



INTRODUCTION OF *JANTAVA DRAVYAS-GOROCHANA, KASTURI, MRIGASRINGI* - A LITERARY SURVEY

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ABSTRACT

The word *Jantava* refers to animals - the one which travels or roams in jungle regions. The drugs collected from these animal origin are called as *Jantava dravyas*, which are used in medicine as well as to remove evil spirits and anti-dotes to certain poisons. The drug of animal origin includes *Gorochana, Kasthuri, Mrigsringi* etc. The present literary survey reveals qualities and its therapeutic actions along with its clinical application. In this present survey only three animal origins are taken into consideration which is widely used as medical as well as spiritual purpose. The *Gorochan* and *Kasturi* are using since ancient periods in the form of *Tilaka* as *Rakshogna Karma* i.e anti-viral, *Vashikarana* and aroma therapy purpose. The present work helps to understand their practical application and their importance in the medical field.

**Keywords:** *Gorochana, Kasturi, Mrigsringi*, bile, ghee, impotence, sciatica, evil spirits, etc

**INTRODUCTION:** *Ayurved* is not only a science of life but a spiritual aspect too. This is the only science which specifies about *Moksha* which is ultimate aim of this science. To achieve the *Purusharthas*<sup>1</sup> one has to follow proper diet that is *ahara*, daily regimen i.e *vihara* along with preventive and rejuvenating medicines i.e *rasayanas* and *oshadhis*. Although *Ayurved* strictly advise to have a vegetable origin medicines but in some contexts it also enumerates the animal origin drugs such as *Astha Mutra*<sup>2</sup>- 8 types of urine, *Dugdha*-milk, their *Vistha-mala*, bile, bones, horns and their flesh too. In this present review the *Jantavya dravyas, Gorochan, Kasturi* and *Mrigashringi* has been reviewed their properties, special properties as well as their therapeutic application, by selecting different original *Ayurvedic granthas*, lexicons, etc available sources. Bile is considered laxative and is chiefly used in soaking powders intended for being made into pill-masses. *Goro-*

*chana* or the concretions found in the gall-bladder of the ox, cow are considered cooling, aromatic, and useful in recurrent abortions and diseases supposed to be caused by evil spirits. *Gorochana* is sometimes given to infants in small doses as a laxative. *Kasturi* is used as various auspicious ceremonies as aroma purposes.

**AIMS AND OBJECTIVES:**

Collected the information regarding the *Jantavya dravyas* mentioned in different *Ayurvedic* lexicons and minutely analysed their properties mentioned.

**DISCUSSION:***Gorochana-*

According to *Dhanvantarinighantu*<sup>3</sup> - *Gorochana* is also called as *pingala, pinga, medhya, gouri, gomati, mangalya, vandaniya, ruchira, agrya, pavaki* and *ruche*, It is *pachana, sheetaveerya, soubhagyadayi*. It *alleviates visha, netravigara, bhutabdha*, and *grihabadha*.

**According to Raj nighantu**<sup>4</sup> – *Gorochana* has *ruche, shobha, ruchira, shobhana, shubha, gouri, rchana, pinga, mangalya,*

pingala, shiva, peeta, goutami, gavya, vandaniya, kanchani, medya, manorama, shyama, andraamaare thesynonyms. The gorochana, issheetala, alleviates vishajanya vikara. It isruchikaraka, krimgna, shrungara karaka, pathya, mangalakaraka and mohakaraka, kusthagna, bhoota and grihabadhanivaraka,

**According to Kaiyadevanighantu<sup>5</sup>**- Gorochana is also called asvandaniya, vandani, ruchira, ruche, mangalya, goutami, gouri, bhogya, ruchya, pachani, medhya, gopittaja, vashya, pingala, rochana. It is sheeta virya, tikta in rasa, ruksha, mangala and kanti karaka. It alleviates visha, alkshmi, grihabadha, unmada, garbhasrava, raktasrava and kshata.

**According to Bhavaprakshanighantu<sup>6</sup>**- Gorochana is termed as mangalya, vandhya, gouri, mangalya, rochana. Tiktain rasa, vashikaraka, mangalandkanti-karaka, vishgnha, daridyanshaka., Cures unmad, grihabadha, garbhasrava, kshataja rakta srava.

