



A REVIEW ON THE CONCEPT OF SHADVIDHOPAKRAMA IN CHIKITSA

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Abstract: Ayurveda gives prime importance to *Aturasya Vikara Prashamana* and this is achieved through the six fundamental *Upakramas* — *Langhana, Bruhmana, Snehana, Rookshana, Swedana, and Sthambhana* — come under *Yuktivyapashraya Chikitsa*. These are explained in the *Langhana-Brahmaneeyam Adhyaya, Snehadhyaya, and Swedadhyaya* of the *Caraka SutraSthana*. These six *Upakramas* can be included under *Santarpana Chikitsa* and *Apatarpana Chikitsa* and are indicated in various diseases throughout the *Chikitsa Sthana* of the *Samhitas*. Each *Upakrama* is indicated according to the different *Avastha* of the disease, the *Doshas* involved. For each *Upakrama*, there are specified indications, contraindications, methods of administration, and signs of proper response improper response and excessive response. A good physician should be endowed with the knowledge of when to apply each *Upakrama*, for how long, and should be capable of handling any complications arising from the *Mityayoga* of treatments. Since there are three *Doshas*, all treatments can be categorized under these six treatment modalities.

Key Words: *Shadvidhopakrama, Langhana, Bruhmana, Guna Siddhanta, Santarpana, Apatarpana.*

INTRODUCTION

Ayurveda the eternal science of life gives importance to *upakramas* are enlisted under the heading of *Shadvidhopakrama*, they are *Langhana, Brihmana, Snehana, Rookshana, Swedana, Sthambhana*. These treatments are based upon the *Gunasiddhanta*. Acharya *Caraka* has allocated a *Chatushka* for the proper planning of treatment and has explained this approach in the *Yojana Chatushka*. The various formulations necessary for treatment are also explained in a separate *Chatushka* named *Kalpana Chatushka*. All the rogas are due to the *Santarpana* or *Apatarna* causes and the final treatment procedures which can be adopted is the *Shadvidhopakrama*. The objective is to understand how *Shadvidhopakrama* contributes to the overall therapeutic strategies in Ayurvedic medicine and to explore its clinical relevance as described texts.

MATERIALS AND METHODS

Brihatrayis, published articles, books, and relevant internet resources that discuss *Shadvidhopakrama* related clinical practices in Ayurveda.

SHADVIDHOPAKRAMA

The term *Shadvidhopakrama* has been mentioned by Acharya *Caraka* in the *Sutra Sthana Langhana Bruhmaneeyam Adhyayam*. This chapter exclusively deals with *Shadvidhopakrama* and belongs to the *Yojana Chatushka*, where details about treatment planning are mentioned. The chapter preceding *Langhana Bruhmaneeyam* explains the *Ashtau Nindideeya Vyaktis* and provides detailed information about *Santarpana* and *Apatarpana Chikitsa*, explaining the *Sthoulya* and *Karshya Chikitsa*,^[1] as both of these conditions represent the extremes of *Santarpana* and *Apatarpana* respectively.

Santarpana and *Apatarpana Chikitsa* can be further divided into six categories, as follows:

Table no.1: Types of Santarpana & Apatarpana

Sl No	Santarpana	Apatarpana
1	snehana	rookshana
2	bruhmana	langhana
3	swedana	sthambhana

Acharya Vāgbhatta has mentioned the *Dwidhopakrama*^[2] in the *Sutra Sthana*, where he explains that the treatment principles can be classified under two headings: *Langhana* and *Bruhmana*.

LANGHANA

The term *Langhana* denotes imparting lightness to the body. *Langhana* is primarily attributed to the *Laghu guna* and is defined based on the *Laghava Karaka guna*^[3]. According to Acharya Vāgbhatta, *Langhana* can be divided into two categories: *Shodhana* and *Shamana*^[4]. *Shodhana* is defined as the procedure that expels doshas from the body. There are five types of *Shodhana*: *Vamana*, *Virechana*, *Basti*, *Nasya*, and *Raktamokshana*.^[5]

According to Acharya Caraka, there are only four types of *Shodhana*:^[6] *Vamana*, *Virechana*, *Niruha Basti* (as *Anuvasana Basti* is considered *Bruhmana Basti*), and *Nasya*.

