WORLD JOURNAL OF PHARMACY AND PHARMACEUTICAL SCIENCES
SJIF Impact Factor 7.632
Volume 10, Issue 9, 2294-2300 Review Article ISSN 2278 – 4357

AN UNIQUE CONCEPT OF AYURVEDA - SHODHANANGA SNEHAPANA

Prashanth J.[1]*, Smita S.[2] and Ananta S. Desai[3]

PG Scholar[1], Guide and Professor[2], HOD and Professor[3]

Dept. of PG Studies in Panchakarma, Govt Ayurveda Medical College, Bangalore.

Article Received on
23 July 2021,

Revised on 13 August 2021,
Accepted on 03 Sept. 2021

DOI: 10.20959/wjpps20219-20075

***Corresponding Author**
Prashanth J.
PG Scholar Dept. of PG studies in Panchakarma, Govt. Ayurveda Medical College, Bangalore.

ABSTRACT

Snehapana is an unique concept of internal administration of either medicated or non-medicated lipid substances with an aim of definite therapeutic benefits. *Sneha* known for its nutritional value, also has a specific therapeutic application especially in *Panchakarma Chikitsa Vidhana* of Ayurveda. The treatment modality of *Panchakarma*, is basically designed to purify the human body by detoxification of various systems. *Snehana* is adopted externally in the form of *Abhyanga, Unmardana, Pariseka, Bhaya Basti's* etc & internally in three forms based of their effect viz., *Shodhana, Shamana & Brihmana*. In this present study an effort is made to critically analyse the role of *Snehapana* as a *Purvakarma* to *Shodhana* and its mechanism in augmentation of *Shodhana karma* without disturbing the body functions.

KEYWORDS: *Shodhana, Snehapana, Panchakarma.*

INTRODUCTION

In *Panchakarma, Snehana* is considered as an important preparatory procedure before *Shodhana* therapies like *Vamana* and *Virechana.* According to Acharya Charaka, *Snehana* is one among the *Shadvidhopa Kramas.*[1] The treatment regimen mainly consists of major procedures named as *Pradhana Karmas*. They are preceded by some specific preparatory procedures named as *Purva Karmas* and followed by certain recovery procedures commonly named as *Paschat Karmas.*

The total outcome of *Shodhana* procedure chiefly depends upon the proper mobilization of *Doshas* from the channels, which is achieved with the help of *Snehana* and *Swedana.* Out of

these two, *Snehana* is vital as it decides the whole outcome of the procedure of *Shodhana*. It is the first and the initiating procedure of *Panchakarma.* Though it is not included among the main 5 procedures of *Panchakarma*, even then without this procedure, the other therapies cannot be performed effectively. *Shodhananga Snehapana* – It is a pre-operative procedure for *Shodhana Chikitsa* where *Sneha Dravya* is administered to attainment the state of *Upasthita Dosha Avastha* to ease the elimination of vitiated *Doshas.* Here, *Upasthita Dosha* refers to presence of *Dosha* in the *Koshta* for expulsion. The proper mobilization of *Doshas* from *Shakha* to *Koshta* is achieved mainly by the action of the two preparatoy procedures of *Snehana* and *Swedana.*

Sneha:- The word *Sneha* is derived from '*Snih Dhatu'* which has two meanings
'Snih-preetau':- Means to render affection.
'Snih-snehane':- Means to render lubrication.

The term *Sneha* implies to a material or substance that brings softness, unctuousness or oiliness to the body tissues. Acharya Charaka defines *Snehana* as the procedure which leads to *Snigdhata, Vishyandana, Mardavata* and *Kledana* in the body.[2]

Properties of sneha dravya

All *Sneha Dravya's* have *Prithvi* and *Jala Mahabhuta.* The properties of *Sneha Dravya's* are like *Sukshma, Sara, Snigdha, Drava, Picchila, Guru, Shita, Manda* and *Mridu.*[3]

Table no. 1: Showing *Guna, Bhoutika Sanghatana* & *Karmukata* of *Sneha Dravyas.*

Guna	**Dominent *Mahabhuta***					***Karmukata***
	Prithvi	*Apya*	*Teja*	*Vayu*	*Akasha*	
Picchila		++++				*Lepana, Jivana, Sanghata, Sandhana, Balya, Gauravata*
Sukshma			++	++	+++	*Srotovishodhana,Vivaranta, Soushiryakara*
Sara		++		+		*Anulomana,Vyaptisheela, Preranasheela*
Snigdha	+	++++				*Snehana,Mardavata,Kledana, Bandhana, Vishyandana*
Drava		++++				*Prakledana,Vilodhana,Prasari.*
Guru	++++	++				*Brumhana, Malavriddhikara, Tarpana, Angaglani, Balakara*
Sheeta		+++		++		*Sthambhaka, Hladana*
Manda	++	+				*Shamana*
Mridu		++			+++	*Shaithilya of Avayava, Mardavata.*

