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REVIEW ARTICLE

UTILITY OF NIDARSHANA TANTRAYUKTI FOR THE APPLICATION OF SHODHANANGA SNEHAPANA

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ABSTRACT:

Background: Unlike the contemporary system of medicine focusing in a vector or lesion based approach; Ayurveda the oldest surviving medical science emphasizes with a system base approach. The philosophy is simple; decoding all the influence of variable affecting health of the individuals into functionally similar physical properties, thus having grouped them for the ease in therapeutical application and are uniquely identified as Doshas namely the Vata, the Pitta and the Kapha. This is very reason for which even after 2400 years miracles are appreciated in clinics. The present curriculums stress the inclusion of Shodhana as a priority. But application of Shodhana is not an ordinary task, it needs a thorough insight of the principles governing there rational application. Ancient scholars of India followed various grammatical and compositional techniques while writing their treatises. This technique is termed as Tantrayukti, it presents as a frame work which clears the appropriate meaning and helps to understand the real sense of shloka. NidarshanaTantrayukti is one among those explains the subject matter with due examples. **Aims and objective:** To evaluate the utility of Nidarshana Tantrayukti for the application of Shodananga-Snehapana. **Methods:** Panchakarma is one such fivefold tool developed by our ancient intellects to break the back bone of the disease, hence its use is seen at both preventive and curative modules in imparting health. Shodananga-Snehapana, the poorva karma for Shodhana is studied from scattered literature and divergent methodological approach. Over the years neither consciences have been established by the practitioners for SOP (Standard Operating Procedures) for its application nor literally attempts have been made to clear up the dogma in its application. **Conclusion:** Nidarshana in this context helps us to use Shodhananga-Snehapana in a judicious manner so to reduce vyapath (Snehavyapath).

Key Words: Panchakarma, Tantrayukti, Nidarshana, Shodananga Snehapana etc.

INTRODUCTION:

Indian learning was evolved on the firm ground of scientific methodology developed by ancient acharyas to convey apparent meaning and hidden meaning. Koutilya-arthashastra&Sushruta-samhita have thirty twotantrayukti in common, but in Charaka thirty six tantrayukti are mentioned. The practice of Shodananga-Snehapana is a critical

procedure which brings the doshas to koshta. In academics selection criteria of such Snehapana is not dealt specifically. This may also have a reason of scattered literatures in the classics. It is through Tantrayukti one may frame meaning and deduce rightfully. The paper attempts to analyse the applicability of Shodananga-Snehapana by Nidarshana Tantrayukti for present day practise i.e. Sadyo-

snehapana, Esath-snigdha-snehapana (sadyo and madhyama snehapana) and Prabhootha matra snehapana.

1. Review of literature:

Unless and until the dogma of judicial application of Shodhananga-Snehapana addresses the following questions, we cannot frame out scientificity behind Shodhananga-Snehapana nor we may deduce the Standard operating procedures (SOP).

1. Is there any rationality for the method of application for Shodhananga-Snehapana?
2. If yes, is there any indication for the quantity and duration?
3. Can we establish any generality for more specific types of application for Shodhananga-Snehapana?

There by making it more economical, reducing the complications and reduce duration of time if possible.

1.1. Shodhananga Snehana:

Snigdghata, Vishyandana, Mardavata and Kledana attributes stated by acharya Caraka's nirukti for Snehana applies more to Shodhananga-Snehapana¹.

Out of these, Snehana indicates Snigdghata, Vishyandana refers to Vilayana (cakrapani) i.e. dissolution or diffusion. Mardavata means softness. Kleda is moistness or wetness. Kleda signifies the increase of apyaguna in the body or Utkleshavastha.

These four should be considered as the cardinal features which works as a tool for the assessment of Snehana Karma in which-

- Snehana is to be assessed by the Unctuousness of the body, Stool and skin viz. Gatra, Purisha and Tvak-Snigdghata.
- Vishyanadana is observed by excretion of Snehana with or without stool, viz. Snigdgha mala & Adhastat-sneha-darshana.
- Mardavata is assessed by Gatra-mardava.
- Kledana is assessed by consistency of stool i.e. Asamhata-Varchas.

