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Pharmaceutico Analytical Adavancement of Nimba-Gomutrasava towards Management of Lifestyle Disorders

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ABSTRACT
Introduction: Polyherbal medicines in Ayurveda treat various ailments, including metabolic syndrome, high blood pressure, dyslipidemia, diabetes, and obesity. It includes a variety of medications, including fermented varieties like Arishta and Asavas. Go-mutra treatment offers a particularly interesting and thought-provoking research topic. Azadirachta indica, possesses katu vipaka, sheeta veeryatmak, and tikta kashay rasa qualities.Gomutra possesses katu vipaka, ushna tikshna veeryatmak, and kashay lavan rasa qualities. Nimbagomutrasava is such a novel self-generated alcohol formulation enhances the medicinal and pharmacological effects of the ingredients. Public awareness is needed to emphasize the significant role and diverse applications of cow urine in enhancing health and lifestyle.
Aim: To ameliorate conceptualisation of Asava preparation towards lifestyle disorder .
Obective: Pharmaceutical preparation and analytical examination of Nimbagomutrasvaas per ayurvedic and modern parameters
Material and Method: This summary explores the content found in Ayurvedic texts and treaties from the Vedic era to current Ayurvedic Formulary of India.
Result: Nimbagomutrasava analytically matched with the standard values(Description -Clear liquid, Total solid -29.0%,Total residue-1.25%, Specific Gravity-1.11, pH Direct 4.6Alcohol content 3.93%)The paper provides an overview of Nimbagomutrasava, discusses various extraction methods, and investigates its impact on metabolic Syndrome and lifestyle disorders.
Conclusion: Nimbagomutrasava is effective against Metabolic syndrome and its associated complications**.** Consuming Nimbagomutrasava maintains balance, aids in treating incurable diseases and Life threatning disorder.The study establishesh the pharmaceutical and physiochemical profile of this novel Nimbagomutrasava ,confirming proper fermentation and providing a scientific baseline for futre pharmacological and stabality study
KEYWORDS: Asava ,Gomutra, , fermentation, Ayurveda , herbal drugs,

I. INTRODUCTION

Lifestyle diseases such as hypertension, diabetes, dyslipidemia, and obesity are increasing rapidly, especially those linked to cardiovascular disorders. Heart-related conditions remain a leading cause of death, accounting for nearly one-third of global mortality. In India, fast economic growth and westernized habits have contributed to a sharp rise in these chronic health problems.(1) Ayurveda, a premier living science, is gaining global attention for its ability to prevent and manage lifestyle disorders. With its holistic approach, it focuses on the overall well-being of an individual through medicines, rejuvenation therapies, Panchakarma procedures, lifestyle guidance, and proper dietary management.

According to Ayurveda, health is shaped by the harmony of one's physical and psychological capacities, which reflect in daily habits, behaviour, and food choices. These patterns develop early in life through family and social influences. When this natural regulation of body and mind is disturbed, lifestyle disorders arise. Ayurveda refers to this disruption of proper judgment and self-control as Prajnaparadha (intellectual error), a key cause behind many modern lifestyle issues.(2)

Ayurveda is one of the world's oldest medical sciences, preserved and practiced for thousands of years. Rooted in ancient Vedic wisdom, it is often called the "Mother of All Healing" for its enduring holistic approach. Originating in India, it continues to guide health

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and wellness even today.(3) According to its etymology, it is the union of the Sanskrit terms ayur (life) and veda (knowledge or science), meaning "the science of life," with an emphasis on achieving balance and harmony in all facets of existence, including the mind, body, and spirit.(4)

Sandhana kalpana, (fermentation) with self-generated alcohol, is the basis for the preparation of the dosage forms Asava (fermented infusion) and Arishta (fermented decoction). **(5)** Fermentation is the process of creating formulations in which a group of ingredients' medicinal qualities are extracted from swarasa (freshly extracted plant juice) or kwatha (decoction prepared in water) using anaerobic respiration and biochemical or microbial fermentation**.(6)**Alcohol is produced during this method by fermentation rather than external addition**.(7)** As a result, these formulations include self-generated alcohol, which promotes a longer shelf life, relatively quicker absorption, and improved therapeutic efficacy at lower dosages.In Ayurvedic scriptures, up to 124 remedies are recommended for a variety of ailments. **(8)**

