



Review Article

CONCEPT OF AUSHADHA DHARNA (TYING SOME PART OF MEDICINAL HERBS) IN AYURVEDA

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ABSTRACT

Ayurveda is one of the oldest and most widely used traditional systems of medicine. The ancient knowledge of this traditional system of healing has yet to be fully explored. The confluence of rich information from several traditional medical systems might lead to new possibilities in the herbal drug development process. Apart from the various hurdles to the development of plant-based medicines, the lack of knowledge of the differences and similarities between the theoretical doctrines of these systems is the main obstacle to their convergence. In the ancient times, medicine has been closely related to science as well as religion and faith. Ancient civilization had developed different assessments of medicine. They believe that medicine was mythological, and diseases were ascribed mostly to the supernatural forces. The goal of this review paper is to highlight the ancient concept of use of medicine as an amulet, the core concepts of Ayurveda.

INTRODUCTION

Ayurvedic medicine is obtained from the natural source that is from plants, animals and minerals. The term *Aushadha* means, drug which is used to eradicate the diseases. Various synonyms of the term *Aushadha* are given in our classics. With due importance to *Aushadha* among the *Chatushpadas* (*Bhishak*, *Aushadha*, *Rogi* and *Upasthata*), as, these terms are frequently used by the *Vaidya's* while dealing with treatment of diseases. Irrespective of the differences, they carry in their literary meanings; all of them in the present context mean therapeutic devices employed for the treatment of diseases. Some parts of the plants/animals are worn as an amulet, which is called *Aushadha dharana* in Ayurveda.

Etymology of term *Aushadhi*

ओष + धा+कि जातिविषयत्वाद् स्त्रीत्वे वा ङीष् ओषधी च।^[1]

Term *oshadhi* is originated from the 'ओष', 'धा' *dhatu* and 'कि' *pratyaya*.

अचिन्त्यो हि मणिमन्त्रौषधीनां प्रभावः।^[2]

Effect of *Mantra*, *Mani* and *Aushdha* is *Acintya*.

विरमन्ति न ज्वलितुमौषधयः।

A herb which emits fire *Aushadhi*, herb which is used in medicine.^[3]

ओसो नाम रसः सोऽस्यां धीयते यत्तदोषधिः ।ओसादारोग्यमाधत्ते तस्मादोषधिरोषधः।^[4]

Acarya Kashyapa explains etymological derivation of the term, the essence (*Rasa*) named '*Osha*', which is situated in this so it is called as *Oshadhi*. The disease-free state is obtained from *Osha*, hence *Oshadhi* is used as *Oshadha*.^[5]

The word *Aushadha* is named differently by different scholars attributed to different meanings based on different context. A herb, a medicinal plant or drug, an annual herb which dies after becoming ripe.

The *Atharvan rishi* was the medical practitioner with par excellence. He is aware of the names and qualities of the plants. *Rishi* was the chief character in the *Atharvan* stage. The best physician was one who cured the disease and prepared the medicine. According to *Atharvaveda* the physician as such was the potential amulet.^[6] *Atharvaveda* considers amulet as a living force better than a thousand medicines like *Jangida*.^[7] *Agni* (fire) was thought of as the best physician^[8] and he makes men strong and he also knows immortality. He cures all diseases and confers long life.^[9] There are special hymns dedicated to the praise of herbs like *Jangida* (*Oroxylum indicum* Vent), *Kushtha* (*Saussurea lappa* C.B. Clarke), *Rohini*,

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Apamarga (*Achyranthes aspera* Linn.) etc some are described as following-

Jangida Mani- It is also known as the *Angirasa mani*, which is mentioned in *Atharvaveda* as panacea, cure-all, elixir and remedy for many diseases. But no one knows for sure what it meant. According to *Acarya Sayana* it is a tree which is found in Varanasi. It is used as amulets, for back pain, coughing,^[10] *Bhasmak roga*, *Abhicharaja roga* etc.

Varana Mani- In *Atharvaveda* it is described in 25 *Mantras*, it is used for the *Kshaya roga* as an amulet.^[11]

Astrta Mani- It means *Ajeya* or invincible, which means the one who wear this gem becomes invincible. It is described in the *Atharvaveda* that this *Mani* is mixed with ghee, milk and honey etc. *Sayan Acarya* has written in the explanation that no one can win over the one who wear it. *Trivrtta mani* also known as *Astrta*.

