

A CRITICAL REVIEW OF PURPOSE OF DOSAGE OF SNEHA IN UTTAMA MATRA SUGGESTED BY CHARAKA

Chandaliya Sachin Shantilal¹

Chandaliya Deepali Sachin,²

Kaloge Smita Vinayak³

Daware Pournima Macchindra.⁴

¹Associate professor and Head of Department, Department of Panchakarma, College of Ayurveda and Research Centre, Akurdi, Pune-44.

²Associate Professor and Head of Department, Department of Rasashstra, S M B T Ayurveda College, Dhamangaon, Nashik.

³Assistant Professor, Department of Roganidana and Vikrutividnyana, S M B T Ayurveda College, Dhamangaon, Nashik.

⁴Assistant Professor, Department of Panchakarma, College of Ayurveda and Research Centre, Akurdi, Pune-44.

ABSTRACT :

Intake of *Sneha* (unctuous) articles before Vamana and Virechana is mandatory preprocedure. The dosage of *Sneha* is managed in such a way that it shall reach to every cell of the body to loosen the bonds of humours with that of channels. It is a widely accepted assumption that Charaka had advocated the dose of *sneha* in a *Madhyama matra* (quantity of sneha which will get digested in twelve hours) while Vagbhata suggested it in an *Uttama Matra* (highest quantity of sneha which will get digested in twenty four hours). But after critical analysis of texts it is found that Charaka actually advocated both *Uttama and Madhyama Matra* for *Shodhana* (purificatory procedures which expel humours from the body) while Vagbhata suggested only *Uttama Matra*. In the present article the basis for this theory is hypothecated and proven in “*Panchavayava* method in (five steps to prove a principle)” method.

Key words: Uttama Matra, Shodhana, Charaka.

INTRODUCTION: Being preprocedures in the panchakarma (a group of five procedures), Chapters viz. *Snehadhyaya*¹ & *Swedadhyaya*² are described initially in *Kalpachatushka*³. Therefore, the things explained in them may be seen majorly in the context of *Shodhana* (process of purification). So when dosages of *Sneha dravyas* (unctuous material) for the oleation are explained⁴, it is very obvious that the dosages meant for purification will be explained first. So if the dose of *Sneha* in *Madhyama Matra* (quantity of sneha which will be digested in twelve hours) was the only dose meant for purification, it would have been placed first during the explanation of indications. But *Uttama*

Matra (highest quantity of sneha which will get digested in twenty four hours) is explained first in a sequence.

There is a doubt about the claim made by Chakrapani that *Uttama Matra* shall be used for *shamana* (the treatment of passification of humours) only and not for *shodhana* (treatment of purification)⁵. It does not satisfy the logic that the dosage meant for *shamana* will be explained at first (*uttama matra*), followed by *Shodhana (Madhyama Matra)* and then again by *Shamana* and *Brumhana* (providing strength to the body)(*Heena matra*). It can be said that *Uttama Matra* of the *Sneha* administration too is meant for *Shodhana* Purpose along with *Madhyama Matra*.

The purpose of the present article is to point out that the perception of Chakrapani is *Ekantika* (one sided) and *Uttama Matra* as per Charaka is meant for *Shodhana* also.

Role of Uttama Matra in Panchakarma

PRATIDNYA (OBJECTIVES): Both *Uttama Matra* (the dose in highest quantity) and *Madhyama matra* (the dose in medium quantity) of *Sneha* (Unctuous material) can be used for the *shodhana* purpose as per Charaka.

HETU (Grounds or methods)

A.Opinion of Vagbhata:As Vagbhata is considered as the best interpretator of both Charaka & Sushruta, he must have some valid thinking behind stating that *Uttama Matra* shall be used for the purpose of *Shodhana*⁶.

B.Role of Uttama Matra:*Sneha* used in *Uttama Matra* clears the diseases immediately when used in a proper manner. This quantity scraps the humours (Doshanukarshini) from the channels and it spreads into all the channels. It strengthens the body, renews the body sense organs and Mind⁷.