Internal administration<sup>7</sup> of Gorochana acts on various bodily systems-

- **Nadisanthana** – medhya, sanjyaprabodhana
- **Pachanasansthana-** dipana and anulomana
- **Raktavahasansthana-** shothahara
- **Shwasanasansthana-** shwasahara ,kaphagna
- **Prajananasansthana-** artavajanana
- **Mutravahasansthana-** mutrala, ashmarinashana
- **Taapakrama-** jwaragna
- **Satmikarana-** katupaushtika

**According to Rasa Pradipa-** Udakamanjari rasa the bile is main ingredient and the rest are, mercury, sulphur, calcinated borax, and black pepper each one part , sugar and the bile of Rohitaka fish, four parts each, all are rub them together for

three days and make into six-grain pills. This can be administered with ardraka swarasa in remittent fever. If there is much heat of head, cold water should be applied to it<sup>8</sup>.

**According to Bhaishajya Ratnavali-** Suchikabharana rasa bile is the main ingredient including bile of cow or ox. The ingredients are mercury, sulphur, prepared tin, aconite, and cobra poison, equal parts, mix them together and soak the mixed powder in the bile of Rohitaka fish, wild boar, peacock, buffalo, and goat successively and make into a pill-mass. This medicine is administered in doses that can be taken up by the point of needle; hence it is called Suchika Bharana. It is given in remittent fever with cerebral complications<sup>9</sup>.

**In Rasendra Sara Sangraha,** The Kalanala rasa explains, take a black cobra poison, sulphur, white arsenic, aconite, black pepper, long pepper, ginger, borax, mercury, prepared iron and copper equal parts, soak them in the five kinds of bile mentioned above and make into one grain pills with the Dhattur moola swarasa. These are given in fever with coma, delirium and drowsiness<sup>10</sup>.

#### **Medicinal properties<sup>11</sup>**

Gorochana acts as an antidote to poisons, promotes clear thoughts, and alleviates fevers and contagious diseases. The superior, mediocre, and inferior forms of these stones are reputed to respectively cure seven, five, or three patients who have been poisoned. In medieval European medical traditions bezoars were highly esteemed as an antidote to poisoning. 'Oriental bezoars' obtained from the East were particularly prized ones. In India, A drop of Gorochana will be given along with mothers milk on 11th day of the baby's

birth. It will help to tremendously enhance voice clarity for babies.

### Source and other properties<sup>11</sup>

Gorochana of the finest quality is supposedly obtained from the brain or forehead of an elephant, and the second best quality is obtained from the stomach of a cow. Resembling the yellow yolk of a boiled egg, the yellow pigment obtained from a Gorochana is used as a tonic, sedative or *tilaka* to the forehead.

**Kasturi-(*Moschus moschiferus* Linn), Family- Cervidae**

According to *Raj nighantu*<sup>12</sup>-*mrignabhi, madani, gandhachelika, vedhmukhya, marjari, subhaga, bahugandhada, sahasravedhi, shyama, kamananda, mrigandaja, kuranganabhi, lalitha, mada, mrigmada, shyamali* and *kamamodiare* the synonyms.

*Kasturi* is *tikta* in *rasa*, *sugandhita*, good for eyes, cures *mukha roga, kilasa, kaphavikara, durgandha, vataroga, alakshmi* and *mala hara*.

*Kasturi* is of three types as per their colour and *utpatti sthana*. Viz;

1. Nepal
2. Kashmir
3. Kamarupa

Apart from the above three the *kasturi* is again of five types viz;

1. **Kharika**- This type of *kasturi* is in the powder form
2. **Tilaka**- This type is like that of *tila beeja*.
3. **Kulittha**- This type of *kasturi* is of *kulattha beeja sadrusha*
4. **Pinda**- It is like *bolus* form
5. **Nayika**- This type of *kasturi* is larger than the *pinda* type *kasturi*.

*Kasturi* - *tikta* in *rasa*, *pingala varna, ketakisadrushagandha*, and when weighed it is light in weight. When put in to water it

doesn't change its colour, this type of *kasturi* is used by the kings.

Second type of test is it covers the *ketaki gandha*, means it covers up the smell of *ketaki* and the colour resembles that of an elephant i.e black in colour. It is *tikta-kashaya* in *rasa*, light in weight, glossy when rubbed, when put it fire doesn't burnt, and smells like skin - *Charmagandha*. This type of *kasturi* is considered as *prasastha* and is to be used by kings.

According to *avasthabheda* the *balamriga, kshinamriga* and *rogimriga* having *mandagandha .Kamatura, and yuvamriga* are strong smell.

Artificial *kasturi* is *snigdha, dhoomagandha*, when put it in *payasa* turns yellow colour. When put it in fire burns quickly. Heavy in weight and rough when rubbed are the qualities of *Kritrima kasturi*. This type of *kasturi* an intelligent person should not be consumed.

