

# Therapeutic Effects of Folklore Herbs in Arsha Roga: A Survey Study

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## ABSTRACT:

In the month of September 2023, a field survey on the flora of the Randhawa Masanda village which is located in the Jalandhar district of Punjab state, was carried out. It was helpful to identify and gather information through field surveys and other non-direct methods, such as a thorough analysis of the literature on folklore species of medicinal plants found in Ayurvedic classical texts of different periods, by maintaining continuous direct communication with the health staff and inhabitants. Once the names of the folklore medicinal plants were recorded, extensive literature reviews finalized the botanical identification, part used, mode of preparation of herbal medication and their use in a particular disease i.e. arsha roga with which patients visiting local health clinics. These traditional plant species boost the country's economy.

**KEYWORDS:** Ayurveda, Folklore Medicinal Plants, Botanical Identification, Therapeutic Uses.

## INTRODUCTION:

India has a wide variety of plants, many of which are used as traditional medicines. In Samhitas and Nighantu, extensive knowledge regarding medicinally useful folklore plants and their therapeutic properties is organized and in-depthly documented. Folklore medicinal plants are a part of everyday life for the people. A field visit was made to discover the local flora which help further in managing diseases especially patients with arsha roga visiting health clinics or dispensaries belonging to that particular area. Folklore experts include local people, farmers, Ayurvedic health officers can aid in identifying them along with plant parts and therapeutic uses. The present study is a preliminary attempt and 8 folklore herbs were collected and identified by seeking expert opinion of Dravyaguna experts.

## AIMS & OBJECTIVES:

1. Recognition and photographs collection of medicinal plants present during visit.
2. The main focus of this study is to document the use of plants for the treatment of human ailments.

## MATERIAL AND METHODS:

### Materials:

Data literature will be acquired from a wide range of sources including books, journals, articles and research papers. For this investigation, 8 medicinal herbs found during the survey with respect to the arsha roga have been used as the source material.

**Methodology:**

The standards which have been used to gather primary data by direct and indirect means include

1. The results of the investigation were documented using folklore sources.
2. Information was collected about the medicinal plants used in arsha roga, the method of medicinal preparation and its administration.

**OBSERVATION & RESULTS**

The knowledge on 8 folklore plant specimens during survey studied for correct botanical identification, part used and mode of preparation and administration in table 1, 2.

**Table No.-1 Vernacular names along with Botanical description of folklore herbs used in arsha roga**

S. No.	Local Name	Locality Where The Vernacular Names Used	Botanical Name	Family/ Subfamily
1	Apamarga	Randhawa Masanda, Jalandhar	Achyranthes aspera Linn.	Amaranthaceae
2	Aak	Randhawa Masanda, Jalandhar	Calotropis procera (Ait) R. Br.	Asclepiadaceae
3	Karanj	Randhawa Masanda, Jalandhar	Pongamia pinnata Pierre	Leguminoseae
4	Khiraynti	Randhawa Masanda, Jalandhar	Sida cordifolia Linn.	Malvaceae
5	Giloy	Randhawa Masanda, Jalandhar	Tinospora cordifolia (Willd) Miers.	Menispermaceae
6	Patha	Randhawa Masanda, Jalandhar	Cissampelos pariera Linn.	Menispermaceae
7	Sehijana	Randhawa Masanda, Jalandhar	Moringa oleifera Lam.	Moringaceae
8	Bael	Randhawa Masanda, Jalandhar	Aegle marmelos Corr.	Rutaceae

**Table No. 2 Chemical Composition, Useful part and Mode of preparation and administration of the ascertained botanical species in Arsha roga**

S. No.	Local Name	Chemical Composition	Useful Part	Mode of preparation and administration
1	Apamarga	Potash	Roots, Leaf, Tandula, Panchang	Drink apamarg seeds paste along with tandulodak
2	Aak	Uscherin, Calotropin, Calotoxin	Roots, Leaf, Flowers, Milk	Mixture of the arka roots and shami leaves consumed as smoke

