



STUDY ON SHADVIDHA UPAKRAMAS AND ITS APPLICATIONS.

SHADVIDHA UPAKRAMA

AIMS & OBJECTIVES

To study Shadvidha Upakrama in detail

To understand application of Shadvidha Upakrama in Chikitsa

INTRODUCTION

विकारो धातुवैषम्यं, साम्यं प्रकृतिरुच्यते । सुखसञ्जकमारोग्यं, विकारो दुःखमेव च॥(CH.SU.9/4)

Disequilibrium of dhatus is disease and their equilibrium is health. Health is termed as happiness, while disorder as unhappiness.

Acharya Charaka has mentioned about this six modalities of treatment (*Shadvidopakrama*) in sutrasthana 22nd chapter Langhanabruhmaneeya adhyaya, so that it will be beneficial for the physician to understand the treatment modalities before explaining the *chikitsa* of the particular disease in chikitsa sthana and advices are based on the *yukthi*. so it is included under *yukthi vyapashraya Chikitsa*

SHADVIDHA UPAKRAMAS

लङ्घनं बृंहणं काले रूक्षणं स्नेहनं तथा । स्वेदनं स्तम्भनं चैव जानीते यः स वै भिषक् ॥ (Ch.Su.22/4)

Shadvidha Upakramas consists of six different procedures are,

Langhana	Rukshana	Swedana
Bruhmana	Snehana	Stambhana

REFERENCES OF SHADVIDHA UPAKRAMAS AS PER CHARAKA,

VAGBHATA & SUSHRUTA

► Acharya Charaka has mentioned these Shadvidha Upakramas In Sutrasthana Yojana

Chatushka, 22nd chapter in Langhana-brimhaniya Adhyaya.

► Even in Vimansthana 3rd chapter, Janapadodvanshaniya Adhyaya, he has mentioned Apatarpana Bhedas (Langhan-Langhanpachan-Doshavasechan).

► In Ashtang Hridaya, Acharya Vagbhata has mentioned Dwividhopakrama in which

Santarpana (Brimhana) & Apatarpana (Langhana) are mentioned. He has taken six Upakramas under this two Upakramas. Where Langhana, Rukshana and Swedana comes under Aptarpana and Brihmana, Snehana and Stambhana comes under Santarpana.

- In Sushruta Samhita, Acharya Sushruta described Langhana in Jwarachikitsa Adhyaya.

LANGHANA

यत् किञ्चिल्लाघवकरं देहे तल्लङ्घनं स्मृतम् || (CH.SU.22/9)

That which brings lightness to the body is known as Langhana.

- Acharya Charaka states as follows

लघूष्णतीक्ष्ण विषदं रूक्षं सूक्ष्मं खरं सरं | कठिनं चैव यद्ध्रव्यं प्रायस्तल्लङ्घनं स्मृतम् || (च.सू.22/12)

- Laghu , Ushna
- Teekshna, Vishada
- Ruksha, Sukshma
- Khara, Sara, Kathina

LANGHANA BHEDA

AS PER VAGBHATA

He classifies Langhana into main two types as Shodhana & Shamana

SHODHANA

यदीरयेद्बहिर्दोषान् पञ्चधा शोधनं च यत् निरूहो वमनं कायशिरोरेको अस्रविस्रुतिः (A.SU.14/5)

SHAMANA

न शोधयति यद्देषान् समानोदीरयत्यापि समीकरोति विषमान् शमनं तच्च सप्तधा पाचनं दीपनं क्षुत्तृद्यायामातपमारुताः |(A.SU.14/6)

SHODHANA	SHAMANA
Vamana	Pachana
Virechana	Deepana
Niruha basti	Kshudha
Nasya	Trushna, Atapa

Rakta mokshana

Vyayama, Maruta

AS PER CHARAKA

चतुष्प्रकारा संशुद्धिः पिपासा मारुतातपौ | पाचनान्युपवासश्च व्यायामश्चेति लङ्घनम् || (CH.SU.22/18)

Vamana	Maruta sevana
Virechana	Atapa sevana
Niruha basti	Pachana
Nasya	Vyayama
Rakta mokshana	Upavasa



INDICATIONS OF DASHAVIDHA LANGHANA (CHARAKA)

TYPES OF LANGHANA	ROGI BALA	ROGA BALA	ROGA
SHODHANA	Bruhatsharira (Balavan)	Uttama bala	Prabhuta shleshmapitta,asra, mala along with rakta
PACHANA	Madhyama Bala	Madhyama bala	Vami,Atisara,Vibandha,Gauravata,Hrudroga
PIPASA, UPAVASA	Alpa Bala	Alpa bala	Vami,Atisara,Vibandha,Gauravata,Hrudroga
VYAYAMA	Balavan	Madhya bala	Vami,Atisara,Vibandha,Hrudroga.

