

A REVIEW ON RASOUSHADHIS USED IN MOOTRAVAHA SROTO DUSTI /VIKARA

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ABSTRACT

Any slight disturbance at the level of *srotas* either structurally or functionally leads to *dosha & dushya sammurchana* and as a result, the disease manifests. *Mootravaha Sroto Dusti* is described in all major classical textbooks of *Ayurveda* & detailed information regarding various aspects of the stages of the disease are available. This infers the existence of *Mootravaha Sroto Dusti*'s since the inception of medicine in India. But, researches & experimental studies have contributed only very few treatments using *Rasoushadhis* in this regard. Also, *Mootrakrucchra*, *Mootrashmari*, *Mootraghata*, etc. co-related with different Urinary Systemic Disorders are among the serious health problems affecting millions of people each year. In *Ayurvedic* classics several medicinal preparations are claimed to be very effective by relieving the symptoms, also act as a potent diuretic, helps in breaking the calculi & also improves the tone of the urinary bladder to sustain against infections. Here, an attempt is made to Review *Rasoushadhis* exclusively related to *Mootravaha Sroto Dusti* from Classical *Rasagranthas* having dedicated separate chapters related to this & to analyse the mode of action of few commonly used *Rasoushadhis*. The probable mode of action will be derived from the properties of its total ingredients. Review of *Rasoushadhis* according to *srotas* helps in budding doctors to get familiarized with the commonly used & available *Rasoushadhis*.

Keywords: *Rasoushadhis*, *Mootravaha Sroto Dusti*.

INTRODUCTION

Our *Acharyas* gave emphasis mainly on three organs of the body i.e. *Hrudaya*, *Basti* & *Shirah*. These organs are also called tripods of life as any harm to any one of them is life-threatening. *Basti* is one of the *Mootravaha Sroto Avayava*'s. The group of organs concerned with *utpatti* and *visarjana* of *mutra* can be considered as *Mootravaha Srotas*. *Ayurveda* employs the usage of *Rasoushadhis* for centuries for a wide range of maladies. However, the available data in the texts are

scattered. On review it is observed that no single hand information is available regarding the *Rasoushadhis* indicated in *Mootravaha Sroto Dusti*. Here is an effort to collect, compare & analyse the *Rasoushadhis* mentioned by various *Acharyas* and to highlight the probable mode of action of a few *Rasoushadhis* that are frequently used by the practitioners. Various available *Rasa Granthas* (classical texts) the namely - *Rasa Ratna Samucchaya*, *Bhaishajya Ratnavali*, *Siddha*

Yoga Sangraha, Bruhat Rasa Raja Sundara, Rasa Kamadhenu & Rasa Cikitsa were referred; the name of *Rasayoga*, ingredients with its action were compiled, and critically analysed.

Objectives

- To review classical *rasagranthas* having dedicated separate chapters to *Mootravaha Sroto Dusti Cikitsa* Segregation of *Rasoushadhis* from such *Granthas*
- To analyze the mode of action of commonly used *Rasoushadhis*.

Materials and Methods

Segregation of *Rasoushadhis* is shown below in the table & very few *Rasa Granthas* namely *Rasa Ratna Samucchaya, Bhaishajya Ratnavali, Siddha Yoga Sangraha, Bruhat Rasa Raja Sundara, Rasa Kamadhenu & Rasa Cikitsa* have mentioned *Rasoushadhis* for *Mootra vaha Srota Dusti Vikaras*.

Review

Based on the *Pramukha Vikruti lakshanas Acharyas* have specified *Rasoushadhis* accordingly in various *Rasashastra* texts. *Rasoushadhis* useful in *Mootravaha Sroto Dushti*:-

