

TILA - NAVNEETADI LEPA: LITERATURE REVIEW

Abhijeet A. Gawai¹, Bhargav Tappe², Bhushan Raghuvanshi³, Ankush Mankar⁴, Somesh Vaidya⁵

¹Asst. Prof. – Agadtantra Department; ²Asst. Prof. – Kriya Sharir Department

³Asst. Prof. – Kayachikitsa Department; ⁴Asst. Prof. – Panchakarma Department

⁵Prof. – Agadtantra Department

Dr. Rajendra Gode Ayurved College Hospital & Research Centre, Amravati, Maharashtra, India

Email: abhi8188.ag@gmail.com

ABSTRACT

Ayurveda system of medicine is well known since *Vedic* period. This system of medicine involves the use of plant parts, animal products, mineral and metals. Till date science doesn't have specific antidote or drug to cure local toxicity caused by *Bhallataka* or another Poisonous drug. As they can use only Povidone and Dettol or Savlon for cleaning locally along with lots of oral drugs like pain killers, antibiotic, antacid. Hence present literature study focuses mainly on literature review as well as wound healing properties of *Tila-Navnitadi lepa*. **Aim and Objective:** 1) To explore the various pharmacological actions of *Tila Navnitadi Lepa*. 2) To evaluate wound healing property of polyherbal *lepa*. **Material and Method:** Literature of present study has been reviewed from various Samhita, textbooks and articles etc.

Keywords: Ayurveda, Antidote, *Lepa*, Toxicity.

INTRODUCTION

Ayurvedic system of medicine is well known since *Vedic* period. This system of medicine involves the use of plant parts, animal products, mineral and metals. For complete management of any disease physician, drug, nursing staff and patient all are very important factors. ^[1]Proper management of disease cannot be done without any of these factors. Among these four important elements drug is the most important one. Without availability of proper and good quality drug, the physician is helpless for curing the disease. It is the drug which breaks the pathogenesis of disease. Till date science doesn't have specific antidote or drug to cure local toxicity caused by *Bhallataka* as they can use only Povidine, Dettol or Savlon for

cleaning locally and lots of oral drugs like pain killers, antibiotic, antacid. So, *Ayurveda* has advised better treatment which is cheap and have easily available sources of drug. *Tila-Navnitadi lepa* is described against local toxicity of *Bhallataka* in *Rasajalnidhi*. ^[2] Swelling and irritation due to *Bhallataka* poison is pacified by external application of butter (*Navnit*), Milk (*Godugd*), *Gud* (jiggery), molasses- purified and condensed into a tawny coloured lump, *Tila*. ^[3]

Contents of *Tila-Navnitadi lepa*: a) Cow milk b) Fresh butter milk (*Navnit*). c) Molasses (*Jaggery/Gud/Khandgurh*): Latin name: *Saccharum officinarum* Linn. It is prepared from sugarcane juice. d) *Tila* (*Sesamum indicum*)

Literature drug review: Ayurveda emphasizes on for proper treatment of any disease, homeostasis of *dosha* and *Dushya* i.e. *Dhatus* involved in that disease should be maintained. Therefore, for every disease there are basic principles of treatment i.e. *Chikitsa sidhhanta* (Treatment protocol) mentioned in Ayurveda texts. The drug chosen for the treatment of disease should always fulfill the criteria of *Chikitsa sidhhanta*.

Navnit- ^[4] *Navnit* (Indian butter/*Loni*) is one of the Indian household milk products, derived by churning out curd. *Ghee* is obtained by clarifying butter by means of heat treatment. It possesses medicinal properties and described widely in *Ayurveda*. **Properties of Navnit:** ^[5] Fresh butter is constipating, appetizer, cordial/good for heart, cures diseases of *grahani*, ulcers, facial paralysis, and tastelessness. Butter which is fresh is light (easily digested), makes the body tender (soft) intellect, kindles digestion, good for heart, constipating, mitigates *pitta* and *Vata*, aphrodisiac, does not cause heart burn, cures consumption, cough, emaciation, from ulcers and facial paralysis, that which has become stable is heavy increases *kapha* and *meda* bestows strength, stoutening, cure phthisis and beneficial to children especially. *Ghee*, though fatter than butter, does not cure facial paralysis like butter. Prepared fresh *Navnit* is coolant, sweet, astringent, and sour in taste. Cures tuberculosis, hemorrhoids, facial paralysis, disorders caused by *pitta*, *rakta*, and *vata* is constipating and kindles digestion. Butter prepared from churning milk is also constipating and cures bleeding diseases and diseases of eye. Fresh butter is aphrodisiac, cold in potency i.e. *Sheet*, strengthening, and increases metabolic fire, constipating, cures diseases of *vata*, *pitta*, and *rakta*, cures consumption, ulcers, facial paralysis. Butter derived by churning out milk is constipating, cures *raktapitta* and eye disorders. Butter from cow origin is aphrodisiac, enhances fairness i.e. *Varnyakar*, increases strength, appetizer (Increases Agni), constipating, cures diseases of *vata*, *pitta*, *rakta*, cures *kshaya*, cures *arsha*, *ardita*, *kasa*. Chemical constituents of *Navnit*: Chemically butter fat consists of a mixture of triglycerides, particularly those derived from fatty acid composition of butter fat varies according to the producing animals' diet. Satu-

rated fatty acids: Palmitic acid: 31%, Myristic acid: 12%, Stearic acid: 11%, Lower saturated fatty acid: 11% Pentadecanoic acid and heptadecanoic acid. Unsaturated fatty acids: Oleic acid: 24%, Palmitoleic acid: 4%, Linoleic acid: 3%, Alpha-Linolenic acid: 1%

