



IMPLICATION OF SAPTOPAKRAMA IN STAGE-WISE VRANASHOPHA MANAGEMENT-A REVIEW

^{1*}Dr. Praveen K. Yadav, ²Dr. Sudhanshu Sharma, ³Prof. Dr. Pradeep S. Shindhe

Dept. of Shalya Tantra, KAHER's Shri BM Kankanawadi Ayurveda Mahavidyalaya, Shahapur, Belagavi, Karnataka, India.

***Corresponding Author: Dr. Praveen K. Yadav**

Dept. of Shalya Tantra, KAHER's Shri BM Kankanawadi Ayurveda Mahavidyalaya, Shahapur, Belagavi, Karnataka, India.

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ABSTRACT

Vranashopha (inflammatory swelling) has peculiar clinical features and is rapidly spreading. The disease is difficult to treat even if a doctor knows its stages. So a thorough knowledge about the *vranashopha* & its stages is must for a good doctor. *Acharya Sushruta* has explained 7 major procedures (*Saptopakrama*) 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*). The first 3 procedure can be used for both *amavastha* and *pachyamanavastha*, the 4th for *pakwavastha*, 5th & 6th for the stage of wound and the 7th for the management of complications of healed wound.

KEYWORDS: *Saptopakrama*, *Vrana*, *Vranashopha*.

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 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, 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 discoloration 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* (thief).

The Seven Major Procedure (*Saptopakrama*) For Management of *Vrana/Vranashopha*

The complete management procedure for *vrana* is explained by Acharya Sushruta under *Shashtiupakrama* in *Dwivrianiya 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*

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.

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]



Fig. 1: *Vimlapana* procedure.

Table 1: *Vimlapana dravya in Vranashopha*.^[11]

<i>Vranashopha</i>	<i>Vimlapana Dravya(Drugs)</i>
<i>Vataja</i>	<i>Matulungeetyadi</i> (<i>Matulunga</i> , <i>agnimantha</i> , <i>devadaru</i> , <i>shunthi</i> , <i>ahimsra</i> , <i>rasna</i>)
<i>Pittaja/Raktaja/Agantuja</i>	<i>Doorvetyadi</i> (<i>doorva</i> , <i>nalamoola</i> , <i>madhuk</i> , <i>shweta chandan</i>), <i>Kakolyadi</i> , <i>Nyagrodhadi gana</i>
<i>Kaphaja</i>	<i>Ajagandhadi</i> (<i>ajagandha</i> , <i>ashwagandha</i> , <i>ahimsra</i> , <i>sarala</i> , <i>akaishika</i> , <i>karkatashringi</i>)
<i>Sannipataja</i>	above mentioned <i>gana</i> , <i>lodhra</i> , <i>pathya</i> , <i>pinditaka</i> , <i>ananta</i> (<i>sariva</i>)

2. *Avasechana*

The procedure of bloodletting by using *jalauka*, *shringa*, *alabu*, *sirabheda* is called *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] 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*.



Fig. 2: *Avasechana* procedure.



Fig. 3: *Upanaha* procedure.

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, 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 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 *vrnashopha* 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*.^[15] It is similar to the *bhedana* karma as mentioned in *ashtavidha shashtrakarma* by *Acharya Sushruta*. It is the absolute indication for the *vrnashopha* which is in *pakwavastha*.



Fig. 4: Patana procedure.



Fig. 5: Shodhana(Dhoopana) procedure.

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 as mentioned in the table.^[16]

Table 2: Shodhana preparations and their indications with shodhana dravya.

Shodhana preparation	Indication	Shodhana medications
KASHAYA ^[17]	Foul smelling With discharge Slimy	Vataja-Dashamoola Pittaja-Nyagrodhadi Kaphaja-Aaragvadhadi
VARTI ^[18]	With foreign body inside Small opening Deep seated	Kashayadravya
KALKA ^[19]	Decayed muscle involvement of many doshas	Vartidravya
SARPI ^[20]	Vitiated with Pitta Deep seated Associated with burning sensation, suppuration	mixed with Karpaasiphala
TAILA ^[21]	Elevated margin Dry wound Scanty discharge	mixed with Sarsapasneha
RASAKRIYA ^[22]	If not cured by above mentioned procedures	Surashtraja, Kasis Manashila, Haratala
CHOORNA ^[23]	Vitiated medodhatu Superficial wound Foul smelling	Churnashodhana Shodhanavarti
DHOOPANA ^[24]	Vataja Severe pain Discharge	Shreeveshtak Sarjarasa Saral Devadaru

6. Ropana

According to *Shabdakalpdrum*, *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 *vra* attains *shudha avastha*.^[25]

Table 3: Ropana preparations and their indications with ropana dravya (medication).

