

Ksheer Samudra manthan



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Introduction

In which the origin of poison is a famous mythological story described in the Bhagavata Puranas, in which by the gods. "And the demons had churned the sea together. The reason for the sea being staged is that Durvasa sage cursed Indra to become inferior to Lakshmi ji because of his insult. Lord Vishnu gave Indra a snake trick. And asked for the churning of the ocean with the Asuras. At the time of the ocean meet, there was an oracle from the sky, that the gods and demons started churning the ocean. In the Mandarachal Parvat was used as Matani and Vasuki Nag as churning rope . And Ksheer Sagar would start staging. as soon as churning began the Madranchal parvata drowned down into the bed of sea. Then Lord Vishnu, took this second incarnation [avatar] as "Kurma" in order to support Madranchal parvata upon on his back , which immediately raised Mandaranchal parvata up. Then when the gods and the Daityas started rotating the Mathani. Due to the rubbing of both of them, there was a rift in the sea. At the same time, Halahal poison was generated. It was going to consume all the three worlds. That adult poison came near the

gods to carry their lives and spread in all directions. Seeing all the creatures that appeared to make their wonders, everyone ran away after seeing that Halahal poison, at that time Lord Shiva choose to consume the poison and thus drank it. His wife the goddess Parvati ji was alarmed as she gripped her husband's neck with both the hands in order to stop the poison thus earning him the name Visha Kantha [The one who held the poison in his throat] , the poison turned his throat blue hence he, is also know as Nila Kantha [The one with a Blue throat].

Gems obtained by Samudra Manthna.

1) Halahal poison- On churning the ocean, first Halaal (Kalakut poison came out), whose flame was very strong, due to which all the gods and the deities would start to flourish.

2) Kamdhenu - There was a loud noise all around the ocean while going after the poison. When the Devas and the Asuras picked up the and saw it was a real Kamdhenu cow.

3) Ucctashhrabas Kshwa - After Kamdhenu, white colored high, Sava Ghoda was born the fastest and flying body.

4) Airavata elephant this means, when and the elephant born from Airavata (sea) is called Airavata.

5) Kaustubh Madi - During the churning, the second gem Kaustubh Madi was obtain.

6) Katyadrum - This can be considered the first scripture in the world, which appeared during Samudra Manthana.

7) Rambha - A beautiful Apsara appeared.

8) Lakshmi ji – Lakshmi ji appeared during the churning of the ocean.

9) Varuni Madira- The liquor which originated during Samudra Manthana called Varuni.

10) The moon [Chandra] we see was born, it was born during the darkness of the ocean.

- 11) Parijata tree In addition to Rupaksha, the Parijata tree was born during the ocean bond.
- 12) Shankh - The origin of the Panchjanya shankh.
- 13) After the several efforts Manthana was going on in the ocean itself, due to which Lord Dhanvantari appeared in Manthana with the golden urn of Amrit in his hand.
- 14) Amrita - At the end of the churning of the ocean, the nectar was obtained . Apart from the Puranas, the origin of poison is described in the Ayurvedic Samhitas (Charak Samhita, Sushruta Samhita, Ashtangasangraha) and Bhagavad Gita etc.



Gems obtain by Samudra Manthana.

Charaka Samhita

The source of poison is found in Charaka Medical Place Adhyay 23 in verses 4-6, which are as follows:

अमृतार्थं समुद्रं तु मध्यमाने सुरासुरैः । जले प्रागतित्यतेः पुरुषो घोरदर्शनः ॥
दीप्त तेजाश्चतुर्दंष्ट्रो हरिकेशोऽनलेक्षणः । जगदिषणं तं दृष्ट्वा तेनासौ दिषसवितः॥

When the deities and the society were enjoying the ocean for the attainment of nectar, then before the immovable expansion a man of full form was born, the effulgence of that man was shining. His big four things were that the color of his green color was as bright as his hair area etc. Seeing such a man, the sensual beings "fell in sorrow." Therefore, his poison was kept. That is, there is this mythological story about the

origin of the world, that before the origin of the nectar, a terrible form started and from whose body it was continuously flowing in the form of discharge. The discharge that was coming out of the body of such a man was born to Shankar ji. He did his taxes and whatever remaining child he was appointed by Pratta in the sthavaar and jim yonis.

Sushruta Samhita -

The description of the origin of poison in the Sushruta Samhita is described in verses 18-22 of the third chapter of Kalpasthap. Acharya Sushruta has told. Tell that at the time when the souls were creating this world. At that time a fearsome demon named Keta created trouble. Due to this, the wrath came from the mouth of Tejorashi Pala and came to the earth by wearing

a very frightening body. That Purusha Roop Granth, roaring like a great king like Rama, burnt that demon named Kaitabh to ashes. After that, after killing that wonderful demon, the writing of that idolized anger started increasing. then just fast Seeing this, the gods got into a dispute. Cause him to do 'chiv' nostalgia hence Kapann is called. After that, Prata established the steadfastness of the service for the creation of the rest of the food.

