To Study The Clinical Efficacy Of Panchgavaya Ghrita Along With Psychotherapy In Atatvabhinivesh W.S.R To Obsessive Compulsive Disorder.

Dr. Nishu Raina

Abstract

In India, the cow is worshipped as a god called ‘Gaumata,’ indicating its nourishing nature like a mother and Panchgavaya can also give back to mother nature by promoting soil fertility, earthworm production, protecting crops from bacterial and fungal infections and is also recommended for a variety of diseases viz., asthma, flu, allergies, cardiovascular diseases, renal disorders, rheumatoid arthritis, leucoderma, wound healing, leucorrhoea, hepatitis, dietary and gastrointestinal tract disorders, obesity, tuberculosis, ulcer, chemical intoxication, other bacterial, fungal and viral infections etc. Panchagavaya represents milk, urine, dung, ghee, and curd, which is also an ancient traditional medicine in India. There are many research’s on Panchagavaya as a single or with multiple herbs or combined with herbal drugs. This review is about the human usage of Panchagavaya or ‘Panchagavyachikitsa’ or ‘Cowpathy’. Panchagavaya like milk and curd are rich in nutrition, amino acids, proteins, vitamins, minerals, and hormones. Cow urine is recommended for a variety of diseases viz. allergies, cardiovascular diseases, renal disorders, rheumatoid arthritis etc. Similarly Cow dung has demonstrated that it can kill the malarial parasite and Mycobacterium tuberculosis. The anti-fungal activity can be observed against Corrophilous fungi. Smoke liberated on burning of cow dung causes eye irritation and tears, which can help vision enhancement. Ayurveda also supports the co-administration of ghee along with other remedial treatments. Ghee-based formulations, i.e., Ghrita, are developed for targeted delivery and enhanced bioavailability of hydrophobic botanicals. For example, Brahmi ghrita for cognitive function, Vasa ghrita for the respiratory problem. These products are known to cure several human diseases and enhance immune power and also good for animals, which provides rich nutrition and helps to boost the immune system. This paper shows the Scope of Panchagavaya in Therapeutics and Pharmaceutics.

Keywords: Panchagavaya, Ghrita, Panchgavyachikitsa, Antibacterial.

Introduction

In India, the cow is worshipped as a god called ‘Gaumata,’ or ‘Kamadhenu‘ (believed to accomplish desired things) indicating its nourishing nature like a mother and Panchgavaya represents milk, urine, dung, ghee, and curd which is also an ancient traditional medicine in India, which in itself is a treasure of health benefits and medicinal properties. The Ayurvedic system of medicine too has described the significance of using cow milk, ghee, urine, dung, and curd, each of which is termed ‘gavya’ (i.e., obtained from ‘Gau’ means cow) for the treatment of various diseases. Each ‘gavyya’ can be used as a single therapy or in combination with other products or with other treatments[1,2]. Panchgavaya therapy has also demonstrated its therapeutic potential against severe pathological conditions like cancer, AIDS, and diabetes[3,4]. The present review focuses on the composition of each Panchgavaya product and its health benefits and medicinal properties based on available scientific evidence[5,6]. Cow curd is Atisheeta (v.coolant), Deepana (improves digestion), Balavardhana (improves strength and immunity), Vataghna (useful in neurological conditions like paralysis, neuropathy etc.), Madhura (sweet), Snigdha (unctuous). Hence it is useful in Arochaka (Anorexia),
Curd also called ‘yogurt’ or “Dahi”, is consumed worldwide due to its high nutritional value and health benefits. Curd is a rich source of probiotics (beneficial living micro-organisms) that exert various beneficial effects upon oral administration. Lactic acid-producing bacteria also include proteinous compounds in nature and 3-hydroxylated fatty acid. Curd contains several nutrients and micronutrients, including water, proteins, vitamins like A, B, D, and E; minerals like calcium, phosphorous, magnesium, zinc, etc. Probiotics present in curd help in strengthening the immune system and digestive system, whereas various minerals, vitamins, and proteins in curd help fight against multiple pathogens, including HIV. Curd also acts as a blood purifier and helps in lowering the total cholesterol, and low-density lipoproteins, thus, preventing the risk of obesity, anti-fungal effect for treating dandruff from hair, and treating piles. Curd should be taken with green gram or moong for Vata Prakruti, sugar for Pitta Prakruti, and cumin powder for Kapha Prakruti individuals. Curd consumption with all the recommended precautions prescribed by Ayurveda may significantly benefit health.

