“CLASSICAL USES OF JYOTISHMATHI (CELASTRUS PANNICULATUS LINN) WSR TO AYURVEDIC TEXTS”

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ABSTRACT

Jyotishmati (Celastrus paniculatus) has been used in the Indian system of medicine since long time. In Charaka Samhita, it has been included in shirovirechana dravya (drugs which remove doshas of head through nasal route) and indicated in urdhwajatrugata vikaras (diseases occurring above the level of clavicle) like shioroga (diseases of head), apasmara (epilepsy), pinasa (coryza) etc. Sushruta has mentioned it in the treatment of nadivrana (sinus), bhagandara (fistula in ano), udararoga (abdominal disorders), krimiroga (worm infestation), kustha (skin disorders), prameha (diabetes mellitus) etc. Vagbhata has indicated jyotishmati in the treatment of kapha, krimi, visharoga (entoxication), unmada (insanity), khandostha (cleft lips), palitya (graying of hairs), bhagandara etc. Various nighantu (compendia containing either synonym or synonym and action both of the drugs) have mentioned it in the treatment of vrana (wound or ulcer), visarpa (erysipelas), panduroga (anaemia) etc and given the properties like varnya (complexion promoting), vaamaka (induce vomiting) and medhya (intellect promoting). Nighantu Ratnakara has described the famous formulations like smritisagara rasa in apasmar chikitsa, laghuisagarbha taila in vatavyadhi, marichyadi taila in vatarakta (gout) and brihanmaricyadi taila in the treatment of kustha which are very much effective in day-to-day practice.

KEYWORDS: Jyotishmati, Staff tree, Celastrus paniculatus, Ayurveda.
INTRODUCTION
Jyotishmati is commonly called maalakaangni in India. It is also known by its synonyms like katabhi, kanguni, paravatpadi etc. The botanical name of jyotishmati or staff tree is *Celastrus paniculatus* and it belongs to the Celastraceae family. The term Celastrus indicates its bushy evergreen shrub nature while the term paniculatus represents its panicle inflorescence.\(^1\) It is a 4-8 m long straggling shrub with lenticellate branches and simple, glabrous, alternate leaves, found in deciduous and mixed forests from lower Himalayas to Kanyakumari. It is also distributed in Sri Lanka, Malaysia, Philippines, Australia and other East & South East Asian countries.\(^2\)

CLASSIFICATION
In Charaka Samhita, it has been classified under mulini,\(^3\) shirsavirechana,\(^4\) shirovirechanopaga,\(^5\) while Sushruta has kept it under Arkadigana and used the term (synonym) alavana for jyotishmati,\(^6\) adhobhagahara dravya,\(^7\) and shirovirechana.\(^8\) In Ashtanga Hridaya, it has been mentioned by the name of peetataila under Arkadigana.\(^9\) In nighantus, it has been kept under haritakyadi varga by bhavaprakasha nighantu, abhahyadi varga by madanapala nighantu and guduchyadi varga by dhanwantari nighantu and sodhala nighantu.

**Guna-Karma (Properties and Actions)**
Its rasa (taste) is tikta (bitter) and katu (pungent). It is tikshna (sharp) in guna. It is ushna in virya (hot in potency), katu in vipaka (produces effects of katu rasa in the body when final transformation occurs after the digestion) and medhya in prabhava (specific potency).\(^10\) Its actions are vatakaphashamana, agnidipana, smritivardhana, buddhivardhana, vanama, shirovirechana etc.\(^11\) Jyotismati alleviates kapha due to its tikta, katu rasas, katu vipaka, ushna virya and tikshna gunas & by its snigdha guna and ushna virya, it alleviates provoked vata.\(^12\)

**USES**
The historical review of any drug gives insight into its, morphology, properties and therapeutic or dietary utility as conceived by various authors at different stages of the history. Its classical uses are-
In Vedas
The Vedas are considered to be the oldest scriptures, the most important and highest written authority. In Vedic literature there is no description or reference seen regarding this drug.

In Samhitas
During the Samhita period, the drugs are classified into various groups according to their properties and actions. Besides this, drugs are found mentioned in various formulations for the treatment of diseases.

Charaka Samhita
In this compendium, jyotishmati has been mentioned among the sixteen moolini drugs, out of which jyotishmati and aparajita (Clitoria ternatea) are used as shirovirechana dravyas. This indicates that the useful part of jyotishmati known to Charaka was root. As a shirovirechana drug it is indicated in many urdhwajatrugata vikaras like shirogaurava (heaviness of the head), shirahshoola (headache), pinasa, ardhavbhedhaka (hemicranias), krimija shiroroga, apasamara etc.[13] Jyotishmati is also useful as adjuvant to shirovirechana dravyas,[14] and is used in murdhavirechana dhuma.[15] Charaka has mentioned jyotishmati as one of the ingredients of 'Chandanadi Taila and 'Aguruvadi Taila in the treatment of daha jvara and sitajvara respectively.[16] It is mentioned as one of the ingredients of gandha hasti agada which inactivates poison present in head as well as on applying it as anjana, it cures all types of fever, cholera, indigestion, insanity, epilepsy etc.[17]

