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Mustak (*Cyperus Rotundus* Linn.) is a Good Remedy Against 'Atisar' (Diarrhoea): An Ayurvedic Literary Review

Rupa Mukhopadhyay¹ , P.B. Karmahapatra²

1. Professor & HOD, Department of Swasthavritta, Belley Shankarpur Rajib Gandhi Memorial Ayurvedic Colledge & Hospital, North 24 Parganas, West Bengal, India.
2. MD(AYU), Ph.D(CU), Associate Professor, Department of Kayachikitsa. Institute of post Graduate Ayurvedic Education and Research at S.V.S.P, Kolkata, West Bengal, India.

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Corresponding author-

Rupa Mukhopadhyay, Professor & HOD, Department Of Swasthavritta, Belley Shankarpur Rajib Gandhi Memorial Ayurvedic Colledge & Hospital, North 24 Parganas, West Bengal, India.

Email:

rupamukhopadhyay56@gmail.com

ABSTRACT:

In Ayurveda, *Atisar*, has been defined as a condition where constant oozing out (*Ati and sarana*) of the liquid fecal matter from the anus. This condition is more or less similar to the sense of diarrhoea in western view. There are several anti-amoebic and anti diarrhoeal drugs are frequently used by the allopathic physicians for prevention and control of the diseases. But those are having several adverse effects. From ancient era to till date Ayurveda has also contributed a lot of '*Atisernasak*' (antidiarrhoeal / antiameobic) herbs and compound medicine. '*Mustak*' (*Cyperus rotundas*, Linn) is one of the popular antidiarrhoeal remedy has been mentioned in different classical texts. In present study review of *Ayurvedic* literatures have been done to collect the informations regarding the action of '*Mustak*' as well as pharmacodynamics (*Rasa, Guna, Virya, Vipak & Dosakarma*). Methodical and scientific representation of those information have been furnished here with to justify the claim of Ayurveda that '*Mustak*' is a good remedy as '*Atisarnasak*'. After being reviewed of the literatures it has been found that '*Mustak*' cures '*Atisar*'.

Keywords: '*Mustak*' *Atisar*, Antidiarrhoeal / Antiameobic

INTRODUCTION

As per Ayurvedic view the liquid part (*Apadhātu*) of the body if aggravated and carried down wards by the bodily Vayu, impairs the fire of the stomach (fire of digestion) and mixing with the fecal matter, each painfully and constantly emitted through the anus. This disease usually classified into 6(six) different types as per the predominance of the deranged bodily dosas involved there

in¹. Sushrut (500BC) mentioned some etiology or causes of '*Atisar*' at 40th chapter of *Uttartantra* i.e. '*Atisar pratisheda adhyay*' that the excessive use of extremely heavy (hard to digest), oleaginous, dry, hot, cold, fluid, thick and incompatible articles of food, eating irregularly and at improper time (unaccustomed article of fire, indigestion, eating before the digestion of the previous



meal, excessive use or misuse of any lardaceous substances (*Sneha, sweda* etc.), use of any poison, fright grief, drinking impure water, the excessive drinking of liquor, change of season indulgence in aquatic sports, voluntary repression of any natural urging (of the body) or germination of parasites in the intestines are the causes which bring on an attack of diarrhoea (*Atisar*). *Madhav Nidan*² of Madhav Kar (900AD) also stated the same aetiology of '*Atisar*', It is necessary to mention here that '*Charak*' (2500BC/1000BC). Vagbhatta (400AD) and other classics have supported this opinion. As per modern view diarrhoea may be called as a symptoms of a group of disease and it may be classified into two broad heading i.e. Acute diarrhoea and chronic diarrhoea. Diarrhoea of abrupt onset occurring in otherwise healthy persons is usually due to infectious cause³ like bacteria, virus, protozoa etc. Chronic diarrhea persisting for weeks or months whether constant or intermittent, may be a functional symptoms or a manifestation of serious illness.

