

A Review work on Nirryasa Dravyas discussed in Samhitas

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Date of Submission: 15-07-2026

Date of Acceptance: 31-07-2026

Abstract:

Nirryasa means the substance that comes out of a plant when it is injured or when the bark is cut. It may be in the form of gum, resin, latex, or aromatic sap. Plants produce Nirryasa to protect themselves. It covers the wound, prevents infection, and helps the damaged part heal. Because of this healing nature, Ayurveda uses Nirryasa as a medicine. In Ayurveda, Nirryasa is considered the concentrated medicinal part of a plant. It is used in small amounts because it is very potent. It does Vranaropana, it helps reduce Shoola, Shotha, improves digestion. It treats Kasa and Shwasa, manages various skin diseases. Examples of Nirryasa include: Hingu, Dikamali, Dhava Nirryasa, Vamshalochana (Bamboo manna), Bola (Myrrh), Karpoor.

Nirryasa is the healing substance that comes out of a plant. Just as it protects and heals the plant, it is used in Ayurveda to heal wounds, fight infections, and treat many diseases.

I. Introduction:

Guggulu: Guggulu is a natural resin obtained from the bark of the plant *Commiphora mukul*, which belongs to the Burseraceae family. It is produced when the bark is injured, and the resin oozes out naturally. Guggulu is known by many names such as Guggul, Devdhoop, Kaushik, Pur, Mahishaksha, Palanksha, Kumbh, Ullukhal.

Guggulu is used in treating various diseases like Amavata, Kustha, Prameha, Vatavyadhi, Granthi (tumors), Shophya (swelling), Gandamala, and Medoroga (obesity).

Shodhana:

Before using it as medicine, Guggulu is purified through a process called Shodhana, which helps remove impurities and increase its medicinal value. In this process, small pieces of Guggulu are tied in a cloth and boiled in liquids such as Gomutra, Godugdha (cow milk), Triphala decoction, vasa or Nirgundi Swarasa mixed with turmeric powder. The resin dissolves into the liquid, which is then filtered and further processed for use.

Types of Guggulu (According to Bhavmishra and Kaidev)

Mahishaksha – Black colour.

Mahaneela – Bluish colour.

Kumuda – Kapisha (brownish) colour.

Padma – Ruby-like colour.

Hiranyaksha – Golden colour.

Rasapanchaka:

Guna of Purana Guggulu: Laghu,

Ruksha, Tikshna, Vishada, Sukshma, Sara, Sugandhi

Guna of Naveen Guggulu: Snigdha, Picchila

Rasa: Katu, Tikta, Kasaya

Vipaka: Katu

Virya: Ushna

Prabhav: Tridosahara

Karma: Balya, Rasayana, Varnya, Vatabalasajit,

Bhagnasandhanakrita, Medohara

Hingu: Hingu Nirryasa is the dried medicinal sap obtained from the roots and rhizomes of the *asafoetida* plant. Small cuts are made on the root or rhizome, and a milky juice oozes out. This juice dries on exposure to air and forms a brownish-

yellow oleo-gum-resin, which is known as Hingu (Asafoetida).

Hingu is commonly used as a kitchen spice because of its strong smell and ability to improve digestion. In Ayurveda, it is also considered a powerful medicine due to its many healing properties. It is included in *KatuSkanda*.

According to Charaka Samhita, Hingu Niryasa has the following actions:

- Chedaniya
- Dipaniya
- Anulomika

Rasa :Katu

Guna : Tikshna

Vipak :Katu

Virya :Ushna

Doshaghata :Vata-Kaphahara, Pittakara

Karma: Vedanasthapana, Deepana, Anulomana,

Krimighna, Vaajikaran, Aartavajanan,

Balya, Jwarghna, Sheetprashanana, Sangyasthapana

Formulations: Hingwashtakchurna,

Agnimukhchurna, Hinguvachadichurna,

Hingutrigunaleham,

Ashtachurnam, Hingwadigulika, Ayaskriti,

Phalasarpa, Pulileham, Kumaryasavam

Shodhanakarma:

1. The Hingu Niryasa is mixed well in 8 parts of water

and then it is transferred into a Snigdha Lohapatra; this is boiled in

medium flame until the water gets evaporated.

