

## PĀRIJĀTA - A MEDICO HISTORICAL REVIEW

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### ABSTRACT

*Pārijāta* is well known drug for its fragrance and medicinal use since ancient time. *Purāna* considers it as a divine plant and is used in religious occasions. It is also known as *Hārasīngāra*, because its flowers are very beautiful and they were used for the worship of Lord *Śiva* and in preparation of garlands. As it is said to be found only in the heavens and who so ever makes a wish under this tree, gets fulfilled. In the religious and ancient literature it is known as *Kalpavṛkṣa* also. Thus its medico historical importance and other details have been presented in this article.

**Key words:** *Kalpavṛkṣa*, *Samudra manthana*, *Pārijāta*, *Kṣīrasāgara*

### Introduction

Some trees are considered sacred because they represent a specific deity. The *Purāna* says that the *Pārijāta*, the Mango and the Banyan trees emerged from *Samudra manthana*.<sup>8</sup> A mythological tree mentioned in the *Purāna*, is believed to be wish granting tree. The word *Pārijāta* according to *Śabda Kalpadruma* is *Purīṅga* (male gender),<sup>7</sup> which is also known as *Kalpavṛkṣa*. It is a religious belief that only after sight of this tree on earth, all persons living in *Kaliyuga* become free from the bondage of birth and death. Botanically known as *Nyctanthes arbor-tristis* Linn is an important medicinal and divine plant, mentioned in Hindu literature. The word *Pārijāta* is beautifully derived from "*Pāri Pāraṁ gataṁ jātaṁ janmāsyā*"<sup>13</sup> means the source or drug which keeps away from the sea of sorrow in the manner of repeated cycle of birth and death. It is a native of India occurring in the sub Himalayan region from *Cinab* to *Nepal* upto 1500m.<sup>6</sup> It is a

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hardy large shrub or small tree upto 10m in height with grey or greenish white rough bark, leaves, ovate, acuminate entire or with a few large distant teeth, flowers small 3-7 in each head, arranged in trichotomous cymes; corolla fragrant, 4-8 lobed white corolla with bright orange tube.<sup>9</sup>

### ***Pārijāta* in Non Medical Literature**

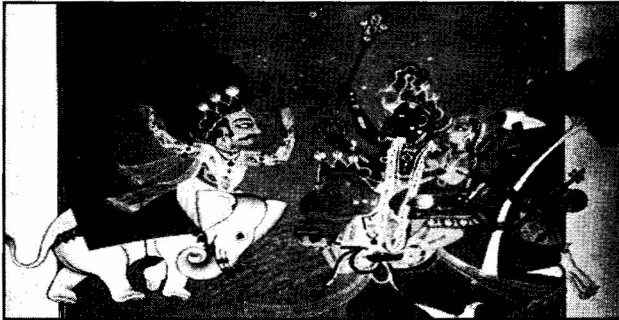


Courtesy: A Handbook of Medicinal Plants by Prajapati et al.

According to Hindu mythology *Dēvatā* (Gods) and *Asura* (Devils) once decided to churn out the ocean of milk (*Kṣīrasāgara*) to solve the issue of supremacy among them. The divine serpent *Vāśuki nāga* had been used as rope to churn the sea. Lord *Viṣṇu* sat on the pivot such that it will not skid in the ocean. As the churning of the ocean reached the peak, from the froth a deadly scur started forming. All Gods and Devils got frightened after seeing it. It was poison. Lord *Śiva* came to rescue. After this event the churning started again and 14 *Ratna* (*maṇi*/gems) came out of *Samudra manthana*. *Pārijāta* is one of them, which was taken by Lord *Indra* to *Indralōka*.<sup>15</sup>

***Purāṇa Kāla:*** The history of *Pārijāta* is marvelously described in *Viṣṇu Purāṇa* with reference to the story involving Lord *Śri Kṛṣṇa* and his two wives. His wife *Satyabhāmā* asked about the tree *Pārijāta*. She requested Lord *Kṛṣṇa* that she wants to wear the garlands prepared by beautiful flowers of *Pārijāta*. *Pārijāta* tree holds an elevated place in Indian mythology and is revered by Hindus. The tree is said to be one of the five trees (*Pañcavṛkṣa*) that adorned Lord *Indra*'s garden at *Svargalōka* (Heaven). Lord *Kṛṣṇa* went to that place at the same time *Dēvī Śacī* informed Lord *Indra* that he had come to

steal *Kalpavṛkṣa*. Lord *Kṛṣṇa* immediately appolized for his act and made a request that kindly allow me to take this tree to earth. As you know there is no way for *Mōkṣa* to the people living on earth. On this request Lord *Indra* allowed him to take it to *Dvārakā*. Lord *Kṛṣṇa* implanted *Pārijāta* in his garden.



