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### **ABSTRACT**

Ayurveda consider *Arogya* as the main tool to attain *Chaturvidha Purushartha*(Four pursuits). The first and foremost aim of Ayurveda is the *Swasthya Rakshana* (protection of health) which can be attained by following *Swasthavritta*(Healthy regimen). Acharyas have explained the importance of *Ahara* throughout the *Samhitas*. A prime importance has been given to *Ahara* (food), *Vihara* (healthy regimen) in both healthy and diseased. Most of the times a properly consumed food itself is having the effect of medicine, and has the capacity to nourish the body there by increasing the immunity of an individual which eventually helps the person to maintain good health as well as to prevent the diseases. In *Charaka Samhita Swastha Chatushka* highlights all such aspects which endure a healthy body, mind and soul. *Arogya Darpana* by Pandit Shivakumar Swami is an informative compendium in Kannada language where the author concentrates on *Swasthavritta* and usage of *Ahara Dravyas* in different formulations for maintaining health and treating disease. As the book is written by author in Kannada language, here an effort has been made to review the book in English language and make available for everyone.

**Keywords** Hitahara, Vihara, Ahara dravya, Swasthavritta, sadvritta.

**INTRODUCTION:** Ayurveda is an ancient life science focus on health promotion as well as social medicine. The healthy body as well as disease are nothing but the outcome of *Ahara* and it is one among the key pillars (*Trayopasthambha*) of the body<sup>1</sup>. *Arogya Darpana* is an Ayurvedic treatise on health and hygiene written in Kannada language. It begins with historical introduction dealing with the original source books of Ayurveda, it's great past cause of its decline in recent past years and hopeful signs for its renaissance that are now evident everywhere. Food is being the chief supporter of life, the author who was an Ayurveda physician in this handy volume written in simple way about the medicinal aspects of all the common food stuffs. The author has relied everywhere on authoritative texts and traditions tested in many cases by actual experience. Therefore here an effort is

made through this review article to put light on silent features of the book which may help the person in interest to go through in detail study of the work and make use of the valuable remedies.

**Observations:** It is observed that the Title of the book is mentioned as “*Arogya Darpana*”, written in Kannada language. It contains a total number of 432 pages and published in the year 1943 and reprinted in the year 1947. The price of the book was Rs 4/- only. In the 2016 it is reprinted and the price is Rs 600/-.

The author of book is Pandit Shivakumara Swami basically from Bangalore, and stated that he is the *Asthana Vidwan* at Maharaja Jayachamarajendra Wadiyar (1919-1974) of Mysore in the preface of this book. He was appointed as one among the royal physicians of the Samsthan by the King. He was also honoured as *Vaidya Marthanda, Bhishag Ratna* and *Sahithya*

*Varadhi*. Author possesses profound knowledge in the field of *Ayurveda*, *Vedanta*, *Tarka* and *Sanskrit* literature from Kasi and he had also practiced medicine along with the famous *Vaidya* of north India and had collected various *Anubhuta Yogas* practiced in treatment. This book is a total compendium of such valuable information practiced and collected by various books

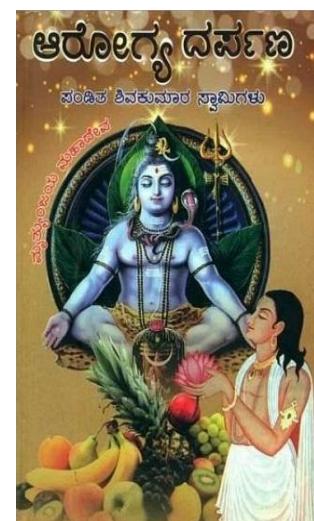
The book is mainly divided into 3 sections. 1. *Swasthavritta* – Daily regimen which should be followed by every individual to maintain good health. 2. Food-stuffs and its medicinal Properties-Author has given more importance to *Ahara Dravya* which we use daily, and tries to explain its nutritional and medicinal values in the whole text. 3. *Sadvritta*- Good codes and conducts explained which also plays major role in maintaining health.