According to *Dhanvantarinighantu*<sup>13</sup>-*Srugmada, mrignabhi, mrigandaja, marjari, madani, gandhacheli, vedmukhya* are the synonyms of *kasturi*.

It is *tikta-katu* in *rasa*, alleviates *kaphavata, vishadosha, mukhashosha*

According to *Kaiyadevanighantu*<sup>14</sup> - *Kasturika, vedhamukhya, sugandha, madani, marga, darpa, mrigamada, mriganabhi, mrigandaja*, are the synonyms of *kasturi*.

It is *katu-tikta* in *rasa*, *ushnavirya, kshariya, shukravardhaka, guru* and *kaphavata shamaka, vishhara, vamanahara, sheeta, durgandha* and *shosha hara*.

As per colour and *desha* three varieties of *kasturi*, viz;

1. **Kashmira desh utpanna** -*Kapila varna-adhama guna yukta*
2. **Nepala desh utpenna**-*Raktavarna-madhyama guna yukta*

3. **Kama rupa (Assam) utpanna-**  
*Krishna varna-uttama guna yukta*

The original *kasturi* super impose the smell of *ketaki*, *pingalavarna*, *tikta-katuin rasa*, *laghu*, glossy while rubbing, when put it in to fire it doesn't catches the fire and smells like *charma*.

*Kritrima kasturi* test can be done by putting it on palm and put some water on the *kasturi* when it turns red or yellow confirmed that this type of *kasturi* artificial.

According to *Bhavaprakashanighantu*<sup>15</sup>-*Mrignabhi*, *Mrigmada*, *sahasrabhid*, *kasturika*, *kasturi*, and *vedhamukhya* are the synonyms of *kasturi*. In general *kasturi* is *katu-tikta* in *rasa*, *kshara guna*, *virya* in *ushna*. It acts as a *virya janaka* and *guru*. It alleviates *kapha*, *vayu*, *visha*, *vamana*, *sheeta*, *durgandha*, and *shosha*.

As per colour the *Kasturi* is of three varieties.

1. **Kamarupa-** Obtained from Kamarupa desha, which is black in colour and it is considered to be excellent i.e good quality.

2. **Nepali-** Obtained from Nepal desha, which is blue in colour and is said to be *madhyama guna yukta* i.e intermediate quality.

3. **Kashmiri-** Obtained from Kshmir Pradesh which is *adhama guna yukta* i.e inferior quality.

*Kasturi* is regarded as stimulant and aphrodisiac and is used in low fevers chronic cough, general debility and impotence. In low fevers with prostration, two grains of musk with two of *Makara dhwaaja* are given every three hours with the addition of honey.

*Kasturi* on various bodily systems<sup>16</sup> as;

- **Nadisanthana-** *nadibalya*, *masthishkabalya*, *akshephara*
- **Pachanasanthana-** *dipanaandanulomana*
- **Raktavahasanthana-** *hridya*

• **Shwasanasanthana-** *kaphagna* and *shwasa hara*

• **Prajananasanthana-** *vajikara*

• **Taapakrama-** *jwaragna*

• **Satmikarana-** *vishaghna*

The *Swalpa Bhairava Rasa* used in remittent fever, *Mriganavyadya Avaleha* used in hoarseness of voice and loss of sleep, whereas *VasantaTilaka Rasa* used as respiratory disorders. In all these formulations *Kasturi* is main ingredient<sup>17</sup>

According to *Rasendra Sara Sangraha*, in *Swalpa Kasturi Bhairava Rasa*, the *Kasturi* is the main ingredient. The other ingredients include cinnabar, aconite, borax, nutmeg, mace, long pepper and musk, equal parts and make into four grain pills. These are given in remittent fever of low type<sup>17</sup>.

In *Mriganavyadyavaleha*— *Kasturi*, *ela*, *lavanga*, *twak* and *kharjura*, equal parts and make into linctus with honey and ghee. This is given in hoarseness and loss of speech.

