



### Review Article

## LITERARY STUDY OF MUTRASANGRAHANIYA MAHAKASHAYA WITH RESPECT TO MUTRASANGRAHANIYA KARMA

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### KEYWORDS:

*Mutrasangrahaniya Mahakashaya, Jambu, Amra, Plaksa, Udumbara, Ashvattha, Bhallataka, Vata, Asmantaka, Kapitana, Somvalka, Mutrasangrahaniya Karma.*

### 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 *Sheetameha, Hastimeha* etc. *Mutrasangrahaniya Mahakashaya* from Ayurvedic text can be used as readymade guide. In this work *Mutrasangrahaniya 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 *Atipravrutti* 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 *Mutrasangrahaniya Karma*. The *Dravyas* used for *Mutrasangrahaniya Karma* are mainly *Kashaya rasatmaka* which control the *Atipravrutti* of *Mutra* by absorbing *Jaliyansh*.

*Mutrasangrahaniya 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 *Mutrasangrahaniya Mahakashaya* and their *Karmukatva* as mentioned mainly in Charaka Samhita and if necessary, other ancient texts. These ten *Dravyas* mainly have *Kashaya rasa, Sheeta virya, Ruksha guna* and are *Kapha pitta shamaka*. They help in rectifying *Atipravrutti* of *Mutra* by directly and indirectly.

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### 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.

The herbal option for treatment of *Sheetameha, Hastimeha* etc. *Mutrasangrahaniya Mahakashaya* from Ayurvedic text can be used as readymade guide. In this work *Mutrasangrahaniya Mahakashaya* from Charak Samhita is studied.

Charak Samhita is the best among all Samhitas from Chikitsa point of view. In this Samhita several plants have been described & classified under different heads & therapeutic utility of this plants have also been described.

Acharya charak has classified medicinal plants as per their pharmacotherapeutic. He has grouped drugs as per their important karmas, like *Purish sangrahaniya* & *Mutrasangrahaniya* etc. this disease karma wise

classification seems to be very appropriate for use in day to day practice.

### Mahakashaya

In *Shadavirechanashatashiritiya 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 dravyas of *Mutrasangrahaniya Mahakashaya*.

These ten *Dravyas* 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 *Dharan 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 *Dravyas* used for *Mutrasangrahaniya Karma* are mainly *Kashaya rasatmaka* which control the *Atipravritti* of *Mutra* by absorbing *Jalinyansh*.

**Need for study:** *Prameha* is considered as one of the emerging disease in today's era. The cardinal symptom of *Prameha* in Ayurveda is *Atipravritti* 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 *Dravyas* 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 *Dravyas* from Charaka Samhita.

### MATERIALS

Charak Samhita: Commentary- Vidyotini Hindi Commentary Vd. Kashinatha Pandey, Vd. Gorakhanath Chaturvedi, Publisher-Chaukhamba Bharati Academy 22nd edition, year 1996. Commentaries of Charak Samhita - Gangadhar tika, Chakrapani tika.

### METHODOLOGY

Compilation of all references of ten *Dravyas* of *Mutrasangrahaniya Mahakashaya* from Charaka Samhita is classified as follows.

1. *Kalpa/kalpna*
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 Dravyas From Mutrasangrahaniya Mahakashaya**

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

- 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 *Kustha* in the form of *Abhyantara Kalapana*

Acharya Charak has not given any *Paryaya* for *Jambu*. *Jambu Twak* is *Sheeta Viryatmak* *Jambu* is having *Vatajanana Karya* & it is contraindicated in *Ashmarijanya 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 *Madatyaya*, 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 Charakacharya for *Plaksha*. Charakacharya has not given any *Paryaya* for *Udumbara*. *Udumbara 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 mention in *Kashaya Skandha* of Charaksamhita. Decoction prepared of *Ashvatha* is beneficial in *Vranaroparna*.

Charakacharya "Shunde" of *Vata* are beneficial in *Punsavan Vidhi*. *Patra Kalka* is used for external application in *Visarpa*. As *Twak* is *Sheeta Viryatmak*, it is advised for external application in *Jwara*. 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 *Dravyas* are also mentioned in other *Mahakashaya***

<i>Dravya</i>	<i>Mahakashaya</i>
<i>Jambu</i>	<i>Purish virajaniya, Chhardinigravana</i>
<i>Amra</i>	<i>Purishsangrahaniya, Chhardinigravana, Hrudy</i>
<i>Bhallataka</i>	<i>Kusthaghana, Dipaniya</i>

- *Dravya, Jambu* is also mentioned in *Purish virajniya, Chhardinihrahana Mahakashaya*.
- *Dravya Amra* is also mentioned in *Purishsangrahaniya Chhardinigravana, Hrudy Mahakashaya*.
- *Dravya Bhallataka* is also mentioned in *Kusthaghana Dipeeniya Mahakashaya*.
- *Plaksa, Vata, Udumbara, Asmantaka, Kapithana, Ashvattha, Somvalka* is mentioned in *Mutrasangrahaniya Mahakashya*.