2. Hingu is fried in ghee until it becomes dry and hard.

*Substituents and Adulterants

Hingu is usually found mixed with small stones, sand and rootlets of the plant. Gum Arabic, resin, gypsum, red clay, chalk, barley, wheat, wheat or corn flour, potato slices, acacia gum, etc. are reported to be used for adulterating asafoetida.

Mocharasa: Mocharsa is sticky liquid exudate comes from fissure on bark of Shalmali tree made by insects or due to other reason in summer season and get solidity due to atmospheric temperature. Mocharsa is described under Priyangvadi Gana, having properties of Pitta Shamana and causes Sthambhana. Therefore indicated in condition of Pakwa-atisara, Vrana and Raktapitta and can be useful for Sandhana Karma in tissue injury cases and acts as Vrana Ropana Dravya. Mocharasa is used in special treatments like Picchabasti and Kshira basti,

especially for diseases like Atisara and Pravahika, Raktatisara.

Rasapanchaka

Rasa :Kashya

Guna :Laghu, Snigdha, Picchila

Virya :Sheeta

Vipaka : Katu

Karma :Shothahara, Dahaprasamana, Pittahara, Vatahara, Kaphavardhaka, Shtambhana

Formulations: Sunishnaka Changeri Ghrita,

Bilwaadichurna, Kutajashtaka Avleha,

Sammangaadi Churna, Changeri Ghrita,

Shalmali Ghrita, Kamadhenurasa, Chandanaasava,

Abhayarista.

Sarjarasa: Sarjarasa is a medicinal resin obtained from *Vateria indica*. It is known for its Vrana Ropana, Krimighna properties. It is Snigdha and helps in Vrana Shodhana and Sandhana karma. It is commonly used for skin problems like cracked heels and eczema. Sarjarasa is mainly applied externally as Malahara or Lepa for treating Vrana, Dagdha, and Sphota.

Rasapanchaka

Rasa: Kashaya, Tikta

Guna: Snigdha

Vipaka: Katu

Veerya: Sheetam

Karma: Vrana Ropana, Krimighna

Formulations: Sarjarasa Malahara, Sarjarasadi Malahara

Laksha: Lac is a natural resin made by tiny lac insects. In Ayurveda, lac is known as Laksha. The insects produce this sticky substance to protect themselves, and after it hardens, it is collected and used in Ayurveda as a medicine, especially for healing wounds, controlling bleeding, and helping bones heal.

Rasapanchaka:-

Rasa:- Kashaya, Tikta

Guna:- Snigdha, Shita, Laghu.

Veerya:- Anushna - Bhavaprakasha Nighantu

Sheeta - Madanapala Nighantu

Ushna - Dhanvantari Nighantu

Doshaghata:- Kapha Pittahara

Karma:- Balya, Bhutanashini, Krimighna,

Raktadoshahara, Twakdoshahara, Varnya,

Vishaprasamani, Vranaropana.

Rogaghata : Bhagna, Hikka, Jwara, Kasa,

Krimi-roga,

Kushta, Urahkshata, Visarpa, Vishamajwara, Vyanga.

Therapeutic uses

1. Laksha is powdered and mixed with honey along with milk given orally to patients of Urahkshata.

2. In case of fracture, the cow's milk cooked with sweet drugs and added with ghee and Laksha is given in the morning.

3. Laksha and rasanjana are mixed and given along with goat's milk to woman suffering from pradara.

4. In Balaroga management, Lakshaditailam is used for external application as Abhyanga, especially in specific disorder like Phakkaroga. In condition of Dantasharkara (during ShashtraChikitsa), the powder of Laksha mixed with honey is suggested to be applied externally on tartar affected teeth parts.

5. Another prominent formulation, Laksha guggulu is prescribed in management of Bhagna (fracture) internally.

6. Laksha is Varnyadru and it is applied on skin.

Karpura: Karpura (Camphor) is a white, crystalline substance obtained from the camphor tree (*Cinnamomum camphora*). It has a strong, pleasant smell and has been used for centuries as a culinary spice, in incense, and as a medicine. The leaves of the camphor tree are green, shiny, and waxy. When crushed, they release the characteristic camphor aroma.

In Ayurveda, Karpura is valued for its Shita, Shoolaghna, and Krimighna properties. It can be used internally (in small prescribed doses) as well as externally in oils, balms, ointments, and medicated preparations.

