A CLINICAL EVALUATION OF PANCHAVALKALA - A REVIEW ARTICLE

Gajarmal Amit A1*, Shende MB2, Chothe DS3

1P.G. Scholar, Department of Dravyagunavigyana, Government Ayurveda College, Nanded, Maharashtra, India
2Associate Professor, Department of Dravyagunavigyana, Government Ayurveda College, Nanded, Maharashtra, India
3Assistant Professor, Department of Dravyagunavigyana, Government Ayurveda College, Nanded, Maharashtra, India

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*Corresponding Author: Dr. Amit Ashok Gajarmal, Department of Dravyagunavigyana, Government Ayurveda College, Wazirabad, Nanded – 431601 Maharashtra, India

ABSTRACT

Ayurveda is a life science. Even a single drug is enough to cure signs and symptoms. But combinations according to same related Guna & Karma is one of the best part used in Ayurveda for treating various Vyadhis (disease). This herbal medicine seems to have potential according to their mode of action. That’s why Ayurved acharyas made some simple combinations known as Mishraka gana of herbal plants according to their properties (Guna & Karma). Panchavalkala, a combination of five astringent drugs named, Nyagrodha (Ficus bengaeensis Linn.), Udumbara (Ficus glomerata Roxb.), Ashvatha (Ficus religiosa Linn.), Parisha (Thespesia populanea Soland ex correa), Plaksha (Ficus lacor Buch-Ham.), is one of the great combination. It shows properties like antiseptic, anti-inflammatory, immune-modulatory, antioxidant, antibacterial, antimicrobial wound purifying and healing, astringent properties. So the present review article is on clinical evaluation of Panchavalkala in various diseases.

Keywords: Panchavalkala, Guna, Karma, Vyadhi, Astringent

INTRODUCTION

Face (Vaktra) is one among the most exposed part of the body which reflects the confidence, personality and self esteem of a person, if such an important part of the body gets disturbed by any pathology, then it not only affects the physic of the person but also the psychology of the person. Mukhadushika is one of the skin disease described in Ayurveda under the Kshudra roga. It is primarily seen on face according to Sushruta1 and Vagbhatacharya2,3. Its having parlance with Acene Vulgaris in modern dermatology. It is an exceedingly common problem faced by many patients in adolescence. In contemporary medicine, they provide topical applications and oral antibiotics like clindamycin, tetracycline etc. Modern cosmetology was born-albeit less than half a century ago as compared to Ayurveda, which had a Varnya concept centuries ago. Markets are flooded with clinically approved topical applications, many of which gave satisfactory results and people lapped them up to rid themselves of scars, patches, spots, rashes, pimples and other skin ailments which were alarmingly on the rise especially in this century. For this, Panchavalka, the bark of Nyagrodha (Ficus bengaeensis Linn.), Udumbara (Ficus glomerata Roxb.), Ashvatha (Ficus religiosa Linn.), Parisha (Thespesia populanea Soland ex correa), Plaksha (Ficus lacor Buch-Ham.) lepa and kashaya having Vrana ropana properties which brings changes in the size and pigmentation of pidakas in mukhadushika. Mukh dushika is kapha vata pradhana with rakta as dushya according to Sushruta acharya and meda as dushya according to vagbhata acharya. The ingredient of Panchavalkala has the properties of kapha-vata hara and also varnya and vrana ropana, rakta shodhaka properties hence by administering these drugs in the form of Kashaya and Lepa, it will clear the ducts and also does the varna prasadana. Other reason for mukhadushika is infection by bacteria Propionibacterium acne. The drugs in this Kashaya and Lepa are also having anti inflammatory effect, thus help in treating mukhadushika.

