

# प्राच्या PRĀCYĀ

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

**Volume - XV  
(PART - II)**

**ĀYURVEDA VIŚEṢĀMKAḤ  
आयुर्वेदविशेषांकः**

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



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

ISSN 2278-4004

UGC CARE List Journal

# प्राच्या PRĀCYĀ

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

Volume - XV  
(PART - II)

ĀYURVEDAVIŚEṢĀMKAḤ  
आयुर्वेदविशेषांकः

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



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

## **GUIDELINES FOR CONTRIBUTOR**

1. The main objective of **Prācyā**, annual journal of the Department of Sanskrit, is to promote research in Sanskrit and Indological Studies.
2. This Tri-lingual (Sanskrit, Assamese, English) publication will accommodate papers from contributor(s) having research value.
3. The papers will be accepted for publication after being reviewed by experts in the respective areas. The Editor is not responsible for views and opinions expressed in the articles.
4. The contributor must provide declaration that his/her paper has not been published in any other journal. The declaration form is attached ,
5. If the author has quoted more than 500 words/a table/a figure from a published work, in the article, reference should be elaborately mentioned.
6. An abstract in English not exceeding 150 words composed both in **Microsoft Word File & PDF** format shall be submitted alongwith the article (Manuscripts).
7. **Manuscripts of Text (FONTS) must preferably be -**
  - a) **SANSKRIT** : KRUTI DEV 010 / SANSKRIT 2003 / NIRMALA UI / APARAJITA /KOKILA / MANGAL AND (LEAP OFFICE / UNICODE)
  - b) **ASSAMESE** : RAMDHENU/LEAP OFFICE/WINLIPI AND UNICODE ALSO.
  - c) **ENGLISH** : (text size 12pt) TIMES NEW ROMAN / UNICODE. Manuscripts in other fonts for these languages will not be accepted.
8. **An English subtitle of the topic must be provided.**
9. Length of the paper can be 5-8 pages in **A-4 size**.
10. Digital Text should be sent through mail to **pracya.dib@gmail.com**
11. If selected for publication the contributors will need to subscribe the journal in case subscription has not been made earlier.
12. Authors are instructed to follow the MLA 8th edition for all in-text citations and references. Notes, if necessary, should be provided as end notes and not as foot notes. Details of all works cited in the text should be provided at the end of the article as "Works Cited" or "References". These should be in alphabetical order and not according to their citation in the text. Use block quotations for four or more lines of quoted lines.

### **Single Author :**

Jaini, P.S. Gender and Salvation. Jaina Debates on the Spiritual Liberation of Women. U of California P, 1991.

### **In-text citation :**

The ultimate aim of achieving deliverance from the relentless cycle of birth and death is believed to be achieved if one gives up the attachment to worldly luxuries and pleasures and lives an ascetic life (Jaini 5). **Or**

P. S. Jaini says that the ultimate aim of achieving deliverance from the relentless cycle of birth and death is believed to be achieved if one gives up the attachment to worldly luxuries and pleasures and lives an ascetic life (5).

**Work by Multiple Authors :**

Butler, J., et al. The Judith Butler Reader. Blackwell, 2004.

**Translated work:**

*Prabhācandra. Nyāyakumudacandra.* Translated by Padmanabh S. Jaini. U of California P, 1991.

**Journal Article :**

Sethi, Manisha "Chastity and Desire: Representing Women in Jainism". South Asian History and Culture, Vol.1, no. 1, 2009, pp. 42-59. DOI: 10.1080/19472490903387209

If DOI is available then please mention DOI. If the article has been accessed from a website like JSTOR then provide the URL with date accessed.

For details regarding in-text citations and works cited please refer to MLA 8th edition handbook.

**12. Bibliography should be in the following order :**

- (a) **Original work** - Atharvaveda, Translated by Keshada Mahanta, 1st Edition, 2004, Publication Board of Assam , Guwahati
- (b) **Modern work** - Patnaik, Tandra: A Study of Bhartṛhari's Philosophy of Language, New Delhi, D.K.Printworld,1994.

**Review System :**

An article that fulfils preliminary requirements will be processed for review, which could take up to 2-3 months. All articles are reviewed by experts. Blind Review is carried out of the papers. The Papers are published only if recommended by Reviewing Experts.

**The criteria for reviewing articles are:**

- ❖ Methodology (for research articles)
- ❖ Contribution to knowledge
- ❖ Contemporary relevance
- ❖ Language
- ❖ Originality
- ❖ Appropriateness of references
- ❖ Logic in analysis

**Copyright©**

The author owns the copyright of the article until the article is accepted for publication. After the acceptance communication, the copyright of the article is owned by the **Prācyā**. It should not be reproduced elsewhere without the written permission of the Chief Editor of the Journal.

**PRĀCYĀ** (ISSN 2278-4004), the annual Peer Reviewed **UGC CARE List Journal on Sanskrit & Related Studies**, brought out by the **Department of Sanskrit, MDK Girls' College, Dibrugarh (Assam)**, published by **MDKG College**.

---

### **ADVISORY BOARD**

---

- ❑ **Prof. Malinee Goswami**, Former Vice Chancellor, Assam Women's University, Jorhat, Assam (India)
- ❑ **Prof. Dipak Kumar Sharma**, Former Vice Chancellor, Kumar Bhaskarvarma Sanskrit & Ancient Studies University, Nalbari, Assam, India
- ❑ **Dr Nibedita Phukan**, Principal, MDKG College, Dibrugarh, Assam
- ❑ **Dr V. Kameswari**, Former Director, Kuppuswamy Shastri Research Institute, Chennai, India
- ❑ **Prof. Mukta Biswas**, Dept of Sanskrit (Retired), Gauhati University, Guwahati, Assam (India)
- ❑ **Prof. Sujata Purkayastha**, Dept of Sanskrit (Retired), Gauhati University, Guwahati, Assam (India)
- ❑ **Prof. Manjula Devi**, Dept of Sanskrit, Gauhati University, Guwahati, Assam (India)
- ❑ **Prof. Shyamananda Mishra**, Dept of Sahitya, Faculty of Sanskrit Vidya-Dharm Vigyan, Banaras Hindu University, Varanasi, UP, India

