



Review Article

THE ROLE OF ABHYANTARA SNEHAPANA IN AYURVEDA MANAGEMENT

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ABSTRACT

Shodhananga Snehapana is a crucial preparatory therapy in Ayurveda, performed before the *Shodhana* procedures (*Vamana* and *Virechana*) in the *Panchakarma* regimen. It involves the internal administration of medicated oils or fats (*Sneha*), designed to promote the *Snigdha* (unctuous) quality in the body. *Snehapana* facilitates the softening and loosening of accumulated morbid *Doshas* (toxins) in the body, making them easier to expel during subsequent detoxification therapies. It enhances the circulation of *Rasa Dhatu* (plasma) and promotes moisture (*Klinnata*) in the tissues, which helps in alleviating dryness and balancing the *Vata dosha*. This procedure also strengthens the body and improves the digestive fire (*Agni*), ensuring better absorption and assimilation of nutrients. *Shodhananga Snehapana*, as a preparatory procedure, optimizes the body's condition for the effective purification of excess *Doshas*, leading to a state of balance and improved health.

INTRODUCTION

In Ayurveda, *Snehana* refers to a therapeutic approach that primarily promotes the *Snigdha* (unctuous or oily) quality in the body. The term *Snehana* is used to describe both external and internal oleation therapies, which are essential components of the holistic treatment approach. It is a classical *Purvakarma* (preparatory procedure) that precedes the *Shodhana karma* (detoxification or purification procedures) such as *Vamana* (therapeutic emesis) and *Virechana* (therapeutic purgation)^[1]. The, *Snehana* and *Svedana* helps to liquefy the *Doshas* and facilitates movement of vitiated *Dosha's* from *Shaka* to *Koshtha*, so that they can be expelled out from the body through appropriate *Shodhana*.

It is often regarded as a simple procedure by many, but its therapeutic mechanism is far more intricate and sophisticated than it may initially appear.

The Role of Snehana in Ayurvedic Treatment

According to Ayurvedic principles, *Snehana* has significant therapeutic implications in balancing the *Doshas- Vata, Pitta, and Kapha*. It is especially beneficial in alleviating vitiated *Doshas* and promoting a state of equilibrium in the body. This therapeutic procedure is performed with the goal of preparing the body for subsequent purification procedures, ensuring that the accumulated morbid humors, or *Doshas*, which are responsible for disease, are expelled efficiently.

Snehana is described in classical texts as one of the *Shadvidhopakrama* (six fundamental therapeutic measures) and can be adopted as a standalone treatment or as part of a broader detoxification regimen. When *Snehana* is done internally, it serves a preparatory purpose, especially before the more intensive *Shodhana* processes, such as *Vamana* and *Virechana*, by creating an optimal environment in the body for these procedures to be more effective^[2].

Snehana in Different Texts

In the classical text *Shabdastoma Mahanidhi*, the term *Snehana* is often used to refer exclusively to the external application of *Sneha* (oils or fats) to the body, typically in the form of massage. However, in many other Ayurvedic scriptures, *Snehana* encompasses both external and internal administration of *Sneha*. The internal administration of

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Sneha, also known as *Snehapana*, is particularly crucial as a preparatory step for *Shodhana* procedures.

Shodhanartha Snehapana

When performed for *Shodhana* (purification), the procedure is referred to as *Shodhanartha Snehapana*. This form of *Snehapana* specifically refers to the oral administration of medicated oils or fats before undertaking more intense detoxification therapies like *Vamana* and *Virechana*. The role of *Snehapana* in the *Shodhanartha* context is to facilitate the detoxification of the body by softening the accumulated toxins (morbid *Doshas*) and mobilizing them for expulsion during the subsequent *Shodhana* procedures.

OBJECTIVES

The primary objective of *Shodhananga Snehapana* is to enhance the body's readiness for the purification processes of *Vamana* and *Virechana*. By introducing oleaginous substances, *Snehapana* serves multiple purposes:

- **Lubricates the tissues:** It increases the moisture and lubrication in the body, which softens the toxins accumulated in the tissues, joints, and digestive tract.
- **Stimulates the digestive fire (*Agni*):** *Snehapana* helps in balancing the digestive system by stimulating *Pachak Agni*, thereby facilitating better absorption and assimilation of nutrients.
- **Purification:** The procedure assists in loosening the morbid *Doshas* that have accumulated in the body over time, preparing them for elimination.

Thus, *Shodhananga Snehapana* ensures that the body is properly lubricated and prepared, allowing for the effective expulsion of toxins during the subsequent *Vamana* (emesis) or *Virechana* (purgation) therapies.

CONCLUSION

In essence, *Snehana*, particularly *Shodhananga Snehapana*, is an essential preparatory step in Ayurvedic detoxification. It provides the body with nourishment, lubrication, and balance, ensuring that the purification therapies such as *Vamana* and *Virechana* can be carried out effectively. By understanding the significance of *Snehapana* in this context, practitioners can better appreciate its role in creating the ideal internal environment for the restoration of health and vitality. *Shodhananga Snehapana* is far more than a simple preparatory step in *Panchakarma*. Its therapeutic action is deeply rooted in Ayurvedic principles of balancing the *Doshas*, nourishing the tissues, and preparing the body for the removal of toxins. While it may seem straightforward, the complexities of its action- especially in terms of how it increases *Rasa Dhatu* and generates *Klinnata*-highlight the intricacies of this essential procedure.

Understanding its mode of action (*Karmukata*) through the lens of Ayurvedic texts helps practitioners better appreciate the subtle yet profound effects of *Snehapana* and ensures its effective application in the holistic treatment approach of *Panchakarma*.

Definition

स्नेहनं स्नेहविष्यन्दमार्दवक्लेदकारकम् | [CH.SU 22/11]

The procedure by which *Snigdghata*, *Vishyandata*, *Mardavata* and *Kledata* is achieved is known as *Snehana*.

- विष्यन्दः विलयनम् | (Chakrapani)
- स्नेहो आपो गुण विशेषः |
- क्लेदने स्निग्धः | (Arunadatta)
- स्नेहनं स्निग्धत्वं आपादकम् | (डल्हन, सु.सू.४५/७६)

Snehana and Snehapana

Snehana: According to Acharya Charaka, *Snehana* is a therapeutic procedure aimed at imparting qualities like *Snigdghata* (unctuousness), *Vishyandana* (softening or liquefaction), *Mardavata* (softness), and *Kledana* (moistening) to the body. These qualities are achieved through the administration of substances that promote these effects^[3].

Snehapana: This refers to the process of orally administering unctuous substances, primarily ghee or oils, before performing *Shodhana Karma* (purification therapies). *Snehapana* is considered a preparatory step, and is referred to as *Shodhananga Snehapana* because it is an essential part of the detoxification or cleansing process in Ayurveda.

