**ABSTRACT**

The tremendous craze for junk food, fast food, canned food, untimely food intake wrong sleeping habits, causes physical as well as mental hazards like Sheetmeha, Hastimeha, hypertension along with that Insomnia, Anxiety etc. have become a very common problem.

The herbal option for treatment of Sheetmeha, Hastimeha etc. Mutrasangrahanay Mahakashaya from Ayurvedic text can be used as readymade guide. In this work Mutrasangrahanay Mahakashaya from Charak Samhita is studied. Prameha is considered as one of the emerging disease in today's era. The cardinal symptom of Prameha in Ayurveda is Atipravruti of Mutra which resemble to the “Diabetes”.

Numerous Experiments and Research projects are performed everyday to tackle this disease. So it is very much essential to learn & understand the drugs which are crucial & can act as to key drugs in such diseases. So it is very much required to study Mutrasangrahanay Karma. The Dravyas used for Mutrasangrahanay Karma are mainly Kashaya rasatmaka which control the Atipravruti of Mutra by absorbing Jaliyansh.

Mutrasangrahanay Karma can be defined as the activity that reduced the amount of Mutra thus restoring the normally of Ambu. Jambu, Amra, Plaksa, Udumbara, Ashvattha, Bhallataka, Vata, Asmantaka, Kapitana, Somvalka are ten herbs of Mutrasangrahanay Mahakashaya and their Karmukatva as mentioned mainly in Charaka Samhita and if necessary, other ancient texts. These ten Drayyas mainly have Kashaya rasas, Sheeta virya, Raksha guna and are Kapha pitta shamaka. They help in rectifying Atipravruti of Mutra by directly and indirectly.

**INTRODUCTION**

Today science & technology is progressing by leaps & bounds with many new developments taking stage & reaching humans with the speed of light. We being the habitants of this every growing & increasing technology, World have been a part & parcel of the advantages and the disadvantages that comes along with the gifts of newer inventions. It is clearly noticed that the human beings themselves are responsible for their health hazards.

The tremendous craze for junk food, fast food, canned food, untimely food intake wrong sleeping habits, cause physical as well as mental hazards like sheetmeha, hastimeha, hypertension along with that Insomnia, Anxiety etc. have become a very common problem.
classification seems to be very appropriate for use in day
to day practice.

Mahakashaya

In Shadavirechanashatashritiya adhyaya (ch. Sy.4) Charak classified the existing plants in to pharmacological categories & given 50 classes which are known as Dashamani or Mahakashaya.

In the context of Dashamani, Acharya Charaka has quoted that, it is only a guideline for Vaidyas but they have full freedom to add any new drugs or remove the unavailable drugs from this Mutrasangrahaniya Mahakashaya

Jambu, Amra, Plaksa, Vata, Kapitana, Udumbara, Asvattha, Bhallataka, Asmantaka, Somvalka are then drayvas of Mutrasangrahaniya Mahakashaya.

These ten Drayvas of Mutrasangrahaniya Mahakashaya can help in Mutrasangrahaniya Karma either directly or indirectly.

Mutrasangrahaniya Karma

Mutra is one of the Anna mala in physiological conditions. It performs the Dharaṇa karma of sharer with the help of Kleda vahana to maintain normal level of Kleda in the body, it is essential to retain (Sangrahana) the Mutra up to the certain limits as excess Mutra visarjan leads to the pathological conditions. Mutrasangrahaniya Karma is prevention of excessive urination or the control of amount of urine excreted.

The Drayvas used for Mutrasangrahaniya Karma are mainly Kashaya rasatmaka which control the Atipravrutti of Mutra by absorbing Jaliyansh.

Need for study: Prameha is considered as one of the emerging disease in today’s era. The cardinal symptom of Prameha in Ayurveda is Atipravrutti of Mutra which resemble to the “Diabetes”.

So it is very much essential to learn & understand the drugs which are crucial & can act as to key drugs in such diseases. So it is very much required to study Mutrasangrahaniya Karma.

