



# Conceptual Study on Nidana And Samprapti Of Rajayakshma

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## Abstract

*Rajayakshma is a Madhyama Rogamarga Vyadhi manifested Shosha. Due to indulging in Sahasa, Vega Sandarana, Kshaya, Vishamashana, there is the manifestation of Ekadasha Rupa where it affects the Tridosha and Sapta Dhatu. Ayurveda classics gives importance to Nidana because it is a Sarva Tantra Siddanta that effect will always be going to imitate the cause i.e. Karya Karana Bhava. Before understanding Chikitsa the knowledge of nidana and the samprati is very necessary. Chikitsa is nothing but the Nidana Parivarjana and Samprapti Vighatana. Aims and Objectives: To enlighten the basic concept of nidana and samprapti of rajayakshma to its full perspective. To understand this concept and utilize it thoroughly in planning the proper treatment for rajayakshma. Materials and Methods: In this study Ayurveda elementary books were thoroughly searched to compile information about rajayakhma to evaluate the nidana and samprapti of the disease. Conclusion- Rajayakshma is an unique disease the classification of disease has been don on the base of Nidana and Samprapti. According to the involved Nidana as Rajayakshma devided as Sahasajanya Rajayakshma, Vega Sandarana janya Rajayakshma, Kshaya janya Rajayakshma, and Vishamashana janya Rajayakshma. As per the process of disease Rajayakshma is classified as anuloma Kshaya and pratiloma kshaya.*

**Key words:** Rajayakshma, Samprapti, Nidhana, Sahasa, Sandharana, Khaya, Vishamashana

## Introduction

*Rajayakshma is group of diseases gets manifested with the vitiation of Tridosha and Sapta Dhatu. Due to indulging in Sahasa, Vega Sandarana, Kshaya, Vishamashana, there is the manifestation of Ekadasha Rupa.*(1) In modern era *Shosha* is considering as tuberculosis. It is a major public health problem in India due to the Environmental Changes, Changes in Behavioural Dietic Habits, Poor Quality Of Life, Population Explosion, Under Nutrition, and Lack of Awareness about cause of disease and Modern Life Style. The causes and path of disease are changed in their pattern. The definition of 'Chikitsa' explained by *Acharya Charaka* is perfectly applicable in case of *Rajayakshma*. He says that the treatment of disorders should consist of such as Treatment is given with the objective of ensuring that no discordance will arise in the *Dhatu*s and there is continuance of their concordance(2). Here the term *Dhatu* refers to both *Doshas* and seven *Dhatu*s. As per the etymology of word 'Dhatu'. in *Rajayakshma* there is vitiation of *Doshas* that ultimately leads to depletion of *Dhatu*s. Therefore, the prime aim of management of *Rajayakshma* is concordance of *Doshas* and *Dhatu*s that can be achieved by implementing the proper treatment. Before planning the treatment it is very necessary to understand the involvement of causes in the diseases and process of pathogenesis.

## Historical Review

## Veda Kala

Since time immemorial, the disease *Rajyakshma* has taken a heavy toll in sufferings of human life. Its impact on civilized and uncivilized human race can be traced even up to pre historic era which is reflected by its notions in the earliest literature i.e. *Vedas* and the oldest medical texts. The description of the disease can be seen since the very first available scripture i.e. *Vedas*. These are *Rugveda*, *Yajurveda*, *Samaveda* and *Atharvaveda*, while in other 3 Vedas here and there some description about this discipline has been found but that is not of much significance. *Rajyakshma* is mentioned in *Rugveda* as “*Yakshma*” as well as “*Rajyakshma*” and is regarded as worst of all fevers of unknown origin. For its management exposure to sunrays has been advised. And also it has been said that the disease is being removed from various parts of the body(3).

