

To Reveal the Identity of Nrutyakundaka Beeja - A Review

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Abstract

The exact identity of various *Ayurvedic Dravyas* is always a burning issue for *Ayurveda* practitioners. For the same *Acharyas* made a suitable adjustment in terms of *Pratinidhi Dravyas* as well as *Abhava Dravyas*. Still some *Dravyas* mentioned in *Samhitas* were granted according to the ability and knowledge of different *Acharyas* in their own way. One of this type of *Dravya* is *Nrutyakundaka Baaja*, which is still to be revealed. The exact identity of the *Nrutyakundaka Beeja* is still not clearly established and still in ambiguous state. It was used by traditional healers in different way, nearly for the same purpose of treatment. This paper reviews the references and importance of *Nrutyakundaka Beeja* through *Samhita* and *Nighantus* because *Nighantu* is considered as latest among classical work in *Dravyaguna Shastra*. The traditional knowledge is transferred through oral teachings and the lack of clear documents creates gaps in the system. That's why there is a need for the extensive study of ancient literature to adopt and implement modern techniques to study the identity and medicinal properties. Current literature review was performed by collecting relevant information from *Ayurveda* literature. The traditional knowledge of healing system and literature study paves the way for more productive benefit. Also much more extensive studies have to be carried out to get the knowledge of identity and pharmacological properties of *Nrutyakundaka Beeja*, in future.

Keywords

Nrutyakundaka, Beeja, Ragi, Mutrala, Lithotriptic, Gokshura



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INTRODUCTION

“*Nrutyakundakabeejaanaam churnam maakshikasamyuktam /*

Avikshirena saptaaham pitamashmapaatanam ||” [1]

The above reference of *Nrutyakundaka Beeja* came in *Mutraghata Chikitsa (Adhyaya)* chapter of *Ashtanga Hridayam*. There it is said that *Nrutyakundaka Beeja* churna consumed with *Makshika* and *Aviksheera* i.e., honey and milk of sheep, respectively for a week long causes *Ashmaripatana* or Lithotryptic action, causing urinary calculi to come out. Here, the *Sarvangasundara* commentary of *Ashtang Hridayam* says that,

“*Tumbaribeejanaam churnam maakshikaanvitam avikshirena saptaaham peetamashmaripaatanam |*”

He advised to take *Tumbaribeeja* as *Nrutyakundaka Beeja*. On the other hand, in *Indu* commentary, he says, “*Nrutyakundo malinchaka: |*”, his advice to take ‘*Malinchaka*’ as *Nrutyakundaka Beeja*. The references of *Malinchaka* in *Nighantus* is as follows,

“*Malinchako nrutyakundo nartako nartakuntaka: |*” [2]

Kaiyyadeva Nighantu has given above synonyms for ‘*Ragi*’ (*Nachani*). Therefore,

Nrutyakundaka comes as synonyms of *Ragi*, a *Kshudradhanya*. In *Shodhala Nighantu*, the synonyms for *Ragi* are,

“*Nartako nrutyakundashcha bhucharaa cha maliyasa: /*

Kathino guchhakanisho lanchhano bahupatraka: ||” [3]

Raj Nighantu says about *Ragi* as,

“*Ragi tu maanchhan: syaadbahudalakanishashcha |*” [4]

In *Nighantu*, the term *Nrutyakundaka* comes from *Ragi*, which is popularized as *Eleusine coracana*, *Cynosurus coracanus*, *Poaceae* i.e., *Yava Kula*. *Kaiyyadeva Nighantu* says that *Nrutyakundaka* i.e., *Nartaka* is *Pittashamaka* and *Sheeta Veerya*,

“*Nartaka: pittaha sheeta: |*” [5]

Bhavaprakasha mentioned ‘*Tumbaru*’ dravya in ‘*Haritakyadi Varga*’ i.e., *Xanthoxylum alatum*, also called as *Tejorhava* or *Tejabala*. The fruits of this plant are called as *Tumbaru*. The fruits and bark having medicinal uses. This possess *Ushna Veerya* and *Mutrala* (diuretic) property. *Bhavaprakasha* advised to use it in ‘*Mutrakrichhra*’.

