



ISSN NO. 2320-5407

Journal Homepage: - www.journalijar.com

INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)

Article DOI: 10.21474/IJAR01/15358
DOI URL: <http://dx.doi.org/10.21474/IJAR01/15358>



INTERNATIONAL JOURNAL OF
ADVANCED RESEARCH (IJAR)
ISSN 2320-5407
Journal Homepage: <http://www.journalijar.com>
Journal DOI: 10.21474/IJAR01

RESEARCH ARTICLE

MODE OF ACTION IN CONVENTIONAL SYMPTOMS OF SNEHAPAN: A REVIEW ARTICLE

**Dr. Leena Gautam¹, Dr. Manoj Shyamkunwar², Dr. Nitin Jindal³, Dr. Bhawna Bhardwaj¹, Dr. Divya Panchal¹
and Dr. Pritosh. S. Moharana¹**

1. M.D. Scholar, A & U Tibbia College and Hospital, New Delhi-110005.
2. H.O.D., Department of Panchakarma, A & U Tibbia College and Hospital, New Delhi-110005.
3. Assistant Professor, Department of Panchakarma, A & U Tibbia College and Hospital, New Delhi-110005.
4. M.D. Scholar, A & U Tibbia College and Hospital, New Delhi-110005.
5. M.D. Scholar, A & U Tibbia College and Hospital, New Delhi-110005.
6. M.D. Scholar, A & U Tibbia College and Hospital, New Delhi-110005.

Manuscript Info

Manuscript History

Received: 10 July 2022

Final Accepted: 14 August 2022

Published: September 2022

Key words: -

Snehapan, Shodhana, Sneha, Agni, Kostha

Abstract

Snehapan is well stated in the text “Giving Panchakarma without appropriate sneha can damage the body like bending dry wood without smearing it with oil”. When using Snehapan as a shodhana therapy, all of the SamyakaLakshana (symptoms) of Snehapan must be noted on a daily basis in order to obtain the accurate results described in the text. The number of days for snehapana are already given i.e., 3, 5, or maximum 7 days, but how can we calculate these days if we are not evaluating Snehapansymptoms? Through this review, we intend to have a better understanding of changes appear in our body during the procedure and how these symptoms equipped us in determining the days of Snehapan.

Copy Right, IJAR, 2022, All rights reserved.

Introduction: -

In panchakarma, Snehana karma is the most significant preliminary measure before Shodhanatherapies like Vamana and Virechana. According to the literature found in the Charaka Samhita, Snehanakarma is one of the Shadvidhopakramas.^[1] Shodhanatherapies are significant procedures or Pradhana karma in the therapy process. They are accompanied by Purva Karma, which are preliminary procedures, and followed by Paschat Karma, which are restoration processes. Snehapan either to pacify (Shaman) the disease or to expel (Shodhana) the disease. The overall Shodhana technique is established on the appropriate activation of Doshas from the channels, which is executed with the help of Snehana and Swedana. There are many types of Sneha according to ayurvedic literature i.e Shaman Sneha, Shodhana Sneha, Brihingan Sneha, UttarbhaktikaSneha, AvapidakaSneha, Sadya Sneha. The Snehapana procedure is more essential in Shodhana method, as it leads and defines the entire outcome. It is the first and most important procedure in Panchakarma. Without snehana, no therapy can be carried out.

Snehapana is a pre-operative technique for ShodhanaChikitsa in which Sneha dravya is given to removekupita dosha and to make the effectuated doshas easier to eliminat kupita doshas. Kupita doshas are the aggravated dosha which block the channels of our body and launch various new vyadhi i.e diseases.

The activity of Snehana and Swedana results in the appropriate mobilization of dosha from Shakha to Koshta.

In Shodhana Snehapana, we must assess the severity of the disease and the patient, as well as adhere to a tight regimen. It is important to do Shodhana Snehapana under the guidance of a physician, as carelessness is prohibited.

Corresponding Author: - Dr. Leena Gautam

Address: - M.D. Scholar, A & U Tibbia College and Hospital, New Delhi-110005.

Aims and Objectives:-

1. To study the samyakalakshana of Snehapana and its importance in panchakarma.
2. To understand the mode of action of samyaka Snehapanlakshana.