In *Atharvaveda*, a wide description about the disease covering its synonyms, aetiology, types and management has been found. Two synonyms of the disease are given i.e. *Jayanya* and *Papma*(4). While describing the etiologic, two main factors are mentioned (i) transmission of *Krimi* from one person to other and (ii) excessive loss of *Shukra Dhatu* because of uncontrolled sexual indulgence. The disease has been classified into 2 types – (i) *Sukshata* and (ii) *Akshata*. This can be correlated with conditions of the disease. Further as the complication of the disease involvement of *Asthi*, *Mamsa*, *Ansa* and *Virya* has been mentioned. In the management aspect uses of *Anjana* for *Bhakshan* and *Homa* of aromatic drugs have been prescribed and it is said to be the preventive measure for the disease(5).

In later *Vedic Samhitas* various synonyms are given for the disease, these are *Rajyakshma*, *Papayakshma*, *Jayanya*(6) and *Kshaya*(7). While describing the aetiology of the disease, the story of *Chandra* (the king of *Nakshatras*) (8). has been described to explain the excessive sexual indulgence as a causative factor for the disease. A suspicion about contagious nature of this disease was aroused in *Manu Smriti* also while advising to avoid marriage in a family having persons suffering from *Kshaya*

## Samhita Kala

The *Samhita* period is known as the golden period of *Ayurveda*. Due to extensive advancement in the field of *Ayurveda*, a great deal of knowledge about the disease is seen through the classical texts written during this period. *Acharya Charaka* has given a wide description of the disease by giving its definition, various etiological factors and their role in manifestation of the disease. A full fledged prodromata, complete clinical picture with possible stages and grouping of symptoms as *Trirupa*, *Shadrupa* and *Ekdasharupa Rajyakshma*; the bad prognostic symptomatology of the disease along with an excellent management protocol for different clinical manifestations has been discussed in details in two separate chapters – one in *Nidana Sthana* (9) and other in *Chikitsa Sthana*(10). Besides these, *Arishta Lakshnas* of the disease have also been mentioned at various places in *Indriya Sthana*(11)+

*Acharya Sushruta* has described this entity under the term ‘*Shosha*’. He has mentioned eight types of *Shosha* for the first time(12). He is the first to declare the contagious nature of the disease along with the modes of transmission of such diseases and *Madhava Nidana* seems to follow *Acharya Sushruta*. *Kashyapa Samhita* is the only available classical text of *Kaumarabhritya*. In this *Samhita* a separate chapter on the management of *Rajyakshma* has been given but it is not complete(13). *Acharya Vagbhata* 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 in this text and explain *Nidana*, *Poorva Roopa*, *Samprapti Laxana* and *Chikitsa* in *Nidana Sthana* and *Chikitsa sthana*(14) *Bhavaprakasha* and in *Yogaratanakara* one can get the reference about *Rajyakshma Chikitsa*, he mentioned three *Yogas* i.e. *Amruteshwara Rasa*, *Raja Mrugankarasa*, *Agnirasa*. (15) (16)

The later authors of *Ayurveda* have followed the *Madhava Nidana* for describing the *Nidana* aspect of the disease without much addition with a few exceptions. But in the management aspect the addition of *Rasadavyas* was definitely a further step in the history of the disease, which was started since 12<sup>th</sup> century. *Dalhana* in his commentary has given a hint of this disease being a hereditary one. *Bhavaprakash*, *Yogaratanakara* and other later works have described a large number of combinations to combat the disease.

## Nirukti and Vyutpatti

*Shosha* is the *Pullinga Shabda*; it is derived from the “*Shush*” *Dathu* and *Lyut Pratyaya*. This means drying off. *Kshaya* is the *Pullinga Shabda*; it is derived from the “*Kshi*” *Dhatu* and *Ach Pratyaya*, which means diminishing. *Rajyakshma* is the *Pullinga Shabda* is composed of two words viz. *Raja* and *Yakshma*. The word *Raja* is derived from *Dhatu* ‘*Raj*’ meaning ‘*Deeptau*’ which means the person who rules. *Yakshma* is an adjective of noun *Yakshmana* derived from *Dhatu* ‘*Yakshm*’ and possessing ‘*Manin*’ *Pratyaya*. It indicates the disease, which is to be treated with utmost care by the physicians. *Amarkosha* has mentioned this as *Roga-Bheda* and *Vachaspatyam* quotes it as a synonym of *Rajyakshma*.

