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**ABSTRACT**

Ayurveda, the ancient system of medicine, has been considered very important for ages and has grown over the years. It has been thoroughly looking after the world's healthcare since time immemorial. Samskara, in Ayurveda, is a process of transformation of inherent properties of a substance. Ghrita is one of the Chaturvidha Sneha explained in Ayurveda and widely used as Ahara and Aushadha. Ghrita can perform multiple actions if appropriately processed. Based on this, many Samskaras are performed for Ghrita, and various pharmacological actions are subsequently noted. Shata Dhauta Ghrita and Sahasra Dhauta Ghrita are also the outcome of those keen observations; It is prepared by washing cow's ghee with cold water about a hundred times and a thousand times, respectively. It is considered the best Dahashamaka, Vranaropaka, and a light cream that profoundly penetrates all seven layers of skin to heal it from within and moisturise it.

**Keywords:** Samskara, Ghrita, Shatadhauta Ghrita, Moisturizer.**INTRODUCTION**

The Ayurvedic system of medicine, which has progressed over the ages, has thoroughly looked after the world's healthcare. As a contemporary system of medicine uses knowledge of biology and chemistry, it

has achieved fast acceptance for both diagnosis and treatment. Despite this, the contribution of the Ayurveda to healthcare is boundless.

As mentioned in Ayurveda, Panchagavya, or five products derived from cows (cow milk, curd, ghee, urine, and cow dung) play a vital role in managing diseases. India is rich in traditions that bridge social customs and the scientific justifications behind them. A cow is known as 'Gaumata' in India because of its nurturing and conducive nature, similar to a mother's. 'Kamadhenu' is the name of a sacred cow, and it is opined to bring about desired outcomes.

Panchagavya is a medicinal treasure. The importance of using cow's milk, ghee, urine, dung, and curd, all referred to as 'Gavya,' has been explained in Ayurveda to treat various diseases. Each product has unique constituents and applications in human health and other fields. Regarding skin, the most acceptable and wondrous product is GHEE (GHRITA).

Acharya Charak mentions the indications for ghee. Ghee "promotes Medha (intelligence), Smriti (memory), Agni (factor responsible for digestion, metabolism and biotransformation), Shukra, Ojas, Kapha and Medas. It alleviates Vata, Pitta, Visha, Unmada, Apasmara, Alakshmi and Jwara." It is the best among Chaturvidha Sneha, i.e. Ghrita, Taila, Vasa, Majja. It is of Sheeta Veerya, Madhura Rasa, and Madhura Vipaka, and it has a thousand efficacies, so if it is used wisely according to the mentioned ways, it exhibits ample actions.

Rasashastra and Bhaishajya Kalpana are a special branch of Ayurveda where different traditional methods of preparation of various Kalpas (formulations) are mentioned. Skin ailments and healthy skin have great cosmetic importance. In today's world, there is an excellent demand for Ayurveda in the field of cosmetology due to specific unfavourable effects and restrictions of contemporary topical applications. For external applications, Abhyanga, Udvartana, Malahara, and Lepa Kalpana are found to be described.

Shata Dhauta Ghrita is an Ayurvedic preparation prepared by washing the Goghrita 100 times. It may be a good topical application because the skin quickly absorbs it. It can be used as an oleaginous base for creams, serving as a medication medium. Ancient texts mention it for treating Dagdhavrana, Masurika,

Vrana, Visarpa, Kushtha, and other skin-related disorders.

### **SHATA DHAUTA GHRITA – A BACKGROUND :**

Panchagavya, a combination of five products obtained from cows (Milk, Curd, Ghee, Urine, and Dung), has contributed significantly to curing several diseases. Each has many pros. Regarding skin, the most acceptable and wondrous product is ghee (ghrita).

Ghee is employed in various ways in the Ayurvedic healthy skin system. The most admired method is Shata Dhauta Ghrita (multiple times washed ghee).

