

THE CONCEPTUAL STUDY ON RAJAYAKSHMA

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ABSTRACT

Health and wellness depend on a delicate balance between the mind, body, and spirit. It is the state of dynamic equilibrium of *dosha- dhatu-mala* and any disturbance in the equilibrium of all those results in *Vyadhi* (disease). *Rajayakshma* is a group of diseases which is known since ancient period. It is considered as *Aupsargika Vyadhi* (communicable disease) by *Acharya Sushruta*. It is one among the *Astamahagada* explained by *Acharya Charaka* and have rightly been termed as the king of diseases. The etiological factors of *Rajayakshma* are *Sahasa* (over exertion), *Vegasandharana* (suppression of the natural urges), *Kshaya* (depletion of tissue elements) and *Vishamashana* (irregular & improper diet) results in vitiation of

Tridosha (dominance of *Vata* and *Kapha Dosha*) & *Saptadhatu*. *Ayurveda* classics gives importance on the *Nidana*, *Samprapti*, *Lakshna* and *Sadhyasadyata* as the knowledge of these is very necessary before understanding *Chikitsa*. This paper is to be present to express the basic concept about the *Rajayakshma* to its full perspective.

KEYWORDS: *Rajayakshma*, *Aupsargika Vyadhi*, *Nidana*, *Samprapti*, *Lakshna* and *Sadhyasadyata*.

INTRODUCTION

Ayurveda is the ancient evidenced based life science. It is a composition of two Sanskrit words: *Ayu* meaning Age; *Veda*- meaning Knowledge or Science. It is explained as a “Science of the Age” or the “Science of the Life” or the “Knowledge of Health. The purpose of *Ayurveda* is to protect the health of healthy person as well as cure of the diseased person.

Health is the state of dynamic equilibrium of *dosha- dhatu- mala* and any disturbance in the equilibrium of all those results in *Vyadhi* (disease). *Rajayakshma* is a group of diseases which is considered as *Aupsargika Vyadhi* by *Acharya Sushruta*.^[1] It is one among the *Astamahagada*^[2] explained by *Acharya Charaka* and have rightly been termed as the king of diseases. The etiological factors of *Rajayakshma* are *Sahasa* (over exertion), *Vegasandharana* (suppression of the natural urges), *Kshaya* (depletion of tissue elements) and *Vishamashana* (irregular & improper diet) results in vitiation of *Tridosha* (dominance of *Vata* and *Kapha Dosha*) & *Saptadhatu*. The origin of *Rajayakshma* is described as a mythological story in the literatures. *Chandra*, the king of stars had been married to the 28 daughters of *Daksha Prajapati*. Being exceedingly attached to one of his wives *Rohini* and being discriminative to others, he had to face the anger of *Daksha* and as a result got afflicted with *Rajayakshma*. He was later treated by *Ashwini Kumaras* who expelled the disease from the heaven and it came down to the world of human beings.^[3] As per *Acharya Sushruta*, *shosha* is developed by the intake of *Viprakrista Nidana* which ultimately manifests the disease *Rajayakshma* after getting *Upasarga* of *Sannikrista Nidana* i.e., *Yakshmana* organism (*Mycobacterium tuberculosis*). He stated that without involvement of factors like *Ritu* (suitable season or time), *Beeja* (seed), *Kshetra* (field) and *Ambu* (water) neither a plant nor a fetus can germinate and grow.^[4] Same principle can be applied to development of infectious diseases. Among these four factors, suitability of *Kshetra* (human body) is especially important in the context of infectious diseases along with *Beeja* (infective agent), *Ritu* (opportune time allowing the optimal growth of the pathogen) and *Ambu* (nutritional factors favouring the pathogens).

HISTORICAL REVIEW

VEDIC PERIOD

Ayurveda is intimately connected with *Vedas* which is evident from the fact that it is regarded as an *Upaveda* of *Atharvaveda*. The *Rigveda* is the oldest known Vedic Sanskrit text in which the disease *Rajayakshma* mentioned as '*Yakshma*' as well as '*Rajayakshma*' and is regarded as worst of all fevers of unknown origin. For the management of the *Rajayakshma* exposure to sunrays, *homayagya* and *ashvasan* has been advised.^[5] Also, it has been mentioned that the disease is being removed from the various parts of the body.^[6] It represents the knowledge of the ancient sages about the involvement of various organs of the body in diseased condition. The origin of *Ayurveda* is attributed to *Atharvaveda* where several diseases with their treatments are mentioned. In *Atharvaveda*, a wide description about the disease including

their synonyms, aetiology, types and management as well as preventive measure has been found. The synonyms like *Jayanyam* and *Papma* are given.^[7] While describing the etiology, two main factors are mentioned viz. (1) transmission of *Krimi* from one person to another (2) Excessive loss of *Shukra Dhatu* because of uncontrolled sexual indulgence. Two types of *Yakshma* have been mentioned in *Atharvaveda* i.e., *Sukshata* and *Akshata* which can be correlated with cavitory and noncavitory condition of the disease.^[8] For the management purpose, use of *Anjana* and as a preventive measure *homa* by aromatic drugs has also been prescribed.^[9,10] Further as the complication of the disease involvement of *Asthi*, *Mamsa*, *Ansa* and *Virya* has been mentioned.^[11]

