



SNEHANA KRAMA- OLEATION THERAPY IN AYURVEDA

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PREFACE

Snehana, a procedure mentioned under Shadvidha Upakrama is being used independently for the promotion of health, cure of many diseases as well as a part of Shodhana as its Purvakarma. Snehana is an important pre-operative procedure that has to be done before Shodhana and proper Snehana is essential for the attainment of Samyak Shuddhi. Snehapana plays a pivotal role by its action of dosha utkleshana thereby mobilizing the utklishta doshas from Shakha to Koshta. This book contains a detail description about Snehana therapy i.e oleation therapy. The book will guide the graduate and post graduate scholars to learn more about Snehana Karma.

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I would like also show my love to my son **Nihaan Mehta**.

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Vaidya Rohit Mehta

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CHAPTER – 1**HISTORICAL REVIEW ON SNEHA****VEDIC PERIOD****Rig Veda**

In Rig Veda the word Ghrita is used as a synonym for nutritious diet. Also the Agni deepana property of Ghrita is mentioned.^[1]

Atharva Veda

In Atharva Veda, Ghrita has been described in detail, but there are hardly any information regarding Snehapana.^[2]

PURANAS

In Markhandeya Purana, Ghrita, Taila, Vasa and Majja are quoted as Sneha dravyas. (M.P.165, 166, 244 - 245)^[3]

Adhyaya	Reference	Context
Dirghanjivitiya adhyaya	C.S.Su.St.1/86-87	The explanation regarding Maha Snehas and their properties
Sneha vidhi adhyaya	C.S.Su.St.13/1-100	Sneha yoni, Mahasnehas, anupana, Vicharana Snehana, Accha Snehana, Uttama, Madhyama and Hrsva matra, Sneha prakarsha kala, Snehya and Asnehya, Samyak, Ayoga and Atiyoga, regimen to be followed during Snehapana, Snehana dravyas indicated and contraindicated in Prameha, Kushta etc, Sadhyo-Snehana, its indications and recipes
Langhana Brimhaniya adhyaya	C.S.Su.St.22/11, 15	Shad vidha upakramas, Definition of Snehana and Sneha gunas
Vivadhashitpityam adhyaya	C.S.Su.St.28/31-32	For bring the upasthita doshas from Shakha to Koshta Snehana and Swedana is to be done
Roganika vimanam	C.S.Vi.St.6/16-17	Line of treatment for Vataja and Pittaja vikaras.
Kalpana siddhi adhyaya	C.S.Si.St.1/6-8	The maximum time period required for Snehana and qualities of Shodhanartha Snehapana

Table No. 02 showing reference of Snehana in Sushruta Samhita		
Adhyaya	Reference	Context
Snehopayougika Chikitsa Adhyaya	S.S.Chi.St.31/1-57	Purusha and Prana are made up of Sneha. Sneha yoni, classification of sneha, Snehapana karma, indications and contraindications, dose of Snehapana, Samyak, Ayoga and Atiyoga lakshanas of Snehapna, Snehana phala

Table No. 03 showing reference of Snehana in Ashtanga Hridaya		
Adhyaya	Reference	Context
Sneha vidhi adhyaya	A.H.Su.St.16/1-46	Snehana gunas, four types of Sneha, Classification, Sneha paschat karma, No. of days of Snehana as per Koshta, Matra of snehana as Hrsva, Madhyama, Uttama and Hrisiyasi matra, Time of administration of Shodhana, Shamana and Brimhana Snehana, Samyak, Ayoga and Atiyoga lakshanas of Snehapna, Rukshana as purvakarma for Snehana, Sadhyo-Snehana, its indications and recipes, Snehana phala

Table No. 04 showing reference of Snehana in Ashtanga Sangraha		
Adhyaya	Reference	Context
Sneha vidhi adhyaya	A.S.Su.St.25/1-47	Snehana gunas, four Snehas and its ashaya, Sneha prayoga based on Ritu, Acchasneha, Sneha classification, Jeeryamana, Jeerna lakshanas, Sneha vyapat and upachara, Sadhyo-Snehana, its indications and recipes, snehana dravyas indicated and contraindicated in Prameha, Kushta etc.

Table No. 05 showing reference of Snehana in Kashyapa Samhita		
Adhyaya	Reference	Context
Snehadhyaya	K.S.Su.St.22/1-56	Sneha yoni, four types of Snehas and their properties, Ritu anusara snehana, Anupana, Vicharana sneha, Snehana kala, Sneha matra as Hrsva, Madhyama, Mahat and their indications

Adhyaya	Reference	Context
Bheshajakarmopadrava chikitsadhikara	K.K.22/1-20	Improper administration of Snehana and its complications, Indications and contraindications of Ghritapana, Jeerna-ajeerna lakshanas of Ghritapana and its chikitsa, Snehapana vidhi, acchapana Yogya, Matra of Ghritapana, Sadhyo-Snehana prayoga, Shodhana sneha should be given in Vardhamana matra

Adhyaya	Reference	Context
Sneha adhikara	G.N.Pk.Kh.1/1-33	Sneha bheda its Yogaya and Ayogaya, Kala, Sadyo-Snehana, Matra, Sneha jirna lakshanas, Samayak, Ati Snheha and Sneha phala

Adhyaya	Reference	Context
Sneha adhikara	C.D.68/1-33	Details regarding the Snehana Karma in detail

Adhyaya	Reference	Context
Snehapana adhyaya	V.S.86/1-44	Vatahara properties of Sneha, Indication of Snehana based on Ritu, Anupana, Snehapana dose as Uttama, Madhyama, and Avara, Snehapana according to dosha and kala, Shodhana and Shamana Sneha, Sneha prakarsha kala, Arha and Anara, Samyak, Ayoga and Atiyoga lakshanas of Sneha, Snehana phala

Adhyaya	Reference	Context
Snehapana vidhi nam	Sh.S.Ut.Kh.1/1-33	Procedure, dose, time, indications and contraindications of Snehana. Ayoga, Samyaka Yoga & Atiyoga symptoms are described. Dose of Sneha in Numericals i. e, Pala & Karsha Pramaṇa.

