

Role of Siddha Ghrita in Gut Health: With Special Reference to Grahani Roga and Irritable Bowel Syndrome

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ABSTRACT

Background

The gut microbiome is increasingly recognized as a key determinant of gastrointestinal health, influencing digestion, metabolism, immunity and intestinal homeostasis. Dysbiosis of the gut microbiota has been implicated in the pathogenesis of functional gastrointestinal disorders, particularly Irritable Bowel Syndrome (IBS). Ayurveda emphasizes the central role of Agni (digestive fire) in maintaining health and considers its impairment to be the primary cause of Grahani Roga (an Ayurvedic digestive disorder), a disorder characterized by altered bowel habits, indigestion, malabsorption and abdominal discomfort. The clinical manifestations of Grahani Roga show considerable similarities with IBS.

Objective

To explore the role of Siddha Ghrita (medicated ghee) in maintaining gut health with special reference to Grahani Roga and Irritable Bowel Syndrome and to examine the conceptual similarities between Agni and the gut microbiome.

Materials and Methods

The present study is a literary and conceptual review based on classical Ayurvedic texts including Charak Samhita, Sushrut Samhita and Ashtanga Hridaya, along with contemporary scientific literature. Relevant information regarding gut microbiome, Agni, Grahani Roga, IBS and Siddha Ghrita were collected, compiled and critically analyzed.

Results and Discussion

The review revealed notable conceptual parallels between Agni and the gut microbiome, as well as between Grahani Roga and IBS. Classical Ayurvedic literature extensively recommends Siddha Ghrita in the management of Grahani due to its Deepana (enhances digestive fire), Pachana (digestive action), Agnivardhana (enhancement of digestive fire), Balya (strength enhancing) and Yogavahi (bioavailability-enhancing carrier) properties. The unique ability of Ghrita (ghee) to act as a carrier of herbal phytoconstituents, along with its role in strengthening Agni and supporting intestinal function, highlights its therapeutic relevance in digestive disorders.

Conclusion

Siddha Ghrita plays an important role in the Ayurvedic management of Grahani Roga and may contribute to the restoration of digestive balance and gut health. Integrating classical Ayurvedic concepts with contemporary understanding of the gut microbiome offers a promising approach for understanding and managing functional gastrointestinal disorders such as IBS. Further experimental and clinical studies are warranted to validate these observations.

Keywords: Grahani, IBS, Ayurveda, Gut Microbiome, Siddha Ghrita Kalpana, Agni.

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INTRODUCTION

The gastrointestinal tract is a complex and dynamic system that plays a crucial role in digestion, absorption, metabolism and immune regulation. In recent years, increasing attention has been directed towards the gut microbiome, a diverse community of microorganisms residing within the gastrointestinal tract. (1) The gut microbiome contributes significantly to maintain intestinal homeostasis, nutrient metabolism, immune modulation and protection against pathogenic organisms. (2) Disturbances in the composition and function of the gut microbiota, commonly referred to as Dysbiosis, have been associated with several gastrointestinal disorders, including Irritable Bowel Syndrome (IBS). (3,4)

Ayurveda emphasizes the importance of *Agni* (digestive fire) as the fundamental factor responsible for digestion, metabolism and overall health. Proper functioning of *Agni* ensures adequate digestion and assimilation of nutrients, while impairment of *Agni* leads to the formation of *Ama* (undigested or improperly metabolized material that accumulates in the body) and the manifestation of various diseases. *Grahani* is considered the principal seat of *Agni* and its dysfunction results in *Grahani Roga*, a disorder characterized by altered bowel habits, incomplete digestion, abdominal discomfort and impaired nutrient absorption. (5) The clinical features and Pathogenesis of *Grahani Roga* exhibit remarkable similarities with those of Irritable Bowel Syndrome, suggesting a potential conceptual relation between the two conditions. (4,5)