Description of Snehapana in Ayurveda

SNEHA-It is derived from 'Snihdhatu' and has two meanings- 'Snih-preetau'-means to render affection. 'Snihsnehane'-means to render lubrication.^[2] Acharya Charaka has defined the term Snehana as a substance that induces mardavam (softness), Snehana (oiliness) and vishyandam (liquefaction) in the body.^[3]

Prithvi and Jala Mahabhuta are the main mahabhuta in Snehadravya's. The properties of Snehadravya's are like Sukshma, Sara, Snigdha, Drava, Picchila, Guru, Shita, Manda and Mridu.^[4]

Types of Snehapana: There are four types in the way we can use Snehadravya.

According to Dalhana, Achhasneha is a synonym for Snehadravya, which refers to the administration of processed or unprocessed snehadhravya alone without the addition of additional liquids. Mixture of two Snehadravya are called Yamaka, mixture of three Snehadravya together is called Trivrit and mixture of four Snehadravya together is called Mahasneha.^[5] Chaturvidha Snehadravya are jeevaniya (Imparts vitality), Varnya (Enhance complexion) & it increases bala.^[6]

Four types of Snehadravya: Ghrita, taila, vasa, majja. In these four ways we can use Snehadravya internally.

1. Ghrita pacifies pitta and vata disorders, beneficial for Rasa, sukra and doja (Provides nutrition). It is Nirvapana (Provides coolness), Mridukara (Imparts softness), Swara – varnyaprasadana (enhance clarity in voice and complexion).^[7]
2. Taila: Taila pacifies vata disorders but does not vitiate kapha disorder, enhance Bala (Strength), Twachya (Beneficial for skin), Ushma (Provide warmth to the body), Sthirkara (Increase stability), It purifies yoni (Female genital organs).^[7]
3. Vasa: Vasa is used in viddha, Bhagna, Hata, Bhrishtha (Traumatic injuries due to puncture, Fracture, trauma, dislocations), Pain in yoni, karna and shiro (Female reproductive organ, ear and head) for purushupachaya (strength and vitality), it is suitable for vyayamchaeshayate (for individual indulge in strenuous activity).^[7]
4. Majja: Intake of majja enhances Bala (strength), sukra (fertility), Ras (body fluids), Sleshma (mucous secretions), medo (adipose), Majja (Marrow content), Majja Snehadravya specially strengthened the asthi (bones).^[7]

Methods and Indications: -

This Snehana procedure is best for individuals who are capable of adequately digesting fat foods and have completed the process of deepana, pachana. Depending upon the purpose of Snehapana, it is categorized into three as Shodhana Snehapana, Shamana Snehapana and Brihanganasnehapana.

Shodhana Snehapana is when Snehapana is performed as a preparatory procedure during Shodhanatherapy (Vamana and Virechana).^[8] The dosha, which are present in Dhatu, Srotas are moistened by snehadhravya, liquified by svedana and then brought to koshta thereafter it should be expelled by shodhana.^[9]

The importance of Snehadravya is stated in the Samhitas, which state that administering Panchakarma without adequate snehadhravya may ruin the body like a dry wood break if bent without being smeared with oil.^[10]

It is very important to use Snehadravya in appropriate manner and the way advised by your physician. If Snehana (internal oleation) is not executed properly, this will have a negative impact on Shodhana Karma (purificatory therapy). It is

necessary to begin and raise the dose of Sneha in an appropriate and coherent way, keeping in mind the subject's bio-fire (Agni) and bowel habit (Koshtha). The success of Bio-Purification is dependent on correct Dosha mobilisation from the periphery (Shakha) to the gastrointestinal tract (Koshtha), which is accomplished through oleation therapy (Snehana Karma) and sudation therapy (Svedana Karma). Charaka illustrated this by comparing it to how cloth collects water until it reaches its capacity and then drains.^[11] Likewise, the bio-fire digests the Sneha according to its strength and drains excess. The physicians can evaluate the bio-fire (agni) and bowel habits (koshtha) to determine how much Sneha to give and for how long.

In modern era, Vangasena was the first Scholar to describe clearly the three abstract incremental dose schedules as least, medium, and best.^[12]

There are various ways to understand the whole procedure of Snehapan which are well elaborated in our texts. There are three phases of Snehapan: jeeryamanalakshana, jeernalakshana and samyakalakshana of Snehapan in which samyakalakshana of Snehapan are very important to assess the overall essence of Snehapan.