SAMHITA PERIOD (1000 BC-400AD)

The *Samhita* period is known as the golden period of *Ayurveda*. Due to comprehensive advancement in the field of *Ayurveda*, a great deal of knowledge about the disease is seen through the classical texts written during this period. Complete description of *Rajayakshma* with its aetiology, types, pathogenesis and its treatment are available in *Samhita*. *Acharya Charaka* has given a wide description about the *Rajayakshma* in two separate chapters- one in *Nidana sthana*^[12] and another one in *Chikitsa Sthana*.^[13] He described the definition of *Rajayakshma*, the etiological factors with their manifestation, the prodromal symptoms, the complete clinical picture with the possible stages and grouping the symptoms as *Trirupa*, *Shadrupa*, *Ekadasharupa Rajayakshma*. The bad prognostic symptomatology of the disease along with an excellent management protocol for different clinical manifestations have been discussed in details. Besides these, *Arishta Lakshana* of the disease have also been mentioned at various places in *Indriya Sthana*. Various scattered references are available throughout the text. *Acharya Sushruta* has described this entity under the term *Shosha*. He has mentioned eight types of *Shosha* for the first time.^[14] He has advised the use of *Rasayana* for the management of *Shosha*. He is also the first to declare the contagious nature of the disease along with the modes of transmission of such diseases.^[15] He had even identified the genetic predisposition of the disease. *Kashyapa Samhita* is the only available classical text of *Kaumarabhritya*. In this *Samhita* a separate chapter on the management of *Rajayakshma* has been given but it is not complete. In the available part a few *Yogas* including *Pippali Vardhaman Yoga*, *Nagbala Rasayana*, *Indrani Ghrita* etc. are given.

SANGRAHA PERIOD: (400 AD -1600AD)

Acharya Vagbhata is considered to be the most important contributor during this period through *Ashtanga sangraha* and *Ashtanga hridaya*. He has described the disease by combining the views of both *Acharya Charaka* and *Acharya Sushruta*. The role of *Gati* of *Doshas* in the manifestation of various symptoms has also been clearly mentioned.^[16] Descriptions are available in *Gada Nigraha* and *Vanga Sena*. *Madhava Acharya* seems to follow *Acharya Sushruta*.

VYUTPATTI

“*Raja Eva Yakshma Rajayakshma*”^[17]

“*Rajno Yakshma Rajayakshma*”^[18]

As per above quotes, the word *Rajayakshma* has two meanings.

- King's disease
- King of the diseases

The prior one is stand for the story of Chandra and is accordingly termed as the disease of the King. The latter one signifies its complexity. It is very difficult to diagnose and treat due to its syndromic manifestation with multi systemic involvement. Hence is termed as the king of diseases.

NIRUKTI

Rajayakshma is composed of two words viz. *Raja* and *Yakshma*.

- The word ‘*Raja*’ is derived from Dhatu ‘jt’ meaning ‘nhIrKs’ which means the person who rules.
- The word ‘*Yakshma*’ is an adjective of noun *Yakshmana* derived from Dhatu ‘;{e’ and possessing ‘efuu’ *Pratyaya*. It indicates the disease, which is to be treated with utmost care by the physicians.

PARIBHASHA

- स्त्रोतसां संनिरोधाच्च रक्तादीनां च संक्षयात् । धातूष्मणां चापचयाद्राजयक्ष्मा प्रवर्तते ।।

(Ch.Chi.8/40)

Acharya Charaka says that *Dhatus* are metabolized by their own *Dhatvagni*. Due to diminution of *Dhatvagni* and obstruction in the *Rasavahi Srotas*, the *Rasa Dhatu* gets accumulated at its own *Sthana* which manifests as *Kasa* and other clinical symptoms. As a

consequence of this, *Shadrupa* and *Ekadasharupa* are produced and the group of these clinical symptoms as a whole is known as *Rajyakshma*.^[19]

➤ अनेकरोगानुगतो बहुरोगपुरोगमः । दुर्विज्ञेयो दुर्निवारः शोषो व्याधिमहाबलः ॥

(Su.Ut.41/3)

According to *Acharya Sushruta*, *Shosha* is a disease that is followed by many diseases and can manifest as a complication of many other diseases.^[20] It is very difficult to diagnose and treat.

SYNONYMS

In our texts, there is various synonyms of *Rajyakshma* are described as follows.

