

Application of Nirgundi Taila in the Management of Dushta Vrana - A Case Study

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ABSTRACT

History tells us about the past time, how the time begins, the development and evolution of the human beings occurs. Vrana is one of the problems which have been managed by human being from the beginning of civilization. Under the circumstances the first thing which the men came across was the injury from different sources, which caused him the Vrana i.e. wound.

Large number of references pertaining to the wound and wound healing are found in ancient Indian literature Acharya Sushruta has discussed detailed review of Vrana and its management. During this time the knowledge of wound was its peak level. Being a god surgeon Acharya Sushruta knows the importance of wound in the practice. He has described in detail all types of Traumatic and bodily injuries and its management with different 60 measures, known as 'sixty upakramas' which are from Apatarpana to Rakshavidhana, insistence on primary suturing in clean wounds, avoidance of sepsis and excision of extruded omentum and careful suturing of intestinal perforation in the management of perforating abdominal wounds, etc. are remarkable for their modern outlook (Su. Chi. 3) Vrana literally means a discontinuation of tissues. To decide the etiological factors both local as well as systemic responsible for the non-healing of the wound, and to assess the efficacy of Nirgundi Taila in the management of Vrana, here single case study done on patient came on opd basis.

KEYWORDS: Vrana, sixty upkrama, Ayurved Chikista, Nirgundi Taila, Case Study.

INTRODUCTION

Shalya Tantra is one of the important branches of Ayurveda in which many surgical and para surgical techniques have been described for the management of various diseases. Vrana is one of them which have been managed by human being from starting of civilization. Under the circumstances the first thing which the man came across was the injury from different sources which was causing Vrana (Wound). Vrana is seen as debilitating and disabling disorder usually seen affecting the human being at any age. Vrana is an important chapter of Shalya Tantra due to its involvement in many surgical conditions. A broad classification of Vrana, Shuddha Vrana, Nadi Vrana, Sadhya Vrana, Dagdha Vrana etc. and their management in the form of sixty upakramas which are from Apatarpana to Rakshavidhana are given in the text. There are so many factors responsible to

make healing process delayed. They are dead tissues, insufficient blood supply, protein deficiency, the diseases like diabetes mellitus, tuberculosis etc. In case of delayed healing, it is more likely to be local than general which clarifies the magnitude of the problem of study.

In India, many indigenous drugs have mentioned in our old precious literature to heal the wounds. A vast scope of research exists in the field of Ayurveda for the benefit of the science as well as humanity at large. It is true that many scientists & medicine experts are working on various preparations which may help in achieving wound healing. Extensive experimental studies as well as a clinical trial of many drugs like Rasna, Guggulu, Jati, and Karanja etc. have already been tried on wound healing with better efficacy.

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There are so many compound drugs given in our texts which are needed to be evaluated and reestablished with scientific manner.

VRANA DEFINITION:

1. Vrana Gatra vichurnane, Vranayati iti Vranaha. (Su. Chi 1/6)
2. “Gatra” means tissue (body tissue or part of body) “Vichurnane” means destruction, break, rupture and discontinuity (of the body or tissue). “The destruction / break / rupture / discontinuity of body tissue / part of body, is called “Vrana.”
3. Vranoti yasmod rudhoapi vrana vastu na nashyati Adehadharanad tasmod Vrana iti uchyate budhe. (Su.Su.21) Acharya Sushruta has explained that “the scars of a wound never disappear even after complete healing and its imprint persists lifelong and it is called Vrana by the wise”.

MATERIALS AND METHODS-

Classification of Vrana according to Sushruta

Sushruta has classified the Vrana under Chikitsa, Akruti, Shabda, and Dushta Vrana Category as follows-

Chikitsa		Aakruti	Shabda	Sparsha	Dushtavrana
Suchikitsya	Duschikitsya				
Ayata	Shakti	Ayata	Kshveda	Atyarthvedana	Vataja
Chaturasra	Dhvaja	Chaturasra	Ghurghura	Dahante	Pittaja
Vritta	Ratha	Mandala	Jvalanita		Kaphaja
Triputaka	Kunta	Triyasra	Pavanvat		Raktaja
	Jali	Ardhachandra			Sannipataja
	Vrana	Kutila			Agantuja
	Gau	Vishala			
	Vrisha	Sharavasadasa			
	Prasadakruty	Yavamadhy			
	Churnita				