AIMS AND OBJECTIVES

The aims and objectives of the present study are as follows:

1. Literary study of Mutrasangrahaniya Mahakashaya with respect to Mutrasangrahaniya Karma.
2. Gunakarmatamaka study of ten Drayvas of Mutrasangrahaniya Mahakashaya and their Karmukatva as mentioned mainly in Charaka Samhita and if necessary, other ancient texts.
3. Complete compilation of references of these ten Drayvas from Charaka Samhita.

MATERIALS


METHODOLOGY

Compilation of all references of ten Drayvas of Mutrasangrahaniya Mahakashaya from Charaka Samhita is classified as follows.
1. Kaipaka/ kalpana
2. Ingredient
3. Vyadhi/Karma

Observations have been noted and Conclusions have been drawn after proper analysis of the observations.

OBSERVATIONS

From the compilation of total references, observations regarding Mutrasangrahaniya Mahakashaya are as follows

Table 1: Showing References of Ten Drayvas From Mutrasangrahaniya Mahakashaya

<table>
<thead>
<tr>
<th>No.</th>
<th>Dravya</th>
<th>Total references</th>
<th>References related to Mutrasangrahaniya Karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Jambu</td>
<td>22</td>
<td>-</td>
</tr>
<tr>
<td>2.</td>
<td>Amra</td>
<td>18</td>
<td>1</td>
</tr>
<tr>
<td>3.</td>
<td>Plaksa</td>
<td>13</td>
<td>-</td>
</tr>
<tr>
<td>4.</td>
<td>Udumbara</td>
<td>31</td>
<td>-</td>
</tr>
<tr>
<td>5.</td>
<td>Ashvattha</td>
<td>13</td>
<td>1</td>
</tr>
<tr>
<td>6.</td>
<td>Bhallataka</td>
<td>46</td>
<td>4</td>
</tr>
<tr>
<td>7.</td>
<td>Vata</td>
<td>32</td>
<td>-</td>
</tr>
<tr>
<td>8.</td>
<td>Asmantaka</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>9.</td>
<td>Kapitana</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>10.</td>
<td>Somvalka</td>
<td>29</td>
<td>4</td>
</tr>
</tbody>
</table>

• Here in relation to Mutrasangrahaniya Karma maximum references of Bhallataka are mentioned while minimum references of Amra, Ashvattha, Asmantaka, Kapitana are found.

• Bhallataka is used as main ingredient and other ingredient in most of the Kalpanas. Maximum references of Bhallataka are found in Kushta in the form of Abhyantara Kalipana.

Acharya Charak has not given any Paryaya for Jambu. Jambu Twak is Sheeta Viryatmak Jambu is having Vatajanana Karya & it is contraindicated in Ashmarjnya Mutrakruccha. Charakacharya have explained Rasa & Vipak of Pakwa & Apakwa Aamra Phala.

“Sahakar” is the Synonym given to Aamra by Acharya Charakta. Aamrapatra is mentioned in Aamlaskanda & Charak samhita, where as Aamra is mentioned in Kashayaskandha. Aamra is C/I with Milk. In Madatayaya, recipe prepared of Apakva aamra is advised along with the food. Charak has explained it in Kashay Skandha.

Twak of Plaksha is beneficial in Shotha. No Synonym has been quoted by Charakachrya for Plaksha. Charakacharya has not given any Paryaya for Udumbara. Udumbaras Twak is Sheeta Viryatmak. Udumar is used Upama for a type of Arsha. External application of Udumbar Twak or Patra is advised in Visarpa.
No Synonym has been quoted for *Ashvatha* by Acharya Charak. It has been mentioned in *Kashaya Skandha* of Charak Samhita. Decoction prepared of *Ashvatha* is beneficial in *Vranaropana*.