Ropana preparation	Indication	Ropana Dravya
KASHAYA ^[26]	Healing wound	Nyagrodhadi
VARTI ^[27]	Avedananam(no pain) Shuddhanam(clean) Gambhiranam(deep seated)	Soma, Amruta Ashwagandha Kakolyadi Nyagrodhadi
KALKA ^[28]	Apetapootimamsanam(decayed muscle bulk) Mamsasthanam(situated in muscles) Arohatam(non-healing)	Kakolyadi kalka with Tila & Madhu
SARPI ^[29]	Pitta, Rakta, Visha Agantuja	Prithakparni, Atmagupta, Haridra, Malati Kshirasidhen
TAILA ^[30]	Kapha-Vata	Kalanusari, Aguru, Haridra, Devadaru Priyangu, Lodhra
RASAKRIYA ^[31]	Where bandage is not indicated At joints	Haridra Daruharidra Nyagrodho bark Triphala
CHOORNA ^[32]	With even margin, with <i>sthira mamsa</i> , situated in skin (<i>twakagata</i>)	Priyangu Sarjaras Pushpakasisa Dhavajatwak churna

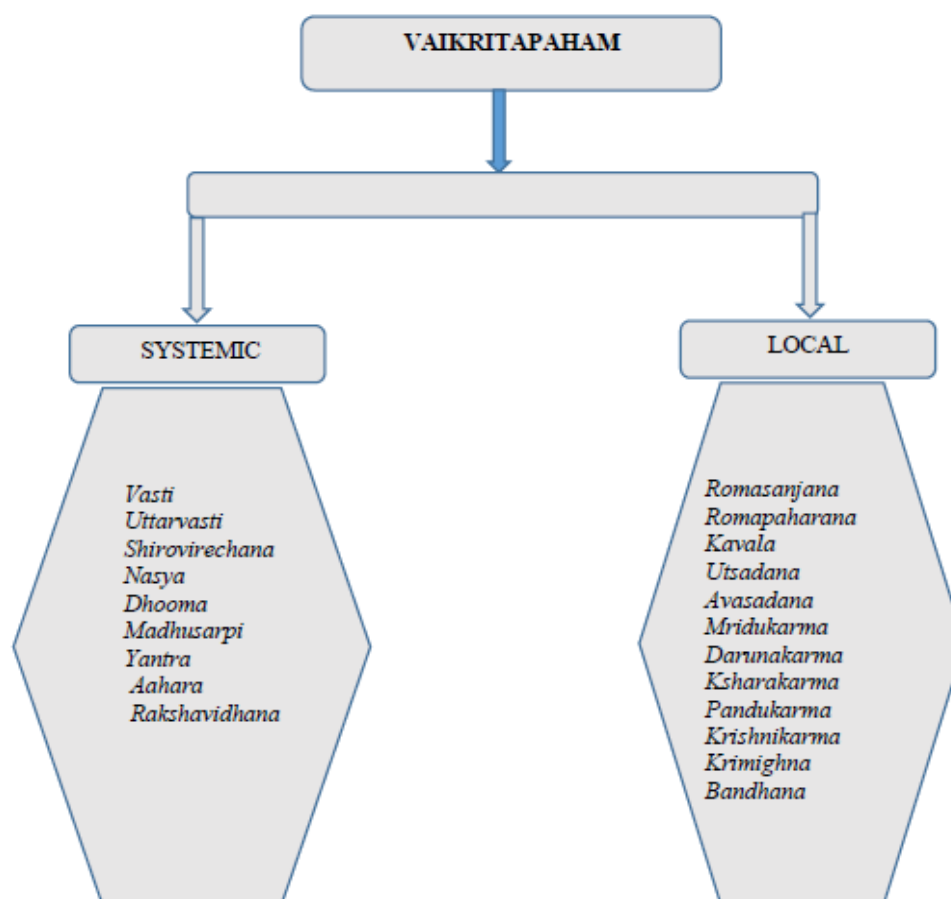


Fig. 6: Ropana procedure.

6. 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.^[33] *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. These all *upakrama* broadly can be

categorizes into two types as systemic *vaikritapaham* and local *vaikritapaham*.



RESULTS

Table 4.

Saptopakrama	Indication
Vimlapana	Amavastha Pachyamanavastha
Avasechana	
Upanaha	
Patanakriya	Pakwavastha
Shodhana	Dustavrana
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.^[34] *Saptopakrama* in *vrana* 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 *aamavastha* & *pachyamanavastha* of *vrana*. The *upakramas* for *pakvasthanas* are *patana*

followed by *shodhana* & *ropana*. According to Acharya Sushruta, the *Vaidya* who incises the *vrana* which is in *aamavastha* and ignores the *vrana* even if it is reached in *pakwavastha* is called *Shwapach* (chandal-worst among the *vaidyas*).^[35]

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