CHAPTER – 2

UTPATTI, NIRUKTI, SYNONYMS AND GUNAS OF SNEHA

UTPATTI OF THE WORD SNEHA

Snehana is formed by स्निह् धातु and ल्युट् प्रत्यय ॥^[4]

स्नेहनं शब्दः तैलादि द्वारा मर्दने अभ्यंगे ॥^[5]

The word 'Sneha' is derived from the root 'Snih'. It has two meanings, one being 'Snih-pretau' means to render 'Affection' and the other 'Snih-Snehane' meaning to render 'Lubrication'.

The term 'Sneha' implies that a substance that brings unctuousness. Sneha literally means oiliness, unctuousness, fattiness, greasiness, lubricity, viscosity, affection, love, kindness and tenderness [Monier Williams 1899 and Apte 1970].

NIRUKTI

स्नेहनम् स्नेहविष्यन्दमार्दवक्लेदकारकम् ॥^[6]

The procedure by which Snigdghata, Vishyandana, Mardavata and Kledana is achieved is known as Snehana.

Out of these, Snehana indicates Snigdghata, Vishyandana refers to Vilayana (Chakrapani) i.e., dissolution or diffusion. After diffusion, excretion and overflowing of Sneha is known as Vishyandana, "Vishyandanam Drava Sruti"^[7], Mardavata means softness. Kleda is moistness or wetness. Kleda signifies the increase of Apya Guṇa in the body or Utkleshavastha.^[8]

Sneha is to be assessed by the unctuousness of the body, stool and skin viz. Gatra Purisha and Twak Snigdghata.^[9]

Vishyandana is observed by excretion of sneha with or without stool, viz. Snigdha Mala and Adhastat Snehadarsana.^[10]

Mardavata is assessed by Gatra Mardava.^[11]

Kledana is assessed by consistency of stool i.e. Asamhata Varchas.^[12]

SYNONYMS^[13]

The synonyms mentioned for Snehana are Sneha, Snigdhatta, Mrtkshana, Mrksha, Abhyanga and Abhyanjana.

GUNAS OF SNEHA DRAVYAS

द्रवं सूक्ष्मं सरं स्निग्धं पिच्छिलं गुरु शीतलम् ।

प्रायो मन्दं मृदु च यत् द्रव्यं स्नेहनमुच्यते ॥

The properties of the drugs that are employed in the Snehana therapy are as follows – Drava (Liquid), Sukshma (Subtle), Sara (Moving, Fluid), Snigdha (Unctous), Picchila (Slimy), Guru (Heavy), Sheeta (Cold), Manda (Sluggish) and Mrdu (Soft).^[14]

Table No. 11 showing Bhoutika Sanghatana and Sharira Karmukata ^[15]			
PANCHAMAHA BUTAKATVA			
Guna	Dominant Mahabhutha	Bhoutika Sharira draya	Sharira karya
Drava	Ap	Rasa, Rakta, Mutra, Shukradi	Prakledana, Aalodhana
Sukshma	Akasha	Sukshma srothas, Mahan srothas, Indriya	Soushiryakara
Sara	Ap Teja	Rasadi Rakta, Pitta, Prabhadi	Snehadi, Pachan, Vrana, Prakasnadi
Snigdha	Ap	Rasa, Rakta, Mamsa, Meda, Majja, Shukra, Vasa, Kapha, Mutra etc	Snehana, Kledana, Bandhana, Vishyandana
Picchila	Ap	Rasa, Meda, Vasadi, Majja, Shukradi	Jivana, Samghata, Balya, Gouravata
Guru	Prithvi	Nakha, Mamsa, Asthi, Dantavarch, Kesha, Shramshru, Loma, Kandradi	Stharya, Sanghata, Balya, Upchayadi
Shita	Ap Vayu	Rasa, Raktadi, Apaya, Asthi, Mamsa, Vayu, Tvak etc	Apaya, Vashayadya, Laghya, Shvasaprashyasa, Akuchana, Prasarnadi
Manda	Ap	Rasadi	Snehadi
Mrdu	Akasha	Anu Srothas, Mahan Srothas, Shrotra, Amashaya, Pakyashya	Shaithilyakara, Mardavata, Laghvakara

CHAPTER - 3
CLASSIFICATION OF SNEHA**I) Based on Yoni (source)**

There are two sources of Dravyas viz. Sthavara and Jangama.^[16] The first Classification of Sneha Dravya is done according to their origin or source of procurement.

Sneha is obtained from two sources

- (A). **Sthavara** or plant origin – Ghrita Pradhanam
- (b). **Jangama** or animal origin – Taila Pradhanam^[17]

Sthavara is the Sneha from Phala & Sara.

Phala Snehas (fruits and seeds) – which include the Snehas obtained from seeds, in case of fruits, mesocarp or endocarp and nuts of marrow. E.g. Tila, Shigru, Akshoda, etc.^[18]

Sara Snehas – Snehas obtained from complete stem or only the central portion of stem i.e. Pith. E.g Sarala, Devadaru, Agaru, Candana etc.^[19]

Sthavara Sneha Ashaya – Tila, Priyala, Abhishuka, Bibhitaki, Chitraka, Abhaya Eranda, Madhuka, Sarshapa, Kusumba, Bilva, Aruka, Mulaka, Atasi, Aksoda, Karanja and Shigruka.^[20]

Snehas are not limited only to these two types of classification. Snehas are also obtained from the other parts of the plants, which are as follows.

Oil rich part of plant	Example
Mula	Sunthi, Gambhari
Tvak	Tvak
Patra	Nirgundi, Tailaparni
Pushpa	Kesara, Lavanga

Jangama

- a. **Natural** – Milk, Medas, Majja, Egg, Khagaja, Mrigaja, Jalaja.^[22]
- b. **Artificial** – Vasa, Navaneeta, Dadhi, Beewax, Ghee.^[23]

Table No. 13 showing Jangama Sneha & their Ashaya^[24]

Sneha	Ashaya
Ghrita	Ksheera & Dadhi
Taila	Phala & Daru
Vasa	Mamsa
Majja	Asthi

Acharya Shusruta also has mentioned the Classification of Sneha on basis of origin,^[25] where he has mentioned 31 Sthavara Sneha along with their area of action.

