

UNDERSTANDING SAPTHAVIDHA KASHAYA KALPANA

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ABSTRACT

Ayurveda is a life science which explains about the different dosage forms. There has been a development over the concept of drug dosage form in the modern texts of *Ayurveda* to increase palatability and also for easy absorption of the drug. *Ayurvedic* pharmacology gives fundamental importance to the various pharmacological activities of the drugs. It unravels multiple attributes of a single drug through different dosage forms and definite processing techniques. A better dosage form will lower the dose and provide optimum benefit. *Ayurvedic* pharmaceutics gives an important role in processing of drugs. *Acharya Harita* mentioned *Saptavidha Kashaya* wherein seven different types of reductive *kashaya* (decoction) are said to produce different pharmacological actions from *Dhatu tarpana* to *Shoshana*. A pharmacological evaluation of these different dosage forms and a rational understanding of their probable mode of action are necessary.

Keywords: Dosage form, *Sapthavidha kashaya*

INTRODUCTION

Ayurveda is attracting global attention due to its holistic approach in the treatment of disease and with minimal adverse drug reaction. These are explained in classics for the purpose of making it compatible without losing its potency or efficiency of the drugs. It has been explained based on considering all the aspects like *Desa* (land/soil), *Kala* (time), *Bala* (strength) etc. The importance of various dosage forms is to make it compatible, palatable and easy absorption. In order to do this the potency of a drug can also be increased or decreased. It is also used to increase the shelf life of the particular preparation. *Kalpana* (formulations) is a method/ process of preparation of medicines by using either a single drug or a combination of several

drugs. It can also be known as a science which explains about the various methods of processing of drugs, which helps in enhancing its potency and rendering the drugs fit to be used by improving the palatability. Pharmacological activities can be understood, analyzed and can be applied clinically through particular dosage form and definite processing techniques. A better dosage form will lower the dose and provide optimum benefit. *Ayurvedic* pharmaceutics gives an important role in processing of drugs. In *Charaka Samhita*, *samskaras* (fortifications) are adopted to a drug to potentify its qualities and for better therapeutic activity. Among the various dosage forms mentioned in *Ayurveda*, *Sapthavidha Kashaya Kalpana* is one, here

the *dravya* is mixed with water in specific proportion and reduced to a specific quantity. Different authors have given difference of opinion about the quantity of water to be added and quantum of reduction. *Acharya Harita* mentions 7 types of *Kashaya* (*Saptavidha Kashaya*) and each has been named according to the action attributed to the preparation.

DEFINITION OF KASHAYA

Kashaya is one among the *Panchavidha Kashaya Kalpana*. In *Ayurvedic* classics; prime importance is given for the preparation of medicine. Boiling the drug in water for a definite period of time and reducing it to specific quantity is called *kashaya*.¹

The word *Kashaya* means²

'Ka': denotes *kaya* /*shareera*, (body)

'Sha': denotes functions.

'Ya': denotes regulation or *Yantra* (control or to sustain).

Literally, the word *Kashaya* means that which brings about normalcy to the body by maintaining equilibrium of physiological factors by removing pathology.

SYNONYMS^{3,4}

Kashaya, *Kwatha*, *Shrita*, *Niryuha*

Kwatha forms the basis for majority of the preparation like *Arishta*, *Rasakriya*, *Ghruta*, *Taila* etc. These are mainly to increase the shelf life of the prepared medicine, because all the five basic formulations have a shelflife with maximum of 24 hrs.

NIRUKTI

1. *Kashaya*^{3, 5, 6}: Generally *kashaya* is referred to *kashaya rasa*.

2. *Kwatha*⁷: The word *Kwatha* refers to decoction, wherein the drug is boiled in water and reduced to a specific quantity.

3. *Shrita*⁷: *Shrita* is a synonym of *Kashaya* wherein the drug soaked in the water, boiled on fire and then filtered.

4. *Niryuha*⁸: *Niryuha* is a synonym of *kashaya* which is specifically prepared with *shimbi dhanya* (cereals and pulses).

HISTORICAL REVIEW OF

*KASHAYAS*⁹: During *vedic* period there were very minimal description about the method of preparation. Indirect references are available of using *dravya* and *jala* in combination to prepare *kashaya*.

In *Samhita* period, classification and method of preparation is mentioned.

Acharya Charaka (*su.* 4th chapter) was first to mention about *Panchavidha kashaya kalpana*, but he has given the name *Shrita* for *kashaya*, wherein he describes the boiling of *dravya* in the *mandaagni* is *Shrita*.¹

Acharya Sushruta (*su.*44) considers six types of *kashaya kalpanas* – *Ksheera* (milk), *Swarasa*, *Kalpana* (formulations), *Shrita*, *Sheeta*(cold) and *Churna*(powder).¹⁰

In *Sharangadhara* (*chap1*): method of preparation of *kashaya* (decoction) is mentioned and includes *kashaya* under *panchavidha kashayas*.¹¹

Acharya Kashyapa has also mentioned it under 7 types of *kashaya* (decoction).