Unadulterated cow's ghee is washed multiple times in a Kamsya Patra while chanting Mantras. Chanting mantras help imbibe the force inside, and their practice allows the entry of positive vibrations into the preparation. Each wash makes the ghee lighter and causes different changes in its original properties at physical as well as chemical levels. Washing in the Kamsya Patra allows the blending of copper in preparation, enhancing its properties. The trademark, odour, granular and silky consistency in cow's ghee is no longer retained in Shata Dhauta Ghrita. It is transformed into a homogeneous, smooth, non-silky substance that is simpler. With every wash, the substance goes through several changes. The copper content in the product heals the scars and gives them a calming effect. Shata Dhauta Ghrita helps get glowing skin yet can be used to treat other skin-related ailments. The increase in moisture content because of washing is helpful for the skin's hydration and provides the skin with a cooling effect. The most crucial property that the item incorporates from being washed in a copper vessel is that it can penetrate through every layer of the skin. Thus, it is the most suitable answer for all skin issues.

Thus, the ancient texts referred to it for treating Dagdhavrana, Masurika, Vrana, Visarpa, Kushtha, and other skin-related disorders and as a vehicle for medications to be applied remotely.

## METHODS OF PREPARATION:

### BHAJANA SAMSKARA :

A specification about a particular vessel must be provided to prepare Shata Dhauta Ghrita. Later, Scholars of Bhaishajya Kalpana opened using Kamsya Patra to prepare Shata Dhauta Ghrita. The reason behind the selection of Kamsya Patra is its Kushthaghna property. This property of Kamsya Patra is imbibed into the Ghrita when it undergoes Dhauta Karma.

### TOYA SANNIKARSHA :

It is the primary method adopted these days. Toya is the synonym for water. This Samskara facilitates proper communication between the Ghrita and Jala. Jala Mahabhuta is required to soften the hardness present in Parthiva Dravyas. It also penetrates Parthiva Dravya, thus loosening the molecular bonding. Hence, it accommodates the space between molecules. Sheeta Jala is to be used for this Samskara as it increases the Sheeta Guna, which is the main expected attribute from Shata Dhauta Ghrita.

### The quantity of water to be added is:

“YAAVATI MAJJATI TAAVACHITODHAKE GHRITAM PRAKSHIPYA HASTENA MARDAYEDH”. Tikakara Arunadatta comments that the water is to be added to Ghrita so that the Toya Sannikarsha Samskara can immerse the Ghrita. This suggests that there is no specified quantity of water for the preparation of Shata Dhauta Ghrita, and it can be decided based on the amount of Ghrita taken.

### DHAUTA KARMA :

The literal meaning of Dhauta is washing, cleansing, purifying, etc. Dhauta Karma is the leading mechanical procedure used to prepare Shata Dhauta Ghrita. Tikakaras like Arunadatta, Adamalla used the term like ‘Prakshalana’ for Dhauta. Arunadatta termed this procedure ‘Hastena Mardhayet’ in the context of Sahasra Dhauta Ghrita.” Since Dhauta Karma comes under Mardana Samskara, it indicates that a good amount of pressure should be applied by hand during each washing.

### Importance of Dhauta Karma and Jala :

The two main objectives of converting Ghrita into Shata Dhauta Ghrita or Sahasra Dhauta Ghrita are as follows:

1. To achieve a better pharmaceutical form without the interaction of Agni.
2. Pharmacologically, more Sheeta Guna than Ghrita should be obtained without adding Dravya or contact with Agni. Shata Dhauta Ghrita achieves its non-granular, non-sticky, homogeneous properties and a large surface area due to a reduction in particle size. This makes it almost equivalent to the modern cream base, making it easy to apply on the skin and may result in an increased absorption rate. Performing Dhauta Karma on Ghrita makes it easier for topical applications. It allows easy mixing of other Dravyas because washing leads to the formation of a homogeneous mass of lipids in water emulsion with better consistency and viscosity, which helps in its topical application and is beneficial in the clearance of scars and as an anti-inflammatory agent.