मेहामदोष अतिसिग्धज्वर उरुस्तम्भकुष्ठिनः विसर्पविद्रधिप्लीहशिरकण्ठाक्षिरोगिणः स्थूलांश्च लङ्घयेन्नित्यं शिशिरे तु अपरानपि (A.H.SU.14/10)

Langhana (therapy) should be done daily for persons suffering from

Prameha (diabetes)

Ama (endogenous toxins),

Atisnigdha (too much of moisture in the body),

Jwara

Urustambha (Stiffness in thighs)

Kushta (Skin disorders)

Visarpa (herpes),

Vidradhi (abscess)

Pleeha (splenic diseases)

Shiro, kantha, akshi rogas (diseases of the head, throat and eyes); those who are Sthoola (obese) and even for others during sishira (winter season)

INDICATIONS OF LANGANA LANGHANA-PACHANA &

DOSHAVASECHANA

अपतर्पणमपि च त्रिविधं- लङ्घनं, लङ्घनपाचनं, दोषावसेचनं चेति || (CH.VI.3/43)

LANGHANA

तत्र लङ्घनमल्पबलदोषाणां, लङ्घनेन ह्यग्निमारुतवृद्ध्या वातातपपरीतमिवाल्पमुदकमल्पो दोषः प्रशोषमापद्यते || (CH.VI.3/44)

LANGHANA-PACHANA

; लङ्घनपाचने तु मध्यबलदोषाणां, लङ्घनपाचनाभ्यां हि सूर्यसन्तापमारुताभ्यां पांशुभस्मावकिरणैरिव चानतिबहूदकं मध्यबलो दोषः प्रशोषमापद्यते;

DOSHAVASECHANA

बहुदोषाणां पुनर्दोषावसेचनमेव कार्यं, न ह्यभिन्ने केदारसेतौ पल्वलाप्रसेकोऽस्ति, तद्वद्दोषावसेचनम् ||(CH.VI.3/44)

Langhana is indicated in disorders of Alpadosha avastha. Through this procedure, Agni and vata is stimulated that helps reduce alpa dosha (mild vitiation of dosha) like a small quantity of water exposed to the sun and wind dries up.

► Langhana pachana is indicated in disorders of Madhyama Dosha avastha. Through this combined therapy involving langhana and Pachana, disorders of Madhyama Dosha are dried up “like a sink that is acted upon by the sun and wind on the one hand, and by a sprinkling of dust and ashes on the other”.

► In disorders of Bahu Dosha avastha , there is only one course available, which is Shodhana (the elimination of toxic dosha). There is no remedy for overflowing of a pool except for creating a breach in its field barrier.

SAMYAK LANGHANA LAKSHANAS**(Ch.Su.22/34-35)**

- ▶ The signs of proper administration of langhana include
- ▶ Visarga of Vata, mutra, pureesha(thorough elimination of flatus, urine, and feces)
- ▶ Laghuta in shareera (feeling of lightness in body),
- ▶ Hrudaya, udgara, kantha shuddhi (cleansing in heart,eructation,throat&mouth),
- ▶ Tandra, klama gata (the disappearance of drowsiness and exhaustion),
- ▶ Sweda jata (the appearance of perspiration)
- ▶ Ruchi, Kshudha, Pipasa uadya(reappearance of taste, hunger and thirst along with a feeling of well-being.)

ATI LANGHANA LAKSHANAS**पर्वभेदोऽङ्गमर्दश्च कासः शोषो मुखस्य च । क्षुत्रणाशोऽरुचिस्तृष्णा दौर्बल्यं श्रोत्रनेत्रयोः ॥****मनसः सम्प्रमोऽभीक्ष्णमूर्ध्वातस्तमो हृदि । देहाग्निबलनाशश्च लङ्घनेऽतिकृते भवेत् (Ch.Su.22/36-37)**

- ▶ Parva bheda (pain in the joints), Angamarda (body aches),
- ▶ Kasa (cough), Mukhashosha (dryness of the mouth),
- ▶ Kshudha nashi (complete loss of hunger), Aruchi (anorexia),
- ▶ Trushna (thirst), Shrotra, netra dourbalyata (weakness of hearing and vision),
- ▶ Mano bhrama (confusion of mind), frequent eructation),
- ▶ Urdhwavata (frequent upward movement of vata)
- ▶ Tamo hrudi (feeling of darkness in the heart)

Deha, agni,bala nasha (loss of body weight,digestive power and strength).

LANGHANA PHALA

बृंहिते स्याद्धलं पुष्टिस्तत् साध्यामयसक्षयः (A.H.SU.14/16)

- ▶ Kshudha, Trushna (Feeling of the hunger and thirst together)
- ▶ Hrudaya, Udgara, Kantha shuddhi (purity of heart (mind), belchings and throat (voice))
- ▶ Vyadhi mardavata (diminution in the severity of the disease)
- ▶ Utsaha (improvement of enthusiasm)
- ▶ Tandra nashi (disappearance of lassitude) are the benefits of langhana therapy.

