Role of Snehana and Svedana in Vatavyadhi

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Abstract

An imbalance in Dosh equilibrium is termed as ‘Roga’. Among Tridosha, Vata is responsible for all Cheshtas (activities) and most of the diseases. General treatments of Vatavyadhi are Snehana, Svedana, Mridu Samshodhana, Basti, Vatahara Aushadha, Ahara and Vihara. Snehana and Svedana are specific line of treatment for Vatavyadhi besides being the chief Purvakarma procedure for Panchakarma therapy. Sneha Dravya possesses Drava, Sukshma, Sara, Snigdha, Manda, Mridu and Guru properties which are just opposite to those of Vata, therefore, it alleviates the Vata. Snehana therapy is administered to a person in two different ways, external applications as Abhyanga(massage), Unmardana(rubbing), Lepa(paste), Pariseka(pouring of oil), Janu vasti, Kati vasti, Griva vasti, Moordha tail, Shiropichu, Shirodhara, Shiro vasti, Gandusha(gargling), Akshitarpana(application of medicine over the eyelids), Karnapoorana(filling the ear with oil) etc. Internal application has been divided into three varieties on the basis of their effect viz., Brimhana, Shamana and Shodhana. Both external and internal Snehana are effective in Vatavyadhi. Svedana is the process by which perspiration is induced in the body which removes stiffness, heaviness and coldness of the body, by opening of the blocked channels. Acharya Charaka has classified Svedana in two groups- Agni Sveda and Niragni Sveda.

Keywords Snehana, Svedana, Purvakarma, Vatavyadhi, Snigdha, Manda

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INTRODUCTION

The treatments of Vatavyadhi are mentioned as Snehana, Svedana, Mridu, Samshodhana, Vasti, 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 vasti, Kati vasti, Griva vasti, Moordha tail, Shiropichu, Shirodhara, Shiro- vasti, Gandusha, Akshitarpana, Karnapoorana etc. Internal application has been divided into three varieties as per their effect Brimhana, Shamana and Shodhana. Both external and internal Snehana are effective in vatavyadhi as per required situation. Svedana is the process by which perspiration 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 intra-cellular fluids. It enhances nutrition to the cells and opens the micro channels 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 procedure by which greasiness is imparted to the body using different kinds of fat is called as Snehana. Snehana is one among shadupkrama, and is advocated as a unique therapeutic procedure in a variety of diseases. Snehana is also performed as preparation of the patient prior to the administration of Shodhana procedure. In such situations, where the Snehana is carried out as a part of 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

snehavishandaamaardavakledakaarakam
(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 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-bhedas, where yoni refers to the origin and bheda refers to the types.

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 cleansing it with fragrant unguents).
   - Lepa (paste).
   - Pariseka (pouring of oil).
   - Janu vasti, Kati vasti, Hrida vasti, Griva vasti etc.
   - Moordha tail, Shiro Pichu, Shirodhara, Shiro vasti etc.
   - Gandusha (gargling), Akshitarpana (application of medicine over the eyelids), Karnapoorana (filling the ear with oil) etc.

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 purpose is referred by the name Svedana in Ayurveda. This may be used either for promotion of health or for curing the illness.

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

Stambhagouravshitaghnam svdanam svedakaarkam

(Ch.Su. 22/11)

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. AcharyaCharaka has been classified Svedana into two groups-

Agni Sveda: It has 13 varieties

Niragnisveda: It has 10 varieties –
Vyayama (Exercise), Usnasadana (Warm rooms), Gurupravarana (Wearing heavy clothes), Kshuda (Hunger), Bahupanam (Excessive alcohol intake), Bhaya (Fear), Upanaha (Poultice application), Krodha (Anger), Aahava (Wrestling), Aatapa (Exposure to sunlight)10.

Acharya Sushruta has been described 4 types of Svedana
Taapa, Upanaha, Usma, Drava Sveda11.

DISCUSSION
Both external and internal Snehana are 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. Patient’s body is exposed to heat by different means in the process of Svedana treatment. Svedana procedure shows most of its therapeutic effects immediately in the body. Svedana dravyas are possesses properties which are apposite to those of Vata, so it is 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 Vayu should be kept in state of equilibr for the individual to be healthy and happy.

CONCLUSION
Snehana and Svedana are Purvakarma in Panchakarma therapy. After the Snehana therapy Svedana must be adopted to regulate the blood circulation and movement of extra- and intra-cellular fluids. It enhances the nutrition to the cells and opens the micro
channels of skin and other body tissues. It is not a complete line of management. It is very beneficial technique in eliminating the aggravated *Sthanika*(local) and *Sarvadaihika*(generalized) *dosha*. The resultant of the adopted procedure of *Panchkarma* is depends on proper performance of *Purvakarma* like *Snehana*, *Svedana*. 
REFERENCES