As indicated in above quotes the word ‘*Rajyakshma*’ carries two literary meanings along with it viz. King’s evil and King of the diseases. The prior one is exemplified by the story of *Chandra* and accordingly termed as the disease of the King. The latter one indicates towards its severity, as it is very difficult to manage so termed as *Rajyakshma*, the king of the diseases. The word *Shosha* is to indicate the *Shoshana* of *Rasadi Dhatu* due to the indulging in the *Nidana* and loss of action or movement in *Dhatu*, *Doshic* level is called *Kshaya*. So the person will look like *Kriya Ksheena*. (Less activities) Due to *Nidana Sevana* the *Tridoshas* gets vitiation and produces many *Upadrava*. Such disease which is very difficult to treat as compared with all diseases is called as *Rajyakshma*

## Paryaya and Paribhasha

*Krodha*, *Yakshma*, *Jwara*, *Shosha*, *Kshaya* and *Rogarat* are the synonyms of *Rajyakshma*. *Acharya Charaka* says that due to obstruction in the *Rasavahi Srotas* the *Rasa Dhatu* gets accumulated at its own place and this accumulated *Rasa Dhatu* goes upwards and 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*”. According to *Acharya Sushruta* *Shosha* is a disease that is followed by many diseases as its complications and manifests as a complication of many diseases. It is very difficult to diagnose and treat.

## Rajyakshma Bheda

(A) On the basis of etiological factors – *Chakrapani* opines that according to the etiological factors *Rajyakshma* can be classified into 4 types

1. *Sahasaja Rajyakshma*
2. *Sandharanaja Rajyakshma*
3. *Kshayaja Rajyakshma*
4. *Vishmashanaja Rajyakshma*

(B) On the basis of *Dosha* predominance – Almost all *Acharyas* are of the view that *Rajyakshma* is *Sannipataja* i.e. there is dominance of all the three *Doshas*. But a few *Acharyas* says that it is of 5 types,

1. *Vataja Rajyakshma*
2. *Pittaja Rajyakshma*
3. *Shleshmaja Rajyakshma*
4. *Sannipataja Rajyakshma*
5. *Urahkshataja Rajyakshma*

(C) On the basis of clinical features – According to the clinical picture of the disease it has been classified into 3 types viz.

1. *Trirupa Rajyakshma*
2. *Shadrupa Rajyakshma*
3. *Ekadasharupa Rajyakshma*

But *Chakrapani* opines that these are the three different stages of *Rajyakshma*.

(D) On the basis of Pathogenesis – According to *Acharya Charaka* and *Sushruta*, *Rajyakshma* manifests through two probable ways and these can be considered as two types of *Rajyakshma* viz.

1. *Anuloma Kshaya*
2. *Pratiloma Kshaya*

(E) On the basis of cause of the disease- According to Acharya Sushruta shosha is classified depending on the cause of the disease,

1. Vyavayi shosha
2. Shokaja shosha
3. Jara shosha
4. Adwa shosha
5. Vyayama shosha
6. Vrana shosha
7. Urakshata shosha

### **Rajyakshma Nidana**

After going through all the classics, it is found that there are four major causes of *Rajyakshma* that can cause the disease singly or combinedly. These are *Sahasa*, *Vega Sandharana*, *Kshaya* and *Vishamashana*.

**Sahasa** – It means excessive and strenuous work or fight or exercise beyond one's capacity. Weak person fight with strong person, Hardworking with exertion, Excessive talkative/speaks too much Swims in water for long distance, Forceful massage, Application of pressure by feet, Runs fast to cover a long distance, indulging such other regimens, excessive physical exercise, studying for long duration, Fasting, Carries heavy weight, Injury, Heavy vehicle raiding following down from, height any other type of injury(17). Due to these in excesses vitiates *Vata* that affects the *Kapha* normally residing in *Urha Pradesha* vitiates *Pitta* moves upwards side wards and downwards.