Table 1: List of *Rasoushadhis* useful in *Mootravaha Sroto Dushti*

Books Disease	<i>Rasa Ratna Samucchaya</i> ¹	<i>Bhaishajya Ratnavali</i> ²	<i>Siddha Yoga Sangraha</i> ³	<i>Bruhat Rasa Raja Sundara</i> ⁴	<i>Rasa Kamadhenu</i> ⁵
<i>Mootrakrucchra</i>	<i>Laghulokeshwara Rasa Mootrakruchrantaka rasa</i>	<i>Tarakeshwara rasa Mootrakruchrantaka rasah Trinetrakhyo rasah Chandrakala rasah Mootrakrucchraharah rasah Varunaadya loham</i>	<i>Hajrul yahood bhasma Kshaara parpati</i>	<i>Trinetrakhyo rasah Varunaadya loham Mootrakruchrantaka rasah</i>	<i>Mootrakruchrari rasa Kruchraantaka rasa Laghu loke-shwara rasah Maha dadhi rasah Lokanatha rasah</i>
<i>Mootraghata</i>	--	<i>Rasa sindooram Shilajatu Prayoga</i>	----	<i>Tarakeshwara rasah Laghu lokeshwara rasah</i>	<i>Shilajatu prayoga Soota bhasma prayoga</i>
<i>Ashmari</i>	<i>Pashanabhedi Rasa(I) Pashanabhedi Rasa(II) Trivikrama Rasa Anandabhairavi vati Yavakshara</i>	<i>Pashanabhenna rasah Trivikramo rasah Pashana vajro rasah</i>	<i>Hajrul yahood bhasma Kshaara parpati</i>	<i>Pashana vajro rasah Trivikramo rasah Loha prayoga</i>	
<i>Somaroga</i>				<i>Talakeshwar rasah Gaganaadi loham Somanatha rasah Bruhat somanatha rasah Someshwaro rasah</i>	

- In the text *Rasa Cikitsa*⁶ we get a clear knowledge about the selection of *Rasoushadhis* as per *doshic* aggravation as specified in the table below:

Table 2: List of Rasoushadhis as per doshic aggravation

Mootrakrucchra	Rasoushadhis
Vataja	Varunaadi loham
Pittaja	Trinetra rasah
Kaphaja	Mootrakruchraantaka rasa
Tridoshaja	Tamra parpati
Abhighataja	Rasasindoora
Pureeshaja	Vataari rasah
Ashmarija	Pashaanabhedhi rasah
Sukraja	Pashana bheda rasa / yogendra rasa
Sarkarja	Tarakeshwara rasah
Raktaja	Mootrakruchrahara kwatha with rasasindoora
Mootraghata	Rasoushadhis
Vatakundalika	Tarakeshwara rasa
Ashthila	Trivikrama rasa
Vatabasti	Laghu lokeshwara rasa
Mootrateeta	Pashana bhedirasah
Mootra jhatara	Vataaree rasa
Mootrotsangha	Trinetra rasa / trivikrama rasa
Mootra granthi	Laghu lokeshwara rasa
Mootra kshaya	Chintamani rasa
Mootrasukra	Shilajatu prayoga
Ushna vata	Trinetra rasa
Mootra saada	Trivikrama rasa
Vidvighata	Vataari rasah
Bastikundala	Vataari rasa
Ashmari	Rasoushadhis
Vataja	Pashana Vajra rasa
Pittaja	Trivikrama rasa
Kaphaja	Pashana bhinna rasa
Sukrashmari	Shilajatu prayoga
Somaroga	Rasoushadhis
Talakeshwara rasa	Someshwara rasa
Hemanatha rasa	Vasanta Kusumakara Rasa
Somanatha rasa	Chandrakanti Rasa

DISCUSSION

Mode of Action of Few Commonly Used Rasoushadhis⁷ –

1. Trivikrama Rasa – contains Tamra Bhasma 1part, an equal quantity of Aja ksheera is taken and is cooked in it. When the liquid portion of ksheera evaporates, fire is put off. Samaguna kajjali & prepared Tamra bhasma is added to it, triturated with nirgundi swarasa for one day. Filled into musha and kept amidst valuka yantra and heat is given.

Probable Therapeutic Action - Dravyas used in Trivikrama Rasa are mainly kashaya tikta rasa

pradhana. Kashaya rasa has shoshana guna, Tikta rasa has rukshatwa guna, Kajjali has yogavahi guna & nirgundi has mainly kaphahara and krimighna karma. Because of lekhana karma of Tamra, the site of action of trivikrama rasa may be mutravaha srotas & thus may help in breaking Ashmari.

