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## Review Article

### PHARMACOLOGICAL IMPORTANCE OF *GHRITA* IN AYURVEDA

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#### ABSTRACT

*Aahara* assumes a significant part in our everyday existence. Food gives different medical advantages. *Ghrita* is one such *Snigdha Ahara Dravya* which is viewed as a necessary piece of the human eating regimen in India for a long time. How much utilization of *Ghrita* changes as per locale, and people? The nutritious and helpful worth of *Ghrita* is superb. Each food thing we eat experiences *Agni* which brings about the development of *Aahara Rasa* and subsequently *Rasa Dhatu* consequently circling all around the body. *Rasa* which is viewed as the *Aadya Dhatu* persistently flows and structures the cellar for the sustenance of sequential dhatus. *Goghrita* is a rejuvenator and aphrodisiac.

#### INTRODUCTION

Ayurveda is basically the study of life. It embraces in itself ideal standards for carrying on with a sound existence. Ayurveda imagines a total routine for both sound and infected ones, watching well-being at all ages. *Aahara, Nidra,* and *Brahmacharya* are three sub-points of support, which support the body itself.<sup>[1]</sup> Here, *Aahara* has been counted first, which shows its significance. Food assumes a definitive part in the turn of events, food, generation, and end of life. Through hundreds of years, food has been perceived as a significant variable for people, in well-being and ailing state. Man has forever been keen on food and the historical backdrop of man generally has been a battle to get food.

*Aahara* supplies bio-energy to the body. This bio-energy is provided by appropriate and sufficient nourishment as its fundamental constituent viz. proteins, carbs, fats, minerals, nutrients, and water. The act of *Aaharvidhi* is an old, experimental, and exquisite craftsmanship and it is just in the early long stretches of the last century that sustenance and dietetics have come to get the situation with unmistakable disciplines.

Sustenance might be characterized as the study of food and its relationship to well-being. It is concerned essentially with the part played by supplements in body development, advancement, and support.

Dietetics is the functional utilization of the guideline of sustenance. It incorporates the preparation of dinners for both ordinary and wiped-out people. Ayurveda has recognized and endorsed a bunch of genuinely good dietetic codes. At the point when the *Aahara* is taken reasonably and as indicated by the codes of dietetics, just the advantages of *Aahara* can be accomplished. Any deviation in diets and, surprisingly, in their arrangement style prompts weakness.

Sadly, scarcely 1-2% of people in India keep these codes and guidelines of dietetics. In different nations additionally, penny percent perceptions of these guidelines are not seen. There might be different variables liable for this non-recognition of the dietetic codes. Different neurotic elements stand recognized because of *Aahara* propensities related as they are to tangible improvements, which are delight giving, or misery giving. Despite the fact that Ayurveda has hypothesized this hypothesis and has managed it exhaustively, as of late a lot of interest has been centered around the craft of dietary elements in the pathogenesis of non-transmittable illnesses, and there are volumes of logical information supporting the hypothesis that diet is the basic key calculate

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most constant degenerative problems and heart diseases.

### **Nirukti**

The word '*Ghrita*' is derived from '*Ghriti Ghriyate Ghri Seke Anjighrisibhyah Ktah*'.<sup>[2]</sup>

*Ghrita Nishpatti* – *Ghrita* has used the meaning 'extracted from milk'.

### **Charaka Samhita**

*Goghrita* promotes memory, intellect, and the power of digestion, semen, *Ojas*, *Kapha*, and fat. It alleviates *Vata*, *Pitta*, toxic conditions, insanity, consumption, and fever. It is the best of all the unctuous substances. It is auspicious, cold in potency, and sweet both in taste as well as *Vipaka*. When administered according to the prescribed procedure, it increases, thousand times in potency and develops manifold utilities.<sup>[3]</sup>

Old *Goghrita* is useful in intoxication, epilepsy, fainting, consumption, insanity, toxic manifestations, fever, and pain in the ear, head, and female genital tract.<sup>[4]</sup>

The properties of *Ghrita* of other animals viz., goat, sheep, and buffalo are the same as those of their milk.<sup>[5]</sup>

When *Ghrita* is prepared with certain specified drugs in accordance with a prescribed procedure, its potency, and utilities increase many folds. This is because no other unctuous substance except *Ghrita* has such a tremendous capacity to absorb the properties of the drugs mixed with it. According to certain commentators of the *Sushruta*, *Ghrita* alleviates all three *Doshas*.<sup>[6]</sup> Even if so, only specially medicated *Ghrita* can alleviate *Kapha*. Normally *Ghrita* aggravates and does not alleviate *Kapha*. It does, no doubt, alleviate *Vata* and *Pitta*.