The Yajurveda and Atharvaveda are revered as divine Vedic scriptures. Historical evidence, from the Neolithic period to ancient Egyptian texts, shows the use of grains, fruits, and tree bark for preparing fermented drinks.(9)Fermentation has been used since the Vedic and Samhita periods for preparing wine, alcoholic drinks, and Ayurvedic Asava–Arişţa. Over time, the process was refined with clear pharmaceutical and therapeutic principles. What sets Ayurvedic fermentation apart is its intentional clinical application for healing.(10) In Ayurveda, madya is prepared through natural fermentation, allowing alcohol to extract and preserve the active herbal constituents. Unlike global fermentation practices—such as wine or beer production mainly for enjoyment—Ayurvedic fermented preparations serve therapeutic purposes. Their primary role is medicinal, aiding in the management of various disease conditions.(11)

Yogurt, an acidic (mycobacterial) fermented product, has been utilized as a component of healthy dairy products since the Vedic era.(12)Vedic texts mention the use of wooden vessels for preparing fermented products like Soma juice and distilled beverages offered in rituals and consumed by people. References in the Rigveda and Kautilya's Arthashastra describe formulations such as Medaka, Prasanna, and Asava–Arişţa, prepared from fruit juices and molasses using kinva or surabeeja as starters. After the Vedic period, fermentation became a common method for making Ayurvedic medicines containing self-generated alcohol. Later literature also notes the use of grains like barley and rice, along with fruits, sugarcane juice, dates, honey, and flowers like Madhuka and Dhataki, to initiate fermentation for therapeutic preparations. (13)

COMPENDIA:

"Abhishava', a fermented drink, is one of seven main dosage forms as described in Kashyapa Samhita.(14**)**Sharangadhara Samhita distinguishes āsava and arişţa as two separate fermented preparations. Asava are made from fresh juice or cold infusions without applying heat, while arişţa are prepared from decoctions that require boiling. Commentators like Chakrapani also affirm these differences in classical texts.(15)

The ways that asava and arishta are prepared differ, which undoubtedly affects their potency and medicinal qualities. Another medieval Ayurvedic pharmacopoeia literature, Bhavaprkasha Nighantoo, distinguishes between Asava-Arishta, which is prepared without direct fire, and sandhan varga, which is a fermented collection of medications. With laghu guna, which is light since fire is used directly, Sharangadhara suggests that arishtas have the possibility for early absorption **(16).** While "madya" refers to euphoric (alcoholic) beverages that may or may not have therapeutic uses, "Asava-Arishta" refers to specified formulations for medicinal purposes**.(17)**

According to Sushruta Samhita, liquid components are more frequently used to prepare Asava, whereas solid ingredients are used to prepare Arishta**.(18)** Asava-arishtas of different kinds have also been detailed in other Ayurvedic formulation compendia from the 18th and 19th centuries A.D., such as Shodhala Nighantu, Raj Vallabh Nighantu, Nighantu Ratnakar, Raj Nighantu, Dhanavantari Nighantu, etc. There are distinct descriptions of Asavas-Arishtas for the treatment of a variety of illnesses in a number of 18th and 19th century literature, including Bhaishajya Ratnavali, Sahasrayoga, Gada Nigraha, and Yoga Ratnakara.

Sandhana (Fermentation)

According to its etymology, the term "Sandhana" means "Sandhiyate." **(19)** Therefore, the fermentation process is referred to as "sandhana." Juices, infusions, decoctions, and other liquid forms are maintained for an extended

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period of time with either food ingredients or medications in order to initiate fermentation. The "Madya" group includes these Asava-Arishta, Sura, Varuni, and Sidhu preparations, while the Shuktha group includes Sauviraka,Tushodaka,Kanjika, and Dhanyamla**.(20)**

Asava

The term 'Asava' has its etymological origin in the word „asut – asutatvat asava, which implies anomalous attributes as exhilarating.

