

प्राच्या PRĀCYĀ

A Peer Reviewed (Refereed) Journal on Sanskrit & Related Studies

**Volume - XV
(PART - I)**

**ĀYURVEDA VIŚEṢĀMKAḤ
आयुर्वेदविशेषांकः**

धन्योऽयं भारतो देशः धन्येयं सुरभारती ।
उपासकाः वयं यत्र धन्या अहो परम्परा ॥



**DEPARTMENT OF SANSKRIT
MDK Girls' College, Dibrugarh, Assam
2023**

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- ❖ Contemporary relevance
- ❖ Language
- ❖ Originality
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Editor's Note ...

Āyurveda, the oldest known medical system in the world as an alternative medicine system is called Upaveda which has its roots in the Vedic age of India. Though historically considered to be a part of the *Atharvaveda*, the mention of ailments and curative herbs used in Āyurveda also find mention in the oldest Veda, the *R̥gveda*. The two main classical Āyurveda texts, viz. *Carakasamhitā* and *Suśrutasamhitā*, the earliest documented forms of codes and regulations regarding Āyurveda begin with accounts of the transmission of medical knowledge from the gods to sages, and then to human physicians. The *Carakasamhitā*, considered to be descended from Ātreya tradition, mainly concerns itself with internal medicines. On the other hand, Suśruta legacy has been claimed to be passed down and spread by Dhanvantari.

The varied Ayurvedic therapies, which have evolved over more than two millennia include meditation, yoga, enemas, special diets and herbal medicines. Therefore, Āyurveda is not only a scientific discipline, but emphasises on a holistic approach towards living a healthy life. Although the theory and practice of Āyurveda have been considered pseudoscientific and newer forms of healthcare systems based on scientific research made its inroads in medical science, it has sustained itself through the ages. The fundamental research in Āyurveda involves replacement of faith and suppositions with scientific reasoning supported by facts and figures. Like any modern day research, Āyurveda too depends on three tools of the examination viz. *Pratyakṣa*, the direct observation, *Anumāna*, the inference, and *Aptopadeśa*, the authoritative testimonies or literature. The research methodology of Āyurveda is based on *Parīkṣā*, the tools of examination and *Pramāṇa*, which refers to the evidence. The objectives of the investigation in the fundamental research are categorized into *Puruṣa*, the human body *Vyādhi*, the disease, *Auśadha* the medicine *Auśadha*, and *Kriyākāla* the right time for action.

Recent researches have created a better understanding of Āyurveda among the modern medical fraternity. It was also observed that during the Covid pandemic, there were a number of claims that Ayurvedic medicines helped in relieving patient's conditions when one was affected by Covid. The Government is also promoting Āyurveda as alternative medicine.

Looking at the present scenario, It was decided to bring this 15th volume of Prācyā as *Āyurvedaviśeśāmkah*, (Special Issue on Āyurveda). Around 55 manuscripts were received and 47 have been selected after getting them reviewed and recommended by experts in the area. This volume has been brought out in two parts consisting of twenty three articles in the 1st Part and 24 in the 2nd Part. The contents of the articles range from history of Āyurveda through the Vedic age to Purāṇas and Ethnobotany, Medication for *Bhavaroga* and *Deharoga*, *Varṇa* (complexion) *Dinacaryā*, importance of *Yogāsanas* and water, regiments and ethics, Leech therapy, Dietetics, mental diseases, concept of *Marma*, the qualities of a Nurse, as discussed in various Ayurvedic texts. Two of the articles discuss the Ayurvedic Principles in Jīvānandana Nāṭaka and Ayurvedic references in Kālidāsa's works. We make sincere effort to publish only qualitative research papers and earnestly hope this volume of Prācyā with articles in varied range of contents on Āyurveda will provide useful source of information for scholars. We hope that our effort will bear fruit in constructive contribution to academia as we move forward. We express our gratitude to the readers and contributors who have trusted us with their write ups. We also convey our sincere thanks to the members of the Advisory Board for their moral support and also to the review experts who have spared their valuable time to review the papers.