Old *Ghrita* is meant *Ghrita* preserved at least for ten years. As it is said, '*Ghrita* preserved for 10 years is considered old (*Purana*). It is considered very old if preserved for more than ten years (*Prapurana*).' The older the *Ghrita*, the more efficacious it is. This is also what Harita has stated. In the above passage, there is no mention of the properties of *Ghrita* of elephants, etc. because such *Ghrita* is not in use.

### **Sushruta Samhita**

*Ghrita* is sweet, mild in action, soft, cold in potency, not increasing moisture in the tissues, lubricating, relieves upward movement in the alimentary tract, insanity, epilepsy, colic, fever, and distension of the abdomen; mitigates *Vata* and *Pitta*, kindles digestive fire, increases memory, wisdom, intelligence, complexion, voice, beauty, the softness of the body, vitality, vigor, strength, and span of life;

is aphrodisiac, good for vision, increases *Kapha*, wards off sins and in suspiciousness, destroys poisons and demons (evil spirits, bacteria, etc.).<sup>[7]</sup>

Alleviation of *Udavarta* etc. is affected if they are free from *Ama* and not of those associated with *Amajvara* here denotes chronic fever, some read as *Tridosha pakarshanam* there to the pacification of *Kapha* is affected only if associated with *Vata* and *Pitta* and not in single status.

*Goghrita* is sweet after digestion, cold in potency, mitigates *Vata*, *Pitta*, and poison; best for vision bestows strength, and is superior in qualities.<sup>[8]</sup>

Old *Ghrita* is laxative, pungent after digestion, pacifies all three *Doshas*, alleviates fainting, narcosis, insanity, intoxication, enlargement of the abdomen, fever, homicidal poisoning, consumption, epilepsy and pain in the female genital tract, ears, eyes, and head; relieves pain, kindles digestion and useful in therapies like enema, nasal medication and filling the eyes.<sup>[9]</sup>

Old *Ghrita* cures blindness, dyspnea, rhinitis, fever, cough, fainting, leprosy, insanity, seizure by evil spirits, and epilepsy.<sup>[10]</sup>

*Ghrita* preserved from the eleventh year to one hundred years is known as *Kaumbha Ghrita* is *Rakshoghna* which destroys demons; beyond this is called *Maha Ghrita* which mitigates *Kapha* and *Vata*, bestows strength, auspiciousness, improves intelligence, cures blindness especially, destroys all kinds of demons and is extolled as highly beneficial.<sup>[11]</sup>

*Puranam* – Old *Ghrita* preserved for up to two years; *Kumbha Sarpi* – *Acharyas* says *Kumbha Ghrita* is one hundred years old.

### **Ashtang Hridya**

Consuming *Ghrita* is considered the best to promote comprehension, memory power, and intellect. It provides strength, prolongs the life span, enhances semen, and is good for the eyes. It is good for children as well as elders. Those who wish to attain fertility, luster, soft skin, and a good voice are advised to use it, it is indicated if person is debilitated because of emaciation due to injuries, eruptive skin, weapon wounds, and burns. It cures *Vata* and *Pitta* diseases, poisons, psychosis, tuberculosis, inauspiciousness, and fever. *Ghrita* is considered the best among all the varieties of *Sneha* (oils and fats). Its grades of potency are infinite. Properly prepared *Ghrita* is therapeutically useful in many potencies infinite. Properly prepared *Ghrita* is therapeutically useful in many ways.<sup>[12]</sup>

**Stored Ghrita**

Stored *Ghrita* is useful in a stupor, epilepsy, syncope, and disease of the head, ears, eyes, and female genital organs. It purifies and heals ulcers.<sup>[13]</sup>

