

A SYSTEMATIC LITERATURE REVIEW ON THE UTILIZATION OF PANCHVALKALADYA CHURNA & KASHAYA IN THE THERAPEUTIC MANAGEMENT OF NON-HEALING WOUNDS

Deepak Kumar Singh*

Assistant Professor, Department of Shalya Tantra, K.L.S. Ayurvedic Medical College
Lucknow, Uttar Pradesh.

Article Received on
24 Feb. 2021,

Revised on 14 March 2021,
Accepted on 04 April 2021

DOI: 10.20959/wjpr20215-29053

*Corresponding Author

Dr. Deepak Kumar Singh

Assistant Professor,
Department of Shalya
Tantra, K.L.S. Ayurvedic
Medical College Lucknow,
Uttar Pradesh.

ABSTRACT

Ayurveda is a science of life and is presumed when the origin of life on this earth is mentioned in Samhita. In many references or ancient books miracle of *Ayurveda* is described. This miracle is proven in the form of enhanced quality for longer life. Moreover, *Ayurveda* provides new life by eradicating severe diseases. *Ayurveda* is broadly described in eight parts. Knowledge *Vrana* is one of them that are governed by human from the dawn of civilization. Human beings have been vulnerable to harm since beginning, prompting them to consider healing from an early stage of development. The injury from various causes lead to *Vrana* under many circumstances (wound). *Vrana* is an awful and alarming condition that can influence individuals of all ages. At the same time,

wound recuperating is quite difficult for all. Thus, mending of wounds is essential. Many elements influence wound mending. Hardship-free aseptic nature of the injury is the first and most significant element to consider for its mending. Afterward the arrangement of a solid injury bed which brings about mending from now on.

KEYWORDS:-*Ayurveda, Samhita, Vrana, Healing, Wound.*

INTRODUCTION

Enormously covered (marginally uncovered) or extraordinarily uncovered (expansive); exceptionally hard or extremely delicate; significantly raised or discouraged; freezing or exceptionally warm; having colors any of dark, red, yellow, and white; unnerving, loaded up with rotting discharge. blood, muscles, veins, tendons, and so on; radiating festering discharge and exudates moving in unusual ways; twisted raised up, having undesirably

terrible examine (appearance) and smell (noxious); went with serious torment, copying, decay, redness, tingling, enlarging, ejections and such different inconvenience significantly; oozing vitiated blood and persevering for a long time are the side effects of *Dusta vrana* (vitiating septic injury). Many ancient and new protocols and procedures are mentioned to remove all the factors affecting and disturbing health either physically, mentally, and intellectually, whether the sources of interruption are external or internal. It shows its importance to *Vrana* also. The affliction of wound is a major challenge today. The last step for wound healing is *Rakshavidhan*, in which various techniques and methods are detailed to make a wound microbe free^[1,2] From this, we come to know that the current antiseptics used and available today were also used and described in that time also. And as we know, *Ayurveda* is the oldest and heritage (incredible) science of health. Modern science and management skills are new and widely used, but the same is discovered from the old science i.e., *Ayurveda*. And the idea, discovery & development of antiseptics are also taken from *Ayurveda* science, from the time of *Acharya Sushruta*. The only difference between those ancient and today's antiseptics is only of preparation, preservation, and formulation. We get many references that show that *Vrana* can be correlated with wound.^[6]

Vrana is simply the destruction of continuity of body tissues, resulting in the change of appearance of the body, ending with its remaining in the scene for the whole life. It can be either originated itself, by any injury, or created by oneself. A wound is defined as a disruption of the body's tissue integrity and function. The type, cause, and depth of the wound, as well as whether or not other structures beyond the skin (dermis) are involved, determine the overall treatment. Examining, cleaning, and closing the wound are all steps in the treatment of recent lacerations.^[3] The line of treatment for *Vrana* is *Shodhan* and *Ropan*. *Shodhan* refers to the cleaning of wounds and *Ropan* to healing. However, there are many factors responsible for delayed healing which includes dead tissues, insufficient blood supply, protein deficiency, the diseases like diabetes mellitus, tuberculosis, etc. But microbe's production or contamination is the most common and important one.^[4]

MATERIALS AND METHODS

1. To stop further complications every wound must be incised, drained and managed properly by *Shodhan* procedure followed by *Ropan* on time so that the healing process easily can be done.
2. Modern science and *Ayurved* have got so many remedies to manage the *Vrana*. *Acharya*

Sushrut describes *Shashtiupakrama* in the management of *Vrana* as well.