Among various Ayurvedic therapeutic approaches, *Siddha Ghrita* occupies a unique position due to its *Deepana*, *Pachana*, *Agnivardhana* and *Yogavahi* properties. Medicated ghee formulations described in classical texts are extensively indicated in *Grahani Chikitsa* for restoring *Agni*, improving digestion, enhancing absorption and promoting intestinal health. Recent scientific evidence also suggests that dietary lipids and bioactive phytoconstituents delivered through lipid-based formulations may influence gut microbial composition and intestinal barrier function, thereby supporting gastrointestinal homeostasis. (2,6)

The present review aims to explore the role of *Siddha Ghrita* in gut health with special reference to *Grahani Roga* and Irritable Bowel Syndrome by integrating classical Ayurvedic concepts with contemporary understanding of the gut microbiome. The novelty of this study lies in establishing a conceptual bridge between *Agni* and the gut microbiome while critically analyzing the therapeutic significance of *Siddha Ghrita* in *Grahani* management. Furthermore, the review compiles and evaluates various *Siddha Ghrita* formulations indicated for *Grahani* from Charak

Samhita, providing a comprehensive perspective for researchers and clinicians. The findings of this study may serve as a foundation for future experimental, microbiome-based and clinical investigations to validate the role of *Siddha Ghrita* in maintaining gut health and managing functional gastrointestinal disorders such as IBS.

MATERIALS AND METHODOLOGY

Nature and Design of the Study

The present study is a literary and conceptual review aimed at exploring the role of *Siddha Ghrita* in gut health with special reference to *Grahani Roga* and Irritable Bowel Syndrome (IBS). Relevant Ayurvedic and contemporary scientific literature was collected, reviewed, analyzed and correlated to understand the relationship between *Agni*, gut microbiome, *Grahani Roga*, IBS and the therapeutic utility of *Siddha Ghrita*.

Primary Source

The primary sources of data for the present study were classical Ayurvedic texts, namely Charak Samhita, Sushrut Samhita and Ashtang Hridaya. Relevant references pertaining to *Agni*, *Grahani Roga*, *Ghrita Kalpana*, *Siddha Ghrita* and *Grahani Chikitsa* were collected and reviewed. Supporting information was obtained from published research articles, review articles, journals, etc. related to gut microbiome and Irritable Bowel Syndrome.

Gut Microbiome

The human body is a marvel of complexity that is home to the microbiota, a large ecosystem of bacteria. The term "microbiota" refers to the whole population of microorganisms that live in a certain area, such as the mouth, skin, or gastrointestinal tract. This population includes not only bacteria but also fungi, viruses, protozoans, and archaea. (7) The human gastrointestinal system is home to a rich and varied microbial community, with about 100 trillion bacteria representing over 2000 distinct species. (8) It regulates host health, immunity, metabolism, and behaviour. (9) Gut bacteria are vital in the digestion and fermentation of complex carbohydrates into short-chain fatty acids, as well as the synthesis of vitamins that humans require from bacteria because the human body does not generate them itself. Imbalances in the microbiome, also known as dysbiosis, have been related to obesity, irritable bowel syndrome (IBS), type 2 diabetes, inflammatory bowel disease (IBD), and even neurodegenerative disorders. (10)

The gut microbiota serves many purposes in addition to digestion. The gut microbiota also has an impact on mental health and cognitive function. The gut microbiota has been demonstrated in studies to interact with the host's neurological, immunological, and endocrine systems via the gut-brain axis, influencing host behaviour, mood, and immune responses. (11) Many studies have found that IBS patients frequently exhibit dysbiosis, which is

defined by a decrease in gut microbiota diversity and an aberrant relative abundance of specific microbial groups. Changes in gut microbiota composition are strongly linked to IBS symptoms, decreased gut barrier function, and immune system abnormalities. (12)

While Ayurveda does not refer to the gut microbiome, it says regarding the concept of *Agni*.

