



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

Volume 3, Issue - 4



IJIM

INDEXED

April 2022



International Journal of Indian Medicine

Access the article online



International Category Code (ICC): ICC-1702

International Journal Address (IJA): IJA.ZONE/258276217634

Conceptual review on Sangraha kala i.e., Drug collection by Ayurved literature

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Abstract:

Ayurvedic classics have many effective herbs to be evaluated for its identity. In order to have a perfect understanding of the plants it is therefore most essential to be well familiar with the branch of Ayurvedic pharmacology i.e., “*Dravyagunavigyana*”. In the Dravyaguna vigyana they have mentioned the collection system of parts of plants with specific procedure and in specific seasons. Proper collection practices are required for good therapeutic action of the drug. Acharya Charaka, Sushruta and Sharangdhara have mentioned different collection processes according to the part of the plant. Demand of Ayurvedic drug increases globally, to achieve this goal one should follow good collection practices of these drugs. The importance of these Dravya in both the conditions as drug collection and drug administration could not be neglected. Kala plays very important role in cause of disease, prevention of disease and treatment of disease. Acharya *Sarangdhara* also explained the relationship between the collection of raw drugs in a specific season and for specific therapeutic effect depending upon their respective pharmacological properties.

Key words: - Sangraha kala, Drug Collection, Ayurvedic, Dravya

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How to cite this article : Mudgal R, Kadam P. Conceptual review on Sangraha kala i.e., Drug collection by Ayurved literature. Int J Ind Med 2022;3(3):21-26 <http://doi.org/10.55552/IJIM.2022.3403>

INTRODUCTION:

Ayurvedic classics have many effective herbs to be evaluated for its identity. In order to have a perfect understanding of the plants it is therefore most essential to be well familiar with the branch of *Ayurvedic* pharmacology i.e., "*Dravyagunavigyana*". It enables us to know the scientific knowledge of the fundamentals of *Ayurvedic* pharmacology and the plants. Human cultures have always been influenced by plants and plant products. *Amurtime* *Dravya* like '*Dika*' and *Kala* play a major role in execution or expression of *Guna*. These *Dravya* can either change the intensity of *Guna* or they can totally change the *Guna*. The importance of these *Dravya* in both the conditions as drug collection and drug administration could not be neglected. *Kala* plays very important role in cause of disease, prevention of disease and treatment of disease. The influence of *kala* can be considered in two ways .

Kala - Nityaga: Seasonal variation

Avasthika: The various stages of development of *Dravya*.

Medicinal plant materials should be collected from the appropriate place and during appropriate season or time period to ensure the best possible quality of both

source material and finished products. Plant material collected at right time will definitely give desired result in the treatment of disease. It is well known that the potency of drug varies with the stage of plant growth in stage of development and place of its occurrence. The best time for collection should be determined according to potency of drug rather than the total vegetative yield of targeted medicinal plant parts. In *Ayurveda* there is specific guideline regarding collection of raw drugs and characteristics of collected material which are necessary to follow for the quality of medicine. According to *Ayurveda*, *Dravya* which is to be used in treatment should attain these qualities like *Bahugunam* (should possess all the *Gunas*), *Bahukalpam* (should be convertible in many types of *kalpas*), *Sampannam* (full of attributes) ⁽¹⁾, *Yogyamaushdham* (should be able to treat a disease properly). To attain these qualities *Dravya* should be collected in specific *kala* or specific *ritu* which is called as *Sangrahakala* of that plant or part of plants. In ancient time collection of drugs was done with some strict scientific and holistic parameters. Before collection of drugs the season, time, *Grahas* and *Nakshtras* etc. were properly taken into consideration.

Charak⁽²⁾, *Sushruta*⁽³⁾ and *Rajanighantu*⁽⁴⁾ has described the *Shangrahalakala* of *Dravas* according to their *prajojyanga* (part used).

Materials and methods: -

Ayurvedic classics, compendia, lexicons, literature on modern methods of drug collection, harvesting practices and papers documented research data about these techniques are considered while compiling the information.

Observation and Results: -

1. IDEAL SOIL FOR THE HERBS:

The soil which is unctuous, smooth, blackish-white or reddish in colour, nearer to water sources, tight(non-fragile), devoid of big stones, ditch, excessive water, gravels, sand particles, valmika (ant hills) is recommended best for finding quality herb and for the collection of raw materials⁽⁵⁾.

2. CHARACTERISTICS OF COLLECTED MATERIAL:

The herbs that have to be collected for medicinal purposes should have the following characteristics –

It should not be affected by smoke, rain, air or water. It should be collected in respective seasons, from *prasastabhumi* which should be free from pests, poisonous weapon, severe sunlight, high breeze, fire, excessive moisture

and any kind of disease. It should not be collected from road sides, should be well developed and deeply rooted in the soil, and must have a single predominant taste in it with its natural odor, color and taste. It should be new and must be used within one year of its collection from field and must be collected from eastern and northern side for therapeutic utility.⁽⁶⁾

3. METHOD OF COLLECTION OF RAW DRUGS:

The person who is going to collect raw material for manufacture of medicine for well-being of human kind should follow the ritual procedure. He must be neat and clean both physically and mentally, should wear white clothes, should perform prayer prior to collection, must be fasting overnight. The useful parts shall be collected either from the east or north side. According to *Ayurveda* the raw material to be used shall be collected according to part-used, season of collection and its potency, in a specific manner.⁽⁷⁾

4. TIME OF COLLECTION ACCORDING TO PART USED:

Table no.1 Season of collection and part to be collected according to Acharya Charaka.

