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Clinical Assessment of *Shodhanartha Snehana Karma*

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ABSTRACT

Panchakarma in *Ayurveda* offers a systematic treatment for dislodging and flushing toxins from every cell using various methods like *Vamana*, *Virechana*, etc. *Snehana* is the major preparatory procedure to be performed before *shodhana*. The entire *shodhana* procedure depends upon the proper mobilization of *dosha* from the *shakha* to *koshtha* which is achieved with the help of *Snehana* and *Swedana*. Out of these two, the *Snehana* is a major therapy, which decides the whole outcome of *Shodhana* procedure. The assessment of *shodhanarth snehana karma* requires deep intellectual thinking and if not done various *vyapada* (complications) are induced to patients.

Key Words

Snehana, *Shodhana*, *Panchkarma*, *Ayurved*

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INTRODUCTION

Definition of *Snehana*¹:-

The procedure by which *Snigdghata* (oiliness), *Vishyandana* (liquefaction), *Mardavata* (softness) and *Kledana* (moistness) is achieved is known as *Snehana*.

Importance of *Snehana* in *Shodhana*:

Panchakarma procedure not only evacuate *dosha* either from *samprapti* of *roga* or from *dhatu* in which vitiated *dosha* are situated but also helps to maintain, nourish *dhatu*, *indriya* etc in body. Most of the *panchakarma* procedures primary action is through *shodhana karma*. Here *Sneha* plays a major role, because only after proper *Snehana*

karma one can perform *Panchakarma* procedure as without *Snehana karma dosha* cannot convert in particular form and cannot be moved from *Shakha* to *koshta*².

*Sneha Prakarsh Kala*³:

Prakarsh kala is the maximum time taken for the *Snehana* procedure as *poorva karma* in *Shodhan* procedure. The *Prakarsh kala* of *Snehana* for *Krura*, *Madhyama* and *Mridu koshta* is 7, 5 and 3 days respectively. So one has to observe / assess *snehana karma*'s *Jirna* – *Jiryamana*, *Ajirna* symptoms, *Samyaka yoga*, *Ayoga*, *Atiyoga*, *Vyapada* of *Sneha* etc.



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Consideration of Kala and Ritu in Snehana Therapy: -

Sneha is to be administered in such day, when sunlight is clear and acceptable climate. This day is called as '*Prasahasta Dina*'. *Sneha* should not be administered, when there is an extremely hot and cold condition. But in emergency or when subject is suffering from acute diseases, *Snehana* therapy can be prescribed irrespective of seasonal factors. The time of administration of *Sneha* may also vary according to the involved *Dosha*. When *Vata*, *Pitta* and *Kapha* are in *Samyaavastha*, *Sneha* can be given in *Sadharan rtu* and *Prasasta* day.

Observation of Sneha Jiryaman and Jirna lakshanas:-

तेनोद्दारो भवेच्छुद्धो भक्तं प्रति रुचिस्तथा |
स्युः पच्यमाने तृदाहभ्रमसादारतिक्लमाः ||३३|| (Su.chi. 31)

The administered *Sneha* undergoes various

Table 1 *Samyak Snigdha Lakshanas*

<i>Lakshanas</i>	<i>Charak</i> ⁴	<i>Sushrut</i> ⁵	<i>A.S</i> ⁶ .	<i>Kashyapa</i> ⁷	<i>Sha.S</i> ⁸	<i>C.D</i> ⁹
<i>Vatanulomana</i>	+	-	+	-	-	+
<i>Agnidipti</i>	+	+	+	+	+	+
<i>Snigdha Varchas</i>	+	+	+	-	+	+
<i>Asamhata Varchas</i>	+	-	+	-	+	+
<i>Purisha Mruduta</i>	-	-	-	+	-	-
<i>Adhastat Sneha Darshana</i>	-	+	-	-	-	+
<i>Gatra Mardavta</i>	+	+	-	-	+	-
<i>Gatra Snigdhata</i>	+	-	-	-	+	-
<i>Twak Snigdhata</i>	-	+	-	-	+	-
<i>Anga Laghava</i>	-	+	-	-	+	-
<i>Klama</i>	-	-	+	-	-	-
<i>Glani</i>	-	+	-	-	+	-
<i>Snehodvega</i>	-	+	+	-	+	+
<i>Vimalendriyata</i>	-	-	-	-	+	-
<i>Medha</i>	-	-	-	+	-	-
<i>Pushti</i>	-	-	-	+	-	-
<i>Dhriti</i>	-	-	-	+	-	-
<i>Kale sharir vrutti</i>	-	-	-	+	-	-
<i>Teja vriddhi</i>	-	-	-	+	-	-

Asnigdha Lakshana:-

digestive phases. During this period some self-limiting symptoms are produced which are called as *Sneha Jiryamana Lakshana* (A.S.Su.25/27 and Su.Ci.31/33). These *Lakshana* will subside after digestion, and they don't need any sort of therapeutic intervention. The onset of symptoms like *ksudha*, *trishna*, etc. indicates the completion of *Sneha* digestion (*Sneha jirna*). In case of doubt regarding digestion of *Sneha* one should take hot water, which brings *shudhha udgara*, *laghuta* and desire for food.