Jeeryamanalakshana are shiroruja, bhrama, lalasrava, Murcha, angasada, klama, trishna, daha, arati. Jeernalakshana are jeeryamanalakshana prashmanas, shareeralaghuta, kshudhapravartiti, trishnapravrutti, udgarashuddhi, anya

SamyakLakshan of Snehapan

| S.no. | Symptoms | Charak | Sushrut | Sarangdhar/ Bhavprakash |
|-------|---|--------|---------|----------------------------|
| 1. | Vata anulomana (proper evacuation of Flatus, faeces, Urine, Semen, Menstrual Fluid) | + | | + |
| 2. | Deeptagni (Enhanced Digestive power) | + | + | + |
| 3. | Varcha Snigdham Asanhatama (Stool get soft and loose) | + | + | + |
| 4. | Madravam Snigdhatam Cha Ange (smoothness and softness in body) | + | + | + |
| 5. | Glani (Lethargy) | + | + | Aglani (Activeness) |
| 6. | Laghavanganam (Lightness in the body) | + | + | + |
| 7. | Adhahastat Sneha Darshanam (presence of sneha in stool) | + | + | |
| 8. | Snehaudvega | + | + | + |
| 9. | Vimalaindriyata (Proper functioning of senses) | + | | + |

Many symptoms of samyakalakshana of Snehapan Charak explains this with illustration that just as water saturates the cloth to its capacity then drains off, similarly when the unctuous dose exceeds Agni's limit, it drains. Chakrapani comments that it is direction to find when to stop Snehapan.^[13] According to Sushruta, Snehodvega recommends the Sanchayavastha by "Chayakarane Vidvesha."

Results of therapy: -

The symptoms of Rasa Vridhi like Hrillasa, Praseka signifies the increase of Apyamsha in the body which is the action of Snehanai.e, Vriddhi, is the action of moving the Doshas from Sakha into the Koshtha, where they can be easily eliminated. Adhastat Sneha Darshanam means that there is no need to continue Snehapan.

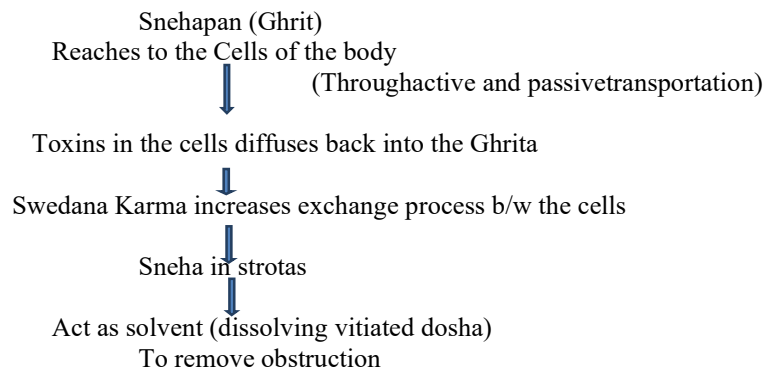
Snehapan of the body was evident from the very first day. On day one, vatanulomana was the most common symptom in the majority of patients. This symptom is caused by the exact opposite nature of Apana Vaya (Vata controlling pelvic activities) and oleaginous medications. Sneha for Snehapanis associated with the elements Pruthvi (Earth) and aap (Water), whereas Apana Vayu is associated with Vayu and Akasha, hence when sneha enter the Annavahasrotas, they pacify Apana Vayu and commence Vatanulomana. Due to the similar nature of sneha as previously stated, faeces begin to lose their solid character on the second and third days and become semisolid or watery thereafter (Pruthvi and Aap elemental dominance). The presence of sneha in faeces begins to occur as early as the second day. Due to its proximity, it reflects the process of earlier Snehana of Annavahasrotas. Klama is characterised as indications of exhaustion without exertion (except higher respiratory rate) and diminished strength of perception of the Indriyas (sensory organs). After consuming more Sneha, the absorbed excess fatty acids get

stored within the adipose tissue. So we observe the symptom of Gatrastnidghata.^[14] Due to the Guru (heavy to digest) nature of sneha, gastro intestinal blood flow increases (post prandial or functional hyperemia) with decreased blood flow to the brain due to parasympathetic activity during digestion. This produces a fatigued feeling, i.e., Klama. When the body is saturated with enough sneha towards the end of the Snehapana course, it begins to reject it, "Adhah stat snehadarshanam" is one of the indications presented by the patient. This sign, along with other signs and symptoms appear, is a sign of Samyaka Snehapana. These symptoms appear sometimes on third, fifth or seventh day it varies person to person or it depend on kostha or agni of a person that's why agni and kosthaparikshan is very important in every person and then only we can decide the dose of Sneha which can lead to samyakalakshan of Snehapana which leads to pacify all the doshas. It's very difficult to predetermine the dose of Snehapana.