Shamana is the procedure that does not expel doshas from the body but rather brings them back into equilibrium, either from an increased or decreased state. According to Acharya Vāgbhatta, there are seven types of *Shamana*: *Pachana* (which helps in *Pachana karma*, such as *Musta*), *Deepana* (which kindles the *Agni*, like *Ghrta*), *Kshut* (meaning the avoidance of food intake), *Trut* (avoiding the intake of water), *Vyayama* (which induces bodily exertion), *Atapa* (exposure to sunlight), and *Maruta* (exposure to wind)^[7].

According to Acharya Caraka, he explains the *Dashavidha Langhana*, which includes the four types of *Shodhana* and the other six types of *Shamana*. These are *Pipasa*, *Maruta*, *Atapa*, *Pachana*, *Upavasa*, and *Vyayama*.^[8]

Apatarpana can also be divided into *Langhana*, *Langhana Pachana*, and *Doshavasechana*.^[9]

Table no.2: Indication of different types of Apatarpana.^[9]

Sl No	Shamana	Indication
1	langhana	alpadoshaanaam
2	langhana pachana	madhyama baladosha
3	doshavasecana	bahudoshavasta

INDICATION OF LANGHANA

Acharya Vāgbhatta has mentioned the specific indications for *Langhana* and *Shodhana*.

Langhana Indications:^[10]

Meha, *Amadosha*, *Atisnigdha*, *Jvara*, *Urustambha*, *Visarpa*, *Vidrathi*, *Pleeha*, *Kantaroga*, *Shiroroga*, *Akshiroga*, *Sthoulya*.

Shodhana Indications:^[10]

Amadosha, *Jvara*, *Chardi*, *Atisara*, *Vibandha*, *Gourava*.

Table No.3: Types of langhana and indications.^[11]

Types Of Langhana	Vyadhita Bala	Vyadhi Bala	Roga Specified
<i>Shodhana</i>	<i>Balavan</i>	<i>Balavan roga</i>	<i>Prabhuta Shleshmapitta Asra (Raktha), Along with Vata</i>
<i>Pachana</i>	<i>Madhyama Bala</i>	<i>Madhyama Bala</i>	<i>Vami, Atisara, Hridroga, Visuchika, Alasaka, Jwara, Vibandha, Gourava, Udgara, Hrullasa, Arochaka-Kaphapitta Samuthita</i>
<i>Pipasa, Upavasa</i>	<i>Alpabala</i>	<i>Alpa Bala</i>	<i>Vami, Atisara, Hridroga, Visuchika, Alasaka, Jwara, Vibandha, Gourava, Udgarahrullasa, Arochaka, Kaphapitta Samuthita</i>

<i>Vyayama, Atapa, Maruta</i>	<i>Balvan</i>	<i>Madhyama Bala /Alpa Bala</i>	<i>Vami, Atisara, Hridroga, Visuchika, Alasaka, Jwara, Vibandha, Gourava, Udgara, Hrullasa, Arochaka-Kaphapitta Samuthita</i>
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Importance Of Shodhana

Shodhana is the procedure that will remove the *Dooshita Doshas* from the root and avoid the further occurrence of disease, just as when a tree is uprooted, it doesn't grow again^[12]. Whereas, when a disease is treated with *Langhana* and *Pachana*, there is a chance of reoccurrence of *Vyadhi* due to mild *Nidana Sevana* itself.

