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SCIENTIFIC INSIGHT ON ASHMANTAK LEAVES ON DASHERA RITUALS AND AYURVED

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Abstract

All Indian rituals are based on some specific scientific, geographic, climatologic factors. We can observe that there is some specific relationship between all Indian rituals and nature, Indians shows their gratitude towards the nature in form of festival. The leaves of *Ashmantk* Tree (*bauhinia racemosa* Lam) are offering from younger to elder on the occasion of *Dashera*. We all know the historical story behind to celebrate *Navratri*, *Dashera* and to use of these trees so defiantly there is some scientific, climatic reason behind the use of *Ashmantak* leaves (*bauhinia racemosa* Lam). We live in an environment there is a change is very evident. The October month is included in *Sharad rutu*, as we know in *Sharad rutu pitta* is aggregated state.(in its *prakopavastha*) as well as to generate October Heat Several factors are contributed, including the position of the sun relative to the earth, the amount of atmospheric moisture, and local meteorological patterns. During October, the sun rays fall directly on specific parts of the globe, resulting in an increase in solar energy received by the planet's surface and, eventually, higher temperatures. As the heat is increased in autumn season, the *pitta* which was accumulated increased *pitta* in previous rainy season also provoked. in this manner causes many *pittaj* and *raktaj* diseases, such as hyperacidity, skin disorders, stomach

disorders, burning of body and limbs, insomnia, stomatitis, mouth ulcer etc. with the other hand due to *Rutсандhикаал* (season changing) and October heat viral, allergic etc. diseases also increase. So, there is a huge endogenic and exogenic changes that occur with season change. Hence use of *Ashmantak* tree (*b. racemosa* Lam) is might be beneficial for *pittashaman* due to its *pittashamak* property. In this paper we will find and trying to make the correlation between October heat, *Sharad rutu*, and use of *Ashmantk* leaves (*b. racemosa* Lam) on the occasion of *Dashera*.

Introduction –

All Indian rituals are based on some specific scientific, geographic, climatologic factors. We can observed that there are some specific relationship between all Indian rituals and nature, Indians shows their gratitude towards the nature in form of festival, for example on occasion of the *Gudhi padawa* we are using leaves of the Neem tree (*azedirachta indica*) for worshipping and making a prashad . We all know the Ramayana epic story behind to celebrate the *Gudhipadawa*, but with other hand there is some scientific climatologically condition for using Neem tree leaves, the *Gudhipadwa* celebrates in month of March/ April, it means in starting of *vasant rutu*, there is changing season from *Shishir rutu* to *Vasant rutu*, and at the time of *Rutсандhикаал* ,viruses, fungus highly affect on human body,and Neem leaves has antimicrobial, antifungal property as well as due to *Vasant rutu* these leaves are pharmacologically more potent, so the Neem tree leaves are included in to celebrate *Gudhipadwa* occasion. Our ancient Aacharyas are very well known about this seasonal condition so they included Ayurveda in day to day lifestyle very fluently. *Sharad ritu* is a part of *visarga kaal*. The two important *hindu* months of *Ashwin* and *Kartik* fall during this season The *Navratri poojan* and *Dashera* are comes under the season of *Sharad rutu* including with the October heat. This season shows a symbol of new beginnings and it's a time to express gratitude towards nature for the unique unfolding of its mysteries, so the *Navratri* (*Shardiya Navratri Utsav*) and *Dashera* is celebrating in India during this season, because in Indian rituals Maa Durga (*Shakti*) represents a spiritual energy for new beginning. The leaves of *Ashmantk* Tree (*bauhinia racemosa* Lam) are offering from younger to elder on the occasion of *Dashera*. We all know the historical story behind to celebrate *Navratri*, *Dashera* and to use of these trees so defiantly there is some scientific, climatic reason behind the use of *Ashmantak* leaves (*b.racemosa* Lam), *Shami* Tree (*prosopis cineraria*) *poojan*, and *Aprajita*

(*Clitoria ternatea*) *poojan*. In this paper we will find and trying to make the correlation between October heat, *Sharad rutu*, and use of *Ashmantk* leaves (*b. racemosa* Lam) on the occasion of *Dashera*.