Cow dung is rich in several beneficial microbes like 

- Saccharomyces, 
- Lactobacillus, 
- Bacillus, 
- Streptococcus, 
- Candida, etc.

It also contains various nutritional components, including minerals, vitamins, potassium, nitrogen, oxygen, carbon, cellulose, hemicellulose, mucus, lignin. Cow dung is used to degrade waste generated from the city and hospitals due to the abundance of different micro-organisms beneficial for waste degradation. In rural areas of India, a dried cow dung cake is entirely environment-friendly, and ensures air purification by killing the microbes in the surrounding air. Cow dung helps increase the population of earthworms, showing an enhancement in the nitrification process. The use of cow dung can restrict the development of such fungal issues due to 

- Fusariumoxysporum, 
- Fusariumolani, 
- Sclerotiniasclerotiorum.
Ayurveda and OCD

Unwholesome physical/mental - Prajyaparadha

Misinterpretation by Buddhi

Vibrams (repeat same)

Derangement of manas (obsessive thoughts)

Vata dosha alteration

unable to discriminate between Nitya/Anitya and Heta/Aheta

Situation leading to Anxiety - present with symptoms of Obsession/Compulsion

Shodana & Shamana chikitsa is mentioned in case of Atavabhinivesha. In this research work, we have seen how Panchgavya Ghrita helped in imparting clarity to Mana and Indriya and Satyavachaya chikitsa helps to control it from its Vishayas that in turn are Ahikar to the mind.

**Objective:**

1. To Study Ayurvedic aspect of Atavabhinivesha
2. Assess the efficacy of Panchgavya Ghrita in OCD.
3. To compare efficacy of Panchgavya Ghrita with supportive psychotherapy in OCD.

**Materials and Methods:**

**Drug:** Panchgavya Ghrita (Ghrita Preparation explained in the management of Apasmara in Charak Samhita and Ashtang Hridaya.

**Dose:** 20 ml HS

**Ingredients:** The combination contains 5 ingredients in equal quantity:

1. Gosakrit (Cow Dung)
2. Godadhi (Curd)
3. Goksheera (Milk)
4. Gomootra (Cow urine)
5. Goghrita (Ghee)
<table>
<thead>
<tr>
<th>Drug</th>
<th>Rasa</th>
<th>Guna</th>
<th>Veerya</th>
<th>Vipaka</th>
<th>Doshkarma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cow milk</td>
<td>Madhura</td>
<td>Guru, snigdha</td>
<td>Sheeta</td>
<td>Madhura</td>
<td>Vatapittashamak, kaphkara</td>
</tr>
<tr>
<td>Cow curd</td>
<td>Amla</td>
<td>Guru</td>
<td>Ushna</td>
<td>Amla</td>
<td>Vatashamana, kaphapittakara</td>
</tr>
<tr>
<td>Cow ghrita</td>
<td>Madhura</td>
<td>Snigdha</td>
<td>Sheeta</td>
<td>Madhura</td>
<td>Vatapitta shamana</td>
</tr>
<tr>
<td>Cow dung</td>
<td>Kashaaya, Tikta</td>
<td>Laghu, Rooksha</td>
<td>Sheeta</td>
<td>Katu</td>
<td>Kaphapittahara</td>
</tr>
<tr>
<td>Cow urine</td>
<td>Katu, Lavana</td>
<td>Laghu, rooksha, Teekshana</td>
<td>Ushna</td>
<td>Katu</td>
<td>Kaphavatashamana, Pittakara</td>
</tr>
</tbody>
</table>

