



ISSN 2456-3110

Vol 9 · Issue 2

February 2024

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

A critical review on *Snana*: An Ayurvedic way of bathing

Kamakshi¹, Ravi Sharma²

^{1,2}Post Graduate Scholar, Department of Ayurveda Samhita and Siddhant, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Distt. Kangra, Himachal Pradesh, India.

ABSTRACT

Introduction: *Snana* is a technique that emphasizes the connection between the body, mind, and spirit. It has its roots in *Ayurvedic* medicine. According to *Ayurveda*, the choice of water, temperature, and the manner in which one bathes can have profound effects on the *Doshas* that direct an individual's composition. **Aim:** This study aims to present a comprehensive and critical review of "*Snana*," the *Ayurvedic* practice of bathing, along with its therapeutic, ritualistic, and holistic aspects. **Methodology:** A comprehensive review of the literature on the topic of *Snana* (bathing) was done in major *Ayurvedic* textbooks and their available commentaries. **Conclusion:** *Snana* is important for preserving health and preventing lifestyle diseases. Therefore, to take full advantage of its benefits and preserve health, it needs to be performed as a daily regimen following its proper rules as mentioned in *Ayurvedic* textbooks.

Key words: *Ayurveda*, *Bath*, *Dinacharya*, *Snana*.

INTRODUCTION

The term "*Snana*" in *Ayurveda* refers to bathing, a ritualistic and therapeutic practice that is essential to preserving one's physical, mental, and spiritual well-being. *Ayurveda* sees *Snana* as a holistic practice that goes beyond simple body cleansing. It includes several ideas that are consistent with harmony and balance. *Snana* is a technique that emphasizes the connection between the body, mind, and spirit. It has its roots in *Ayurvedic* medicine. According to *Ayurveda*, the choice of water, temperature, and the manner in which one bathes can have profound effects on the *Doshas* that

direct an individual's composition. In addition to physical cleansing, the traditional practice of *Snana* includes the application of therapeutic ingredients such as oils, powder scrubs, and herbal infusions that are designed to balance *Doshas* and improve general well-being.

In *Ayurveda*, *Dinacharya* (daily routine) is the ideal sequence of steps to follow daily in order to lead a long and healthy life. Preservation of the health of the healthy individual is the first aim of *Ayurveda*. *Dinacharya* is one such practice to maintain the health of individuals. *Snana* is described as a part of *Dinacharya* by various authors in *Ayurveda*. A normal equilibrium of three *Doshas* is maintained by these daily regimens, which have a positive physiological effect on the proper functioning of the body system. *Snana* plays a major role in maintaining health, but its significance and usefulness are still largely ignored. Thus, an attempt is made to provide a detailed explanation of *Snana*.

AIMS AND OBJECTIVES

Aim: This study aims to present a comprehensive and critical review of "*Snana*," the *Ayurvedic* practice of

Address for correspondence:

Dr. Kamakshi

Post Graduate Scholar, Department of Ayurveda Samhita and Siddhant, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Distt. Kangra, Himachal Pradesh, India.

E-mail: kamakshibandan9@gmail.com

Submission Date: 15/12/2023 Accepted Date: 23/01/2024

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.9.2.38

bathing, along with its therapeutic, ritualistic, and holistic aspects.

OBJECTIVES

1. To collect and review all the references related to *Snana* from *Ayurvedic* texts and contemporary literature.
2. To explore the underlying idea and method of *Snana* as per *Ayurveda*.

METHODOLOGY

A comprehensive review of the literature on the topic of *Snana* (bathing) was done. Major *Ayurvedic* textbooks like *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridayam*, *Ashtanga Sangraha*, *Bhavaprakasha Nighantu*, *Sharangdhara Samhita*, and *Yogaratanakara* and their available commentaries were searched. In addition, online research databases such as Scopus, PubMed, Web of Science, and Google Scholar were searched for the relevant published materials.

DISCUSSION

Snana or bathing involves more than just washing your body with soap and buckets of water. It has a proper method. This method is described briefly as a part of *Dinacharya* in various *Ayurvedic* textbooks. Usually, people take a bath to maintain personal hygiene. Some take baths in holy rivers to pacify their *Papa Karma* (bad deeds). Some take a bath to relax. In essence, it purifies our body, mind, and soul.

