

REVIEW ARTICLE

Utility of *Shadangapaniya* in Various Ailments – A Review

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ABSTRACT

Introduction: *Ayurveda* has mentioned many *Kalpanas*, one among them is *Paniya Kalpana* (medicated drinking water). It comes under *Upakalpana* (derivative) of *Kwatha* (process of medicated liquid). It is regarded as the most beneficial and potent because it is very easy to digest and readily absorbed by our bodies. *Dosha* (one which governs and maintains the health), *Dhatu* (fundamental tissues that constitute the human body), and *Mala* (metabolic end products) are the components of *Sharira* (human body), which is governed by *Agni* (digestive fire). In a healthy state, *Sharira* (human body) maintains regular physiological functioning; when it is impaired, *Sharira* (human body) results in various ailments. *Shadangapaniya* is a special formulation that controls all the aforementioned aspects. Six herbs, including *Musta*, *Parpataka*, *Ushira*, *Chandana*, *Udichya*, and *Nagara*, make up the *Shadangapaniya*.

Materials and methods: The classic *Ayurveda* literature, including the *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, and *Bhavprakash Niganthu* books of *Dravyaguna Vignana*, and other *Nighantus*.

Result and Discussion: *Shadangapaniya* not only acts on *Jwara* (fever) but also is useful in various conditions and as well as on various systems. For example, we can give in *Rakthapitta* (bleeding conditions), *Atisara* (diarrhea and dysentery), *Ati sweda* (excessive perspiration), and *Trishna* (thirst), which will be discussed with references from classical textbooks.

Conclusion: Maintaining the equilibrium state of *Dosha* (one which governs and maintains the health), *Dhatu* (fundamental tissues that constitute the human body) *Mala* (metabolic end products), and *Agni* (digestive fire) is the fundamental goal of all *Ayurvedic* treatments for ailments. *Shadanga Paniya* (medicated drinking water made up of six herbs) is a distinctive and popular recipe that preserves the above-mentioned state of equilibrium.

1. INTRODUCTION

For a long time, plants have been an important source of natural products for human health and also the cheapest and safer sources for the treatment in different diseases. The plant-origin medicines are rich in health promotive and therapeutic. Moreover, synthetic drugs produce side effects to the users. The main cause of mortality and morbidity is the infectious diseases that represent the major health problem due to inadequate use of antibiotics as well as to bacterial resistance. *Ayurveda* is being practiced as health-care system of medicine throughout the world and especially in South East Asian countries. *Shadanga paniya* is a very famous *Ayurvedic* remedy for it. It relieves excessive thirst, excessive

perspiration, and burning sensation. It is the aqueous decoction of a polyherbal preparation containing equal amount of six herbs. It is recommended in *Jwara Roga* for the purpose of *Pittashamaka* therapy.

2. MATERIALS AND METHODS

This study was based on the literature review of the relevant *Ayurvedic* original texts with commentaries, necessary and valid interpretations, and the analysis made by different scholars. Electronic databases such as “PubMed” and “Google Scholar” had been searched to find the relevant studies and reviews published.

2.1. *Shadanga Paniya*^[1]

Content of *Shadanga Paniya* with their taxonomy and *Gana* [Table 1].

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2.2. Rasapanchak of *Shadangapaniya*

Uses of *Shadangapaniya* in various ailments [Table 2].

