



Review Article

APPLICATION OF SAPTOPAKRAM IN VRANASHOPHA MANAGEMENT- A REVIEW

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<p>Article info</p> <p>Article History: Received: 01-12-2021 Revised: 20-12-2021 Accepted: 02-01-2022</p> <p>KEYWORDS: <i>Vranashopha,</i> <i>Saptopakram,</i> <i>Amavastha,</i> <i>Pachyamana-vastha,</i> <i>Pakwavastha.</i></p>	<p>ABSTRACT</p> <p><i>Vrana</i> i.e., wound and its management has prime importance in surgical practice. <i>Vranashopha</i> has peculiar clinical features and is rapidly spreading pathological condition. The disease isn't easy to treat even if a doctor knows its stages very well. So the deep and exact knowledge about the <i>Vranashopha</i> and its stages is must for a good doctor. <i>Acharya Sushruta</i> has mention and explained 7 major procedures (<i>Saptopakram</i>) for <i>Vranashopha</i> management which includes the management at its initial stage (<i>Amavastha</i>) through the wound stage (<i>Vranavastha</i>) till the management of the complications of the healed wound (<i>Vaikritapaham</i>). We can categorized these procedures as the first 3 procedure can be used for <i>Amavastha</i> and <i>Pachyamanavastha</i> both, the 4th for <i>Pakwavastha</i> alone, 5th & 6th for the stage of wound and the 7th for the management of complications of healed wound. The description of <i>Saptopakrama</i> is described for both <i>Aam</i> and <i>Pakvasopha</i> means it included <i>Nija</i> and <i>Agantuja</i> both type of <i>Vrana</i>.</p> <p>In this review article, we have tried to describe different types of <i>Shopha</i>, their <i>Lakshanas</i> (signs & symptoms), and their management according to <i>Susruta Samhita</i> in Ayurveda. There are some efforts have also been carried out to collect, discuss and describe the Ayurvedic concept of <i>Saptopakram</i>.</p>
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INTRODUCTION

The synonyms of *Shopha* are *Shotha* and *Shwayathu* which means swelling. *Vranashopha* is a swelling different from *Vidradhi*, *Granthi*, *Alajee*, which has specific clinical features and is wide spread, even or uneven, situated in skin and muscles which arises from combinations of *Dosha* and is a localized swelling^[1]. There are three stages of *Vranashopha* i.e., *Aamavastha*, *Pachyamanavastha* and *Pakwavastha*. *Acharya Sushruta* has mentioned seven vital procedures for *Vranashopha* management. They are *Vimlapana*, *Avasechana*, *Upanaha*, *Patankriya*, *Shodhana*, *Ropana* and *Vaikritapaham*.

Classification of *Vranashopha*

Acharya Sushruta has classified *Vranashopha* into 6 types^[2]. They are *Vataja*, *Pittaja*, *Kaphaja*, *Shonitaja*, *Sannipataja* and *Agantuja*.

Clinical Features of *Vranashopha*

1. *Vataja shopha* is blackish, *Aruna Varna*, *Parusha* or soft and is mobile. The character of pain is *Toda* (pricking type), *Bhedan* (breaking), *Chhedana* (splitting).
2. *Pittaja shopha* is soft, bloody coloured, swiftly spreading. The character of pain is *Osha* (localized burning), *Chosha* (sucking pain) and *Paridaha* (generalized burning).
3. *Kaphaja shopha* is *Pandu* (pale in colour), *Kathina* (hard), *Snigdha* (oily), *Sheeta* (cold in touch) and gradually spreading. The pain is associated with *Kandu* (itching), heaviness and numbness.
4. *Sannipataja shopha* presents with the all the colour and the character of pain as mentioned above.
5. *Shonitaja shopha* is similar to that of *Pittaja* and is *Atikrishna* (deep black).
6. *Agantuja shopha* is associated with *Pittaja* and *Shonitaja* features^[3].

Stages of *Vranashopha*

***Aamavastha* (prior to inflammation):** This is the first stage of *Vranashopha* which presents with *Mandoshmata* (mildly hot), no discoloration of skin,

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cold in touch, immobile, mild pain with mild swelling. Although *Vranashopha* is a *Tridoshaja* condition, *Vata Dosa* predominates in this stage^[4].

