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## A review on *Snehana* w.s.r. to *Bahiparimarjana Chikitsa*

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### ABSTRACT

There are different types of therapies mentioned in *Samhita*, one of which is *Bahi-parimarjana cikitsa*. This includes use of therapies like *Abhyanga*, *Parishek*, *Pichu*, *Lepa*, *Pradeha* etc. *Snehana* is the most commonly indicated and extensively applied treatment procedure amongst *Bahi-parimarjana chikitsa*. Along with treatment *Snehana* is useful in *Swasthavritta* (*Dinacharya*) also. Application of oil i.e. 'oil bath' can be done generally all over the body for maintenance of health. Apart from that therapies like *Aksi Tarpana*, *Karna Purana* also includes use of *Sneha*.

**Key words:** *Abhyanga*, *Chikitsa*, *Oleation*, *Bahi-parimarjana*.

### INTRODUCTION

The therapy which causes unctuousness, fluidity, softness and moistness in the body is *Snehana* or oleation therapy.<sup>[1]</sup> Drugs possessing qualities like *Drava* (liquid), *Suksma* (Subtle), *Sara* (fluid), *Snigdha* (unctuous), *Picchila* (Slimy), *Guru* (heavy), *Sitala* (cold), *Manda* (sluggish), *Mrdu* (soft) are capable of performing the action of *Snehana*.<sup>[2]</sup> *Snehana* can be used externally as well as internally. Internal administration of *Snehana* is done as primary procedure for *Panchakarma* as well as for *Samana*<sup>[3]</sup> [Pacification]. External use of *Snehana* is done in form of *Abhyanga*, *Mardana*, *Murdha Taila*, *Lepa*, *Kriya Kalpas*, *Karna Purana* etc.

### CONCEPTUAL STUDY

**Abhyanga** - *Abhyanga* is defined as an *Ayurvedic*

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procedure of application of *Sneha Dravyas* over body/specific part for a stipulated period with certain amount of (mild) pressure in specific directions. In therapeutic *Abhyanga* specific oils are indicated for specific disease conditions. The process of *Abhyanga* is mentioned in the context of daily regime.<sup>[4]</sup> It indicates the process is a part of maintenance of health. Regular practice of *Abhyanga*, bestows good sight, nurtures the body, prolongs life span, and induces sound sleep, healthy skin and strong body. It will delay the process of ageing and helpful in relieving mental and physical fatigue. It has a good action on *Vataja vyadhi*.<sup>[5]</sup> It is most effective when applied over the head, ears and soles.<sup>[6]</sup>

**Table 1: Place of Abhyanga and benefits<sup>[7]</sup>**

Place of Abhyanga	Benefits
Siras [Head]	Good for hairs and sense organs
Karna [Ears]	Beneficial in <i>Hanustambha</i> [Lockjaw], <i>Manyastambha</i> [Torticollis], <i>Sirashula</i> [Headache], <i>Karnashula</i> [Earache]
Pada [Feet]	Good sleep and vision

### Duration

*Abhyanga* for *Swastha* is a daily routine to be habituated. It need not be restricted to the time. But,

time taken by *Sneha* to reach different *Dhatu*s are mentioned in classics.<sup>[8]</sup>

- Applied oil enters into the root of the hair follicle at about 300 *Matra*.
- Reaches full thickness of skin in about 400 *Matra*.
- Reaches blood in about 500 *Matra*.
- Reaches *Mamsa Dhatu* (muscle tissue) in about 600 *Matra*.
- Reaches *Medo Dhatu* (adipose tissue) in about 700 *Matra*.
- Reaches *Asthi Dhatu* (bone tissue) in about 800 *Matra*.
- Reaches *Majja Dhatu* (bone marrow) in about 900 *Matra*.

#### Contraindications of *Abhyanga*

*Abhyanga* should not be done in conditions in which *Kapha* is aggravated, after *Samshodhana* [Detoxification] and *Ajirna* [Indigestion].<sup>[9]</sup> Along with this those who are eligible for *Ruksana therapy*, suffering from *Kapha* and *Medo Vikara*, *Trishna* and *Murccha*. pregnant women, whose palate gets dried up, those having aversion to food, those suffering from vomiting, abdominal diseases, those afflicted with *Gara* type of poison<sup>[10]</sup> should not be given *Abhyanga*.

- ***Mardana*** - When oil is massaged over the body with considerable pressure, it is termed as *Mardana*.<sup>[11]</sup>
- ***Samvahana*** - The process by which body feels comfortable and happy due to very soft and soothing and gentle touch with the help of *Sneha Dravyas*.<sup>[12]</sup> Uses of *Samvahana* generates pleasure, induces sleep, improves sexual vigour, relieves fatigue and gives happiness.<sup>[13]</sup>
- ***Padaghata*** - In this therapist uses his feet to apply required pressure for massage after putting oil. *Padaghata* is done after doing sufficient exercise. Body becomes stable and disease run away from body.

