



UTILITY OF SHONITSTHAPAN MAHAKASHAYA IN VARIOUS BLOOD DISORDERS

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ABSTRACT

In today's era of growing technology we are heading towards progress and prosperity but on the other hand, increasing pollution, global warming, bad diet habits have taken toll on the health of human beings.

Due to bad diet habits like regular intake of fast food containing preservatives, junk food, aerated drinks, milk shakes (Virrudha ahara) ,Rakta dushtijanya Vikara (blood disorders) have become a very common problem. Which are vary from mild skin infections to major blood disorders.

Blood is the origin of body, Blood is life. It maintains vitality. Living creatures are endowed with strength, complexion, happiness and longevity by pure blood.

Any disorder in blood can cause harmful results. Excessive flow of blood can even lead to death. Hence it should be preserved with utmost care.

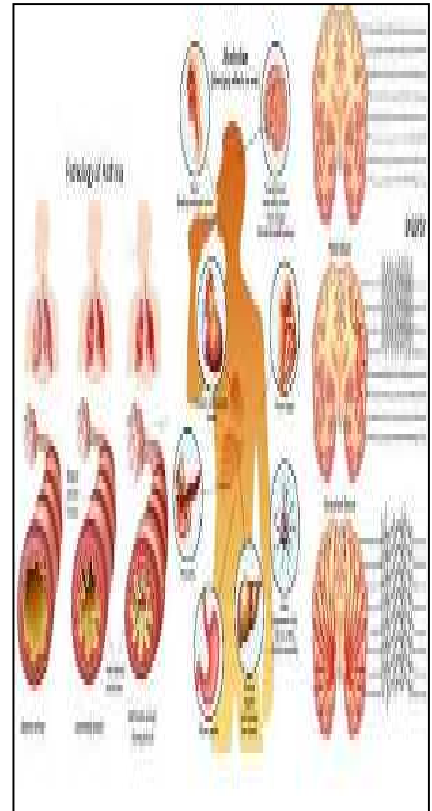
To find herbal options for treatment of blood disorders Shonitasthapana Mahakashaya, referred in Charak Samhita, can be a readymade guide.

To acquire proper knowledge of these dravyas and their use in Raktapradoshaja vikara (blood disorders) it is necessary to study this topic in various aspects. This study will help all the clinical practitioners to use these ten dravyas more properly and effectively.

Keywords: Shonitasthapana Mahakashaya, Charak Samhita, Blood Disorders

INTRODUCTION

Numerous medicinal plants were explained right from the Vedic period . As they were many in number it was essential to classify them for their systematic and scientific study.



निदाने माधवः श्रेष्ठः सूत्रस्थाने तु वाग्भटः ।

शारीरे सुश्रुतः श्रेष्ठः चरकस्तु चिकित्सिते ॥

Charak Samhita is the oldest and the most comprehensive text available. It is the best amongst all samhitas from chikitsa point of view. Acharya Charak has classified medicinal plants as per their pharmaco-therapeutics. He has grouped drugs as per their important actions, like, Jwarhara, Krumighna, Vedanasthapana, and Shonitasthapana etc.

In Shadavirechana shatashritiya adhyaya (Ch. Su. 4) Charak has described 50 groups of drugs based on their Pharmacological actions. Each group has ten drugs and is known as “Dashemani” or “Mahakashaya”.

This particular classification of Charak Samhita is very useful therapeutically as we can get various drug options for successful treatment in day to day practice. These drugs can be used in the form of single drug or in combinations as Churna, Kalka, Kwatha etc.

SHONITASTHAPANA MAHAKASHAYA-

मधुमधुकरुधिरमोचरसमृत्कपाललोध्रगैरिकप्रियङ्गुशर्करालाजा इति दशमानि

शोणितस्थापनानि भवन्ति । (च.सू.4)

Madhu(Honey), Madhuka (*Glycyrrhiza glabra*), Rudhir (*Crocus sativus Linn.*), Mocharasa (Gum of *Bombax ceiba*), Mrutkapala(Potshred), Lodhra(*Symplocos racemosa Roxb.*), Gairik(Ochre), Priyangu(*Callicarpa macrophylla Vahl.*), Sharkara(Sugar)and Laja(Fried pady) are ten dravyas of Shonitasthapana Mahakashaya. Amongst these dravyas Madhu is animal , Mrutkapala and Gairik are mineral while others are from plant sources.

SHONITASTHAPANA KARMA-

शोणितस्य दुष्टस्य दुष्टिमपहृत्य तत् प्रकृतौ स्थापयति इति शोणितस्थापनम् ।

Chakrapani

According to commentator Acharya Chakrapani, Shonitasthapana karma means, removing the dushti of vitiated Shonita and bringing it back to normal.

