

An Introduction of Traditional Therapies used in the district Vidisha and Raisen of Madhya Pradesh

Dr. Ravikant Gupta(Research scholar)* ,Dr. Akhilesh Kumar Singh, Assistant professor Dept of Ayurveda , Dr. Upendra Babu Khatri, Assistant professor Dept. of yoga
Department of Ayurveda and Yoga Sanchi University of Buddhist-Indic Study, Vill-Barla, Dist.- Raisen(MP).

ABSTRACT-

Herbal medicines are in great demand in both developed and the developing countries in primary healthcare because of their great efficacy and little or no side effects. These traditional systems of medicine together with homoeopathy and folklore medicine continue to play a significant role largely in the health care system of the population. The tribals and rural population of India are highly dependent on medicinal plant therapy for meeting their health care needs. Raisen and Vidisha district are situated in central part of Madhya Pradesh. Peoples of these districts go to traditional healers for their primary health ailments along with modern health care centers and AYUSH treatment. Traditional healers use different kind of herbs, minerals, animal parts and other materials which are easily available in that area. We can categorize traditional therapist as Herbalist, Diviners and Prophet healers. A survey study was performed. Jadibuti Therapy, Jantav awshesho se Chikitsa (Ethanozoological Therapy), Jhad-Phunk Therapy, Sparsh Chikitsa (Touch Therapy) and Jaundice Therapy are the therapies used by traditional healers. Palash, Bhat-kataiya, Snake shade, Ganja powder, Geru mitti, Broom, Peacock feathers, holy water and holy ash material used by Traditional healers. Traditional therapies are the part of ancient Ayurveda. Its form has been changed according to the culture and availability of herbs and other raw material used in therapies. Traditional therapies can be included in primary health care system after the detail scientific study and authentication. Efficacy of Traditional therapies are not fully assessed because no scientific parameters available.

Key Words: Traditional healers, AYUSH treatment, Jadibuti therapy, Ayurveda.

INTRODUCTION-

Medicinal plants contain inherent active ingredients to cure disease or relieve pain. The use of traditional medicines and medicinal plant in most developing countries as therapeutic agent for the maintenance of good health has been widely observed. The world health organization estimated that 80% of the population of developing countries relies on traditional medicines, mostly herbal plant drugs for their primary health care.

The term “traditional medicine” refers to ways of protecting and restoring health that existed before the arrival of modern medicine. As the term implies, these approaches to health belong to each country, and have been handed down from generation to generation. A traditional system requires to meet the needs of the local communities for many centuries. The traditional system of medicine is prevalent in India since the Vedic period and as early as the dawn of human civilization. Though it has undergone many changes in the course of its long history, it still remains the main history of medical relief to a large section of population of the nation. Traditional medicine has maintained its popularity in a number of Asian countries such as

China, India, Japan and Pakistan. Medicinal plants are the oldest known health care products. Their importance is still growing.¹⁻²

Raisen and Vidisha district are situated in central part of Madhya Pradesh. Raisen lies between the latitude 22° 47' and 23° 33' north and the longitude 77° 21' and 78° 49' east. Vidisha lies between 23° 20' and 24° 22' north latitudes, and 77° 16' and 78° 18' east longitudes.³ Peoples of these districts go to traditional healers for their primary health ailments along with modern health care centers and AYUSH treatment. About 30 to 40% populations of these districts use tradition medicine for their primary health ailments.

Traditional healers use different kind of herbs, minerals, animal parts and other materials which are easily available in that area. They got this traditional knowledge by their older generation. A majority of social population has strong faith and believes on these traditional therapies and their practioners. Religion and Spirituality deeply involve with the treatment. A Traditional healer treats physical health ailments as well as psychological health ailments by Traditional therapies. For example a healer gives a herb with chanting a mantra to patient to treat jaundice in Raisen district. Positive psychological effects of Mantras are well known.⁴⁻⁷ We can categorize traditional therapist into following 3 categories-

- I. Herbalist:** A person who use various herbs, minerals and animal products for treatment.
- II. Diviners:** The diviner uses bones and the spirits of the ancestors to diagnose and prescribe medication for different physiological, psychiatric and spiritual conditions.⁸
- III. Prophet or faith healers:** They use prayer and holy water for healing purpose.⁹

METHODOLOGY

The present work was carried out in three center regions of Madhya Pradesh India viz, Raisen and Vidisha region.