Ashtang Sangrah–

Ashtang Sangrah Uttara Tantra has got the description of the rest of the origin in chapter 2-3 of the chapter. According to Acharya Vritvagabhata, In ancient times, Lala Varna was born as black and true as anger when the ocean was washed away by the

gods and the wishing demons who obtained nectar. The color of that truth was black, eyes like embers, hairs like embers, bright and burning - and grandpa was formidable. His appearance was terrifying. Seeing him, both the gods and the demons became sad. As soon as he was born, he started wishing to burn the prani . Therefore Bhrama,order with the desire to make it amrita, used it in medicines.

Ashtanga Hridaya:

Ashtanga Hridaya Uttara Tantra's 35th chapter, verses 1-3 of the ocean churning, has been described by Acharya Vagbhata as similar to the opinion Acharya Charaka.

Shrimad Bhagavatam Gita.

It is told in the Bhagavad Gita, that when both the gods and the demons together with the desire to obtain the nectar, were performing the sea stage nearby. Yes, the poison originated before the nectar. May all the gods and demons be tainted by the poison. Having worshiped Ashutosh, they prayed to Lord Shiva and on being pleased, for the protection and welfare of the world, drank the poison from him. When Lord Shiva was drunk the lentil poison, a few drops fell on the earth after spilling it. Snakes, Bindus, venomists and other reptiles became poisonous after consuming it.



➤ [Lord Shiva consumed poison.](#)

KALPA STHANA

विषावहैवाऽप्यगदैविलिप्य वाद्यानि चित्राण्यपि वादयेत ॥

तारः सुतारः ससुरेन्द्रगोपः सर्वैश्च तुल्यः कुरुविन्दभागः ॥१४॥

पित्तेन युक्तः कपिलान्वयेन वाद्यप्रलेपो विहितः प्रशस्तः ॥

वाद्यस्य शब्देन हि यान्ति नाशं विषाणि घोराण्यपि यानि सन्ति ॥१५॥

If grass (fodder), bhakta (cattle feed, corns etc.) are poisoned, then they become weak, faint, some vomit, some purge and some even die. They wear quickly and suitably; fodder etc, should be smeared with antipoisonous drugs, they (animals) should be made to hear the mid of musical instrument such as drums, kettle drum etc which are aren hard being smeared with the paste of tara (silver), sutara (mercury) (gold), gopa (saariva) and kuruvinda (musta) - all equal in quantity. in the bile of brown coloured cow. By the sound of the such instruments

(drums, ketledrum etc) poison though strong becomes destroyed.

Notes-Paste of drugs smeared to the drum etc. should become dry and then the drum beaten, then minute dust-like particles of drugs spread to the surrounding space and detoxify the poisoned materials.

Visajusta dhumadi- poisoned smoke etc—

धूमेऽनिले वा विषसंप्रयुक्ते खगाः श्रमार्ताः प्रपतन्ति भूमौ ॥

कासप्रतिश्यायशिरोरुजश्च भवन्ति तीव्रा नयनामयाश्च ॥ १६ ॥

लाक्षाहरिद्रातिविषाभयाहरेणुलालवक्रम् ॥

प्रियां चाप्यनले निधाय धूमानीली चापि विशोधयेत् ॥१७॥

If smoke and air are poisoned, birds fall to the ground exhausted, develop, cough, nasal catarrh, headache and severe eye diseases. Then laksa,

haridra, ativisa, abhaya, abda (musta), harenuka, eladala (leaf of ela), vakra (tagara), kustha and priyangu should be put on fire and the resulting smoke purifies the air.

Visotpatti- genesis of poison

प्रजामिमामात्मयोनेब्रह्मणः सुजतः किल ॥ अकरोदसुरो विघ्नं कैटभो नाम दर्पितः ॥ १८ ॥
तस्य क्रुद्धस्य वै वद्धह्मणस्तेजसो निधेः ॥ क्रोधो विग्रहवान् भूत्वा निपपातातिदारुणः ॥ १९ ॥
स तं ददाह गर्जन्तमन्तकाभं महाबलम् ॥ ततोऽसुरं घातयित्वा तत्तेजोऽवर्धताद्भुतम्
॥२०॥
ततो विषादो देवानामभवत्तं निरीक्ष्य वै ॥ विषादजननत्वाच्च विषमित्यभिधीयते ॥ २१ ॥
ततः सृष्ट्वा प्रजाः शेषं तदा तं क्रोधमीश्वरः ॥ विन्यस्तवान् स भूतेषु स्थावरेषु चरेषु च ॥ २२ ॥

When Lord Brahma-the self born, while creating living beings, a demon by name Kaitabha overcome by anger, created hinderences to the work, then from the mouth of Brahma, his anger came out in physical form and burned the howling and powerful demon; this anger greatly increased, caused fear and grief among the gods

by his very sight; hence he came to be called Visa (causing dejection, fear and grief); then Lord Brahma, after creating the rest of the living beings, deposited this visa (poison) in all things of the world both immobile and mobile.

