



**CRITICAL ANALYSIS OF SHODHANANGA SNEHAPANA
KARMUKATA: A REVIEW**

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ABSTRACT :

Shodhananga Snehapana is the most important *Purvakarma* for *Vamana* and *Virechana*. Its mode of action is more complex which makes it unique. Most of the people consider it as a simple procedure. *Shodhananga Snehapana Karmukata* (*Mode of action*) is very beautifully explained in our classics with various similes. In classics *Acharya bhela* first described the *Karmukhata* of *Snehapana*. *Snehapana* as a *Pūrva Karma* is beautifully narrated in a *Śloka* that, “due to *Snehana*, at the place of *Vikriti*, there will be an increase in *Rasa dhatu* and *Klinnata* is generated”. The therapeutic effect of *snehapana* can be only inferred with the efficacy of the procedure. The present article is an attempt to understand the possible *karmukhata* of *snehapana* in terms of *Samhitas*.

Keywords : *Snehapana, Shodhananga snehapana, Snehapana karmukata, Panchakarma*

INTRODUCTION: *Snehana* is the word to denote a therapy which promotes mainly *Snigdha Guṇa* in the body. *Snehana* is the classical *Poorvakarma* to be administered as a preparatory measure before *Shodhana karma* i.e., *vamana*, *Virechana*¹. In classics *Snehana* described as one among the *Shadvidhopakrama* and can be adopted as treatment². *Snehana* is a therapy intended for alleviation of vitiated *Doshas* as a part of preparatory therapy for *Shodhana* & imparts strength, unctuousness to the body. In *Shabdastoma Mahanidhi*, the term *Snehana* is used only for external application of *Sneha* to the body. However, in *Āyurvedic* texts it is often used for internal administration of *Sneha*. *Śodhanārtha Snehapāna* is that kind of *Snehana karma* which is performed as a pre-operative procedure for *Shodhana karma*. *Śodhana karma* is intended for purification of the body, by which the accumulated morbid humours responsible for disease are

expelled out to produce an ideal environment for proper functioning of body. Hence *Shodhanaga abhyantara Snehapana* indicates the administration of *Sneha dravyas* before the *Shodhana* procedures ie., *Vamana* and *Virechana*.

DEFINITION: *Acharya Charaka* defines *Snehana* as the procedure by which *Snigdhata*, *Vishyandana*, *Mardavata* and *Kledana* are produced in the body. The measures adopted to bring about *Snigdhata* in the body is known as *Snehana*³ *Snehapana* is the major preparatory procedures performed before *Shodhana Karma* is known as *Shodhananga snehapana*.

The four therapeutics goals for performing *Snehana* as follow a tool for assessment of *Snehapana*. In which *Sneha* is to be assessed by the unctuousness of the body, stool and skin viz. *Gātra*, *Pureesha* and *Twak snigdhatā*. *Vishyandana* is observed by act of excretion of *Sneha* with stool or without stool, viz. *Snigdha mala* and *Adhastāt snehadarśana*. *Mārdavatā*

is assessed by *Gātra mardava*. *Kledana* is assessed by consistency of stool i.e., *Asamhata varchas*.

Properties of Sneha Dravya: *Gunas* in the drugs are responsible for the different functions of drug. The Properties of *Sneha Dravya*'s are like *Sukshma*, *Sara*, *Snigdha*, *Drava*, *Picchila*, *Guru*, *Shita*, *Manda* and *Mridu*, which are having opposite properties of *Rukshana dravyas*⁴. Though drug having these qualities but always it may not produce *Snigdhata* in the body. There are few exceptions to this general rule like *Yava*, though it possesses *Guru*, *Sheeta*, *Sara gunas* produces *Rukshata*. *Rajamasha* inspite of having *Guru guna* produces *Rukshata*. *Tila Taila* even though it is *Tikshna* and *Ushna* it acts like *Snehana*.