Sushruta Samhita
Sushruta has used it in nadvrana chikitsa in the form of varti along with other drugs like bera (zizyphus) fruit covering, lac, supari and the five types of salts.[18] It has been used as a component of syanadana taila and is prescribed in the treatment of bhagandara.[19] Sushruta has clearly mentioned that sneha (oil) of jyotishmati causes shirovirechana.[20] The properties of jyotishmati phala taila are tikshna and laghu in digestion, katu rasa, katu vipaka, ushna virya and mridu virechaka and it is useful in the treatment of kapha, krimi, kustha, prameha and diseases of the head.[21] It is used as lepa along with lac, marich, pippail and leaves of chameli in all type of kustha.[22] It is used in the treatment of unmada in the form of one of the ingredients of "brahmyadi varti which is used as pralepa, nasya, anjana, abhyanga, dhroompana.[23]
**Ashtanga Hridaya**

In this compendium, it has been used in the treatment of kapha, meda, krimi, kustha, visharoga and said good for vranashodhana.[24] Its oil is processed with the water of apamargakshara decanted seven times and massaged to destroy sidhma.[25] It is used externally in the form of oil made with other drugs like yastimadhu, rodhra, shravani, sariva, utpala, patola, kakmachi in the management of kandostha (cleft lips).[26] Its seed has been used as one of the ingredient of nilinyadi taila in the management of palitya.[27] It is used externally in the form of oil made with other drugs like malyu, langali, shelu, patha, kumbha (*Operculina turpethum*), karveera, vacha etc in the management of bhagandara (fistula in ano).[28]

**In Nighantus**

The era of Nighantus is very important for the aspect of 'Systematic understanding of the drugs.' In samhita period, majority of writers have mentioned jyotishmati as shirovirechana dravya but the medhya effect of jyotishmati was first observed by the nighantu writers.

**Dhanvantari Nighantu**

It has mentioned jyotishmati under guduchyadi varga and given the synonyms like katabhi, suvarnlatika, agnibhasa, lavana and durjara. It has mentioned its medhya, appetite stimulant and emetic properties.[29]

**Sodhala Nighantu**

It has also mentioned jyotishmati under guduchyadi varga and given the synonyms like kinshuka, katabhi, kakandi, suvarnlatika, triparni, agnibhasa, paravatpadi, lavana, dumarda etc. It has mentioned its medhya, sharp, wound and visphota (eruptions etc) removing properties.[30]

**Kaiyadeva Nighantu**

It has included jyotishmati in aushadhi varga with the synonyms like sukshmaphala, vega, vrisha etc. It has mentioned its medhya, pandurogashamana (removing anaemia), varnya (complexion promoting), sharp, wound and visarpa (erysipelas) removing properties.[31]
Raja Nighantu
It has mentioned jyotishmati under guduchyadi varga with the synonyms like deepa, medhya, analprabha etc. It has mentioned its medhya, appetite stimulant and dahajanana (produce burning sensation) properties.\[32\]

Madanapala Nighantu
It has included jyotishmati in abhayadi varga with the synonyms like kanguni, katabhi and vahniruchi. Like Dhanwantari nighantu, it has also mentioned its medhya, appetite stimulant and emetic properties.\[33\]

Bhavaprakasha Nighantu
Bhavamishra has classified jyotismati in haritakyadi varga and mentioned the synonyms like paravatapadi, lata, kanguni, kakundani etc. It has followed Dhanwantari and Madanpala nighantu and mentioned the same medhya, appetite stimulant and emetic properties.\[34\]

Nighantu Ratnakara
It has mentioned jyotismati under taila varga and given its various preparations like smritisagara rasa, laghu vishagarbha taila and marichyadi taila which are being used in day-to-day practice and has given significant results.

IN OTHER COMPENDIUM
Chakradatta
It has mentioned very different use of jyotishmati patra which is not mentioned earlier by anyone. In this, the fried jyotishmati leaves with javapuspa and sour gruel has been advised to intake for the treatment of jeerna nastartava (chronic amenorrhoea).\[35\]

IN MODERN COMPENDIA
The Indian Materia Medica
According to it, the oil of jyotishmati is rubefacient, seeds are alterative, stimulant and nervine; seeds and oil stimulate intellect and sharpen memory. The decoction of seeds with or without the addition of aromatics is given in rheumatism, gout, paralysis and leprosy. Oil is used as pomade for relieving rheumatic pains of a malarious character and in paralysis.\[36\]

Indian Medicinal Plants - An Illustrated Dictionary
According to it, the seeds of jyotishmati are nervine and brain tonic, diaphoretic, febrifugal and emetic while seed oil is used for treating mental depression, hysteria and for improving
memory; also used for scabies, eczema, wounds, rheumatic pains, paralysis. A decoction of seeds is given in gout, rheumatism, paralysis and for treating leprosy and other skin diseases. Its leaves are antidysenteric and emmenagogue. A paste of its root-bark is applied to swollen veins and pneumonic infections.[37]

USEFUL PART AND DOSE

The useful parts of this plant are seed, leaves, roots and seed oil. Its normal dose is 1-2 gm (seed) and 5-15 drops (oil). It causes vomiting and diarrhoea if taken in excess amount and in the condition of over dosage, milk of cow and clarified butter made from cow’s milk should be used.[38]

CONCLUSION

From the above review, it can be concluded that in classical Ayurvedic texts jyotishmati has been used in various diseases and disorders like shirola, prameha, kustha, krimiroga, udararoga, visarpa, pandu, vrana, visphota, sidhma, unmada, apasmara etc. It is said to be intellect promoting, appetite stimulant, remover of doshas from head through nasal route, effective in fistula in ano, sinus and skin disorders etc. The uses of jyotishmati explored in this article can provide the new treatment measures in many diseases but overdosing should be avoided at the same time because of its emetic property (when taken orally) and rubefacient action (when applied externally).

REFERENCES