

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 guruta* 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 irritates the throat and *Kashaya* here irritate the disease condition and drove them away from body and according to *Acharya Chakrapani Kalpana* means "*Kalpanam upyogarthā prakalpanam sanskaranmiti*"¹ is the procedure/modification through which a substance/raw drug is transformed into a range of medicinal forms. Ayurvedic pharmaceuticals 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/ geyaha 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 1/4th part may be used as *swarasa*. In case of fibrous drug it is prepared by *Putapaka* method. eg. *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 (eg. *Aadrak Swarasa* in *Shwas*, *Kasa*) or as *anupana* along with other forms of medication (eg. *Sanjivani Vati* given along with *Adraka Swarasa*) or can be used in *shodhana* & *marana* of *rasa dravyas* (eg. - *Makshika shodhana* in *matulunga*, *kadli-kanda 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 *Prakshepa*, *Avapa*, *Pinda*. “*Yaha pindo rasapishtana sa kalkaha parikirtitha*”,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*, *Ghruta* 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 chikitsikaha*”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 $1/4^{\text{th}}$ for *Kaphaja*, $1/8^{\text{th}}$ for *Pittaj* and $1/16^{\text{th}}$ 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 Trikamaji* 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 Gutika* 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 prepared 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 abhiniryati 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 kashaya*, *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*

tath phantom parikeertitam”¹⁵ 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 then 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*.¹⁶ Dose of *Phanta* according to *Sharangdhara 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 *Vastranishpidana 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 Bheshaja Matra Vyadhi Atura Balapekshini Vaktavya*”.¹⁷ 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 *Bheshaja* (effects caused by administration of excess medicine). *Vyadhi Bala* can be assessed by examining strength of *Hetu*, *Dosha*, *Dushya*, *Prakriti*, *Desa*, *Kala* and symptoms.¹⁸ 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*.¹⁹ Use of *Kalpana* also depends upon the *Dravya*. As it is said in context of *Medhya Rasayana* – “*yatho dravya niyamena kalpana niyamam vakshyati, mandukaparnyah swarasah prayojyah ksheerena yastimdhukasya churnam / Raso guduchyastu samulapushpyah kalkah prayojyah khalu shankapushpyah*”²⁰ 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 upyogarth 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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