Tila-^[6] It is an annual plant growing about 50- 110 cm (1.5- 3.4 ft.) tall, having opposite leaves 4- 14 cm long with an entire margin, they are broad lanceolate to 5 cm broad, at the base of plant, narrowing to just 1 cm broad at the flowering stem. Sesame is one of the most widely used Ayurvedic medicines. Sesame is used in multiple dosage forms – powder, paste, oil, in the form of sesame recipes. The wonder herb is used in multiple ways through different routes of administration. Externally, internally, orally, over the eyes, nasally, rectally etc. **Properties of Tila:** *Rasa: Tikta, Vipak: Madhur, Virya: Ushn, Guna: Laghu, Snigdh.* Local action is due to its *vataghna* and *pittaghna* property it acts as *vedana sthapak* (Pain killer), thus decreases pain. *Tikta* and *laghu* property of *tila* is useful in *vrana ropan* (Wound healing). *Tikta rasa* is useful to decrease *kleda* in wound as it is *kaphaghna*.^[7]

Chemical composition: Sesame seeds contain various vitamins A, B, C and oil. Oil contains sesamin, fat, protein, fibrous matter, carbohydrate, magnesium, copper, calcium, iron, zinc, phosphorus. Sesame is rich in Vitamin E. Hence acts as a natural antioxidant. It also contains Vitamin K. It contains oil and therefore provides lubrication/ smoothness in the body on application. **Pharmacological Activities:** Cholesterol emic, Hepatoprotective, antioxidant, anti-tumor, hypotensive, free radical scavenging active. The clinical study on *Tila* (sesame) showed that it reduces acetic acid induced writhes and formalin induced paw licking in mice. Similarly, it significantly delayed the reaction time of animal to the heat stimulus. Acetic acid causes inflammatory pain while inducing capillary permeability, formalin exhibits neurogenic and inflammatory pain while hot plate induced pain indicates narcotic involvement. In several researches it has been found that sesamin inhibits 5 desaturase activity, resulting in accumulation of diaminolenic acid which displaces arachidonic acid and consequently

decreases the formation of pro inflammatory 2- series prostaglandins (PGE2). Therefore, sesame oil may have a therapeutic potential supplementation for pain and inflammatory disease due to presence of active principle ligans.

Molasses (Khandgurh/Guda)-^[8] Sugarcane is one of several species of tall perennial true grasses, native to the warm temperate to tropical region of south Asia and Melanesia. Products derived from sugarcane are sugar, molasses, rum, cachaça, bagasse and ethanol etc. To make molasses sugarcane is harvested and stripped of leaves. Its juice is extracted by crushing or cutting. The juice is boiled to concentrate it, promoting sugar crystallization. The result of first boiling is called first syrup and it has highest sugar content. Second molasses is created from second boiling. *Gud* is extensively used in many Indian cuisines and in various Ayurvedic medicines. It is a good substitute for sugar. Not only that, it comes with a bunch of its own unique health benefits. *Guda* forms the backbone of *Asavas* and *Arishtas* – fermented liquid Ayurvedic medicines. Qualities of *Guda* and types: Treacle / jaggery (*Guda*) causes increased parasitic infection, *Majjakara* – It increases the quantity of marrow, *Asrukara* – improves blood, *medo Mamsakara* – increases fat and muscles. Nutritional value per 100 gm of *Gud*: Energy – 1213 KJ (290 kcal), Carbohydrate: 74.73 gm, Sugar: 74.72 gm, Fat: 0.1 gm. Vitamins: Thiamine (B1): 0.041 mg (4%), Riboflavin (B2): 0.002 mg, Niacin (B3): 0.93 mg (6%), Pantothenic acid (B5): 0.804 mg (16%), Vitamin B6: 0.67 mg. Minerals: Calcium- 205 (21%), Iron- 4.72 mg (36%), Magnesium- 242 mg (68%), Potassium- 1464 mg (31%), Zinc- 6.29 mg (3%).^[9]

Godugdha^[10] Milk is described as *Ajasrika Rasayana* in Ayurvedic literature. Milk has been extensively described in Ayurvedic literature. Eight types of milk have been discussed in Charaka Samhita i.e. cow milk, buffalo milk, goat milk, elephant milk, mother's milk etc. Milk contains fat, protein, carbohydrate, vitamin A, B, complex, C, enzymes, minerals etc. and thus helpful in maintaining physical and mental well-being. *Godugdha* is having *Madhur Ras* (Sweet taste), *Madhur Vipak* and *Shit virya*. *Dugdhavardhak*,

