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CONTEMPLATING THE UTILITY OF SADYOSNEHANA

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ABSTRACT

Panchakarma is stated to be the strength of *Ayurveda*. Primary role of *Panchakarma* is *shodhana* in nature. Even though contemporary science has made many progresses, there is no substitute for *Shodhana* and there is no better treatment than *shodhana* for many diseases. *Snehana* is a preoperative procedure for many *shodhana*, predominantly for *vamana* and *virechana karma*. *Snehana* is oleation therapy for 3 to 7 days that prepares the patients receive either *vamana* or *virechana*. *Acharyas* of *Ayurveda* have proposed concept of *sadyosnehana* to be used in emergency, which yield the features of proper *Snehana* quickly. In the present days since the life has become busy and patients have little time for treatment, *sadyosnehana* becomes more relevant and important. Therefore this article discusses the nuances of *sadyosnehana* in detail.

Keywords: *sadyosnehana, shodhana, Panchakarma, sadyosnehana yoga.*

INTRODUCTION-

Panchakarma in *ayurveda* offers a systematic treatment for dislodging and flushing toxins from every cell. *Purvakarma* is preparatory process of *panchakarma*, it enables a person to receive the full benefits of main treatment. It consists of main process like *deepana*, *pachana*, *snehana* (oleation) and *swedana* (fomentation).

Snehana is procedure in which medicated oil is used internally or externally. Numbers of methods of *Snehana* therapy have been described in *ayurvedic* texts. Among these *snehapana* is a type of internal oleation widely used as *Purvakarma* for *Panchakarma* procedure Like *vamana*, *virechana* etc. which prepares the body for *shodhanakarma* by bringing the *dosha* from *shakha* to *koshtha*, so that they can be easily expelled out [1]. The whole outcome of *shodhana* therapy is decided by *snehana* procedure [2]. on an average minimum of 3 day and maximum of 7 days require for oleation of the body [3] and for completion of one *karma* like *virechana* or *vamana* it take 15 to 20 days, this much duration patient can't stay in the hospital as they have busy work schedule. so, it is need to minimize the number of days for *snehapana* without loosening its therapeutical effects, and it is attained by administrating large dose of *sneha* in a span of shorter duration.

Sadyosnehana:

Human bodies are formed of *sneha* which is essential components of all body tissues and are especially important in the development of cell and its membranes. *Acharya sushruta* said that *snehosaroyamapurusha* and *pranashchyaasnehabhuyistham* [4].

Snehanakarma is one among the *shadavidhaupakrama* mentioned in the *ayurveda* and it has unusual role in the management of disease [5]. It is being used as *purvakarma* for *shodhana* procedure [6]. *Snehana* has been classified into two categories depending on the route of administration *bahya* and *abhyantara*. *Bahyasneha* incorporates the procedure likes *abhyanga tarpana*, *januabsti* etc. *Shodhanaga snehapana* is part of *abhyantara snehapana* has very crucial role in resolving the outcome of *shodhana* procedure [7]. *Sadyosnehana* is more favorable in only *dosha* condition where *dosha* in *chalagati* from *shakha*, *leena dosha* towards *koshtha*, and *koshthashrita* condition.

Sadyosnehana theory is particularly indicated for children, female, elderly alpaabala and who are habituated to regular intake of alcohol and *snehadravya*. *Sadyosnehanayogas* and time of administration of dose mentioned in *samhita* is still indistinct [8]. It is pinch-hitting method in this today's era, it might aid to reduce time period for *panchakarma* in certain condition. Generally in classical *snehapana* is classified into 3 categories: as *shodhanartha*, *shamanartha*, *brimhanartha*. It has its own rules and regulation to follow compulsorily. *Sneha* has predominance of *apa mahabhuta*, it spread in the body due to its *drava* and *sukshama guna* and liquefy the *dosha* by mobilizing *utklishta dosha* from *shakha* to *kostha* and it is achieved by *sadyosnehana*. It removes the *srotosanga* by penetrating *srotas*, thereby it increases the *agni* in all level i.e *jatharagni*, *dhatwagni*, *bhootagni*. Main function of *sneha* is make the body greasy either by internal or external mode of action. One among them is *sadyosnehana* which is deal with getting desired effect of internal *snehana* instantaneously within a day without causing any irritability to the person. In classics for *bala vridhha* and emergency condition administration of *snehapana* is difficult to practice also the adoption of diet and regimen following *snehapana* is tough so *sadyosnehana* is procedure one can follow without term and condition of *snehapana* which has been mentioned in classics.

