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A critical review on usage of *Ghrita* in *Pandu*

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ABSTRACT

According to *Ayurveda*, human body is made up from *Saptdhatu*, *Tridosha* and *Trimal*. These are the main functional unit which maintains equilibrium in body. *Agni* plays most important role in metabolism of body. With the help of *Agni*, food is converted into absorbable form and also it forms and nourishes *Saptdhatu* in progressive manner continuously. Any type of disequilibrium in the process, gives rise to diseases like *Pandu*, *Grahani*, *Kushtha* etc. *Pandu Roga* is disease entity described in *Ayurvedic* literature which is characterized as pallor complexion of the skin of the diseased person. *Pandu* is widely described in various *Ayurvedic* texts as an independent disease and also as associated symptom in many other diseases. The general treatment of *Pandu* is *Snehana*, *Shodhana*, *Shamana* with herbo-mineral combinations along with dietary modifications. There is specific mention of internal oleation before *Shodhana Chikitsa* is advised which marks its importance in treatment. *Ghritpan* is considered best for ignition of *Jatharagni* as well as *Dhatvagni* and it also has properties like *Jivaniya*, *Rasayana* etc. *Ghritapan* opposes the etiology of *Pandu* at level of constitution and diet. In *Pandu Chikitsa Adhyay*, various medicated *Ghrita* are described. This present study critically reviews role of *Ghritapan* in *Pandu* and different combination of medicated *Ghrita* described in *Pandu Chikitsa Adhyay* by *Acharya Charaka* along with its specific indications.

Key words: *Ayurveda*, *Pandu*, *Anemia*, *Ghritpana*, *Ghee*, *Snehana*, *Oleation*.

INTRODUCTION

According to *Ayurveda*, health is considered as state of equilibrium of *Doshas*, *Agni*, also normal functioning and production of *Saptdhatu* and *Malas*.^[1] Failure in maintaining state of equilibrium of all these gives rise to diseases.^[2] *Pandu Roga* is disease entity described in *ayurvedic* literature which is characterized by pallor complexion of the skin of the diseased person.^[3] *Panduroga* is known from the *Vedic* period as it has

been mentioned in *Hindu* texts like *Ramayana*, *Mahabharata*, *Agnipurana*, *Garudpurana* etc. this shows that it is prevalent since then and also in today's era due to change in lifestyle, dietary habits. *Pandu* is widely described in various *Ayurvedic* texts as an independent disease and also as associated symptom in many other diseases. *Pandutva* is cardinal symptom of the disease which is related with color and complexion of body. *Pandu* develops due to vitiated *Pitta* and *Rakta* which are mainly responsible for complexion of body. In *Pandu Vyadhi*, *Dhatuposhan Krama* get disturbed leading to malnutrition state in body. If this state of body stays for long time then it causes condition of *Ojokshaya* with loss of *Bala*, *Varna* and *Agni* in human causing deterioration in their health and life.^[4] When it remains untreated for long time it further progress into severity and may land into diseases like *Kamala*, *Kumbhkamala*, *Halimak* etc. which can also lead to death. To prevent this, it should be treated from their roots and in proper time. In *Charaka Samhita*, general treatment protocol for

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Pandu consists of *Shodhanpurva Snehan*, *Swedan*, *Tikshna Shodhana* (*Vamana* or *Virechana*), and *Shaman Chikitsa* with various herbo-mineral combinations along with *Pathya* and *Apathya Ahar* and *Vihar*. In this protocol first step is *Snehana* i.e., *Snehapana*. It is most important and essential step in treatment of *Pandu*.^[5]

The *Snehapana* therapy aims to prepare the body for *Shodhana Karma* and helps to bring the *Doshas* situated in peripheral tissues to the *Koshtha* (bowel) so that they can be easily expelled out. This is achieved by *Vridhhi* (increase) and *Vishyandana* (dissolution or diffusion) *Karma* of *Snehapana* therapy.^[6]

AIM AND OBJECTIVES

1. To study the pathogenesis of *Pandu*
2. To study the role of internal oleation in *Pandu*
3. To study the different combination of medicated *Ghritas* described in *Pandu Chikitsa Adhyaya*.

MATERIALS AND METHODS

Classical textbooks of *Ayurveda* mainly *Charaka Samhita*, Published article from periodical journals and their magazines related to topic.