*Vasanta tilaka Rasa-Suvarna bhasma* one part, tin two parts, iron three parts, the preparation of mercury called *Rasa sindhura* and calcinated pearls and coral, four parts each, mix them together, soak for seven days in the juice of *Ikshuras*, *Gokshura*, and other strengthening vegetables. Enclose the mass in a covered crucible and roast it in a sand bath for three hours. Lastly add to it four parts of *Karpura* and four of *kasturi* and make into four grain pills. These are given as an alternative tonic in a variety of diseases, but more especially in chronic affections of the lungs supposed to be caused by deranged *Kapha*<sup>17</sup>

**Mrigashringi-**

According to *Dhanvantarinighantu*<sup>18</sup>-*Srugmada*, *mrignabhi*, *mrigandaja*, *mar-*

*jari, madani, gandhacheli, vedamukhya* are the synonyms of *kasturi*. It has *tikta-katu rasa*, and alleviates *kapha-vata, visha, mukha-shosha*.

*Mrigsringi* is used in *hridaya vikaras, sciatica, and lumbago*. It can be given in the dose of 22 grains along with *takra* as *anupana*.

According to *CharakaSamhita*<sup>19</sup> *mrigsringa bhasma* is used in the management of *hikka, shwasa, kasa*. The application of the paste on the chest region relieves *parshwa shool, phupphusashotha*. Internally it is used in *hridaya shoola, granthi shotha, vatavyadhi, kasa, shwasa, kshaya, and pisthameha*. In *netra roga sringa* can be used as an *Anjana* form.

According to *Rasa tarangini*<sup>20</sup> - *Mrigsringi, enasringi, mrigvishanaka, harina shringa* are the synonyms of *Mrigshringi*. Antlers are the usually large, branching bony appendages on the heads of males of most deer species. Antler originally meant the lowest tine, the brow tine. It comes from the old French *antoillier*, of uncertain origin, possibly from some form of an unattested Latin word *ante ocularis*, before the eye and applied to the word for branch or horn.

These are unique to cervides and found mostly on males, only caribou and reindeer have antlers on the females, and these are normally smaller than those of the males. Fertile species of deer have the capacity to produce antlers on occasion usually due to increased testosterone levels.

*Mrigashruna grahya swarupa*<sup>20</sup> - Deer horn selected for use of therapeutic purpose should be free from any kind of infestation. It could be long, heavy and strong with many branches. Such a deer horn is believed to have all the therapeutic properties.

**Mrigashruna Marana**<sup>20</sup> - The selected *mrigashruna* is properly cleaned and cut into smaller pieces with a saw. Those pieces are put on fire of glowing charcoal and burnt. When properly burnt, the pieces are taken in *khalva* and triturated to get fine powder. This powder is now subjected for thorough trituration with *arka-ksheera* to prepare pellets of suitable size and thickness. These pellets are dried under sun, enclosed and sealed in *Sharava samputa*. This *samputa* subjected for one *gajaputa*. When cooled on its own the drug material inside the *samputa* is triturated again with *arka ksheera* to prepare pellets. They are dried and subjected for another *gajaputa*. Like this three *gajaputa* is applied. After we get smooth black coloured *bhasma* of *mrigshringa*. If the antler is burnt in open air, triturated with *kumari swarasa* and subjected to 4-5 *gajaputa* the *bhasma* get will be of white in colour.

#### **Mrigasringa therapeutic application**<sup>20</sup>

1. To cure *hrit shoola* the *mrigsringa bhasma* is administered daily in suitable dosage along with *go-dugdha* or *navaneeta* or honey.
2. To cure *hikka* and *shwasa roga* the *shring bhasma* is added with equal quantity of *badara majja, apamarga beeja churna* and *pippali churna* and administered daily in suitable dosage along with honey.
3. The *shringa bhasma* is added with equal quantities of *bharangi choorna, maricha churna, draksha kalka, pippali churna* and *kharjura kalka* the mixture is administered daily in suitable dosage to cure *shwasa roga*.

**Dose**<sup>21</sup>: 1 – 2 *ratti*

**Yogas**<sup>21</sup>: *Jwarankusha Rasa, Balarka Rasa* etc.

**Analysis**<sup>22</sup>: Calcium as Ca – 38.06 %w/w, Phosphate – 17.49 %w/w

## CONCLUSION:

The above discussion reveals that the *Gorochana*, *kasturi* and *Mrigasringi* is having *Laghu*, *Ruksha*, *Gunas*, *Tikta* in *Rasa*, and *Vipaka* in *Katu*, acts as *Kapha-Vata Shamaka*, *Graha anashaka*, *Durgandha nashaka* and *hrit shoola hara* respectively. So further scope of the study is to evaluate the psychological effect of *Gorochana*, the anti-inflammatory and wound healing property of *Kasturi* as *Durgandha nashaka* and to evaluate the effects of *mrigshringa bhasma* on cardiac muscles.

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