

A Critical Review on Clinical Application of Sadvidhopakrama

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ABSTRACT

The eternal science of life Ayurveda has indicated various types of chikitsa for the management of diseases among these the chikitsa mentioned sadvidhopakrama where is lot of significance. Now a days our way of living lifestyle is drastically changing and our desires are growing day by day this results in excessive growing needs of people due to which they are facing numerous diseases or illness in the latter stage of life. These are mainly caused by lack of physical activities and unhealthy eating habits. in ayurvedic text acharya's have mentioned the origin of diseases is broadly classified in a two ways 1.santarpana Janya vyadhis. 2.apatarpana Janya vyadhis. Acharya charaka emphasized on the concept that method of treatment depends on the Intelligence and of a physician, considered a part of yuktivyapshraya chikitsa. sadvidhopakrama plans to act by balancing the proportion of Panchamahabhutas in the body, result of any upakrama is dosasamyata, whatever may be the treatment modalities it will come under the peerview of Sadu pakrama, that is reason these principles of sadvidhopakrama are implemented in day today clinical practices.

KEYWORDS: Chikitsa, Dosa samyatha, upakrama, sadvidhopakrama, santarpana, Apatarpana

AIMS AND OBJECTIVES:

1. To understand the concept of sadvidhopakrama.
2. To understand the clinical application of sadvidhopakrama in day today life.

MATERIALS AND METHODS:

Careful of persual of bruhatravees the greater triad of Ayurvedic literature like caraka Samhita,sushruta samhitha, ashthanga Hridaya along with contemporary media textbooks. journals and internet sources will be reviewed.

INTRODUCTION

Ayurveda the eternal science of life has indicated various types of chikitsa for the management of diseases. amongst chikitsa mentioned sadvidhopakrama bears lot of significance. The word upakrama in terms of Ayurvedic classic refers planning a line of a treatment and the executing it to a perfection for betterment of diseases.¹ hence the sadvidhopakrama the combination of 6 prime

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upakrama of Ayurveda can be considered a part of yukti vypashraya chikitsa of trividha chikitsa as it requires the proper planning and expertise of physician for its successful implementation for health and prosperity of mankind as a whole.²

DISCUSSION:

Sadvidhopakrama forms the basic core of treatment in Ayurvedic science. the knowledge of sadvidhopakrama is essential for an expert physician. it consists of the procedure like langhana, Brumhana, Rukhsana, snehana, swedhana and stambana.³

"Langhanam brumhanam Kaale rukshanam snehanam tatha Swedanam stambhnam caiva janite yah Sa vai bhisak."

Sadvidhopakrama in Dwividhopakrama:

Vagbhata's concept of dwividhopakrama emprises the importance as it includes these 6 procedures under the

heading of two morality of the treatment as a santarpana and apatharpana.⁴

This classification holds well because even diseases are being explained as a Santarpana and apatharpana Janya Vyadi.⁵ hence to manage Santarpana Janya vyadhi apatharpana is the line of management, whereas in Aparatpanajanya vyadhis santarpana is the line of Management.⁶

1. Langhana-Deprivation treatment
2. Brumhana-Nourishing treatment
3. Rukshana-Drying treatment
4. Snehana-oiling/oleation therapy
5. Swedana-sweating treatment
6. Stambhana-blocking/stopping treatment/Astringent treatment.

1. Langhana:

This word is derived from Laghu (lightness). whatever the procedures or medicines that brings about lightness in the body are called Langana.⁷ The substances which carry out the functions of Langana have the qualities of laghu, ushna, tikshna, vishada, sukshma, Khara, Sara, Kathina qualities.

Types of Langhana:

Aacharya vagbhata's have classified Langhana into two types they are sodhana (5) types. (sodhana viz vama, veerechana, nasya, Niruhabasti, Raktamokshana) and Shamana types (7) (Pachana, deepana, Vyayama, Kshut, Trshna, Atapasevana, Marutasevana).⁸

Application of Dasavidha Langhana:

The applicability of Langhana can be summarised as the sodhana and Shamana. in context of sodhana the vama is the best example for managing the bahudosa Khapa in tamakaswasa in order to expel out upasthita dosha,⁹ whereas virechana holds strong in Adhogata, Amla Pitta which does the sthana shuddhi. similarly Basti in avaranajanya vatavyadhi by acting up on the both awaraka and avruta, siro virachana in khapaja sirashoola through removal of toxins. Further modalities of Langhana like pipasa Atapasevana and Marutha sevana in Alpha dosha or in chaya avastha of dosa upavasa in tarunajwara as principles starts with the Langhana. Deepana pachana in Amaja conditions to brings it to nirama avastha, Vyayama in urusthambha and Stoulya shows the effectiveness of shamana rupi Langhana.

