CRITICAL REVIEW OF SNEHANA AND SWEDANA IN BRIHATTRAYI W.S.R. VATAVYADHI

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ABSTRACT

An imbalance in Dosh equilibrium is termed as ‘Roga’. Amongst Tridosha, Vata is accountable for all Cheshtas (activities) and utmost of the ailments. Over-all treatments of Vatavyadiare Snehana, Svedana, MriduSamshodhana, Basti, VataharaAushadha, Ahara, and Vihara. Snehana and Svedana are exact line of treatment for Vatavyadhi in addition being the chief Purvakarma procedure for Panchakarma treatment. Sneha Dravya possesses Drava, Sukshma, Sara, Snigdha, Manda, Mriduand Guru qualities which are reverse to those of Vata, thus, it alleviates Vata. Snehana treatment is administered to a individual in twofoldmanner. external applications as Abhyanga(massage), Katibasti, Grivabasti, Moordha tail, Shiropuchu, Shirodhara, Shirobasti, Gandusha (gargling), Akshitarpana (application of medicine over the eyelids), Karnapoorana(filling the ear with oil), Unmardana(rubbing), Lepa(paste), Pariseka(pouring of oil), Janubasti, etc. Internal application has been separated into three varieties on the basis of their effect viz., Brimhana, Shamana, and Shodhana. Both external andinternal Snehanais effective in Vatavyadhi. Svedanais the process by which perspiration isinduced in the body which removes stiffness, heaviness, and coldness of the body, by the opening ofthe blocked channels. Acharya Charakahahas classified Svedani into two groups- Agni Sveda andNiragni Sveda.

KEYWORDS: Snehana, Svedana, Purvakarma, Vatavyadhi, Snigdha, Manda.
INTRODUCTION

The treatments of Vatavyadhi are mentioned as Snehana, Svedana, Mridu, Samshodhana, Basti, Vatahara Aushadha, Ahara and Vihara in classics. The specific line of treatment is Snehana and Svedana besides being the chief Purvakarma procedure for Panchakarma therapy. Amongst both, Snehana therapy is administered to a person in two different ways i.e., external applications as Abhyanga, Unmardana, Lepa, Pariseka, Janu Basti, Kati Basti, Griva Basti, Moordha tail, Shiropichu, Shirodhara, Shiro- Basti, Gandusha, Akshitarpana, Karnapoorana, etc. Internal application has been divided into three variations as per their respective effect Brimhana, Shamana and Shodhana. Both external and internal Snehana is effective in vatavyadhis per the required condition. Svedana is the method by which sweating of the body is produced. Its remove stiffness, heaviness and coldness of the body. It opens up the channels which are blocked by doshas. Acharya Charaka has classified Svedana into two groups: Agni Sveda and Niragni Sveda. After the Snehana therapy, Svedana must be adopted to regulate the blood circulation and movement of extra- and intracellular fluids. It enhances nutrition to the cells and opens the microchannels of skin and tissues.

MATERIALS AND METHODS

Various Famous compendiums of Ayurveda, as well as electronic media, have been consulted to achieve the aims and objectives of the present study.

Snehana: The word ‘Snehana’ simply refers to imparting greasiness. The therapeutic practice by which oleaginousness is imparted to the body using various types of oils and fats is called as Snehana. Snehana is one among shadupkrama, and is advocated as a uniquetherapeutic procedure in a variety of diseases. Snehana is also performed as a preparation of the patient prior to the administration of the Shodhana procedure. In such situations, where the Snehana is carried out as a part of the Shodhana procedure it is referred by the name Purvakarma.

Definition: By virtue of its unctuous quality Snehana exhibits four distinct effects or functions in the body.

Snehanam Sneha-vishanda-mardava-kledakaarakam (Ch. Su. 22/10) 
Snehana, Vishyandana, Kledana, Mardava.