REVIEW OF LITERATURE

Pandu Roga

Acharya Charaka described *Pandu Adhyaya* after *Grahanidosha Chikitsa Adhyaya* due to aggravation of *Pitta* in *Grahani* and the aggravation of *Pitta* constitutes a predominant factor in causation of *Pandu*. *Acharya Sushruta* has mentioned *Pandu* after *Hridroga* due to same *Sankhya Samprapti*. *Acharya Vagbhata* mentioned after *Udarroga* due to same *Doshaghnata*.^[7] *Pandu* is the disease of *Rasavaha Srotas* according to *Charaka Samhita*^[8] and *Raktavahasrotoviddha Lakshana*^[9] and *Rasadoshaja Vikara*^[10] as per *Maharshi Sushruta*. *Pandu* is also one of the *Santarpanottha Vyadhi*.^[11]

Pandu Roga can be caused by different *Nidanasevana* like *Aharaja Nidana* consist of as intake excess quantity *Kshara* (Alkaline), *Amla*, *Lavana*, *Atiushna*, *Virudha Ahara*, *Asatmya Ahara*, Foods like *Masha*, *Pinyaka*,

Tilataila. *Viharaj Nidana* such as *Maithuna*, *Vegadharana*, *Rutuvaishamy*, *Divaswapna*, *Ativyayama* and also *Manasika Hetus* like *Kama*, *Krodha*, *Chinta*, *Bhaya*, *Shoka* and *Chikitsa Apachari Pratikarma*, (improper administration of *Panchakarma* treatment).^[12] *Pandu Roga* has been indicated either symptom of any disease or as *Rupa*, *Upadrava* in *Ayurveda* literatures all these can be considered as *Nidanaarthakar Rogas* of *Pandu*. *Raktagulma*, *Pleehodara*, *Asrudhara*, *Raktasrava*, *Pureeshaja Krimi*: Due to *Nidana* (aetiology) *Pitta* gets aggravated and propelled by *Vayu* in *Dashadhamani* and circulised throughout the body by *Rakta*. During circulation it gets localized in *Twak* and *Mams Dhatu* in body and also vitiates the *Kapha*, *Vata*, *Asrika*, *Twak*, *Mams* at that place. As consequence of this various shades of colour develop like *Pandu Haridra*, *Harita*. This condition is known as *Panduroga*.^[13] At the early stage of this pathology, *Purvapas* like *Swedabhav*, *Rukshata*, *Hridspandan* and *Shrama* begins to appear.^[14] Then as pathology develop symptoms like *Panduta*, *Alparakta*, *Dourbalya*, *Karshya*, *Karnakshweda*, *Gatrapeeda*, *Swasa*, *Bhrama*, *Annadwesha Jwara*, *Pindikodweshtan*, *Shoonakshikoot Shoth*, etc.^[15] These symptoms appears due to the *Mandagni*, *Ras-Rakta Kshay* and their further pathology of deficient nutrition to the tissue. *Pandu* is classified into five types by *Acharya Charaka* as *Vataj*, *Pittaj*, *Kaphaj*, *Sannipataj*, and *Mridbhakshanjanya Pandu*.^[16] According to *Charaka*, *Kamala*, *Halimak* and *Kumbha Kamala* are secondary to *Pandu* i.e., developed further if pathology progresses.

Treatment of *Pandu*

Acharya Charaka explains systematic treatment protocol for *Pandu*. Prior line of treatment is *Snehapana* (oleation of medicated ghee / intake of medicated ghee). For *Snehapana* different types of medicated *Ghritas* are advised. *Snehapana* is followed by *Tikshana Shodhana* it is either *Urdhwa Shodhana* (*Vamana*) or *Adho Shodhana* (*Virechana*) to eliminate the *Dosha* of the body.