Darbha Mani- *Darbha* means *Kusha* or *Kushaa*, which is described in the *Atharvaveda*. This *Mani* is the protector of the body. It gives longevity and sanctifies to the person who wear it. *Darbhmani* is said to be the armor of the gods, it is known that the *Darbha* is the symbol of knowledge so it is the armor of the gods.

Udumbar Mani- This is made from the part of *Gular* plant, this *Mani* is confirmatory agent. According to *Atharvaveda*, *Udumbara Mani dharana* improves the strength of human body.

Shankha Mani- It is the bone of a collectivist cell. It grows with the organism. *Atharvaveda* has made clear that this gem is tied around the necks of the children.

Shatavar Mani- It is medicine but it was used as an external therapy in the form of "*Mani*". For the identification of *Shatavar mani* the synonym "*Hiranyasringa*" was given in *Veda*,^[12] it has been stated that *Shatavar mani* kills the several *Yakshma* by using its own properties. Furthermore, it kills *Rakshasa* and cured the patients of skin disease named as "*Durnam*".^[13] In *Atharvaveda* where it is described that the growing part of the plant kills the *Rakshasa*

(demon) of the surrounding atmosphere. Lastly in this *Shloka* it has been mentioned that this unique *Shatavar Mani* kills the *Papma* disease.^[14]

Abhivarta Mani- It is used for strength.^[15]

Parna Mani- It is made from leaves of *Soma* or its juice, *Kaushika sutra* explains that it used for *Bala*, *Ayu* and *Dhana*.^[16]

Phala Mani- According to *Kaushika sutra*, it is part of tree of *Kaira*, in that bark or small part of tree is wrapped in a sheet of gold then dipped in *Dadhi* & *Madhu* for three days, after which it should be worn with gold thread.^[17]

Vyaghra Mani- This *Mani* is prepared with juices of *Aushadha*, it eradicates all the diseases and *Krmi roga*.^[18]

Pratisar mani- This *Mani* is invented by *Kashyapa rshi*, *Patisar mani* acts like armor. It is a very powerful *Mani*.^[19]

Anjan mani - It is used in various disease such as ^[20]- jaundice, *Jvara*, *Kapha roga*, *Hrdaya roga*, infectious diseases.

Acarya Caraka has described the *Sadvrtta* as noble conduct of life, along with all the conduct *Aushadha dharana* is also explained and one should wear *Prashasta aushadha*.^[21] For protective measures of mother and child should cloth packets containing *Vaca*, *Kushtha*, *Kshaumaka*, *Hingu*, *Sarshapa*, *Atasi*, *Lashuna* and *Kankanika* and other *Rakshoghna* drugs such as *Guggule* etc should be hanged in upper frame of door of the maternity home, these packets should be worn in neck by *Sutika* and *Shishu*, should be tied in cooking vessels, earthen water-pot, bed and also in both panels of door.^[22]

Dravyas are *Oshadhi*, the word *Oshadhi*, includes only the following two groups- *Jangham*, *Sthavara*.^[23] *Acarya Sushruta* mention various type of *Aushadhi dravya*, which is used as amulets in *Graha roga*.

Adhyaya	Graha	Aushadha
Sakanda- <i>Grahapratishedha adhyaya</i>	Sakanda graha	Root or stem of <i>Soma valli</i> (<i>Indra valli</i> , <i>Shami</i> , <i>Bilwa</i> , <i>Kantak</i>) ^[24]
Skanda apamar- <i>Grahapratishedha adhyaya</i>	Skanda apasmar graha	<i>Ananta kukkuti</i> , <i>Beembi</i> , <i>Markati</i> ^[25]
SHkuni graha- <i>Pratishedha adhyaya</i>	Shkuni graha	<i>Shatavari</i> , <i>Mrgairvaru</i> , <i>Nagadanti</i> , <i>Nidigdhika</i> ^[26]
Revati graha- <i>Pratishedha adhyaya</i>	Revati graha	<i>Varuna</i> , <i>Nimba</i> , <i>Nirgundi</i> or <i>Putrajivaka</i> ^[27]
Putana graha- <i>Pratishedha adhyaya</i>	Putana graha	<i>Kakadani</i> , <i>Citrphala</i> , <i>Bimbi</i> , and <i>Gunja</i> ^[28]
Andhaputana graha- <i>Pratishedha adhyaya</i>	Andhaputana graha	<i>Kukkuti</i> , <i>Markati</i> , <i>Shimbi</i> and <i>Sariva</i> . ^[29]
SHita putana graha- <i>Pratishedha adhyaya</i>	Shita putana graha	<i>Lamba</i> (bitter gourd), <i>Gunja</i> , and <i>Kakadani</i> ^[30]
Mukhamandika graha- <i>Pratishedha adhyaya</i>	Mukhamandika graha	Tongue of blue jay, <i>Ciralli</i> (kind of large fish) and snake ^[31]
Naigmesha graha - <i>Pratishedha adhyaya</i>	Naigmesha graha	<i>Vaca</i> , <i>Vayastha</i> , <i>Golomi</i> and <i>Jatila</i> ^[32]

