

Review of *Vranashopha* with special reference to Inflammatory Swelling.**Khanvilkar Shramika Pradeep*¹, Borase Yogesh Shankarao²**MS Scholar¹, HOD²,

Department of Shalyatantra, MES Ayurved Mahavidyalaya, Khed, M. S. India

***Corresponding author:** dryogeshborase@gmail.com, contact no - 8329008455**ABSTRACT:**

Acharya Sushruta had a complete knowledge of *Vranashopha* and described *Vranashopha* into 3 progressive stages. Inflammation in Ayurveda is known by different names in different contexts namely *Shotha*, *Shopha*, *Svayatu* and *Utsedha*. Inflammation is duly recognised in Ayurveda as a pathological manifestation, while Modern Medicine considers Inflammation as a symptom or rather as a healing response of the body. Ayurveda treats the concepts of Inflammation as symptom of a disease, an independent disease and complication of disease. *Vranashopha* shares common pathological features of Inflammation. The disturbances in micro channel circulation in Inflammation are due to *Srotodusti* (clogging of channels) by *Amma* (toxic waste of metabolism). The proper clinical approach to *Vranashopha* with Modern concept plays a important role in management and preventing complication of *Vranashopha*. The article summarizes Ayurvedic concept of *Vranashopha* as well as the concept of Inflammatory swellings.

KEYWORDS : *Vranashopha*, *Amma*, *Srotodusti*, Inflammation.**INTRODUCTION:**

Vranashopha has been documented in many texts between 1500 BC and 700 AD. *Acharya Sushruta* described *Vranashopha* on basis of vitiation of *Dosha* and explained various features according to the *Dosha* dominate in them¹. *Acharya Sushruta* defined *Vranashopha* as localized swelling involving the *Twak* and *Mamsa* which may be even or uneven, having accumulation of *Doshas* and rising in any one part of body, ultimately leading to formation of *Vrana* if not treated on time². Inflammatory swellings of skin and subcutaneous tissues which leads to suppuration can be considered under the term *Vranashopha*.

According to Modern Science Inflammation is presented with these following signs: Rubor (redness), Calor (raised temperature), Tumour (swellings), Dolor (pain) and Functio laesa (loss of function)³. *Shopha* described by *Acharya Sushruta* is analogous to Inflammatory swellings in many aspects. *Shopha* is antecedent phase of *Vrana* (wound) as it

is similar to Inflammatory process which leads to formation of an abscess. It can be clinically noticed as boil, furunculosis, cellulites, erysipelas etc. *Acharya Madhava* for the first time introduced the new entity of *Vrana Shotha* as inflammation as a separate chapter. According to *Acharya Charaka* when vitiated *Vaat* comes in contact with vitiated *Rakta*, *Pitta*, *Kapha*, it brings them to the periphery then the *Srotos* (channels) get obstructed to develop *Shotha* in and around the skin and the flesh but it is not limited to part of body⁴.

CLASSIFICATION AND CLINICAL PRESENTATION OF SHOPHA :

Acharya Sushruta described *Vranashopha* on basis of vitiation of *Dosha* into 6 types: *Vataj*, *Pittaj*, *Kaphaj*, *Raktaj*, *Sannipattaj*, *Agantuj* and explained various features of this *Vranashopha* according to the *Dosha* dominate in them and differentiated these types on its colour, intensity of pain, feel on touch etc⁵.

VATAJ VARNASHOPHA: It has got following features :

- *Varna* - *Krishna*, *Aruna*.
- Its *Mrudu* on touch, but the over lying skin is *Parusha*.
- *Toda*, *Bheda* and *Cheda* type of pain is noted on and off.

PITTAJ VRANASHOPHA: It has got following features:

- *Varna* - *Pilvala* or *Tamada*.
- It is *Mrudu* to touch.
- It spreads quickly.
- *Osha*, *Chosha*, *Daha* type of pain is noted.

KAPHAJ VRANASHOPHA:

- *Varna*- *Pandu*.

- *Sparsha*- *Kathina*, *Sheeta*, *Snigdha*.
- *Kandu* is present and the spread is slow.

RAKTAJA VRANASHOPHA:

- Similar features as *Pittaj vranashopha* but is more black in colour.

SANNIPATTAJ VRANASHOPHA:

- In this type of *Vranashopha* there are features of all type of *Doshas*.

AGANTUJ VRANASHOPHA:

- In this type there are features of both *Pittaj* and *Raktaj Vranashopha* and the colour is like iron.

