A CONCEPTUAL REVIEW OF PANCHAVIDHA KASHAYA KALPANA

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ABSTRACT

In Ayurveda, there are five basic kalpanas i.e. Swarasa (juice), Kalka (paste of herbs), Kwatha (decoction), Hima (cold infusion) and Phanta (hot infusion) known as Panchavidha Kashaya Kalpana. Acharya Charak was the first one who mentioned Panchavidha Kashaya Kalpana but, Acharya Sharangadhar mentioned broadly regarding these Kalpanas like its method of preparation, dose, prakshepa dravya, anupana etc. in Sharangadhar Samhita.

While prescribing Kashaya Kalpana, guru and laghuta should be considered because Swarasa contains all sara of drug and also the Kalka and becomes much heavier for digestion and these cannot be prescribed to all in all conditions, it should be given with due regard to the strength of the patient and severity of the disease. In this article there is summarisation of the basic information regarding Panchavidha Kashaya Kalpana.

KEYWORDS: Kalpana, Sharangadhar Samhita, Panchavidha Kashaya Kalpana.

INTRODUCTION

The entire science of Ayurveda has been framed on Trisutra (Hetu, Linga, Aushada). Among them Aushada is very important as it is responsible for alleviation of disease as well as the safeguarding and endorsing wellbeing. The vivid formulations explained in classics are for the purpose of making the blend compatible and efficient without losing its potency. It has been described considering all the aspects like Desha, Kala, Bala etc. In Charaka Samhita, Samskaras are adopted for a drug to enhance its qualities for better therapeutic activity. The importance of various forms of Aushada is to make it attuned and palatable. Preparing different forms of Aushada helps to enhance the potency and the shelf life of the particular preparation. Kashaya mean’s the one which irrigates the throat and Kashaya here irritate the disease condition and drove them away from body and according to Acharya Chakrapani Kalpana means “Kalpanam upyogartha prakalpanam sanskaranmiti”i is the procedure/modification through which a substance/raw drug is transformed into a range of medicinal forms. Ayurvedic pharmaceutics gives an important role in processing of drugs.

Kalpana is a method / process of preparation of medicines by using either single drug or a combination of several drugs. Any drug to be used as medicine cannot be taken as it is in its raw form, it has to be converted into
that form by which it would be therapeutically fit for use. The *Panchavidha Kashaya Kalpana* though these possess medicinal value still cannot be used in all cases/diseases because they have different potency in different forms. “Athatah swarasah kalkah kwatha cha hima phantakou| gyeyaha kashayaaha panchaiteh lagavaha syuhu yathottaram”\(^2\) i.e. the magnitude of the preceding formulation is intense than the succeeding one. This difference in its property is because of the diverse method of preparation.

- **swarasa kalpana**

It has been considered as the *guru* or strong or highly concentrated than the other four *Kalpanas*. That is why it has been placed in the first place. In modern pharmaceutical science it is known as expressed juice and included in expression group. Expression is the process in which the liquid is separated from the solid by force; this juice may be plant juice, fruit juice and the oils separated from seeds, nuts and oil containing materials.

Synonyms are *Rasa*, *Niryasa*. *Swarasa* can be of two types *Anagni siddha*, *Agni siddha*. *Swarasa* is prepared by, “*Vastranishpidito yaha sa rasaha swarasa uchyathe*”\(^3\).

*Swarasa* is one which is procured by *Vastranishpidana of dravya*. The fresh herb is cleaned well, pounded and the resultant paste is rolled into a bolus, squeezed through a cloth and the expressed fresh juice is collected in a clean container. Fresh juice of herbs is easy to absorb and maximum effect is achieved in short period.

*Acharya Sharangadhar* also mentioned alternative methods of *swarasa*\(^4\) as in absence of fresh herbs the dried drug coarse powder should be mixed with double quantity of water and kept overnight, next day it should be rubbed and filtered through cloth and used as *swarasa*. In case of very hard drugs the dried drug coarse powder boiled with eight times of water and reduced to 1/4\(^{th}\) part may be used as *swarasa*. In case of fibrous drug it is prepared by *Putapaka* method. e.g. *Vasa swarasa*, *Nimba swarasa*, *Dadima swarasa* etc.

