**Apamarga Kshara Pratisarana To Manage Dushta Vrana: A Review**

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**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 samhits* mention a series of measures for its cure. The review of the *Ayurvedic samhits* 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, dahan*, *tridoshaghnva 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*. 
INTRODUCTION

Vrana is one of the most common ailments 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', 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 Lakshanam
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 vrana is ruk² meaning pain. It may be mentioned that the word “VRI” 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 vichurnanadestruction of body tissue along with discoloration 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.

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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 as (Table-1):

| 2. Skin | 4. Ligaments | 6. Joints | 8. Marmas (the vital parts of the body) |

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

| 2. Skin | 4. Ligaments | 6. Fat | 8. Marmas (the vital parts of the body) |

DOSHAJA VRANA

Types

The Dosha Vranas, are divided into fifteen types, according to the involved deranged doshik factors: Vata, Pitta, Kapha & vitiated Blood. The doshas 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 turmoil. 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 follows:

1. Vataja Vrana:
   - Colour: It acquires a Brown or Vermilion (Sindhoor, 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 Pittaj 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 (erysiphatous)

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 either:

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

<table>
<thead>
<tr>
<th>Table-3: Regular Shapes of Vrana</th>
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</table>
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 follows

1. Vataja Vrana: The colour is rough and black, red, or ash-coloured, or is of colour of a bone or a pigeon.
2. Pittaja or Raktaja Vrana: The colour is either blue, yellow or greenish-brown, black, reddish-tawny, or flame-coloured.
3. Kaphaja Vrana: The colour is white, grey and glossy.
4. Sannipataja Vrana: Any of the colour peculiar to Vataja, Pittaja or Kaphaja vrana.

Pains

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

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

<table>
<thead>
<tr>
<th>Table-4: Types of Vataja Pains</th>
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<tbody>
<tr>
<td>Pricking</td>
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<td>Piercing</td>
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<tr>
<td>Thrashing</td>
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<tr>
<td>Cutting</td>
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<td>Expanding</td>
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</table>

Pittaja pain:

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

Kaphaja pain:

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

Raktaja Pain:
Sannipataja Pain: 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 follows:

1. **Vataja Vrana**: It emits a pungent (Katu) smell.
2. **Pittaja Vrana**: It emits a sharp (Tikshana) smell.
3. **Kaphaja Vrana**: It emits a fishy (Aam) smell.
4. **Raktaja Vrana**: It emits a smell like that of iron (Loha Gandhi).
5. **Vata-Pittaja Vrana**: It emits a smell like that of fried paddy.
6. **Vata-Kaphaja Vrana**: It emits a smell like that of sesamum oil.
7. **Pittaja-Kaphaja Vrana**: It emits a smell like that of linseed oil.
8. **Sannipataja Vrana**: It emits a smell characterized by the distinctive features of each of the Doshas.
9. **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 following (Table-5):

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<tbody>
<tr>
<td>2. Oil</td>
<td>4. Pus</td>
<td>6. Cadaver</td>
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</tbody>
</table>

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 follows:

**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 sesameum
6. **Joints**: Like coconut water
7. **Abdomen**: Like hog’s lard

**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 follows\(^\text{16}\) (Table-6):

<table>
<thead>
<tr>
<th>Table-6: Fourteen Secretions from Vrana (Charaka)</th>
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<tbody>
<tr>
<td>1. Lymph</td>
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<tr>
<td>2. Water</td>
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<tr>
<td>3. Pus</td>
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<tr>
<td>5. Exudation as yellow</td>
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**SYMPTOMS OF DUSHTA VRANAS**

**Sushruta** has categorized the *vrana* as follows\(^\text{17}\):

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 below:

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 into 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):

<table>
<thead>
<tr>
<th>Table-7: Six Types of Vrana</th>
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</table>

**B. Sushruta** further added that the *vrana* possessing the following features are of incurable type:

- 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 (papillomataous) *vrana*, 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) vranaas situated in the Abdomen, Raktashyay and Stomach as follows:

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 – Raktashyayam) 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 if:

- 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 as:

- 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, if:

- 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 flagrant aloe wood (Aguru), clarified butter, Jati flower, Champaka, Sandal, lotus, or any celestial flower (Divya gandha)
- 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 slime\textsuperscript{25}

abandoned by the physician, whenever found to be entirely devoid of pain\textsuperscript{28}

**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 diathesis\textsuperscript{26}

- 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 pain\textsuperscript{27}

- 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 abandoned by the physician, whenever found to be entirely devoid of pain\textsuperscript{28}

**E. Some Other types of Dushta Vranas :**

1. The vrana 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 cure\textsuperscript{29}.

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 therein\textsuperscript{30}.