“*Kushthashulaaruchishwaasaplihak richhraanee naashayet |*” [6]

Shushruta mentioned *Nrutyakundaka Beeja* in *Swaasroga Chikitsa* of *Uttaratantra*,

“*Timirasya cha beejaani karkaraakhyaa suvarchika |*

Duralabhaatha pippalya: katukakhyaa haritaki|

Svavinmayuraromaani kola maagadhikakanaa: |

Bhaargitvak shrungabera cha sharkara shallakaangajam |

Nrutyakaundabeejaani churnitaani tu kevalam ||” [7]

Here, *Dalhana* commented that,

“*Nrutyakundako markataka: kechinruttakaundaka beejaanityatra nichai: kadambabeejani laghu kadambabeejaani kechit nipam kadambam raktamcha tatpitam tandulambunaa iti pathanti vyaakhyaanayanticha nipam bruhatkadambaphalam, kadambam laghukadambavrukshaphalam raktamiti visheshnaadanayo: pakvayorgrahanam yata: paripakvam raktam bhavati |*”

Here, *Dalhana* advice to take ‘*Markataka*’ as *Nrutyakundaka*. But in some references, *Dalhana* advice to take ‘*Laghukadamba*’s’ matured red coloured fruit as a *Markataka*. *Markatastruna* synonym comes for *Ragi* (*Nagli/Nachani*). *Markatatrnam* word

came in *Vaghbhata Kosha*. [8] *Dalhana* also says ‘*Makara*’ for *Nrutyakundaka*,

“*Makara iti loke |*” (*Dalhana*)

Chakrapani commented, “*Trikantakasya beejanaam*” as a *Nrutyakundaka Beeja*. In *Sangrahamula*, there is one reference as, “*Bhrungakantakabeejam katakabeejam*”. In this way following references came for *Nrutyakundaka Beeja* which are, [9]

1. *Tumbaru* = *Xanthozylum alatum* (*Rutaceae*)
2. *Malinchaka/ Ragi/ Nagali/ Nachani* = *Eleusine coracana* (*Graminaceae*)
3. *Laghukadambaphala* = *Anthocephalus candamba*
4. *Trikantaka/ Gokshura* = *Tribulus terrestris*
5. *Katakabeeja/ Nirmali* = *Stachnous potatorum*
6. *Katutumibeeja* = *Lagenaria siceraria*

RESULTS AND OBSERVATIONS

Bapala Vaidya suggested *Katutumbi Beeja* as *Nrutyakundaka Beeja*, because *Chakradatta* used it for *Mutrashmari Bhedana*. *Vaghbhata* also used *Nrutyakundaka* for *Mutrashmari Bhedana*. The word *Tumbaru* comes for *Tejorhava* and *Dhanyaka*. The word *Tumbaru* came in *Charaka Sutrasthanam*, third *Adhyaya*

(chapter), in *Kushthadi Lepa*. Here *Dhanyaka* came after *Tumbaru*, which means both the *Dravyas* are different from each other. *Chakrapani* here commented as “*Tumbaru svanaamaprasidhha*”. As “*Sarshapam tumbarudhanyavanyam chandaancha churnaani samaani* |” [10]

Also,

“*Trikantakasya beejaanaam churna maakshikasamyuktam / Avikshirena saptaahamashmaribhedanam pibet* ||” [11]

Sushruta used “*Trikantakaabeeja*” for *Ashmaribhedana*. Here, *Dalhana* commented, “*Trikantaka: gokshuraka: |*”

In *Banakruta Harshacharitra*, it is said that, “*Trikantaka karnabharanasya prengata: |*”. This indicate its use as an ear rings. According to intellectuals, the period of poet *Bana* was as same as *Vagbhata*. The above reference suggests similarity between the meanings of *Nrutyakundaka Beeja*, the ear rings, which were used during dancing. So *Nrutyakundaka* *Dravya* is useful as ear rings also. The *Trikantaka* was use as ear rings in ancient so, *Gokshura* as *Nrutyakundaka Beeja* may be justified as per its external look and use as ear rings.

After discussing above all references, for *Nrutyakundaka Beeja*, we can suggest *Tumbaru Beeja*, *Ragi*, *Laghukadamba phala*, *Gokshura (Trikantaka)*, *Katakabeeja*, *Dhanyaka* and *Katutumbibeeja*. The mentioned above all *Dravyas* are having action on *Mutravaha Strotasa*, some are diuretics and some are lithotryptic. That’s why many *Granthakartas* and there commenter’s used the name *Nrutyakundaka Beeja* and used various drugs acting as diuretics and lithotryptic, which were found in accordance with different era and with different geographical variations.

DISCUSSION & CONCLUSION

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