



Applied aspect of shadvidh upakrama in life style disorders

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Abstract

Nowadays our way of living life 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. Lifestyle diseases are defined as diseases resulting from the way people live their life. They are commonly caused by lack of physical activity and unhealthy eating habits. This may increase the risk of developing certain critical illness in the later stage of life. In Ayurvedic text Acharya's have mentioned six basic modalities of treatment, known as Shadvidha-Upakrama¹, which can be very beneficial in prevention and management of lifestyle diseases. In Ayurveda the origin of a disease is broadly classified in two ways (1) Santarpanjanya and (2) Aptarpanjanya. Both types of diseases are caused by unhealthy food habits and decreased physical activities. Santarpan is considered as taking food excess in quantity and which is over nutritious along with lack of physical activities while Aptarpan is considered as intake of food which is less in quantity and is under nutritious along with more physical activities, both the conditions come under improper life style. Acharya Charaka emphasized on the concept that the method of treatment depends on the intelligence and yukti of a physician³ and the treatment should be formulated according to accumulation period of dosha.

Keywords: *Aptarpanjanya vyadhi, Dosha, Lifestyle diseases, santarpanjanya vyadhi, shadvidh, upakrama*

Introduction

Ayurveda, one of the most ancient science of life followed in India as living healthy traditions, always emphasized on maintaining the health and preventing the disease by following proper diet and lifestyle regimen rather than treatment and cure of the diseases. Maintaining healthy status of healthy individual and treating the illness of a diseased is the main fundamental principle mentioned in Ayurvedic texts. For applicability of this principle the six major treatments are mentioned by Acharya Charaka in Charaka Samhita and in Ashtanghridayam Acharya Vagbhatta mentioned all these under Dwidhupakramas.

What are the lifestyle disorders?

Lifestyle is the way adopted to live life by the inhabitants of a region in specific time and place. It includes day to day behavior, capabilities and adaptation of individuals in job, activities, fun and diet. Millions of people follow an unhealthy lifestyle, hence they encounter illness, early ageing and even death. Problems like metabolic diseases, joint and skeletal problems, CVD, hypertension,

diabetes mellitus, dyslipidemia, obesity are among the disease caused mainly by an unhealthy lifestyle. All these are inter-connected with each other. These are increasing day by day with rapid economic development and westernization of lifestyle in the past few decades (Charaksamhita agniveshtantra, 22nd chapter).

Langhan

The treatment which brings lightness and emaciation to the body is called Langhan-the deprivation treatment⁵, also called de-nourishing treatment. In case of condition suggesting dominance of kaphadosha. It causes blockage of the minute channels of the body, termed as Srotorodh which results in manifestation of diseases like as obesity, diabetes, heart diseases and numerous others. Also this kaphadoshamay disturb the proper functioning of Jatharagni which may lead to mandagnijanyavyadhi. So whenever Kapha is associated with Pitta dosha, Langhan principle should be adopted (Charaksamhita agniveshtantra 23rd chapter). In Ayurvedic texts 10 types of langhan named chatuhprakarasamshuddhi (vaman, virechan, basti, nasya), pipasa, maruta-atapasevana, paachana, upavasa and vyayam is mentioned. The drugs which cause laghuta in the body have the properties of laghu, ushna, teekshna, vishada,

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sukshma, khara, saar and kathina. Langhana treatment is specifically recommended for diseases or conditions in which there is a heaviness in the body or an obstruction in channels, such as diabetes, sinusitis, asthma, indigestion, obesity, high cholesterol, fever and constipation. Langhana treatments are broadly categorised in two types:

- Shodhana (purification), which removes highly aggravated doshas (biological energies) by its eliminatory- action from the body. This treatment includes enemas, nasyas treatments procedures, and detoxification.
- Shamana (palliative), which transforms dosha vaishamyata into dosha samyata by its subiding- action in the body, hence such treatment includes herbal therapy, physical exercise, exposure to sun, and avoiding unhealthy food and drink.

