



## Review Article

# ROLE OF PANCHASAKARA CHURNA IN THE MANAGEMENT OF ARSHA, - WITH SPECIAL REFERENCE TO MANDAGNI

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### ARTICLE INFO

Received Oct. 23, 2017

Revised Nov. 25, 2017

Accepted Dec. 15, 2017

#### Key Words:

- Arsha
- Mandagni
- Panchasakara Churna
- Anulomana

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### ABSTRACT

The treatment modalities in Ayurveda aim at correcting the root cause of a disease. Arshas is one among the disease that has both medical and surgical treatments. The basic principle of the medical treatment is the Jatharagni chikitsa. Normalizing agni corrects the Arshas. Though many combinations have been mentioned in literature of Ayurved, Panchasakara Churna form Siddhabheshajamanimala, is a simple but a unique combination. An effort has been made to explain the effectiveness of Panchasakara Churna in accordance with concepts of Management of Arshas in Ayurveda.

## 1. INTRODUCTION

Ayurveda is the science of life that teaches us the art of avoiding disease/ pain and he is the best physician who detects, cures and prevents the causes of disease/pain. When the *dosha* and, *agni* are functioning properly, *dhatu-mala kriya* is in equilibrium, the *manah* and *indriyas* are easily performing their activities, the person is said to be *Swastha* (healthy).<sup>[1]</sup> The nourisher of

a healthy person is *Ahara*, which is the fuel for the jatharagni.<sup>[2]</sup> A normal *agni* digests the food and converts it into *dhatu*s, imparts *bala* (physical strength and immunity) , *Varna* (colour) to the person.<sup>[3]</sup> Any variation in *agni* like increase or decrease will definitely result in variation of *doshas*, *dhatu*s and *malas* in the body. All diseases are accompanied with decreased functioning

of *agni –mandagni* which is the root of the process of pathogenesis. [4] *Arsha*, *Atisara* and *Grahani* are three diseases that manifest in presence of *mandagni* and also become causative factors to one another. [5] Among these *Arshas* (Haemorrhoids) are one of the most common conditions to affect humans, having been mentioned many centuries ago. Many individuals experience this condition without seeking medical consultation; patients are often reluctant to seek medical help because of embarrassment or the fear, discomfort, and pain associated with the treatment.

*Sushruta*, the author of *Sushruta samhita* explains the theories related to *Arshas*, their surgical and medical management, supported by applied anatomical knowledge that still holds true today. *Sushruta* has enumerated that in a person who has *Mandagni* when exposed to aetiological factors the *doshas* get aggravated either individually or in combination of two or all three or together with *rakta*, spread out and travels through the main *dhamanis* in the downward direction reach the *guda* and produce *mamsa ankuras* in *guda vali*, which is called as *Arsha*. [6] *Mandagni* is also the cause for size of *mamsankura* [7] (Pile mass). So correction of *Mandagni* is the basic treatment [8] along with *pachana* and

*vatanulomana* to alleviate the pain, burning as well as the size of *Mamsankura*. The wisdom was preserved and practiced by *vaidyas* over several generations and recorded in numerous texts. *Siddabhashajamanimala* written by Shri *Krishnaram Bhatta* edited with *Vaishwanara* Hindi commentary by R. Kaladhara Bhatta is one such text that gives information about some effective formulations practiced by *Vaidyas* till today.

## 2. MATERIALS AND METHODS

“सैन्धवसनामुकिशिवाशुण्ठीशतपुष्पिकाकृतः क्षौदः।

नाम्ना पञ्चसकारः शक्ति विबध्दे समुपयोज्यः”॥

Panchasakara churna is a combination of fine powders of 5 drugs that start with S namely, Saindhava lavana, Sonamuki (Cassia angustifolia), Shiva (Terminalia chebula), Shunthi (Zingiber officinale) and Shatapushpa (Foeniculum vulgare). [9]