- **The first section** contains Importance of *Brahmi Muhurtaha*, *Soucha Vidhi*, *Ushahpana*, *Danta Sodhana Vidhi*, *Tailabhyanga*, *Vyayama*, *Snana Vidhi*, *Devatarchana*,<sup>2</sup> Importance of *Ahara*, *Ahara Sevana Vidhi*,<sup>3</sup> *Jala Sevana Vidhi* and *Jalaprasadana Vidhi*<sup>4</sup>, *Suddha Vayu* and its importance and *Nidra* and its importance<sup>5</sup>.

**Table. 1 Cereals and Pulses (Dhanya)-**Here author explains the cereals and pulses which are commonly used by the people in daily food. In the following table a list of majorly used food articles are explained with their medicinal uses.<sup>7</sup>

Name of Dhanya	Properties	Number of Formulations	Indications	External Usage	Special Formulations
<i>Sali</i> (rice) 1. <i>Nav</i> 2. <i>Purana</i> 3. <i>Lohita</i>	<i>Madhura</i> <i>Snigdha</i> , <i>Sita</i> , <i>Brimhana</i>	12	<i>Pittaja</i> <i>Vikara</i> , <i>Kamala</i> , <i>Garbhini</i> <i>Chardi</i>	In prickly heat- <i>Prakshalana</i>	<i>Tandulodaka</i> <i>Laja-manda</i>
<i>Godhuma</i>	<i>Madhura</i> ,		<i>Kshayaja</i>	<i>Seka-In</i>	<i>Godhuma</i>

- **The second section** is allocated to *Ahara Dravyas*. All types of *Ahara* will not suit to all *Prakriti* (Body constitution) individuals. Here author explains the importance of *Pathyahara* as mentioned by *Acharya Charaka* in 25th chapter of *Charaka Samhita Sutrasthana*. While explaining the concept of *Pathya* (wholesome diet) it has been explained that the *Hita* and *Ahita* of *Ahara* varies according to *Pramana*, *Desa*, *Kala*, *Bhumi*, *Deha*, *Dosha* and *Guna*. *Chakrapanidatta* explains in commentary as “*Kinchit Doshakarasyapi Dhatu Bhedena Pathyatvam Bhavatyeva*<sup>6</sup>”. Every *Ahara Padartha* has *Dosha* and *Gunas* inherited in it, Hence *Ahara Dravyas* with less *Doshas* are considered as *Pathya*. A list of *Hita* and *Ahita* *Dravyas* has been explained by practising it a good health can be maintained by everyone.