DOSHA

The prakupita Doshas attain a state of prasara during which they circulate in the whole body where ever the ‘Kha-Vaigunya’ is present the circulating prakupita Doshas get lodged at the site of Kha-Vaigunya (low vitality part of the body) and leads to the state of sanga (obstruction etc.) which results in dushti (Vitiation) of the related Dhatus or Malas. Sushruta has described in detail the provocative or exciting causes for each dosha which include various aharas, viharas, and climatic factors, Even though this description is in the context of Vrana the causative factors for the vitiation of Doshas are common for the general diseases and Vrana.

DUSHYA

Commonly dhatus upadhatus and malas are considered as Dushyas which get vitiated or disturbed by Doshas. ‘Sapta – dhatus’ are Rasa Rakta, Mamsa, Meda, Asthi, Majja, and Shukra. Upadhatus are Kandara, Sira, Twacha, Snayu, etc. malas are purisha, Mutra, Sweda, etc. in case of Vrana, Sushruta has described the Vrana Vastus which are Twacha, Mamsa, Sira, Snayu, Asthi, Sandhi, Koshtha and Marma. Sushruta has given a very clear idea about the pathogenesis of the disease Vrana.

Agni – Manda

Srotas – Rasavaha, Raktavaha, Mamsavaha.

Adhishthana – Twaka, Mansa, Sira, Snayu, Asthi, Sandhi, Koshtha, Marma.

Avastha – Bheda

Udbhavasthana – any where in the body

Pratyatma Laxana – Gatra Vichurnana

VEDIC KALA:

In Rigveda reference to transplant the head of Yagya is found. While in Yajurveda, the second oldest text does not contain any reference regarding Vrana. Samveda has mentioned one case of Vrana Ropana karma for injured prince. Atharvaveda, of which Ayurveda is upaveda, has mentioned a detailed description of Vrana and drugs for Vrana Ropana viz. 1. Laksha for Vrana Rohana (Kaushikasutra 28/5/140.) 2. Mamsa Rohini for Vrana Ropana (Atharvaveda 6/139/5) 3. Rakshoghma Dravyas. 4. Gomutra in Vrana 5. Exploration of ripped Vrana (Brahmana) 6. Sault for unripe vrana (Atharvaveda 7/10/1-20)

SMRUTI AND PURANA: For the haemostatic purpose the “Durva” was applied on the wound. (Agnipurana)

Further, Maharshi Charaka in the chapter of Dwivraniyam has mentioned a special pathogenesis of Nija Vrana as follows.

The three humours, Vata, Pitta and Kapha, being provoked by their respective etiological factors and getting lodged in external regions, produce ulcers or wounds of the endogenous type.

SHUDDHA VRANA

A Vrana which is of the same colour as the back of the tongue, soft, glossy, smooth, painless, well shaped and marked by the absence of any kind of secretion whatsoever, is called shuddha Vrana or clean ulcer.

In Brihatrayi the characters of Shuddha Vrana are clearly described. It has much importance from the clinical point of view, because it is the Shuddha Vrana which only heals properly within due course of time. Its characters mentioned by various Acharyas are as given below.

Acharya Sushruta has said that those Vranas which are of recent origin, unaffected by the three vitiated Doshas, having edges with a slight blackish colour, granulation tissue, absence of pain and secretion with an equal elevation of the surface is called shuddha Vrana.

Similarly Vaghbhatta in Ashtanga Hridaya has given the signs and symptoms like the resemblance of the surface of tongue, soft unctuous, smooth with normal surface, absence of pain and secretion are named as shuddha Vrana.

Acharya Charaka says that the Vrana neither reddish nor whitish as black and without much pain and elevation or depression are said to be Shuddha Vrana.

MANAGEMENT OF VRANA

Though there are two types of Vrana-Nija and Agantuja the line of management of them is same except in the initial stage. Agantuja Vrana after seven days if not healed considered as Nija and the treatment remains like that of Sharirika Vrana.

