



International Research Journal of Ayurveda & Yoga

An International Peer Reviewed Journal for Ayurveda & Yoga



SJIF Impact Factor : 5.69

ISRA Impact Factor : 0.415

ISSN:2581-785X

Review Article

Volume: 3

Issue: 6

Apamarga Kshara Pratisarana To Manage Dushta Vrana : A Review

Akshay Suden

Associate Professor, Shalya Tantra, Kalawati Ayurvedic Medical College, Hospital & Research Centre,
Kasganj-207123, UP

ABSTRACT

Vrana is one of the most frequently occurring human ailment. If it is not properly and timely attended medically, it may lead to severe complications and may even transform into a *dushta vrana* due to aggravated *vata*, *pitta*, *kapha* & vitiated *rakta doshas*. *Ayurvedic samhitas* mention a series of measures for its cure. The review of the *Ayurvedic samhitas* and the research & review articles published in reputed journals show that *dushta vrana* ailment can be effectively cured with *Apamarga kshara* medication. *Apamarga kshara* possesses very useful and effective properties of *chedana*, *pachana*, *lekhana*, *dahana*, *tridoshaghna vrana shodhak*, *dushta vrana ropaka*, *vilayana* & *stambhana* etc. which assist in rapidly healing the *dushta vrana*. The medication of *Apamarga kshara pratisarana* should be adopted by the *Ayurvedic* medical practitioners to mitigate this ailment.

Keywords : *Dushta vrana*, non healing ulcer, *apamarga kshara*, *vrana*, *ropana*, *lekhana*, *shodhana*.

Article received on-26 June

Article send to reviewer on-26 June

Article send back to author on-29 June

Article again received after correction on -2 July

Corresponding Author- Akshay Suden, Associate Professor, Shalya Tantra, Kalawati Ayurvedic Medical College, Hospital & Research Centre, Kasganj,

Email, ID- akshaysuden123@gmail.com

How to Site the Article : Akshay Suden, *Apamarga Kshara Pratisarana To Manage Dushta Vrana* : A Review, IRJAY, June, 2020 Vol- 3, Issue-6; 100-118

INTRODUCTION

Vrana is one of the most common ailment afflicting one or the other person in day-to-day life. Healing of *vrana* is a natural mechanism gifted to mankind, and it most often occurs smoothly without any complications. It is only when the *vrana* gets associated with *doshik* vitiation or when the infection supervenes, that the hinderance to the normal healing mechanism occurs. This then transforms a healing *vrana* to a ***dushta vrana*** (non healing ulcer). Nutritional factors and patients' immune status coupled with the other existing diseased states also significantly influence the wound healing process. Clinical management of *dushta vrana* requires utmost care, lest it could lead to serious medical complications. Ancient *Ayurvedic* classical *Samhitas*, especially related to *shalya tantra* mention a great deal of medical formulations and treatment modalities to safeguard against complications. Amongst these measures, *kshara pratisarana* imbibing benefits of various *kshara* preparations have been mentioned. *Apamarga kshara* serves the purpose effectively due to its *chedana*, *bhedana*, *lekhana*, *tridoshagna* & *ropana*¹, etc. properties. This study highlights the role of ***Apamarga Kshara Pratisarana*** in the management of ***Dushta vrana***.

AIMS AND OBJECTIVES

The aims and objectives of the this paper are to present a review of the treatment of *dushta vrana* on the following aspects :

1. Description of *Dushta Vrana Lakshanas*

2. Properties of *Apamarga Kshara*
3. Treatment of *Dushta Vrana* with the medication of *Apamarga Kshara*

MATERIALS AND METHODS

This article is based on the review of the ancient literature namely, *Sushruta Samhita*, *Charaka Samhita* and the research & review articles published in standard *ayurvedic* journals which are cited in this article at appropriate places.

CONCEPT OF VRANA

A ***vrana*** is a commonly & frequently occurring ailment in human beings, especially in working class people, requiring a quick and easily available treatment in order to avoid its consequent serious manifestations caused by the ***tridoshas***. The ***lakshana*** common to all types of *vranas* is ***ruk***² meaning pain. It may be mentioned that the word "***VR***" means, a cover, i.e. the *vrana* covers a part of a body, and leaves a permanent cicatrix mark (***Vranavastu***) on the space occupied by it. The root word "***Vrana***" is associated with *vichurnana*/destruction of body tissue along with discolouration of the part (*vivarnata*)⁴ It is a condition of the skin and the flesh of the afflicted part of the body. An ulcer on other hand is a break in the continuity of the covering epithelium, skin or mucous membrane. It may either follow molecular death of surface epithelium or its traumatic removal⁵.