### **EDITORIAL BOARD**

---

**Chief Editor :**

**Dr. Manashi Sharma**, Vice Principal, MDKG College, Dibrugarh

**Members :**

**Dr. Binima Buzarbaruah**, Associate Professor, Dept of Sanskrit, Gauhati University

**Dr. Shekhar Purkayastha**, Assistant Professor, Dept of Bengali, MDKG College

**Dr. Rupali Majumder**, Assistant Professor, Dept of Philosophy, MDKG College

**Dr. Rizia B. Laskar**, Assistant Professor, Dept of English, MDKG College

**Dr. Uma Devi**, Associate Professor, Dept of Hindi, Gauhati University

**Year of Publication : September, 2023**

© Principal, MDKG College, Dibrugarh & The Chief Editor, **Prācyā**.

**Mailing Address :**

**Dr Manashi Sharma,**

Dept of Sanskrit, MDKG College,

K. C. Gogoi Path, Dibrugarh-786001, Assam, India;

Mobile: 7086009302. (Email: pracya.dib@gmail.com)

**Printed by :** S. D. Printers, Kalibari Road, Dibrugarh.

## 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 *Rgveda*. 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 15<sup>th</sup> 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

## CONTENTS

<u>Title of Articles</u>	<u>Page No.</u>
1. Āyurveda in Ancient and Medieval Period: A Historical Overview... – <b>Dr. Sanjit Debnath</b>	9-17
2. Kerala Ayurvedic Tradition and Belief; A Historical Analysis ... – <b>Dr. Suresh J.</b>	18-25
3. A study on General Etiological Factors of Mānasa Vyādhi as per Āyurveda: – <b>Himadri Sarma</b>	26-37
4. सामान्यविषये आयुर्वेदशास्त्रवैशेषिकदर्शनयोः तुलनामूलकसमीक्षा – <b>Sharoda Mukherjee</b>	38-43
5. Fever in the Carakasamhitā – An Analysis – <b>Dr. Ratul Bujarbarua</b>	44-50
6. Āyurveda-Focussed Covid-19 Research: A Bibliometric Study – <b>Dr. Niraj Barua</b>	51-62
7. Raktachandanā: A critically endangered indigenous tree: A case study ... – <b>Dr. Bhagyashree S. Bhalwatkar</b> – <b>Dr. Pooja O. Pandey</b>	63-68
8. अथर्ववेदे भैषज्यविज्ञानम् – <b>Pavan Kumar Pandey</b>	69-79
9. Plants used as Home Remedies – <b>Dr. Nandita Sarmah</b>	80-88
10. The Qualities of a Good Paricāraka According to Āyurveda with ... – <b>Dr. Bagmita Sandilya</b>	89-98
11. The cosmeceutical value of Añjana as per the Aṣṭāṅgahr̥dayasamhitā- A Study – <b>Dr. Rashmi Rekha Goswami</b>	99-104
12. A note on Bilva Tree with Special Reference to Āyurveda – <b>Dr. Arundhati Goswami</b>	105-117



## CONTENTS

<u>Title of Articles</u>	<u>Page No.</u>
13. Āyurveda, the Traditional System of Indian Medicine, as Depicted in the Agni Purāṇa-An Exposition – Dr. Purboshri Borpuzari	118-127
14. Ayurvedic Science of Dietetics (with Special Reference to the Carakasamhitā) – Dr. Pallabi Dutta	128-136
15. The Role of Āhāra in the Process of Digestion and Metabolism: An Ayurvedic Perspective with special Reference to the Carakasamhitā – Dr. Bhagyashree Sarma	137-144
16. आधुनिक जीवने छट्कर्मणः गुरुत्वम् : हठयोगप्रदीपिका विशेष सन्दर्भे एकमालोचनम् – Poli Mahanta	145-148
17. Effect of Āyurveda Treatment in the Management of Post-Covid ... – Dr. Sreelekha L – Shijo Joseph John	149-159
18. Ayurvedic Plant - <i>Piper betle</i> Linn. ( <i>Tāmbūlī</i> ) – Chaudhari Smita Sanjay – Bhalawatkar Bhagyashri	160-165
19. Research methodology in the aspect of Carakasamhitā – Riya Dutta	166-172
20. Dinacaryā in Āyurveda – Dr. Puspa Saikia	173-178
21. Birth-process of a Native and origination of the body-parts—with – Dr. Chandan Hazarika	179-186
22. Seasonal Food and lifestyle Choices through the lens of Āyurveda: Special... – Aligunjana Sarma – Himanta Biswa Choudhury	187-196
23. Ayurvedic References in Raghuvamśam and Abhijñānaśākuntalam ... – Pratiksha Goswami	197-206
24. The Representation of Āyurveda in Literature: An analysis of Select Texts – Kaushik Bhuyan – Manab Medhi	207-213
25. LIST OF CONTRIBUTORS	214-215

---

## ABSTRACT

---

( 1 )

# Āyurveda in Ancient and Medieval Period: A Historical Overview

– Dr. Sanjit Debnath

*Āyurveda is one of the oldest and most holistic systems of medicine that originated in India. It has been practiced for thousands of years and continues to be a popular form of alternative medicine worldwide. In recent years, there has been a resurgence of interest in Ayurvedic medicine, both in India and around the world. This paper provides a historical overview of Āyurveda in ancient and medieval periods, highlighting its development, significance, and influence. The paper reviews the literature on Āyurveda, including primary and secondary sources, to trace its evolution over time. The study identifies the key features of Āyurveda during the ancient and medieval periods and highlights its relevance to contemporary healthcare practices. The paper concludes that Āyurveda has been an important part of Indian culture and has contributed significantly to the development of medicine and healthcare.*

**Keywords:** *Āyurveda, ancient period, medieval period, India, medicine, health.*

---

## ABSTRACT

---

( 2 )

# Kerala Ayurvedic Tradition and Belief; A Historical Analysis

– Dr. Suresh J.

