

Mode of Action of Abhyantara Snehapana in the Management of Hyperlipidemia

Dr. Sonali Behera¹, Dr. Vijayakumaraswamy G. Hiremath²

¹PG Scholar, Department of Panchakarma,

²Guide, Professor, Department of Panchakarma,

^{1,2}S.V.M Ayurvedic Medical College and Hospital, Ilkal, Karnataka, India

ABSTRACT

In present era burden of lifestyle disorders are rapidly increasing worldwide. Modernization, development of science and technology lead to more sedentary life style. Obesity or overweight (Sthoulya) is one among the major lifestyle disorder which disturbs physical, mental and social health of an individual. Obesity represents a state of excessive accumulation of body fat. Although similar, the term overweight is defined as an excess of body weight for height. In Ayurveda obesity is described as Sthoulya, which is mentioned under Santarpanajnaya Vyadhi. Lifestyle diseases cannot occur without the participation of Medo dhatu and Kapha dosha. Snehapana includes administration of large quantity of medicated oils for a maximum period of seven days, followed by the bio-purificatory emesis or Vamana n virechana karma, which was given according to Koshta and Agni. Samyak Snigdha Lakshanas which are described in all texts, were assessed using a special scoring pattern and the biochemical parameters also observed. Vatanulomana, Diptagni, Snehodvega, Klama and Adhastat Sneha Darshanam were seen; whereas Angalaghava and Twak Snigdhatata were noted in less percentage of persons. There are changes in some biochemical parameters like serum cholesterol, Serum glutamic-oxaloacetic transaminase (SGOT) and fat globules in stool after Snehapana. Snehapana facilitates the softening and loosening of accumulated morbid Doshas (toxins) in the body, making them easier to expel during subsequent detoxification therapies. Considering the high amounts of lipid usage in Snehapana, it becomes essential, to monitor its impact on lipid profile in patients undergoing Vamana or virechana karma for various etiologies.

How to cite this paper: Dr. Sonali Behera | Dr. Vijayakumaraswamy G. Hiremath "Mode of Action of Abhyantara Snehapana in the Management of Hyperlipidemia" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-10 | Issue-1, February 2026, pp.88-91, URL: www.ijtsrd.com/papers/ijtsrd100007.pdf



IJTSRD100007

Copyright © 2026 by author (s) and International Journal of Trend in Scientific Research and Development Journal. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<http://creativecommons.org/licenses/by/4.0>)



INTRODUCTION

Shodhanartha Snehapana is very significant procedure among the Panchakarma. Snehapana or internal Oleation is the most important Purva karma to be performed before Shodhana treatment because the whole outcome of Shodhana procedure depends upon the proper mobilization of Dosha from the Shakha to Koshta. This is achieved by Vriddhi (increase) and Vishyandana (dissolution or diffusion) karma of Snehapana therapy. if Sneha in Koshta is not properly digested and absorbed. it cannot produce Samyak snigdha lakshana (the symptoms appear in proper oleation) in the body. In Koshta, Sneha goes through various digestive processes that result in Doshoklesha, which is necessary for Shodhana therapy. Koshta is considered as the seat of all

Doshas. Dosha spread from their principal seat i.e. Koshta in upward, downward, and transverse direction.[1] To eliminate the disease, two types of treatment are advised in Ayurveda, i.e., Shodhana and Samana (pacificatory procedure). After snehana, swedana Purva Karma, consequently, the Dosha in the Shakha are brought to Koshta; Doshas in the Linavastha (the deep-seated Doshas) change to Prachala or Pravahanaavastha[2] (displacement) due to which they could be removed easily. The Dosha are moistened by the Snehana, and liquefied by Swedana and can be easily expelled out by Shodhana treatment.

Definition of snehana:

स्नेहनंस्नेहविष्यन्दमाददिक्केदकारकम्[CH.SU 22/11]

The procedure by which Snigdha, Vishyandata, Mardavata and Kledata is achieved is known as Snehana

- विष्यन्दःविलयनम्|(Chakrapani)
- स्नेहोआपोगुणविशेषः|
- क्लेदने वस्नग्धः|(Arunadatta)
- स्नेहनंस्नग्धत्वं आपादकम् (डल्हण, सु.सू.४५/७६)

Properties of Sneha:

द्रिसूक्ष्मंसंरं वस्नग्धं वपच्छिंलंगुरुशीतलम्| प्रायोमन्दं मृदुचयद्द्रव्यं तस्नेहनं मतम्| १५||[Ch.Su 22/15]

Type of Snehana:

Sneha is broadly classified into two types A. Bahya snehana B. Abhyantara snehana.