(wheat)	<i>Snigdha</i> <i>Brimhana</i> <i>Sandhanakara</i>	12	<i>Kasa</i> <i>Prameha,</i> <i>Netraroga</i>	<i>Bhagna</i> and <i>Mamsa</i> <i>Kshaya</i>	<i>Bhakshya</i>
<i>Yava</i> (barley)	<i>Madhura,</i> <i>Ruksha Sita,</i> <i>Balya,</i> <i>Kapha-pitta</i> <i>hara</i>	3	<i>Prameha,</i> <i>Sthoulya,</i> <i>Medo vikara</i> <i>Agnimandya</i>	-----	<i>Yava laddu</i>
<i>Ragi</i> (natcheny)	<i>Madhura</i> <i>kashaya Sita,</i> <i>Pittahara,</i> <i>Balya.</i>	5	<i>Prameha</i> <i>Pitta vikara</i>	In poultice to reduce swelling, <i>Granthi.</i>	<i>Ragi malt,</i> <i>Ragi Ambali,</i> fried <i>Ragi</i> powder.
<i>Shikalu</i> (maize)	<i>Madhura</i> <i>kashaya,</i> <i>Kapha-pitta</i> <i>hara,</i> <i>Balya</i>	15	In <i>Sutika</i> for <i>Sthanya</i> <i>vriddhi</i>	<i>Masi-</i> Ringworm, White patches	Maize malt.
<i>Mudga</i> (green gram)	<i>Madhura</i> <i>kashaya</i> <i>Sita, Laghu</i> <i>Pittahara</i>	7	<i>Jwara,</i> <i>Atisara,</i> <i>Amlapitta,</i> <i>Kushta,</i> <i>Arshas,</i> <i>Pandu.</i>	<i>Mudga</i> powder- <i>Udvartana,</i> <i>lepa</i> -in <i>Tvak</i> <i>Vikara.</i>	<i>Mudgal-</i> A special sweet preparation of North India
<i>Chanaka</i> (Bengal gram)	<i>Madhura,</i> <i>Sita,</i> <i>Kapha-pitta</i> <i>hara</i>	5	<i>Prameha,</i> <i>Pinasa</i> <i>Pitta vikara.</i>	<i>Seka</i> and <i>Dhumapana</i> in <i>Hikka</i> and <i>Swasa</i>	A special Kheer- mentioned as brain tonic by author
<i>Thuvar</i> <i>dhall</i> Red variety (Masura dhal)	<i>Madhura</i> <i>kashaya,</i> <i>Sita, Laghu,</i> <i>Kapha-pitta</i> <i>hara.</i>	15	<i>Vishuchika</i> <i>Hikka, Tvak</i> <i>vikara.</i>	<i>Mukhadushik</i> <i>a,</i> <i>Tvakvaivarny</i> <i>a</i> - as <i>Lepa</i> , bath powder.	<i>Masura</i> <i>Ghrita</i>
<i>Masha</i> (Blackgram )	<i>Madhura,</i> <i>Ushna, Guru,</i> <i>Balya,</i> <i>Viry</i> <i>vardhaka.</i>	7	<i>Vatavyadhi,</i> <i>Mamsa</i> <i>kshaya</i> <i>Sukra kshaya,</i> <i>Sweta</i> <i>Pradara</i>	<i>Masha Taila-</i> <i>Abhyanga</i> in <i>Vatavyadhi</i>	<i>Laddu</i> - preparation used with milk acts as <i>Vrishya</i>
<i>Kulattha</i> (Horsegram )	<i>Kashaya,</i> <i>Laghu,</i> <i>Ushna,</i>	11	<i>Ashmari,</i> <i>Anartava,</i> <i>Kasa. Swasa</i>	<i>Masi</i> prepared out of <i>Kulattha-</i>	<i>Kulattha</i> <i>Ghrita.</i>

1.white 2. Red 3.Black	Tikshna.		Vatavyadhi.	rubbed over palm and foot-excessive sweating	
<i>Tila</i> (sesame) 1.White 2.Black variety	<i>Madhura,</i> <i>Kashaya,</i> <i>Ushna,</i> <i>Kesya,</i> <i>Twachya.</i>	11	<i>Kushta, Vrana</i> <i>Arshas,</i> <i>Anartava,</i> <i>Mutrakriccra.</i>	<i>Lepa-with</i> <i>Tila and</i> <i>Nimba-in</i> <i>Vrana and in</i> <i>burns.</i>	<i>Tila churna</i> with <i>Navanita-in</i> <i>Raktarshas.</i>

**Table 2 Vegetables (Saka)-**Here the author has given a list of 23vegetables and green leafy vegetables that are commonly used by the people in their daily diet. Some of the vegetables are explained only for its nutritional values. The details of the *Saka Varga* with their medicinal usage are given below

