A Comprehensive Literary Study of ‘CHATURVIDHASNEHA’
From Ashtanghridaya

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ABSTRACT
Aahara is the main factor necessary for healthy living. ChaturvidhaSneha has a unique classification in Ashtanga Hridaya. It includes drugs which we regularly use in our diet, mainly as a supplement to our meals. ChaturvidhaSneha is especially meant to be used in raw or processed form to supplement our staple food. The aim of study was compilation of all Snehadravyas references mentioned in Dravadravya Vidyanija Adhyaya , Namarupatmaka, Gunakarmatmaka&Prayogatmaka study; classification according to Aahara, Vyadhi Hetu&Chikitsa. Compilation of literature of drugs mentioned in ChaturvidhaSneha was done from important commentaries of Ashtanga Hridaya such as Arundatta (Saravangsundara)&Hemadri (AyurvedaRasayana). Prayogavidnya was studied under 3 sections as
1) ChaturvidhaSneha&Swasthavritta
2) ChaturvidhaSneha as Vyadhihetu.
3) ChaturvidhaSneha&Chikitsa.
ChaturvidhaSneha used in form of various food cuisines and in the form of Chikitsa of different Vyadhi as Bhaya Chikitsa, Abhyantara Chikitsa or Panchakarma Prayoga in the form of various Yoga and Kalpanas so playing a very important role in Ayurveda.

Key words: Aahara, ChaturvidhaSneha, Ghrit, Tail, Vasa, Majja.

INTRODUCTION
Ashtanga Hridaya is one of the oldest and most comprehensive text available today. Ashtanga Hridaya is compilation of those treatises which are elaborative(hence difficult to study), only the essence has been collected & this treatise Ashtanga Hridaya is prepared which is neither concise nor too elaborate.
Ghruta, Taila, Vasa, Majja are the Sarva Snehatattama. Among them Ghruta is best oleating substance because of its power to assimilate effectively the properties of other substance (Sanskarasyanuvartana).

AIM
- To compile references of ‘ChaturvidhaSneha’ (Ghruta, Tail, Vasa, Majja) from Ashtanga Hridaya and classified as per Ahariya Dravya, Vyadhi Hetu kar Dravya and ChikitsaUpayogiDravyas.

OBJECTIVES
- Compilation of ‘ChaturvidhaSneha’ from each Adhyaya of all the Sthanas of Ashtanga Hridaya.
- To study various aspects of ‘ChaturvidhaSneha’ according to Ahara i.e. Pathya-Apathya Kalpana, Vyadhi and Chikitsa-Prayoga.
- To draw logical interpretation of use of ‘ChaturvidhaSneha’ Dravyas in Swastha-Atur Avastha.
- Guna-Karmatmak study of Dravyas mentioned in ‘ChaturvidhaSneha’.

SNEHAVARGA PARICHYA

ETYMOLOGY: "Sneha" is derived from "Snigdha" Dhatu & Masculine in nature, Which means Love, Oily products. The generalized meaning of the word ‘Sneha’ is oiliness, unctuosness, fattiness, greasiness, lubricity and viscidity.

DEFINITION -
Sneha is Vishesha Guna of Jalamahabhuta, Which is responsible for Pindibhava (uniting, put together, join, assemble, gather).

SNEHYONI-
There are two sources of Snehadraya viz. Shavara & Jangam. Taila is Shthavar Sneha and Ghruta, Vasa, Majja are part of Jangam Yoni.

SNEHA DRAVYA GUNA-
Ghruta-Ghruta alleviate Pitta, Vata. It is conductive to Ras, Shukra, Oja & has Nirvapan(cooling) and Mrudukar(softening) effect on body. It also enhances to the Swar(Clarity of voice) and Varna (complexion). Ghruta is ideal for improving Dhi, Dhruti, Smruti, Agnivardhan,longlife,Shukra, Chakshushya. Ghruta is said to be Uttam amongst Chaturvidh Snehas because it is Shresht in Vayasthapan,Pittashaman, has Sanskarasyanuvartan and Sahastrakarmakrut Guna

Vishesha Guna- Karma and Raspanchak of Various Ghruta’s mentioned in Ashtanga Hridaya

