

## HARITAKI: PRAYOGBHEDEN PHALBHEDNAH

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### ABSTRACT

Now in present era the Ayurvedic science is reached all over the world. This science of life is well expected by people. The use of herbal drug in prevention and curing of disease is practiced from many years. *Haritaki* (*Terminalia chebula* Retz), Family: combretaceae have a great therapeutic value and is widely distributed in India. *Haritaki* is used in treating many diseases like *kushta*, *gulma*, *udavarta*, *shosh*, *pandu*, *arsha*, *grahani* etc<sup>1</sup>. From many years the importance of *haritaki* is known by our acharyas, Bhavprakash explains the first drug in bhavprakash nighantu is *haritaki* and called it as "King of Medicine".

**Keywords:** *Terminalia chebula* Retz; *Haritaki*, Anthraquinone.

### INTRODUCTION

*Haritaki* (*Terminalia chebula* Retz ;) is having great value in Ayurveda for its properties in preventing and curing disease. It is always listed first in Ayurveda classics because of its extraordinary therapeutic benefits. Fruit rind is used as medicine and is among one of the ingredient in Triphala. Data on this medicinal plant is available in all Ayurveda classics as well as in *nighantu*.

*Haritaki* is having chemical compositions like tannin, chebulinic acid, gallic acid, anthraquinone. It does the pharmacological activity like antidiabetic, antiarthritic, hepatoprotective, antioxidant and plasmotic activity etc. It also consists of nutrients like vitamin C, amino acid, minerals.<sup>2</sup> *Haritaki* (*Terminalia chebula* Retz;) is used in traditional medicine due to the wide spectrum of pharmacological activities associated with the biological active chemical present in this plant. In

day to day practice we can use this *haritaki* drug in treating many symptoms and the specialty of this drug is it gives different actions according to changes made or process done on it. So there is reference according to usage of *haritaki* in bhavprakash nighantu so the efforts are made to understand the shloka regarding it.

#### Aim and Objective:

1. To get the detail and brief knowledge of shloka regarding "*Haritakyaha prayogbheden phalbhednah*" shloka from Bhavprakash Nighantu.
2. To understand the action of drug *Haritaki* (*Terminalia chebula*) by changing its form of administration and its utility.

**Materials and Methods:**

The literary pertaining to the present study is screened through various nighantus, classical Ayurveda texts of Bhrihatryi and laghutryi, as well as modern pharmacology, pharmacognosy, books various in journals, magazines and websites etc for comprehensive understanding of mentioned shloka.

Botanical description:<sup>3</sup>

It is large tree, attaining 23-30 meters in height, with rust colored or silvery hairs over the branch-lets.

Leaves - 8-20 cm long, mostly sub-opposite, alternate, distant, ovate or oblong ovate, long and deciduous in the cold seasons, and having petioles 2-5 cm long usually with glands near top.

Flowers - Dull white or yellowish with a strong offensive smell, in spikes from the upper axils and in small terminal panicles.

Bark – 6mm thick, dark brown with many generally shallow vertical cracks, wood very hard, brownish grey with a greenish or yellowish ringe.

Fruit – the mature myrobalan is of an ovoid form, from 2.5 to 3.75 cm long, sometimes tapering towards the lower extremity obscurely 5 ribbed, more or less, furrowed longitudinally covered with an astringent pulp enclosing a large rough bony one called endocarp.

In Bhavprakash Nighantu aacharya explains the different actions of a *haritaki* by changing its form of administration.<sup>4</sup>

“*Charvityavardhayetyagni peshita malshodhini | Swinna sangrahini pathy bhrushta prokta tridoshnut ||*”

(Bha. Pra. Haritakyadi varga 30-31)

As per above stated quotation if we chew *haritaki* then it leads to *agni vardhana*, if we take *haritaki* by doing *peshana karma* on it leads to *malashodhana*, if we give *swedana* procedure to *haritaki* then it do *sangrahana karma* and if we do *bhrushta karma* to *haritaki* is helps to maintain equilibrium state in body regarding *vata, pita, kapha dosha*.

We can elaborate and briefly explain the meaning of this shloka by following steps.

*Charvityavardhayetyagni:*

While *charvana* process the *prana* and *udana vayu* and *bodhaka kapha* are involved. And while explaining karma of *vayu*, Acharya Charaka says that the five types of *vayu* are helpful to ignite the *agni* means *jathraagni*.<sup>5</sup> The *bodhaka kapha* perceive taste of drug and *kapha* governs all the anabolic processes.

As *haritaki* is having *lavan varjit kashaya pradhana panchrasa*, the *amla rasa* and *katu rasa* does the *deepana* and *pachana karma*.<sup>6</sup>

*Haritaki* is having *ushna virya*, and while explaining *ushna virya karma* Acharya says *ushna virya* helps to increases the *agni*.<sup>7</sup>

So according to ayurvedic concepts we can say that the while *charvana* the involved *vata, kapha* and the *rasa* and *virya* of *haritaki* together helps to increases the *agni*.