- **Shosha:** The disease that causes *Soshana* (drying up) of Rasa and other bodily elements producing emaciation of the body is called *Shosha*.^[21]
- **Kshaya:** The disease lingers in the patients for longer period, which renders the body debilitated and defies the effect of medicines. It also restrains the bodily activities and causes emaciation. It also denotes the chronic nature of the disease.^[22]
- **Yakshma:** Signifies *Dukha* or misery. Is synonymous with *Roga*, *Krodha* and *Jwara*. The disease which is treated with utmost efforts is called *Yakshma*.^[23]
- **Rogarat/ Roga Raja:** The disease shines like a supreme ruler among other diseases.^[24]
- **Jayanya / Jayenya:** This term was mentioned during the Vedic periods which interpret that the disease occurred to Chandra because of his wife or 'Jaya'.

CLASSIFICATION

(A) On the basis of etiological factors: Based on the etiological factors *Rajyakshma* can be classified into 4 types.^[25,26]

- i. *Sahasaja Rajyakshma*
- ii. *Sandharanaja Rajyakshma*
- iii. *Kshayaja Rajyakshma*
- iv. *Vishamashanaja Rajyakshma*

(B) On the basis of Dosha predominance: Almost all *Acharya* says that *Rajyakshma* is *Sannipataja* i.e., there is dominance of all the three *Dosha*. But a few *Acharya* says that it is of 3 types.^[27]

- i. *Vataja Rajyakshma*
- ii. *Pittaja Rajyakshma*

iii. *Shleshmaja Rajayakshma*

(C) On the basis of clinical features: According to the clinical picture of the disease it has been classified into 3 types. As per *Acharya Chakrapani* these are to be considered as three different stages of *Rajayakshma* based on the severity.

i. *TrirupaRajayakshma*^[28]

ii. *Shadrupa Rajayakshma*^[29]

iii. *Ekadasharupa Rajayakshma*^[30]

(D) On the basis of Pathogenesis: According to *Acharya Charaka* and *Acharya Sushruta*, *Rajayakshma* manifests through two probable ways and these can be considered as two types^[31] of *Rajayakshma* viz.

i. *AnulomaKshaya*

ii. *Pratiloma Kshaya*

NIDANA

A unique narration of *Nidana* is found in the disease *Rajayakshma*. *Chaturvidha Nidana* are the factors attributed to *Rajayakshma* as *Vyadhi Hetu* and they contribute in the genesis of the disease. These are.

1. *Sahasa*
2. *Vega-sandharana*
3. *Kshaya*
4. *Vishamashana*

1. SAHASA: In every literature, Among the four *Nidana* of *Rajayakshma*, *Sahasa* has been found as the prime etiological factor. It is also called *Ayathabalamarambha*^[32] (working beyond once own strength continuously), *Balavadvigraha* (encountering with a person having greater strength), *Aghata* (a trauma) and *Sanghata* (a blow). *Sahasa* means excessive and strenuous activity beyond one 's own capacity resulting in injury to the system, particularly the chest. To explain the definition of *Sahasa*, there are many examples quoted in the context of *Rajayakshma*. These examples are not only physical works, but also consist of certain atypical works like continuous speaking, continuous studies etc.

2. VEGA-SANDHARANA: Human body has some innate qualities such as biological needs, biological reflexes and biological waste. The biological needs are *Kshuth* (Hunger), *Pipasa*

(Thirst), *Nidra* (Sleep), *Uchvasa* (Breathing) and *Retus* (Coitus). The biological reflexes are *Bashpa Vega* (Watering of eyes), *Chardi* (Vomiting reflex), *Udghara* (Belching reflex) and *Jrumba* (Yawning). The biological wastes are *Mutra*, *Pureesha* and *Vayu*. The suppression of these biological activities is considered as *Vegadharana*. It is one of the important *Nidana* of *Rajyakshma*. As per *Acharya Vijayarakshita*,^[33] it is clarified that only the suppression of the urge to eliminate biological waste such as *Mutra*, *Pureesha*, and *Vata Vega* are to be considered as *Rajyakshma Hetu*. None of the *Acharya* has mentioned *Shosha/Rajyakshma* as the manifestation of the *Vegadharana* in the context of *Vegadharana Janya Roga*. But all the authors have considered *Vegadharana* as important *Nidana* of *Yakshma*. Suppressing the elimination of biological waste is nothing but *Mala Samchaya* which results in *Tridosha Prakopa*. Suppression of *Vata*, *Pureesha* and *Mutra Vega* provokes *Apanavata*. *Dushta Vata* will further provoke *Pitta Kapha Dosha* and may result in *Rajyakshma*.