In *Ayurvedic* textbooks, the types, methods, quantity, timing, frequency, benefits, indications, and contraindications of *Snana* have all been thoroughly explained.

Classification of Snana

There are different types of *Snana* described in the Vedic literature and Hindu scriptures like *Bramha Snana*, *Muni Snana*, *Deva Snana*, *Manava Snana*, *Rakshasa Snana*, *Varuna Snana*, *Mantra Snana*, *Divya Snana*, *Kriya Snana*, *Agneya Snanam*, *Vayaveya Snana*, *Prokshana Snana*, *Gowna Snana*, *Kapila Snana*, *Nitya*

Snana, *Naimitta Snana*, *Malaharsha Snana*, *Kriyaanga Snana*, *Kamya Snana*, and *Mahendra Snana*, etc.

There are three types of *Snana* according to *Daksha Smriti*.^[1]

1. **Nitya Snana:** That which is performed daily. *Nitya Snana* is further classified into three types. The first one is the bath which dissolves the dirt of the entire body, it is named *Malapaharan Snana*. Second is the bath which is taken in water with a resolution and chanting *Mantras*. And bathing in the evening in both ways is the third type of bathing.
2. **Naimittika Snana:** This is performed during solar eclipse or lunar eclipse etc.
3. **Kamya Snana:** That which is done with the desire of heaven.

There are five types of *Snana* according to *Parashara Smriti*.^[2]

1. *Agneya Snana*
2. *Varuna Snana*
3. *Bramha Snana*
4. *Vayavya Snana*
5. *Divya Snana*

There are six types of *Snana* according to *Bhagavan Srikantha Deva (Dakshinamurty)* as described in the *Kamika Agama - Purvapada*.^[3]

1. *Varuna Snana*
2. *Agneya Snana*
3. *Mantra Snana*
4. *Manasa Snana*
5. *Vayavya Snana*
6. *Mahendra Snana*

There are six types of *Snana* according to *Shankha Smriti*.^[4]

1. *Nitya Snana*
2. *Naimittika Snana*

3. *Kaamy Snana*
4. *Kriyaanga Snana*
5. *Malakarshana Snana*
6. *Kriya Snana*

There are seven different kinds of *Snana*, according to *Yagnavalkya Smrti*.^[5]

1. **Mantra Snana:** *Snana* performed by chanting the mantras of *Vedas* and *Upanishads* is denoted as *Mantra Snana*.
2. **Bhouma Snana:** The method of *Snana* performed by applying and massaging mud all over the body is known as *Bhouma Snana*.
3. **Agneya Snana:** This *Snana* is performed by applying *Bhasma* (ash from the burnt cow dung powder) is called *Agneya Snana*.
4. **Vayavya Snana:** *Vayavya Snana* is the name given to the *Snana* with dust that shows up when the cow walks.
5. **Divya Snana:** The type of *Snana* performed in the sun's rays or the sun's glare when it's raining is called *Divya Snana*.
6. **Varuna Snana:** *Snana* done in river water is termed as *Varuna Snana*.
7. **Manasa Snana:** To simply think about the divine soul is referred to as *Manasa Snana*.

Materials to be used for Snana

Water is, in fact, very important in many ancient Indian traditions, including Vedic literature, *Ayurveda*, and *Yoga*. The importance of water is deeply rooted in cultural, spiritual, and practical aspects.

Vedic Literature: In the *Rigveda* and *Atharvaveda*, hymns dedicated to water are prevalent. Water is often personified and regarded with reverence as a purifying element. The sacred rivers, such as the *Ganga*, *Yamuna*, *Sarasvati*, and others, are considered divine and are associated with spiritual purification. The *Satapathabrahmana*, an ancient Indian text associated with the *Yajurveda*, emphasizes the role of water as a purifying agent. Rituals and ceremonies often involve the use of water for purification purposes.