Sushruta has widely narrated the management of Sharirika Vrana starting from the stage of Vranashotha. In sutrasthana he has mentioned it under seven main headings, while coming to chikitsa these seven principles are elaborated into sixty varieties. He further gives special emphasis to the diet and regimen to the wounded for quick healing and to avoid complications. Similarly under the heading "Vaikritapaham" he includes cosmetic measures as well as to combat the deformities if any arising due to Vrana.

Sushruta has divided the entire course of treatment in connection with a disease under three headings as

1. Purvakarma 2. Pradhana Karma 3. Paschat Karma.

In connection with surgical treatment the Purva Karma is considered as the preoperative measure as, which includes the preparation of the materials for surgical procedure, and preparation of the patient to make him fit for operation. Pradhana karma is the operation proper which includes the eight surgical measures. Paschatkarma means the post – operative care which includes all the measures for the complete healing of the wound and the wounded areas restores the normal colour and surface without any abnormality.

The medicines he advocated for the management includes local application to subside the Vranashopha in the primary stage, local washing to get the wound clean and devoid of infection, fumigation and other internal medicines for healing purpose and lastly cosmetic medicines.

TAILA

Medicated oils also advised for local application to achieve proper and quick healing.

DIET

The diet of a patient entertaining an open wound should preferably consists of light dietetic articles in small quantities. Food always should be taken freshly cooked with fatty articles. Above all digestive upsets should be avoided. Dietetic constituents as prescribed by Sushruta should be advised for quicker healing and avoiding the complications.

Hot liquefied food prepared from old rice, mixed with ghee in small quantity with meat soup a good diet for wounded by which quick healing will occur.

Other foods mentioned by Vaghbhatta and Sushruta are Yava, Godhuma, Shashtika, Masura, Mudga, Tuvari, Jivanti, Snisannaka, Balamulaka, Vartaka, Tandulyaka, Vastuka, Karavellaka, Karkoda, Patola, Katukaphala, Saindhava, Dadima, Dhari, Satu, Vilepi, Kulmasha and boiled water for drinking.

CONTRAINDICATED DIET

The wounded person has to avoid food items such as Navadhanya, Tila, Masha, Kalaya, Kulattha, Nishpava, Harita Shaka, Amla-Katu-Lavana Rasas, Guda, Pishtavikriti, Vallura, Shushka Shaka, Mamsa, and Vasa of Aja-Avka-Anupa Audaka animals, cold water, Krishara, Payasa Dadhi, Dugdha, Takra, etc. and food items which are Visthambhi, Vidahi, Guru and Sheeta also should be avoided.

DRINKS

The persons having the habit of taking liquours should avoid Myreya, Aristha, Asava, Sidhu, and different types of Sura, because of the reason that all these liquours are Amla in Rasa, Ruksha in Guna, Tikshna and Ushna, in Virya, by the use of these it will absorbed quickly in the body through the srotas and gives complications to the patients.

REGIMENS

The patient should be always kept in a neat and clean room. At the same time his nails should be cut in proper time. He should wear white clean clothes, to god and chant holy books and should do puja karmas. All these regimens are good for quick and proper healing. He should avoid journey on horse like animals as it causes movements to the wounded parts, Sleeping in the day time, Keeping late hours coitus, straining works etc.

CHARACTERS OF HEALING WOUND

The wound showing the characteristic features like the edges having Doves colour, absence of mucopurulent discharge, hard and presence of healthy granulation tissue are considered as wounds under the process of proper healing.

FACTORS AFFECTING HEALING

Two factors mainly affect in the process of wound healing viz. local factors, and systemic factors