3. KSHAYA: *Kshaya* means depletion. *Acharya Sushruta* has quoted it as the synonym of *Shosha* and explains that the loss of capability of body to do work is known as *Kshaya*.^[34] As a *Nidana* of *Rajyakshma* it refers to *Dhatukshaya*. *Acharya Gangadhar* comments that in *Rajyakshma* it refers to depletion of *Rasa Dhatu* and *Shukra* while *Acharya Yogindranath* says that it refers to depletion of *Shukra*, *Oja* and *Sneha*. This may be because *Rasa* and *Oja* are taken as synonyms. As an etiological factors for *Shosha*, *Rasa* residing in the heart of an individual gets diminished, due to Affliction of the heart of the individual with excessive grief and worries; Affliction with *Irshya* (Jealousy), *Bhaya* (Fear), *Krodha* (Anger) etc; or intake of unctuous diets and drinks by emaciated individuals and Intake of food in lesser quantity or fasting by persons who are weak by nature. Due to this diminution of *Rasa*, the individual is afflicted with *Shosha* and if this condition is not neutralized, it leads to the manifestation of *Rajyakshma*.^[35]

According to both *Acharya Charaka* (*Ch.Ni.6/8-9*) and *Acharya Sushruta* (*Su. Ut. 41/10*) this depletion of *Dhatu*s can take place by two ways^[36,37] that can be termed as (i) *Anuloma Kshaya* and (ii) *Pratiloma Kshaya*.

1. Anuloma Kshaya- Human body is made of seven elements called *Dhatu*. These formed elements maintain the *Shareera* and hence are called *Dhatu*. In *Anuloma Kshaya*, there is depletion of *Dhatu* in the succeeding order of their nourishment from *Rasa* till *Shukra*. The conglomeration of four factors results in *Anuloma Kshaya*. Genetic factors, nutritional factors, psychological factors and other chronic debilitating diseases collectively influence

the metabolic activity resulting in *Dhatukshaya*. *Acharya Charaka* clearly denotes the influence of genetic susceptibility by saying *Durbala Prakriti*. *Prakriti* is referred to *Dehajanaka Beeja* not *Vata Prakriti*. This observation of *Acharya Charaka* is also supported by *Acharya Sushruta*. *Rajayakshma* is considered as *Adibala Pravrutta Vyadhi* by *Acharya Sushruta* and *Acharya Dalhana*.

Nutritional factors are the other important factor for *Dhatukshaya*. *Anahara* (Fasting), *Alpahara* (Inadequate food intake) and *Rookshannapana* (Food which has less nutritional value) are the important factors. Another important set of *Nidana* for *Dhatukshaya* is psychological factors like *Bhaya* (Fear), *Shoka* (Grief), *Chinta* (Worries), *Udvega* (Excitement) etc. *Manasika Karana* will provoke the *Vata Dosha* and are also responsible for *Amotpatti*. Other chronic debilitating disorders like *Pandu*, *Prameha* etc are certain conditions where *Ojo Kshaya* is observed. Acquired human immune deficiency disorder is one of the important diseases where Tuberculosis is commonly seen. Apart from this, Diabetes mellitus is another metabolic disease where a state of immune deficiency is observed. Immune deficiency is an important cause for opportunistic infection such as Tuberculosis. *Ojo Kshaya* as a consequence of chronic debilitating diseases such as *Prameha*, *Pandu* etc results in *Dhatukshaya*. Such individual is likely to develop *Rajayakshma* as it is an *Aupasargika Vyadhi*. As is described above, a genetic susceptibility with inadequate intake of nutritious food and improper digestion of the food leading to inadequate formation of food ultimately results in *Dhatukshaya* and *Ojokshaya*. This phenomenon of *Dhatukshaya* is termed as *Anuloma kshaya*.

2. PRATILOMA KSHAYA: When the depletion of *Dhatu*s takes place in the opposite direction to their nourishment i.e., *Shukra* then *Majja* then *Asthi* and so on. Then it is known as *Pratiloma kshaya*. If an individual indulges in excess coitus, he will have no ejaculation of *Shukra* during cohabitation because of his *Shukra* have been already exhausted and there will be a state of absolute inadequate *Somya Dhatu* in *Sharira*. Excess utilization of the formed *Dhatu* results in a state of need of excess formation of *Dhatu*. When such over utilization prevails for a long time, it results in *Dhatukshaya*. This phenomenon of unusual excess need of formation of *Dhatu* in spite of routine formation of *Dhatu* creates an environment of inadequacy. Such *Dhatukshaya* is referred as *Pratiloma Kshaya*.

4. VISHAMASHANA: A balanced diet should be taken in adequate quantity at proper timing of the day because the food which we consume is the basic medicament for maintenance of

health. Hence Consuming food in less or more quantity without proper consideration of time for meals is known as *Vishamashana*.^[38] *Acharya Charaka* has described eight specific factors of the method of dieting in a very systematic and scientific manner which is known as *Ashta Ahara Vidhi Visheshayatana*.^[39] These are the following eight specific factors of the method of dieting.

Table no: Ashta Ahara Vidhi Visheshayatana.