Ayurveda: *Ayurveda* nowhere mentions using soap. It recommends using cleansing powder referred to as "*Snana Choorna*". They recommend using the following items for *Snana*, for example, *Rakta Chandana*, *Manjishtha*, *Yashtimadhu*, *Haridra*, *Panchvalkala kvatha choorna*, etc. The only reason behind using these *Choorna* is that they are in coarse powdery form which helps to clean the dirt, remove the dead skin, and also open the skin pores to create a healthy environment in that area.

Yoga: In yogic practices, the concept of internal purification, known as *Shuddhi* or *Shatkarma*, involves the use of water for practices like *Neti* (nasal cleansing), *Dhauti* (internal cleansing), and *Kunjil* (stomach wash). The purification of the body and mind is often symbolized by the cleansing properties of water in yogic philosophy.

Quantity of Water for Snana^[6]

The exact amount of water for *Snana* is not stated anywhere, but according to a classical source, it should be performed like *Gajavat Snana*, or "bath like an elephant," which implies that the bath should contain enough water to thoroughly clean the entire body. According to contemporary science's parameters, it can be estimated that an individual needs approximately 150 liters of water per day for bathing.

Number of Snana per day

Everyday bathing is traditionally advised, which has been standard practice for centuries. According to Vedic literature, a *Brahmcharini* (female householder) is supposed to take a bath once, while a *Brahmana* (male householder) is expected to bath twice, the first one before sunrise and the second at noon. *Sanyasis* (hermits/monks) should take three baths, one before sunrise, the second at noon, and the third one right before dusk. *Vedic Mantras of Rigveda*, *Taittiriya Samhita*, etc. should always be chanted while taking a bath.

While describing *Sadvritta*, *Acharya Charaka* mentions the frequency of baths as '*dwau kalavupasprishet*' for the maintenance of positive health and control over sense organs.^[7]

Ideal time for Snana

The exact time for taking a bath is not mentioned in *Ayurveda* directly as such. However, it advises one to get up from bed early in the morning at *Brahmamuhurta* (48 minutes before sunrise, between 4:30 am to 6:00 am) and attend to certain acts called as *Dinacharya*. When the time required for all the regimens mentioned in *Dinacharya* is taken into account, and then the time for taking a bath comes to not less than around two hours after sunrise.

Ancient Idea of Snana Area^[8]

According to the instructions in the *Manu Smriti*, one should perform *Snana* every day in *Nadi* (rivers), *Devakhaata Tadaaga* (natural pond or reservoirs at the premises of temples), *Sara* (lakes), and *Garta* (waterholes), and *Prasavana* (well or spring).

Sequence of Act of Snana in Dinacharya

S N	Charaka Samhita ^[9]	Sushruta Samhita ^[10]	Ashtanga Hridaya ^[11]	Ashtanga Sangraha ^[12]	Yogaratra ^[13]
1	Anjana	Dantadhawana	Waking up at Brahmamuhurta	Waking up at Brahmamuhurta	Waking up at Brahmamuhurta
2	Dhoomapana	Jivha Nirlekhana	Shaucha Vidhi	Shaucha Karma	Mala Darshana-Sparshana
3	Nasya	Mukha Prakshalana	Dantadhawana	Achamana	Mala Tyaga
4	Dantadhawana	Anjana	Anjana	Dantadhawana	Dantadhawana
5	Jivha Nirlekhana	Tambula Sevana	Nasya	Jivha Nirlekhana	Jivha Nirlekhana
6	Tambula Sevana	Sirobhyanga	Tambula Sevana	Anjana	Gandusha
7	Kavala	Abhyanga	Abhyanga	Nasya	Mukha Prakshalana
8	Shirobhyanga	Pariseka	Vyayama	Gandusha	Nasya
9	Padabhyanga	Vayama	Mardana	Dhumapana	Anjana

10	Sharira Parimarjana	Udvardana	Udvardana	Prasadana	Nakha-Kesha Kartana
11	Snana	Udgharsana	Snana	Tambula	Kesha Prasadana
12		Utsadana		Abhyanga	Adarsha Lokana
13		Snana		Vyayama	Vyayama
14				Udvardana	Abhyanga
15				Snana	Shirobhyanga
16					Karnapurana
17					Padabhyanga
18					Udvardana
19					Mukhodwartana
20					Snana