BRUHMANA

Definition :

बृहत्वं यच्छरीरस्य जनयेत्तच्च ब्रुह्मणम् ॥ (च.सू 22/9)

Whatever increases the bulk of the body and makes it strong is known as Bruhmana (Nourishing therapy)

The dravyas of Bruhmana, have the following properties

गुरु शीतं मृदु स्निग्धं बहलं स्थूलपिच्छिलम् ॥ प्रायो मन्दं स्थिरं श्लक्ष्णं द्रव्यं बृहणमुच्यते ।

Guru, Sheeta, Mrudu, Snigdha, Bahala, Sthula, Picchila, Manda, Sthira, Shlakshna

INDICATIONS OF BRUHMANA**AS PER VAGBHATA**

बृंहयेद्वाधिभैषज्यमध्यस्त्रीशोककर्षितान्
गर्भिणीसूतिकाबालवृद्धान्ग्रीष्मेअपरानपि
स्वप्नशय्यासुखाभ्यङ्गस्नाननिर्वृतिहर्षणैः (A.H.SU.14/8-9)

भारोधारः

क्षतक्षीणरूक्षदुर्बलवातलान्
मांसक्षीरसितासर्पिर्मधुरस्निग्धबस्तिभिः

1. Vyadhi karshita - emaciated by diseases, 2. Bhaishajya Karshita - emaciated by medicines- therapies,
3. Madya Karshita - emaciated by alcohol 4. Stri Karshita - Emaciated by excess sexual activity
5. Shoka karshita - Emaciated by grief, 6. Bhara - who carries heavy loads frequently

7. Adhva - who has walked / travelled a long distance 8. Urakshata - person with chest injury

9. KShatakseena - who is debilitated due to injury 10. Ruksha - who has excess dryness

11. Durbala – debilitated

12. Vatala - Person with Vata body type.

13. Garbhini – pregnant

14. Sutika -the women who has delivered

15. Bala children 16. Vriddha - the aged 17. Greeshma - in the month of

INDICATIONS OF BRUHMANA

□ AS PER CHARAKA

क्षीणाः क्षताः कृशा वृद्धा दुर्बला नित्यमध्वगाः । स्त्रीमद्यनित्या ग्रीष्मे च बृंहणीया नराः स्मृताः (Ch.Su.22/26)

- ▶ Krusha (emaciated),
- ▶ Vriddha (old age),
- ▶ Durbala (weak),
- ▶ Kshata kshina (wasting),
- ▶ Nitya adhwaga (Constantly travelling on feet),
- ▶ Stree, Madhya nitya (those daily engaged in sexual intercourse, Alcohol Addiction), In Grishma rutu (summer).

BRUHMANA THERAPY

अदिग्धविद्धमक्लिष्टं वयस्थं सात्म्यचारिणाम् । मृगमत्स्यविहङ्गानां मांसं बृंहणमुच्यते ॥

क्षीणाः क्षताः कृशा वृद्धा दुर्बला नित्यमध्वगाः । स्त्रीमद्यनित्या ग्रीष्मे च बृंहणीया नराः स्मृताः शोषार्थोग्रहणीदोषैर्व्याधिभिः कर्षिताश्च ये । तेषां क्रव्यादमांसानां बृंहणा लघवो रसाः।

स्नानमुत्सादनं स्वप्नो मधुराः स्नेहबस्तयः । शर्कराक्षीरसर्पीषि सर्वेषां विद्धि बृंहणम्

(Ch.Su. 22/28)

- ▶ The meat of adult (mature) animals, fish, and birds which are found roaming in their suitable natural surroundings, which are healthy (or disease-free) and have not been killed by poisonous weapons and is not contaminated is considered to be ideal for brimhana (nourishing therapy).

- ▶ The persons requiring such therapy are those suffering from Shosha,

- ▶ Light to digest soup made up of Kravya mamasa (meat of carnivorous animals and birds) is nourishing to persons
- ▶ Snana (Bath), Utsadana (unction), Nidra (sleep), Madhura dravya sadhita basti (medicated enema with sweet drugs), Sneha basti (unctuous enema), Sharkara sadhita ksheera (sugar mixed milk), and ghruta are considered ideal for brimhana (nourishing)

SAMYAK BRUHMANA LAKSHANAS

बलं पुष्ट्युपलम्भश्च कार्श्यदोषविवर्जनम्। (Ch.Su.22/38)

- ▶ Through the proper administration of Brihmana one gets
- ▶ Bala (strength),
- ▶ Pushti (Strength) and
- ▶ Karshya dosha vivarjana (freedom from the diseases of emaciation.)

ATI BRUHMANA LAKSHANAS

लक्षणं बृंहिते स्थौल्यमति चात्यर्थबृंहिते ॥ (Ch.Su.22/39)

On excessive application of Brihmana one suffers from corpulence (obesity).

The symptoms of proper and excessive administration of Rukshana are the same as those of Langhana.

BRUHMANA PHALA

The benefits of brimhana therapy are:

Balya (increase of strength),

Pushti (development of the body),

Amaya sankshaya (diminution of diseases) which require such treatment,

Vimalendriyata (clarity of sensory perceptions),

Mala sargata (proper elimination of waste products),

Shareera laghuta (feeling of lightness of the body)

Ruchya (Increases strength)

SNEHANA UPAKRAMA

□ Definition :

स्नेहनं स्नेहविष्यन्दमार्दवक्लेदकारकम् । (च सू 22/11)

The procedure by which Snigdghata (oiliness), Vishyananda (liquefaction), Mardavata (softness) and Kledana (moistness) is achieved is called Snehana.