**Ashtanga Sangraha**

*Ghrita* is best suited for those desirous of more intelligence, memory, ingenuity, keen digestive power, long life, sexual vigor, and good eyesight; for children and old people, for those desiring offspring, good complexion, the softness of the body and good voice; for those suffering from injuries to the chest, emaciation, *Visarpa*, insanity, tuberculosis, inauspiciousness, and fevers; it is best among fatty materials, coolant, retards senility; possesses a thousand good qualities and does a thousand actions when used with proper process.<sup>[14]</sup>

*Purana Ghrita* cures diseases such as intoxication, epilepsy, fainting, and diseases of the head, ears, eyes, and vaginal tract; it cleanses and heals ulcers; it possesses all the qualities and does the functions ascribed to fresh *Ghrita* in greater measure and so similar to nectar.<sup>[15]</sup>

Even *Ghrita Manda* (supernatant fluid of *Ghrita*) is also similar, it is dry, capable of penetrating deep and thin in consistency.<sup>[16]</sup>

**Bhavaprakash**

The synonyms of *Ghrita* are *Ajya*, *Havi*, and *Sarpi*. *Ghrita* vitalizes the tissues, is palatable, beneficial for vision, appetizer, and cold in potency, and casts away poisons, poverty, and sin. It pacifies *Pitta* and *Vata* doesn't block channels much and enhances brightness, *Ojas* (immunity), luster, and delicate tendency. It also promotes voice, memory power, brain power, and life span and strengthens the body. It is heavy to digest, and cures fever, and psychological problems including insanity, colic, distension of the abdomen, and ulcers. *Ghrita* is demulcent induces *Kapha*, casts away evil spirits, and cures herpetic lesions and blood disorders.<sup>[17]</sup>

*Goghrita* is particularly beneficial to vision, aphrodisiac, appetizer, *Madhura* in *Rasa* and post-digestive effect, cold in potency, pacifies *Vata*, *Pitta*, and *Kapha*, enhances brain power, shining, brightness, immunity, and luster and casts away poverty, sin, and evil spirits. It stops aging, heaving to digest, strengthens, pious, prolongs the life span, is auspicious, vitalizer, aromatic, pleasant, and considered the best among all types of *Ghrita*.<sup>[18]</sup>

**Purana Ghrita**

*Ghrita* stored for more than a year is known as a *Purana Ghrita*. It alleviates *Tridosha*, syncope, skin diseases, poisons, psychosis, epilepsy, and weak vision; it is more and more beneficial if stored for more and more periods.<sup>[19]</sup>

**Naveena Ghrita**

Always fresh *Ghrita* should be consumed along with food, for nourishment, in fatigue, loss of strength, anemia, jaundice, and eye diseases.<sup>[20]</sup>

Large quantities should not be consumed for tuberculosis, in children, during old age, in diseases of *Kapha* indigestion, gastroenteritis, constipation, hangover, fever, and loss of appetite.<sup>[21]</sup>

**Dhanvantari Nighantu**

Synonyms: *Aajya*, *Havi*, *Sarpi*, *Pavitra*, *Navneetaja*, *Amrita*, *Abhidhara*, *Jeevaniya* <sup>[22]</sup>

General Properties: There are thousands of properties as per utilization of *Ghrita*.<sup>[23]</sup>

*Goghrita*: *Vipaka* – *Madhura*

*Veerya* – *Sheeta*

*Smriti*, *Medhashakti*, *Agni*, *Bala*, *Ayushya*, and *Shukra vardhaka*, are good for vision, generalized weakness, Skin disorders, etc. <sup>[24]</sup>

*Purana Ghrita*: *Timira*, *Shwasa*, *Penus*, *Kaasa*, *Murccha*, *Kusthha*, *Visha*, *Unmada* *Grahabadha*, *Apsmara*, *Yoni Karna*, pacifies eye and head pain, good *Shothahara*.

*Purana Ghrita* is 10 years old.