**F. Charak** has described 12 types of defective wounds\textsuperscript{31} (Table-8):

| Table-8: Twelve Types of Defective Wounds (Charaka) |
|-------|-------|-------|-------|-------|-------|
**Dushta Vrana**

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 Lakshana**

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

<table>
<thead>
<tr>
<th>Table-9: Lakshana of Dushta Vrana</th>
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<tbody>
<tr>
<td>• Ati samvritta</td>
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<tr>
<td>• Ati vivrita</td>
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<tr>
<td>• Ati kathin</td>
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<tr>
<td>• Ati mridu</td>
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<tr>
<td>• Ati unnata mamsa</td>
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<tr>
<td>• Heena mamsa</td>
</tr>
<tr>
<td>• Ati sheeta</td>
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<tr>
<td>• Ati ushna</td>
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<tr>
<td>• Krishna, rakta,</td>
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<tr>
<td>• shukla varnta</td>
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<tr>
<td>• Bhairava</td>
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<tr>
<td>• Puti mamsa yukta</td>
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<tr>
<td>• Puti puya yukta</td>
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<tr>
<td>• Unmargi vrama</td>
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<tr>
<td>• Vikrit gandha yukta</td>
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<td>• Vednayukta vrama</td>
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<tr>
<td>• Kandu sopha yukta</td>
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<tr>
<td>• Daha, paka, roga yukta</td>
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<tr>
<td>• Pidika yukta vrama</td>
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<tr>
<td>• Dushita rakta sravi vrama</td>
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<tr>
<td>• Deerga kalamubandi vrama</td>
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</table>

**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 dhatus*.

**Actions of kshara responsible for promoting rapid vrana healing**

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

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<tr>
<th>Table-10: Some Additional Actions of Kshara</th>
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<tbody>
<tr>
<td>• Pachana</td>
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<td>• Darana</td>
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<td>• Vilayana</td>
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<td>• Shodhan</td>
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<td>• Ropana</td>
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<td>• Krimighna</td>
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<td>• Medohara.</td>
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</table>

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

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 pratisaraniya 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

Pratisaraniya Kshara

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

Table-11: Conditions for the Application of Pratisaraniya Kshara

<table>
<thead>
<tr>
<th>Conditions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kushta</td>
</tr>
<tr>
<td>Arbudha</td>
</tr>
<tr>
<td>Tilkalaka</td>
</tr>
<tr>
<td>Krimi</td>
</tr>
<tr>
<td>3 types of Rohhini</td>
</tr>
<tr>
<td>Kitibha</td>
</tr>
<tr>
<td>Arsha</td>
</tr>
<tr>
<td>Nyachha</td>
</tr>
<tr>
<td>Upajhiwa</td>
</tr>
<tr>
<td>7 types of Mukha Rogas</td>
</tr>
<tr>
<td>Dadru mandala</td>
</tr>
<tr>
<td>Dushta vrana</td>
</tr>
<tr>
<td>Vyanga</td>
</tr>
<tr>
<td>Adhijhiwa</td>
</tr>
<tr>
<td>Kilasa</td>
</tr>
<tr>
<td>Nadi</td>
</tr>
<tr>
<td>Mashaka</td>
</tr>
<tr>
<td>Upkusha</td>
</tr>
<tr>
<td>Bhagandara</td>
</tr>
<tr>
<td>Charmkeela</td>
</tr>
<tr>
<td>Bahaya vidrada</td>
</tr>
<tr>
<td>Dantvaidarbhra</td>
</tr>
</tbody>
</table>

Paniya Kshara

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

Table-12: Conditions for the Use of Paniya Kshara

<table>
<thead>
<tr>
<th>Conditions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gara visha</td>
</tr>
<tr>
<td>Ajeerna</td>
</tr>
<tr>
<td>Ashmari</td>
</tr>
<tr>
<td>Gulma</td>
</tr>
<tr>
<td>Arochaka</td>
</tr>
<tr>
<td>Abhyantar vidradhi</td>
</tr>
<tr>
<td>Udar roga</td>
</tr>
<tr>
<td>Anaha</td>
</tr>
<tr>
<td>Krimi</td>
</tr>
<tr>
<td>Agnisanga</td>
</tr>
<tr>
<td>Sharkara</td>
</tr>
<tr>
<td>Visha &amp; arsha</td>
</tr>
</tbody>
</table>
Properties of an Ideal Kshara

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 saumya in nature (shiva)
8. Sheeghrakari

Kshara Doshas

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

- 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 apakva (Apakvata)
- It is Heena dravyata i.e. all drugs as mentioned in ayurvedic Samhitas are not used in the preparation of kshara.

Apamarga properties

Guna: laghu, rooksha, teekshana
Rasa: katu, tikta
Virya: ushna
Vipaka: katu

Apamarga action on Doshas: Balances Kapha & Vata doshas

Apamarga kshara Properties

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 NIRMAN

The treatment of Dushta vrana requires tikshana form of Apamarga kshara. It is its tikshana form that is capable of effectively performing lekhana, chedana, bhedana vrana shodhana, vrana ropana & krimihara karmas, hence it plays an important role in the healing of Dushta vranas. Sushruta mentions the procedure of preparation of tikshana pratisarniya kshar. 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 Kshara**

- **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**

**Vidhi**

Initially, the vrana prakshalan is done with ushna Panchvalkala kwath due to its antiseptic properties to free it from blemishes for a better exposure of vrana surface. Next scraping 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) The vrana prakshalan 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.

**DISCUSSION**

**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 pratisaran 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 pratisaran 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 ghrita* 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.

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REFERENCES