According to *Acharya Vagbhata*, a *Swasta Vyakti* can be divided into two categories: *Sanchita Roopa Swasta* and *Asanchita Roopa Swasta*. For *Sanchita Roopa Swasta*, *Ritushodhana* is mentioned, and for *Asanchita Roopa Swasta*, one should follow the *Dinacharya* and *Ritu Charya* properly, and there is no need for *Shodhana* for such a person.^[13]

BRUHMANA

The procedure which helps in the nourishment of the body. The main *Guna* which helps in this is the *Guru Guna*. The persons who are eligible for *Bruhmana* are the *Krusha* (those who are debilitated), *Kshata* (injured), *Vrudha* (aged), *Durbala* (weak), *Nityam Advaga* (indulge in walking daily), *Stri Madya Nitya* (indulging in sexual activities, and intake of alcohol daily, especially during the *Greeshma Ritu* as the *Bala* of the person reduces).^[14]

The materials which will attribute the *Bruhmana* effect are *Mamsa*, *Matsya*, and *Vihanga* which are in their youth, living in their natural habitat, not afflicted with any disease or injury. For *Bheshaja Kshapita Vyakti*, *Bruhmana* should also be done with the *Aharadi*.^[15]

The specific indication for the *Bruhmana* with *Mamsa Rasa* has been told for *Vyadhikarshita Vyakti* due to *Shosha*, *Grahani*, etc. For them, it should be made into a *Laghuta* version by different *Samskara*.^[16]

Bruhmana which can be indicated for all people are mentioned as: *Snana*, *Utsadana*, *Swapna*, *Madhurahara*, *Snehabasti*, *Sharkara*, *Ikshu*, *Sarpi*, *Shayyasukha*, *Abhyanga*, *Nirvrutti*.^[16]

RUKSHANA

The procedure which attributes *Ruksha*, *Khara*, and *Vishadatva* in the body. The main *Guna* which is responsible for this is the *Ruksha Guna*.^[16]

The indications for *Rukshana* are persons who have *Abhishyannata*, *Maha Roga*, *Marmastha Vyadhi*, *Urustambha*, *Prameha*, and those who are afflicted by the complications of *Snehana*.

Rukshana can be done with *Dravya* having the *Katu*, *Tikta*, *Kashaya Rasa*, indulging in *Vyavaya*, intake of *Khali*, *Takra*, etc.^[16]

SNEHANA

The procedures which impart *Snigdhatva*, *Vishyadata*, *Mardava*, and *Kleda* to the body. The major *Guna* which is responsible for *Snehana* is the *Snigdha Guna*. It is indicated as a *Poorva Karma* to the *Shodhana* procedure as well as a *Shamana* procedure. It is indicated in people who need to undergo *Shodhana* procedures, who are *Rooksha Vyakti*, *Vatavikarina*, *Vyayama Nitya*, *Madya Nitya*, *Streenitya*, those who indulge in excessive thinking, and those who have *Ksheena Asra Reta*.

Different types of *Snehana* procedures have been explained. They are *Achapana* and *Vicharana*. *Achapana* refers to the intake of *Sneha* alone, without mixing it with any other *Dravyas*, whereas *Vicharana* means the intake of *Sneha* with *Odanadi*, etc.^[17] In *Caraka*, there is a description of 24 types of *Vicharana Sneha*.

According to the *Matra* of the *Sneha*, it is divided into three types, as follows.

Table no.4: Types of *Snehamatra*^[17]

Sl No	Sneha Matra	Indications	Advantages	Time Taken for The Digestion
1	<i>uttama matra</i>	<i>shodhana prabhuta sneha nitya, kshut-pipasa saha, pavakashca uttama bala, gulminah, visarpa unmada, kruchra mutrata, gadavarchas</i>	<i>shighramvikaram shamayati, sarvamarganausarini, doshanukarshini, balya, Punarnava Kari sarira indriya cetasam</i>	<i>ahoratri</i> 24 hours
2	<i>madhyama matra</i>	<i>arumshika, sphota, pidaka, kandu, paama, ardita, kushta, prameedha, vatashonita, na ati bahu ashine mrudu koshta, madhyama bala.</i>	<i>manda vibramsha, na, na ca ati bala harini, sukkena ca snehayati, shodhanarthe ca yujyathe</i>	<i>aha</i> 12 hours
3	<i>hrsva matra</i>	<i>vrudha, bala, durbhala, sukochita, riktakoshtatvamahitam, mandagni, chira samutta, jwara, atisara and kasa.</i>	<i>parihare sukha, snehana, bruhmana, vrushya, balya, nirabadha, ciram anuvartate</i>	<i>artha aha</i> 6 hours