**Prakshepa dravyas of swarasa** and their quantity:–\(^5\) *Madhu*, *Shweta*, *Guda*, *Kshar*, *Jiraka*, *Lavana*, *Ghrita*, *Taila* and *Churna* (drug powder) each one in 1 *Kola* i.e. 6 g. quantity.

These adjuvants are vehicles which increases the palatability of *swarasa*. The selection of one of the above has to be done basing on the disease or the temperament of the individual.

Dose of *Swarasa* is half *pala* (24 g.) for *Anagni siddha* and one *pala* (48 g.) for *Agni siddha*.\(^6\) All *Swarasa* preparations are meant only for instant use. They are used soon after they prepared. *Swarasa* can be used as a medicine (e.g. *Aadrak Swarasa* in *Shwas*, *Kasa*) or as *anupana* along with other forms of medication (e.g. *Sanjivani Vati* given along with *Adraka Swarasa*) or can be used in *shodhana* & *marana* of *rasa dravyas* (e.g. - *Makshika shodhana* in *matulunga*, *kadlikanda Swarasa*) or as *bhavna dravya* in different preparations (e.g. *Matulunga* & *Dadima swarasa* in *Chitrakadi Vati*).

- **kalka kalpana**

*Kalka kalpana* occupies second position in this group on the basis of its *guruta* that means in this whole plant is used but its
concentration is comparatively less than swarasa as it contains cell debris and other indigestible parts which make it less concentrated. In this preparation whole drug is used reduced to fineness and no portion of the drug is discarded.

Synonyms are Prakshep, Avapa, Pinda. “Yaha pindo rasapishtana sa kalkaha parikirithe”, 7 A fresh drug or a dry drug is converted into a pinda or paste by rubbing it on a stone with little quantity of water. Fresh or dry drugs are first cleaned with water. In case of dry drug, it is powdered first and filtered with a cloth and mixed with appropriate quantity of water and then rubbed in pestle and mortar and made into a paste. In case of fresh drugs, they are first chopped into fine pieces, pounded and macerated in mortar and pestle until the paste becomes fine.

Prakshepa dravyas of kalka and their quantity:- 8 Madhu, Ghrita and Taila should be added in double quantity whereas Sita, Guda in equal quantity and Drava four times to kalka dravyas. Dose of the Kalka is one karsha 9 (12 g.). They should be immediately used. Kalka can be used both internally and externally. It can be given in the form of medicine (as Rasona kalka in Vatavyadhi, Visham-jwara) or for the purpose of sneha murchana and sneha paka. (eg. Dashamoola kalka during preparation of Dashamoola taila.)

Upkalpanas: - Churna, Vati are the upkalpanas of Kalka.

• kwatha kalpana:-

It is the third type of Kashaya kalpana. It is less concentrated than swarasa and kalka. In this coarsely powdered drugs are boiled with definite quantity of water and reduced to 1/4th or 1/8th part then filtered. In this drugs comes in contact of liquid and fire for certain period to dissolve water soluble fraction of the drug. Kwatha is prepared by, “Vahnou tu kwathitam dravyam shrutam aahuhu chiritsikaha” 10 Kwatha is prepared by boiling 1 part of herb with 16 parts of water in an open vessel on mild fire till it reduces to one-eighth of the original quantity.

Synonyms are Shruta, Kashaya, Niryuha. The quantity of water may be four times, eight times or sixteen times the quantity of the part of the plant. This variation in the amount of water depends on the hardness of the drug used. Like, it may be simply four times in soft herbs (herbs whose leaves and flowers are used), eight times for medium hardness (includes soft barks of plants, roots of shrubs and plants, soft roots, tubers and medium tubers), while sixteen times in case where the plant material to be used for preparing decoction is too hard (Hard barks of trees, root bark of trees and creeper). Supachita kwatha 11 is best means “gandha varna rasanvitam” i.e. the well prepared decoction should possess smell, color and taste as per the ingredient/s used. Decoction is the process in which the water soluble and heat stable constituent of hard and woody crude drugs are extracted out. Here water is used as menstrum for the stated time. Haarit Samhita 12 has mentioned total 7 types of Kwatha viz. Pachana, Dipana, Shodhana, Shamana, Tarpana, Kledana and Shoshana.