The XVI volume of the journal will be brought out as *Vāstuvidyāviśeśāmkah*. The volume will cater to articles not only on ancient *Vāstuśāstra* but also monuments of India with their Architectural specialities.

I on behalf of the members of editorial board take this opportunity to convey our deep sense of gratitude to our Principal, Dr Nibedita Phukan, and the members of the Governing Body, M.D.K.Girls' College for their support, both moral and financial, in bringing out the journal. I also thank Hakim and other members of **S. D. Printers**, Kalibari Road, Dibrugarh for taking utmost care in Composing, Printing, Binding and other aspect related to publishing of this volume.

– Manashi Sharma

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ABSTRACT

(1)

The Āyurveda and the Vedic Wisdom : Its Relevance to Present-day Context

– Dr. Manjula Devi

The science of Indian medicine has a glorious past, and its unbroken continuity can be traced back to the Vedas, the precious and prestigious heritage of India. Though there was no specific text on the medical system in the Vedic period, yet, the Vedic texts contain ample materials on various diseases and their plant-based remedies. Mainly, the Atharvaveda is stated to be a compendium of medicine, for which it is called the Bheṣajaveda. The Vedic Indians had deeper insights and precise knowledge in the field of medical practices, which have enriched the Indian medical system, and specially, the Āyurveda, which, later on, got codified in the extant saṁhitās of Caraka and Suśruta. The concepts and theories of the Āyurveda have their strong parallels in the Vedic texts, which have been discussed, in detail, in the present paper.

Keywords : Indian medical system, Medicinal plants, Āyurveda, Atharvaveda, Caraka, Suśruta.

ABSTRACT

(2)

आयुर्वेद में प्रज्ञापराध की अवधारणा एवं इसके दुष्परिणाम

– Dr. Nirupama Tripathi

Āyurveda, the science of preserving human health, places greater emphasis on the preservation of well-being rather than merely treating diseases. In this ancient practice, the use of various medicines is complemented by the utmost importance given to one's conduct, thoughts, and behaviour, emphasizing their purity.

At times, individuals, for known or unknown reasons, become the catalysts for their own illnesses. This phenomenon is termed as "Prajñāparadha," an offense against wisdom. Prajñā represents a distinctive form of intelligence characterized by the capacity to make discerning decisions regarding engagement and disengagement. Disregarding this capacity inevitably leads to self-destruction. It is crucial to recognize that offenses against wisdom affect not only individuals but also possess the potential to ravage entire communities, nations, and even the world. Āyurveda refers to this catastrophic consequence as "Janapadodhvansa," signifying the destruction of a society.

The true benefits of any medicine can only be attained through proper conduct. Any negligence in adhering to the prescribed principles of conduct renders the outcomes of medication futile. Hence, in order to lead a life devoid of ailments, it is imperative to steer clear of offenses against wisdom and diligently uphold the purity of conduct as instructed in the sacred scriptures.

Keywords : *Āyurveda, Prajñāparadha, Duṣpariṇām, Janapadodhvansa.*

ABSTRACT

(3)

Medication for both Bhavaroga and Deharoga as Described in the Jñāna Bhaiṣajya Mañjarī of Gumāni

– Dr. V. Yamuna Devi

Āyurveda is one of the Upavedas which has developed as early as the Vedic period. The ṛṣis had discovered the science of healing and understood that a healthy body is essential for a healthy mind which would enable man to attain his pursuit of truth. Both the science of health and knowledge of life is combined in a single text called the Jñāna Bhaiṣajya Mañjarī. This paper shall bring out the uniqueness of this text and also show that it is a book to be owned by every human to alleviate the common diseases and worldly miseries.

