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### Review Article

## A LITERARY REVIEW OF SHONITHASTHAPANA MAHAKASHAYA ON ASRUGDARA.

Saumya G. K.\*<sup>1</sup>, Shreevathsa<sup>2</sup>  
PG Scholar<sup>1</sup>, HOD & Professor<sup>2</sup>,

Department of *Samhita & Siddhanta*, Government Ayurveda Medical College, Mysore.

\*Corresponding Author: Dr. Saumya G. K., email: [soumyaayu@gmail.com](mailto:soumyaayu@gmail.com)

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#### ABSTRACT:

There are different *Aushadha Kalpanas* or processing techniques of different dosage forms prescribed in *Samhita's* depending upon the drug and its effect on the body. So many forms have been described. It is observed that the "Activity" of certain drugs are activated or catalyzed or accelerated by means of combination. Such combinations of drugs are mentioned in *shadvirechana shatashritiya Adhyaya*, prescribed about combination of drugs as a whole. *Shonithasthapana mahakashaya* is one among them.

**KEY WORDS:** *Shonithasthapana mahakashaya, Asrugdara.*

#### INTRODUCTION:

*Shonithasthapana mahakashaya*, the group of ten drugs mentioned under *sthanapananchak*. *Shonithasthapana* literally means the Drugs which mainly acts on *Dusta shonitha* & helps in *sthanapan* of *prakruta shonitha*. *Shonithasthapana mahakashaya* includes- *Madhu, Madhuka, Rudhira, Mocharasa, Mrutkapala, Lodhra, Gairika, Priyangu, Sharkara, Laja*.

*Asrugdara* as a separate disease with its management explained in *Yonivyapatchikitsa*. It is one of *Raktapradoshajavikara* & also explained in context of *Pittavrutaapanavayu*.

**Objective:** To review & analyze the action of *Shonithasthapana mahakashaya* drugs on *Asrugdara*.

#### Review on *Asrugdara*:

*Asrugdara* or *pradara*, refers to flow of *raja* for long term duration. In women, who partakes the *nidan*s, results in *prakopa* of *vata*, leading to *raktavruddhi* in *garbhashyagata siras*, gets embedded in *rajovaha srotas* & affects the *rakta* present in *rajovahasrotas*, triggering the amount of *raja* to increase manifesting *asrugdara*.

The *Vyakta avastha* of *dosha -dushya sammurchana* results in *lakshana* of *vyadhi*. According to *sushruta samhitha*, *samanya lakshanas* mentioned under *asrugdara* are *angamarda* & *vedana* which are arisen due to *vyadhi swabhava*. And also following *lakshanas* are mentioned<sup>1</sup>:

1) *Atiprasangena Pravrutam* : *Acharya Dalhana* commented as Excessive flow during menstruation or flow for long term duration .

2 ) *Anrutav* : Flow other than *rutu* ( menstruation ) in form of *alpasrava* ( scanty bleeding ) or *Adeerghakalam* ( flow which is not for long duration )

3 ) *Anya raktalakshana* : *Asrug* during the *asrugdara* has the qualities other than normal *raktalakshana* . *Acharya dalhana* mentioned it as *Dosha anubandhakrut alakshana*. With the use of *Atidesha Tantrayukti*, the *lakshanas* mentioned for *dusta rakta lakshana*, are also *lakshana* of *asrugdara*.

**Review of Shonithasthapana Mahakashaya:**

*Dravya Karma incharakasamhitha*, explained different modalities of drug action in following way<sup>2</sup>:

- 1) *Karma* : which performs particular activity
- 2) *Virya* : which is the means of performing *karma*
- 3) *Adhikarana* : the site of action
- 4) *Kala* : specified time to administer *chikitsa*
- 5) *Upaya* : particular activity through specific pathway
- 6) *Phala*: result obtained through the effect of drug over body.

Every drug gets exhibited in varieties of taste even though it has *madhura* etc. *rasas*. Variations in *madhuradi rasas* are due to

- 1) *Swabhava of Bhumi* where it is grown,
- 2) Dominancy of *panchamahabutas*, in respective *bhumidesha* forming to exhibit *rasas*<sup>3</sup>. Among the *Shonithasthapana mahakashaya* maximum drugs have *Madhura & Kashaya rasa pradhana*.

