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A REVIEW ON THE MODE OF ACTION OF SNEHA IN KOSHTA DURING SODhana SNEHAPANA
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ABSTRACT
Snehapana is considered as one of the most important purvakarma (preparatory measures) of sodhana therapy because of its ability to create doṣha hotklesha in the body which is the prerequisite of doṣha karma (elimination therapy). The aim of the snehapan therapy is to prepare the body for doṣha karma and helps to bring the doṣhas situated in peripheral tissues to the koshta (bowel), so that they can be easily expelled out. This is achieved by vṛiddhi (increase) and viṣhyandana (dissolution or diffusion) karma of snehapan therapy. snehana decides the whole outcome of doṣha karma. If snehana is not done properly, it definitely affect the doṣha karma performed afterwards. Without the proper digestion and absorption of sneha in koshta it cannot produce samyak snigdha lakṣana (the symptoms appear in proper oleation) in the body. Hence the mode of action of sneha in koshta during snehapan should be thoroughly studied for the success of snehapan therapy.

KEY WORDS: koshta, snehapan, samyak snigdha lakṣana

INTRODUCTION
Snehapan is one of the unique treatment principle of Ayurveda. Snehapan or internal oleation is the most important purva karma to be performed before sodhana treatment because the whole outcome of sodhana procedure depends upon the proper mobilization of doṣhas from the shakha (peripheral tissues) to koshta which is to be achieved with the help of snehana and swedana (sudation therapy). Snehapan is the process of administering sneha (fat) to achieve the desired effect in a precise duration prior to vamana (therapeutic emesis) and virechana (laxative) therapy. Snehana undergoes various digestive process in koshta as a result, it creates doṣha hotklesha which is the prerequisite for sodhana therapy. Koshta is considered as the seat of all doṣhas. During the samprapti (pathogenesis) of a disease doṣhas spread from their principal seat i.e. koshta in upward, downward, and transverse direction. To eliminate disease, two types of treatment are advised in ayurveda, i.e. sodhana and samana (pacificatory procedure). The diseases eliminated by sodhana will not recur. The aim of snehana and swedana is to bring out vitiated doṣhas from the sakhas back to the koshta and to remove them from the body by sodhana treatment. After these purva Karma, consequently the doṣhas in the sakha are brought to koshta; doṣhas in the leenavastha (the deep seated doṣhas) change to prachala or pravahana avastha (displacement) due to which they could be removed easily. The doṣhas are moistened by the snehana, and liquefied by swedana and can be easily expelled out by sodhana treatment.

KOSHTA
There are three types of koshta based on predominance of doṣhas such as 1) krura koshta, 2) mrudhu koshta, 3) madhya koshta. In krura koshta predominance or increase of vata produces hard faeces with difficulty of elimination or even non elimination. In mrudhu doṣha predominance or increase of pitta doṣha causes watery or semisolid faeces, expelled out more than once or twice in a day. In madhya koshta predominance or increase of kapha doṣha causes soft, solid faeces moving out smoothly. According to Ashtanga bruddaya madhya koshta is of two types 1) due to the predominance of kapha doṣha and 2) due to the samavastha of three doṣhas.

In krura koshta as the predominant doṣha being vata, koshta is dominated mainly by ruksha and khara guṇas (qualities) of vata doṣha. Hence krura koshta will be poorly secretive and absorptive. Mrudhu koshta is characterised by sara (laxative), drava (fluid property), snigdha (unctuousness), and laghu (lightness) guṇa of pitta doṣha. Hence the koshta will be smooth, lubricated and slippery. Secretions will be more but it will be poor in absorption. In madhya koshta which is dominated by kapha doṣha, there will be predominance of snigdha, guru (heaviness) and shīra (stable) guṇa. Koshta will have more lubrication but less slippery due to guru and shīra guṇa. This koshta will be secretive but movements will be less due to guru guṇa of kapha doṣha. Madhya koshta which is due to the samavastha of three doṣhas, there will be optimum secretion and absorption.

Prior to the fixation of matra (dosage) in snehapan treatment, one should be well aware of koshta of the subject. In case of mridu Koshṭa, uttama matra (larger dosage) sneha should not be administered, if so it causes agnimandya (decrease in digestive capacity), drava mala pravṛtti (loose stools) etc. Also in krura koshta, madhyama (medium dosage) or hrasva matra sneha (smaller dose) is not beneficial because it does not brings the required therapeutic effects. So while deciding dose, one should thoroughly investigate the koshta of the subject.