We live in an environment there is a change is very evident. The October month is included in *Sharad rutu*, as we know in *Sharad rutu pitta* is aggregated state.(in its *prakopavastha*) as well as to generate October Heat Several factors are contributed, including the position of the sun relative to the earth, the amount of atmospheric moisture, and local meteorological patterns. During October, the sun rays fall directly on specific parts of the globe, resulting in an increase in solar energy received by the planet's surface and, eventually, higher temperatures. So there is a huge endogenic and exogenic changes occurred with season change. Hence use of *Ashmantak* tree (*b. racemosa* Lam) is might be beneficial for *pittashaman* due to its *pittashamak* property.

a. Aim and Objectives –

1. To review the climate change in Autumn season (*Sharad rutu*) with result of October heat.
2. To correlate the disease occurred in October heat and *Sharad rutu* as per ayurvedic perspective
3. To highlight the use of *Ashmantak* leaves (*b.racemosa* Lam) in *Sharad rutu* on the occasion of *Dashera*.

b. Material and Method –

Method- To review the principal ayurvedic classic in the context of *Sharad rutucharya*, *Ashmantak* tree (*b.racemosa* Lam), by from Ayurvedic text book such as *Charak Samhita*, *Sushrut samhita*.To appropriate websites and journal, news article etc. providing evidence regarding *Sharad rutu*, October heat, the *ayans* and solistice will also be reviewed.

c. Literature review-

1. The *Aayans* and The Solstice-

The scientific background for changing in season (*rutu*) -The movement of the earth around its own axis is responsible for occurrence of day and night. Along with rotation, the earth revolves around the sun in elliptical path which is responsible for occurrence of seasons. As per Ayurveda the year is broadly divided into two *Ayans* which are *Uttarayan* (northern summer solstice) also known as *Adan Kaal* and *Dakshinayan* (southern summer solstice)

means *Visarg Kaal*. All these six seasons are included in these two *Ayans*. *Shishir*, *Vasant*, *Grishma* are the part of *Uttarayan*, during *Uttarayana* (Northern Summer Solstice) the rays of the sun fall at 23.5 degree meridian of north pole. During *Daksinayana* (Southern Summer Solstice) the earth continues its movement and now the rays of the sun directly fall over 30 degree meridian of South Pole hence *Varsha*, *Sharad*, *Hemant* are being a part of *Dakshinayan*. The *Sharad rutu* (Autumn Season) is an auspicious time from *Bhadrapada* to *Kartik* as well as from mid September to mid November as per the Ayurvedic Calendar and western calendar respectively.

2. The weather changes of Autumn

Season (*Sharad rutu*) with result of October heat -

The intensity of cold and warmness alter in consonance with the movement of earth dividing the year in to various seasons. This cause changes not only in the outer atmosphere but also it disturbs the equilibrium of *dosha* in the human body in *Varsha*, *Sharad* and *Hemanta ritus* *pitta dosha chaya*, *prakopa* and *prashama* occur respectively. The *Sharad rutu* falls under the *Dakshinayan* (southern solstice).

As per Ayurvedic literature the weather in *Sharad Ritu* (Autumn season) is described as the Sun turns out to be splendid, the sky stays clear and sometimes with white cloud, and the earth is smeared with wet mud. The prevalent Rasa is *Lavana* (salty) and transcendent *Mahabhutas* are *Aap* and *Agni*. The *Hansodak* formation occurred in *Sharad rutu* when the star *Agstya* is raised.

In rainy season the atmospheric condition is very humid, moisture is present on earth as well as in weather while in *Sharad rutu* sharp sun rays are fallen on earth by 30 degrees of equilibrium, which are very bright. 'The October heat is post-monsoon and pre-winter, and the term October heat refers to the rise in temperatures across the country during the month of October. Because of precipitation, increased moisture, cloud cover, and sea waves in coastal regions, many portions of India cool down during the southwest monsoon. Even yet, as the monsoon retreats, the temperature rises, and the humidity falls, resulting in the phenomenon known locally as October heat.

3. Effects of *Sharad rutu* (Autumn season) and the October Heat on human body-

The seasonal alteration of *dosha* is contemplated ordinary and they will show their effect on body if they are not handled properly. "*Roganam Sharadi Maata*", this sentence is mentioned in Ayurveda regarding *Sharad rutu* which is highly acceptable even in modern era., either due to vitiation of body constituents (*doshas*) or due to external microbes ,climate of this season favors breeding of various diseases. In *Sharad rutu*(autumn season) due to sudden changes in atmosphere viral , bacterial ,fungus , other microorganism etc. are observed in increasing manner. Due to this exogenic factors internal health also hamper by the atmosphere.

The *pitta* which is accumulated (*sanchit avastha*) in *Varsha rutu* is going to its *prakopavastha*. Although, *pitta* is acknowledged with the digestive fire itself, it brings about loss of appetite due to an upsurge in its liquid fraction. As it has been said, "As even hot water extinguishes fire, so *pitta* suppress the digestive power. The *Jatharagni* (digestive fire) has low potency level means appetite is in suppressed state. And as know the charak says "*Rogaha sarvepi Mandagnou*" means low digestive power causes much disease. Therefore consumption of light food is preferred during this season. Ayurveda, the holistic healing science proclaims health for mankind with the motto of prevention is better than cure. For a more expected quality of life for healthy persons, *Dincharya*, *ritucharya*, *sadvritta* are explained in *swastha chatushka* in *charak Samhita*. *Ritucharya* being related to seasonal regimen and this specific regimen and diet is peculiar for every season.