SEATS OF VRANA

According to both Sushruta & Vagbhata, a boil or *vrana* has its seat generally in one of the eight components or principles of the body such as⁶ (Table-1):

1. Bone	3. Flesh	5. Veins	7. Viscera
2. Skin	4. Ligaments	6. Joints	8. <i>Marmas</i> (the vital parts of the body)

Charaka⁷ also considered eight sites or locations of wounds, but replaced veins & joints with blood-vessels & fat, considered by **Sushruta & Vagbhata** (Table-2):

1. Bone	3. Flesh	5. Blood vessels	7. Viscera
2. Skin	4. Ligaments	6. Fat	8. <i>Marmas</i> (the vital parts of the body)

DOSHAJA VRANA

Types

The *Doshaja Vranas*, are divided into fifteen types, according to the involved deranged *doshik* factors : *Vata*, *Pitta*, *Kapha* & vitiated Blood. The *doshas* are present either **singly** or in **combination** in the body systems. Some *ayurvedic* authorities have considered this number to be sixteen, by allocating one more type to simple and uncomplicated *vranas*, which are otherwise, the least affected by the morbid *doshik* turmoil⁸.

Sushruta has described a total of fifteen types, which are obtained by considering all the combinations of the following *Dosha* factors : *Vataja*, *Pittaja*, *Kaphaja* & vitiated Blood (*Raktaja*). He also described their

symptoms in each case. The same are presented briefly as follows⁹ :

1. *Vataja Vrana* :

Colour : It acquires a Brown or Vermilion (*Sindhoo*, Sulphide of mercury) colour.

Secretions : It exudes a thin, slimy and cold secretion.

Pain : It is accompanied by tension, throbbing, and pricking & piercing pain in its inside.

Other features : This type of *vrana* does not extend much and destroys the tissue (flesh) completely.

2. *Pittaja Vrana* :

Colour : It has a bluish colour.

Secretions : It exudes a hot secretion resembling the washings of *Kimsuka* flowers.

Pain : It is accompanied by burning, suppuration (pus) and redness.

Other features : It is surrounded with eruptions of small yellow-coloured pustules (pimples).

3. *Kaphaja Vrana :*

Colour : It is grey in colour.

Secretions : It exudes a thick, cold, white and slimy secretion.

Pain : It is accompanied by an itching sensation.

Shape : It is found to be extended and raised around its margins. It is thick and compact in depth.

Other features : It is covered with a large number of vessels and membranous tissues (*Sira-snayu-jala*) grey in colour, slightly painful, hard and heavy.

4. *Raktaja Vrana :* It results from the vitiated condition of the blood.

Pain : It becomes painful and produces a sensation as if fumes were escaping out of it.

Secretion : Bleeding is present.

Shape : It looks like a lump of red coral.

Smell : It smells like alkali (caustic soda).

Other features : It is often surrounded by black vesicles and pustules. Specific symptoms of *Pittaja* like are also present.

5. *Vataja-Pittaja Vrana :*

Colour : It has a red or vermilion colour.

Pain : It has marked burning and pricking pain. A sensation of fumes arising out of it is felt.

Secretions : It exudes a secretion which combines the peculiar colours of both the *doshik* factors *Vayu&Pitta*.

6. *Vataja-Kaphaja Vrana :*

Pain : An itching and piercing pain is felt due to the combined turmoil of *Vayu* and *Kapha*.

Secretion : It is constantly discharging a cold and slimy secretion.

Other features : It becomes heavy and indurated (becomes hard).

7. *Pittaja-Kaphaja Vrana :*

Colour : It is yellow.

Pain : It has a marked burning sensation.

Secretion : It exudes a pale-yellow secretion.

Other features : It becomes heavy and hot.

8. *Sannipatika :*

Features : It is accompanied by diverse kinds of pain, secretion, colour peculiar to each of the contributing *doshas* viz. *Vata, Pitta&.Kapha*

9. *Pittaja-Raktaja Vrana :*

Colour : It resembles the colour of surface cream of clarified butter.

Smell : It smells like that of fish.

Secretion : It secretes a hot blackish matter.

Other features : It is soft and spreading (erysiplatous)

10. Kaphaja-Raktaja Vrana :

Colour : It is red coloured.

Pain : It is usually marked with itching.

Secretion : It exudes a yellowish bloody secretion.

Other features : It is heavy, slimy, glossy and indurated.

11. Vataja-Pittaja-Raktaja Vrana :

Pain : It is marked by throbbing, pricking and burning pain.

Secretion : It discharges a flow of thin yellowish blood.

Other features : It produces a sensation as if fumes are escaping out of the *vrana* cavity.

12. Vataja-Kaphaja-Raktaja Vrana :

Pain : It is usually accompanied by itching, throbbing, and tingling sensation.

Secretion : It exudes a thick, grey blood-streaked discharge.

13. Pittaja-Kaphaja-Raktaja Vrana :

Colour : It is largely marked with redness.

Pain : It is marked with itching and burning sensation.

Secretion : It emits a thick, grayish bloody secretion.

Other features : It is attended with suppuration.