- *Madhura rasa*<sup>4</sup>- *Rudhiravardhana, pittagna, dahaprashamana*
- *Kashaya rasa*<sup>5</sup>- *Samshamana, sangrahi, ropana, sthambhana, raktapitta prashamana, srotamsiavabhagnati*

**Guna Karmukata:** Maximum drugs among the *Shonithasthapana mahakashaya* have *snigdha, laghugunas*

**Viryakarmukata:** Action of *sheetavirya - sthirikarana, sthambhana, Raktaprasadana* (su. Su. 41)<sup>6</sup>

**Dravyaprabhava:** property which is responsible for special action is called *prabhava*. On basis of *dravyaprabhava, Gunaprabhava, & Dravya-gunaprabhava* action of drug is known. Based on particular *karma*, *dravyas* are divided into:

- *Prakritisamasamaveta*: drugs which exhibit constituents related effects.
- *Vikrutivishamasamaveta* : Drugs which exhibit effects different to the constituents of *dravya*.

Table showing <i>Shonithasthapana dravya karma</i> :	
<i>Shonithasthapana dravyas</i>	<i>Karma</i>
<i>Madhuka</i>	<i>Rasayana, trushna hara, balya</i> <sup>7</sup>
<i>Kumkuma</i>	<i>Varnya</i> <sup>8</sup>
<i>Mocha rasa</i>	<i>Dahaprashamana, shotha hara</i> <sup>9</sup>
<i>Priyangu</i>	<i>Sangrahi, rakta prasadana</i> <sup>10</sup>
<i>Lodhra</i>	<i>Grahi</i> <sup>11</sup>
<i>Gairika</i>	<i>Balya, vrana ropana</i> <sup>12</sup>
<i>Laja</i>	<i>Deepana</i> <sup>13</sup>
<i>Madhu</i>	<i>Ropana, deepana, sroto vishodhana</i> <sup>14</sup>
<i>Sarkara</i>	<i>Trushna hara, pitta hara, daha hara</i> <sup>15</sup> ( cha su 27/241 )
<i>Mrutkapala</i>	<i>Pradara hara, dahanut</i> <sup>16</sup>

**Sampraptighataka in Asrugdara:**

- *DOSHA: Vatapradhanatridosha*
- *DUSHYA: Ambu, beeja, rakta,*
- *AGNI dusti: mandagni*
- *SROTAS: rasavaha, artavavaha*
- *SROTODUSHTI: sanga, atipravritti,*
- *ADHISTHANA: garbhashaya, artavavahasrotas*

**DISCUSSION:**

The word *Shonitha* indicates the thing which imparts red colour. *Rakta* is synonymous to *shonitha*. As *artava* influenced by *guna, varna* of *rakta*, it is called by *shonitha*. *Shonithasthapana karma* indicated under *asrugdara* suggests that restriction of excess flow of *artava* by destroying the vitiated condition & imparting *prakruti bhavas* for *artava*, as it is mainly *artavadusti* which acts as cause for *asrugdara*.

Any vyadhi to manifest, *sammurchana* of *nidana*, *dosha*, *dusya* depends upon the presence or absence of *vikaravighatakara bhavas*<sup>17</sup>.

- Presence of *vikaravighatakara bhavas* do not lead for further manifestation of diseases by avoiding the *sammurchana* of *nidana*, *dosha*, *dusya*
- Absence of *vikaravighatakara bhavas* causes manifestation of diseases.

So in *asrugdara*, *Shonithasthapana dravyas* help in restoring the *vikaravighatakara bhavas* which further avoid the progress of disease.

Hence *Shonithasthapana dravyas* act in two ways:

1) Destroying the upaghatakara bhavas which are causes for *asrugadara* like *ahara rasa dusti*, *raktadusti*. Among *Shonithasthapana dravyas* following *dravyas* perform this action:

Madhuka- grahi, shotha hara  
Mocharasa- ama hara  
Priyangu- udrikarakta hara  
Lodhra- asrug hara  
Laaja- Deepana

2) Maintaining or restoring the normal condition I.e performing *prakrutisthapana karma*, which are probably done by :

Madhu- yogavahi  
Kumkuma- varnaprasadana, vrana hara  
Mrutkapala- raktaprasadana  
Gairika- raktaprasadana  
Sharkara- Dhatuvaradhaka

Chikitsa is performed in order to attain the *dhatuamyata*, from *vishamata*. In *asrugdara* mainly it is *vishamata* of *artavadusti* by *vataprakopa*. So to attain *samyata* of *artava&vatajadosha*, mainly *Shonithasthapanakriya* is administered. To achieve *dhatuamyata* besides *artavadusti&vatajaprakopakaranas*, few other factors also play directly & indirectly. Hence action of *Shonithasthapana dravyas* on *asrugdara* may be understood based on *rasa panchakas*.