### 2.1 Saindhava lavana –

सामान्यगुणाश्च

विष्यन्दि सूक्ष्मसृष्टमलत्वरोचनान्यस्य सन्ति एव।

Saindhava lavana- is deepana –pachana, heals Vrina and relieves Vibandha [10] and produces mala. [11]

### 2.2 Sonamuki (Cassia angustifolia)-

मार्कण्डिका भूमिवल्ली मार्कण्डी मृदु रेचनि

मार्कण्डिका कुष्ठहरी ऊर्ध्वाध काय शोधिनी

Is mridurechani.<sup>[12]</sup>

### 2.3 Shiva (Terminalia chebula)-

कृत्वा पाकं मलानां यद्भित्वाबन्धमधो नयेत्।

तच्चानुलोमनं ज्ञेयं यथा प्रोक्ता हरीतकी ॥

*Haritaki is anulomana* as does the *paka* of *Malas* as well as it removes *Bandha* or *avarodha*.<sup>[13]</sup>

### 2.4. Shunthi (Zingiber officinale)-

आग्नेयगुणभूयिष्ठात् तोयांशपरिशोषि तत्।

संगृह्णाति मलं तत्तु ग्राहि शुण्ठ्यादयो यथा ॥

विबन्धभेदिनी यातु सा कथं ग्राहिणी भवेत्।

शक्तिर्विबन्धभेदे स्याद्यतो न मलपातने ॥

Is pachana and Vibandhabhedini.

*Vibandhabhedini* –*Bhavaprakasha* asks how a *grahi dravya* like *shunthi* can be *vibandhabhedini*. He concludes that *Shunthi* is *vibandhabhedini* but not *malapatini*<sup>[14]</sup>. *Vibandha* here refers to *avorodha* to *Vayu*, obstruction to *Vayu* which is removed by *shunthi*. Removal of obstruction to *Vayu* is an integral part of treatment for *Samprapti* – *vighatana* in *Arshas*.

### 2.5 Shatapushpa/ Mishi (Foeniculum vulgare)

पचेन्नामं वन्हिकृच्च दीपनं तद्यथा मिशिः।

अर्शःसु चानुलोमनं कार्यमिति दर्शयितुमाह –

विड्वातकफपित्तानामानुलोम्ये हि निर्मले

गुदे शाम्यन्ति गुदजाः पावकश्चाभिवर्धते।

यस्माद्विड्वातादीनामानुलोम्ये सति गुदं निर्मलं भवति।

गुदे च निर्मले गुदजाः शाम्यन्ति। पावकः-

कायग्निश्च,अभिवर्धते यतस्तस्मादर्शसां

विड्वातकफपित्तानुलोमनं भेषजान्नपानादि

यत्तद्वेयमिति भावः ॥( सर्वाङ्गसुन्दर टीका)

*Sharangadhara* says that *Shatapushpa* is *Deepana*.<sup>[15]</sup>

In *Arshas* the *Anulomana* of *mala* and *doshas* is indicated first as the *anulomana* of these leads to *nirmalatva* (cleansing) of *Guda* leading to *agni vriddhi*.<sup>[16]</sup>

एषामग्निबले हीने वृद्धिर्वृद्धे परिक्षयः।

तस्मादग्निबलं रक्ष्यमेषु त्रिषु विशेषतः ॥

Increase in *agni* leads to decrease in *Arshankuras*.<sup>[17]</sup>

Further *Shunthi*, *Shatapushpa* and *Saindhava* enhance the process of *agnideepana* and *amapachana*.

.....वातवर्चानुलोमनम् ।

तयोरप्रवर्तनोपारुढयोर्यथामार्गप्रवर्तनमित्यर्थ।

वातस्यानुलोमनं च

यत्तत्कफपितयोरप्यनुलोमनम् ।

पवनो हि क्रियावानक्रियावतां देहगतानां

भावानमनुलोमनः सम्भाव्यते ।

(सर्वाङ्गसुन्दर टीका)

*Shunthi, Saindhava* are *Vishthambhahara – vatanulomana, Vatanulomana* indirectly leads to *kapha* and *pittanulomana* as *Vayu* is *Kriyavan* and other *doshas* and *mala* are *akriyavan*.<sup>[18]</sup>

*Haritaki and Markandika* act mainly as *Malanulomana*.