**Vega Sandharana** – This means suppression of natural urges for defecation, micturition etc. the person who are in front of king attending meeting with wise peoples, while travelling high or low vehicle, in front of female. Than *Vata* gets aggravated, this aggravated *Vata* will vitiates *Pitta* and *Kapha*(18). *Vijayarakshita* has explained that here the *Vegas* refer to only the urges for flatus, defecation and micturition and not all other *Vegas* that are mentioned in "Navegandharniya" chapter of *Charaka Samhita*. Also while describing the diseases caused due to suppression of 13 urges, *Acharya Charaka* has not mentioned *Rajyakshma* as their manifestation.

**Kshaya** – *Kshaya* means depletion or discretion. *Acharya Sushruta* has described it as the synonym of 'Shosha' and explains that the loss of capability of body to do work is called *Kshaya*(19). *Gangadhara* comments that in *Rajyakshma* it refers to depletion of *Rasa Dhatu* and *Shukra* while *Yogendranath* says that it refers to depletion of *Shukra*, *Oja* and *Sneha*. This may be because *Rasa* and *Oja* are taken as synonyms. According to both *Acharya Charaka* and *Acharya Sushruta* this depletion of *Dhatu*s can take place by two ways that can be termed as (i) *Anuloma Kshaya* and (ii) *Pratiloma Kshaya*. *Anuloma Kshaya* means the depletion of *Dhatu*s takes place in the direction of their nourishment i.e. *Rasa* then *Rakta* then *Mamsa* and so on. *Pratiloma Kshaya* means the depletion of *Dhatu*s takes place in the direction opposite to their nourishment i.e. *Shukra* then *Majja* then *Asthi* and so on(20). According to *Acharya Charaka*, can be divided into 2 categories i.e. Psychological like *Bhaya*, *Shoka*, *Chinta*, *Udvega* etc. and next is nutritional like intake of *Ruksha Anna Pana* by intake of less quantity of food, fasting by weak body, *Ativyavaya Anahara*. which when ingested lead to depletion of *Dhatu*s by increasing *Vata Dosh*a, inspite of giving nourishment to the body.

**Vishamashana** – *Vishamashana* means intake of food without considering the *Ashta Vidhi Vishesha Ayatanani*(21). I.e. *Prakruti* (nature of food), *Karana* (improper preparation), *Samyoga* (combination of food), *Matra* (less or more quantity), *Deha* and *Kala* (opposite to *Desha* and place and time), and not consuming *Sadrasayukta Bhojana* also not following *Ahara Vidhi Vidhana*. Intake of *Viruddha Ahara* by all these factor *Tridosha* gets vitiates. These *Dosh*as spread all over the body and enter the circulation. The entire food taken by the individual is converted into stool and urine rather than the *Dhatu*s. The afflicted individual is sustained by the stool, Therefore the fecal matter of individual is suffering constipation or other who are extremely emaciated are weak should be retained *Dosh*as accumulated due to irregular dieting

separately produce the further emaciation and individual *Dosha* will produce the different symptoms in the body and manifest *Rajayakshma*.

Besides these four major causes many diseases act as *Nidanarthakara Roga* like *Jwara*, *Raktapitta*, *Pratishyaya* and *Kasa* that can lead to *Rajayakshma* as their complication. (22) It is also seen that during the diseases like *Prameha*, *Gulma* and *Grahani* the chances of *Rajayakshma* are increased. The infectious nature of the disease was clearly recognized by *Sushruta* as he has included it in the list of *Aupsargika Roga*. As mentioned earlier *Shosha* is a synonym of *Rajayakshma* therefore, the eight causes of *Shosha* mentioned by *Sushruta* can also be considered as the causative factors of this disease (*Vyavaya*, *Shoka*, *Sthavirya*, *Vyayam*, *Adhva*, *Upvasa*, *Vrana* and *Urahkshata*). *Dalhana* while elaborating the *Sushruta's* version on *Adibala Pravritta Roga* has included *Rajayakshma* under hereditary disorders.