Prakshepa dravyas of Kwatha and their quantity:- 13 Sita should be added in kwatha either in 1/4th, 1/8th or in 1/16th part
depending upon Vata, Pitta and Kapha type of disease. If Madhu is to be added then its quantity should be 1/4th for Kaphaja, 1/8th for Pittaj and 1/16th for Vataja diseases. Jiraka, Guggulu, Kshara, Lavana, Shilajatu, Hingu and Trikatu should be added in 1 Shana (3 g.) quantity. Kshira, Ghrita, Guda, Taila, Mutra, Drava, Kalka, Churna etc. should be added in 1 Karsha (12 g.) quantity.

Dose of Kwatha according to Acharya Sushruta is 1 anjali (4 pala), Acharya Sharangdhara is 2 pala, and Acharya Yadavji Trikamji is 1 pala. Expiry of Kashaya is one day only. Kashaya can be used as a medicine. Eg. Maharasnadi Kwatha in Vata vyadhi, or as a Niruha basti e.g. Dashamoola Kwatha or as an Anupana e.g. Triphala Kwatha for Kankayana Gutiya or to prepare other drugs. eg. Arjun twaka Kwatha to prepare Arjunarishta or as a Shodhana dravya Eg. Triphala Kwatha for Abhraka Shodhana or as a Marana dravya. E.g. Triphala Kwatha for loha marana.

Upkalpanas:- Pramathya, Ushnodak, Kshirpaka, Viilepi, Peya, Bhakta, Manda, Yusha, Yavagu, Laksharas, Mansarasa, Sharkar are the upkalpanas of Kashaya kalpana.

Some precautions while preparing Kwatha are coarse powder of crude drug is necessary, use earthen or stainless steel wear to prepare kwatha, kwatha should be prepare on mild to moderate fire, the vessel should be kept open throughout the boiling process, intermittently use the ladle to stir the kwatha.

- **hima kalpana:**
It occupies the fourth place in Panchavidha Kasaya Kalpana. Hima is prepared by, “Dravyaath aapothittathoye pratapthe nishi samstitaan | Kashayo yo abhiniriyati sa sheetah samudahrutah” 14 Fragrant herbs may lose their active components by heating or boiling, hence for such drugs, Hima kalpana is described, by which active ingredients can be collected in cold infusion form.

1 part of the drug is immersed in 6 parts of water for 10-12 hours and then filtered and administered. An Infusion process is applicable to those drugs which are light structures without containing dense tissues and constituents of which are soluble in water. Drugs having volatile contents may lose their active principles by heating, hence for such type of drugs Hima Kalpana is mentioned by which active ingredients can be collected in cold infusion form.

Synonyms are Sheeta kasaya, Sheeta. Maceration is the process of steeping substance in alcohol or some similar solvent without the application of heat in order to dissolve out its soluble matters. Dose of Hima according to Sharangdhar Samhita is 2 pala and Yadavji Trikamaji is 1 pala. It should be used immediately. Hima is the cold infusion of fragrant or cold potency herbs which are proposed to be used for Pitta disorders.

Upkalpanas:- Mantha, Tandulodak and Panaka are the upkalpanas of Hima.

- **phanta kalpana:**
It is the last medicinal preparation included in Panchavidha Kasaya Kalpana. Phanta is prepared by, “kshiptoshna thoye mruditam
In this preparation drugs are put in hot water and rubbed properly and on filtration, the filtrate is known as Phanta.

Synonym is Churnadrava. It is also done for the drugs which are fragrant in nature and light in structure, free from dense tissue. Their virya (active principles) may not be thermo stable. Hence boiling should be avoided in this preparation. In modern science it is known as hot infusion. Particular measure of drug in coarse powder form is immersed in hot water and the vessel is removed from fire. When it cools down to room temperature, then it should be rubbed with hands and filtered with cloth and administered. Phanta is beneficial for Kapha and Vata disorders. Prakshepa dravyas of Phanta and their quantity are same as Kwatha. Dose of Phanta according to Sharangdhar Samhita is 2 pala (96 g.) and should be used immediately.