'*Mustak*' is a reputed herb of Ayurveda. The rhizome of this herb possessing the *guna*, (*properties*) - *laghu* (*light*), *rukksha* (*dry*), *having rasa* (*taste*) – *katu* (*pungent*), *tikta*(*bitter*), *kasay*(*astringent*), *virya*(*potency*) – *sheeta*(*cold*) and *vipak* (effect after digestion) – is *katu*(*pungent*). Those properties are able to specify *kapha* and *pitta dosa*, simultaneously controls the *chala* (motion) like action of *vayu*. The *Atisarnasak* action (anti diarrhoeal) of '*Mustak*' has been mention by almost all ancestors.³ The aim of this study is to justify the therapeutic action and pharmacodynamics as stated by *Ayurvedic* ancestors through literature review and **objective** is representation of therapeutic information regarding '*Mustak*' in a methodical manner.

MATERIALS AND METHOD

The Ayurvedic texts of different era related to *Dravya Guna* are the main materias of this study. Careful supplementation of information of action of *Mustak*

Mustak

Botanical Name :	Cyperus rotundas, Linn.
Common name :	<i>Mutha / Nagar nutha</i>
Family :	Cyperaceae
Parts of used ⁴ :	Tuber or bulbous root (rhizome)
Dosage ⁴ :	<i>Churna</i> (powder) 3-6 gm, <i>Kwath</i> (decoction) 50-100
Special preparation:	<i>Mustakarista, Mustakadi leha,</i>

Saranga paniya, Mustakadi churna

RESULT

The result of literature review is furnished in table -1 and table – 2⁵⁻¹³

DISCUSSION

In present article the properties, actions or pharmacodynamics of '*Mustak*' have been studied vividly the *Nighantu* (the Ayurvedic text related to pharmacology) like *Madnpal nighantu, Dhanwantari nighantuh, Nighantuh adarsha, Raj nighantuh, Saligram nighantuh, Bhabprakash nighantuh, Kaiyadev nighantu, Shankar nighantu* and *Priya nighantuh* have been studied vividly where almost all the authors have opined that '*Mustak*' having *katu, tikta* and *kasay rasa, laghu* and *rukksha guna, and in virya it is sheeta*. It's *vipak* is *katu* and showing action over *dosha* is *kapha – pitta samak*.¹⁴ As it has been revealed from the disease review that the diarrhoeal diseases are mostly caused by the inflammation of the intestinal mucosa which indicates that the aggravated *pitta* causes *pradaha* (inflammation), excess *kapha* creates more fluid (excess *apa-dhatu*) as well as produces *Ama*. '*Mustak*' is carrying the properties *laghu* and *rukkha* which are able to counteract over *kapha dosa*. Simultaneously *sheeta virya* property acts on *pitta* by the virtue of soothing effect over intestinal mucosa. As it has the *tikta* and *kasay rasa* – so it also able to pacify *pitta* or *prodaha* (inflammation). In '*Atisar*' '*Ati*' (excess) motility is there due to provocation of *vata* and '*Mustak*' has the action like *katu vipak* so it's *agnaey* nature becomes able to control the motility. As *katu* and *rukksha* properties are *soshok* (adsorbent) in nature so excess fluid are being absorbed.¹⁵ Through such mechanism of action '*Mustak*' becomes able to act over *Tridosha* (*vata, pitta, kapha*) and shows the therapeutic actions like *Atisarnasan* (anti diarrhoeal), *grahi* (adsorbent), *deepan* (enhances digestive fire), *amapachana* (cooking of metabolic waste), *jwaranasan* (antipyretic), *dahanasan* (cooling), *aruchinasan* (anti anorexicogenic), *trishnanasan* (reduces thirst). It is interesting to note here that, *trishna* (thirst), *daha* (burning sensation), *jwara* (fever), *aruchi* (anorexia) etc. are the associate features of *Atisar* (diarrhea). As '*Mustak*' is able to cure those features so definitely it is a good remedy against *Atisar* (diarrhoea).¹⁶

CONCLUSION

As a result of this, one not only faces problems related to

gas, bloating, indigestion, abdominal pain, and diarrhoea but also undergoes issues regarding skin, hair, sleep, and even mental health. Ayurveda, a 5000-year-old traditional remedial science notes that the digestive system is not just a process where food gets broken down and provide our body with energy and the required nutrients but a fundamental step or the key that leads to a long and diseased free life. From above discussion it could be concluded that *Mustak* has the great *Atisarnasak* or anti diarrhoeal properties as per it's Ayurvedic pharmacodynamics.