(2)

No.	Prajojyang/ used	Part	Ritu/Season
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1	Shakha(branches), Patra(leaves)	Varsha- Vasanta
2	Mula (Roots)	Grishma- Shishira
3	Twaka (bark), Kanda (tuber), Kshira (latex)	Sharada
4	Sara (heart wood and sap wood)	Hemant
5	Pushpa (flower), Phala (fruit)	Yatha ritu (according to their seasons)

Table no.2 Season of collection and part to be collected according to Acharya Sushrut

(3)

No.	Prayojyang / Part used	Ritu / Season
1	Mula (Roots)	Pravruta
2	Patra (Leaves)	Varsha
3	Twaka (Bark)	Sharada
4	Kshira (latex)	Hemant
5	Sara (heart wood and sap wood)	Vasant
6	Phala	Grishama

Table no.3 Season of collection and part to be collected according to Raja Nighantu⁽⁴⁾

Sr. No.	Prayojyang / Part used	Ritu / Season
1	Kanda (Rhizome)	Hemant
2	Mula (Roots)	Shishira
3	Pushpa (Flower)	Vasanta
4	Praval-Patra(tender-leaves)	Varsha-Nidadha

5	Panka-Jatani	Sharada
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Table no.4 Comparison table

N o.	Prayojy anga	Charak okta Ritu	Sushru tokta Ritu	Ra.Ni Ritu
1.	Mula	Grishm a- Shishir a	Pravrut a	Shish ira
2	Patra	Varsha- Vasant a	Varsha	Varsh a
3	Pushpa	Yatha ritu	–	Vasa nta
4	Twaka	Sharad a	Sharad a	–
5	Kshira	Sharad a	Hemant a	–
6	Kaanda	Sharad a	–	–
7	Kanda	–	–	Hem anta
8.	Phala	Yatha ritu	Grishm a ritu	–

Sushrutokta Dravya Sangraha Vichara:

A. Sangraha of Dravya with respect to its Veerya⁽⁸⁾

1. *Sheeta veerya dravya (Soumyaoushadha)* should be collected in *soumya-ritu* (cold season) i.e., in *varsha, hemanta & shisira ritu*.
2. *Ushna veerya dravya (agney aoushadha)* should be collected in *agneya-ritu* (hot season) i.e., in *sharad, varsha and grishma-ritu*.

B. Sangraha of Dravya with respect to Mahabhutadikya in Bhumi⁽⁹⁾

Acharya Sushruta described the significance of *bhumi* (soil), while collecting the drugs for different therapeutic purposes as-

1. **Veerachandrava**/ purgatives should be collected from soil rich in *prithvi* and *jalmahabhuta*.
2. **Vamandrava**/ emetics should be collected from soil rich in *agni*, *vayu* & *akashmahabhuta*.
3. **Ubhayabhagharadravya**/ *dravya* having both purgative & emetics property must be collected from soil rich in all the five mix *mahabhuta*.
4. **Samanyadravya**/palliative drugs should be collected from soil rich in *akashmahabhuta*.

Sharangdharokta Dravya Sangraha Vichar

a. *Dravya Sangraha* as per *Desha* (Region)⁽¹⁰⁾

Sharangdhara advocates collection of *agneyadravas* (*Ushna veerya dravya*) from *Vindhya* region and *Soumyaoushadha* (*Sheeta veerya dravya*) from *Himalayan* region. *Bhavprakash* also mentioned the same *sangraha* according to *agneya* and *ushna veerya* of *aushadhi*.⁽¹¹⁾

b. Collection of raw material according to pharmacological properties⁽¹²⁾

- 1 *Veerachan*/purgation- *Vasanta-ritu*
- 2 *Vaman*/emesis- *Vasanta-ritu*

3 For all other purposes - *Sharad-ritu*

Bhavprakash also mentioned same *sangraha kala* as like *Sharangadhara*.⁽¹³⁾ In this way our *Acharya* explained the concept of *Sangraha kala* in detailed.

Discussion:

The description of collection practices is well documented in Vedic, Ayurvedic literature. Therapeutic efficiency is presumed to depend on the quality and quantity of the secondary metabolites which in turn are influenced by the method of collection. The data analysed in this communication highlight the importance of application of collection practices to achieve desired therapeutic effect as herbs without good potency become useless weapon of physician as well as pharmaceuticals industries. *Acharya Sarangdhara* also explained the relationship between the collection of raw drugs in a specific season and for specific therapeutic effect depending upon their respective pharmacological properties.

Conclusion: -

Conceptual study gives an insight about the historical review and basic facts regarding the subject. It also helps in acquaintance with the fundamentals of the particular subject. The concept of *Samgraha kala* is the expertise of

Ayurveda and is established as the one of the foremost principles.

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Source of Support : None declared

Conflict of interest : Nil

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