### ***Rajayakshma Samprapti***

In case of *Rajayakshma* *Acharya Charaka* has mentioned the pathogenesis of all the four types of *Rajayakshma* 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***

*Acharya Charaka* has described the *Samanya Samprapti* of *Rajayakshma* in a very precise way. He says that when *Agni* is in its proper form, it leads to proper formation of *Dhatu*s. These *Dhatu*s remain in their respective *Srotas* and with the help of *Agni* lead to the formation of subsequent *Dhatu*s. But when there is obstruction in the *Srotamsi*, it leads to depletion of *Dhatu*s specially *Rakta*. This result in diminution of *Dhatvagni* and all these together lead to *Rajayakshma*. According to *Chakrapani* this obstruction in the *Srotamsi* is due to *Dosha* responsible for the manifestation of disease. This results in unavailability of *Poshaka Rasa* to *Rakta* and other *Dhatu*s. The decrease in supply of *Poshaka Rasa* also affects the quantum of *Dhatvagni*, which is further decreased by *Dosha Prabhava*. (23) *Gangadhara* opines that *Dhatvagnimandya* takes place due to the depletion of the *Adhara* i.e. the *Dhatu* which in turn vitiates the *Adheya* i.e. *Dhatvagni*. In this way, the *Dhatu* depletion and *Dhatvagnimandya* leading to further depletion of *Dhatu*s as well as increase in *Dhatvagnimandya*. The result is incorrect metabolism of the nutrient leading to more formation of *Kitta* and less formation of *Sararupa Rasa*. It is not only the *Dhatvagni* but *Bhutagni* also get vitiated.

While describing the *Samprapti* of *Grahani Roga* *Acharya Charaka* says that due to *Nidana Sevana*, *Jatharagni* get vitiated and is not able to digest even small quantity of easily digestible food. As a consequence of this, the undigested food starts to ferment and becomes *Amavisha*. This *Amavisha* when get associated with different *Doshas* manifests different diseases. When it get associated with *Kapha Dosha* it leads to *Yakshma*, *Pinasa*, *Prameha* and other *Kapha* dominant diseases(24). In this way we see that *Ama* also act as an important component of *Samprapti*.

*Acharya Charaka* and *Sushruta* have mentioned two probable ways of manifestation of the disease viz. *Anuloma Kshaya* and *Pratiloma Kshaya*. Indulgence of etiological factors lead to *Dosha* provocation which get spread all over the body. Out of these *Dosha* the dominated *Kapha Dosha* obstructs the *Srotamsi* specially *Rasavaha Srotas* leading to malnutrition of further *Dhatu*s and hence *Shosha*. *Acharya Vagbhata* has described the process of obstruction in the *Srotamsi* with some more details. According to him, all the three provoked *Doshas* get circulated through out the body and when they enter various *Sharira Sandhis*, they affect the *Siras* of *Sandhis* leading to obstruction of the orifices of *Srotamsi*, resulting in the dilatation of the *Srotamsi*. Thereafter these *Doshas* move upwards, downwards and obliquely and produce various symptoms depending upon their localization(25).

*Madhava Nidana* has followed *Acharya Sushruta* while describing the *Samprapti* of *Rajayakshma*. *Vijayarakshita* while commenting on these verses says that in addition to depletion of *Dhatu*s the vitiation of *Srotamsi* is also important; otherwise it may be only *Dhatu Kshaya* and not *Rajayakshma*. It is not only the

*Rasavaha Srotas* but other *Srotamsi* are also get obstructed by provoked *Kapha* leading to *Anuloma Kshaya*(26). In short, we can say that the two main entities of *Samprapti* of *Rajayakshma* are the vitiation of *Doshas* and vitiation of *Agni*.