14. Sannipatika :

Features : It is accompanied by diverse kinds of pain, secretion, colour peculiar to each of the contributing *doshas* viz. *Vata, Pitta&Kapha*.

15. Vataja-Pittaja-Kaphaja-Raktaja Vrana :

Colour : It has redness and many other colours.

Pain : It is attended with a sensation as if it were burnt and lacerated (to tear). It is largely accompanied by throbbing and itching sensation, a sort of pricking and burning pain.

Other features : It has complete anaesthesia in the locality, suppuration and various other kinds of pain, secretion, colour and other characteristics.

Many *ayurvedic* authorities increased this number to sixteen by also considering the one which is otherwise healthy.

Shapes

According to **Sushruta**, *avrana* usually assumes a shape which is either¹⁰ :

- o **Regular** i.e. one of the following four regular shapes (Table-3).

1. Diffused	2. Rectangular	3. Spheroidal	4. Triangular
-------------	----------------	---------------	---------------

- o **Irregular or Indefinite (Vikrit)**. Any shape different from the regular shapes is an irregular or indefinite shape.

Shape of an ulcer is a very important symptom of the *vranas*. The *vranas* which are irregular, or indefinite in shape, should be looked upon as those types which can be cured only with the utmost difficulty.

Colours

Sushruta has described the colours of the *vranas* on the basis of their afflicted *doshas* as follows¹¹ :

Pains

Sushruta has described the Pain symptoms of the different *Doshaja vranas* as follows¹²:

1. **Vataja pain** : The following types Pains are experienced in *Vataja Vrana* (Table-4):

• Pricking	• Gnawing	• Breaking	• Uplifting	• Benumbing	• Aching of different types
• Piercing	• Churning	• Bursting	• Quivering	• Indurating	• Comes on or vanishes without any cause
• Thrashing	• Shooting	• Pinching	• Shifting	• Varied & shifting	
• Cutting	• Tingling	• Uprooting	• Stuffing		
• Expanding	• Burning	• Spasmodic	• Contracting		

Pittajapain :

- o A burning sensation is felt in the *vrana* with sucking pain.
- o A feeling of inhaling heat or vapour.
- o Burning sensation running all through the body is the resultant of *Pittaja dosha*.
- o The body seems as if it had been strewn over with bits of glowing charcoal.
- o The heat or (the temperature of the affected locality) shows a steady rise.
- o The pain like the application of alkaline water (caustic soda solution) is experienced in the *vrana*.

The pain and other specific features are identical with those of *Pittaja* type.

Kaphajapain : A *Kaphaja vrana* is characterized by :

- o Numbness
- o Heaviness
- o Coldness
- o Itching
- o Slight pain in the affected part
- o Affected part seems as if plastered over with a paste
- o Affected part is insensible to touch

RaktajaPain :

Sannipatajapain : The symptoms described under the :

- *Vataja Vrana*
- *Pittaja Vrana*
- *Kaphaja Vrana*

are, all present in the *Sannipataja Vrana*.

Smell

Sushruta has described smells of the *Doshaja Vranas* according to the *doshas* they are inflicted as follows¹³:

1. ***Vataja Vrana*** :It emits a pungent (*Katu*) smell
2. ***Pittaja Vrana*** : It emits a sharp (*Tikshana*) smell
- 3.

4. ***Kaphaja Vrana*** : It emits a fishy (*Aam*) smell
5. ***Raktaja Vrana*** : It emits a smell like that of iron (*Loha Gandhi*)
6. ***Vataja-Pittaja Vrana*** : It emits a smell like that of fried paddy
7. ***Vataja-Kaphaja Vrana*** :Itemits a smell like that of linseed oil
8. ***Pittaja-Kaphaja Vrana*** : It emits a smell like that of sesamum oil
9. ***Sannipataja Vrana*** : It emits a smell characterized by the distinctive features of each of the *Doshas*
10. ***Vikrit Smell of Vrana*** : The above mentioned smells are the natural smells of *Doshaja Vrana*, and contrary to these smells are the *Vikrit* smells

Charaka and other *ayurvedic* authorities have defined eight types of odours like that of the following¹⁴ (Table-5):

1. <i>Ghrit</i>	3. Muscle fat	5. Blood	7. Sour
2. Oil	4. Pus	6. Cadaver	8. Foetid

Secretion

Sushruta has described the secretions of the four major types of *Doshaja Vranas* on the basis of the Principles of the body i.e. the seven seats viz. Skin, flesh, etc. of the *vranas* as follows¹⁵ :

Vataja Vrana : The deranged *Vayu* makes the secretions from an ulcer, seated in any of the seven sites as follows :

1. Skin : coarse and rough to touch
2. Flesh : black
3. Ligaments : white like cream of curd
4. Veins : frosty
5. Bones : like the washings of an alkali
6. Joints : like that of meat