Therapeutic Goals and Assessment

The passage also highlights the four therapeutic goals of performing *Snehana* and how to assess the effectiveness of *Snehapana*:

1. **Snigdghata (Unctuousness):** This is assessed by the quality of the body, stool, and skin. The unctuousness is noted in the following:
 - **Gatra (body):** The overall texture and smoothness of the body.
 - **Pureesha (stool):** The consistency of the stool, which should be soft and smooth.
 - **Twak (skin):** The skin should feel smooth, soft, and moist after the procedure.
2. **Vishyandana (Liquefaction or Softening):** This refers to the liquefaction or excretion of the unctuous substances, which is assessed through the act of stool passage. In other words, it refers to whether the unctuous substances are eliminated through the digestive system (via stool) or absorbed without excretion.
 - **Snigdgha Mala:** The stool that is excreted after the administration of *Snehapana* will be lubricated and soft.

- **Adhastat Snehadarshana:** This refers to the observation of the lubricating (*Sneha*- like) quality in the excreted substances.
- 3. **Mardavata (Softness):** This is assessed by the softness of the body, specifically through *Gatra Mardava* (softness of the body tissues). The body should feel more supple, relaxed, and softer to the touch after the procedure.
- 4. **Kledana (Moistening):** This is observed by the consistency of the stool, specifically if the stool is moist and unformed, which is considered a sign of proper *Snehapana* therapy.
- **Asamhata Varchas:** This refers to the stool that is cohesive but slightly moist or sticky, showing the correct effect of the unctuous substances on the body.

Properties of Sneha

- द्रवं सूक्ष्मं सरं स्निग्धं पिच्छिलं गुरु शीतलम्। प्रायो मन्दं मृदु च यद्द्रव्यं तत्स्रेहनं मतम्॥१५॥[Ch.Su 22/15]
- स्नेहमार्दवकृत् स्निग्धो बलवर्णकरस्तथा ॥[Su.Su 15/516]
- गुरुशीतसरस्निग्ध मन्दसूक्ष्ममृदुद्रवम्। औषधं स्नेहनं प्रायो, विपरीतं विरूक्षणम्॥१॥ [As.Hr.Su 16/1]
- *Vatahara, Sleshmakari, Vrishya, Balavaha* [Sh.Pu 2/26]

Sneha (unctuous substances) used in *Snehapana* include ghee, oils, and fats, which have specific properties that make them useful in this procedure: They have the ability to penetrate tissues and lubricate the body.

Classification of Snehapana

| Yoni | Chaturvidha | Panchavidha | Sanga | Paka | Prayoga | Vichrana | Matra | Karma | Sneha Kala |
|-----------------|--------------|--------------|-----------------|----------------|-------------------|---------------------|-----------------|--------------------|-------------------------|
| <i>Sthavara</i> | <i>Ghrta</i> | <i>Ghrta</i> | <i>Yamaka</i> | <i>Mrudu</i> | <i>Abhyantara</i> | <i>Accha</i> | <i>Avara</i> | <i>Shodhananga</i> | <i>Avapeedaka</i> |
| <i>Jangama</i> | <i>Taila</i> | <i>Taila</i> | <i>Trivitra</i> | <i>Madyama</i> | <i>Bahya</i> | <i>Parvicharana</i> | <i>Madhyama</i> | <i>Shamananga</i> | <i>Auttara Bhaktika</i> |
| | <i>Vasa</i> | <i>Vasa</i> | <i>Mahan</i> | <i>Khara</i> | | | <i>Uttama</i> | <i>Brimhananga</i> | |
| | <i>Majja</i> | <i>Meda</i> | | | | | | | |
| | | <i>Majja</i> | | | | | | | |

Shrestha Sneha

1. Among *Chaturvidha Sneha Sarpi- Samsarkaranu-vartana*
2. Among *Sthavara Sneha Tila taila - Balaartha*
3. Among *Jangama Sneha Go-sarpi*
4. Among *Virechana karma Eranda taila*

Sangya bedha

1. *Yamaka Sneha* - 6
2. *Trivrita Sneha* - 4
3. *Maha Sneha* - 1

Abhyantra Prayoga Through Oral Rote

- A. *Shodananga Snehapana*
- B. *Shamannnga Snehapana*
- C. *Brumhanaga Snehapana*

They have the potential to facilitate the elimination of toxins when used before the *Shodhana* (purification) process.

They help in balancing the *Doshas*, especially *Vata*, which is known for its dry and rough qualities, through their moistening and lubricating properties^[4].

In summary, *Snehana* is the process that imparts unctuousness, softness, and moisture to the body, and *Snehapana* is the therapeutic procedure of administering these unctuous substances, with specific goals and criteria for assessment to ensure their effectiveness.

Type of Snehana

Sneha is broadly classified into two types

A. *Bahya snehana* B. *Abhyantara snehana*

Bahya snehana: Application of *Sneha* externally for the purpose of *Snehana* is known as *Bahya snehana*. It is practiced as a part of *Dincharya* and *Rutucharya* in healthy person. In diseased it is used for *Shamana chikitsa* also as a part of *Purvakarma* before the administration of *Shodhna*. *Bahya Snehana* can be *Sthanika* and *Sarvadehika* various type of *Bahya snehana* are as follows like as *Abhyanga*.

B. Abhyantara snehana: The Administration of *Sneha* internally through oral route for the purpose of *Snehana* based on the action called as *Abhyantara snehapana* which is of three types: *Shodhananga snehapana* *Shamananga snehapana* *Brumhana snehapana*.

D. *Avapeedaka Snehapana*

E. *Auttarabhatika Snehapana*

Shodananga Snehapana

- शोधनं यत् कुपितान् दोषान् निःसार्य बहिः रोगोपशमनं करोति | As.Su.Indu 1/37
- स्थानाद् बहिर्नयेदूर्ध्वमधो वा मलसंचयम्देह संशोधनं [Sh.Pu 4/9]

Procedure which detaches the accumulated *Mala* from their respective places and expels out either from upwards or downwards route is *Shodhana*.

| Contraindication | Charaka | Sushruta | Vagbhata | Kashyapa |
|-----------------------------------------------|---------|----------|----------|----------|
| <i>Abhisyanda anna</i> | + | - | - | - |
| <i>Ajeerna</i> | - | + | - | - |
| <i>Akala</i> | - | + | - | - |
| <i>Anna dvesha</i> | + | - | + | - |
| <i>Arochaka</i> | - | + | - | + |
| <i>Atisara</i> | - | - | + | - |
| <i>Taruna Jwara</i> | - | + | - | + |
| <i>Garbhini</i> | + | - | - | + |
| <i>Nitya manda agni</i> | + | - | + | - |
| <i>Trushna</i> | + | + | - | - |
| <i>During Vamana, Virechana, Basti, Nasya</i> | + | + | + | + |

The type of *Snehana* employed in order to facilitate *Shodhana* is *Shodhananga Snehana*.

| Indication | Charaka | Vagbhata | Kashyapa |
|-------------------------------------------------|---------|----------|----------|
| As per <i>Purvakarma</i> fit for <i>Swedana</i> | | + | + |
| <i>Shodanakarma</i> | | + | + |
| Acc. to age <i>Vridhdha</i> | | - | + |
| <i>Bala</i> | | - | + |
| In different <i>Viharas Vyayama</i> | | + | + |
| <i>Stri nitya</i> | | + | + |
| <i>Chinta</i> | | + | + |
| <i>Madya nitya</i> | | + | + |
| In different <i>Vyadhi Vata Vyadhi</i> | | + | + |
| <i>Kshina Rakta</i> | | - | + |
| <i>Kshina Retas</i> | | - | + |
| <i>Abhishyandi</i> | | - | + |
| <i>Timira</i> | | + | - |
| Acc to nature <i>Ruksha</i> | | + | + |
| <i>Krusha</i> | | - | + |
| <i>Abala</i> | | - | + |

Contra-indications can be mainly categorized under two groups as condition of patient and environmental conditions.