AETIOPATHOGENESIS OF SHOPHA:

As it is well known that the imbalanced state of *Doshas* lead to pathogenesis of diseases. Aetiopathogenesis of *Shopha* is much resembled to Inflammation in Modern Medical Science. *Acharya Sushruta* said that the pathogenesis of *Shopha* has definite sequential pattern, distributed over *Shatkriya Kala*.

These *Shatkriya Kala* has been mentioned as follow :

SANCHAYA : Accumulation of physiological active *Dosha*.

PRAKOPA: Excitation of the previously accumulated and imbalanced *Dosha*.

PRASARA: Excited *Doshas* leave there original space and over flow.

STHAANASAMSHRAYA : Localisation of the imbalance *Doshas* at a particular site (*Khavaigunya*).

VYAKTI: Manifestation of *Doshas* in the form of disease with signs and symptoms.

BHEDAAVASTHA: Definite termination of the pathological lesion example: abscess.

AVASTHAS OR STAGES OF VRANASHOPHA :

1. **AAMAAVSTHA**
2. **PACHYAMAANAAVASTHA**
3. **PAKWAAVASTHA**

AMAAVASTHA - (EARLY STAGE OF INFLAMMATION):

In this condition *Kapha Dosha* may be predominant due to which swelling is produced, hence it has symptoms as slight swelling with mild increase of temperature, colour is same as that of the skin, swelling being cold to touch, immovable and mild pain is noted⁶.

PACHYAMAANAAVASTHA - (STAGE OF INFLAMMATION):

If *Amaavavastha* is not treated this lead to next stage formation that is *Pachyamaanavastha*, here *Prakupita Pitta* will act on *Dushya* to produce disintegration and produces symptoms like pain like being pricked by needles, bitten by ants, being cut by sharp weapons, punctured by pointed weapons, squeezed by fingers, as being burnt by fire and alkalise, burning sensation locally and generally all over the body. The person does not find comfort in sitting or sleeping, as though being stung by scorpion. The swelling resembles like a bag distended by air, change of colour of the skin, increase in the size of swelling, fever, burning sensation, thirst, loss of appetite are the symptoms of *Pachyamaanavastha*⁷.

PAKWAAVASTHA - (STAGE OF SUPPURATION)

If *Pachyamaanavastha* is not treated it results in progression of next stage, here there is involvement of *Vayudosh*a leading to subsiding of pain, white colour, decrease of swelling, appearance of wrinkles, cracking of the skin, appearance of depression when pressed by the finger and quick elevation, movement of the pus as found in the bag of water from place to place (fluctuation). Pricking pain, itching and desire of food are the features of *Pakwavastha*⁸.

DOSHA SAMBANDHA :

Dosha sambandha says about involvement and importance of each *Dosha* in *Vrana Shopha*.

- *Vaat* is responsible for - *Ruja*
- *Pitta* is responsible for - *Paaka*
- *Kapha* is responsible for - *Puya*
- *Rakta* is responsible for - *Varna*.

SAADHYA ASADHYATA OF VRANA SHOPHA :

The swelling which is either mild or profound, if left untreated becomes raised up and undergoes ripening, the deep seated *Dosha* spread widely and irregularly, and becomes difficult to cure.

MANAGEMENT OF VRANA SHOPHA :

The *Vrana Shopha* should be managed in early stage to avoid suppuration and more tissue harm.

Two types of *Upakramas* have been mentioned for the management of *Vrana Shopha*.

- *Saptopakrama*
- *Ekaadashaupakrama*

SAPTOPAKRAMA: For the management of *Vrana Shopha* seven *Upakramas* have

been said by *Acharya Sushruta*⁹. The initial four procedures like *Vimlapana*, *Avasechana*, *Upanaha*, *Patana* helps in the management of *Vranashopha* and other three *Upakramas* like *Shodhana*, *Ropana* *Vaikrutapana* is used for managing wound.

EKAADASHA UPAKRAMA : *Acharya Sushruta* in *Chikitsasthana* further explains about 11 types of *Chikitsa* for the management of *Vranashopha* : *Apatarpana*, *Aalepa*, *Parisheka*, *Abhyanga*, *Swedana*, *Vimlapana*, *Upanaha*, *Paachana*, *Visravana*, *Vamana*, *Virechana*.

INFLAMMATION AND CLINICAL EXAMINATION OF

INFLAMMATION :

HISTORY

DURATION : Those with shorter duration and pain - Acute Inflammatory Swellings.

Those with longer duration and slight pain - Chronic Inflammatory Swellings¹⁰.