The word Asava(Amla sadhitam) implies sour, the acidic nature of these preparations.(21) Sushruta describes āsava as preparations made by fermenting herbal juices or decoctions with jaggery and Dhataki flowers in an earthen pot. Sharangadhara and Bhavamishra further explain that Asava are produced from uncooked or raw ingredients undergoing natural fermentation. These formulations rely on self-generated alcohol to preserve and extract therapeutic components.(22)

Arishta

The term ariṣṭa signifies formulations that retain their potency and improve with age. Bhavaprakasha describes them as preparations made from cooked herbal decoctions or infusions that undergo controlled fermentation. (23) Asava–Ariṣṭa formulations help overcome many limitations associated with the traditional five basic Ayurvedic dosage forms (Panchavidha Kashaya Kalpana).(24)The asava-arishta formulations being alcohol based have an indefinite shelf life, are more palatable than any of the other dosage forms and its alcohol content helps enhance the absorption and efficacy by extracting maximum conglomerate of active compounds.(25)

Asava -Arishta as vatanashaka(regulatory), ushna (thermogenic), Amlarasa (sour), Pittakara (aggravates pitta,inflammatory), Agnideepaka and pachaka (digestive), Ruchikara (appetizing), Tikshna(fast absorptive), Sukshma (proliferative to minutest function in the body) **(**26)

In the preparation of Asava-Arishta the fermentation process removes most of the undesirable sugars from plant material thereby making it bio-available and eliminating side effects such as flatulence and bloating.(27)

AIM: To ameliorate conceptualisation of Nimbagomutrasava preparation towards lifestyle disorder .

OBJECTIVE:

1. Pharmaceutical preparation and analytical examination of Nimbagomutrasva as per ayurvedic and modern parameters .
2. The main objective of this paper is to document this knowledge available in the traditional literature as well as from the traditional practices, bring out the technological details, analyze and list out their medical applications.

II. MATERIALS AND METHODS

Table no. 1: Showing The Details Of The Raw Drugs

Content	Latin Name	Proportion	Part Used	Rasa	Veerya	Vipaka	Guna
Nimba Leaves	AzadirachtaIndica	5 kg	Patra	Tikta ,Kashay	Sheeta	Katu	Laghu , Ruksha ,Grahi
Gomutra		40 Lit		Katu,Tikta, Kashay,Lavan	Ushna	Katu	Laghu , Tikshna , Ushna
water		40 Lit					
Nimba Gomutra Decoction		10 Lit					
Jaggery		Before Sandhi Bandhan =7 Kg After		Kashaya	Sheeta		Snigdha ,Laghu

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		Sandhi Bandhan = 3 kg					
Dhataki	Woodfordia Fruiticosa	700 gm	Pushpa	Kashaya	Ushna	Katu	Laghu,Rooksha
Twak	Cinnamomun Zeylanica Blume	200 gm	Bark	Katu,Tikta, Madhur	Ushna	Katu	Laghu,Ruksha ,Teeksna
Elaichi	Cardamom	100gm	Seeds	Katu,Madhur	Sheeta	Katu	Laghu ,ruksha
Pippali	Piper Longum	250 gm	Seeds	Katu	Ushna	Madhur	Laghu,Teekshna

Nimbagomutrasava was prepared following the Sandhana Kalpana Nirmana Vidhi described by Acharya Sharangadhara in the Sharangadhara Samhita. Sharangadhara is credited with clearly distinguishing Asava from Arishta—Asava being fermented preparations made without boiling, usually from Swarasa or Hima, while Arishta are derived from decoctions. Earlier texts mention fermented formulations but often without this systematic classification, indicating that the refined categorization developed later in Ayurvedic pharmaceutics. All pre-processing steps such as collection and pounding of raw materials were carried out in the Department of Rasashastra and Bhaishajya Kalpana (RSBK).

