

A literature study of *ghrita prayoga* in treatment of *rajyakshma* with special reference to *charaka samhita*

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ABSTRACT

Aim & Objective: To study the uses of *ghrita kalpana* in management of *rajyakshma* with reference to *charaka samhita*. **Observation:** It has been noted that numerous *ghrita* preparations are referenced in the *Charaka samhita*. It is utilized for the *shodhan* procedures like *vaman*, *virechana*, *nasya* and also as *sanshaman chikitsa* in the form of external applications (*upnah*, *aalepan*, *pradeha*, *pralepa*, *abhyanga*, *kawala*) as well as internal. It is even utilized as *auttarbhaktika sneha*, *anupaana* of some *avaleha* (in *vyadhis* like *kasa*, *shwas*, *swarbheda* and *parshva shola*) and *yusha*. Furthermore, *ghrita* is suggested as part of a dietary plan when prepared with juice of meat, *dugdha*, *dashmoola*. Various prepared *ghrita* formulations are

described for addressing specific conditions of *vyadhi*. **Conclusion:** When treating *rajyakshma*, the use of *ghrita* in various formulations and dietary combinations, can prevent the depletion of *bala* and *mamsa* in patients, thereby preventing the *achikitsya* condition associated with *rajyakshma vyadhi*. **Main finding:** The advantageous properties of *ghrita kalpa* suggest that its appropriate application may aid in averting complications associated with *rajyakshma*. **Principal Conclusion:** To prevent *achikitsya avastha* of *rajyakshma* utilizing / consuming various formulations of *ghrita* from *purva avastha* of *vyadhi* is advisable.

Keywords: *ghrita*, *rajyakshma*, *achikitsya*

INTRODUCTION

Ayurveda focuses on the preservation of health and the treatment of illnesses. *Rajyakshma* is recognized as one of the eight principal diseases outlined in the *Bruhatrayee*. Each *aacharya* has identified distinct terms and group of diseases for these significant ailments. In the ninth chapter of *Indriyasthana*, *Acharya Charaka* notes that a decline in *Bala* (strength) and *mamsadhatu* (muscle tissue) leads to the emergence of *Arishta* symptoms associated with these eight diseases: *Vaatvyadhi*, *apasmara*, *kushtha*, *shotha*, *udara*, *gulma*, *madhumeha*, and *rajyakshma*, categorizing them as *achikitsya vyadhi*^[2].

Rajyakshma, one of eight major disease is attributed to four primary causes: *ayathaabalamaarambh* (physical exertion that exceeds one's strength), *vega sandharana* (suppression of natural urges), *kshaya* (wasting), and *vishamaashana* (irregular dietary habits). The manifestation of symptoms can categorize the condition into three forms: *trirupa*, *shadarupa*, and *ekadasharupa rajyakshma*. The *ekadasharupa* includes *pratishyaya*, *jwara*, *kasa*, *angamarda*, *shiroruja*, *shwas*, *vitabheda*, *aruchi*, *parshwashool*, *swarkshaya*, and *ansataapa*. Treatment protocols are tailored based on the specific symptoms exhibited by the patient. The therapeutic approach for *rajyakshma* is generally divided into two main categories: *shodhanachikitsa* and *shamanachikitsa*. It is noteworthy that both treatment modalities frequently incorporate *ghrita* and its various formulations. Consequently, in this study we studied about application of *ghrita* in management of *rajyakshma*.

The effects of *ghrita* includes enhancement of *smruti* (memory), *buddhi* (intelligence), *agni*, *shukra* (semen), *oja*, *kapha* and *meda*; alleviates *vaata*, *pitta*, *visha* (poison), *unmaad* (insanity), *shosha* (phthisis), *alakshmi* (inauspiciousness) and *jwar* (fever). It is considered *uttam* (best) among all *sneha*^[3]. Also it is *sanskaar-asya-anuvartanaat* (continuance of the properties of refinement). In *rajyakshma* when *strotas* gets obstructed due to vitiated *dosha*, especially *rasavaha strotas*, it disrupts the nourishment of subsequent tissues, resulting in a depletion of *oja*. Consequently, the patient experiences a loss of all tissue components and overall vitality. This study focuses on the application of *ghritakalpa* to mitigate the loss of strength and muscle tissue, thereby averting the *achikitsya* phase of *rajyakshma*.

AIM

To study the uses of *ghritakalpana* in treatment of *rajyakshma* with reference to *charaka samhita*.

MATERIALS AND METHOD

Literary review of *rajyakshma chikitsa adhyaaya* from *Charakasamhita* with *Chakrapanitika*. Enlisted uses of *ghrita* mentioned in it.

GHRITA IN RAJYAKSHMA

The treatment of *rajyakshma* can be classified as *shodhana* and *shamana chikitsa*, which can be further studied as *bahya* and *aabhyantara*.

