



UNDERSTANDING OF SHADVIDOPAKRAMA IN THE CLASSICAL LITERATURE

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Article Received on 30/06/2023

Article Revised on 21/07/2023

Article Accepted on 10/08/2023

ABSTRACT

Ayurvedic text has mentioned number of therapeutic procedures for the cure of different diseases i.e. *Snehana*, *Swedana*, *Langhana*, *Brimhana*, *Rukshana* and *Stambhana* these are the *Shadupakramas* (six therapeutic procedures) on which entire clinical practice depends. These *Upakramas* has to be advised based on the *yukthi* of the physician so it is included under *yukthi vyapashraya Chikitsa*. *Shadupakrama* plans to act by balancing the proportion of *panchamahabuthas* in the body. Whatever treatment is given to the patient that will be included under these *Shadvidopakrama* only, Hence the physician should have the knowledge of *Shadvidopakrama* and its indication before planning for the treatment.

KEYWORDS: *Shadvidopakrama*, *Langana* *Brumhana*, *Snehana*, *Rookshana*, *Swedana*, *Sthambana*.

INTRODUCTION

Main principle of Ayurveda is *Swastasya swastya rakshanam aturasya vikara prshamanam*.^[1] To follow this principle Acharya Charaka has mentioned application of *shadvidopakrama* which is helpful in treating the disease, preventing the disease and to maintaining the healthy life of the individual. *Shadvidopakrama* should be applied based on the *roga* and *rogi bala*. All the treatment which are advised to the patients come under the heading of *Shadvidopakrama* only.

SHADVIDOPAKRAMA

Acharya Charaka has mentioned about the six modalities of treatment (*Shadvidopakrama*) in sutrasthana so that it will be beneficial for the physician to understand the treatment modalities before explaining the *chikitsa* of particular disease in *chikitsa sthana* and advice based on this *yukthi*. The knowledge of *shadvidoparama* is essential for the physician. *Shadvidopakrama* includes *langhana*, *brumhana*, *snehanan*, *rukshana*, *swedana* and *sthambana*.^[2]

Acharya Vagbhata has mentioned mentioned *dvividopakrama* in sutra sthana where he explains only two *upakramas* i.e. *langhana* and *brumhana*. He says that all other remaining *upakramas* are included under the heading of *langhana* and *brumhana*.^[3]

Rukshana and *swedana* are included under *langhana*, whereas *snehana* and *stambana* are included under *brumhana chikitsa* based on the *panchamahabutha* involvement.

LANGHANA

That which produces lightness to the body is known as *Langhana*.^[4]

The substances that carry out function of *langhana* have the following properties. Acharya Charaka states them as follows.^[5]

Laghu (light): herbs or medicines, diet which predominantly have lightness as its quality.

Teekshna (sharp): the purpose of *langhana* is to open channels or blockages hence medicines or remedies with sharpness are chosen which enter the minute channels and eliminate the morbid matter and open the channels.

Vishada (clear or pure): helps to clear channels by taking away stickiness.

Ushna (hot): since hot substances are light in nature they are usually used.

Rooksha (dry): dryness brings lightness. Hence substances with *rookshaguna* are used.

Sookshma(minute): helps the medicine to enter each and every channel of the body and brings lightness.

Khara (rough) and *Sara* (mobility): relieves the

obstruction, eliminates morbid matter from the channels helps to clear channel and ensuring movement of body fluid in normal direction.

Types of *Langhana chikitsa*^[6]

Vamana, virechana, niruha basti, nasya, pippasa, maruta, pachana, upavasa, vyayama are the 10 types of langhana.

Types of langhana indicated	Rugnabala	Rogabala	Roga
1. Shodhana	Bruhatacharera (balvan)	Balvanaroga	Prabhutshlesmapitta, asra(rakta) mala along with vata.
2. Pachana	Madhyama bala	Madhyama bala.	Vami, aatisara, vibandha, gaurava, hrudroga, visuchika, alasaka, jwara, arochaka
3. Pipasa, Upavasa	Alpabala	Alpa	Vami, aatisara, gaurava, hrudroga, visuchika, alasaka, jwara, arochaka, kaphapittajanitroga
4. Vyayama, atapa, marutasevana	Balvan	Madhya bala	Vami, aatisara, vibandha, gaurava, hrudroga, visuchika, alasaka, jwara, arochaka, udgara, Kaphapittajanita roga.