Collection of cow urine:

The Samples of cow urine was procured from Govidyan Anusandhan Kendra , Deolapar Dist .Nagpur

Method of preparation:

1. Dhupana of the jars were done using dhupana dravyas (Agaru, Chandana, Marica, Haridra, Mamsi, Guggulu, and Karpura each 10 gm).
2. Jars were placed in the husk to maintain required temperature.
3. 100 gm of ghrita was applied and smeared covering the entire inner surface of the jar.
4. 5 kg Nimba patra were soaked in water for overnight.
5. Next day the Kwath of Nimba patra was made with ½ of gomutra base by reducing it to $1/^{8th}$.
6. 20 lit Kwath was filtered with clean cotton cloth and measured.
7. 7 kg jaggery was added and stirred properly till it dissolved completely.
8. Powdered prakshepa dravya were mixed in morter to make a homogeneous mixture.
9. The jar was properly fumigated by Vacha,Shuddha Guggul, Kapur, Haridra and Nimbatwak.
10. Above solution was poured into a dry , clean and pre fumigated china clay jar upto 3/4th part of jar,leaving 1/4th part empty.
11. After the addition of Prakshepa dravya, Dhataki pushpa were added and the solution was sealed carefully.
12. The patra was kept undisturbed by temporarily closing its mouth with a cloth and lid. Meanwhile ‘the onset of fermentation’ is observed daily for 3 to 5 days and soon after the onset of fermentation, sandhi-bandhana (sealing) of the jar was done
13. The jar was kept undisturbed for 15 to 30 days and later symptoms of completion of fermentation are looked for.
14. Then the containers were closed tightly and sealed with mud plaster.
15. Containers were kept 1 month for fermentation .
16. Containers were opened for observation and observations were noted.

Maturation:

1. The prepared fresh Asava was not advised for immediate usage.
2. Acharyas suggested to start using Asavarishtas only after one year.
3. The series of changes that occur during the storage period which impart value addition to Asavaristas are collectively called as maturation.
4. The process of fermentation further continues at micro level during the period of maturation.
5. They may attain optimal levels of therapeutic index after maturation.

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Observations:

Container (sandhana patra) was opened for observations at different stages of procedure. The aperture made in the lid was closed by corking and the same was used for insertion of plastic tube to draw samples as and when required for testing.

A) Initial stage of preparation

• Quantity 10 lit .
• Colour yellowish brown to Brown
• Taste Tikta, Kashaya, Slightly Madhura
• Temperature 28°C

(B) Before onset of fermentation

• Liquid was dark brown
• Consistency was watery
• Temperature was same as room temperature i.e. 28° C

(C) After onset of fermentation

• The liquid became little darker.
• Mild alcoholic smell and odor.
• Effervescence was observed with floating of prakshepaka dravya.
• Hissing sound was heard clearly.
• Burning Candle test was performed and candle continued burning.
• Lime water test was also performed and lime turned white.
• The temperature of the fermenting liquid slightly raised i.e. 28.5° C.

(D) After the completion of fermentation

• It took 30 days for the completion of fermentation
• All confirmatory tests for completion of fermentation observed positive
• The temperature of fermented liquid slightly reduced i.e. 28°C.
• The color of the liquid was clear brown.
• Taste was bitter, astringent and bit sweet.

Burning candle test:

During the onset of fermentation burning candle gets put off if taken near to the fermentation liquid surface. This is because of the carbon dioxide production during the fermentation process. After completion of fermentation, as there will be no carbon dioxide produced, the candle continues to burn.

Lime water test:

At the time of sealing the vessel for fermentation, the lid should be connected and sealed with a small pipe of 1/2 to 1 cm width by carving a hole in the lid. The other end of the pipe has to be properly clamped. After full establishment of fermentation process, the pipe's distal end clamp is removed and is put in lime water bottle. This test is done every week after onset of fermentation. Here turning off lime water to milky white indicates the production of 'carbon dioxide'.

III. RESULT:

Table no 2 :Observations during the process of fermentation :

Observation	Intial Stage	During fermentation	On completion
Effervescence	No effervescence observed	Effervescence with a bubbling sound was observed	No effervescence observed
Alcohol	No alcoholic odour	Mild alcoholic odour detected	A distinct alcoholic odour is present
Burning Candle	The candle extinguishes inside the container	The candle extinguishes inside the container	The continues to burn near the fermented media due to the presence of alcohol
Temperature	constant	Slight increse of 1-2°c	Reduced to Approximately 32°c
Lime Water test	Formation of bubbles	Formation of bubbles	No changes observed