Key words: *Āyurveda, cūrṇa, Bhasma, kvātha, Liberation, sorrow.*

ABSTRACT

(4)

**Metaphysical principle ahamkāra :
A comparative study in the perspective
of Āyurveda and Sahaj Marg**

– Vd. Tarak Mehta

Ahamkāra produces the understanding of who I am, as a unique and distinct personality apart from the universe. It is the individuated consciousness of the Infinite Being. The key is to have an ego that is flexible enough to match the activity. The ego makes us push things hard and clouds correct thinking and reasoning ability. A person may always think of himself as correct and others as insignificant beings. From the definition of ego, one can appreciate that when a person says or uses the word 'I', 'Mine' or 'My', it is the ego part of the subtle body making such statements. In the daily life, it is mandatory to have an ego to use it for doing one's duty. The feeling of 'me' is the base of any consciousness. Spiritual progress or becoming aware of intuition is not possible without possessing the feeling of 'me'. The obstacle is not 'me', but the point in the progression and amount of disassociation with the soul. Over the course of spiritual evolution, a person encounters different levels or states of ego. Ahamkāra can only be refined, but cannot be abolished altogether.

ABSTRACT

(5)

Review study to explore the deeper insights into the pose Bhujāṅgāsana and its role in healing back pain

– Keshavamurthy
– Dr. Amit Singh, – Dr. Divya B.R.

***Background:** Yoga and Āyurveda, the two sister sciences both emphasise body and mind wellness. The Āyurveda explains bhujāṅgāsana as a vātapacifying pose that reduces habitual distorting of the normal spinal curves and improves spinal mobility. **This article aims to** explore and bring in deeper insights into the bhujāṅgāsana pose from Yoga, Āyurveda and Western understanding. This study also aims to explore the role and effectiveness of the Bhujāṅgāsana practice in back pain conditions.*

***Keywords:** Āsana, back pain, back bending pose, Bhujāṅgāsana, biomechanics.*

ABSTRACT

(6)

Acute toxicity and in vitro anthelmintic activity of aqueous leaf extract of *Erythroxylummoonii* Hochr. against Indian earth worms, *Pheretimaposthuma*

– Perera P.A.N.G, – Acharya Rabinarayan
– Suresh Janadri, – Nariya Mukesh

Erythroxylummoonii Hochr. is a shrub or small tree in the family Erythroxylaceae, and its leaves are popular among the local community of Sri Lanka for their applicability to helminthiasis. The present study was carried out to evaluate the acute toxicity of the aqueous extract of leaves of *E. moonii* in Wistar albino rats and to assess the anthelmintic effect of the aqueous extract of leaves of *E. moonii* in vitro using Indian earth worms, *Pheretimaposthuma*. Five female Wistar albino rats (200±20g) were administered with the aqueous extract of *E. moonii* at a dose of 2000 mg/kg as a limit dose to evaluate the acute toxicity as per OECD 425 guideline (modified, adopted 23rd March 2006). The aqueous extract of *E. moonii* leaves at various concentrations (10, 20, 30, 40mg/ml) was assessed for anthelmintic activity, following standard parameters. Three different concentrations of albendazole (2.5, 5, 10mg/ml) were used as standard reference and normal saline as the control. *E. moonii* leaves were not observed with any mortality or changes in gross behaviour of treated animals in relation to acute toxicity. Aqueous leaf extract of *E. moonii* produced an anti-helminthic effect in terms of time taken for paralysis and the time taken for death of worms, even though it was statistically insignificant in comparison to the standard drug (albendazole). The efficacy was dependent on the concentration. Oral administration of leaves of *E. moonii* is safe and was not observed with adverse effects or mortality related to acute toxicity. *E. moonii* leaves possess anthelmintic activity on Indian adult earth worms, *Pheretimaposthuma*, in a dose dependent manner hence, the present study confirms the traditional use of the leaves for its anthelmintic activity.

Key words: *Erythroxylummoonii*, Anthelmintic, *Pheretimaposthuma*, acute toxicity.

