CONCEPTUAL STUDY OF RAJAYAKSHAMA – A CRITICAL REVIEW

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ABSTRACT

In Ayurvedic literature, Rajayakshma has been described as “Rajo yashma Rajayakshma” Moon (king of stars) was first affected by this disease, hence it is Known as “Rajayakshma”. This disease afflicts human beings activated by the four fold causative factors Sahasa, Samdharana, Kshaya and Vishmashana. It is Similar to tuberculosis. It is chronic Serious and many times fatal one, which Spreads from one person to another one- Aupasargik and Sankramaka in nature. Acharya charaka has described in clear terms about definition, various etiological factors especially the four fold causes, a series of prodromal symptoms (Purva rupa), Complete clinical picture with stages and grouping of the Symptoms as trirupa, Shadrupa, and Ekadasha rupa, the bad prognostic index, of the disease along with all therapeutic measures etc. Sushruta was the first Acharya to declare the contagious nature of the Rajayakshma (Tuberculosis) along with various modes of infection of such Sankramika rogas. Rajayakshma is a madhyama Rogamarga vyadhi manifested shosha. It diminished or dries up Rasadi dhatus. Rajayakshma is a group of diseases gets manifested with the vitiation of Tridosha and Sapta Dhatu.

KEYWORDS: Rajayakshma, Nidana (Sahasa, Sandharana, Kshaya, Vishmashana) Samprapti, Trirupa, Sadrupa Ekadasha rupa.
INTRODUCTION

Rajayakshma followed by many diseases and act as a primary factor in the genesis of many disorders. In ancient medical literature, Rajayakshma has been described as “yakshmanam roganam raja Rajayakshma” i.e. it is the King among diseases. It was one of the important and critical diseases of that time.[1]

King Chandra was suffered from this disease, hence it is known as “yakshma”.[2]

Synonyms – It is also Known as

1. Sosha – Because all tissues are lost, and diminished o dries up rasadi dhatu.[3]
2. Kshaya – Because all functions of mind, body and Speech are lost.
3. Rogaraja – King of all diseases.[4]
4. Dukha – Krodha, Jvara, Roga are all its synonyms and are known as dukha.[5]

Nidana (Etiological factors)

All the Acharyas of Ayurveda have unanimously Stated four major cause as the Etiological factors of Rajayakshma, but charaka only has stated a detailed description of these four factors-

1. Sahasa (over exertion)
2. Vega Sandharana (Supression of natural urges)
3. Kshaya (Wasting)
4. Vishmasana (Irregular dieting)

(1) Sahasa[6]

‘Sahasa’ means excessive work or fight or exercise beyond one’s own capacity.
1. Having the fight with powerful person.
2. pulling out a very big bow
3. Lifting very heavy loads.
4. excessive talking- according to yojindranath even loud (High pitch) talking may also cause the Rajayakshma.
5. Long distance Swimming.
6. Brisk and long distance walking
7. falling down.
8. Getting injured.
(2) Sandharana\textsuperscript{[7]}

“Vega Sandharana means Suppression of natural urges for example defaceation, micturition etc.

1. Due to suppression of impelled urges of flatus, urine and stool because of attending the king or the master or at the feet of the preceptor or while gambling or attending meeting of noble men or in the midst of women.
2. When a person is traveling in same vehicle having up and down course.
3. Because of Some. phobia or fear.
4. During Sexual intercourse.
5. Because of shyness.
6. Because of abnoxious feeling about the place of self.

(3) Kshaya\textsuperscript{[8]}

Kshaya means depletion and discretion. In Rajayakshma it refers to depletion of Rasa and Shukra Dhatu. charaka has mentioned the two possible ways of getting depletion of Dhatu.

(A) Anuloma Kshaya.
(B) Pratiloma Kshaya.

Anuloma Kshaya\textsuperscript{[9]}

Anuloma means in the same direction; here the loss takes place in the same direction as in the nutrition without disturbing its natural order i.e, first Rasa, then Rakta, then Mamsa and in the same way up to shukra Dhatu (Dhatu poshana krama). charaka has enlisted Some conditions leading to kshaya. These can be classified in two categories, Psychological and malnutritional.

1. **Psychological** – There are the conditions that lead to stressful life and then to the debilitating conditions of the body.

(a) A person who is Continuously under stress like shoka and chinta due to loss of money, friend and brothers or unwanted accidents.

(b) If he becomes impatient or envy to the success of others may become more prone to this disease.

(c) Longing for Something.

(d) fearing about Something.

(e) Getting excessively angry.
Malnutritional – Charaka has enlisted Some Conditions related to emaciated person, whose Dhatu condition is worsened by the measures listed below which leads to the precipitation of the disease.

(a) Intake of dry food and drink. This can be considered, as the quality of the food is not as good as needed for the body or of the opposite Properties than needed for building the tissue.

(b) Eating a very small quantity of food (Alpasana)

(c) Fasting for long duration (Starvation)

(d) Having weak body Constitution.

(B) Pratiloma Kshaya[10]

Pratiloma means in the opposite direction i.e when the depletion of the Dhatu takes place in the direction opposite to that of nutrition then it is known as pratiloma kshaya; Here first excessive loss of Shukra takes place ultimately resulting in the loss of previous Dhatu i.e majja, then Asthi and in this way retrograde up to Rasa.

Charaka. mentioned that if a person due to excessive affection towards female, indulges in sex excessively with multiple partners resulting in the excessive loss of shukra Dhatu and even after that if he is not retrining his mind away from the desire to enjoy sexual act and goes on for further sexual intercourse result in kshaya.