Each medicine practice will verified and cross checked. Plant specimens were collected, identified with the help of Herbarium and Floras (Mudgal et al.,1997; Verma et al., 1993; Singh et al., 2001; Jain, 1991). Herbarium following standard method (Jain and Rao, 1977). In order to obtain ethno-zoological information about animal and their products used in traditional medicine, The ethno-medicinal data (local name of animals, mode of preparation and administration) will collected through semi-structured questionnaire (in their local language mainly, with the help of local mediator), interview and group discussion with selected people of the tribe. The selection of informants was based on their experience, recognition as expert and knowledge old aged person concerning traditional medicine (Rajeev Vats and Simion Thomas).¹⁰⁻¹⁷

1. Traditional Therapies used in Vidisha-Raisen district-

A survey study was performed. Traditional therapists and local vaidhyas of Raisen and Vidisha districts were contacted. They got their knowledge traditionally by their parents, older siblings and gurus. We have collected data by their interview and got the following details of therapies and therapeutic materials-

I. Jadibuti Therapy-

Healer use specific herb in the form of powder, decoction and juice internally and externally tied the herb on a particular part of the body like in snake bite a garland(Gansi) made up by the root bark of *Butea monosperma* (Palash) wore to patients neck.

(Samadhi of Jamnagir Swami Maharaj, Village-Seehod, Gyaraspur, Vidisha).

A healer gives Dhuni(Smoke of Ganja powder produced to sprinkle on burning cow dung cake) on the affected part to treat painful swelled joints.

A cigarette filled with the seeds of *Solanum virginianum* (Bhat Kataiya) is given to smoke for oral ailments like in dental pain, carries etc.

(Healer-Om Prakash, Village-Khari,Bilkisganj, Seehore)

II. Jantavawshesho se Chikitsa(Ethanozoological Therapy)-

Healer used the animal parts for the treatment.

A healer gives powder of the snake shed (kenchuli) with roti to dogs to treat scabies. (Healer-DineshChowrasiya, Deori, Raisen)

III. Jhad-Phunk Therapy-

Healer chanted mantras and role the broom from face to feet in front of the patient, hit on the head or affected part of patient to treat badha (Physical and Mental disorder)

(Healer- Raju, Murli Nagar, Karod, Bhopal).

Some healers chant mantra and send out a stream of air from mouth(Foonkmarna) on the affected part of body to treat disease.

(Healer- Prakash, Shyam Nagar, Begumganj, Raisen)

IV. SparshChikitsa (Touch Therapy)- Healer touch the palms, forehead or affected part of the patients like in chronic fever healer touch the palm of the patient with his palm and chant Mantra.

(Healer- Prakash, Shyam Nagar, Begumganj, Raisen)

V. Jaundice Therapy- Healer apply wet lime on the palm of patient and wash his hand, if yellow water comes after wash that means patient is affected with jaundice and if normal water comes that means

patients is not affected with jaundice.(Healer- ArjunThakur, Near Mangalwarabazzar, Babai, Hoshangabad)

Material used by Traditional healers-

Traditional healers use herbs, minerals, animal parts and other natural ingredients for their therapies. They are following-

- 1- **Buteamonosperma(Palash)**- Its root bark is used as a garland in snake bite treatment in district of Raisen and Vidisha.
- 2- **Solanumvirginianum(BhatKataiya)**- Its seeds are used as a cigarette to cure toothache in district Seehore.
- 3- **Snake shed of Najanaja(Indian Cobra)**- Its powder is used to treat worm infestation of dog in district Raisen.
- 4- **Cannabis sativa(Ganja Powder)**- Its smoke is used to treat joint pain.
- 5- **Geru mitti (Red Ochre)**- It is used to treat urticaria.
- 6- **Broom**- It is used by divine healers.
- 7- **Kuchi of Peacock(Pavocristatus) feathers**-It's like soft small broom shape, It is used by devine healers.
- 8- **Bhabhoot(Ash of holy fire)**- It is used by Prophet healer.
- 9- **PavitraJal(Holy water)**- It is bottled water, treated by holy chants. It is used by Prophet Healers.
- 10- **Mantra(Holy sacred utterance)**- It is used by Prophet or faith healers in the form of Prayer.

DISCUSSION-

Jadibuti therapy(herbal therapy) and Jantavawshesho se Chikitsa(Ethanozoological Therapy) works according to the principle of Ayurved any drug works on the body according to its Rasa, Guna, Virya, Vipak and Prabhav.¹⁸These drugs contain certain chemicals that cure the disease in body. Palashworks by its prabhav(hidden potency of drug). Solanumvirginianum(Bhat-kataiya) seeds have anti inflammatory properties so its seed smoke subside the inflammation and pain of tooth caries.¹⁹

Snake skin or shade contains cholesterol and other fatty acids. It is used in Chinese medicine to treat skin disorders like scabies, boils, psoriasis and other itching disorders of skin in humans.²⁰

Ganja (Cannabis sativa) powder has Cannabinoids which shows anti inflammatory and anti arthritic properties so it get relief in joint pain.²¹

Gerumitti is Pittashamak and Kandughna²², so it cures urticaria.

Use of broom, kuchi, bhabhoot and holy water along with Mantras produce a positive feeling on the patient. These methods come under the umbrella of GruhaChikitsa. GruhaChikitsa is a branch of Astang Ayurveda.²³ Jadibutichikitsais very popular now days. It's the main functioning branch in all alternative medicinal systems. Jantavawshesho se Chikitsa or Ethanozoological Therapy is prohibited in India. It's a criminal offence. Many animal species are endangered and to stop the illegal trade government make a strict law against the use of any animal part.