### The whole procedure was divided into two methods:

- **Method A:** Preparation of Shata Dhauta Ghrita using the Sagni method.
- **Method B :** Preparation of Shata Dhauta Ghrita by Niragni method.

### Method A :

- The desired quantity of Ghrita should be taken in a steel vessel and heated on the gas stove to give it Mandagni(mild heat). It should be poured into cold water when it melts and starts boiling.
- Once Ghrita cools and settles over the water's surface as a layer.
- After self-cooling, Ghrita should be collected with a spoon.
- Some watery content that might come with the spoon should be removed manually.
- Again, the same Ghrita is to be given to Mandagni until it reaches a state where the water starts to splash. Again, it is poured into cold water. This process is repeated a hundred times.

### Method B :

- The desired quantity of Ghrita is to be taken in a Kamsya Patra (copper vessel).
- Cold water should be poured into the vessel containing the Ghrita until the Ghrita is fully immersed.
- Then, the Ghrita is rubbed well with a copper bowl and some pressure until the water temperature increases. So, remarkable media is essential for maintaining it.
- Again, chill water should be poured, and the same process will be repeated a hundred times.



Method B was adopted to conduct this research and observe the changes in Shata Dhauta Ghrita.

Both methods are easy for the preparation of Shata Dhauta Ghrita.

However, from a pharmaceutical point of view, Method A (Heating method) yields less, time consumption is higher, and requires a heating process, contrary to Method B (Non-heating). Method B is more acceptable because it does not interact with Ag-

ni and obtains more Sheeta Guna pharmacologically, thus facilitating its Daha Shamana property.

#### **Shata Dhauta Ghrita in different Samhitas :**

##### **SUSHRUTA SAMHITA :**

1. In Uttarantra, Acharya has described Shata Dhauta Ghrita in Jwara for Dahashamana.
2. The application of Shata Dhauta Ghrita Lepaon's bite area after Jalaukavacharana is described.

3. In Kalpasthana, Shata Dhauta Ghrita is indicated in Visha Chikitsa. The anti-venomous drugs of Sheeta Virya are mixed with Shata Dhauta Ghrita and applied as a poultice over the Kothayukta Vrana.

#### CHARAK SAMHITA :

1. In Sharirsthana, if there is bleeding during the fourth month of pregnancy below the naval region, then the entire body of the pregnant woman should be smeared with Shata Dhauta Ghrita or Sahasra Dhauta Ghrita.
2. In Chikitsasthana, if there is Daha in Kushtha, then Dahashamanartha (to soothe the burning sensation) is prescribed with Abhyanga (a massage with ghee) and Tikta Ghrita or Shata Dhauta Ghrita.
3. In Chikitsasthana, this is an effective solution for Visarpa (herpes) when applied repeatedly by mixing an equal quantity of Churna of Pancha Valkala. It subsides Daha (burning sensation) and Shoola (pain) in Vrana (wound) and cures Visarpa like Garuda killing the Sarpa.

#### ASHTANG HRUDHAYA :

1. Application of Shata Dhauta Ghrita Lepa is described in Chikitsa for Agni Visarpa.

#### RESULTS:

#### ORGANOLEPTIC PROPERTIES:

Organoleptic Properties Parameter	Gowardhan Cow Ghee	Method A (Sagni)	Method B (Niragni)
Colour	Golden Yellow Colour	Whitish	Yellow Creamish
Odour	Typical Ghrita Smell	Odourless	Odourless
Taste	Characteristic	Tasteless	Tasteless
Texture	Granular,Oily	Less Granular, More Solid as Compared to Method B	Non-Granular

#### DISCUSSION

Shata Dhauta Ghrita is a unique Ayurvedic formulation used to treat Vrana, Dagdhavrana, Twacha Vikara, and other conditions. It is a perfect example of an emulsion in which Ghrita, and water are in an immiscible fluid, one of which is dispersed as minute droplets into the other.

