

Review Article

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Multidimensional properties of *Dashmoola* formulations in the context of *Bhaishajya Ratnavali* - A review article

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Abstract

Dashamoola is a beneficial herbal blend made from the roots of 10 different plants. This combination has been utilized in many other dosage forms, such as *Taila*, *Ghrit*, *Pralepa*, *Guda*, *Parisheka*, *Nasya*, *Arishta*, and *Kwatha*, among others. However, both ancient and modern *Acharyas* have extensively documented and focused *Kwatha* form. The study's objective is to assemble formulations for *Dashamoola* and discuss the selection and function of *Prakshepa dravya* in relation to various medical disorders including *Dashamoola* and other preparations with extra ingredients.

Dashamoola kwatha along with up to ten more *dravyas* were chosen from 24 form in *Bhaishajyaratnavali* classical sources for this review study. For *Dashamoola kwatha*, *Dashamoola kwatha* with *Prakshepa dravya* and *Dashamooladi kwatha* respectively, a total of 24 references were identified, correspondingly, without recurrence.

Keywords

Dashmoola,
Bhaishajyaratnavali,
Dashmoola
preparations

Introduction

Combining *Gokshura* (*Tribulus terrestris*), *Shalaparni* (*Desmodium gangeticum*), *Prishniparni* (*Uraria picta*), *Kantakari* (*Solanum xanthocarpum*), *Bruhati* (*Solanum indicum*), and

*Bruhatpanchamoola*¹, *Dashamoola* is an effective herbal remedy.e.g.*Gambhari* (*Gmelina arborea*), *Patala* (*Stereospermum suaveolens*), *Agnimantha* (*Premna integrifolia*), *Shyonak* (*Oroxylum*

indicum), and *Bilva* (*Aegle marmelos*). For *Vata-Pitta* illness, *Laghupanchamoola*² is recommended, whereas *Bruhatpanchamoola* is prescribed for *Vata-Kapha* disorders. Combining *Panchamoola* and *Dashamoola*³ is recommended for *Tridoshaj* illness that are *vata* predominant. *Dashamoola* is used for *Pana*, *Abhyanga*, *Nasya*, *Basti*, *Parisheka*, etc. These are the *Kalpna* for many purposes. It is found in most dosage forms, such as *Kwatha*, *Arishta*, *Ghrit*, *Taila*, *Lepa* etc. According to various situations based on *Dosha*, *Desha*, *Kala*, *Vaya*, *Satmya* etc., different *Prakshepa dravyas* are included in *Dashamoola*

kwatha. *Dashamoola* in combination with a few other herbs (*Kwatha dravyas*) can be the best treatment for the majority of illness. This can be achieved by employing different *Prakshepa dravyas*, different dosage forms, different *anupana* and varied administration methods.

Aim & objective:- The study aims to compile various formulations with the help of *Dashamola* along with some additional *Dravyas* in *Kwatha* and as *Parkshepa dravya* indifferent diseased conditions.

Material and Methods

Here common *Dashmoola*

S.no.	Name	Form	Prakshetadravya	Rogadhikara
1.	<i>Dashmoola kwatha</i> ⁴	<i>Kwatha</i>	<i>Pippli churna</i>	<i>Jwar</i>
2.	<i>Dashmoola kwatha</i> ⁵	<i>Kwatha</i>	<i>Bala, rasna, pushkarmool, devdaru, shunthi</i>	<i>Rajyakshma</i>
3.	<i>Dashmoola kwatha</i> ⁶	<i>Kwatha</i>	<i>Pippli churna</i>	<i>Kash</i>
4.	<i>Dashmoola kwatha</i> ⁷	<i>Kwatha</i>	<i>Pushkarmool</i>	<i>Hikka shwas</i>
5.	<i>Dashmoola kwatha</i> ⁸	<i>Kwatha</i>	<i>Lavana, kshara</i>	<i>Shool</i>
6.	<i>Dashmoola kwatha</i> ⁹	<i>Kwatha</i>	<i>Lavana, kshara</i>	<i>Hridaya roga</i>
7.	<i>Dashmoola kwatha</i> ¹⁰	<i>Kwatha</i>	<i>Shilajit, sarkara</i>	<i>Mutraghat</i>
8.	<i>Dashmoola kwatha</i> ¹¹	<i>Kwatha</i>		<i>Vataj Shotha</i>
9.	<i>Dashmoola kwatha</i> ¹²	<i>Kwatha</i>	<i>Madhu</i>	<i>Sutikaroga</i>
10.	<i>Dashmulakwatha nashya</i> ¹³	<i>Kwatha</i>	<i>Goghrit, saidhava lavana</i>	<i>Shiroroga</i>
11.	<i>Dashmulakwatha parisheka</i> ¹⁴	<i>Kwatha</i>	<i>Goghrita</i>	<i>Vidradhi</i>
12.	<i>Dashmulakwatha / haritakyadi churna</i> ¹⁵	<i>Kwatha</i>		<i>Amavata</i>