4. Diseases occurred in *Sharad rutu*(Autumn season)- in relation with the October heat- As the heat is increased in autumn season, the *pitta* which was accumulated increased *pitta* in previous rainy season also provoked. in this manner causes many *pittaj* and *raktaj* diseases, such as hyperacidity, skin disorders, stomach disorders, burning of body and limbs, insomnia, stomatitis, mouth ulcer etc. with the other hand due to *Rutusandhikaal* (season changing) and October heat viral, allergic etc.diseases also increases.

5. Literary review of *Ashmantak*

Use of *Ashmantak* in *Sharad rutu*-

Ayurveda is very ancient and eternal science but due to continuously foreign invasion we lost our precious, Ayurvedic Samhitas, manuscript, thus lack of enough scientific data many challenges are faced by the traditional medicines and vaidya .In this paper we are going

to focus on properties of *Ashmantak* tree (B.Racemosa), as well as insight, the reason behind using of the *Ashmantak* tree on occasion of *Dushera* which is celebrated in *Sharad rutu* (Autumn season). We are just trying to correlate the nature and our festival along with season. The briefly information of *Ashmantk* tree as per Ayurved and modern science is given in below table1.

Table1

Latin name	Bauhinia racemosa Lam
Family	Caesalpiniaceae
Vernacular names	Sanskrit- <i>Yugmapatra</i> , <i>Yamalapatrakah</i> , <i>Ashmantaka</i> , <i>Kanchini</i> English- Mountain ebiny Marathi- <i>sona / sonapata or aapta</i> Hindi- <i>Kanchnal/ Kanchanar/ Sonpatta</i>
Synonyms	<i>Pilostigma recemosum</i> (Lam.), <i>Alvesia bauhiniodes</i> Welw, <i>phanera vahlii</i> etc.
Rasadipanchak	<i>Ras- kashay</i> <i>Vipak- katu.</i> <i>Veerya- sheet</i>
Karma (Therapeutic action)	<i>pittashamak, kaphshamak,</i>

The *Ashmantak* may help to reduce the *Pittaprakop* in *Sharad rutu* as well as seasonal allergy, rhinitis, itching etc. there are so many traditional uses of *Ashmantak* tree are mentioned in ayurvedic text , Leaves are sweetish and pungent in taste, it has refrigerant, antipyretic, astringent, vermicide action, use to cure many diseases like biliousness, urinary discharge, thirst headache, quartan fever, anal fistula, tuberculosis glands, skin disease, throat trouble, diseases of the blood, good in chronic dysentery and diarrhea as well as leaves of this plant are given to the patient to cure scorpion bite. The water extracts of its bark, leaves and roots are taken two time daily after meal for 2-4 weeks, shows excellent result on jaundice which is used in Jalgaon, Dhule, Nandurbar region of Maharashtra. Some extracts obtained by *Ashmantak* leaves, bark, flowers shows some fabulous result like antipyretic, antispasmodic, antihistaminic etc. Due to its medicinal values it is considerable as gold, thus on *Dashera* there is a ritual of exchanging Sonpatta (leaf of gold).

Now we see the parts and its extracts uses of *Ashmantak*-



Botanical Description

Ashmantak, also known as *Bauhinia racemosa*, belongs to the Fabaceae family. It is a small tree with distinct bilobed leaves, commonly found in tropical and subtropical regions of India.

Table 2

Parts	Uses	Extracts	Action
Leaves	To treat Thirst, urinary discharges, quartan fever, headache, skin diseases, tumors, troubles, diseases of the blood, diarrhea	Petroleum ether, chloloroform, ethylacetate, methanol	Anthelmintic, Antibacterial
		Ethanol, n-hexane, chloroform, n-Butanol	Antifilarial
		Aqueous, methanol	Antihyperglycaemic
		Ethanol	Antihistaminic Anti-inflammatory, Antidiarrhoeal Antispasmodic
Bark	To treat Headache, malaria, dysentery, diarrhea, fever, skin diseases, tumors, wash abscesses, warts, wound, skin disorders, diarrhea and dysentery	Alcoholic Aqueous	Antipyretic
		alcoholic	Antiulcer
		Methanol	Antitumor , Analgesic, Anti-inflammatory ,Anti-HIV activity Antioxidant, Hepatoprotective
Fruit	Astringent to the bowels	Aqueous, alcoholic	Antiulcer
Whole plant	To treat leucorrhoea	Petroleum ether, ethanol, aqueous	Antihistaminic
		Aqueous, alcoholic	Antihyperglycemic
		Ethanol	Anthelmintic
		Methanolic	Anxiolytic ,Antitumor