<table>
<thead>
<tr>
<th>SR.NO</th>
<th>GHRUTA</th>
<th>RASA</th>
<th>VIRYA</th>
<th>VIPAK</th>
<th>GUNA</th>
<th>KARMA</th>
<th>KARMA</th>
<th>DOSHA</th>
<th>VISHESH</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>GOGRUTA</td>
<td>Madhur</td>
<td>Shita</td>
<td>Madhur</td>
<td>Vat-Pitta shamak</td>
<td>Balavardhan, Vishavikar, Rasayan, Sahastrakarmakrut, Netrivkar</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>PURANA GHRUTA</td>
<td>Katu, Tikta</td>
<td>Shita</td>
<td>Madhur</td>
<td>Tridoshshamak</td>
<td>Mada, Apasmar, Murcha, diseases of Shira,Karna Eye, Yoni, Vranashodhan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>AJA GRHUTA</td>
<td>Madhur, Kashaya</td>
<td>Shita</td>
<td>Madhur</td>
<td>Vata-Pitta Shamak</td>
<td>Dipan, Chashushya, Balya, Kas, Shwas, Kshaya</td>
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<td></td>
</tr>
<tr>
<td>4</td>
<td>Mahisha Ghruta</td>
<td>Madhur</td>
<td>Ati Shita</td>
<td>Madhur</td>
<td>Vat-Pitta Shamak</td>
<td>Halimak, Raktapitta, Kamapalivardhan</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Avi Ghruta</td>
<td>Ushana</td>
<td></td>
<td></td>
<td>Kapha Vatashamak</td>
<td>Yonioga, Shotha, Kmpavat</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

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According to Acharya Charaka it promotes body strength, beneficial for Skin, it also controls morbidity of female genital organ.

Tailas are generally similar to their source. In all Taila Yoni, Tila Tail is better than other Taila.

**Vishesh Guna- Karma and Raspanchak of Taildravyas**

Table showing Guna-Karma which are exclusively mentioned for particular Taila dravya only, these are considered as Visheshha Guna-Karma.

<table>
<thead>
<tr>
<th>SR. NO</th>
<th>TAIL DRAVYA</th>
<th>RASA</th>
<th>VIRYA</th>
<th>VIPAK</th>
<th>GUNA</th>
<th>KARMA</th>
<th>KARMA</th>
<th>DOSHA</th>
<th>VISHESH</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tila Taila</td>
<td>Katu</td>
<td>Tikta</td>
<td>Madhur</td>
<td>Ushna</td>
<td>Katu</td>
<td>Snigdha, Tikshan, Vyavayi, Sukshma</td>
<td>Vatashakam</td>
<td>Abhy.-Tvakvikarkar, Achakhushya, Malavarodhak, Bahyatah-Shukral, Krumighna, Rasayana, Keshya, Twachya, Balya</td>
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<tr>
<td>2</td>
<td>Eranda Tail</td>
<td>Katu</td>
<td>Tikta</td>
<td>Madhur</td>
<td>Ushna</td>
<td>Madhur</td>
<td>Snigdha Guru Tiksha Suksha</td>
<td>Vata-Kapha shamak</td>
<td>Sara, Shula, Shotha, Nashak, Vishamjwar, Udara, Gulma nashak</td>
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<td>3</td>
<td>Sarshapa Tail</td>
<td>Katu</td>
<td>Ushna</td>
<td>Katu</td>
<td>Laghu, Tiksha, Vatashakam</td>
<td>Vata-Kapha Shamak Pittakar</td>
<td>Kapha Shamak</td>
<td>Sara, Kushta, Arsha, Vrana, Krumi, Kotha Prameha Nashaka Raktapittakara</td>
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</tr>
<tr>
<td>4</td>
<td>Aaksha Tail</td>
<td>Madhur</td>
<td>Shita</td>
<td>Madhur</td>
<td>Guru</td>
<td>Vata-Kapha Shamak</td>
<td>Kapha Shamak</td>
<td>Kapha Shamak, Vata Shamak Kapha-Pittakar, Twak Vikar, Balanashak, Achashushya</td>
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</tr>
<tr>
<td>5</td>
<td>Nimba Tail</td>
<td>Tikta</td>
<td>Ushna</td>
<td>Katu</td>
<td>Laghu, Tiksha, Kushta Nashaka</td>
<td>Kushta Nashaka</td>
<td>Kushta Nashaka</td>
<td>Kushta Nashaka</td>
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<tr>
<td>6</td>
<td>Uma Tail (JaVasa)</td>
<td>Madhur</td>
<td>Ushna</td>
<td>Katu</td>
<td>Snigdha, Guru</td>
<td>Vata Shamak Kapha-Pittakar</td>
<td>Kushta Nashaka</td>
<td>Kushta Nashaka</td>
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</tr>
<tr>
<td>7</td>
<td>Kusumbha (karada)</td>
<td>Katu</td>
<td>Ushna</td>
<td>Katu</td>
<td>Tiksha</td>
<td>Kapha-Pitta kar</td>
<td>Kushta Nashaka</td>
<td>Kushta Nashaka</td>
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</tr>
</tbody>
</table>