Order of pouring water during Snana – Head to Feet Or Feet to Head

There is slight confusion among people and two-way thoughts regarding the sequence of bathing. The guidelines provided here are general recommendations based on commonly accepted principles in various traditional textbooks and Vedic literature. However, specific references to these exact steps are not found in classical *Ayurvedic* texts. We all agree with the fact that cold temperature causes constriction and hot temperature causes dilatation of blood vessels. According to the principles of *Ayurveda*, it says to apply cold water to the head and hot water to the part below the neck. Here we need to understand the reason why *Acharyas* have mentioned this way. It is because applying hot water to the head will damage the sense organs, especially the eyes. Hot water and fluid inside the eyes are both great enemies. Due to the heat, *Kledata* (moisture) in the eyes melts and causes several eye diseases. And if cold water is applied to the part below the neck, due to the action of

Sheeta Guna it tightens the muscles, constricts the blood vessels, and produces stiffness in the whole body. While in the case of a diseased person, the sequence does vary according to the condition. In *Sushruta Samhita* it is mentioned that if a person is suffering from *Vata* and *Kapha Dosha Prakopa* then he should take a bath with *Ushna Jala* (warm water) to his head. However, in the case of a healthy individual it doesn't matter much if he takes a bath first from head or feet, it is just that one should follow the proper rules of bathing.

Specific temperature of water used for Snana

It is always advised to take a cold-water bath for the head and a hot water bath for the body part below the neck to protect and maintain the health of our sense organs. However, it differs based on the individual's body type known as *Prakriti*. It can be summarized as below.

Prakriti	Temperature of Water
Kapha	Low Temperature or Warm Water
Pitta	Medium Temperature or Lukewarm water
Vata	High Temperature or Hot Water

The human body is divided into three parts in *Ayurveda* as per the *Dosha* predominance; hence one should use water with different temperatures.

Portion of the Body	Predominant Dosha	Temperature of Water
Head to Chest	Kapha Dosha	Low Temperature
Chest to Naval	Pitta Dosha	Medium Temperature
Naval to Feet	Vata Dosha	High Temperature

Benefits of Snana

Charaka Samhita ^[14]	Sushruta Samhita ^[15]	Ashtanga Hridaya ^[16]	Yogaratanakara ^[17]
Removes <i>Daurgandhya</i> (Foul smell), <i>Gaurava</i>	Removes <i>Nidra</i> (sleep), <i>Daha</i>	<i>Agni Deepana</i> (Enhances	<i>Agni Deepana</i> (Enhances Digestive Power),

(feeling of heaviness in the body), <i>Tandra</i> (drowsiness), <i>Kandu</i> (itching), <i>Mala</i> (dirt), <i>Arochaka</i> (anorexia), <i>Sveda Bibhatsata</i> (disgusting and unpleasant sweating)	(burning sensation), <i>Shrama</i> (exhaustion), <i>Sveda</i> (sweat), <i>Kandu</i> (itching), <i>Trishna</i> (thirst), <i>Mala</i> (dirt), <i>Tandra</i> (drowsiness), <i>Papa</i> (sins)	Digestive Power), <i>Vrishya</i> (Libido stimulant), <i>Ayushya</i> (Life Promoter), <i>Bala Pradam</i> (Enhances energy and increases Strength)	<i>Vrishya</i> (Libido stimulant), <i>Ayushya</i> (Life Promoter), <i>Bala Pradam</i> (increases Strength)
<i>Pavitra</i> (auspicious), <i>Vrishya</i> (aphrodisiac), <i>Ayushya</i> (life promoter), <i>Shramsvedamalaapa</i> (removes fatigue, sweat, and dirt from the body), <i>Sharira Bala Sandhana</i> (Bestows strength to the body), <i>Ojaskara</i> (Enhances immunity)	<i>Hridya</i> (pleasing to the heart), <i>Sarvendriya Avibodhana</i> (stimulating all the sense organs), <i>Tushti</i> (satisfaction), <i>Pumsatva Vardhana</i> (increase virility), <i>Rakta Prasadana</i> (purifies blood), <i>Agni Deepana</i> (enhances digestive fire)	Removes <i>Kandu</i> (itching), <i>Mala</i> (dirt), <i>Shrama</i> (fatigue), <i>Sveda</i> (sweat), <i>Tandra</i> (drowsiness), <i>Trishna</i> (thirst), <i>Daha</i> (burning sensation), and <i>Papa</i> (sins)	Removes <i>Kandu</i> (itching), <i>Mala</i> (dirt), <i>Shrama</i> (fatigue), <i>Sveda</i> (sweat), <i>Tandra</i> (drowsiness), <i>Trishna</i> (thirst), <i>Daha</i> (burning sensation), and <i>Papa</i> (sins)
			<i>Pratah Snana</i> (early morning bath) removes <i>Mala</i> (dirt), <i>Papa</i> (sins), <i>Duhswapna</i> (bad dreams), <i>Shrama</i> (fatigue)
			<i>Tejo Vardhana</i> (increases vital power), <i>Roopa Dyotakara</i> (enhances beauty), <i>Sharira Sukhada</i> (pleasantness to the body), <i>Kama Deepana</i> (stimulates sexual urges), <i>Agni Deepana</i> (enhances digestive power), <i>Streenam Manmathgaahan</i>

