



A Comparative & Clinical Study of – “Effect of *Sadyosnehana* W.R.T *Samyak Snigdha Lakshanas*”

Dr. Ramya R. V^{1*}, Dr. Manish Ladhav², Dr. Prachi Kawthekar³, Dr. A. K. Singh⁴

¹ PG Scholar, Department of Panchakarma, SAMCH, Indore, M.P.

² Reader, Department of Panchakarma, SAMCH, Indore, M.P.

³ Professor, Department of Panchakarma, SAMCH, Indore, M.P.

⁴ Professor, Principal cum Director, HOD, Department of Kayachikitsa, SAMCH, Indore, M.P.

***Corresponding Author: Dr. Ramya R. V**

^{1*} PG Scholar, Department of Panchakarma, SAMCH, Indore, M.P

ABSTRACT

Due to lack of systematized scientific research methodology, even though with references available in classics, there is need of logical, critical study of principles and concepts with the help of modern methodology. The purpose of *Snehapana* is to bring *Dosha* from *Shakha* to *Koshtha*, this effect can be achieved by *Matranusara*, *Arohana*, *Sadyo* and *Pravicharana* types of *Snehana*. **If *Dosha* is in *ChalaShakhagataAvastha* or is already present in *Koshtha* then *AlpaSnehana* can also bring the same action. So *SadyoSnehana* can be more beneficial here.** Many references regarding *Sadyo Snehana Yogas* are mentioned in classics but their dosage and method of administration is not clearly mentioned. Two classical *Yogas* having good palatability, easy preparation were chosen. Aims & Objectives: To fix the dose & method of administration of *Sadyo Snehana*. To observe *Samyak Snigdha Lakshana* of *Ksheera Yavagu* in Group A & *Shuddha Go-Ghritha* + *Saindhava Lavana* in Group B. To compare the effect of *Sadyo Snehapana* in both groups. Total 60 *Shodhananga Snehana Yogya* healthy volunteers or diseased were randomly selected for the study by taking consent. *ShodhanangaSnehapanaVidhi* was followed. The *Samyak Snigdha Lakshanas* were observed and tabulated. The Results obtained were interpreted – **Both the *Yogas* gave Significant results at $p < 0.01$ in attaining *SamyakSnigdhaLakshanas*, i.e. Overall: Out of 60 volunteers maximum of 45% volunteers had *UttamaYoga*, 40% volunteers had *Madhyama Yoga Lakshanas* of *Samyak Snehana* followed by 15% of *AyogaLakshanas*.**

KEYWORDS: *Snehana Karma*, *Shodhananga Snehana*, *Sadyo Snehana*, *SamyakSnigdhaLakshanas*

INTRODUCTION

Panchakarma being a comprehensive and an integral part of *Ayurvedic* treatment and has its role in every therapeutic condition. *ShodhanaKarma* (*Vamana* and *Virechana*) is the main part of *Panchakarma* which is used to treat the diseases by removing the cause from its root. These *Karmas* are preceded with certain pre procedures like *Snehana* and *Svedana* without which these *Karmas* are not successful. *Snigdha* being the *Guna* of *SnehaDravyas* exists in *Dosha*, *Dhatu* and *Mala* which constitute the body. More over the body is originated from *Shukra* which is *SnehatamaDhatu* of the body. Such *Snehayukta* body is called as *SnehaSara*. ¹स्नेहसारोऽयंपुरुषःप्राणास्चस्नेहभूयिष्ठाःस्नेहसाध्यास्चभवन्ति | *Snehana Karma* is a process which is delt under the heading *Shadvidha Upakramas* (prime modalities) in *Ayurveda*² and have a lot of

significance in the management of diseases. *Snehana Karma* used as *Purva Karma* is called as *Shodhananga Snehana*. It is administered before commencing the *Shodhana* Procedures.^{3, 4} Depending upon the route of administration is of two types *Bahya* and *Abhyantara*. In which *Bahya Sneha* is called as *Abhyanaga* which is followed by a procedure called as *Svedana Karma*. These both karmas are done after the completion of *Abhyantara Snehapana*. Here mainly *Abhyantara Sneha*, being the part of *Shodhananga Snehana* plays a very important role and decides the outcome of the *Shodhana* procedures.⁵