□ Characteristics of Snehana Dravyas are,

द्रवं सूक्ष्मं सरं स्निग्धं पिच्छिलं गुरु शीतलम् । प्रायो मन्दं मृदु च यद्धव्यं तत्स्नेहनं मतम् ॥ (च सू 22/15)

Drava, Sukshma, Sara, Snigdha, Picchila, Guru, Sheetala, Manda, Mrudu

SNEHANA DRAVYAS

सर्पिस्तैलं वसा मज्जा सर्वस्नेहोत्तमा मताः । एषु चैवोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥ (CH.SU.13/13)

► *Ghrita* (clarified butter), oil (of sesame), *vasa* (muscle fat) and *majja* (bone marrow) are considered the best *sneha*.

► Among these, *ghrita* is superior as it possesses the qualities of *samskara* i.e. blending with other substances having different properties without losing its own properties.

[13]

ACCORDING TO ACTION

Shodhananga sneha

Shamananga sneha

Bruhmananga sneha

ह्यस्सुने जीर्ण एवात्रे स्स्सेहो अच्छः शुद्धये बहुः ॥ (A.H.SU.14/19-21)

► For Shodhana – As a preparation procedure to Panchakarma therapy, Acchasneha – drinking of fat alone should be soon after digestion of previous food and in maximum dose.

शमनः क्षुब्धतो अनन्नो मध्यमात्रश्च शस्मृते

- ▶ For Shamana – For mitigation of Doshas, for palliating a disease, fats should be consumed
 - a. when the person is hungry
 - b. and without food – fasting
 - c. and in medium dose
- ▶ बृंहणो रसमद्याद्यैः सभक्तो अल्पः For Brimhana – For weight gain treatment,
 - it should be given mixed with meat soup, wine etc. and
 - consumed along with food,
 - in small quantity – minimum dose.

INDICATIONS OF SNEHANA

स्वेद्याः शोधयितव्याश्च रूक्षा वातविकारिणः ।

व्यायाममद्यस्त्रीनिन्माः स्मेह्याः स्मुर्ये च चिन्तकाः (Ch.Su.13/52)

- ▶ Those who are scheduled for Swedana or Shodhana
- ▶ Ruskhata (those having dryness in body),
- ▶ Vatavikara (those suffering for vata disorders),
- ▶ Nityavyayama (those doing exercise regularly),
- ▶ Nityamadhyapana (those drinking alcohol often),
- ▶ Nitya stree sevana (those indulged in sexual activities)
- ▶ Chintaka (often and those suffering from mental stress) are advised to undergo oleation therapy.

CONTRA-INDICATIONS OF SNEHANA

संशोधनादृते येषां रूक्षणं सम्प्रवक्ष्यते । न तेषां स्नेहनं शस्सुमुत्सन्नकफमेदसाम्

अभिष्यण्णाननगुदा नित्यमन्द्रागम्यश्च ये। तृष्णामूर्च्छापरीताश्च गर्भिण्प्रस्तालुशोषिणः * अन्नद्विषश्छूदयन्तो जठरामगरादिताः। दुर्बलाश्च प्रतान्साश्च स्नेहग्लाना मदातुराः

॥ न स्मृह्या वर्तमानेषु न नस्सो बस्तिकर्मसु । स्नेहपानात् प्रजायन्ते तेषां रोगाः सुदारुणाः (Ch.Su.13/53-56)

- Those advised for therapy without undergoing Shodhana (body to undergo snehana
- Abhishyanna anana guda (Those having excessive secretions from their mouth and rectum), Nitya mandagni (suffering from frequent bouts of indigestion), Trushna, Murcha (those suffering from thirst and fainting), Garbhini (pregnant women), Talushosha (those having dryness of throat), Annadweshi (who have aversion to food), Chardi (who are sick or suffer from vomiting sensation)
- Jathara ama (accumulation of *ama* in stomach), Gara (those who have been exposed to artificial poisons), Durbala (those who are weak), those in whom body tissues have depleted, those who are exhausted by the use of *sneha*, Mada (those having alcohol intoxication), those undergoing *nasya basti* (medicated enema) should not consume *sneha*.

SNEHAYOGA KAALA

PROPER TIME FOR OLEATION THERAPY

ऋतौ साधारणे स्नेहः शस्तो अहि विमले रखौ (A.H.SU.16)

During temperate seasons use of Sneha dravyas should be done during day time and when the sun is clear.

तैलं त्वरायां शीते अपि घर्मे अपि च घृतं निशि

Oil may be used in emergency even in cold season and ghruta even in summer and even at night.

निश्येव पित्ते पवने संसर्गे पित्तवत्सपि

In diseases produced by increased Pitta and Vata and in their combination with predominance of Pitta – ghee should be used only at nights – during summer.

ACCHAPANA SNEHA & PRAVICHHRANA SNEHA

Acchapeya of Sneha – means consuming the Sneha without mixing with food.

- Sneha Vicharana means – consuming after mixing with food items.

Acchapeya method of administering Sneha is considered best as it serves the function of Sneha and lubrication quickly.