**Study design** - Simple random method, Paired “t” test.

**Sample size** - 36 (from the opd of kayachikitsa dac Punjab, from which six left the treatmentin between)

**Diagnosis** - as per D.S.M – IV Criteria for OCD (Diagnostic and statistical manual of mental disorders).

**Inclusion criteria**:
1) Diagnosed as O.C.D According to DSM-IV Criteria.
2) Age group 20-60 yrs.

**Exclusion criteria**
1. Cardiac disorders like CAD, Dyslipidemia etc.
3. Patients on any allopathic psychiatric medication.
4. Pregnancy
5. Diabetes or any malignancy

**Group-1**
1. Supportive Psychotherapy along with Water as placebo

**Group-2**
1. Supportive Psychotherapy
2. Panchgvaya Ghrita 25 ml HS

**Follow up** - 30 days
Observations:

1. 20-30 yrs age group 30%
2. Males 75%
3. Middle class 90%
4. Professional stress related to their workplace 70%
5. Past psychiatric illness 5%
6. Ritual related obsession 60%
7. Religious 10%
8. Somatic 5%
9. Repeated compulsions 65%
10. Avoiding 5%

Control Group Symptoms:

<table>
<thead>
<tr>
<th>Symptoms</th>
<th>BT</th>
<th>AT</th>
<th>Mean difference</th>
<th>% Relief</th>
<th>SD</th>
<th>T</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time spent in obsession(O)</td>
<td>2.4</td>
<td>2.0</td>
<td>0.3</td>
<td>16</td>
<td>0.5</td>
<td>2.4</td>
<td>&lt;0.05</td>
</tr>
<tr>
<td>Interference(O)</td>
<td>2.5</td>
<td>2.2</td>
<td>0.2</td>
<td>11.4</td>
<td>0.4</td>
<td>1.9</td>
<td>&gt;0.05</td>
</tr>
<tr>
<td>Distress(O)</td>
<td>2.6</td>
<td>2.0</td>
<td>0.5</td>
<td>21.8</td>
<td>0.6</td>
<td>2.6</td>
<td>&lt;0.05</td>
</tr>
<tr>
<td>Resistance(0)</td>
<td>2.2</td>
<td>2.0</td>
<td>0.2</td>
<td>8.5</td>
<td>0.4</td>
<td>1.5</td>
<td>&gt;0.05</td>
</tr>
<tr>
<td>Control over(0)</td>
<td>2.4</td>
<td>2.1</td>
<td>0.2</td>
<td>12</td>
<td>0.4</td>
<td>1.9</td>
<td>&gt;0.05</td>
</tr>
<tr>
<td>Overall effect(O)</td>
<td>12.5</td>
<td>10.8</td>
<td>1.6</td>
<td>13.4</td>
<td>1.7</td>
<td>2.9</td>
<td>&lt;0.05</td>
</tr>
<tr>
<td>Time spent in compulsion (C)</td>
<td>2.3</td>
<td>2.0</td>
<td>0.4</td>
<td>16.5</td>
<td>0.5</td>
<td>2.5</td>
<td>&lt;0.05</td>
</tr>
<tr>
<td>Interference(C)</td>
<td>2.2</td>
<td>1.9</td>
<td>0.2</td>
<td>8.6</td>
<td>0.6</td>
<td>1</td>
<td>&gt;0.05</td>
</tr>
<tr>
<td>Distress(C)</td>
<td>2.2</td>
<td>1.8</td>
<td>0.3</td>
<td>13.5</td>
<td>0.39</td>
<td>1.89</td>
<td>&gt;0.05</td>
</tr>
<tr>
<td>Resistance(C)</td>
<td>2.1</td>
<td>1.7</td>
<td>0.3</td>
<td>13.8</td>
<td>0.4</td>
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<td>&gt;0.05</td>
</tr>
<tr>
<td>Overall effect(C)</td>
<td>11.3</td>
<td>9.8</td>
<td>1.4</td>
<td>12.7</td>
<td>1.03</td>
<td>4.1</td>
<td>&lt;0.01</td>
</tr>
<tr>
<td>Symptoms</td>
<td>BT</td>
<td>AT</td>
<td>Mean Difference</td>
<td>% Relief</td>
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<td>--------------------------------</td>
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</tr>
<tr>
<td>Time spent in obsession(O)</td>
<td>2.5</td>
<td>2.1</td>
<td>0.6</td>
<td>24.9</td>
<td>0.8</td>
<td>2.4</td>
<td>&lt;0.05</td>
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<tr>
<td>Distress(O)</td>
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<td>1.9</td>
<td>0.5</td>
<td>22.9</td>
<td>0.6</td>
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<td>&lt;0.05</td>
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<tr>
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<td>&lt;0.05</td>
</tr>
<tr>
<td>Overall effect(O)</td>
<td>12.8</td>
<td>10.4</td>
<td>2.3</td>
<td>18.3</td>
<td>2.2</td>
<td>3.1</td>
<td>&lt;0.01</td>
</tr>
<tr>
<td>Time spent in compulsion(C)</td>
<td>2.3</td>
<td>2.0</td>
<td>0.2</td>
<td>12.5</td>
<td>0.4</td>
<td>1.95</td>
<td>&lt;0.05</td>
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<tr>
<td>Interference(C)</td>
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<td>2.4</td>
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<td>&lt;0.05</td>
</tr>
</tbody>
</table>