**VASA-**

RASA- Madhur
VIPAK- Madhur
GUNA-Guru, Snigdha

Vasa is Vataghna Balya, and has Kapha-Pittakar properties. The Vasa is prescribed for the treatment of Vidha, Bhagna, Ahata(Trauma), Bharsha Yoni, Karna ruja, Shiloruja, Dadvha, Sandhi, Asthi, Koshtha, Marma Ruja. It help in Snehan for those who practice Physical exercise. Vasa is also useful in Dhatukshinatva because of Vata, Atapa, Adhva(long distance walking), Bhar, Streesevan, Vyayam, Ruksa, Kleshasaha, who have Tikshnagni & Vatavrut Srotas.

**MAJJA-**

RAS- Madhur
VIPAK- Madhur
GUNA-Guru, Snigdha

The Majja enhances Bala, Shukra, Rasa, Kapha, Meda, Majja. It adds to the physical strength specially to the Asthi and it is useful in Snehan. Majja mitigate Vata cause increase of Pitta and Kapha.

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A Comprehensive Literary Study of ‘CHATURVIDHASNEHA’ From Ashtanga Hridaya

In Sharistha Achrya Shushruta mentioned that, Majja is situated particularly inside the large bone and Vasa is the unctuous portion of Mansa.

OBSERVATIONS & DISCUSSION
REFERENCES FROM ASHTANGA HRIDAYA

<table>
<thead>
<tr>
<th>Ghruta</th>
<th>Ahara</th>
<th>Vyadhi Hetu</th>
<th>Chikitsa</th>
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<tbody>
<tr>
<td>A.H.SU.8/43</td>
<td>A.H.S.7/35</td>
<td>A.H.SU.1/25-26</td>
<td></td>
</tr>
<tr>
<td>Nityasevaniya Ahara</td>
<td>Ghruta lakuch virudhAhara</td>
<td>Shreshita pitashaman</td>
<td></td>
</tr>
</tbody>
</table>

In Sharistha Achrya Shushruta mentioned that, Majja is situated particularly inside the large bone and Vasa is the unctuous portion of Mansa.

All the references of ChaturvidhaSneha were compiled from all the sthana of Ashtanga Hridaya. Total number of references found for ChaturvidhaSnehas are 1466. Out of which maximum references (i.e 744) are found for Ghruta.

Ex. GoGhruta is described in the following manner as below

<table>
<thead>
<tr>
<th>CHATURVIDHASNEHA</th>
<th>HETU</th>
<th>HARA</th>
<th>CHIKITSA</th>
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<tr>
<td>SNEHA</td>
<td>18</td>
<td>22</td>
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<tr>
<td>TOTAL</td>
<td>45</td>
<td>117</td>
<td>1251</td>
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</table>

CLASSIFICATION OF REFERENCES

All the references compiled have been classified as Ahara ,Vyadhi Hetu and Chikitsa as per Sthanas.

Table Showing The References of Chaturvidhasneha Hetu, Ahara, Chikitsta From Ashatang Hridaya

<table>
<thead>
<tr>
<th>No</th>
<th>Ghruta</th>
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<th>Other Ghruta</th>
<th>Tail</th>
<th>Other Tail</th>
<th>Vasa</th>
<th>Majja</th>
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<td>= 13</td>
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</tbody>
</table>

Table Showing the References of Chaturvidhasneha in Sutrasthan from Ashatang Hridaya

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Similarly, the references for other Sthanas have been tabulated.

SNEHA
Different aspects of Sneha in Swastha and Atur Avastha

1) Swatha Avastha-
   a) In all Dinacharya Karma like Nasya, Gandusha, Shirotarpan, Karntarpan, Abhyanga etc Sneha is used to maintain Swastha Avastha of person.
   b) For Agni Vardhan all Ahara Dravyas are processed in Sneha. Sneha gives Snigadhtva to Ahara and hence enhance Dipan Karma.

