

**JAGAT EVAM ANAUSHADHA****Dr.Tejaswini.Janagond<sup>1</sup>, Dr.Vinaykumar Hiremath<sup>2</sup>**

<sup>1</sup>Final year PG scholar, <sup>2</sup>Assistant professor. Department of samhita and siddhanta. Ayurveda mahavidyalaya.HUBLI. karnataka.

**ABSTRACT:**

Ayurveda is basically a system of heathy living .That means , it is not merely a medical system , it thinks beyond and before that . Ayurveda teaches about heathy living and preventing diseases more than just treating a health problem .Moreover Its a science based on natural substances and natural processes in universe Hence treatment and medicines of Ayurveda follow those rules to stay in harmony with nature

**Key words:** Ayurveda, Universe, Treatment

**INTRODUCTION:**

Nature has endowed India with a wide range of climatic , soil , topographic conditions suited for our traditional system of medicine . Ayurveda believes that all herbs are medicine . This is expressed as ***jagatyevam anoushadham*** <sup>1</sup>our land which is punyabhumi is gifted with almost all the medicines life saving drugs and raw herbs .The best medicine for people living in any particular area is the one that grows in that area .it indicates that whatever items or herbs we see around us are having medicinal value .

Ayurveda basically is a whole set of concepts which together offers a very

elaborate foundation to understand , interpret and work with health and disease . Ayurveda is not limited to some herbal concoctions that are useful to treat some diseases .

Ayurveda advocates a wide range of therapeutic interventions starting from dietary modification to surgery , cauterization with alkalies or thermal cauterization or even poisonous plants and metals but the highlight of the concept is that one needs to use mildest intervention that can solve the problem without causing any harmful effects to the possible extent .

The definition rightly suggest that "in principle" all plants have a potential

medicinal value , although in practise a plant is referred to as a medicinal when it is used by some system of medicine . There is evidence since early vedic period of plants being used for a wide range of medicinal purposes .

Nature is so organised that it has provided every micro environment the natural sources (in the form of plants , animals and minerals ) necessary for the typical needs of the people living in that environment. *Yasmin deshe to yo jaatah tasmim tajjoshadham hitam*

Also there is a incidence in the ancient text that Acharya Punervasu Atreya had six disciples namely Agnivesha , Bhela , Jatukarana , Parashara , Harita , Ksharapani . It is said that on one occassion the acharya assembled all his disciples and bid them to set forth in various different directions , their task was return with all the plants they encountered , that had no medicinal usage . While five disciples came back with several plants , Agnivesha returned empty handed . He said that every single plant that he examined had some medicinal usage . Agnivesha was then considered the foremost disciple of Atreya and prepared charaka samhita .

The drugs act differently on different

system of body .This property of plant is called diversified activity which is caused due to several reasons like place of plants , growth ,season of collection , methods of collection , various physico chemical changes . Single plant has muli dimensional activities attributed to different parts .

There is not a single substance in the world but is endued with certain curative virtues Drugs or substances used in specific combinations and according to the indications of disease under treatment , prove curative in virtue of their native virtues and potencies .Every drug potential can be made acceptable to the body with the help of appropriate samskara , which can bring a total transformation in pharmaco therapeutic credentials of a drug .

The time during which a drug or medicine exerts its curative virtues , is called its kala or the period of its action .That which immediately results from the use or application of a medicinal remedy is called its karma or physiological action . The principle in virtue of which the action is performed is called its potency or virya .That in which the action takes place is called its receptacle or adhikarana . The means

by which it is effected is called its agency or upaya , while that what it accomplishes is called its therapeutic effect or phala<sup>2</sup> .

Upaya has been defined by charaka as vidhi or methodology of chikitsa is upaya . In the context of dashavidha pariksha bhavas . charaka has defined upaya in context of supremacy of bhisak .Upaya is excellence of physician and pharmacist and their proper arrangement , it is characterised by physicians endowed with their respective qualities and proper application of the therapy along with consideration of desha , kala, matra ,satmya , samskara which are factors leading to success . There is no substance in the world without any medicinal qualities / therapeutic utility . specific Guna and karma of different dravyas are said . the qualities of parthivadi dravyas are produced in the shareera also hence they are called as bhesaja or aushadha .But these parthivadi dravyas cannot be complete medicine in all types of vyadhi . By yukti - upaya and artha is prayojana – knowledge of the exact purpose of the sustance .<sup>3</sup> c.su. 26/12.

Virodhi dravyas are always apathya by this na anoushadha dravyam becomes

opposite , but which is not so . the virudhata of dravya is based on samyoga , samskara ,desha, kala etc . The dravyas are apathya by their swabhava like visha , mandaka dadhi etc . these also can act as medicine or pathya when used by yukti .

like visha in tila matra is administered in udara roga .

in dushyodara sarpa visha is given . also in baddhagudodara , kshatodara , chidrodara ,jalodara for dosha shodhanartha damstra visha is administered .<sup>4</sup>

A via drug might have a part in it which is nirvisa or by purification of visa dravya acts as a medicine for ex langali is a visa dravya and by shodhana with gomutra the poisonous property reduces and it is used therapeutically . In taapa sweda cloth , bricks , bran , sand , soil is used , hence these are also considered as bhesaja .

Even sudation with the excreta of various animals like cow , ass , camel etc is used even satushayava is used in ruksha pinda sweda . Utilizing valuka for inducing swedana is a best example for this . It is famous for its amahara , shothahara , kaphahara properties .procedure of swedana by using valuka is also a variety of ushnasweda . in

early text indicated for vata kapha jwara and later to amavata .