Therapeutic Uses

- MukhaRoga: Helps relieve mouth ulcers, bad breath, and oral infections.
- Netra Roga
- Vata Roga: Helps reduce Shoola, Stambha, and Shotha.

Rasapanchaka

Rasa – Tikta, Katu, Madhura

Guna – Laghu, Ruksha

Vipaka- Katu

Virya – Sheeta

Karma: Chakshusya, Durgandhanashaka, Hridya,

Lekhana, Madakaraka, Medhya, Pachana,

Tridosahara, Vedanasthapana, Vrushya

Formulations : VayuGulika, GandhakaMalahara, Manasmritravatakam, Karpurasava, Chandraprabhavati, KhadiradiGutika

Babbulgum: Gum Babbul is the natural gum (Niryasa) obtained mainly from Acacia species. It may also be mixed with gums obtained from other plants such as *Anogeissus latifolia*, *Azadirachta indica* (Neem), *Feronia elephantum* (Wood apple), and Gum Ghatti.

The gum is collected after making small cuts in the bark of the tree. A sticky liquid oozes out, hardens on drying, and is then collected for medicinal use. Gum Babbul contains natural sugars such as galactose, aldobiouronic acid, and arabinobioses. It is also rich in minerals, especially calcium (about 52%) and magnesium (about 20%), which contribute to its medicinal value.

Gum Babbul Niryasa helps balance Pitta and Vatadoshas.

Therapeutic Uses

- Reduces Pitta and Vata Dosha
- Helps reduce uterine swelling
- Promotes wound healing
- Reduces inflammation
- Strengthens tissues
- Supports recovery and healing

Afeem: The Nirayasa obtained from fruit of *Ahiphena* (*Papaver somniferum* L) of family Papaveraceae. It is the dried latex obtained by the incision from the unripe fruit capsules of *Papaver somniferum*. It contains Phenanthrene and Isoquinilones.

Rasapanchaka

Rasa: Tikta, Katu.

Guna: Laghu, Ruksha, Sukhsma, Vyayayi, Vikasi.

Virya: Sheeta

Vipaka: Katu

Karma; Shoshana, Grahi, Kaphahara, Pittala.

Lobana: Benzoin resin is the Niryasa obtained from the stem of the tree *Styrax benzoin*, which belongs to the Styraceae family.

The resin is collected from trees that are 7–10 years old. Small cuts (tapping) are made on the stem, and the resin slowly oozes out. Resin is usually collected once a year, and three flows of resin can be obtained after each tapping. The first flow gives the best quality resin, and one tree produces about 200–500 g of resin from this flow. When freshly collected, the resin is pale or whitish in colour. On storage, it gradually becomes yellowish-brown to sandy orange.

Benzoin resin contains important natural compounds such as: Benzoic acid, Cinnamic acid and Vanillin. These compounds give the resin its pleasant aroma and medicinal properties.

Therapeutic Uses

Aromatherapy & Mood: The sweet, vanilla-like aroma has a sedative and grounding effect. It is frequently used to help reduce anxiety, stress, and nervous tension.

Air Purification: Burning Loban incense historically serves as an environmental sterilizer to minimize airborne bacteria.

Antipyretic, Anesthetic, Antibacterial, Anticancer, Anti-

inflammatory, Antimutagenic, Antioxidant, Antiseptic, Antispasmodic, Absorbent, Antiviral, Aphrodisiac, Aromatic, bactericidal, Carminative, Cardiotonic, Diuretic, Expectorant, Fungicide, Haemostatic, Immunostimulant, Insecticide, Insectifuge, Larvicidal, Laxative, Narcotic, Nematicidal, Sedative.

Rasapanchaka

Rasa: Madhur, Tikta.

Guna: Laghu, Ruksha, Teekshna

Virya: Sheeta

Vipaka: Madhur

Karma: Chedana and Kasahara

Vamshalochana: Vamshalochana, also known as Tavaksheera, is a natural siliceous secretion (Niryasa) obtained from the joints (nodes) of bamboo, especially *Bambusa arundinacea*. It is collected from the hollow stem of mature bamboo plants.

According to Ayurveda, Vamshalochana has a sweet taste (Madhura Rasa) and a cooling nature (Sheeta Veerya). It helps balance Kapha and Pitta doshas (Kaphahara and Pittahara).