Observation of Snigdha, Asnigdha, Atisnigdha Lakshana:-

Samyak Snigdha Lakshanas:-

The assessment of the outcome of *Snehana* therapy is done on the basis of *Samyak Snigdha lakshana*. The symptoms of *Samyaka Snigdha* as described by *Acharyas* have been compiled in the table presented below: -



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Table 2 Asnigdha Lakshanas

Lakshanas	Charak ¹⁰	Sushruta ¹¹	Kashyapa ¹²
Grathita Purisha	+	+	+
Ruksha Purisha	+	+	-
Sushka Purisha	-	-	+
Krichha malpravritti		-	-
Vayu Pratiloma	+	+	+
Agni mandhya	+	-	+
Avipaka	-	+	-
Anila Purita Udara	-	-	-
Gatra Rukshata	+	-	+
Gatra Kharta	+	-	+
Urovidaha , Daurbalya	-	+	-
Daurvarnyata	-	+	-
Adhriti	-	-	+

Vagbhata, Sarangdhar and Chakradutta have mentioned the symptoms opposite to the *Susnigdha Lakshana* should be accepted as *Asnigdha Lakshana*.

Table 3 Atisnigdha Lakshanas

Lakshanas	Charak ¹³	Sushrut ¹⁴	Vagbhat ¹⁵	Kashyap ¹⁶	Sha.S ¹⁷	C.D ¹⁸
Panduta	+	-	+	+	+	+
Gaurava	+	-	-	+	-	-
Jadya	+	-	-	+	-	-
Apakva Purisha	+	-	-	+	-	-
Purisha Atipravritti	-	+	-	-	+	-
Guda Srava	-	-	+	-	-	+
Ghrana Srava	-	-	+	-	-	+
Mukha Srava	-	+	+	-	+	+
Pravahika	-	+	+	-	+	-
Utklesha	+	-	-	+	-	-
Aruchi	+	-	+	+	-	-
Bhakta Dvesha	-	+	-		+	-
Adhmana	-	-	-	+	-	-
Anga sada	-	-	+	-	-	-
Tandra	+	-	-	+	+	-
Moha	-	-	-	-	-	-
Anga daha	-	-	-	-	-	-
Guda daha	-	+	+	-	+	-
Chardi	-	-	+	-	-	-
Trishna, Bhrama	-	-	+	-	-	-
Shukta Udgara	-	-	+	-	-	-
Svasa,Kasa	-	-	+	-	-	-

DISCUSSION

Samyak Snehana Karma

How to assess Vatanuloman?

Atisnigdha Lakshana:-

If *Snehana* is given in larger doses and continued even after *Samyak Snehana* it may lead to *Atisnigdha Lakshana*.

While describing *samyak snigdha lakshan* Achary Charak mentioned *Vatanulomana* symptom very firstly. Here, *Sneha* is primary



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treatment for *Vata Dosha* so apparently *Vatanuloman* is observed when *Sneha* is administered. Functionality of *Vata dosha* in appropriate manner is called as *Vatanulomana* which is also explain by *Aacharya* that *Gati* of *Vata dosha* in its normal manner. Normally in routine life *Vata Dosha* carries out its function in appropriate manner in absence of *Vata prakopa*(aggravating factor) so here one can assess *Vatanulomana* with help of *Arthapatti Tantrayukti* that if during *Snehana Karma* if there is absence of *Vataprakopa* symptoms it seems there is *Vatanumalona*.

How to assess *Agni Dipti*?

One should take care of diet regimen right from *deepana pachan* till *Samyak Snigdha* Symptoms while performing *Snehana* karma. Like one is not allowed to take much quantity of food during *Poorva* karma so it is obvious misleading if one assesses *Agni dipti* only asking for digestion of consumed food during karma. It is observed that digestion time of consumed *Sneha* take less time than expected calculated time based on previous day's digestion time of consumed *Sneha*. For example, if it takes around 3 hours to digest 30 ml of *Sneha* in first day it seem to take 6 hours to digest second dose of 60ml *Sneha* but it is observed that it takes around 4 hours mostly to digest consumed *Sneha*. So one can said that there is *Agni Dipti* during *Sneha karma* because it is the increased *Agni* which is responsible for lesser time of digestion then expected calculated digestion time of consumed *Sneha* in consecutive days.