Type of Snehana

Sneha is broadly classified into two types

A. Bahya snehana

B. Abhyantara snehana

A. 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 *Shodhana*. *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 snehapanaa

Brumhana snehapana

Criterias	Sodhananga Snehapana ⁵	Shamananga Snehapana ⁶	Brimhananga Snehapana ⁷
Purpose of snehana	<i>Doshotklesana</i>	<i>Vyadhi Shamana</i>	<i>Brimhana</i>
Form of Snehana	<i>Accha & Vicarana</i>	<i>Accha</i>	<i>Vicharana</i>
Dose of Sneha	<i>Madhyama</i>	<i>Uttama</i>	<i>Alpa</i>
Time & Method of Administration	<i>Morning, Akshudhita</i>	<i>Anna Kala Kshudhita</i>	Any Time With Food
Duration	Maximum For 7 Days	<i>Till Vyadhi Shamana</i>	<i>Till Samyak Brimhana</i>

KARMUKATA OF SHODHANAGA SNEHAPANA

- Action of *Snehana dravya*
- Action of *Snehana*
- Shodhananga snehapana* as a *Purvakarma* of *Shodhana*

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.

Sukhshma: 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.

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 *Shodhananga Snehapana* action.

a. Actions of *Snehana*:

In *Siddhishtana*, 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 *Shodhananga 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 *vata shamak* and can be observed by *Vatanulomana* action.

Mrdu Karoti Deham :*Sneha* by virtue of its *Snigdha*, *Mrdu* qualities brings 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 oleated body with the help of *Shodhana*¹¹.
- 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 *Swedana*¹².
- This version is of extreme importance for explaining the *karmukata* (mode of Action) of *Snehana* and *Swedana* 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 *Anutklishtha Doshas* to *Utklishtha Avastha*.

b. 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 Nigrahata* – By controlling *Vata Dosha*.

Here *Snehapan*a 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.

Chart No .1 showing Shodhananga Snehapana karmukhata

First *Snehana Dravya* reach up to the cellular level by

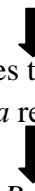
SUKHSMA GUNA



The Dravya increase the dosha by their *DRAVA GUNA* and *KLEDANA KARMA* (Vridhi)



By virtue of *SNIGDHA*, *SARA*, *DRAVA_GUNA*
Dosha liquification (*VISHYANDANA*)



Snehana pacifies the *Vata Dosha* by
SNIGDHA and *USHNA Guna* respectively (*Vayosca Nigrahata*)

Due to the *Vata* and these *Purvakarma Dosha* move from
SAKHA to *KOSTHA*

DISCUSSION: *Shodhananga Snehapana* indicates the administration of *Sneha dravyas* before the *Shodhana* procedure like *Vamana* and *Virechana*. The aim of the *Snehapan*a is to prepare the body for *Śodhana Karma* i.e. to bring the *Doshas* situated in peripheral tissues to the *Koshta*, so that they can be easily expelled out¹⁴. In classics while explaining

about the value of *Sneha* as it helps to balance the vitiated *Vata*, renders the body, softens and clears the accumulated *Malas* which blocks the *Srotasa*. This is achieved by *Vriddhyā* and *Vishyandana Karma* of *Snehana*. The importance of *Snehana*, *Swedana* before *Śodhana* is quoted in *Samhitās* that, if without these *poorvakarma*, *Śodhana* is

given; the body will be broken easily like a dry wood¹⁵. *Sneha* helps in loosening of the *Doshas* which are adherent to the walls of minute Channels. *Dalhana* explains that to bring the *Śākhāgata Doshas* into *Koshtha*, *Snehana* is needed. *Charaka* gives simily that, as from a smooth container, contents easily separate without any efforts; similarly *Kaphādi Doshas* easily expelled out from the oleated body¹⁶.

CONCLUSION: *Shodhananga Snehapana* plays a big major role as a *Poorva Karma* to *Shodhana* (*Vamana* Or *Virechana*) procedures, Hence in almost all the *Shodhana Arha* conditions *Shodhananga Snehapana* is advised. The Entire Procedure of *Shodhana* depends upon the proper mobilization of *Dosha* from the *Shakha* to *kostha* which is achieved with the help of *Snehana* and *Swedana*. That makes changes in vitiated *Doshas* to mobilize them without trouble, and thus easily expelled from the body tissues without harming the body. *Purvakarma* helps to achieve the best response in the *pradhana karma* of *Panchakarma*; subsequently body develops sensitivity, to keep balance during the process of *Pradhan Karma*. Devoid of pre-procedure produces complications as that of an unripened fruit got crushed during juice extraction, whereas it is easy to get juice from ripped fruit.

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