Nimbagomutrasava will be analyzed with the following tests:
Start date of Analysis: 25/09/2023
Completion Date of Analysis: 03/10/2023
Sr. no: PP/NGP/QCL/FP: - 02 ;Date: - 27/09/23
Batch No.: - NM-01 ; Sampling Date: -25/09/23
Mfg. Dt.: - Sep- 23 ;Exp. Dt.: - Aug-33
Name of Product: Nimbagomutrasav
Sample Quantity :200ml

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Table No 3 : Showing Organoleptic character of Nimbagomutrasava

No.	Organoleptic Character	Result
1	Color	Brownish Black
2	Odor	Characteristic
3	Taste	Bitter , Astringent
4	Texture	Liquid

Table no. 4: showing the Physico-chemical Parameters of different samples of Nimbagomutrasava.

Test	Result	Standard
1. Description	Clear Liquid	Colour ;Brown Odour; Typical Gomutra Taste :Bitter
2. Total Solids	29%	30%
3. Total Residue	1.2%	5.0%
4. Specific Gravity	1.11	1.2
5. PH	4.6	7.0
6. AlcoholContent	3.93%	9.5%

PHARMACEUTICAL STUDY PICTURES:

Fig. 1 **Nimbagomutrsava**

Fig.4 **Ela**

Fig.2 Dalchini

Fig .5 Dhataki Pushpa

Fig.3Pimpali

Fig .6 Guda

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Fig No .7 Nimba Patra

IV. DISCUSSION:

Sandhan is a process where some liquids like water, Kashaya or Swarasa etc. are kept with substances which are either medicinal or having nutritive values, mixing with Guda, honey etc. placed for some time in order to achieve fermentation.

Properties of a Asava and Arishta

Asava- Deepan, Pachan, Sugandhi, Kaphavatanut, Rasanakshimanohar, Hridya,

Arishta- Sara, Laghupaki, Deepan, Kaphvatanughata, Pittavishodhan, Bahudoshhara, Udar

Sandhan kalpana includes three Karma:

1. Purva karma includes selection of Patras, Lepana and Dhupan.
2. Pradhan karma includes mixing of ingredients, filling and sealing of containers.
3. Pachat Karma includes collection of fermented Nimbagomutrasava

Imperative issues for accurate initiation of Sandhana kalpana:

Looking at the significance of Sandhana kalpana from the perspectives of pharmaceutical progress, therapeutic trends, and commercial issues, many researchers are exploring every possibility for the advancement and acceptability of these products to physicians and patients.

Some of these are presented here for a better understanding of thrust areas of Sandhana kalpana.

A) Proportion of carbohydrates (Madhura dravya)

a) Madhur dravya: In NimbagomutrasavaGuda was used.

b) Guda - In all the classics properties Guda is described under the Iksu Varga.

Guda is unavoidable ingredient of Sandhana kalpana as Sandhana prakriya starts whenever fermenting media act on these sugar, split into simple sugar and then due to action of some enzymes like zymase fermenting media convert it into alcohol and liberate CO2.

Hence the aim to use Jaggery etc. sweetening substance was regarding fermentation.

Beside this other benefits of them are:

a) Jaggery also plays a role of preservative.

b) Also it acts as a good vehicle for the absorption.

c) One more advantage of Guda (Jaggery) is that it is a tonic, acting as Preenana and Tarpana etc.

Temperature is crucial for fermentation, with 25–40°C being ideal for Asava–Arişta preparation. Proper selection of the place, vessel, and water quality is essential, as microorganisms need moisture, nutrients, and carbohydrates for growth. The type and amount of carbohydrates influence fermentation speed and metabolite formation, though only osmophilic yeasts thrive at very high concentrations. Classical texts like Charaka and Sharangadhara recommend using around 40% sweet substances, adding part initially and the rest after fermentation begins to ensure smooth and effective sandhana.(28)

B) Container

Classical texts recommend earthen or wooden vessels for fermentation, but these can break, require pre-treatment, and carry a risk of contamination. With modern advancements, plastic and stainless-steel containers have become practical alternatives. Studies comparing these materials show that they are suitable for conducting the sandhana process effectively.(29,30) In this Plastic containers were used , no chance of any contamination of drug with vessel, they remain free from chemical reaction. Dhoopana process prevent contamination, give fragrance and may increase the medicinal value of the final product.

c) Temperature:

Sandhana kalpana is placed for the process with minimum temperature variation at the site.