2.2.1. In *Jwara*

“*Ushmano Pittahato Nasthi Jwara Nathyushmana Vina*”^[6] there is no *Ushma* (Heat) without *Pitta* and *Jwara* (Fever). *Koshtha* (alimentary canal) heat is liberated and comes out in *Dhatu* due to vitiation of *Pitta Dosh*. *Tikta Rasa* (bitter taste) plays a vital role in *Jwara Nashak* (cures fever) and *Pitta Shaman* (pacifies *Pitta*). *Shadangapaniya* is mentioned in the context of *Jwara Chikitsa* (treatment of fever). The *Shadangapaniya* are predominantly *Tikta Rasa* (bitter taste) and it do *Amapachana* (Purifies toxins), *Agnidipaka* (Kindles digestive fire), *Amashaya kledanashana*, (It cures the dampness which is present in the stomach), which is useful to counterattack directly in all types of *Jwara* (Fever). Predominant *Guna* (attributes) are *Laghu* (light) and *Ruksha* (dry), followed by *Guru* (heavy) and *Tikshna Guna* (sharp attribute), having the predominance of *Akasha*, *Vayu*, and *Agni Mahabhutas*. These properties deplete *Ama* (toxins) and cure *Jwara* (fever). *Jwara* is *Ushna* (warm) in nature, and as *Shadangapaniya* predominantly contains *Sheeta Veerya* (cold in potency), it mitigates *Jwara* (fever). It predominantly having *Katu Vipaka* (the post-digestive effect of ingested substance will be pungent), does *Ama Pachana* (clears toxins) and *Ama kleda Nashaka* (clears the dampness which is created by the toxins); thus, it mitigates *Jwara* (fever).

Moreover, in *Ashtangahridayam*, *Musta* and *Parpataka* are the *Agryaushadhi* (best medicine) for *Jwara*.^[7] *Parpataka* is considered the best medicine for *Paitika Jwara* (fever which is originated from *Pitta Dosh*) mentioned in *Chakradutta*.

Usira is *Sheeta Veerya* (cold in potency), *Tikta Rasa Pradhana* (bitter in taste), and *Jwara Nashaka* (cures fever).

Sharangadhara mentioned that one should take *Rakthachanana* for the preparation of *Kashaya* (medicated liquid) and *Lepa* (application of paste). *Rakthachandana* is *Tikta Rasa* (bitter in taste), *Sheeta Veerya* (cold in potency), and *Jwarahara* (cures fever).

Udichya is *Sheeta Veerya* (cold in potency), *Laghu* (light), *Ruksha Guna* (dryness in nature), *Deepana* (increases digestive fire), and *Pachana* (digests the remnant, the undigested part).

Nagara is *katu Rasa* (pungent in taste), *Laghu Guna* (light), it is predominant of *Agneya Guna* (fiery in nature) which clears *Ama*, (toxins) does *Deepana* (increases digestive fire), *Pachana* (digests the remnant, the undigested part).

According to *Chakrapani*, In *Shadangapaniya* *Nagara* is the only herb which is a non-bitter herb.

2.2.2. In *Raktapitta*

The untreated, chronic *Jwara* (fever) leads to *Rakthapitta* (bleeding disorders) by the rule of *Nidanarthakara Roga* (a disease itself become causative factor for some other diseases). “*Agnivatsheegrakaritat*” (which destroys the digestive power):^[8] *Agni* plays a vital role, which is need to be corrected and to be preserved. “*Nisunthishadangodakapayina*”^[9] one needs to be prepared *Shadangapaniya* devoid of *Shunthi*.

One needs to do *Stambana* (suppress) in the presence of *Deeptagni* (good digestive power) only; otherwise, it will lead to many diseases.

Musta is *Stambaka* (arrests the bleeding) in nature and does “*Deepana Pachana*” (increases digestive fire and digests

the remnant, the undigested part). *Kashaya Rasa Pradhana* (astringent), *Raktapiitaghna* (cures the bleeding disorders), does *Deepana* (increases digestive fire), *Pachana* (digests the remnant, the undigested part)) *Parpataka* is *Tikta Rasa* (bitter in taste), *Rakthapittahara* (cures bleeding disorders), and *Sheeta Veerya* (cold in potency).

Rakthachandana is *Sheeta Veerya* (cold in potency), *Guru Guna* (heavy in nature), and “*Rakthapittaharamshubam*” (it is good for *Rakthapitta*).

