



# AN AYURVEDIC APPROACH TOWARDS THE THERAPEUTIC USES OF *DOORVA* PLANT

<sup>1</sup>Dr. Sharavati Goroba Kamble,

Associate Professor and HOD, Department of Dravyaguna,  
B.S.D.T's Ayurved Mahavidyalaya Wagholi, Pune, India.

<sup>2</sup>Dr. Supriya Shailendra Mane

Associate Professor and HOD, Department of Kriya Sharira,  
B.S.D.T's Ayurved Mahavidyalaya Wagholi, Pune, India.

## ABSTRACT

To cure or eradicate any disease, the treatment involves many factors. According to Ayurveda, they are collectively termed as *Chikitsa chatuspada* (four pillars of treatment). *Bheshaja* (medicine / drug) is the 2<sup>nd</sup> pillar mentioned next to *Bhishag* (Physician). This medicine can be of any origin or form depending upon the need. It also means that major disease does not always need big, complicated or costly medicines. Sometimes, the medicine can be simple too. However, due to common misconception, we underestimate the potential of simple and easily available drug in its therapeutic as well as preventive aspect. *Doorva* is one of such medicinal plants which is abundantly available almost everywhere and should not be underestimated.

*Doorva* is addressed in *Ayurvedic Treatises* by different names like *Shataveerya* (a drug with 100 properties/ uses), *Sahasraveerya* (a drug with 1000 properties/ uses) etc. that exhibits its potential candidature in therapeutics. *Doorva* is used not only in treating general systemic, psychological, psychosomatic diseases but also as a prophylactic drug in altered physiological conditions like pregnancy. Its medicinal uses can be traced as far as *Vedic era* due to which it has earned its place in "REVERED PLANTS".

It can be comprehended that the physical properties of *Doorva* like its *Rasa* (taste), *Veerya* (potency), *Vipaka* (effect after digestion) bring about the reverse changes in the *Samprapti* (pathogenesis) where the involved *Sharira Bhavas* (physical components of the body) are *Pitta Pradhan* (fire element dominant).

**Keywords** – *Doorva*, *Pitta*, *Shataveerya*, *Sahasraveerya*, *physical properties of Doorva*.

## INTRODUCTION

According to *Acharya Sushruta*, each and everything that exists as a *dravya* (substance) on our planet can be used as medicine, if used with *Yukti Pramana*<sup>[1]</sup> According to the source of origin, existing *dravyas* can be classified into 3 groups – *Parthiva* (earth origin), *Jangama* (animal origin) and *Audbhid* (sprouts from earth and found above the earth).<sup>[2]</sup> All plants are categorized under *Audbhid dravyas*. Plants are being used as medicine since a very long time. Grasses, a variety of plants, have found their place in treatments of various diseases. *Doorva*, *Cynodon dactylon* (L.) Pers., Family – Poaceae<sup>[3]</sup> is one of such medicinal

grasses. References regarding the uses of *Doorva* can be traced from *Vedic era* to recent *Samhitas* (classical texts of Ayurveda).

*Doorva* is one of the drugs mentioned in various functional groups such as *Varnya*<sup>[4]</sup> (complexion enhancing drugs), *Prajasthapana*<sup>[5]</sup> (drugs that help in securing the healthy progeny), *Pittasamshamana* (drugs reducing pitta dosha) etc. by *Acharyas*.<sup>[6][7]</sup> Furthermore, it is directly used in treating various physical ailments such as *Daaha*<sup>[8]</sup> (burning), *Raktapitta*<sup>[9]</sup> (bleeding disorders), *Trishna*<sup>[10]</sup> (dyspepsia) and psychosomatic conditions like *Unmada*<sup>[11]</sup> (psychosis) and *Apasmara*<sup>[12]</sup> (epilepsy).

The properties of ideal drug are explained by *Acharya Charaka* as “*Bahukalpam Bahugunam Sampannam Yogyam Aushadham*.”<sup>[13]</sup> *Doorva* is a diverse plant available abundantly and at an affordable cost too. Additionally, many medicinal formulations right from *Swarasa* (juice) to *siddha Ghruta* (medicated ghee), *Taila* (medicated oil), *Lepa* (local application formulations) etc. can be prepared from it. It has an array of uses ranging from topical to systematic, proving itself to be an ideal drug of choice.