Agni

The concept of *Agni* is the cornerstone of health and longevity in the vast and complex system of Ayurvedic medicine. According to *Vachaspathyam's "Nayate Parinamayattiti,"* the word *Agni* refers to the principle that causes transformation and regulation in the body. It refers to the vital force that originates and directs the process of change in substances; in this sense, *Agni* plays an important role in converting ingested *Ahara* (food) and other elements into compounds that may be appropriately utilized by organisms. (13)

According to classical Ayurvedic writings, the state of an individual's *Agni* is the most important factor determining their health. A *Samagni* (balanced *Agni*) promotes efficient metabolism, tissue nourishing, strong immunity and mental clarity. In contrast, an unbalanced *Agni* is the major source of illness. The phrase "*Rogaha Sarve Api Mandagnou*" highlights this essential idea, which translates to "all diseases, without exception, have their origin in impaired *Agni*". (14) The study of the gastrointestinal tract's major functional site, the *Grahani*, is crucial because this significant assertion puts the gastrointestinal tract as the epicentre of systemic health and sickness.

Both Gut Microbiome and *Agni*, emphasize the importance of digestive balance in maintaining health and preventing disease.

Conceptual Similarities between Gut Microbiome and Agni (15)

Table 1: Conceptual Similarities between Gut Microbiome and Agni

Sr.No.	Intestinal Microbiome	Concept of <i>Agni</i>
1.	Life threatening problems may occur due to destruction of gut microbia.	Vitiation of <i>Agni</i> disturbs the whole metabolism, resulting in ill health and disease.
2.	Gut microbiota contributes to digestive efficiency of the host.	Charak Samhita has emphasized that when there is normal <i>Agni</i> , the person would be absolutely healthy and would lead a long, happy, healthy life.

3.	The gut microbiota has a pivot role in regulating immune homeostasis and health of host.	<i>Agni</i> is the source of strength (immunity) and in turn the source of life
4.	Disruption to gut microbiota can impair physical and mental health.	Mental Strength, enthusiasm etc. depends on <i>Agni</i> .
5.	Homeostasis in metabolism gets affected by altered gut microbiota.	Ayurveda considers that <i>Agni</i> is the cause of Life, Strength, Metabolism and Nourishment.
6.	All disease begins in gut.	All diseases originate in gut.
7.	The normal gut microbiota imparts specific function in protection against pathogens.	All diseases are caused due to impairment in <i>Agni</i> .

Table No. 1 observed conceptual similarities between Gut Microbiome and *Agni*.

Grahani Roga

There are three ways to understand the word *Grahani* - *Grahani Roga*, *Grahani Dosha*, and *Grahani Avayava*. Deviations from the *Samagni* status, such as *Mandagni* (diminished digestive fire), *Teekshnagni* (hyperactive digestive fire) and *Vishamagni* (irregular digestive function) are referred to as *Grahani Dosha*. This *Vyaapaara Vypareetya* (functional impairment) of *Grahani Rupa Naadi* results in *Grahani Roga* and Impaired *Agni* causes *Dooshana* (vitiation), a structural flaw. *Acharya Vagbhat* has included *Grahani Roga* in *Ashta Mahagadas* (Eight Major Diseases). This explains the clinical gravity of it. Its chronic, relapsing-remitting character, its complicated and frequently perplexing range of symptoms, and the significant therapeutic problems it poses to the physician are all highlighted by its placement in this list. (16)

In *Agreya Samgraha* (collection of foremost drugs) of Charak Samhita it is mentioned as "*Ajirnadhyashan Grahani Dooshananaam*" which means eating food while having *Ajirna* (indigestion) and eating food in excessive quantity. These two come first in the ranking of the causes of *Grahani Roga*. *Grahani* being the seat of *Agni*, all *Hetu* (causes) of *Grahani Roga* are mainly the ones related to *Dushti* (vitiation) of *Agni*. *Grahani* and

Agni have *Adhara-Adheya-Sambandha* (container-content relationship). (17)