Aushadhi are like nectar but if administered by the ignorant, they become like weapon, thunderbolt and poison.^[33]

Acarya Vagbhata says that the *Garbhini* should wear the ten herbs which is known as *Prajasthapana Gana* on her head and right hand, she should take bath on every *Pushya nakshatra* and make use of the above drugs. In the same way, constant use of drugs of *Jivaniya gana* in same way as mentioned above. This type of measures known as *Garbhasthapana*.^[34]

Acarya Vagbhata states that king should be tying *Aushadha* at time of taking food. He also indicated that due to the effect of sharp poison, the effect of mild poison is minimized or eliminated so that good physician should tie *Tikshana visha* to the king. This amulet increases the wealth and protect from the *Graha roga* also.^[35]

Acarya Vagbhata described different types of *Mani* which is used for the protection to the *Visha* these are *Dharna mani*, *Saumaya agada*, *Harenvadi mani*, *Mushika*, *Ajruha* or *Akhuparni*.

Dharna mani- *Laksha*, *Priyangu*, *Manjishtha*, *Haratal*, *Harenuka*, *Yashtimadhu* and *Madhu*, take these all *Darvyas* in equal parts and grind them with bile of mongoose and make it like *Kalka*. Fill this preparation in a cow horn and bury it in the ground for seven nights, take it out of the ground and make it like a round *Mani* and wear it. Even wearing this *Mani*, *Visha* does not affect the body.^[36]

Saumaya Agada- Same as above preparation, *Manahshila*, *Hartal*, *Shamipushpa*, *Twak*, *Nisha*, *Sweta Sarshapa*, *Kapittha*, *Kutha*, *Manjishtha* taking these all *Dravya* in equal part mix with bile of dog or brown cow and grind them, make it like *Kalka*. Stuff this preparation in a cow's horn and bury it in the ground, after take out from the ground, then tie it with a golden leaf, its effect is anti-venom.^[37] Acarya Vagbhata advocates wearing *Mushika & Ajaruha* in the hand it destroys the poisonous effect.^[38]

Harenvadi mani- *Harenu*, *Jatamansi*, *Manjistha*, *Haridra*, *Yashtimadhu*, *Madhu*, bark of *Vibhitak*, *Sursa & Laksha* use as above-mentioned methods and make it like *Mani*.^[39]

Acarya Sharangdhara states that some drug act by their own for example the root of *Sahadevi* cures *Jvara* if tied in the head. This special effect said to be *Shakti* or special effect is called as *Prabhava*.^[40]

DISCUSSION

The description of *Aushadha dharana* is available from the *Vedas* to the *Samhita*. In Ayurveda, *Aushadha dharana* have been mentioned under the different approaches of *Daivavyapashraya chikitsa*. According to Ayurveda Samhita, *Aushadha dharana* works with *Prabhava*, which refers to a specific action. It cannot be explained by means of *Rasa*, *Guna* etc. ^[41]

Some drugs have aromatic properties, they work in the same way. But all the medicines which are useful in the *Aushadha dharana* not aromatic, in this context it can be said that it works according to the *Prabhava*. Amulets (plant based *Aushadha*) filled with mystical properties are transmitted by ancestral tradition. This common view of herbal amulets was also reported in various studies. It should be noted that, the rituals in the process of making amulets are imperative; the odd number of leaves, shape or fragrance of the plant, symbols etc. At present, there is a need of research in its perspective that's what the working mechanism of *Aushadha dharana* is. Many tribes have a practice of *Aushadha dharana*, we need better research to bring it to light and by which it can be used.

CONCLUSION

This detailed study of *Aushadha dharana* in Ayurveda provides a well-established concept of wearing of *Aushadha* which are used in medical science since long back. *Aushadha dharana* have been stated under the different approaches of *Daivavyapashraya chikitsa*. It is mainly useful for those who hate the drug or do not like to take the medicine as like children.

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