Shonitasthapana Karma can be explained as follows,

1. Removing the dushti of vitiated Shonita and bringing it back to normal (Raktashodhana)
2. Arresting the excessive flow of Shonita. (Raktastambhana)
3. Increasing the decreased quantity of Shonita and bringing it back to normal. (Raktavardhana)

The 10 dravyas of Shonitasthapana Mahakashaya can be used for the above activities.

RAKTA PRADOSHHAJA VIKARA (Blood disorders) -

विदाहीन्यन्नपानानि स्निग्धोष्णानि द्रवाणि च ।

रक्तवाहीनि दुष्यन्ति भजतां चातपानलौ । च.वि.5/22

Causative factors for Raktpradoshaja Vikara - Vidahi, Ushna Snigdha, Guru, , Drava annapana and Excessive intake of Lavana, Kshara, Amla and Katu Rrasa, more exposure to wind and sunlight.

Due to this causative factors blood is vitiated by three Doshas Vata, Kapha and mainly by Pitta and as a result various blood diseases are occurs.

There are nearly 50 Raktapradoshaja Vikara are mentioned in Charak Samhita (Su.24/11-16) and (.28/11, 12)

ततः शोणितजा रोगाः प्रजायन्ते पृथग्विधाः। मुखपाकोऽक्षिरागश्च पूतिघाणास्यगन्धिता॥

गुल्मोपकुशवीसर्परक्तपित्त प्रमीलकाः। विद्रधीरक्तमेहश्च प्रदरो वातशोणितम् ॥

वैवर्ण्यमग्निसादश्च पिपासागुरुगात्रता । संतापश्चातिदौर्बल्यमरुचिः शिरसश्च रुक् ॥

विदाहश्चान्नपानस्य तिकाम्लोद्विरण क्लमः। क्रोधप्रचुरता बुध्देः संमोहो लवणास्यता ॥

स्वेदः शरीरदौर्गन्ध्यं मदः कम्पः स्वरक्षयः। तन्द्रा निद्रातियोगश्च तमश्चातिदर्शनम् ॥

कण्डूवरुःकोठपिडकाकुष्ठचर्मदलादयः।विकाराः सर्व एवैते विज्ञेयाः शोणिताश्रयाः ॥

(च.सू.24/11-16)

कुष्ठविसर्पपिडका रक्तपित्तमसृग्दरः।गुदमेदस्यपाकश्च प्लीहा गुल्मोऽथ विद्रधि ॥

निलिककामलाट्यंगंपिप्लवस्ति लकालकाः।ददुश्चर्मदलंश्चित्रंपामाकोठासमण्डलम्॥ (च.सू.28/9,10)

These Raktapradoshaja vikara are seen as main vyadhi or as Purvarupa, Lakshana or Upadrava swaroota in other vyadhis mainly in their Pittaja prakara

- Raktatisara, Raktarsha, Vrana are some diseases that are not mentioned under Raktapradoshaja Vikara but dravyas of Shonitasthapan Mahakashaya are frequently used in their treatment.
- Daha, Kandu, Aruchi, Swarabheda are some of the diseases that are cited as Lakshana or Upadrava in other Raktapradoshaja vikara.

- Daha is seen as lakshana in Visarpa and upadrava in Kustha Vyadhi.
- Kandu is seen as lakshana in Kustha.
- Aruchi is seen as lakshana in Kamala and as upadrava in granthi Visarpa.
- Swarabheda is seen as lakshana in Trushna.
- Trushna is seen as Upadrava in Vatarakta, Kustha and Raktameha.

DISCUSSION

• Probable Mode of action of Shonitasthapana Mahakashaya

- **Madhu** being Kashaya rasatamaka, Sheeta viryatamaka, Sandhaniya and Shreshtha Hitakara in Kaphapittashamana is used in Kapha Pittajanya Rakta vikara.

In Kaphanubandhi Raktapitta Madhu is used often. Due to its Sandhaniya and Chedana guna, use of Madhu is recommended in 'Grathita Rakta pravrutti' (clots) in Raktapitta.

Being Yogavahi it is preferred as Prakshepa and Anupana dravya.

- **Sharkara** being Madhur Rasatamaka, Sheeta Viryatamaka, Pittashamaka and Daha Prashamana it is used in Trushna and for Daha prashamana as Anupana or prakshepa.
- **Yastimadhu** being Madhur Rasatamaka, Sheeta Viryatamaka, Vata Pittashamaka, Sandhaniya, Varnya and Kandughna it is used in most of the Raktapradoshaja Vikara like Raktapitta, Visarpa and Vatarakta.

Yastimadhu being Vataashamaka it is used in the form of Sneha kalpana. In Visarpa its Lepa or Pradeha is preferred due to Sheeta Virya and soothing property.