1.	<i>Prakriti</i>	Nature or quality of food
2.	<i>Karana</i>	Processing of food
3.	<i>Samyoga</i>	Combination of food
4.	<i>Rashi</i>	Quantity of food
5.	<i>Desha</i>	Habitat of food
6.	<i>Kala</i>	Time as age, seasons and conditions
7.	<i>Upyoga-sanstha</i>	Dietetic rules
8.	<i>Upyakta</i>	Habit and state of individual who consumes the food

Consuming food without due consideration of quality, quantity, time factor along with season and age by an individual in health or diseased state, will have deleterious effect over the bodily humours. Hence, *Vishamashana* has two distinct damaging effects on the body. As the quality and quantity is compromised by an individual, the ingested food will not nourish the body sufficiently resulting in *Dhatukshaya*. At the same time, undue consideration of one's own requirement as per the health and untimely consumption of the food results in *Tridosha Prakopa*.

SAMPRAPTI

Rajyakshma is a multi-system disease rooted with the derangement of *Tridosha*. All the available literatures on *Rajyakshma* have common thinking regarding the principle causative factors i.e., *Sahasa*, *Sandharana*, *Kshaya* and *Vishamashana*. But the modus of *Dhatu Dusti* for each *Nidana* varies. Hence, separate *Samprapti* is placed for each *Nidana* in most of the literatures of *Ayurveda*. *Acharya Charaka* has mentioned the pathogenesis of all the four types of *Rajyakshma* in details in *Nidana Sthana*. A common pathogenesis has been described in *Chikitsa Sthana*. Further, the pathogenesis of each of *Ekadasharupa* except *Jwara* has also been discussed by *Acharya Charaka*. Other *Acharyas* have mentioned pathogenesis of two types viz. *Anuloma Kshaya* and *Pratiloma Kshaya*.

SAMANYA SAMPRAPTI

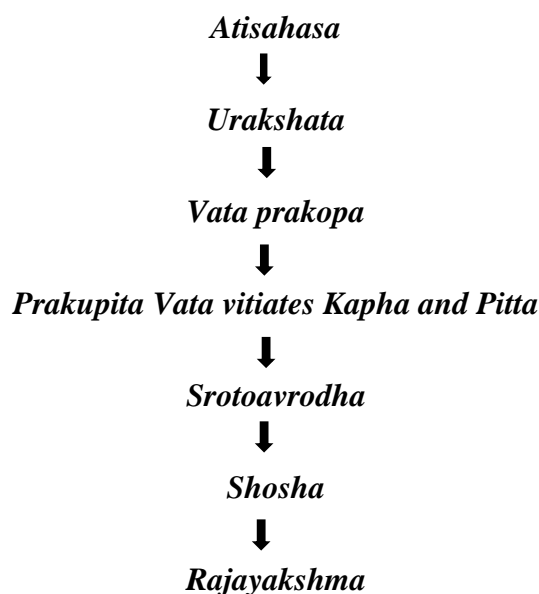
स्त्रोतसां सन्निरोधश्च रक्तादीनां च संक्षयात् । धातूष्मणां चापचयाद्राजयक्ष्मा प्रवर्तते ।।

(Ch.Chi. 8/39-40)

Acharya Charaka has described the *Samanya Samprapti* of *Rajayakshma* in a very precise way. He says, the *Ahara Rasa* is processed by *rasa dhatvagni* to nourish *Rasa Dhatu*. From there on, each *dhatu* nourishes the next *dhatu* with help of their respective *Dhatvagni* and in turn the essence of *Dhatu* i.e., *Ojas*. Due to diminution of *Agni*, *Ahara Rasa* is not digested and *dhatu*s not get formed properly, especially *Kapha* is formed from *Ahara-Rasa*. The increased *Kapha* causes obstruction in the *Srotamsi*, it leads to depletion of *Dhatu*s specially *Rakta*. Due to the lack of nourishment of *Rasa*, *Dhatu Poshan* will be inadequate and *dhatvagni mandya* ensues. As a result, *Dhatukshaya* takes place and may lead to *Rajayakshma*.

VISHISTH SAMPRAPTI**1. Sahasjanya Rajayakshma**

Excessive indulgence of various *Sahasa Karma* beyond one's own capacity leads to injury in the chest including lungs (*Ch.Ni.6/4, Gangadhara*). The *Urastha Vata* moves in the injured part of the chest and vitiates the local *Kapha* (*Ch.Ni.6/4, Chakrapani*) and *Pitta*. All these three *Doshas* together moves in the body upward, downward and obliquely and get localized in various body organs to produce symptoms accordingly.