रसभेदैककत्वाभ्यां चतुः षष्टिर्विचारणाः स्नेहस्यान्माभिभूतत्वादल्पत्वाच्च क्रमात्मताः (A.H.SU.16/15)

By its use with substances of different tastes and separately, without admixture, it will be sixty four number of recipes.

Sneha Vicharana – use of Sneha mixed with foods is poor – mild in effect because of its mingling with other materials and also because of lesser quantity.

ACCHAPANA (DOSE OF SNEHA FOR DRINKING)

द्वाभ्यां चतुर्भिरष्टाभिर्यामैर्जीर्यन्ति यः क्रमात् ह्रस्वमध्योत्तमा मात्रास्तास्ताभ्यश्च हसीयसीम् कल्पयेद्वीक्ष्म दोषादीन् प्रागेव तु हसीयसीम् (A.H.SU 16/17-18)

The dose of Sneha depends upon the digestive activity of the patient.

1. The heena matra (least dose) is the one, which digests in 2 yaama (1 yaama = 3 hours)
 2. The medium dose (Madhyama matra) is the one, which undergoes digestion in 3 yama (9 hours)
 3. The high dose (Uttama matra) is the one, which undergoes digestion in 4 yama (12 hours).
 4. Hraseeyasi matra – the minimum quantity should be administered in the beginning after considering the condition of Dosha etc.
- The Hraseeyasi matra is the very little quantity of sneha, that is given to the patient, just to judge the digestive strength. After judging the digestion power, the right dose of the fat is decided.

SAMYAK,AYOGA & ATIYOGA OF SNEHANA

पुरीषं ग्रथितं रूक्षं वायुरप्रगुणो मृदुः । पक्ता खरत्वं रौक्षं च गात्रस्मास्निग्धलक्षणम् ॥

वातानुलोम दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम् । मार्दवं स्निग्धता चाङ्गे स्निग्धानामुपजायते ।

पाण्डुता गौरवं जाड्यं पुरीषस्याविपव्वता । तन्द्रीरुचिरुत्कृशः स्मादतिस्निग्धलक्षणम् ॥ (Ch. Su. 22/57-59)(Ch.Su.22/57-59)

Signs of Inadequate, proper and excess oleation are as follows

AYOGA	SAMYAK YOGA	ATIIYOGA
Grathitha pureesha (Hard faeces)	Vatanulomana (Proper movement of vata downwards)	Pandu (Pallor)
Ruksha pureesha (Dry faeces)	Deeptagni (Increased digestive power)	Gauravata (Heaviness in body)
Flatus not moving easily and softly	Snighamsamhatama (Lubricated faeces which are soft and not well formed)	Jadyata (Lassitude)
Mandagni (Reduced digestive power)	Mrudu & Snigdha anga (Softness and oleation of body)	Avipakva prusha (Improperly formed faeces)
Khara & ruksha gatra (Roughness and dryness in the body)		Tandra (Stupor), Aruchi (Tastelessness), Utklesha (Nausea)

RUKSHANA UPAKRAMA

► Definition :

रौक्ष्यं खरत्वं वैशयं यत् कुर्यात् तद्धि रुक्षणम् ॥ (च. सू 22/10)

► Rukshana (dryness) Therapy is that which causes dryness, roughness and Non sliminess in the body and which eliminates excess mucus, fat and water from the tissues and organs of the body is known as Rukshana.

► The properties of Rukshana dravyas are ,

रूक्षं लघु खरं तीक्ष्णं मूष्णं स्थिर पिच्छिलम् प्रायशः कठिनं चैव यद्द्रव्यं तद्धि रूक्षणम् ॥

Ruksha, Laghu, Khara, Teekshna, Ushna, Sthira, Picchila, Kathina

INDICATIONS OF RUKSHANA

कटुतिक्तकषायाणां सेवनं स्त्रीष्वसंयमः । खलिपिण्याकतक्राणां मध्यादीनां च रूक्षणम् अभिष्यन्ना महादोषा मर्मस्था व्याधयश्च ये। ऊरुस्तम्भप्रभृतयो रूक्षणीया निदर्शिताः (Ch.Su. 22/29-31)

► Regular use of substances having Katu,Tikta, Kashaya rasa, Stree sevana (indulgence in women), Peenyaka takra (use of oil-cakes of mustard and tila), buttermilk, Madhu(honey) and Ruksha dravyas (similar things tend to induce dryness.)