Here the *Abhyantara Snehapana* effect can be achieved by following one of the available methods of administration of *Sneha* such as, *Matranusara Snehana*, *Arohana Snehana*, *Sadyo Snehana* and *Pravicharana Snehana*. This *Shodhananga Snehana* is administered for the purpose of *Dosha Utkleshana*, when *Doshas* required a central position and are scattered in remote places, i.e. to bring the *Upasthita Doshas* from *Shakha* to *Koshtha* and expel them out of the body through unique procedures like *Vamana* and *Virechana*.⁶ Proper *Snehana* is essential for attainment of *Samyak Suddhi*. If *Dosha* is in *LeenaShakhagataAvastha*, proper *Snehana* is required. If *Dosha* is in *ChalaShakhagataAvastha* or is already present in *Koshtha* then *AlpaSnehana* can also bring the same action. So *SadyoSnehana* can be more beneficial here.

Though *Accha Sneha* is considered as best for oleation therapy.⁷ But many times administration of *Accha Snehapana* is difficult to administer in patients due to troublesome palatability, lack of time, discomfort to follow *Pathyapathya* etc. and due to scare of increase of cholesterol in patient's mind by intake of *Snehapana* for long duration. Moreover *Shodhana Karma* could be an immediate remedy so there is no scope for classical *Snehapana*. In many patients during the course of *Snehapana*, *Jeeryamana Lakshanas* like *Shiroruja*, *Brama*, *Murcha*, *Klama*⁸ etc may interfere in the continuation of *Snehana* therapy. While the same *Sneha*, when given for less duration (one day) with proper dose or when mixed with proper *Pravicharana Dravya* is called as *SadyoSnehana*⁹ and such *Snehana* may produce better therapeutic effect, with least intensity of *Jeeryamana Lakshanas* and have better compliance. Of course *SadyoSnehana* can be more beneficial in only *Dosha* conditions such as *ChalaShakhashrita* and *LeenaKoshtha* and *Koshthashrita*.

Sadyo Snehana concepts are especially indicated for children, elderly, female, *Alpa Bala*, who are habituated for regular intake of alcohol & *Sneha Dravyas*, *Mrudu Koshtha*.¹⁰ Many references regarding *Sadyo Snehana Yogas* are mentioned in classics but their dosage and method of administration is not clearly mentioned. Some previous works have been done on *Pravicharna Snehapana* (Consuming *Sneha Dravya* mixing with food) and *Sadyo Snehapana* (Immediate Oleation) but the method of *Sadyo Snehana*, dose and timings of administration are still confusing. If properly studied and *Snehana Lakshanas* are observed, *Sadyo Snehana* can be one alternative method and it might help to reduce the total time period of *Panchakarma* procedure in certain situations. It might also help general physicians to administer simple *Koshtha Shuddhi* before any treatment. With this idea it was planned to establish *SadyoSnehapana* as an optional method in certain situations. For this purpose two classical *Yogas* having good palatability, easy preparation, which can be taken even in large quantities without any difficulties were selected with certain modifications in the preparation namely:-

1. *Ksheera Yavagu with Go-Grhitha & Sita*¹¹
2. *Shudha Go-Ghritha with Saindhava Lavana*¹²

AIMS AND OBJECTIVES

1. To fix the dose of *Sadyo Snehana*.
2. To fix the method of administration of *Sadyo Snehapana*.
3. To observe *Samyak Snigdha Lakshana* of *Ksheera Yavagu* preparation.
4. To observe *Samyak Snigdha Lakshana* of *Shuddha Go-Ghritha + Saindhava Lavana*.
5. To compare the effect of *Sadyo Snehapana* in both groups.

MATERIAL AND METHODS

Total 60 *Shodhananga Snehana Yogya* healthy volunteers or diseased *Shodhanarh* individuals were randomly selected irrespective of sex, religion, education, occupation, economical status etc. from the O.P.D & I.P.D of Shubdeep Ayurved Medical College & Hospital (P.G. Institute), Indore (M.P). Before starting the treatment written consent was taken.

a. Inclusion Criteria:

1. *Snehana Yogya* with *Nirama Lakshana*.and *Shodhana Yogya* volunteers
2. Volunteers between the age group of 16 to 60 years.

b. Exclusion Criteria:

1. *Snehana Ayogya*. & *Shodhana Ayogya*
2. *Vyadhis* like *Kushta*, *Shopha*, *Prameha*, *Medoroga* and *Asadhya Vyadhis*.

c. Procedure – *Sadyo Snehapana Vidhi*:

1. *Purvakarma*:

- All the Volunteers were administered *Harithaki Choorna* for *Rukshana* in the dose of 2 to 3 gms with hot water at night on the day before *Snehapana*.