2. Brumhana:

Brahmana refers to the use of substances under procedures which will substantiate substance the growth of the body. Brahmana will result in increases body mass and volume as a whole. Brahmanakari dravyas will have the qualities of Guru, sheeta,

mrudu, Snigdha, bahalam, pichhaalam, Manda, and slakshna.¹⁰

Application of Brumhana:

Shastika Shali as a diet internally in Karshya and externally in the form of Shashtika shali pinda Swedana in pakshaghatha. Matra Basti in case of vatajagridrasi, gritapana in case of vataja-pittaja jeerna jwara and use of Rasayana and vajikarana dravyas are few potent diseases where the concept of Brumhana is giving effective result.¹¹

3. Rukshana:

Rukshana means drying the treatment that causes dryness roughness and non-sliminess in the body is called Ruksana. the drugs which make the body Rukhsa and rough have properties like Ruksha, Laghu, tikshna sthira, Kathina and Drava.¹²

Application of Rukhsana:

Rukhsana can be done both externally (bahya) and as well be done internally (abhyantara). Bahya rukshana is carried out by procedures such as udhvartana and application of various rukshana lepas, whereas abhyantara Rukhsana is a done efficiently with administration of takrapana, Ruksha Anna sewana and also by bhesajas.¹³

4. Snehana:

The treatment that causes oiliness, moistness, fluidity and softness in the body is termed as a snehana. These drugs have the properties of Dhruva, sukshma, Sara, Manda, Snigdha, picchila, and mrudu, shita, snehana have three main types according to its action on the body, 1.Shodana 2.Shamana 3. brumhana. It can be further Classified on the basis of route of administrations as two types named as Bahya and Abhyantara.¹⁴

Application of Snehana:

Bahya snehana can be done by Abyanga with various medicated oils, shirodhara, thailadhara etc. it can be used in vatavyadi like Arthritis, stress, headache, backaches, Insomnia and other while Abhyantara snehana can be done in the form of Sneha Pana for the purpose of shodana, anuvasana Basti, Matra Basti and Sneha with meal in the form of ghee. This chikitsa provides nourishment, strength, relaxation to the affected body parts. It helps to remove out the toxic effects and improve the metabolism of the cells.¹⁵

5. Swedana:

Swedana is a defined as process by which the Sweat or perspiration is produced in the body by various methods by which there is relief from stiffness, heavyness, and coldness of body. The drugs which are Ushna, Tikshna, Sara, ruksa, sukshma, drava, sthira, Guru in nature are used for Swedana.¹⁶

Types of Swedana:

Various classifications are present in the classics to explain the types of Swedana charaka has classified Swedana as 1.sagni swedana 2.Anagni swedana.

Anagniswedana are: Vyayama, ushna sadana, Guru pravarana, Kshudha, Bhaya, Bahupana, Upanaha, Krodha, Atapasevana.¹⁷

Saagni swedana are: Sankara swedana, prastara swedana, Nadi swedana, Pariseka swedana, Avagaha swedana, Jentaka swedana, Ashmagna swedana, Karshu swedana, Kupiswedana, Kuti swedana and Khumbi swedana, Bhu swedana, and Holaka swedana.

Sushruta has mention the four classes of Swedana where in the above-mentioned classification of saagni swedana can be included under:

1. Tapaswedana - jetaka, karshu, kuti, kupaa
2. Ushmaswedana- sankara, prastara, naadi, ashmagna, khumbi, bhu swedana
3. Drava swedana- parisheka, Avagaha,
4. Upanasa swedana-

Application of Swedana:

- Upanaha swedana:in vatavyadhi having predominance of shoola, sankocha, stamba.
- Bashpa swedana: in katischoola, gridhrasi, valuka swedana, pradeha type of upanaha:intimate pradana sotha as in aamavata
- Dhanyamla dhara in Aamavata
- Shastika Shali swedana: Pariseka,Annalepa in pakshaghatha.
- Kshira dharm in Ardita.

6. Stambhana:

The procedures or the drugs which arrest the mobility of moving substances or restricts the flow of substances is known as a stambana. It has properties like Laghu, Sita, mrudu, Drava, slakshana, ruksha, sukshma and Sthira properties.¹⁸

Application of Stambana:

Avapida Nasya with Vasa swarasa in raktapitta, piccha Basti in raktaatisaara are few of the best examples of stambana.

Action over the Mahabhuta:

The various actions of the upakrama can be determined by the permutation and combination of the mahabutas as Brahmana act by increasing a Prithvi and jalamahabuta. whereas snehana increases the Jala and Prithvi mahabuta, stambhana increases Prithvi and Jala, langana increase Akasha, Vayu and Teja Mahabuta, Rukhsana increases Akasha,Vayu and Tejas, lastly swedana increases Tejas, Vayu and

Akasha mahabuta. This increases in the Mahabhuta is responsible for the metabolism of the body.

Sadvidhopakrama plans to act by balancing the proportion of the Pancha mahabhutas in the body. In other words those the substances or process which increase the Agni, Vayu and Akasha mahabuta in the body can be termed as Langana.

Action over the tridoshas:

Sadvidhopakrama helps to mitigate the tridoshas in the body. As Langhana mitigate Khapa, pitta. Rukshana decreases the Khapa pitta. snehana is vatapitta hara, Swedana is vata kapha hara, and stambhana eliminates the pitta and vata dosha, Brumhana is vata pitta hara, for example, in the management of dhatu kshayaja pakshaghatha Brahmana is the line of Management which acts on the both vitiated vata and Pitta dosha.

CONCLUSION:

1. Sadvidhopakrama works on the principle of Samanya Visheshha Siddhanta.
2. The result of any upakrama is dosha samyatha. It is attend through balancing the gunas ultimately by achieving the Pancha bhautika stability.
3. Sadvidhopakrama comes under the yuktivyapashraya chikitsa because Roga and Rogi must be carefully assessed and only then upakrama should be planned thus sadvidhopakrama is used to both for prevention and cure of disease.
4. Charaka Acharya has clearly concluded this concept by saying that although various combination of doshas are possible as per various condition still the number of dosha remains 3 similarly whatever may be the treatment modalities it will come under the peerview of sadvidhopakrama.

Thus it can be concluded that principles of Sadvidhopakrama are implemented in the day today clinical practice.

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