Definition-

- *Sadyo*- instant
- *Snehana*- any fatty substance

Sadyosnehana is procedure causes instant oleation.

- According to *Arundatta* – *sadya* means *shighrasnehana*

In this type of *snehana* procedure administration of *sneha* is done to achieve *samyaka snigha lakshana* in short duration with fixed dose is called *sadyosnehana*.

- In *dalhana tika* description of *sadyosnehana* as that this brings *snigdha lakshana* quickly on the day of administration [9].

- *Chakrapani* and *Adhamalla* opines that the *snehana* therapy which produces unctuousness instantaneously may also take three days to bring *snigdha lakshana* [10],[11].

Table No-1 Showing indication and contraindication of sadyosnehana:

Indication	Contraindication
<p><i>Bala,vriddha,durbala,balaheena,alpadosha,snehapariharaasashinu.</i></p> <p>Practically- <i>vishapeeta, abhighataja, vatavyadhi, pandu,kamala,</i></p>	<p><i>Kustha,shopha,prameha</i>-all these clinical condition having identical properties of <i>utklesha</i> (secretary) and <i>kaphotklesha</i> (exciting kapha).</p> <p><i>Navajwara</i>- ama and <i>agnimandya</i> will be present.</p> <p><i>Udararoga</i>-</p> <p><i>Urusthmbha</i>.</p> <p>Modern - Dyslipidemia, cardiac disease, hypercholesteremia,nephrotic disease and renal failure.</p>

Total sadyosnehana yoga mentioned by different Acharya:

- *Charaka*-3
- *Sushruta*-12
- *Vridhhavagbhata*-15
- *Laghu vagbhata*-7
- *Sharangdhara*-2
- *Bhavapraksha*-2
- *Vangasena*-4
- *Chakradatta*-4
- *Vrinda madhava*-4

Purpose of sadyosnehana is:

- To stimulating the *utklishta kapha* or make *kaphautklishta* during emergency for *vamanartha*

Ex- 1. *Panchaprasrutika*peya

2. *Sadyodugdha* with *ghee* and *sharkara* or *ghee* with *lavana* of 3 *pala*

- To stimulating the *utklishta pitta* in *kaphavidhikara* condition to make *pitta utklishta* during emergency for *virechanartha*.

Ex-1. *Pippali +saindhava lavana+4 sneha+dadhimastu* are all together taken in form of *peya*.

MATRA-

Snehapanamatra is mainly depends on its digestion and absorption in two, four, and eight *yama* and *koshta* of that individual.

[Table no-2]: Sadyosnehana dose according to Agnibala [12]

<i>Agni</i>	<i>Sneha matra</i>
<i>Teekshangni</i>	<i>110-150ml</i>
<i>Madhyamagni</i>	<i>80-110ml</i>
<i>Mandagni</i>	<i>80-50ml</i>

Role of test dose in sadyosnehana- *Acharya vagbhata* mentioned *pradhana*, *madhyama* and *hrasvamatra* (*hrasiyasimatra*) i.e test dose which check the capacity of *agni* in particular *koshtha*, when the condition of *koshtha* not known by physician. it is necessary to assess the *agni* of that particular patient because if we administered in larger dose it causes *pranasamshaya*. So before administering any type of *snehana* one should compulsory advise to take *hrusihrusimatra* because of involvement of *agni,ama ,koshtha, dosha, vaya, kala*, etc. and to avoid the further complication.