Notes- The above description of genesis of visa (poison) varies greatly from that found in the puranas and two other ancient Ayurveda treatises. Puranas describe that visa (poison) was born during the churning of the milky ocean by gods and demons earlier to the birth of amṛta (nectar) and began to destroying all. Then Lord Siva swallowed the poison and there by saved gods and demons. Caraka samhita describes (cik. 33/4-6) that poison was born during the churn ing of the milky ocean and Brahma deposited it in immobile and mobile things. Vāgbhata describes (AS. UTT.) terrifying physical form, black in colour with fiery eyes, standing hairs, cruel teeth, of thundering voice, creating fear for both and demons and desirous of destroying every thing. Then Brahma considering its (poison) ability to serve as nectar also by special usage, deposited it (poison) in plants. Lord Viṣṇu

in order to reduce the weight of the earth created snakes and other animals containing poison.

The chief points to note in this mythological narration are-that there are many plants, animals and minerals which are poisonous; and used in special methods even poison will be beneficial for curing diseases.

Visa guna- properties of poison

यथाऽव्यक्ता तोयमन्तरीक्षान्महीगतम् ॥

तेषु तेषु प्रदेशेषु रसं तं तं नियच्छति ॥२३॥

एवमेव विषं यद्यद्रव्यं व्याप्यावतिष्ठते ॥

स्वभावादेव तं तस्य रसं समनुवर्तते ॥ २४ ॥

CHAPTER- XXIII

4-5. 'Visa' is so called because it caused depressive affliction (VISADANA). This is the derivative meaning of the word 'visa'.'

6-7a. Origin of poison from water indicates its aggravation in rainy season as well as its pacification by water. 'Upakrama' means 'remedial measures'.

9-10. The treatment of visa belongs to others' jurisdiction and as such it is dealt here briefly. It indicates the existence of distinct tradition of dealing with poisons'.*

11-13. The word 'mulaja' indicates predominance of root poisons among vegetable ones, thus those relating to leaves, flowers etc. are also covered. 'Kanda', being a particular form of root, is taken by the word 'mula Interpretation of names of these poisons should be known from the tribal people

who are its authority, they deal the subject on the basis of teaching tradition.

14. 'Gadapradam' denotes that it does not kill but causes chronic illness. Susruta also classifies poisons in three groups-vegetable, animal and artificial. 'Dusivisa is included in these three. 'Gara' is of two types-onecomposed of nontoxic substances and the other composed of poisonous substances. The former is called gara and the latter artificial. This system is followed by Charaka Samita as well as in Vrddha kasyapa.

15-17. Vegetable and animal poisons are mutually antagonistic due to their opposite pathways. This statement does not go against the Charaka's proposition that the anti-poison property of poison is due to their prabhava (specific action) because if prabhava is not accepted as cause here, then general emetics and purgatives may also have that property but it is not so. Thus prabhava is the responsible factor in anti-poison action as well as in upward and downward movements.'

GD interprets that this applies only to fangs and roots and not to other parts.

18-23. Sushruta has described seven vegas (impulsive stages) according to crossing of seven kalas one after the other. Here, in addition, the eighth stage is beyond that and fatal moving to the affected site in case of bite and to heart in that of internal poisons. Thus there is no conflict with Susruta.' In fourth stage and onwards medas etc. should be understood as dusya on the authority of Susruta. The purpose of describing the impulsive stage in animals and birds is that one should take their meat leaving the affect part.⁵

24-27. Unmanifest rasa increases kapha as both are products of jala. 'Vyavayi means that which spreads everywhere like oil on the surface of water." Here antagonistic effect of individual property is based on the specific nature of poison and thus, due to prabhava, roughness causes aggravation of vata and

not decrease of kapha etc. Sushruta has mentioned 'pakitva' (inflammatoriness) in view of chronic poisons which may be considered in case dusivisa."

28-30. Though poison and wine vitiate all the three dosas, the predominance of one of dosas is according to location and constitution of the patient.

Reference

Charaka Samhita –Chikitsa Sthana Chapter 23

Sushruta Samhita - Kalpa Sthana - Chapter-3

Ashtanga Sangra Uttar Tantra - Chapter-40

Ashtanga Hridaya Uttar Tantra- Chapter-40

Bhagwat Gita

Other - Wikipedia

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