Table No. 14 showing Sthavara Sneha and its Upayoga^[26]

Dravya	Upayoga
Lodhra, Eranda, Koshamra, Danti, Dravanti, Saptala, Sankhini, Vishanika, Gavakshi and Kampillaka	Virechana
Jimutaka, Kutaja, Kritavedhana and Madana	Vamana
Vidanga, Pilu, Jyotishmati, Kharamanjari, Madhusigru, Siddharthak and Jyotishmati	Siro Virechana Upayogi
Karanja, Putika, Kritamala, Ingudi, Kirata tikta	Dushta Vranopayogi
Tuvaraka, Kapitthaka, Kampillaka, Bhallataka, Patola.	Maha Vyadhi Upayogi
Trapusha, Ervaruka, Tumbi	Mutra Sangopayogi
Kapota, Vanga, Avalguja, Haritaki	Sarkara, Asmari Upayogi
Sarshapa, Kusumbha, Atasi, Pichumarda	Prameha Upayogi
Narikela, Panasa, Mocha, Priyala, Bilva, Madhuka, Sleshmataka	Pittasamsrusta Vayu Upayogi
Bibhitaki, Bhallataka, Madana	Krishnikarana Upayogi
Ingudi, Priyangu, Syonyaka	Pandukarana Upayogi

II) Paka Bheda.

Table No. 15 showing opinion of Acharyas regarding types of Sneha Paka and it's Indications.

Snehana	Charaka ^[27]	Sushruta ^[28]	Vagbhata ^[29]	Sharangdhara ^[30]
Abhyanga	Khara	Madhyama	Khara	Madhyama
Pana	Madhyama	Mrdu	Madhyama	Madhyama
Nasya	Mrdu	Madhyama	Mrdu	Mrdu
Basti	Madhyama	Khara	Madhyama	Madhyama
Karnapurana	–	Khara	–	Madhyama

III) Samyoga Bheda^[31]

- Yamaka Sneha – Combination of two Sneha Eg – (Ghrita + Taila)
- Trivruth Sneha – Combination of three Snehas Eg – (Taila+ Vasa + Majja)
- Maha Sneha – Combination of three Snehas Eg – (Sarpi + Taila + Vasa + Majja) – It is considered the best as it is a combination of all the Snehas

IV) Upayoga Bheda

Based on the route of administration, Snehana is classified as

A) Abhyantara.

b) Bahya.

Abhyantara – Eg – Pana, Anuvasana, Uttarabasti, Bhojana.

Bahya – Eg – Abhyanga, Shirobasti, Gandusha, and Karnapurana, Mastishkya, Lepa etc. This type is either of pouring, retaining or applying.^[32]

V) Prayoga Bheda

- Accha Sneha
- Vicharana Sneha.

Accha Sneha – Accha Sneha means intake of pure (kevala) Sneha, without mixing with any other materials.^[33]

Taking uttama matra of Sneha after the digestion of previous night meal especially for Shodhana is known as Accha Sneha.^[34]

Commenting on the above Arunadatta opined that, if Accha Sneha is taken during Kshudha Kala it does not serve the purpose of Shodhana because of Deeptagni.

In Amara Kosha, the meaning of word "Accha" is given as 'clear'. Accha also means that which is not solid (Aghana).

The Synonym of Accha Sneha is Kevala Sneha which means according to Dalhana, a medicated or non-medicated (Samskritam – Asamskaritam va) Snehas when given alone are to be considered as Accha Peya.^[35]

So for defining 'Accha Peya' following criteria are considered –

The quantity of Sneha should be comparatively more than Vicharana Sneha.

Oral administration of pure Sneha not mixed with any substances. (However suitable Anupana as told in the classics can be used).

Accha snehapana kala avadhi – Accha peya should be given for three days in mridu koshta, six days in madhyama koshta and seven days in krura koshta. Or else it should be given till the appearance of samyak snigdha lakshanas.

Indication of Accha Sneha – Sneha Satmya, Klesha Saha, Na–Ati Sheeta / Ushna Kala.^[36]

Contra-indications of Accha Sneha – Mridu Koshta, Sneha Dveshi, Sneha-Madhya Nitya , Adhva–Prajagara–Stree Shrant, Kshaama (durbala).^[37]

Vicharana Sneha^[38]

Types of Vicharana (Fat preparations used as medicine)

Kevala Sneha Prayoga – Nasya, Karna and Akshi Tarpana, Gandusha, Abhyanga and Basti.

Along with preparations – Odana, Vilepi, Yavagu etc.

Acharya Charaka has mentioned 24 Vicharana snehas as follows.

Odana, Vilepi, Rasa, Mamsa, Payah, Dadhi, Yavagu, Supa, Shakha, Yusha, Khambalika, Khada, Saktu, Tilapishta, Madhya, Lehya, Bhakshya, Abhyanga, Basti, Uttarabasti, Gandusha, Karnataila, Nasya, Akshitarpana.

General Indications for the use of Vicharana^[39,40]

Sneha Dvesha, Sneha Nitya, Mridu Koshta, Klesha Asaha, Madya Nitya, Sukumara, Krisha, Vriddha, Shishu, Trishnarta, Ushna Kala.

VII) Matra Bheda

Matra Nirnaya (Fixation of dose of Snehana), Samyak Snigdghata has got role a major role to play in achieving Samyak Shuddhi.

To attain Samyak Snigdghata, knowledge of proper selection of dose of Snehapana is very important. The duration of Shodhanartha Snehapana is based on the dosage. So the study of the dosage is very important. The Matra of Snehapana has to be decided by taking into account many factors like Dosha, Kala, Agni, Vaya, and Bala.^[41] If the Sneha dose is not decided properly then it will lead to many other Upadrava like Sotha, Tandra, and Murcha etc.^[42]

If the Sneha is administered in less than required quantity, it fails to produce the desired Utklesha and if Sneha is used in excessive quantity, it is likely to produce Ati-Snigdghata or Upadravas. Acharya Charaka quotes a simlie to emphasize the

importance of proper dose, as cloth absorbs water and release the excess, the Sneha substance is assimilated according to digestive power and the excess is thrown out. But when the Sneha substance is taken at once in excess, it goes out entirely like water pored over an earthen mass quickly flows out without moistening it.^[43] In Bruhat Trayis there are two views regarding Matra of Sneha. Charaka and Vagbhata have explained three Matra where as, Acharya Shusruta has explained five Matras as per time required for digestion.