Shodhanarthasneha – There is no direct reference available regarding optimum dose of *sneha* to get *samyaka snigdha lakshana* with stipulated time. *Kalyankar* and *Vangasena* they made suitable *matra* for *shodhanartha* in *arohana karma*- it starts from 3 *pala* an end with 6 *pala* on 7th day in *uttamamatra*, and for *madhyamamatra* it starts from 1 ½ *pala* an end with 3 *pala* on 7th day

[Table No -3]: Showing snehamatra and time taken for digestion.

	<i>Matra</i>	<i>Kala</i>
<i>Hrasiyasimatra</i>	(30ml)	1 <i>yama</i> (3hrs)
<i>Hrasvamatra</i>	½-1 <i>pala</i> (25-50ml)	3-6 hrs
<i>Madhyamamatra</i>	1½ <i>pala</i> -3 <i>pala</i> (75-150ml)	6-12hrs
<i>Uttamamatra</i>	3 <i>pala</i> -6 <i>pala</i> (150-300ml)	12-24 hrs

[Table no-4]: sadyosnehana matra for shodhanartha and shamanartha snehapana.

	<i>Dose</i>	<i>Sneha form</i>	<i>Days</i>
<i>Shodhanartha</i>	3 <i>pala</i> -6 <i>pala</i>	Liquid [<i>peya</i>]	1 day
<i>Shamanartha</i>	1 <i>pala</i> -1 ½ <i>pala</i>	Semisolid [<i>lehya</i>]	1-3 Days

**[Table no-5]: According to different author time for appearance of
Samyaka snigdha lakshana :**

Author	Day
<i>Sushruta</i>	1day
<i>Chakrapani and Adhamala</i>	1-3 days
<i>Arundatta</i>	3 -4days

METHOD-

PURVA KARMA –

1. *Deepana-pachana*- Before undertaking the *snehapana*, mild medicine are to be given for increasing the digestive capacity and lighten the alimentary canal. For this drugs which having deepana, pachana along with rukshana properties should be used like panchakolachoorna, chitrakadivati, ajamodadichoorna, shunthichoorna etc.

PRADHAN KARMA –

1. *Snehapana* dose decided according to individual *agni, koshta, vyadhi, kala* etc.
2. In the early morning on empty stomach after attaining all the natural urges and assessing the *jirnaharalakshana*, when the patient is not feeling hungry that time *sneha* should be administered.
3. After *snehapana* hot water was advised as *anupana*. This helps in comfortable digestion and also for cleaning the mouth.
4. The duration of *jiryamanlakshana* is assessed.

PASCHATA KARMA-

1. Assess the effect of *sadyosnehana* based on *jirnalakshana* and *samyaka snigdha lakshana*, those are as follows-

Udagarshuddhi, bhojanaruchi, vishyandana, kledana, vatanulomana and asamhatavarchas.

- It may not produce the *gatramardavata, snigdhata* and *twakasnigdhatalakshana*

[Table no-6]: Sadyosneha yoga mentioned in samhita:

Author	Yoga
<i>Vangasena</i> <i>Chakradatta</i> <i>Bhavaprakasha</i> <i>Vrindhamadhava</i> <i>Sharangdhara</i>	<ul style="list-style-type: none"> • <i>Sharakara samsrustagodugdha</i> with <i>ghrita</i>. • <i>Sarpiyukta bahutilayavaguswalpatandula</i>.
<i>Chakradatta</i> <i>Vrindhamadhava</i>	<ul style="list-style-type: none"> • <i>Bhrushtamamsarasa+sneha+yavagu+swalpatandula+honey</i>
<i>Vangasena</i>	<ul style="list-style-type: none"> • <i>Dadhimanda</i> with <i>guda</i>
<i>Chakradatta</i>	<ul style="list-style-type: none"> • <i>Panchaprasrutikapeya</i>

Astangahrudya	Astangasangraha	sushruta
<i>Lavan yoga</i>	<i>Sarpi+lavana</i>	<i>Dadhi +phanita</i>
<i>Dadhisara & gudasara & guda</i>	<i>Varahavasa+sarpi+pippali + lavana+Taila</i>	<i>Panchaprasrutikapeya + payasa+mamsa+kseera with bahusneha</i>
<i>Ushnaksheerapeya with prabhutaghrita</i>	<i>Dadhimanda with gudataila+shunthi+guda+ Mamsarasa</i>	<i>Sansehaphanititila</i>
<i>Panchaprasrutikapeya</i>	<i>Dadhi+trikatu+dhatri+ draksharasa+ghrita</i>	<i>Phanita+shringabera+taila+ sura (after intake of this person has to take food with majja)</i>