Acharya Vagbhata has mentioned the three types of *Snehana* according to *Matra*. They are *Uttama Matra*, *Madhyama Matra*, and *Alpa Matra*.^[18] The *Sneha Pana* should be done after the complete digestion of the previous day's meal. For *Shamana* purposes, the *Sneha Pana* should be done during the *Anna Kala* when the person feels hungry. *Sneha* indicated for *Bruhmana* purposes, should be given to the person along with *Mamsa Rasa* or along with the food.

According to Acharya Sushruta, *Sneha Pana* is classified into five types based on the time taken for the digestion of the *Sneha*, i.e., according to the different *Matra*.^[19]

Table no.5: Susrutha's Classification of *snehana*^[19]

Yama	Effect	Indications
1	<i>Deepana</i>	<i>alpa dosha</i>
2	<i>vrushya, bruhmana</i>	<i>madhyama dosha</i>
3	<i>snehana</i>	<i>bahu dosha</i>
4	<i>samana</i>	it shouldn't cause <i>glani, murcha, mada</i> on digestion
5	<i>shodhana</i>	<i>kushta, visha, unmada, graha, apasmara</i>

Pathya Apathya During *Sneha Pana*

PoorvaKarma

Before *Sneha Pana*, the person should be administered with *Koshta-lagavakari* medicines. Even for the *Mamasala Medura* and *Bhoorishleshmala*, the person should undergo *Rukshana* before the administration of the *Snehana* procedure.^[20] One should only take *Drava*, *Ushna*, and *Anabhishtyandi Ahara* in proper *Pramana*, which is not *Snigdha* in quality and not *Virodhi* in its quality.^[21]

Pradhana Karma

Pravicharana Sneha should be administered as *Shamana Sneha* along with food when the person is having proper hunger. *Achapana* should be given for *Shodhana* purposes when the previous day's food has been digested. The time of intake of the *Sneha* is mentioned as just after the sunrise, when the sun rays are seen as burning gold in color.^[22]

Paschat Karma

The person should use *Ushna Jala* for all purposes and should avoid sexual activities, daytime sleep, *Dharana*, and *Udeerana* of *Vegas* like *Shakrut*, *Mootra*, *Udgara*, and *Anila*. Exposure to *Atapa*, *Anila*, *Pravata*, and mental conditions like *Krodha* and *Shoka* should be avoided. One should rest either in a sitting or lying posture, without excessive walking or physical exercise.^[23]

Main Causes of *Sneha Vyapat*

Acharyas have mentioned the five probable reasons for the occurrence of complications from *Snehana*. These are the intake of *Sneha* in *Akala*, in unsuitable/*Ahita* persons, in improper quantity, and the following of improper regimens before, during, and after the *Sneha Pana*.^[24]

STHAMBHANA

Sthambhana is the procedure that prevents the movement or flow of bodily substances. The word *Sthambhana* means to stop, check, or arrest. The *Dravya* possessing *Sthambhana Karma* is attributed with the *Gunas* like *Drava*, *Tanu*, *Asara*, *Sthitikarana Guna*, *Madhura*, *Tiktha*, and *Kashaya Rasa*. While mentioning about *Dashemaani*, *Acharya Caraka* has mentioned 8 *Sthambhaneeya Varga*, such as *Shonitha Sthapana*, *Vedana Sthapana*, *Shukra Sthapana*, *Pitta Sthapana*, *Purisha Sanghrahna*, *Mutra Sanghrana*, *Swedopanayana*, and *Shleshma Sangrhana*.^[25]

Samyak Sthambhana Lakshana

Labha Bala, *Yathokta Amaya-Jita*.^[26]

