

PHYTOCHEMICAL ANALYSIS OF DRONAPUSHPI AS AN EKAMOOOLIKAPRAYOGA  
IN THE MANAGEMENT OF KAPHAJA SHIRASHOOLA.<sup>1</sup>\*Dr. Anulakshmi R. and <sup>2</sup>Dr. Vishnu V. Nath<sup>1</sup>PG Scholar, Dept of Dravyaguna, A.L.N.R.M.A.M.C, Koppa.<sup>2</sup>Asst. Professor, Dept. of Kayachikitsa, A.L.N.R.M.A.M.C, Koppa.

\*Corresponding Author: Dr. Anulakshmi R.

PG Scholar, Dept of Dravyaguna, A.L.N.R.M.A.M.C, Koppa.

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**ABSTRACT**

Ethnomedicine played a vital role in the development of a healthy society. The mono herb therapy (Ekamoolika prayoga) effectively uses a single plant for treating a particular condition. "Malnad" coming under Western Ghats, which is one of the eight "hottest Hot-spots" of biological diversity in the world, with diverse flora which are indigenous and rarely found elsewhere in the world. Shirashoola is a very common disease in the clinical practice both in rural and in urban places. Among different types of shirashoola the kaphaja verity (Acharya-Vagbhatta) affects patients with Tandra, Shoonakshikuta, karna-kandu, Aalasya and headache persisting all around the day and may increase at night. Elimination of Kapha is the best line of treatment for this condition and Nasya considered as prime treatment modality in all type of shirashoola, is taken here. This study aims in bringing light to the use of Dronapushpi, which is abundantly available all round Malnad, This is used as an Ekamoolika prayoga through Shodhana-nasya in Kaphaja-shirashoola; considering its theekshna, ushna and kaphharana properties. Along with this the phytochemical analysis of the source plants of Dronapushpi *Leucas aspera* spreng and *Leucas cephalotes* (Roth) will also be discussed.

**KEYWORDS:** Ethnomedicine, Ekamoolika-Prayoga, Nasya, Dronapushpi.**INTRODUCTION**

Medicinal plants are the only source for the treatment of diseases in ancient days and since then numerous herbs and plants have been recognized as a medicinal plant because of their potency to cure ailments.<sup>[1]</sup> The importance of Ethnomedicine in the development of healthy society is still prevalent around the globe because of its effectiveness (e.g., Tibetan medicine). Even though ignored due to the misconceptions of modern society; studies emphasize ethnic medicine as an important aspect in the future of medicine. The body of existing ethnomedical knowledge has led to great developments in health care field, with rapid industrialization of the planet and loss of ethnic cultures and customs, some of this information will no doubt disappear. The newly discovered and the existing medicinal plants are being screened for many diseases and to identify significant therapeutic importance.<sup>[2]</sup>

Shirashola has been explained by different Acharyas. Sinusitis is one of the most common disease. It is estimated that 134 million Indians are suffering from sinusitis. Most of the signs and symptoms of kaphaja shirashoola like *Tandra*, *Shoonakshikuta*, *karna-kandu*, *Aalasya* can be correlated with the signs and symptoms of maxillary sinusitis. Due to the nidans like *Rajo Dhooma* sevana (atmospheric pollutants), *Jalakrida* (swimming),

*Purovatasevana* (exposure to wind and moist breeze), *Madhura*, *Snigdha*, *Sheetha* and *Guru Ahara* the occurrence of kaphaja shirashoola becomes more prevalent.

Acharyas explains that "Nasa hi shiraso dhwaram". Nasya is considered as a prime treatment modality in all types of shiroroga and also in Kaphaja shirashoola.<sup>[3]</sup> Drugs with *Katurasa*, *Theekshna guna* and *Ushna veerya* are considered as the best in treating Kaphaja vikaras.

The drug *dronapushpi* a famous ethnomedicine that grows like weed in India specially after rain. It is taken here for the treatment of Kaphaja shirashoola by taking its *Rasa*, *Guna*, *Veerya* and *Vipaka* into consideration.

**OBJECTIVES**

1. Understanding the importance of Ethnomedicine
2. Detail study of review of kaphajashirashoola
3. Understanding the action of nasya in kaphaja shiroroga
4. Understanding constituting the use of the source plant of *dronapushpi* *Leucas aspera* spreng and *Leucas cephalotes* (Roth).
5. Understanding the phytochemical analysis of *dronapushpi* as ekamoolika in the management of Kaphaja shirashoola.

**IMPORTANCE OF ETHNOMEDICINE**

India is a country with the ancient heritage of traditional medicine. The traditional medicinal practice which deals with the cultural interpretation of health and disease is called as ethnomedicine. Ethno medicine played a vital role in the development of healthy society and still prevalent around the globe because of its effectiveness. The practice of Ethno medicine is a complex multi-disciplinary system constituting the use of plants as primary health care for the people since millennia. According to Acharya Charaka and Acharya Susruta, Indo-Aryans had great knowledge and source of medicinal plants. The information regarding the indigenous plants was gathered from shepherds and hunters.