2. *Pradhanakarma*:

- Early morning after sun rise on the day of *Snehapana* after going through normal routine, *Jirna Ahara Lakshana*, when person was not in *Kshuditavastha*, *Snehapana* was given to 30 volunteers in Group A with *Ksheera Yavagu* preparation of a fixed dose of 100gms along with *Snehana* 50ml to 150ml range as *Sadyo Snehana Yoga* and to 30 volunteers in Group B with 50ml to 150ml range of *Shuddha Go-Ghritha* + 10 gms of *Saindhava Lavana*. (Dose of *Snehana* as calculated by pilot study – *Madhyama Matra Sneha* to get digested in 6 hrs to 12 hrs)
- Hot water was advised after the administration of *Snehana* as *Anupana*.
- The duration of *Jiryamana Lakshana* as well as the time required for appearance of *Jirna Lakshana* & *Samyak Snigdha Lakshanas* was assessed.

3. *Paschatkarma*:

- Volunteers were instructed to follow *Pathyapathya* as mentioned in *Snehapana Vidhi* chapter.
- Depending on the *Samyak Snigdha Lakshanas* and *DoshaUtklesha* type of *Shodhana* (*Vamana* / *Virechana* / *Siravedha*) was decided and *Shuddhi* was observed.

Preparation of *KsheeraYavagu*:

- *KsheeraYavagu* was prepared according to the preparation of *Yavagu* technique mentioned according to *Sharangadhara* as 1:6 ratio; i.e. 1 part rice + 6 parts *Ksheera*.

Dose fixation after pilot study:

1. According to Classics ~30ml (*HrasiyasiMatra*) of *Sneha* takes 3 hrs (1 Yama) to get digest. Practically 50ml to 150ml range of *Sneha* usually get digests in 6 to 12hrs.
2. The *Lakshanas* observed under the pilot study gave an idea to fix the *Sneha* dose among *MadhyamaMatra* range i.e. 50ml to 150ml according to the *Koshtha* and *AgniBala* of the individual.
3. Frequency was fixed as one time administration, i.e. morning after seeing *NiramaLakshanas*.
4. Dose fixation according to *Agnibala*:

Table No. (1): Showing *SadyoSnehana* dose fixation according to *Agnibala*

<i>Agni</i>	<i>Sneha Dose</i>
<i>Teekshnagni</i>	110 – 150ml
<i>Madhyamagni</i>	80ml – 110ml
<i>Mandagni</i>	50ml - 80ml

Maximum dose was fixed in *KruraKoshtha* and Minimum dose was fixed in *MriduKoshtha*. Average dose among the range was fixed in *MadhyamaKoshtha* (110ml – 150ml / 80ml - 110ml / 50ml - 80ml).

Criteria for assessment of the results:

1. Intake of *Sneha Matra* in both groups.
2. Time of onset and duration of *Sneha Jiryamana Lakshanas*
3. Time of appearance of *Sneha Jirna Lakshanas*
4. Scoring pattern was adopted for *Samyak Snigdha Lakshanas*.
5. *Shuddhi* was observed.

Table No. (2): Scoring Pattern

<i>Lakshana</i>		Normal Score	Within 6hrs of <i>Snehapana</i>	Within 6 - 12hrs of <i>Snehapana</i>	Within 12 - 24hrs of <i>Snehapana</i>
<i>Vatanulomana:</i> (Down ward movement of <i>Vata</i>)	<i>Udgarabahulya</i>	0			
	<i>Adhmana</i>	1			
	Absence of <i>Vatanulomana</i>	2			
	<i>Vatanulomana</i> with <i>Udara Laghava</i>	3			
<i>Deeptagni:</i> (Appetite)	Absence of <i>Kshuda</i>	0			
	Minimal Appetite	1			
	Moderate Appetite	2			
	Extreme Appetite	3			
<i>Mala Samhati:</i> (Consistency of stools)	<i>Kathina Mala</i>	0			
	<i>Grathita Mala</i>	1			
	<i>Susamhata / Alpa Asamhata</i>	2			
	<i>Asamhata</i>	3			
<i>Pureesha Snigdhata:</i> (Oiliness of stool)	<i>RukshaPureesha</i>	0			
	<i>Alpasneha Pureesha</i>	1			
	<i>Madhyam Sneha Pureesha</i>	2			
	<i>Bahu Sneha Pureesha</i>	3			
<i>Gatra Snigdhata:</i> (Oiliness of the body parts)	<i>RukshaTvak</i>	0			
	<i>Tvak Samanya</i>	1			
	<i>Alpa Tvak Snigdhata</i>	2			
	<i>Tvak Snigdhata</i>	3			
<i>Anga Laghava:</i> (Lightness of body)	Feeling of <i>Guruta</i> with discomfort after <i>Snehapana</i>	0			
	Feeling of <i>Guruta</i> without discomfort	1			