2) Aatur Avastha-
   Sneha Kalpana is used extensively in Aatur Chikitsa also.
   a) Vyadhihetu-
      Sneha as Hetu in different Vyadhis,
      1) Atisar-
         In the Hetu of Atisar, Snehabhrama is mentioned which is improper Snehan therapy leading to Agimandya and Vataprokop which are basic causes of Atisar which makes the Apadhatu to move downwards, destroying the Anala, invade the Koshta, bring Dravatva to Purisha producing Atisar. (A.H.N.8/1-3)
      2) Kledavardhan-
         Sneha in excess amount causes Kleda. As Kleda and Sneha are Jala Mahabhut pradhan, according to Samanya vishesh siddhanta, causes Kledavrudhi. (A.H.SU.29/45)

3) Agnimandyakar-
   Sneha has properties of Sheeta, Guru, Snigdha, drava guna which causes Agnimandya in excessive amount if taken. In that case Kshar, Churn, Asava, Arishta is used. (A.H.CH.10/73)

b) Ahara-
   1) Bruhan-
      Prithvi & Jala Mahabhuta predominately contribute in Bruhan Dravya & Sneha has the same Panchabhautika Sanghatan so the Bruhan karma is achieved, therefore Ghruta is Nityasevaniya Ahara dravya. Hence for Bruhan Karma Sneha should be consumed with Anna. (A.H.SU.16/19)
   2) Garbhini Ahara-
      In Garbhini during the ninth month food must be consumed with Sneha along with Mansarasa or Yavagu mixed with more quantity of Sneha. This Sneha helps in Bruhan to both Garbhini and Garbha, Vata-Mala nuloman for Garbhini, it also helps in Prakrut Prasava. (A.H.SH.1/67)

c) Chikitsa-
   1) Jeern Jwar
      In Jeern Jwar the Ruksa Teja is overcome by Snigdha, Dipan, Shita Guna of Ghruta. (A.H.CH.1/93)
   2) Apatanak-
      Kulatthadi Mahasneha is used for Abhyanga, Avagaha, Anna, Pan, Nasya, Anuvasan in Apatanak, Vat Vyadhi. Chaturvidha Sneha is included in this combination has more potency
than individual Sneha if taken. In Apatanak there is Avarodhatmak Samprapti of Vata Dosha this Prakupita Vata Dosha affects the Hriday, Shankha, Shir Marm. Therefore from treatment point of view the dravya having Srotoshodhan & Vataghna property & which is also useful for Marm. Kulatthadi Maha Sneha is combination of Kulatha, Badar, Yava etc which have property of Srotoshodhan and with help of Maha Sneha Vataghna karma is achieved so the combination of these dravyas with Maha Sneha achieve Sampraptibeda. (A.H.CHI.21/28-29)

**GHRUTA**

Different uses of Ghruta in Swastha Avastha are as follows:

1) **Swastha Avastha**
   a) NityAahara - Ghruta is Madhur, Sheeta, Rasayan, Swasthyakar, Medhya, Agnivardhan, Vayasthapak, Ayushavardhak, Vyadhinashak & by its Karmasahatrakruta property. Ghruta becomes Nityasevaniya Ahara Dravya. (A.H.SU.8/43)
   b) Sharad Rutucharya: -
      In Varsha Rutu naturally Chaya of Pitta is observed followed by Sharad Rutu having Pitta Prakopa. The cold atmosphere in Varsha Rutu suddenly turns hot in Sharad. As Ghruta is Shreshta in Pitta & Vata Shaman it is recommended in this season. (A.H.SU.4/49)

2) **Aatur Avastha**
   - Ghruta as Hetu, Chikitsa and Ahara.
     a) Vyadhibetu -
        1) Ghrutavyapada
           One should always consume proper quantity of any Food. Proper quantity is activator of Agni Ghruta being guru requires specific quantity for digestion which is explained by Vagbhatacharya in Snehavidh. Though Ghruta is Nityasevaniya, Rasayan, Dhatuvardhak, Balya etc but if consumed in inappropriate quantity, causes Ghrutavyapat. Takra is recommended as Chikitsa in Ghrutavyapada. (A.H.SU.5/95)
        2) VirudhAahara -
           Any thing that causes Utklesha of the Dosha but does not expell them out of body is said as Viruddha. VirudhAahara is same as Visha.
           Fruit of Lakucha along with Ghruta-Sanyoga Virudhha (because it enhances the tridoshkar property of lakuch phala) Ghruta kept for more than ten days in Kasyapatra-Sanskar Viruddha Mixture of Madhu and Ghruta though in unequal proportion consumed followed by Divyavari – Pariman Viruddha. (A.H.S.7/35-39)