A. LOCAL FACTORS

- Disposition** – skin wounds made in a direction parallel to the lines of Langer heal faster than those made at right angles to the lines. These tension lines of Langer are due to arrangement of the collagen bundles in the dermis. The skin is less stretchable along the lines than across them. So, if skin incisions are made across these lines, they tens to gape and healing is delayed.
- Vascularity** – The greater the vascularity the quicker is the healing. Examples are wound of tongue, mouth, face ad scalp. Wounds at sites having precarious blood supply (ischemic limbs, irradiated tissues) show great delay or even failure in healing.
- Lymph drainage** – Impairment of lymphatic drainage hampers the process of healing. Oedematous tissues are slow to heal. Elevation of wounded limbs greatly facilitates healing.
- Necrosis** – Necrosis at the wound margin (due to trauma, lack of vascularity, tight suturing or infection) retards healing. This is because the phase of demolition is unduly prolonged.
- Foreign bodies** – All foreign bodies induce tissue reaction which may vary from minimal inflammation to suppuration. This persists till the foreign body is extruded, removed or absorbed. The phase of granulation tissue formation cannot start till the tissue reaction ceases. Suture materials may be acting as foreign bodies, and in this respect, catgut is the worst offender. The protein of the catgut initiates foreign body reaction which antagonizes collagen deposition. It is only after catgut has been absorbed that collagen synthesis can progress smoothly. Antiseptic materials, particularly if strong, delay healing because of tissue damage caused by them.
- Infection** – This is the most important singular factor that delays healing. As long as the process of destruction and active inflammation persist, granulation tissue con not start forming. The fibrous structure of non absorbable sutures provides nidus for bacterial growth.
- Movement** – Failure to provide rest to the wounded area retards healing. Movements damage the newly growing granulation tissue and epithelium. Frequent change of dressings (particularly dry dressings) may also have the same effect.
- Anchorage** – Fixity to underlying structures impair wound contraction and, therefore, healing.

Drug used for study -

Nirgundi taila-

Nirgundi Tailam is a herbal oil mentioned in our classical texts for healing different types of wound. It is primarily used for healing bleeding and non-bleeding piles, fissure and fistula. It is externally applied to the

affected wound and injured area. It mainly acts on kapha dosha among all three dosha (vata, pita, kapha). In this article we will discuss Nirgundi tailam composition, method of preparation, benefits and dosage.

Classical Indication

According to classics Nirgundi tailam is described by Acharya Sharangdhara in vitiated kapha and medas dosha. It is applied over the affected area (wound).

Classically it is indicated in following conditions-

- Nadi vrana (sinus)
- Saphotala (papules)
- Kachu (itching)
- Dagdha (burns)
- Shashtar prahar (trauma)
- Dushth vrana (wounds)
- Nakh, dant kshat (nail, teeth trauma)

Ingredients

Kalak Dravya (Paste)-

Nirgundi Taila is a potent herbal oil used in Ayurveda for centuries to address musculoskeletal pain, joint stiffness, and inflammatory conditions. Uniquely formulated with the leaves of **Vitex negundo** (Nirgundi) steeped in a sesame or coconut oil base, it's prized for its warming, penetrating qualities. In this article you'll learn about Nirgundi Taila's exact ingredient list, formulation history, clinical applications, health benefits, safety profile, and emerging scientific data.

समूलपत्रां निर्गुण्डी पीडियित्वा रसेन तु। तेन सिद्धं समं तैलं
नाडीदुष्टव्यापहम् ॥ हितं पामाऽपचीनान्तु पानाभ्यञ्जननावनैः ।
विविधेषु च स्फोटेषु तथा सर्वग्रणेषु च ॥ २१ ॥

The use of Nirgundi as a herbal remedy appears in classical Ayurvedic texts like the Bhaishajya Ratnavali (16th century CE) and the Brihatrayi compendiums, although the exact "taila" (oil) preparation gained popularity around the 17th–18th centuries in regional healing traditions of Kerala and Tamil Nadu. Manuscripts from Marma Chikitsa schools detail its application in treating Vata disorders,

Nirgundi Taila's therapeutic strength lies in the synergy of its constituents. Key active compounds in **Vitex negundo** leaves include:

- Iridoid glycosides (e.g., agnuside) – known for analgesic and anti-inflammatory actions.
- Flavonoids (e.g., luteolin, apigenin) – exhibit antioxidant and mast cell stabilization effects.
- Essential oils (1,8-cineole, sabinene) – contribute to improved skin penetration and analgesic relief.
- Alkaloids and phenolic acids – aid in tissue repair and reduce free radical damage.