Saka varga	Properties	Number of Formulation s	Indications	External Usage	Special Formulation s
<i>Tanduliya</i>	<i>Madhura,</i> <i>Ruksha</i> <i>Sita,</i> <i>Vishaghna,</i>	6	<i>Rakta Dushti,</i> <i>Mutraja</i> <i>vikara.</i>	<i>Lepa-Tvak</i> <i>Vaivarnya</i>	<i>Tanduliya</i> <i>Ghrita.</i>
<i>Matsyakshi</i>	<i>Tikta-Katu,</i> <i>Sita</i> <i>Tridosha</i> <i>samaka</i> <i>Chakshusya</i>	5	<i>Jwara,</i> <i>Kamala,</i> <i>Aruchi,</i> <i>Arshas,</i> <i>Prameha,</i> <i>Krimi.</i>	<i>Anjana-In</i> <i>Timira</i>	<i>Matsyakshi</i> <i>Taila</i>
<i>Methika</i>	<i>Tikta, Sita,</i> <i>Vataghna,</i> <i>Dipaniya</i>	6	<i>Prameha,</i> <i>Aruchi, Sula</i>	Poultice-in Abscess. Bath powder	<i>Methika</i> <i>Modaka</i>
<i>Changeri</i>	<i>Amla, Ushna,</i> <i>Dipana</i> <i>Kapha-vata</i> <i>hara,</i>	3	<i>Grahani,</i> <i>Gulma,</i> <i>Agnimandya.</i>	-----	<i>Changeri</i> <i>Ghrita</i>
<i>Vishnukrant a</i> 1.Sweta 2.Neela	<i>Tikta, Sita,</i> <i>Tridosha</i> <i>hara,</i> <i>Vishahara</i>	9	<i>Jwara, Daha</i> <i>Bhrama</i> <i>Krimi, Vrana.</i>	-----	-----
<i>Karavellaka</i> (Bitter guard)	<i>Tikta, Sita,</i> <i>Vatapitta</i> <i>hara</i>	12	<i>Prameha,</i> <i>Krimi,</i> <i>Kushta,</i> <i>Jwara,</i> <i>Rakta vikara</i>	<i>Lepa and</i> <i>Taila</i> <i>Tvak vikara</i>	<i>Karavellaka</i> <i>Taila.</i>

<i>Patola</i>	<i>Tikta, Samasitoshna, Kapha Pittahara, Dipana, Balya</i>	8	<i>Jwara, Prameha, Indralupta, Kandu</i>	<i>Patra swarasa-in Indralupta</i>	
<i>Vrintaka (Brinjal)</i>	<i>Madhura, Ushna Vata Kaphahara.</i>	9	<i>Timira, Vrana, Agnimandya</i>	<i>Anjana-in Timira (Varti of Mula)</i>	<i>Vrintaka Vati</i>
<i>Kushmanda (ash guard)</i>	<i>Madhura, Sita, Laghu, Balya, Medhya</i>	11	<i>Kshaya, Grahani, Mutrakricchra, Pandu.</i>		<i>Kushmanda Avaleha</i>
<i>Trapusha (cucumber)</i>	<i>Madhura, Sita, Laghu, Pittahara</i>	16	<i>Prameha, Raktapitta, Mutrakricchra</i>	<i>Swarasa-in Tvak Vaivarnya</i>	<i>Ervarubijadi Panaka</i>
<i>Sigru (Drumstick)</i>	<i>Madhura. Ruksha, Kapha Pittahara Dipana</i>	19	<i>Sotha, Kshaya Swasa, Krimi, Murcha</i>	<i>Lepa of Sigru bija and Takra-In Gandamala</i>	<i>Sigru Taila</i>
<i>Surana (elephant foot yam)</i>	<i>Katu, Kashaya Rasa, Laghu, Ushna, Dipana, Kaphahara</i>	5	<i>Arshas, Gulma</i>		<i>Surana Modaka</i>
<i>Palandu (onion)</i>	<i>Katu, Guru, Snigdha, Kapha- Pittahara.</i>	20	<i>Kasa, Vata vikara, Swasa, Karnanada</i>	<i>Lepa - Padadari.</i>	<i>Anjana-in Timira.</i>
<i>Rasona (garlic)</i>	<i>Katu rasa, Ushna, Snigdha, Sandhanakara</i>	15	<i>Kasa, Swasa, Vatavyadhi, Kshaya</i>	-----	<i>Lasunavati, Lasunadi Taila</i>
<i>Mulaka (radish) 1.white</i>	<i>Katu rasa, Ushna, Guru, Dipana,</i>	40	<i>Kasa, Swasa, Sangrahani, Jwara,</i>	----- --	<i>Murabba, Panaka.</i>