Usheera is *Tikta*, *Madhura Rasa* (bitter and sweet in taste), *Sheeta Veerya* (cold in potency), *Stambaka* (suppress the vitiated *Dosha*), and *Rakthapiitahara* (cures bleeding disorders), and *Udichya* is *Sheeta Veerya* (cold in potency), *Laghu* (light in nature), *Ruksha Guna* (dry in nature), and *Deepana Pachana* (increases digestive fire and digests the remnant, the undigested part).

Thus, *Shadanga Paniya* herbs are *Sheeta Veerya* (cold in potency), *Stambana* (suppress the vitiated dosha), *Raktapittahara* (cures the bleeding disorders), and does *Deepana* (carminative), *Pachana* (digestive) which controls the *Raktapitta* (bleeding disorders).

2.2.3. In *Atisara*

In *Ashtanga Hridayam*, *Shadangapaniya* is indicated specifically in *Pitta Pradhana Atisara* (diarrhea/dysentery originated from pitta predominant morbidity) and “*Pibet Shadangambu*” (Should drink *Shadangapaniya*).^[4] *Acharya Sushruta* said that *Pitta Hara Chikitsa* (pacifying the pitta dosha) should be done primarily in *Atisara* (diarrhea and dysentery).

Musta is *Grahi* (“*Ushnavatdravasoshana*” - it dries up the fluid by the presence of hot property), *Deepana* (increases digestive power), and *Pachana* (digests the remnant, the undigested part).

Langhana (fasting) is the primary treatment for *Atisara* (diarrhea). Next, *Agni* (digestive fire) needs to be corrected and by employing the properties of *Deepana* (increases digestive power), *Pachana* (digests the remnant, the undigested part), and *Grahi* (dries up the excessive elimination of fluid from the body).

Usira is *Tikta Rasa* (bitter in taste) and *Stambana* (prevents the flow of mobile body elements and fluids). *Stambana* does not stimulate *Deepana* (increases the digestive fire), *Pachana* (digests the remnant, the undigested part). Whereas, *Grahi* is *Deepana* and *Pachana* activity.

Parpata is *Sangrahi* in Nature.

Nagara: *Agneyagunabhuyishtat Toyaamsha Parishoshi Yat Sangrhnathi Mala Tathu Grahi Shunthiyadhayo Yadha Vibandhbhedini Ya Tu Katham Grahini Bhaveth*^[10] – because of *Agneya Guna* (qualities of fire) it dries up watery portions (feces etc.) and with holds their elimination is called *Grahi*.

It is also *Vibandhabhedini* (removes constipation) because it has power to break up the obstruction but not to push the feces out.

Hribera – *Deepana*, *Pachana*, “*Amatarajit*” (cures dysentery) Stool which is sticky, slimy with foul smell which sinks in water. It acts mainly on digestive system does *Deepana* (increases the digestive fire), *Pachana* (digests the remnant undigested part). cures *Aruchi*, (anorexia), *Hrillasa* (nausea).

2.2.4. In *Atisweda*

Ati Sweda is due to aggravation of *Pitta Dosh* by *Ashraya Ashrayi Sambandha* (interdependency of *Dosha*, *Dhatu*, and *Mala* –

Pittamtuswedarakthayo (*Pitta Dosha* and *Sweda Mala* are directly proportional to each other).^[11] *Shadangapaniya* all are *Sheeta Veerya* (cold in potency) and *Pittahara* (reduces *Pitta*) in nature, except *Nagara*. Thus, it mitigates vitiated *Pitta Dosha* and regulates the excessive sweat.

2.2.5. In *Trishna*

Ravana Samhita states that it definitely cures all forms of *Trishna*. *Hare Aashu Sarva Trisham Na Samshaya* (It will cures the excessive thirst which is caused by any vitiated *Dosha* without any doubt).