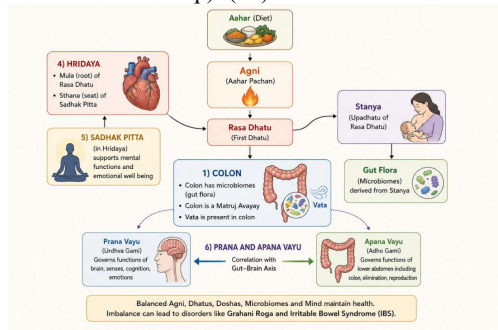


Image 1: Relation between balanced *Agni, Dhatu, Doshas*, microbiomes and mind with *Grahani* and Irritable bowel syndrome (IBS).

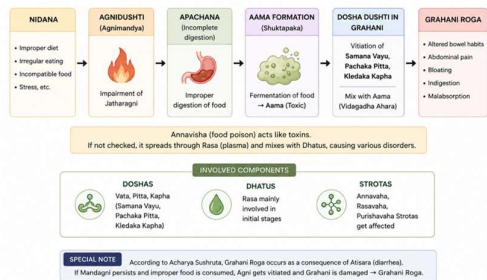


Image 2: *Samprapti* (Pathogenesis) of *Grahani*.

Irritable Bowel Syndrome
Irritable bowel syndrome (IBS) is one of the most prevalent functional gastrointestinal illnesses. It is described as a collection of symptoms that can significantly impair an individual's quality of life. (18) Numerous extra-intestinal and gastrointestinal symptoms can be brought on by this enigmatic disease that affects the large intestine. (19)

The etiology of IBS remains complex and multidimensional despite its frequency and severity, involving factors such as altered motility, visceral hypersensitivity, gut-brain axis dysfunction, and the intricate interplay of genetic predisposition and environmental triggers. (20)

IBS symptoms include abdominal pain, bloating, and irregular bowel movements. Changes in the frequency and consistency of faeces are usually connected with these symptoms, which can manifest as constipation, diarrhoea, or an alternating pattern of symptoms. (21)

Conceptual Similarities between *Grahani* and Irritable Bowel Syndrome

Many of the times Ayurvedic Physicians while diagnosing *Grahani* tend to correlate it with IBS. There is some similarity between *Grahani* and Irritable Bowel Syndrome but these two can't be synonyms of each other.

Table 2: Conceptual Similarities between *Grahani* and Irritable Bowel Syndrome.

Sr.No.	Key Points	<i>Grahani</i>	Irritable Bowel Syndrome
1.	Primary Site	<i>Grahani Avayay</i>	Colon and Small Intestine
2.	Etiological Factors	<i>Aharaja Nidan</i> (dietary etiological factors), <i>Panchkarma Vyapada</i> (complications of <i>Panchkarma therapy</i>), <i>Vegadhara n</i> (suppression of natural urges), <i>Manasika Hetus</i> (psychological factors). (22)	Disturbance of GI motility, Visceral hypersensitivity, Post-infective /post-inflammatory causes, Abnormal regulatory physiology, Unbalance of neurotransmitters, Diet, Stress. (24)
3.	<i>Samprapti</i> / Pathogenesis	Dysfunction of <i>Agni</i> leading to <i>Aama</i> formation.	Post-infectious IBS, Genetics, Disturbances in GI motility, Serotonin (5-HT), Psychosocial factors. (24)
4.	Clinical Features	<i>Muhur Drava-Muhur Baddha Mala</i> (alternating loose and constipated stools), <i>Atisara</i> (diarrhea), <i>Aruchi</i> (anorexia), <i>Ajeerna</i> (indigestion), <i>Udarashoola</i> (abdominal pain), <i>Adhmana</i>	Recurrent abdominal pain, on average, at least 1 day per week in the last 3 months, associated with ≥2 of the following criteria: 1. Related to defecation 2. Associated with a change in frequency of stool 3. Associated with a change in form