3	<b>Karanj</b>	Karanjin, Pongamol	Leaf, Seeds	Heat gently leaves of karanj in ghee or oil and take it with sattu before a meal
4	<b>Khiraynti</b>	Ephedrine	Roots, Seeds	Consumption of milk or ghee prepared from the roots of bala and prishanparni
5	<b>Giloy</b>	Berberine, Giloin	Stem	Consume buttermilk after the guduchi juice or guduchi churna
6	<b>Patha</b>	Pelosine, Bebeerine	Roots	Churna of patha roots mix with buttermilk which is then consumed directly
7	<b>Sehijana</b>	Moringine, Pterygospermin	Root bark, Seeds	Dipping the lower body in the bath tub containing decoction of shigru leaves
8	<b>Bilwa</b>	Marmelosin, Aegelin, Aegelinin	Roots, Leaf, Fruit, Bark	Consume fruit pulp along with buttermilk

### Discussion:

Data gathered are arranged according to plant family in alphabetical order i.e. Amaranthaceae, Asclepiadaceae, Leguminosae, Malvaceae, Menispermaceae, Menispermaceae, Moringaceae, Rutaceae. Information about the botanical name, local name, family, chemical constituents, part of the plant used, method of medicinal preparation and administration are given in Table 1 and 2.

In a field survey, folklore medicinal plants were collected and identified as *Achyranthes aspera* Linn., *Calotropis procera* (Ait) R. Br., *Pongamia pinnata* Pierre, *Sida cordifolia* Linn., *Tinospora cordifolia* (Willd) Miers., *Cissampelos pariera* Linn., *Moringa oleifera* Lam. and *Aegle marmelos* Corr. for Apamarga, Aak, Karanj, Khiraynti, Giloy, Patha, Sehijana and Bilwa respectively as local names. However, in the Randhawa Masanda region, no detailed study on ethnobotany of medicinal herbs used in arsha roga is reported. The studied data can be used to cure disease and its symptoms.

The oldest and most popular kind of medicine is the holistic use of herbs. In reality, rely on them the most because they are familiar with their use for a variety of illnesses, including diabetes, gout, dysentery, skin diseases, and asthma as the various herbs found during survey have distinct effects on the body's various systems. Although these are safe or have a low chance of having adverse effects, one must know how to utilize them for the specific ailment in order for them to work effectively. It is also advised not to take them without first visiting a qualified Ayurvedic doctor. To combat toxicity, we must also do preclinical animal research. They must be cared for, conserved and cultivated in order to be used for therapeutic purposes or to reap the benefits from them. This type of methodical examination of new medications from surveys, traditional, and other current sources will broaden Ayurvedic Materia Medica.

### Conclusion:

Many plants were recognized and collected during the survey but the main area of focus was to provide folklore medicinal herbs to cure arsha roga and its symptoms for their active chemical constituents and

easy availability in all climatic conditions. For each recorded species we provided the scientific name, family, local name, chemical constituents, part (s) used (whole plant, bark, root, rhizome, seed, leaves, flower, fruit, latex, resin), mode of usage (paste, decoction, oral, chewed, powder, juice) as described in the samhita and nighantu. Today there is an increasing desire to unravel the role of ethno-botanical studies in trapping centuries old traditional folk knowledge as well as in searching new plant resources for drugs. Traditional remedies are often effective due to the synergistic activity of a large number of compounds therefore, careful research is needed to identify the active molecules. So the people in the same or in other regions can make use of it. It has been observed that these species should be practiced by the local people and Ayurvedic doctors in their herbal formulations.

There is a need for the scientific standardization of their preparation techniques, administration methods, and the accuracy of disease diagnosis. The findings mentioned in this study will serve as future reference material for research in the field of systematic, biochemical, and pharmacological studies. The findings of this study are promising regarding new potential therapeutic agents for human healthcare. However, they require examination for their morphology according to botanical principles and written proof of identity according to phytochemicals and Ayurvedic philosophy before being used. In our opinion, there is still a large room for scientific works that could deepen the above-stated aspects, encouraging further research in the field.

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