



## Review Article

www.ijrap.net

(ISSN Online:2229-3566, ISSN Print:2277-4343)



### A CRITICAL REVIEW OF THE APPLIED ASPECT OF SHADVIDHUPAKRAMA

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Received on: 10/08/23 Accepted on: 29/09/23

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DOI: 10.7897/2277-4343.1406161

#### ABSTRACT

Different kinds of chikitsa have been recommended for disease therapy by the timeless science of life known as Ayurveda. Shadvidha upakrama is a very important chikitsa among those given. Upakrama expertise is critical in this situation. According to the Ayurvedic system, only two upakramas, bruhana (vrudhikara) and langhana (hrasakara), are primarily discussed. Specifically, santarpana and apatarpana. Satarpana is defined as an excessive intake of overly nutrient-dense food and a lack of physical activity. Apararpaan is defined as consuming fewer, less nutrient-dense meals while engaging in more physical activity. Ayurveda has the potential to transform the current healthcare industry and create a more sustainable healthcare system in the future. Its prevention is better than cure philosophy, is to offer guidance for a healthy lifestyle that will promote general wellbeing. In Ayurveda, mandagni results in aamsanchiti, which causes santarpanjanya vyadhis like diabetes, kusta, jwar, libido, sthoulya, etc., and undernutrition results in apatarpan, which causes vyadhis like decreased physical strength, oja, varna, shukra, and reduced muscle power. Shadvidh upakrama is used to prevent and treat various diseases.

**Keywords:** dosha, shadvidh, upakrama, apatarpan, santarpan

#### INTRODUCTION

Numerous varieties of chikitsa have been recommended by Ayurveda for treating disorders. Shadvidha upakrama (six upakrama) is a very important chikitsa among those given. Understanding upakrama is crucial in this situation. According to the definition of upakrama in the Ayurvedic texts, it is the preparation and flawless execution of a path of therapy for the benefit of the ill.<sup>1</sup> As a result, the combination of the six primary Ayurvedic upakramas known as the sadvidha upakrama can be regarded as a component of yuktivipashraya chikitsa of trividha chikitsa because it necessitates careful planning and medical skill for its successful use for health and the well-being of all human beings.<sup>2</sup>

#### Shadvidha Upakrama

The fundamental component of Ayurvedic medicine is shadvidha upakrama. A skilled physician needs to be familiar with shadvidha upakrama. It includes langhana, brumhana, rukshana, snehana, swedana, and stambhana.<sup>3</sup>

#### Shadvidha Upakrama in Dwidha upakrama

Shadvidha upakrama, which covers these six under the banner of two therapy modes called santarpana and aptarpana, emphasises

the importance of dwidhaupakrama Vagbhata's notion of dwidhupakrama.<sup>4</sup> Because diseases are described as santarpanjanya and aptarpanjanya vyadhi.<sup>5</sup> As a matter of fact, apatarpana is the management line of santarpanjanya vyadhi, while santarpan is the management line for aptarpanjanya vyadhi.<sup>6</sup>

Table 1: Shadvidha upakrama

Shadvidha Upakrama	Dwidha Upakrama
Langhana	Apatarpana
Rukshana	
Swedana	
Bruhana	Santarpana
Snehana	
Stambhana	

#### Langhana <sup>2</sup>

The procedure or a substance that creates lightness in the body is called langhana.

Guna- laghu, ushna, tikshna, vishada, sukshma, khara, and sara kathina

Panchamahabhoot- Vayu and Aakash

**Table 2: Types of Langhana**

Acharya Charaka <sup>7</sup>	10	Shodhana – Vaman, Virechana, Shirovirechana, Niruha Basti
		Pipasa, Marut sevana, Atopa Sevana, Pachan, Upavasa, Vyayam
Acharya Vagbhata <sup>8</sup>	10	Shodhana- Vaman, Virechana, Nasya, Niruha Basti, Raktamokshana
		Shamana- Pachana, Deepana, Kshut, Trushna, Vyayam, Atopa, Maruta

Langhana treatments are broadly categorised into two types:

Shodhana (purification), by its eliminatory activity, expels severely inflamed doshas (biological energy) from the body. Enemas, nasya treatments, and detoxification are all included in this treatment.