According to *Vishnu Purana* (a major text of Hinduism), it is said that, *Doorva* is evolved from the fallen *loma* (hair) of *Lord Vishnu* during the churning process of *Samudra Manthana* (the process that explains the origin of elixir of life). As *Doorva* has come in contact with *Amruta* (elixir of life), it has become *Ajara-Amara* (everlasting). According to *Ganesha Purana*, *Doorva* is offered to *Lord Ganesha* to pacify the *Daaha* (burning sensation) caused due to swallowing *Analasoora* (fire demon).<sup>[14]</sup> The *Agni Mahabhoota* dominant *Sharira bhavas* (body components) include *Pitta Dosha*, *Agni* (fire element), *Rakta Dhatu* (blood tissue), *Artava* (menstrual blood / ovum), *Chakshurendriya* (organ for sight), *Mutra* (urine) and others.<sup>[15]</sup>

This article is intended to unveil the therapeutic and prophylactic uses of *Doorva*. It also focuses on unveiling the synonyms with the rationale behind it.

## AIM

To study the therapeutic uses of *Doorva* from *Ayurvedic* perspective.

## OBJECTIVES

1. To study *Doorva* from Classical Ayurveda Texts.
2. To study *Doorva* for its prophylactic activity focusing on its synonyms.

## MATERIALS

1. Classical texts of Ayurveda
  - a. *Brihatrayee – Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya*
  - b. *Nighantus – Bhavaprakash Nighantu, Raja Nighantu, Dhanwantari Nighantu, Madanpal Nighantu and Kaiyadev Nighantu*
2. Sanskrit Dictionaries like *Shabdakalpadruma, Vachaspathyam*
3. Online Research Articles, Web search

## LITERATURE REVIEW OF DOORVA

*Doorva* is a perennial creeper. Commonly, it grows near the wetlands, but can be found everywhere. Near waterbodies, it remains green throughout the year. In dry lands, it dries up after flowering and fruiting like any other grasses, hence classified as *Oshadhi* according to *Ayurveda*.<sup>[16]</sup> Depending upon the colour of the leaf, it is classified into two types, *Neela Doorva* (Green with bluish hue) and *Shweta Doorva* (White or light green).<sup>[17]</sup> Few more varieties are found in *Nighantus* (Ayurvedic compendia) based on the presence of nodules as *Ganda Doorva*<sup>[18]</sup> and *Mala Doorva*<sup>[19]</sup>. *Shweta* and *Neela Doorva* are the mostly used varieties in medicine. For *Neela Doorva* and *Shweta Doorva* types mentioned in *Ayurveda*, the botanical source remains same, differing only in chlorophyll content due to various reasons.

From *Samhita* to *Nighantu Kala*, *Doorva* is apprised by various synonyms denoting its peculiarities. As compared to *Ganda Doorva* and *Mala Doorva*, *Shweta Doorva* and *Neela Doorva* are described extensively. Around 51 synonyms are found used for *Neela Doorva*, whereas 44 synonyms are found used for *Shweta Doorva*. The commonest among them are described in table no. 1 to 4 as follows :-

Table 1 – Synonyms of *Neela Doorva* and their meanings <sup>[20][21][22]</sup>

Sr. No.	Synonym	Etymology	Meaning
1	<i>Shataparva / Shataparvika</i>	<i>Shata Parvani Yasya Sa  </i>	The plant with hundreds of joints or nodes in it.
2	<i>Shadvala</i>	<i>Bahula Harita Trunayukte Deshe  </i>	The land covered with lush green grass.
3	<i>Harita</i>	-----	Green colored plant.
4	<i>Ruha</i>	<i>Rohati Sarvatra Svabhavad Iti  </i>	The plant which grows everywhere naturally.
5	<i>Bhargavi</i>	<i>Bhrugoh Iyam Priya Iti  </i>	The plant which is liked by Sage <i>Brugu</i> .
6	<i>Ananta</i>	<i>Nasti Anto Asyah  </i>	The plant which is unending or which is everlasting (covering the land at large in such a way that if not controlled, it will grow up to infinity and can be used up to infinity.)
7	<i>Shataveerya</i>	<i>Shatam Veeryani Asyah  </i>	The one which has ten times potential.
8	<i>Golomi</i>	<i>Goloma Iva Loma Lomasadrusham Daladikam Asya  </i>	Leaves of the plant are similar to cow hair.
9	<i>Mahaushadhi</i>	-----	Important, supreme or the major drug.

