

SNANAM SHRAMAHARANAM-A REVIEW ARTICLE ON IMPORTANCE OF BATH IN HYGEINE

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ABSTRACT

Ayurveda is an ancient Science of life. In today's era Ayurveda is becoming more and more conventional globally because of its eco-friendly cost effective, and having fewer side effects. Ayurveda is a perfect blend of philosophy and science. It balances all the components like physical, mental and spiritual factors. The main aim is to maintain the health and prevent from diseases. Asthanga Sanghara Uttarasthan includes Agrya Aushadhi. It means the drug which can be used as first drug of choice for treatment of diseases. Snanam (Bathing) is said to be Agrya (superior treatment) for Shrama (fatigue). In this article we will review the mode of action of Snanam (Bathing) as Shramahara (relieving fatigue).

KEYWORDS: Agrya Sanghara, Snanam, Shramaharanam, Parisheka, Avagaha.

INTRODUCTION

"Agrya refers to leading or primary." Sangraha" refers to "collection". Agrya Sangraha literally translated applies to collection of leading or principle substances. "Agrya" means "Shrestha" the Aushadha i.e, which is best among all. Asthanga Sanghara adds Shrestha Aushadha can be given in Vikalpa / Yoga based on Desha, Kala & Bala. Asthanga Sanghara has explained Agrya Aushadha in Uttaratantra as he has related the Agrya Dravya to Asthanga of Ayurveda. Agrya Sangraha in fact comprises of single drugs, food articles or a regimen which are wholesome in given condition. The Knowledge of Agrya Sanghara is must for a Prānābhisara Vaidya amongst many other qualities.

AIM AND OBJECTIVE

1. To study Snanam as Agrya Dravya in Shramahara.
2. To evaluate the clinical, spiritual, practical importance of Snanam in Ayurveda.

Concept of Snana

The word Shrama denotes fatigue, tiredness, exhaustion, exertion or efforts either physically or mentally. Synonyms of Shrama are Klama (condition exerted due to the slight effort), Klesha (discomfort), Parishrama (loss of physical strength), Prayasa (effort either

physically or mentally), Aayasa (physically exhausting activity), Glaani (lack of desire of physical work).

In Asthanga Sangraha Sutrasthan has mentioned Snanam Shramaharanam.^[1] Snanam as superior treatment in Shrama. Snanam affects both physically and mentally. Snanam(Bathing) is one forms of cleansing body. If done in proper manner, it provides therapeutic, preventive and rejuvenating effects for the body, mind and soul. As per Ayurveda regular bathing keeps the body and mind healthy, fresh, energetic and rejuvenated for the day to day activities. Snanam is one of the regimens that is to be done daily and which removes Mala, Sweda and helps individuals to attain health and wealth. Ayurveda text explains about Swedana karma which is a Purva Karma in all Pancha Karmas. There are different types of Swedana karmas from which Parisheka Sweda & Avagaha Sweda are similar to that of Snana. In Parishek Sweda warm liquid is poured on the body from a curtain height for a certain period of time. Hence it reduces the vitiated Vata Dosha, provides strength to the muscles and stability to all the Indriyas.

Where else in Avagaha Sweda body is fully immersed in tub filled with warm liquid till Swedana of body is achieved, which is similar to that of bathing in a bath tub has similar benefits as that of Snana.

OBSERVATION

Snanam does the Shamana of Shakha Ashitra Vata and redirects it to the Kosta. This increases the Samana Vayu which helps in igniting the Kostaagni. Hence Snanam acts as **Deepana**.

Snanam with Shita water increases the shita Guna in 1 body hereby increasing the Sarva Daihika Shukra which further stimulates the Sthanika Shukra. Hence Snanam acts as **Vrishya**.

Snanam helps in cleansing of the body hereby preventing oneself from contagious diseases. One should take Snanam daily to prevent himself from diseases. So it is advised in Dinacharya by Acharya's. Snanam helps in longevity of life so it acts as **Ayushya**.

Snanam is **UrjaPrada**(increase enthusiasm) because Snanam is pleasing to the mind and sense organs. Snanam does Preenana (nourishes) up the mind (Mana) by increasing Shita Guna removing the psychological tiredness.