Charakacharya “Shunde” of *Vata* are beneficial in *Punsavan Vidhi*. *Patra Kalka* is used for external application in *Visarpa*. *Charakacharya* “Shunde” of *Vata* are beneficial in *Punsavan Vidhi*. *Patra Kalka* is used for external application in *Visarpa*. *Charakacharya* has not given any *Paraya* for *Ashmantak*. It is *Ushna viryamak*. There is no difference of opinion between commentators regarding *Dravyas* of *Mutrasangrahaniya Mahakashaya*. Only few *Dravyas* has cited by the commentators. *Ansmantaka* is mentioned as *Amlalota* by Acharya Chakrapani and Shivadas sen. Gangadgar rai mentioned as *Amlalotaka Somvalka* is accepted as *Kadhir* by all commentators. Only Acharya Gangadhar Rai mentioned *Kapitana* as *Gandhabhand* and *Amrataka* and other Acharya mentioned as *Gandhamunda*. *Bhallataka* is accepted as *Arushkara* by all the commentators.

**Table following Drayyas are also mentioned in other Mahakashaya**

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Mahakashaya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jambu</td>
<td>Purish virajaniya, Chhardinigrana</td>
</tr>
<tr>
<td>Amra</td>
<td>Purishsangrahaniya, Chhardinigrana, Hrudya</td>
</tr>
<tr>
<td>Bhallataka</td>
<td>Kustaghana, Dipaniya</td>
</tr>
</tbody>
</table>

- Drayya, Jambu is also mentioned in Purish virajniya, Chhardinihrahana Mahakashaya.
- Drayya Amra is also mentioned in Purishsangrahaniya Chhardinigrana, Hrudya Mahakashaya.
- Drayya Bhallataka is also mentioned in Kustaghana Dipeeniya Mahakashaya.
- Plaksa, Vata, Udumbara, Asmantaka, Kapithana, Ashvattha, Somvalka is mentioned in Mutrasangrahaniya Mahakashaya.

**Table 2: Showing Rasapanchaka and Doshakarma of Ten Drayyas of Mutrasangrahaniya Mahakashaya Patra**

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Rasa</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Guna</th>
<th>Doshakarma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plaksha</td>
<td>Kashaya</td>
<td>Sheeta</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Vata</td>
<td>Kashaya</td>
<td>Sheeta</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Udumbara</td>
<td>Kashaya</td>
<td>Sheeta</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Ashvattha</td>
<td>Kashaya</td>
<td>Sheeta</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Ashmantaka</td>
<td>Amla</td>
<td>Sheeta</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**Twaka** of Amra, Plaksha, Vata, Kapitana, Somvalka, Udumbara, Bhallataka, Asmantaka, Ashvattha are Kshaya rasatmaka.

**Phala**

Plaksha, Udumbara, Vata, Ashvattha are Kashaya, Madhur, Amla, Rasatmaka kapha pitta shamak and Guru gunatmaka. Drayyas of *Mutrasangrahaniya Mahakashaya* are mainly Kashaya rasatmaka and except few of them all are Sheeta viraatamaka and Kapha Pittashamaka.

*Bhallataka* and *Asmantaka* are Ushana Viratmaka. Only *Bhallataka* are Kapha Vatashamaka and all other Drayyas are Kapha Pittashamaka.
### Table 3: Showing references of Mutrasangrahaniya Dravyas observed in various Srotas sambandhi vyadhi