2.Red	<i>Hridya.</i>		<i>Kushta.</i>		
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- Fruits (*Phala*) -A major importance is given to fruits in daily use since long back from the period of *Vedas*, whereas *Maharishis*' were using *Phalahara* (Fruit diet). As these are considered to possess more *Satvika guna* which enhances activity of brain and it's functioning. Because of less *Tamoguna* in their food they were devoid of *Vyadhi* (Diseases). Fruits are the natural form of diet where

most of the fruits are rich in potassium which helps in purification of blood, maintaining the mobility of joints. Fruits are used to treat various skin disorders, headache, chronic constipation, and also as liver tonic. Author encourages the use of different variety of fruits in diet instead of using fruit salts and essence in use, as they cannot replace the originality of natural fruits.

**Table 3 Phala varga**

Phala varga	Properties	Formulations	Indications	External Usage	Special Formulations
<i>Amra</i> (Mango)	<i>Madhura, Amla, Sita, Hridya.</i>	20	<i>Arochaka Grahani</i>	----	<i>Amrapaka</i>
<i>Dadima</i> (Pomegranate)	<i>Amla, Kashaya, Madhura, Sita, Hridya</i>	15	<i>Raktatisara, Grahani</i>	<i>Patra lepa</i> -in burns	<i>Dadima Panaka</i>
<i>Naranga</i> (orange)	<i>Madhura, Amla, Sita, Pittahara</i>	1	Influenza	Peel powder- <i>Mukha Varnya</i>	<i>Panaka</i>
<i>Draksha</i> (Grapes)	<i>Madhura, Amla</i>	8	<i>Jwara, Daha, Kshaya</i>	-----	<i>Draksha Phanta</i>
<i>Kadali</i> (Banana)	<i>Madhura, Sitavirya, Balya Pushtikara</i>	16	<i>Sweta Pradara, Pittaja Kasa, Prameha</i>	Fruit paste- <i>Mukha Varnya.</i>	<i>Lehya.</i>
<i>Jambu</i> (Jamun)	<i>Madhura-kashaya; Sita, Pittahara.</i>	8	<i>Prameha, Atisara Atisweda.</i>	<i>Patra lepa-Tvak Varnyakara.</i>	-----
<i>Nimbuka</i> (lemon)	<i>Amla, Katu Ushna, Laghu</i>	11	<i>Pittavikara, Arochaka, Bhrama, Chardi.</i>	Fresh juice-in <i>Vrischika dams</i> a.	<i>Nimbu Panaka</i>

<i>Chincha</i> (Tamarind)	<i>Amla, Ushna,</i> <i>Ruksha,</i> <i>Tridosha</i> <i>Samaka.</i>		<i>Aruchi,</i> <i>Bhrama,</i> <i>Kushta,</i>	<i>Lepa with</i> <i>Saindhava</i> - <i>Bhagna</i>	<i>Chincha</i> <i>Panaka</i>
<i>Kharjura</i> (Dates)	<i>Madhura, Sita</i> <i>Balya,</i> <i>Pushtikara</i>	13	<i>Raktapitta,</i> <i>Kshaya</i>	-----	<i>Kharjuradi</i> <i>Mantha,</i> <i>Syrup</i>
<i>Kashmiri Phala</i> (Apple)	<i>Madhura, Sita,</i> <i>Vata Pittahara,</i> <i>Pushtikara.</i>	1	<i>Bhrama,</i> <i>Pandu</i> <i>Sirahsoola.</i>	<i>Mukhalep</i> a conditions the skin.	Apple tea

- *Vanaspati* (Medicinal plants) - Under *Vanaspati Dravyas* author has explained only 7 medicinal plants with its properties and usage which are commonly known to people and which are available in most of

Indian farmhouse. The explanation of *Vanaspati* starts with holy plant *Tulasi* which has its roots in every Indian house. *Tulasi* is considered as *Divyoushadhi* which can cure variety of ailments.

