and Shothayukta Vrana.

Virechana – This is recommended in patients of Chirakari Vrana and Vata-Pittaj Vrana.

Chhedana - This means an excision of Kathina, Sihira, Apaki, and Snayukthayukta Vrana.

Bhedana - An opening or excision is made into a Puyayukta, Ussangi, and Gatiyukta Vranashotha.

Darana - It means a measure which contributes to a spontaneous bursting of Vranashotha by medicinal application, and is adopted in children, the elderly, Ksheena, and apprehensive patients and for Marmashitha Vrana.

Lekhana - This means scraping. It is done on Shula Oshtha, Ussanmamsi and Kathin Vrana. It is also done on Vrana, which repeatedly bursts. It is done with Kshauana, Plota, Pichu, and Kharpatra.

Eshana - This means probing. It is done to decide the direction or Gati of a nadivrana. It is a measure in which cavities of a sinus or Vrana having any foreign body embedded in it is probed. Vrana having Vakra Gati is probed gently by Kesha, finger, Karira or Eshani.

Aaharan - It means extraction. Any foreign body or Shalya is extracted specially from Sukshamakhi Vrana.

Vyadhana – This means to puncture. It is done by Shastra to drain out the Paya and Doshaa. It should be done only on Pakwvanoshotha.

Seevana – Seevana means suturing. Sushruta described Seevana Karma in detail along with types of stitches and their indications. Seevana is done on Vrana having wide gaping wound with loss of skin, Vrana in a fleshy part, and without Payasrava, i.e. without infection[3]

Sandhana - This means to join. It is a measure for adhesion of the edges in a fleshy part without suppuration.

Peedana - It is indicated to remove Paya from Sukshamakhi and Marmashitha Vrana. In this procedure, application of medicated plaster or Aalepa is done around
the mouth of Puyayukta and SukshmamukhiVrana.

Shonitasthapan – It is a procedure of inducing haemostasis and is indicated in Agantuj, Sadyovrana and Shastrakarmaja Vrana.

Shushruth has described 4 ways of Shonitasthapanaa[4]

Sandhan
Skandana
Dahana
Pachana

Nirvapana - It means cold compress. This is done on Vrana having Ushna Guna i.e. Pitta-Rakta Vrana, Dahayukta and Jwaryukta Vrana with the help of proper Sheeta Dravyas like Dugdha, Ghritta etc.

Utkarika - This means poultice. It is indicated for Ksheenamansi, Alpasravi, Todayukta, Shulayukta, Kathinayukta and Kampayukta Vrana. These types of Vrana are fomented with poultice-like preparation, i.e. Utkarikacooked with VataghnaDravyas.

Kashaya - This means decoction and is indicated in Dushta as well as Shuddhavrina. Washing of DushtaVrina is done with Kashaya of Shodhan Dravyas while washing of ShuddhaVrina is done with

Kashaya of Ropan Dravyas[11]
Kalka - It is an application of Kalka or paste on Vrana. Shodhana and RopanaKalka are applied on Dushita and Shuddha Vrana respectively. Shodhana Kalka is also applied in Shalayukta, Anumukh, Gambhir, Putimamsi Vrana while Ropan Kalka is applied in MarmasthitVrina[11]

Varti – This means plugs or lints. These are made by plastering them with Paste of Shodhan Dravyas. These are indicated in Puyayukta, Dushta, and ShuddhaVranas. Varti is useful in Sukshmamukhi, NadiVrana and deep Vrana[11]

Ghrita - Medicated Ghrita (Ghee) is applied on Vrana. This Upakrama is especially for RopanaKarma. In Dushita Vrana. Shodhana Dravya Siddha Ghrita is used. This Upakrama is indicated for Pittaja, Raktaja, Vishaja, Agantu and Gambhir Vrana.[11]