Shamana (palliative), through its subsiding action in the body, changes dosha vaishamyata into dosha samyata. As a result, this treatment involves using herbal remedies, engaging in physical activity, being exposed to sunlight, and abstaining from harmful foods and beverages.

**Table 3: Application of Langhana Therapy<sup>9</sup>**

Type of langhan	Karma
Vamana	controlling Bahudosha kapha in Tamaka swasa to expel upastitha dosha
Virechana	maintains a major presence in Adhogata amlapitta, which performs the sthana suddha
Basti	In Avaranajanya vata vyadhi, it acts on both avarka and avruta.
Shirovirechana	Toxin elimination is achieved in Kaphaja shirashoola.
Pipasa	In alpa dosha or alpa chaya avastha, it is used.
Atopa	
Mruta sevana	
Upavasa	
Deepan, Pachana	The treatment of taruna jwara should begin with langhana.
Vyayam	Amaja conditions are used to bring it to Nirama avastha.
	Used for physical exercises in Urustambha and Stoulya.

**Mode of action**

Langhan is a particular type of treatment for lifestyle diseases brought on by srotorodha from abhishyandi and guru dravya, which results in vata heenatva. Modern research suggests that Langhana induces ketogenesis and fosters significant alterations in metabolic pathways and cellular functions like stress tolerance, lipolysis, and autophagy. Human studies revealed that several fasting methods may offer efficient ways to lose weight, optimise health and postpone ageing.<sup>10</sup>

**Bruhana**

The word "brihana" means "big," any procedure that increases bodily size or weight or causes the body to be nourished is referred to as a "brihanachikitsa."

Guna - attributes of guru, shita, mridu, pichchhila, manda, snigdha, bahula,sthira, and slakshna

Panchamahabhoota- Prithvi and Aap

The usage of drugs and techniques that will prove the body's growth is referred to as "brumhana." Body mass and volume will both rise as a result of brumhana. This procedure is covered under santarpana chikitsa. These medications function at the dhatvagni level, aiding in the right dhatu nutriment. Bruhana chikitsa is used to cure people with conditions like OA, impotence, infertility, azoospermia, etc., that are krush (leany) and kshaya janya vyadhiyukta.

**Table 4: Application of Brumhana therapy<sup>9</sup>**

Shashtika shali (Internally)	Used in karshya
Shashtika shali (Externally in form of shashtikshali pinda swedan)	Used on Pakshaghat
Matra basti	Vataj ghridhrasi
Ghrita tapana	Vata Pittaj jwara

**Mode of Action**

By virtue of their characteristics, brimhana dravya makes the body and dhatu bulkier and focuses primarily on the structural and functional aspects of the corresponding dhatu and organs, increasing the body's weight and strength. By enhancing the body's digestion and metabolism and boosting the immune system, we can argue that these medications promote the absorption of micronutrients at the Agni level. Along with that, it also acts at the level of the srotas by enhancing tissue perfusion and microcirculation. It also acts at the level of the rasa itself as direct nourishment. With all these advantages, it supports the body's regrowth and renewal.<sup>10</sup>

**Rukshana**

Rukshana means drying. The therapy eliminates extra mucus, fat, and water from the body's tissues and organs while also drying out and reducing the body's oily, sticky, and fatty elements.

Guna- ruksha, laghu, khara, sthira, picchhila, teekshna, and kathinaand drava.

Panchamahabhoota- Vayu and Agni

**Table 5: Application of Rukshana Therapy<sup>9</sup>**

<b>Bahya Rukshana</b>	<b>Abhyantar Rukshana</b>
Udvartana	Takrapana
Application Of Various Rukshaa Lepa	Ruksha Annasevana
Dhanyamldhara	Bheshaja

**Mode of action**

Due to the body's ability to absorb all surplus and non-essential body fluids, the rukshana chikitsa dries the body and gives it a slimmer appearance. According to this action, various acharyas have stated that mandagni, which is primarily responsible for aam dosha, is the major cause of several diseases. When the khavaigunya stage takes place in the body, this aam dosha builds up. Srotavarodh is brought on by it, and the subsequent dhatu's adequate nutrition is impacted. Nowadays, adopting a lousy lifestyle and having incorrect eating habits—which are also the leading causes of aam dosha—are the causes of the majority of prevalent lifestyle disorders, both physical and psychological. Due to its unique role in the digestion of aam dosha, rukshana chikitsa can thus be applied in such situations to produce better outcomes in treating sickness.<sup>10</sup>

**Snehana**

Snehana is the process that results in snigdha (oiliness), vishyananda (liquefaction), mardavata (softness), and kledana (moistness).<sup>2</sup>

Guna- drava, sukshma, sara, snigdha, picchila, guru, sheetala, manda and mridu.<sup>2</sup>

Panchamahabhoota- Prithvi and Jala

Snehana classifications

As per to action<sup>11</sup> .

