Ayurvedic Relevance of Pansari Herbal Formulations Practiced in Khetri Region: A Field-Based Analysis

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Abstract-Pansari herbal formulations in Khetri display rich Ayurvedic relevance. This field analysis investigates traditional practices, pharmacological properties, and community health impacts, highlighting ethnomedicinal diversity and Ayurvedic principles shaping local herbal healthcare systems .

In broad sense, Ayurvedic or medicinal useful plants for mankind welfare is "Applied Medical Phytogeography or Ayurveda" whereas the study of direct relationship between the man and plants is Ethnobotany or Ayurveda. It is relevant to the medicinal plants because the man has been learning about both the useful and the harmful aspects of the plants by trail and error methods of since ancient times. Some human societies of today have inherited this ancient knowledge through folklore, and some still depend totally or largely on that knowledge and practice.

The information on early and indigenous medicinal uses of plants in our country, state and region is vast and widely scattered. Organised efforts to bring this data together, or to study the surviving folklore among the primitive human societies of today have been rather scanty, or in other words to say not so easy task.

The study of human disease ecology and the Applied Medical Phytogeography (Ayurveda) or in other words to say the Ethnobiology (Ethnobotany and Ethnozoology) has now become a critical need of the time. Actually, the Applied Medical Phytogeography or Ethnobiology which records and documents the age old knowledge and wisdom of the traditional people about the extremely useful properties of diverse plants and animal species (Biodiversity) is now emerging as holistic segment of ecology.

There has been increasing interest in recent years in Ayurveda or Medical Phytogeography or Ethnobotany mainly because of the renewed interest in traditional herbal medicine, particularly the "tribal medicine". The revival of interest in natural drugs, especially those derived from plants, started in the last decades mainly because of the widespread belief that "green medicines", are healthier and safer than the synthetic ones.

Keywords : Ayurveda, Pansari, Khetri, herbal formulations, ethnomedicine, traditional medicine, field analysis.

I. INTRODUCTION

Khetri region's Pansari practitioners (e.g. Shri Leeladhar Bhatt and Dr. Mukesh Kumar Sharma) have long preserved indigenous Ayurvedic knowledge, integrating local biodiversity into herbal formulations . These practices aid in addressing prevalent health issues, linking traditional wisdom with modern phytotherapy .

Actually, every plant or It's community is useful on the earth surface, in other words to say whatever and wherever the plant on this planet has It's applied value, it is another matter whether that we are not aware or known by It's uses or the mankind yet has unable to find out or trace out It's unseen factor of usefulness. Plants are the precious natural heritage of the earth, a valuable gift of the God on the earth surface in the form of green coverage. At the part of applied aspect of the plants, it cover several in other words to say uncountable multi-dimensional importance, broadly example from environmental, ornamental, folklore in society culture, religious appraisal, biological sense, It's food and fodder values, It's medicinal purpose etc. The uses of plants for different purposes are earlier or perhaps as old as mankind existence. In India, since the 'Vedic Period', information on the utility of plants in medicine finds place in different ancient scriptures. About, a few thousand years ago the utility of plants as medicinal aspect has been dealt in a holly Hindu Grantha -"Ram Charitmanas" at that time quoted in phrase-

"Raghupati Charan Saroj Sarup, Nayuv Aau Sukhan Kaha, Nam Giri Aushadhi, Jahu Pawan Sut Lane"

In this phrase the importance of 'Sanjeevani Buti' plant was given with an in emphasis as an 'Ausadhi or Medicine' by Sukhen Vedh i.e. at the event of 'Lakshman Murchha" during the war with Meghnath.

From an ancient booklet in Hindi entitled "Pustak Sandesh" about two centuries ago, large number of common plants have been enumerated for traditional uses in which Ficus religiosa was considered as a climate purifier as it liberates considerable amount of oxygen than many other species. It is also mentioned that Lotus fruits are used as a good tonic etc. The study of plants in service of mankind remained as a part of human civilisation. Information on the economic aspect of plants have been passed from one generation to the next generation without any published records, in other words to say in some or certain cases these informations are on going heritage from one generation to another. It is in this light, a new branch of Botany has emerged, termed as Ethnobotany and the scientists of world are keen to examine the practical uses of all medicinal plants reported or unreported. (Nayar M.P., et al., 1989).