Mode of action

Langhana is specific form of treatment for lifestyle disorders caused due to srotorodha from abhishyandi and guru dravya resulting in vata heenatva. According to modern we can consider it with so many factors that causes fasting. It is achieved by taking no or minimal amounts of food and caloric beverages for periods that typically range from 12 hours to three weeks. Fasting results in ketogenesis, promote potent changes in metabolic pathways and cellular processes such as stress resistance, lipolysis and autophagy. Human studies indicate that different forms of fasting may provide effective strategies to reduce weight, delay ageing and optimize health (Charaksamhita agniveshtantra, 2nd chapter).

Brinhana

The term brinhana is derived from brihat (big), so the treatment which increases body size/weight or cause nourishment of the body is considered brinhanachikitsa. The dravya which provide nourishment to the body is known as Brinhanadravya. These drugs have the properties of guru, shita, mridu, snigdha, bahula, pichchhila, manda, sthira and slakshna. These drugs are having dominancy of prithvi and aapmahabhut. This treatment is included under Santarpana chikitsa. These drugs acts at the level of Dhatvagni and thus helps in proper nourishment of dhatu. Those patients who are krish (leany) and kshayajanyavyadhiyukta such as OA, impotency, infertility, azoospermia, etc. are treated with the use of brinhana chikitsa.

Mode of action

The brimhana dravya by a virtue of their properties increases the bulkiness of dhatu and body and it mainly focus on structural and functional aspect of respective dhatu and organs therefore increase the strength and weight of body. We can say that these drugs increase the absorptions of the micro-nutrients at the level of agni by promoting the digestion and metabolism in the body and boost up the immunity. It also 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 (Charaksamhita agniveshtantra, 7th chapter).

Rookshana

Rookshana means drying; the treatment that causes dryness, roughness and nonliminess in the body is called Rookshana. The drugs which make the body rooksha and rough have the properties of ruksha, laghu, khara, teekshna, sthira, pichchhil, kathina and drava. It can be used in kaphavidhijanyavyadhi like as diabetes, heart diseases, obesity, thyroid dysfunctions, inflammatory disease and so many. If there is dominance of kaphadosha, rookshanachikitsa should be done. It can be performed in two ways bahya and abhyantar. Bahyarookshana can be achieved by Udvartana, Dhanyamldhara, and other different rookshalepas, while Abhyantararookshana can be achieved by the administration of takrapaan, rookshaannasevan and various drugs having rookshana properties.

Mode of action

The rukshan chikitsa dries the body and makes it looking thinner and leaner with absorption of all the body fluids which is extra and not essential in the body. As per regarding this action many acharyas has mentioned that numerous disease are manifested by aam dosha, which is mainly caused by mandagni. This aam dosha accumulate in the body where khavaigunya stage occurs. It causes srotavarodh and affects the proper nutrition of further next dhatu. Nowadays most of the common lifestyle disorders both physical as well as psychological are the result of leading a faulty lifestyle and improper dietary habits which are also primary cause in origin of aam dosha. Hence if we apply the rookshan chikitsa in such conditions then we can get the better results in the treatment of disease because it

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has a specific key role in the digestion of aam dosha. So it will be proved very helpful in prevention and management of dushta aamjanya vikara (Charaksamhita agniveshtantra, 13th chapter).

Snehana

The treatment that causes oiliness, moistness, fluidity and softness in the body is termed as Snehana. These drugs have the properties of drava, sukshma, sara, snigdha, pichchhila, guru, shita, manda and mridu. Snehana have three main types according to its action on the body, (1) shodhana, (2) shamana, (3) brinhana. It can be further classified on the basis of route of administration as two types named Bahya and Abhyantara. Bahyasnehan can be done by abhyang with various medicated oils, shirodhara, taildhara etc. It can be used in vatavyadhi like osteoarthritis, stress, headache, backache, insomnia and other, while aabhyantarsnehana can be done in the form of snehpaan for the purpose of shodhana, anuvasanbasti, matrabasti and sneha with meal in the form of ghee. This chikitsa provides nourishment, strength and relaxation to the affected body parts. It helps to remove out the toxic effects and improve the metabolism of the cells.

Mode of Action

Snehana Karma is performed as Purvakarma in relation to various Shodhana therapies. The following actions are done by Snehana Karma. It improves the digestive power, renovates of body tissues, increase body strength, improve skin texture, postponed aging process. It acts as solvent. It brings the lodged morbid and unexcreted waste products in to gastro-intestinal tract which can be further expelled out through oral or anal route by the use of shodhana chikitsa.