7. Abdomen : paddy husks

Pittaja Vrana : The deranged *Pitta* makes the secretions from an ulcer, seated in any of the seven sites as follows :

1. Skin : *Gomeda* (a species of bluish yellow agate)
2. Flesh : Urine of a cow
3. Ligaments : Conch shells
4. Veins : Burnt ashes
5. Bones : *Kashaya* water
6. Joints : Wine known as *Madhvika*
7. Abdomen : Oil

Kaphaja Vrana : The deranged *Kapha* makes the secretions from an ulcer, seated in any of the seven sites as follows :

1. Skin : Butter-like colour
2. Flesh : *Kasisha* (sulphate of iron) colour
3. Ligaments : Lard like hue
4. Veins : Like rice paste
5. Bones : Like water tinged with sesamum
6. Joints : Like cocoanut water
7. Abdomen : Like hog's lard

Raktaja Vrana : The deranged *Rakta* makes the secretions from an ulcer, seated in any of the seven sites, identical with those of the deranged *Pittam*, with the

exception that the secretions are characterized by an extremely fishy smell.

Sannipataja Vrana : The deranged tridoshas i.e. *Sannipata* makes the secretions from an ulcer, seated in any of the seven sites as follows :

1. Skin : Internal sap or water of cocoanut
2. Flesh : Juice of Cucumber (*Kakdi*)
3. Ligaments : The transparent layer of rice gruel
4. Veins : The washings of the Aruka fruit
5. Bones : The water tinged with the fruits of *Priyangu*
6. Joints : The liver
7. Abdomen : *Mudga* pulse

Charaka described fourteen types of Secretions from *Vrana* as follows¹⁶ (Table-6):

1. Lymph	6. Reddish	11. Unctuous
2. Water	7. Brownish	12. Rough
3. Pus	8. Ochre-coloured	13. White
4. Blood	9. Blue	14. Black
5. Exudation as yellow	10. Green	

SYMPTOMS OF *DUSHTA VRANAS*

Sushruta has categorized the *vrana*s as follows¹⁷:

1. Favourable Prognosis :

Unaltered (*Prakrit*) senses of hearing (*Shabda* or sound), touch (*Sparsha*), smell (*Gandha*) and sight (colour)

Non-contrariety of the natural smell, colour, taste, touch and hearing (sound)

2. Unfavourable Prognosis :

Altered (*Vikrit*) senses of hearing (*Shabda* or sound), touch (*Spaasha*), smell (*Gandha*) and sight (colour)

Contrariety of the natural smell, colour, taste, touch and hearing (sound)

The following categories of *Vranas* are recognized as *Dushta Vranas* :

A. Sushruta has elaborated on the symptoms of *Dhushta-vranas* (Malignant ulcers), which are described below¹⁸ :

1. They are either too narrow or too wide mouthed.
2. They feel extremely hard or soft to touch and present either a raised (elevated) or a depressed aspect.
3. They are either of black or red, yellow or white colour.

4. They are characterized by extremes of temperature.
5. They exhibit strange and unusual features, they are checkered with networks of veins, ligaments, etc.
6. They are filled with putrid and sloughing flesh and fetid pus.
7. They exude a sort of dirty , fetid pus, which runs in to fissures and cavities, following an oblique or upward course.
8. They have a cadaverous look and smell.
9. They are characterized by extreme pain and burning sensation, attended with swelling, redness, itching and suppuration.
10. Pustules crop up around these *Vranas*, which largely secrete vitiated blood and linger unhealed for an inordinate length of time.
11. They are of indefinite and irregular shape.

These *Vranas* may be divided into six classes (Table-7):

1. <i>Vataja</i>	2. <i>Pittaja</i>	3. <i>Kaphaja</i>	4. <i>Raktaja</i> (vitiated)	5. <i>Sannipataja</i>	6. Traumatic
------------------	-------------------	-------------------	------------------------------	-----------------------	--------------

B. Sushruta further added that the *vranas* possessing the following features are of incurable type¹⁹ :

- A *vrana* cropping up like a fleshy tumour, painful and containing pus in its inside, and which is characterized by a copious secretion, with its edges raised as those of genital of mare, should be understood as belonging to the incurable type.
- Condylomatous (papillomatous) *vranas*, which are soft and raised like the horn of a cow, or the one which is moderately raised or elevated at its base, and secretes an exudation of vitiated blood, or a thin slimy secretion, should be like wise regarded as incurable.
- A *vrana* with an embossed or heaved up centre, and one dipped or fissured at its extremity should be regarded as past all remedy.
- A *vrana* covered with shreds of ligaments, and looking as if studded with lose shreds of hemp, should be given up as incurable.
- Similarly, a *vrana* due to the deranged condition of any of fundamental bodily humours, and secreting an exudation composed of coagulated blood, fat, marrow,

- and brain matter should be deemed as incurable.