**DISCUSSION**

Panchavidha Kashaya Kalpana are basic kalpanas of Ayurveda all other kalpanas are derivatives of these kalpanas. Due to the difference in method of preparation, the Panchavidha Kashaya Kalpana differs from each other. Swarasa is one which is procured by Vastraishpidana of dravya with this Acharya Sharangadhar also mentioned different methods of preparation of swarasa. The Swarasa possess more Gurutva (heavy for digestion) than Kalka followed by Kwatha, Hima and Phanta which means the magnitude of the medicine of the preceding form is greater than succeeding one. Kalka is the one which contains whole plant, contains cell debris and indigestible part also so less concentrated than Swarasa. Kwatha in which the water soluble and heat stable constituent of hard and woody crude drugs are extracted out and the amount of water depends on the hardness of the drug used. Supachita kwatha is best means “gandha varna rasanvitam” should possess smell, color and taste as per the ingredient/s used. Basic concept for Hima kalpana is that drugs having sheeta virya and volatile principles lose their active ingredients by heating so for them this kalpana is mentioned. Phanta is the last and laghutam among Panchavidha Kashaya Kalpana and method of green tea preparation resembles with Phanta. Prakshepa dravya are vehicles which increases the palatability of Kashaya Kalpana. The selection of them has to be done basing on the disease or the temperament of the individual.

“Yatho Bhesajyatya Matra Vyadhi Atura Balapekshini Vaktavya”. Prescription of Kashaya Kalpana will be on the basis of Bala of Vyadhi (strength of disease) as well as Atura (strength of patient). While prescribing them Guruta and Laghuta should be considered because Swarasa contains all Sara (essence) of drug also the Kalka and becomes much heavier for digestion. It should be given to person possessing Pravara Bala and having Pravara Vyadhi, if not, then it produces the effect similar to the effects produced by Atiyoga of Bhesaja (effects caused by administration of excess medicine). Vyadhi Bala can be assessed by examining strength of Hetu, Dosha, Dushya, Prakriti, Desa, Kala and symptoms. Since, many
permutation and combination might occur in between the Bala of Vyadhi and Atura so selection of Kalpana also varies. All Kalpanas cannot be given to all Atura in all diseased condition because the criteria for giving Kalpana for disease is based on Vyadhi-Atura Bala. Use of Kalpana also depends upon the Dravya. As it is said in context of Medhya Rasayana – “yatho dravya nyamena kalpana niyamam vakshyati, mandukaparnyah swarasah prayojayah ksheerena yastimdhukasya churnam | Raso guduchyastu samulapushpyah kalkah prayojayah khalu shankapushpyah”[19] It is clearly mentioned that Swarasa of Mandookaparni should be used, Yastimadhu works as Medhya Rasayana when used in powder form along with milk, Guduchi in form of swarasa works as Medhya Rasayana and Kalka of Sankhapushpi is ideal for Rasayana Karma.

CONCLUSION

Kashaya mean’s the one which irritates the throat and Kashaya here irritate the disease condition and drove them away from body and according to Acharya Chakrapani Kalpana means “Kalpanam upyogarthha prakalpanam sanskaranmiti” Kalpana is the procedure/modification through which a substance/raw drug is transformed into a range of medicinal forms. Swarasa possess more Gurutva (heavy for digestion) than Kalka followed by Kwatha, Hima and Phanta which means the magnitude of the medicine of the preceding form is greater than succeeding one. While prescribing any of the Panchavidha Kashaya Kalpana certain factors like Guruta and Laghuta of the medicine should be taken into consideration as Guru Dravya needs more time compared with Laghu Dravya for digestion. Also Agni is one such factor which gets influenced by Guru and Laghu Dravya and to be given after examining Agni of person. Hence Panchavidha Kashaya Kalpana cannot be prescribed in all conditions to all and to be given by Yukti of Vaidya and assessing Bala of Atura and Vyadhi as well.

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Source of support: Nil,
Conflict of interest: None Declared

Cite this article as