In the ancient time, to serve this object, containers for preparation of Asava–Arishta were placed in Dhanya Rashi (Kanakbindu Arishta - Charaka Chikitsa Sthana 7/76-79), Bhugarbha,

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Chaulyagara (Kharjurasava – Gada Nigraha 7/266-274), Koshthasara (Kumaryasava - Gada Nigraha 6/1-14), etc. This practice ensured that optimum temperature, direct avoidance of light and air, etc were maintained Specific microorganisms require specific temperature for optimum growth and product formation. In general, optimum temperature needed for initiation of fermentation is in the range of 20°C to 35°C.(31,32)

d) Significance of sandhana dravya (Fermentor)

Fermenters provide the microorganisms needed to start fermentation. While Charaka Samhita does not mention Dhataki flowers as a starter, Acharya Vagbhata later adopted them extensively. This shift marks an important development in Ayurvedic fermentation methods.Drugs play the role of Sandhana dravya (Fermentor) in Sandhana kalpana.

Studies comparing yeast (Saccharomyces cerevisiae) and Dhataki flowers show that yeast accelerates fermentation, beginning by the second day and finishing within a month. Research also confirms that Dhataki Pushpa naturally carries S. cerevisiae, enabling it to function as an effective inoculum for Asava–Arișța. Additionally, its high tannin content undergoes enzymatic transformation during fermentation, supporting alcohol formation and explaining its traditional use in these preparations.

These formulations are considered safe and effective, supported by various Ayurvedic studies. Lifestyle guidelines such as Ahara–Vihara, Dinacharya, Ritucharya, and Achara Rasayana play a key role in preventing non-communicable diseases. Classical texts also describe useful drug groups like Lekhana, Deepana, Amapachana, and Rasayana for managing such conditions.(33) Various researches have shown the hypolipidemic and fat-metabolising activities of drugs used individually, However, both the drugs used in the formulation are selected on the basis of their homogenous Rasa, veerya and vipaak properties also considering their hypolipidemic activity. As mentioned earlier in the introductory part, Sthaulya (Obesity) can be condsidered as the shleshmamedogat vikaar and hence, the management recommended is Deepan, Paachan and Agnivruddhikar. (34)Both the ingredients used in the study are well established and contains various distinct characteristics which are quite beneficial in shleshma- medojanyavikaar.

V. CONCLUSION

Asava–Aristaa are distinctive Ayurvedic dosage forms in which natural fermentation generates alcohol that helps extract active constituents and improves their bioavailability. This process transforms multiple phytochemicals into a potent, stable, and easily consumable liquid preparation with a long shelf life. These formulations reflect the depth of Ayurvedic knowledge, traditional processing skills, and their adaptability to modern needs.

Standardization is essential for contemporary production, and critical reviews highlight key factors that influence the quality of Asava–Arista. Research suggests that Dhataki flowers play a significant role—not only as a natural fermenting agent but also in enhancing therapeutic value. Since some formulations work even without Dhataki, its function appears to extend beyond merely providing inoculum, contributing instead to overall clinical efficacy.

Life style disorder (Santarpan janya vyaddhi) are is a well recognized disease from the Samhita period. Acharya charak has described this disease in the eight most unwanted diseases (Ashtaunindita Ch. Su 21).

Dalhana specified that Dhatu Agnimandya is mainly involved in the pathogenesis of disease. As per Charaka in case of Medasvi Purusha, other Dhatus are not nourished properly.

This study was conducted to find the solution for normalizing the metabolic functions of fats & treating Obesity, without any therapeutic medicines.

This study gives a huge hope for such diseases and alternate solution for treatment. The study clarifies that the formulation works at the level of Medogat-dhatwagni and is thus useful in meda and shleshma related ailments. The ingredients are cost effective and easily available throughout the country. Finally, this formulation of two authentic and certified herbs can act as a potent in the management of Life Style Disorder both as prophylactic and preventive treatment in the near future

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