1. Shamana
2. Brumhana
3. Shodhananga

As per the route of Administration<sup>12</sup>

1. Bahya (external), such as Abhyanga, Lepa, karnapoorana, akshitarpana, Avagaha, and Parisekha.
2. Abhyantara (internal) such as Snehapana, Basti, Nasya.

**Shodhananga Sneh**

Sodhananga sneha is sneha administered prior to shodhana. It is given for dosa utklehana before Vamana and Virechana for a maximum of 7 days.<sup>13</sup>

**Shamana Sneh**

Sneha is made using herbs that can be used to treat ailments. When the patient feels hungry during anna kala, the sneha dosage is usually given on an empty stomach. For example, administering Shatavari Ghrita to Kshinasukra patients.<sup>14</sup>

**Brumhana Sneh**

Brumhana Sneh refers to small amounts of sneha administered with food for nutrition.<sup>15</sup>

**Table 6: Application of Snehana Therapy<sup>9</sup>**

Shodhananga snehapana	Kushta
Nasya	Apabahuka
Abhyanga	Twakgata vata
Shirodhara	Anidra
Parisekha	Dhatukshayajanya Pakshghata

**Mode of action**

Regarding numerous shodhana treatments, snehana karma is practised as purvakarma. Snehana karma carries out the deeds above. It enhances digestion, renews bodily tissues, boosts physical stamina, enhances skin elasticity, and delays ageing. The solvent is how it works. By using shodhana chikitsa, it enters the gastrointestinal system and releases any trapped diseased and excreted waste materials, which the anal or oral routes can then evacuate.<sup>10</sup>

**Swedana**

Swedana is a procedure in which sweat or perspiration is created in the body through various techniques, relieving stiffness, heaviness, and coldness.<sup>2</sup> Swedana is administered using natural medications.

Guna- sara, snigdha, ushna, tikshna, ruksha, sukshma, drava, sthira and guru

Panchamahabhoota- Vayu and Agni

**Table 7: Types of Swedana**

According to Acharya Charaka <sup>16</sup>	Sagni	Sankara, Prasthara, Nadi, Parisekha, Avagaaha, Jentaka, Ashmaghna, Karshu, Kuti, Bhu, Kumbhi, Kupaa and Holaka Swedana.	
	Niragni	Vyayama, Ushna Sadana, Guru Pravarana, Kshudha, Bahupana, Bhaya, Upanaha, Krodha, Aahata, Aatopa.	Kapha-meda avrutha Vata Roga
According to Sushruta <sup>17</sup>	Tapa	Karshu, Kuti, Jentaka, Kupa.	Kapha roga
	Ushma	Sankara, Prstara, Naadi, Ashmaghna, Kumbhi, Bhu .	Kapha roga
	Drava	Parisekha, Avaagaha.	Pitta anubandhi vata roga
	Upanaha		Vata Roga

**Table 8: Applications of Swedana therapy<sup>9</sup>**

Upanaha Swedana:	Vatavyadhi is predominant in Shula, Sankoca, and Stambha.
Shashtika Swedana, Parisekha, Annalepa	Karmakshya Pradhana Vyadhi like Pakshaghata.
Bashpa Swedana	Katishoola, Gridhrasi
Valuka Swedana	Aama Pradhana Sotha as in Aamavata.
Dhanyamla Dhara	Aamavata
Kshiradhooma	Ardita