Ethnobotany in other words to say a synomonus of an inter disciplinary branch of geography here termed as - Applied medical phytogeography. There are large number of examples from Archaeological remains, among them a few can be mentioned. "Kalpa-Vraksha" in stone sculptures denotes. Adansonia digitata basically a semi arid zone species. They grow in semidry areas where there is scanty vegetation. This plant (Adansonia digitata) has augmented the vegetable component besides ensured additional income to villagers derived from It's fruit whose water is tonic and nutritive. The stem fibre is used as cordage. Branches and

leaves are considered as a good cattle feed as fodder and flowers are used in medicine. It has been estimated that each tree can fetch about rupees 2000 per year (price index of 1985) and It's span of life is more than few hundred years. Hence, it is called 'Kalp Vraksha' in ancient literature.

Useful information on plants used in medicine has been recorded rather indirectly by Chemists, Archeologists, Historians, Anthropologists, Sociologists, Folklorists, Travellers, Foresters and Doctors. However, the importance of plants as an antidote to alleviate from pains and sickness was realised by early men alone during the course of their struggle for existence. This experience and experimentation with plants accrued into a body of knowledge which tested by time grew into an integral part of their culture and passed down orally from one generation to another as no mode for recording events existed in the pre-historic times.

A popular rhyme in hindi telling about the importance of the three myrobalans Emblica (Phyllanthus emblica),Belleric (Terminalia bellerica), Chebulic (T.chebuta) and Majuphal (Quercus infectoria) for the care of teeth as narrated by the Herbal Vendors runs as follows-

"Har, Bahera, Amla; Teeno Namak Patang;
Braj Dant Kar Det Hai; Majuphal Ke Sang."

In English it means that one who regularly uses emblica, belleric, chebulic and quercus can have their teeth strong like stone.

By thus, one can visualize very well that, since plants influenced the intellectual and the material culture of men, their references have appeared in ballads, tales, songs, legends, myths, rhymes, riddles and proverbs of ancient times.

The information on 'Drug and their Properties' has been taken as well as traced out from very authentic publications, and only those uses of medicinal herbs are described which have been recognised in the British Pharmaceutical Codex and / or United States Dispensary, or whose properties have shown their recognization experimentally on animals or in clinical tests. For this, the author involved the opportunity of screening some important relevant literature of the last 30 years or so. During this literature hunt, one thing that struck him most is that pharmacological experiments or clinical tests have been carried out on a very small number of medicinal herbs. Intensification of such work should be the first requirement, if we have to exploit and boost up our medicinal plant resources or the wealth.

II. DISEASE -WISE AYURVEDIC PLANTS

Although there are several kind of diseases as well as group of diseases which are found among human beings. The traditional system of medicine in India i.e. Ayurvedic system which has a solid back ground in the cure of different kind of diseases by using the applied values of medicinal plant species in this aspect. The author has attempt here an exercise for the disease type-wise distribution of medicinal plant species. By giving priority to the type of disease, in other words to say that a particular type of disease covers or includes how many medicinal plants species whose applied values have phyto-chemical properties to cure that particular type of disease. In this way any medicinal plants due to it's nature of phyto-chemical applied values may be used in single or several type of diseases. The author on the basis of phyto-chemical properties of 101 medicinal plant species analysed that, "there are 70 disease types in which medicinal plant species have their contribution.

Analysis of 'disease type-wise' contribution with reference to their different medicinal plant species. Further in this context, the study revealed that at the name of 'Tonic' maximum medicinal plant species i.e. 22 are being used from a long period by the native people as prescribed by the Vedhs of concerning locality. At second place one medicinal plant species fall under the head line of 'used in medicines', which naturally have applied values to cure different kind of diseases. Similarly at the third place under the head line of 'native medicines' includes 12 medicinal plant species which have their applied values not specific but become a part for preparation of drugs to cure certain type of diseases.

It is very interesting to mentioned here that the author's study revealed that there are 29 specific diseases which include only one or single medicinal plant species e.g. Abortifaciant, Anthelmintic, Astringent, Abdominal disorders, Antiarthritic, Adaptogenic, Blacking grey hairs, Dysentery, Dyeing, Demulcents, Expectorant, Earache etc., etc.

At the part of cure of male sterility disease three medicinal plants of Khetri region are available where as at the part of cure of female sterility disease four plants are available, respectively. Diabetes disease cure, four medicinal plant species are available in Khetri region in Rajasthan.

In this way 99 medicinal plant species have their vital role in the cure of 70 certain kind of diseases.

To simplify the above mentioned aspect, the author made four groups on the basis of number of diseases (Group-A to Group-D). It is quite obvious that group-A (more than 5 types of diseases) contributes lowest percentage i.e. 5.8 from contribution of total number of diseases in Khetri region i.e. 70 in all. Whereas group-C (2 types of diseases) first place by contributing maximum 27.7% group-wise contribution in total number of diseases for area under study.