1. Shodhan chikitsa

- *Vaman* (emesis) and *virechan* (purgation) – It should be done using *sneha dravya* (uncting substance) to prevent the *karshan* (debilitation) of patient^[4].

- *Vaman*–For a strong patient, having *kaphapraseka* (excessive salivation) *yavagu* (gruel) with plenty of *ghrita* and processed with emetic drugs could be used^[5].

- *Shirovirechan* / *Nasya*–^[6]

- Ghrita* prepared with *bala* and *vidarigandha* or *vidari* and *madhuka* with *scindhav* should be used as *uttam swarya* (excellent promoter of voice)

- Prapaundarika*, *madhuka*, *pippali*, *brihati*, *bala*, cow's milk and *ghrita* all cooked together for *nasya*, useful as *swarya* (promoter of voice).

2. *Sanshaman chikitsa*

a. *Bahya chikitsa* -

- *Upnah sweda* (tube fomentation)

In patients afflicted with *shir-parshva-ansa shool* poultices of *jivanti*, *shatpushpa*, *bala*, *madhuka*, *vaca*, *vesavara*, *vidari*, *mulaka* and *audak-aanupa mamsa* (aquatic and marshy animals) added with *chatuha sneha* (four fats) should be used^[7].

- *Aalepan*

For *shir-parshva-ansa shool* use paste of *Shatapushpa*, *madhuka*, *kushtha*, *tagara* and *chandan* mixed with *ghrita*^[8].

- *Pradeha*^[9]

Patient with *shir-parshva-ansa shool* and *sansrushta dosha* (combined *dosha*) should use following drugs along with *ghrita* for *pradeha* (ointment)

- Bala*, *rasna*, *sesamum*, *madhuka*, blue water lily and *sarpi*

- Palakanksha*, *devdaru*, *chandan*, *nagkeshar* and *ghrita*

- Vira*, *bala*, *vidari*, *shobhanjan*, *punarnava* and *ghrita*

- Shatavari*, *paya*, *katruna*, *madhuka* and *ghrita*

- Padmak*, *ushir*, *chandan* and *ghrita*

- *Pralepa*^[10]

Durva, *madhuka*, *manjishtha*, *nagakeshar* with plenty of *ghrita*

- *Abhyanga*^[11]

Patient having *daha* should use *shata dhaut ghrita* or *chandanadi tail* for *abhyanga* (massage)

- *Kawala* ^[12]

For *mukhashodhan kawal* (gargle) with following liquid should be done -*sura* / *madhvika* / *sidhu* / *taila* / *madha* / *ghrita* / milk / *ikshu rasa*

b. *Aabhayantara chikitsa* –

- *Auttarbhaktika sneha*^[13]

In *shir-parshva-ansa shoola* fats (*sneha*) should be taken after

meal along with *nasya*, *dhumapan*, *abhyanga* and *basti*.

Frequent use of *ghrita* after meals is useful in *shir-parshva-ansa shoola*, *kasa* and *shwasa*.

- *Ghrita* as *anupaana*

i. *Avaleha* of *kahrjura*, *pippali*, *draksha*, *haritaki*, *shrungi* and *duralabha* or *triphala*, *pippali*, *musta*, *shrungata*, *guda* and *sharkara* or *veera*, *shati*, *pushkarmoola*, *surasa*, *sharkara* and *guda* or *suntha*, *chitraka*, *laaja*, *pippali*, *aamalaki* and *guda* should be consumed with *madha* and *ghrita*. It alleviates *kasa*, *shwas*, *swarbheda* and *parshva shoola*^[14].

ii. *Yusha*^[15]

- *Ghrita yoga*^[16]

Patient with *shosha* (phthisis) should include *ghrita* in their dietic regimen in following manner

i. *Ghrita* cooked with the juice of the meat of carnivorous animals.

ii. *Ghrita* cooked with ten times *dugdha*, should be used with *madha*

iii. *Ghrita* prepared with sweet drugs along with decoction of *dashmoola* and *dugdha* is an excellent alleviator of *shosha* (phthisis).

Kalpa prayoga

- *Dashmooladya ghrita*^[17]

Dashmool decoction, milk, *mamsa rasa*, *chiknamoola* cooked with *ghrita*. It could be used in *shir-parshva-ansa shoola*, *kasa* and *shwas* after meal.

- *Rasna ghrita* or *Bala ghrita*^[18]

This should be taken with milk after meal or during mid meal, as per the *agni* (digestive power) of patient in complaints of *shir-parshva-ansa shoola*, *kasa* and *shwas*.

- *Kharjuradi ghrita avleha*^[19]

Ghrita mixed with *kahrjura*, *mrudwika*, *sharkara*, *kshaudra* and *pippali* alleviates *swarbheda*, *kasa*, *shwas* and *jwar*.