How to assess *Varcha Snigdha* and *Asamhatva*?

When *Sneha* passes through all the *dhatu* and accomplish *Snehana karma* in all *dhatu* it will evacuated with *Varcha* (stool) so observation of *Snigdhta* and inconsistency in *Varch* (stool) is due to presence of *sneha* which was extracted from all the *dhatu*. Here one should differentiate whether stool is *Asamhatva* or *Apkva* which is seen in *Atisnigdha lakshana* on the basis of *Saam – Niram Parikshana* of *Varcha*. If *Saam Purisha lakshan* observed it may be due to *Manda Agni* caused by *Ati Snehana*.

What is *Mardavta* and how to assess *Mruduta* after *Snehapana*?

Here in *Panchakarma* While dealing with *Mrudu kostha*, etc. *Mrudu guna* is more related to physiology rather than Anatomy. So while referring meaning of word *Mrudu*(soft, supple, delicate etc meanings) it seems that a *kostha* is in which physiological action – reactions are in compare to *krura* and other *Kostha* are quick and incessant should be consider as *Mrudu Kostha*. Here after *Snehana*, *Mardavta* appears in all type of *kostha* so action of *Shodhan* medicine will work proficiently. On this basis one can conclude that *Samyak Shodhan karma* is the assessment of *Mardavta* of *Samyak Snehana Lakshana*.

Gatra Snigdhta :

For assess *Snigdhta* one should assess the condition of skin before starting *Snehapana* by assessing moisture and *snigdhruksha* symptoms in skin. In *Samyak Snehana karma*, *Sneha* not only works in all *Dhatu*s but also work in all types of *Mala*. That's why in *Sneha karma* *Sneha* is excreted with *purisha*, *sweda* etc *mala*. So if there



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is *Snigdhatta* in Skin appears it seems that *Sneha* has reached and performed *Snehan karma* not only in *Dhatu* but also in *Mala*.

Asnigdha Lakshana

In *Snehana Karma* with proper dose and planning one can achieve *Samyak Sneha Lakshan* step by step. If there is inappropriate dose one cannot achieve the *Samyak Snehana Lakshan* rather it creates *Ayoga Lakshan*. When *Snehan* given in inappropriate dose it cannot reaches to *Dhatu* instead it just increases local *kostha-agni*. This increased local *kostha-agni* digest all available *Sneha* in *Kostha*. So *Grathit*(lumpy) and *Ruksha*(dryness / hard) stool seen very initially in *Asnigdha Lakshan*. After persistence of this type stool *Vata* will be provoked and diminish the *Agni* in later stage.

Snehodvega or *Sneha Dvesha* signifies *Sanchaya* (saturation) of *Sneha* in body. This symptom occurs because body does not need further *Snehana*. Hence, *Adhastad Sneha Darshan* and *Snehodvega* may be considered as limit and one can decide that *Snehana* is completed.

Atisnigdha Lakshana

If one will give *Sneha* in larger dose which *agni* cannot digest properly this incomplete digested and larger amount of *Sneha* create disturbance in *Rasa Dhatu* initially as one can observed that most of the *Sneha Atiyoga Lakshan* are *Rasa Pradoshaj Vyadhi* symptoms.

Among the *Atiyoga Lakshan* one symptom, *Jadya* need to be clarified and observe practically. So many definition are available of *Jadya* among them here *Jadya* means *Indriya Jadata*¹⁹. *Indriya*

cannot manifest their work properly should be consider under *Jadya*. As *Arasagnata* is also mentioned in *Rasa Pradoshaj Vyadhi* which can be correlate with *Indriya Jadata*.²⁰

CONCLUSION

The careful assessment of *Snigdhatta* is very important because proper manifestation and outcome of *Shodhana Karma* are depending on how the *Snehana Karma* done priorly. Any error in assessment may change the course of *Snehana Karma* to *Ayoga* or *Atiyoga* from the *Samyaka Yoga*. For example, if one cannot differentiate *Asamhata Varcha* and *Avipakva Purisha* during *Snehana Karma* it may create complication in *Shodhana karma* if it will be given to *Ati Snigdha person*. One should assess and manage *Snehana Karma* accordingly as without proper *Poorva Karma*, *Shodhana Karma* is useless rather it creates complication.



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