Courtesy: A Handbook of Medicinal Plants by Prajapati et al.

***Harivamśa Purāna:*** The concept of bringing *Pārijāta* tree to the earth has been explained in different way. Here it has been mentioned that Lord *Kṛṣṇa* and Lord *Indra* faced a big war to carry it to earth. After continuous war for a long time Lord *Brahmā* was informed by *Nārada Muni* about the fact. Lord *Brahmā* requested *Dēvī Aditi* about it. She reached at that place of war and told that Lord *Kṛṣṇa* is elder brother of Lord *Indra*. So she requested to Lord *Indra* that he can give *Pārijāta* to him as a gift by younger brother.

***Mahābhārata Kāla:*** In the religious and ancient literature *Mahābhārata*, *Arjuna* brought this tree form heaven and *Kuntī* used to offer and crown Lord *Śiva* with its flower.<sup>16</sup>

**Mugal Period:** In the book “The feast of Roses” which is written by Indu Sundaresan. On the basis of history of Jahangir by Beni Prasad. *Pārijāta* tree has been beautifully described in context of the beauty.

#### ***Pārijāta* as per *Āyurvēda***

***Suśruta Saṁhitā:*** In *Suśruta Saṁhitā* it is used for *Udakamēha*. In which decoction of *Pārijāta* is the specific remedy<sup>1</sup> where as alkali of *Pārijāta*, is used in splenomegaly.

***Aṣṭāṅga Hrdaya:*** It is used in reference to *Lēkhana Karma* of eye disorders<sup>3</sup> and also

used for the treatment of *Kaphaja Mūtrakṛcchra* in the form of *kṣāra*<sup>3</sup> In reference to treatment of *Bāla Graha Rōga*<sup>3</sup> it is used in *Dhūpana karma* due to its *Kṛmighna* effect. *Pārijāta* is also used in the preparation of moderate alkali (*Madhyama Kṣāra*)<sup>3</sup> showing its mild effect on body.

### ***Nighaṇṭu Kāla***

***Kaiyadēva Nighaṇṭu, Bhāvaprakāśa Nighaṇṭu and Śāligrāma Nighaṇṭu***- It has been described as *Pāribhadra* and one of its synonyms is mentioned as *Pārijāta*. It is used in *Paṭṭika* and ear disorders. It is *Vāta-Kapha nāsaka, Śōthahara, Mēdanāśaka* and *Kṛmināśaka*. It has special indication for *Ḡrdhrasī* and *Viṣamajvara* (Malaria).

***Dhanvantari Nighaṇṭu***- It has been described as the synonym of *Tējasvini* as mentioned in *Guḍūcyādi Varga*. It is *Kapha-Vātanāśaka*, digestive and appetizer.

***Rāja Nighaṇṭu***- It is mentioned as synonyms of *Pāribhadra* (*Erythrina indica*).

### **Properties and Uses<sup>9</sup>**

***Rasa*** (Taste) : *Tikta*

***Guṇa*** (Property) : *Laghu, Rūkṣa*

***Vīrya*** (Potency) : *Uṣṇa*

***Vipāka*** (After taste) : *Kaṭu*

***Karma*** (action) : *Pittasamśōdhana, Jantughna, Kēśya, Vēdanāsthāpana, Dīpana, Anulōmana, Pittasāraka, Kṛmighna, Raktaśōdhaka, Kaphaghna, Mūtrala, Svēdajanana, Jvaraghna, Viṣaghna.*