Based on Condition of Patients

1. Agni

It is a very important factor to be considered before *Snehapana*. It should not be administered in *Mandagni* and *Tikshnagni*. In these conditions due to various factors *Agnimandya* exists and may lead to *Trishna*, *Klama* etc.

2. Daurbalya

It is due to some disease or restless working, miscarriages, pregnancy etc. Such patients are incapable of tolerating the *Snehana* therapy, and may not follow regimens. So, *Sneha* should not be administered.

3. Ama and Srotorodha

- In conditions of *Ama* like *Chardi*, *Aruci*, *Ajirna* etc., *Amadosha* increases with *Snehana*.
- *Srotorodha* is seen in conditions like *Taruna Jwara*, *Udararoga* and *Urustambha*. In such conditions, if *Sneha* is administered, it will increase the *Srotorodha*.

4. Gara Visha

Ama Dosha and *Agnimandya* are present, so *Snehana* should not be done.

Environmental conditions

Akala & *Durdina* condition - increases *Kapha dosha* therefore may lead to *Kapha vikaras*.

➤ **Consideration of Kala & Ritu-**

- **Administered** - *Prasasta Dina* and when there is sunlight or the sky is clear.

| Sneha | Rutu |
|-------------------------|----------------------|
| <i>Sarpi</i> | <i>Sarad Rutu</i> |
| <i>Taila</i> | <i>Pravrut Rutu</i> |
| <i>Vasa & Majja</i> | <i>Hemantha Rutu</i> |

| Acharya | Hrasiyasi | Hraswa | Madhyama | Uttama |
|----------------|----------------------------------------------|----------------------------|-------------------------|----------------------------|
| Charaka | ----- | <i>Ardha aham</i> 6 hrs | <i>Ahani</i> 12 hrs | <i>Ahoratram</i> 24 hrs |
| Vagbhata | 1 <i>Yama</i> 3 hrs (<i>Arunadutta</i>) | 2 <i>Yama</i> 6 hrs | 4 <i>Yama</i> 12 hrs | 8 <i>Yama</i> 24 hrs |
| Sharangadhara | ----- | <i>Dinardham</i> 6 hrs | <i>Ahani</i> 12 hrs | <i>Ahoratram</i> 24 hrs |
| Chakradatta | ----- | <i>Dinardham</i> 6 hrs | <i>Ahani</i> 12 hrs | <i>Ahoratram</i> 24 hrs |
| Vangasena | ----- | <i>Dinardham</i> 6 hrs | <i>Ahani</i> 12 hrs | <i>Ahoratram</i> 24 hrs |

- सर्पिःशरदि पातव्यं वसामज्जाच माधवे। तैलं प्रावृषि नात्युष्णशीते स्नेहं पिबेन्नरः॥ (Ch.Su 13/18)
- Not administered in extreme hot or cold condition but in emergency or in acute condition can be given.
- वातपित्ताधिको रात्रावुष्णे चापि पिबेन्नरः। श्लेष्माधिको दिवा शीते पिबेच्चामलभास्करे॥१९॥ (Ch.Su 13)
- *Vata Pittaavastha* & hot season- Night time
- *Vata Kaphaavastha* & cold season- Day time on clear sunny day
- (As.Sa.Su 25) -For *Samana Sneha* in *Vata Kaphaavastha*- Day time

Vata Pittaavastha- Night time

➤ **Matra**

1. Classification of *Snehapana* as per time required for digestion of *Snehadravya*.

| Matra | Time required for digestion | Action | Indication |
|------------------------|------------------------------------|--------------------------|-----------------------------------------------|
| <i>Prathama matra</i> | 3 hrs | <i>Agnidipti</i> | <i>Alpa Dosha</i> |
| <i>Dvitiya matra</i> | 6 hrs | <i>Vrushya, Brumhana</i> | <i>Madhyama Dosha</i> |
| <i>Tritiya matra</i> | 9 hrs | <i>Snehaniya</i> | <i>Bahu Dosha</i> |
| <i>Chaturtha matra</i> | 12 hrs | <i>Pujaniya</i> | <i>Glani, Murcha, Mada</i> |
| <i>Panchama matra</i> | 24 hrs | | <i>Kushta, Visha, Unmada, Graha, Apasmara</i> |

2. According to Acharaya Dalhana (Su.Ci 31/25-30)

3. Acharaya's- Bhavamisra, Shangadhara, and Chakradatta have mentioned dosage of *Snehadravya* in fixed quantity

| Acharaya's | Hina Matra | Madhyama Matra | Uttama Matra |
|-------------------|-------------------|-----------------------|---------------------|
| Bhavamisra | 2 <i>Karsha</i> | 3 <i>Karsha</i> | 1 <i>Pala</i> |
| Sharangadhara | 2 <i>Karsha</i> | 3 <i>Karsha</i> | 4 <i>Pala</i> |
| Chakradatta | Half <i>Pala</i> | 3 <i>Aksha</i> | 1 <i>Pala</i> |

4. According to (Ca.Su 13/31-40)

| Dose | Indication in Individual | Indication in Disease | Action |
|-------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Uttama Matra digested in 24 hours | <ul style="list-style-type: none"> Prabhuta Sneha Nitya Kshut-Pipaasa Saha Uttama –Agni Bala, Sarira Bala, Manasa Bala | <ul style="list-style-type: none"> Gulma Sarpa-Dashta Visarpa Unmatta Mutrakricchra Gadaavarchas | <ul style="list-style-type: none"> Sighravikara Samana Doshanukarshini Sarvamarghaanusarini Balya Sharira Indriya Chesta |
| Madhyama Matra digested in 12 hours | <ul style="list-style-type: none"> Madhyama- Agni Bala, Sarira Bala, Manasa Bala Mridu Kostha | <ul style="list-style-type: none"> Arushka Sphotha, Pidaka, Kandu Paama Kustha Vatarakta | <ul style="list-style-type: none"> No much complication Does not effect Bring snehana comfortably Used as shodhana snehana |
| Hrisva Matra digested in 6 hours | <ul style="list-style-type: none"> Vridha Bala Sukumara/Sukhocita Mandagni Avara Bala/Durbala Can't withstand Kshuth | <ul style="list-style-type: none"> Jwara Atisara Kasa | <ul style="list-style-type: none"> Brimhaniya Snehaniya Vrishya Balya No much complication |