Pachyamanavastha (Inflammatory Stage): This is the second stage of *Vranashopha* which manifest with the severe pain. The characters of pain are pricking pain resemble with ant-bite pain with sensation of its walk, splitting pain as if cut by sharp instrument, breaking pain, stick bite pain, the burning sensation as if burn by *Kshara* (alkali) or *Agni* (fire). The character of pain is *Osha* (localized burning), *Chosha* (sucking pain) and *Paridaha* (generalized burning). The skin is discoloured appears along with the increment in the size of swelling, fever, thirst and loss of appetite. As per the complaints mentioned above it can be said that this stage is *Pitta* predominant^[5].

Pakwavastha (Suppurative stage): This is the third and last stage of *Vranashopha*. This stage can be called as remission stage because the aggravated symptoms in *Pachyamanavastha* get reduced in this stage. The patient presents with the relief from pain, *Pandu* (pale in colour), *Valee Pradurbhava* (wrinkling of skin), *Twaka Pariputana* (peeling of skin), positive fluctuation test, itching, and regain of appetite^[6].

Giving the special attention on the importance of knowledge of *Vranashophaavastha*, *Acharya Sushruta* says "The doctor who knows and identifies the *Avastha* of *Vranashopha* is called *Vaidya*, those who don't is called *Taskara* (similar to thief).

Saptopakram for Management of Vrana/ Vranashopha: The complete management procedure for *Vrana* is explained by *Acharya Sushruta* under *Shashtiupakrama* in *Dwivraniya adhyaya* in *Chikitsasthana*. The same is described in *Sootrasthana* under *Saptopakram*. So, *Saptopakram* is the concise form of *Shashtiupakrama*^[7]. The seven procedures of *Saptopakram* are *Vimlapana*, *Avasechana*, *Upanaha*, *Patana*, *Shodhana*, *Ropana* and *Vaikritapaham*^[8].

Vimlapana

The procedure in which the *Shopha* is reduced by massaging with the fingers with the medicated oil/*Ghrita*, etc. is called *Vimlapana*^[9]. *Vimlapana* promotes the blood circulation over that area facilitating the recovery towards the decrement of the swelling.

Probable Mode of Action

With the help of finger tip, thumb, or with green stick softly rubbing at the site of *Shopha* that may work by dispersing the accumulated *Doshas* in the corresponding *Srotas* (body channels) so that *Srotosanga* (obstruction in the *Srotas*) may be released and pathology may break^[10].

There are few drugs which used as *Vimlapana dravya* in *Vranashopha* ^[11].

- *Vataja Vranashopha- Matulungeetyadi (Matulunga, Agnimantha, Devadaru, Shunthi, Ahimsra, Rasna).*

- *Pittaja/ Raktaja/ Agantuja Vranashopha- Doorvetyadi (Doorva, Nalamoola, Madhuk, Shweta chandan), Kakolyadi, Nyagrodhadi gana.*
- *Kaphaja Vranashopha- Ajagandhadi (Ajagandha, Ashwagandha, Ahimsra, Sarala, Akaishika, Karkatashringi).*
- *Sannipataja Vranashopha- Above mentioned Gana, Lodhra, Pathya, Pinditaka, Ananta (Sariva).*

Avasechana

The procedure of blood-letting by using *Jalauka*, *Shringa*, *Alabu*, *Sirabheda* is known as *Avasechana*^[12]. This procedure is indicated in the recent/acute *Vranashopha* and is used for pain relief and prevents the suppuration of the *Shopha* ^[13].

Probable Mode of Action

This may work as illuminating the *Doshas* outside the body and diminishes the local sign and symptoms. *Raktavasechana* removes the *Avaraka* of *Vata*, thus facilitates the *Anuloma Gati* (normal movement) of *Vata* thus helping to cure the *Vranashopha*

Upanaha

According to *Indu*, it is a type of *Bandha* in which the *Bandhana karma* is done after application of *Ushna Dravya* (hot medication). The *Bandhana Karma* is done to pacify *Vata* since *Vata* has *Chala Guna* (mobility). When it is applied in *Amavastha* the *Shopha* gets subsided, and when it is applied to *Pachyamanavastha* the *Shopha* gets *Pakwa* (suppurated)^[14]. So it can be applied in both *Amavastha* and *Pakwavastha*. The medicines for *Upanaha* will be same as described for *Vimlapana*.