			a (induces feeling of love in women)
--	--	--	--------------------------------------

Benefit of using cold water for Snana^[18-20]

Bathing in *Sheeta Jala* (cold water) enhances vision and, when taken at the right time, stimulates *Jatharagni* which promotes digestion. *Raktapitta* (bleeding disorders) are cured by taking a cold water bath. Taking a cold water bath, especially in winter, aggravates *Vata* and *Kapha Doshas*. Applying cold water to the head while bathing revitalizes the sight of the person.

Benefit of using hot water for Snana^[21-23]

An individual's strength increases and their increased *Vata* and *Kapha Doshas* decreases when they take a bath in *Ushna Jala* (warm water). The body gains strength from *Ushna Jala Snana*, except for the head. It suggests that taking a head bath in hot water is not a good idea. If it is done, it weakens the body and has negative effects on the heart, eyes, and hair. The only part of the body that should be bathed in *Ushna Jala* is below the neck or clavicle level. Acharya Sushruta recommends a warm water bath for the head as a remedy for *Kapha* and *Vata Dosha* aggravation. Baths in warm water should be avoided in the summer as they aggravate *Pitta Dosha*.

Contraindications of Snana

<i>Ashtanga Hridaya</i> ^[24]	<i>Sushruta Samhita</i> ^[25]	<i>Yogaratanakara</i> ^[26]
The person who is suffering from <i>Ardita</i> (facial paralysis), <i>Netra Roga</i> (Eye Diseases), <i>Karna Roga</i> (Ear diseases), <i>Atisara</i> (diarrhoea), <i>Adhmana</i> (distension of the abdomen), <i>Pinasa</i> (rhinitis), <i>Ajirna</i> (indigestion), and <i>Bhuktavat</i> (immediately after	A person suffering from <i>Atisara</i> (diarrhoea), <i>Jvara</i> (fever), <i>Karnashoola</i> (otalgia), <i>Anila Arta</i> (<i>Vataja</i> diseases), <i>Adhmana</i> (distension of the abdomen), <i>Arochaka</i> (loss of taste), <i>Ajirna</i> (indigestion), and <i>Bhuktavat</i> (immediately after	The person who is suffering from <i>Jvara</i> (fever), <i>Atisara</i> (diarrhoea), <i>Netra Roga</i> (Eye Diseases), <i>Karna Roga</i> (Ear diseases), <i>Anila Arta</i> (<i>Vataja</i> diseases), <i>Adhmana</i> (distension of the abdomen), <i>Pinasa</i> (rhinitis), <i>Ajirna</i> (indigestion), and

consuming food) should avoid performing <i>Snana</i>	consuming food) should avoid performing <i>Snana</i> .	<i>Bhuktavat</i> (immediately after consuming food) should avoid performing <i>Snana</i> .
--	--	--

Probable mode of action of Snana^[27]

