

## Research Article

# Critical Analysis of Shamanasneha in Twakvikara

*Sharanamma*

Assistant Professor, Kayachikitsa Department, KPSVS Ayurvedic Medical College, Manvi, Raichur, Karnataka, India.

## I N F O

E-mail Id: dr.sharanamma24@gmail.com

### How to cite this article:

Sharanamma. Critical Analysis of Shamanasneha in Twakvikara. *J Adv Res Pharm Sci Pharmacol Interv* 2022; 5(1): 7-9.

Date of Submission: 2022-05-08

Date of Acceptance: 2022-06-16

## A B S T R A C T

Skin is the most important and largest organ because of its protective as well as cosmetological view. The incidence and prevalence of skin diseases are increasing nowadays due to various reasons like diet and lifestyle. Other medicine systems provide temporary relief but not complete cure. Therefore, whole world is gradually turning towards Ayurveda for safe and complete cure of diseases. Especially in the field of cosmetology Ayurveda can contribute remarkably. In day today practice we see, patient is suffering from various Skin diseases. Skin diseases are analogous with Twakvikara. The common skin diseases like Tarunyapidaka, Dadru, Vicharchika, Shwitra, Visarpa, Vyanga, Nyancha and other diseases are mentioned under Kusta and Ksudra rogaprakarana. When we see treatment aspect, A Snehana plays very important role in managing Twakvikara as it is said Vatottareshu Sarpi in Kusta Rogadhikara. Sneha which does Vydhiprashamana is called as Shamanasneha and Sarva Marganusarini explained as its mode of action. In this Present article, a small effort is done to put ray of light in the usage of Shamanasneha in Twakvikara.

**Keywords:** Twakvikara, Kusta, Vicharchika, Shamanasnehana, Sarva Marganusarini, Vydhiprashamana

## Introduction

Ayurveda is a holistic system of medicine where 'Body as a whole' and 'drug as a whole' is considered for management of diseases. Skin plays an important role in the expression of beauty leaving impression. As skin diseases are perceptible to others, they are more painful for the patient on cosmetological front. Prevalence rate of skin disease in world is 1.79%. In Ayurveda, most of the Twakvikara are explained under the common terminology of Kusta.

## Twakvikara

The term "TWAK" derives from the root "Twach Samvarane" which means, the one which covers. Synonyms of Twak are Twacha, Charma and Sparshanendriya. Twak covers the entire external surface of the body protecting the underlying Rakta, Mamsa and Medodhatus. The skin forms a self renewing, self repairing interface between the body

and the environment. Twak is the upadhatu of Mamsadhatu and moolasthan of Mamsavaha srotas. It is seat of Vyanavayu, Bhrajakapitta, Rasadhatu and Raktadhatu. It is Panchabhautika with predominance of Vayu Mahabhuta. Through Sparshanendriya one can see Rukshata, Snighdhatu, Mriduta, Katinata, Sheetata and Ushnata guna of Shareera. The common skin diseases like Tarunyapidaka, Dadru, Vicharchika, Shwitra, Visarpa, Vyanga, Nyancha, kitiba kusta and other Twakvikara are mentioned under Kusta and Ksudra rogaprakarana.

Snehana is the main Purvakarma of Samsodhana therapy. It refers to the procedure adopted for inducing oleousness, liquification, softness and moistness as evident from the definition 'Snehanam sneha visyanda mardava kleda kaarakam'.<sup>1</sup> The main aim of snehana is to mobilize the vitiated dosas from Sakha to Kosthas. It has the principal property of Jala and Prithvi mahabhuta specially Aapya property. Snehana can produce Dosa ukleshana, Dosa

Samana and Dhatu vriddhi. It is not only preprocedure for Panchakarma but it is also used as a main karma to pacify the vata disease so it is Pradhana karma in Shadupakarmas.

Properties of Sneha dravyas are guru, seeta, sara, snigdha, mridu, drava, picchila, manda and suksma<sup>2</sup> by virtue of its acts. Guru induces nourishment while sheeta retains drug in the body for appropriate time. Manda maintains plasma concentration of Ousadha for required time. Snigdha brings about Vilayana of leena dosha of dhatu. Sookshma guna is helpful to mimic the penetration activity in minute channels to perform required functions. Mridu guna softens and loosens doshas adhered to Srotas, Drava produces Utkleshana and Dravata of Doshas while Sara Guna brings

Dhatuleena Mala from Sakha to Kostha. By effect of all this guna body with the help of Pradhan Karma.

Ayurveda describes different types of Snehana i.e Based on the karmukata of Sneha it has been divided into 3 types Shodhana snehana, Shamana snehana, Bruhmana snehana.

**Shodhana Sneha:** The uttam matra of Achhasneha is administered in morning hours when preceding evening food has been digested but individual have shown less hunger is called as Shodhana sneha.