From an Ayurvedic pharmacology standpoint, Nirgundi's rasa (taste) is predominantly katu (pungent) and tikta (bitter), virya (energy) is ushna (heating), vipaka (post-digestive taste) shifts slightly to katu, and prabhava

(unique effect) lies in its ability to penetrate deep into Vata-affected sites. The warm virya enhances srotas (micro-channels) permeability, allowing the sesame/coconut oil medium to carry active principles into dhatus (tissues), reducing ama (metabolic toxins) accumulation, soothing aggravated Vata, and clearing obstructed channels. This combination supports its analgesic, anti-inflammatory, and rubefacient properties, aligning classical theory with modern mechanisms like COX inhibition and antioxidant activity.

Sneha Dravya

- Til tailam (sesame oil) – 768ml

Water (3 Litres)

Method Of Preparation

The steps for the preparation of Nirgundi oil are given as following-

- Firstly, collect all the drugs mentioned above and wash them properly.
- Then take sesame oil and water in a clean vessel.
- Then add powdered kalka (paste) drugs to the solution.
- Keep stirring the solution continuously and properly.
- Cook the mixture at low flame till it reaches its paka lakshan.
- Leave the solution undisturbed for 24 hrs. and then filter the oil obtained.
- Store the oil in a clean glass airtight container and keep away from direct sunlight.

Properties

The properties of Nirgundi tailam are given as following-

- Boosts fast healing process.
- It has antiseptic and analgesic properties.
- Have antihistamine properties.
- Acts as an antioxidant and anti-inflammatory effect.
- Have antimicrobial and antibacterial activity.

Indications

The various indications of Nirgundi tailam is as given following-

- Non healing wounds
- Blisters
- Piles
- Fissure
- Fistula
- Sinus
- Ulcers
- Pruritus
- Scabies
- Burns and scalds
- Abrasions

Contraindications

- As indicated for external application so no such contraindications.
- If internally used side effects may appear.

Dosage / Usage

Externally or locally applied to wounds or ulcers (affected areas).

Taste

Tikat (Bitter), Katu (Pungent)

Smell

Like oil

As mentioned above, Nirgundi tailam is a herbal oil formulation which is used to treat various external wounds. It is prepared with tail (sesame oil) as its base. It works speedily for healing purposes. It removes itching, irritation and burning lesions. As no side effects are found of Nirgundi oil till now so it can be used very efficiently.

Dose: 5-10 ml for local application as requirement twice daily.

Duration: 4 weeks

Criteria for assessment -

The assessment was done on the basis of change in the signs and symptoms of Vrana.

CASE DETAILS-

A 54 years old male came to the Shalya OPD no 118 of *Pmts Ayurved College Hospital Shevgaon* with the complaints of painless wound at lateral aspect of left ankle joint since 1 year. He was treated with Antibiotic ointment (Povidine iodine) by a local doctor but it failed to respond. Patient having History of road traffic accident before 1 year with wound at lateral aspect of lower 1/3rd of left leg didn't get healed even after 1 year. PAST HISTORY patient is k/c/o diabetes mellitus for 13 year under regular oral hypoglycemicagents. On examination the wound was 5x3 cm (lengthxwidth) situated on muscle of lateral aspect of lower 1/3rd of left leg involving skin and muscle with punched out edges and fragile granulation tissue. Irregular and pale margin with slight foul smell.

There was no history of DM, HTN or any other major disorder.

The family history was also not significant with the patient disorder.

Local Examination:-

Before treatment-



After treatment –



The upper surface of leg was covered by slough, edges were inflamed.

Vrana is seen over left leg over measuring about 8cm in dimension with purulent discharge and irregular margin, reddish colouration.

Tenderness was also present with surrounding in durations and local rise in temperature.

1. Effect on Vrana Vedana:-Pain and tenderness was completely reduced at the end of treatment. Throbbing pain which was present at the

beginning was completely reduced at the end of 1st week as the purulent discharge decreased because of the shodhana properties of Nirgundi taila

2. Effect on Vrana Varna:-Change in colour occurred when dushta vrana got converted into shuddha, which was due to elimination of doshas out from the body. At the end of 15th day slough was completely reduced and colour of the floor becomes pinkish and healthy granulation tissue appeared.
3. Effect on Vrana Strava:-At the end of 2nd week the purulent discharge from the wound completely stopped, this may due to the shodhan and ropan properties of Nirgundi taila.
4. Effect on Vrana Gandha:- Foul smell present at the beginning of treatment was completely reduced at the end of 1st week. The smell was present because of the pus and as the Vrana becomes shuddha it decreases.
5. Effect on Vrana Aakriti:- On 25th day Vrana was completely healed, this may due to Vrana Shodhana property of Nirgundi taila which provide ideal environment for healing.