MODE OF ONSET : If appeared just after a trauma or may have developed spontaneously and grown rapidly with severe pain - inflammatory conditions.

PAIN: Pain is an important and frequent complaint of Inflammatory swellings.

- Nature of pain : Throbbing pain suggests inflammation leading to suppuration.
- Site : localized to the site of swelling
- Time of onset : It is important to know whether the pain preceded the swelling or the swelling preceded the pain. in case of inflammation pain always appears before swelling.

PROGRESS OF SWELLING : If the swelling decreases in size with time then it is suggestive of inflammatory swelling.

FEVER : If patient has temperature along with swelling then it is suggestive of inflammatory swelling.

PHYSICAL EXAMINATION :

GENERAL EXAMINATION: General examination of the patient is carried out, raised pulse rate and temperature suggests of inflammatory swelling.

LOCAL EXAMINATION:

INCEPTION : Colour sometimes gives definite hint to diagnosis, Redness suggestive of inflammatory swelling.

Skin over the swelling : Tense, Glossy, Red, Oedematous, Dusky indurate skin suggests of inflammation.

PALPATION :

- TEMPERATURE : Raised local temperature.
- TENDERNESS: Inflammatory swellings are mostly tender.
- SURFACE: May be smooth, lobular with smooth bump, nodular irregular and rough.
- MARGIN: Acute inflammatory swellings have ill-defined or indistinct margins
- chronic inflammatory swellings are well - defined

CONSISTENCY: It varies from soft to hard. Sometimes the swelling pits on pressure, it means that there is oedematous tissue.

FLUCTUATION: Fluctuation test is positive in progressed stage.

By inception and examination of these conditions one can know the progress of the swelling and can correctly diagnose the stages and give the treatment accordingly.

DISCUSSION: Concept of *Vranashopha* has been explained by different *Acharyas* but *Acharya Sushruta's* concept is approachable in clinical practice.

Agantuja being one of the cause of *Vranashopha* is substantiated by the fact that trauma is one of the causes for the manifestation of Inflammatory swellings, Cellulites, Abscess, Erysipelas, Madhura foot and Necrotising fasciitis. Involvement of *Twak* and *Mamsa* can be substantiated by understanding the etiopathogenesis of Boils, Abscess, Cellulites, Necrotising fasciitis etc. Though the process of Inflammation begins in *Amavastha*, Inflammatory signs are clearly evidenced from *Pachyamanaavastha*. Involvement of *Pitta pradhan Tridosha* during *Paripaakakaala* of *Vranashopha* can be substantiated by the presence of cardinal signs of Inflammation.

- Rubor - *Rakta*
- Dolor - *Vaat*
- Functio laesa - *Vaat*
- Tumor - *kapha*
- Calor - *Pitta*

Hence consideration of *Vranashopha* as Inflammatory origin is done based on the presence of above cardinal sings. Treatment modalities like *Apatarpana*, *Abhyanga*, *Aalepa*, *Vimlapana*, *Parisheka* and *Upanaha* are indicated in *Amavastha* which is helpful in arresting the ongoing process by doing *Doshaprashamana* and subsides the symptoms. *Upanaha* and *Pachana* are employed in *Pachyamanavastha* to bring about *Paaka*. Decision for interventions like *Darana* and *Patana* in *Pakwavastha* is done based on patients *Satvabala*, *Vaya*, *Sthana* and *pakaavastha* of *Vranashopha* . When *Pakwa* and *Apakwaavastha* of *Vranashopha* is wrongly interpreted and mismanaged it leads to the manifestation of other disorders.

CONCLUSION:

All Inflammatory swellings do not undergo suppuration, hence only those *Shopha* which undergoes *Paaka*, if untreated turns to *Vrana* can be considered as *Vranashopha*. *Prakupita Doshas* are to be eliminated in initial stage itself, if not they would become more potent, progressing to the *Upadrava avastha* making the condition a bad prognosis. Therefore *Vaidya* should rightly diagnose the condition and necessary steps should be taken for managing the *Vranashopha* at its earlier stage so as to prevent further progression and complications. Appropriate treatment modality has to be selected in specific *Avastha* considering the *Dosha* and *Lakshana* based on *Yukti of Vaidya*. Along with the details history taking, critical analysis of the *Vranashopha* based on *Dosha*, *Dushya* (*Vranavasthu*), *Avastha* through examination and required investigations are necessary components to rule out the underlying pathology, associated disorders and to arrive at the accurate diagnosis.

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