- Rukshana is indicated in diseases caused by
- Abhishyanda (blocking of bodily channels by excess discharges)
- Mahadosha (in cases of greater morbidity of dosha)
- Marmastha vyadhi (diseases of vital organs), in stiffening of thighs (urustambha),

SAMYAK & ATIYOGA OF RUKSHANA

कृतातिकृतलिङ्गं यल्लङ्घिते तद्धि रूक्षिते (Ch. Su.22/39)

The symptoms of proper and excessive administration of rukshana are the same as those of langhana

SWEDANA UPKARAMA

- Definition :

स्तम्भगौरव शीतघ्नं स्वेदनं स्वेदकारकं ॥ (च.सू.22/11)

- That which alleviates stiffness, heaviness and cold and is sudorific i.e, produces sweat is swedana therapy.
- Characteristics of swedana Dravya :
- ऊष्णं तीक्ष्णं सरं स्निग्धं रूक्षं सूक्ष्मं द्रवं स्थिरम्

द्रव्यं गुरु च यत् प्रायस्मृद्धि स्वेदनमुच्यते ॥

Ushna, Teekshna

- Sara, Snigdha
- Ruksha, Sukshma
- Drava, Sthira, Guru

TYPES OF SWEDANA AS PER CHARAKA

Sagni sweda

सङ्गरः प्रस्त्रो नाडी परिषेकोऽवगाहनम् । जेन्साकोऽश्मघनः कर्षः कुटी भूः कुम्भिकैच । कूपो होलाक इत्येते स्वेदयन्ति त्रयोदश । तान् यथावत् प्रवक्ष्यामि सर्वानेवानुपूर्वशः (CH.SU.14/39-40)CH.SU.14/39-40)

Niragni sweda

व्यायाम उष्णसदनं गुरुप्रावरणं क्षुधा । बहुपानं भयक्रोधावुपनाहाहवातपाः स्वेदयन्ति दशैतानि नरमग्निगुणादृते (CH.SU.14/64-65)

AS PER VAGBHATA

□ Types of swedana

स्वेदस्सापोपनाहोष्मद्रवभेदाच्चतुर्विधः । (A.H.SU. 17/1) (A.H.SU.17/1)

Kinds of sweating treatments – Swedana Prakara

Tapa- fomentation,

1. Upanaha- warm poultice,
2. Ushma- warm steam and
3. Drava – pouring of warm liquid

INDICATIONS OF SWEDANA

* प्रतिश्याये च कासे च हिक्काश्वासेष्वलाघवे । कर्णमन्याशिरःशूले स्त्रभेदे गलग्रहे अर्दितैकाङ्गसर्वाङ्गपक्षाघाते विनामके । कोष्ठानाहविबन्धेषु मूत्राघाते विजृम्भके

पार्श्वपृष्ठकटीकुक्षिसङ्ग्रहे गृध्रसीषु च । मूत्रकृच्छ्रे महत्त्वे च मुष्कयोरङ्गमर्दके

पादजानूरुजङ्घार्तिसङ्ग्रहे श्वयथावपि । खल्लीष्वामेषु शीते च वेपथौ वातकण्ठके सङ्कोचायामशूलेषु स्तम्भगौरवसुप्तिषु । सर्वाङ्गेषु विकारेषु स्वेदनं हितमुच्यते (CH.SU.14/10-14) (CH.SU.14/10-14)

- It is said that *swedana* is useful in Pratishaya (rhinitis), Kasa (cough), Hikka (hiccups), Shwasa (breathing difficulties), Karna, Manya, Shira shula (earache, headache, cervical pain), Swara bheda(

hoarseness of voice), Galagraha (choking sensation of throat), Ardita (facial palsy), Ekanga sarvanga pakshaghata (monoplegia, quadriplegia, hemiplegia)

► Vinamaka (prostrated postures), Koshta anaha (abdominal flatulence), Vibandha

(constipation), Mutraghata (urinary retention), Vijrambahika (excessive yawning),

Parshwa, prushta, kati kukshi graha (stiffness of flanks, dorsum, lumbar and abdomen), Ghrudrasi (sciatica), Mutrakrucho (dysuria), Vruddhi (scrotal enlargement), body ache, pain and stiffness of dorsum of foot, knee, thigh and calf, edema, indigestion, chills and shivering, subluxation of ankle, contractures, convulsions, colicky pains, stiffness, heaviness and numbness, and such disorders anywhere in the body.

CONTRA INDICATIONS OF SWEDANA

कषायमद्यनित्यानां गर्भिण्या रक्तपित्तिनाम्। पित्तिनां सातिसाराणां रूक्षाणां मधुमेहिनाम् विदग्धभ्रष्टब्रह्मणां विषमद्यविकारिणाम्। श्रान्तानां नष्टसञ्ज्ञानां स्थूलानां पित्तमेहिनाम् तृष्यतां क्षुधितानां च कुब्जानां शोचतामपि। कामल्युदरिणां चैव क्षतानामाढ्यरोगिणाम् दुर्बलातिविशुष्काणामुपक्षीणौजसां तथा। भिषक् तैमिरिकाणां च न स्वेदमवतारयेत् (CH.SU.14/16-19)

► The physician should be aware that sudation is contraindicated in those

► who regularly consume Kashaya dravyas & Madhya (astringents and alcohol),

► In Garbhini (pregnant women), Raktapitta (persons with bleeding disorders), individuals with *pitta* predominance, Atisara, (those who are suffering from diarrhoea), Madhumeha (patients with diabetes mellitus), inflamed colon, Bradhna (prolapsed rectum), Visha (in toxic conditions), Shranta (fatigued), Nashta sangnya (unconscious), Sthoulya (obese), *pitta*-predominant diabetics, individuals having

Trushna, Kshudha, Krodha depression, Kamala, Udara, injured, weakness, Ativishsushka (extremely emaciated), highly immune compromised and those who often suffer from blackouts.