Sthambhana Atiyoga Lakshana

Shyavata, *Stabdhatva Gaatratva*, *Udvega*, *Hanugraha*, *Hrudgraha*, *Varca-Nigraha*.^[26]

SWEDANA

The procedure which produces *Sweda*, and which will relieve *Stambha*, *Gaurava*, and *Sheetata* from the body. It will be useful to facilitate the elimination of *Mutra*, *Purisa*, and *Retas* by controlling the *Vata*. Factors to be noted for the *Swedana Karma* are the strength of the *Rogi*, *Ritu*, and the *Vyadhi*. If *Vata* has been located in the *Kapha Sthana*, then one has to go with *Rooksha Sveda* first, followed by *Snigdha Sveda*.^[27] If *Kapha* occupies the *Pakvashaya*, first *Snigdha Sveda* should be done and then *Rooksha Sveda*. Other factors that should be considered are the *Marma Sthana*, and *Hridaya* should be protected by the *Lepa* of cold substances, by wearing pearl garlands or lotus flowers, and by the touch of moist cold hands.^[27]

On the basis of the *Sthana* where *Swedana* is done, it is classified into *Ekangha* and *Sarvanga*.

Table no.6: 3 types of *swedana karma*.^[27]

Types	Rogi Bala	Roga
<i>maha sveda</i>	<i>uttama</i>	<i>sheeta kaala</i> and <i>shareera is sheeta</i>
<i>madhyama sveda</i>	<i>madhyama</i>	<i>madhyama bala</i>
<i>mridu sveda</i>	<i>avara</i>	<i>avara bala</i>

Table no.7: 2 types of *Svedas*.^[27]

Types	Roga
<i>snigdha sveda</i>	<i>vata</i> disorders
<i>snigdha rooksha sveda</i>	<i>vata kapha</i> disorders
<i>rooksha sveda</i>	<i>kapha</i> disorders

Acharya Caraka has mentioned two types of *Swedana*: *Sagni* and *Niragni Sveda*.

13 types of *Sagni Sveda* have been explained; they are as follows: *Sankara*, *Prasthara*, *Nadi*, *Parisheka*, *Avaghaha*, *Jentaka*, *Ashmagna*, *Karshu*, *Kuti*, *Kumbhi*, *Kupa*, *Holaka*.

Niragni Sweda includes: *Vyayama, Ushna Sadana, Kshuda, Bahupana, Bhaya, Krodha, Upanaha, Ahava,* and *Atapa*.

According to *Acharya Sushruta* and *Vāgbhatta*, mainly there are four types of *Swedana*: they are *Tapa, Upanaha, Ushma,* and *Drava*.^[28]

Indications of Swedana

Swedana is indicated in persons with *Prathishyaya, Kasa, Shwasa, Hikka, Shola of Karna, Manya, Shira, Swarabhedha, Galagraha, Ardita, Ekangavata, Sarvangavata, Pakshaghata, Vinamaka, Koshtaanaha, Vibandha, Mootraaghata, Vijrubhaka, Parshva, Prushta, Kati, Kukshigraha, Gridhrasi, Mootrakruchra, Paadaruja, Januruja, Aamashoola, Khalli, Vatakantaka, Vepathu, Sthambha, Gaurava, Sarvanga Roga,*^[29] etc.

Contraindications of Swedana

Swedana is contraindicated in persons who consume *Kashaya Rasa* and *Madya* daily, in pregnant women, persons with bleeding disorders, those with *Pitta* dominance, suffering from *Diarrhoea, Rooksha, Madhumeha, Visha, Madyavikara, Sthoola, Pittameha, Kaamala, Udara, Kshata, Aadhyarogi, Durbhala, Ativishushka, Ksheenaretas, Timira,* etc.^[29]

Table no.8: Ayoga, Samyak and Atiyoga of Swedana^[29]

SL NO	Ayoga Lakshana	Samyak Lakshana	Atiyoga Lakshana
1	sheeta anuparama, shula anuparama, gourava anigraha, amaardavam, aswedam, alaghavatvam, vyadhi anupashama	sheetoparama, shulaporama, sthambha nighraha, gouravanigraha, maardava, sweda praadurbhava, roga lakshana prashamanam, sheetaartitvam	pitta prakopa, murcha, daha /vidaha, sarva angha daourbhalya, sandhi peeda, sphota Utpatti, Asra prakopa, bhrama, trushna, klama, svara sadana, jwara, shyava -raktha mandala, chardi.