C. Sushruta described the symptoms of incurable

(*dushta*) *vranas* situated in the Abdomen, *Raktashyay* and Stomach as follows²⁰:

- 1. Vrana in Abdomen Cavity :** A *vrana*, situated in the cavity of abdomen and secreting an exudation resembling paddy husks in colour is incurable.
- 2. Vrana in Viscera of Blood :** A *vrana* located in viscera of blood (spleen or liver – *Raktashayam*) and secreting exudation like alkaline water, should be deemed incurable.
- 3. Vrana in Stomach :** A *vrana* exuding a thin watery secretion, coloured like the washings of *Kalaya* pulse should be regarded as incurable if it is :

- Located in the cavity of stomach(*Amashaya*)
- Located in the region of *Trika* (articulation of the clavicle with the intraclavicular notch)

NB : A physician should take in hand the treatment of a *vrana* patient, only after having examined the afore said nature of the discharges.

D. Vrana Vikriti

Vrana Swaroop Vikriti: A *vrana* should be regarded as fatal if²¹ :

- It is shaped like the barb of a spear
- It is shaped like a *Kunta* (a kind of a barbed dart or spear)
- It is shaped like a banner
- It is shaped like a chariot or a horse
- It is shaped like an elephant

- It is shaped like a cow or an ox
- It is shaped like a palace
- It appears to have been dusted over with a sort of pulverized crust (*Vrana Choorna*)

Vrana Sparsh Vikriti : A *vrana* should be deemed as precursor to death, if it is characterized by contrary symptoms such as²² :

- Extreme pain, though not otherwise seated about any of the vital parts of the body
- It is cold on surface, though attended with an extremely burning sensation in its inside and vice versa.

Vrana Shabadh Vikriti: A *vrana* is sure to have a fatal termination, if²³ :

- It makes a gurgling or groaning sound
- It is characterized by an extreme burning sensation
- It is confined to skin and flesh, and is marked by the emission of wind with a load report
- Who has been suffering from one accompanied by loss of flesh and strength, cough, difficult respiration and aversion to food
- An ulcer occurring at any of the vital parts of the body secretes a copious quantity of pus and blood, and refuses to be healed even after a course of proper and persistent medical treatment

Vrana Smell Vikriti : A *vrana* possessing the following smells is sure to have a fatal termination :

- An ulcer emitting a sweet smell like that of wine, or fragrant aloe wood (*Aguru*), clarified butter, *Jati* flower, *Champaka*, *Sandal*, lotus, or any celestial flower (*Divya gandha*)²⁴
- A smell like the one which characterizes a dog, horse, mole, crow, or bug, or the one like emitted

- by dry putrid, meat, or resembling the smell of mud, or slime²⁵

- abandoned by the physician, whenever found to be entirely devoid of pain²⁸

Colour of Vrana :

- A physician should give up a *vrana* case, though it has assumed a blackish, saffron or *kankushtha* colour (a sort of mountain earth) through the action of aggravated *Pitta*, is divested of the burning, sucking and drawing pain, which is peculiar to this morbiferous diathesis²⁶
- Similarly, an ulcer, though brought about through the action of deranged *Kapha*, has become cold, hard, and whitish, natural in one of the *Kaphaja* types, should be given up as soon as it is marked by a burning pain²⁷
- Likewise, an ulcer, due to the action of the deranged *Vayu*, and characterized by a blackish hue, and a thin secretion, and which is found to invade the vital parts of the body, should be

E. Some Other types of Dushta Vranas :

1. The *vranas* which are irregular, or indefinite in shape, should be looked upon as those types which can be cured only with the utmost difficulty.
2. A *vrana* which is only confined to skin, readily yields to medical treatment, while the remaining types, as well as those, which spontaneously suppurate and burst, are hard to cure²⁹.
3. Any *vrana* (burst or incised abscess) in a patient who observes a strict regimen, from the outset, is placed under the medical treatment of an experienced physician, will be speedily healed. While a *vrana*, affecting a person of irregular habits, and treated by a quack, or an ignorant physician, will develop in to one of malignant type, which can be healed only with the greatest difficulty on account of it becoming aggravated by the deranged bodily humours involved therein³⁰.

F. Charak has described 12 types of defective wounds³¹ (Table-8) :

Table-8: Twelve Types of Defective Wounds (Charaka)

1. White	4. Black	7. Very foetid	10. Very wide passage
2. Blue	5. Blackish	8. Non-healing	11. Depressed (narrow) passage
3. Red	6. Much grayish	9. Bottle-necked	12. Covered with many boils

Dushta Vrana³²

The *vrana*, on getting associated with excess of the vitiated doshas (*Vata, Pitta, Kapha* and *Dushita Rakta*) or when exposed to excess microbial attack, gets transformed into a *dushtavrana*. Observance of *apathyakara ahara*

vihara and living in unhygienic conditions too promote this transformation. Non compliance of aseptic practices and non adoption of preventive and prophylactic measures in the post operative period often promote vitiation of *doshas*.