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

<i>Dravya</i>	<i>Rasa</i>	<i>Virya</i>	<i>Vipaka</i>	<i>Guna</i>	<i>Doshakarma</i>
<i>Plaksha</i>	<i>Kashaya</i>	<i>Sheeta</i>	-	-	-
<i>Vata</i>	<i>Kashaya</i>	<i>Sheeta</i>	-	-	-
<i>Udumbara</i>	<i>Kashaya</i>	<i>Sheeta</i>	-	-	-
<i>Ashvattha</i>	<i>Kashaya</i>	<i>Sheeta</i>	-	-	-
<i>Ashamantaka</i>	<i>Amla</i>	<i>Sheeta</i>	-	-	-

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

#### **Phala**

*Plaksha, Udumbara, Vata, Ashvattha* are *Kashaya, Madhur, Amla, Rasatmaka kapha pitta shamak* and *Guru gunatmaka*.

*Dravyas* of *Mutrasangrahaniya Mahakashaya* are mainly *Kashaya rasatamaka* and except few of them all are *Sheeta viryatamaka* and *Kapha Pittashamaka*.

*Bhallataka* and *Asmantaka* are *Ushana Viratmaka*. Only *Bhallataka* are *Kapha Vatashamaka* and all other *Dravyas* are *Kapha Pittashamaka*.

**Table 3: Showing references of Mutrasangrahaniya Dravyas observed in various Srotas sambhandhi vyadhi**

<i>Dravya Name</i>	<i>Jambu</i>	<i>Amra</i>	<i>Plaksha</i>	<i>Vata</i>	<i>Kapitana</i>	<i>Udumbara</i>	<i>Ashwattha</i>	<i>Bhallataka</i>	<i>Ashmantaka</i>	<i>Somvalka (Khadira)</i>
<i>Pranvaha strotas</i>	-	-	<i>Kshatakshina</i>	<i>Urakshata</i>	-	<i>Urakshata</i>	-	<i>Shwas, Hikka</i>	-	-
<i>Udakovaha</i>	<i>Atisara, Trushna</i>	<i>Atisara, Trushna</i>	<i>Atisara, Shotha</i>	<i>Atisara, Pravahika, Trushna</i>	<i>Atisara</i>	<i>Atisara, Shothar</i>	<i>Atisara, Pravahika, Shotha</i>	<i>Shoth, Udara, Trushna</i>	-	-
<i>Anaavaha</i>	<i>Chharadi, Arsha</i>	<i>Chhardi</i>	<i>Parkartika</i>	<i>Arsha</i>	<i>Grahani,</i>	<i>Arsha, Parikartika</i>	<i>Grahani, Arsha, Pravahika</i>	<i>Grahani, Arsha, Gulmaa</i>	-	-
<i>Rasavaha</i>	<i>Jwara</i>	<i>Hrudya, Madatyaya</i>	<i>Jwara</i>	<i>Jwara</i>	<i>Jwara,</i>	<i>Jwara, Hrudya Pandu</i>	-	<i>Jwara, Hrudya, Pandu</i>	<i>Jwara</i>	-
<i>Raktavaha</i>	<i>Raktapita</i>	<i>Raktapitta</i>	<i>Raktapita, Visarpa</i>	<i>Raktapita, Visarpa</i>	-	<i>Raktapitta, Visarpa</i>	<i>Raktapitta, Visarpa.</i>	<i>Kushta, Visarpa</i>	-	<i>Rakta Pitta, Visarpa Kushtha</i>
<i>Manasvaha</i>	-	-	-	-	-	-	-	-	-	-
<i>Medovaha</i>	-	<i>Premaha</i>	-	-	<i>Prameha</i>	-	<i>Prameha</i>	<i>Prameha</i>	<i>Prameha</i>	<i>Prameha</i>
<i>Asthivaha</i>	-	-	-	-	-	-	-	-	-	-
<i>Majjavaha</i>	<i>Bhrama</i>	-	-	-	-	-	-	-	-	-
<i>Shukravaha</i>	-	-	-	-	-	<i>Kshinsukra</i>	<i>Kshinsukra</i>	-	-	-
<i>Mutravaha</i>	-	-	-	-	-	-	-	-	-	-
<i>Purishvaha</i>	-	-	-	-	-	-	-	-	-	-
<i>Swedavaha</i>	-	-	-	-	-	-	-	-	-	-
<i>Other</i>	-	-	-	-	-	-	-	-	-	-