	after <i>Snehapana</i>				
	Absence of <i>Guruta</i>	2			
	Feeling of <i>Laghuta</i>	3			
Klama: (Fatigue)	<i>Bahu</i>	0			
	<i>Madhyama</i>	1			
	<i>Alpa</i>	2			
	No fatigue	3			
Snehodvega: (Aversion towards the Sneha)	No <i>Snehodvega</i> at all	0			
	<i>Alpa Dvesha</i>	1			
	<i>Madhyama Dvesha</i>	2			
	<i>Bahu Dvesha</i>	3			

- a. **Subjective Criteria:** *Samyak Snigdha Lakshana*.
b. **Objective Criteria:** BT & AT Lipid Profile was done

OBSERVATION

Table No. 3. Time taken for the Onset of Jeeryamana Lakshanas

Onset of <i>Jeeryamana Lakshanas</i>	No. of volunteers		Total	Percentage
	Group A	Group B		
½ hr – 1hr	16	23	39	65%
1hr – 1 ½ hr	9	5	14	23.3%
1 ½ hr– 2hr	4	2	6	10%
2hr – 2 ½ hr	1	0	1	1.6%

Jeeryamana Lakshanas: Maximum 78.3% volunteers had *Shiroruja*, 63.3% had *Nishthiva*, 48.3% had *Udgarabahulya*, 41.6% had *Guruta*, 35% had *Netragaurava*, 30% had *Sada*, 28.3% had *Arati*, 21.6% had *Klama* and 16.6% volunteers had *Bhrama* and *Daha*, and 1.7% had *Murcha*.

Table No. 4. Time taken for Subside of Jeeryamana Lakshanas

Subside of <i>Jeeryamana Lakshanas</i>	No. of volunteers		Total	Percentage
	Group A	Group B		
3 – 3 ½ hr	6	4	10	16.6%
3 ½ - 4 hr	6	16	22	36.6%
4 – 4 ½ hr	11	4	15	25%
4 ½ - 5 hr	7	6	13	21.6%

Table No. 5. Time of Onset of Jeerna Lakshanas

Onset of <i>Jeerna Lakshanas</i>	No. of volunteers		Total	Percentage
	Group A	Group B		
2 -4 hr	1	2	3	5%
4 -6 hr	5	12	17	28.3%
6- 8 hr	15	12	27	45%
8 – 10 hr	8	4	12	20%
10 – 12 hr	1	0	1	1.6%

Onset of Jeerna Lakshanas: This table portrays that maximum all volunteers showed i.e. 91.6% showed *Trishna*, 66.6% showed *Vatanulomana*, followed by 63.3% showed *Kshudha* and followed 58.3% volunteers showed *Udgara Shuddhi*, 68.3% volunteers showed *Laghuta* and 55% showed *Swastha*.

Observation of assessment criteria:

Table No. 6: Showing Observation of Final assessment in 60 volunteers

<i>Samyak Snigdha Lakshanas</i>		G-A	G-B	T	P (%)
<i>Vatanulomana</i>	<i>Udgarabahulya</i>	0	1	1	1.6%
	<i>Adhmana</i>	0	0	0	0
	<i>Vatanulomana</i> with discomfort	13	6	19	31.6%
	<i>Vatanulomana</i> with <i>Udara Laghava</i>	17	23	40	66.6%
<i>Deeptagni</i>	Absence of <i>Kshuda</i>	0	1	1	1.6%
	Minimal Appetite	1	1	2	3.3%
	Moderate Appetite	16	3	19	31.6%
	Extreme Appetite	13	25	38	63.3%
<i>Mala Samhati</i>	<i>Kathina Mala</i>	2	1	3	5%
	<i>Grathita Mala</i>	3	3	6	10%
	<i>Susamhata / Alpa Asamhata</i>	23	9	32	53.3%
	<i>Asamhata</i>	2	17	19	31.6%
<i>Pureesha Snigdhatta</i>	<i>Ruksha Pureesha</i>	3	3	6	10%
	<i>Alpa Sneha Pureesha</i>	16	5	21	35%
	<i>Madhyama Sneha Pureesha</i>	11	15	26	43.3%
	<i>Bahu Sneha Pureesha</i>	0	7	7	11.6%
<i>Gatra Snigdhatta</i>	<i>Ruksha Tvak</i>	5	1	6	10%
	<i>Tvak Samanya</i>	23	19	42	70%
	<i>Alpa Tvak Snigdhatta</i>	2	10	12	20%
	<i>Tvak Snigdhatta</i>	0	0	0	0
<i>Anga Laghava</i>	Feeling of <i>Guruta</i> with discomfort after <i>Snehapana</i>	0	1	1	1.6%
	Feeling of <i>Guruta</i> without discomfort after <i>Snehapana</i>	7	8	15	25%
	Absence of <i>Guruta</i>	14	2	16	26.6%
	Feeling of <i>Laghuta</i>	9	19	28	46.6%
<i>Klama</i>	<i>Bahu</i>	2	1	3	5%
	<i>Madhyama</i>	8	4	12	20%
	<i>Alpa</i>	12	6	18	30%
	No fatigue	8	19	27	45%
<i>Snehodvega</i>	No <i>Snehodvega</i> at all	16	20	36	60%
	<i>Alpa Dvesha</i>	9	6	15	25%
	<i>Madhyama Dvesha</i>	5	4	9	15%
	<i>Bahu Dvesha</i>	0	0	0	0

RESULTS:

Table No. 7: Showing Effect of therapy in both the groups

Result	Mean		MD*	SD		SEM		'T' test	'P' value	Remark
	G-A	G-B		G-A	G-B	G-A	G-B			
<i>Vatanulomana</i>	2.57	2.70	-0.13	0.50	0.65	0.09	0.12	0.88	P>0.01	NS
<i>Deeptagni</i>	2.40	2.73	-0.33	0.56	0.69	0.10	0.13	2.04	P>0.01	NS
<i>Mala Samhati</i>	1.83	2.40	-0.57	0.59	0.81	0.11	0.15	3.08	P<0.01	S
<i>Pureesha Snigdha</i>	1.27	1.87	-0.60	0.64	0.90	0.12	0.16	2.97	P<0.01	S
<i>Gatra Snigdha</i>	0.90	1.30	-0.40	0.48	0.53	0.09	0.10	3.04	P<0.01	S
<i>Anga Laghava</i>	2.07	2.30	-0.23	0.74	0.99	0.14	0.18	1.03	P>0.01	NS
<i>Klama</i>	1.87	2.43	-0.57	0.90	0.86	0.16	0.16	2.49	P>0.01	NS
<i>Snehodvega</i>	0.63	0.47	0.17	0.76	0.73	0.14	0.13	0.86	P>0.01	NS

Table No. 8: Showing Overall effect of therapy in attaining *Samyak Snigdha Lakshanas*

Overall Assessment	Mean	Mean Difference	SD	SEM	T test Unpaired	p value	Remarks
Group A	13.57	-3.30	2.87	0.52	4.162	P<0.01	S
Group B	16.87		3.29	0.60			

Percentage wise final assessment of *Samyak Yoga*

In Group A: 8, 17 & 5 volunteers attained *Uttama*, *Madhyama* & *Ayoga* respectively & in Group B: 19, 7 & 4 volunteers attained *Uttama*, *Madhyama* & *Ayoga* respectively. Maximum of 58.3% volunteers underwent *Virechana* as *Shuddhi* followed by 16.7% volunteers underwent *Siravedha* and 10% volunteers underwent *Vamana*.