Every dravya is pachabhoutika in world they are formed by the samavaya sambandha of mahabhutas .adhistana of dravya is prithvi mahabhuta , yoni is jala mahabhuta , Nivrutii i.e, nirmana and bheda is due to samavaya sambandha of akasha , vayu and agni . sthavara jangama rupa dravya is also panchabhoutika and by the virtue of kriya guna yoga it exhibits the aushadatva .

Chetana (saindriya) and achetana(nirindriya) dravyas are also panchabhoutika .

Gurvadi 20 gunas , 5 jnanendria vishaya and parthivadi dravya and 24 gunas explained by Kanada . the dravya having these guna dharma combine with others and exhibits oushada karya Modern medicine appears to be concerned with advertisement of more and more medicines of doubtful value to cure diseases , whereas the long term purpose of the medical science should be to empty the hospitals .For this reason Ayurveda was traditionally taught to everyone .Valuable aids to health such as massage , sweating ,oil bath , walk , sun bath are included in Ayurveda in dinacarya etc .

Physiotherapy which promotes positive health is badly neglected in modern hospitals .

### **Discussion:**

Ayurveda gives more importance for ahara , vihara and achara than aushadha .The dravyas are used for the investigation of disease , prevention of disease , relief of symptoms ,cure of symptoms .

Bhavaprakasha defines drugs as a substance by which physician cures the disease . Commonly drugs are derived from natural resources comprising of plants , animal parts and their products marine products , metals and minerals Acharya Charaka in Vimanasthana gives an outlay of the criteria for the selection and use of various substances used in the treatment of disease as prakruti , guna , prabhava , desa , rtu , manner and method of preservation , storage , preparation of medicaments , matra , mode of administration , person for whom they are indicated.

Ancient science of medicine is using all such substances since ages in their crude form or after proper process of refinement and detoxification called shodhana .In addition science of Ayurveda classify many herbal drugs as visha or upavisha and also uses them

after shodhana .

According to ayurveda , shodhana is not only the process of detoxification , but also a process of samskara (potentiating the therapeutic efficacy ) of such drugs . It also reduces the side effects .

In modern literature , there is not much information regarding the scientific validity and rationale in adopting specific shodhana process for herbal drugs. According to chinese literature detoxification method reduced the toxicity and enhanced the potency of seeds of nux vomica . Further they attributed this to qualitative and quantitative changes in the phytochemical profile of the seeds due to detoxification process .

Ayurveda physicians successfully employed these poisonous drugs after proper shodhana . The concept of shodhana was mentioned for the first time in charaka samhita in the context of danti dravanti kalpa adhyaya . Charaka mentioned it as samskara . Acharya Vagbhatta mentioned shodhana of drugs of plant origin in detail in context of Bhallataka rasayana for bhallataka .

Acharya charaka in sutrasthana describes the qualities of idea drug

bahuta , wide applicability (yojyantva), can be prepared in many forms (anekavidha kapana ) , various qualities (sapat) .<sup>5</sup> However , some drugs could be toxic or have undesirable effects . Various methods were developed to reduce their toxic effect and enhance their therapeutic properties . For ex. bhallataka fruit after removing the attachment of the thalamus are soaked in cows urine for seven days, they are then put into a bag containing coarse brick powder with which they are rubbed carefully to reduce the oil content . The fruits are then washed with water and dried in air . Like wise manashia is purified by triturating it seven times with jayanti or shringabera swarasa for making it suitable for medicinal use. Vatsanabha purified by cows urine converted to cardiac stimulant . In Ayurveda substances of natural origin including whole plants or their parts , animal parts , minerals are used as medicines either alone or in combination . In addition , various other measures are used in a healthy person and alleviate disorder of the body and mind . The consumption of elements in medicine and the diet is studied in terms of various properties referred to as

rasa , guna, virya , vipaka and prabhava .

Charaka has explained that a dravya is like a fabric , its guna (physicochemical properties ) and karma (actions) are like the yarn of fabric . Though these properties a dravya is capable of altering the environment of the body even if it is not intended for the medicinal purpose .

Therefore even dietary constituents by their guna , karma are capable of acting as drugs . Charaka says that a drug that is not understood perfectly is comparable to poison weapons , fire and thunderbolts while the perfectly understood drug is comparable to Ambrosia .Even jalaukas are used for treatment purpose in dushita rakta .<sup>6</sup>

Great importance was given in the tradition of Ayurveda to assess safety and efficacy of a medicinal substance in a realistic manner . It was recognized that there is no substance that is absolutely safe .

Any potential medicine also possessed undesirable qualities and hence there was a need to assess the risk benefit ratio .It is very interesting to note that the charaka samhita has documented what is perhaps one of the earliest public warnings issued against the

unethical use of spurious medicines .The text alerts the intelligent to refuse medications prescribed irrationally by a physician for the sake of their own health and life .

#### **CONCLUSION:**

Like any other science , Ayurveda had never been static .Its practitioners had been innovative and dynamic in their therapeutic practice , discovered newer medicines and formulations implicating in various disorders . In vedic period , mainly plants were used as medicine but , later gradually the use of metals , minerals , and animal derivatives (in their purified forms )became popular in practice ; as these could be stored for a longer period , required less dosage , were fast acting and with multiple indications .Acceleration of drug action is the need of time . Any small step in this direction will promote the status of Ayurveda .

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**Corresponding author:**

**Dr.Tejaswini.Janagond**

Final year PG scholar, Department of samhita  
and siddhanta. Ayurveda mahavidyalaya.  
HUBLI. karnataka

Email:[drtejaswinibams@gmail.com](mailto:drtejaswinibams@gmail.com)

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