Rudhir is Katu rasatamaka, Ushna Viryatamaka and is Snigdha. Due to this it helps in Kapha vata shamana. When dushti of Rakta is due to Kapha or Vata Rudhir helps in reducing this dushti thus useful in Raktashodhana.

- **Mocharasa** being Kashaya rasa, sheeta virya, Snigdha, Picchila, Vedanasthpaka and Vataashamaka is used in Raktatisara associated with Shoola. Piccha basti of Mocharasa is preferred in Raktapradara and Raktarsha.
- **Mrutkapala Siddha jala** is Shrestha Hitakara dravya in Trushna. It is Kaphapittashamaka hence is used in Trushna.
- **Gairik** is Madhur Rasatmaka, Sheeta Viryatmaka and Pittashamaka. Its Kashaya anurasa helps in Raktastambhana and hence can be used in Raktapitta and Raktapradara.
- **Lodhra** is Kashaya rasatamaka, Sheeta Viryatamaka, Ruksha, Purisha sangrahaniya and Kaphapittashamaka so it is used in Twak vikara, Raktatisara and Raktapradara.

In Twak vikara it is used mainly for external applicatio in the form of Lepa due to its Shoshana and Ropana karma.

- **Priyangu** is Shrestha Hitakara dravya for Raktapitta. It is Kashaya, Tikta rasatamaka, Sheeta viryatamaka, Vatapittashamaka, Sandhaniya and Purishasangrahaniya and so it is used in Raktapitta.
- **Laja** is mainly used as Aahar dravya. Laja being Madhur, Kashaya Rasatamaka Sheeta Viryatamaka and Laghu, different kalpanas of Laja are used for Tarpan of Rasa dhatu. So it indirectly helps in nourishing Rakta dhatu.

Maximum dravyas of Shonitasthapana Mahakashaya are Kashaya rasatamaka and Sheeta viryatamaka. Hence they help in Raktastambhana, Only Priyangu is Tikta and Rudhir is Katu rasatamaka amongst ten dravyas of Shonitasthapana Mahakashaya. So they can help in Raktashodhana karma.

No dravyas from Shonitasthapana Mahakashaya directly help in Raktavardhana. Dravyas like Laja, Gairik and Yastimadhu have Madhura rasa and so may cause Raktavardhana indirectly.

In this way probable action of ten dravyas of Shonitasthapana Mahakashaya can be explained.

- **Raktapitta** is the only Vyadhi where all the ten dravyas of Shonitasthapana Mahakashaya are mentioned in different kalpas/kalpanas.
- **Pushyanuga Churna** is a Kalpa which includes 6 dravyas of Shonitasthapana Mahakashaya. It is used in Raktapradara and Yonivyapada chikitsa.

According to above references we can specify the utility of these ten dravyas as follows,

- **Madhu and Sharkara** - can be used in the form of Prakshepa and Anupana dravya. Madhu In Kapha Pittaja Rakta dushti janya Vikara as Prakshepa dravya while Sharkara can be used in Pittaja Rakta dushti associated with Daha, Trushna etc.
- **Yastimadhu** - Visarpa in the form of Lepa or Pradeha kalpana and in Vatarakta in the form of Sneha kalpana.
- **Rudhir** - for **Raktashodhana** and useful for Varnya karma.
- **Mocharasa** - in Raktatisara associated with Shool in the form of Piccha basti and is also useful in Raktarsha for Raktastambhana
- **Mrutkapala** - can be used in the form of Siddha jala in Trushna vikara.
- **Gairik** - Raktapitta and Raktapradara for **Raktastambhana**.
- Lodhra** - Raktatisara and Raktapradara for **Raktastambhana**. For Skin diseases it can be used in the form of Lepa kalpana.
- **Priyangu** - can be used for **Raktastambhana** and **Raktashodhana** karma.
- **Laja** - indirectly helps in **Raktavardhana**, by Preenana of Rasa dhatu. It is used for preparation of various Aahar kalpanas like Yavagu, Peya and Sattu which is useful in Agnimandya, Aruchi and related Raktaja Vikara.

CONCLUSION

• Ten dravyas from Shonitsthapan Mahakashaya are mainly have Kashaya, Madhur Rasa, Sheeta Virya and are Pittashamaka. So these dravyas are useful in Raktapradoshaja Vikara for Shonitsthapan karma i.e. for Raktashodhana, Raktavardhana or Raktastambhana karm either directly or indirectly for internal and external application.

Thus this study can be a general guideline for use of these ten dravyas of Shonitasthapana Mahakashaya in various blood disorders

Vaidya can use these dravyas individually or in combination taking into consideration Dushya, Desha, Bala, Kala etc. for its proper effect.

This study can prove to be an important guideline for different branches of Astanga Ayurved like Kayachikitsa, Striroga and Shalya Shalakya tantra to use these ten dravyas more properly and effectively.

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