Taila - The application of medicated oil is Taila Upakrama. Many types of Siddha Taila are used for different types of Vrana especially for Shodhana and RopanaKarmas. Shodhana Taila is applied to Dushita, Utsannamansi and AlpasraviVrana. RopanaTaila is applied to Shuddhavrina and it is also useful in Vata-KaphajaVrina.[5]

Rasakriya - It is indicated for Shodhana and Ropana effects. Decoction of Medicinal Dravyas is further boiled and saturated to achieve Ghana Awastha. This Ghana is then applied over the Vrana. Shodhana Rasakriya is applied to Shriramansi and Dushtavrina. Ropana Rasakriya is applied to Sandhishthita, Pittaja, Raktaja and AbhigataVrina.[11]

Avachuravana - This means sprinkling of Churma over Vrana. Shodhana and Ropana Churmas are sprinkled over superficial i.e. Twakshtita, Shhiramansi, Avikrutakruti and GhrishtaVrina.[10]

Vranadhoopana - It means fumigation that is indicated for Vataj, Tivrashtulayukta and Sravi Vrana. Fumigation is done with many preparations, which are mainly containing Ghrita, Vacha, Raul etc.

Utsadana - This means elevation that is indicated especially in AlpamansiVrana, Vataja, Vata-Pittaja and RakshaVrana. In this process, Aulepa of VataghnaDravyas with Ghrita is applied for Utsadana. Utsadana is for rising of the beds and cavities of deep Vranas.

Avasadana - This is indicated for lowering down the UnnatamansiVrana and is achieved by applying Avasadan drugs and Madhu.

Mrudukarma - i.e. Softening measures that are important in Vataj, Kathina, AlpamansiVranas with the help of lotions, Ghrita etc.

Darankarma - i.e. Hardening measures that are effective in MrudaVrina. Kashayarasaatmaka Dravyas are used for this purpose.

Kshararaka - i.e. Chemical cauterization which is adopted for Shodhana of Chirakari, Kundu, Kleda and SravayuktaVrana. For this application of Teekshna, Ushna Gunatmak Ksha is used.

Agnikarma - i.e. Thermal cauterization is adopted for treating Atraktasravi, Sandhichchinha, Ashmarinirhan Shastrakarmaja Vrana.

Bastikarma - A medicated enema is used in case of Vataj, Raksha, Chirakari and ShalayuktaVrana.

Uttarbasti - In cases of Ashmarijanya Mutrasrotasagata Vrina Uttarbasti is done.

Patradana - Leaves of medicinal plants are selected according to Doshadashti in Vrina, they are lubricated, either heated or cooled and tied over Vrana. It serves to generate heat or cold and retain medicated oil at Vrina.

Krimighna - This is indicated for Krimiyukta Vrina for destruction of Krimi and Relieving Kandu. It includes washing by Kashaya and application of Kalka of Krimighna Dravyas.

Bruhana - This is indicated for Vataj, Raksha, and Chirakari Vrina and in Kruha Ragna. It includes ingestion of restorative and constructive Dravyas.

Vishaghna - It is adopted in treating ‘Visha’ and VishasansargaVrina by using Vishaghn Dravyas.

Shirovirechana - Urdhvajatragata and KaphajaVrina are treated by this measure.

Nasya - Shalayukta, Urdhvajatragata and VatajVrina are treated by Nasya.

Kavalgraha - It means medicated gargles and is indicated in Urdhvajatragata, Mukhagata, Jivashthita and
Dantamulagata Vrana.

Dhoomapana - It means inhaling of smoke of medicated Dravyas and is indicated in Udhyavajratruga, Vatakaphatmaka Vrana.

Madhu - Sadyovrana and Vistrutvraza are treated by applying Madhu.

Sarpi - Ghrita is applied for Ropana and Daha-Shamana inAgantuj and Pittaraktaja Vrana.

Yantra – It is used to remove shalya embeded in Sukshmanukhi and deep Vrana.

Krishanakaran – The blackening of white cicatrix by using medicinal drugs such as Bhallatak Taila.