Results:

1. *Phanchgvaya Ghrita* + Psychotherapy is more effective than *Phanchgiva Ghrita*.
2. Effect of *Phanchgiva Ghrita* on obsession and compulsion is observed as

<table>
<thead>
<tr>
<th>Effect on obsession</th>
<th>Effect on compulsion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall effect(on obsession) after treatment = 13.4 % (in control group) and 18.3% (in trial group), but the difference is insignificant.</td>
<td>Overall effect(on compulsion) after treatment = 20.89 % (control group) and 13.9% (trial group), but the difference is Statistically significant</td>
</tr>
<tr>
<td>After follow up= 10.7% (control group) &amp; 18.3% (study group)</td>
<td>After follow up= 12.56% (control group) &amp; 11.8% (study group)</td>
</tr>
<tr>
<td>Trial drug has thus good result, as it retained effect of therapy, although difference b/w the groups was not significant statistically</td>
<td>Trial drug has less results as retained effect of therapy was seen in rituals</td>
</tr>
</tbody>
</table>

Discussion:

*Phanchgiva Ghrita* + Psychotherapy is more effective than *Phanchgiva Ghrita*. Effect of *Panchgiva Ghrita* on obsession and compulsion when compared we find *Panchagavya Ghrita* is *Tridosha shamak* with *Vata Dosha Dominancy*, which makes it very good for obsession. Besides this, it also helps to Enhance *Agni*. Being *Anulomak* in nature, it thus clears*Srotas*, specially *Tama/Raja Aavrana* which gives mind much more clarity. *Panchgiva Ghrita* is *Medhya* in nature and also Enhances *Ojas*. It acts as a very good *Rasayana*. In short, overall qualities of it, will help in potentiating deranged *Dhee, Dhriti and Smriti*. 
Conclusion:-

From the above, it is clear that there is significant change in study group even after follow up, that shows efficacy of *Panchgavya Ghrita* along with psychotherapy in OCD Management. Besides it, cognitive behaviour therapy /prevention therapy should be an add on feature in order to improve the quality of life. Above study, Shows Therapeutic and pharmacological potential against various human ailments. Hence *Panchgavya* effects must not be limited only to ancient classics, instead Scientific efforts should be encouraged to validate biological activities, safety and the mechanism of action of the active components

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