### ***Vishista Samprapti***

#### **1. *Sahasaja Rajayakshma***

Excessive indulgence of various *Sahasa Karma* beyond one's capacity leads to injury in the chest including lungs. The *Urastha Vata* moves in the injured part of the chest and vitiates the local *Kapha* 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 *Jrumbha*, *Angamarda* and *Jwara*. *Jwara* is caused by *Vata* provocation, *Jrumbha* occurs when the *Dosha* get lodged in *Hanusandhi* and when there is involvement of all *Sandhis*, *Angamarda* is observed.

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*. *Yogendranath* is of the view that *Arochaka* is caused because of *Dosha* situated in *Rasana*. *Gangadhara* opines that *Arochaka* is due to *Dosha* situated in *Hridaya*. When *Dosha* get situated in *Kantha* it causes *Swarasada* and when they get lodged in *Pranavaha Srotas* they results 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*. 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*. *Yogendranathsen* opines that to be because of *Dosha* vitiation in *Amashaya*. (27)

#### **2. *Sandharanja Rajayakshma***

When any person suppresses the natural urges, it results in *Vata* provocation. This provoked *Vata* vitiates *Pitta* and *Kapha*. All these three move together through out 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*. both the latter symptoms occur due to *Dosha* anchored in *Adhobhaga*. Vitiated *Vata* when goes to *Parshwa* region it causes *Atiruja*. *Gangadhara* says that *Shirahshoola* occurs when *Kapha Dosha* occupy *Shirah*. *Kasa*, *Jwara*, *Swarabheda* and *Pratishyaya* are the other symptoms occurring in the disease(28). All these lead to gradual cachexia of the patient and ultimately *Rajayakshma*.

#### **3. *Kshayaja 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. When a *Durabala Prakriti* person i.e. who is weak since birth indulges in the etiologic factors, it leads to depletion of *Rasa* residing in *Hridaya*. According to *Gangadhara*, *Hridaya* here refers to *Manasa Sthana*. The *Rasa* is the *Sara* of *Annarasa* and is *Taijasa* in nature. It is *Dhatu Swaroopa* and provides nourishment to other *Dhatu*s. According to *Chakrapani* and some other *Acharya* refers *Rasa* to be *Ojas*(29). Due to its unavailability next *Dhatu* get depleted. This leads to cachexia as a result of depletion of all *Dhatu*s. If this condition is not treated it ultimately results into *Rajayakshma*.

#### **4. *Vishamashanaja Rajayakshma***

*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* combines with malnourished *Dhatu*s and results in various symptoms leading to severe cachexia in the patient.

The *Vata Dosha* causes *Shirashoola*, *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 Rajayakshma*. (30) After going through *Samanya* and *Vishishta Samprapti* of *Rajayakshma*, a brief description of pathogenesis of some symptoms given by *Acharya Charaka* is mentioned here(31).

1. *Pratishyaya* – The vitiate *Vata Dosha* residing in the *Shirah* takes along with it the *Kapha*, *Pitta* and *Rakta* situated at the base of nasal cavity and manifests, a severe form of *Pratishyaya*.
2. *Kasa* – Obstruction in *Rasavaha Srotasa* causes *Vidaha* of the *Sthayi Rasa Dathu*. It then moves upwards leading to severe cough.
3. *Swarabheda* – *Swarabheda* is brought about by morbid *Vata*, *Pitta*, *Kapha* or *Rakta* or by excessive strain during bouts of cough or due to *Pratishyaya*.
4. *Sarakta Kapha Nishthivana* – In the emaciated patient of *Rajayakshma*, *Vishamashana* causes *Sarakta Kapha Nishthivana*.
5. *Rakta Vamana* – Due to obstruction in *Raktavaha Srotas* the *Rakta* is not converted into further *Dhatu*s and gets accumulated in *Amashaya*. This accumulated *Rakta Dhatu* is vomited through throat.
6. *Shwasa* – Vitiated *Vata* and *Kapha Doshas* obstruct the *Urah* leading to *Shwasa*.
7. *Atisara* – As a vitiated *Dosha*, the *Agni* get impaired resulting in foamy, frequent and loose stools.
8. *Aruchi* – *Aruchi* is caused by vitiation of one or all the three *Doshas*. These are localized either in tongue or *Amashaya*. This may be due to psychological aversion to food.
9. *Chradi* – Due to excessive cough or as a complication of other symptoms.
10. *Jwara* – It is manifested when the vitiated *Dosha* get localized in the *Sandhi*. In the patients of *Rajayakshma* it is of *Pralepak*a types. This is caused by all the three *Dosha* but *Vata* and *Kapha* are more dominant.