Pandukarma - Natural and healthy colour of surrounding skin is imparted to black Cicatrix by applying medicinal drugs.

Pratisarana - It is adopted to impart natural skin colour to a discoloured scar by Applying medicinal Churna.

Romasanjanana: A measure to produce hair on a scar which is lacking hair.

Romashatana - This Upakrama is used to remove Roma from Romavyapta and Nonhealing Vrana. It is done by using Yantra as well as by applying Medicinal Dravyas.

Bandha - This Upakrama is done after Vrakaraka. It is necessary to keep the Vrana away from foreign bodies, to keep gatra in position and to promote healing.

Ahar - To keep the dosha in Samyasvastha and thereby keep the Vrana in Shuddha Awastha, proper diet is advised.

Rakshavidhan - It is the measure adopted to protect the Vrana from Krimi, Jantu etc. It is done by keeping Vrantisagara very clean and by Dhoopana by Krimighna and Rakshogna Dravyas.

Treatment of Dushta Vrana

Dushatavarna is treated according to the presence of prakriti dosha. Yamana, Shirovirechana, Virechan, Asthapana Basli, Langhana, Raktamokshana and specific sort of diet is advised. For Vrana Dhavana, Kashaya are prepared using dravyas of the surasadi and rajvrukshadi Ganas, Siddha Ghrita and Siddha Taila of these Dravyas are used for Vrakaraka. Vidvidha upakrama according to doshasadhi are as follows[6]

VatajVrana: Snehayukta Swedana, Upahanu, Pradeha and Paripakeha of Vatagha Dravyas.

Pittaj Vrana: Sheeta, madhura and Tikta Dravyas as Kalka, Pradeha, Kwath and Parisheka are used. Ghritapana and Virechana are used.

Kaphaj Vrana: Katu, Kashaya, Raksha, Ushna Dravyasas Pradeha and Parishechana are used. Langhana and Pachana are advised. Aahar composed of Tikta, Katu, Kashaya Dravyas should be prescribed.

Trividh Karmas

PoornaKarma

Pradhanakarma

Paschatkarma

Poorna Karma:

Among the 60 Upakrama those from Apatarpana to Virechana (mentioned for Vranashopa) are considered as measures of Poorna Karma. By means of these measures either pacification of Vrana Shopha occurs or it helps ripening. Among the 7 Upakrama of Vranashopa, Vimlapana, Aveschana and Upahanu should be employed during the AamaAvastha of Vrana Shopha.

Pradhanakarma:

Among the 60 Upakrama those from Chedana to Seevana (Shastra karmas) are considered as Pradhanaka Karma. In addition to the Ashtavidha Shashtra Karmas, Dharana Karma is mentioned in case of Bala, Vraddha, Bheera and Vranashopha present in Marma Pradesha where Shashtra Karma is contraindicated. This is performed by doing Peedana with local application of Dravyas. Among the 7 Upkrama of Vrana Shopha Patana is considered as Pradhanaka Karma.

Paschat karma:

Among the 60 Upakrama starting from Sandhana to Rakshavidhan, whereas among the seven Upakrama Shodhana, Ropana and Vaikrutapaham are considered under Paschat Karma.

3. Discussion

This review study, we can be concluded that Acharya Sushruta describe Vrana (wound) and vraunayapakrama (management of wound) in detail. This description clearly suggests that they have understood this disease clearly and therefore were able to treat this condition properly. That can be employed according to the different stages of wound. It is easy to learn and apply the principle of saptopakrama in the management of surgical wounds whereas Shashhtipakrama provide us lot of option for the management of wound in different stages.

Among all shasti upakrama sashta vidhasastras karma have more importance as they are main surgical procedures explained by Acharya Sushruta.

Asthavidhasastras karma and the sastras were mentioned in Ayurveda classical text books are similar to that of the modern surgical procedures and instruments.

Asthvidha satra karmas can be used in daily surgical practice for the management of vrana in updated or modified forms.

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