SWEDANA DRAVYAS

तिलमाषकुलथाम्रघृततैलामिषौदनैः। पायसैः कृशरैर्मासैः पिण्डस्खेदं प्रयोजयेत् गोखरोष्ट्रवराहाश्वशकृद्भिः सतुषैर्यवैः। सिकतापांशुपाषाणकरीषायसपूटकैः श्लैष्मिकान् स्वेदयेत् पूर्वैर्वातिकान् समुपाचरेत्। द्रव्याण्येतानि शस्त्रे यथास्वं प्रसेष्वपि (CH.SU.14/25-27)

□ Fomentation bolus prepared with *tila*, *masha*, *kulatha*, sour preparations, *ghruta*, *taila*, *vasa*, boiled rice (*odana*), sweet porridge (*payasa*), boiled mixture of cereals and legumes (*krishara*) and flesh, feces of cow, ass, camel, pig and horse along with barley grains with chaff, sand, dust, stone, dried cow dung and iron powder is effective for fomentation in the cases of *kapha* and *vata* related diseases. These articles may also be used for fomentation using a hot stone (*prastara sweda*)

SWEDA VIDHI**निवाते अन्तर्बहि सिग्धो जीर्णान्नः स्वेदमाचरेत् स्वेदमाचरेत् (A.H.SU.17/12) (A.H.SU.17/12)**

Swedavidhi – the procedure of Sweating therapy

- ▶ The practice of swedana should be prescribed to those who have been provided with Snehana both Internally through Snehapana,
- ▶ Externally by applying oil to the body. (Abhyanga)
- ▶ The person is in a room that is not cooled, devoid of breeze after meal has been completely digested.
- ▶ शीतशूलव्युपरमे स्तम्भगौरवनिग्रहे। सञ्जाते मार्दवे स्वेदे स्वेदनाद्विरतिर्मता (Charaka Sutrasthana 14/13)
- ▶ पित्तप्रकोपो मूर्च्छा च शरीरसदनं तृषा। दाहः स्तराङ्गदौर्बल्यमतिस्विन्नस्म लक्षणम् (Charaka Sutrasthana 14/14) the symptoms of oversudation include aggravation of *pitta* fainting, generalized fatigue, thirst, burning sensation, low or weak voice, and weakness of limbs.
- ▶ *Sheetoparama* – pacification of coldness in the body (pacification of feeling of abnormal coldness in the body due to increased vata or kapha or vata-kapha)
- ▶ *Shuloparama* – pacification of pain
- ▶ *Stambha nigraha* – reduction of stiffness (catches) or tightness in the body parts
- ▶ *Gaurava nigraha* – reduction of the ‘feeling of heaviness in body parts’
- ▶ *Maardava (mridutva)* – smoothness of the body or body parts (feel as if the body parts have become smooth)
- ▶ *Sweda praadurbhaava* – sweating of body or parts of the body which have been subjected to swedana or sudation
- ▶ *Roga lakshana prashamanam* – pacification or reduction of the symptoms of the disease for which the swedana is being administered
- ▶ *Sheetaartitvam* – want or crave of cold things (liking towards taking cold foods & comforts)

STAMBHANA UPAKRAMA

- ▶ Definition :
- ▶ स्तम्भनं स्तम्भयति यद्गतिमनं चलं ध्रुवं । (च. सू.22/11)
- ▶ The therapy which result in prevention of mobility and flow of bodily substance and stabilizes is called stambhana.
- ▶ Characteristics of stambhana Dravya :

▶ शीतं मृदु श्लक्ष्णं रूक्षं सूक्ष्मं द्रवं स्थिरम् ॥ यद्द्रव्यं लघु चोद्भिष्टं प्रायस्तद्धि स्वेदनमुच्छते ॥ (च. सू. 22/17) Stambhana requires the drugs/medicines to possess Cold, sluggish, soft, smooth, dry, minute liquid, stable and light qualities. Indication of Stambhana Pitta, Kshara, Agni Dagdha, Vamana, Atisara, Visha & Sweda Atiyoga are some of the indication of Stambhana.

INDICATIONS OF STAMBHANA

द्रवं तन्मसं यावच्छीतीकरणमौषधम् ।

स्वादु तिक्तं कषायं च स्तम्भनं सर्वमेव तत्

पित्तक्षाराग्निदग्धा ये वम्भतीसारपीडिताः ।

विषस्वेदातियोगार्ताः स्सुम्भनीया निदर्शिताः (Ch.Su. 22/32-33)

□ All the drugs that are characterized by liquid, thin, stable, cold properties and possessing Madhura, bitter and astringent tastes are used for Stambhana (astringent/styptic) therapy. Stambhana is indicated in patients afflicted with pitta, burned with kshara (alkali) and fire, those who are afflicted with vomiting, diarrhea, and those who are suffering from complications of excess sudation and poisoning.