1.2. Pharmaco-dynamics of Snehapana:

Based on Snehana-karma the Snehapana is classified into 3 types-

- Shodhananga-Sneha
- Bruhmananga-Sneha
- Shamananga-Sneha

1.3. Administration of Shodhananga Snehapana as in classics:

Though the procedures of bruhananga and shamananga are clearly stated, but for Shodhananga-Snehapana previous day meal should be digested, plain ghrita and administered in larger doses are mentioned. Further description of duration and quantity is not clarified.

Kalyanakara mentions Shodhanartha-snehapana is to be given in increasing dose for 3, 5, 7 days using ghrita or taila² which indicates use of snehapana in arohana krama and kala.

The trend of present practice schedule of Shodhananga-Snehapana is as follows,

- 1) Sadhyosneha- Shodhananga krama
- 2) Eshathsneha- Shodhananga krama
- 3) Prabhootha / Samyak Shodhananga sneha-krama are adopted with more of practitioner intuitions. Here onwards the rationality for such use from the classical references are been worked out.

1) Sadhyo- Shodhananga sneha krama- Sadhyo- Shodhananga Snehapana should be started administering with hrasiyasi-matra (for koshta nirnaya) followed by prabhoota-matra adding with saindava (as mentioned under Sadhyo-Sneha with lavana yoga)³.

2) Eshath- Shodhananga sneha krama – Administration of hrasiyasi-matra then gradually increasing the Snehana dosage over the period of 3-5 days.

3) Prabhootha/ Samyak-Shodhanangasneha krama-

Aarohana-snehakrama is followed for 7days gradually increasing the sneha dosage and is started with hrasiyasi-matra.

1.4. Pre-requisite of any Shodhananga-Snehapana:

- Indications – Contraindications of Snehapana – explained in every classics.
- Presence of Nirama-lakshanas- by adopting Pachana, Deepana& Rukshana till the disappearance or absence of Strotorodha, bala-bhramsha etc⁴.
- Koshta-nirnaya (~Assessment of bowels):

Persons of mridu-kostha (soft bowels) become lubricated in three days by achapeya, while persons of krura-koshta become lubricated in seven days⁵.

The assessment of Koshta is persons of mridu-koshta get purgation by eating jaggery, drinking sugarcane juice, whey of curd, milk, milk pudding, krsara (rice cooked with black gram), ghee and juice of kasmarya, triphala, draksha or fresh wine⁶.

These ingredients never produce purgation's in persons of krura-koshta (hard bowel) because of their hard bowels and their grahani has predominance of vata. In persons of mridu-koshta their grahani has predominance of pitta and less of kapha and vata; hence these persons get purgation easily⁶.

➤ Saatmya:

Given sneha should make vishyandana, mardavata, kledana. The saatmya-sneha shall become ahara (~food) & fails to bring about above criteria; hence asaatmya-sneha is given generally. Usually for panartha (~to drink) ghee preferred over oils because of samskarasya-anuvarthana and by ample indication.

In the above said practice methods, we can trace out enough reasons to support the present practices. In brief the application of Shodhananga-Snehapana to be decided based on the following scientific reasons not by intuitions.

1.5. Analysis of Sadhyo-Snehana (~Instant oleation):

Sadyo-Snehana is a procedure of administration of Sneha (~oleation) to achieve

Snigdhalakshana immediately or with in short duration.

Dalhana⁷, Adhamalla⁸ & Cakrapani⁹ commentaries given the description that: Sadyo-Snehana brings Snigdha lakshana quickly on the day of administration.

- Cakrapani¹⁰ & Adhamalla¹¹ opine that, the Snehana therapy, which is said to produce unctuousness instantaneously, may also take three days to bring Snigdha-lakshana. Only for praising it, it is said as Sadyo-Snehana.
- Sadyo-Snehana quickly oleates even within 3 days¹².