- 1) Hrusva Matra – The dose of Sneha that gets digested within 6 hours.^[44, 45]
- 2) Madhyama Matra – The dose of Sneha that gets digested within 12 hours.^[45, 47]
- 3) Uttama Matra – The dose of Sneha that is gets digested within 24 hours.^[48, 49]

Vagbhata along with the above mentioned three Matra recognises one more type of Matra i.e. Hrusiyasi Matra which is still less than Hrusva Matra. When the type of Koshta is not known we need to take the help of Hrisayasi matra.^[50] So before administering any type of Matra, a physician should consider the Hrsiyasi Matra to understand the Koshta.

Matras mentioned by Susruta – Prathama Matra which digests in 3 hours, Dvitiya Matra which digests in 6 Hours, Tritiya Matra which digests in 9 hours, Chaturtha Matrawhich digests in 12 Hours and Panchama Matra which digests in 24 hours.^[51]

Dose	Time required for digestion	Action	Indication
Prathama Matra	3 Hours.	Agnidipti	Alpa Dosha
Dvitiya Matra	6 Hours.	Vrushya	Madhyama Dosha
Tritiya Matra	9 Hours.	Brumhana	Bahu Dosha
Chaturtha Matra	12 Hours.	Snehaniya	Glani, Murcha, Mada
Panchama Matra	24 Hours.	Pujaniya	Kushta, Visha, Unmada, Graha, Apasmara

Dose	Criteria for selection of		Action
	Individual	Disease	
Uttama Matra	Prabhuta Sneha nitya Kshut – Pipasa Saha Uttama – Agnibala, Sharira Bala, Manasa Bala	Gulma Sarpadamshtra Visarpa Unmatta Mutrakrcchra GadhaVarcha	Shighravikara Shamana Doshanukarshini Pervades through all margas Balya Rejuvenates – body, sense organs and mind
Madhyama Matra	Madhyama – Sharira bala, Manasa bala, Agnibala, Mrdu Koshta	Arushka Sphota Pidaka Kandu Pama Kushta Vatarakta	No much complication Does not affect strength much Brings Snehana comfortably Used as Shodhanartha Snehana
Hrasva Matra	Vriddha Bala Sukumara/Sukhocit Mandagni Durbala/Avara bala Person not able to withstand hunger	Chronic condition of disease like – Jvara, Atisara Kasa	Brumhaniya Snehaniya Vrushya Balya Long lasting benefits Does not cause Complications

One of the actions of Uttama Matra Snehapana is explained as Vikara Shamana and that of Hrusva Matra as Brumhana as shown in above said table. Cakrapani mentions that Uttama Matra should be used for Shamana and not for Shodhana Purva Snehana. So doubt may arise regarding usage of Uttama and Hrasva Matra as Shodhana Purva Snehapana dosage. But Dalhana commenting on,^[52] clears this by mentioning that, the Uttama, Madhyama and Hrasva Matra, can be used as Shodhana Snehapana Matra in appropriate condition.

Laghu trayis and Matra Nirnayana – According to Sarangdhara and Bhavamishra – 2, 3 and 4 Tolas are the Hrasva, Madhyama and Uttama Matra of Sneha.^[53] Chakradatta also recognises the Sneha Matra that ½ Pala, 3 Karsha and 1 Pala are the Hrasva, Madhyama and Uttama Matra respectively. These classifications are based mainly on numerical value or Mana and not according to time taken for digestion.

Author	Hrasiyasi Matra	Hrasva Matra	Madhyama Matra	Uttama Matra
Sharangdhara Bhavamishra	-	2 tola	3 Tola	4Tola
Cakradatta	-	2 Karsha	3 Karsha	1 Pala

AROHANAKRAMA SNEHAPANA

Defination - The word Arohana means the act of rising, ascending.

Arohana Snehapana can be defined as an oral administration of Shodhananga Sneha in the increment Dosage for the period of 3, 5 or 7 days.

Snehapana has to be given as Arohana Snehapana. The clear cut reference of this in Kalyanakaraka. Kal.22/7.

Vangasena has also described the method of ArohanaKrama Snehapana. Vangasena recommends three dose schedules. Hrasva Matra starts from 3 Karsha with daily increase of ½ Karsha reaching maximum 6 Karsha i.e. 1 ½ Pala on Seventh day. Where as Madhyama Matra starts from 6 Karsha with an increase of 1 Karsha daily reaching to 3 pala on seventh day. Uttama Matra starts from 3 pala and with increase of 1 pala reaches to 6 pala on Seventh day.

Dosage (Matra)	DAY						
	1	2	3	4	5	6	7
Uttama	12 Karsha	14 Karsha	16 Karsha	18 Karsha	20 Karsha	22 Karsha	24 Karsha
Madhyama	6 Karsha	7 Karsha	8 Karsha	9 Karsha	10 Karsha	11 Karsha	12 Karsha
Hrusva	3 Karsha	3½ Karsha	4 Karsha	4½ Karsha	5 Karsha	5½ Karsha	6 Karsha

In Brihatrayi, the Vardhamana Krama for Shodhanartha Snehana is not given but Chakrapani gives a clue in his commentary.^[54] There he says that the Snehapana after 7 days is prohibited because, Sneha becomes Satmya to the body, and it doesn't perform the desired Snehana Karma. Matra should be arranged in this way that body doesn't become accustomed to it. If the Sneha is administered in constant dosage, the body becomes habituated to Sneha and Sneha will fail to produce the required Klinnata of Doshas and Shodhana can not be done if the Doshas are not Klinna (Utklishta). The Klinnata is described in the form of Samyak Snehana Laksanas.

VIII) Karmukata Bheda

Based on the action of Sneha, Snehana are of 3 types viz.

(i) Shamana Snehana.

- (ii) Brimhana Snehana.
- (iii) Shodhana Snehana.