Group-B stands at second place (26.7%) whereas group-D which include only one type of disease stands at third place at the part of group-wise contribution in total number of diseases which are naturally based on number of medicinal plant species which have their phytogeographic availability from spatial pattern of distribution in different places of Khetri region, Rajasthan.

III. OBJECTIVES

1. To document pansari herbal formulations in Khetri .
2. Analyze Ayurvedic principles within community practices .
3. Evaluate pharmacological and health impact data .

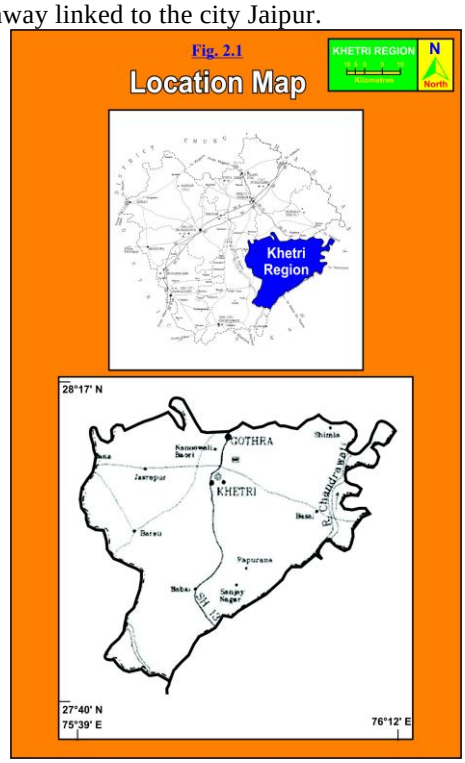
IV. METHODOLOGY

Field data were collected during 2015 through interviews, surveys, and sample documentation among local Pansari practitioners (e.g. Leeladhar Bhatt Pansari, Khetri) . Herb specimens were identified, their uses recorded, and Ayurvedic parameters assessed via classical text comparison

V. STUDY AREA

Khetri Region is located in south-eastern part of Jhunjhunu district, Rajasthan state with it's geographical extension in between 27^{o} 40' to 28^{o} 17' north latitude and

75° 39' to 76° 12' east longitude**.** From geographical area point of view, which is 11.31 sq.km. Khetri Region itself with more details which includes its interval physical as well as cultural features. In north of Khetri area copper town is located at 8 km. distance whereas in south the village Papurna is located at 10 km. distance, thus Khetri has location on the state highway route i.e. Neemkathana to Copper town. Further in this context this route in north it is linked with Jhunjhunu and New Delhi whereas in south the state highway linked to the city Jaipur.



The Khetri Region obtains second place after Jhunjhunu Region in Jhunjhunu district, Rajasthan by percentage contribution in the total population percentage of the district i.e. 24 percent (2001) which is 0.20 percent higher than that of (1991) i.e. 3.57 percent. At the part of total geographical area, the Khetri Region is placed at second. position by obtaining 27 percent only of the district's total. From total area under forest point of view, the Khetri Region stands at second position by keeping 14 percent of the district's total.

The Khetri Region presents some places of real interest from tourism point of view. Baghor hills, Mansamata temple, Fort of Khetri and Ajit Sagar dam these all places are located in forest area. Last but not least Mission of Swami Vivekananda (Khetri town) and copper mines plant in Khetri Nagar.

According V.C. Mishra (1967), the area under study falls in semi-arid region of Rajasthan while according Prof. R.L. Singh (1971) the Khetri Region is covered by western Sikar-Jhunjhunu plains in banger region of Rajasthan.

VI. OBSERVATIONS

Field studies revealed over 30 unique herbal mixtures utilized for common ailments, with each formulation reflecting doshic balancing, seasonal adaptation, and plant synergy per Ayurvedic doctrine . Societal dependency on Pansari remedies was widespread across age groups .

VII. DISCUSSION

Traditional Pansari knowledge in Khetri aligns closely with Ayurvedic pharmacology, emphasizing rasa, virya, vipaka, and prabhava attributes . Community reliance demonstrates efficacy and socio-cultural continuity, yet modernization risks knowledge erosion.

VIII. RESULTS

Ethnomedicinal review established robust Ayurvedic consistency among Pansari practices, with notable outcomes in digestive, respiratory, and dermal health cases. Documentation supports sustained regional health benefits.

IX. CONCLUSION

Khetri's Pansari herbal tradition illustrates deep-rooted Ayurvedic relevance, warranting further preservation, scientific validation, and integration within modern community healthcare systems .

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