- *Dashmoola ghrita*^[20]

Boil freshly prepared *ghrita* along with *dashmoola* and milk. Consume it with *pippali* and *madha*. This is *uttam swarbodhak*.

- *Pancha panchamoola ghrita*^[21]

Five *panchamoola* boiled with *ghrita* is effective in *shir-parshva-ansa shoola*, *kasa*, *shwas* and *jwar*.

- 2nd *pancha panchamoola ghrita*^[22]

Juice of five *panchamoola*, it's 4 times milk boil it with *ghrita*. It wins over seven symptoms of *rajyakshma* (*kasa*, *swarbheda*, *shwas*, *hikka*, *shir-parshva-ansa shoola*)

- *Vasa ghrita* or *Shatavari ghrita*^[23]

It is very useful in *hasta-paada-anga daha*, *jwar* and *urdhwag raktapitta*.

- *Duralabhadya ghrita*^[24]

Duralabha, gokshura, four leaved herbs (*shalparni, prushnaparni, mudgaparni* and *maashaparni*), *bala* and *parpata* each one *pala* (48gm). Should be boiled in ten times water, until it remains to one-tenth. This decoction when filtered the paste of the following well-pounded drugs should be put in-*shati, pushkarmoola, pippali, traymana, tamalki, kirata tikta, indrayava* and *sariva* each 1 *karsha* (10 gm). Then with this, *ghrita*1 *prastha* (640 gm) and double quantity of milk should be cooked. This *ghrita* alleviates *jwar, daha, bhrama, kasa, ansa-parshva-shiro ruja, trishna, chardi* and *atisaara*.

- *Jeevantyadi ghrita*^[25]

Jivanti, madhuka, draksha, indrayava, shati, pushkarmoola, kantakari, bala, nilotpala, bhumyaamalki, traymana, duralabha and *pippali*-all in equal quantity should be powdered and with this the physician should prepare the *ghrita*. It alleviates the eleven-fold symptomatology of the king of diseases accompanied by a multitude of disorders.

- *Panchakoladi ghrita*^[26]

Ghrita prepared with *pippali, pippalimoola, chavya, chitraka, shunthi, yavakshar* and *dugdha* is cleanser of *strotas*.

- *Rasnadi ghrita*^[27]

Ghrita cooked with *rasna, bala, gokshura, shalaparni, punarnava* along with *jeevanti, pippali* and milk alleviates *shosha* (phthisis).

DISCUSSION

It has been noted that *ghrita* is utilized in the *shodhanchikitsa* of *rajyakshma* during the procedures of *vaman* and *virechan* to avert additional *dhatukshaya* in individuals suffering from *karshya*. In cases of *swarakshaya* resulting from *karshya*, medicated *ghrita* serves as *swarya*. In *bahyasanshaman chikitsa*, various treatments such as *upnaha, aalepan, pradeha, pralepa, abhyanga*, and *kawal* can be performed using *ghrita* that has been processed with different medicinal substances in accordance to the need of patient. For *Aabhayantara sanshaman chikitsa*, the administration of *ghrita* as *anupaana* and *auttarbhaktikasneha* proves beneficial in conditions such as *kasa, shwas* and *swarbheda* in addition to *shir-parshva-ansa shoola*. To treat *shosha*, *ghrita* may be ingested alongside *mamsaras, dugdha* and *madhura rasa dravya*. Incorporating *ghrita* into the dietary regimen can also serve as a preventive measure against these conditions. An overview of the *ghrita kalpas* like *Dashmooladya ghrita, Rasna ghrita or Bala ghrita, Kharjuradi ghrita avleha* etc. indicates that these formulations alleviate symptoms of *jwara* and also treats *jwara utpannashosha*. Additionally, they demonstrate efficacy in treating conditions such as *bhrama, trushna, kasa, ruja, atisaar*, and in the process of *strotas shodhan*.

CONCLUSION

Ghrita is known to alleviate *vaata-pitta*, enhance *agni*, and improve various aspects such as memory, intelligence, voice, complexion, skin health, immunity, and strength. It is

recognized as a potent *rasayana*, contributing to the enhancement of *bala* and *saptadhatu-agni*. When treating *rajyakshma*, the use of *ghrita* in various formulations and dietary combinations, as previously outlined, can help prevent the depletion of *bala* and *mamsa* in patients, thereby preventing the *achikitsya* condition associated with *rajyakshma vyadhi*. It is essential for the *vaidya* to carefully select the appropriate *ghrita* formulation, as it significantly influences the treatment of specific conditions. The choice of utilizing *ghritakalpa* for *shodhana* or *shamana* should be made based on the patient's *dosha*, *bala*, and *agni*.

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Conflict of Interest: Non

Source of funding: Nil

Cite this article:

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Ayurline: International Journal of Research In Indian Medicine 2025; 9(3):01-07