Characteristics of Snehadravyas

Drava, Sukshma, Sara, Snigdha, Manda, Mrudu, Guru, Shita and Pichchhila.
Types of Sneha used for the therapeutic purpose: Different Sneha used for the therapeutic purpose. Basically the Sneha are said to be of two types as per their origin. They are named as Sthavarasneha and Jangamasneha. This classification of Sneha is known by the name yoni-bheda, where yoni refers to the origin and bheda refers to the types.\textsuperscript{[6]} Snehana besides being the chief Purvakarma procedure for Panchakarma therapy happens to be a one of the most significant Snehana Chikitsa is administered to a person in two different ways as follows.

1. External applications
   - Abhyanga (massage).
   - Udvartana (rubbing and cleaning using aromaticsalves).
   - Lepa (paste).
   - Pariseka (pouring of oil).
   - Janu Basti, Kati Basti, Hrida Basti, Griva Basti, etc.
   - Moordha tail, Shiro Pichu, Shirodhara, Shiro Basti, etc.
   - Gandusha (gargling), Akshitarpana (applying a medication over the eyelids), Karnapoorana (filling the earhole with oil) etc.\textsuperscript{[7]}

2. Internal application as Snehapana
   According to the dose action of the Sneha, it has been divided into three varieties
   - Brihmana.
   - Shamana.
   - Shodhana.

Svedana: Induction of sweating for therapeutic purposes is referred by the name Svedana in Ayurveda. This may be used either for the promotion of health or for curing the illness.

Definition: By definition, the procedure that alleviates the stiffness of the body, relive the sense of heaviness, and cures feeling of cold is called svedana.

Stambhagouravshitaghnamsvedanamsvedakarakam (Ch.Su. 22/11).

Characteristics of Svedanadravyas: Ushna, Tikshna, Sara, Snigdha, Drava, Ruksha, Sukshma, Sthira, Guru.\textsuperscript{[8]} It is the process by which perspiration of the body is produced. It removes Margaavaran which leads stiffness, heaviness and coldness of the body by blocking of the different channels in the body. Acharya Charaka has been classified Svedana into two groups.
**Agni Sveda:** It has 13 varieties *Shankara Sveda, Prastara Sveda, Nadi Sveda, Pariseka Sveda, Avagaha Sveda, Jentaka Sveda, Ashmaghana Sveda, Karshu Sveda, Kuti Sveda, Kumbhika Sveda, Bhoo Sveda, Koopa Sveda, and Holaka Sveda.*[9]


**Acharya Sushruta** has described 4 categories of *Svedana Taapa, Upanaha, Usma, Drava Sveda.*[11]

**DISCUSSION**

Both external and internal *Snehana* is effective in *Vatavyadhi*. *Sneha Dravya* possesses *Drava, Sukshma, Sara, Snigdha, Manda, Mridu, Guru* Properties which are just opposite to those of *Vata* properties, so it alleviates *Vata*. *Snehana* helps in the promotion and regulation of the proper functioning of *Vata*. The patient’s body is exposed to heat by different means in the process of *Svedana* treatment. *Svedana* procedure illustrates most of its beneficial effects instantly in the body. *Svedanadravya* as are possessed properties which are apposite to those of *Vata*, so it also alleviates the *Vata*. The *Vata*, in its normal condition, maintains a state of equilibrium between *Dosa* and *Dhatu*. Similarly, it exercises considerable influence on the functioning of *Manasa*. Hence, this *Vayushould be kept in a state of equilibrium for the individual to be healthy and happy.

**CONCLUSION**

*Snehana* and *Svedana* are *Purvakarma* in *Panchakarma* therapy. Far along the *Snehana* therapy, *Svedana* necessarily be implemented to normalize the blood circulation and movement of extra- and intracellular fluids. It enhances the nutrition of the cells and opens the microchannels of skin and other body tissues. It is not a complete line of management. It is a very beneficial technique in eliminating the aggravated *Sthanika*(local) and *Sarvadaihika* (generalized) *dosha*. Ther resultant of the adopted procedure of *Panchkarma* is depends on the proper performance of *Purvakarma* like *Snehana, Svedana*. 
REFERENCES