Churna(powder), *Sheeta kashaya*, *Swarasa*, *Abhishava* (fermented preparation), *Phanta*, *kalka* (paste) and *Kwatha* (decoction).

Acharya Harita has classified *kashayas* into 7 types depending on the quantum of reduction and the *karma* exhibited by that particular *kwatha*.¹²

General Method of Preparation of Kashaya

According to Acharya Sharangadhara, Kwatha or kashaya is prepared by boiling 1pala of powdered drug in 16parts of water on Mandaagni reducing it to 1/8th.

Vagbhata described 1part of drug in 8parts of water reduce to 1/4th.

Acharya Sushruta gives a detailed explanation of preparation of kashaya and specifies the part of dravya i.e. tvak(bark), patra(leaves), phala(fruit), mula(root) that are properly dried in the sun, cut into pieces or pounded and to this 8 or 16 parts of water is added, boiled and reduced to 1/4th.

Dalhana explains the preparation of kashaya(decoction) while commenting on the preparation of Rasakriya where eight or sixteen parts of water is added to one part of dravya, boiled and reduced to 1/8th or 1/6th.

Adhamalla also explains about Padavashesha kashaya (reduction to 1/4th)

and suggests that such kashayas should be used only in visha chikista and not everywhere.

Arunadatta explains the method of preparation of kashaya, while commenting on the preparation of niruha aushadhi wherein padavashesha kashaya (reduction to 1/4th) is mentioned.

Chakrapanidatta¹ opines that kashaya is prepared by adding 4, 8 or 16 parts of water and reducing it to one fourth Chakrapanidatta commenting on this states that generally the dravya become ghanasatva when approximately 3/4th parts of water gets evaporated. Hence Padavashesha Kashaya is to be prepared unless specified.

Ksharapani suggest 4, 8 and 16 parts of water for Mridu, kathina and kathinatikathina dravyas respectively. **Method of preparation of kashaya according to different authors**

AUTHOR	1:16 1/8 th	1:16 1/4 th	1:16 1/16 th	1:8 1/4 th	1:4 1/4 th	1:8or16 1/8 or1/16 th
Sharangadhara	+					
Adamalla		+				
Chakrapanidatta		+		+	+	
Sushruta Samhita		+		+	+	
Dalhana			+			+
Arunadatta		+				
Hemadri		+				
Kashyapa		+				
Bhavamishra	+	+				

PRECAUTIONS¹³

Acharya Sharangadhara explains that while preparing kwatha,

➤ Powder must be coarse.

➤ One should not cover the lid as it becomes heavy for digestion.

➤ Should not boil again once taken off the fire. Should consume within 24hrs of preparation.

Acharya Harita describes¹²

- Stirring is avoided during the preparation
- Prepared *kashaya* should not be reheated.

UTTAMA KWATHA LAKSHANA¹²

Acharya Harita mentioned, *kashaya* (decoction) which has the *varna* (colour) and *gandha* (odour) similar to that of the *dravyas* used for its preparation and which is clear without any *ghanatva* or *picchilata* is considered to be *uttama* (best in quality).

HEENA KWATHA LAKSHANA¹²

Acharya Harita says *kashaya* which has become *Krishna*, *Neela*, *Raktavarnayukta*, which has become turbid, *picchila*, which is *dagdha*, *kunapagandha*, *visragandhayukta* etc. such a *kashaya* has to be discarded as it will not be able to reduce the disease condition.

TIME OF ADMINISTRATION

Generally when the time of administration of *kashaya* is not told, the *kashaya* should be taken in the morning.

POSOLGY¹³

1 *Pala* (48ml)

2 *pala* (98ml)

Uttamamatra- 1 *Pala* (48ml)

Madhyamamatra- 3 *karsha*(36ml)

Avaramatra – ½ *pala* (24ml)

Shelf life: 24hrs

Method of preparation, Utility and Bheshaja kala of Saptavidha kashaya.¹²

TYPE OF KASHAYA	REDUCED TO	KARMA	BHESHAJAKALA
Tarpana (Nourishment)	<i>Samamsha</i> (just boiled)	<i>Dhatutarpana</i>	<i>Kalye- prabhate</i>
Pachana (Digestive)	<i>Ardhavasheshi</i> (1/2)	<i>Doshapachana</i>	<i>Nishasu</i> (2 nd <i>yama</i>)
Kledana (Anointing)	<i>Chaturanga</i> (1/4)	<i>Hridayakledana</i>	<i>Kalye- prabhate</i>

TYPES OF KASHAYAS^{1, 11}

Based on the *dravya*, *Kashaya* is of three types

1. *Mrudu* (soft): Four parts of water is added.
2. *Madhyama* (moderate): Eight parts of water is added.
3. *Atyanta Kathina* (hard): sixteen parts of water is added.