Treatment Plan

Wound was cleaned with Triphala Kwath daily, after proper cleaning with sterile swabs, *Nirgundi tail Pichu* was locally applied and dressing was done with sterile guaze and bandage once daily. Total duration of treatment was almost 4 weeks for wound healing.

Mode of action

Nirgundi tail promotes wound healing as it potent anti-inflammatory properties due to the flavonoids present in the plant which helps to reduce inflammation at the wound site with faster tissue repair due to production of collagen and also act as regeneration, antioxidant activity and improved rate of ound contraction and reduction in healing time.

Results

The clinical sign of *Dushta Vrana* were well improved by the end of 3rd week and the wound was healed completely at the end of 4rd week with minimal scar. Further follow up was continue up to 1month, no hypergranulation or keloid formation were noted.

DISCUSSION-

Nirgundi Taila is primarily Vata-pacifying, making it ideal for individuals exhibiting aggravated Vata signs—dryness, stiffness, nerve pain, and general debility. Its warm virya counteracts cold, dry Vata qualities, while the katu and tikta rasa slow down erratic movements of both Vata and Pitta.

It mildly reduces Kapha by promoting circulation and clearing lymphatic stagnation, but caution is needed for individuals with excess heat or Pitta aggravation, as the ushna energy may increase Pitta if used excessively. Functionally, it enhances agni (digestive fire) at the tissue level by improving microcirculation, clears srotas of ama in Mamsa (muscle) and Snayu (connective tissues), and purifies Rakta (blood) channels.

In Nidana-based diagnosis, practitioners look for signs like crepitus in joints, cold localized regions, or hypersensitivity along nerve paths. In Chikitsa, Nirgundi Taila is indicated for both localized application (Abhyanga) and as part of Upanaha (poultice) therapy. It primarily nourishes Mamsadhatu (muscle tissue) and Snehadhatu (body fats), moving energy adho-gati (downward) to ground errant Vata or cisternatively laterally (tiryak) to disperse stagnation.

PROCESS OF HEALING –

An attempt was made to understand the Ropana process in a better way from Ayurvedic point of view:

- A. Phase of Shodhana
- B. Phase of Pachana
- C. Phase of Ropana

A. Phase of Shodhana:

Healing always take place in Shuddha Vrana only. Shodhana in this context refers to Sroto-shodhana and irrigation of the local debris by means of Lekhana action and Laghu, Tikshna and Sara properties. This ultimately cleans the Vrana.

B. Phase of Pachana:

Vrana Dushti is caused due to formation of Ama and then Khavaigunya occurs which is the result of local and general Agnimandhya. The properties like Dipana, Pachana and Vatahara action will help in regaining the Agnivardhana and maintaining the Samyaavastha.

C. Phase of Ropana:

Action of “Dhatu Poshana”, “Prinana” and “Balya” in medication are effective to its maximum content by way of letting the wound becomes heal.

- To achieve the main goal of healing, it is necessary to remove the maximum local Dushti or Debridement at the site of Vrana. By the virtue of Lakhana, Putihara, Dahahara, Kandughana, Vrana Shodhana and Vrana Ropana properties of Taila, the local Dhatu Dushti is ceased. The second step in the path of healing is to enhance the healing, for this purpose Taila made easy way.
- As described above Taila is beneficial for Rasa Dhatu and Rakta Dhatu, it possess Sheeta Guna. With all these properties Taila enhance the

Rasagni and Raktagni thus increase the Ropana Karma.

CONCLUSION-

On the basis of this case study, it can be concluded that, local application of *Nirgundi Tail Pichu* was found to be very effective in the management of *Dushta Vrana*. *Nirgundi Tail* has high efficacy in *Vrana Shodhana* and *Vrana ropana* with minimal scarring without producing any hypergranulation or any recurrence.

It was significantly helped in reduction of the signs and symptoms of the *Dushta Vrana*, with enhancing process of wound healing and reduces any adverse effect.

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