SAMYAK STAMBHANA LAKSHANAS AS PER VAGBHATA

स्मृम्भितः स्माद्धले लब्धे यथोक्तामयसङ्ख्यात् (A H SU 17/19)

Stambhana treatment, the person

Gains strength and

Gets relieved of symptoms of excess sweating

ATISTAMBHANA LAKSHANAS AS PER VAGBHATA

1. स्मृम्भत्वक् स्मृयुसङ्कोच कम्पहहत् वाक्नुग्रहैः पदौष्टत्वक्करैः श्यावैः अतिस्मृम्भितमादिशेत् (AH SU 17/20)

Contraction of skin and tendons, tremors, stiffness of region of heart, choking of voice, lockjaw, black discoloration of the feet, lips, skin and

SAMYAK, ATI STAMBHANA LAKSHANAS AS PER CHARAKA

▶ स्मृम्भितः स्माद्धले लब्धे यथोक्तैश्चामयैर्जितैः श्यावता स्तब्धगात्रत्वमुद्वेगो हनुसङ्ग्रहः। हृद्भर्चानिग्रहश्च स्मृदतिस्मृम्भितलक्षणम् (Ch. Su.22/39-40)

Properly administered stambhana helps the patient to regain his strength and get rid of afflicted diseases as told earlier.

▶ Excessive administration of stambhana causes blackish discoloration, stiffness in body parts, uneasiness, the stiffness of jaw, feeling of constriction in cardiac region, and constipation.

DISCUSSION

LANGHANA

Langhana does laghuta in the sharrera for eg in jwara Langhana chikitsa is adopted as a first line of chikitsa which does Shamana of the Prakupita doshas and stimulates the Agni, Deepana, pachana helps in removing the ama and increases the agni, which helps in removing the sroto avarodha and cures the disease.

As a Shodhana chikitsa, Vamana can be given in the utklista 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, and Shirovirechana can be done in Arditha.

Vyayama and Marutha sevana can be advised in sthoulya, prameha chikitsa.

In Parinama shula also Langhana is mentioned as the first line of treatment, Then Shodhana roopi Vamana virechana Basti karma are important treatment.

BRUHMANA

Shastika Shali as diet internally in Karshya.

Externally in the form of Sasthika Shali Pinda Swedana in Pakshaghata,

Matrabasti in case of Vataja Gridhrasi,

Ghritapana in case of Jeerna Jwara

Use of Rasayana and Vajikarana dravyas are few potent areas where the concept of Brumhana is giving effective result. In Kasa Agastya Haritaki Rasayana, Chavanprasha rasayana, Dashamula Rasayana, Haridra ghrita. In Amlapitta: Kushmandavaleha. In Raktapitta: Vasavaleha. In Shwasa : Dashamula Haritaki, Pippali rasayana, Vardhamana Pippali Rasayana.

RUKSHANA

The patient of urustambha should be given rukshana as a first line of treatment. (drying up therapies to facilitate absorption of liquid metabolites from circulation and tissues) with yava (barley), shyamaka (millet), and kodrava along with vegetables cooked with water and oil, but without adding salt. Leaves of sunishannaka, nimba, arka, vetra, aragwadha, vaayasi, vaastuka and bitter vegetables like kulaka (karavellaka) aid rukshana.

Rukshana can be done both externally (Bahya) and as well be done internally (Abhyantara).

Rukshana is happened by Vyayama, Udvartana and application of various Ruksha lepas, Takrapana, Ahara Bhesajas having Ruksha Gunayukta Rukshana

Rookshana chikitsa can be done in diseases like Amavata, Sthoulya, Urustamba, Avaranajanya Vatavyadhi.

SNEHANA & SWEDANA

Snehana has been broadly applied in various treatment like Nasya in Apabahuka, Abhyanga in twakgata vata, Shodhaneeya snehapana in kushta, Shirodhara in Anidra and Parisekha in Dhatukshayajanya Pakshghata.

If there is absolute vitiation of vata without any kind of obstruction, it should be treated at first with Snehana therapy, such as internal administration of Ghrita, Taila, Vasa and Majja.

If Snehana & Swedana could soften dried out timber, then why not a human being ?

Upanaha Swedana: Vatavyadhi having predominance of shula, Sankocha, Stambha.

Shashtika shali pinda sweda :Pakshaghata.

Bashpa Swedana: In Katishoola, Gridhrasi

Valuka Swedana, pradeha type of Upanaha: in Aama Pradhana Sotha as in Aamavata.

Dhanyamla Dhara in Aamavata

In all the Vatavyadhis Snehana & Swedana were adopted as a first line of treatment.

STAMBHANA

In Raktapitta & Amatisara condition sthambhana is prohibited in the beginning of amatisara.

The therapies that stop ati drava malapravrutti can be given at later stages.

In Shonitha srava - Rakth stambhana upaya can be used such as Sandhana, Skandhana, Pachana, Dahana

Piccha basthi in Rakta Athisara and Avapidana nasya with Vasa swarasa in Raktapitta are few of the best examples of Stambhana.

Mayura Puccha bhasma is advised in Vamana.

Kutajarishtha, Dadimashtka churna, Bilagil are advised in Atisara for Stambhana kriya.

CONCLUSION

All vyadhis are either Santarpanajanya or Apatarpanajanya they are treated with these shadupakramas.