After *Shodhana*, *Shaman Chikitsa* is advised which described in various forms such as *Churna*, *Vati*, *Asava*,

Arishta, Avaleha, Ghrita and it also contain minerals like *Loha Bhasma, Shilajeet, Mandur Bhasma* etc. Patient should be given wholesome food containing *Old shali* type of rice, *Yava, Godhuma* mixed with the *Yusha of Mudga, Adhaki* and *Masura*. *Mamsa Rasa of Jangala* Animals is also advised as *Pathya* in *Pandu*.^[17]

Role of Ghritpana in Pandu

In *Panduroga Nidanas* like *Ushna, Katu, Amla, Kshar Sevan, Vishamashan, Diwaswap* etc causes vitiation of *Pittapradhan Tridosh Prakop* by *Ushna Tikshna Guna* of *Pitta*. This vitiated *Pitta* is expelled by *Vayu* in *Dasha Dhamani* by this way it gets in *Rasavah Strotas* of body. In *Rasavaha Strotas, Rasa Dhatu* gets vitiated by *Ushna, Tikshna Pitta* and it gets mobilized through all body by *Rakta*. During mobilization, *Dosha* along with *Dushya* gets localized in *Twak* and *Mams Dhatu*. At the level of *Twaka* and *Mamsa, Ushna Tikshnadi Gunas* of *Pitta* vitiates *Kapha, Vata, Asruk* locally. As a result, there is development of *Panduta*. When *Kapha Dosha* gets vitiated by *Ushna, Tikshna, Guna* of *Pitta, Styana* (viscosity) of *Kapha* increases leading to *Aavrodha* (obstruction). Obstruction contributes *Agnimandya* leading to *Panduta*. Here *Raskshay* means diminution of *Snighdhadi Gun* of *Ras Dhatu*. Due to this the diminution of the specific portion of *Rasa (Rakta Poshak Sara* part) which is responsible for the nourishment of *Rakta Dhatu* as a result of which there is no production of the nutrient factor to nourish the *Rakta Dhatu* which leads to qualitative and quantitative *Kshaya* of *Rakta Dhatu*. Thus, remaining further *Dhatu* formation hampered consecutively and *Dhatuposhan* process gets disturbed. Due to *Ras Kshaya*, the *Malas* of *Rasa* like *Kapha* also gets hampered causing *Gaurav*(heaviness) and *Shaithilyata* (flabbiness) in further *Dhatu*s. This results in *Nihisarata* and *Kshay* of subsequent *Dhatu* and *Oja*.^[18]

According to *Acharya Chakrapani*, the word *Gaurav* indicates *Kriyaswasamarthyat* means the *Dhatu*s are not able to execute their physiological function effectively, i.e., *Dhaarana* (to support) and *Poshana* (to nourish), which hamper the production of *Rakta Dhatu* and subsequent *Dhatu*s.^[19] *Shaithilya* means “*Anibid Saamyogata*” i.e., reduced compactness of *Dhatu*s

(qualitative diminution). Normally *Shaithilya* occurs by two pathologies, first is due to *Snehadhikya* and the other one due to *Sneha Kshaya*.

Here in the *Pandu Roga*, the *Shaithilya* is due to *Snehakshaya*, as a result of vitiation of *Ushna Tikshnadi Guna* of *Pitta*. According to *Acharya Chakrapani, Dasha Dushya Pradushanat* denotes the excessive vitiation of the *Dhatu*s by the *Dosha*s. He also emphasized that, the term *Nihisara* stands for the loss of Potency of all the varieties of *Sara* of *Dhatu*s. This leads to *Balakshaya, Varnakshaya* and *Ojakshaya*. Ultimately, the *Panduroga* is stated to be afflicted with *Raktalpata, Medalpata, Nihisarata, Vivarnata* and *Shithilendriyata*.^[20] In treatment protocol of *Pandu*, firstly *Snehana* therapy is advised. *Snehpana* is advised prior to *Shodhana* in protocol. Internal oleation helps to break the pathogenesis and manifestation of *Pandu*.

In *Pandu*, as there is diminution of *Rakta, Meda, Oja*, hence body becomes dehydrated and deficient in lipid substance not only externally and internally on cellular level, to overcome this condition internal oleation works efficiently.

Also as *Pandu* is occurred due to vitiated *Ushna Tiksha Guna* of *Pitta, Ghritpana* pacifies vitiation of *Pitta* by *Snighd, Sheeta Guna* and it has also been described for treatment of *Pitta Dosha* also.^[21]

Internal *Snehana* aims to lubricate the digestive tract, offering a wide range of therapeutic benefits, including the improvement of digestion, facilitation of regular bowel movements, and preparing the body for detoxification therapies such as *Virechana* or *Vamana* by bringing back *Shakhashrit Dosha* in to *Koshtha*.^[22] Internal oleation opposes the etiology of *Pandu* at level of constitution and diet. Therefore, in treatment of *Pandu*, internal oleation has given the most importance.