Abhyantara snehapana:

| Criteria | Sodhananga Snehapana ⁴ | Shamananga Snehapana ⁵ | Brimhananga Snehapana ⁶ |
|---------------------------------|-----------------------------------|-----------------------------------|------------------------------------|
| Purpose of snehana | Doshoklesana | Vyadhi Shamana | Brimhana |
| Form of Snehana | Accha & Vicarana | Accha | Vicharana |
| Dose of Sneha | Madhyama | Uttama | Alpa |
| Time & Method of Administration | Morning, Akshudhita | Anna Kala Kshudhita | Any Time With Food |
| Duration | Maximum For 7 Days | Till Vyadhi Shamana | Till Samyak Brimhana |

MODE OF Action of Sneha in Kosktha:

There are three types of Kosktha based on the predominance of Dosha such as 1) Krurakosktha, 2) Mrudukosktha, 3) Madhyakosktha. In Krura kosktha predominance or increase of Vata produces hard faeces with difficulty of elimination or even no elimination. In Mrudukosktha predominance of Pitta dosha causes watery or semisolid faeces, expelled out more than once or twice in a day. In Madhya kosktha predominance or increase of Kaphadosha causes soft, solid faeces moving out smoothly. According to Ashtanga hrudaya, there are two kinds of Madhyakosktha. 1) due to Kapha predominant dosha, and 2) due to three doshas'-Samavastha. [7].

Chart No .1 showing Shodhananga Snehapana karmukhata

First Snehana Dravya reach up to the cellular level by SUKHSMA GUNA

The Dravya increase the dosha by their DRAVA GUNA and KLEDANA KARMA (Vridhi)

By virtue of SNIGDHA, SARA, DRAVA GUNA

Dosha liquification (VISHYANDANA)
Snehana pacifies the Vata Dosha by SNIGDHA and USHNA Guna respectively (Vayosca Nigrahat)

Due to the Vata and these Purvakarma Dosha move from SAKHA to KOSTHA

The action of Sneha in Kosktha can be accessed through the following parameters:

- Changes in the movement of Vayu in Kosktha or Vatanulomata
- Changes in Agni (digestive fire)
- Consistency and Snigddhata (unctuousness) of Purisha (stool)

The various functions of the drugs are caused by the gunas in them. The Properties of Sneha Dravya's are like Sukshma, Sara, Snigdha, Drava, Picchila, Guru, Shita, Manda and Mridu, which are having opposite properties of Rukshana dravyas[3]. Though drug having these qualities but always it may not produce Snigdha in the body. There are few exceptions to this general rule like java (barley) has Guru, Sheeta, and Sara properties but causes dryness. Similarly, Rajamasha (black gram) has Guru property but also causes dryness. Tila Taila (sesame oil), despite being sharp and hot, acts as an unctuous substance.

- Touch, lustre, and texture of the skin
- Physical and mental orientation like Sada (weakness), Klama (fatigue), etc.

Vatanulaomatha: The normal Gati of Vata in Kosktha is Anulomagati (downward direction). By the Snigdhaguna, Sneha acts against its exact opposite quality i.e. Rukshata. Due to clearance of way and

clean channels, Vata can move in its passage without any disturbance. Rukshata in Koshta obstructs the normal course of Vata and leads to Pratilomagati (opposite direction) of Vata. By proper Snehana therapy, the fecal matter becomes Snigdha and can be easily evacuated leading to proper Gati of Vata. If the quantity of Sneha given will not be sufficient, Vatanulomata does not happen. Rukshata in Koshta remains the same. In Krurakoshtha, Rukshaguna will be predominant. A large quantity of Sneha will be required to overcome the Rukshata of Koshta. Which can produce Samyak Snigdha Lakshana in Krurakoshtha. In Mrudukoshtha and Madhyakoshtha due to the Snigdha-guna of Pitta and Kaphadosha, the amount of Sneha required to overcome Rukshata and to produce Koshta-snigdha will be less as compared to Krurakoshtha. That's why Acharya suggested 7 days of Snehapana for Krurakoshtha, 5 and 3 days for Madhyama and Mrudukoshtha respectively. Vatanulo-mata also emphasizes all biological reactions, transportations, and movements of the gastrointestinal tract.