<table>
<thead>
<tr>
<th>Dravya Name</th>
<th>Jambu</th>
<th>Amra</th>
<th>Plaksha</th>
<th>Vata</th>
<th>Kapitana</th>
<th>Udumbara</th>
<th>Ashwattha</th>
<th>Bhallataka</th>
<th>Ashmantaka</th>
<th>Somvalka (Khadira)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pranvaha strotas</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Kshatakshina</td>
<td>Urakshata</td>
<td>-</td>
<td>Urakshata</td>
<td>-</td>
<td>Shwas, Hikka</td>
<td>-</td>
</tr>
<tr>
<td>Udakvaha Atisara, Trushna</td>
<td>Atisara, Atisara, Pravahika, Trushna</td>
<td>Atisara, Atisara, Shothar</td>
<td>Atisara, Pravahika, Shotha</td>
<td>-</td>
<td>-</td>
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</tr>
<tr>
<td>Anaavaha Chharadi, Arsha</td>
<td>Chhardi</td>
<td>Parkartika</td>
<td>Arsha</td>
<td>Grahani, Arsha, Prakartika</td>
<td>-</td>
<td>-</td>
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<td></td>
</tr>
<tr>
<td>Rasavaha Jwara</td>
<td>Hrudy, Madatyaya</td>
<td>Jwara</td>
<td>Jwara</td>
<td>Jwara, Hrudy Pandu</td>
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<td>-</td>
<td>Jwara, Hrudy, Pandu</td>
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<tr>
<td>Manasvaha</td>
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<tr>
<td>Medovaha</td>
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<td>Premaha</td>
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<td>Prameha</td>
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<td>Prameha</td>
<td>Prameha</td>
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<td>Prameha</td>
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<tr>
<td>Asthivaha</td>
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<tr>
<td>Majiavaha Bhrama</td>
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<tr>
<td>Shukravaha</td>
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<td>-</td>
<td>Kshinsukra</td>
<td>Kshinsukra</td>
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<tr>
<td>Mutravaha</td>
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<tr>
<td>Purishvaha</td>
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<tr>
<td>Swedavaha</td>
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<tr>
<td>Other</td>
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<td>-</td>
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<td>-</td>
<td>-</td>
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<td></td>
</tr>
</tbody>
</table>
1. Maximum references of Jambu found in Udakvaha and Annavaha srotas.
2. Maximum references of Amra found in Udakvaha srotas.
3. Maximum references of Plaksha found in Udakvaha and Raktavaha srotas.
4. Maximum references of Vata found in Udakvaha and Raktavaha srotas.
5. Maximum references of Kapitana found in Udakvaha, Annavaha, Rasavaha srotas.
6. Maximum references of Udumbar found in Udakvaha, Raktavaha, Rasavaha srotas.
7. Maximum references of Ashvattha found in Udakvaha and Annavaha srotas.
8. Maximum references of Bhallataka found in Medovaha, Annavaha, Raktavaha srotas.
9. Maximum references of Ashmantaka found in Medovaha srotas.
10. Maximum references of Somvalka and Khadir found in Medovaha srotas.

The table shows that the Drayvas are used in most of Udakvaha, Annavaha, Rasavaha, Raktavaha & Medovahasrotas.

**DISCUSSION**

Literary study of Mutrasangrahaniya mahakashaya was carried out with the help of Charaka samhita and available commentaries of Charaka samhita. Whenever necessary other Ayurvedic texts were also referred.

Complete compilation of references regarding Mutra, Mutrasangrahaniya karma and ten Drayvas of Mutrasangrahaniya mahakashaya has been classified under various heads.

Considering all the above references and observations probable mode of action of these ten Drayvas is discussed. Maximum references of drugs mentioned in the Mutrasangrahaniya Mahakashaya are observed in the Prameha, Atisara, Raktapitta & in Arsha Vyadhi. While studying probable action of Drayvas of Mutrasangrahaniya mahakashaya we have considered all other Mahakashaya in which these Drayvas are mentioned.

The Drayvas mentioned in the Mutra Sangrabhaaniya Mahakashaya have their different and specific functions in different diseases. All the Dhatu have Ashrayashri Bhava with Kapha dosha except Rakta and Asthi.

Kapha dosha has predominance of Aap and Prithvi Mahabhuta. Also we can say that along with Kapha dosha all the other Dhatu have predominance of these two (Prithvi & Aap) with some difference.

The drugs of Mutra Sangrahaniya Mahakashaya are advised or prescribed in the various diseases like Atisara, Grahani, Arsha, Raktapitta, Prameha etc. Which have Atiprayavritti of Jaliyasntha.

