

Avapeedaka Snehapana Practice and Principles– A Review

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I. INTRODUCTION

Panchakarma is not merely a therapeutic regime but also a management of the individual which improves the body resistance and thereby checks the pathogenesis of the disease confirming its promotive and preservative effects of normal health. Thus, Panchakarma has a direct reference to both the health as well as the diseased state.¹ As it is a treatment modality where in there will be correction of doshas, maintenance in equilibrium of dosha, dhatu and mala in the shareera, leading to relief from unhealthy state and gaining healthy environment, which is curative, preventive and promotive of health.

To attain the above aim, there are 5 main treatment modalities, and few of poorva karmas like, rookshana, deepana, pachana, snehana and swedana. Few of the procedures are such that which acts as all the three i.e poorvakarma, pradhana karma, paschath karma, one such treatment is snehana karma.

In Ayurveda, "Sneha" is described as the essence of Human being i.e. lipids are the structural and functional unit of life and all the vital functions depends on lipids- "Snehasaroyam Purusha: Pranascha Snehabhuyishta"³. The word Snehana means anointing, lubricating, smearing with lipids. Snehana is one among the Shadupakramas⁴. It can be administered either as a separate treatment procedure or can be done as a Purva Karma before Shodhana karma. Based on the route of administration the procedure of Snehana is broadly divided into two categories viz Abhyantara Snehana and Bahya Snehana.

Abhyantara snehanana helps in utkleshana for doshas for Śodhanārtha⁵, and shamana sneha helps in shamana of doshas when given in specific matra, and when given in specific kala, there are different modalities of administering sneha in many clinical conditions, and these patterns are still in hindered state, one among them is Avapeedaka snehapana.

Avapeedaka snehapana is a unique method of Administering sneha in which there will be

Peedana of doshas by ghruta and Aahara, mainly indicated in conditions of adho nabhigatavikaras, and apana, vyanavayu dusti⁶. Though we do find the references of avapeedaka snehana but still it's in hindered state due to the difference of opinion regarding the dosage, duration, and indication, hence in this article an attempt has been made to review the literatures to conclude the above question.

Material and method – Classical references, research articles, opinions of Vaidya's.

- In charaka Samhita, Na vegandharaneeya adhyaya reference of avapeedaka sneha has been mentioned. While explaining the Chikithsa for mootravega dharanajnanya vikaras chakrapani comments about the avapeedaka snehapana, which is to be given in the bahu matra and in the shamana form.
- In Astanga hrudaya, Rooganuthpadaniyaadyaya, Avapeedaka snehapana is the method of snehanain which there will be Peedana of doshas by Sneha and Aahara, mainly indicated in arsha, adho nabhigata vikaras⁸.
- Sarvangasundari vyakhyanam and Indu vyakyanam conveys -
उभयम् अवपीडकमुच्यते॥ उभयइसू एकवचन॥ there are 2 dose's in avapeedaka snehapana together is considering as one procedure, and each one has its own importance. yojanadwayam is mentioned in the context of avapeedaka snehapana and commentators gave an explanation to this term as 2 patterns of snehapana either administering the hrusva matra and uttama matra together or separately. But avapeedaka is called so only when both uttama matra and hrusva matra are administered together. The 1st matra is called as prakbhakta sneha, 2nd matra is jeernantika sneha.
- The reference of Hemadriteeka conveys, that the first dose. *प्रकभक्ता- प्राक्भक्त-*

ह्रस्वमात्रा(hruswa matra snehapana) can be lesser quantity and second dose. jeernantika जीर्णान्तिक --

उत्तममात्रा(uttamamatra snehapana) can be of larger quantity. The calculation is to be done very carefully as administering large quantity of ghruta once can cause many upadravas.

- Vyakhya pradeepika teeka of astanga hrudaya clarifies the question, how to decide the hruswa and uttama matra while administering avapeedaka sneha in divided dose. It is done according to the avastha, i.e. whole sneha is divided into two, i.e. 1st hruswa matra is the dose given before food, one can have the dose that can be digested within in 1 Yama, 2 Yama, 3 Yama, followed by food and the rest of dose after digestion of taken ghruta and Ahara. In practice the dose is divided into 1/3 and 2/3 parts. this 1/3rd part given prakbhaktasneha, followed by 2/3rd part as jeernantika

- Example of a case report⁹.

After assessing jeerna ahara lakshana sneha will be given as mentioned below and the lakshana were observed. After completion of daily rituals and after attainment of jeerna ahara lakshana hrusiyasi matra (30ml) of varunadi ghruta was given in khusdhita avastha and ananna kala, jeerna kala was observed to be 3.5 hrs, depending on this Jeernakala of ghruta, Uttama matra (dose of) Day 1 was calculated i.e. $30 \times 24 / 3.5$. which was 205ml. considering vyakhya pradeepika teeka of Astanga hrudaya as reference, obtained 205 ml was divided into 1/3rd and 2/3rd i.e. 70ml and 130 ml. This 70ml is prakbhakta sneha i.e. hrusva matra, and 130 ml is jeernantika sneha (uttama matra).

On Day 170 ml ghruta was given in khusdhita avastha and ananna kala, after attaining sneha jeerna lakshana, ahara was given and after attaining jeerna ahara lakshana uttamamatra of sneha was administered. In between ushna jala anupana was given. This was repeated for next upcoming days till vyadhi shamana.