13.	<i>Dashmula guda</i> ¹⁶	<i>Guda</i>	<i>Trivitta, pippali churna</i>	<i>Grahani/arsh</i>
14.	<i>Dashmula taila</i> ¹⁷	<i>Tail</i>	<i>Nasya, abhyanga</i>	<i>Shiroroga/karnaroga</i>
15.	<i>Dashmularashna di kwatha</i> ¹⁸	<i>Kwatha</i>	<i>Erand tail</i>	<i>Amavata</i>
16.	<i>Dashmulashatpal ghrita</i> ¹⁹	<i>Ghrita</i>	<i>Usnodaka</i>	<i>Jwar /Kasa/Udar rog</i>
17.	<i>Dashmula haritaki</i> ²⁰	<i>Kwatha</i>	<i>Shunthi, pippali, maricha, yavakshar, tejpatra, chotiela, dalchini, madhu</i>	<i>Shotha</i>
18.	<i>Dashmuladi kwatha</i> ²¹	<i>Kwatha</i>		<i>Jwar /Udar roga</i>
19.	<i>Dashmuladya ghrita</i> ²²	<i>Ghrita</i>	<i>Dugdha</i>	<i>Vata vyadhi</i>
20.	<i>Dashmularishta</i> ²³	<i>Arishtha</i>	<i>Dhatki, kankol, sugandhbala, swetchandan, jayphal, lavang, dalchini, chotiela, tejpatra, nagkesar, pippali, kasturi</i>	<i>Vajikarana</i>
21.	<i>Dashmuli kwatha</i> ²⁴	<i>Kwatha</i>	<i>Pippali churna</i>	<i>Jwar/Hikka-Shwasa</i>
22.	<i>Dashmulikwatha/ Kalyanak ghrita</i> ²⁵	<i>Kwatha/ Ghrita</i>		<i>Apasmara</i>
23.	<i>Dashmuli pralep</i> ²⁶	<i>Lepa</i>		<i>Jwara</i>
24.	<i>Dashmulayadi kwatha</i> ²⁷	<i>Kwatha</i>	<i>Madhu</i>	<i>Hikka/Shwas</i>

Discussion

Bhaishajyaratnavali is Ayurvedic text and it frequently quotes *Dashamoola kwatha* in it. Only *Dashamoola kwatha*, *Dashamoola kwatha* with different *Prakshepa dravyas*, and different *Dashamoola* preparations were reviewed from the text. Just *Dashamoola kwatha* is identified in the first set of disorders, which include *Vatajstanya dushti*, *Kasa*, *Shwasa*, *Sutikaroga*, *Ardit*, *Parshwashoola*, *Manyastambha*, etc. The majority of the illnesses listed in this category are caused by *Avrutta*, *Anubandhya*, or *Paratantra vata*, in which the *vata* is impeded or diverged by other *Doshas* or *Ama*. *Dashamoola kwatha's* collective qualities include *Ushna veerya*, *Katu rasa*, *Katu vipaka*, and *Laghu-ruksha guna*. These qualities allow *Dashamoola* to operate as *Amapachan* and eliminate the *Avarana* of *Kaphadi doshas*.

The effect of *Dashamoola* in *Vata dosha* is due to *Ushna veerya* and other qualities of *Dashmoola* related to general assessment these observed with *Dashamoola kwatha* form and its impact on *Amajanya*, *Avruttavata janya*, *Santarpanottha*, and *Ama-pakwashyasamuttha vyadhis*.

The terms *Prakshepa Dravya* and *Kwatha Dravyas* can be roughly classified under a number of subheadings, such as *Amapachan*, counteraction, enhancer/ *Yogavahi*, and *Vishesh Srotogami/ Vyadhipratyanik*. More *dravyas* either *Kwatha* or *pakshepa* to *dashmoola kwatha* is proven to boost the efficacy of the formulations and their scope. Therefore, *dashamoola* can be employed in most bodily situations by permutations and combinations with other *dravyas* can therefore, it is the best group of ten roots, and *Kwatha* form is the most effective dosage form of *Dashamoola*.

Conclusion

From this study, it is known that the patient who cannot take the medicine in decoction form can use the medicine internally in the form of Churna (powder), *Ghee*, *Avleha* and externally in the form of *Parisheka* etc. The opinion of the *Acharyas* is that no matter how the medicine should be used into the body of the patient health benefits can be obtained. It can be proved that we can use *Dashmoola* not only in one disease but in different diseases through various formulations through its proper *Matra* and *Anupana*. By changing the *Prakshepa dravya* in *Dashmoola* decoction, it can be used in different diseases. It can also be known from the study that why the same medicine is described in different diseases, it is because that medicine can be used specifically in that particular disease, because it is not understandable to write all the diseases together. Couldn't figure out which particular disease to use this medicine for. When different diseases are written, it tells the specialty of the medicine, it tells the diversity.

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