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Conceptual study of *Snehana Karma* (Oleation Therapy)

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ABSTRACT

Shodhana (purification) karma is preceded by *Snehana Karma* (oleation therapy). *Sneha* is often given gradually over the course of three to seven days, or until the right oleation features show. Oleation participates in all aspects of the processes to bring the dosha to *Koshtha* and the *Dosha* to *Utklesha*. The primary step that must be taken before purification is oleation therapy. A great deal of information regarding *Snehana Karma* has been presented by *Acharya Charaka*.

Key words: *Snehana Karma*, *Abhyanga Karma*, *oleation therapy*, *Shodhana*, *Panchakarma*.

INTRODUCTION

Snehana is the technique that gives the body suppleness and eliminates dryness. This is where detoxification starts. Ancient sages advised using animal fats, bone marrow, *Ghrita*, and medicated oils for *Snehana*. *Snehana Karma* takes into account the application of *Sneha*, whether it be internal or external. This process, which causes the body to oleate and becomes delicate, is regarded as *Shada Upakrama*. A *Purva Karma* technique called *Snehana* is necessary prior to *Shodhana Karma*. *Snehana* is a method that gives the body strength and unctuousness while reducing vitiated *Dosha*, especially *Vata*, as part of the *Shodhana* preparatory therapy.

***Snehana* therapy indications:** Those who are recommended for *Snehana* therapy are

1. For whom *Shodhana* and *Swedana* therapies are required.
2. Those who partake in more women, wine, and physical activity.
3. Individuals with *Shukrashaya* and *Raktakshaya*.
4. Individuals with *Vata* problems and ocular conditions such as *Timira* and *Abhishyanda*
5. Children, the elderly, and those with disabilities.

***Snehana* treatment contraindications include**

1. Individuals with elevated *Kapha* and *Meda* levels
2. Right away following the completion of *Nasya*, *Basti*, *Virechana*, etc.
3. Those who are extremely *Krishna* or *Sthula*
4. Who has issues such as *Murchha*, *Talushosha*, *Aruchi*, *Chhardi*, *Ajirna*, *Atisara*, *Urustambha*, *Jalodara*, or *Trishna*.

Definition

Snehana, according to *Acharya Charaka*, is the process that gives the body *Kleda* (fluid), *Vishyanda* (softness), *Mardava* (softness), and *Sneha* (unctuousness). In this

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instance, *Chakrapani* makes an effort to clarify what is meant by *Vishyanda* as *Vileyana* (solubility). Six According to *Acharya Charaka*, *Sneha* gives the body characteristics like life, complexion, strength, sustenance, energy, etc. and eliminates *Tridosha*, which was in a morbid state.

It carries out the subsequent tasks:

Generate *Snehatva*, *Mardava*, *Vishyandata*, and *Kledata* effects.

Assist in pacifying the *Vata Dosha*. Make the bodily tissues smooth. Aids in clearing the body of the *Mala* obstruction. Generates *Varna* and *Bala*. Since *Bala* depends on *Sneha* in the body and *Sneha* is the *Sara* of the human body, *Sneha Dravya* aids in life preservation, according to *Acharya Sushruta*.

The outcome of Snehana

Snehana Karma should be administered in accordance with the individual's *Agni*; once properly administered, it performs a number of tasks as it develops.

Diptagni (enhancement of the digestive system), *Parishudha Koshtha*, or digestive tract purification, *Pratayagra Dhatu* (body tissue renovation), *Bala* (increased muscular mass), *Varna* (textural enhancement), *Mandajara* (aging process delayed), *Shatayu* (longevity)

Features of the Sneha Dravya

Every *Sneha Dravya* has *Jala Mahabhuta* and *Prithivi*, as well as the qualities of *Sneha* that are visible to the sight. Physically, *Sneha Dravya* should possess the qualities of *Drava*, *Sukshma*, *Sara*, *Snigdha*, *Pichchhila*, *Guru*, *Sheetala*, *Manda*, and *Mridu*. The two most frequently mentioned *Tailas* are *Eranda* and *Tila* of the *Snehadravya*, *Tilataila* is the most beneficial for *Snehana* and strengthening the body, while *Shamkhini Taila* and *Eranda Taila* are best employed for *Rasayana Karma*, or rejuvenation therapy.