4. Acharaya Vangasena – Vardhamana Krama

| Dose | 1 st Day | 2 nd Day | 3 rd Day | 4 th Day | 5 th Day | 6 th Day | 7 th Day |
|----------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|
| Uttama | 3 Pala | 3.5 Pala | 4 Pala | 4.5 Pala | 5 Pala | 5.5 Pala | 6 Pala |
| Madhyama | 6 Karsha | 7 Karsha | 8 Karsha | 9 Karsha | 10 Karsha | 11 Karsha | 12 Karsha |
| Avara | 3 Karsha | 3.5 Karsha | 4 Karsha | 4.5 Karsha | 5 Karsha | 5.5 Karsha | 6 Karsha |

Anupana

- Various Anupana as been described

| |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Charaka (Ca.Su 13/22)</p> <ol style="list-style-type: none"> Ghrita- Ushna jala Taila- Yusha Vasa & Majja- Manda |
| <p>Sushruta (Su.Su. 46/428-429)</p> <ol style="list-style-type: none"> Ghrita, Vasa & Majja- Ushnajala except for Ballataka & Tugaraka sneha Taila- Yusha or Amala kanji |
| <p>Vagbhata (Ah.Su 16/23)</p> <p>Ushna jala- all sneha, Ushnajala except for Ballataka & Tugaraka sneha.</p> |
| <p>Sharangadhara (Sh.Ut 1/19) & Bhavaprakasha (Bh.Pa shepanavidhi 20)</p> <ol style="list-style-type: none"> Ghrita- Koshna jala Taila- Yusha Vasa & Majja- Manda |
| <p>Kashyapa (Ka.Su 22/11)</p> <ol style="list-style-type: none"> Ghrita- Ushna Udaka + Pachaka dravya Taila- Yusha Vasa & Majja- Manda |

a) Accha Sneha

➤ **Define**

- अच्छपेयस्तु यः स्नेहो न तामाहुर्विचारणाम्॥२६॥(Ch.Su 13)
- Dalhana – Kevala Sneha (Su.Ci 31/19)
- Hemadri- Accha-Kevala (Ah.Su 16/16)

➤ **Criteria** – Quantity of *Accha Sneha* > *Pavicharana Sneha*.

Sneha is taken either increasing or fixed dose

Sneha is taken in morning after digestion of previous meal

➤ **Indication**

स्नेहसात्म्यः क्लेशसहः काले नान्युष्णशीतले |

अच्छमेव पिबेत् स्नेहमच्छपानं हि पूजितम् ॥२१॥(Su.Ci 31)

➤ **Contraindication**

स्नेहद्वेषी क्षामो मृदुकोष्ठः स्नेहमद्यनित्यश्च

अध्वप्रजागरस्त्रीश्रान्ता नाच्छं पिबेयुस्ते ॥५२॥ (Ka.Su 22)

b) Pravicharana Sneha

➤ **Define-** प्रविचार्यते अवचार्यतेऽनुकल्पेनोपयुज्यतेऽनयेति प्रविचारणा | (Ca.Su 13) Chakrapani

➤ **24 varieties of Pravicharana Sneha**

- ओदनश्च विलेपी च रसो मांसं पयो दधि| यवागूः सूपशाकौ च यूषः काम्बलिकः खडः॥२३॥

➤ **Karmukata Bheda of Snehana**

| Criteria | <i>Shodana Sneha</i> ⁵ | <i>Shamana Sneha</i> ⁶ | <i>Brumhana Sneha</i> ⁷ |
|---------------------------|-----------------------------------|-----------------------------------|------------------------------------|
| Purpose of <i>Snehana</i> | <i>Doshotkleshana</i> | <i>Vyadhi Shamana</i> | <i>Brumhana</i> |
| Form of <i>Sneha</i> | <i>Accha</i> | <i>Accha, Pravicharana</i> | <i>Accha, Pravicharana</i> |
| Dose of <i>Sneha</i> | <i>Uttama</i> | <i>Madhyama</i> | <i>Alpa</i> |
| Time of administration | <i>Morning Akshudhita</i> | <i>Anna Kala Kshudhita</i> | Any time with food |
| Duration | <i>Maximum for 7 days</i> | <i>Till Vyadhi Shamana</i> | <i>Till Samyak Brumhana</i> |

- तान्युपस्थितदोषाणां स्नेहस्वेदोपपादनैः | पञ्चकर्माणि कुर्वीत मात्राकालौ विचारयन् ॥१५॥ (Cha.Su 2)
- उपस्थितदोषाणामिति शाखां त्यक्त्वा कोष्ठगमनेन तथा लीनत्वपरित्यागेन प्रधानावस्थाप्राप्तदोषाणाम् | (Chakrapani)
- It is a pre-operative procedure for *Shodana chikitsa* where *Sneha Dravya* is administered for attainment of *Upastitha dosha Avastha* and further eases elimination of vitiated *Dosha*.
- Mobilization of *Doshas* from *Shaka* to *Kosta* are achieved by both *Snehana* and *Swedana*.
- It is administered by *Shodhana* therapy i.e., *Vamana* & *Virechana*
- It decided whole outcome of procedure.
- By *Snehapana* it will removes *Utklistha doshas* same as *Mala* removed from clothes by water
- Su.Ci 31/36- Dalhana- The duration of *Snehapana* for different types of *Kostha* by *Jejjata-*
- अन्ये तु मृदुतममृदुतरमृदुकोष्ठापेक्षया एकद्वित्रयहम्, एवं मध्यमकोष्ठतरतममध्यात् चतुःपञ्चषडहानि, क्रूरक्रूरतरक्रूरतमकोष्ठापेक्षया सप्ताष्टनवापि दिवसानीति |

| <i>Kostha</i> | Duration on <i>Snehapana</i> (Days in number) |
|-------------------|--------------------------------------------------|
| <i>Mridu Tara</i> | 1 |
| <i>Mridu Tama</i> | 2 |
| <i>Mridu</i> | 3 |

सक्तवस्तिलपिष्टं च मद्यं लेहास्तथैव च | भक्ष्यमभ्यञ्जनं बस्तिस्तथा चोत्तरबस्तयः ॥२४॥

गण्डूषः कर्णतैलं च नस्तःकर्णाक्षितर्पणम् | चतुर्विंशतिरित्येताः स्नेहस्य प्रविचारणाः ॥२५॥(Ca.Su 13)

- युक्त्याऽवचारयेत्स्रेहं भक्ष्याद्यन्नेन बस्तिभिः ॥१४॥ नस्याभ्यञ्जनं गण्डूषमूर्द्धं कर्णाक्षितर्पणैः |

रसभेदैक कत्वाभ्यां चतुःषष्टिविचारणाः ॥१५॥

स्नेहस्यान्याभिभूतत्वादल्पत्वाच्च क्रमात्समृताः | (Ah. Su 16)

- कश्च केवल इत्यच्छपेयं वर्जयित्वाऽभ्यञ्जनादिप्रयोज्यः | त्रिषष्टी रसभेदा आत्रेयभद्रकाष्यीये “स्वादुरम्लादिभिर्योगं” (सू.अ.२६) इत्यादिवाक्ये वक्ष्यमाणा बोद्धव्याः | (Ca.Su 13/27-28) Chakrapani

- Depending upon permutation & combinations based on 6 *Rasas*, could be 63 types
- Thus *Pravicharana Sneha* – 64 types
- Can be administered according to habits, seasons, diseases etc.