*Āyurveda treatment is the medicinal treatment method that has been present in Arsha Bharata culture. Tradition and History records that this form of treatment that has existed since the beginning of Indian culture. Āyurveda is a healing tradition that has been in existence since the Sangam period in Kerala. The Kings of Kerala have often encouraged this tradition. Āyurveda. It is a form of medicine closely related to the nature .. As it is a method of treatment that is accepted by everyone in the world, it has spread everywhere in a short period of time. An example of this is the current Aṣṭavaidyā tradition and toxicology in Kerala. Moreover, Ottamuli practices also exist. Āyurveda, which stands for the health of the mind and the health of the body, is believed to be derived from the gods and derived from nature according to religious scripts.*

**Keywords :** Ottamuli, Mantras, Aṣṭavaidyās, Vāta,Pitta, Kapha Lāḍa treatment, Kāyakaḷpam.

---

ABSTRACT

---

( 3 )

**A study on General  
Etiological Factors of Mānasa  
Vyādhi as per Āyurveda:**

– Himadri Sarma

*Āyurveda is a science of life. It mainly aims at attainment of four puruṣārthas which are – dharma, artha, kāma and mokṣa. But for the attainment of these four puruṣārthas health is the most important factor. Āyurveda approaches in holistic upliftment of health. But in this approach mind plays an important role. Without a healthy mind a healthy body can not be imagined. The mind can get affected by various factors. So in this paper some etiological factors which are responsible for creating mānasa vyādhi or mental disease or mental imbalance as per Āyurveda will be discussed.*

**Keywords:** Mānasa vyādhi, Āyurveda, asātmendriyārtha saṁyoga, prajñāparādha rasāyana etc.

## ABSTRACT

( 4 )

### सामान्यविषये आयुर्वेदशास्त्रवैशेषिकदर्शनयोः तुलनामूलकसमीक्षा

– Sharoda Mukherjee

रोगारोग्यरोगनिदानौषधानि एव भवन्ति आयुर्वेदस्य तथा चिकित्साशास्त्रस्य विषयाणि। अपरत्र मोक्षप्राप्तिः एव विषयो भवति दर्शनशास्त्रस्य, परमलक्ष्यत्वात्। तत्र विशिष्य वैशेषिकदर्शनात्सारन्तु निःश्रेयसमेव मोक्षः। तच्च निःश्रेयसं कथं लभ्यते इति चेत् द्रव्यगुणकर्मसामान्यविशेषसमवायानां षण्णां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानादिति। अर्थात् दृश्यते, वैशेषिकदर्शने षड्पदार्थेषु अन्यतमं भवति सामान्यम्। किन्त्वस्य सामान्यस्य उद्देशः न केवलं वैशेषिकशास्त्रे कृतमपि च आयुर्वेदशास्त्रेऽपि अस्त्यस्य महती भूमिका। यतो हि, तत्र ऋषयः ज्ञानचक्षुभ्यां सामान्यविशेषगुणद्रव्यकर्मसमवायानां दर्शनं कृत्वा तेन ज्ञानेन आरोग्यपूर्वकदीर्घजीवनं प्राप्तवन्तः इत्युक्तं वर्तते। तर्हि किमुभये एव शास्त्रे उद्दिष्टस्य नामतः समानस्य सामान्यस्य स्वरूपं समानमेव? किं वा इदं सामान्यं तत्तच्च शास्त्रे समानमेव प्रयोजनं साधयति? यदि वा उभयेऽस्मिन् शास्त्रे सामान्यस्य स्वीकारः न अकरिष्यत् तर्हि का वा हानिः स्यात् इत्यादिप्रश्ने जाते तस्य समाधानत्वेन शोधपत्रेऽस्मिन् यथासाध्यं पर्यलोचयिष्यते।

शब्दसंकेतः – आयुर्वेदशास्त्रम्, न्यायवैशेषिकदर्शनम्, सामान्यम्, एकत्वकर्म, तुल्यार्थता, नित्यत्वम्, अनुगतत्वम्।

---

## ABSTRACT

---

( 5 )

# Fever in the Carakasamhitā – An Analysis

– Dr. Ratul Bujarbarua

*Sanskrit has continued to be the most important vehicle for intellectual discourse throughout the centuries. It can be said that the Vedas and Upaniṣads stand as basic source of oriental knowledge system. The six Vedāṅgas, Dharmasāstras, Purāṇas, works on ancient Indian medical science etc. contributed much in the development of Indian knowledge system. Present day world is looking towards India with great hope perhaps for its great intellectual property reflected through Sanskrit tradition. Among the ancient texts on Āyurveda, the Carakasamhitā is considered to be the most authoritative since it represents the fundamental principles of medicine. The methods of treatment underlined in the Carakasamhitā are significant for maintaining sound health and prevention of diseases. Among the eight Sthānas or sections of the Carakasamhitā, the Nidānasthāna deals with the causes of diseases, the origination and development of diseases and diagnosis of diseases. The first Chapter of the Nidānasthāna deals with the various types of fever and diagnosis which was perhaps existed during the time of the Carakasamhitā. It considers Jvara as the most powerful disease since it effects body, mind and senses. There was a belief at that time that the gods were responsible for causing fever and they can only provide remedies. The paper highlights the concepts of Jvara in the light of Carakasamhitā which are important in determining the cause of fever and its proper management.*

**Key words:** Carakasamhitā, Nidānasthāna, Jvara, Āyurveda

---

## ABSTRACT

---

( 6 )