Changes in Agni (digestive fire)

Due to Sneha intake, Anulomana of Apana Vayu occurs, which results in the good functioning of Samana Vayu and Pachakapitta. Hence Agni Dipti (increase in a digestive fire) will be observed during the period of Snehapana. The Ghrita (ghee) induces production and secretion of several digestive juices or enzymes necessary for excess lipid molecules to get digested there by eliminate unwanted molecules away from the body.

Changes about purisha (stool)

Due to the Snigdha-guna of Sneha, Purisha becomes Snigdha and by Drava (fluid property) and Sara (laxative) Guna, Purisha gets softened. Purishasnigdha, (unctuousness of stool) Asamhatvarchas (loose stool) and Adhastat-sneha darshana (presence of fat in the stool) - these three symptoms indicate that Koshta snigdha (unctuousness of GIT) has occurred.

Touch, texture, and luster of skin

Snehadravyas constitute Snigdha, mrudu (softness), and Shita (coldness) Guna, which enhances the same qualities in the body according to the Samanya sidhantha. Thus, produces Gatram-ardavata (softness of body) and Twaksnigdha (unctuousness of skin). These Lakshana denote that Sneha has reached up to Mansa – majjadhatu.

First of all, Annavaahasrotas becomes Snigdha, so that Vatanulomana and Agnidipti are observed in initial days. When Purishasnigdha and Asamhatvarchas appear, it indicates that Snehana of Annavaaha and Purishavaahasrotas has achieved. When

Gatramardavata, Twaksnigdha, and Angalaghava appears, it indicates that Snigdha has reached upto Dhatu level. Snehodvega (aversion towards Sneha) and Adhastad Snehadarsana suggest that there is no need for further Snehana.

DISCUSSION:

PHYSIOLOGY OF SNEHAPANA

By doing Snehapana, the body is being resorted to fat metabolism temporarily as the carbohydrate intake is too low during that period to which the body is not adapted. Presumably, there are two sets of receptors, one in the brain at the blood-brain barrier level sensitive to glucoprivation and another in the liver sensitive to both glucoprivation and lipoprivation that monitor the level of metabolic fuels. Through the Snehapana body repairs the damaged pathways. [8] The triglycerides are used in the body mainly to provide energy for different metabolic processes. In humans, pancreatic lipase. plays a major role in fat digestion. It acts on triglycerides and hydrolyzes the molecule to fatty acid and glycerol.

Bile plays an important role in the digestion and absorption of fat. Bile salts have two important functions in the intestinal tract. First, emulsification which helps to break the fat globules into minute sizes. Second, bile salts help in the absorption of lipids from the intestinal tract by forming small physical complexes (micelles) with these lipids. Bile serves as a means of the excretion of several important waste products from the blood. Consumption of a large amount of fat during Snehapana causes excess production of bile which is necessary for fat digestion. Bile excretes some metals like copper, Zn, Hg, and Pb. The precursor of bile salts is cholesterol. In humans, about 500mg of cholesterol is converted to bile acids and eliminated in bile every day.[9] Disorders of lipoprotein metabolism are collectively referred to as dyslipidemias

It facilitates Amashaya Shuddhi (cleansing of stomach) thus digestion and metabolic activities get potentiated. It decreases LDL and serum cholesterol level as a part of its Kapha hara action .there was decrease in the LDL and cholesterol during as well as after the procedure .

Role of Snehapana in Hypothyroidism Management

Hypothyroidism in Ayurveda is often considered a result of *Agnimandya* (weakened digestive fire) leading to the accumulation of *Ama* and vitiation of *Kapha* and *Pitta* doshas. As there is no direct correlation of hypothyroidism in ayurvedic classics, based on the Lakshanas it can be considered under the Bahudoshavastha. Many of the Kaphaja Nanatmaja

Vikaras are seen as the clinical features of Hypothyroidism viz. Gurugatrata (feeling of heaviness), Alashya (lethargy), Tandra (drowsiness), Atisthoulya (obesity/weight gain), Atinidra (excessive sleep) etc. *Medodhatu* is being nourished and maintained by *Medodhatwagni*. If there is *Medodhatwagnimandya*, excess deposition of *Medo Dhatu (Saama Meda Dhatu)* which will contribute to symptoms of Hypothyroidism. Production of *Ama* is the result of *Avarana* of *Pittasthana* by *Kledakakapha*, thus hampering the digestive activity of the *Pachaka Pitta*. *Snehapana* is done by *Panchatikta Gritha* as it is used in the preparatory procedure of *Panchakarma* and *Jatrurdhavagata Vyadhis*. And also, it acts on *Tridosha* and bring the *Dosha* from *Shakha* to *Kostha*.¹⁰ *Snehapana* helps address this by:

- **Srotoshodhana (Cleansing microchannels):** The medicated ghee used in *Snehapana* is reach deep into the body's microchannels (*srotas*) and help loosen and mobilize accumulated *doshas* and *Ama* from the tissues into the gastrointestinal tract (*kostha*) for subsequent elimination.
- **Balancing Doshas:** Specific medicated ghees, that help balance the vitiated *Kapha* and *Pitta* doshas, which are primarily implicated in hypothyroidism.
- This helps in sroto-shodhana and *Kapha* dosha utkleshana. There was a decrease of weight at the end of *Snehapana*, which indicates *Medo vilayana*. *Snehapana* was done until *samyak snigdha lakshana* was attained.
- **Preparing for Shodhana:** It makes the body tissues soft (*snigdha*) and ready to undergo the main detoxification procedures (*shodhana*), ensuring the safe and effective elimination of toxins.

Common Medicated Ghees Used

1. Guggulutiktaka Ghritam
2. Panchatikta Ghrita
3. Indukantha Ghrita
4. Varunadi Ghrita

CONCLUSION:

Sneha, by its *Sukshmaguna* and *Kledanakarma*, brings the *Dosha* to *Koshtha* from *Shakhas*. *Kledana* (moistness or wetness) *karma* of *Sneha* acts as a solvent of the morbid *Doshas*, by which the fat-soluble impurities in the body will be eliminated. *pradhana karma* like *Vamanan virechana karma* is highly effective in correcting serum lipid profile except HDL and VLDL but have better effect than the

standard drug in both of them. This can be used for the effective and safe management of dyslipidemia.

REFERENCE:

- [1] Acharya Charaka. Charaka Samhita Sutrasthana. Dr. RamKaran Sharma, Vaidya Bhagwan Dash. Tisraisaniya. Sutram48 Reprint edition. Varanasi: Chowkhamba Sanskrit series office; 2015. P. 228
- [2] Acharya Charaka. Charaka Samhita sutrasthana. Dr. Ram Karan Sharma, Vaidya Bhagwan Dash. yajjapurushiya. Reprint edition. Varanasi: Chowkhamba Sanskrit series office; 2015. P. 25.
- [3] Agnivesha, Charaka, Dridhabala. Sutra Sthana, Chapter 22 verse 15. In: Acharya JT (editor). Charaka Samhita with Ayurveda Dipika Commentary. Reprint 2014 Delhi: Chaukhambha 2014; p. 120 5. edition. New Publications.
- [4] Acharya Vagbhata edited by Ashtanga Hridaya with sarvanga sundara commentary, Published by Chaukhamba Surabharati Prakashan. Varanasi Reprinted in 2014. p. 247
- [5] Acharya Vagbhata edited by Ashtanga Hridaya with sarvanga sundara commentary, Published by Chaukhamba Surabharati Prakashan. Varanasi Reprinted in 2014. p. 247
- [6] Acharya Vagbhata edited by Ashtanga Hridaya with sarvanga sundara commentary, Published by Chaukhamba Surabharati Prakashan. Varanasi Reprinted in 2014. p. 248
- [7] Vagbhata. Ashtang Hridayam sutrastana. Dr. K. R. Srikkanta Murthy. Ayushkaameeya adhyaya. Sutra 8. 10th edition. Varanasi: Chowkhamba Krishna das Academy; 2014. P. 7. Sangeetha Lawrence & Ajitha K. /Int. J. Res. Ayurveda Pharm. 9 (3), 201824
- [8] Vagbhata. Ashtang Hridayam sutrastana. Dr. T. Sreekumar. Snehavidhi adhyaya. 5th edition. Thrissur: Harisree Hospital;2016. p. 2.
- [9] Arthur c. Guyton, John E. Hall. Medical physiology. Secretory functions of the alimentary canal. 11th edition. Philadelphia: Elsevier; 2008. P. 804.
- [10] Paradakara HSS, ed. Astanga Hrdaya of Vagbhata with the commentaries Sarvangasundara Arunadatta and Ayurveda rasayana of Hemadri, Chikitsasthana, 21th chapter, 58-61 verse Varanasi: Chaukhamba Surbharati Prakashana 2020, p726.