Swedana

It is the process by which the sweat or perspiration is produced in the body by using various methods. Thus, elimination of toxins and wastes through sweat glands takes place in this kind of treatment. This procedure helps the body pores to breathe and body tissues to function properly. This treatment provides relieve in stiffness, heaviness and coldness of the body and produces sweating. The drugs which are used for swedana have the property of ushna, teekshna, sara, snigdha, ruksha, sukshma,

drava, sthira and guru in nature. Acharya charak mentioned 13 types of sagnisweda and 10 types of niragnisweda. This can be done practically in two ways rookshasweda which can be performed with balukasweda in case of aamvata and by the other form like nadisweda, sarvangsweda etc. Along with that patrapotalisweda can be done with medicated oil in the patients of osteoarthritis, lumber spondylosis, cervical spondylitis and astikashali pinda sweda can be done with raktashaali variety of rice cooked in medicated decoction and milk. This is very much beneficial in krish, osteoporotic patients and children affected by cerebral palsy. Therefore according to yukti a knowledgeable physician can apply these treatment as per need of the patient (Charaksamhita agniveshtantra, 1st chapter).

Mode of action

It is very essential and important purvakarma along with Pradhan karma. It also have important role as paschata karma. It is very beneficial technique in de-localizing sthanik and sarvadai hik doshas. It increase the metabolic rate and stimulate lipolysis, because of this the demand of O₂ increases and the waste product remove out from the body in more quantity. It also acts as vasodilator and increase the blood flow to the area due to this more nutrients can be absorb by the body. Swedan increase the stimulation of the sweat glands and this causes more production of the sweat and with that more waste products removes from the body. Because of the excess sweat production it plays an important role in burning calories and can be a good cure of obesity.

Stambhana

The treatment that prevents mobility and the flow of body substances and fluids is known as stambhanachikitsa or astringent therapy and the drugs which are used in this treatment are called stambhanadravya. Stambhan treatment in Shadvidh Chikitsa involves stopping the movement of vitiated doshas. Dravya with stambhana capability contains laghu, sheeta, mridu, drava, slakshna, ruksha, sukshma and sthira properties. These drugs increase the Jala and Prithavi mahabhuta. Pichchha basti and Avpeed nasya are the examples of stambhana treatment. There are various drugs which can be used as a stambhaka dravya like Durva, Lodhra,

Priyangu, Mochras etc <https://www.slideshare.net/mobile>

Mode of action

This is one of the very beneficial treatments of Ayurveda. These stambhana drugs have kashaya rasa dominancy and act like as vaso-constrictor. This results from contraction of the muscular wall of the vessels, in particular large arteries and small arterioles. The process is very important in staunching hemorrhage, preventing and treating blood loss, diarrhea and other lifestyle disorders like ulcerative colitis, hemorrhoids and fistula.

Discussion

Shadvidha upakrama helps to mitigate the drastic problem arising due to abnormality of tridoshas in the body like Langhana mitigates Kapha-Pittaj 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 as per the principle of Bhuyesa alpam avjeyate¹⁷. It also Act over the Gurvadi gunas as per the principles of Samanya Vishesha like Langhana possess the laghu guna, Brumhana has Guru, Rukshana has ruskha, Snehanahas snigdha, Swedana has ushna and Stambhana has sheeta guna. This principle signifies importance of these six trumpet modalities of treatment as Charaka has mentioned in the text. Sadvidha upakrama plans to act by balancing the proportion of the Panchamahabhutas in the body. As Bramhana acts by increasing pruthvi and jala mahabhuta whereas snehana increases the jala and prithvi mahabhuta, Stambhana increases the prithvi and jala, langhana increases the akasha, vayu and tejo maha bhuta, rukshana increases akasha, vayu and tejas lastly

Swedana increases tejas, vayu and akasha mahabhuta. These are responsible for the metabolic activity of the body.

Conclusion

The target achieved by any form of Upakrama is Dosh Saamyata. It is attained through balancing the gunas, ultimately by achieving the Panchabhouthika stability. As per Ayurvedic texts 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. It can be very beneficial if the assessment of the Dosh, Roga and Rogi is done carefully. Therefore it can be considered Yuktivyapashraya Chikitsa. It can be used in prevention and management of the lifestyle disorders.

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