Snana helps to remove impurities, sweat, and accumulated toxins from the skin, thus it is responsible for physical cleanliness. The body experiences a hyperthermic response when exposed to *Snana*, raising body temperature. In the hypothalamus, a rise in temperature excites heat-sensitive neurons and inhibits cold-sensitive neurons. This results in sweating, which lowers body temperature, and stimulates parasympathetic nerves. The peripheral partial pressure of oxygen will naturally rise, which will boost metabolism, induce the elimination of toxins and waste material, and refresh the body. These actions and characteristics of the human body's nervous system resemble the actions of *Vata Dosha*. Warm water baths relax the muscles and the nervous system, and due to its *Ushna Guna*, it checks the proper functioning of *Vata Dosha*, thus bringing a sense of calm and stress-free feeling. This is the reason why Ayurveda suggests taking baths with warm water. If cold water is applied first to the head, there will be vasoconstriction of superficial veins which in turn increases blood pressure in those veins. As a result, there is a risk of cardiovascular disorders, stroke, etc. That's why a person with cardiac disease should be careful and may be advised to take a bath first from the feet, while a normal person can start from head to feet direction.

The action of bathing stimulates the skin, which is considered the largest organ in the human body. In Ayurveda *Tvak* (skin) is the seat of *Vata Dosha*. Skin is the only part that comes in physical contact with the water while bathing. Different types of *Doshas* residing on the skin are *Vyana Vata*, *Bhrajaka Pitta*, and *Shleshaka Kapha*. It is believed that stimulation enhances blood circulation and supports the elimination of toxins through the skin which promotes the *Prabha* (luster) of the skin. When it is discussed at the subtle level of *Panchamahabhoota*, *Vayu* (air),

Akasha (space), *Teja* (fire), and *Ap* (water) *Mahabhootas* are responsible for the luster and glow of the skin as they act according to their respective qualities.

CONCLUSION

All the regimens described in *Dinacharya* are equally significant in maintaining the health of an individual. *Snana* is important for preserving health and preventing lifestyle diseases. Therefore, to take full advantage of its benefits and preserve health, it needs to be performed as a daily regimen following its proper rules as mentioned in Ayurvedic textbooks.