**Brimhana Sneha:** The sneha used for Brihmana is called Brihmana sneha. The Administration of sneha along with mamsa rasa, madya, ksheera.

**Shamana Sneha:** it is a procedure of administration of madhyama matra of accha sneha during annakala when one feels hungry without taking the meal.<sup>3</sup>

### Importance of Shamanasneha

It does the Vyadhishamana. It is indicated when pateint is not fit for Shodhanasnehana and it can also be administer after Shodhana therapy as a Shamanoushadhi. Though the Acharyas explained about Shamansneha but they did not defined it clearly. But Arunadatta, the commentator of Ashtanga hridaya stated that 'Ragascha shaman yopa yuchyate sneha'<sup>4</sup> which means normalize the aggravated doshas all over the body is called Shamana sneha. Vagbhata acharya opines that, Shaman snehana is administration of Madyama matra of Sneha during meal time in empty stomach, when one feels hungry.<sup>5</sup> During Shamanasnehana, patya and apatya described in connection with the Virechana are to be followed. Acc.to Vangasena Abhishandiahara, Diwaswapna, Ruksha anna should be avoided.

### Kala Prakarsha in Shamana Sneha

There is no standard duration for Shaman Sneha advocated by Acharyas regarding duration of administration. But Kashyapa while describing the effects of the Snehan considers the Vyadhi shamana laxanas like "Karnakshi pranabalama", Smrithi kasha ojasam", Shaateesta vyadhinam

as the prime factor. This observation of Kashyapa suggests that Shamansneha should be continued till the alleviation of the diseases irrespective of any time limitation.<sup>6</sup>

### Usage of Shamana Sneha Internally in Different Twakvikara

Table 1

Mahatikta grutha	All types of Kushta
Panchatiktagrutha	
Panchatiktaguggulugrutha	
Guggulutikta grutha	
Amritha grutha	

### Role of Shamanasneha as Internally

Guggulutikta grutha acts on all the three dosha because it is processed with suitable drugs, ushnaveerya of guggulu act as Vatakaphahara, which will acts as Pitta and Kapha Shamaka, other properties like Kandugna, Kustagna which makes Vyadhishamana.

Guduchi and Nimba kalka siddagruth, if administered in Jatabubhukshaavastha i.e at the time of hunger circulates throughout the body and pacifies the provokated doshas and immunomodulatory action of Guduchi plays an very important role in Vicharchika along with by Tikta and Katu rasa drugs helps in reducing itching, burning, discharge, dryness by improving the quality of Rasa and Raktadhatu. The probable mode of action of Panchatiktaguggulugrutha in kusta can be said as all contents are having Tiktarasa, Laghu and Rukshagunu, so it acts as anti itching property, kleda and vikruta medaupashoshana, Vranashodhaka and mainly act on Kleda, lasika, rakta, pitta, sweda and Shleshma.

### Usage of Shamana Sneha Externally in Different Twakvikara

Table 2

Shamanga Sneha	Twakvikara
Pindataila	Vatarakta <sup>7</sup>
Kampillakadi taila	Grantivisarpa <sup>8</sup>
Marichadi taila	Kandughna
Dashamoolagrutha	Vedana shamaka <sup>9</sup>
Mahakhadiradi grutha	Kustagna <sup>10</sup>
Vipadikahara grutha taila	Vipadika kusta <sup>11</sup>
Kanakaksheeri taila	Acts as kandugna and krimigna in Mandalakusta <sup>12</sup>
Shatadhoutagrutha	Vataraktapitta pradhana visarpa
Elaadi taila and Moorchita tilataila	Abhyanga

## Role Of Shamanasneha As Externally

Drugs like Tila taila enhances blood circulation and having anti-oxidants slows the aging process, reduces rukshata due to snigdha guna and provides moisture to the skin. Pindataila contains Madhuchishta, Manjishta, sarjasara, sariva and tilataila, described in Vatarakta as a rujapaha (pain reliever), Abhyanga with Pindataila over the inflamed joints causes alterations in peripheral circulation and might augment the movement of accumulated inflammatory materials into circulation and it correlates the gati of doshas from sakha to koshtha. Kampillakadi taila contains drugs having properties like kashaya rasa, laghuruksha guna, sheeta vrya and katu vipaka which acts as kaphaghna in Granthivisarpa. Shatadhoutagrutha having properties like Pittashamaka, increase the moisture content, helps in cooling and hydration therapy to skin and acts as Vranaropana. Vipadikahara grutha taila contains drugs like Jivanti, Manjistha, gokshira, tuttha having properties kashaya and Madhura rasa, Sheetaviry which acts as Stambana, heeling action. Lipid soluble substances penetrate the skin, so absorption of particular drugs will be more and absorption will be carried through hair follicle and sebaceous gland. In psoriasis, keratin layer is damaged which is the principle barrier to skin permeability, keratin layers acts as a reservoir for a drug; hence it slowly diffuses into the deeper layer of the skin for many hours. So particular drugs may act for longer time. It acts as lubricant and reduces fissure formation within plaques and assists in maintaining flexibility of the surrounding skin.