Ayurvedic Importance

In Ayurveda, Ashmantak leaves are known for their medicinal properties:

- **Detoxification:** Used in traditional medicine for purifying blood and removing toxins.
- **Anti-inflammatory Properties:** Effective in treating swelling, wounds, and skin conditions (Kirtikar & Basu, 1935).
- **Digestive Health:** Helps in alleviating constipation and indigestion (Sharma et al., 2017).
- **Respiratory Benefits:** Used in herbal remedies for cough and bronchitis (Chopra et al., 1956).

Discussion –

In India all rituals, festivals are completely based on climate condition according with seasons. As per Ayurveda there are six seasons exist in India those are like *Vasant, Grishma, Varsha, Sharad, Hemant, Shishir* and 2 *Ayans* that are *Uttarayan & Dakshinayan*. Ancient *Acharyas* studied deeply on those seasons, *Ayans* and the climate condition related with this. As per Indian culture, in each festivals we worshiping the nature by the using of various plants, flowers, leaves etc. In that way we show our gratitude towards nature. The Indian rituals, festivals, and its weather condition are directly corresponding to the Ayurveda.

In some region of the earth October heat phenomenon is observed in this season. Because of precipitation, increased moisture, cloud cover, and sea waves in coastal regions, many portions of India cool down during the southwest monsoon. Even yet, as the monsoon retreats, the temperature rises, and the humidity falls, resulting in the phenomenon known locally as October heat. In *Sharad rutu* in *Sharad rutu* sharp sun rays are fallen on earth by 30 degrees of equilibrium, which are very bright hence as per Ayurveda *Sharad rutu* is *Pittapropak Kaal* in this season *Pitta* goes in aggregated state, so *pittaj* and *raktaj vyadhi* occurs in mankind, such as hyperacidity, skin disorders, stomach disorders, burning of body and limbs, insomnia, stomatitis, mouth ulcer etc. with the other hand due to *Rutusandhikaal* (season changing) and October heat viral, allergic etc. diseases also increases.

In Ayurvedic literature description of *Sharad rutu* is as- the Sun turns out to be splendid, the sky stays clear and sometimes with white cloud, and the earth is smeared with wet mud, The *Hansodak* formation occurred in *Sharad rutu* when the star *Agstya* is raised. *Ashmantak* has *pittashamak* property hence it used on the occasion of *Dashera* festivals which is celebrated in the month of mid September to mid October.

The *Ashmantk* (b.Racemosa) is most important plant in Ayurveda, there are so many traditional and rituals uses are mentioned in above article. The various extracts derived from of *Ashmantak* can be used as a treatment of different types of diseases. Due to its medicinal values it is considerable as gold, thus on *Dashera* there is a ritual of exchanging *Sonapata* (leaf of gold).

Research by Patel et al. (2013) highlights its antioxidant properties, which help in combating oxidative stress.

A study by Singh & Verma (2018) suggests its anti-diabetic potential, indicating its usefulness in blood sugar regulation.

Studies confirm its role in wound healing due to its antibacterial activity (Mishra et al., 2020).

Conclusion-

This article review summarized various significant effects of *Sharad rutu* including with October heat on human body. The basic atmospheric changes according with solstice is explained in present article, as the Indian festival *Dashera* is celebrated in *Sharad rutu* (autumn season) when the sun rays are very sharp and humidity is lower on earth, hence as per Ayurveda in the *Sharad rutu* is *pittaprok* is observed according with this *Raktaj* and *Pittaj* vyadhi aare frequently observed in *Sharad rutu*, the *Ashmantak* (b.Racemosa) has *pitta shamak* property. In this article we try to make correlation with the Indian festival *Dashera* and using of *Ashmantak* tree. The essential data is obtained by various ayurvedic literature, websites, and different published article. As per the above gathered data we can be concluded that our ancient Acharyas very well known about the seasonal changes and its effects on mankind hence they make a some rituals like exchanging the *Ashmantak* leaves(b.Racemosa) on the ocaasion of *dashera*. Due to medicinal value of *Ashmantak* tree it is called 'Gold leaves'. All Indian rituals and traditions are purely based on nature and climate condition. There are

much scope to research other festivals and try to make correlation between festival, seasons, and Ayurveda.

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