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Picture 1 *Mustak*



Plant



Root(Rhizome)

Table – 1

Showing properties and *dosa karma* (Pharmacodynamics) of *Mustak (Nighantu opinion)*

Sl. No.	Text / Nighantuh	Rasa	Guna	Virya	Vipak	Dosakarma
1.	<i>Madanpal Nighantuh</i> ⁵	<i>Katu,, Tikta, Kasay</i>	<i>Sital</i>	<i>Sita</i>	–	<i>Pitta kapha nasak</i>
2.	<i>Dhanwantari Nighantuh</i> ⁶	<i>Tikta, Kasay</i>	-	<i>Sita</i>	-	<i>Pitta Kapha nasak</i>
3.	<i>Nighantuh Adarsha</i> ⁷	<i>Tikta,, Kasay</i>	<i>Sital</i>	<i>Sita</i>	<i>Katu</i>	<i>Pitta kapha nasak</i>
4.	<i>Raj Nighantuh</i> ⁸	<i>Katu,Tikta</i>	<i>Sita</i>	<i>Sita</i>	-	<i>Pitta kapha nasak</i>
5.	<i>Saligram Nighantuh</i> ⁹	<i>Katu, kasaya</i>	<i>Sital,</i>	-	<i>Katu</i>	<i>Kapha nasak</i>
6.	<i>Bhabprakash Nighantuh</i> ¹⁰	–	<i>Sital</i>	-	-	<i>kaphaghna</i>
7.	<i>Kaiyadev Nighantuh</i> ¹¹	<i>Katu ,Tikta, Kasay</i>	-	<i>Sita</i>	-	<i>Pitta kapha nasak</i>
8.	<i>Shankar Nighantuh</i> ¹²	<i>Katu, Kasay</i>	<i>Sital</i>	–	<i>Katu</i>	<i>Pitta kapha, vata nasak</i>
9.	<i>Priya Nighantuh</i> ¹³	<i>Katu, Tikta</i>	-	-	<i>Katu</i>	-

Table – 2

Showing the Therapeutic action of *Mustak* as per different *Nighantuhs*

Sl. No.	Name of the <i>Nighantuh</i> 's	Special action
1.	<i>Madanpal Nighantuh</i> ⁵	<i>Deepak, Grahi, Krimighna, Raktapittaghna, jwaraghna, Kandughna.</i>
2.	<i>Dhanwantari Nighantuh</i> ⁶	<i>Krimighna, Jwaraghna, Atisarnasak, Trishnanigrahan. Raktavikarnasak</i>
3.	<i>Nighantuh Adarsha</i> ⁷	<i>Deepak, Atisarnasak, Pachak, Aruchinasak, Dahanasak, Trishnanigrahan, Sramanasak, Jwaranasak.</i>
4.	<i>Raj Nighantuh</i> ⁸	<i>Jwaranasak, Atisarnasak, Aruchinasak, Trishnanigrahan, Dahanasak,Shramanasak.</i>
5.	<i>Saligram Nighantuh</i> ⁹	<i>Kaphanasak, Jwaranasak, Atisarnasak, Trishnanigrahan, Dahanasak, Sramanasak.</i>
6.	<i>Bhabprakash Nighantuh</i> ¹⁰	<i>Dipan, pachan, Vatanuloman, Grahi, Swedajanam, Medhya, Trishnanigrahan, Stanyajanan, Kandughna, Mutrajanan.</i>
7.	<i>Kaiyadev Nighantuh</i> ¹¹	<i>Grahi, Agnidipak, Pachak, Raktavikarnasak, Trishnanigrahan, Jwaraghna, Ruchijanak, krimighna.</i>
8.	<i>Shankar Nighantuh</i> ¹²	<i>Medhya, Klantidayak, Jwaranasak, Kriminasak, Raktaroganasak, Brananasak, Kandunasak, Amasulanasak.</i>
9.	<i>Priya Nighantuh</i> ¹³	<i>Deepan, Grahi, Ampachan, Jwaranasak, Dahanasak, Aruchinasak, Andoshanasak, Grahaniroganasak.</i>