**Table 4 Vanaspati (Medicinal plants)**

<b>Vanaspati</b>	<b>Properties</b>	<b>Formulations</b>	<b>Indication</b>	<b>External Usage</b>	<b>Special Formulations</b>
<i>Tulasi</i>	<i>Katu, Tikta,</i> <i>Laghu,</i> <i>Ruksha</i> <i>Ushna</i>	62	<i>Kasa,</i> <i>Swasa,</i> <i>Jwara,</i> <i>Kushta</i>	<i>Patra lepa</i> - <i>In Tvak</i> <i>Vaivarnya.</i>	<i>Tambula-</i> with <i>Tulasi, Lavanga,</i> <i>Suddha Karpura,</i> <i>Sarkara.-Swasa</i>
<i>Bilwa</i>	<i>Katu, Tikta,</i> <i>Kashaya</i> <i>Snigdha,</i> <i>Ushna.</i>	50	<i>Grahani,</i> <i>Raktatisara</i> <i>Jwara,</i> <i>Krimi.</i>	<i>Patra</i> <i>churna-</i> In excessive sweating of palms and foot.	<i>Bilwadi Ghrita.</i>
<i>Arka</i>	<i>Katu, Tikta,</i> <i>Laghu,</i> <i>Ushna,</i> <i>Ruksha</i> <i>Vata</i> <i>Kaphahara</i>	46	<i>Arshas,</i>	<i>Arka patra</i> <i>Sweda in</i> <i>Prameha</i> <i>Vrana.</i>	<i>Arka lavana</i> <i>Arka kshara</i>
<i>Amalaki</i>	<i>Amla,</i> <i>Kashaya,</i> <i>Sita, Pitta</i> <i>samaka</i> <i>Rasayana.</i>	42	<i>Pandu,</i> <i>Kamala,</i> <i>Agnimandya,</i> <i>Swasa,</i> <i>Kasa.</i> <i>Kshaya.</i>	<i>Kashaya</i> <i>Gandusha-</i> <i>Mukhapaka.</i>	<i>Chyavanaprasha</i>

<i>Nimba</i>	<i>Tikta-Kashaya rasa Sita Virya,</i>	7	<i>Kushta, Jwara, Krimi.</i>	<i>Taila-Kushta Bath powder</i>	<i>Nimba-haridrakhanda Nimba Taila, Nimba Sattva</i>
<i>Vasa</i>	<i>Tikta, Kashaya, Sita Laghu, Ruksha</i>	5	<i>Kasa, Swasa, Rakta vikara,</i>	-----	<i>Vasadyavalehya</i>
<i>Brahmi</i>	<i>Tikta, Kashaya, Sita, Medhya, Balya</i>	6	<i>Unmada, Murcha, Vatarakta, Kushta</i>	<i>Lepa-Tvak vikara.</i>	<i>Brahmi ghrita, Taila Saraswatharishta. Saraswata churna.</i>

Milk and Milk Products (*Kshira Varga*):  
In this category major milk and milk products are explained. Specifically

*Gokshira* and *Mahisha kshira* are explained, as they are mostly used by the people in every part of the country.