Acc Vagbhata, *Swasta* is classified as *sanchita roopa swasta* and *asanchitha roopa swasta*. For *sanchitha roopa swastha - ruthu shodhana* to be done, if not leads to *medo roga Asanchitha swastha* – are the one who follow *dinacharya* and *ruthucharya*, so *shodhana* is not required.

If the person who are having the strong and well built body are not subjected to *Ruthu shodhana* will end up in forming *santarpanajanya vikaras* like *meha, sthoulya, kusta*.

Application of *Langhana*

Langhana therapy consists of both *shodhana* and *shamana chikitsa*.

As a *Shodhana chikitsa*, *Vamana* can be given in the *utklita kapha avasta* like *tamaka swasa, virechana* can be done in *pitta* predominant conditions like *pittaja kusta* and *Adoga amlapitta*, *niruha basti* can be done in *avaranajanya vata vyadhi*, *Shirovireechana* can be done in *Arditha*, *Langhana* as *upavasa* can be done *taruna jwara* and *amavata*, *Deepana pachana* helps in removing the *ama* and increases the *agni*, which helps in removing the *sroto avarodha* and cures the disease., *vyayama* and *marutha sevana* can be advised in *sthoulya, prameha chikitsa*.

Acc to modern we can consider it as fasting therapy where minimal or no food is advised. Periodic fasting can reverse multiple features of the metabolic syndrome in humans: it enhances insulin sensitivity, stimulates lipolysis and reduces blood pressure. Body fat and blood pressure were reduced and glucose metabolism improved in obese subjects in response to an alternate day modified fast Animal studies have documented robust and replicable effects of fasting on health indicators including greater insulin sensitivity, and reduced levels of blood pressure, body fat, IGF-I, insulin, glucose, atherogenic lipids and inflammation. Fasting regimens can ameliorate disease processes and improve functional

outcome in animal models of disorders that include myocardial infarction, diabetes, stroke, AD and PD. One general mechanism of action of fasting is that it triggers adaptive cellular stress responses, which result in an enhanced ability to cope with more severe stress and counteract disease processes. In addition, by protecting cells from DNA damage, suppressing cell growth and enhancing apoptosis of damaged cells, fasting could retard and/or prevent the formation and growth of cancers.^[7]

BRUMHANA

That which promotes the bulk (flesh not the fat) is *brumhana* (nourishing therapy).^[8]

The substances that carry out function of *brumhana* have the following properties – *Guru, Sheeta, Mrudu, Snigdha, Bahala, Sthula, Pichila, Manda, Sthira, Slakshna*.^[9]

These drugs acts at the level of *Dhatvagni* and thus helps in proper nourishment of *dhatu*. *Brumhna chikitsa* can be indicated to the person who are *Krusha* (emaciated), *vrudha* (old age), *durbala* (weak), *Kshata kshina* (wasting), Constantly travelling on feet, those daily engaged in sexual intercourse and *Grishma* (summer).

Brumhana chikitsa after shodhana karma^[10]

Reduction(of *dhatu*s and strength) caused by *shodhana* should be restored only by the wholesome and nutritive/anabolic diet including ghee, meat-soup, milk, relishing vegetables soups, along with massage, anointment, bath(with medicated water) and non-unctuous and unctuous enema. By this one attains pleasure/happiness/delight and also long life.

Brumhana chikitsa as a shodhana karma^[11]

Matra basti is always useful for person emaciated by *karma, vyayama*, carrying heavy load, longway faring, riding vehicles or *vyavaya*, for person who are weak and who are afflicted with *vatika* diseases. It helps in easy

elimination of stools. It causes nourishment and cures diseases caused by aggravated *vata*. *Brumhana* is indicated in diseases like *Jeerana jwara*, *hikka*, *Grahani* etc.

Mode of action

Brumhana dravyas have *Madhura-Rasa* in common *Guru*, *Snigdha* and *Pichila guna* and *Madhura-vipaka*. Based on *Samanya-Vishesha Siddhanta* the opposite *gunas* of *vata* like *guru*, *snigdha* helps to do *Vatashamana* and the *karmas* which can be attributed based on its therapeutic utility and *Dravyashritha gunas* like *Agnikara*, *Brimhana*, *Balakara*, *DhatuOjo-Balakara*, *Varnakara*, *Kshatakshyan* (*Sida cordifolia*), *Kshatanut*, *Rasayana*, have attributed the action and also correcting the impairment in Physical dimension of health. It act at the level of *srotas* by promoting the microcirculation and tissue perfusion along with that is also act the level of *rasa* itself as direct nutrition. With all these properties it helps to strengthen and rejuvenate the body.