Atiyoga Chikitsa

Atiyoga can be treated in different ways. First, the *Swedana* should be stopped, and *Shita Upachara* should be administered. This includes following *Greeshma Ritu Vidhi* and *Vidhana*, such as *Madhura Sheeta, Drava and Snigdha Ahara, Sheeta Mandha, Shruta Sheeta Jala, Shali Bhojana, Sheeta Ghrita, Chandana Lepa,* etc., and *Sthambhana*.

OBSERVATIONS AND DISCUSSION

The *Shadvidhopakrama* can be identified throughout the *Chikitsa* mentioned in the *Samhitas*. The selection of the treatment depends on the *Avastha* of the *Vyadhi*, whether it is in *Ama* or *Nirama Avastha*, and the *Nidana*, whether it is *Santarpana Janya* or *Apatarpana Janya* in nature. Additionally, the *Dosha* involved in the *Vyadhi* should be considered, whether it is *Sansarga, Sannipata, Avarana,* or *Abhighata*. The *Shadvidha Upakrama* can be identified in different *Avasthika Chikitsa* of *Roga* mentioned in *Caraka Chikitsa Sthana*.

Langhana Upakrama

Langhana Upakrama is mentioned as the important treatment procedure for all the *Santarpana Janya Vikara*. The examples of *Langhana Upakrama* in different *Avasthika, Jwara Chikitsa* give a proper protocol for the *Chikitsa Siddhanta* that can be followed for all the diseases.

Langhana in Jwara

Langhana is the first *Upakrama* mentioned for *Jwara*. Specifically, *Upavasa Roopa Langhana* is mentioned, which indicates that the person can follow a *Laghu Ahara* along with *Pachana Dravyas*. The result of such *Langhana* has been mentioned as alleviating the *Doshas*, stimulating *Agni*, and it should not be done against the physical strength. Other *Langhana* measures mentioned are as follows: they are

Table no.9: Different langhana mentioned in jwara ^[30]

SL NO	Different langhanas mentioned	Avastha of vyadhi
1	<i>paneeya -1. ushna jala 2.shruta sheeta jala</i>	<i>vata and kapha pitta, madyotha,</i>
2	<i>vamana</i>	<i>kapha pradhana, amashayathita dosha</i>
3	<i>pachana & shamana kashaya</i>	<i>after 6 days of onset of jwara</i>
4	<i>ksheera prayoga</i>	<i>paripakva dosha, vatapittottaravastha badha prachyuata dosha, niramavastha</i>
5	<i>virechana</i>	<i>aksheena bala mamsa, if vyadhi doesn't subside by other treatments.</i>
6	<i>basti</i>	<i>paripakva dosha, jwaraksheena whom vamana virechana doesn't help.</i>

The different types of *Langhana* are indicated in specific *Dosha* and *Vyadhi Avastha*. If it is not done accordingly, the expected results won't be attained and may lead to complications.

Langhana in Rakthapitta

Raktha and *Pitta* get aggravated due to *Ama*. Therefore, in the beginning, *Langhana* should be done. *Virechana* is indicated for the patient suffering from *Urdhwaga Raktha Pitta*, and *Vamana* for *Adhoga Raktha Pitta*. ^[31] So, in this way, every chapter mentions treatments that are specifically indicated for the *Dosha*, *Dooshya*, and *Sthana*. In chapters like *Kushta*, *Visarpa*, and *Prameha*, etc., where the *Nidana* is *Santarpana Janya*, *Shodhana* is indicated as an important *Chikitsa*.