## Discussion

The main aim of Shamanasneha is to suppress the aggravated doshas. It is capable of effective pacification of vikaras, mitigation of vitiated dosha, balya, revitalizing tendency of shareera and indriya by reaching to koshta, shakha, sandhi, marma quickly. Its effects depends upon the basis of method of administration and ingredients of the dravya being use. Shamana snehapana should be given during the Annakala,<sup>13</sup> when patient is having good appetite, which makes the sneha to get digested easily without adhering to the srotase. This sneha spreads all over the body which gains access into the sukshma rasayani and reaches the site of vitiated dosha by its virtue of sukshmaguna. After reaching the site of vitiation it pacifies the dosha by particular gunakarma of particular drugs. Charaka has used the term "Sarva Marganusarini" to explain this particular action of Shamanasneha. Twacha is vatasthan as it does indriyauttejaka karma, For example the basic pathology of psoriasis is increased epidermopoesis which may be taken as atipravrutti caused due to vitiation of dosha. Particular grutha may reach upto stem cells present in stratum basale and may reduce the proliferation rate by acting as vatashamaka. Shamanasneha we can use Pana,

Lepa, Pariseka and Abhyangartha in twakvikara condition.

## Conclusion

Shamanasneha act as Vyadhiprashamana and has important role in Antarparimarjana and Bahirparimarjana Chikitsa by its Snehana and particular drug combination properties in various Twakvikara condition.

## References

1. Agnivesha, Charakasamhita, Sutrasthana. Chapter 22, shloka 15. Edited by vaidya HC Kushwaha edited with ayurveda Deepika Hindi Commentary reprint edition Varanasi: Chaukhambha Orientalia. 2016; 320.
2. Vagbhata, Astanga Hridaya, Sutrasthana, Chapter 16, Shloka 42. Edited by Kaviraj atridev Gupta, 10<sup>th</sup> edn. Varanasi: Choukambbha Sanskrit Sansthan. 1992; 111.
3. Vagbhata, Astanga Hridaya, Sutrasthana, Chapter 16, Shloka 19. Edited by Bhishagacharya Harishasashtri paradakara Vaidya 7<sup>th</sup> edn. Varanasi: Choukambbha Sanskrit Sansthan. 1982; 246.
4. Vagbhata, Astanga Hridaya, Sutrasthana, Chapter 16, Shloka 19. Edited by Bhishagacharya Harishasashtri paradakara Vaidya 7<sup>th</sup> edn. Varanasi: Choukambbha Sanskrit Sansthan. 1982; 246.
5. Vriddha J, Kashyapa S, Sutrasthan. 22 chapter, shloka 46, edited by Pandita Hemaraj Sharma 4<sup>th</sup> edn, Varanasi: Choukambbha Sanskrit Sansthan. 1988; 23.
6. Agnivesha, Charakasamhita, Chikitsasthana, chapter 29, shloka 123. Edited by vaidya HC Kushwaha edited with ayurveda Deepika Hindi Commentary reprint edition Varanasi: Chaukhambha Orientalia. 2016; 793.
7. Agnivesha, Charakasamhita, Chikitsasthana, chapter 21, shloka 137. Edited by vaidya HC Kushwaha edited with ayurveda Deepika Hindi Commentary reprint edition Varanasi: Chaukhambha Orientalia. 2016; 556.
8. Agnivesha, Charakasamhita, Chikitsasthana, chapter 29, shloka 124. Edited by vaidya H.C. Kushwaha edited with ayurveda Deepika Hindi Commentary reprint edition Varanasi: Chaukhambha Orientalia. 2016; 793.
9. Agnivesha, Charakasamhita, Chikitsasthana, chapter 7, shloka 156. Edited by vaidya HC Kushwaha edited with ayurveda Deepika Hindi Commentary reprint edition Varanasi: Chaukhambha Orientalia. 2016; 215.
10. Agnivesha, Charakasamhita, Chikitsasthana, chapter 7, shloka 121. Edited by vaidya H.C. Kushwaha edited with ayurveda Deepika Hindi Commentary reprint edition Varanasi: Chaukhambha Orientalia. 2016; 211.
11. Agnivesha, Charakasamhita, Chikitsasthana, chapter 7, shloka 116. Edited by vaidya HC Kushwaha edited with ayurveda Deepika Hindi Commentary reprint edition Varanasi: Chaukhambha Orientalia. 2016; 210.
12. Agnivesha, Charakasamhita, Sutrasthana, chapter 13, shloka 19. Edited by vaidya HC Kushwaha edited with ayurveda Deepika Hindi Commentary reprint edition Varanasi: Chaukhambha Orientalia. 2016; 202.