Saliva is secreted in mouth while chewing process. The saliva contains the water, electrolytes, mucus, epithelial cells, glycoproteins and enzymes like amylase and lipase.<sup>8</sup>

Saliva contributes the digestion. The production of saliva is stimulated by both sympathetic and parasympathetic nervous system. The parasympathetic stimulation of saliva is to facilitate digestion. Chewing stimulates the gastric juices.<sup>9</sup>

As *haritaki* is having chebulinic acid, combining with amylase and lipase in saliva it increases the appetite.<sup>10</sup>

*Peshita malshodhini:*

*Peshit* process include rubbing of *haritaki* on stone with help of water to get paste. According to ayurvedic concept the *sanskaro gunantardhanam* means any process or action of drug changes the potency of drug.<sup>11</sup> The *jala, kala* and *bhajan sanskar* on *haritaki* leads to increases its characteristics. As *haritaki* is having *anuloman* quality it is easily done. While doing *peshita* we are converting the macromolecule of *haritaki* in to micro molecule so that the surface area of drug will get increased and action occurs faster.

According to modern science the chebulinic acid in the *haritaki* is converted in to anthraquinone glycoside by *peshit* or rubbing process on it. So that rubbing of *haritaki* fruit, the prepared paste does the *anuloman* that is *malshodana kriya*.

*Swinna sangrahi:*

Acharya says in *rasa vaishehik* that the drug action is controlled by *prabhava* and superior among drug constituents. So we can say *haritaki* acts as *sangrahi* after doing *swedan* process to it, is the *prabhava* of *haritaki*.<sup>12</sup>

According to modern science, anthraquinone is the chemical present in the *haritaki* is having laxative activity. The anthraquinone gets evaporated by the heat and tannin concentration gets increased in the drug. Tannic acid reduces the small intestinal secretions and it inhibits peristalsis movement.<sup>13</sup> So, the *anuloman* doesn't occur.

*Bhrushta prokta tridoshnut:*

On doing *bhrushta* (frying) process to *haritaki*, it becomes more *laghu* and easy to digest.

As *haritaki* is having *tridoshshamak* property it maintains the equilibrium status of three *doshas* in the body. *Haritaki* destroys all the vitiated *doshas* by its *prabhava* only.<sup>14</sup>

## DISCUSSION

The traditional Indian system of medicine like siddha, ayurveda, unani mainly used medicinal drugs for management of various diseases. Recognition of herbal therapeutics is gradually increasing in world because they are safe. *Haritaki* is the best drug used by many physicians in their day to day practice. to have better result in the treatment aspects one should have been knowledge about drug, its dose and its form used. Bhav Prakash stated a shloka regarding a *haritaki*, in that shloka he explains how better we can use a *haritaki* to get different actions.

While doing *charvana* process we may consider that the *prana*, *udana vayu* and *bodhaka kapha* are secreted while chewing process and as *haritaki* is having *ushna virya* together with amylase and lipase in saliva commonly we may consider it leads to

increase in appetite. In another procedure we are rubbing the *haritaki* due to this the different *samskar* like *jala*, *kala* and *bhajan* sanskar are done on it and so due to this it may lead to increase its *malshodhana* property, and also the molecule become smaller in size due to continuously rubbing by pressure so that we may consider its action becomes faster. In next procedure we do *swedana karma* to *haritaki* so the chemical tannin concentration may increase in the solution and the anthraquinone present in it gets evaporated by heat and the active principle needed for the laxative activity that in *anulomana* activity gets destroyed so in this way it leads to *samgrahana karma*. And lastly due to consumption of fried *haritaki* powder it may help to maintain equilibrium status in body as it is already mentioned in nighantu as a *tridosh shamak* drug that means it maintain the vitiated dosh.

So in this way we can understand the meaning of above *shloka*.

Acharya Vagbhat says that action of any formulations is dependent of its composition; process done on it and the drugs added in it and its quantity used.<sup>15</sup> According to acharya vagbhat a process done on the single drug or its compound formulation have its influence on its action. Also the drug we add in the formulations also changes or enhances the action of drug or compound. So like this the researchers have many scopes to understand the action of any drug by thinking in broad spectrum by taking in to consideration of its form, its dose and the process done on it.

## CONCLUSION

In ayurveda, during formulation of drug many sanskara are done on the drug for enhancement of its potency, bioavailability and its actions. We can get different actions of single drug by doing different *sanskara* on it.

As *haritaki* is important drug and it maintains the equilibrium status of vitiated doshas, as all the disease are occurred due to imbalance of tridosha. *Haritaki* balances dosha and treats the cause of

disease rather than suppressing the symptoms. The action until now we call it as *prabhava* can be study or understand it by using modern science technique in this way. This review gives a bird's eye view on how *haritaki* can be used in treating in different symptoms by changing its form of administration. This may provide incentive for proper evaluation of drug usage as medicinal agent against and human disease and also bridge the lacuna in existing literature and future scope which may offer immense opportunity for researcher engaged in validation of traditional claims and level of safe and effective ayurvedic drugs. This study proves the claim on ancient literature that haritaki called as amruta.

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