ABSTRACT

(7)

How Ayurvedic Life Style may be an Aid to Clinical Psychology-Some Hypothetical Observation

– Dr. Sudeshna Bhattacharjya

Āyurveda, being the most important and ancient mode of therapeutics of India, it not only offers medical solutions to physical problems but, it also prescribes a holistic life style in every second statement that can elevate the process of internal healing in a very effective way. More specifically, it can be said that Āyurveda always tries to conceptualize a positive psychological base for human being along with its medicinal prescriptions. Thus, mental health remains a strong component in the ambit of the concept of human wellbeing in the Ayurvedic domain. Clinical psychology, being the method of treating mental and behavioural problems, also looks forward to coming up with a solution of bringing mental strength and power to have a control over the notions that disturbs one's mental and psychological health. It is true that there are vast differences between the Ayurvedic treatment and the treatment offered in the field of clinical psychology, but as the mind remains the central point in the psychological treatment and as mind also occupies a prominent place in Ayurvedic process of medical treatment, both these ways of therapy can be interlinked and in the process of union, one process can be complimentary to the other resulting in more effective solutions for the problems of the humanity. Keeping this idea as one of the primary objectives, present paper will try to highlight the areas that can be focused as the domain of common interest in both the Ayurvedic treatment and the arena of clinical psychology.

Key words : *Āyurveda, Clinical psychology, Life span, Medical treatment.*

ABSTRACT

(8)

**The Concept of 'Subtle Body'
in Indian Philosophy with Special
Reference to Āyurveda**

– Sushmita Bhattacharyya

The concept of threefold bodies has been discussed in the Sāṃkhyaa, Vedānta and the Āyurveda as well. Āyurveda analyses the root cause of the disharmony reflected in the gross body. Diseases are mostly due to the sins and transgressions done in past lives recorded by the subtle body. It is a store house in which the impressions and tendencies are stored. An attempt has been made in this paper to present a study on how Āyurveda, the science life, analyses how the concept of subtle bodies has influence in the holistic health of human being.

ABSTRACT

(9)

Therapeutic Application of Leeches Described in Suśrutasaṃhitā- An Analysis

– Dr. Ajitha. T.S

Therapeutic application of leeches for removing impure blood from wounds was very common in all the ancient societies. Āyurveda, the traditional Indian system of medicine also practice the same. This paper analyses the details given in Suśrutasaṃhitā about the therapeutic application of leeches and compares it with the findings of modern science and medicine.

Keywords : *Āyurveda-leech therapy- Suśrutasaṃhitā- tridoṣas - jalaukāvacāraṇīya*

ABSTRACT

(10)

**The use of Tantrayuktis - An Ancient
Indic system for Research
Methodology in the Carakasamhitā**

– Neeraja Sheth
– L. Sampath Kumar

The vast body of knowledge from ancient India is known from published texts and many more unpublished works in many languages on topics in philosophy, literature, the arts and the sciences. The works have been reviewed, translated, commented upon, and scholars in each generation have added their own works. The methods known as Tantrayuktis, are used for organization, articulation and logic flow, presenting prior research and the current research findings for clarity of understanding by the readers. This paper explores the Tantrayuktis enumerated and illustrated in the Carakasamhitā. This Indic approach of documenting and presenting scientific research needs to find its place in the modern academic curriculum. As there is some variance in the Tantrayuktis and other devices used in various texts, there is a need for research effort to consolidate and formalize an Indic research methodology to offer to the world.

ABSTRACT

(11)

Critical Review of Regimens and Ethics in Āyurveda

– Dr. Shruthi S. Shet,
– Dr. Amal S. Chandran
– Dr. Jojan J. Jerone

Āyurveda is an ancient Indian life science that majorly focuses on preventive aspects along with therapeutic aspects. Its main goal is to achieve optimal health and well-being by utilizing a multifaceted approach that addresses the mind, body, behaviour and environment. Āyurveda emphasizes health promotion, disease prevention and disease management. Āyurveda through the basic principles like dinacaryā, rātricaryā, ṛtucaryā, samyakvēgā pravṛtti, sadvṛtta direct a person towards leading a healthy life with good moral values.