**Table.5 Kshira varga**

<b>Kshira varga</b>	<b>Properties</b>	<b>Formulations</b>	<b>Indications</b>	<b>External Usage</b>	<b>Special Preparations</b>
<i>Kshira</i> 1. <i>Gokshira</i> 2. <i>Mahisha</i> 3 <i>Avikshira</i> 4 <i>Manusha</i>	<i>Jivaniya</i> <i>Rasayana</i> <i>Balya</i>	16	<i>Pandu, Kshaya, Ardhavabhedaka, Arshas.</i>	-----	<i>Ksheera</i> <i>Payasa</i>
<i>Dadhi</i>	<i>Ushna, Dipana, Guru, Snigdha. Vatahara.</i>	5	<i>Atisara, Vishamajwara Arochaka, Kshaya, Ajirna.</i>	-----	<i>Srikhanda</i>
<i>Takra</i>	<i>Madhura, Amla, Ushna, Dipana</i>	8	<i>Arshas, Pandu, Grahani</i> <i>Atisara, Arochaka, Vishamajwara, Trishna.</i>	-----	-----
<i>Navanita</i>	<i>Madhura, Amla, Sita, Dipana</i>	1	<i>Kshaya, Kasa, Swasa, Raktapitta, Arshas, Vrana</i>	-----	-----

	<i>Hridya,</i> <i>Balya</i> <i>Madura,</i> <i>Sita.</i>				
<i>Ghrita</i> 1. <i>Navaghrita</i> 2 <i>Purana</i> <i>ghrita</i>	<i>Dīpana.</i> <i>Medhya,</i> <i>Rasayana</i>	10	<i>Soola, Kshaya,</i> <i>Pandu,</i> <i>Jwara, Visha,</i> <i>Unmada.</i>	External application in <i>Daha.</i>	<i>Satadhouta</i> <i>Ghrita.</i>

- Honey (*Madhu*): – A major importance has been given to honey as its used as *Anupana* and *Prakshepa* in many medicinal preparations. The explanation and usage of *Madhu* can be traced from *Vedas*. *Madhu* is *Yogavahi*, *Lekhana*,

*Dipana, Grahi, Chakshusya, Vrishya, Swarya, Medhya, Vranasodhaka* and *Vranaropaka* in nature. *Madhusukta* in *Atharvaṇa Veda* highlights the importance of *Madhu* which is also quoted by the author in this book.

**Table 6 Honey (*Madhu*):**

<i>Madhu</i>	<i>Madhura,</i> <i>Kashaya,</i> <i>Laghu, Ruksha,</i> <i>Kapha- Pittahara,</i>	30	<i>Kasa, Swasa,</i> <i>Prameha, Vrana,</i> <i>Vibandha, Jwara, Kushta,</i> <i>Chardi.</i>	<i>Vrana, Daha,</i> <i>Vaivarnya.</i>	<i>Panchamrita</i>
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- **The third section** is allocated to *Sadvritta*- Author starts the *Grantha* with *Swasthavritta* and ends with *Sadvritta*. A good personal conduct provides good health and control over individual senses and desires. *Sadvritta* is classified in to psychological, social, emotional, religious and occupational conduct. By following these codes of conduct it is possible for an individual to stay healthy physically, psychologically and socially and spiritually<sup>8</sup>. He emphasises the reader to follow *Ayurveda* to attain good health through which he can attain *Sukha* (happiness) both in this life and life after death.

#### DISCUSSION AND CONCLUSION:

- *Arogya Darpana* is an *Ayurvedic* treatise in Kannada language written by *Ayurvedacharya* Pandit Shivakumara Swami, who was belonging to Bangalore. Reviewed book is the second edition published in 1947. which is named by the author as *Ayurvediya Granthamala*

*Pushpa 1*, with title of the book *Arogya Darpana*. At the end of the introductory part author quotes that the second edition work is started on *Sarvajith Samvatsara Chaitra Shuddha Pratipat Bhanuvata* 23-3-1947.