Table No. 9: *Samyak Yoga* according to *Koshtha* + *Agni* combination:

<i>Koshtha</i>	<i>Agni</i>	<i>Samyak Yoga</i>	No. of Volunteers			%
			Gr. A	Gr. B	T	
<i>Mridu Koshtha</i>	<i>Teekshnagni</i>	<i>Uttama</i>	2	3	5	8.33%
<i>Mridu Koshtha</i>	<i>Madhyamagni</i>	<i>Uttama</i>	1	3	4	6.66%
		<i>Madhyama</i>	2	0	2	3.33%
		<i>Ayoga</i>	1	0	1	1.66%
<i>Madhyama Koshtha</i>	<i>Mandagni</i>	<i>Madhyama</i>	6	4	10	16.66%
		<i>Ayoga</i>	0	2	2	3.33%
<i>Madhyama Koshtha</i>	<i>Teekshnagni</i>	<i>Uttama</i>	4	3	7	11.66%
<i>Madhyama Koshtha</i>	<i>Madhyamagni</i>	<i>Uttama</i>	1	10	11	18.33%
		<i>Madhyama</i>	9	1	10	16.66%
		<i>Ayoga</i>	0	2	2	3.33%
<i>Krura Koshtha</i>	<i>Mandagni</i>	<i>Ayoga</i>	2	1	3	5%
<i>Krura Koshtha</i>	<i>Teekshnagni</i>	<i>Madhyama</i>	0	1	1	1.66%
<i>Krura Koshtha</i>	<i>Madhyamagni</i>	<i>Madhyama</i>	1	0	1	1.66%
		<i>Ayoga</i>	1	0	1	1.66%

DISCUSSION

- **Discussion on Koshtha and Agni concept:**

Though *MriduKoshtha* is mentioned as *SadyoSnehanaYogya*, other *Koshtha* also to be considered for the study because of the *TaraTamaBhavas* and then come to a conclusion on which conditions *SadyoSnehana* gives *SamyakYogaLakshanas*. May be *KruraKoshtha* does not produce *SamyakSnigdhaLakshanas* within short duration but *KruraTara* and *KruraTama* or *Madhyama Koshtha*, *MadhyamaTara* and *Tama* may produce the *SamyakSnigdhaLakshana* with *SadyoSnehana*. All the types of *Koshthas* with their *Tara*, *TamaBhava* should be considered for the study to conclude *SadyoSnehana* produces *Snigdhatata* on same day or next day after administration.

- **Discussion on Sneha Jeeryamana Lakshanas:**

The onset was observed within ½ - 1 hr as minimum time and 2 – 2 ½ hr as maximum onset. This may be because *Sneha* administered would have taken that much time to come to the *Koshtha* and produce the *JeeryamanaLakshana*.

For subside Group A – 11 volunteers took 4 – 4 ½ hr and 16 volunteers took 3 ½ to 4 hr duration. By this it may said that Group A volunteers faced more difficulties and also the duration of *JeeryamanaLakshanas* was more in Group A compared to Group B.

Bhrama, *Daha* and *Murcha* were also observed but in very few volunteers. These symptoms may be because of high dose of *Sneha* given to those particular volunteers which was not matching to their *Koshtha* and *Agnibala*.

- **Discussion on Sneha Jirna Lakshanas:**

The time taken for *SnehaJirna* varied from individual to individual in both the groups i.e., minimum and maximum time was 2 - 4 hrs and 10 – 12 hrs respectively. Maximum no. of volunteers took 4 – 6 hrs in Group B and 6 – 8 hrs in Group A. This indicates that, though *Ritu-Kala*, *Desha*, *Vaya*, *Satmya*, *Satva*, *Samhana*, *Bala* and food habits were similar, the digestion of *Sneha* had not occurred at same duration in all volunteers. This reveals that apart from the above factors *Prakruti*, *Koshtha*, *Agnibala* play important role, mainly it may be because of *Tara* and *Tama* of *Agnibala*. But the increase of *Agnibala* cannot be assessed here as *Sneha* was administered for one day only and also it may be due the two different *SadyoSnehanaYogas* taken for the study. The *KsheeraYavagu* group took more time for the onset of *JeernaLakshanas*.

- **Discussion on SnigdhaLakshana:**

Sneha by virtue of its *Snigdha*, *Sara* properties correct the *KoshthaRukshata*, aiding in normal *Gati* of *Vata*. This will help indirectly in *MalaMutraVisarjana* and *AgniVridhhi*. *Vatanulomana* is the very first *SamyakSnigdhaLakshana* that appears in sequence after the *ShodhanangaSnehapana*. Proper *Anulomana* of *Vata* corrects the functioning of *SamanaVata* and *PacakaPitta*, which helps in bringing the *Agnidipti*. Due to *Snigdha*, *Drava*, *Sara* and *MrduGuna* of *Sneha*, *Purisha* becomes *Drava* and *Snigdha* and individual may pass *Asamhata* and *SnigdhaVarcha*. The *Sneha* imparts its qualities to all the *Dhatus* gradually; once all the *Dhatus* gets saturated with *Sneha*, their qualities like *Snigdhatata* and *Mrdutva* manifest in the *Tvak*. *Snehapana* removes obstruction to the *Gati* of *Vata*; *Vatanulomana* takes place hence individual may feel *Laghuta* and *Vimalendriyata*. *ShodhanangaSnehapana* itself may act like *Langhana* due to diet restriction during the course of *Snehana*.