By the above table it can be concluded that *Sneha Dravyas* are predominantly *Apya Mahabhuta Pradhana.*

***Accha sneha*:-** Oral administration fat substances alone in the form of ghee, oil etc is called as *Accha Sneha*[4] In this form of *Snehana,* fat substances are not given in combination with other substances e.g. foods. *Dalhana* opines that, *Kevala Sneha* is the synonym of *Accha Sneha,* which means administration of processed or unprocessed *Sneha* alone, without mixing with other liquids.[5] This method of *Snehana* is ideal for patients who are capable of digesting the fat substances easily. Depending upon the purpose of *Snehapana*, it is categorised into two as *Shodhana Snehapana* and *Shamana Snehapana.*

***Shodhana sneha*:-** When *Snehapana* is carried out as a preliminary procedure of *Shodhana* therapies like *Vamana* and *Virechana* it is known as *Shodhana Snehapana* or *Shodhananga Snehapana* or *Shodhanartha Snehapana*.[6] As a part of *Shodhana* therapy, *Snehapana* is carried out to facilitate the mobilization of the *Dosha* from the site of its manifestation to the site of elimination i.e.from *Shaka* to *Koshta.* In this process, *Utklesha* state of the *Dosha* is achieved by *Snehapana.* It is given early in the morning on empty stomach. *Shodhana* procedure depends upon the proper mobilization of *Doshas* from the channels, which is achieved with the help of *Snehana* and *Swedana.* The importance of *Sneha* is quoted in *Samhita's* as, administration of *Panchakarma* without administering proper *Sneha* may destroy the body as a dry wood breaks, if bent without smearing with oil.[7] It may act as *Pradhana Karma* when administered to pacify *Dosha* or mitigate the disease. *Snehapana* is a procedure which decides the whole outcome of *Shodhana* therapy. It is the process of administering *Sneha* to achieve the desired effect in a precise duration prior to *Vamana* and *Virechana Karma,* with due consideration of the dose, time, duration etc. The ultimate aim of the *Shodhananga Snehapana* is to prepare the whole body for purification by bringing the *Doshas* situated in peripheray to *Koshta,* which are then easily expelled out just as *Klishta Mala* of any cloth is easily washed by water, once loosen from its site, in the similar way, *Malas* are easily expelled out by *Shodhana* if we take them to *Utklishta Avastha* by *Purvakarma* i.e. *Snehana* and *Swedana.*[8]

DISCUSSION

While explaining *Snehana Karma,* Acharya Charaka states as[9]

- ***Snehoanilamhanti*:-** *Sneha* is having exactly opposite characters to *Vatadosha* and it aids to induces proper *Gati* to *Vata*. *Vata Nigraha* is one of the criteria mentioned by Charaka

to bring *Dosha* back to *Koshta* and this *Snehapana* helps to bring the *Shakhagata Dosha* to *Koshta*.