Dushta Vrana Lakshana³³

The lakshanas of *Dushta Vrana* are mentioned briefly as follows (Table-9) :

<ul style="list-style-type: none"> • <i>Ati samvritta</i> • <i>Ati vivrita</i> • <i>Ati kathin</i> • <i>Ati mridu</i> • <i>Ati unnata mamsa</i> • <i>Heena mamsa</i> 	<ul style="list-style-type: none"> • <i>Ati sheeta</i> • <i>Ati ushna</i> • <i>Krishna, rakta,</i> • <i>shukla varnta</i> • <i>Bhairava</i> • <i>Puti mamsa yukta</i> 	<ul style="list-style-type: none"> • <i>Puti puya yukta</i> • <i>Unmargi vrana</i> • <i>Vikrit gandha yukta</i> • <i>Vednayukta vrana</i> • <i>Kandu sopha yukta</i> 	<ul style="list-style-type: none"> • <i>Daha, paka, raga yukta</i> • <i>Pidika yukta vrana</i> • <i>Dushita rakta sravi vrana</i> • <i>Deergha kalanubandhi vrana</i>
--	---	---	---

CONCEPT OF KSHARA

Definition : *Kshara* is a preparation which has a tendency to remove the devitalised tissue (*ksharan*) and get rid of slough or devitalised *mamsadi dhatu*³⁴.

Actions of kshara responsible for promoting rapid vrana healing

Kshara is *tridoshaghna* & performs *Chedana, Bhedana Lekhana* actions.³⁵ apart from these it also has the following actions (Table-10) :

<ul style="list-style-type: none"> • <i>Pachana</i> • <i>Darana</i> 	<ul style="list-style-type: none"> • <i>Vilayana</i> • <i>Shodhan</i> 	<ul style="list-style-type: none"> • <i>Ropana</i> • <i>Krimighna</i> 	<ul style="list-style-type: none"> • <i>Medohara.</i>
---	---	---	--

These properties make the *kshara* an effective scrapping, cleansing and wound healing *Ayurvedic* medication, and is, especially suitable in the management of *dushta vrana*. It removes slough (devitalised /dead *mamsadi dhatus*) and facilitates rapid wound healing and recovery.

CLASSIFICATION OF KSHARA³⁶

Sushruta has categorised *kshara* into two types :

1. *Paniya kshara*
2. *Pratisaraniya kshara*

The *paniya kshara* is mild in action. Therefore, it can be safely used internally, while the *prarisarniya kshara* on other hand is *teekshana* in nature. Accordingly, it is used for external application and hence meets the requirements of the management of *dushta vrana*.

INDICATIONS**Pratisarniya Kshara³⁷ Indications**

Pratisarniya kshara is intended for external application in following conditions (Table-11) :

• <i>Kushta</i>	• <i>Arbudha</i>	• <i>Tilkalaka</i>	• <i>Krimi</i>	• 3 types of <i>Rohhini</i>
• <i>Kitibha</i>	• <i>Arsha</i>	• <i>Nyachha</i>	• <i>Upajhiwa</i>	• 7 types of <i>Mukha Rogas</i>
• <i>Dadru mandala</i>	• <i>Dushta vrana</i>	• <i>Vyanga</i>	• <i>Adhijhiwa</i>	-----
• <i>Kilasa</i>	• <i>Nadi</i>	• <i>Mashaka</i>	• <i>Upkusha</i>	-----
• <i>Bhagandara</i>	• <i>Charmkeela</i>	• <i>Bahaya vidradh</i>	• <i>Dantvaidarbha</i>	-----

Paniya Kshara Indications³⁸

Paniya kshara is intended for internal use in following conditions (Table-12) :

• <i>Gara visha</i>	• <i>Ajeerna</i>	• <i>Ashmari</i>
• <i>Gulma</i>	• <i>Arochaka</i>	• <i>Abhyantar vidradhi</i>
• <i>Udar roga</i>	• <i>Anaha</i>	• <i>Krimi</i>
• <i>Agnisanga</i>	• <i>Sharkara</i>	• <i>Visha & arsha</i>

Properties of an Ideal *Kshara*³⁹

The ideal *kshara* is one, which possesses the following eight properties :

1. Neither too strong (*nati teekshana*)
2. Nor too weak.
3. It is soft (*mridu*)
4. It is white (*shukla varna yukta*)
5. It is smooth (*shlakshana*)
6. It is slimy (*pichhila*) but does not spread and does not produce secretions (*anavishyandi*)
7. It is is *saumya* in nature (*shiva*)
8. *Sheeghrakari*

*Kshara Doshas*⁴⁰

A *kshara* contaminated with the following *doshas* cannot be considered useful in the management of *dushta vana* :

- It is very soft (*Ati mardav*)
- It is too white (*Ati shwetya*)
- It is too hot (*Ati ushnata*)
- It is too strong (*Ati teekshanta*)
- It is slimy (*Ati pichhila*) in nature
- It spreads (*Ati Sarpita*) easily
- It is too dense (*Ati Sandra*)
- It is is *apakva* (*Apakvata*)
- It is *Heena dravyata* i.e. all drugs as mentioned in *ayurvedic Samhitas* are not used in the preparation of *kshara*.