1. **Vatanulomana – Group B gave better results.** This may be because of *LavanaYuktaSneha* administered in Group B. *Sara* and *Snigdha* properties of *Sneha*, with *Sara* and *Aruksha* qualities of *Lavana* are added in getting *Vatanulomana* effect early compare to *KsheeraYavagu*, because of its *GuruGuna*.

2. **Deeptagni** - *Deeptagni* cannot be assessed in *SadyoSnehana*, because of limitation of *SnehapanaKala* to one day. But still *Agnideepti* can be assessed. The maximum number of volunteers had *Agnideepti* (extreme appetite) in Group B compare to Group A because of *Ghrita* due to its *Prabhava* acts as *Agnivardhaka* and *Lavana* is also *Agneya*.
3. **Mala Samhati** – Seen more in group B. This indicates *Drava*, *SaraGuna* and the quantity of *Sneha* along with *SrotoSravakara* property of *Lavana* might have helped in achieving of this *Lakshana*.
4. **Pureesha Snigdhatta**: *SnigdhaVarcha* was not attained in all the volunteers; this indicates that optimum level of *KoshtaSnigdhatta* may not come in a single day of *SadyoSnehana*.
5. **Gatra Snigdhatta**: *Snigdha* and *MriduGatra* was not observed in any of the volunteers in both the groups. Which reveal that to achieve *TvakSnigdhatta* more days of *Snehapana* is essential.
6. **Anga Laghava**: *AngaLaghava* was observed in 46.6% volunteers (9 in Group A and 19 in Group B). Maximum was seen in Group B.
7. **Klama & Snehodvega**: These two *Lakshanas* were not observed in maximum volunteers in both the groups.

Probable mode of action

1. **KsheeraYavagu + Go-Ghrita**: *KsheeraYavagu* is one of the *SadyoSnehana Yoga* mentioned by *Sushruta* which is easy to prepare and can be administered in any of the individual, which is palatable and does *Utklesha* of the *KaphaDosha* mainly due to *Ksheera* and *RatkaShali* both having *MadhuraRasa*, *Madhura Vipaka*, *Sheeta Veerya* and *Guru Guna* which increases *Kapha Dosha* and because of having *SnigdhaGuna* it helps in bringing *Snigdhatta*. As *KsheeraYavagu* does *KaphaUtklesha* which is helpful in such cases with *KaphaDosha* vitiation and which is in *ChalaShakashrita / LeenaKoshtha / ChalaKoshthashritaAvastha*, with little more effort making *Dosha* to get *Utklesha* for this *VasantaRitu* becomes an added benefit.
2. **Shuddha Go-Ghrita + Saidhava Lavana**: *LavanopahitaSneha* oleates instantaneously, because salt is by nature *Abhishyandi*, *Sukshma*, *Aruksha*, *Ushna* and *Vyavayi*. *Sara* and *Snigdha* properties of *Sneha*, with *Sara* and *Aruksha* qualities of *Lavana* are added in getting *Vatanulomana* effect early. *Ghrita* due to its *Prabhava* acts as *Agnivardhaka* and *Lavana* is also *Agneya*. *Drava*, *SaraGuna* and the quantity of *Sneha* along with *SrotoSravakara* property of *Lavana* might have helped in bringing *Asamhata Varcha Lakshana*.

CONCLUSION

By the above results & discussion it can be concluded that group B gave better results than group A but both groups gave *Samyak Snigdha Lakshanas* and Statistically significant at $p < 0.01$. It can be taken that in *KruraTama* and *Krura Tara*, *SadyoSnehana* does not work, but in *KruraKoshtha* with *Teekshagni* and in other *Koshthas* i.e. *MadhyamaKoshtha* and *MriduKoshtha* along with their *Tara*, *Tama* condition having *Teekshagni* or *Madhyamagni*, *SadyoSnehana* will work in with high dose of *Snehana* i.e. 80 – 150ml range depending on their *Agni*. As this range of *Snehana* gave *UttamaYoga* and *MadhyamaYoga* results in attaining *Samyak Snigdha Lakshanas*. Even with lesser dose of *Snehana* i.e. 50 – 80ml range gave results in *MriduKoshtha* volunteers with *Teekshagni*. *KsheeraYavagu* group helps in *KaphaUtklesha* and so helps in easy *Vamana* as *Shuddhi*.