➤ **Indication**

- स्नेहद्वेषः स्नेहनित्या मृदुकोष्ठाश्च ये नराः | क्लेशासहा मद्यनित्यास्तेषामिष्टा विचारणा ॥८२॥(Ca.Su 13)
- *Pravicharana Snehana* is mainly indicated for *Shamananga* and *Brimhananga* type of *Snehana*.

| | |
|----------------------|---|
| <i>Madhyama Tara</i> | 4 |
| <i>Madhyama Tama</i> | 5 |
| <i>Madhyama</i> | 6 |
| <i>Krura Tara</i> | 7 |
| <i>Krura Tama</i> | 8 |
| <i>Krura</i> | 9 |

➤ **Snehapana vidhi**

- अथ खलु लघुकोष्ठायातुराय कृतमङ्गलस्वस्तिवाचनायो दयगिरिशिखरसंस्थिते प्रतप्तकनकनिकरपीतलोहिते सवितरि यथाबलं तैलस्य घृतस्य वा मात्रां पातुं प्रयच्छेत्। पीतमात्रे चोष्णोदकेनोपस्पृश्य सोपानत्को यथासुखं विहरेत् ॥१४॥

(Su.Chi 31/14)

➤ **Purvakarma¹³**

- *Atura Pariksha* (Examination of patient)- *Prakrti, Vikrti, Sara, Kosta, Agni* etc is to be examined.
- *Atura Siddhata* (Preparing the patient)
(a) *Manasopachara* (b) Diet regimen (c) *Deepana - Pachana*.
- *Sambhara Sangraha* (materials required)

➤ **Snehapana-** Patient instructed to take *Drava, Ushna, Anabhishtyandi, Pramanayukta Bhojana* at night before *Snehapana*.

- At the time of sunrise on the day of *Snehapana* after going through normal routine, *Jirna Ahara Lakshana* is assessed.
- Before starting *Snehapana*, patient is given test dose (*Hrisiyasi matra*) of selected *Sneha* to assess the dose to be given.
- The next day onwards *Sneha* is administered in *Arohana Krama* according to calculated dose.
- Selected *Anupana* is given.
- Advised to stay in *Nivata pradesha*.
- Once *Jeerna lakshana* is seen, *Drava, Ushna, Anabhishtyandi bhojana* is advised.
- केवलं पैत्तिके सर्पिर्वतिके लवणान्वितम्।
- देयं बहुकफे चापि व्योषक्षारसमायुतम् | (su.chi 31/19)

1. *Kevala pitta - Sarphi*
2. *Vataja - Sneha mixed with Lavana*
3. *Bahukapha - Sneha with Vyosha kshara*

➤ **Rules to be Followed During Snehapana**

- To achieve optimum therapeutic benefit and to avoid further complications-

| Pathya [Do's] | Apathya (Dont's) |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> • Ushna Udaka Upachara - <i>Ushna Jala</i> is having <i>Dipana, Pachana and Vatanulomana</i> properties, hence helps in <i>Snehapachana</i> process. • Bramhacharya - Helps in <i>Snehana</i> process. • Kshapashaya - As, sleeping in day time and <i>Ratri Jagarana</i> aggravates <i>Kapha</i> and <i>Vata Dosh</i> respectively. So, only night sleep is advised. | <ul style="list-style-type: none"> (a) <i>Vyayama</i> - Exercise (b) <i>Uccha Vacana</i> - Loud speech (c) <i>Vega Samrodha</i> - Suppression of urges (d) <i>Shoka, Krodha</i> - Anger, anxiety. (e) <i>Hima, Atapa</i> - Mist, sunlight. (f) <i>Pravata</i> - Open breeze (g) <i>Atyasana</i>-Sitting at a place for long time. (h) <i>Neecha/Uccha Upadhana</i> - Usage of too low or too high pillows. |

➤ **Calculation of Dose of Sneha**

• **Non-fixed increase according to Agni Bala**

- Varsha Badve et al. (2003, Jamnagar) have formulated *Agni Bala* index for fixing the dose of *Sneha*. During i is been expected.
- Ignited Agni has thus more power to digest more quantity of *Sneha*, in the same stipulated time.

- *Pacana Kala* and quantity thus play a very important role while calibrating the *Agnibala*. As *Agnibala* increases, the *Pacana Kala* is bound to decrease.
- Caraka quoted that - "मात्राकालाश्रया युक्तिः" (Ca.Su.2/16) so for assessment of *Agni*.

➤ **Probable Mode of Action of Shodhanaga Snehapana**

Sneha Dravya* reaches up to cellular level by *Sukshma Guna



The *Dravya* increase the *Dosha* by their *Drava Guna* & *Kledana Karma* (*Vridhi*)



By virtue of *Snigdha*, *Sara*, *Drava Guna* *Dosha* liquification (*Vishyandana*)



***Sneha* pacifies the *Vata Dosha* by *Snigdha* & *Ushna Guna* respectively (*Vayoscha Nigrahata*)**



Due to *Vata* & above factors *Dosha* moves to *Shaka* to *Koshta*

➤ ***Karmukata* of *Shodhanaga Snehapana***

- Action of *Snehana dravya*
- Action of *Snehana*
- Shodhanaga snehapana* as a *Purvakarma* of *Shodhana*.

➤ *Guru*: It can be defined as the quality by virtue of which the body dimensions will be increased.

➤ *Shita*: It keeps intactness of the body, by virtue of this quality it creates satiety and prevents the occurrence of *Murcha*, *Sveda* and *Daha*.

➤ *Mrudu*: It brings *Srotomardavata*. By generating softness, laxity loosens the *Dosha Sanghata*. Though *Guru*, *Shita* and *Manda* are mentioned as properties of *Sneha*, but these have more of *Shamana* or *Brumhana* value than aiding in *Shodhanaga Snehapana* action.

a. Actions of *Snehana Dravya*

➤ Actions of *Snehana* can be attributed to properties present in the *Sneha Dravyas*. In this regard it is very much necessary to discuss the actions of these. *Drava*: It imparts some sort of moisture to the *Srotas* that removes impediment of *Doshas*, helps in diffusion of *Sneha* over the body helps in *Dosha Vilayana* process. Acts like a dissolving media to the *Doshas* by *Alodhana Sandhan Karaka* property.

➤ *Sukshma*: By virtue of *Sukshma* property of *Sneha* easily enters into the minute channels of body. *Sukshma* is having *Sroto Vishodhana* property, thus aiding in bringing the *Doshas* back to *Koshta*. It was defined by some as the capabilities of dilatation of channels, which augment the movement of *Sneha Dravyas* freely, even through the minute channels.