Table 2 – Synonyms of *Shweta Doorva* and their meanings <sup>[20][21][22]</sup>

Sr. No.	Synonym	Etymology	Meaning
1	<i>Ajalomi</i>	<i>Ajaloma Iva Loma Lomasadrusham Daladikam Asya  </i>	Leaves of the plant are similar to goat hair.
2	<i>Sita</i>	<i>Shuklavarne  </i>	White in color or light colored.
3	<i>Sahasraveerya</i>	<i>Sahasram Bahuni Veeryani Asyah  </i>	The one which has thousand times potential.
4	<i>Bhargavi</i>	Same as mentioned in Table 1.	Same as mentioned in Table 1.
5	<i>Ruha</i>	Same as mentioned in Table 1.	Same as mentioned in Table 1.
6	<i>Ananta</i>	Same as mentioned in Table 1	Same as mentioned in Table 1
7	<i>Sheetaveerya</i>	<i>Sheetam Veeryam Asya Sa  </i>	Having cold potency.

Table 3 – Synonyms of *Ganda Doorva* and their meanings [20][21][22]

Sr. No.	Synonym	Etymology	Meaning
1	<i>Gandali</i>	<i>Gandam Alati Iti; Ganden Granthina Alyate Bhushyate Va  </i>	The one which is decorated by glands or nodules. (Multinodular)
2	<i>Varuni</i>	<i>Varunasya Iyam  </i>	The one which grows in rainy season or near water bodies.
3	<i>Shakulakshaka / Matsyakshi</i>	<i>Matsyanam Akshini Iva Akshini Pushparupani Chakshushi Yasyah  </i>	The flowers of which looks like eyes of fish to the eyes.
4	<i>Teevra</i>	<i>Teevra; Teekshna ; Lohabhede  </i>	The one which is sharp at the tip of leaf.
5	<i>Bahli</i>	<i>Valhikha Desha Jate  </i>	The one which grows in <i>Vahluka Desha</i> .
6	<i>Dharani</i>	<i>Dharyate Shariram Anaya / Dharati Iti  </i>	The one which holds the body or the earth.

Table 4 – Synonyms of *Mala Doorva* and their meanings [20][21][22]

Sr. No.	Synonym	Etymology	Meaning
1	<i>Vallidoorva / Vallari</i>	<i>Vallam Samvaranam Richchhati iti  </i>	The plant which covers the land completely.
2	<i>Alidoorva</i>	<i>Ali Iva Akarena Doorva  </i>	The leaf of which is sharp like sting of scorpion.
3	<i>Granthila</i>	<i>Granthirvidyate Asya; Granthiyukte  </i>	Plant bearing nodules.
4	<i>Malagranthi / Mula Granthi</i>	-----	Plant bearing nodules on the roots, making it resemble like a garland.
5	<i>Rohatparva</i>	-----	Plant growing like a creeper.

Some remarkable synonyms used for *Doorva* like *Shiva, Mahaushadhi, Mangalya, Subhaga* in *Raja Nighantu* show the divinity of the plant and its *Swabhava* (nature) of curing by its mere sight or touch.

All types of *Doorva* possess similar set of properties. *Doorva* has *Swadu* (sweet), *Tikta* (bitter) and *Kashaya* (astringent) *rasa*, *Madhura Vipaka* and *Sheeta Veerya* (cold potency). They are *Laghu* (light and easy to digest) and *Snigdha* (Unctuous).<sup>[23]</sup>

*Doorva* is one of the drugs mentioned in *Varnya* (complexion enhancing drugs) and *Prajasthapana*<sup>[13]</sup> (drugs that help in securing the healthy progeny) *Gana* and *Garbhasthapaka Gana*<sup>[24]</sup> of *Charaka Samhita*. It has also been mentioned in *Pittasamshamana Gana* (drugs reducing pitta dosha) of *Sushruta Samhita*.<sup>[6]</sup> and *Pittaghna* group of *Ashtanga Hridaya*<sup>[7]</sup>. The same can be shown in tabular format :-