ACHASNEHAPANA
Accha Snehanpana is the intake of large quantity of sneha without mixing with any other materials after the digestion of previous night meal especially for sodhana. It is considered as the best snehana therapy. The aim of snehana therapy is to prepare the
body for sodhana karma i.e. to bring the doshas situated in the peripheral tissues to the koshta, so that they can be easily expelled out. This is achieved by vrdhhi and vishyandana karma of snehana treatment.

**ACTION OF SNEHA IN KOSHTA**

The administered sneha undergoes various digestive phases in koshta. The digestion and absorption of administered sneha in snehapana creates certain physiological changes in the body. These changes creates doshhotklesa and prepare the body for the sodhana karma. Sneha fulfil this function through the property of sneha, vishyandana, mardava (softness) and kledakaraka. Action of sneha in koshta can be assessed through the following parameters:

- Changes in the movement of vayu in koshta or vatanulomathath
- Changes in agni (digestive fire)
- Consistency and snigddhata (unctuousness) of purisha (stool)
- Touch, lusture and texture of skin
- Physical and mental orientation like sada (weakness), klama (fatigue) etc.

**Vatanulomathath**

The normal gati of vata in koshta is anuloma gati (down ward direction). Dravya (drugs) which can mitigate vata by promoting its normal gati should have the cardinal property ‘snigdhata’ (unctuousness). By the snigdhata guna sneha acts against its exact opposite quality i.e. rukshata (dryness). Due to clearance of way and clean channels vata can move in its own passage without any disturbance. Rukshata in koshta creates obstruction to the normal course of vata, and leads to pratiloma gati (opposite direction) of vatha. By proper snehana therapy, fecal matter becomes snigdhga and can be easily evacuated leading to proper gati of vata. Vatanulomana (making direction of vata in right way) is the very first samyak snigdhga symptom appers in sequence after the snehana. If the quantity of sneha given will not be sufficient, vathanulomathath does not happen. Rukshata (dryness) in koshta remains as the same.

In krura koshta, there will be predominance of ruksha guna. Obstruction to normal course of vata occurs by hard fecal matter. Large quantity of sneha will be required to overcome the rukshata of koshta. Then only sneha can produce samyak snigdhga lakshana in krura koshta. In mrdhuvu koshta and madhyas koshta due to the snigdhga guna of pitta and kapha dosha, amount of sneha required to overcome rukshata and to produce koshta snigdhata will be less as compared to krura koshta. That’s why Acharya suggested 7 days of snehapana for krura koshta, 5 and 3 days for madhyam and mrdhuvu koshta respectively. The word vatanulomata not only means making the movement of vata in right directions, but it also emphasize all biological reactions, transportsations and movements of gastrointestinal tract.

**Changes in agni (digestive fire)**

Due to sneha intake, anulomana of apanavaha (comes under types of vatha) occurs, which results the good functioning of samanavaya and pachaka pitta (comes under type of vatha and pitha). Hence agni dipti (increase in digestive fire) will be observed during the period of snehapana. The grita (ghee) induces production and secretion of several digestive juices or enzymes necessary for excess lipid molecules to get digested thereby eliminate unwanted molecules away from the body. When fatty food reaches the duodenum, about 30 minutes after a meal the gall bladder begins to empty. Cholecystokinin which is the potent stimulus for gall bladder contractions are secreted by the presence of fatty food that enter the duodenum. Bile helps to maintain a suitable pH of the duodenal contents and thus helps the action of all enzymes.

**Changes pertaining to pureesha (stool)**

Due to the snigdhga guna of sneha, pureesha becomes snigdhga and by drava (fluid property) and sara (laxative) guna (property), pureesha gets softened, pureesha snigdhata, (unctuousness of stool) asamath varchas (loose stool) and adhastat snehadarshanam (presence of fat in the stool) - these three symptoms clearly indicates that koshtha snigdhata (unctuousness of GIT) has occurred. By administration of sneha in large quantity, the large intestine fails to absorb it completely, hence the excretion of sneha through anal route is observed. Adhastat snehadarshanam denotes that, sneha has reached upto majja dhatu (6th dhu (tissue) as told in the classics, “majja sneha akshi vit tvacham”. So examination of pureesha (stool) is to be done regularly.