2. Application of Sahasra Dhauta Ghrita Lepa is recommended for Abhyanga in Jwara with Daha.

#### ASHTANGA SANGRAHA :

1. The application of Shata Dhauta Ghrita and Kshiri Vriksha as Lepa is recommended in Vatarakta.

#### CAKRADUTTA :

1. Usage of Shata Dhauta Ghrita is mentioned in Daha Chikitsa Adhyaya.

#### SHARANGADHARA SAMHITA:

1. In Sharangadhara Samhita, Shata Dhauta Ghrita is mentioned in the Lepa for use in Vatarakta.
2. In Netraprasadana Karmaani Adhyaya of Uttarakhand, the procedure of Tarpana with Shata Dhauta Ghrita is mentioned.

#### YOGARATNAKARA :

1. Muhur Muhur (frequent) Lepana of Shata Dhauta Ghrita is described for all types of Visarpa.
2. Application of Shata Dhauta Ghrita Lepa with Pancha Valkala is recommended in the context of Visarpa Chikitsa.

#### VAIDHYAKA SHABDHA SINDHU:

1. The method of preparation and therapeutic utility of Shata Dhauta Ghrita is available in this text.

In Method A, Ghrita warms and pours into cold water. When heated, it is immediately separated into droplets through emulsification. Melted Ghrita becomes solid and consequently accumulates over the surface of the water. This leads to a rise in Ghrita's weight after cooling. The reason may be the passage of water molecules into fat globules, forming a water-lipid emulsion.

In Method B, in the initial stage, the Ghrita is in a pure lipid phase, which is further in contact with an



aqueous phase, i.e. water. Rubbing leads to water formation in the lipid type of emulsion as the lipid phase (Cow Ghee) is a significant phase—continuous washing with pressure application during rubbing results in particle size reduction of fat granules. Eventually, successive washings result in lipids in water-type emulsions. It may lead to the formation of a complex-like lipid water emulsion. The ghee's characteristic granular lipid consistency and odour vanish, resulting in a homogeneous, smooth, non-lipid product that is easier to apply, thus improving patient compliance as a base for topical application. Although detailed descriptions of Shata Dhauta Ghrita and Sahasra Dhauta Ghrita are limited, all Ayurvedic scholars have mutually accepted these formulations for Daha Shamana's action. The leading pharmaceutical process employed to prepare Shata Dhauta Ghrita and Sahasra Dhauta Ghrita is Dhauta Karma with Jala. The vessel to be used for preparation is Kamsya Patra. Although the specification is unavailable for this preparation, it is selected due to the Kushtaghna Guna of Kamsya Patra.

## CONCLUSION

Cosmetic use has spiked tremendously in the personal care system. The use of bioactive ingredients in cosmetics influences the biological functions of the skin and provides the required nourishment to it. Shata Dhauta Ghrita is a widely practised topical application to cure skin disorders, such as burn cases and inflammation, and moisturise the skin. Two preparation methods are mentioned: heating Ghrita and pouring it in cold water, then collecting it from that cold water, heating it again, and then pouring it in water. In the second method, cold water is added to Ghrita and rubbed with pressure till there is an increase in the temperature of the water by maintaining its coolness. Both processes are repeated a hundred

times. Among both these methods, the second method is considered beneficial because it does not involve the interaction of Ghrita with Agni and stays true to its main property of Daha Shamana (due to more Sheeta Guna). Here, it can be inferred that the changes taking place in cow's ghee while washing it with water a hundred times to prepare Shata Dhauta Ghrita and the fact that the seven layers of the skin are formed by the similar process taking place inside the body, makes it an elegant and acceptable product for topical application and the Sukshmatva Guna (minuteness) facilitates the penetration of the medication into all seven layers of the skin allowing it to heal all them.

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