(i) **Shamana Snehana** – Vagbhata opines that, Shamana Snehana is a procedure of administration of Madhyama Matra of Accha Sneha during meal time or Annakala when one feels hungry, without taking the meal.^[55]

Hemadri defines Shamana Snehana as, administration of Sneha with an intention to normalize the aggravated Doshas without expelling them.^[56]

During Shamana Snehana, Pathya and Apathya prescribed in connection with the Virechana are to be followed.^[57]

(ii) **Brimhana Snehana** – The administration of Sneha along with Mamsa Rasa, Madya, and Ksheera are known as Brimhana Snehana. The dose of Sneha should be Alpa.^[58]

Indications – Brimhana Snehana is indicated for Bala, Vriddha, Pipasarta, Snehadveshi, Madyasheela, and Stree nitya, Sneha nitya, Mandagni, Sukhita, Klesha, Bheeru, Mridu Koshta, Alpa Dosh and Ushna Kala, Krisha.^[59]

Relation between Brimhana Snehapana time and food administration^[60]

Before food – Gives strength to Uru, Jangaha and Kati, Vega anulomana, arogya, cures diseases of lower limbs.

With food – Enhances Agni Bala, Gives strength and stability, Reduces Kukshi ruk.

After food – Enhances stability of sense organs, cures disorders of Head and Neck.

(iii) **Shodhana Snehana**

The Sneha which is given when the meal of previous night is completely digested, in Uttama matra is called as Shodhana Sneha.^[61] Snehana administered in the Purva Karma of Shodhana is Shodhana Snehana.

Karmukata Bheda of Snehana mentioned by Acharyas is tabulated below.

Criteria's	Shodhana Sneha	Shamana Sneha	Brimhana Sneha
Purpose of Snehana	Doshotkleshana	Vyadhi Shamana	Brimhana
Form of Sneha	Accha, Vicharana	Accha	Vicharana
Dose of Sneha	Uttama	Madhyama	Alpa
Time and method of administration	Morning, Akshudhita	Anna Kala Kshudhita	Any time with Food
Duration	Maximum for 7days	Till Vyadhi Shamana	Till Samyak Brimhana

VI) Miscellaneous Classification

- Sadyo Snehana.
- Panchaprasritiki Peya.

SADYO–SNEHANA

Sadyo Snehana is a procedure of administration of Sneha to achieve Snigdha Lakshana immediately or within shorter duration. It is based on the principles of Pravicharana Snehana.

Sadyo–Snehana Kala

Cakrapani, Dalhana and Adhamalla commentaries give the description regarding the Kala of Sadyo–Snehana.

सद्यः स्नेहप्रयोगेणैकदिनेनापि स्नेहनमनुजानीत इति ब्रुवते ।^[62]

सद्यः इति तस्मिन्नेव दिवसे त्वरया स्नेहनं करोति ।^[63]

सद्यः स्नेहनमिति तदहरेव ।^[64]

सद्यः स्नेहप्रयोगा अपि त्र्यहेणैव स्नेहयन्ति ।^[65]

सद्योग्रहणं स्तुतिपरमित्यन्ये त्र्यहेण स्नेहयतीत्यर्थः ।^[66]

सद्यः शीघ्रं स्नेहनाः - त्रिचतुरेहोभिर्विनाऽपि स्नेहनाः ।^[67]

Sadyo–Snehana produces Snehana effect in 1, 3 or 4 days according to various references of Cakrapani, Dalhana and Adhamalla commentaries on Sadyo–Snehana.

Indications – Bala, Vruddha, Sneha Parihara Vishaya Asahishnuta^[68], Sukumara, Krusha.^[69]

Sadyo–Snehana Yogas^[70, 71] – The understanding of Sadyo–Snehana is not only viewed from the point of reducing the number of days of Snehapana to either 1 day or 3 days, but also it refers to the administration of sneha in palatable form by mixing it with different Ahara Dravyas. In this regard, many references of Sadyo– Snehana Yogas are available in the classics but their Dosage and method of administration is not clearly mentioned. Only while explaining Pancha Prasritika Peya, dosage is mentioned in the numerical value.

Sadyo–Snehana yogas are

- Pippali, Saindhava, four Sneha's and Dadhi Mastu all this taken together.
- Intake of Snigdha Yavaghu fried in Mamsarasa, well prepared and added with plentiful Soup
- Intake of Yavagu of little rice cooked in milk and added with Ghee.
- Pippali, Saindhava, Ghee, Tila Pishta, and Varaha Vasa all taken together.
- Milk of cow poured in to a vessel containing Ghee mixed with powdered sugar. This Yoga is indicated specially for Rooksha persons.
- Ghee cooked with decoction of Yava, Kola and Kulattha, Milk, Curd and Sura added with paste of Pippali.
- Mamsa rasa prepared by boiling large quantities of meat of animals of Jangala or Anupa region.
- Mamsa rasa along with Sneha Bharjita Yavagu.
- Phanita along with Snehayukta Tila churna.
- Krishara Dugdha with ghee and sugar or ghee and salt.
- Ghee processed with curd, Vyosha juice of Amalaki and Draksha.
- Catur sneha processed with addition of juices of Badara and decoction of Tripahala.
- Payasa prepared with addition of Masha and many kinds of Fatty substances.

Pancha Prasrita Peya – Pancha Prasrita Peya is prepared with one Prasta each of Chatuh Sneha and one Prasta of rice.^[72, 73, 74] It is also considered a subtype of Sadyo–Snehana. Sneha along with Saindava Lavana is Sadyo Snehana.^[75]

LAVANA YUKTA SNEHA AS SADYO–SNEHANA

Sneha Dravyas if added with Lavana unct the person quickly because it is Abhishyandi, Aruksha, Sukshma, Ushna and Vyavayi. Different commentators in different ways have interpreted these properties as.

Vishyandi – Chakrapani interprets it as ‘that breaking the mass of morbidity’. Gangadhar is having the opinion as, ‘that liquefies the morbidity’. Arunadatta put it as that ‘stimulating secretion from the Srotas’. Hemadri opines Abhishyanna as ‘that which aids in bringing Srotolina Mala/Dosha to Utklesha stage.

Aruksham – Gangadhara interprets it as, that which is having Snehana Property.

Sukshma – Gangadhar puts it as that helps in penetration of Sneha to each and every part of the body, while Arunadatta and Hemadri put it as, Sukshma Srotogami.

Ushna – Gangadhara opines that, because of the Ushna Guna Sneha gets quickly digested. Chakrapani comments on this Ushna Guna as, that which helps in Sneha Vilayana process.

