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# Pharmaceutical and Therapeutical Utility of *Ikshu Varga Dravya*: A Review

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## ABSTRACT

*Aharavarga Dravya* and *Aushadhavarga Dravya* have been explained in *Ayurveda* to get an approach towards nutritional and medicinal values. *Ayurveda* explains dietary regimen for maintaining health and treatment of diseases. *Ikshu Varga* has been explained under *Ahara Varga* by the *Brihatrayees* which has got a very specific role in therapeutics and pharmaceuticals as well. *Ikshu* is having properties *Guru*, *Madhura Rasa*, *Brimhana* and *Vrushya*. This establishes a strong base for *Ikshu Vikaras* being utilised in different formulations in different forms like as an ingredient, *Anupana*, binding agent. In daily routine these could be included under diet regimen because of their nutritional values and even they could prove to be beneficial in cases of malnutrition.

**Key words:** *Ikshuvikara*, *Brihamana*, *Vrushya*, Nutritional value.

## INTRODUCTION

The *Ayurvedic* system of medicine has described *Ahara Varga Dravya* and *Aushadha Varga Dravya* in the treatment of diseases, which plays an important role in maintaining health. *Acharya Charaka* has mentioned that *Hitakara Ahara Dravyas* are responsible for *Purusha Vridhi* and *Ahitakara Aharadrayas* are responsible for manifestation of diseases.<sup>[1]</sup> *Aharavarga Dravyas* are well explained in *Ayurvedic* classics. According to *Acharya Charaka Samskaras* induces special qualities in a *Dravya*.<sup>[2]</sup>

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As we can appreciate this in the case of preparation of *Guda*, *Matsyaandika*, *Sharkara* where *Agni Samskara* acts on *Ikshu Rasa*. *Acharya Charaka* has mentioned *Ikshu* as *Agrya* for *Mutrajanaanam* whereas *Ikshu Kaanda* is mentioned in *Shukra Shodhana Varga*. When it is chewed it is *Brihamana*, *Vrushya* in nature.<sup>[3]</sup> According to *Acharya Sushruta*, it is *Madhura*, *Balya*, *Vrushya*, *Mutrala* and *Raktapitta Prashamana* in nature. In *Astanga Hridayam* also same properties are mentioned. *Bhavaprakasha Nighantu* mentions it as *Hridhya*, *Ratpittaghna*, *Balya* and *mutrala*.<sup>[4]</sup> By looking at these references this can be inferred that *Ikshu* and *Ikshu Vikaras* have great role to play in therapeutics and in pharmaceuticals as well.

### Types of *Ikshu*

According to *Acharya Sushruta*, *Ikshu* is having twelve *prajaatis*.<sup>[5]</sup> In *Bhavaprakasha Nighantu* thirteen *prajaatis*<sup>[6]</sup> and in *Raja Nighantu* five *prajaatis* are well described.<sup>[7]</sup>

### Properties of *Ikshu Rasa Vikaras*

In *Astanga Hridayam* five *Ikshu vikaras* are explained viz. *Phanita*, *Guda*, *Matsyaandika*, *Khanda* and

*Sharkara*.<sup>[8]</sup> In *Bhavaprakasha Nighantu* it is explained that if *Ikshu rasa* is heated on mild fire then at one stage it achieves honey like consistency which is known as *Phanitha Kalpana*. It is *Guru* and acts as *Brimhana* and it has got property of *Mutrabasti Vishodhna*.<sup>[9]</sup>

*Guda* is *Snigdha*, *Mutrala* and *Rakta Shodhaka*, *Balya* and *Vrushya* in properties.<sup>[10]</sup> *Purana Guda* is considered as *Rasayana*, it has properties like *Hrudya* and it is also mentioned as *Pathya*.<sup>[11]</sup> It is *Vrushya*, *Vataghna* and *Asrukraprasadna*<sup>[12]</sup> (blood purifier). If it is consumed as an *Anupana* with *Ardraka* it acts as *Kaphaghna*, with *Haritaki* as *Pittaghna* and with *Shunthi* as *Vataghna*.<sup>[13]</sup>

*Matsyaandika*, *Khanda* and *Sita (sharkara)* are white in colour and are in purest form in succeeding order. These have properties like *Sheeta*, *Snigdha*, *Gurutara*, *Madhuratara*, *Vrushya* and *Rakta Pittahara* in succeeding order.<sup>[14]</sup>

#### Concept Of Purana Guda

In the preparation of any *Aushadha Yoga Purana Guda* should be taken as mentioned by *Acharya Sharangdhara* in context of preparation of *Vyoshadi Vati*.<sup>[15]</sup> In context of *Gudapaka Kalpana* and wherever we are expecting *Rasayana*, *Brimhana* and *Vrushya* properties *Purana Guda* should be taken into use. According to *Bhavaprakasha Nighantu*, after one year *Madhu*, *Sharkara* and *Guda* are considered as *Purana*.<sup>[16]</sup> In *Abhava* of *Purana Guda*, fresh *Guda* is dried under sunlight for four *Yama* which is then considered as *Purana Guda*.<sup>[17]</sup>

#### Utility of Ikshu Vikaras In Pharmaceutics

In pharmaceutics, the role of *Ikshu Vikaras (Ikshu Rasa)* is well noticed as a *Bhavana Dravya* also, as mentioned in context of *Vasanta Kusumakara Rasa*. In preparation of *Avaleha kalpana* contribution of *Ikshu Vikaras* are well appreciated. *Avaleha Kalpas* are known to have better palatability and this is achieved by the incorporation of *Ikshu Vikaras* during their preparation. With the help of *Samyoga Samskara*, *Ikshu Vikaras* bring about special properties like

*Rasayana*, *Vrushya* and *Brimhana* in the drug like in case of *Chyavanaprasha*.