Pravicharana Sneha

Application of *Snehana Dravya* is regarded as in "*Pravicharna*" (meal, *Leha*, *Abhyanjana*). *Aoudana*,

Vilepi, *Rasa*, *Mamsa*, *payo*, *Dadhi*, *Yavagu*, *soup*, *Shaka*, *Yusha*, *Kambalika*, *Khada*, *Sattu*, *Tila Pishta*, *Madya*, *Leha*, *Bhakshaya*, *Abhyanjana*, *Basti*, *Uttarbasti*, *Gandusha*, *Karna Taila*, *Nasya*, and *Akshi Tarpana* are among the twenty-four categories, according to *Acharya Charaka*. A variety of formulations can be used in accordance with *oak*, *Ritu*, *Roga*, and *Purusha Satmya*; these can result in sixty-three different types based on the blending of six flavors; however, one form - known as *Achha Sneha* (pure *Sneha*) - cannot have any combination of any *Dravya*, so all *Pravicharna* can be accounted for as sixty-four types. Those who have *Satmya* to *Sneha* (appropriate) and are able to withstand *Klesha* (affliction/distress) should be administered *Achha Peya Sneha*. *Achha Peya Sneha*, or pure *Ghrita* or oil, is the primary method of immediate oleation.

Sneha Pravicharna's indication

Balaka, *Trishnalu*, *Uushna Kala*, *Sukumar*, *Krish*, *Vridhha*, *Madya Nityam*, *Mridu Koshtha*, *Tneha Dweshi*, and *Tneha Nityam*. The *Snehana* process ought to be followed on bright days and during *Sadharana Kala*, or the regular season. However, if oil needs to be delivered in an emergency during the summer, it should be done so at night. This also applies to *Vata Pitta* diseases. Applying *Snehana* throughout the day is recommended for *Kaphaja* problems, which are typically found in the winter, as doing so could be harmful to one's health.

Sneha's Prakarsh Kala (During Oleation)

Three to seven days should be the maximum duration for a single try; after that point, the oil may become *Satmya*, or appropriate, to the human tissues and cease to function. The detachable *mala Doshas* from the body might be activated by an *Asatamy* (inappropriate) *Sneha*. The length of *Snehana* is determined by the individual's *Koshtha* type, or mode of digestion. 1. Mild *Mridu Koshtha* - 3 days 2. The seven-day *Krura Koshtha* (sharp/strong) When oleation therapy is administered for longer than the prescribed duration, it can lead to *Atiyoga* problems (overdose), which destroy the *Agni* and worsen health

by causing diarrhea, much water can harm a sand bridge.

Types of Sneha

1. Based on the mechanism or action of Karma:

A. *Shamana Sneha* - Since it passes through bodily channels instantaneously, it should be utilized - In *Uttam Matra* (maximum amount). Following the last day's meal's digestion. An empty stomach from skipping meals. When a patient experiences hunger.

B. *Shodhana Sneha*, also known as *Mandavibhransha*, is a purifier. The *Madhyam Matra* of *Sneha* is presented in order to achieve this.

C. *Brimhana Sneha* - It is recommended to administer the *Rasva Matra* of *Sneha*. *Vrushya Karma* could result from it. The amount of *Sneha Dravya* that could be finished in a half-day. 2. Origination point (*Utpatti, Thana*): *Sthavara Sneha* (origin: vegetables). b. *Jangama Sneha*; derived from animals. 3. Division based on digestion: *Acharya Charaka* separated "Achha" (pure *Sneha*) according to how they accumulated (digestion), and each *Purusha's* (person's) qualities should be taken into consideration. a. *Pradhana Matra*, also known as *Mahan*, is the *Uttam Matra* (best) and should be digested in a whole day and night, or 24 hours (8 yama).