Table 5 – Prophylactic uses of *Doorva* in *Brihat Trayee*

Sr. No.	Used as	<i>Charaka</i>	<i>Sushruta</i>	<i>Vagbhata</i>
1	<i>Varnya</i>	+	+	+
2	<i>Rakshoghna</i>	+	+	+
3	<i>Prajasthapana / Gabhasthapana</i>	+	-	+
4	<i>Mangala</i>	-	+	+
5	<i>Pittashamana</i>	-	+	+
6	<i>Rasayana</i>	-	+	-
7	<i>Bala Vapu Medha Buddhi Vardhana</i>	-	+	-

Due to the presence of aforementioned properties, *Doorva* is used in different sets of conditions and diseases which are illustrated in following table: -

Table 6 – Therapeutic uses of *Doorva*

Sr. No.	Used in	Ch. S.	S. S.	A. H.	Dh. Ni.	R. Ni.	B. P. Ni.	K. Ni.	M. Ni.
1	<i>Jvara</i>	+	+	+	-	+	-	-	-
2	<i>Daaha</i>	+	+	+	+	+	+	+	+
3	<i>Raktapitta</i>	+	+	+	+	+	+	+	-
4	<i>Nasagata Raktapitta</i>	+	+	+	-	-	-	-	-
5	<i>Shiroruja</i>	+	+	+	-	-	-	-	-
6	<i>Amsaruja</i>	+	-	+	-	-	-	-	-
7	<i>Parshvaruja</i>	+	-	+	-	-	-	-	-
8	<i>Trushna</i>	-	-	+	+	+	+	+	+
9	<i>Visarpa</i>	+	-	+	+	-	+	+	+
10	<i>Kaphapittapradhana Visarpa</i>	-	-	+	-	-	-	-	-
11	<i>Vatarakta</i>	+	-	+	-	-	-	-	-
12	<i>Bhuta Graha</i>	-	+	+	-	+	-	-	-
13	<i>Vrana</i>	+	+	-	-	-	-	-	-
14	<i>Vandhyatva</i>	+	-	-	-	-	-	-	-
14	<i>Netraroga</i>	-	+	+	-	-	-	-	-
15	<i>Shukrameha</i>	-	+	-	-	-	-	-	-
16	<i>Kushtha /</i>	-	-	-	-	-	+	+	+

	<i>Tvakroga</i>								
17	<i>Visha</i>	-	+	+	-	-	-	-	-

In addition to this, *Acharya Charaka* has mentioned *Doorva* in treatment of *Mrid bhakshanajanya Pandu* (anaemia developed as a result of soil eating habit).<sup>[25]</sup> *Acharya Sushruta* has mentioned it as one of the drugs in *Shodhana Varga* for the treatment of *Bhagandara* (fistula-in-ano).<sup>[26]</sup> *Bhavaprakasha Nighantu*, *Kaiyadev Nighantu* and *Madanapala Nighantu* mentioned it in management of *Asra* (active bleeding) in addition to *Raktapitta* (bleeding disorder). In *Raja Nighantu*, it is mentioned in the management of *Vanti* (vomiting), *Atisara* (diarrhea), *Bhrama* (vertigo), *Murchha* (fainting / unconsciousness) and *Arochaka* (tastelessness). All the aforementioned ailments are the conditions developed due to aggravated *Pitta dosha* and vitiated *Rakta Dhatu*.

Out of all the prophylactic and therapeutic uses illustrated in the table 5 and 6 respectively, the role of *Doorva* in reversing the conditions or pathogenesis mentioned in *Brihatrayee*, *Raja Nighantu* and *Bhavaprakasha Nighantu* are analyzed here on the fundamental basis.

## DISCUSSION

### References in Vedic era –

The story of evolution of *Doorva* from the fallen *Loma* (body hair) of *Lord Vishnu* and becoming *Ajara* and *Amara* after coming in contact with *Amruta* (elixir of life) indicates its nature of persistence in the adverse conditions. That's the reason it is said to be everlasting. Similarly, there is botanical variation seen in *Doorva* with the presence and absence of hair on the leaves. *Golomi* and *Ajalomi* are the synonyms suggesting its relation to origin from *Loma* of *Lord Vishnu*. *Lord Vishnu* is the deity of nurturing and this quality is also seen in *Doorva*.