We also get reference of *Gudapaka Kalpana* in our classics for example *Shatavariguda*, *Kalyanakaguda*. *Guda* is also used in preparation of *Vesavara Kalpana* and *Panaka Kalpana*.

*Sharakara Kalpana* is having a very important role in context of palatability. *Matsyaandika*, *Khanda* and *Sharkara* are well used as *Praksepaka Dravyas*. *Ikshu Vikaras* like *Sharkara* are utilized as chief ingredient in many formulations for example *Sitoplaadi* and *Avipattikara Choorna*.

In the preparation of *Asava-Arista*, *Guda* plays a very important role in fermentation. Being *Madhura Dravya* it enhances the palatability also. *Khanda* is very much essential to prepare sugar syrup in many formulations like in *Avaleha* as well as in *Murabba* preparations. It also acts as a natural preservative.

*Acharya Sharangdhara* told contribution of *Guda* and *Sharaka* in preparation of *Vati Kalpana*.<sup>[18]</sup> Here these acts as binding agent along with imparting medicinal and nutritional values. *Ikshu Vikaras* are also explained in *Mantha Kalpana* in *Charaka Samhita*.

*Ikshu Vikaras* are also very well utilised in preparation of *Seedhu Kalpana*, *Shukta Kalpana (Gudashukta, Ikshushukta)* and *Shadava Kalpana*.

#### Utility of Ikshu Vikaras in Therapeutics

We can find direct references of utility of *Ikshu Vikaras* in different formulations for example *Palitalepa*, in which *Ikshu Rasa* is used as an ingredient.<sup>[19]</sup>

In *Pittaja Vridhhi* and *Daha* condition *Sharkara* is frequently used due to its *Sheetala Guna*. In *Sitoplaadi Choorna*, *Sita* is main ingredient, mentioned for *Kasa*, *Kshaya*, *Daharoga*. In *Phalashruthi* of *Sitoplaadi Choorna* it is mentioned as *Hasta Padangadaha Hara*.<sup>[20]</sup> In *Raktapitta* *Sharkara* is consumed along with *Atarushakadi kwatha* and *Ushiradipeya*.

In *Swasa-Kasa* disease reference of *Gudavatika* is also explained in *Sharangdhara samhita*.<sup>[21]</sup> *Suranapindi*

and *Suranavataka* in *Arsharoga* are other examples where *Guda* is used.

*Sita* is used in *Chandraprabha Vati* as an important ingredient. It is also used in *Pippali Modaka* which is used in condition of *Dhatugata Jwara*.<sup>[22]</sup> It is also added as an ingredient in *Dahanashana Gandoosha*. *Yoga Ratnakara* has mentioned *Nishadinetrabindu*, a remedy for eye diseases in which *Sharkara* is used as a component.

*Khanda* is used in *Triphala Modaka* which is said to be beneficial in *Kustha Roga*.<sup>[23]</sup> Similarly in *Mashaadi Modaka*, indicated for *Vaajikarana* properties.<sup>[24]</sup>

*Phanitha* is mentioned in preparation of a *Tarpana Yoga* which is used in conditions of *Mutrakricharata* and *Udavarta*.<sup>[25]</sup> *Rasala* prepared with *Guda* is *Hrudya* and having *Vatahara* properties. *Mantha* is given along with *Amla*, *Sneha* and *Guda* it cures *Mutrakricharata* and *Udavarta*. If consumed along with *Sharaka*, *Ikshu Rasa* and *Draksha* cures *Pittaja Vikaras*.<sup>[26]</sup> *Panaka* prepared with *Guda* is *Mutrala*, helpful in UTI conditions.

## DISCUSSION

According to modern science sugar cane juice is rich in iron, magnesium, calcium and other electrolytes, so it is beneficial for dehydration. It helps to cure the common cold and other infections and also fights with fever as it boosts the body's protein levels. Besides these it helps in curing kidney stones. As it is a good source of glucose so it is having high nutritional values.

In *Ayurveda* explanation regarding *Aushadha* and *Aharavarga Dravya* is a fruitful narration which is not only useful in curing diseases but also to achieve desired nutritional values.

There are so many references which are beautifully explained in classics regarding usefulness of *Ikshuvikaras* in Pharmaceutics as well in therapeutics which are hardly practised.

Though it has been said that *Ikshu Vikaras* are good for the body still utmost care should be taken while using or prescribing them in persons suffering from

Diabetes. As these are rich in carbohydrates and provides high calories, so inappropriate use may cause some harm in conditions of diabetes and other related disorders.

## CONCLUSION

Indian system of medicine is having such a wonderful diversity to cure the diseases from the root level. Easy availability of *Ikshu ikaras* makes it easier to use in day to day life which will be a great benefit to public health. Various *Ikshu Vikaras* play pivotal role in different formulations in different ways like *Anupana*, ingredient, binding agent, food supplement having their specific role to play in the human body. Even it makes *Ayurvedic* drugs more palatable because of which these are widely accepted in the society.

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