Snanam does the Preenana nourishes the body and hence increases the strength of the body acting as **Balaprada**.

Snanam removes the dust, dirt on the skin hence it relieves Kandu (itching). Snanam of Neemba boiled water reduces skin disorders. Hence Snanam is called **Kandujeeta**.

Snanam removes the dirt from the skin which opens the skin pores. So its called as **Malageet**.

Snanam reduces Vata and at the same time does Preenana of the body and mind reducing Shrama (fatigue) hence it acts as **Shramajeeta (Shrama hara)**.

Tandrajeeta (drowsiness) is removed by Snanam because Snanam nourishes the sense organs by reducing the drowsiness.

Water requirement of the body is led by Snanam so it reduces the Trishna(thirst) **Trutajeeta**.

Snanam with Shita Udaka reduces the Ushna Guna reducing Pitta in the body so it acts as **Dahajeeta**.

Snanam is also considered like **Papma Jeeta** because Snanam at Holy River or spiritual water reduces the papa (sins). Snanam with such water increases one's Satwa Guna of Mana hence reducing the papa.

<i>Asthang hrudya</i> ^[2]	<i>Asthang sanghara</i> ^[3]	<i>Charak samhita</i> ^[4]	<i>Sushrut samhita</i> ^[5]
<i>Deepana</i>	<i>Deepana</i>	<i>Vrushya</i>	<i>Nidrahara</i>
<i>Vrushya</i>	<i>Vrushya</i>	<i>Ayushya</i>	<i>Dahahara</i>
<i>Ayushya</i>	<i>Ayushya</i>	<i>Shramahara</i>	<i>Shramahara</i>
<i>Urjaprada</i>	<i>Urjaprada</i>	<i>Ojaskara</i>	<i>Swedapaham</i>
<i>Balaprada</i>	<i>Balaprada</i>	<i>Sharirabala sandhana</i>	<i>Kandupahan</i>
<i>Kandujeeta</i>	<i>Kandujeeta</i>	<i>Pavitra</i>	<i>Trushapaham</i>
<i>Malajeeta</i>	<i>Malageet</i>	<i>Swedapaham</i>	<i>Trandraupashaman</i>
<i>Shramajeeta</i>	<i>Shramajeeta</i>	<i>Malapaham</i>	<i>Papmaupashaman</i>
<i>Swedajeeta</i>	<i>Swedajeeta</i>	-	<i>Hridya</i>
<i>Tandrajeeta</i>	<i>Tandrajeeta</i>	-	<i>Malahara</i>
<i>Trutajeeta</i>	<i>Trutajeeta</i>	-	<i>SarvaIndriya Vibodhana</i>
<i>Dahajeeta</i>	<i>Dahajeeta</i>	-	<i>Tudishdam</i>
<i>Papmajeeta</i>	<i>Papmajeeta</i>	-	<i>Punsatava vardhana</i>
-	-	-	<i>Raktaprasadana</i>
-	-	-	<i>Agnideepana</i>
-	-	-	<i>Saubhagyadam</i>
-	-	-	<i>Varnakara</i>
-	-	-	<i>Oja Vardhana</i>
-	-	-	<i>Bala Vardhana</i>
-	-	-	<i>Swedaghna</i>
-	-	-	<i>Daugandhaghna</i>
-	-	-	<i>Vaivaranya</i>
-	-	-	<i>Shramaghna</i>

CONCLUSION

Snanam plays an important role in maintaining health. It's also a part of customs and rituals in Indian tradition. It is an act of purification not only for physical body but also for the mind. It is also necessary for internal

purification. Bathing is not only required for the cleanliness of skin but also for its action on the internal organs as it helps in regulating proper circulation. It is one of the preventive modality for maintaining the overall health of an individual. When Vata and Kapha doshas are vitiated lukewarm water can be used for head

bath. Otherwise taking a head bath with hot water is injurious to the eyes. Hot water applied to the head weakens the strength of sense organs. Snanam has a promotive, protective, curative and positive effect on the body. Hence we can say that it is must to practise Snanam as a prophylactic measure to attain its benefits and maintain health.

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