- ***Mridukarotideham*:-** *Sneha* by virtue of its *Snigdha* & *Mridu* qualities brings softness in *Dosha Sanghata, Srotas* and *Deha* which helps in bringing *Doshas* from *Koshta* to *Shaka.*
- ***Malanamvinihantisangam*:-** *Malasanga* occurs due to *Rukshata, Sneha* decreases this *Rukshata* by its *Snigdha* and *Vishyanda* properties. It is a well-known fact that the *Doshas* are present in and travel throughout the body having their own *Gati* viz. *Urdhava, Adha* and *Triyak* etc.[10] However, in *Vyadhit Avastha* they travel from *Koshta* to *Shaka* cauisng *Sthana Samshraya* in *Srotases* having *Khavaigunya* due to which *Vyadhi or Roga* is formed. *Shodhana Chikitsa* aims at expulsion of these vitiated *Doshas* from the body through *Urdhvamarga* (by inducing *Vamana*) or through *Adhomarga* (by inducing *Virechana*). *Doshas* are brought back to *Koshta* by *Vriddhi* (by excessive increase of *Doshas*), *Vishyandana* (by liquefaction of *Doshas*), *Paka* (by digestion of *Doshas*), *Srotomukha Vishodhana* (by cleaning and opening of channels) and by *Vayu Nigrahat* (by controlling of *Vayu*) which can be successfully achieved by *Snehana* and *Swedana Karmas.*[11] Acharya Charaka gives simile that, as from a smooth container, contents easily separate without any effort, similarly *Kaphadi Doshas* get easily expelled out from *Samyak Sneha Bavita Sahreera* (well oleated body).[12] *Sneha,* by virtue of its *Sukshma Guna* brings the *Doshas* present in various different channels to *Koshta* where in *Kledana Karma* acts as a solvent of the morbid *Doshas.* Here the fat-soluble impurities in the body get eliminated as *Shodhana Dravya* brings the *Doshas* to *Koshta* for elimination. Sinha Kaushal et al. concluded in their study that entire Procedure of *Shodhana* depends upon the proper mobilization of *Doshas* from *Shaka* to *Koshta* which is achieved with the help of *Snehana* and *Swedana. Sneha Dravya* by virtue of its specific characters mobilize the vitiated *Doshas* from *Shaka* to *Koshta* without trouble, and thus are easily expelled out from the body tissues without causing any harm.[13] After ingestion *Sneha* by virtue of its properties, gets absorbed from the gut, rapidly enters the micro channels (*Sukshma Srotases*) of the body and reaches the remotest target area. After reaching there, it binds with the vitiated *Doshas* (toxic elements / free radicals) leads to *Vriddhi* which can also be understood by the fact that *Sneha* is hydrophilic, hence after appropriate oral ingestion of *Sneha* the cells of body become saturated with fats. Then the fat material is transported out of the cell to extra-cellular fluid by the process of osmosis. The levels of fatty acid increases in the blood resulting in the high plasma volume as there is a quantitative

increase due to the aqueous properties of *Sneha* and liquefied metabolic waste brought from the tissues (*Mala*). The equilibrium of the normal plasma level is maintained and so the extra amount of liquid reaches to the *Koshta* (Gastro-intestinal Tract) to be expelled out of the body (*Anupravanabhava*).[14]

Vishyadana is *Vilayana* or liquification of *Doshas*, which is achieved by *Snigdha*, *Mridu* and *Drava Guna* of *Sneha.* By liquefying the *Doshas* and *Dhatus* it helps in bringing them to *Koshta* from *Shaka* for their easy expulsion during the process of *Shodhana.*

Paka denotes that the *Doshas* which were initially in *Sama Avastha,* have attained *Nirama Avastha* leading to *Abhaddhata* (Dislodgement of *Doshas* from *Shaka)* and are moving towards *Koshta.*[15]

Srotomukha Vishodhana Karma is achieved by *Sukshma Guna* of *Sneha Dravyas.* It helps to remove the *Margavrodha*.

Vayur Nigrahana means pacification of aggravated *Vata* which initially pushed the morbid *Doshas* out of *Koshta,* which again facilitates the natural return of the *Doshas* to *Koshta.*

When *Snehapana* is followed by *Swedana* (Sudation Therapy) it further facilitates to bring back the *Sneha* bound *Doshas* to the gut, from where they can be easily removed out of the body by purifactory procedures like *Vamana* & *Virechana Karmas.*

It is further stressed that this ingestion of large quantity of *Sneha* prior to *Shodhana Karma* doesn't cause any harm to the body in any way as whatever *Sneha* is ingested, is extracted out of the body and it will not cause hyperlipidimia, the fact which is favoured & supported by several research studies. It is also remarkable & notable that *Sneha* bound *Doshas* not only travel to gut but also are discharged out of the body through micro sweat channels. The guidelines mentioned in the classics should be taken into proper consideration for proper *Snehapana,* otherwise complications may occur which may put the life into danger. Vasant Patil et al. in their study concluded that oral ingestion of lipids does not cause rise in the level of lipids rather it facilitates in bringing the increased level of lipids to normal; even if the lipid levels increase during oral ingestion of lipids during *Snehapana* it is transient and comes to normal after purification (*Samyaka Shodhana*).[16]

When *Vamaka* & *Virechaka Dravyas* are administered, these increased amounts of body fluids are evacuated, by which the vitiated *Doshas* (Humours) and *Malas* (Metabolic waste) are also expelled out resulting in the radical cure of the disease.