3. Acharya sushrut has told seven basic principles for the treatment of '*Vranshotha*' and *Vrana*. According to this *Shloka* after incision and drainage, it is important to purify the wound for healing. It enhances the healing of wounds with minimum complications.
4. *Shodhan* is a primary approach for the management of *Vrana*. The concept of wound bed preparation is in popularity for over two decades. While in *Ayurved* this concept has been described by *Acharya Sushrut* and other *Acharya* in *Shashtiupakrama* as *Shodhan*.
5. The concept of wound bed preparation aids wound healing. Coagulation, inflammation, proliferation, and re-modeling are all part of the wound healing process, but not all wounds follow this complex concept.
6. The primary concept of wound bed preparation is to evaluate all barriers required for the healing process. The idea of wound bed preparation and *Shodhan* is to produce a well-vascularized stable wound bed by maintaining an optimal wound healing environment that makes it free from microbes. So, the plan for *Shodhan Ropan karma* is described by *Acharyas* one after the other.
7. Many healing agents are described by modern science and *Ayurveda* as internal and external medication and most of the drugs serve only removal of slough debris and to prevent bacterial growth.^[3,4,6]

Drug review

The reference of *Shodhan Kashay* in *Vrana* is mentioned in *Chakradutta* as – In the preparation of *Panchvalkaladhya Churna* 3 different *Prakshep Dravyas* are mentioned. All the drugs shown in Table 1 are *Shodhan & Ropana* in nature.

Table 1: Shows ingredients.

S. No.	Drug name	Latin name	Useful part
1.	<i>Vata</i>	<i>Ficus bengalensis</i>	Bark
2.	<i>Udumbara</i>	<i>Ficus glomerata</i>	Bark
3.	<i>Asvattha</i>	<i>Ficus religiosa</i>	Bark
4.	<i>Parisa</i>	<i>Thespesia populenoides</i>	Bark
5.	<i>Plaksa</i>	<i>Ficus lacor</i>	Bark
6.	<i>Lodhra</i>	<i>Symplococus racemose</i>	Bark

DISCUSSION

Wound defilement is portrayed as the presence of reproducing miniature living beings inside a physical issue with a resulting host response that prompts conceded repairing. Thusly, it is fundamental that infection is seen when could truly be anticipated. The side effects and signs

of adjacent defilement are redness (erythema), warmth, extending, anguish, and loss of limit. Foul fragrance and release could go with this. Eventually, the close by bacterial weight will augment further and end up being essentially spread achieving sepsis, which while conceivably not restored could progress to septicemia and multi-organ disappointment. In setting to India, the appropriate depictions of wound thought have been unmistakably explained in the three remarkable organizations (Brahatrayi) of Ayurveda viz. Charaka Samhita, Sushruta Samhita and Astanga Sangraha. These records portray Vrana (various types of wounds) yet they similarly present their deliberate request close by their organization including different central and close by meds and plans. Sushruta, the father of Indian operation in 1000 BC has made sense of the possibility of Vrana.^[1] He did not simply give a multifaceted portrayal of various types of wounds, at this point also presented an enchanting etiopathogenesis of wounds close by their organization. Sixty unmistakable methods for the organization of wounds close by different local meds, which he had used as neighborhood contenders for reestablishing them, have been portrayed. His techniques are completely named Vrana Shodhana and Vrana Ropana.^[4] He upheld the external utilization of various drugs under these characterizations. One among them is the Nyagrodhadi Varga referred to in Vrana Ropana Kashaya which joins Panchavalkala. Clinically, Panchavalkala for instance assembling of barks of five trees - Vasa (*Ficus bengalensis* L.), Ashwatha (*Ficus religiosa* L.), Udumbara (*Ficus glomerata* Roxb.), Plaksha (*Ficus lacor* Buch-Ham.), Parish (*Thespesia populenea* Soland. ex corea.), is seen as astoundingly suitable in controlling injury defilement when used somewhat in different constructions, which suggests its movement on Vrana Shodhana too.^[7,3] Recollecting this, in the ebb and flow audit, the effect of Panchavalkala cream over injury debridement with exceptional reference to wound infection and the microbial weight was evaluated to exhibit its reasonability on Vrana Shodhana.^[7,6]