# Āyurveda-Focussed Covid-19 Research: A Bibliometric Study

– Dr. Niraj Barua

*A new research paradigm in the field of Āyurveda has emerged as a result of the growing study into preventing the spread of Covid-19. The Covid-19 researchers with an Āyurveda concentration are now investigating how Āyurveda and its many tenets may help manage the pandemic crisis. 214 documents on Covid-19 researchers with an emphasis on Āyurveda were analysed as part of this bibliometric study. This study's goal was to examine the volume, rising trend, global distribution, important journals, prominent authors, dominant countries, and dominant fields among Covid-19 researchers who focused on Āyurveda. Because of its legitimacy and richness, the researcher chose the Scopus database for this study. Seven combinations of the keywords were merged together with logical operators, and then refined to include only journal article type documents. The search query thus arrived at was {TITLE-ABS-KEY (Āyurveda)} AND {TITLE-ABS-KEY ("sars-cov-2" OR "sarscov-2" OR "sars-cov2" OR "sars-cov" OR "covid-19" OR "covid 19" OR "covid")} AND {LIMIT-TO (SRCTYPE, "j")} AND {LIMIT-TO (DOCTYPE, "ar")}. The study found a rising trend in Āyurveda-focused Covid-19 research, and it is hoped that this review would help modern researchers by providing an overview of the present situation.*

**Keywords:**

*Bibliometric analysis, Āyurveda, Complementary and alternative medicine, Coronavirus, COVID-19, Sarscov-2, Herbal, Research trends, Traditional Indian medicine, Traditional medicine.*

---

## ABSTRACT

---

( 7 )

### **Raktacandana: A critically endangered indigenous tree: A case study to understand conservation strategies**

– Dr. Bhagyashree S. Bhalwatkar

– Dr. Pooja O. Pandey

*Raktacandana has been mentioned in Ayurvedic literature like Dhanvantaris, Nighantu Raj Ratnākar, Bhāvprkāśa Nighantu etc. Raktacandana (Pterocarpus Marsupium Roxb.) is a tree native to Nepal, commonly called Raktasar, Raktacandan, Vijayasār etc. Raktacandana has multifold properties like in śoṣa, viṣ, kapha, disorders, tṛṣṇā, pittasār, Dāhas, Jwaras etc. It is used in various form like cūrṇa, lape, or kāśya. After the outbreak of covid-19, a set of guidelines for boosting immunity and self-care measures were promoted by Āyurveda. The present study deals with the survey of Raktacandana by Āyurveda practitioners of Jalgaon district, Maharashtra regarding its usage and multifold activities. Preliminary studies has revealed that practitioners prefer powder of Raktacandana instead of oil. All age group people prefer usage of Raktacandana based medicine. However only few people know its usage against diabetes and liver problems. Majority of practitioners are of opinion that exact effect of Raktacandana against these diseases is not known. All practitioners agreed for increased demand of Raktacandana after outbreak of covid -19.*



## ABSTRACT

( 8 )

### अथर्ववेदे भैषज्यविज्ञानम्

– Pavan Kumar Pandey

वैदिकवाङ्मये चतुर्षु वेदेषु अथर्ववेदोऽन्यतमो वर्तते। ऋग्यजुःसामाथर्वाः इति वेदगणनाक्रमे अथर्ववेदस्य चतुर्थं स्थानमस्ति। एतच्चतुर्थं स्थानमेतस्य वेदस्य अवरताकारणेन नास्ति, किन्तु पूर्वेषां त्रयाणां वेदानां सुरक्षायै तत्तद्वेदोक्तकर्मणां दाढ्याय च सर्वोपकारित्वादान्ते वेदस्यास्य स्थानमस्ति। अतः ऋगादित्रयाणां वेदानां कर्मसु शैथिल्यसम्भवे तत्सन्धानाय प्रायश्चित्ताख्यं कर्म वेदेनानेन क्रियते। गोपथब्रह्मणे ऋग्यजुःसामभिस्त्रिभिर्वेदैः वाक्पक्षात्मकं यज्ञस्यार्धशरीरं संस्क्रियत इत्युक्तम्। अर्धयज्ञशरीरं च केवलेनाथर्ववेदेन संस्क्रियत इत्यनेनापि वेदस्यास्य महत्त्वं ज्ञायते।<sup>1</sup> अयमेव भाव ऐतरेय ब्राह्मणेऽपि यज्ञस्य वाङ्मनोरूपवर्तनीद्वयरूपकेणोक्तः।<sup>2</sup>

अथर्ववेदानाम्प्रो निर्वचनेनापि वेदस्यास्य महत्त्वं स्पष्टं भवति। तथा हि अथर्वशब्दः निरुक्तकारेण यास्काचार्येण **थर्वतिश्चरतिकर्मा तत्प्रतिषेधः इति चरतेर्गत्यर्थस्य प्रतिषेधेन निरुक्तः।** एषः प्रतिषेधः स्थिरप्रकृतित्वेन भाष्यकृता दुर्गाचार्येण व्याख्यातः। ततोऽथर्वशब्देन स्थिरप्रकृतिर्वेदः स्थिरप्रकृतिप्रतिपादको वा वेदः अथर्ववेद इति स्पष्टं ज्ञायते। सोऽयमथर्ववेदः श्रौते कर्मणि ब्रह्मणः ऋत्विजः कर्मप्रतिपादकत्वाद् ब्रह्मवेद इति, रोगादिशमनकारिप्रयोगोपदेशाद् भैषज्यवेद इति, क्षत्रस्य पुरोहितद्वारा राष्ट्र रक्षाविधायकत्वात्क्षत्रवेद इति च नामभिर्व्यवह्रियते। अथर्ववेदस्य वैशिष्ट्यानुशीलनतत्परा आसन् ऋषयः भृगवः अङ्गिरसः अथर्वाणश्च। अतः अस्य अङ्गिरोवेदः, भृग्वङ्गिरसो वेद, अथर्वाङ्गिरसो वेद इति अभिधानानि अपि सन्ति। अयं नानानामभिः प्रथितो वेदो वेदात्मकस्य पुरुषस्य मुखस्वरूपः। तथा चाथर्ववेदे एव श्रूयते - सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम्<sup>3</sup> इति। मुखं हि अवयवेषु मुख्यम्। तस्मान्मुख्यत्वादथर्ववेदस्य महत्त्वं सर्वप्रकृष्टं मन्तव्यम्।