It can be opined that, no doubt that *ArohanaSnehana* is a best *ShodhanangaSnehana* but *SadyoSnehana* can also be a choice of *ShodhanangaSnehana* in certain conditions like *ChalaDoshas* in *Shakashrita* and *Leena* or *ChalaDoshas* in *Koshthashrita* condition and when Classical *Snehapana* is not possible because of time limitations, palatability etc. It might also help to reduce the total time period of *Panchakarma* procedure by getting immediate *SamyakSnigdhaLakshanas* by helping general physicians to administer simple *Koshtha Shuddhi* before any treatment after assessing *Agni* and *Koshtha* of the individual.

REFERENCES:

1. *Sushruta Samhita* with *Dalhanacharya*, Nibandhasangraha Commentary; Edited by Vaidya Jadavji Trikamji Acharya; *ChikitsaSthana* 31/3; Chaukhambha Orientalia, Varanasi; 2002 seventh ed; p. 507
2. *Agnivesha, Charaka Samhita* with *Chakrapanidatta*, Ayurveda Dipika Commentary; Edited by Vaidya Jadavji Trikamji Acharya; *SutraSthana*22/4; Published by Chaukhambha Surabharati Prakashan, Varanasi; 2014 ed; p: 120
3. *Agnivesha, Charaka Samhita* with *Chakrapanidatta*, Ayurveda Dipika Commentary; Edited by Vaidya Jadavji Trikamji Acharya; *SidhiSthana* 6/7; Published by Chaukhambha Surabharati Prakashan, Varanasi; 2014 ed; p: 604
4. *Agnivesha, Charaka Samhita* with *Chakrapanidatta*, Ayurveda Dipika Commentary; Edited by Vaidya Jadavji Trikamji Acharya; *SutraSthana*13/99; Published by Chaukhambha Surabharati Prakashan, Varanasi; 2014 ed; p: 920
5. *Vimarsha of CharakaSamhitaSutraSthana* 13/99 of Vaidyamanorama by Acharya Vidyadhar Shukla p:210, 211
6. *Agnivesha, Charaka Samhita* with *Chakrapanidatta*, Ayurveda Dipika Commentary; Edited by Vaidya Jadavji Trikamji Acharya; *SutraSthana* 2/15; Published by Chaukhambha Surabharati Prakashan, Varanasi; 2014 ed; p: 25
7. *Agnivesha, Charaka Samhita* with *Chakrapanidatta*, Ayurveda Dipika Commentary; Edited by Vaidya Jadavji Trikamji Acharya; *SutraSthana* 13/26; Published by Chaukhambha Surabharati Prakashan, Varanasi; 2014 ed; p: 83
8. *Vagbhata, Ashtanga Hridaya*; Edited by Dr. Brahmananda Tripathi; Nirmala hindi commentary; *SutraSthana* 25/27; Published by Chaukhambha Sanskrit Pratishthan, Delhi; 2007 Reprint ed; p: 457
9. *Sushruta Samhita* with *Dalhanacharya*, Nibandhasangraha Commentary; Edited by Vaidya Jadavji Trikamji Acharya; Dalhana's Commentary on *ChikitsaSthana* 31/44; Chaukhambha Orientalia, Varanasi; 2002 seventh ed; p: 511
10. *Sushruta Samhita* with *Dalhanacharya*, Nibandhasangraha Commentary; Edited by Vaidya Jadavji Trikamji Acharya; *ChikitsaSthana* 31/45; Chaukhambha Orientalia, Varanasi; 2002 seventh ed; p: 512
11. *Sushruta Samhita* with *Dalhanacharya*, Nibandhasangraha Commentary; Edited by Vaidya Jadavji Trikamji Acharya; *ChikitsaSthana* 31/40; Chaukhambha Orientalia, Varanasi; 2002 seventh ed; p: 511
12. *Vagbhata, Ashtanga Hridaya*; Edited by Dr. Brahmananda Tripathi; Nirmala hindi commentary; *SutraSthana*25/71-77; Published by Chaukhambha Sanskrit Pratishthan, Delhi; 2007 Reprint ed; p: 461-462