➤ *Sara*: *Sara* is having *Vyaptishilatva* (spreading nature) thus helps in spreading of *Sneha* all over the body. *Prerana* and *Vatanulomana* action of *Sara Guna* helps in movement of *Doshas* back to *Koshta*. *Snigdha*: *Shleshmala* property is important to bring *Dosha Utklesha*. It helps *Sneha* to come in contact with *Doshas* for longer duration. The properties attributed to this are *Jivana*, which would be shown on *Raktadi Dhatus*, *Balya* by imparting strength, *Sanghata* by the compactness of morbid elements.

b. Actions of *Snehana*

• In *Siddhithana*, while dealing with the *Snehana Karya*, Caraka very vividly explains them as⁸ -

• *Sneho Anilam Hanti* • *Mrdu Karoti Deham* • *Malanam Vinihanti Sangam*

• Acharya Cakrapani clarifies that these are functions of *Shodhana Snehana*; on the basis of above version actions of *Shodhanaga Snehana* may be analysed as follows⁹-

• *Sneho Anilam Hanti*: *Vata Nigraha* is one of the criteria mentioned by Caraka to bring *Doshas* back to *Koshta*. As *Sneha* is having exactly opposite *Guna* to *Vata Dosha*, *Sneha* allots the proper *Gati* to *Vata* and helps to bring the *Shakhagata Dosha* into *Koshta*. Effect of *Snehana* is *Vatashamak* and can be observed by *Vatanulomana* action.

• *Mrdu Karoti Deham*: *Sneha* by virtue of its *Snigdha*, *Mrdu* qualities bring softness in *Dosha Sanghata*, *Srotas* and *Deha*, which are very important to bring *Dosha* to *Koshta* and *Utklesha* stage. This *Mrdukarana* effect of *Sneha* can be confirmed by observing *Gatra Mardavata*.

- *Malanam Vinihanti Sangam: Mala Sanga* occurs due to *Rukshata*, *Sneha* decreases this *Rukshata* by its *Snigdha* and *Vishyanda* properties and the *Sanga* sets right. To substantiate the importance of *Shodhananga Snehapana* and *Karmukata* (Mode of Action) many references are available in the classics. For example, few of such references are explained below,
- Snehana is required to be administered first, then Swedana; finally Shodhana is to be administered¹⁰.
- As from unctuous utensil water is removed without any effort, Kapha etc are detached from the oiled body with the help of Shodhana¹¹.
- By going through this version we can understand that Snehana brings softness in the Srotas by that Dosha will come back to Koshta from Shakha and when Shodhana is administered vitiated Dosha are expelled out without causing the discomfort to the individual.
- As the dirt over the cloth is separated and washed by water and soap. The impurity of the body is eliminated by Shodhana karma after Utklesha (Deterging) with Snehana and Swedana¹².
- This version is of extreme importance for explaining the karmukata (mode of Action) of Snehana and Svedana as Purvakarma to Shodhana karma in bringing Doshoutkleshana. Among these two Purvakarma Snehana by virtue of its Vishyandana, Vrddhi properties aids in bringing Lina and Anutklisha Doshas to Utklisha Avastha.

c. Shodhananga Snehapana as a Purvakarma of Shodhana:

Acharya Caraka has mentioned about the ways to bring vitiated Doshas from Shakha to Koshta by means of¹³.

- Vrddhi - Increasing
- Vishyandana - Dissolving / by increasing fluidity of Doshas
- Paka- Results in loosening of the Dosha from the place of lodgement.
- Srotomukha Vishodhanat - Clearing the orifice of Srotas.
- Vata Nigrahat - By controlling Vata Dosha. Here Snehapana acts in every aspect of the above processes to bring Doshas to Koshta and bring Utkleshana of the Doshas. In this connection, Vagbhata while narrating the different therapies that precedes the Shodhana renders Snehana in equal position to other therapies

A. Shamananga snehapana:

- What is shamana?

शमनो यो रोगस्य शमना योपयुज्यते स्नेहः ।

शमनो हि स्नेहो यत्रतत्रस्थं दोषं कुपितं सर्वशरीर व्यापित्वाच्छम नरूपत्वात् च शमयति। (Ah.Su 16/19) Sarvangasundari teeka

- Sneha which pacifies the disease is called shamana sneha.
- Sneha pacifies the doshas from all over the body.
- Shamana means to pacify the dosha in their swasthana

पिबेत् संशमनं स्नेहमन्नकाले प्रकाङ्क्षितः।

शुद्ध्यर्थं पुनराहारे नैशे जीर्णे पिबेन्नरः॥६१॥।च. सू. 13/61

- Sneha given during meal time when person feels hunger
- Time- annakala
- Acharya Chakrapani mentioned annakala as in dviprahara when one feels bubhukshit(hungry).
- Mode - Acchapana
- Dose- Uttama matra (digest in 24 hrs)
- शमनः क्षुद्रतोऽनन्नो मध्यमात्रश्च शस्यते॥१९॥। अ. ह. सू. 16/19
- Shamana Snehana normalizes the aggravated dosha without expelling and disturbing the normal dosha.
- Time -is 'kshudvato' (urge of food intake), it is administered 'ananno' (without food/empty stomach)
- Acharya Hemadri mentioned Kshuvato as अनन्नः-अन्नसम्बन्ध रहितः
- Dose- Madyama matra (digest in 12 hrs)
- मध्यममात्रया स्नेहपाने तु लघुभोजिनो याममात्रेऽन्नाकाङ्क्षा भवति। Arunadutta अ ह सू 16/ 19
- The dosage of the sneha should be of madhyama matra
- The dose that gets digested in a four yama i.e in twelve hours.
- "उपचारस्तु शमने कार्यः स्नेहे विरिक्तवत्॥"अ. ह. सू. 16/29
- During shamana snehana, pathya and apathya prescribed in connection with the virechana are to be followed.
- Vangsenatold to avoid the abhishyandi ahara, rukshana, and divaswapa.

➤ Indication of Shamananga Snehapana

- बलिनामल्पदोषाणां नातिवृद्ध विकारिणाम् । नातिक्लेश सहानां च शमनं हितमुच्यते॥ ५२ ॥ (Ka.Ki 2)
- Those who are having Alpa dosha,
- Vyadhi which is not too chronic state,
- Not having the capacity to undergo vigorous treatment should be given shamana chikitsa.

Dose of Shamana Sneha According to Various Authors

| Acharya's | Matra |
|---------------|----------------|
| Charaka | Uttama matra |
| Vagbhata | Madhyama matra |
| Vangasena | 1 ½ Pala 72 ml |
| Charapani | 3 Karsha 36ml |
| Sharangadhara | 3 Karsha 36ml |
| Bhavaprakasha | 3 Karsha 36ml |

➤ Kala prakarsha in shamana sneha:

➤ Duration

- There is no standard duration for shamana is mentioned by Acharyas regarding the duration of administration
- Acharaya Kashyapa, while describing the effects of snehana considers the vyadhi shamana laxanas.
- And also suggests that Shamana Sneha should be continued till the alleviation of the disease irrespective of any time limitations.

➤ Action of Shamana Snehapana-

- शमनो-यो रोगस्य शमनायोपयुज्यते स्नेहः।Arundatta(अ ह सू 16)
- Shamana Snehapana is given when there is hunger in अनन्नः avastha .
- If Shamana Sneha is administered before Jirnaahara (before the digestion of previous diet), due to vitiated Kaphadi Doshas present in the Srotas, Sneha will not spread in the whole body and its function of Shamana of Doshas will not occur. (Arunadatta)
- Various type of Shamana Sneha which specially indicated in various diseases normalise aggravated Doshas and stimulate and modify metabolic reaction.