---

## ABSTRACT

---

( 9 )

### Plants used as Home Remedies

– Dr. Nandita Sarmah

*In ancient times, Indian people used different parts of the plants such as flowers, leaves etc. for traditional remedies and also in Ayurvedic medicine, to cure diseases. Nowadays also, importance of Āyurveda has not diminished. The nurture and preservation of such types of plants with some medicinal properties helps to protect bio-diversity also.*

*In this paper, our humble attempt is to note some of the plants used in these various ayurvedic remedies.*

**Key words-** *Āyurveda, Carakasāmhita, Suśrutasāmhita, Oṣadhi*

---

**ABSTRACT**

---

( 10 )

**The Qualities of a Good  
Paricāraka According to Āyurveda with  
Special Reference to Carakasamhitā**

– Dr. Bagmita Sandilya

*In the Medical Profession, nursing is regarded as an unavoidable and significant service along with the medications prescribed by the physician. It plays a vital role in the execution of certain therapy etc. to the patients. In ancient Indian medical system or Āyurveda also, a nurse or a paricāraka had to play different roles in the process of treatment of various ailments. Hence he or she should be properly trained and very much perfect in actions. She should also be prompt in doing the things as advised by the physicians with presence of mind, always be filled with compassion or sympathy towards human beings, mainly the sick or the suffered one . It is regarded as the greatest virtue or the burning source of inspiration which has engaged one in the selfless service or paricaryā for the others of the society. So here, in this paper, some glimpses of such qualities of a good nurse or a paricāraka are to be discussed elaborately, as reflected mainly in the Carakasamhitā, one of the greatest work on Āyurveda.*

---

## ABSTRACT

---

( 11 )

# The cosmeceutical value of Añjana as per the Aṣṭāṅgahr̥dayasamhitā- A Study

– Dr. Rashmi Rekha Goswami

*The Āyurveda is the ancient Indian science of healthcare and medicine. It shows the systematic way to lead or rather to live the life. The Aṣṭāṅgahr̥dayasamhitā of Vāgbhaṭa is an important and popular Āyurvedic text that prescribes the logistic parameter of a healthy life in a very refined and structured way after Caraka and Suśruta. From the ancient time añjana has been used both as cosmetic and as medicine for eyes. The application of it heightens the beauty of the eyes; improves the glow, colour and glitter in eyes; makes vision clear and pleasant; prevents, reduces and also cures eye diseases. This cosmeceutical value of añjana or collyrium is going to be discussed in the proposed paper in the light of the Aṣṭāṅgahr̥dayasamhitā.*

**Key words:** Añjana, Āyurveda, Aṣṭāṅgahr̥dayasamhitā, eyes, cosmeceutical, disease.

---

## ABSTRACT

---

( 12 )

### **A note on Bilva Tree with Special Reference to Āyurveda**

– Dr. Arundhati Goswami

*Bilva tree is considered as an indigenous tree of India. Importance of this tree is never denied. The tree is used in both religious and Ayurvedic purposes. Fruit of this tree is considered as good food. Besides this, various parts of bilva have high medicinal value. The fruit – both ripe and unripe, root, bark, leaves, flowers and rind of the ripe fruit – all parts of the tree are used as medicine in various diseases. It contains a bitter taste, volatile oils tannin and pectin. The wood-ash of bilva is rich in minerals and phosphates. Extensive description of bilva is found in ancient Ayurvedic texts. Moreover it is also used as home remedies and decoction of medicine till today. Here, it is a modest attempt to trace about the bilva tree with its Ayurvedic value to some extent.*

**Key words :** Āyurveda, Bilva, morphology, Ayurvedic uses, home remedies)

---

**ABSTRACT**

**( 13 )**

**Āyurveda, the Traditional System  
of Indian Medicine, as Depicted in the  
Agni Purāṇa-An Exposition**

**– Dr. Purboshri Borpuzari**

*Āyurveda is the science of health, whose originator was Dhanvantari. It describes all the diseases and the treatment meant for them. The Purāṇas describe a lot regarding the science of medicine. According to the Agni Purāṇa, ailments are of four kinds: Śārīrika, Mānasika, Āgantuka and Sahaja. Āyurveda understands the importance of health in life and considering this, it focuses on wide-ranging and energetic treatments. Thus, this paper is a modest attempt to find out the concept of Āyurveda as reflected in the Agni Purāṇa.*

---

## ABSTRACT

---

( 14 )

# Ayurvedic Science of Dietetics (with Special Reference to the Carakasamhitā)

– Dr. Pallabi Dutta

*Āyurveda, the oldest medical system of India deals elaborately with measures for congenial living during the various phases of life. The Carakasamhitā has been considered the most authentic treatise of the Āyurveda. The Sūtrasthāna of the Carakasamhitā provides a detailed description of diet, usage of local foodstuff, etc. It emphasizes the promotion of health and prevention of diseases through a balanced diet, which is especially relevant in modern days. COVID-19 has definitely created a multidimensional crisis demanding that people step up and follow certain measures to ensure safety and good health. Numerous disorders, including rheumatoid arthritis, diabetes, obesity, etc. are caused by poor digestion. To preserve health, Ayurvedic diet planning should be carefully considered. In the present paper, our endeavour will be to discuss the concept of diet as envisaged in the Carakasamhitā and its essentiality for all ages.*

**Keywords:** Dietetics, Ahāra, Nutrition, Āyurveda.

---

## ABSTRACT

---

( 15 )

# The Role of Āhāra in the Process of Digestion and Metabolism: An Ayurvedic Perspective with special Reference to the Carakasamhitā