Jhadphunk Therapy commonly known as Black magic is very controversial therapy. Acharya Sushrut define it as a GruhaChikitsa which deals with the physical and psychological disorders caused by unknown spirits and their divine treatment. Sushrut dedicates a whole chapter called *Amanushopsargadhyaya* in the *Uttar sthan* of *Sushrutsamhita*.

SparshChikitsa or Touch therapy is a kind of divine therapy where healer transfers their positive energy into the patient's body. It is used for psychological disorders. Its very popular form is Reiki treatment.

Jaundice is yellow discoloration of skin due to elevated bilirubin level in blood. Jaundice diagnosis and its herbal treatment is very common and popular in rural and urban population of India.

Mantras are the well structured, sequential holy sounds. They produce positive energy in the patients mind and surrounding environment. They are the main parts of Dev-vyapasryaChikitsa (Divine therapy) describe in Brahattrayis (Charaksmhita, Sushrutsamhita and AstangHrudaya).

As discussed above, we can say traditional therapies are the part of ancient Ayurveda. Its form has been changed according to the culture and availability of herbs and other raw material used in therapies.

CONCLUSION-

Traditional therapies can be included in primary health care system after the detail scientific study and authentication. They are cheap and easily available and most important thing is that society has faith on it. Most healers treat patients for free as a hobby or for social cause so many poor, medium class people and sometimes upper class, rich suffering with incurable disease. Traditional therapies strongly related with religion which is another cause that people go to the traditional healers.

Efficacy of Traditional therapies are not fully assessed because no scientific parameters available.

REFERENCES-

1. Sharma Alok (2008). Herbal medicine for market potential in India: An Overview. *Academic Journal of Plant Sciences*, IDOSI Publications, 1(2): 26-36.

2. The Ayurvedic Pharmacopoeia of India., Government of India., Ministry of Health and Family Welfare., New Delhi. 1999, Part I, Vol III, pp 235
3. https://en.wikipedia.org/wiki/Raisen_district
4. Anonymous 2000. *The useful plants of india*, PID, CSIR, New Delhi.
5. Chopra RN, Chopra IC, Handa KL, Kapoor LD, Chopra's Indigenous drug of India, U.N. Dhar & Sons Pvt. Ltd. Calcuta, 2nd ed. 1958.
6. Dwivedi S.N. 2003. Ethnobotanical studies and conservation strategies of wild and natural resources of Rewa district of Madhya Pradesh *J. Econ. Taxon. Bot.* 27(1): 233-244
7. Khare C.P. 2004. Encyclopedia of Indian medicinal plants, Springer-Verlag Berlin Heidelberg, New York
8. *Hammond-Tooke D. Rituals and Medicines: Indigenous Healing in South Africa.* Johannesburg: AD. Donker Publisher; 1989.
9. Rinne EM. Water and healing – Experiences from the traditional healers in Ile-Ife, Nigeria. *Nordic Journal of African Studies.* ;10(1):41–65. 2001
10. Sikarwar R.L.S. 2002. Ethnobotanical uses of plants new to India, *Ethnobotany*, 14:112-115
11. Sinha R.K. 1998. Tools of investigation. In *Ethnobotany: The Renaissance of traditional herbal medicine.* INA Shree Publication. Jaipur 194-202.
12. Mudgal V, Khanna KK and Hajra PK, 1997. Flora of Madhya Pradesh, Vol. II. BSI. Calcutta.
13. Verma DM, Balakrishnan NP and Dixit RD, 1993. Flora of Madhya Pradesh, Vol. I, BSI, Calcutta.
14. Singh NP, Khanna KK Mudgal V and Dixit RD, 2001. Flora of Madhya Pradesh, Vol. III, BSI, Calcutta.
15. Jain SK, 1991. Dictionary of Indian folk medicine and Ethnobotany. Deep Publication, New Delhi, India.
16. Jain SK and Rao RR, 1977. A handbook of field and Herbarium methods. Today and Tomorrow Publishers, New Delhi.
17. Rajeev Vats and Simion Thomas A study on use of animals as traditional medicine by Sukuma Tribe of Busega District, *Journal of ethnobiology and ethnomedicine*, 2015, 1(1):38
18. Charak Samhita Sutra Sthan-1
19. Gupta MP, Dutt S. Chemical examination of the seeds of *Solanum xanthocarpum*. II. Constituents. *Journal of the Indian Chemical Society* 1938; 15:95–100.
20. <https://www.webmd.com/vitamins/ai/ingredientmono-1521/snake-skin>
21. Parker J, Atez F, Rossetti RG, Skulas A, Patel R, Zurier RB. Suppression of human macrophage interleukin-6 by a nonpsychoactive cannabinoid acid. *Rheumatol Int.* 2008; 28:631–635. (Pub Med)
22. Ras-Ratna Samuchchaya-Uprasaprakrana
23. Sushrut Samhita Sutra Sthan-1