1.Probable Purpose of Uttama Matra:*Uttama Matra* can do two things. Either it will passify the humours (*Shamanartha*) or it will loosen or remove humours from the channels to expel them from the body (*Shodhanartha*). It is certainly not meant for the *Brumhana* purpose as explained similarly in the indications of *Hrasva Matra* (the dose in the minimum quantity). Vagbhata also advocated the minimum quantity of *Sneha* for the purpose of *Brumhana*⁸.

2.Probable Indications of Uttama Matra if as used Shamana sneha : If one is using the *Uttama Matra* for the *Shamana* purpose, the condition of *Vata* dominance(with dry property) or stage of

Vatavyadhi (the diseases created by *Vata*) must be there as an indication. But the indications of *Uttama Matra* say that it must be used in the people who are consuming *sneha* routinely in maximum quantity⁹. So, the body in which *Uttama Matra* is going to be used, does not need *Sneha* for the *shamana* or *Brumhana* purpose as the body must be having *sneha* property already in it. Use of *Sneha* in *Uttama Matra* in the body, which already is having a lot of *Sneha* inside it, will not absorb it.

Thus, Dosage in *Uttama Matra* will not be useful for *shamana* Purpose as suggested by Chakrapani.

The dose in *Uttama Matra* cannot passify doshas because it is bringing them out of the channels where in *Brumhana* or *shamana*, doshas are passified when they are at their place.

3.Uttama Matra for Shodhana purpose:

Uttama Matra is said to be “*Dosha Anukarshini*”¹⁰. *Karshana* literally means scrapping off the humour from the body. *Sneha* in *uttama matra* spreads through all over the body, into all the channels and carries out the scrapping of the humours. They are removed from the channels forcefully and made into circulation. These scrapped humours will automatically be removed from the body through *shodhana* only. The word ‘*Doshanukarshini*’ is plural word which means all the three humours are scrapped. So, *Dosha Karshana* is the extraction of humours only. *Sneha* used in *Uttama Matra* itself helps to extract the humours. *Uttama Matra* definitely removes humours from channels which have to be removed by the panchakarma method only. *Anukarshita* humours from the channels cannot be left

inside the body to vitiate the other nonvitiating organs.

- i. *Visarpa, Sarpa Dashta, Unmatta*¹¹ etc are the other indications of *Uttama Matra* which have the dominance of *Kapha-Pitta or Tridoshas* in all. In the said cases, *Uttama matra* is said to be doing *Karshana* (means scrapping) of humours from the channels. The *Sneha* used in maximum quantity (*Uttama Matra*) will act quickly, passify the disease.

Sneha in *Uttama Matra* must be administered in the condition of *Uttama pavaka Bala*. There will be need of much more dose of *sneha* for provocation of the *Kapha* in the condition of strengthened *Agni*. If one is having *Uttama Bala of Agni*, it definitely will digest the *sneha* administered in lower quantity than that needed for the *Ukleshana of Kapha*. Instead it will certainly try to passify the same.

The application of *Sneha* must be in the context of *Agni* only. The arrangement of this dosage system is based on the ability of *Agni* to digest the unctuous material in a particular sequence. It could have been suggested some measurements of the *Sneha* to be administered otherwise¹².

A. Role of *Madhyama Matra*:

1. Benefits of *Madhyama Matra* are stated as it creates lesser complications. It will not extract excessive *Bala* (strength of the patient). It oleates the body smoothly and it can be used for *shodhana*¹³. Some inferences must be drawn as -

A. The utility of *Madhyama Matra* is not solely devoted to its use for *shodhana* only. *Shodhana* is one of the purposes and not the only one.

B. The whole *sootra* is in relative terms. It is in comparison with *Uttama Matra sneha*.

a. If it is said that it is not “*Ati Bala Harini* (extracting a strength or energy of the patient)”. So there is another type which needs a good strength to bear the digestion of *sneha*, and it is *Uttama matra sneha*.

b. If it is said that this is “*Manda Vibhramsha*” which means it creates lesser complications, then it is in terms of another type which might be having more chances of creating complications and that type is *Uttama Matra*. *Uttama Matra* carries a risk of complications or *Vibhramsha*. So, it will not be fruitful or practical to achieve the *Samyaka Snehapana* symptoms through *Uttama Matra* every time.

c. If it says “*Sukhen ch Snehayati*”, then it is in relation with another type of *Sneha* which is tougher to get digested and that type is the *sneha* administered in *Uttama Matra*.

d. So, in the same line, if this verse says that *Shodhanarthe ch yujyate*, it means along with these benefits it can also be used as “*shodhanarthe ch Yujyate*”.