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		(abdominal distension), <i>Sama Purisha</i> (stool with undigested food), foul-smelling passage of stool mixed with mucus. (23)	(appearance) of stool
5.	Chronicity	<i>Mahagada Vyadhi</i> (major disease)	Recurrent, Long-term condition
6.	Management Approach	<i>Mala Pachana</i> (waste metabolizing action) <i>Dosha Pachana</i> (normalization of vitiated Doshas) <i>Agni Deepana</i> (stimulation of digestive fire) <i>IBalya Chikitsa</i> (strength-promoting therapy)	Dietary regulation, Probiotics, Stress management, etc.
7.	Psychological Link	<i>Manas Hetus</i> like <i>Irsha</i> (jealousy), <i>Bhaya</i> (fear), <i>Krodha</i> (anger), <i>Lubdhata</i> (greed), <i>Shoka</i> (grief), <i>Dainya</i> (depression)	Strong association with stress, anxiety, depression.

		n), etc. (22)	
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Table No. 2 observed conceptual similarities between *Grahani* and Irritable Bowel Syndrome.

Siddha Ghrita in Grahani Roga

Therapeutic medicines that can restore digestive balance are clinically significant because both *Grahani Roga* and IBS include impaired digestive function and disturbed gut homeostasis. *Siddha Ghrita* is regarded as one such significant formulation in Ayurveda.

Purush (individual) is *Sneha Sara* (unctuous essence), suggesting that *Sneha* (unctuous) is the main component and source of nourishment for the human body. Their primary dependence on *Sneha* for stability and physiological functioning is indicated by the definition of the *Prana* (vital life force) as *Sneha-Bhuyistha* (predominantly unctuous). (25)

The four types of *Sneha Dravya* (unctuous substance) – *Ghrita* (clarified butter), *Majja* (bone marrow fat), *Vasa* (animal adipose fat) and *Taila* (oil) have been described in the majority of classical literature. *Ghrita* is considered as best due to its following properties – (26)

1. *Samskara Anuvartanat* (retention of processing-induced properties):

Go-Ghrita is specifically described by *Acharya Vagbhat* as having the *Samskara Anuvartanat* property, which allows it to carry and enhance the properties of medications added to it without losing its own intrinsic therapeutic virtues. From a modern pharmacological standpoint, this characteristic is consistent with the behaviour of lipid-based drug delivery systems (LBDDS), which improve the bioavailability and absorption of hydrophilic and lipophilic phytoconstituents by enabling their passage through biological membranes, such as the blood-brain barrier.

2. *Madhura* (sweet):

Madhura Rasa is *Satmya* (adaptability) by birth and *Ghrita* is *Madhura Rasatmak* which means it is *Hitakar* (beneficial) and *Sukhakar* (well-being promoting) to all humans. (27)

3. *Avidahi* (non-irritating):

Siddha Ghrita is mostly used for *Abhyantar Prayoga* (internal use) due to its *Avidahi* property.

4. *Janmadyava Sheelanat* (habitually used since birth):

The newborn baby is firstly given *Ghrita* even before mother's milk. (28)

In Vedic literature, *Ghrita* is frequently referenced as a significant offering that is used to summon *Agni Devata* (God Agni).

Agni Deepan/Vardhan is one of the properties of *Ghrita* mentioned in *Brihatryee*. (29,30,31)

It is said that *Nitya Sevan* (regular consumption) of *Ghrita* by *Swastha Vyakti* (regular consumption) increases the *Agni*, there is no accumulation of stool

or *Doshas* in the *Kostha* (abdomen); they are constantly eliminated from the body, the formation of new *Dhatus* occurs. This *Rasayan Karma* (rejuvenative therapy) of *Ghrita*. (32)

Siddha Ghrita Kalpana is made using the classical pharmaceutical process of *Sneha Paka* (preparation of medicated lipid formulations), which involves the systematic co-processing of *Go Ghrita* (clarified cow butter) with a *Kalka* (herbal paste) and one or more *Drava Dravyas* (liquid media) under controlled heat until specific physicochemical endpoints are met. (33)