Vyavayi – Arunadatta, Hemadri and Gangadhara having the opinion that Lavana by virtue of Vyavayi property helps in spreading of Sneha all over the body quickly and aids in bringing Snigdha Lakshana instantaneously. When Saindhava Lavana administered with Sneha then, Lavana potentiates Snehana action; thus brings Snigdha Lakshana instantaneously.

CHAPTER – 4

INDICATION AND CONTRAINDICATION OF SNEHA

SNEHANA YOGYA

In the classics one can find the indications of Snehana therapy in general. However, it is to the intelligence of the physician to decide the type of Snehana and implicate the same appropriately in each of the different conditions.

Abala	Vata Vikari	Vyayama – Madya – Stree nitya	Bala
Chintaka	Vridha	Daruna pratibodha	Madhyasevita
Timira	Krsha	Abhishyanda	
Mandagni	Ruksha	MruduKoshtawith alpa dosha	

Shodhana Snehana Yogya – Shodhananga Snehapana is one of the essential Purvakarma for Shodhana. Hence in almost all the Shodhana Arha conditions Shodhananga Snehapana is advised.

Indication of Shodananga Snehapana – Swedya, Shodhayitvya, Ruksha, Vata-Vikar, Vyayama nitya, Madya nitya, Stri nitya, Chintaka, Vridha, Bala, Abala, Kshina, Asra-retasa, Abhishyanda, Timira, Daruna Pratibodhaka. [76, 77, 78]

SNEHA ARHA

Ghrita ^[79]	Taila ^[80]	Vasa ^[81]	Majja ^[82]
Vataprakruti	Pravruddha shleshma	Asthiroga	Deepthagni
Pittaprakruti	Pravruddha medhas	Sandhiroga	Kleshasaha
Vatarogi	Sthoola	Siraroga	Snehasevi
Pittarogi	Vatharoga	Snayuroga	Vatarogi
Chaksukama	Vathaprakriti	Marmaroga	Krura Koshta
Kshataksheena	Balarthina	Kostangaroga	
Vruddha	Tanuthvarthina	Vasasathmya	
Bala	Laghuvarthina	Avruthavata	
Abala	Dhardhvarthina		
Ayuprakarsha kama	Sthiaryarthina		
Balarthina	For Snigdha Tvak		
Swararthina	For Slukshna Tvak		
Pustikama	Krimi Koshta		
Soukumaryarthina	Krura Koshta		
Agnideepti	Nadeevrana		
Ojus			
Smruti			
Medha			
Bhuddhi			
Indriyabala			
Daha			
Shastraghata			
Visha			

SNEHA ANARHA

Acharyas have told contraindications of Snehana karma in general. A few condition of the Shodhana Snehana Anarha are analyzed as follows.

Rukshana Arha – As mentioned by Charaka, Rukshana Arha persons are generally Abhishyandha, Bahudosha Rogas manifested in Marmasthana and Urusthambha. If Snehana is administered in such conditions, it will further aggravates the condition.^[83]

Dattabasti, Virikta – Soon after Basti and Virechana, Agni will become Manda. Hence Snehapana is contraindicated.

Agni Vikruti – Tikshnagni and Mandagni are considered in Agnivikriti, where as for achieving Samyak Snigdha condition Deepthagni is essential.^[84]

Tikshnagni – If Sneha is administered in this condition, then Agnibala further enhances and leads to many complications such as Trishna etc.

Mandagni – If Sneha administered in Mandagni it will leads to Sneha Ajirna or Ama.

Mada and Murcha – Even though Shodhanaga Snehapana is indicted in Mada and Murcha, it is included under Snehana Anarhata with the intention to specify that during attack / episodes of Mada, Murcha Snehapana is contraindicated.

Kshirapa – In Kshirapa Avastha the body of the child will be having Snigdha Guna. Hence Snehapana is not indicated.

Garardita – If Snehapana administered in Garardita, and then Sneha by property of Vyavayi and Sara property further potentiate and facilitate the spreading of the poison all over the body. Hence Snehapana is contraindicated in Garardita.

Durdina – Durdina means the day of cloudy atmosphere. In this atmosphere the chances of aggravation of Kapha and Mandagni is high. So Snehana is contraindicated.

Ama Pradoshaja – As Ama and Sneha are having homologues property, if Snehapana administered in Ama condition, then condition will be aggravated.

Akala – Shodana Snehana will not give desired benefit if it is administered untimely.

CHAPTER – 5**SNEHANA PRAKARSHA KALA**

Prakarsha kala is the time taken for snehana procedure. Aim of Shodhananga Snehapana is achievement of Doshotkleshana within a specific number of days. The minimum and maximum number of days for Shodhananga Snehapana is 3 to 7 respectively. It can be any days in between 3 and 7.^[85] i.e. in person with Mrdu Koshta for 3 days, in Madhyama Koshta for 4 to 5 or 6 days and Krura Koshta for 7 days.

Vagbhata emphasizes that Shodhananga Snehapana should be continued till one achieves Samyak Snigdha Laxanas or for 7 days whichever is earlier. After 7 days it will lead to Satmyata of Sneha^[86] and fail to produce Doshotkleshana. Here Satmya refers to the meaning that individual get accustomed to Sneha just as food article. If the person doesn't get Samyak Snigdha laxanas in 7 days then in the Arundatta Acharya advises to give rest for one day and resume Snehapana fore one more day in a higher dosage.^[87]

On seeing different opinion regarding Sneha Prakarsha Kala, it can be concluded that, irrespective of Prakrti or Koshta, the duration of administration of Shodhananga Snehapana should be till the appearance of Samyak Snigdha Lakshana. But maximum duration is 7 days.

Time and Regimen of administering particular Sneha

Sneha Phala Shruti depends upon proper time of administering Sneha, strength of patients, Doshas vitiated and disease. Wrong time of administration can induce many diseases.

Table No. 23 showing Time of Administration of Sneha according to Dosha Dominance			
Dosha	Charak^[88]	Sushrut	Vagbhat
Vata–Kapha	Midday	Day	Day
Vata, Vata–Pitta	Evening	Night	Night

Rtu wise administration of Sneha^[89]

Ghrita	Sharad (Month)
Vasa-Majja	Madhav
Taila	Pravrita
Any Sneha	Sadharana ritu & Prashast Dina.