Bruhmana

In *Karshya Chikitsa*, there is a mention of *Bruhmana* therapies. Even other chapters in the *Chikitsa Sthana* indicate where to give *Bruhmana* in the form of *Ahara Rupi Bruhmana* or *Oushadha Rupa Bruhmana*. In *Jwara*, *Sarpi* is indicated when there is *Vatapittotara Avastha* and *Paripakva Dosha* is present. Even though the *Jwara* becomes *Purana* and there is *Kaphadhikyatha*, then *Ghrita* is contraindicated.

Anuvasana Basti is indicated in conditions when *Jwara* becomes *Purana*, when there is good *Agni* and *Bandhavarcha* is present. ^[32] In *Vata Vyadhi*, when the *Vyadhi Avastha* is *Kevala Vata Janya*, then one can go with *Sneha* in different forms.

In *Vatika Gulma*, a patient with *Deeptagni* when *Vibandha Varcha* is present should be given *Bruhmana Annapana*. ^[33] Even when the person becomes *Vyadhikarshita* after different *Shodhana* or *Chikitsa*, then *Bruhmana* should be given in the form of *Ahara* along with *agni vardhaka Dravya* to improve the *Deha Bala*.

In *Rajyakshma Chikitsa*, when the patient is emaciated and with *Ksheena Mamsa*, then such people should be administered with the meat of *Peacock*, *Partridge*, *Camel*, *Buffalo*, etc should be given with *Agnivardaka Dravya* for the *Bruhmana* purpose. ^[34] In *Arsha Chikitsa*, when a patient becomes *Ksheena* due to excessive bleeding and there is *Vataprakopavastha*, then *Pana*, *Abhyanga*, and *Anuvasana* of *Sneha* are indicated along with *agni vardhaka dravya*. Even if *Vata Prakopa* happens in the *Arsha* patient, *Mamsa Prayoga* is indicated. There are different types of *Bruhmana* mentioned, either through *Pana*, *Abhyanga*, *Ahara*, and these all can act as *Shamana*. ^[35]

Snehana

Snehana is considered a procedure that is done both as a *poorvakarma* as well as for *shamana* and *bruhmana* purposes. Throughout the *Samhita*, there are many *ghrita* yogas mentioned for *poorvakarma* and *shamana*. *Snehana* should not be administered in any form, whether *bahya* or *abhyantara*, when there is *ama*. If *Sneha* is administered through *pana* form, it should not be simultaneously administered as *basti*, this may lead to complications as two routes administration is contraindicated. *Bhuri-matra snehana* or *avapidaka Sneha* is

indicated in *mutravega dharana-janya vikaras* and in *arsha chikitsa* when, after performing all kinds of treatments, becomes *ksheena* as one shot of *shamana*. According to the different *dosha* predominance, the *Sneha* should differ; the *dravyas* used should differ, and even the *anupana* should vary.

Rookshana

Rookshana should be done for all the *santarpana vikaras* as well as in *sansrishta* conditions. In *Vata vyadhi*, when there is *avarna*, *rookshana* should be done before all other procedures, and it can be performed with *sadyoshodhana* and other modes of *langhana*. The main indicated condition is *urustambha*, which can be considered as *kapha-pittavruta vata*, where *tambha* is the primary symptom. Here, *rookshana* is the main line of treatment with *kshara*, *arishta*, and *madhudaka*.^[36] Even before administering *Sneha* to *medura* and *shleshmala vyakti*, *rookshana* should be performed. When there is the presence of *ama*, *rookshana* should be carried out. In *Snehavyapat* as well, the indicated therapy is *rookshana*.