Ghrita's lipophilic characteristic makes it an effective carrier for transporting active phytoconstituents across biological membranes, a trait that modern pharmacy has independently recognized in liposomal drug delivery systems. (34) *Sneha Upayoga* (therapeutic use of oleaginous substances) is mainly done when *Agni* and *Deha* (body) are *Durbala* (debilitated). This is mainly seen in *Jeerna Vyadhis* (chronic diseases). Strengthening *Agni* and *Dhatus* through *Sneha* gives them the ability to counteract *Dosha* aggravation caused on by *Apathya Aahar* (improper dietary intake). It can be correlated with *Vyadhikshamatva* (immunity) mentioned by *Acharya Charak* i.e to decrease the *Roga Utapadan Kshamta* (disease-causing capacity) and *Pratikar* of *Uttapan Roga* (disease-fighting capacity). (35)

Indications of Siddha Ghrita in Grahani

The *Chikitsa Krama* (treatment protocol) of *Grahani* is divided into four stages. They are *Malapachan*, *Doshapachan*, *Agni Deepan* and *Balya Chikitsa*. *Siddha Ghrita Kalpanas* are mentioned in the third stage of treatment. Because when warm water is poured over fire, eventually the fire extinguishes. Aggravated *Pitta Dosha* causes *Agnimandya* (impaired digestive fire) in *Grahani* due to the increased *Apya* (liquid/watery) component within *Pitta*. Therefore, in the management of *Grahani*, *Churna* (powder) and *Kashaya* (decoction) preparations are administered initially to restore and kindle *Agni*, and only afterwards *Siddha Ghrita Kalpanas* are introduced.

Grahani and *Agni* have *Adhara-Adheya-Sambandha* (17) which means *Agni* and *Grahani* have a reciprocal relationship in which impairment of one aggravates the other.

The unique quality of *Agni* strengthened by *Sneha* is that it becomes *Apacharakshama*, which means that such *Agni* does not become *Manda* even when subjected to *Apachara* (improper dietary or lifestyle practices). According to *Chakrapani*, *Ghrita* has the quality of *Samskara Anuvartana*, which means that it retains its own intrinsic qualities while simultaneously improving the qualities of the substances it is processed with. For this reason, *Ghrita* should be interpreted as *Sneha* in this context. (36)

It is commonly known that *Samana Vayu* (regulatory force of digestion) plays a crucial part in keeping *Agni* in good condition. The administration of *Ghrita*, together with *Deepana* remedies, restores *Samana Vayu* to its natural route. As a result, it rapidly strengthens *Agni*. The term "*Prakurute Balam*" is essential in this context since it denotes *Agni's* persistent and stable strength. (36)

When *Agni* becomes capable of digesting *Laghu Anna* (light food), then only *Ghrita* should be administered.

The list of *Siddha Ghrita Kalpanas* for *Grahani* in *Charak Samhita* is mentioned. For better understanding and systematic presentation, the references have been categorized under two headings — '*Adhikaran*' (chapter/section) and *Phalashruti* (therapeutic benefits) i.e. '*Anya Adhikaran*'.

Under *Adhikaran*, the *Siddha Ghrita* directly mentioned in the concerned *Adhyay* have been included.