**KAPHAJA SHIRASHOOLA**

It is a condition where there will be mild pain in head throughout day and aggravates at night.<sup>[4]</sup>

**KAPHAJA SHIRASHOOLASYNONYMS**

Kaphaja shiroroga<sup>[5]</sup> Shleshmaja shirashoola<sup>[6]</sup> Sleshmaja abhitapa<sup>[7]</sup>

**NIDANA**

According to Acharya Charaka<sup>[8]</sup>,

1. Asya sukha
2. Swapna sukha
3. Guru bhojana
4. Snigha bhojana
5. Ati bhojana

**RUPA**

according to Acharya Charaka<sup>[9]</sup>, Sushruta<sup>[10]</sup> and Vagbhata<sup>[11]</sup>

1. Mandaruja
2. Shirogurutva
3. Kaphopadigdam
4. Aruchi
5. Alasya
6. Karna kandu
7. Tandra

**SAMPRAPTI**

because of the above nidanas, kapha gets vitiated and gets accumulated in the Shira Pradesha leading to Kaphaja Shirashoola.

**CHIKITSA**

- Acharya Charaka<sup>[12]</sup>, Nasya is the best line of treatment for all Shiroroga and also explained treatment for Kaphaja Shirashoola as Gruthapana, Tikshna basti, Dahakarma, Raktamokshana, Nasya, Upanaha and Lepa.
- Acharya Sushruta<sup>[13]</sup> Shirovirechana, Vamana, Gandusha, Achapana, Swedana, Agnikarma and Lepa.
- Acharya Vagbhata Nasya, Langhana, Vamana, Nadisweda, and Alepa.

**ACTION OF NASYA IN SHIROROGA**

According to Acharya Charaka, Nasa is the gateway to Shiras. The drug administered through nose as Nasya reaches to the brain and eliminates only the morbid doshas responsible for producing the disease.<sup>[15]</sup>

In Sushruta Samhita, 'Mastulungagam' (passage of brain matter/CSF through nose) is symptom mentioned in Atiyoga of Virechana Nasya.<sup>[16]</sup> This shows the relation between the nose and brain.

In Ashtanga Samgraha, it is explained that the Nasa being the doorway to Shiras, the drug administered through the nostrils, reaches Shringataka by Nasasrota and spreads in the Murdha (Brain) taking route of Netra (eyes), Shrotra (ears), Kanta (throat), Siramukhas (opening of the vessels) etc. and scrapes the morbid Doshas in supraclavicular region and extracts them from the Uttamanga.<sup>[17]</sup>

Acharya Sushruta has clarified Shringataka marma as a Shira Marma formed by the union of Siras (blood vessels) supplying to nose, ear, eye and tongue.<sup>[18]</sup>

According to modern view, the nasal delivery seems to be a favourable way to bypass the obstacles for blood-brain barrier (bbb) allowing the direct drug delivery in the biophase of central nervous system (CNS) active compounds. It has also been considered to the administration of vaccines.<sup>[19]</sup>

The highly vascular nasal tissues make an effective site of systemic absorption. The abundant vascular plexus permits the administered drug to get absorbed into the blood vessels rapidly. The pooling of nasal venous blood into the facial vein is the vascular path of transportation. It communicates through pterygoid plexus with the cavernous venous sinus.<sup>[20]</sup>

**THE SOURCE PLANT OF****DRONAPUSHPI: *Leucas aspera***

The medicinal properties of plants have been investigated due to their potent pharmacological activities, low toxicity and economic viability.<sup>[21]</sup> This revival of interest in plant-derived drugs is mainly due to the current wide spread belief that green medicine is safe and more dependable than the costly synthetic drug, many of which have adverse side effects.<sup>[22]</sup>

**Botanical description and Habitat**

*Leucas aspera* (L. aspera) is an annual, branched, herb grows to a height of 15-60cm with stout quadrangular stem and branches. It belongs to the Labiate family. It is a common aromatic herb found in AFRICA, Asia-temperate and Asia-tropical countries.

*Drona cha dronapushpi cha phale pushpa chakeerthitha I*

*Drona pushpin guru swadhu rookshooshna vatapitta krit*

## II

*Sathikshna lavana swadupaka katvi cha bhedinil*  
*Kaphama kamala shotha thamaka swasa janthujit II*

Preliminary Phyto chemical examination of *L. aspera* revealed the presence of triterpenoids in whole plant.<sup>[25]</sup>  
 The entire plant is reported to contain ursolic acid, oleanolic acid and 3- sitosterol.<sup>[26]</sup>

**METHOD OF ADMINISTRATION**

Instill 2 drops of *swarasa* in each nostril, 2 times daily. (morning and evening)  
 (the *Bhavaprakash nighandu edition of 1998 verse-272-273, pageno-463-464*)

**Vernacular name**

- Sanskrit** : Dronapushpi, Chitrapatrika
- Hindi** : Goma madhupati
- Kannada** : Thumbai
- Malayalam** : Thumba

**Rasa Panchaka**

- Rasa** : Katu, Lavana, Madhura
- Guna** : Guru, Ruksha, Theekshna
- Veerya** : Ushna
- Vipaka** : Madhura

**PHYTOCHEMICAL ANALYSIS OF L.ASPERA**

Traditionally the whole plant is taken orally for analgesic, antipyretic, antirheumatic, anti- inflammatory and anti-bacterial treatment and its paste is applied topically to inflamed areas.<sup>[23]</sup>

The entire plant is also used as an insecticide and indicated in traditional medicine for coughs, cold, painful swelling and chronic skin eruption.<sup>[24]</sup>

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