b. *Madhyama Matra*: digest in 12 hours, or a full day (4 yama). c. *Hrasva Matra*: digest for six hours, or half a day (2yama)

Safety measures for Snehana Karma (Ahara & Vihara)

1. The individual should eat a healthy meal both before and after the oral administration of *Sneha* pan; this meal should be in the right amount, consistency (not more liquid), heated (*Ushna*), not *Abhishyandi*, free of excessive *Sneha*, and not *Asankirna* (impure meal) *Bhojana*.
2. Using lukewarm water for all purposes both before and after *Sneha Pana*
3. *Brahmcharya* (participating in sexual acts that are controlled or restrained)
4. Go to bed at night

5. Resist your instincts.

6. Excessive work.

7. Stay awake during the day.

8. Steer clear of dust, *Pravata* (direct wind), *Shita* (cold atmosphere), and *Dhupa* (direct sunlight).

9. Manage your *Krodha* (anger) and *Shoka* (sadness). A few medications that are *Mridu* in nature (gentle) and that can *Pradipta* the *Jatharagni* (raise the digestive strength) and make the *Koshtha Laghu* (lighten the abdomen) should be given prior to the *Sneha Pana*.

Sneha Properties

Taila is mostly associated with *Vata Hara Dravya* and is regarded as the best among them. *Taila*, when added to and prepared properly (using Sanskrit and Yoga), can heal all ailments. Different oil formulations are employed in *Basti*, as internal oil taken orally, to fill ears and eyes, and to pacify the *Vata* in food and beverages.

External Abyanga or Snehana

According to 'Prakriti' (body constitution), *Satmya* (suitability), *Ritu* (season), *Desha* (habitat), and *Dosha*, *Ghrita* and oil should be utilized for *Abhyanga*. *Phaja Vyadhies*, *Sama Dosha* (raw), *Taruna Jwara* (acute fever), *Ajirna*, and after *Sanshodhana* procedure (purification procedures) as well as *Santarpanotha Vyadhi* (disease due to excessive satisfied) should not be applied.

Period of staying of oil on different sites

Table 1: Showing the staying time of Sneha in Dhatu

SN		Period of Stay
1.	<i>Ramakupa</i> (Hair Follicles)	300 <i>Matra</i>
2.	<i>Twacha</i> (Skin)	400 <i>Matra</i>
3.	<i>Rakta</i> (Blood)	500 <i>Matra</i>
4.	<i>Mansa</i> (Muscles)	600 <i>Matra</i>
5.	<i>Medo</i> (Fat)	700 <i>Matra</i>

6.	<i>Asthi</i> (Bone)	800 <i>Matra</i>
7.	<i>Majja</i> (Bone Marrow)	900 <i>Matra</i>

Advantages

Abhyanga serves to strengthen and improve the texture of the skin, increase the number of body tissues, calm *Vata* diseases, and enable the body to withstand the effects of physical activity and *Klesha* (distress). According to the *Panchamahabhuta* doctrine, the skin is the origin of *Vayu*, and as *Taila* is the best dosha to balance, it helps lessen skin issues. *Taila* is the only substance that the skin can experience tactile sensations on. It strengthens the body, promotes restful sleep, and aids in the development of *Bruhata*, or the well-formed, bulky physique.

CONCLUSION

One of the most fascinating natural wonders is the human body. It is a highly complex multicellular organism whose life and well-being rely on appropriate homeostasis, coordination, and harmony between the self and environment. One of the pillars of *Panchakarma* is *Snehana*, which improves tolerance and acceptance of the consequences of the primary treatment by using preparatory techniques. It modifies vitiated dosha to make them easily mobilizable and, hence, readily extricated from bodily tissues without causing harm to the body. *Purvakarma* facilitates the optimal outcome of the primary *Panchakarma* procedure. As a result, the body becomes more sensitive, enabling it to maintain equilibrium during the *Pradhanakarma* process. Ignoring the pre-procedure leads to trouble since mature fruit holds more juice and is easier to extract than unripe fruit, which crushes throughout the process.

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