Probable Mode of Action

The main function of *Upanaha* is vasodilation thereby behaving as a key to promoting the 'margination' step of acute inflammation, allowing the subsequent steps i.e., rolling, adhesion, transmigration and chemotaxis and phagocytosis of acute inflammation to proceed. During phagocytosis (a defense mechanism of body) especially the neutrophils win then the *Vranashopha* gets pacified and if they lose it goes to *Pakwavastha*.

Patana

According to *Acharya Charaka*, *Patana* is one among the *Shadvidha Shastrakarma* (6 major surgical procedures)^[15]. It is similar to the *Chedana karma* as mentioned in *Ashtavidha Shashtrakarma* by *Acharya Sushruta*. It is the absolute indication for the *Vranashopha* which is in *Pakwavastha*.

Probable mode of action

As the *Acharya* briefly summarized about *Patana Karma*, it is similar to drain the collected material from a particular cavity, which results to improve the tissue normal functioning.

Shodhana

As describe in *Shabdakalpadrum*, *Shodhana* is *Shuchita* i.e., to clean is *Shodhana*. So any type of procedure which is meant for converting *Dushta Vrana* to *Shuddha Vrana* is *Shodhana*.

Probable Mode of Action

Shodhan Karma is similar to clean a wound with some sterile or antiseptic solution so that further wound should not be contaminated with any pathogen etc., and healing of the wound takes place without any further complication

Ropana

As describe in *Shabdakalpadrum*, *Ropana* means *Jananam* i.e., which creates/regenerates. So the procedure which involves regeneration of lost tissue and cells is called *Ropana*. The procedures for *Ropana Karma* are similar to that of *Shodhana* except the *Doopana Karma*, which is not done if the *Vrana* attains *Shudha avastha*^[16].

Ropana is always associated with *Shodhana* because a wound cannot be healed if it is not *Shuddha*. *Vrana Ropana* involves *Shodhana* followed by *Ropana*; two stages happen practically, i.e., subsiding local *Shotha* by removal of local *Dhatu Dushti*, followed by initiation of *Ropana* process, i.e., contraction and covering of wound by epithelial layers.

Vaikritapaham

Among all *Saptopakram Vaikritapaham* is the most important. This involves all the procedure from healing of wound till the normal colour, hair, etc., of skin is attained^[17]. This process involves the *Upakrama* which is meant for the purpose to decrease or reverse severity of the changes that occurs during/after wound healing process.

DISCUSSION

Acharya Sushruta has concise the elaborated explanation of *Vrana* management (*Shashti Upakrama*) as *Saptopakrama*. *Vranashopha* and its *Avasthas* (stages) should be understood very clearly as surgery in *Amavastha* causes injury to the normal *Mamsa*, *Sira*, *Snayu* and increased bleeding and ignoring surgery in *Pakwavastha* leads to sinus and fistula formation^[18]. *Acharya Sushruta* explained *Saptopakram* in *Vranashopha* but direct reference regarding use of *Saptopakram* according to the *Avastha* is not mentioned clearly. So an attempt has been made to review the *Sushruta Samhita* and collect the spread knowledge in one place. From the explanation explained above in the individual *Saptokrama* discussion it can be concluded that the procedures *Vimlapana*, *Avasechana*, *Upanah* can be used for both *Amavastha* & *Pachyamanavastha* of *Vranashopha*. The *Upakramas* for *Pakvasthanas* are *Patana* followed by *Shodhana* & *Ropana*. According to *Acharya Sushruta*, the *Vaidya* who incises the *Vranashopha* in *Amavastha*

and ignores the *Vranashopha* even if it is reached in *Pakwavastha* is called *Shwapach* (*Chandal* i.e., worst among the *Vaidyas*)^[19].

CONCLUSION

This review study, shows that *Acharya Sushruta* describe *Vrana* (wound) and *Vranaupakrama* (management of wound) in detail. This description clearly states that they have clear understanding about this disease and therefore were able to treat this condition properly. That can be employed according to the different stages of wound. It is easy to learn and apply the principle of *Saptopakrama* in the management of surgical wounds.

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