ROOKSHANA

That which produces roughness, coarseness and non sliminess is Rookshana (Rougheningtherapy).^[8]

The substances that carry out function of *Rookshana* have the following properties - *Rooksha*, *laghu*, *Khara*, *teekshana*, *ushna*, *sthira*, *apicchhila*, *kathina*.

Application of Rookshana karma

Vyayama, *Udvartana*, *Tambula Sevana* Which are performed in daily routine is a part of *Rukshana*. *Rukshana* is ideal in *Dakshinayana* which is achieved by *Ahara*, *Vihara* having *Ruksha Guna*. *Rukshana* are achieved by *Dravyas* like *Yava*, *Madhu*, *Madhya*, *Arishta*, *Vyayama*, *Vyavaya* and *Udvartana*.

Rookshana as Poorvakarma^[12]

Those who are stout, obese with *kapha* predominance, unpredictable digestion, who habitually uses fat and are fit for *snehana* therapy should undergo *Rukshana* therapy in advance, hence *snehana* therapy should be done followed by *Shodhana*. If this is followed, then complications of *snehana* therapy would not occur, the fat used for therapy will not be acclimatized and will be capable of disassembling the *malas* for elimination.

Rooksha virechana^[13]

Snigdha virechana should not be given to a person whose body is having *atisnigdha*. To the person whose body is saturated with *snehana* for those *rookshana virechana* should be done.

Pradamana Nasya / Rooksha nasya^[14]

Shodhana Nasya involves *Dravyas* which are having *Karshana* properties. They are mainly having *Prithvi*, *Vayu* and *Agni Mahabhuta Pradhanata*. This acts as *Shodhana* and brings *Rukshana* in the *Urdhwa- Jatrugata* area and there by pacifying *Kapha* related disorders.

Rookshana chikitsa is done in various form like *takra pana*, *takrarista*, *kashaya pana*, *takra dara*, *Udwarthana* etc., *Rookshana chikitsa* can be done in diseases like *Amavata*, *Sthoulya*, *Urustamba*, *Avaranajanya Vatavyadhi*.

Mode of Action

Acharyas have mentioned that many diseases are occurred due to the *ama* conditions which is caused due to *mandagni* leading to *khavaigunya* in the *srotas* which leads to improper nourishment to the next *dhatu*. In such condition *rookshana chikitsa* to be done to remove the *ama* and to do the *sroto shodhana* which helps in curing the disease.

Snehana

That which produces unctuousness, oozing, softness and moistening is *Snehana* therapy. External or internal application of *sneha* is considered under *Snehana* karma. *Snehana* is a method of *Purva karma* essential before *shodhana karma* *Sneha Dravya* should have *drava*, *sukshma*, *sara*, *snigdha*, *pichchhila*, *guru*, *sheetala*, *manda*, *Mridu* physical properties.^[15]

Indication for snehana

The persons indicated for *Snehana* are

- 1) Who have to undergo *Swedana* and *shodhana* therapies.
- 2) Those who indulge more in wine, women, and exercise.
- 3) Persons having *Raktakshaya* and *shukrashaya*
- 4) Those who are suffering from *Vata* disorders and eye diseases like *abhishyanda* and *timira*
- 5) Old persons, children, debilitated persons.^[16]

Snehana is done both internally and externally. The external unction is technically known as *Abhyanga*. This is to be carried out along with sudation after the completion of internal unction *Abhyanga* strengthen the skin texture and make skin excellent, pacify *vata* disorders, the body can tolerate the effect of *klesha* (distress) and physical exercise. It produces sound sleep, increases body strength and helps to produce *bruhata* of the body (bulkiness, well-shaped).

Internally administered *snehana* helps in bringing the morbid *dosha* to the gastro intestinal tract which can be further expelled through oral or anal route (*shodhana*).