– Dr. Bhagyashree Sarma

*Āhāra i.e., food is the vital component for any living being to survive. But it becomes poisonous while it is consumed in an excessive manner. That is why, a proper and balanced diet is the key source for the formation of healthy body. Food plays a significant role in the maintenance and growth of the body. Food provides energy through which we can survive. Proper and wholesome food also provides us strength and immunity. But it can be possible if the diet is in accordance with the rules and are useful for all living beings. Such kinds of food provide fuel to the fire of digestion and promote mental as well as physical strength, complexion and clarity of sense organs and give energy to mind. Proper maintenance of the power of digestion and metabolism, which creates energy in our body also depend upon the intake of appropriate food. Ancient Ayurvedic scriptures have a detailed discussion on food and its importance in the process of getting nutrition in a body. So, in this present paper an attempt has been made to highlight the role of āhāra in digestion and Metabolism on Ayurvedic Perspective with special Reference to the Carakasamhitā.*

**Keywords:** *Āyurveda, āhāra (food), digestion, metabolism, Carakasamhitā.*

**Objectives:**

*This paper has been conceived with the following objectives:*

- 1. To introduce the ancient Indian Medicinal Science.*
- 2. To introduce the contribution of Carakasamhitā towards ancient Indian Medicinal Science.*
- 3. To establish the view points of the work Carakasamhitā about food and diet.*
- 4. To establish the importance of food in the process of proper digestion and metabolism.*



---

## ABSTRACT

---

( 16 )

### आधुनिकजीवने छट्कर्मणः गुरुत्वम् हठयोगप्रदीपिकाविशेषसन्दर्भे एकमालोचनम्

– Poli Mahanta

*Modern life can be understood as an era of competition and busy lifestyle in which people have growth in different sides with advance technologies. These have made life comfortable and fast. New ideas have taken place in the human brain and everyone is trying to make a unique place for themselves by winning the undeclared competition of life. Late night working, getting up late in the morning etc. has become a trend. Apart from this, the eating habit has also changed. Such practices have greatly impacted the physical and mental health of people. People are suffering from various diseases. Yoga, which is a part of Āyurveda, which habit keeps people, fit both physically and mentally. Śaṭkarma, under haṭhayoga which is part of yoga is cleansing process which cleans inner body of human being. Its practices make a man healthy, physically and mentally. Thus, according to Haṭhayogapradīpika, how the benefits of śaṭkarma can be helpful in modern life or its importance at today's life is the main purpose of this research paper.*

---

## ABSTRACT

---

( 17 )

# Effect of Āyurveda Treatment in the Management of Post-Covid Complications

– Dr. Sreelekha L  
– Shijo Joseph John

*Creating a holistic perspective on health becomes important as the world is passing through post-covid related health issues and 'Āyurveda' is the ancient medical science which focusses on holistic healthy life with awareness as it is the samyogam (appropriate combination) of the śarīra (physical body), the indriyā (sensory system), the satva (mind), and the ātma (consciousness) that leads to overall wellbeing and health. Post-covid conditions include a wide range of health problems; that can last weeks, months, or years. The study on the effect of Āyurveda treatment in the management of post-COVID complications is important as the world is now looking for natural and holistic approaches to healthcare, a complementary and alternative medicine which focusses on improving one's immunity, and with potential for cost-effective treatment. Normative survey method and qualitative analysis is adopted for present study. The study suggests that Ayurvedic treatment may be a potential therapy option for patients with post-covid complications.*

**Key words:** Post-Covid complications, Āyurveda, āyus, Alternative medicine.

---

**ABSTRACT**

**( 18 )**

**Ayurvedic Plant-  
*Piper betle* Linn. (*Tāmbūlī*)**

– Chaudhari Smita Sanjay  
– Bhalawatkar Bhagyashri

*Piper betle* Linn. which is commonly called *Tāmbūlī*, enjoys an important place in *Āyurveda* because of its invasive medicinal potential. It belongs to family *Piperaceae*. Medicinal properties of this plant are well versed in *Āyurveda*. This paper highlights the synonyms, uses, medicinal properties of *tāmbūlī* in classical *Ayurvedic* literature, its nutritional value. The foremost objective of the paper is to revisit the ancient *Ayurvedic* plant and to make people aware about its medicinal value along with nutritional value.

**Key Words** : *Āyurveda*, *Piper betle*, Medicinal value, Nutritional value.

---

## ABSTRACT

---

( 19 )

### Research methodology in the aspect of Carakasamhitā

– Riya Dutta

*Rgveda, Yajurveda, Sāmaveda, Atharvaveda are the four vedas. Āyurveda is considered as fifth veda. Carakasamhitā is the most popular among the texts available in Āyurveda. Carakasamhitā is regarded as the seminal work on the science of life redacted by sage Caraka. Earlier it was known as Agniveśatantra. Later Dṛdhabala added remaining couple of chapters in samhitā. Research methodology is the study of how to conduct research scientifically and systematically. Carakasamhitā contains various doctrinal decisions which are not possible without research methodology. According to Caraka; Adhyayanam, Adhyāpanam, Tadvidsamhāṣā are the three ways to gain knowledge. Many notable assemblies are mentioned in Carakasamhitā, in which various theories and decisions are formulated after research. Such as 'how does pregnancy occur', 'which organ develops first in pregnancy' are defined in the sārīrasthāna of Carakasamhitā. Theoretical & practical models of research methodology are going to be depicted in the present paper in the aspect of Carakasamhitā.*

---

## ABSTRACT

---

( 20 )

# Dinacaryā in Āyurveda

– Dr. Puspa Saikia

*Āyurveda is one of a branch of the Veda but it is considered as a Upaveda of Atharva -Veda. So, the recognition of Āyurveda aligned to the Vedas. Its flow of knowledge constantly moving from generation to generation. Such as the Āyurveda started right from B Prahmā and passed through Dakṣa Prajāpati and Indra to Bharadāja or Atri. Āyurveda was divided into eight specialities – Kāyacikitsa, Śalya, Śalākya, Kaumārabhrta, Agadatantra, Bhūtavidyā, Rasāyana and Vājīkaraṇa. For the development of every special branch, a number of treaties were composed. But in course of time, some original parts of the books became destroyed for various causes. Out of them, two branches developed profoundly for establishing two distinct schools, one is Kāyacikitsā and the other is Śalyatantra. Although there were a large number of Śaṃhitas on various branches but at the time of Vāgbhaṭṭa, the Carakasamhita and the Suśrutasamhitā were the only treaties representing the school of medicine and surgery respectively. In this paper, we propose to rely on the text of the Charakasamhita and the Aṣṭāṅgahṛdayasamhitā. The “Dinacaryā” portion of Śūtraśthana from both the samhitas is the matter of discussion. By following analytical method, this paper tends to perceive the relevance of the Ayurvedic principle regarding “Dinacaryā” in present life will be highlighted.*