Ghrita

Ghrita is the best of all fats. It is one of the *Nitya Rasayanas* (can be consumed daily) mentioned in *Ayurveda* which possess multi-systemic benefits. It is a dietary supplement as well as a drug in its purest form and in combinations. It is sweet in taste; provide

unctuousness and softness to the body tissues and cold in potency. The properties of *Ghrita* are to alleviate *Vata* and *Pitta* without increasing *Kapha* much. It enhances the digestive fire, improves eyesight, intelligence, memory, vitalizes the body and gives luster. It improves *Ojus*- the ultimate end product of assimilation. *Ghrita* has *Sheeta Virya* properties and has *Madhura Rasa* which helps to decrease vitiated *Pitta*. *Ghrita* has *Deepana* properties and it is considered as best *Snehana Dravya* who increase the *Agni*.^[23] It is an excellent base for preparing *Ayurvedic* medicines, due to the fact ghee has somewhat different ability to arrive each and every body parts with in short period, which help to transport medicine without any change called as - *Yogawahi* action in *Ayurveda*. *Ghrita* has one of the best property is *Samskarasy Anuvartanum* i.e., there is no other such material which imbibes the quality to the extent that *Ghrita* does. It is *Rasayana*, *Brimhana* and *Param Yogavahi*.^[24] Most *Ayurvedic* formulations are made with *Ghrita*. Digestion, absorption and delivery to a target organ system are crucial in obtaining the maximum benefits from any formulation. This is facilitated by *Ghrita*.

A list of medicated *Ghrita* preparations described in *Pandu Chikitsa* in *Charaka Samhita* are listed below.

SN	Ghrita name	Contents	Uses
1.	<i>Panchgavya Ghrita</i> ^[25]	<i>Gomaya Swarasa</i> - The Water Extract <i>Ksheera</i> (Cow Milk) <i>Dadhi</i> (Curd) <i>Mutra</i> (Cow Urine) <i>Goghritam</i>	<i>Apsmara</i> , <i>Jwar</i> , <i>Kamala</i> , <i>Unmada</i>
2.	<i>Mahatikta Ghrita</i> ^[26]	<i>Saptachhad</i> , <i>Prativisha</i> , <i>Shampak</i> , <i>Tiktrohini</i> , <i>Patha</i> , <i>Musta</i> , <i>Ushira</i> , <i>Triphala</i> , <i>Patol</i> , <i>Nimb</i> , <i>Parpatak</i> , <i>Chandan</i> , <i>Padmak</i> , <i>Haridra</i> , <i>Vishala</i> , <i>Shatavari</i> , <i>Sariwa</i> , <i>Vatsak</i> , <i>Murva</i> ,	<i>Kushtha</i> , <i>Visarp</i> , <i>Raktipitta</i> . <i>Arsha</i> , <i>Amlapitta</i> , <i>Vatrakta</i> , <i>Panduroga</i> , <i>Unmada</i> , <i>Kamala</i> , <i>Jwar</i> , <i>Hidroga</i> , <i>Gulma</i> , <i>Gandmala</i> , <i>Asrikdara</i> etc.