REFERENCES

- Khemraja Shrikrishnadasa. Ashtadashsmriti, Daksha Smriti, Chapter 2, Ver. 42, p. 365.
- Khemraja Shrikrishnadasa. Ashtadashsmriti, Parashara Smriti, Chapter 12, Ver. 9, p. 278.
- Dakshinamurthy. Shrimat Kamika Agamah. Translation by Dr. S.P. Sabharathnam Sivacharyar. Purva Pada, Ch. 3, Snana Vidhi, Ver. 1-2.
- Khemraja Shrikrishnadasa. Ashtadashsmriti, Shankha Smriti, Chapter 8, Ver. 1, p. 323.
- Samgandi Kashinath. Swastha Sudha. First Edition. Chapter 2. Page 46.
- Ayurvedacharya Shri Bhaskar Govind Ghanekar, Dr. Parshuram Lakshmana Vaidya. Vaidyakiya Subhashita Sahityam, Chapter 8: Snavavidhi Vigyaniam, Ver. 10, p. 57.
- Agnivesha. Charaka Samhita. Acharya Vidyadhara Shukla, Prof. Ravidatta Tripathi. Sutrasthana, Ch. 8, Ver. 18, Delhi, Chaukhamba Sanskrit Pratishthan.
- Ayurvedacharya Shri Bhaskar Govind Ghanekar, Dr. Parshuram Lakshmana Vaidya. Vaidyakiya Subhashita Sahityam, Chapter 8: Snavavidhi Vigyaniam, Ver. 7, p. 55.
- Agnivesha. Charaka Samhita. Acharya Vidyadhara Shukla, Prof. Ravidatta Tripathi. Sutrasthana, Chapter 5, Delhi, Chaukhamba Sanskrit Pratishthan.
- Sushruta. Sushruta Samhita. Acharya Priyavrat Sharma. Chikitsa Sthana, Chapter 24, Chaukhamba Vishwabharti Varanasi, 2018.
- Vagbhata. Ashtanga Hridaya. Vidyotini Hindi commentary of Dr. Brahmanand Tripathi Sutra Sthana, Chapter 2, Chaukhamba Prakashan, Varanasi, 2009.
- Vagbhata. Ashtanga Sangraha. Kaviraj Atridev Gupta, Vol-1, Sutrasthana, Chapter 3, 1993.
- Yogaratanakara of Acharya Laxmipati Shastri. Editor Shri Brahmashankara Shastri. Nityavrittuprakaramaha, Chaukhamba Prakashan, Varanasi, 2014.
- Agnivesha. Charaka Samhita. Acharya Vidyadhara Shukla, Prof. Ravidatta Tripathi. Sutrasthana, Ch. 5, Ver. 93-94, Delhi, Chaukhamba Sanskrit Pratishthan.
- Sushruta. Sushruta Samhita. Acharya Priyavrat Sharma. Chikitsa Sthana, Ch. 24, Ver. 57-58, Chaukhamba Vishwabharti Varanasi, 2018.
- Vagbhata. Ashtanga Hridaya. Vidyotini Hindi commentary of Dr. Brahmanand Tripathi Sutra Sthana, Ch. 2, Ver. 16, Chaukhamba Prakashan, Varanasi, 2009.
- Yogaratanakara of Acharya Laxmipati Shastri. Editor Shri Brahmashankara Shastri. Nityavrittuprakaramaha, Ver. 70-72, Chaukhamba Prakashan, Varanasi, 2014.
- Sushruta. Sushruta Samhita. Acharya Priyavrat Sharma. Chikitsa Sthana, Ch. 24, Ver. 59, Chaukhamba Vishwabharti Varanasi, 2018.
- Yogaratanakara of Acharya Laxmipati Shastri. Editor Shri Brahmashankara Shastri. Nityavrittuprakaramaha, Ver. 73, Chaukhamba Prakashan, Varanasi, 2014.
- Vagbhata. Ashtanga Hridaya. Vidyotini Hindi commentary of Dr. Brahmanand Tripathi Sutra Sthana, Ch. 2, Ver. 17, Chaukhamba Prakashan, Varanasi, 2009.
- Yogaratanakara of Acharya Laxmipati Shastri. Editor Shri Brahmashankara Shastri. Nityavrittuprakaramaha, Ver. 73-75, Chaukhamba Prakashan, Varanasi, 2014.
- Vagbhata. Ashtanga Hridaya. Vidyotini Hindi commentary of Dr. Brahmanand Tripathi Sutra Sthana, Ch. 2, Ver. 17, Chaukhamba Prakashan, Varanasi, 2009.
- Sushruta. Sushruta Samhita. Acharya Priyavrat Sharma. Chikitsa Sthana, Ch. 24, Ver. 60-61, Chaukhamba Vishwabharti Varanasi, 2018.
- Vagbhata. Ashtanga Hridaya. Vidyotini Hindi commentary of Dr. Brahmanand Tripathi Sutra Sthana, Ch. 2, Ver. 18, Chaukhamba Prakashan, Varanasi, 2009.

25. Sushruta. Sushruta Samhita. Acharya Priyavrat Sharma. Chikitsa Sthana, Ch. 24, Ver. 62, Chaukhamba Vishwabharti Varanasi, 2018.
26. Yogaratnakara of Acharya Laxmipati Shastri. Editor Shri Brahmashankara Shastri. Nityavrittprakaramaha, Ver. 78, Chaukhamba Prakashan, Varanasi, 2014.
27. Goto Y, Hayasaka S, Kurihara S, Nakamura Y. Physical and Mental Effects of Bathing: A Randomized Intervention Study. Evid Based Complement Alternat Med. 2018 Jun 7;2018:9521086. doi:

10.1155/2018/9521086. PMID: 29977318; PMCID: PMC6011066.

How to cite this article: Kamakshi, Ravi Sharma. A critical review on Snana: An Ayurvedic way of bathing. J Ayurveda Integr Med Sci 2024;2:250-257. <http://dx.doi.org/10.21760/jaims.9.2.38>

Source of Support: Nil, **Conflict of Interest:** None declared.