Indication for Sadhyo-sneha:

Sadhyo-sneha is indicated in kings, nobles, weak, old aged, of poor digestive power, debilitated by copulation and who have mild aggravation of doshas¹³.

Probable yukti for scheduling such Snehapana:

The principle of na-athi snigdhan vishodayeth appears to be the base for the sadhyo-snehana.

Patients of poison, trauma, eruptions, dropsy, anaemia, erysipelas, leprosy and diabetes should not be oleated much before elimination¹⁴.

Table no. 1- Inference for not to be oleated much.

Roga	Inference
Visha, abhigata	Atyayikavyadhi
Pidaka, shophya	Twak-aadi-dusti, uttana-dhathu involvement.
Visarpa	Parisarpa swarupa ashukari vyadhi.
Prameha, kushta	Samkledya-vyadhi
Kamala, Pandu	Koshta-ashritha vyadhi

Analysis:

1. In atyayika vyadhi we need to weigh the risk and benefit ratio and hence overlook the Madhyama and Prabhoota Snehapana though the disease are warranted for such use but still we use the Sadyo-sneha.

2. In Rasa and Raktapradhoshajavikaras one should consider the sadhyo-snehana as priority over madhyama matra because they are Aadhi-dhathus/ Uttara dhatus.
3. In ashukari vyadhi sadhyo-snehana shall at least hinder the process of ongoing pathology.
4. In samkleda-vyadhi, already the body is over flooded by the kleda-amsha, in such a situation administration of over dosage of sneha shall further complicate (Sneha-Upadrava) may be encountered, hence one has to restore for Sadhyo snehana.
5. Kamala, Pandu appears to be a representative vyadhis. By anuktha all

the disease whose ashraya is in Koshta may be considered for sadhyo sneha.

1.6. Analysis of Madhyama-matra snehapana

Indication of Madhyama-matra snehapana:

Persons suffering from eruptions on the scalp, vesicles, big eruptions, itching, scabies, leprosy, diabetes and gout; those who do not eat more quantity of food, who has soft bowel movement, who are of moderate body strength should be given fat in medium dose; this quantity causes mild discomforts but does not produce much loss of strength but bestows unctuousness easily and useful for purification of the body¹⁵.

Table no. 2-Inference for indication of Madhyama-matra-snehapana.

Diseases	Inference
Arushka, sphota, pidaka, kandu, pama, kushta, pramida, vatha-shonitha	Mamsa, meda are madhyama-dhatu and kushtadi disease involvement seen in Madhyama-dhatu level.
Roga-Marga	Shaka or Madhyama Roga marga
Vyadhi Swarupa	Utklesha sanchari doshas
Other condition: Those who do not eat more quantity of food, who has soft bowel movement, who are of moderate body strength	Koshta plays an important role to determine amount & duration of sneha
In madhyama-avasthabhishak should use his yukti to administer sneha for 3-5 days.	

Analysis:

1. In the diseases like kandu, kushta etc. there will be involvement of madhyama dhathu's, diseases strength is moderate in nature, so for this sake medium dose of sneha is appears to be sufficient.
2. Person who eats moderate quantity of food daily and his strength also will be the moderate one, so madhyama matra is to be given.
3. Dosha's are in utklesha avastha, as majority of them have viruddha ahara as nidana and hence the Madhyama sneha pana should be advised under 'puna-puna' 'sthokam-sthokam' rules

of shodhana (clarified by Cakrapani in kushta chikitsa siddhanta)

4. For the dose fixation should assess the koshta, as it is found with madhyama type, one can go for oleation for 3-5 days and with madhyama-matra individual strength is not affected.

1.7. Analysis of Prabhootha-matra snehapana:

Indication of Prabhootha-matrasnehapana:

Persons who are accustomed to the use of more of fat daily, who can withstand hunger and thirst for long time, who have strong digestive power and body strength, who are suffering from abdominal tumors, snake bite(may be referred to chronic cellulitis?), erysipelas, insanity, dysuria and constipation

should drink fat in best (maximum) dose. This dose will mitigate the disorders quickly if

properly administered, expels the doshas from all channels¹⁶.