(4) Vishamashana[11]

Vishamashana means taking the food without observing the regulations of eating, charaka has described commandants (Ashta vidha Vishesha Ayatanani) to be followed while taking food; non-compliance with them is then termed as Vishamashana. These are as follows –

1. Nature of the food material (Prakriti).
2. Recipe or method of preparation of food (Karana).
3. Mixing of the food material (Samyoga).
4. Quantity of food material (Rashi).
5. Site of taking food as well as the habitate of the material (Desha).
6. Time of taking of food (Kala).
7. Various regulations and instruments to be used while taking food. (Upayoga Samstha).
8. Knowledge about the own self (Upayokta).
If these commandants are followed up to utmost fulfillment it results in maintenance of health. otherwise Couse Dosha vitiation resulting in the manifestation of the disease.

**Rupa (Symptomatology)**

The cardinal Symptoms of Rajayakshma have been grouped under three heading i.e, Trirupa, Shadrupa and Ekadasa rupa of Rajayakshama by almost all the texts of Ayurveda.

1. **Trirupa Rajayakshama**

   It comprises the Symptoms triad they are
   1. Ansa Parsabhitapa (Burning sensation in costal & Scapular region).
   2. Santapa Karapadayoh. (Burning Sensation in palms and sales).

2. **Shadrupa Rajayakshma**

   There are mainly two opinions regarding the symptoms described under this heading they are of charaka & Sushrut, which are followed in the tabular form.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Kasa (cough)</td>
<td>Baktadwesha (Anorexia)</td>
</tr>
<tr>
<td>Jwara (Pyrexia)</td>
<td>Jwara (Pyrexia)</td>
</tr>
<tr>
<td>Parshvashula (Chest pain)</td>
<td>Swasa (Dyspnoea)</td>
</tr>
<tr>
<td>Swarabheda (Hoarseness of voice)</td>
<td>Kasa (cough)</td>
</tr>
<tr>
<td>Varchogada (Diarrhoea)</td>
<td>Shonita darshan. (Haemoptysis)</td>
</tr>
<tr>
<td>Aruchi (Anorexia)</td>
<td>Swarabheda (Hoarseness of voice).</td>
</tr>
</tbody>
</table>

   It is evident from the table that charaka has specially mentioned Parshvashula and Varchogada whereas Sushruta Mentioned Swasa and Shonita darshina in shadrupa Rajaykshma.

3. **Ekadasarupa Rajayakshama[^15-16]**

   It is taken as complete clinical manifestation of the disease and is composed of following 11 symptoms.

<table>
<thead>
<tr>
<th>Charak</th>
<th>Sushruta</th>
<th>Vagbhatta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Kasa (Cough)</td>
<td>Svarabheda</td>
<td>Pinasa</td>
</tr>
<tr>
<td>2. Ansatapa (Pain in scapular area)</td>
<td>Ansa-parsvasula</td>
<td>Shwas</td>
</tr>
<tr>
<td>3. Svarabheda</td>
<td>Ansaparsva Samkocha</td>
<td>Kasa</td>
</tr>
<tr>
<td>4. Jvara</td>
<td>Jvara</td>
<td>Ansuraja</td>
</tr>
<tr>
<td>5. Parsvasula</td>
<td>Daha</td>
<td>Siroruja</td>
</tr>
<tr>
<td>6. Shira sula</td>
<td>Atisara</td>
<td>Svararuja</td>
</tr>
<tr>
<td>7. Rakta Vamana</td>
<td>Raktashtivana</td>
<td>Aruchi</td>
</tr>
</tbody>
</table>
Samprapti of Rajayakshama

The common samprapti in nutshell is described by charaka, is that the obstruction in the srotases Causes improper nourishment of the bodily tissues leads to depletion of successive Dhatus specially Rakta. This results in diminution of Dhatvagni and if this entire phenomenon Continues for longer periods results in the disease of chronic nature of Rajayakshama.\[^{17}\]

Acharya sushruta mentioned two probable ways of manifestation of the disease. Indulgence of etiologica factors leads to Dosha provocation that get spread all over the body. Out of these Dosha the dominated kapha obstruets the srotases specially Rasavaha srotas leading to malnutrition of further Dhatu and hence it’s wasting. The other path is because of excessive indulgence in sex leading to depletion of Retasa and even after if this excessive sexual act is pursued, it results in depletion of all the previous dhatu and lead to wasting of the person resulting in the disease.\[^{18}\]

Pathya-Apathya\[^{19}\]

Pathya

<table>
<thead>
<tr>
<th>Ahara</th>
<th>Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mansa &amp; mansa rasa, yava, godhum kullath, Madya, ghee, dahi, dadim Anjira, Pista, Peepar, Alas, Lahsun etc.</td>
<td>Abhyang, Snan, Ajamadhya, Bramhcharya, Ubatan, Prasanna &amp; etc.</td>
</tr>
</tbody>
</table>

Apathya

<table>
<thead>
<tr>
<th>Ahara</th>
<th>Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ruksha anna, Virudhha anna, Tikshna Padarth, Karela, Kundaru, Tambula, heeng etc.</td>
<td>Kshrama, Krodha, Shoka, Prajagrana, Divsayana, Vegavidharana etc.</td>
</tr>
</tbody>
</table>

CONCLUSION

Rajayakshama is highly Contagious disease and spreads through the air from coughing. Thus this disease afflicts human beings aggravated by the main four-fold causative factors-sahasa, Shandharana Kshaya and Vishmashana. Without planning it is difficult to understand & difficult to cure. Nidanaparivarjana is the fisr line of treatment for any disease. Avoid the all Nidan to produce Rajayakshama. Samprapti Vighatana is Very important & helpful to
diagnosed the disease. It is very necessary to understand the involvement of cause in the
diseases and process of pathogenesis.

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