*Ghrita Manda*: It is dry, *Tikta*, and thin in nature

**Kaiyadeva Nighantu**

Synonyms: *Aajya*, *Havi*, *Sarpi*, *Pavitra*, *Navneetaja*, *Amrita*, *Abhidhara*, *Jeevaniya* <sup>[25]</sup>

General Properties: *Ghrita* is sweet, mild in action, soft, and cold in potency, not increasing moisture in the tissues, lubricating, relieves upward movement in the alimentary tract, insanity, epilepsy, colic, fever, and distension of the abdomen; mitigates *Vata* and *Pitta*, kindles digestive fire, increases memory, wisdom, intelligence, complexion, voice, beauty, the softness of the body, vitality, vigor, strength, and span of life; is aphrodisiac, good for vision, increases *Kapha*, wards off sins and in suspiciousness, destroys poisons and demons (evil spirits, bacteria, etc.).<sup>[26]</sup>

*Ghrita* is *Yogavahi* in nature.<sup>[27]</sup>

*Goghrita* is sweet *Vipaki*, pacifies *Tridosha*, alleviates semen, and strengthens the body.

*Purana Ghrita*: One-year-old *Ghrita* is *Abhishyandi*, and pacifies *Tridosha*. Five-year-old *Ghrita* is *Kashaya anurasa*. Ten years old *Ghrita* light, *Anuras Katu* known as *Purana Ghrita*. Above ten years old *Ghrita* owns *Rasayana* property in nature known as *Prapurana Ghrita*.

**Bhel Samhita**

*Navneeta* is *Amla* in nature while *Ghrita* is sweet in nature.<sup>[28]</sup>

**DISCUSSION**

Discussion of Conceptual study is an important part of any work, as the conceptual aspect of the particular subject reveals the hidden facts. The information collected is based on the available kinds of literature related to *Ghrita* in different Ayurveda classical texts. *Ghrita* is used as *Anupana* of *Puspadhanwa Rasa*, *Amruti Karana* of *Abhraka Louha*. Also, it is mentioned in *Charaka Samhita* as *Gana* i.e., *MadhuraSkandha*, *Yamaka*, *Mahasneha Rasashastreyya*, *Panchamrita*, *Pancha Gavya*, *Mitrapanchaka*, *Dravana Panchaka*, *Dravaka Varga*. In Ayurvedic classical texts like *Dravya Guna Sangraha*,<sup>[29]</sup> *Yogratnakara*<sup>[30]</sup>, and *Harita Samhita*<sup>[31]</sup> the pharmacology of *Ghrita* is similar to as described in *Sushruta Samhita*.

Ayurvedic application:

- I. *Rasayana*, *Vajikara*, *Rasavardhaka*, *Varnya*.
- II. It increases *Oja*, *Medha*, *Smriti*, *Agni*, and *Indriyabala*.
- III. Used in *Vandhya*, *Sahasra Veerya*.

Since ancient times, India has manufactured and used *Ghrita*, a form of clarified butter fat. It is employed in Ayurveda as a healing substance and in religious rites. It is regarded as a spiritual dish in India and is well-liked for its nutritional benefits, distinct flavor, and perfume. It is produced using the milk, cream, or butter of several types of animals. *Ghrita* processing can be accomplished by applying direct heat to remove fat from milk, cream, or butter with or without fermentation. *Ghrita* is a special kind of fat because of its distinctive flavor, which is the primary condition for its approval. Fermentation of cream, butter, or milk as well as heating operations are major processing factors. Due to the low moisture level and potential natural antioxidant components, it has a pretty long shelf life.

## CONCLUSION

*Ghrita* has gained widespread acceptance as a superior fat to other fats as a component of the human diet, mostly because of its distinctive short-chain fatty acid concentration, which is responsible for its improved digestion and anti-cancer qualities. In addition to possessing a rich and pleasant sensory profile, it plays a significant role in transporting vital fatty acids (linolenic acid and arachidonic acid) and fat-soluble vitamins (A, D, E, and K). *Ghrita* is thought to act as a coolant, improve physical and mental performance, and treat eye and ulcer ailments. This study, which is a comprehensive review of the Ayurvedic literature, highlights the therapeutic benefits of *Ghrita* in the management of diseases.

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