#### BASED ON RASAS:

As ten drugs of *Shonithasthapanamahakashaya* are predominantly of *madhura& Kashaya rasa*, following implications can be made:

#### On dosha & Raktaprakopaka Nidanas:

*Madhura rasa- pitta vata hara*  
*Kashaya rasa- kapharakta pitta hara*

#### On Dushyas:

*Dooshitaambu ,rakta ,beeja* are probably managed by *Kashaya rasa* due to its *sangrahi karma* which do function of *deepana*, *pachana& excess of dravashoshana*. Further, after removal of *vitiation*, *preenana*, *tarpana* to regain the *prakruti bhava* probably by *madhura rasa*.

**On Agni:** Mainly its *mandagni* which is cause for *asrugdara* due to *ama*. So *kashaya rasa* helps for *agnideepana* due to its *kleda hara*, *shoshana* property.

**On srotodusti :** *Sanga* due to *vataprakopaka* is controlled by *madhura rasa*. Simultaneously managed by *Kashaya rasa* in *sanga&atipravrutti* due to its *ruksha ,laghuguna* by which it clears *srotas& restricts* the flow of *asrava* by *grahi karma*.

#### BASED ON GUNA:

*Snigdha*, *laghuguna* are very common among the ten drugs of *Shonithasthapanamahakashaya*, by which following implications can be made :

#### On doshas :

*Snigdha : vata hara*  
*Laghu : kapha hara*

#### On agni:

*Snigdha :agnideepana*  
*Laghu :langhana*

Due to action of *agnideepana & langhana*, reduces the formation of *ama* thereby decreasing *ahara rasa dusti*

#### On dushyas :

*Snigdha- dhatuvaradhana*  
*Laghu- rukshana*

Due to *rukshana karma atisanchita* of *ahara rasa* decreases thereby reducing the *atipravrutti* of *artava* & normalization is brought by *snigdhaguna* due to *dhatuvaradhana* property.

#### On srotas :

*Snigdha :mardavakara*  
*Laghu :srotoshodhana*

*Sankochitasrotas* due to *vataprakopa* attains *mardavata* for easy movement after removal of *sanga* by *laghuguna* due to *srotoshodhana* effect.

**BASED ON VIRYA :** *Samgrahi, agnideepana karmas* are mainly under control of *virya*. As *Shonithasthapana mahakashyas* are predominant with *sheetavirya* which helps in *sthambana, raktaprasadana* effect in *asrugdara*. But as *vataprakopa* is dominant in *asrugdara*, action of *sheetavirya* on *asrugdara* due to *vikruti vishama samaveta karma*.

**BASED ON VIPAKA :** Except *madhuka, lodhra, priyangu*, remaining *dravyas* of *Shonithasthapana* are considered under *prakruti samasamaveta*. As these three drugs are constituted with *katuvipaka*, but *sheetavirya*, they are considered *asvikrutivishamasamavetadravyas*. Overall action of *Shonithasthapana karma* illustrated in following ways:

**Karma :** *Shonithasthapana karma*

**Virya :** is precursor for drug action. Hence based on constituents of *dravyas* like *rasa, guna, virya, vipaka, Shonithasthapana dravyas* act.

**Adhikarana :** action of *Shonithasthapana dravyas* on causes, *dusyas, srotodusti* of *asrugdara*.

**Kala :** indicates to prescribe *dravyas* at right time of manifestation of disease. As it is *apanavatakarya* to regulate functions of *artava, so Shonithasthapana ghanavati* is administered before food. Other *ausadhakala's* to be administered in case of *asrugdara* :

In condition of

*ahara rasa dustijanya - adhobhakta*

*Raktadustijanya - muhurmuhu*

*Udavartajanya - annadou*

*Asrugdarawith Muhurmuhupravrutti - muhurmuhu*

*Asrugdara with Ghana pravrutti of artava - Ananna*

*Asrugdarawith Nitantasrava - annadou*

#### CONCLUSION:

Thus, *Dravyas* acts wholly by overall *karmukata of rasa, guna, veerya, vipaka, prabhava*. An analyzation of individual based *karma* has been explained in order to comprehend the activity of each *rasa panchaka* to establish *Shonithasthapana karma* on *samprapti vighatana* of *asrugdara*.

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