**Key Words:** Āyurveda, Dinacaryā, Mātrāsītiaya

---

**ABSTRACT**

---

( 21 )

**Birth-process of a Native  
and origination of the body-parts – with  
special reference to ‘Aṣṭāṅgahr̥daya’**

জাতকৰ জন্ম-প্ৰক্ৰিয়া আৰু শৰীৰৰ বিভিন্ন  
অংগৰ উৎপত্তিঃ ‘অষ্টাঙ্গহৃদয়’ৰ বিশেষ সন্দৰ্ভত

– Dr. Chandan Hazarika

*‘Aṣṭāṅgahr̥daya’ is an ancient treatise on Āyurveda which comprises six main chapters (sthāna) and 120 chapters. It deals with the eight parts of Āyurveda namely general medicine, pediatrics, surgery, ENT and ophthalmology, psychiatry medicine, toxicology, rejuvenates and aphrodisiac in detail. Many other topics also are discussed here besides these. In this paper, an attempt is made to discuss on the birth-process of a native and the origination of the various body parts of the human body on the basis of ‘Aṣṭāṅgahr̥daya’.*

---

**ABSTRACT**

---

( 22 )

**Seasonal Food and lifestyle Choices  
through the lens of Āyurveda:  
Special reference to Carakasāṃhitā  
and Suśrutasaṃhitā**

– Aligunjana Sarma

– Himanta Biswa Choudhury

*It has been observed that in the present day, people are not very conscious about their diet. Due to imbalanced and unhealthy diet, people are often at risk of lifestyle related diseases. Human diet is dependent on the seasons of the year. However, people are often unaware of these facts although these have been beautifully mentioned in Āyurveda long ago. There are detailed descriptions of the six seasons and what foods are suitable for the body during those times. This paper attempts to discuss what foods should be eaten according to the seasons mentioned in Āyurveda. The main texts of Āyurveda, the Carakasāṃhitā and the Suśrutasaṃhitā, have been given special emphasis in discussing this subject.*

---

## ABSTRACT

---

( 23 )

# Ayurvedic References in Raghuvamśam and Abhijñānaśākuntalam of Kālidāsa

– Pratiksha Goswami

*The Āyurveda is the oldest system of medicine in the world. It is the oldest healing system. In Sanskrit Āyurveda means the science of life. Ayurvedic knowledge originated in India more than five thousand years ago and is often called the mother of all healing. Āyurveda places great emphasis on prevention and encourages the maintenance of health through close attention to balance in one's life, right thinking, diet, lifestyle and the use of herbs. Knowledge of Āyurveda enables one to understand how to create this balance of body, mind and consciousness according to one's own individual constitution and how to make lifestyle changes to bring about and maintain this balance. There are eight branches of Āyurveda; they are- Kāya Cikitsā, Śālakya Cikitsā, Śalya Tantra, Agada Tantra, Bhūta Vidyā, Kaumāra Bhṛtya, Rāsāyana and Vājīkaraṇa. So, in ancient India the medical science is at peak. Therefore, everyone more or less knows about the uses of the nature to heal themselves. This perspective of nature is reflected in the works of Kālidāsa also. Therefore, the aim of this paper to find out the Ayurvedic references in his two great works; such as Raghuvamśam and Abhijñānaśākuntalam.*

**Methodology:** *The methodology of this paper will be analytical or comparative discourse.*

**Keywords:** *Āyurveda, Raghuvamśam, Abhijñānaśākuntalam, Uśīra, Darbha, Iṅgudī, Puṁsavana Karma.*

**Scope:**

1) *The main scope of this paper to point out the Ayurvedic references in Raghuvamśam and Abhijñānaśākuntalam.*

2) *To know the medicinal benefits of the plant called Uśīra, Darbha and Iṅgudī.*



---

## ABSTRACT

---

( 24 )

# The Representation of Āyurveda in Literature: An analysis of Select Texts

– Kaushik Bhuyan

– Manab Medhi

*Āyurveda has been a popular form of medicine in India. Although it is perceived as a pseudoscience, many Indians have historically and presently shown utmost faith in the system. There has been much research on the subject, and many have attempted to point out the benefits of the system. One thing that has to be kept in mind regarding this is that Āyurveda is not only a form of medicine. It is rather a way of living through perfect balance with proper diet, yoga and meditation. However, as already stated, these things have been said and worked on before. Therefore, this paper will try to bring out something very new, and it would be the representation of Āyurveda in both - Indian and foreign literature. It would aim to find out if it has got just representation in literary texts or whether it has suffered from scientific prejudices.*

**Keywords:** *Āyurveda, Literature, Fiction, Medicine, Life*

*Āyurveda has been a popular form of medicine in India. Although it is perceived as a pseudoscience, many Indians have historically and presently shown utmost faith in the system. There has been much research on the subject, and many have attempted to point out the benefits of the system. One thing that has to be kept in mind regarding this is that Āyurveda is not only a form of medicine. It is rather a way of living through perfect balance with proper diet, yoga and meditation. However, as already stated, these things have been said and worked on before. Therefore, this paper will try to bring out something very new, and it would be the representation of Āyurveda in both - Indian and foreign literature. It would aim to find out if it has got just representation in literary texts or whether it has suffered from scientific prejudices.*