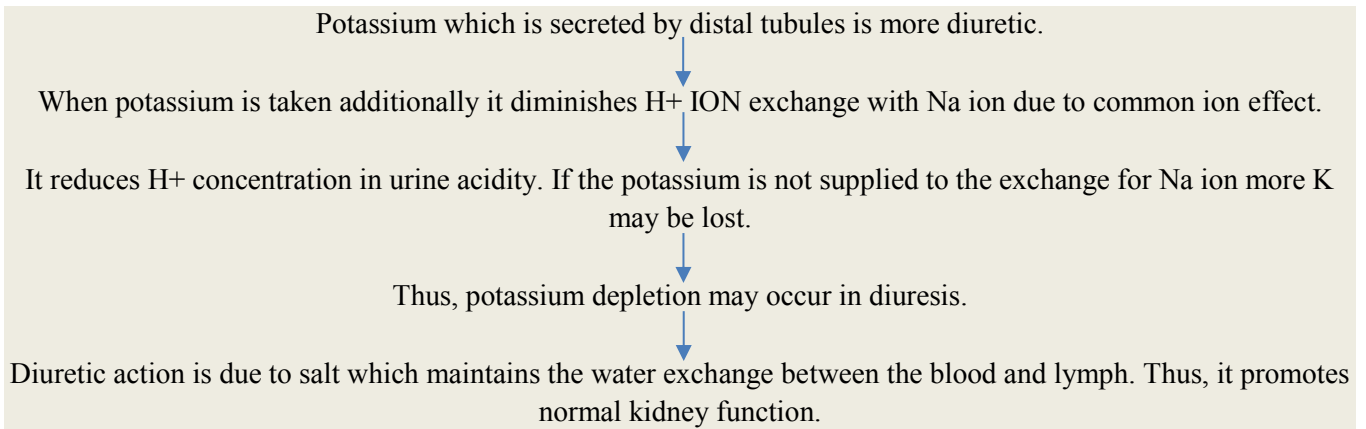
2. Kshara Parpati – contains Surya Kshara 16 parts, Shuddha sphatica 2 parts, Navasagara 1part. All should be pounded and kept in a mrut patra & subjected to agni. As the drugs liquify, it is poured on kadali patra spread on the bed of gomaya and pressed with another kadali patra – i.e. prepared according to general

method of *parpati* preparation. Flakes obtained is pounded in *khalwa* into fine powder & *vastragalana* is done, stored in bottle.

Probable Therapeutic Action - *Kshara parpati* has *mootrala*, *swedana*, *vatanulomaka*, *vranashodhana*, *raktasthambana*, *chedana*, *bhedana karmas*. Also, it has *ushna*, *teekshna*, *laghu*, *rooksha gunas* & *Kashaya*, *katu lavana rasa*. All these properties reduce the growth of stone by inhibiting the binding property of

kapha dosa as all three ingredients are *uttama kapha nihssaraka*. The alkaline nature of *kshara* can help to neutralise the hypertonicity as well as acidity of urine. By this it has all the properties of breaking down *ash-mari*. *Suryakshara*, if taken in concentrated condition will result in gastroenteritis. In acidity of urine, it helps to protect the alkaline nature.

Here, *Suryakshara* - KNO_3 acts as follows:



3. Punarnava Mandura - contains *Punarnava*, *Trivrut*, *Vyosha*, *Vidanga*, *Chitraka*, *Daruharidra*, *Kushta*, *Haridra*, *Triphala*, *Danti*, *Chavya*, *Indrayava*, *Katuki*, *Pippalimula*, *Musta choorna* - 4 tola each & *Mandura bhasma* - 80 tola (Total quantity of all ingredients). Above mentioned quantity of *Mandura bhasma* is mixed with 8 times of *Gomutra* and heated until it is reduced into 1/4th of its total quantity. Later, powder all the other drugs are added to it, and pills of 4 *gunja* size are prepared. *Vyadhyanusara Anupana*: *Pandu roga*, *Mandagni*, *Guda vikara* - *Takra*; *Pliha*, *Yakrut vruddhi*, *Shohta* - *Punarnava Kwatha*; *Krimi vikara* - *Musta Kwatha*.

