

**APPLICATION OF SAPTOPAKRAM IN STAGE- WISE VRANASHOPHA
MANAGEMENT REVIEW**

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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, Svayathu and Utsedha. Vranashopha 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 Vranashopha and its stages is must for a good doctor. Acharya Sushruta has mention and explained 7 major procedures (Saptopakram) for Vranashopha management which includes the management at its initial stage (Amavastha)

through the wound stage (Vranavastha) till the management of the complications of the healed wound (Vaikritapaham). We can categorized these procedures as the first 3 procedure can be used for Amavastha and Pachyamanavastha both, the 4th for Pakwavastha alone, 5th & 6th for the stage of wound and the 7th for the management of complications of healed wound. The description of Saptopakrama is described for both Aam and Pakvasopha means it included Nija and Agantuja both type of Vrana. In this review article, we have tried to describe different types of Shopha, their Lakshanas (signs & symptoms), and their management according to Susruta Samhita in Ayurveda. There are some efforts have also been carried out to collect, discuss and describe the Ayurvedic concept of Saptopakram.

KEYWORDS: Saptopakrama, Vrana, Vranashopha.

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INTRODUCTION

The synonyms of Shopha are Shwayathu and Shotha which means swelling. Vranashopha is a swelling different from granthi, vidradhi, alajee, which has peculiar clinical features and is wide spread, even or uneven, situated in skin & muscles, 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 procedure 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

Vataja shopha is blackish, aruna varna (sun-set/rise colour), parusha (hard) or soft and is mobile. The character of pain is toda(pricking), bhedan(breaking), chhedana(splitting). Pittaja shopha is soft, bloody coloured, rapidly spreading. The character of pain is osha (localized burning), chosha (sucking pain) and paridaha (generalized burning). Kaphaja shopha is pandu (pale), kathina(hard), snigdha (oily), sheeta (cold in touch) and slowly spreading. The pain is associated with kandu(itching), heaviness and numbness. Sannipataja shopha presents with the all the colour and the character of pain as mentioned above. Shonitaja shopha is similar to that of Pittaja and is atikrishna (deep black). Agantuja shopha is associated with pittaja and shonitaja features.^[3]

STAGES OF VRANASHOPHA

Aamavastha (Pre-inflammatory stage) This is the first stage of vranashopha which presents with mandoshmata (mildly hot), no discoloration of skin, cold in touch, not mobile, mild pain and mild swelling. Although vranashopha is a tridoshaja condition, vata predominates in this stage.^[4]

Pachyamanavastha (Inflammatory stage)

This is the second stage of vranashopha which presents with the severe pain. The characters of pain are pricking pain, ant-bite pain with sensation of its walk, splitting pain as if cut by sharp instrument, breaking pain, stickbite 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 discolouration of skin 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 gets 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 emphasis on the importance of knowledge of vranashopha awastha, Acharya Sushruta says “The doctor who knows and identifies the avastha of vranashopha is called Vaidya, those who don’t is called taskara (Quacks).

The Seven Major Procedure (Saptopakrama) For Management of Vrana/Vranashopha The complete management procedure for vrana is explained by Acharya Sushruta under Shashti upakrama in Dwivraniya adhyaya in Chikitsasthana. The same is described in Sootrasthana under Saptopakrama. So, saptopakrama is the concise form of Shashtiupakrama.^[7] The seven procedures of Saptopakrama are vimlapana, avasechana, upanaha, patana, shodhana, ropana and vaikritapaham.^[8]

1. Vimlapana: Procedure in which the shoppha 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. With the help of finger tip, thumb, or with green stick softly rubbing at the site of shoppha 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]

2. Avasechana: The procedure of bloodletting by using jalauka, shringa, alabu, sirabheda is called avasechana.^[11] This procedure is indicated in the recent/acute vranashopha and is used for pain relief and prevents the suppuration of the shoppha.^[12] This may work as illuminating the dosas 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.

3. 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, when it is applied to pachyamanavastha the shopha gets pakwa(suppurated)^[13] 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 of Upanaha (poultice) Upanaha causes 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 if the body's defence especially the neutrophils win then the vranashopha gets pacified and if they lose it goes to pakwavastha.

4. Patana Patana is one among the Shadvidha Shastrakarma(6 major surgical procedures) as explained by Acharya Charaka.^[14] It is similar to the bhedana karma as mentioned in ashtavidha shashtrakarma by Acharya Sushruta. It is the absolute indication for the vranashopha which is in pakwavastha.

5. Shodhana According to Shabdakalpadrum, Shodhana is shoucham i.e. to clean is shodhana. So any type of procedure which is meant for converting dushtavrana to shuddhavrana is shodhana. It consists of 8 procedures i.e Kshaya Varti Kalka sarpi Tail Raskriya Choorna Doopana.^[15]

6. Ropana: According to Shabdakalpadrum, Ropana means jananam i.e. which creates. 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]

7. Vaikritapaham: Among all Saptopakrama vaikritapaham is the most important. Vaikritapaham involves all the procedure from healing of wound till the normal colour, hair, etc. of skin is attained.^[17] Vaikritapaham means the upakrama which is used for the purpose to reverse or decrease severity of the changes that occurs during/after wound healing process.

RESULTS TABLE**Saptopakrama Indication**

Vimlapana Avasechana Upanaha	Amavastha Pachyamanavastha
Patanakriya	Pakwavastha
Shodhana	Dustavrana Ropana
Ropana	Shuddhavrana
Vaikritapaham	Complications of wound healing

DISCUSSION

Acharya Sushruta has concised 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. Saptopakrama in vranashopha is explained by Acharya Sushruta 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 spreaded knowledge in one place. From the explanation explained above in the individual saptopakrama discussion it can be concluded that the procedures vimlapana, avasechana, upanah can be used for both amavastha & pachyamanavastha of vranashopha. The upakramas for pakvasthas are patana followed by shodhana & ropana. According to Acharya Sushruta, the Vaidya who incises the vranashopha which is in amavastha and ignores the vranashopha even if it is reached in pakwavastha is called Shwapach (chandalworst among the vaidyas)^[18]

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