The story of *Lord Ganesha* indicates *Analasoora* is a form of vitiated *Agni*. To draw attention towards the fact that the *Agni* in its balanced state is referred to as *Vaishvanara* (form of *Lord Vishnu*) in the body. *Agni* has the innate characteristics as *Ushna* (hot) and *Teekshna* (sharp). These are increased in such a way to cause *Daaha* (Burning) in the body.

### Underlying meaning of Doorva synonyms –

The synonyms like *Ruha*, *Shadvala*, *Ananta* etc. indicate its abundance and easy availability; *Shataveerya* and *Sahasraveerya* quantify its potential in relieving from difficult or threatening diseases; *Mahaushadhi* depicts its uses in all age groups, in either genders, in various types of diseases and formulations. Its popularity from the *Vedic era* to the present time is understood by the name *Bhargavi*. Thus, it can be comprehended that it fulfills all the criteria of an ideal drug.

The same plant also satisfies the market requirement of an ideal raw material. It can be easily cultivated. Most of the times it grows in the form of weed. It requires less investment and even with minimal attention gives good yield. It can be promoted in minimal or no cost to affordable cost bearing formulations.

Therapeutic potential of *Doorva* –

1. *Udakavaha Srotas* diseases – *Trishna* is a disease of *Udakavaha Srotas* in which there is pathological increase in the thirst symptom. Vitiating *Pitta* and *Vata Dosha* are responsible for developing *Trishna*. *Ushna*, *Teekshna* properties of *Pitta Dosha* and *Rooksha* property of *Vata* reduces the water content in the body which is not easily replaced by the regular quantity of water consumed, giving rise to the disease *Trishna*. *Doorva* is *Sheeta* in nature with its *Madhura rasa* and *Vipaka*. All the three attributes are *Jala* (water) *Mahabhoota* dominant and opposite to the properties responsible for the pathogenesis of *Trishna*. As a result, both internal and external use of *Doorva* is said to be useful in pacifying morbid *Trishna*.
2. *Annavaha Srotas* diseases – *Doorva* is indicated in the treatment of *Arochaka* (tastelessness) and *Chhardi* (vomiting) in *Raja Nighantu*. *Mana Santapajanya Arochaka* is a condition developed due to aggravation of *Pitta* followed by *Vata*. Here, by pacifying *Pitta* and *Vata*, *Doorva* relieves *Mana Santapajanya Arochaka*. Similar relief can be found in *Chhardi*. The utility of *Doorva* in *Arochaka* and *Chhardi* is a contribution of *Raja Nighantu* to *Dravyaguna* literature. Other Ayurvedic principle to treat these conditions is induction of therapeutic emesis (*Vamana*). *Doorva* in higher doses can induce emesis in animals. Animals like cats and dogs eat *Doorva* to remove the contents of stomach that are causing discomfort.
3. *Rasavaha Srotas* diseases – *Jwara* (fever) is a major disease of *Rasavaha Srotas*, caused by the aggravated *Pitta Dosha* and displaced *Agni* from stomach to skin. Its cardinal sign or symptom is *Manas Sharira Santapa*. *Bhrajaka Pitta*, the type of *Pitta*, resides in skin and skin is the medium for expression of thermoregulation. In *Pitta* predominant *Jwara*, the increased *Ushna* and *Teekshna Guna* causes *Daaha* at various places in body. *Doorva* being *Sheeta* in nature and growing near water resources exhibit the *Daaha Shamana Karma* in *Jwara*. In *Ashtanga Hridaya*, *Lepa* (external application of medicated paste), *Parisheka* (cold shower of medicated water) etc. topical applications are advised for pacifying vitiating *Bhrajaka Pitta* in its place. *Doorva* is also advised in *Mrid bhakshanajanya Pandu*. In this disease, the consumed soil obstructs the *Srotas* (channels), causing hurdle in the function of *Ranjaka Pitta* of formation of healthy *Rakta Dhatu*. As the first and foremost step in treatment of any disease is to eliminate the etiological factors, these are eliminated. After that, the body is cleansed by using powerful purification modality. Medicated *Ghruta* containing *Doorva* is used for increasing *Bala* (strength) and *Agni* (digestive power). *Doorva* rectifies the vitiating *Pitta* in *Rasa Dhatu* and helps *Ranjaka Pitta* in formation of healthy *Rakta Dhatu*.
4. *Raktavaha Srotas* diseases – *Raktapitta* (bleeding disorders), *Vatarakta* (gout), *Visarpa* (herpes / erysipelas), *Daaha* (burning) and *Vrana* (wound) are the diseases pertaining to *Raktavaha Srotas*. *Doorva* with its properties mentioned before, acts as *Raktaprasadana* (blood purifier). In *Raktapitta* and *Vrana*, it stops the active bleeding and also protects the body from infections. Therefore, it is advised to tie *Doorva* to the body parts after surgical procedures (*Rakshoghna Karma*). It is also advocated in the conditions of above said diseases with *Daaha* (burning sensation) and *Arti* (pain).  
In cases of poisoning due to *Loota* (poisonous spider) sting, the burning and pain is treated with *Doorva*. The anti-poisonous activity of *Doorva* is seen as its properties are opposite to that of *Loota Visha*, thus preventing its spread.  
It is also used in treatment of *Jeevadana* (bleeding) caused as a result of *Panchakarma Vyapad* (symptom produced due to improper induction of purification modalities).
5. *Mamsavaha Srotas* diseases – *Doorva* is used in *Tvak roga* (skin diseases) as a topical as well as systemic medicine. It prevents the formation of pus by pacifying *Pitta* along with *Kapha Dosha*. It also enhances the skin complexion (*Varnya*) by acting on *Bhrajaka Pitta*. With its *Tikta* and *Kashaya* properties, it is responsible for healing wounds. *Doorva* is addressed by the names *Sita* (white) and *Lata* (*Shyama* or dark) for its action on skin complexion.
6. *Shukravaha Srotas* diseases – *Doorva* is mentioned in the treatment of *Shukrameha*. *Meha* is one of the causes of male infertility. In *Shukrameha*, vitiation of both *Shukravaha Srotas* and *Mutravaha Srotas* is found. By eliminating the cause, it helps in restoring the fertility in male. It is used in the treatment of *Raktapradara* in females. The condition is similar to *Raktapitta*. It is also advised in *Garbhini* (pregnancy) for the treatment of habitual abortion in forth month. Thus, it is useful in treating male and female infertility affirming its address as *Shataveerya* and *Sahasraveerya*, indirectly helping in attaining the primary function of *Shukradhatu*.