### **Action and Uses<sup>9</sup>**

The leaves are bitter, tonic, anodyne, anti-inflammatory, digestive, Cholagogue, anthelmintic, depurative, sudorific, febrifuge, expectorant, diuretic, laxative, trichogenous, and useful in obstinate sciatica, rheumatism, arthritis, inflammation, dyspepsia, helminthiasis, pruritus, skin diseases, chronic and bilious fevers, bronchitis, asthma, cough, strangury, constipation, hepatic disorders, haemorrhoids, greyness of hair and baldness. Bark eaten with betelnut and leaf promotes expectoration of thick phlegm. The bark in combination with *Arjuna* bark (*Terminalia arjuna*) is considered to be useful in internal injuries and healing of wounds including fractured bones. The flowers are

bitter, astringent, ophthalmic, stomachic, carminative, trichogenous, and useful in inflammatory conditions, eye diseases, flatulence, colic, dyspepsia, splenomegaly, greyness of hair and baldness. The seeds are very useful in baldness, scurvy and affections of the scalp. Chewing of root alleviates enlargement of uvula, tonsillitis etc.

**Parts Used<sup>4</sup>** : Leaf, bark and seed

**Dosage** : Juice 10-20 ml.

Powder 1-3 gm.

Decoction 50-100ml

#### **Important Formulations:**

- *Naṣṭapuṣpāntaka Rasa*
- *Śaṅkhapuṣpī Taila*
- *Śēphālikā Kvātha etc.*

#### **Therapeutic Uses with Reference**

- It's juice (*Svarasa*) is used for the treatment of *Jvara* (fever) and when it is used with betel leaf, it helps in relieving cough.<sup>14</sup>
- Leaf of *Pārijāta* is used as *Śōthahara* (anti-inflammatory), *Mēdanāśaka* (antiobesitic) and *Kṛmināśaka* (anti-helminthic).
- In *Pattika* disorders and ear disorders its decoction is used.<sup>10</sup>
- Decoction of *Pārijāta* leaf is used for the management of *Udakamēha*.<sup>1</sup>
- *Pārijāta* along with *Ikṣu* is used for the treatment of *Plihōdara* (Splenic disorder), when it is given with the vehicle (*Anupāna*) of *Apāmārga Kṣāra* and oil.<sup>1</sup>
- Leaf of *Pārijāta* is used for the treatment of anorexia and indigestion.<sup>5</sup>
- It is known as best drug for the treatment of sciatica along with its *Kṛmināśaka* activity.<sup>12</sup>
- Its leaf juice with *Marica* is indicated in *Viśamajvara*.
- For *Udakamēha* decoction of *Pārijāta* is the specific remedy.<sup>11</sup>
- Intake of bark of *Pārijāta* with oil, sour gruel & rock salt remove pain in the caused by *Kapha*.

- Decoction of *Śēphālikā* leaves alleviates severe sciatica.
- Sciatica is controlled by taking decoction of *Daśamūla* added with powder of *Hingu* & *Puṣkaramūla* or singly that of *Śēphālī* leaves.

#### Vernacular Nomenclature<sup>9</sup>

**Eng** - Night jasmine, Coral jasmine.

**Hindi** - *Parja*, *Hāra*, *Sihāru*, *Hārasingāra*, *Sahērvā*, *Seolī*, *Nibārī*.

**Beng** - *Singāra*, *Hārasingāra*, *Śēphālikā*.

**Guj** - *Jayapārvatī*

**Kan** - *Pārijāta*, Harsing

**Mal** - Pavilamalli, *Pārijātam*, Pavizhamalli, *Pārijātakam*.

**Mar** - Khurashli, *Pārijātaka*, *Pārijāta*

**Punj** - Pakura, Laduri, *Harasingāra*, Kuri, Shaili.

**Tam** - Pavilamalligai, Manja-pu, Pavazhamalligai.

**Tel** - Pagadamalli, Swetasarasa, Paghada, Karchia, Karuchiya, Pari-jalamu, Kapilanagadusty, Pagadamalle, *Pārijātamū*.