<i>Sasnehaphanitakrishara</i>	<i>Panchaprasrutikapeya sneha+suramanda</i>	<i>Dharoshnasnehasayunktasha rkarapeya or/ shrakarasamsrushta godugdha with ghrita.</i>
<i>Sasnehaphanitatila choorna</i>	<i>Sasnehaphanitakrushra</i>	<i>Bhrishtamamsarasa with snigdhayavagu +supa</i>
<i>Prabhutamamsarasa with sneha /ksheerapeya</i>	<i>Sasnehaphanitatilachurna</i>	<i>Sarpiyuktapayasiddhayavag uswalpatandula</i>
	<i>Sadyodugdha with sarpi</i>	<i>Sarpiyuktayavaguswalpatan duala</i>
	<i>Payasa+mamsa+ bahuneha</i>	<i>Shoukaramamsarasa+ snigdha dravya+sarpi+lavana(twice day)</i>
	<i>Snehabhrishtayavagu</i>	<i>Bahunehatilakamlaka + krushara</i>
	<i>Prabhutamamsa rasa of jangala and anuapa</i>	<i>Ghratabhrishtayava+kola+ kulatha + qwatha with magdhika+paya+dadhi+ sneha</i>
	<i>Ksheera + sita + ghrita + Tilakambalika + bhurisneha</i>	<i>Pippali+lavana+chatusneha+ dadhimastu</i>
	<i>Ghratabhrushtayava + kola+kulatha+ambikshara +kshira+sura+dadhi</i>	
	<i>Sneha siddha with badara/ triphala qwatha</i>	

Sneha (fatty substance) combined with salt carry out the oleation of the body very quickly. Because this stimulates secretions from tissue, by its minute, hot and vyavayiguna (quality of spreading to all parts of the body quickly).

Advantages-

1. There is no need to follow the rules and regulation for diet and regimen.
2. This procedure can be done with or without *swedana*.
3. It has specific palatable *yogas*.
4. Single dose of *sneha* is sufficient.
5. Less chance of complications.
6. This procedure is confined & cost effective.
7. Easily recepatable and convient procedure.

Disadvantages-

1. Chances of *vyadhipunarbhavata*.
2. Dose fixation.
3. *Doshotaklesha* is not that much achieved.
4. Difficulty in getting and assessing *samyakasnigdhalakshana*.
5. *Pravarashuddhi* is rare both in quality and quantity.

Discussion-

Sneha has predominance of apamahabhuta, it spread in the body due to its *drava* and *sukshma guna* and liquefy the *dosha* by its *snigdha*, *mrudu*, *drava*, *sara guna*. Salt is secretary but not dehydrative, it has *suskshma* (Subtle), *ushna* (hot), *vyavayi* (disseminative) properties projected by *vagbhata* might increase the bioavailability of *sneha* when used in conjunction and may increase *koshthasrothovivarana*. Drug having these properties aid in the reach of some compound preparations at the targeted site of action. Person who suffering from chronic disease their *sharirika* and *agnibala* is decreased by *vyadhi* so in that condition better to give *snehana* in *arohana karma* rather than *sadyo* form.

Conclusion-

If the *dosha* is in *chalagati* from *shakhavatsha* or already present in the *koshtha* then *alpasnehana* can be also bring the same action, so *sadyosnehana* can be more beneficial. It can be the alternative method, might help to reduce the time period of *panchakarma* in certain situation. In classics some of the condition like *koshtha*, where repeated *shodhana* required so to reduce the duration *snehana*, *sadyosnehana* would be useful. In classics various *sadyosnehana* yoga mentioned which can be easily prepared and applied in this current era. In the future in emergency condition for *doshoutkleshana* and it may be alternative method for *arohana karma snehapana* so that duration of *snehapana* is markly reduced.

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