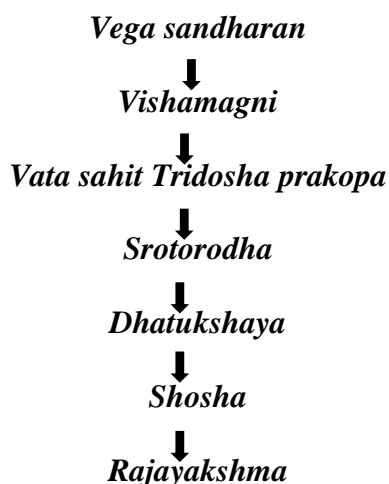


These symptoms have their own pathogenesis due to the *Dosha* vitiation on the specific sites viz. the *Dosha* situated in *Sharira Sandhi* results in *Jrimbha*, *Angamarda* and *Jwara*. *Jwara* is

caused by *Vata* provocation, *Jrimbha* occurs when the *Dosha* get lodged in *Hanusandhi* and when there is involvement of all *Sandhis*, *Angamarda* is observed (Ch. Ni. 6/4, *Gangadhara*). When *Dosha* is lodged in *Amashaya*, it results in *Uroroga* and *Arochaka* *Uroroga* here means the diseases of chest like *Hridrava*, *Shoola* etc. The *Dosha* situated in *Amashaya* causes diseases of chest because of the vicinity of chest to *Amashaya* (Ch. Ni. 6/4, *Chakrapani*). *Yogindranath* is of the view that *Arochaka* is caused because of *Dosha* situated in *Rasana* (Ch. Ni. 6/4, *Yogindranath*) *Gangadhara* opines that *Arochaka* is due to *Dosha* situated in *Hridaya* (Ch. Ni. 6/4 *Gangadhara*). When *Dosha* gets situated in *Kantha* it causes *Swarasada* and when they get lodged in *Pranavaha Srotas* they result in *Shwasa* and *Pratishyaya*. When the *Shirah* gets occupied by provoked *Dosha* it causes *Shirahshoola*. *Vata Dosha* when get lodged in chest leads to *Kanthodhwansa* and *Kasa*. The continuous bouts of *Kasa* causes *Shonitashthivana*. *Jyotishchandra* suggests that it is because of the injury occurred in the *Sira* of *Phuphusa* (Ch. Ni. 6/1, *Jyotishchandra*). The *Vata* gets vitiated because of *Rakta Kshaya* leading to *Daurbalya* and manifest the disease. *Varchobheda* has been described as an additional symptom by *Gangadhara* and *Yogindranath*. *Gangadhara* mentions its occurrence because of *Dosha* situated in *Guda* (Ch. Ni. 6/4, *Gangadhara*) while *Yogindranath Sen* opines that to be because of *Dosha* vitiation in *Amashaya*. (Ch. Ni. 6/4, *Yogindranath*).

2. Vega Sandharanjanya Samprapti

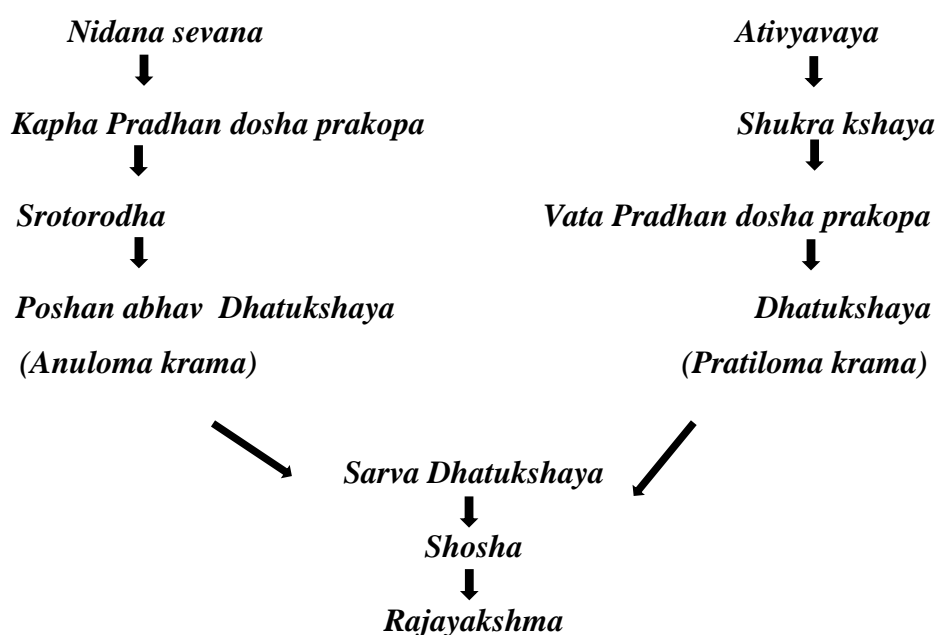
When any person suppresses the natural urges, it results in *Vata* provocation. This provoked *Vata* vitiates *Pitta* and *Kapha*. All these three *Dosha* moves together throughout the body upward, downward and obliquely. These then get settled in various sites. This all lead to manifestation of various symptoms as described earlier in *Sahasaja Rajayakshma*.