CONCEPT OF APAMARG KSHARA

Requirements for *Kshara* Preparation :

- **Drug** : *Apamarga* (*Achyranthes Aspera*)
- **Part to be used** : *Apamarga Panchanga*⁴¹
- **Collection** : *Apamarga Panchanga* should be collected in October-November month.

Apamarga properties⁴²

Guna : *laghu, rooksha, teekshana*

Rasa : *katu, tikta*

Virya : *ushna*

Vipaka : *katu*

Apamarga* action on *Doshas : Balances *Kapha & Vata doshas*

Apamarga kshara Properties⁴³

Guna: *Saumya, Teekshana & Agneya*

Action on *Doshas* : *Tridoshaghna*

Rasa : *katu Rasa*

Virya : *ushna Virya*

Karma : *Chedana, Pachana, lekhana, dahana, Vrana Shodhak, Dushta Vrana Ropaka,*

Vilayana & stambhana

APAMARG PRATISARNIYA KSHAR NIRMAN⁴⁴

The treatment of *Dushta vana* requires *tikshana* form of *Apamarga kshara*. It is its *tikshana* form that is capable of effectively performing *lekhana, chedana, bhedana vana shodhana, vana ropana & krimihara karmas*, hence it plays an important role in the healing of *Dushta vana*s. Sushruta mentions the procedure of preparation of *tikshana pratisarniya kshara*. Accordingly, *tikshana apamarga kshara* is prepared making use of *Apamarga panchanga* ashes. *Prativaap* of various *kata-sharkaradi dravyas* such as *danti, dravanti, chitrak, langali, putika patra, taadpatri,*

vida lavana, suvarchika, kanak kshiri, hingu, vacha, atees is added to make the *kshara tikshana* in nature. The *tikshana kshara* powder so obtained is *shukla* (i.e. white in colour). The *kshara* being hygroscopic in nature soon absorbs moisture from surroundings. This may deteriorate the quality of *kshara* & make it ineffective in treating *dushta vrana*. Hence, its packing and storage is an important aspect as it prevents its deterioration. For this, it should always be stored in air tight containers.

Tikshanta Parikshan of Pratisaraniya Kshara⁴⁵

- *Tikshana kshara* is the one which burns the *Errand nala* within the time taken to count 100
- *Mridu Kshara* is the one which is incapable of burning *Eranda nala* even after the lapse of time taken to count 100
- *Ati-Tikshana kshara* is the one which is capable of burning *Eranda nala* much before the time taken to count 100
- It is the *Tikshana kshara* which is used to treat *Dushta vrana*.

APAMARGA KSHAR PRATISARAN

Vidhi⁴⁶

Initially, the *vrana prakshalan* is done with *ushna Panchvalkala kwath* due to its antiseptic properties⁴⁷ to free it from blemishes for a better exposure of *vrana* surface. Next scrapping of slough is carried out using a scoop. It helps better application of *Apamarga kshara*. The paste of *Apamarga kshara* is applied on the cleansed surface. It is allowed to remain in contact for 100 *matrakala* (time taken to count 100). The *Apamarga kshara* is then wiped out. The part is washed with *Nimbu swarasa* (As *amla rasa* neutralises the effect of *kshara*⁴⁸) The *vrana prakshalana* is

then performed with *Gomutra*. *Yashtimadhu ghrita* is applied over the *vrana* and the wound is bandaged. This procedure is repeated daily till recovery.

Vrana Parikshana

Krishna varna of the *vrana* is an indication of mitigation of *doshas* and its progression towards rapid healing. However, **absence** of *krishna varna* indicates the need to repeat the entire process again.

DISCUSSION⁴⁹

Pain : Pain is a primary symptom in *dushta vrana* requiring immediate attention of the surgeon. It is primarily caused by continuous destruction of tissues, slough, pus formation & other manifestations in the *vrana*. It requires immediate initiation of treatment: cleansing of *vrana* with *Panchvalkala kwath*, scooping of slough etc. and application of *Apamarga kshara*, thereafter. *Vrana* cleansing and *apamarga kshar pratisaran* combats infection & drains out the pus because of its *Chedana, Bhedana, Lekhana & Darana* properties. *Apamarga kshara pratisarana* and *prakshalana* with *gomutra arka* also prevents the site from further infection.

Secretion : Progress of the treatment eliminates the purulent discharge gradually & progresses towards healing. *Prakshalana* with *Gomutra arka* after *apamarga kshara pratisarana* improves the circulation to the damaged part. A healthy granulation causes tissue formation and the *vrana* heads towards its recovery.