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 molecule during the final stage of lipid metabolism. Bile salts increase the peristaltic movements and gastric motility. It have laxative property. In krura, mrdhuvu, madhyas koshta amount of secretion of bile juice may be different. In krura koshta more water is absorbed compared to mrdhuvu and madhyas koshta and this will lead to dryness of faecal matter. Hence pureesha snigdhata (unctuousness of stool) will be different in each type of koshta.

**Touch, texture and lustre of skin**

Snea dravyas constitute snigdhga, mrdhuvu (softness), and sheeta (coldness) gunas, which enhances the same qualities in the body according to the samanaya sidhantha. Thus produces gatra mardhavathata (softness of body) and twak snigdhata (unctuousness of skin). These lakshanas denote that sneha has reached upto mamsa - majja dhatu (comes under tissues of the body).

The cell membrane of all animals contain Fatty acids. In high temperature, their bonding can rotate causing chain shortening and this make the cell membrane thinner enabling a rapid exchange of substances between the cells. In snehapana, the whole qualities of grita will enter into each cells due to Samana Guna (equal qualities) of grita and cell membrane, making the body soft, smooth and unctuous to touch.

**Physical and mental symptoms**

Klama, glani (lassitude), gaurava (heaviness), jadya, anagalahava (lightness of body) are the symptoms produced by snehapana. Klama and glani develops due to guru guna of sneha. This symptom occurs due to the excess physical exertions of musculoskeletal cells as well as due to mental exertions during the period of snehapana therapy.

As the snehapana process goes on, samyak snigdhga lakshanas appears one by one. First of all, annavaaha srotas becomes snigdhga, so that vatanulomana and agnidipti are observed in initial days. When purisha snigdhata and aamhata varcas appears, it indicates that snehana of annavaaha and purishavaha srotas has achieved. When gatra mardhavata, twak snigdhata, and anga laghava appears, it indicates that snigdhata has reached upto dartu level. Snehodvigea (aversion towards sneha) and adhastad sneha darsanam suggests that there is no need of further snehana.
Acetyl coA can have many fates as it is involved in many biochemical reactions in the body. The active acetate molecule normally combines with oxaloacetic acid to form citric acid which enters the Kreb’s cycle to yield ATP molecules. Some of the active acetate molecules are utilized for resynthesis of fatty acids. 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. Acetyl coA is involved in melatonin synthesis. Acetyl coA affects cell growth and mitosis. Acetyl coA is also involved in the synthesis of a neurotransmitter called acetyl choline. Active acetate are also utilized for the synthesis of an amino acid glycine.

According to Sushruta, the disease is produced due to dislodgement of vitiated doshas in the channels during their circulation in the body. During snehapana treatment qualities of gritha reaches into each cells of the body and the toxins from the cells diffuses back into the gritha medium through active and passive transportation. Swedana karma increases the exchange process between the cells. Sneha reaches to srotas (micro channels or nanochannels) and act as a solvent to remove the obstruction by dissolving those vitiated doshas in it, resulting in the removal of srotorodha (blockage in channels), which is one of the important step in samprapti vighatana (reversal of pathogenesis). By the combined effect of snehana and swedana, doshas will come to the koshtha by anupravana bhava and after that they will be expelled out through nearest route by proper sodhana karma.

**CONCLUSION**

Koshtas functions as the main route for sodhana therapy. Action of sneha differs in each type of koshtha. Hence duration to achieve samyak snigdha differs according to the type of koshtha. The action of sneha in different koshtha can be understood on the basis of samyak snigdha lakshanas. For mrudhu koshtha snehapana treatment requires short duration and for krura koshtha it takes long duration to achieve samyak snigdha. Appearance of sneha jeeryamana lakshana (symptoms appeared during the process of digestion) and jeerna lakshana (symptoms appeared after the digestion of sneha) will be different according to the digestion and absorption of sneha in koshtha. Hence koshtha should be given prime consideration during snehapana treatment because it is being the platform for the action of sneha. Doshas are present throughout the body. Sneha, by its suksma guna and kledana karma, bring the doshas to koshtha from sakhas. Kledana (moistness or wetness) karma of sneha acts as a solvent of the morbid doshas, by which the fat soluble impurities in the body will be eliminated. Hence the knowledge of digestion and absorption of sneha dravya is very important while doing snehana procedure.

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