Shoola and *Purishabheda* occur when *Vata* is vitiated by *Ruksha* and *Chala Guna* along with *Pitta*. *Purishabheda* leads to *Atisara* (Ch. Ni. 6/6, *Gangadhara* and *Jyotishchandra*). Both the latter symptoms occur due to *Dosha* anchored in *Adhobhaga* (Ch. Ni. 6/6, *Yogindranath*). Vitiating *Vata* when goes to *Parshwa* region it causes *Atiruja* (Ch. Ni. 6/6, *Yogindranath*). *Gangadhara* says that *Shirahshoola* occurs when *Kapha Dosha* occupy *Shirah*. *Kasa*, *Jwara*, *Swarabheda* and *Pratishyaya* are the other symptoms occurring in the disease. All these lead to gradual cachexia of the patient and ultimately *Rajayakshma*.

3. *Kshaya* *Rajayakshma*

The manifestation of *Rajayakshma* by *Kshaya* takes place by two different pathways according to the direction in which depletion of *Dhatu*s takes place. These are *Anuloma Kshaya* and *Pratiloma Kshaya* as described earlier. *Anuloma Kshaya* – When a *Durabala Prakriti* person i.e., who is weak since birth (Ch. Ni. 6/8, *Gangadhar*) indulges in the etiologic factors, it leads to depletion of *Rasa* residing in *Hridaya*. According to *Gangadhara*, *Hridaya* here refers to *Manasa Sthana* (Ch. Ni. 6/8, *Gangadhar*). The *Rasa* is the *Sara* of *Annarasa* and is *Taijasa* in nature (Ch. Ni. 6/8, *Jyotishchandra*). It is *Dhatu Swaroopa* and provides nourishment to other *Dhatu*s (Ch. Ni. 6/8, *Chakrapani*). Due to its unavailability next *Dhatu* get depleted (Ch. Ni. 6/8, *Gangadhar*). This leads to cachexia as a result of depletion of all *Dhatu*s (Ch. Ni. 6/8, *Jyotishchandra*). If this condition is not treated it ultimately results into *Rajayakshma*.



4. *Vishamashanajanya Rajyakshma*

Vishamashana Sevana leads to imbalance of all the three *Doshas* i.e., *Vata*, *Pitta* and *Kapha*. These imbalanced *Doshas* moves in the body and get lodged into the orifices of various *Srotamsi*. This results in formation of faeces and urine by what so ever is ingested and no other *Dhatu* is formed. The patient lives only on *Upasthambhana* of *Purisha*. The vitiated *Doshas* mix with malnourished *Dhatus* (Ch.Ni. 6/10, Yogindranath) and results in various symptoms leading to severe cachexia in the patient. The *Vata Dosha* causes *Shirahshoola*, *Angamarda*, *Kanthodhwansa*, *Parshwasamrujana*, *Ansavamarda*, *Swarabheda* and *Pratishyaya*. *Pitta* vitiation causes *Jwara*, *Atisara* and *Antardaha* and vitiated *Kapha* leads to *Pratishyaya*, *Shirogaurav*, *Arochaka* and *Kasa*. This *Kasa* leads to injury on chest resulting in *Shonitashthivana* and due to loss of *Rakta Dhatu* *Daurbalya* occurs that ultimately leads to *Vishamashanaja Rajyakshma*.



RUPA/ LAKSHANA

Rajyakshma being a comalgation of various symptoms is a syndrome with a number of clinical presentations. Each symptom is itself an independent disease with individual *Samprapti*. Acharyas have described the cardinal symptoms of *Rajyakshma* under three headings viz. *Trirupa*, *Shadrupa* and *Ekadasharupa Rajyakshma* as given in Table.

TABLE NO. TRIRUPA LAKSHANA

ACHARYA CHARAKA^[40]	ACHARYA BHOJ
<i>Ansha parshwa abhitaap</i>	<i>Kasa</i>
<i>Santaap karapadyo</i>	<i>Jwara</i>
<i>Jwara</i>	<i>Raktapitta</i>

TABLE NO. 2.8- SHADRUPA LAKSHANA.

ACHARYA CHARAKA ^[41]	ACHARYA SUSHRUTA ^[42]
Kasa	Bhaktadweshha
Jwara	Jwara
Parshwashool	Kasa
Swarabheda	Swasa
Atisaar	Shonitdarshana
Aruchi	Swarabheda

TABLE NO. 2.9- EKADASHARUPA LAKSHANA.

ACHARYA CHARAKA (8/45) ^[43]	ACHARYA SUSURUTA (41/14-15) ^[44]	ACHARYA VAGHBHATA (5/13) ^[45]
Kasa	Swarabheda	Peenasa
Anshtaap	Ansha-parshwa shoola	Swasa
Swarabheda	Ansha-parshwa sankocha	Kasa
Jwara	Jwara	Ansh ruja
Parshwashoola	Daha	Shiroruja
Shirashoola	Atisaar	Swararuja
Raktavaman	Raktasthivana	Aruchi
Kaphavaman	Shirasa paripurnatwam	Atisaar
Shwasa	Aruchi	Chardi
Atisaar	Kasa	Parshwashoola
Aruchi	kanthoudhvansha	Jwara

SADHYATASADHYATA

The complete knowledge about the prognosis of the disease is obtained by *Sadhyata Asadhyata*. They help to reach the ultimate goal of treatment and start treatment in time. All *Acharya* Give their views in context of *Sadhyasadhayata* as follows.