Probable Therapeutic Action - *Mandura Bhasma* has a beneficial effect over the heart. *Gomutra* strengthens the *Yakrut*, *Vrukka*, and *Antradi avayava*, and also does the *Rakta Prasadana* and acts as *Krimighna* too. *Shunthi*, *Maricha*, *Pippali*, *Pippalimula*, *chitrakamula*, etc. acts as *Dipaka*, *Pachaka* and *Yakrut uttejaka*. *Devadaru*, *Kushta* strengthens *Vatavaha nadi*. *Haridra* - *Amapachana* and *Rakta prasadana*. *Indrayava*, *Musta* - *Dipana*, *Pachana*, and *Grahi*. *Vidanga* -

Yakrut dourbalya and *Krimighna*. *Punarnava* - *Muttrala*, *Shreshta Shothahara*. Thus, *Punarnava Mandura* acts on *Vrukka*, *Hrudaya*, *Yakrut*, *Rakta*, *Amashaya*, *Antra*, and also on *mutravaha srotus* by clearing the *sanga*.

4. Chandraprabha Vati - Contains *Chandraprabha*, *Vacha*, *Musta*, *Bhunimba*, *Devadaru*, *Haridra*, *Ativisha*, *Darvi*, *Pippalimula*, *Chitraka*, *Dhanyaka*, *Triphala*, *Chavya*, *Vidanga*, *Gajapippali*, *Trikatu*, *Makshika*, *Yavakshara*, *Sarja kshara*, *Lavana traya*, *Ela bija*, *Kankola*, *Gokshura*, *Shweta chandana* - 1 Shana each. *Trivrut*, *Danti*, *Tejapatra*, *Tvak*, *Ela*, *Vamshalochana* - 1 tola each. *Loha bhasma* - 2 tola. *Sita* - 4 tola. *Shilajatu*, *Guggulu* - 8 tola each. Firstly, *Shuddha guggulu* is pounded in *loha khalva* and then *Shilajatu* and other *Bhasmas* are added and then *Vastragalita churnas* of *kashthoushadhis* are added and finely triturated. Pills of 5 *gunja* sizes are prepared.

Probable Therapeutic Action - As the name suggests, this formulation works similarly to Moon which removes darkness in the night. This drug removes toxins from the body without any harsh impact to it, perfectly

gentle like Moon. It is useful for all *tridosha* imbalances. It clears the *srotas* and improves the mobility of *Doshas*. More specifically, it is used for genito-urinary ailments & obesity. It is a very good *Rasayana* (rejuvenation) compound. It balances *Doshas* and increases good strength in the body. *Chandraprabha* mainly acts on the genito-urinary tract by its strengthening and rejuvenating qualities. It helps in maintaining the proper order of *dhatuposhana krama*. It can be used both in acute and chronic conditions but more beneficial in the latter like *jirna vrana* of *mutravaha srotus*, where *Usheerasava* is administered along with it. In *mutraghata* it is administered with *Punarnavasava*, *Palashapushpasava*, *Gokshuradyavaleha*. In *Ashmari* it inhibits the further growth of Calculi when administered with *Trunapanchamula kwatha* and may help in breaking the calculi and flushes out along with Urine.

CONCLUSION

The group of organs concerned with *utpatti* and *visarjana* of *mootra* is called as *mootravaha srotas*. There are numerous references of *Mutravaha srotogata vikaras* and their *chikitsa* mentioned in *Bruhatrayis* as well as in *Rasagranthas* but are discrete. Among all the *yogas*, *shilajitwadi yogas* can be considered as the main drug of choice as it acts as a *Yogavahi*. The present-day generation is more prone for *Mutravaha sroto vikaras* due to a sedentary lifestyle, unhealthy food habits as well as activities. In such circumstances, these *Rasoushadhis* may act like a boon to help the modern man to cope up with the day to day challenges related to body and mind. There is a plethora of urine diagnostic examinations available in the present world. These add financial burden to the patients. Making use of *Taila Bindu Pariksha* would be more economical to the patient.

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