➤ Shamana snehapana vidhi

The administration of sneha in three different stages. Purvakarma, pradhanakarma and paschat karma.

1.Purvakarma

- For Shamana snehapana is no specific preparatory regimen is needed.
- But care should be taken about Sama and Niramavastha of the patients before giving Shamana Sneha. In Samavastha Snehapana is contraindicated.
- "Ashtang Sangraha and Hridayam advised Laghu Bhojan prior night of Shamana snehapana. Because his previous food should digest completely and should feel hunger (Bubhukshita), only then person is fit for shamana snehapana.

- When the patient is not having a proper appetite the administered sneha will not be able to do its desired effect and may lead to doshotklesha.
- Deepana-Pachana may be given for 3-5 days before shamana sneha.

2. Pradhanakarma-

- पिबेत् संशमनं स्नेहमन्नकाले प्रकाङ्क्षितः। Ch.Su 13/61
- The Samshamana sneha should be administered in 'annakala' (at the time of foodintake), in the 'prakanshita' state (when there is urge of food intake).
- The sneha should be in accha or pravicharana based on patient's condition, and in Madhyama matra.
- Food should not be taken until sneha is digested.

3.Paschatkarma

- Take care of three things in paschatkarma.- Anupana, Peyadi krama, Pathya-Apathya
- 1. **Anupana-** Particular anupana should be selected and given along with snehadravaya.
- 2. **Peyadi krama-** यथा विरिक्तस्य पेयादिकः क्रमस्तथा (Arunadatta)
- 3. **Pathya- Apathya-** Rules mentioned in shodhananga snehapana should be followed.

➤ Benefits-

- कर्णाक्षिप्रबलं स्मृतिकेशौजसां वृद्धिधृतं शान्तिस्तद्ध्याधीनां भुक्त्वाऽनु स्नेहपीतस्य ॥४६॥ (Ka.Su 2)

B. Brumhananga Snehapana:

Define

- बृंहणो रसमद्याद्यैः सभक्तोऽल्पः॥20॥(As.Hr.Su 16)
- Administration - Mamsa rasa, Madhya,Ksheera, Sabhakta
- स्नेहोऽल्पो-हसीयसीतोऽपि मात्रातोऽल्पः - Arunadatta
- Dose- Alpa matra (less then Hrsiyasi matra)

Indication

बालवृद्धपिपासार्तस्नेहद्विष्मद्यशीलिषु॥२०॥

स्त्रीस्नेहनित्यमन्दाग्निसुखितक्लेशभीरुषु

मृदुकोष्ठाल्पदोषेषु काले चोष्णे कृशेषु च॥२१॥(As.Hr.Su 16)

Time of Administration- (As.Sa.Su 25/24)

स्नेहः प्राग्भोजनात्

कुर्याद्दूरुजङ्गाकटीबलम्।वेगानुलोम्यमारोग्यमधः कायगदक्षयम्।

मध्ये बृहत्त्वाग्निबलस्थिरताकुक्षिरुक्शमान्।

इन्द्रियस्थिरतामूर्ध्वमूर्ध्वजत्रुगदक्षयम्॥२४॥

| Releation time & food administration | Indication & benifits |
|--------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|
| Pragbhakta (before food) | <ul style="list-style-type: none"> Gives strength to Uru, Janu & Kati etc Vega anulomana, cures the diseases of lower limb. |
| Madhyabhakta (along with food) | <ul style="list-style-type: none"> Enhances agnibala. Gives strength & stability. Kukshi ruk shamana. |
| Uttrabhakta (after food) | <ul style="list-style-type: none"> Enhances indriya Stiratvat Cures the diseases of head & neck. |

Importance of time of administration of Sneha:

- शमनो हि स्नेहो यत्रतत्रस्थं दोषं कुपितं सर्वशरीरव्यापित्वाच्छमनरूपत्वात् शमयति। यदि पुनर्जीर्णमात्र एवान्ने स्नेहोऽयमबुभुक्षितस्यैवोपयुज्यते, तदानीं स्रोतसां कफाद्युपलेपानिवर्तनात् तत्सम्पृक्तः स स्नेहो न सर्वशरीरं व्याप्नुते, अव्याप्नुवञ्च दोषं न शमयेत्।
 - When sneha is administered in Bubhukshita avastha, it spreads all over the shareera and causes Dosha shamana.
 - When administered in jeernanna kala (shodhananga) time, due to presence of kapha upalepa, it causes utkleshana of the doshas.
- C. Avapeedaka Snehapana**
- अवपीडको बहुमात्रप्रयोगः, मात्राधिकत्वेन हि भेषजं दोषान् पीडयतीति कृत्वा। (Cakrapani Ca.Su 7/7)
 - मूत्रजेषु तु पाने च प्राग्भक्तं शस्यते घृतम्॥६॥ जीर्णान्तिकं चोत्तमया मात्रया योजनाद्वयम्।अवपीडकमेतच्च संज्ञितं--॥७॥(As.Su 4)
 - Given in uttama matra- pidana of dosha.
 - Sneha is administered twice in a day, that is, pragbhakta (before food) and in jeernantha avastha (after the digestion of food) in hrusva matra and uttama matra respectively. Uttama matra and Hrusva matra are the quantities of sneha that digest in a period of 24 hours and 6 hours, respectively.
 - Even though Sarpi is mentioned here, Arunadatta gives a different opinion.

➤ Indication

- वेगधारणेन बाहुल्येन मरुत एव कोपः।
- पवनविजये च तैलं यथा वरं न तथा घृतम्
- तैलस्य वातजितोऽपि बद्धविट्काल्पमूत्रस्वभावत्वाद्दत्रायोग्यं पानम्॥ (As.Su 4/6)

7) Arunadatta

- In Mutra vega dharana janya roga, there will be predominantly Vata prakopa.

- For encountering Vata prakopa, Taila is superior to ghrita.
- Because taila possesses Vataghna guna along with tackling Baddha vit and Alpamutrata, which is predominant here.
- Condition as per (As.Hr.Su 4/7) –
- Mootra vegarodha janya vikaras
- Adho nabhigata vikaras
- Other conditions- BPH, Infertility, Spastic colon.

A. Procedure-As.Sa.Su 5/7 Indu

- The procedure involves two steps of administration of Sneha. One before food intake and second after the digestion of food.
- The uttama matra and hriswa matra of Sneha are calculated.
- The patient should be given Hraswa matra sneha in Pragbhakta kala followed by food intake soon after.
- After the digestion of the food, the Uttama matra of Sneha should be given.

B. Probable Mode of Action:

- In all the indications mentioned before, there is apanavayu and vyanavayu vaigunyata is the causative factor. Correcting the path of apanavayu and vyana vayu is done by administering the Sneha.
- Pragbhakta is one among the 10 aushadhakala which is also named as annadou is specially indicated in apanavata vaigunyata where as jeernantika snehapana acts on vyanavayu which is sarvadehachari.
- सर्पिषोऽवपीडकः यत्र सर्पिः पीत्वा तत्पीडकमत्रं भुज्यते। (chakrapani)
- After intake of Sarpi, when Bhojana is taken it causes Peedana of Sarpi.
- In the process of Mutra utpatti how the Mutra enters the Basti through Pakwashagata nadi and Upasneha nyaya similar way sneha enters the Basti thus helps in the Samprapti vighatana of the

vyadhi. Avapeedaka snehapana brings Kledana to the Mutravaha srotas and does the Anulomana of Apanavayu.