		<i>Amruta</i> , <i>Kirattikta</i> , <i>Traymana</i> etc. <i>Amalaki Phal Swaras</i> <i>Goghрут</i>	
3.	<i>Kalyanak Ghrita</i> ^[27]	<i>Vishala</i> , <i>Triphala</i> , <i>Devdaru</i> , <i>Elvaluk</i> , <i>Shaliparni</i> , <i>Tagara</i> , <i>Rajani</i> , <i>Sariva</i> , <i>Priyangu</i> , <i>Nilotpala</i> , <i>Ela</i> , <i>Manjishtha</i> , <i>Danti</i> , <i>Dadim</i> , <i>Keshar</i> , <i>Kushtha</i> , <i>Chandan</i> etc. 28 <i>Dravya</i> <i>Goghrita</i>	<i>Apsmar</i> , <i>Jwar</i> , <i>Kas</i> , <i>Shosh</i> , <i>Vatrakt</i> , <i>Pratishyay</i> , <i>Chhardi</i> , <i>Arsh</i> , <i>Mutrakruchha</i> , <i>Visarp</i> , <i>Pandu</i> , <i>Kandu</i> , <i>Unmada</i> , <i>Visha</i> , <i>Meha</i> , <i>Vandhyatva</i> , <i>Graha</i>
4.	<i>Dadimadi Ghrut</i> ^[28]	<i>Dadim</i> , <i>Dhanyak</i> , <i>Chitrak Shrungber</i> <i>Pippali</i> , <i>Water</i> , <i>Goghrita</i>	<i>Hidroga</i> , <i>Pandu</i> , <i>Gulmarsh</i> , <i>Pleeharog</i> , <i>Shwas</i> , <i>Kasa</i> , <i>Mudhvanulomak</i> . <i>Vandhyatva</i>
5.	<i>Katukadya Ghrita</i> ^[29]	<i>Katuka</i> , <i>Musta</i> , <i>Haridra</i> , <i>Vatsak</i> , <i>Patol</i> , <i>Chandan</i> , <i>Murva</i> , <i>Traymana</i> , <i>Duralbha</i> , <i>Krushna</i> , <i>Parpatak</i> , <i>Nimb</i> , <i>Devdaru</i> <i>Cow Milk</i> <i>Goghrita</i>	<i>Raktipitta</i> , <i>Jwar</i> , <i>Daha</i> , <i>Shwayathu</i> , <i>Bhangandar</i> , <i>Arsha</i> , <i>Asrikdar</i> , <i>Visphotak</i>
6.	<i>Pathya Ghrita</i> ^[30]	<i>Haritaki Fruit</i> , <i>Haritaki Fruit Stem</i> <i>Goghruta</i>	<i>Pandu</i> , <i>Gulma</i>
7.	<i>Danti Ghrita</i> ^[31]	<i>Danti Kwath</i> , <i>Danti Fruit</i> <i>Goghrita</i>	<i>Pleeharog</i> , <i>Pandu</i> , <i>Shopha</i>
8.	<i>Draksha Ghrita</i> ^[32]	<i>Draksha Kwath</i> <i>Puran Sarp</i>	<i>Kamala</i> , <i>Pandu</i> , <i>Jwar</i> , <i>Meha</i> , <i>Udar</i>
9.	<i>Haridradi Ghrita</i> ^[33]	<i>Haridra</i> , <i>Triphala</i> , <i>Nimba</i> , <i>Bala</i> , <i>Madhuka</i> , <i>Mahish Kshir</i>	<i>Kamala</i>

		Mahisha Ghee	
10.	Darvi Ghrita ^[34]	Darvi Kalk and Kwatha Gomutra (Cow Urine)	Pandu
11.		Darvi Kalk and Kwatha Mahisha Sarpi	Kamala
12.	Vyoshadi Ghrita ^[35]	Trikatu, Bilva, Haridra, Triphala, Punarnava, Musta, Ayoraja, Patha, Vidang Devdaru, Bharangi Gokshir Goghrita	Mridbhakshanjanya Pandu

DISCUSSION

In *Charak Samhita*, in *Pandu Chikitsa Adhyaya*, various combinations of medicated *Ghritas* are mentioned. Prior to new combinations of *Ghrita*, *Acharya Charaka* has advised three *Ghrita* namely *Panchgavya Ghrita* from *Apsmara Chikitsa*, *Mahatiktak Ghrita* from *Kushtha Chikitsa*, and *Kalyanak Ghrita* from *Unmad Chikitsa* for *Snehana* in *Pandu*. All contents of *Panchgavya Ghrita* are of *Ushna Tikshna Guna* and of *Tikta Katu Rasatmak*, act as *Deepana*, *Anuloman* and have ability to reach upto all small *Strotas* in the body. Thus, it will be useful in *Kaphaj Pandu Avsastha* and in obstructive pathology of *Kamala*. *Mahatiktak Ghrita* may be mentioned in *Pandu* due to some similarity in pathogenesis of *Kushtha* and *Pandu*. From the contents of *Mahatiktak Ghrita*, we can say that it has *Tikta Madhura Rasa* having *Ruksha Guna* and *Alpsnigdha* and *Sheetviryatmak*. Thus, it will work efficiently in *Pittapradhan* condition of *Pandu* and *Kamala*. While describing its utility it is mentioned that, diseases which can't be cured by 100 different *Yogas* can be cured by only using *Mahatiktak Ghrita*. *Kalyanak Ghrita* is described under *Unmada Chikitsa*. *Kalyanak Ghrita* contains 28 contents in *Ghrita*. This *Ghrita* is *Katu Tikta Rasatmak*, *Laghu Ruksha Guni* and having *Ushna Virya*