All *Shadanaga Paniya* drugs have mentioned in *Trishna Nigrahana* (regulates the thirst center) *Dashamani* and *Trishna Hara* (cures thirst) in nature.^[4,12]

2.3. Relation of *Shadangapaniya* with Different Physiological Systems

2.3.1. *Rakta Chandana*

2.3.1.1. Central nervous system

It is beneficial to the brain and pleasing to the mind. It helps in mental agitation, mental weakness, and brain disorders. It does a great job in brain and nerve tonic. It gives power to the brain and nerve. It helps in unconsciousness and dizziness. It is the best remedy for all *Vata* disorders. It stimulates the nerves, improves the impulse transmission, and helps with nerve pain.

2.3.1.2. Digestive system

It is used to reduce thirst, stomach irritations, enteric, and liver weakness. It is also an astringent in taste; thus, it kills worms which are present in intestine. As a result, it is used to treat thirst, digestive issues, diarrhea, dysentery, and worms caused by *Pitta Dosha*. It also helps reduce bleeding disorders.

2.3.1.3. Circulatory system

Due to the presence of *Sheeta Guna*, it acts as a cardiogenic which smoothens the heart and regulates the heartbeat.

2.3.1.4. Respiratory system

It is widely used in the treatment of hemoptysis. It is also used for the purification of expectoration and it helps in the gradual reduction of bad breath.

2.3.1.5. Urinary system

It increases the output of urine. It is useful in burning micturition, urine mixed with blood, and urinary tract infection.

2.3.1.6. Reproductive system

It is the best medicine for foul-smelling, purulent menstruation. It is also used in excessive menstrual bleeding, whitish or yellowish discharge of mucus from the vagina (*leukorrhoea*), nightfalls, and premature ejaculation.

2.3.1.7. Skin

It is used in discoloration of the skin, wound oozing with pus, and blood which are having predominant *Pitta* and *Raktha Dosha*.

2.3.1.8. Temperature

It is given in *pitta*-dominant fever associated with burning sensation and thirst.

2.3.2. *Musta*

2.3.2.1. Nervous system

It enhances the functions of brain and acts as a nerve relaxant.

2.3.2.2. Digestive system

It is the best medicine for the digestive system. Because it is bitter in taste, it is an appetizer. It is also an astringent. It is an anthelmintic. It is also an antidiarrhea. It is used for anorexia. It is also used for vomiting. It is used for indigestion. It is also used for sprue disorders. A maximum dose is needed for worms to be expelled.

2.3.2.3. Circulatory system

It helps in the treatment of blood diseases by regulating the *Raktagni* in the blood and decreasing the amount of moistness in the blood.

2.3.2.4. Respiratory system

It has been found to be effective in respiratory diseases caused by gastrointestinal pathologies.

2.3.2.5. Urinary system

A diuretic is, therefore, helpful for dysuria, especially when it is associated with digestive disorders.

2.3.2.6. Reproductive system

It is also known as an uterine muscle stimulator and breast milk stimulator. That is why, it is used to treat many gynecological and post-partum conditions.

2.3.2.7. Skin

It is effective for many skin conditions such as pruritus, scabies, and eczema.

2.3.2.8. Temperature

Musta is one of the medicines that acts on the pathogenesis of fever; that is why, it can be used in all kinds of fever.

2.3.3. *Parpataka*

It is effective in the treatment of skin, liver, and kidney diseases. It is useful in the treatment of delirium, fainting, intoxication, excessive thirst, anorexia, loss of appetite, hepatomegaly, jaundice, and bleeding disorders.

2.3.4. *Ushira*

2.3.4.1. Nervous system

It strengthens the brain and nerve cells. It helps in unconsciousness and dizziness.

2.3.4.2. Digestive system

It strengthens the stomach and regulates and reduces gastric secretion, appetite stimulator; that is why, it is an excellent remedy for acid peptic disorders, thirst suppressant, antiemetic, corrects indigestion, and useful in anorexia and diarrhea.

2.3.4.3. Circulatory system

It is used to purify the blood due to the presence of *Tikta rasa*. It removes excess water from the blood. It helps in hemostasis and cardiopulmonary protection. It is used in epistaxis and is also used in excessive sweating.

2.3.4.4. Respiratory system

It is used to treat cough and hiccups. It is also used to treat bronchial asthmatic, tuberculosis, and hemoptysis conditions.