Especially to Mutra Sangrahaniya karma in all the diseases Udaka or Ambu is vitiated therefore it shows Ati pravritti. Rasa, Rakta, Shukra these Dhatu are Aap pradhan.

In Trimarmiya siddhi adhyaya of Charak Samhita it is explained that - Ambuvaha srotas pervading entire body depends upon the Basti. Which controls the Visarjan of Mutra and maintains the normal Ambu level in the Sharir. This function of maintaining normal levels of Ambu is by controlling Mutrvisarjan, so its called Mutrasangrahana.

This Sanghraban karma related with Ati pravritti of Mutra, Purish, Sweda etc. In the disease mentioned above the excess of Mutra or Jaliyansh moves out of the body, so Mutrasangrahaniya drayvas are useful to absorb the Atipravritti of Mutra.

Mutrasangrahaniya drayvas are mainly Kashaya Rasatmak which absorb excessive Udaka or Ambu from the body as they are Pruthvi & Vayu pradhan.

So to control this Atipravritti (Bahigrama) of the Jaliyansh the drugs from Mutrasangrahaniya Mahakashaya are advised.

- Jambu Kashaya rasa and Ruksha guna causes Shaoshana of Kleda due to which Mutrasangrahaniya karma takes place and the symptoms of Bahumutrata reduces.
- Jambu is used in Niramavastha of Pravahika as a Purishasthambhaka.

**Due to its Kashaya rasas and Sheet virya**

- Amra being Kapha-Pitta Shamaka, Mutrasangrahaniya karma takes place due to Kashaya rasa, Sheet virya and Ruksha guna. Due to Kapha pitta shamaka property it acts as Raktarodhaka Amra is Laghu, Ruksha kashaya rasatmaka and Sheet virya hence acts as Sthambhaka, Mutrasangrahaniya, Purishsangrahaniya. Amra bejea is Kashaya rasatmaka hence acts as Mutrasangrahaniya

- Plaksha being Kapha pitta shamaka. Due to Kashaya rasa, Sheet virya and Ruksha guna, it acts as Sthambhaka and due to its Mutrasangrahaniya karma it is used in Prameha. It acts as Sthambhaka in Atisara and Pravahika Raktasthambhaka in Raktapitta.

- Vata being Ruksha guna, Kashaya rasa and Sheet virya, it act as Kapha pitta shamaka. Due to Sthambhuna karma it is used in Atisara, Pravahika Due to Raktasthambhaka karya it is used in Raktapitta. It is also used in Shukra sthambhana in Prameha its Mutrasangrahaniya karya takes place.

- Udumbara is Ruksha, Kashaya, Katu vipaka and Sheet virya that’s why it is Sthambhaka. Due to Mutrasangrahaniya karma, Twaka of Udumbara is used in Prameha. It is used as Raktasthambhaka in Raktrapradaara

- Ashwattha is Ruksha guna, Kashaya rasa, Sheet virya so it acts as Sthambhaka and Kapha pitta shamaka Due to Sthambanita it is used in Atisara and Pravahika

In Prameha it is used in Mutrasangrahaniya karma.

This above mentioned drugs having Kashaya Rasa, Ruksha Guna absorb moisture.
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Vinay Chavan et al. Literary Study of Mutrasangrahaniya Mahakashaya with Respect to Mutrasangrahaniya Karma

- Bhallataka does Shoshana of Sharirgata kleda due to its Kashaya rasa, Katu vipaka and Ushna guna due to which Mutrasangrahaniya karma takes place and quantity of urine reduces. It causes Mutrasangrahaniya karma in Kaphaja prameha.

In the beginning Shopha of Vrika quantity of urine increases but later on quantity reduces due to Ushan guna. It alleviates accumulation of Doshas in Pakwashaya and Guda. It expels Samdoshas and accumulates Dosh by Pachana and Bhedana from Adhomarga.