After kostha, agnipareeksha, we can modify the dose of Snehapana and the dose of Snehapana increase or will remain the same will also depend upon the samyakalakshan of Snehapana.

Mode of Action

As per Sushruta¹⁵



Cause of Vatanuloman and Deeptagni in Snehapana

Due to Sneha intake, Anulomana of Apana Vayu (comes under types of Vata) occurs, which results in the good functioning of Samana Vayu and Pachakapitta (comes under the type of Vata and pitta). Hence Agni dipti (increase in a digestive fire) will be observed during the period of Snehapana.^[16]

According to Charak it is clearly stated that Ghrita increases smriti (memory), buddhi (intellect), Agni (Digestive capacity) etc.^[17]

Cause of angmriduta and lustrelessness in Snehapana

It is Nirvapana (Provides coolness), Mridukara (Imparts softness), Swara – varnyaprasadana (enhance clarity in voice and complexion).^[7]

According to modern, Fatty acids are present in every animal's cell membrane. High temperatures can cause their bonding to rotate, shortening the chain and thinning the cell membrane, allowing for a quick interchange of materials between the cells. Toxins that have been released by cells then return, via active and passive transit, to the Ghrita medium, where they are prepared for elimination by the circulation.^[18]

Causes of Glani (Letharginess in body)^[18]

Due to delay in gastric emptying of fatty substance from this fact, the symptoms like nausea, fatigue, salivation etc seen immediately after taking Sneha can be explained. During the advancement of the therapy, fat substance loses its potency to stimulate the secretion of enterogastrone actively that results a gradual increase of gastric emptying.

Cause of lightness in limbs (Laghvanam)

During the snehapana, we keep increasing the dose of Sneha, this dosage depends upon the agni of patient. After the digestion of Sneha, the patient feels the lightness in the body.

Cause of loose stool during Snehapana (VarchaSnigdhamAsanhatama)*Snehoanilamhantimridukaroti**Dehammalanamvinihantisangam*.^[19]

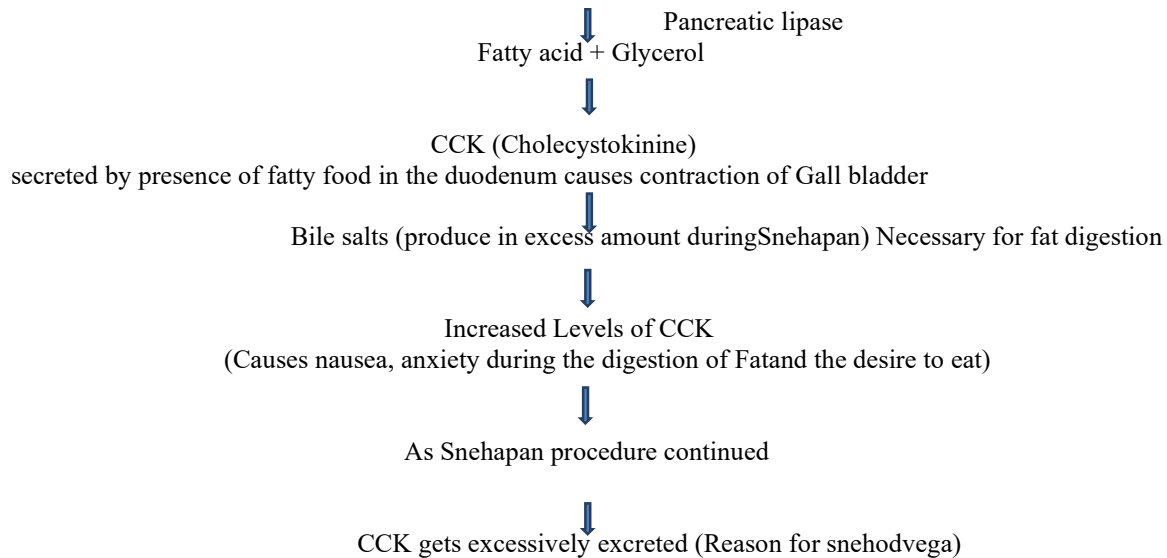
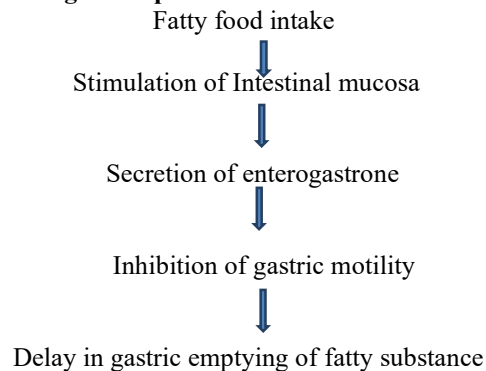
Acc to acharya charak, sneha dravya pacify vitiated vata dosha, softens the body's channels, and helps in the detachment of mala from the body.