7. *Samdnyavaha Srotas* diseases – *Doorva* is one of the potent medicines used in psychological and psychosomatic diseases like *Bhoota* (existed in past) *Graha* (beliefs / micro-organisms) and *Unmada* (psychosis), *Apasmara* (epilepsy). By acting on *Sadhaka Pitta*, it increases the understanding, reduces the stress and irritation of the individual.  
It is also used in treating *Murchha* in the same way. Extended use of *Doorva* in treatment of *Murchha* is contribution of *Raja Nighantu*.
8. *Indriyavaha Srotas* diseases – *Doorva* is used in treating diseases of *Shira* (head) and *Netra* (eyes). All the diseases occurring in head – neck region have shown vitiation of *Kapha*, *Pitta* and *Rakta* in the pathogenesis. *Doorva* treats the *Shiroruja* by pacifying *Pitta*, *Kapha* and *Rakta*.  
It pacifies the redness and pain in eyes occurring due to *Netrabhishyanda* (conjunctivitis) and *Adhimantha* (glaucoma). *Doorva* is used in the form of medicated ghee for *Netra Tarpana vidhi* (immersing eyes into medicated ghee). It prevents the burning and redness due to *Sheeta Veerya*. It also protects the eyes from vitiated *Pitta* and vitiated *Kapha* at the same time with *Tikta* (bitter) and *Kashaya* (astringent) attributes. Thus, it helps in balancing *Alochaka Pitta* and *Tarpaka Kapha* in the eyes.
9. *Purishavaha Srotas* diseases – *Raja Nighantu* has mentioned *Doorva* in *Atisara* in *Aama Avastha*. Its *Tikta Rasa* (bitter taste) helps it in *Pachana* (digestion) of the *Aama* (indigested food) and *Sheeta* (cold) *Veerya* helps in reducing the intestinal peristalsis.
10. *Mutravaha Srotas* diseases – *Acharya Sushruta* has mentioned *Doorva* in the treatment of *Mutradosha*, specifically hematuria due to excessive indulgence in sexual activity. *Doorva* is one of the medicines used for *Rakta Stambhana* (stop the bleeding) and increase the *Shukradhatu* according to the fundamental principle of *Samanya-Vishesha*.