Keywords- *Āyurveda, dinacaryā, ṛtucaryā, sadvṛtta, svāsthya, vēgā*

ABSTRACT

(12)

An overview of Ayurvedic works of Vāsiṣṭha Gaṇapati Muni

– Sudarsan Krishna

Kāvyakaṇṭha Gaṇapati Muni (1878–1936), a scholar and a spiritual aspirant, who later became the disciple of Bhagavān Śrī Ramaṇa Maharṣi, wrote on different branches of Sanskrit learning. His works are published in twelve volumes. Cikitsānuśāsana, Prāṇatoṣaṇa and Āyurvedasaṅgraha are the three works of Śrī Gaṇapati Muni on Āyurveda. In these works the author shares his knowledge of Āyurveda in a concise and easily comprehensible manner. This article tries to give an over view of these works.

ABSTRACT

(13)

Ayurvedic Principles in Jīvānandana- Nāṭaka of Ānandarāya Makhin

– Ms. Lavanya. V. Eswar

Jīvānandana Nāṭaka by Ānandarāya Makhin is a literary medical play. Jīvātman is the hero of the play trying to preserve his bodily health with the help of Vijñāna (minister). Good health helps in the realization of the Supreme Bliss which is the final goal of human life. The uniqueness of Jīvānandana lies not merely in the fact that it is an allegorical play, but in the content of the text, propagating the basic principles of Āyurveda and its application. It is well known that Āyurveda concentrates mainly on the material welfare of mankind and Ānandarāya Makhin had chosen the direct way of teaching Āyurveda through the mode of drama.

ABSTRACT

(14)

Varṇa(Skin Colour/Complexion)- A Barometer of Health in Āyurveda

– Pallavi. G.
– K. L. Virupaksha Gupta

Complexion is the manifest form of beauty. Āyurveda refers it as Varṇa. It is incorporated among the signs of health as it reflects the equilibrium of all the dhātus(vital tissues) & acts as a barometer of individual's health. Varṇa has various physiological and pathological implications. Various prakṛta (normal) and vaikrita (abnormal) varṇa (complexion) have been explained by the Acharyas in relation to health and disease. There are numerous factors which determines the formation of varṇa in fetal life and after birth. Detailed understanding reveals that Varṇa could be interpreted as colour (śyāma, gaurādi), texture (rūkṣa, snigdhdādi), lustre (kānti), appearance/complexion (prasannavarṇa), nourishment (harṣaupacaya). In dermatological parlance the parameters such as Skin hydration (Dryness-Oilyness), Skin Pigmentation (Pigmented-Non pigmented), Skin Sensitivity (Sensitive-resistant), Skin wrinkling (Wrinkled-tight) also come under the purview of varṇa. This paper is an attempt to understand the concept of varṇa from different perspectives in depth.

Key words- Varṇa, Āyurveda, Prakṛtavarṇa, Vaikṛtavarṇa

ABSTRACT

(15)

মধ্যযুগীয় অসমৰ ব্যৱহাৰিক সাহিত্যত আয়ুৰ্বেদিক চিকিৎসা পদ্ধতি : এক অধ্যয়ন

– Dr. Dhiraj Patar
– Ashim Saikia

Folk medicine is one of the social ethos within the folk culture. Various diseases have been cured by the use of folk medicines since pre-historic times. It is from such folk medicines that the process of curing diseases begins with modern Āyurveda treatment. Although technological advancements have led to the introduction of modern medical systems, Ayurvedic medical practice continues to prevail even today. One of the diverse forms of folk culture is the aspects of the form and work of Āyurveda medicine within the innovative and applied culture of the folk mind. With the birth of human beings and even in the later stages, there are various diseases and disturbances. People have been doing various natural remedies for ages to cure such ailments. Such various Āyurveda treatments are practiced in different areas of Assam. Different Ayurvedic systems of medicine are introduced as many of the folk medicines in forest, jungle of Assam. Human society has mastered some aspects since time immemorial with the aim of adapting to the natural environment.