Table no. 3 - Inference for indication of Prabhootha-matra-snehapana.

Conditions	Inference
Individual accustomed to the use of more of fat daily, who can withstand hunger and thirst for long time, who have strong digestive power and body strength	Uttamabala, Dridha-shareera, Bahu-dosha otherwise involvement of asthyadi-gambhiradhathu including marma as ashraya.
Abdominal tumors, snake bite, erysipelas, insanity, dysuria and constipation	
Here sneha administered till the appearance of samyak-snigdha along with Klama- bhramadi jeeryamana-lakshana ensuring the reach to gambheera dhatus.	

Analysis:

1. When the person have good and strong digestive capacity can digest any type of fat daily and can with stand any type of discomfort.
2. In case if one who is having strong agni and the administered dose is of minimum quantity, the Sneha under goes dagdha paka, the very purpose of snehapana ends in vein, so a suitable large dose is to be given.
3. Diseases like abdominal tumors, snake bite, insanity involves vital organs hence to reach these deeper levels of dusti the sneha matra should be Uttama-matra.
4. Majority of disorders are Higher Mental functional impairments (involvement of Manas). The sneha so administered may cross efficiently blood brain barrier. This only happens when given with Prabhootha-snehapana.
5. Larger doses eases all the body components, clears the minutest channel, which gives strength & doshas gets expelled adequately, but if administered in lower doses, diseases won't get pacify and may not yield appreciated results.
6. The given dose has to produce headache, giddiness, proper movement of vatha etc. along with Samyak snigdha lakshana, there by the

subjective criteria for stopping the snehapana, ensures the reach of deepest sites in the body.

1.8. Sneha-matra-nirnaya:

(~Assessment of oleation dose)

General rule:

- ✓ It is observed that tailored patients for a specific amount of snehana is of obscured but, a physician as to take a call considering the above parameters with a proper matra called as hrsiyasi matra this being test dosage, the alteration if any should be made precisely for subsequent dosages. The matra of Shodhananga-snehapana starts with hrsiyasi matra (digested in 3 hours) whose dosage is to be fixed by considering dosha aushadha nirupana, in simple it is a function drawn by dosha, desha, koshtadi parameters.
- ✓ Sneha (~oleation) administered according to individual digestive capacity¹⁷.
- ✓ Administration of sneha: previous day meal has been digested and in large dose¹⁸.

Dose mentioned in classics:

- Arunadatta in his commentary told, that some authors are of the opinion that hrsiyasimatra is of 1 pala but he clarified that is the quantity of which is digested in 1 yama¹⁹.

- Shivadassen, explained snehapana as per once ability like large dose should be taken 1/4th of full meals, medium dose of 1/2 of large dose, small dose of 1/2 of medium dose²⁰.
- Cakrapani narrated with various references from different authors as-
 - a) Acc. to Daruka, the dose of two pala is inferior, the dose of four pala is medium and the dose of six pala is superior for the preparation (kalpana) of decoctions, medicated ghee and oil etc.

b) Yet other reference states that one pala dose is superior, three-fourth of pala is medium and half pala is inferior. All these descriptions relates to the approximate quantities which are in use for person depending upon their strength, power of digestion etc²¹.

➤ According to Sharangadhara for those who have proper digestive fire the dosage of sneha is onepala, for internal administration it is of three karsha, for those who have medium digestive fire and for the individuals who have less or low digestive fire the dosage of snehafor internal administration is twokarsha²².

Analysis of ArohanaSnehamatra: (Hypothetical analysis)

Even after going through the various references, we may fail to bring the Sneha matra, because of tara-tama bhavas of individual person. So various references which are quoted in samhithas (~treatise) have variation in Sneha matra because of difference in patient’s agni, bala etc. factors. So the calculation we make it is purely based on mathematical model and hypothetical assumptions.