**Oriya** - Ganga-siunli, *Śēphālī*, Singdahara

**Santhal** - Saparom.

### Synonyms of Pārijāta According to Various Nighaṇṭu

Synonyms	Bhāvaprakāśa Nighaṇṭu (Page- 334)	Kaiyadēva Nighaṇṭu (Page- 166)	Śāligrāma Nighaṇṭu (Page- 340)	Priya Nighaṇṭu (Page- 42)	Madanapāla Nighaṇṭu (Page- 129)	Nighaṇṭu Ādarśa (Page- 830)	Rāja Nighaṇṭu (Page- 235)
<i>Pāribhadra</i>	+	+	-	+	+	-	+
<i>Nimbataru</i>	+	+	-	-	+	-	+
<i>Mandāra</i>	+	+	-	-	+	-	+
<i>Pārijāta</i>	+	+	+	-	-	+	+
<i>Raktapuṣpa</i>	-	+	-	-	+	+	+
<i>Prabhadra</i>	-	+	-	-	+	+	-
<i>Kaṇṭakī</i>	-	+	-	+	+	-	-
<i>Kaṇṭakī</i>	-	-	-	-	-	-	-
<i>Kimśuka</i>							
<i>Prājakta</i>	-	-	+	-	-	-	-
<i>Hārasṅgāra</i>	-	-	+	-	-	+	-
<i>Puṣpaka</i>	-	-	+	-	-	-	-
<i>Nālakusuma</i>	-	-	+	-	-	-	-
<i>Kharapatra</i>	-	-	+	-	+	+	-
<i>Nālakunkuma</i>	-	-	-	-	-	+	-
<i>Krmighna</i>	-	-	-	-	-	-	-
<i>Rakta Kēśara</i>	-	-	-	-	-	-	+
<i>Bahubastri</i>	-	-	-	-	-	-	+
<i>Phalabhadra</i>	-	-	-	+	-	-	+

### Modern Literature<sup>2</sup>

**Botanical name-** *Nyctanthes arbor-tristis* Linn.

**Family-** oleaceae

**Chemical constituents:** The seed kernels (56% of the seeds) yield 12-16% of a pale yellow-brown fixed oil with the following characteristics: d 30, 0.9157, n<sub>30</sub>, 1.4675, sap. Val., 1855, iod val (Hanus), 8.22; acet. Val., 19.28 acid Val. The oil consists of the glycerides of linolic, oleic, lignoceric, steric, palmitic and probably myristic acids; B-sitosterol is the main component of the unsaponifiable matter.

The leaves of the plant contain tannic acid, methyl salicylate, an amorphous glycoside (1%), mannitol (1.3) % and 1.2% and a trace of volatile oil. They also contain

ascorbic acid 30mg/100mg. and carotene. The ascorbic acid content increases on frying the leaves in oil. The bark contains a glycoside and tow alkaloids, on soluble in water and the other soluble in chloroform.

The fragrant flowers contain an essential oil similar to that of jasmine. The bright orange corolla tubes of the flowers contain a colouring matter, nyctanthin, identical with a-croctin (C<sub>20</sub> H<sub>24</sub> O<sub>4</sub>) from saffron. Nyctanthin occurs in the material in a concentration of c.0.1%, probably as a glucoside. The corolla tubes were formerly used for dyeing silk, sometimes in conjunction with *safflower* (*Kusumbha*), turmeric, indigo or kath.

#### Macroscopic structure and uses

The wood is brown, close-grained and moderately hard. It forms a good batten base for tile or grass thatch roofs. The bark of the tree may be used as a tanning material and leaves are sometimes used for polishing wood and ivory. The leaves of the plant are anti-bilious and expectorant and are useful in fevers and rheumatism. A decoction of leaves is given for sciatica.

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## सारांश

### पारिजात-एक चिकित्सिकीय ऐतिहासिक समालोचना

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प्राचीन काल से ही पारिजात अपने औषधीय गुणों एवं मनोहर सुगन्ध के कारण जाना जाता है। पुराणों में इसे दिव्य वनस्पति माना गया है तथा इसका धार्मिक अनुष्ठानों में प्रयोग किया जाता था। इसे हारशृंगार भी कहते हैं क्योंकि इसके पुष्प अतिसुन्दर होते हैं तथा इसके पुष्पों का प्रयोग भगवान शिव की पूजा एवं माला बनाने में होता था। इसके विषय में कहा गया है कि यह स्वर्ग में पाया जाता है तथा इसे कल्पवृक्ष भी कहा जाता है। अतः प्रस्तुत लेख में इसका चिकित्सिकीय ऐतिहासिक महत्त्व एवं अन्य जानकारियाँ दी गई हैं।