



ROOT COLLECTION OF PLANT ACCORDING TO DIFFERENT SAMHITA AND NIGHANTUS

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ABSTRACT

Ayurveda is a very biggest and antique science and it ancient time the very huge ayurvedic field of medication and handling of the various diseases. Numerous people are got the beneficial in ayurvedic treatment in ancient time, these ayurvedic drugs are obtained from different source like some from organic, inorganic and mineral sources such as plant, animals, swarna, naga, parada and abhraka etc. The ayurvedic dravyas commonly used in treatment for all type diseases but it's found various plants parts like root, rhizome, resin, fruits and flower etc. The various part of the same plant will have different got active chemical constituent and different type of actions. In Samhita and nighantus the dravya collection has been given significance role in the study of dravyaguna shastra. The plant root collection according different Acharya's like Charaka, Sushruta and Rajnighantu etc. In samhita and nighantu the collection of roots in different time period are mentioned due to active chemical constituents and drug efficacy are higher and variable. The drug collection has been mentioned according to different part of the plant in respective season.

KEYWORDS- Samhita and Nighantus, Roots, mineral sources, etc.

INTRODUCTION:

The plant root should be collected or arrangement laid down in classical procedure, to accomplish the wanted active therapeutic value. Acharya charaka vigorously describe superior design of plant (drug) research and given significantly importance for season of collection along with place and technique of gathering. The dravya which are collected and desired plants parts such as roots and other selected for medical purpose will contain higher value of active chemical constituents or more rasa-virayadi. The season for collection of plant root plays an important role in

field of drug research. In ancient time and ayurvedic literature the plant root collection has been quoted in multiple major phase i.e. examination of soil, techniques of cultivation, selection of drug and time for collection.

The superior qualities of the dravya the proper place of collection, technique, and time for collection are more importance and some factors are also affected the plant and plant parts such as maturity, immaturity, avastha (nava purana), kala, guna, desha, karma and disha all this factor are play very importance role in the plant collection.

MATERIAL AND METHODS:

Charak Samhita, Shushruta samhita, nighantus and other online allied databases Publication in Pub Med and research papers. Information about root collection of plant according samhita and nighantus.

Root collection (time period) according Charaka Samhita:

According Charaka samhita the root collection of plant, the plant are buildup in proper time and place developed with good taste, color, and smell is good and value unaffected by jala, vayu, agni, time and sun and organism are good and found in northern direction should be collected. The root collection of plant in summer or late winter while leaves and branches should be collected in varsha and vasant ritu. Other part of the plant like flower and fruit according to their time and latex, tuber and bark in autumn and heart wood in early winter¹.

According to Acharya Sushruta:

The collection of root according to Sushruta in rainy season, leaf autumn, bark early winter, heart- wood spring and fruit in summer ritu. But some researcher say that agneya and saumya nature, saumya plant should be gathered in saumya season while agneya in agneya ones. The root should be collected mature and unaffected then root properties and chemical constituent amount is higher that times.²

the plant grown there in the plant to be collected should be unaffected by insects, dirty place, poisons weapon, damaged by fire, polluted wind, and water with tremendous *rasas*, complete mature, having stout and deep root and situated in northern quarter.³

If the drug new or old should be recognized but drug is unaffected and unfavorable in taste and smell.⁴

Sharngadhara- Samhita:

According to Sharangadhara- Samhita the best time collection of plant in sharada ritu because in Sharada ritu all plant active chemical constituent's value is higher as well as comparison other season. But vaman and virechan drug best collection time is the end of vasant ritu.⁵

Sharangadhara has quoted if the plant buildup in the Vindhya area are agneya while if the plant buildup in Himalayas are saumya, and the plants growing in forests will have depends upon nature of soil and place also⁶.

The root collection in case of tree like Nyagrodha etc. their outer bark is to be collected, some tree such as Talisha and Bijaka taken their pith.⁷

Bhavaprakasha Samhita:

In Bhavaprakash samhita the all plant can be collected in post monsoon period as during that time in this time plant having present all active major components. But vaman and purgative drug should be collected in end of Vasant ritu⁸.

If the big plant root is very large then bark consider and if the plant root slender, complete root can be collected. Otherwise those roots fibrous part can be collected, if short full roots⁹. If the part to be utilized is not mentioned in scriptures, root should be considered.

Raja Nighantu:

According to Raja *nighantu* the collection of root (*moola*) in *Shisira rtu*, kand in hemanta ritu flower in spring. If the followed this rule for collection maximum efficacy of drug are found. Leaves in *Varsa* (rainy) and rises of Lotus from pank in *sharat rtu*.¹⁰

In Raja nighantu has clarified the *Nimba, Gular, jambu*, etc. Higher amount of active ingredients are found during the maturity time periods. All plants properties such as *Rasa, Guna, Virya*, and *Vipaka* value are not equal. Some drugs properties are found different potency in different part such as *Kanda, moola*, leaves, flower, and bark.¹¹

Bhaisajya Ratnavali:

In *Bhaisajya Ratnavali* has declared the all plant root (*moola*) should be collected in *Shishira rtu*. Because in shishira ritu root collection given maximum properties are obtained, leaves collect in *Grishma rtu*, tuber (*Kanda*) is collect in rainy season and spring *rtu*, *Kshir* is collect in *Sharad rtu*, fruit and flower collect same time when mature the Heart wood should collect in *Hemant rtu*¹².

According to Kaideva Nighantu:

According to Kaideva nighantu the various part of the plants used are revealed as panchang and dasanga, in panchang fruits, flower, root, outer part (tvak) and patra.

The dasanga fruits, flower, Root, outer part (Tvak), Patra, Kshira, Sara, Sakha, Sunga and Niryasa⁴.

OBSERVATION AND RESULT:

The root of the plant collection in different time period (season) mentioned in Charaka samhita, Shushruta samhita, Sharangadhara samhita and Rajnighantu etc. different Acharyas of Ayurveda has been explore the root collection of the plant in different season.

Acharya Charaka declaration the major role of ritu in maturity and buildup of therapeutic plants. According to charaka root collection of plant in Grishma ritu, in Grishma ritu root having maximum therapeutic efficacy are present.

Acharya Shushruta quotes the root collection of plant in rainy season because in rainy season plant root found a more amount of active chemical ingredients are present.

In Sharangadhara samhita all medicinal plant should be collected in sharad ritu due to more value of rasa-veeryadi.

In Bhavaprakash samhita the all plant can be collected in post monsoon period as during that time in this time plant having present all active major components.

In *Bhaisajya Ratnavali* has declared the all plant root (*moola*) should be collected in *Shishira rtu*. Because in shishira ritu root collection given maximum properties are obtained.

According to Rajnigantu shishira ritu is the best season for root collection of plant. In kaidevanighantu has traces panchang and dashang.

DISSCUSSION:

The ayurvedic samhita and nighantu have explored the root collection of medicinal plant and their collection in specific time or season. In samhita and nighantu the collection of root have mentioned in different season (time period), plant and human both are affected by season. The plant root should be collected according samhita and nighantu in Grishma, Varsha and shishir ritu respectively. In this season the root give a higher value of rasa-veeryadi, phytochemical and active chemical principle are present.

CONCLUSION:

The collection of medicinal plant root, collected in specific time period (Kala) are well recognized in ayurvedic literature. Prophylactic and therapeutic ability depend on the quantity and quality of drug, in proper collection time. This article emphasized the importance of collection in different time period due to root collection time getting a more efficacy of therapeutic value are present.

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