**Keywords:** *Āyurveda, Literature, Fiction, Medicine, Life*

## **( LIST OF CONTRIBUTORS )**

1. **Dr. Sanjit Debnath**, Assistant Professor & Head, Department of Sociology, Swarnamoyee Jogendranath Mahavidyalaya, E-mail: sanjitkbhs@gmail.com.
2. **Dr. Suresh J.**, Assistant Professor, Department of History, University College, Thiruvananthapuram, Kerala, Kerala University, India, sureshrosegarden@gmail.com.
3. **Himadri Sarma**, Assistant Professor, Dibru College (Guided by- Prof. Mukta Biswas).
4. **Sharoda Mukherjee**, Former Ph.D Scholar in BHU, Presently Guest lecturer at Sanskrit College & University, Kolkata.
5. **Dr Ratul Bujar Baruah**, Associate Professor, Dept of Sanskrit Sahitya, Kumar Bhaskarvarma Sanskrit & Ancient Studies University, Nalbari.
6. **Dr. Niraj Barua**, Assistant Professor, Department of Library and Information Science, Gauhati University.
7. **Dr. Bhagyashree S. Bhalwatkar**, Associate Prof. & Head Department of Sanskrit, Moolji Jaitha Autonomous College, Jalgaon, 425002, Maharashtra, E-mail– bhalwatkarb@gmail.com, Mob. No. 9422772857.
- **Dr. Pooja O. Pandey**, Associate Prof. Department of Botany, Moolji Jaitha Autonomous College, Jalgaon, 425002, Maharashtra, E-mail: pandeypoja610@gmail.com, Mob. No- +919881493498.
8. **Dr. Pavan Kumar Pandey**, Assistant Professor, Department of Sanskrit Vedic Studies, Kumar Bhaskar Varma Sanskrit and ancient studies University Nalbari ,Assam.
9. **Dr. Nandita Sarmah**, Assistant Professor, Dept. of Sanskrit, K.K.H. Government Sanskrit College, Jalukbari, Guwahati-14, Assam, E-mail: nanditasarmah79@gmail.com, Mobile No – 7086241724.
10. **Dr. Bagmita Sandilya**, Associate Professor, Department of Sanskrit, Cotton University.
11. **Dr. Rashmi Rekha Goswami**, Assistant professor, Department of Sanskrit, Gauhati University.
12. **Dr. Arundhati Goswami**, Assistant Professor, Dept. of Dharmasastra, K.K.H. Government Sanskrit College, Jalukbari, Guwahati, Assam, India – 781014, E-mail: arundhatigoswami2@gmail.com.

## **( LIST OF CONTRIBUTORS )**

13. **Dr Purboshree Borpujari**, Assistant Professor, Department of Sanskrit, Nowgong College (Autonomous), Nagaon-782001
14. **Dr. Pallabi Dutta**, Assistant Professor, Department of Sanskrit, Pragjyotish College, Guwahati- 781009.
15. **Dr. Bhagyashree Sarma**, Assistant Professor, Department of Assamese, Dibrugarh University.
16. **Poli Mahanta**, Research Scholar, Department of Sanskrit, Gauhati University.
17. **Dr. Sreelekha L**, Asst. Professor, N.S.S Training College, Pandalam, Research Centre in Education, University of Kerala, E-mail: lsreelekha8@gmail.com Mobile: +91 7907098072.
- **Shijo Joseph John**, Research Scholar, N.S.S Training College, Pandalam, Research Centre in Education, University of Kerala, Mobile: +919746313868
18. **Chaudhari Smita Sanjay**, Dr. Annasaheb. G. D. Bendale Mahila Mahavidyalaya, Jalgaon, Maharashtra.
19. **Riya Dutta**, Research Scholar, Department of Sanskrit, Kashi Hindu Vishwavidyalaya.
20. **Dr. Puspa Saikia**, Assistant Professor, Nowgong College (Autonomous).
21. **Dr. Chandan Hazarika**, Assistant Professor, Dept. of Sanskrit, Nowgong College (Autonomous)
22. **Aligunjana Sarma**, Research Scholar, Department of Sanskrit, Gauhati University
- **Himanta Biswa Choudhury**, Research Scholar, Department of Sanskrit, Gauhati University.
23. **Pratiksha Goswami**, Research Scholar, Department of Sanskrit, Gauhati University.
24. **Kaushik Bhuyan**, Research scholar, Dibrugarh University.
- **Manab Medhi**, Research scholar, Dibrugarh University.

# Invitation for Next Issue

The XVI Volume will be brought out as *Vāstuvīdyāviśeṣāṅkaḥ* (Special Issue Architecture) which will include Papers having deliberations on the topics with contextual relevance will find place in the journal. Manuscript should be sent to [pracya.dib@gmail.com](mailto:pracya.dib@gmail.com).

An abstract in English not exceeding 150 words must be sent alongwith the paper. It will be **published in September, 2024**. Papers will be accepted from **1<sup>st</sup> January – 31<sup>st</sup> March, 2024**. Late submission of manuscripts will not be accepted. The writer must send the author's declaration form which is available in the journal website alongwith the manuscript. No manuscript will be accepted if not written as per '**Guidelines For Contributors.**' Manuscript will be accepted only in **Sanskrit, Assamese & English**. An English Title must be provided if it is written in other than English viz. Sanskrit & Assamese.

**Papers are published only after recommendation by Review Committee experts.**

Subscription Rate	One Year	Two Year
Individual	Rs. 800/-	Rs. 1,360/-
Institution	Rs. 1,000/-	Rs. 1,700/-

Drafts should be made in the name of **PRACYA** to be collected at Dibrugarh.

**For RTGS/NEFT/ONLINE Transfer:**

**A/C : 78630100006054**

**Bank: Bank of Baroda, Dibrugarh Branch**

**IFSC Code : BARB0VJDIBR**

**All correspondence should be made to:**

**Dr. Manashi Sharma**

Department of Sanskrit, M.D.K.Girls' College

K. C. Gogoi Path, Dibrugarh – 786 001, Assam, India.

**+91-7086009302 (M)**

**Email: [pracya.dib@gmail.com](mailto:pracya.dib@gmail.com)**

**Website: [www.pracyajournal.com](http://www.pracyajournal.com)**