CHAPTER – 6

SHODHANANGA SNEHAPANA VIDHI

The administration of Shodhananga Snehapana is followed in three different stages such as Purva Karma, Pradhana Karma and Paschat Karma.

I. Purvakarma

It includes – (i) Atura Pariksha, (ii) Atura Siddhata, (iii) Sambhara Sangraha

(i) **Atura Pariksha** – a) Dasha Vidha Pariksha i.e. Prakruthi, Vikruthi, Sara, Samhana Satmya etc. this helps the physician to decide the right Sneha Dravya, Anupana, Agni Bala helps to assess the Matra, Satmya helps Decide between Achha and Parvicharana and type of Pravicharana.

b) Deciding suitable Snehana yogya and Ayogya.^[90]

c) Koshta Pariksha Understanding Snehapana Prakarsha Kala helps to decide the number of days required for Snehapan.^[91]

(ii) **Atura Siddhata** – Patient should be prepared physically and mentally through following procedures.

a) Deepana–Pachana. (b) Manasopachara.

a) Deepana – In Sama avastha of the disease, ‘Ama Pachana’ is very essential. It causes loosening / detachment of morbid doshas from the Dushya and Srotass. To eliminate the Doshas, they need to be brought to Koshta from Shakhas. Due to Paka, Ama is liquified and cleansing of Srotas takes place. Deepana drugs are those which enhances the Agni. It increases appetite & increases the better absorption of drug for e.g. Deepaniya Gana drugs, Guduchyadi Gana drugs, Chitraka.^[92, 93]

Deepana Pachana should be given till the Nirama Avastha is acheived.

Pachana^[94] The drug or action which has the capacity of digesting Ama, but may / may not increases the Agni is known as Pachana Dravyas like Nagakeshara,^[95] Pippalyadi Gana, Musthadi gana.^[96]

b) **Manasopachara** – In Shodhananga Snehapana, a large quantity of Sneha is administered. Because of non-palatibility, discomfortness felt during Sneha Jirna Kala. Individual might show aversion to drink Sneha. So prior to Snehapana, complete

procedure of Snehapana and Shodhana should be explained to the individual and he should be encouraged to drink Sneha. This will infuse confidence in the patient regarding Snehapana.

c) **SambharaSangraha** – One should keep ready the required Sneha / medicaments and first aids and essential materials to treat the Vyapat or arises if any.^[97]

II. Pradhana Karma

It includes following steps viz.

1. Administration of Sneha, Anupana and proper selection of Prakshepka Dravya
2. Observation of –
 - a) Sneha Jiryamana Lakshanas and Sneha Jirna Lakshanas.
 - b) Snigdha, Ati Snigdha and Asnigdha Lakshanas.

Administration of Sneha – In the early morning when the Sun rises, Athura is advised to take medicated Taila or Ghrita. The Sneha should be administered after complete digestion of food which was taken on previous night. After performing auspicious rituals, appropriate quantity of selected Sneha which is lukewarm should be given to drink.^[98] Proper digestion of Sneha Dravya, some substances are said to be added in little quantity, according to Dosha Prabalata. In Vata Vikara Lavana is to be added where as Trikatu and Kshara in Kaphaja Vikara. In Pitta Vikara, only Ghrita should be given.^[99]

Anupana – Anupana should be given along with the Snehadravya. It helps in breakdown, softening, digesting, proper assimilation and instant diffusion of the Sneha taken. It also helps in refreshing the patient and will give pleasure, energy to the patient. In case of doubt regarding digestion of Snehapana Acharya has advised to sip hot water.^[100]

For Chaturvidha Snehas the Anupana used are.

Ushna jala – Ghrita

Yusha – Taila

Manda – Vasa and Majja^[101]

Shitala Jala – For Bhallataka and Tugaraka Taila

In Ushana jala can be used for most of the conditions except in Tuvataka and Bhallataka Taila.^[102] The dosage of the Anupana may be decided on the basis of digestion capacity.

(a) Observation of Sneha Jiryamana and Jirna Lakshana – After administration of Sneha, one should carefully observe for symptoms which are produced during the digestion of Sneha i.e. Jiryamana and after digestion i.e. Jirna Lakshanas. During Jiryamana Avastha, patient may develop some discomforts which get subsided after some time with no need of any specific treatment. However, if symptoms persist, only lukewarm water is advised. Jeerna laxanas are found after the complete digestion of Sneha.

At Jiryamana Avastha i.e. first phase of Avastha paka, production of Kapha takes place, which is having similar qualities to Sneha. Thus production of Kapha will be more which causes Lalasrava. Due to large amount of Sneha the quantity of secretions of Jataragni increases and Jataragni is having Agneya quality which may cause Trishna, Bhrama, Murcha, Daha etc.

The onset of symptoms like Kshut, Trishna etc. indicate the completion of Sneha digestion (Sneha Jirna). In doubt regarding digestion of Sneha, one should take cup of hot water, which brings Shuddha Udgara, Laghuta, and desire for food. That can be considered as confirmatory test to know whether Sneha is digested or not.^[103] After complete digestion of Sneha the patient can be advised to take Bhojana.

If Sneha does not digest after administration of warm water and takes more time than required. It should be eliminated by Vamana. This condition should be treated like the Sneha Vyapat.^[104]

Jiryamana Lakshana	Jirna Lakshana
Shiroruja	Shirorujadi Jiryamana Lakshana Prashamana
Bhrama	Vatanulomana
Nishtiva(Lalasarava)	Kshudha pravrtti
Murcha	Trishna pravrtti
Sada	Udgarashudhi
Arati	Laghuta
Klama	
Trishna	
Daha	

b) Observation of Snigdha – Asnigdha – Ati Snigdha Lakshanas. All acharyas have mentioned about important Lakshanas of Samyak Snigdhatata, Asnigdhatata and Atisnigdhatata, which serves the purpose of further administration of Svedana and Shodhana therapies. [106,107,108, 109]

- i) Samyak Snigdha Lakshanas.
- ii) Asnigdha Lakshanas.
- iii) Ati Snigdha Lakshanas.

i) Samyak Snigdha Lakshanas – Attainment of Samyak Snigdha Lakshana is an important milestone of Shodhananga Snehapana. After observing these Lakshanas Snehapana has to be stopped. Vatanulomana, Deeptagni, Snigdha Varcha, Asamhata Varcha, Purisha Mrduta, Adhastat Sneha Darshana, Gatra Mardavata, Gatra Snigdhatata, Tvak Snigdhatata, Anga Laghava, Klama, Glani, Snehodvega and Vimalendriyata.

ii) Asnigdha – Asnigdha Lakshanas may be present prior to Snehana therapy, if Snehana therapy is not done properly then these Lakshana persist at the end also. By observing these Lakshana physician should rectify and adjust Matra of Snehana and carry out Snehana properly. If Snehana is not done properly the following symptoms are observed.