Swedana

Swedana karma is done as *poorva karma* to that of the *shodhana* as well as a *shamana* procedure. The basic classification of *sweda* indicates that the *parisheka* and *avagaha sweda* are indicated for the *pittaja* condition. In *jwara chikitsa* for *raktadhatugata jwara*, the treatment mentioned is *seka* and *pradeha*. While mentioning treatment for *peenasa* in *Rajayakshma*, *Sankara sweda* with *utkarika*, *payasa* preparation, and *nadi sweda* with *anupa mamsa*, *kwatha* of *panchamoola*, *sneha*, and *aranala* are also indicated.^[37] In *tridoshaja vyadhi* like *arshas*, in *shushka arshas* to convert it into *ardra arshas*, the *upakrama* indicated is different kinds of *Sankara sweda*, like *pottali* made of different *dravyas* such as *yava*, *masha*, *kulatta*, etc. *Seka* of *arka*, *eranda*, *bilva*. *Avagaha* with decoction of *kola*, *bilva*, *kanjika*, etc.^[38] While doing the *swedana karma*, many factors should be noted, such as the *desha*, *kala*, *roga*, *dravya*, and the *kalpana* used.

Sthambhana

Sthambhana is indicated in the condition when the *doshas* are removed from the body, leading to a reduction in the *bala* of the *rogi*, as well as *dhatukshaya* occurring due to the *roga*. Mainly, *sthambhana* is indicated in diseases like *atisara*, *rakthapitta*, and *chardi*. In *atisara* condition, if the *rogi* becomes *krusha* and *bala* reduction happens, then *sangrahana oushada* can be given. In *rakthatisara*, *navanita* along with *sita* and *madhu* is indicated, as it will act as the *raktha sthambhaka*. In *chardi*, continuous vomiting causes *ksheena* of *dhatu*, and in such a condition, *sthambhana* is indicated.

In *raktapitta*, like in *santarpana janya vyadhi*, if *sthambhana* is done in the first stage, it may lead to complications like *galagrha*, *putinasya*, *kushta*, etc. However, *sthambhana* is indicated when the *rogi* is *balamamamsa pariksheena*, *shoka*, *bhara*, *adhva karshita*, *Jwalana Aditya Santapta*, *Who Are Ksheena* out of *Amaya*, *Garbhini*, *Sthavira*, *Bala*, who indulges in *Rooksha* and *Alpaahara*, *Avamy* and *Avirechya* in such cases, *Sthambhana* should be done using decoctions of *Sheeta Guna Dravya* like *Padmaka*, *Durva*, *Utpala*, etc.^[39]

For *Mutramargashrita Raktapitta*, milk boiled with *Shatavari* and *Gokshura* is indicated. In *Gudamargashrita Raktapitta*, milk boiled with *Hribera*, *Nilotpala*, and *Nagara* is also indicated. These examples indicate that when the *Dooshita Doshas* are removed from a *Balavan Rogi* without any complications, there is no need for *Sthambhana*. If done unnecessarily, it can lead to many complications. However, if the moving *doshas* deteriorate the *Bala*, then the *Sthambhana upakrama* should be carried out.^[39]

Basics Behind the Action of these Upakrama

All the *upakramas* show their action through the *Panchamahabhutas* present in each *Dravya* and their effect on the *Shareera*. However, to make it more concise and easier to understand, *Gunas* can be concluded as the fundamental basis behind everything that occurs in *chikitsa*. Which *chikitsa* should be adopted, and which *Dravya* should be used—everything depends on the *guna* of the *dosha* as well as the therapy being adopted.

CONCLUSION

Shadvidhopakrama are the six important aspects in *chikitsa*, which are included in the *yukivyapashraya chikitsa*. The physician should have a good knowledge of these *upakramas* in terms of where each *upakrama* is indicated, contraindicated, in which *vyadhi avastha* it should be administered, and the *Samyak*, *ayoga*, and *atiyoga* of *upakrama*. If any *mithyayoga* occurs, the *vaidya* should be capable enough to tackle the problem. All the treatment protocols mentioned for *doshas* can be concluded under the heading of *Shadvidhopakrama*. Diseases can occur according to different permutations and combinations of *Doshas*, and these six different therapies can be compiled with one another for the treatment. The compilation of treatment modalities should

be in such a way that will do the *Kshaya* of the *Prakupita Dosha* without doing *Dooshana* to any other *Dhatu* of *Shareera*.

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