

A REVIEW OF ROLE OF SNEHA (GHRUTA) IN PHYSICAL AND MENTAL HEALTH AS PER AYURVEDIC CLASSICS

Dr. Samruddhi Ravji Kadam^{1*} and Dr. Arti Rajendra Firke²

PG (Scholar)¹, Associate Professor², Department of Swasthavritta, P.D.E.A.'s College of Ayurved & Research Centre, Nigdi, Pune 44.

Article Received on
26 Jan. 2021,

Revised on 16 Feb.2021,
Accepted on 09 March 2021

DOI: 10.20959/wjpr20214-20081

*Corresponding Author

Dr. Samruddhi Ravji
Kadam

PG (Scholar), Department of
Swasthavritta, P.D.E.A.'s
College of Ayurved &
Research Centre, Nigdi,
Pune 44.

ABSTRACT

The Indian health science of Ayurveda, describes three pillars (*Trayaupastambha*) of healthy life namely *Aahar*, *Nidra* and *Bramhacharya*, in which *Aahar* is essential not only for life but also for a healthy life. And mainly the ayurveda has two objectives; first is to maintain health of healthy individuals (*swasthyarakshan*) and second is treatment of disease (*vyadhiprashaman*). *Swasthavritta* is subject of ayurveda in which *Dincharya* (daily rituals), *Rutucharya* (seasonal rituals) and the most important *aahar varga* (diet) are described. *Aahar varga* includes *Sneha Kalpana* (*taila* and *Ghruta varga*). *Ghruta* is best among all *Snehas* so, this article covers the concept of *Sneha*, types of *Sneha*, importance of *Ghruta* to keep physical and mental health stability.

KEYWORDS: Sneha, Ghruta, *Aahar*, Mental Health, Physical Health.

INTRODUCTION

India is rich in food culture. In India, eating food is not just an activity; it is an important social tradition. Family culture is extremely important to the Indian people, so eating meals with family is an important social occasion where generations of the family gather, cook and eat traditional meals together. In many Indian families, serving food with freshly melted *Ghruta* is a sign of pride, affection and it is a common sight in our families whereas mothers and grandmothers insisting upon their children to add more *Ghruta* to their diet.

Ghruta plays an important role in our life from birth to death. *Ghruta* has been nurturing mankind for a countless number of generations, occupying an important role in rituals, as an

integral part of ancient medicine Ayurveda eventually becoming an inseparable part of our life.

The word *Ghruta* is comes from the word ghr- which means sprinkle. *Ghruta* occupies an imperative position be it in Vedic rituals, marriages, religious customs and varied cuisines across India.

Now a day, due to urbanization people prefer living in nuclear family or isolated lifestyle and for food they prefer oil free, fat free, sugar free, pack food, easy to mix which is rich in preservatives. Because of poor food habits and lack of *Sneha* in their food as well as in their life; people suffer from physical and mental health issues.

Oil free, fat free, sugar free, spicy food, cold drinks, bakery products, packed food and different diet plans, more use of mobile, laptops, nuclear families and isolation, less communication with loved ones, limitless stress and tension these all *hetus* leads to *Vata prakop*, *Pitta prakop* and *Kapha kshaya* as well as *Dhatu kshay* (*Ras*, *Shukra*, *oja*). Due to imbalance of *doshas* and *Dhatu kshaya* people get affected by physical and mental health issues.

All types of *Sneha* have those properties to stable *Vata*, *Pitta*, *Kapha* as well as *Dhatu*. Mainly *Ghruta* has *Pittashamak*, *Vatashamak* and *Kaphavardhak* properties. Also *Ghruta* is best, among all the *Sneha* as per *ayurvedic* classics.^[1] In this article we are elaborating *Sneha* i.e. *Ghruta* according to its physical and mental benefits.

Sneha

The word *Sneha* is derived from the root *Snih*. It has two meanings, one being '*Snih-preetau*' means affection. Other meaning '*Snih-Snehane*'; means oiliness, lubricity, viscosity.^[2]

Types of *Sneha*

सर्पिस्तैलं वसा मज्जा सर्वस्नेहोत्तमा मताः।

एषु चैवोत्तमं सर्पि संस्कारस्यानुवर्तनात् ॥
-च. सू. १३/१३

Ghruta, *Taila*, *Vasa*, *Majja* these are four type of *Sneha*.