#### Prophylactic potential of Doorva –

1. *Varnya* and *Pittaprashamana* – *Doorva* is used as a facial application to combat the effect of heat in *Greeshma Ritu* (summer season). It also helps in preventing sun tan by improving skin complexion by balancing *Bharajaka Pitta*.
2. *Prajasthapana / Garbhasthapana* – *Doorva* is mentioned in *Garbhasthapana Dravyas*. It helps the uterus to hold onto the fetus till the completion of the gestational period. It also prevents the habitual abortion in forth month. This function leads to healthy progeny. It can be suggested that the *Garbhini* (pregnant woman) can have the plant in the house and she can water the plant to get in contact with the positivity of the plant.
3. *Rakshoghna* - *Doorva* is one of the *Mangala* (auspicious) plants. Its mere vicinity can change the aura of the person. Its sight, touch can increase the life of patient. It is advised to tie *Doorva* to the body parts like hand, head or neck of baby and mother to protect them from getting infected. Their clothes are fumigated with *Doorva*. It also protects them from *Grahas* and *Bhutas*. Also, when the invisible causes are suspected in the manifestation of psychological or psychosomatic ailments, *Doorva* is used in the treatment with names like *Goloma*, *Ajaloma* etc. exhibiting its divine or powerful effect in protecting.
4. *Jeevani* – *Shweta Doorva* is mentioned as *Jeevani* by *Bhavaprakasha Nighantu*. *Doorva* helps in restoring the blood inside the body by inhibiting the bleeding disorders and also by coagulation. *Jeevana* is the prime function of *Rakta Dhatu*. Hence it is called as *Jeevani*.
5. *Rasayana* – *Acharya Sushruta* has mentioned one of the types of *Soma Rasayana* as *Doorvasoma*. The details of the plant are not given by him or the commentator *Acharya Dahlana*. The plants are advised for anti-aging. This can be taken as an opportunity to explore the plant and its activity.

Apart from this, *Bhavaprakasha Nighantu* has mentioned *Ganda doorva* as *Loha dravini* (melting iron) as synonym for *Doorva*. Keeping this property in mind, further research can be done to explore the action of rhizomes of *Doorva* in hemopoiesis and hence treating anemia.

Intensive research has been done on *Cynodon dactylon* (L.) Pers. exploring its hepatoprotective activity, hypoglycemic activity, effect on nephrolithiasis, anti-convulsant activity, anti-cancer activity, immunomodulatory activity, protective action in diabetic retinopathy etc. from pharmacological aspect.



**CONCLUSION**

*Doorva* is effective in various systemic diseases. It has many prophylactic effects from *Rakshoghna* to *Prajasthapana*. It works on all the five types of *Pitta* in the body. Its medicinal properties can be gained in various ways - by simply staying in its vicinity to having oral formulations in the form of medicated ghee. Thus, proving the auspicious plant, *Doorva* is one of the ideal *Bheshaja* (medicine). *Raja Nighantu* has contributed in adding therapeutic uses of *Doorva* in diseases like *Arochaka*, *Vanti*, *Atisara* and *Murchha*.

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## ABBREVIATIONS

**Ch.S.** – Charaka Samhita

**S.S.** – Sushruta Samhita

**A.H.** – Ashtanga Hrudaya

**B.P.Ni.** – Bhavaprakasha Nighantu

**Dh.Ni.** – Dhanvantari Nighantu

**R. Ni.** – Raja Nighantu

**K.Ni** – Kaiyadeva Nighantu

**M.Ni.** – Madanapala Nighantu