1. There is a difference in following two statements -

A. *Madhyama Matra* is /can/may be used for *Shodhana*.

B. Only *Madhyama Matra* shall be used for *Shodhana*. (It means no other dose of *Sneha* can be administered for *Shodhana*).

The statement given by Charaka is the type A statement. It just highlights the utility of *Sneha* in *Madhyama Matra*. This statement doesn't say that *Uttama Matra* must be used for *Shamana Chikitsa* only and one can never use it for *shodhana purpose*.

UDAHARANA (OBSERVATIONS):

1. Similar Suggestion of variation in the mode of treatment based on the strength of the patient:

1. Charaka had advised the administration of *Sneha* on the basis of the strength of the patient. The patients having different strengths will have to be treated with two different sets of dosage systems.

2. The process of purification is also based on the strength of the patient. Only the patients with *Madhyama* & *Uttama Bala* are advised to undergo the process of purifications.

A. *Shodhana* for *Uttama bala* –

1. In *Langhana Brumhaniya* chapter, it is said that *Shodhana* can be suggested when *Shleshma* and *Pitta* are in a maximum quantity and are associated with *Vayu*, the body structure will be bigger and the patient is having a good strength¹⁴.

2. Even *sneha* in *Uttama Matra* shall also be advised into the patients having good strength of *Agni* and having good physical strength¹⁵.

B. *Shodhana* for *Madhyama Bala* –

1. The patients having *Madhyama Bala* (strength of medium nature) can be administered *shodhana* but before that they must be administered *pachana* treatment¹⁶.

2. Even *sneha* with *Madhyama Matra* can be advised to the patients who are having strength with medium nature¹⁷.

2. **Use of Relative terms:** Use of relative terms as explained in the benefits of *Madhyama Matra* can be seen in the signs & symptoms of *Kshudra Shvasa*.

The patient does not suffer in severe body pains, the organs or body parts are not damaged, the acts of having food or drinks does not get affected, *Indriyas* do not get affected by sufferings, they do not get affected by pains in *Kshudra Shwasa*¹⁸.

These symptoms are expressed in

relative terms with other types of *Shwasa* like *Urdhwa*, *Chhinnashwasa* etc which are creating a lot of tough signs & symptoms to that of *Kshudra Shwasa*.

3. Use of the word *Karshana* as scrapping or *langhana* at various places:

1. The word *Karshana* is popularly used for *Samshodhana* at a lot of places. *Niruha Basti* (medicated enema given through the medium of emulsified mixture dominated by decoction) does the *Karshana* (removal or scrapping) of provoked of body factors like feces, *Kapha* etc as explained with the word “*Vit-Shleshma-Pitta-Anil-Mootra Karshi* (scraps the feces, *Shleshma*, *Pitta*, *Vata* and urine from the body)¹⁹” or

2. The word *Apakarshana* is famously used for the extraction of *Krimi* (Helminths) from the body²⁰ and the tools used for the extractions are *Shirovirechana*, *Vamana*, *Virechana* and *Asthapana*.

UPNAYA (DISCUSSION):

1. As proven earlier, the utilities explained in the *Madhyama Matra* are in comparison to that of *Uttama Matra*. For any type of comparison both the sets must have some common ground. **Use of both the types of *Sneha* for *Shodhana*** is the common ground for comparing the utilities.

2. It had been clearly indicated the utilities of *Madhyama Sneha* as *Shodhanarthe ch Yujyate* and *Rhasva Sneha* as *Snehana-Brumhani*. In the similar way, the efficacy of *Uttama matra sneha* is expressed through the word “*Doshanukarshini*”.