Ghruta (*Goghruta*) is best among all the *Jangama Snehas*, because it has power to assimilate effectively the properties of the substances i.e. *Sanskarasya Anuvartanam*.^[3]

Ghruta

For thousands of years, *Ghruta* has been featured in Indian recipes, and even in Hindu mythology, which attributes its origins to the divine. There are eight types of *Ghruta* mentioned in ayurvedic classics. Among them *Goghruta* is best for consumption.^{[4] [5]}

Ajyam, Havih, Sarpi, Rashanah and *Sneham* are the synonyms of *Ghruta*.^[6]

It has *Madhur ras, Sheeta Veerya*,^[7] *Madhur Vipak, Mrudu* and *Saumya guna*. *Ghruta* has *Anabhishtandi* (not increasing moisture in the tissues) and *Snehan* (lubricating) properties. It mitigates *Vata* and *Pitta*, *Unmad* (insanity), *Apsmar* (epilepsy), *Jwar* (fever), *Udavrta* (distension of abdomen) and *Anah* (relieves upward movement in the alimentary tract).^[8]

Ghruta promotes *Agni* (digestive fire), *Smruti* (memory), *Mati* (wisdom), *Medha* (intelligence), *Kanti* (complexion), *Swar* (voice), *Lavanya* (beauty), *Sukumar* (softness of the body), *Teja* (vitality), *Oja* (vigour), *Bala* (strength) and *Aayushya* (span of life), *Chakshushya* (good for vision). It increases *Kapha*, *Laxmi* (wards off sins and inauspiciousness); acts *Vishaghna* (destroy poison) and *Rakshoghna*.^{[9] [10]}

If *Ghruta* is prepared the way it described in *Ayurvedic Samhitas* then the potency of *Ghruta* is increases by thousands time which we will use in thousands of diseases.^[11]

Indication

It is one of the *Nitya Rasayan* (can consumed daily) mentioned in ayurveda which possess multi-systemic benefits.^[12]

Ghrutapan is best for persons who suffering from *Ruksha* (dryness) and *Kshat* (lung disorder).^[13] Those who having constitution predominant in *Vata* and *Pitta*, afflicted with disorders of *Vata* and *Pitta*, desirous of good vision, injured, the old, the children, women, desiring long life, strength, complexion, voice, nourishment, brilliance, immunity, memory, intellect, appetite and strong sense organs, and injured with burns, weapons, poisons and fire should consume *Ghruta* daily.^[14]

Internal Consumption

Ghruta can consumed with *Odana, Vilepi* (preparation of rice), meat-soup, meat, milk, curd, gruel, soup of vegetable and pulses, *kambalika, khada* (types of preparation), roasted grain flour, paste of Sesamum, wine, *Leha* (lickables) and hard eatables.^[15]

Dose: 1-2 teaspoon per day for healthy person. (Dose of *Ghruta* is varying as per *Desh*, *Bala*, and *Kala* etc.).

Anupan: Warm water is ideal as an Anupan for *Ghruta*.^[16]

External Application

It can also be used as *Abhyanga* (external body massage), *Basti*, *Uttar Basti*, *Kavala-Gandush* (mouth gargle), *Murdha Tarpan*(application to the head), *Karnpuran* (filling into the ear), *Akshi Tarpan* (application to the eyes) and *Nasya*(nasal drop).^[17]

DISCUSSION

Role of *Ghruta* on physical and mental health:

***Balyavastha* (Growing Age)** - *Balyavastha* is stage in which children are super active and the brain of children developing rapidly, also physically they growing so fast. The brain of children learns so many things.

Dhi-Medha-Smruti these are the main function of brain. *Dhi* i.e. quality of knowingness, acquisition and learning, Grasping power, *Medha* i.e. intellectual, retention of information, to bring knowledge into action, and *Smruti* i.e. recall or long term Memory, enhancing awareness. *Ghruta* having properties like *Kapha*, *Ras* and *Oja vardhak* which promotes *Dhi-Medha-Smruti* and also it nourish our body.

It has strong antimicrobial and anti- inflammatory properties; good source of Vitamin A, D and K which helps to developing and strengthening of bones and muscles of baby.

Ghruta is beneficial to babies in many other ways. It improves their eye sight, brightens the skin tone and builds immunity.

A super source of vitamins, minerals and omega-3 fatty acid helps the baby fight against seasonal infections like cough, cold besides aiding in digestion. So, daily intake of *Ghruta* in *balyavastha* is very effective for good health of baby.

***Yuvavastha* (Middle age)** - *Yuvavastha* is stage in which *Pitta dosh* is dominating; it is pick point of our life. And also it is time when gives birth to the new generation. We have lots of stress, tension, mood swing, workload and sometimes feeling of loneliness and depression. *Ghruta* balanced *Pitta dosh*, it helps to keep mind stable, and it gives energy to the body so we can do our work very actively.

Ghruta have *shukra vardhak* and *Prajastapan* properties i.e. it enhanced quality and quantity of *shukra dhatu*; which increases the potency of fertility.