The WHO has estimated the overall prevalence of primary infertility in India to be between 3.9 and 16.8%. Moreover, the prevalence of primary infertility has also been shown to vary across the tribes and castes within the same region in India. Female infertility is a challenging issue despite the high fertility rates. Assisted reproductive technology (ART) gives reprieve in 41% of the cases, In Ayurveda, we compare the human body to the miniature universe. There is a sun–pitta, moon–kapha and vayu-vata dosha in our body, which is the same as compared to the universe. As a sprout comes out as a result of the combination of the season, soil, water and seed,
conception takes place positively if these four factors are combined properly. In the human body, the fertility factor depends on the Ruta-ovulation period, the kṣhretra-uterus, the ambu—pervading rasa dhatu which is formed by the digested food, the bija- ovum and the sperm. If there is any impairment in the above four factors, conception will not take place. In Ayurveda, 20 types of pathologies which are related to the genital organs have been discussed as Yoni vyapada. These are caused by the wrong regimen, menstrual morbidity, genetic defects and as a result of evil actions which were done in the previous life. When the reproductive system is afflicted by any of this yoni rogas, a woman becomes incapable of retaining or receiving the semen, as a result of which she does not conceive. For the diseases which are caused by vata dosha, the patient should give oil massage, fomentation, enema, and such their therapies which all evade the vata dosha. In case of the ailments which are caused by Pitta, cooling therapies which are curative of raktā and pitta are administered. The one of treatment for that is application of the paste of Panchavalkala inside the vagina. Affusion, massage and pichu kriya (insertion of tampons which are soaked in ghee or oil in the genitalia) with the pitta pacifying drugs are also effective.

Tundikeri is commonly encountered now-a-day due to the dietary habits of taking spicy food cold beverage and cold climate. Antibiotics are the main stay in treatment of tonsillitis as far as the allopathic system of medicine is concerned. Repeated administration of antibiotics may lead to many side effects in the patients. If there are indications that the patient might have to undergo tonsillectomy and being first barrier to pathogens and site of antibody production, then their removal put a straight forward attack on our respiratory and gastrointestinal tracks and further more surgical procedure has its own complication also. Kavala (gargling) with Panchavalkala Kwathaaa provided better therapeutic efficacy. Acharya Sushruta has put forward the chikitsa (treatment) of this particular disease as per the lines of the disease ‘Gala shundika’ followed by local application of drugs having properties of Lekhana (scraping), Shothahara (anti-inflammatory), Sandhaniya (reconstruction), Ropana (healing), Rakstastambhana (blood cloting) and Vedana Sthapana (analgic), Rakshodhana, Ojka, Vishhara, Jvarhara etc. with the dosha karma of Pitta kaphahara which could be very beneficial in the Kaphakaraka dominating Tundikeri. Acharya Sushruta stated that shopha, shula, toda, daha and prapaka and collectively seen in Tundikeri. These signs and symptoms are co-related with acute tonsillitis i.e. shophasthola – enlarged tonsil, Daha– burning sensation, prapaka –suppuration. Yavaksharadi Vati and Panchavalkala Kwatha possess properties and pharmacological activities supportive for preventive and curative treatment of Tundikeri. These drugs also possess activities for relief and alleviation of sign and symptoms. They are having kapha-rakthahara doshkarma. In neonate, the Bala taila abhyanga followed by Panchavalkala kwatha snana is seemed to have multiple advances. It can be inferred that the abhyanga with Balatalia and snana with Panchavalkala kwatha is superior to Coconut oil massage and plain hot water bath so far as other parameters like systolic and diastolic BP. HR and RR are concerned, changes remains insignificant.

According to Bhavprakash nighantu, Panchavalkala may be used for the treatment of Sthulya (Obesity) as it acts as kaphamedo hara, ability to reduce kapha and adipose tissue, lekhana (scraping) when use with gomutra (cow urine) and puran madhu (Honey). Buergers disease is the condition characterized by occlusive disease of small and medium sized arteries (planter, etc.). The condition is strongly associated with smoking. This can be correlated with Gambhira vatarakta and treated according to Ayurvedic Siddhantas (basic principles). After Raktamokshana the affected area was clean (Prakshalan) with Panchavalkala kashaya. Because Panchavalkala Kashaya seems to have property like Vranapradarana, Vranaropana and Shothahara.