Table no.6 - Approximation of dose of Sneha pana mentioned by Sharangadhara and Cakrapani

Dose according to agni bala		Body weight (standard)
a) Proper digestive fire	one pala (48ml)	≥ 90kg
b) Internal administration	three karsha (36ml)	65-70kg
c) Low digestive fire	two karsha (24ml)	≥50kg

Analysis:

- Average capacity of stomach to hold the food is 1.5 – 2 liter.
Considering the Shivadas sen commentary and keeping 1500 ml as average capacity of stomach-

Table no.4 – Approximation of dose of Sneha pana mentioned by Shivadas sen.

Dose		Dose considering 1500 ml as full capacity of stomach
Large dose	1/4 th of full meals	375ml
Medium dose	½ of large dose	190ml
Small dose	½ of medium dose	90ml

According to acharya Daruka –

Table no.5 - Approximation of dose of Sneha pana mentioned by Daruka.

Superior	six pala	288ml (approx.)
Medium	four pala	192ml (approx.)
Inferior	two pala	96ml (approx.)

Considering acharya Sharangadhara and Cakrapani reference –

The dosage is very small hence fit either for hrsiyasi matra and the other two type of snehapana (shaman & bhrumananga sneha). If taken granted for hrsiyasi matra, they justify the tara-tama bheda. So it’s an attempt made for generalization, as it is only a testing dosage taking body weight in the following chart

This dosage form practically seen over the years. Substantiating above dosage forms into different sneha karma as- (Hypothetical calculation)

Sadyo-Shodhananga-Snehakrama:-

Table no.7 Approximation of dose of Sadyo- Shodhananga sneha krama.

Dose	Dose on 1 st day	Dose on 3 rd day (with saindava)	Body weight (standard)
a) Alpa	24ml	72ml	≥50kg
b) Madhyama	36ml	108ml	65-70kg
c) Utthama	48ml	144ml	≥ 90kg

Hrasva-Shodhananga-snehakrama:-

Table no.8 Approximation of dose of Hrasva - Shodhananga sneha krama.

Dose	Dose on 1 st day	Dose on 2 nd day	Dose on 3 rd day (without saindava)	Body weight (standard)
a) Alpa	24ml	48ml	72 ml	≥50kg
b) Madhya	36ml	72ml	108 ml	65-70kg
c) Utthama	48ml	96ml	144 ml	≥ 90kg

MadhyamamatraShodhananga-sneha:-

Table no.9 Approximation of dose of Madhyama matra Shodhananga-sneha.

Dose	Dose on 1 st day	Dose on 2 nd day	Dose on 3 rd day	Dose on 4 th day	Dose on 5 th day	Body weight (standard)
a) Alpa	24ml	48ml	72 ml	96ml	120 ml	≥50kg
b) madhya	36ml	72ml	108 ml	144ml	180 ml	65-70kg
c) utthama	48ml	96ml	144 ml	192ml	240 ml	≥ 90kg

PrabhoothaShodhananga-Sneha:-

Table no.10 Approximation of dose of Prabhootha Shodhananga-Sneha.

Dose	Dose on 1 st day	Dose on 2 nd day	Dose on 3 rd day	Dose on 4 th day	Dose on 5 th day	Dose on 6 th day	Dose on 7 th day	Body weight (standard)
a) Alpa	24ml	48ml	72 ml	96ml	120 ml	144 ml	168 ml	≥50kg
b) Madhya	36ml	72ml	108ml	144ml	180 ml	216 ml	252 ml	65-70kg
c) Utthama	48ml	96ml	144ml	192ml	240 ml	288 ml	336 ml	≥ 90kg

After analyzing all the dosage forms mentioned by Shivdasa sen upon one's own digestive capacity assumed as:

Table no.11 Comparison of Shivdasa sen vs. Daruka's opinion-

Dosage forms	Dose considering 1500 ml as full capacity of stomach	Dose obtained from above tables
a) Superior	375ml	336ml
b) Medium	190ml	180ml

c) Inferior	90ml	72ml
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- From taking respective tara-tama bheda of sneha-

It may be stated that there is no conflict if accepted the physiological capacity of stomach.