Day.1		
Sneha	Amount	Jeernakala
Prakbhakta sneha	70 ml at 8:10 am	6 hr
Ahara	2:15pm	4hr
Jeernatika sneha	130ml at 6:30 pm	13hr
Day.2		
Sneha	Amount	Jeernakala
Prakbhakta sneha	90 ml at 7:45am	6 hr
Ahara	2:15pm	4hr
Jeernatika sneha	150ml at 7pm	12.5 hrs
Day.3		
Sneha	Amount	Jeernakala
Prakbhakta sneha	100 ml at 8:10 am	6 hr
Ahara	2:15pm	4hr
Jeernatika sneha	170ml at 6:30 ml	13hr

There are other opinions regarding the division of sneha like dividing in 1/3rd - 2/3rd. 1/2 - 1/2, 1/4 - 3/4, which is according to the bala - bala of rogi, rogi's agni bala.

II. DISCUSSION:

The main indication of Avapeedaka sneha is Adhonabhi gata vikaras, Mootraghata, and Rakta arsha, Mutravegarodha. Janya vikara includes Angabhanaga, Ashmari, Vastivedana, Medravedana, Vankshanavedana. In all these conditions, vilomagati of apana vata takes place and acts as a causative factor. Correcting the gati of apana vata is done by the administration

of sneha. But when given as Avapeedaka it aims at correcting the pathophysiology of Apana and Vyana. Hence Avapeedaka snehapana has a unique therapeutic scope in the management of mutravega rodhajanaya vikara.

- **Significance of the matra of Avapeedaka Snehapana**

The Avapeedaka snehapana is an improvisation of snehapana with the specific matra and Aushadakala particularly to correct the dysfunction of Apana and Vyana. The 2 doses in avapeedaka together is considered as one procedure; each one has its own importance i.e. 1st

matra of Ghruta given before food as prakbhaktha for anulomana and shamana of prakupitaapana vayu. The next dose at जीर्णान्तिकम् is meant for shamana of

vyadhi. अन्नादौ विगुने अपाने इति पूर्वमघृतप्रयोगः। अन्नने सहयोजनादवयम - प्राक्भक्तस्नेहयोजना,

जीर्णान्तिकस्नेहयोजना च। -- अरुणदत्ता

Mode of action in Avapeedaka sneha with reference to Aoushada kala

- This sneha is given in Ananna, Prataha, which has its own significance i.e. When we look at the 10 Aushadha kala which can be categorised mainly in 2 i.e. ananna and anadou, as per rule kapha vata predominant diseases, in balavan roga and balavan rogi are managed with medicines given in ananna¹⁰.
- Coming to gati's of vata doshas specifically apana vayu, Aushadha should be administered annadou.¹¹
- Even in context of snehana adyaya it is mentioned that Aushadha should be administered in the Prataha for adhokaya vikaras¹².
- All these above criteria's get into the avapeedaka snehapana method,

Probable mode of action of Avappedaka snehapana as ketogenic diet

- Researches have shown that ketogenic diet is beneficial in correcting neurological pathways and endocrinological pathways, and this avapeedaka sneha is purely a ketogenic form¹³.

The ketogenic diet is a high-fat, adequate protein, low carbohydrate diet. The diet forces the body to burn fats rather than carbohydrates and increases ketogenesis in the body. The ghruta is administered as avapeedaka snehapana and diet in the form of yavagu. Ghee contains almost 99.5 g of fat with minimal amount of protein and zero carbohydrate. Thus, avapeedaka snehapana shows similar combination as a ketogenic diet, and induces ketogenesis in the body by breaking down of the fatty acid in faster rate.

On low-carbohydrate diet, the energy requirement should be supplied from the oxidation of fat. For this reason, fats are mobilized from the depots and brought to the liver, whose glycogen content is low and gets loaded with fats. Consequently, fat oxidation takes place at a heightened rate and more ketones are formed. They come out of the cell and enter the bloodstream and finally eliminated through urine¹⁴.

In ketosis, the ketones are formed at a faster rate, when blood level of ketone bodies rises above the renal threshold, they are excreted in the urine, which is known as ketonuria. During ketosis, there is a loss of body fluids resulting in the dehydration¹⁵.

Several hormonal changes take place, this not only reduces the rate of glucose utilization by the tissue but also decreases the fat storage, which favours the fat metabolism. Epinephrine and norepinephrine, glucocorticoids growth hormones, and thyroid hormones also have an influence on the fat metabolism¹⁵.

So, it may be understood that avapeedaka snehapana can also mobilize the fat in the body. Almost 50% fat depositions in the body are found in the perirenal tissues, mesenteries, and omentum. These areas are present in the adhonaabhi Pradesh, which is one among the indications of avapeedaka snehapana.

III. CONCLUSION

Avapeedaka snehapana an improvisation of snehapana with well directed application of aoushadakala to counter specifically the vatadosha mainly apana vayu and vyana vayu. Ghrutam is the most preferred sneha for avapeedaka following it is vatanulomana and agni deepti property, the therapeutic utility of Avapeedaka snehapana can further be extended to treat diseases sharing similar pathophysiology. There is further scope of designing snehapana procedure based on other Aoushada kala to counter other vayas.

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