Therefore, in the proposed discussion, an attempt will be made to discuss the Ayurvedic method of treatment in the practical literature of the Medieval, Hastividya and Ghōṣa Nidān.

Keywords : Practical Literature, Āyurveda, Folk-Medicine, Medieval, Method, Treatment.

ABSTRACT

(16)

The Concepts of Marma in Āyurveda

– R. Chitra

Knowing the anatomy of human body is essential and more interesting. Āyurveda - the science of life, originated in India about 5000 years back, which is the mother of all healing. Ancient texts on Āyurveda like, Rājanighaṇṭu, Śārṅgadhara Saṃhitā, Caraka Saṃhitā, Suśruta Saṃhitā, Aṣṭāṅgahṛdaya have dealt with human anatomy in detail. The concept 'marman' is special to Āyurveda and this paper discusses various aspects of it as evinced in the Āyurvedic treatises like the Caraka Saṃhitā and the Suśruta Saṃhitā.

ABSTRACT

(17)

Elements of Āyurveda in the Agnipurāṇa

– Dr. Binima Buzarbaruah

The Agnipurāṇa is one of the eighteen mahāpurāṇas of Sanskrit literature which contains almost all branches of knowledge. Apart from the discussion of other important topics, sufficient information regarding the Ancient Indian Āyurveda is also available in the Agnipurāṇa. The two important branches of life sciences viz., Anatomy and Physiology are well depicted in this Purāṇa. The Agnipurāṇa has mentioned diseases as four kinds, viz., physical, mental, extraneous and natural. A serious discussion on the three primary and the most essential factors viz., vāta i.e., wind, pitta, i.e., bile and kapha, i.e., phlegm and their symptoms and remedies have also found place in this Purāṇa. Moreover, a detailed discussion on the different tastes and merits of herbs, medicinal preparations done from the herbs, factors to be considered by a physician while rendering treatment, remedial herbs beneficial for diseases of children etc. have got significant place in the Agnipurāṇa.

ABSTRACT

(18)

**Sense Organs of Human
Being: A Physiological Study
on Ayurvedic Tradition**

– Tirtha Halder
– Paramita Dalai

Āyurveda is a momentous endowment to the world of India. India is rich in knowledge, culture and intellectual purpose forever where Āyurveda considerable as a vibrant example. However, in today's world it is possible to replace maximum organs of human developed by the medical science but the ayurvedic knowledge is procuring. Human being is an intellectual creation of the almighty God and if we try to read human sensory then the mysterious knowledge will be revealed because the complete knowledge of human body from a cell is mysterious. Human body has five sensory features named eyes, ears, nose, tongue and skin by which the functions of perception activated without these sense organs there will not be possible to receive anything from the outer world to the inner world. Sense organs are connected with mind through nerves, and we have possible to listen, test, look, smell, touch while these are in function.

Keywords: Human, Sense Organs, Āyurveda, Physiology.

ABSTRACT

(19)

सुश्रुतसंहितायाः विशेषसन्दर्भे उत्तमस्वास्थ्यार्थं जलस्य गुरुत्वम् - एकमध्ययनम्

– Dr. Swapan Mal
– Dr. Arpita Nath

Water, one of the major resources we have in Earth is the basic necessity for functioning of all life forms that exist on the planet. All plants and animals need water to survive. More than half of our body weight is made up of water. It is ranked next to Oxygen among the essentials for life. Thus, the lack of sufficient water or consumption of contaminated water can cause serious health problems for humans. Therefore, the amount and quality of water which we consume is essential for fitness of our physical health. Our forefathers were very much aware of the importance of water in our life. Therefore we find the Āyurveda classics, especially the Suśrutasamhitā by Suśruta put emphasis on consumption of purified water. Suśruta dedicates one chapter of his Compendium, namely Dravadravyavidhi Adhyāyāmon discussion of water purification methods. This paper discusses the importance of water for a healthy lifestyle emphasised in Āyurveda with special reference to Suśrutasamhitā.