The analyzed results correlate with Shivadasa sen & that can be compared with stomach capacity. Provided the alpa in hrasva-matra; madhyama in madhyama matra and utthama in utthama sneha matra is considered. It is the last day of sneha-pana to be given for their respective koshtas.

1.9. Signs & Symptoms to be considered after administration of sneha:

Sneha-jeeryamana lakshana- (in the process of sneha digestion)

Head ache, giddiness, fainting, debility, restlessness and exhaustion indicate sneha digestion²³. These shouldn't be taken as vyapath; one should be advised with ushnodaka pana (~hot water) for their remission.

Sneha-jeerna lakshana – (after digestion of sneha)

Belching's become pure and desire for food develops; during the period of digestion there may be thirst, burning sensation, dizziness, debility, restlessness and exhaustion are the proper signs of sneha jeerna²⁴. Administration of ushnodaka pana (~hot water) must end in Sneha jeerna lakshana. The above two points are only indicative of the fate of sneha under digestion which are to be examined in every dosage of sneha.

Samyak-snigdha lakshana- (end point of sneha pana)

Proper movement of vata downwards, keen digestive power, faeces being unctuous and not hard, softness and unctuousness of the body are the proper signs of snehana²⁵ along with Sneha jeeryamana lakshana.

Tantrayukti:

The scope and explanation of Tantrayukti is beyond the limitation of paper, but the purpose of Tantrayukti related to this article, is in

connecting the sentences, clarification & appropriation of hidden ideas which can be achieved through.

- Vakyayojana: [sentence formation]
- Arthayojana: [critical analysis].

Vakyayojana: [significant sentence formation]

Means meaningful arrangement of sentences which are scattered. This is gained by Tantrayukti like Nirdesha, Uddesha and Yoga, dealt under anvaya.

Arthayojana: [critical analysis]

Exposing & explaining the hidden meaning of a word is called Arthayojana. This is gained by Adhikarana, Padartha, and Uhya under the perspective of shabda-artha, vakya-artha, sandarba-artha and guda-artha.

NidarshanaTantrayukti:-

That which gives knowledge to both literate and illiterate is termed as Nidarshana tantrayukti²⁶.

Application of Nidarshana-tantrayukti in Shodhananga-Snehapana-

Acharya Caraka utilized nidarshana tantrayukti for the proper application of Shodhananga-snehapana under following shloka-

*gRuhNAtyambu yathA vastraM
prasravatyadhikaM yathA|*

*yathAgni jIryati snehastathA sravati
cAdhikaH||*

*yathA vA~a~akledya mRutpiNDamAsiktaM
tvarayA jalam|*

*sravati sraMsate snehastathA
tvaritasevitaH||*

Which translate to- Just as cloth absorbs water as much as it can and leave off the excess, similarly the digestive fire digests sneha as much as it can and expels excess from the body.

Just as a mud ball expels excess water without being moistened (absorbed) well when water is poured over if quickly, similarly the

body expels fat, which has been consumed very quickly²⁷.

The guda artha can be considered under two headings-

1. The example of cloth is spoken in the relevance of **quantity** of sneha-pana to be used and acharya warns not to use more sneha-pana which ends in futile.
2. In the example of mud ball, duration of sneha pana is to be determined cautiously. Acharya wants us to know the sthana of dosha dushya sammurchana prior to deciding the **duration** of Shodhananga-Snehapana.

'Yatha sannam yatha balam' is the principle guiding feature for Shodhana, sanna determines the nearness of the shuddhi marga and yatha bala determines potency of medicament. The dusti more nearer to koshta (abhyantara rogamarga), uttana dhathu, atyayika etc. need less period of sneha-pana under which the Sadyo sneha and Esath snighda snehapana falls.

The further the dusti sthana like shakashritha, marma-asthi-sandhi rogamarga where in the madhyama and gambhira dhatu respectively requires more duration of snehapana i.e. madhyama Shodhananga-snehapana upto 5days and prabhootha Shodhananga-sneha pana 7 days may be required.