b) **Ahara**
   1) Sutika Ahara - In Sutika Avastha, Ghruta containing Panchakola is advised. Tivra Vataprakopa is observed after the delivery along with Agnimandya, Raktadushati. This Yoga will help Sutika by Dipan, Vatashaman, Garbhshodhan hence ultimately purification of blood. (A.H.SH.1/94)
   2) Udar –
      Ahara mixed with Snuhikshir Sidha Ghruta for one month is recomended. Avrodhatmak Smprati of Udar is destroyed with Snuhikshir Ghrutaa. Though Snuhi leads to Tweep Rechana which affects Bala of Rugna, this Ghruta maintains Rugna Bala as Ghruta has properties as Agnivardhana, Vatamalanuloman balya thus it enhances the properties of Snuhi Ksheera. (A.H.N.12/1)&(A.H.CHI.15/44)

**Apathya**

Being Madhur rasatmaka & Sheet Viryatmak, Ghruta is contraindicated in Krumi Roga. (A.H.CHI.20/35)

c) **Chikitsa**
   1) AvapidakSneha -
      Avapidak Sneha means Pana of Ghruta in Pragbhakta Kal and Jimantika Kal that is before and at the end of digestion. It is recommended in treatment of MutrarodhaVyadhi caused by Vataprakopa leading to Lakshanas like pain at Basti, Medhra, Vankshana Prades, Ashmari. As Ghruta is Vat Pitta Shamak and has snigdha ,drava , sukshma, picchila, Apya Gunas, it is
useful in Mutrarodha. (A.H.SU.4/7)

2) Pitta Doshaj Basti-
In Pitta vrudhdi, Kwaths of Nyagrodhadi and Padmakadi Dravya are recommended along with Ghrita in this Basti. Ghrita being Madhur, Madhur, Shita viryatmak, Pittashamak, Agnivardhak and Vatamalanulaman it is part of this Basti. It enhances guna of Pittaghna Dravyas. (A.H.SU.19/57)

3) Pandu-
Pandu is Pittaprdhan Vadhi having Rasa, Twak, Rakta, Mansa Dushyas. In Dadimadya Ghrita, Dadima Swaras is the main content which is the most potent part of plant & Ghrita Sanskarasanyuvartan guna so the two in combination used in most Yonivyapada and with explained as 'vijnana pasya it' by Acharya. (A.H.CHI16/2-4)

4) Halimaka-
Halimak is severe condition of Kamala in which there is vitiation of Vata Pitta Doshas and Laksanas as Bhrama, Trushna, Jwar, hence there is need to use Sheet, Vatapitta Shamak dravyas. Mahisha Ghrita is madhur madhur Atisheet in properties hence in Halimak Vyadhi patient should be administered Amruta Sidha Mahisha Ghrita for Rechan purva Snehanartha. (A.H.CHI.16/53)

5) Netrya-
Yashtisiddha Aja Ghrita cures the injuries of Netra, both Yashti & Aja Ghrita are Chakshushya Dravya. (A.H.U.26/17)

**Tail**

Amongst 407 references of Taila in A.H. 345 are of tila Taila and 60 of other Tailas.

1) **Swastha Avastha**

Different uses of Taila in Swasthyavastha are as follows:-

a) Dinacharya-Abhyanga

Abhyantara isdha ... Ė ?????? Ė

Vata Dosa is mainly responsible for all type of degenerative changes Twakdushti, Indriya Daurbalya etc. Twaka is sthan of Vata and Snehan is the basic treatment for it. Abhyantaratha Tail is Twakdushtikar but external application nourishes Twak. So maximum age related changes can be arrested by Abhyanga. (A.H.SU.2/8-9)

b) Rutucharya-

According to Sushrut Samhita, Varsha rutu is divided into 2 parts Pravrut and Varsha. In Pravrut there are heavy rains, leading to Vata Prakop. Hence Taila Pana is advised. (A.H.SU.16/11) & (SU.SU.6/10-11)

c) Dinacharya- NasyaShira is Mulasthan of Kapha also Indriya Ayatana, Nasya nourishes as well as bestows health to Indriya. Vagabhatacharya advised the preferable Tail for Nasya in Swastha person. This is one of the specialty of Ashtanga Hridaya. Anu Tail is mentioned for routine nasal drops havings great benefits. (A.H.SU.20/38, 2/6, 20/32)