3. Achieving the *Samyaka Sneha Lakshanas* (signs & symptoms of proper oleation) and loosening of the bonds of humours with the channels is important. The fixation of dose either in *Madhyama matra* or *Uttama matra* is the secondary to

the main purpose of *Shodhana*. Both the doses shall overcome the strength of *Agni* to create *Utlekhana* of Kapha and pitta from the body.

4. The loosening of the bonds is important to free humours from the channels than the dose of sneha used for the purpose. That is achieved by both the dosage forms.

5. Even *Uttama Matra* being *Doshanukarshini*, alone might have the ability to drag the humours from channels and bring them to *Koshtha*. It itself might bring down the humours on its own and may not need any other means like *swedana* to be ready for Panchakarma.

6. The patients with *Uttama Sharira Bala* and *Uttama Pavaka bala* will digest the *Sneha* that administered in *Madhyama Matra* easily and will not be able to provoke or create *Utlekhana* of Kapha in sufficient quantity needed for *Shodhana*. On the contrary, the patients with the *Madhyama Bala* of *Agni* & *sharira* cannot tolerate the *virya* (potency) of *Sneha* in *Uttama Matra*.

7. That is why the patient with *Uttama Bala* will have to be oiled with the dosage in *Uttama Matra* while the patient with *Madhyama Bala* shall have to be administered the *sneha* Dose in *Madhyama Matra*.

NIGAMANA (CONCLUSIONS):

1. Charaka indicates that *Uttama Matra* acts as *Dosha Anukarshini*. This word indicates the extraction of *Doshas*.
2. Charaka is famously known for the promoter of the use of *Madhyama Matra* for *Shodhana*.
3. Thus, Charaka definitely proposes the use of two types of dosage forms for *shodhana* viz *Uttama Matra* and *Madhyama Matra*.

A. *Uttama Matra* for *Uttama Bala* of *Agni*-body and *Doshas*. It can have complications as compare to *Madhyama matra* if administered in weak patients.

B. *Madhyama Matra* for *Madhyama Bala* and some other indications. It has lesser complications.

4. Thus, there shall be no confusion or the conflict of opinions between the wisest disciple of Charaka that is Vagbhata and Charaka Himself. Both are in the same and Chakrapani had erred in considering *Uttama Matra* of *Sneha* for *shamana* purpose while commenting on Charaka.

REFERENCES:

1. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 13.
2. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 14.
3. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 13 to 16.
4. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 13/29-43.
5. Chakrapanidatta. Ayurveda Dipika commentary on Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 13/ 29-40).
6. Vagbhata. Ashtanga Hridayam (Sarvangsundara and Ayurveda Rasayana commentary). Kunte, Navare, Paradkar HS, editors. 7th ed. Varanasi: Chaukhamba Orientalia; 1982. Sutrasthana, 16/19.

7. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 13/ 31-34.
8. Vagbhata. Ashtanga Hridayam (Sarvangsundara and Ayurveda Rasayana commentary). Kunte, Navare, Paradkar HS, editors. 7th ed. Varanasi: Choukhamba Orientalia; 1982. Sutrasthana, 16/ 20
9. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 13/ 31.
10. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 13/34.
11. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 13/ 32.
12. Arundatta. Sarvangasundara commentary on Ashtanga Hridayam, Kunte, Navare, Paradkar HS, editors. 7th ed. Varanasi: Choukhamba Orientalia; 1982. Sutrasthana 16/17,18.
13. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 13/36.
14. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 22/19.
15. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 13/31.
16. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 22/20-21.
17. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Sutrasthana 13/36.
18. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Chikitsasthana 17/65-67.
19. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Si 1/27,28.
20. Charaka. Charaka Samhita, Yadavaji Trikamji, editor. 1st ed. Varanasi. Choukhamba Prakashan; 1994. Vimanasthana 7/15.

Corresponding Author :

Dr Chandaliya Sachin Shantilal,
MD (Panchakarma), Associate professor
and Head of Department, Department of
Panchakarma, College of Ayurveda and
Research Centre, Akurdi, Pune-44.
Email: shantipushpa@gmail.com

Source of support: Nil
Conflict of interest: None
Declared