2.3.4.5. Urinary system

The presence of *Sheeta* property makes it as a diuretic. It is exclusively given in summer to prevent burning micturition.

2.3.4.6. Skin

It improves complexion of the skin, pleasant aroma to the skin, and also it reduces excessive sweating and burning sensation.

2.3.4.7. Temperature

It is an excellent remedy for the fever which is associated with burning sensation and excessive thirst.

2.3.4.8. Muscular system

It reduces the flaccidity of the muscles and enhances strength to the muscles.

2.3.5. Nagara (Sunthi)

2.3.5.1. Musculoskeletal system

Because they have an anti-inflammatory quality, they are used to treat conditions such as rheumatoid arthritis that causes swollen joints and relieves stiffness.

2.3.5.2. Nervous system:

It is the most effective treatment for all nerve disorders. It stimulates nerve activity, enhances nerve impulses, and reduces nerve pain.

2.3.5.3. Digestive system

It is an excellent appetizer and digests the remnant, the undigested part, regulates the bowel movement, and it prevents the formation of intestinal gases and abdominal colic.

2.3.5.4. Circulatory system

It cleanses and purifies the blood and has anti-inflammatory properties. It is used in the cardiovascular diseases such as cardiac pain. It has an anti-oxidant property.

2.3.5.5. Respiratory system

It is naturally anti-asthmatic and helps relieve chest congestion.

2.3.5.6. Reproductive system

It is a sex stimulant and increases the sex drive.

2.3.6. Hribera

2.3.6.1. Digestive system

It helps the stomach's undigested food portion pass through, ignites Agni, and stimulates the production of additional enzymes. Due to its ability to improve small intestinal tone and gastric motility, it is an effective medication for nausea. Furthermore, it works wonders for dysentery brought on by vitiated mucus in the belly and excretion combined with solid, fetid material.

2.3.6.2. On skin

It aids in the skin's burning sensation, soothing the skin.

3. DISCUSSION

Ayurveda mentioned varieties of formulations, including *Avaleha* (medicated semisolid preparation), *Taila* (medicated oil), *Gritha* (medicated ghee), and *Asava* and *Arishta* (medicine which is prepared by the fermentation of fresh herbal juices), but *Paniya* (medicated liquid) has a higher therapeutic utility due to quick absorption, which is useful in various ailments.

Shadangapaniya is a special blend of six different herbs and contains unique combination of *Rasa* (taste), *Guna* (properties), *Veerya* (potency), *Vipaka* (post-digestive effect of ingested substance), and *Karma* (actions).

The fundamental strategy for treating *Jwara* is to control the *Agni*, which includes clearing out any leftover essence from our bodies and igniting the digestive fire and digesting the remnant, the undigested part. It is also important to control *Swedavaha Srotas* (the perspiration channel). *Shadangapaniya* in this case controls the obstructed digestive fire, which performs *Deepana* (increases digestive fire),

Pachana (digests the remnant undigested part), and *Sweda Vaha Srotas* (regulates the perspiration channel).

In *Rakthapitta* (bleeding disorders), *Agni* (digestive fire) should be maintained in equilibrium state and then drugs which have *Raktapitta Hara* (cures bleeding disorders) in nature should be administered. *Shadangapaniya* is which controls *Agni* (digestive fire) and drugs have a properties of *Rakthapitta Hara* (pacifies the bleeding disorders). In *Raktapitta*, *Chikitsasthana Acharya Vagbhata* mentions that one should take *Shadangapaniya* devoid of *Shunthi*.

Shadangapaniya have properties of *Trishna Nigrahana* (suppress the excessive thirst), which can be administered as *Paniya* in all types of *Trishna* (thirst).

In *Atisara* (diarrhea and dysentery), drugs should have the properties of *Deepana*, *Pachana*, and *Grahi* in nature. *Shadangapaniya* has the properties of above-mentioned properties.