2) **Aatura Avastha**

Taila is explained as Vyadhihetu, Chikitsa and it use in Ahara.

a) **Vyadhihetu**

1) Twakvikar and Netravikarkarak, Badhavikara- being Tikshana, Ushana and Katu vipakatmak Abhyantar use of Tail is Pittakar which causes Raktdushti. Twakdushti. Ushna guna leads to Pitta vrudhdi responsible for Netravikar. Jaliya Ansha of Mala is affected by Ushana, Tikshana, Katu Vipak of Tail which turns it as Baddhavitakar. (A.H.SU.5/55-56)

2) Vishavrudhikar-

In treatment of Kita, Luta, Sarpa Visha Tail should be strictly avoided. Tail increases the spread of poison with its Vyavayi, Tikshna, Ushana guna which are same as Visha. (A.H.U.37/81)

3) Shukradushti-

Sarshapa Tail is Katu rasatmak, Ushana Varyatmak. Katu Vipaki this leads to Shukradushti and Raktapitta should be avoided in Azospermia, Oligospermia etc. (A.H.SU.5/59)
b)Ahara- 
1)In vataj Kas, Taila is said to be Pathyakar Ahara dravya because of its Shreshta Vatashaman Guna. (A.H.SU.3/23) 
2)Main Hetus of Atisar are Agnimandya and Vataprapkopa. In case of Varchakshaya due to Atisar Tailyukta Ahara is useful. Mala has its own consistency and Snigdhtwa and it is dependent upon Agnih. This Avastha is treated with Katuvipak, Snigdha guna, Vatghna and Badhavitakar Karma. (A.H.CHI.9/30-34) 
Apathya- 
In case of Vrana, Patient should not consume Tila Taila because of its Guru, snigdha, Vyavayi and Twakavikarkar property. (A.H.SU.29/39-40) 
c)Chikitsa- 
1)Vatashaman Shreshatva- Tila Taila possesses the properties like Tikshna,Vyavayi,Snigdha,Ushana,Sthira Guna and Vata has properties as Ruksa,Laghu,Sheet,Khara,Sukshma,Chala. Hence being opposite in gunas Taila is Shreshta Vatashaman dravya. Also in Vata Dosha Samanya Chikitsa Acharya quoted that vasantoshan samaj samayam maahum ....... (A.H.SU.1/11) & (A.H.SU.13/1-3) 
2)KasaChikitsa- 
‘Aq attava’ is the main part in Samprapti of Kasa.In Chikitsasthan of Ashtang Hrudaya, Aacharya mentioned Duralabhadi Dravya to consume with Tila Tail and Guda. Purana guda is malashudhikar and pathyakar. Tail is Snigdha &Ushana gunatmak so in this combination helps in Sampraptibhanga. (A.H.CHI3/14-15) 
3)UdarChikitsa- 
Eranda Tail is used with Dugdha in Udar Chikitsa. Predominantly Avarodhatmak Samprapti of Ambuvaha Strotas. Erand Tail has Madhur Tikta Katu Ras,Madhur Vipak,Dipan,Strotochodhan, Tikshna guna. Because of this Gunas Avarodhatmak Samprapti of Udar gets cured. Also it is Balya,Vata-Kapha hara,Adhobhagdoshahara because of which it maintain Rugna Bala along with Strotoshodhan. (A.H.CHI.15/2-3) 
4)KushtaChikitsa- 
In Sidhama Kushata Jyotishamati Tail is used with Apamarga Kshar. The Samprapti of Sidhama Kusha takes place because of Vata Kapha Dushati. Jyotishamati Tail is Katu,Tikta Rasatmak, Ushana Viryatmak, Sarak, Kapha and Sameerjit because of this Vatakaphatmak Samprapti of Sidhama become allivated. (A.H.CHI.19/25) 
VASA 
There are total 54 references in A.H. Use of Vasa in Swasthavruta are as follows 
1)Swatha Avastha- 
a)Hemanta rutucharya- Hemanta rutu is kala of balopachaya& Prabala Agni. if proper diet is not taken, Dhatus are affected. Vasa is Vataghna,Balya,Guru,Snigdha because of these Gunas it is advised to consume in quantity. Being Guru it takes more time to digest and give work for Prabal Agni. (A.H.SU.3/13) 
2)Atur Avastha- 
a)Vyadhihetu-1)VirudhAhara acts like Visha.Balaka Mansa Bhrushta in Varaha Vasa leads to instant death. This is example of Sanskar Viruddha. (A.H.SU.7/41) 
2)Vasa causes the Kapha-Pitta vruddhi due to its Snigdha,Guru,Manda guna causes the Kaphavardhan and due to Ushana Virya causes Pittavardhan. (A.H.SU.5/62) 
b)Ahara- 
SadyaSnehakar yoga is mentioned for those who cannot withstand Sneha pathya especially bala, vrudha. They are recommended to have Sneha with Aahara e.g The Panchaprasutik Peya is used as SadyaSnehan which contain ghrit, Taila, Vasa, Majja and tandula each 5 prasruta. (A.H.SU.16/40-42) 
c)Chikitsa- 
1)Shula-
Any kind of Ruja is always associated with Vatadosha. Vasa has Snigdha, Guru, Varnapradasan Guna hence it treats Ruja and Dagdha vrana. (A.H.SU.16/9-10)