**Table no 01: Showing symptoms in different *Samprapti* according to specific cause**

Sl.no	Symptoms	Sahasa	Sandarana	Kshaya	Vishamashana	Ekadasharupa
1	<i>Kasa</i>	+	+	+	+	+
2	<i>Jwara</i>	+	+	+	+	+
3	<i>Shirashula</i>	+	+	+	+	+
4	<i>Shirogourava</i>	-	-	-	+	-
5	<i>Sirapurnata</i>	-	-	-	-	-
6	<i>Swara bheda</i>	+	+	+	+	+
7	<i>Kanthodrams</i> a	+	+	+	+	-
8	<i>Pratishyaya</i>	+	+	+	+	-
9	<i>Jrumbha</i>	+	-	-	-	-
10	<i>Angamarda</i>	+	-	+	+	-
11	<i>Amsa marda</i>	-	+	+	+	+
12	<i>Uroroga</i>	+	+	-	-	-
13	<i>Arochaka</i>	+	-	+	-	+
14	<i>Shwasa</i>	+	+	+	-	+
15	<i>Vitshosha</i>	-	+	-	-	-
16	<i>Vit- bheda</i>	-	+	-	+	+
17	<i>Parshwa shula</i>	-	+	+	+	+
18	<i>Avipaka</i>	-	-	+	-	-
19	<i>Antradaha</i>	-	-	-	+	-
20	<i>Shonita- shtivana</i>	+	-	+	+	+
21	<i>Shleshma Chradi</i>	-	-	-	-	+
	<i>Total</i>	12	12	13	13	11

From the above table the variation in four sets can be seen. The 3 symptoms *Kasa, Jwara, Swara Bheda* are common in all. *Shiroshula, kanthodwamsa, pratishyaya, amsamarda Shwasa, parshwa shula, and Shonita sthivanaare* the 7 symptoms stated in four set. There are 7 symptoms find only singularly of the five sets. Thus *Chakrapani* says, the eleven symptoms set is a symbolic representative of full blown *Rajyakshma*. So should not be struck to its literal meaning as there is difference between the set of symptoms stated in *Nidana Sthana*. The same conclusion cause into the picture of one compares the same cause sets from *Chikitsa Sthana* e.g. In *Sahasaja Rajyakshma Agamarda, Shwasa* are not given where as *parshwa Shula* and *Swara Bheda* are added and in *Sandarana Rajyakshma Arochaka, Muhar Chardi* are added and only *Varchobheda* is given. (Not kept optimal with *varcho shosha*)

## Conclusion

*Rajyakshma* is a *Tridoshaja Vyadhi* with the dominance of *Vata* and *Kapha Dosha* and it is an ideal example for *Madhyama Roga Marga*. Here all the *Sapta Dhatus* are involved in the manifestation of *Rajyakshma*, where all *Dhatu* are in *Kshayavasta*. The symptoms of *Rajyakshma* is differs according to the involvement of *Sahasa* (by excessive stress and strain) *Vegasandarana* (suppressing the natural urges), *Kshaya* (diminishing if dathu) *Vishamashana* (opposite to dietary regimen). The manifestation of *Rajyakshma* by *Kshaya* takes place by two different pathways according to the direction in which depletion of *Dhatus* takes place. Before planning the treatment it is very necessary to understand the involvement of causes in the diseases and process of pathogenesis.

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