When the disease is caused by *vata* exclusively, and if no occlusion is involved, then in the beginning, the patient should be treated by *snehana chikitsa* for which ghee, muscle fat, oil and bone marrow should be administered. When the patient gets disgusted with intake of *sneha*, then he should be consoled and again *snehana* should be Administered by mixing the *sneha dravya* with milk, vegetable soup and soup of *gramya desha* animal.^[17]

Snehana when administered provides nourishment to the emaciated tissue elements. It promotes strenght, *agni*,

plumness of the body and *prana*.^[18]

SWEDANA

That which alleviates stiffness, heaviness and cold and is sudorific i.e, produces sweat is swedanatherapy.^[19]

Swedana drugs by *Ushna* and *Tikshnaguna* are capable of penetrating the microcirculatory channels (*Srotas*) where they activate the sweat glands to produce mores heat.

According to Charaka, two main types are Sagnisweda (thermal) and Niragnisweda (non- thermal). Niragnisweda is further classified into ten types viz.Vyayama(exercise), Ushnasadana(warmrooms), Gurupravarana (heavy blankets), Kshudha (hunger), Bahupana(excessive drinking), Bhaya (fear), Krodha(anger), Upanaha(plasters), Ahava(war) and Atapa (sunbath).^[20]

Whereas *Sagnisweda* is classified into 13 types viz.*Sankara* (mixed), *Prastara* (hotbed), *Nadi* (steam kettle), *Parisheka*(affusion), *Avagaha*(bath), *Jentaka*(sudatorium), *Asmaghana*(stone bed), *Karshu*(trench), *Kuti*(cabin), *Bhu*(ground bed), *Kumbhi*(pitcher bed), *Kupa* (pit sudation) and *Holaka* (under the bed).^[21] Whereas Acharya Sushruta classified *Swedana* into main 4 types *Tapa sweda* (Direct heat), *Ushmasweda* (Steam), *Upanaha Sweda* (poultice), *Dravasweda* (warm liquid).^[22]

Mode of action of Swedana

Swedana Karma hastens this process by increasing the permeability of capillary and bringing the morbidities into an extracellular fluid by dilating and learning the channels of the body. *Swedanakarma* maintains the thermoregulation system of the body by maintaining equilibrium between core temperature (temp. inside the body) and shell temperature (skin temp).^[23]

Importance of snehana and swedana before shodhana

Samshodhana administered without *Snehana* and *swedana* would destroy the body like breaking of dry stick while bending it. The aggravated *doshas* dislodged from their seats in the body by the effects of *sneha* and *sweda* and stirred by emollient food are easily expelled by purificatory medicines.^[24]

STHAMBHANA

That which arrests / checks the movement (flow) of mobile substances of the body which flow or have major part of liquid substances) is Sthambana(Arresting Therapy).^[25]

That which prevents mobility and flow of bodily substances is known as *Sthambana*.

The substances that carry out function of *Sthambana* have the following properties – *Sheeta*, *Manda*,

Mrudu, *Shlakshna*, *Rooksha*, *sukshma*, *Drava*, *Sthira*, *Laghu*.^[26]

Indication for *sthambhana*^[27]

Pitta Dagda, *Kshara Dadga*, *Agni Dagda*, *Chardi*, *Atisaara*, *Visha Ativega*, *Sweda Ativega*.

Mode of Action

Sthambana dravya helps in reducing the *chala guna* of *vata* and by its *sheetha guna* and *rooksha guna* ot acts against *pitta*.

Applicability of *Sthambana chikitsa*

In *Visha* condition *Arishta bandana* should be done.^[28]

In *Atisara* condition *sthambana* is prohibited in the beginning of *amatisara*. The therapies that stop *ati drava malapravrutti* can be given at later stages.^[29]

In *Shonitha srava* – *Rakth stambana upaya* can be used such as *Sandhana*, *Skandhana*, *Pachana*, *Dahana*.^[30]

DISCUSSION

Shadvidha upakrama helps to normalize the vitiated *Doshas* in the body like *Langhana* mitigates *Kapha-Pittaja* abnormalities. *Brumhana* act as *Vata*, *Pittahara*, *Rukshana* decrease the *Kapha* and *Pitta*, *Snehana* is *Vata-Pittahara*, *Swedana* is *Vata-Kaphara* and *Stambhana* eliminates the *Pitta* and *Vata dosha*.