RESULT

For the treatment of wounds, *Sushruta* alluded to sixty measures. *Panchavalkal* is a mix of five flavors with properties like *Shodhana* (wound cleaning) and *Ropana* (wound recuperation). *Kashaya rasa* (astringent) is prevalent in both individual and consolidated drugs and is valuable in the treatment of *Vrana* (wounds) as well as *Shotha* (aggravations). The investigation of wound recovery is advancing rapidly, particularly due to newtherapeutic approaches. Certain components that affect wound recovering join bacterial illness, entire some in sufficiency, drugs, site of the injury, etc, all consistent wounds in her entrance contain organisms, and the course of wound patching can regardless occur in their presence.

It is, consequently not the presence of microscopic organisms yet rather their correspondence with the host that concludes the living creatures' impact on steady injury retouching. Nevertheless, the overall number of smaller than usual animals and their pathogenicity, in the mix with have response and factors, for instance, immunodeficiency, which direct whether a continuous physical issue become tainted or gives signs of deferred patching.

CONCLUSION

According to Guna Karma, Nyagrodha (*Ficus bengalensis* Linn.) have properties of Varnya, Visarpadaahagna, Yonidoshhruta, Vyanga naashanama, Raktapittavinashana. Udumbar (*Ficus glomerata* Roxb.) has properties of Vranashodhana, Ropana, and Raktapittaghna. Ashvathha (*Ficus religiosa* Linn.) has the properties of Varnya, Yonivishodhana, and Raktadaaha shaman. Plaksha (*ficuslacor* Buch-ham.) and Parish (*Thespesia populnea* Soland. Ex Correa) shows properties of Vranayonigadaapaha,

Raktapittahruta, Raktadoshahara, Murcha-pralaapbhramanaashana. In conventional terms, it will in general be explained that Katu, Tikta, Kashaya Rasa, Laghu, Ruksha, Teekshna Guna, Ushna Veerya, Katu Vipaka, and Kaphapittaghna properties of medications are trustworthy to break the Samprapti of infections.^[4] As a differentiated and current view, Panchavalkala with phytochemically wins in phenolic bundle parts like tannins, and flavonoids which are obligated for its eminent activities microorganism free, moderating, resistant modulators, cell support, antibacterial, antimicrobial, and wound purifying as well as recovering, astringent properties.

REFERENCES

1. Shastri AD edited. Sushruta samhita. Nidana sthana, adhyaay, Chowkambha Sanskrit Bhavan, Varanasi, 2005; 287, 15: 13 – 38.
2. Tripathi B. Astanga Hridayam. Uttarsthana, and reprint, Chowkamba Sanskrit prakashana, 2007; 1113: 31 – 5.
3. Paradkar B vidya edited. Astang hrudayam with Sarvangasundari of Arunadatta and Ayurveda rasayana of Hemadri commentary. Uttarasthana, publication Krishnadas academy, Varanasi, 2000; 888: 31 – 5.
4. Sharma A. Sushruta Samhita. Sharirasthana adhyaay, Chaukhamba Prakashana, Varanasi, 2008; 21: 2 – 33.
5. Tripathi B. Charaka samhita. Chikitsasthana adhyaay, Chaukhamba Prakashana, Varanasi, 2008; 1009: 30 – 8.

6. Tripathi B, Sushruta Samhita, Sutra Sthana. Mishrakamadhyayam In: Acharya VJ, editor. reprinted. Varanasi: Chaukhambha Orientalia, 2009; 162: 37 – 22.
7. Mishra SB Bhavprakash, Poorva Khanda. Mishraprakaranam. Varanasi: Chaukhambha Sanskrit Bhawan, 2012; 189: 6 – 202.