Atisweda (hyperhidrosis) is caused due to the aggravation of *Pitta Dosh*. In *Shadangapaniya*, all the drugs have *Sheeta Veerya* (cold in potency), which ultimately reduces the aggravated *Pitta*.

Some of the common causes of dehydration that most of the people facing day-to-day life are *Jwara* (fever), *Rakthapitta* (bleeding disorders), *Atisara* (dysentery), *Ati Sweda* (hyperhidrosis), and *Trishna* (thirst). *Shadangapaniya* helps treat those ailments and prevents dehydration brought on by the aforementioned causes.

Administration of *Paniya* (medicated liquids) absorbs and assimilates more water content and nutrients in the body, maintains water and electrolyte balance, and prevents and regulates dehydration. Moreover, it maintains the thermoregulation system and osmoreceptors.

4. CONCLUSION

Maintaining the equilibrium state of *Dosha* (one which governs and maintains the health), *Dhatu* (fundamental tissues that constitute the human body), *Mala* (metabolic waste), and *Agni* (digestive fire) is the fundamental goal of all *Ayurvedic* treatments for ailments. *Shadanga Paniya* is a distinctive and popular recipe that preserves the above-mentioned state of equilibrium. In addition, it clears *Ama Visha* (toxins which are produced by undigested part left in the stomach) and is the best remedy for the detoxification of toxins. Although different plants have different effects, *Shadangapaniya* is combined when heated with water. The activity of several systems toward a state of equilibrium is enhanced by six pharmaceutical components.

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Nil.

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Table 1: Content of *Shadanga Paniya* with their Taxonomy and *Gana*

S. No.	Drug	Botanical name	Family	Part used	Gana
1.	<i>Musta</i>	<i>Cyperus rotundus</i> ^[2]	Cyperaceae	Root	<i>Lekhaniya, Trishna Nigrahana, kandughna, Stanya Shodana</i>
2.	<i>Parpataka</i>	<i>Fumaria indica</i> ^[3]	Fumaraceae	Whole plant	<i>Trishna Nigrahana, Daha Prashamana</i>
3.	<i>Ushira</i>	<i>Vetivera zizanioides</i> ^[2]	Graminae	Root	<i>Varnya, Stanya Janana, Chardhi Nigrahana, Dahaprashamana, Angamarda prashamana, Suklashodana, Tiktha Skandha</i>
4.	<i>Rakta Chandana</i>	<i>Pterocarpus santalinus</i> ^[2]	Santalaceae	Wood	<i>Dahaprashamana, Angamardaprashamana, Trishna Nigrahana, Varnya, Kandughna</i>
5.	<i>Udichya</i>	<i>Pavonia odorata</i> ^[2]	Malvaceae	Root	<i>Daha Prashamana, Trishna Nigrahana.</i>
6.	<i>Nagara (Sunthi)</i>	<i>Zingiber officinale</i> ^[4]	Zingiberaceae	Rhizome	<i>Triptighna, Arshoghna, Deepaniya, Shulaprashamana, Trishna Nigrahana</i>

Table 2: *Rasapanchak* of *Shadanganiya*

Herb	Rasa	Guna	Veerya	Vipaka	Dosha
<i>Musta</i> ^[2]	<i>Tikta, Katu, kashaya</i>	<i>Laghu, Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Kapha pittahara</i>
<i>Parpataka</i> ^[5]	<i>Tikta</i>	<i>Laghu, Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Kapha pittahara</i>
<i>Ushira</i> ^[2]	<i>Tikta, Madhura</i>	<i>Laghu, Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Kapha pittahara</i>
<i>Rakta Chandana</i> ^[2]	<i>Tikta, Madhura</i>	<i>Laghu, Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Kapha pittahara</i>
<i>Udichya</i> ^[2]	<i>Tikta</i>	<i>Laghu, Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Kapha pittahara</i>
<i>Nagara (Sunthi)</i> ^[4]	<i>Katu</i>	<i>Ruksha, Guru, Tikshna</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Vata Kaphahra</i>