Keywords: Āyurveda, Body, Mind, Soul, Disease, Water, Salvation.

ABSTRACT

(20)

**Environmental Crisis: An
Ayurvedic Perspective with Special
reference to the Carakasamhitā**

– Dr. Ranjan Borthakur

Considering the environment and human beings as two sides of the same coin is essential for the well-being of mankind, including good health and prosperity. Āyurveda offers in-depth knowledge of traditional health practices, encompassing physical, psychological, social, and environmental aspects. In this century of science and technology, humans enjoy maximum comfort in their lives, but this has led to an increasing disconnect from nature, resulting in environmental hazards and health-related issues that threaten life on this planet. The Carakasamhitā, a key of Ayurvedic text, emphasizes the importance of trees, creepers, fresh air, water, a disciplined lifestyle, and good practices in promoting health and happiness. Therefore, it is interesting to discuss the Ayurvedic perspective on eco-friendliness and its relevance in addressing environmental crises in the present era.

Keywords: Environmental crisis, Carakasamhitā, good health, relevance.

ABSTRACT

(21)

अष्टाङ्गहृदयोक्तरीत्या द्रवद्रव्याणां विमर्शः

– Girishbhatta B.
– Dinesh Mohan Joshi

The Aṣṭāṅgahrdayasaṃhitā (Compendium of Medicine) is written by Vāgbhaṭa, one of the most influential writers on Āyurveda. This work has been composed in simple poetic Sanskrit with extensive passages in prose. This treatise is a source of coherent account of Ayurvedic knowledge. As the name suggests, the work consists of eight sections wherein there is discussion on internal medicine, surgery, gynaecology and paediatrics, rejuvenation therapy, aphrodisiac therapy, toxicology, and psychiatry or spiritual healing, longevity, personal hygiene, the causes of illness, the influence of season and time on the human organism, types and classifications of medicine etc. The ninth chapter of Aṣṭāṅgahrdayasaṃhitā is known as Dravyadivijñānīya Adhyāya. This paper is a discussion on the liquid Dravyas or properties, the primary elements of Rasa (taste) and characteristics of various substances, as well as how a substance causes action as enumerated in the Sūtrasthāna of Aṣṭāṅgahrdayasaṃhitā.

ABSTRACT

(22)

आयुर्वेददृष्ट्या महाभारते विषचिकित्सासमीक्षणम्

– Dr. Anjan Das

Mahābhārata is the repository of knowledge, also called Pancama Veda. Various topics have been discussed here. Among which is one of the medical procedures. One of the various evil plots in Mahābhārata is poisoning. We see that Bhīmsena is repeatedly given poisoned food and that action is taken by Duryodhana. But Bhīmsena survived again and again. Vedavyāsa has discussed how he survived. In the paper, a discussion on the treatment of poison as enumerated in the Mahābhārata is made Ayurvedic perspective.

ABSTRACT

(23)

Ayurvedic Perspectives in Bṛhatsamhitā

– Sabita Dash

Many people believe that Āyurveda is one of the oldest medical practices still in use today. Āyurveda's healthcare philosophy places a significant emphasis on food and nutrition. The Bṛhatsamhitā of Varāhamihira provides information and practices regarding menstruation and conception, as well as the idea of erotic remedies, the use of food as medicine specifically to treat erotic issues and digestive issues. His Bṛhatsamhitā also gave the names of several diseases. The Ayurvedic principles can be used to create a diet that is both nutritious and well-balanced for healthy living. Food is especially important in Āyurveda. Ingredients like milk, ghee, honey, black gram, herbs, roots, seeds, and so on are used to create the recipes. The fundamental ideas of Āyurveda, which form the foundation of this ancient health science of Bṛhatsamhitā, are decoded in a way that is both straightforward and scientific. An attempt has been made to explore Ayurvedic treatment outlined in the Bṛhatsamhitā.

Keywords : Āyurveda, Bṛhatsamhitā, Erotic remedies, Powder for digestion, Menstruation, and conception, General medical matters.

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