Snigdha, *Vat-Pitta-Rakt vikar Nashak*, *Dosha-Dhatu-Mal* and *Strotas kled utapannakar*, *Guru, Jara*^[11] and *rognashak* in those who drinks daily. *Madhura rasa* is *Mansa*, *Meda*, *Asthi*, *Majja* and *Shukra Vivardhana*. *Balakara*, *Prinana*, *Tarpana*, *Jeevana*, *Bruhana*, *Sthairyakara*. All these properties of *Madhura rasa* are seen in *Ksheera*. So, it acts as *Dhatuwardhana*. It is formed by *Aap* and *Prithvi Mahabhuta*. It heals *As-thidhatukshaya*. *Vatajanya Shoola* is cured when it is processed by *Erandamoola*. *Snigdha – Snigdha guna* helps to pacify *Vata dosha*. This *Snigdha guna* overcome *Ruksha guna* of *Vata*. *Ksheera* is *Ojovardhana*, *Dhatuposhana*. It is *Janma satmya*, *Shukrala*.

DISCUSSION

There are very few remedies available today and which are not very specific treatment for above mentioned condition. *Tila* and *Gud* (*khandgud/jaggery*) are also the important contents of this *lepa*. *Ayurveda* has mentioned the various medicinal properties of *tila* and *gud* which helps in skin healing in local poisoning. *Navneet* is made from curd and curd is made from milk hence constituents and properties of *Navneet* may vary according to animal and its diet. In present study *Navaneet* derived from cow's milk was used according to *anukta grahan niyam* and it is useful as nectar. Cow milk is also used fresh just like *Navneet* and it has great antitoxic properties, improves brain functions and builds immunity because of which *Aacharyas* have mentioned it as whole diet. *Sheet*, *Madhur* properties are useful in *Bhallataka* skin poisoning hence it is also one of most important content of *Tila-Navneetadi lepa*. *Tila* and *Gud* (*khandgud/jaggery*) are also the important contents of this *lepa*. *Ayurveda* has mentioned the various medicinal properties of *tila* and *gud* which helps in skin healing in local poisoning.

CONCLUSION

From the literature study it is found that this *kalpa* contains various nutritional ingredients which can be beneficial in various superficial injury as well as skin ailments as Efficacy of *Tila-Navneetadi lepa* against

local action of *Bhallataka* in Albino mice is already proved. Hence from this context it can be concluded that *Tila-Navneetadi lepa* has a wound healing property which can be beneficial in wound cause by various factors. Validation of such wound healing properties needs to be further assessed by Preclinical, clinical experiments for the betterment of human beings.

REFERENCES

1. Bramhanand Tripathi, Ashtang Hridayam, reprints 2017 Chaukhamba Sanskrit Pratisthan, Varanasi: Pg. 20-21.
2. Siddhavidya Shree Bhudev Sharmana Rasacharya, Rasajalanidhi 2nd edition, Ashtamodhyay, Publisher Shree Gokul Mudranalaya, Varanasi: Pg. 353.
3. Siddhavidya Shree Bhudev Sharmana Rasacharya, Rasajalanidhi 2nd edition, Ashtamodhyay, Publisher Shree Gokul Mudranalaya, Varanasi: Pg. 353-354.
4. Krushnachandra Chunekar, Gangasahay Pandey-Bhavprakash Nighantu, Navneet varga, reprint 2015, Chaukhamba Bharti Academy, Varanasi: Pg. 757.
5. Bramhanand Tripathi-‘Ashtanghridayam’ Reprint 2017 Chaukhamba Sanskrit Pratisthan, Varanasi: Pg.no. 72
6. A.P. Deshpande, Subhash Ranade- Dravyaguna Vijnyan new edition April 2015, Proficient Publishing house, Pune: Pg. 565-566.
7. Bramhanand Tripathi-‘Ashtanghridayam’ Reprint 2017 Chaukhamba Sanskrit Pratisthan, Varanasi: Pg.no. 77
8. Siddhavidya Shree Bhudev Sharmana Rasacharya, Rasajalanidhi 2nd edition, Ashtamodhyay, Publisher Shree Gokul Mudranalaya, Varanasi: Pg. 353-354.
9. A.P. Deshpande, Subhash Ranade- Dravyaguna Vijnyan new edition April 2015, Proficient Publishing house, Pune: Pg. 669-670.
10. Vidyadhar Shukla, Ravidatta Tripathi- Charak Samhita Vol I, reprint 2017, Chaukhamba Sanskrit Pratisthan, New Delhi: Pg. 46-47.
11. Bramhanand Tripathi- ‘Ashtanghridayam’ Reprint 2017 Chaukhamba Sanskrit Pratisthan, Varanasi: Pg.no. 68-69.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Abhijeet A. Gawai: Tila - Navneetadi Lepa: Literature Review. International Ayurvedic Medical Journal {online} 2020 {cited March, 2020} Available from: http://www.iamj.in/posts/images/upload/3023_3026.pdf