- In this type of Snehapana there is sequential administration of fat-carbohydrate-fat. This type of diet forces the body to burn fats rather than carbohydrates and increases the ketogenesis in the body inturn increases the urine excretion. Ghee induces ketogenesis in the body by breaking down the fatty acids.
- This ketogenic diet increases the urine output and thereby may have influence on *Mutra vegarodha Janyavikaras* and *Mutravaha srotodushti*.

C. **Auttarabhakthika snehapana**

- The *Sneha* which is taken after intake of food.

➤ **Indication**

- Urdhvajatrugata Vikaras like-
- शिरःपार्श्वसशूलघ्नं कासश्वासनिर्बर्हणम्
प्रयुज्यमानं बहुशो घृतं चौत्तरभक्तिकम्॥९२॥ (Ca.Ci 8)
- तालुशोषे त्वत्प्राणस्य सर्पिरौत्तरभक्तिकम्॥(Ca.Ci 8/203)

D. **Choice of Sneha in all Types of Snehana**

- *Vataja Kusta- Mahatiktaka grita*
- *Gulma- Mishraka grita/ Eranda taila*
- *Sheetapita -Mahatiktaka grita*
- *Raktapitta- Vasagrita, Palasha grita, Udumbara grita, Shatavari grita*
- *Pandu-Kalyanaka grita, Vyoshadi grita*
- *Kamala- Haridradi grita, Guduchi grita*
- *Halimaka- Amrutadhi grita*
- *Unmada, Apasmara, Vatarakta, Visarpa, Chinta, Sarvagrahivinasham-Kalyanakagrita*
- *Unmada,Graha, Apasmara- Mahapaishachika grita*
- *Vandhyatwa- Phalasarpi*
- *Rasayana – Narsimha grita, Amrutaprasha grita, Phala grita*
- *Vajikarna- Kamadeva grita, Ashwagandha grita, Vidariyadi grita*
- *Pranavaha Srotas- • Kantakari Gritha •Indukanta Gritha*
- *Vidaryadi Gritha*
- *Pippalyadi Gritha*
- *Annavaha Srotas- • Dadimadi Gritha • Indukanta Gritha • Sukumara Gritha*
- *Rasavaha Srotas- • Pippalyadi Gritha • Dadimadi Gritha • Khadira Gritha*
- *Raktavaha Srotas- • Tiktaka Gritha • Maha Tiktaka Gritha*
- *Mamsa & Medavaha Srotas- • Varunadi Gritha• Guggulutiktaka Gritha*

- *Asthi & Majjavaha Srotas- • Panchatiktaguggulu Gritha • Aswagandha Gritha*
- *Lashuna Thaila• Mahanarayana Thaila*
- *Shukra & Artavaha Srotas- •Phala Sarpis • Kalyanaka Gritha • Dadimadi Gritha*
- *Mutravaha Srotas- • Vasthyamayantaka Gritha • Varanadi Gritha• Dhanvantara Gritha*
- *Manovaha Srotas- • Panchagavya Gritha• Bramhi Gritha• Maha Bhutarava Gritha*
- *Netra Roga- • Triphala Gritha • Jeevanthyadi Gritha.*

DISCUSSION

- *Shodhananga Snehapana*, which is the process of administering *Sneha dravyas* (unctuous substances) prior to performing *Shodhana* (detoxification) therapies like *Vamana* (emetic therapy) and *Virechana* (purgative therapy). This procedure plays a vital role in preparing the body for the more intense purifying processes. Here's an analysis and deeper discussion of the key concepts you've mentioned:

Purpose of Shodhananga Snehapana¹⁴

- **Preparation for Shodhana Karma**
- The primary goal of *Snehapana* is to prepare the body for the *Shodhana* procedure. The *Shodhana* therapies (such as *Vamana* and *Virechana*) are aimed at expelling the accumulated *Doshas* (biological energies) from the body. However, for these procedures to be effective, the body must be lubricated and softened so that the *Doshas* can be more easily mobilized and expelled.

Mobilizing Doshas

- *Snehapana* helps to loosen the *Doshas* (especially *Kapha*, but also *Vata* and *Pitta* in certain cases) that are stuck or adhered to the walls of the minute channels (*Srotas*) in the body. These channels are responsible for the flow of vital energies and the transportation of nutrients, waste products, and other substances. When *Doshas* accumulate in these channels due to imbalances or improper digestion, they can obstruct the proper functioning of the body, leading to disease.

Mobilization of Doshas to Koshtha

- Dalhana (commentator on Charaka) explains that *Snehapana* helps bring *Shakhagata Doshas* (doshas present in the peripheral tissues) into the *Koshtha* (the central digestive system or gastrointestinal tract). Once the *Doshas* are in the *Koshtha*, they can be more easily processed and expelled through *Vamana* (vomiting) or *Virechana* (purgation). The body thus becomes ready to undergo a more intense detoxification process.

Analogies and Similes Used by Classical Texts

- The metaphor of the body being like dry wood emphasizes the preparatory function of *Snehapana*. Just as dry wood is brittle and can break easily with little force, a body that has not been oiled or prepared properly may be more resistant to the cleansing therapies, and the *Doshas* in the tissues may be more difficult to move or expel¹⁵.
- After *Snehapana*, the body becomes softened, lubricated, and flexible, which facilitates the expulsion of *Doshas*. This analogy implies that the unctuous substances make the tissues more pliable, reducing resistance and making the cleansing therapies (*Vamana* and *Virechana*) easier to perform.
- Acharya Charaka's simile of a smooth container is particularly illustrative. In the same way that contents easily separate from a smooth container (because there is no friction), the *Kaphadi doshas* (primarily *Kapha dosha* and related imbalances) can be easily expelled from an oiled body after *Snehapana*.
- The unctuous substances in *Snehapana* act like a lubricant for the channels (*Srotas*), allowing *Doshas* to move freely from the peripheral tissues (where they are often stuck) into the central digestive system (*Koshtha*). From there, they can be easily eliminated during the cleansing process¹⁶.

CONCLUSION

- *Snehana* carries such a great importance that all the Acharyas have explained it under separate chapter and its description always precede the rest of the chapters related to *Panchakarma*.
- Almost all the Acharyas have given the prime importance to *Snehana* therapy as *Purva Karma* to *Shodhana* and *Pradhana Karma* as well as *Paschat Karma* as per the need of the person or disease.
- *Abhyantara snehapana* is a type of *Snehana* where in *Sneha* is administered internally as *Shodhananga*, *Shamananga*, *Brumhananga*, *Avapeedaka* and *Autarabhaktika snehapana*.
- Each one of them have their own mode of action and clinical importance.
- When adopted appropriately depending on the condition of the patient and disease, it yields fruitful result.

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