In modern context, the lipid molecules entering the intestinal tissues through bile, as well as through diffusion, make them too unctuous and smooth.

There will be more production of water molecules during the final stage of lipid metabolism. Bile salts increase the peristaltic movements and gastric motility. It has laxative property.^[20]

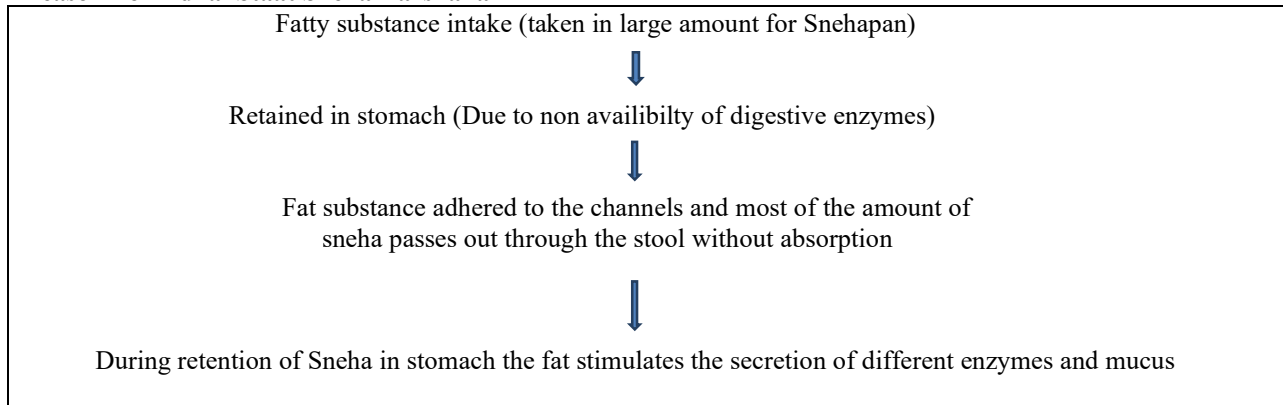
Cause of Snehodvega in Snehapana^[18]

Triglyceride (Consumption of Large amount of fat during Snehapana)