2) Netra Chikitsa
Vasa is used in Netra Chikitsa also. In treatment of Timir, Vyaghras, Varaha, Grudhra, Sarpa or Kukut Vasa mixed with Yashthi Churn is best for Anjana karma. Vasa is Madhur, Madhur, Guru, Snigdha and Mrudu gunatmak also Yashthi is chakshushya in karma hence the combination is useful in Netra Chikitsa. (A.H.SU.16/9-10)

3) Shirogat Vata
Bala, Bilwa processed with Vasa of Nakra, Matsya, Kurma, Chuluk is used in Shirogat Vata. Shira is sthan of Sneha hence mainly Vasa is used in this combination. (A.H.CHI.16/21/62)

Majja
The different aspects of Majja in Swastha and Atur. There total 33 reference in Ashtanga Hridaya

1) Swastha Avastha -
a) Vasant Rutucharya - Shodhan in the form of Vaman is advised in Vasant Rutu for which Majja is recommended. (A.H.SU.16/12)
b) Tarpan and Putapak Vidhi are useful for Netra. In this Snehan Putapak is used for Vata. Snehan Putapak is done from Meda, Majja, Vasa of Bhushaya, Prsaha, Anupa, Pranija. The Guna of Majja are Snigdha, Guru, Dhatuvardhan and Puran because of this guna Majja gives Proper Snehan to Netra and Netrasandhi. (A.H.SU.24/14)

2) Atur Avastha -
a) Vyadhihetu - Majja causes the Kapha-Pittakar property as it is of madhur madhur, Snigdha, Guru, Mandaguna cause Kapha vruddhi and due to Ushana Virya causes Pittavardhan. (A.H.SU.5/61)

b) Ahara -
In Sadya Snehakar yoga for Bal, Vrudha etc for those who cannot with stand Pathya of Snehan can be administered the Sadya Snehakar Yoga. The Panchaprasutik Peya is used for this. (A.H.SU.16/40-42)

b) Chikitsa -
1) Tridoshatmak Timir
In Tridoshatmak Timir the organ of vision appears as that of a Nakula (Mungus). That sees objects in different colours during day but not at night. In that case Majja of Nocturnal animals can be used in the form of Anjan. (A.H.U.13/78-80)

2) Vatjanya Oshatakopa
In Oshatakopa due to Vata, Oshata become Stabdha, Shulayukta, Karkasha. In that case Siddha Majja is used. Its Snigdha, Guru, Vranapyogi guna are useful here. (A.H.U.22/3)

Sneha contribute a large portion among Ashtang Ayurveda (Kaya, Bala, Graha, Urdhwanga, Shalya, Visha, Jara, Vajikaran)

CONCLUSION
1) Chaturvidha Sneha as Ahara, Vyadhihetu, Chikitsa, Pathya, Apathya is useful as ready references for Physician and can be used wisely as Ahara and Aushadha.

2) Ghruta is widely used because of its Sahastrakarmakruta Guna.

3) Maintenance of equilibrium state of Doshas affected by seasonal impact & prevention of disease can be regulated by appropriate use of Sneha.

4) Sneha works as medium to transport Guna-Karma of Different Dravyas.

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