Langhana - When we go to the *shasti upakrama* of *vra*na in sushruta, The first n foremost therapy we come across is *Apatarpana*. This *apatarpana* is not only confined to *vra*na but also can be implemented in some of surgical disorders like *arbuda* etc. Establishment of energy balance by way of *Apatarpana chikitsa* is rational in *vata vyadhi* caused by *margavarana*. *Margavarana* is due to *kapha* and *medas* that should be treated by *rukshana* and *apatarpana*. Some of the other *margavarana janya rogas* nothing but *santarpanotta nidana janya vyadhis* like *hrudroga*(IHD) *pliharoga* (splenomegaly due to hyperlipoproteinemia) *gulma* and *atisara*(ischemic colitis) the *langhana* can be implimented.

Brumhana – It is the main line of treatment were disease is caused due to *vata dosha* and *Dhatu kshaya janya vyadhi*. In *karshya*, *brumhana dravyas* to be administered like *Ashwagandha*, *Bala* etc. It helps to increase the bulk and tone of the muscle. Regimens which gives *Brumhana* effect are *Snana*, *Swapna sukham*.We can apply the concept of *balya* and *brumhana* to restore and to nourish the body through micronutrient.

Snehana - *Sneha dravyas* are hydrophillic in nature, so when ingested the fat in the cell gets increased and comes out of the cell. The levels of fatty acids increases in the blood resulting in the high plasma volume and liquefied metabolic waste are brought out if the cells. These metabolic waste are brought to the *kosta* through the processes of *Abhyanaga* and *swedana* are then eliminated from the body by the means of *vamana* or

vireechana.

Rookshana - in chronic diabetic patients *Udvardana* as a *Poorvakarma* to *Shodhana* is carried with *Triphala Churna*, *Kolakulathadi Churna*, *Asanadi Churna*. In *Sthoulya* main line of treatment goes as *Rukshana* it may be in the form of *Udvardana*, *ruksha annapana sevana*, *ruksha tikshna basti* like *lekhaneeya basti Ruksha annapana* internal in the form of *Vyoshadi Saktu* can be given. *Shilajatu*, *Guggulu*, *Gomutra*, *Triphala*, *Loharaja*, *Madhu*, *Yava*, *Mudga*, *Koradhyusha*, *Shyamaka*, *Uddhalaka* and other *rukshaniya dravyas* should be used internally in *Sthoulya bahya Rookshana upakrama* like *lekhana basti*, *Udvardana* and *vyayama* should be implemented. In *Kushta* as it is a *kleda Pradhana bahudoshaja rookshana chikitsa* to be done.

Swedana - It increases the metabolic rate in the body. *Ushnaguna* of *Sweda* dilates the capillaries thus it increases circulation. Increased circulation leads to more elimination of waste products and more absorption of *Sneha* or drugs through the skin. Also, it stimulates muscles and nerves which promotes its renovation.

Sthambana - In *Shadvidhopakrama Stambhana* explained as a last *Upakrama* so in any end of the disease or in any uncontrolled disease, or in *Atiyoga* of any *Shodana*, *Stambhana* plays important role. *Stambhana* is utmost essential to protect patient's *Bala*, *Prana* and when there is *Atipravritti* in any of *Dosha* and *Dushya*. *Sthambana* can be adopted in various clinical conditions like *pittaksharaagnidagda*, *atiyoga of vamana*, *atisara*, *vishavega* and *sweda atiyoga* conditions.

CONCLUSION

The result of any *Upakrama* is *Dosha Saamyata*. *Shadvidh Upakrama* is a brief description of ayurvedic basic principles of *chikitsa*. *Shadvidh upakrama* works on the principle of the *samanya vishesh siddhanta* and acts by balancing the proportion and on the basis of the combination of *Panchmahabhutas* in the body. *Roga* and *Rogi* must be carefully assessed and only then *Upakrama* should be planned. That is why it is called *Yuktivypashraya Chikitsa*. Thus, *Shadvidhopakrama* is used both for prevention and cure of disease. *Charaka* has clearly concluded this concept by saying that although various combination of *doshas* are possible as per various condition still the number of the *doshas* remains three similarly whatever may be the treatment modalities it will come under the peer view of *Shadvidhopkrama*. Thus it can be concluded that the physician who has the knowledge of principles of *shadvidhopkrama* is considered as the real physician.

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