1. Maximum references of *Jambu* found in *Udakvaha* and *Annavaaha 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, Annavaaha, Rasavaha srotas*.
6. Maximum references of *Udumbar* found in *Udakvaha, Raktavaha, Rasavaha srotas*.
7. Maximum references of *Ashvattha* found in *Udakvaha* and *Annavaaha srotas*.
8. Maximum references of *Bhallataka* found in *Medovaha, Annavaaha, 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 *Dravyas* are used in most of *Udkavaha, Annavaaha, 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 *Dravyas* of *Mutrasangrahaniya mahakashaya* has been classified under various heads.

Considering all the above references and observations probable mode of action of these ten *Dravyas* 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 *Dravyas* of *Mutrasangrahaniya mahakashaya* we have considered all other *Mahakashaya* in which these *Dravyas* are mentioned

The *Dravyas* mentioned in the *Mutra Sangrahaniya Mahakashaya* have their different and specific functions in different diseases. All the *Dhatus* 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 *Dhatus* 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 *Atipravrutti* of *Jaliyaansha*.

Especially to *Mutra Sangrahaniya karma* in all the diseases *Udaka* or *Ambu* is vitiated therefore it shows *Ati pravrutti*. *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 *Mutravisarjan*, so its called *Mutrasangrahana*.

This *Sangrahan karma* related with *Ati pravrutti* of *Mutra, Purish, Sweda* etc. In the disease mentioned above the excess of *Mutra* or *Jaliyansh* moves out of the body, so *Mutrasangrahaniya dravyas* are useful to absorb the *Atipravrutti* of *Mutra*.

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

So to control this *Atipravrutti (Bahirgama)* 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 rasa* 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 beeja* 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 *Sthanmbhana 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 *Raktapradara*
- *Ashwattha* is *Ruksha guna, Kashaya rasa, Sheet virya* so it acts as *Sthambhaka* and *Kapha pitta shamaka* Due to *Sthambhana* 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.

- *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 *Vrikka* quantity of urine increases but later on quantity reduces due to *Ushan guna*. It alleviates accumulation of *Doshas* in *Pakwashaya* and *Guda*. It expels *Samdosha* and accumulates *Dosha* by *Pachana* and *Bhedana* from *Adhomarga*.
- *Ashamantaka* having *Ruksha 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 strotas* 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* *Udumbara* 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* (*Bahirgaman*) of *Jaliyansha* from the body.
- In all diseases like *Prameha*, *Atisara*, *Rajtapitta* 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*, *Ruksha 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*, *Annavaaha srotas* and *Raktavaha srotas*.
- *Amra* exhibits the action of *Mutra sangrahaniya* by acting on *Udakavaha srotas*, *Annavaaha srotas*, *Medovaha srotas* and *Raktavaha srotas*.
- *Plaksa* and *Vata* exhibits the action of *Mutra sangrahaniya* by acting on *Pranavaha srotas*, *Udakavaha srotas*, *Annavaaha srotas* and *Raktavaha srotas*.
- *Kapitana* exhibits the action of *Mutra sangrahaniya* by acting on *Pranavaha srotas*, *Udakavaha srotas*, *Annavaaha srotas*, *Medavaha srotas* and *Raktavaha srotas*.
- *Udumbara* exhibits the action of *Mutra sangrahaniya* by acting on *Pranavaha srotas*, *Udakavaha srotas*, *Annavaaha srotas*, *Raktavaha srotas*.
- *Ashvatha* exhibits the action of *Mutra sangrahaniya* by acting on *Udakavaha srotas*, *Annavaaha srotas* and *Raktavaha srotas*.
- All the medicines mentioned above are of *Sheeta virya* also acts on *Rasavaha srotas* exhibiting the effect of *Jwarashamak (Bahya)*.
- *Somvalka* i.e. *Khadir* exhibits the action of *Mutrasangrahaniya* by *Medovaha srotas*.
- *Bhallataka* exhibits the action of *Mutrasangrahaniya* due to *Ushna virya*. *Bhallataka* acts on *Pranvaha*, *Udakvaha*, *Annavaaha srotas*.

This study can be general guideline to achieve *Mutra Sangrahan* 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*, *Pranvaha 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*, *Stiroga* and *Shalya tantra* to use these ten *Dravyas* more properly and effectively.

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