Wound size : *Apamarga kshara pratisaran* with its *vrana shodhaka, vrana ropaka* properties initiates the healing process. Gradually but constantly, healing reduces the size of the *vrana*.

Odour : *Dushta vranas* are, most often associated with foul odour. *Apamarga kshara* having the *vrana shodhaka*, *lekhana* , *krimighana* properties help prevent the microbial invasion & emission of bad odour.

Application of *yashtimadhu ghruta* after *kshara pratisarana* helps pacification of *daha* due to its *vata*, *pitta shamak* and *daha shamak* property.

CONCLUSION

Apamarga kshara is immensely useful for the cure of *dushta vranas* because of its *chedana*, *bhedana*, *lekhana*, *tridoshaghna*, *vrana shodhaka*, *ropaka*, *darana* , *krimighana* , *vilayana* properties. It quickly initiates *vrana shodhana* , *lekhana*, *kriminasha*, thereby removing slough, purulent discharge & facilitating the healthy granulation process and ultimately leading to recovery. On account of these properties it is suggested that *apamarga kshara* should be brought into regular practice.

Acknowledgement:- Nil

Financial Assistant:- Nil

Conflict of interest :- Nil

REFERENCES

1. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 11/3, p, 45.
2. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Chikitsasathan*, 1/6, p. 4.
3. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 21/40, p, 122.
4. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Chikitsasthan*, 1/6, p, 4.
5. Das S. A Concise text book of Surgery, 10th Edn, Kolakatta, India, 2018: p. 56.
6. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 22/3, p, 123.
7. Sharma, PV(text with English translation). Charaka. Charaka Samhita, Edn. 4, Varanasi, India, Chaukhamba Orientalia, 1998: *Chikitsasthan*, 25/26, p. 410.
8. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Chikitsasthan*, 1/5, p, 3.
9. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Chikitsasthan*, 1/7, p,4.
10. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 22/5, p, 123..
11. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 22/13, p, 125.
12. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 22/12, p, 124.
13. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 28/9-10, p, 148.
14. Sharma, PV(text with English translation). Charaka. Charaka Samhita, 4th Edn., Varanasi, India, Chaukhamba Orientalia, 1998: *Chikitsasthan*, 25/25-26, p. 411.
15. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 22/9, p,124.
16. Sharma, PV(text with English translation). Charaka. Charaka Samhita, 4th Edn., Varanasi, India, Chaukhamba Orientalia, 1998: *Chikitsasthan*, 25/28-29, p. 411.

17. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 28/1-2, p, 146-147.
18. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 22/7, p, 123.
19. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 23/12, p,127..
20. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 22/10, p,124..
21. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 28/18-19, p, 148.
22. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 28/17, p, 148.
23. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 28/16, p,148.
24. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 28/11, p,148..
25. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 28/12, p,148.
26. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 28/13, p,148.
27. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 28/14, p,148.
28. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 28/15, p,148.
29. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 22/4, p,123.
30. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 22/6, p,123.
31. Sharma, PV(text with English translation). Charaka. Charaka Samhita, 4th Edn., Varanasi, India, Chaukhamba Orientalia, 1998: *Chikitsasthan*, 25/24-25, p. 410.
32. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 22/6, p,123.
33. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 22/7, p,123.
34. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 11/4, p, 45.

35. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 11/3, p, 45.
36. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 11/6, p, 46.
37. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 11/7, p, 46.
38. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 11/8, p, 46.
39. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 11/18, p, 48.
40. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 11/19, p, 48.
41. Sabharwal S, *et al.* An overview on *Apamarga Kshara*. JETIR, 2018; 5(10): 301-307.
42. Vaidya BG. Nighantu Adarsh. Varanasi, India, Chaukhamba Bharti Academy, 2005; p. 301.
43. Vij A. Preparation of *Apamarga kshara* and its role in surgical practice. IJHM; 2016, 4(3): 28-30.
44. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 11/13-15, p, 47-48.
45. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 11/20, p, 48.
46. Ravishankar AG, *et al.* *Pratisarneeeya kshara*- A potent weapon against *Dushta Vrana*. IAMJ, 2013; 1(3): 1-7.
47. Gajarmal AA, *et al.* A Clinical evaluation of *panchvalkala*-A review article. UJAHM, 2014; 2(4): 6-9.
48. Shastri, KAP(edited with *ayurved tatva sandipika*). Sushruta. Sushruta Samhita Part 1, Reprint, Varanasi, India, Chaukhamba Sanskrit Sansthan, 2019: *Sutrasthan*, 11/24-27, p, 49.
49. Ravishankar AG, *et al.* *Pratisarneeeya kshara*- A potent weapon against *Dushta Vrana*. IAMJ, 2013; 1(3): 1-7.