Therapeutic Uses

- Helps in Jwara
- Useful in Apasmara
- Beneficial in Murcha
- Supports the treatment of Shwasa and Kasa
- Improves strength and nourishment
- Especially useful in Balroga because it is gentle, nourishing, and safe for children

Shilarasa: Shilarasa is obtained from the stem bark of *Altingia excelsa*. It is a blackish or brownish resin collected by making cuts in the trunk.

Rasapanchaka

Rasa: Tikta, Katu, Madhura

Guna: Snigdha, Laghu

Virya: Ushna

Vipaka: Katu

Karma: Kusthaghna, Jwaraghna, Kapha-Vatahara, Vrana Ropana, Vrishya

Therapeutic Uses:

- Given with honey or warm water in Kasa and Shwasa
- Useful in Mutrakricchra and Daha
- Used in Kushta and applied on Vrana
- Applied with warm oil in Sandhivata and Mamsa Daurbalya
- Kwatha used in Kashtartava

Shigru: It is a gum resin obtained from the stem of the *Moringa oleifera* tree. It is initially white in colour but changes to reddish-brown or brownish-black on exposure. It is sparingly soluble in water but swells in contact with it, giving a highly viscous solution.

Shallaki Niryasa: Shallaki Niryasa is the oleo-resin obtained from the *Boswellia serrata* tree. It is widely used in Ayurveda for treating joint and bone disorders because of its anti-inflammatory, pain-relieving, and anti-arthritis properties.

Rasapanchaka

Rasa: Madhura, tikta

Guna: Tikshna, Snigdha

Vipaka: Katu

Virya: Sheeta

Shallaki Niryasa in Cervical Spondylosis (Grivasthi Sandhigata Vata) and Knee Osteoarthritis A clinical study showed that Shallaki Niryasa is effective in the management of cervical spondylosis. It:

- Reduces pain and inflammation
- Improves neck movement
- Has anti-inflammatory, analgesic, and anti-arthritis actions
- Helps prevent damage to the articular cartilage of joints

Name	Source	Karma
Guggulu	Stem and branches of <i>Commiphora mukul</i>	Navina: Bruhana, Vrushya Purana: Lekhana, Kaphavatahara, Medohara
Hingu	Stem and rhizome of <i>Ferula narthex</i> Bioss	Vata kaphahara, Chedana, Deepana, Anulomana
Mocharasa	Stem of <i>Salmalia malabarica</i>	Grahi, Vrushya, Pitta Raktanut
Sarja rasa	<i>Vateria indica</i>	Pittasradoshakushtaghna, Vatajit
Laksha	<i>Laccifer lacca</i>	Balya, Varnya, Kapharakta pittahara

Karpura	<i>Cinnamomumcamphora</i>	Tridosahara, Vrushya, Chakshushya, Lekhana
Babbul	<i>Acacia senegal</i>	Grahi, Pittanilahara, Bhagnasandhanakara
Afeem	<i>Papaver somniferum</i>	Shoshana, Grahi, Kaphahara
Lobana	<i>Styrax benzoin</i>	Kaphanissaraka, Mutrajanana
Vamshalochana	<i>Bambusabambos</i>	Bruhana, Vrushya, Balya
Shilarasa	<i>Altingiaexcelsa</i>	Vrushya, Kanthya,
Shigru	<i>Moringaoleifera</i>	
ShallakiNiryasa	<i>Boswelliaserrata</i>	Raktapitta and VranaRopana

II. Discussion:

Niryasadravyas occupy an important place in Ayurveda due to their wide range of therapeutic actions, especially in VranaRopana, Shothahara, and Kusthaghna Karma. Their predominance of Kashaya and Tikta Rasa along with Snigdha and PicchilaGuna makes them particularly effective in wound healing and tissue repair. The Kashaya Rasa helps in Ropana (healing) and Stambhana, while Snigdha Guna promotes tissue regeneration. Niryasadravyas, though therapeutically valuable, may be toxic in their raw form when used internally. Therefore, Shodhanais essential to make them safe and effective.

III. Conclusion:

The correlation between classical Ayurvedic descriptions and modern pharmacological studies such as anti-inflammatory, antimicrobial, antioxidant, and wound healing activities validates their traditional uses. In conclusion, when used after proper Shodhana and appropriate formulation, Niryasadravyas offer a safe, effective, and promising approach for managing various clinical conditions. Further standardisation, experimental studies, and clinical trials are needed to explore their full potential.

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