Table 3: Siddha Ghritas indicated for Grahani (in Grahani Chikitsa Adhyay) (37)

S r. N o.	Siddha Ghrita Kalpana	Ingredi ents	Actio n and Indica tions	Reference
	<i>Deepani ya Dravya Siddha Ghrita</i>	<i>Deepan Dravyas</i>	<i>Vatag hna, Vataj Graha ni</i>	Cha.Chi.1 5/77,203
	<i>Dasham ooladya Ghrita</i>	<i>Dasham oola, Sara, Devadar u, Nagar, Pippali, Pippali moola, Chitrak, Gajpipp ali, Shanbija , Yava, Kola, Kulathi, Sushavi, Arnal, Mastu, Sauvira, Sajjiksh ar, Yavaksh ar, Lavan – Saindha v, Udbhida</i>	<i>Increa ses Agni, Bala, Varna, Vatag hna, Anna- Pacha n, Vataj Graha ni</i>	Cha.Chi.1 5/82-86

		<i>Samudra, Bida, Romak, Sauvarchal, Pakya</i>		
	<i>Trayushnadya Ghrita</i>	<i>Trikatu, Triphala, Guda</i>	Increases Agni, and used in <i>Vataj Grahani</i>	Cha.Chi.1 5/87
	<i>Panchmoladya Ghrita</i>	<i>Bruhat Panchmoola, Triphala, Trikatu, Pippali, Pippali moola, Saindhava, Rasna, Yavakshar, Sajjikshar, Vidang, Kachur, Shukta, Matulunga Rasa, Adrak Rasa, Shushka Mulak Rasa, Kolambu, Chukrika, Dadima Swaras, Takra, Mastu, Suramanda, Sauvira, Tushodak</i>	<i>Shoola, Gulma, Udara Roga, Shwas, Kasa, Vata-Kaphaj Vikar</i>	Cha.Chi.1 5/88-93
	<i>Tiktak Dravya Siddha Ghrita</i>	<i>Tikta Dravyas</i>	Increases Agni	Cha.Chi.1 5/124
	<i>Chandanadya Ghrita</i>	<i>Raktachandan, Padmak,</i>	<i>Grahani</i>	Cha.Chi.1 5/125-127

		<i>Ushira, Patha, Murva, Kutanta, Shadgrantha, Sariva, Sphota, Saptaparna, Atarushak, Patola, Udumbara, Ashvatha, Vat, Plaksha, Kapitan, Katuka, Nagarnustak, Nimba Twak, Kiratikta, Indrayava, Vira, Pippali, Utapala</i>		
	<i>Kshar Ghrita</i>	<i>Bida Lavan, Kalotha Lavan, Sajjikshar, Saptala, Kantakari, Chitrak</i>	Increases Agni	

Table No. 3 observed, formulations indicated for Grahani in Grahani Chikitsa Adhyay.

Under *Phalashruti* or *Anya Adhikaran*, cross references of the *Siddha Ghrita* appearing in the *Phalashruti* of other chapters where the concerned *Vyadhi* is mentioned have also been compiled.

Table 4: Siddha Ghrilas indicated for Grahani (in another Adhyay's of Chikitsasthana) (40)

Sr.No.	Anya Adhikaran	Reference
1.	<i>Hapushadya Ghrita</i>	Cha.Chi.5/71-73
2.	<i>Bhallatakadya Ghrita</i>	Cha.Chi.5/143-146
3.	<i>Ksheerashatpalak Ghrita</i>	Cha.Chi.5/147-148
4.	<i>Tiktashatpalak Ghrita</i>	Cha.Chi.7/140-143
5.	<i>Nagradya Ghrita</i>	Cha.Chi.14/110-112

6.	<i>Pippalyadi Ghrita</i>	Cha.Chi.14/113-118
7.	<i>Hriberadi Ghrita</i>	Cha.Chi.14/230-233
8.	<i>Tejovatyadi Ghrita</i>	Cha.Chi.17/141-144
9.	<i>Pippalyadi Ghrita</i>	Cha.Chi.18/36-38
10	<i>Trayushnadya Ghrita</i>	Cha.Chi.18/39-42

Table No. 4 observed, formulations indicated for *Grahani* in Adhyay's of *Chikitsasthana* other than *Grahani Chikitsa*.

This indicates *Kalpas* that are given for a certain disease but are also recommended for usage in other diseases. Repeating these *Kalpas* (formulations) in different health conditions is not a *Punarukti Dosha* (repetition error) according to *Samhita*. However, these *Kalpas* must have specific potency, as they are taken frequently in many conditions.