❖ Symptoms of *Sadhya Yakshma Rogi*

- TojkuqcU/k jfgra cyoUra fdz;klge~A midzes nkReoUra nhIrkfXued`”ka uje~AA (S.U.41/20)
- *Acharya Vaghbata* considers the disease to be treatable if there is *Bala* in the patient to tolerate the disease and medicines.^[46]
- Rk=kifj{kh.k cy ekal “kksf.krks cyokutkrkfj’V% loSZjfi “kks’k fy³~xS:inzqr% lk;/ks Ks;%A cyokuqifprks fg lgRokn~O;k;/kS’k/kcyL; dkea lqcgqfy³~xks·I;Yify³~x ,o eUrO;%AA (Ch.ni.6/15)

According to *Acharya Charaka*, A patient whose strength, muscle tissues and blood have not undergone diminution, who is strong and, in whose body, bad prognostic symptoms have not

appeared is curable even if all symptoms of the disease *Shosha* are manifested in his body. A strong and well-nourished patient can resist both the disease and medicines; hence even if all symptoms of the disease are manifested in his body, still he may be considered as having a few symptoms only i.e., easily curable.

❖ Symptoms of *Asadhya Yakshma Rogi*

- सर्वैरर्धैस्त्रिभिर्वाऽपि लिङ्गैर्मांसबलक्षये। युक्तो वर्ज्यश्चिकित्स्यस्तु सर्वरूपोऽप्यतोऽन्यथा।।

(Ch.ni.8/47)

If there is diminution of muscle tissue and strength then the patient of *Rajayakshma* having all the 11 or 6 or any of the 3 signs and symptoms should not be treated (He will die soon). If there is no diminution of muscle tissue or strength, then the patient of *Rajayakshma* is treated even if all the signs and symptoms are manifested.

- वातव्याधिरपस्मारी कुष्ठी ब्रध्नी चिरज्वरी। गुल्मी च मधुमेही च राजयक्ष्मी च यो नरः।।

अचिकित्स्या भवन्त्येते बलमांसपरिक्षयात्। स्वल्पेष्वपि विकारेषु भिषगेतान् विवर्जयेत्।। (Ch.in.9/8-9)

Regarding prognosis of diseases in *Indriya sthana*, *Acharya Charaka* has mentioned that when diseases like *Vatavyadhi*, *Apasmara*, *Kushtha*, *Shosha*, *Udara*, *Gulma*, *Madhumeha* and *Rajayakshma* are associated with loss of strength and Muscle wasting then such diseases became *Asadhya* in nature & it should be avoided by the physician.

- दुर्विज्ञेयो दुर्निवारः शोषो व्याधिमहाबलः।। (Su.Ut.41/3)

According to *Acharya Sushruta*, *Rajayakshma* is *Durnivara* i.e., *Krichha Sadhya* or difficult to cure. As this disease is caused by simultaneous vitiation of all the three *Dosha*. It is *Asadhya* according to the general principles.

- It is considered to be *Pratyakhyeya* in *Bhela Samhita*.
- *Sadhyasadyata* of *Rajayakshma* depends on various factors such as *Dosha*, *Dushya*, *Poorva Roopa*, *Roopa*, Presence of *Upadrava* and *Arishta Lakshana*, *Rogibala*, *Rogabala* etc.^[47]
- Symptoms which signify the bad prognosis of the disease are enlisted. *Rajayakshma* is said to be curable in the absence of these symptoms.

CONCLUSION

Rajayakshma is a group of diseases which is considered as *Aupsargika Vyadhi* by *Acharya Sushruta*. It is one among the *Astamahagada* explained by *Acharya Charaka* and have rightly been termed as the king of diseases. The etiological factors of *Rajayakshma* are *Sahasa* (over exertion), *Vegasandharana* (suppression of the natural urges), *Kshaya* (depletion of tissue

elements) and *Vishamashana* (irregular & improper diet) results in vitiation of *Tridosha* (dominance of *Vata* and *Kapha Dosha*) & *Saptadhatu*. The manifestation of *Rajyakshma* by *Kshaya* takes place by two different pathways according to the direction in which depletion of Dhatus takes place i.e., *Anuloma Kshaya* and *Pratiloma Kshaya*. It is necessary to understand the involvement of causes in the diseases and process of pathogenesis which is very helpful for the physicians in treating the disease *Rajyakshma*. Also, the knowledge about *Sadhyatasadhyata* for prognosis of the disease is very useful.

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