Table No. 25 showing Asnigdha Lakshanas
Lakshanas
Grathita Purisha – Hard stools
Ruksha Purisha
Shushka Purisha – dry stools
Vayu Pratilomana upward movement of Adhovata
Agnimandhya – loss of digestion power
Avipaka / Krcchrat Annam Vipachyate Indigestion
Anila Purita Udara – flatulence
Gatra Rukshata – dryness of body
Gatra Kharata – roughness of body
Urovidahata, Dourbalya – weakness
Dourvarnyata
Adhrti

Shodhananga Snehapana is to be continued till the appearance of Samyak Snigdha Lakshana, but if Snehapana is continued even after that then it may lead to increase of Apyamsa in the body and Atisnigdha Lakshana may manifest. Panduta Gaurava, Jadya, Apakva Purisha, Purisha Ati Pravrutti, Guda Srava, Mukha Srava, Bhakta Dvesha, Angadaha, Adhmana, Tandra and Moha.

III. Paschat Karma

Paschat Karma is categorized as.

- Paschat Karma on the days of Snehapana
- Paschat Karma after attainment of Samyak Snigdha Lakshanas.

Paschat Karma on the days of Snehapana The patient should be advised to follow specific Pathya, Apathya and Vihara.

Pathya–Apathya^[110] – It is important to follow the Pathya–Apathya procedures in order to obtain optimum results and avoid any complications in the patients.

1. Ushnodakopchari – The patient should be advised to take only warm water as cold water increases Abhishyanda leading to Sneha Ajeerna.
2. Brahmacharya – Strict abstinence has to be followed.
3. Kshapashaya – Sleep only during the night. Sleep during the day vitiates Kapha / Abhishyandakara and causes improper digestion of Sneha.
4. Vegavarodha Varjana – to avoid natural urges as it vitiates Vata Dosha.
5. Vyayama Varjana – to avoid vigorous exercise.
6. Shoka, Krodha Varjana – to avoid anger or anxiety. They vitiate Vata and Pitta Doshas.
7. Hima Aatap Varjana – avoid exposure to hot or cold weather.
8. Pravata Varjana – avoid walking in open air.
9. Uchha Bhashya Varjana – patient should avoid speaking loudly which again vitiates Vata dosha.
10. Yanadhwa Varjana – to avoid journey or excessive walking.
11. Samsthitah – use of suitable posture.
12. Dhuma–Rajamsi Varjana – to avoid fume and dust.
13. Abhishyandi Ruksh-Anna Vivarjana – to avoid coarse and constipating diet.

For Shodhananga Snehana, indicated diet is Drava (liquid), Ushna (warm), Anabhishyandi (not having 'Abhishyandi' property), Na Atisnigdha (not too much Snigdha) and Pramanayukta (not too less or not much).^[111, 112]

Paschat Karma after attainment of Samyak Snigdha Lakshanas

The period between completion of Shodhananga Snehapana to the day of Virechana or Vamana is known as Vishrama Dina. During this period the individual will be subjected for Sarvanga Abhyanga and Svedana and provided with appropriate diet. After Sarvanga Abhyanga and Svedana patient is posted for Shodhana.

CHAPTER – 7
SNEHA VYAPAD

SNEHA VYAPAD^[113,114,115]

Due to improper administration of Sneha certain complications are observed frequently. It can be Vaidya Krita or Atura Krita.

Mistakes of Physician

- 1) By improper judgement of the Sneha Arha or Anarha, Matra, Kala and Anupana.
- 2) Inappropriate considerations of time factor.
- 3) Not properly selecting Sneha Dravya.

Mistakes of Patients

If subject fails to follow proper instructions given by physician regarding Pathya Apathya he may land in many complications.

Snehavyapat Lakshanas – Based on the need for emergency of handling the Vyapads it is divided into two types.

1. Ashuchikitsya Vyapad is the diseases which need emergency treatment.
2. Ciracikitsya Vyapad is diseases which occur after some days following improper Snehapana.

(i) Ashu Utpanna Vyapat – These types of disorders may have acute onset and may needs immediate management (1) Ajirna, (2) Aruchi, (3) Amapradosha, (4) Shula, (5) Jvara, (6) Anaha, (7) Trishna, (8) Sthambha, (9) Utklesha, (10) Tandra and (11) Samjna Nasha.

(ii) Chira Utpanna Vyapat – These disorders may manifest in due course of time. (1) Kandu, (2) Kushta, (3) Grahani, (4) Pandu, (5) Arsha, (6) Shotha, (7) Udara, (8) Staimitya and (9) Vakgraha.

These complications should be treated in long run as explained in various classical texts.

Sneha Vyapat Chikitsa^[116, 117]

1. Upavasa/Trshna – Alpa Dosha Avastha and enhances Agni Bala.

2. Ullekhana – In Utklishta Dosha Avastha, Sneha Ajirna, Utklesha Janya Trishna, Sadyo Vamana is practiced.
3. Svedana can be given in conditions of Stambha
4. Rukshana Anna Pana and Bheshaja are administered in Sneha Atiyoga janya Vyapat.

Sneha Ajirna Janya Trishna Chikitsa^[118, 119] – If Sneha Ajirna produces severe thirst, the patient's head and face should be splashed with cold water. If this does not relieve the thirst, the Pitta dominant patient should be given Ruksha Anna and Shita Jala and then made to vomit. In case of persons who have predominance of Kapha and Vata or all the Doshas increased in equal proportion, Vamana is induced after giving Ushna Jala.

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