DISCUSSION

The concept of gut health has gained significant scientific attention due to the emerging role of the gut microbiome in digestion, metabolism, immunity and maintenance of overall health. Alterations in the gut microbial ecosystem have been associated with functional gastrointestinal disorder, particularly Irritable Bowel Syndrome (IBS). (1,2) Although the concept of gut microbiota is not explicitly described in Ayurveda, the principles governing digestive homeostasis can be understood through the concept of *Agni*. *Agni* is considered the fundamental factor responsible for digestion, transformation, assimilation and nourishment of the body. Impairment of *Agni* leads to the formation of *Ama* and becomes the root cause of numerous diseases. The conceptual similarities between *Agni* and the gut microbiome indicate that both systems are central regulators of digestion, metabolism, immunity and systemic health. (15) Just as dysbiosis disrupts intestinal homeostasis and predisposes an individual to disease, *Agnimandya* disturbs metabolic balance and initiates pathological processes. This parallel provides a unique opportunity to interpret traditional Ayurvedic concepts through contemporary scientific understanding.

Grahani Roga is one of the important gastrointestinal disorders described in Ayurveda and is closely associated with impairment of *Agni*. Clinical manifestations such as *Muhur Drava-Muhur Baddha Mala*, abdominal discomfort, bloating, indigestion and altered bowel habits resemble the symptomatology of IBS. Although *Grahani Roga* and IBS are not exact equivalents, substantial similarities exist in their etiological factors, chronicity, psychosomatic involvement and clinical presentation. The strong association of both conditions with dietary indiscretions, stress and

altered digestive function further supports their conceptual correlation. (22,23,24)

Siddha Ghrita occupies a special place in the management of *Grahani Roga*. Classical Ayurvedic texts repeatedly emphasize the role of *Ghrita* in *Agni Deepana*, *Dosha Shamana*, *Dhatu Poshana* and enhancement of *Bala*. The unique property of *Samskara Anuvartana* enables *Ghrita* to act as an effective carrier of herbal phytoconstituents while retaining its own therapeutic attributes. (26) From a modern perspective, this property may be compared with lipid-based drug delivery systems that enhance absorption and bioavailability of active compounds. (33,34) The repeated mention of numerous *Siddha Ghrita* formulations in *Grahani Chikitsa* and other chapters of *Chikitsasthana* reflects their broad therapeutic utility in chronic gastrointestinal disorders.

The administration of *Siddha Ghrita* after the restoration of digestive capacity through *Deepana* and *Pachana* measures represents a rational therapeutic sequence. By strengthening *Agni*, supporting intestinal function and improving nourishment, *Siddha Ghrita* may help restore digestive balance and enhance resistance against recurrent gastrointestinal disturbances. The further provides a scientific basis for future exploration of *Siddha Ghrita* in gut management.

CONCLUSION

The present review highlights the close conceptual relationship between the gut microbiome and *Agni*, as well as between *Grahani Roga* and Irritable Bowel Syndrome. *Grahani Roga* is fundamentally an *Agni*-related disorder and its clinical presentation shares several similarities with IBS. *Siddha Ghrita*, owing to its *Deepana*, *Pachana*, *Agnivardhana*, *Balya* and *Yogavahi* properties, plays a significant role in restoring digestive function and maintaining gastrointestinal health.

The repeated indication of *Siddha Ghrita* formulations in classical Ayurvedic literature underscores their importance in the management of *Grahani Roga*. Integrating Ayurvedic principles with contemporary knowledge of gut microbiome science provides a broader understanding of digestive health and opens new avenues for evidence-based research. Further experimental studies, microbiome-based investigations, and well-designed clinical trials are required to validate the therapeutic potential of *Siddha Ghrita* and elucidate its mechanisms of action in the management of IBS and other functional gastrointestinal disorders.

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