

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 classics¹. 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*². 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. It 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*³. 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*⁴, 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 Snehadravayas:

*Drava, Sukshma, Sara, Snigdha, Manda, Mrudu, Guru, Shita and Pichchhila*⁵.

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-bheda, where yoni refers to the origin and bheda refers to the types⁶.

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).
- *Udvardana* (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) etc⁷.

2. Internal application as Snehapana:

According to the dose action of the *sneha*, it has been divided into three varieties

- *Brihmana*.
- *Shamana*.
- *Shodhana*².

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, relieves sense of heaviness, and cures feeling of cold is called as *svedana*.

**Stambhagouravshitagnam svdanam
svedakaarkam**

(Ch.Su. 22/11)

Characteristics of Svedanadravyas: *Ushna, Tikshna, Sara, Snigdha, Drava, Ruksha, Sukshma, Sthira, Guru*⁸.

It is the process by which perspiration of the body is produced. It removes *Margaavarana* 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, Ashmaghna Sveda, Karsu Sveda, Kuti Sveda, Kumbhika Sveda, Bhoo Sveda, Koopa Sveda and Holaka Sveda*⁹.

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 Sveda*¹¹.

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 equilibrium 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*.

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