- In the preview of the book author introduces himself as the Asthana Vidwan at Sriman Maharaja Srimath Jayachamarajendra Wadiyar of Mysore. He was appointed as one among the royal physicians of the *Samsthana* by the King after publishing this work.
- By this information it can be ascertained that the author was born around year 1890. As per the review and opinion given by newspapers and contemporary physicians in other fields of medicine at the early pages of the work, he was also honoured as *Vaidya Martanda*, *Bhishagratna* and *Sahithya Varadhi*. He had also practiced medicine along with the famous *Vaidya* of north India and had collected various customised formulations

(*AnubhutaYogas*) practiced by them in treatment. This book is a total compendium of such valuable information practiced and collected by various books.

- Book starts with historical introduction of about 48pages dealing with the original source books of *Ayurveda* and *Upanishads*. In auspicious invocation author salutes to god *Visveswara*. Totally 905 remedies are quoted by the author for nearly 365 minor and major diseases. The indexing of the diseases is according to Kannada *Varnamala* which is well planned and easy to refer a particular item. While the explanation inside book goes with names of food articles.

- In the first part author explains about aspects of *Swasthavritta*, followed by medicinal and nutritional usage of common food stuffs including 20 cereals and pulses, 23vegetables, 24fruits, milk and its products, honey,7 *Vanaspati Dravyas* in different diseases which forms major bulk of the work. At the end he explains the importance of *Sadvritta* in maintaining health.

- Here the author has explained whole food articles in a set and it's not bifurcated in to *Suka*, *Sami* and *Simbi Dhanya* as in *Samhita*, instead of that the author has explained the food articles majorly used by people in local area and in different parts of the country. So it starts from Rice and wheat. Secondly the green leafy vegetables which are rich in salts and micronutrients which are also essential for the development of the brain and nourishment of the body. Next in the series Variety of seasonal fruits are explained with their nutritional and medicinal properties. Only 7 important *Vanaspati Dravya* are explained in the book which are holy plants and are easily available and which

are offered to god in Pooja and which are also unique in the field of medicine. The work ends with the explanation of *Sadvritta* which also has major role in maintaining the psychological and spiritual wellbeing of an individual. The book reflects the methodology of *Charaka Samhita*. Most of the phrases used by the author are from the same, it mainly highlights the concepts of *Swastha Chatushka* and *Annapana Chatushka*. While explaining the food articles author has classified it in to *Dhanya*, *Saka*, *Phala*, *Kshira*, and *Madhu Vargas* which is similar to *Charaka Samhita*. Various *Kritanna* preparations mentioned which are used as medicine and also which has nutritional value. Some of the special treatments are also highlighted from Unani system of medicine. Author ends the work by a Sanskrit phrase which explains that the individual who follows the *Swasthavritta*, *Ahara-krama* and *Sadvritta* as mentioned in the book which is the prime preaching of *Ayurveda* to attains *Arogya* (health) by which one can attain *Dharma*, *Artha*, *Kama* and *Moksha*. This clearly suggests the intention of author in writing this book.

- Arogya Darpana is an Ayurvedic compendium written in Kannada language which is both laymen and physician conversant. It's an useful volume with scientific rules of health and medicinal aspects of commonly used food articles for different ailments. The work is an inclusion of instructions relating to many household remedies from food articles commonly available in every Indian homes. The book is well-planned with a useful index so that it's possible to refers to any particular item without difficulty according to different diseases. These remedies are not only help to fight against

the disease but also helps to keep healthy and fit. In present era, diet and lifestyle are major factors thought to influence susceptibility to many diseases. It sensitise the readers about the nutritional and medicinal values of various commonly used food stuffs in their daily life. This article is a review on the first volume of a series of *Granthamala* intended to write by the author which may encourage the readers to go through remaining volumes of the book to get benefit of it and keep themselves healthy and fit thought life.

• On a critical review of this book it is observed that the author might have composed the relevant information in some more volumes which is highly useful for the present day generation. If the remaining parts of this compendium are available, it will be a boon for the mankind in making their lives ideal and to prevent lifestyle disorders and curing the diseases by the practically proven simple and efficacious formulations.

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