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

Chandaliya Sachin Shantilal  
Kaloge Smita Vinayak  
Daware Pournima Macchindra.

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 Rasashtra, 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 humour) while Vaghbata 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  
& Swedadhyaaya  are described initially in Kalpnachatushka. 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 explained, 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). 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.

**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 Mind.

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.

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 quantity. 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”. 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. 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 nonvitiated organs.
i. Visarpa, Sarpa Dashta, Unmatta 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 scraping) 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 Ulkleshana 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 otherwise.

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. 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.

   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 oleated 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 strength.

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

   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* treatment.

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

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 Shwasa*.

   The patient does not suffer in sever 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 affected by pains in *Kshudra Shwasa*.

   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)” or

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

UPANAYA (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 *Madhyma Sneha* as *Shodhanarthe ch Yuyjate* 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 Utle Shan of Kapha and pitta from the body.

4. The loosening of the bonds is important to free humors 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 humors from channels and bring them to Koshtha. It itself might bring down the humors 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 Utte Shan of Kapha in sufficient quantity needed for Shodhana. On the contrary, the patients with the Madhyama Bal 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 oleated 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, Charka 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 shamanism purpose while commenting on Charaka.

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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

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