based in contents of it. Thus, it will be more in beneficial in *Vataj Pandu*. *Dadimadi Ghrita* contains mostly *Dravya* of *Madhur, Katu Rasa* and out of them five *Dravyas* are of *Madhur Vipaki* and rest of them are having *Ushna Virya*. This combination works as *Kaphavatghna* by not vitiating *pitta*. Thus, reviewing all this, *Dadimadi Ghrit* should indicate in *Kaphaj Pandu*. It can also be used in *Vataj Pandu* for *Shaman Chikitsa*. *Katukadya Ghrita* contains 11 *Dravyas* having *Tikta Rasa, Katu Vipaki* and of *Sheeta Virya* out of 15 *Dravyas*. Also, cow milk is used as liquid ingredient in preparation of this *Ghrita*. This all properties are *Pittashamak* so indication of *Katukadi Ghrita* is *Pittaj Pandu* and also other *Pittapradhan* diseases like *Jwar, Daha, Shoth, Bhagandara, Arsha* etc. *Pathya Ghrita* is made up from decoction of 100 fruits of *Haritaki* and the paste of 50 stems of *Haritaki*. *Haritaki* has *Tikta Kashay Ras, Ushnavirya* and *Anuloman* is main function of it. Also, it detoxifies doshas from all over *Strotas* due to their *Anulomak* properties. *Pathya Ghrit* is indicated in *Vata* dominant diseases like *Vataj Pandu, Vataj Gulma*. *Danti* is one of the purgatives mentioned in *Ayurveda* classics. It has *Katu Rasa, Katu Vipaka* and *Ushna Virya*, balances *Kapha* and *Vata*, it is considered as strong purgative. Thus, it is indicated in *Vata Kaphapradhan Pandu*. The ingredients of *Draksha Ghrita* are *Draksha* and *Puran Sarpi*. *Draksha* has *Madhur Rasa, Madhur Vipaka* and *Sheeta Virya* having *Guru, Snigdha Guna*. Specialty of this *Ghrita* is prepared with *Purana Ghrita*. *Puran Ghrita* is *Atisnigdha, Tridoshashamak, Strotoshodhak, Laghu, Balya, Varnya* etc. this *Ghrita* will act best in *Pittapradhan* conditions occurred due to *Ushna* and *Tiksha Guna*. *Haridradi Ghrit* contains *Tikta, Madhura Rasatmak Dravyas* and it is prepared with cow milk and buffalo ghee is used in this combination. Buffalo ghee has *Madhur Ras*, pacifies *Pitta Rakta* and *Vata, Sheet* in *Virya*. From all of this, it will dominantly work best in *Pittapradhana* condition. *Darvi Ghrita* when prepared in cow urine then it is indicated for *Pandu* and when it is prepared in decoction of *Darvi* itself then it is indicated in *Kamala*. *Gomutra* (cow urine) is of *Ushna, Tikshna Guna*, so it is used in *Kaphaj* condition of *Pandu*. *Vyoshadi Ghrita* is used in *Mrudbhakshanjanya Pandu* but it is not indicated not before *Shodhana* like other *Ghritas*

mentioned for *Pandu Chikitsa*. In *Mridbhakshanjanya Pandu*, soil entering *Amashaya* remains unprocessed by *Jatharagni* and obstruct the *Srotas* not allowing passage of needful substances to further. Treatment of it includes strong *Shodhana*, in order to remove swallowed mud from body. After the body is cleansed, there is advised of *Snehana* to regain the strength in body.

CONCLUSION

Snehpana is the most unique treatment of *Ayurveda*. Consumption of ghee in medicinal proportion is beneficial for general, mental and physical health. Variability of used ingredients can enhance the *Snehakalpana* and should be taken into consideration for new preparations. In today's era, almost all diseases show bunch of symptoms and these *Ghrita* preparations from *Pandu* has the ability to overcome that. These voluminous properties of above *Ghrita* make us to think about its wide scope of utility in various other diseases also other than *Pandu* and different amalgamation of ingredients to form new formulations.

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