Dr. Aparna Bagul concluded in their study that the rise in lipids is transient and comes to normal after *Samyaka Shodhana. Shodhanartha Snehana* is safe & has high therapeutic benefits, if proper *Vamana* or *Virechana* and *Samsarjana Krama* are performed in later course of time, and it is noticed that at the end of the whole *Shodhana* therapy there is remarkable improvement in the serum lipid levels of patients even after administration of lipids in increasing order.[17]

CONCLUSION

After critical analysis & review of the available ancient literature and various clinical studies, it can be concluded that *Shodhananga Snehapana* (Therapy of Internal Oleation) definitely helps in detoxification of the body by facilitating all the prerequisites of *Doshagati.* It is also confirmed that this ingestion of Sneha for a short duration prior to *Shodhana Karma* does not harm the body in any way viz fear of hyperlipidimia.

REFRENCES

1. Kashinath Shastri and Gorakhnath Chaturvedi, Charak Samhita of Agnivesha. Revised by Charak and Drudhabala with elaborated ‘Vidyotini’ Hindi Commentary by, Chaukhamba Bharati Academy, Varanasi, India. Sutra Sthana, 2001; 22-4.
2. Kashinath Shastri and Gorakhnath Chaturvedi, Charak Samhita of Agnivesha. Revised by Charak and Drudhabala with elaborated ‘Vidyotini’ Hindi Commentary by, Chaukhamba Bharati Academy, Varanasi, India. Sutra Sthana, 2001; 22-11.
3. Kashinath Shastri and Gorakhnath Chaturvedi, Charak Samhita of Agnivesha. Revised by Charak and Drudhabala with elaborated ‘Vidyotini’ Hindi Commentary by, Chaukhamba Bharati Academy, Varanasi, India. Sutra Sthana, 2001; 22-15.
4. Kashinath Shastri and Gorakhnath Chaturvedi, Charak Samhita of Agnivesha. Revised by Charak and Drudhabala with elaborated ‘Vidyotini’ Hindi Commentary by, Chaukhamba Bharati Academy, Varanasi, India. Sutra Sthana, 2001; 13-26.
5. Sushruta. Sushruta Samhita with Nibandha Sangraha Teeka of Shri Dalhanacharya, edited by Yadavji Trikamji Acharya.4th edition. Varanasi: Chaukambha Sanskrit Sansthan; chikitsasthana chapter, 1980; 31: 22-520.

6. Kashinath Shastri and Gorakhnath Chaturvedi, Charak Samhita of Agnivesha. Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary by, Chaukhamba Bharati Academy, Varanasi, India. Sutra Sthana, 2001; 13-61.
7. Kashinath Shastri and Gorakhnath Chaturvedi, Charak Samhita of Agnivesha. Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary by, Chaukhamba Bharati Academy, Varanasi, India. Sutra Sthana, 2001; 14-5.
8. Kashinath Shastri and Gorakhnath Chaturvedi, Charak Samhita of Agnivesha. Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary by, Chaukhamba Bharati Academy, Varanasi, India. Sutra Sthana, 2001; 13-96.
9. Kashinath Shastri and Gorakhnath Chaturvedi, 2001: Charak Samhita of Agnivesha. Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary by, Chaukhamba Bharati Academy, Varanasi, India. Sidhi Sthana, 1-8.
10. Kashinath Shastri and Gorakhnath Chaturvedi, Charak Samhita of Agnivesha. Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary by, Chaukhamba Bharati Academy, Varanasi, India. Sutra Sthana, 2001; 17: 116-117.
11. Pavithra S. et.al. Agni -Key factors for ShodhanangaSnehapana, Journal of Ayurveda and Integrated Medical Sciences, 2017; 2(1): 121-127.
12. Kashinath Shastri and Gorakhnath Chaturvedi, Charak Samhita of Agnivesha. Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary by Chaukhamba Bharati Academy, Varanasi, India. Sutra Sthana, 2001; 13-97.
13. Sinha Kaushal et al: Critical Analysis of ShodhanangaSnehapana Karmukata: -A Review, International Journal of Applied Ayurved Research, 2017; 2(11): 1678-1683.
14. Patil et al, Effect of snehapana (internal oleation) on lipids, A Critical Review, Ancient science of life, 2009; 29(2): 32-39.
15. Jain Anup, A textbook of Panchakarma, Jaypee Brothers Medical Publishers(P) Ltd, 2: 317
16. Patil et al, Effect of snehapana (internal oleation) on lipids, A Critical Review, Ancient science of life, 2009; 29(2): 32-39.
17. Aparna bagul et al, Effect of Shodhanartha VardhamanaSnehapana on Lipid Profile, WJPMR, 2017; 3(5): 150-155