**Cause of delay in fat digestion during Snehapana**^[18]

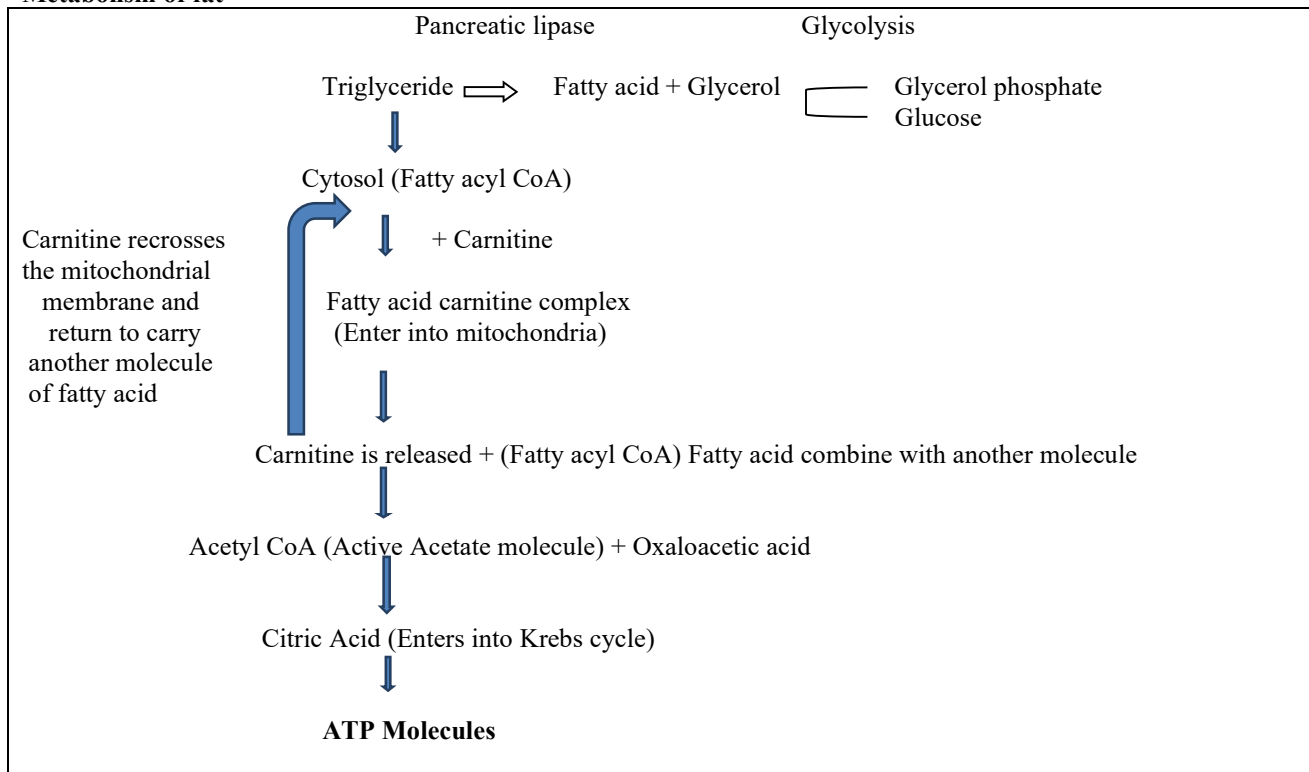
From this fact, the symptoms like nausea, fatigue, salivation etc seen immediately after taking Sneha can be explained. During the advancement of the therapy, fat substance loses its potency to stimulate the secretion of enterogastrone actively that results a gradual increase of gastric emptying. Practically it is seen that time needed to digest a certain amount of Sneha in initial day gradually decreases with the advancement of the day during Snehapana schedule. For this reason, a certain amount of Sneha is to be increased every day as stipulated in the compendium.

Reason For AdhahStaat Sneha Darshanam ^[18]



The term steatorrhea which means excess amount of fat present in faeces. It shows your digestive system is not working properly or bile is not enough to digest the fat etc. In the same way we start our procedure with deepanpachan where we enhance the digestive power and then we start giving Sneha i.e ghrta etc in the increasing order after analysing all the symptoms on daily basis. Through this we can easily estimate the increased amount of snehapasses out through the stool without absorption. It's easy to understand here or we can calculate the days of snehapan.

**Modern perspective
Metabolism of fat ^[21]**



Acetyl CoA

1. The active acetate molecule normally combines with oxaloacetic acid to form citric acid which enters the Krebs's cycle to yield ATP molecules.
2. Active acetates utilized for resynthesize of fatty acids.
3. Some molecules are utilized to form ketone bodies which can cross the blood brain barrier and can be used for energy when glucose metabolism is severely deficient.
4. Acetyl CoA is involved in melatonin synthesis. Acetyl CoA affects cell growth and mitosis.
5. Acetyl CoA is also involved in the synthesis of a neurotransmitter called acetyl choline.
6. Active acetates are also utilized for the synthesis of an amino acid glycine.

In modern concept it is clearly stated how fat metabolism help us to get ATP molecules which perform so many functions in our body. In ayurveda acharyacharaka had stated

Snehana jivna varnya balpchyavardhana

Sneha hrite cha vihita vatpikapha apha [22]

Chaturvidha Sneha are jeevaniya (imparts vitality), varnya (enhance complexion) & it increases Bala. They pacify vata, pitta, kapha.

Discussion: -

Snehapan used for the treatment of inflammatory disease to regulate the inflammatory reactions by inhibitions of prostaglandins. It significantly reduces CRP levels and arthritic symptoms such as pain, joint stiffness etc. Snehapan give wonderful result if we are strictly observing all the ups and downs during snehapana procedure. It's not an easy process for any patient. It takes a strong determination of a patient to perform this procedure that's why it is important for Vaidya to observe and foresight all the sign and symptoms of the patient for the magnificent results. This procedure itself prove how Sneha can help body to achieve healthy sharira and aatma and get rid of heap of garbage from our body.