Preventing secondary infections in the surgical wounds with safe and efficacious anti bacterial agents is must in the current scenario to enhance the wound healing process. Panchavalkala along with Triphala has activities like vranapradarana, vranaropana, shothahara, upadanshahara, visarpahara. As E. coli, S. aureus and S. Pyogenes are the most common organisms for secondary infections in surgical wounds. The standard drug streptomycin has its own side effects and limitations. Hence the Panchavalkaladi ointment is herbal based and effective anti microbial and enhances wound healing.

Qualitative tests revealed absence of steroid in raw Panchvalkala samples and finished gel, while it was found present in Panchvalkala Kwatha were selected for the preparation of herbal wound healing Gel. Saponin found present in Nyagrodha, Udumbara and Plaksha and alkoidal found present in Nyagrodha, Udumbara, Ashwaththa Parisha and Plaksha. Whereas, qualitative analysis of in process and final product revealed the presence of tannins, and phenols in all samples and alkoidal in Kumari Swarasa, saponin in Panchavalkala Kwatha, Kumari Swarasa and Gel. Steroids in Panchavalkala Kwatha and Kumari Swarasa. While flavonoid found absent in all samples.

Shwetapradaara is a condition characterized with white vaginal discharge not associated with pain, burning sensation and discomfort, thus it seems to be description of leucorrhoea. Evidence based Ayurvedic formulations found to be effective in leucorrhoea caused due to various conditions like Cervical Erosions, Vaginitis, Candidiasis and various gynaecological disorders. Panchavalkala ointment is found to be effective against Trichomonas vaginalis & E. faecalis in vulvo vaginitis during pregnancy. Another study reveal that Panchavalkala kwatha is kapha shamaka, stambhaka and having the properties like astringent, antiseptic (kashaya rasa) and wound healing (vrana ropana) and having the properties like astringent, antiseptic (kashaya rasa) and wound healing (vrana ropana). Because of these properties it helps in increasing local cell immunity and prevents recurrence of symptoms in patients.

Panchavalkala choorna in lepa form was assessed in controlling four signs and symptoms viz, Ruja, Srava, Raga and Shopha, presented as local reaction to keeta visha (insect bites and stings) exclusively on clinical subjects. The analysis of observations and results of this study can be concluded that the drug is highly significant (P<0.001) in reducing the four
The results of research articles are very encouraging & indicate that the Panchavalkala should be studied more extensively to confirm these results & reveal other potential therapeutic effects. According to Guna Karma, Nyagrodha (Ficus bengalensis Linn.) have properties of Varnya, Visarpadhagnna, Yonidoshhruta, Vyanga naashanama, Raktaapittavinehshana, Udumbar (Ficus glomerata Roxb.) have properties of Vranashodhana,Ropana, Raktaapittaghna. Ashvaththa (Ficus religiosa Linn.) possess properties of Varnya, Yonivishodhana, Raktaadahaa shaman. Plaksha (ficus lacor Buch-ham.) & Parish (Thepesia populnea Soland. Ex Correa) shows properties of Vranayonigadaapaha, Raktaapitakkhrrata, Raktaadahahara, Murcha-pralasaaphthrameshahana. In classical terms, it can be explains that Katu, Tikta, Kashaya Rasa, Laghu, Raksha, Teekshna Guna, Ushna Veerya, Katu Vipaka and Kaphapittaghna properties of drugs are responsible to break the Samprapti of diseases. As compared with modern view, Panchavalkala kwath phytochemically dominant in phenolic group components like tannins, flavonoids which are mainly responsible for its excellent activities antiseptic, anti-inflammatory, immune-modulatory, antioxidant, antibacterial, antimicrobial and wound purifying as well as healing, astringent properties.

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