- Ashamantaka having Raksha guna, Kashaya rasa Ushna virya hence used in Atisara. Pravahika, for its Sthambhaka action. Due to Kashaya rasa and Ushna virya it is used as Rakta sthambhaka so used in Raktapitta. It is used in Mutrasangrahaniya srotas for Mutrasangrahaniya karya. Herbs having Ushna Virya absorb moisture and control the amount of urine excreted.

Maximum Dravya of Mutrasangrahaniya Mahakashaya are Kashaya rasatmaka and Sheet virya so they help in Mutrasangrahaniya karma.

References of some Dravyas like Jambu plaksha Udumbera and Vata are not related to Mutrasangrahaniya karma but due to their Kashaya rasa and Sheet virya they may be used as Mutrasangrahaniya in Prameha, only Bhallataka and Ashamantaka are Ushna viryatmaka and all others are Sheet Viryatmaka. Only Bhallataka is Vata kapha shamaka and all other are Kapha pitta shamaka so they can help in Mutrasangrahaniya karma. In this way probable action all the Dravyas from Mutrasangrahaniya mahakashaya can be explained.

**CONCLUSION**

From above observations and discussion following conclusion can be coined out.

- The drugs of Mutrasangrahaniya Mahakashaya are advised or prescribed in the various ailments or various disease like Atisara, Grahani, Arsha, Raktapitta, Prameha etc which have Atipravrutti (Bahigaman) of Jaliyansha from the body.

- In all diseases like Prameha, Atisara, Rajatapitta etc. Udak or Ambu is vitiated therefore it shows Atipravrutti of Sweda and Mutra.

- Mutrasangrahana Karma can be defined as the activity that reduced the amount of Mutra thus restoring the normally of Ambu.

- These ten Dravyas mainly have Kashaya rasa, Sheeta virya, Raksha guna and are Kapha pitta shamaka. They help in rectifying Atipravrutti of Mutra by directly and indirectly.

- These ten Dravyas of Mutrasangrahaniya Mahakashaya have been used as main ingredient, other ingredient or Anupana in Various Kalpanas or Upkalpanas for Bahya or Abhyantar use as Aushadhi or Aahar in the treatment of Prameha, Raktapitta, Atisara etc.

- According to the references we can specify use of these ten Dravyas as follows,

- Jambu exhibits the action of Mutra sangrahaniya by acting on Udakavaha srotas, Annavaha srotas and Raktavaha srotas.

- Amra exhibits the action of Mutra sangrahaniya by acting on Udakavaha srotas, Annavaha srotas, Medovaha srotas and Raktavaha srotas.

- Plaksa and Vata exhibits the action of Mutra sangrahaniya by acting on Pranavaha srotas, Udakavaha srotas, Annavaha srotas and Raktavaha srotas.

- Kapitana exhibits the action of Mutra sangrahaniya by acting on Pranavaha srotas, Udakavaha srotas, Annavaha srotas, Medovaha srotas and Raktavaha srotas.

- Udumbera exhibits the action of Mutra sangrahaniya by acting on Pranavaha srotas, Udakavaha srotas, Annavaha srotas, Raktavaha srotas.

- Ashvatha exhibits the action of Mutra sangrahaniya by acting on Udakavaha srotas, Annavaha srotas and Raktavaha srotas.

- All the medicines mentioned above are of Sheeta virya also acts on Rasavaha srotas exhibiting the effect of Jwarashamak (Bahya).

- Somvaka i.e. Khadra exhibits the action of Mutrasangrahaniya by Medovaha srotas.

- Bhallataka exhibits the action of Mutrasangrahaniya due to Ushna virya. Bhallataka acts on Pranavaha, Udakavaha, Annavaha srotas.

This study can be general guideline to achieve Mutra Sangrahaniya action by through different Srotas having the common link of Ambu.

Hence we can conclude from above study that the Dravyas of Mutrasangrahaniya Mahakashaya can be useful in maintaining the normally of Rasa, Rakta, Meda, Anna, Pranavaha srotas by governing the Ambu fraction of these elements.

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

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