### Mode of action

Along with pradhan karma, purva karma is crucial and significant. It also plays a vital function in paschata karma. De-localising the sthanik and sarvadaihiik doshas is made much easier by this procedure. It speeds up metabolism and promotes lipolysis, which causes an increase in oxygen demand and more waste to be expelled from the body. Additionally, it serves as a vasodilator, increasing blood flow to the area and allowing the body to absorb more nutrients. Swedan induces the sweat glands to produce more perspiration, resulting in more waste products expelled from the body. It helps burn calories and can be an effective treatment for obesity since it causes an excessive amount of perspiration to be produced.<sup>10</sup>

### Stambhana

Stambhana refers to techniques or medications that stop the movement of a moving substance or restrict the flow of a substance.<sup>2</sup>

The therapy which inhibits or stops mobile, flowing body constituents and stabilises them is called stambhana. The therapy uses food or medicines with madhur, katu, and kashaya tastes. Those with liquid, thin, and cold properties are also applied in stambhana therapy. It acts as a regulator or controller of various processes and activities. It increases Kapha dosha and pacifies Vata and Pitta dosha.

Guna - laghu, shita, mridu.

Panchamahabhoota- Jala and Prithavi mahabhoota

**Table 9: Application of Stambhana therapy<sup>9</sup>**

Piccha basti	Used in Rakta Atisara
Avapida nasya with Vasa swarasa	Used in Raktapitta

### Mode of Action

The medicine that stops, blocks or inhibits any biological activities can be viewed from the stambhana effect perspective. Thus, the medicines given as anti-diarrheal, antiemetic, and stypic medicines can be included in the stambhana category; the mechanism of action involves blocking the respective receptors at the site and reducing the motility. The coagulating factors on agents can also be included.

The stambhana medications function as a vasoconstrictor and have kashaya rasa dominancy. The muscular wall of the vessels, specifically the big arteries and small arterioles, contracts as a result. The procedure is crucial for stopping bleeding, stopping and treating blood loss, curing diarrhoea, and treating other lifestyle diseases such as ulcerative colitis, haemorrhoids, and fistula.

Stambhana medicines may cause vasoconstriction due to their astringent and cold properties. The delayed or extended medicines response can be related to the Manda (slow acting) sthira (stable) properties of stambhana medicines.<sup>10</sup>

### DISCUSSION

Shadvidha upakrama aids in balancing tridoshas anomalies, particularly those involving Kapha Pittaj. In addition to rukshana's reduction of Kapha and snehana's role as a Vata Pitta har, bruhana also plays this role. Swedan eliminates the Pitta and Vata dosha and is Vatakaphahar.

According to the samanya vishesh concept, shadvidha upakrama also affects guruvadi gunas. The laghu guna is possessed by langhana, the guru by bruhana, the ruksha by rukshana, the snigdha by sneha, the ushna by swedana, and the sheeta guna by stambhana. The principle denotes the significance of these six therapeutic techniques. By balancing the panchamahabhoota's proportion in the body, Shadvidha upakrama intends to take action. Snehana enhances the Jala and Prithvi mahabhoota as bruhana raises the Prithvi and Jala mahabhoota, and Stambhana increases the Prithvi and Jala. The Akasha, Vayu, and Agni mahabhoota are increased by langhana, whereas the Akasha, Vayu, and Agni are increased by rukshana. Swedana raises Akasha, Vayu, and Agni. These are in charge of the body's action in response to the modalities. So, shadvidha upakrama aids in tridoshas balance.

### CONCLUSION

Dosha samyata is the goal that is attained through all forms of upakrama. It is gained through bringing the gunas into balance and, finally, by reaching panchabhoothika steadiness. Shadvidha upakrama, according to Ayurvedic scriptures, is a succinct summary of Ayurveda's fundamental chikitsa principles. Based on the samanya vishesh siddhanta philosophy, shadvidha upakrama balances proportions and functions by combining the body's panchmahabhutas. It can be highly advantageous if the dosha, roga, and rogi are thoroughly assessed. It can, therefore, be regarded as yuktivyapashraya chikitsa. It can be used to control and prevent a variety of lifestyle disorders.

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**Cite this article as:**

Madhuri Waghmare, Anjali Hingane, Smita Dhurde. A critical review of the applied aspect of Shadvidha upakrama. *Int. J. Res. Ayurveda Pharm.* 2023;14(6):24-28  
DOI: <http://dx.doi.org/10.7897/2277-4343.1406161>

Source of support: Nil, Conflict of interest: None Declared

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