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 dhātu 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, Virechana1. 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 Snehapāṇa 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 i.e., Vamana and Virechana.

DEFINITION: Acharya Charaka defines Snehana as the procedure by which Snigdha Guṇa in the body. Snehana is the procedure by which Snigdha Guṇa in the body. Snehana is the procedure by which Snigdha Guṇa is introduced into the body, with the help of the Doshas. 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 Snehapāṇa 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 i.e., Vamana and Virechana. 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: Guna 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 Ruksana dravyas. Though drug having these qualities but always it may not produce Snigdha in the body. There are few exceptions to this general rule like Yava, though it possesses Guru, Sheeta, Sara gunas produces Ruksana. Rajamasha inspite of having Guru guna produces Ruksana. Tila Taila even though it is Tikshna and Ushna it acts like Sneha.

Type of Sneha
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 Shodhna. Bahya Sneha can be Sthanika and Sarvadehiika 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 Sneha based on the action called as Abhyantara snehapana which is of three types:
Shodhananga snehapana
Shamananga snehapanaa
Brumhana snehapana

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KARMUKATA OF SHODHANAGA SNEHAPANA
a) Action of Sneha dravya
b) Action of Snehana
c) Shodhananga snehapana as a Purvakarma of Shodhna
a. Actions of Sneha Dravya:
Actions of Sneha 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 Sukhshma property of Sneha easily enters into the minute channels of body. Sukhshma is having Srotovishodhana 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 Siddhisthana, while dealing with the Snehana Karya, Caraka very vividly explains them as:

- **Sneho Anilam Hanti**
- **Mrudu 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 follows:

**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 allot the proper Gati to Vata and helps to bring the Shakhagata Dosha into Koshta. Effect of Sneha is vatashamak and can be observed by Vatanulomana action.

**Mrudu 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 administered.
- As from unctuous utensil water is removed without any effort, Kapha etc are detached from the oleated body with the help of Shodhana.
- 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 Svedana.
- 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 Anutklishta Doshas to Utklishta Avastha.

b. Shodhananga Snehapana as a Purvakarma of Shodhana

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**)  

Snehanana pacifies the Vata Dosha by

**SNIGDHA and USHNA Guna** respectively (**Vayosca Nigrahah**)  

Due to the Vata and these Purvakarma Dosha move from

**SAKHA to KOSTHA**

DISCUSSION: Shodhanaga Snehapana indicates the administration of Sneha dravyas before the Shodhana procedure like Vamana and Virechana. The aim of the Snehapana is to prepare the body for Śodhana Karma i.e. to bring the Doshas situated in peripheral tissues to the Koshṭha, so that they can be easily expelled out. 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, Svedana before Śodhana is quoted in Samhitās that, if without these poorvakarma, Śodhana is
given; the body will be broken easily like a dry wood. 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 Koshṭha, 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 body.

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 kosta 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.

REFERENCE:


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