Till date many researches have been carried out on the medicinal effects of individual constituents of Panchasakara Churna.

The medicinal action of **Senna** can be attributed mainly to the anthraquinone glycosides, especially sennoside A and B. It appears that the aglycone portion is responsible for its action. The breakdown of the anthraquinone glycosides in the digestive tract can occur in one of two ways. The bowel flora can directly hydrolyze them in a similar way to that of free active aglycone. Alternatively, in the presence of bile and the sugar moiety, the free aglycone can be absorbed into the blood stream and secreted later into the colon. The final result is stimulation of the Auerbach plexus resulting in increased intestinal muscle contraction. In addition, its mucilage content decreases bodily absorption of fluid leading

to an enhancement of the final laxative action.<sup>[19]</sup>

Different pharmacological experiments in a number of *in vitro* and *in vivo* models have convincingly demonstrated the ability of ***Foeniculu vulgare*** to exhibit antifungal, antibacterial, antioxidant, antithrombotic and hepatoprotective activities, lending support to the rationale behind several of its therapeutic uses. Phenolic compounds isolated from *F. vulgare* are considered to be responsible for its antioxidant activity while the volatile aroma compounds make it an excellent flavoring.<sup>[20]</sup>

#### **Gastrointestinal motility improving and anti-ulcerogenic activity of *Terminalia chebula***

Although its traditional use as laxative is well established, ***Terminalia chebula*** fruit has been shown to increase gastric emptying time. This action appeared to be balanced with a protective effect on the gastrointestinal mucosa, with the improvement in the secretory status of Brunner's gland involved in the protection against duodenal ulcer.

#### **Antispasmodic activity**

One of the numerous studies of *T. chebula* demonstrated its 'anti-vata' or 'anti-spasmodic' properties by the reduction of abnormal blood pressure as well as intestinal

spasms. This confirm its traditional usefulness for spastic colon and other intestinal disorders.<sup>[21]</sup>

**Ginger** stimulates the flow of saliva, bile, and gastric secretions and therefore is traditionally used to stimulate appetite, reduce flatulence, colic, and gastrointestinal spasms, and generally act as a digestive aid.<sup>[22]</sup>

Studies have shown that ginger root extracts containing the gingerols inhibit the growth of *H. pylori* CagA+ strains in vitro and this activity may contribute to its chemopreventative effects.<sup>[23]</sup>

### 3. DISCUSSION

- Increase in *agni* leads to decrease in *Arshankuras* and vice versa.
- The size of *Arshankura* is inversly proportional to *Agni Bala*
- *Saindhava* is *deepaka*, *pachaka* and *malotpadaka*
- *Shunthi* is *vibandhabhedini* of *dosha*'s (specially *vata dosha*)
- *Shiva* is *mala bhedini* and *paki*
- *Shatapushpa* is *deepaka*

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- *Sonamukhi* is *mrudu rechani*
- Statements above holds good for only *Bheshaja saadhya Arsha*
- In *shastra kshara* and *Agni Saadhya Arshas*-After removal of *Arshankura*'s with suitable measures, one should pay proper attention towards *Agni*, Otherwise recurrence may occur.

### 4. CONCLUSION

- *Vatanulomana* , *malanulomana* and *agni deepana* have been given the utmost importance in *Arsha Chikitsa*
- This is achieved in a perfect manner by *Panchasakara churna*.
- Even the users of this formula as noted by *Rasa tantrasara* and *siddhaprayoga sangraha* have found this to be more effective in diseases like *kapha pradhana roga*, *jeerna amavata*, *arsha*, *jeerna amatisar*, and other *ama* conditions also.
- Classical references and modern researches supports the efficacy of *Panchasakara churna* in *Arshas*

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