Conclusion: -

Panchakarma therapy is well described in procedure for purification of the whole body. Snehapana is very important part in this procedure in which Sneha in snehapana reaches to every minute cell of the body through the circulation and can bring out the toxins. Although many studies have been done regarding the effect of snehapana on various diseases, there is still much unknown as to how it works. The list of diseases where it can be used is numerous and when properly administered following all the steps described in samhitas can give really beneficial results. Further studies in order to understand the mode of action and the ways it affects the metabolism of our body is necessary. Then only we can understand how it is able to produce different results when the same procedure is altered according to the person and disease.

References: -

- 1) AgniveshaCharak Samhita, Sutra Sthana, 22/42 Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).
- 2) ShodhanaSnehapana: A Review International Journal of Health and Clinical Research, 2019;2(2):12-15e-ISSN: 2590-3241, p-ISSN: 2590-325X
- 3) AgniveshaCharak Samhita, Sutra Sthana, 22/113 Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).
- 4) AgniveshaCharak Samhita, Sutra Sthana, 22/154 Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).
- 5.) Sushruta Samhita with NibandhaSangrahaTeeka of Shri Dalhanacharya, edited by YadavjiTrikamji Acharya. 4th edition. Varanasi: Chaukhamba Sanskrit Sansthan; 1980. chikitsasthana chapter 31nd, shloka no 22 page.no 5206.
- 6.) AgniveshaCharak Samhita, Sutra Sthana, 1/87-88 Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).
- 7.) AgniveshaCharak Samhita, Sutra Sthana, 13/14-17 Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).

- 8.) AgniveshaCharak Samhita, Sutra Sthana, 13/617 Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).
- 9.) VagbhattAshtangHridaya, Sutra sthan 17/28-29 edited by Prof. Banwarilal gaud, Chaukhamba Orientalia, Varanasi, India (2007).
- 10.) AgniveshaCharak Samhita, Sutra Sthana, 14/5 Revised by Charak and Drudhabala withelaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).
- 11.) AgniveshaCharak Samhita, Sutra Sthana, 13/96 Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).
- 12.) AgniveshaCharak Samhita, Sutra Sthana, 1/87-88 Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).
- 13.) Caraka-Caraka Samhita, commentary by Cakrapani and Gangadhara KaviratnaKaviraja. 96. Vol. 13. Varanasi: Chaukambha Orientalia; 1991.
- 14.) P.V. Sharma Illustrated SushrutChikitsasthana, Engtransalation, by ChawkhambaVisvabharati, Varanasi. (Su. Chi.31/53)
- 15.) Sushruta. Sushruta Samhita (Nibandhasamgrahavyakhya commentary). JadavjiTrikamji, Narayan Ram, editors. 6th ed. Varanasi: Krishnadas Academy; 1998. Sharirasthana, 4/ 51.
- 16.) Akhilanathparida, Satyasmitajena, Varun sawant. A Critical Review of ShodhanaSnehapana. International Journal of Research in AYUSH and Pharmaceutical Sciences, 2019;3(9):364-368.
- 17.) AgniveshaCharak Samhita, Sutra Sthana,27/231-232 Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).
- 18.) Dr. SreeLekshmi.: The physiological aspect of Snehapana. International Journal of Ayurvedic and Herbal Medicine. DOI:10.18535/ijahm/v7i6.09 (For table modern aspect)
- 19) AgniveshaCharak Samhita, SidhiSthana, 1/7 Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).
- 20.) Ramteke, R., Vinodkumar, G., &Mehtarjan, T. (2011). An open clinical trial to analyzeSamyakSnigdhaLakshana of ShodhanangaSnehapana with MahatikthakamGhritam in Psoriasis. Ayu, 32(4), 519-525.
- 21.) Sujith K. Chaudhuri. Concise medical physiology. Metabolism. 6th edition. Kolkatta: New central book agency (p) Ltd; 2009. P.391.
- 22) AgniveshaCharak Samhita, SutraSthana, 1/87-88 Revised by Charak and Drudhabala with elaborated 'Vidyotini' Hindi Commentary, Chaukhamba Bharati Academy, Varanasi, India (2009).