- ***Murdha Taila*** - There are four ways in which *Snehana* can be externally applied on *Siras*.<sup>[14]</sup>
- ***Siroabhyanga*** - In this method oil is applied over the head.
- ***Siroparishek*** - In this method medicated oil is poured over the forehead.
- ***Siropichu*** - In this method medicated oil soaked cloth or cotton is kept on scalp.
- ***Sirovasthi*** - In this method oil is kept on the head with the help of a cap.

**Table 2: *Murdha Taila*, types and place of use.**<sup>[14]</sup>

<i>Murdha Taila</i>	Conditions
<i>Siro Abhyanga</i>	<i>Rukshta</i> [Dryness], <i>Kandu</i> [itching]
<i>Siro Parishek</i>	<i>Siro paka</i> , <i>Sirovrana</i> , <i>Siratoda</i>
<i>Siro Pichu</i>	<i>Keshashat</i>
<i>Siro Basti</i>	<i>Nasa sosha</i> , <i>Mukha sosha</i> ,

***Gandusha*** - *Gandusha* can be correlated with gargle. Mouth is completely filled with medicated liquid so that it could not be moved in the mouth.<sup>[15]</sup> For the purpose of *Gandusha* unctuous substances like oil, *Ghrita*, milk are used.

***Dhoompana*** - Inhalation of medicated fumes is called *Dhoompana*. It is used for healthy as well as diseased. Different types are being mentioned, one of which is *Snigdha Dhoompana*, where *Taila*, *Ghrita*, *Vasa*, *Majja* are being used.<sup>[16]</sup>

***Udhvartana*** - *Udhvartana* is massaging body with medicated powder.<sup>[17]</sup> It is done by using required pressure from below upwards. It is of two types *Udgarshana* and *Udsadana*. If dry powder is used it is called as *Udgarshana*, while oil based powder is used it is called *Udsadana*.<sup>[18]</sup>

***Kriya Kalpas*** - The procedures done for treatment of eyes are brought under *Kriya Kalpas*. Procedures like *Tarpana*, *Putapaka* requires *Sneha* as one of ingredient.

**Karna Purana** - Filling of ears with oil for prescribed time in healthy as well as disease is called *Karna Purana*. It is kept for 100 *Matras*.<sup>[19]</sup>

## DISCUSSION

There are different classifications of *Cikitsa*. On the basis of route of administration *Antah parimarjana* [internal usage], *Bahiparimarjana* [external usage] and *Shastrapranidhana* [surgical intervention] are being mentioned.<sup>[20]</sup> *Bahiparimarjana cikitsa* is one which takes the base of skin to cure diseases like *Abhyanga*, *Swedana*, *Parisheka*<sup>[21]</sup> etc.

Though there are different treatments mentioned in classics, but in a nutshell they are under the umbrella of only six. They are *Langhan*, *Brimhana*, *Rukshana*, *Swedana*, *Snehana* and *Stambhana*.<sup>[22]</sup> The therapy which causes unctuousness, fluidity, softness and moistness in the body is *Snehana* or oleation therapy. This could be external as well as internal. Here, external usage of *Snehana* and *Sneha Dravyas* for curing diseases is conferred.

External usage of any treatment takes the base of skin for action. *Tvakindriya* [Skin] has *Sparsh* [touch] as sense object, and *Vata Dosha* as sense material.<sup>[23]</sup> By the method of touching or rubbing skin *Vata Dosha* can be pacified. Best medicine to pacify *Vata* is *Taila*.<sup>[24]</sup> Since, *Taila* which is type of *Sneha* has opposite *Guna* of *Vata*.

**Table 3: Showing opposite Guna of Vata and Taila.**<sup>[25]</sup>

Guna of Vata	Guna of Taila
<i>Ruksha</i> [Dry]	<i>Snigdha</i> [Unctous]
<i>Sita</i> [cold]	<i>Ushna</i> [Hot]
<i>Laghu</i> [Light]	<i>Guru</i> [Heavy]

Most of the external treatment done with *Sneha Dravyas* are based on this principle. *Bahiparimarjana Cikitsa* is done taking the base of skin directly or indirectly. Some of the techniques involves direct contact of hands and legs while in some *Sneha* is introduced in body by means of other instruments. Summarizing, *Sneha* can be introduced in the body by

applying gently, rubbing, applying pressure by hands or legs or directly with use of instruments.

**Table 4: Showing treatment and methods used.**

<i>Abhyanga</i>	Applying gently by hands
<i>Mardana</i>	Applying pressure by hands
<i>Samvahana</i>	Applying Mild pressure by hands
<i>Padaghata</i>	Applying pressure by legs
<i>Siro Abhyanga</i>	Applying gently by hands
<i>Siro Parishek</i>	Use of instrument
<i>Siro Pichu</i>	Applying gently by hands
<i>Siro Basti</i>	Use of instrument
<i>Gandusha</i>	Direct administration
<i>Dhoompana</i>	Use of instrument
<i>Udhvartana</i>	Applying gently by hands, Rubbing by hands
<i>Kriya Kalpas</i>	Use of instrument
<i>Karna Purana</i>	Use of instrument

## CONCLUSION

*Snehana* is a method which can be used for maintenance of health as well as treatment of diseases. *Sneha* can be used internally and externally. External application of *Sneha* takes the base of skin for action. *Sneha* is useful in many supportive treatment procedures.

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