Women of reproductive age are advised to take two teaspoons of *Ghruta* daily to regulate hormones while in men the same amount of *Ghruta* improves sperm quality and motility.

New mothers are advised to consume *Ghruta* in good amounts without worrying about weight gain. It stimulates lactation, provides nourishment to the body, heals and soothes from within, balances hormones besides strengthening joints.

Youngsters are more worried about their skin and hair; but here is the wonder remedy for them i.e. *Ghruta*. Daily intake and application of *Ghruta* improves skin tone and texture. It is used for treating burns, wounds, acne and scars caused due to chickenpox or even burns.

Massaging some warm *Ghruta* on the scalp and hair immensely improves blood circulation to the hair follicles, promotes the growth of dense new strands, healthy, silky and thick hairs.

Vruddhavastha (Old Age) - *Vruddhavastha* is stage in which *Vata Dosh* is prominent. And due to *Ras*, *Shukra kshay* and *Oja kshay* people suffer from problems like Loss of memory, anxiety, insomnia, joints pain, dryness of skin, low vision, low hearing, low sense etc. *Ghruta* is one of the best *Ras*, *Shukra*, *Oja vardhak* and *Vatashamak*. So the Daily intake of *Ghruta* not only improves the *kshaya* but also improves vision, memory, sense organs, voice and *Kanti* with decrease in anxiety and joint pain.

Superiority of *Ghruta*

- Suitable to all age group persons.
- Can be used in all seasons.
- Easy availability.
- Better acceptability due to known and experienced taste and odour.
- Safe even in higher doses.

CONCLUSION

At every stage of life likes in *Balyavastha* for physical and mental growth of children, in *Yuvavastha* to maintain physical and mental health and in *Vruddhavastha* to nourish the degenerative changes body, *Ghruta* is essential. The *Ghruta* is always beneficial for to maintain health of healthy individuals and to treat the disease. These two objectives of ayurveda are achieved by including *Ghruta* in daily diet. So the *Ghruta* is best for physical health and mental health.

REFERENCES

1. Yadav Trimbak edited. Dravyaguna Sangraha. Varanasi:Chaukhambha Orientalia. Kshirvarga, 2006; 40: 156.
2. Patil V.C. Snehan Therapy in Ayurveda. New Delhi: Chaukhambha Publications, 9.
3. Joshi Y.G. edited. Charak Samhita. Pune: Vaidhyamitra Prakashan. Part 1. Ch. Sutrasthan, 2009; 13/13: 184.
4. Shrilaxmipatishastri. Yogaratnakar. Varanasi:Chaukhambha Prakashan; Ghrutaguna, 1: 105.
5. Sharma G. Dhanvantari Nighantu. Varanasi:Chowkhambha Orientalia. Suvarnadivarga, 2002; 135-136: 203.
6. Kamat S D. Sarswati Nighantu. Varanasi:Chowkhambha Sanskrit Pratistahan, 2006; 123.
7. Sitaram Bulusu edited. Bhavprakasha. Varanasi:Chaukhmbha Orientalia, 2012; 6 28/1-3: 537.
8. Murthy Shrikantha K.R. edited. Sushruta Samhita.Varanasi:Chaukhambha Orientalia. Su.Sutrasthan, 2012; 45/96: 344.
9. Garde G edited. Sarth Vagbhat. Pune:Rajesh Prakashan; Va. Sutrasthan, 2009; 5/37-40: 20.
10. Sharma G. Dhanvantari Nighantu. Varanasi:Chowkhambha Orientalia; Suvarnadivarga, 2002; 135-136: 203.
11. Joshi Y.G. edited. Charak Samhita. Pune:Vaidhyamitra Prakashan. Part 1.Ch.Sutrasthan, 2009; 27/231-233: 370.
12. Joshi Y.G. edited. Charak Samhita. Pune:Vaidhyamitra Prakashan; Part 1.Ch. Vimansthan, 2009; 1/14: 501.
13. Murthy Shikanta edited. Sharangdhar Samhita. Varanasi:Chaukhambha Orientalia. Section, 2010; 3-1/12: 189.
14. Joshi Y.G. edited. Charak Samhita. Pune:Vaidhyamitra Prakashan. Part 1.Ch.Sutrasthan, 2009; 13/42-43, 189.
15. Joshi Y.G. edited. Charak Samhita. Pune:Vaidhyamitra Prakashan. Part 1.Ch. Vimansthan, 2009; 13/23-25: 186.
16. Murthy Shikanta edited. Sharangdhar Samhita. Varanasi:Chaukhambha Orientalia. Section, 2010; 3-1/18: 190.
17. Murthy Shikanta edited. Sharangdhar Samhita. Varanasi:Chaukhambha Orientalia. Section, 2010; 3-1/17: 190.