2. Discussion:

It is possible to generate standard operating procedures if one follows the utility of Nidarshana Tantrayukti for application of Shodhananga-Snehapana. The critical points one should considered governing the Shodhananga-Snehapana in the sequence of importance are-

- Rogamarga
- Vyadhi swaropop
- Agni bala
- Koshta nirnaya
- Dushti sthana – involved dhatus
- Emergencies – context of casualties etc. are to be considered.

Some exceptions:

In aavarna siddhanta aavaraka plays a critical role in determining the type of Shodhananga-Snehapana for example in pakshaaghata bleeding converting itself into hematoma and compressing the extra pyramidal tract should be viewed as utthana dhathu dusti avastha i.e. raktha, hence sadyo sneha is to be performed.

But in the entrapment neuropathies involved with ligament or bursae compressing the nerves should be viewed as madhyama dhatu aavaraka, so madhyama matra-snehapana can be given etc.

Pitta dosha sighted in koshta exhibit mridu koshta hence 3 days Snehapana is desirable.

Likewise other roga-marga should be understood as above.

In general if doshas found in koshta the quantity & duration of sneha should be minimum and justifies the used quantity of sadyo-snehana.

If dusti is in shakha, where in mamsa and medha-dhatus are aashraya, the Eshath-snighda-snehapana is in moderate amount of snehapana over a stretch of 4-5 days is ideally suited.

But if dusti seen in marma-asthi etc. involving gambhira dhathu, the prabhoota-matra-snehapanawhere the maximum amount of snehapana administered over a period of 7days.

The cloth example given in the shloka also indicates absorbability of sneha, implying any over doing of snehapana is mere waste and in situations may add up kledabhava, leading to – vaidya krutha-upadrava. By this example acharya cautions us to understand the role of samprapti and use in proper quantity and duration of Shodhananga-snehapana, especially when the disease is sankleda roga like Kushta & prameha- (alpa matra is desirable)

Using Nidarshanatantrayukti helps us to understand no two people in the Universe are same, so matra varies according to tara-tama bhava of an individual with in the range of above 3 and the tara-tama bheda in the

reference suggest the quantity differs by ± 5 to 10ml.

- ❖ Analysis of Shodhananga-snehapana:-
 - Sadyo-sneha is need specific snehapana planned in athyayika, koshtashrita diseases categorised under sankledya & uttana-dhatugata (rasa) doshavastha.
 - Eshath-snigdha snehapana should be reserved on madhyama-dhatu-stita-dosha especially involving shaaka-ashrita-rogamarga. The time duration is critical issue governed by koshta-nirnaya for the same reason, cakrapani divided mridu-koshta for three days & madhyama for five days.
 - Prabhoota-snehapana for seven days is desirable in gambhira-dhatu (uttana) sthita-avastha, marma, asthi, sandhi-rogamarga like unmada etc.
- ✓ Critical observation of asamhata-snigdha-malapravritthi is a must criteria for all types of snehapana but-

a) Sadyo-snehana may only exhibit the criteria of asamhata-snigdha-malapravritthi.

b) Snehodvega, klama including asamhata-snigdha mala pravritti should be the point of snehapana in Eshath-snigdhakshana.

c) The prabhoota-sneha should drag all the lakshana of samyak-sneha specially bhrama, klamadi lakshana which obeys the nidarshana of acharyas

Though the pramana specified above is based on cakrapani (vyavahriyamana) ²⁸ any taratama bheda should draw attention to alter based on desha, bala, kaaladi.

CONCLUSION:

The pramana & kaala is specified based on requirement and avastha of doshas. Nidarshana-tantrayukti is one which is advised to dig out reasons for a scientific evaluation of matra (~quantity) and kala (~ duration) for Shodhananga-Snehapana. Nidarshana in this context helps us to use Shodhananga-Snehapana in a judicious manner so to reduce vyapath (Snehavyapath).

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