Acharya chakrapanidatta told the quantity of *jala* to be added varies with quantity of *dravya* taken. When *dravya* is less, one *karsha* to one *pala matra* to be taken.

SAPTHAVIDHA KASHAYA¹²

The *Sapthavidha Kashayas* mentioned in *Harita samhita* are *Pachana*, *Deepana*, *Shodhana*, *Shamana*, *Tarpana*, *Kledana*, *Vishoshi kashaya*.

Harita Samhita, in the context of *Jwara*, mentioned *Shadvidha kashaya* which includes *Deepana*, *Pachana*, *Kledana*, *Shamana*, *Santarpana* and *Shoshi*. *Bheshaja kala* of these *kashayas* are mentioned here.

The seven *kashayas* can be chronologically arranged based on their reduction from least to the highest as *Tarpana*, *Pachana*, *Kledana*, *Shamana*, *Deepana*, *Shodana*, *Vishoshi kashaya* respectively.

Shamana (Pacifying)	<i>Ashtavashesha(1/8)</i>	<i>Rogashamana</i>	<i>Purvahna</i>
Deepana (Digestive)	<i>Dashamsha(1/10)</i>	<i>Agni deepana</i>	<i>Aparahna</i>
Shodhana (purifying)	<i>Dvadashamsha(1/12)</i>	<i>Malashodhana</i>	<i>Suryodayat purva</i>
Vishoshi (Drying)	<i>Shodashamsha(1/16)</i>	<i>Shoshana</i>	<i>Nishithe(3rdyama)</i>

PHARMACOLOGICAL ACTIVITIES RELATED TO SAPTAVIDHA KASHAYA TARPANA KASHAYA ^{12,11,5}

It is the first reductive *kashaya*, *Tarpana kashaya* does *Dhatu tarpana* and is to be administered in the early morning.

Tarpana acts at the level of *rasa dhatu* and may be structural, functional or qualitative nourishment respective to the *dhatu*.

Tarpana is brought about by utilizing *dravyas* which are having *Pruthvi* and *Apmahabhuta pradhanyata*. Among the *rasa panchakas*, *Madhura rasa*, *Guru guna*, *Madhura vipaka* and *Sheeta Virya* are attributed with *tarpana* properties.

PACHANA KASHAYA ^{12,1,7}

It is the second reductive *kashaya*. It does *Dosha pachana* and is to be administered in the second *yama* of night.

Pachana karma is defined as that activity which digests *amadasha* by increasing the *agnibala* irrespective of the involvement of *dosha*, *dathu* and *mala*. But it does not increase the *agni*. *Pachana* can be brought about by utilizing *dravyas* which have *vayu* and *agnimahabhuta pradhanyata*.

KLEDANA KASHAYA ^{7,15}

It is the third reductive *kashaya*. It is specially indicated for *Hridaya kledana*. *Hridaya kledana* is required where *rasadi upashoshana* is there. Since *hridaya* is the *mulasthan* for *Rasavaha* and *Pranavaha*

srotas, *Kledana karma* can be brought about by *dravyas* which are having *Prithvi* and *Apmahabhuta pradhanyata*. Among the *rasapanchakas*, *Amla-Lavanarasas*, *Guru-Snigdha - drava gunas*, *Madhura Vipaka* and *Sheeta Virya dravyas* possess *Kledana* property. *Kledana karma* can be specifically attributed to *snigdha* and *Drava guna*, which have the special property of increasing the *kledabhava* or *ardrata* in the *shareera*.

SHAMANA KASHAYA ^{12,7,1}

It is the fourth reductive *kashaya*. Among the *rasa panchakas*, *Madhura-Amla-Lavana-Tikta-Kashaya rasas*, *Mandaguna*, *Sheeta* and *Ushna virya* and *Madhura vipaka* are attributed with *Shamana karma*.

Shamana karma is advocated when the *doshas* are in their *pakwavastha* and not in *Amavastha*.

Shamana karma can be adopted in all disorders when the *doshas* are *alpa vridha*, and which need not be expelled out of the body

In the context of *Jwara*, *Acharaya charaka* has specially indicated the use of *shaman kashaya* after six days of *langhana* in *jwara* when the *doshas* have attained the state of *niramavastha*, to *pacify* the *doshas*.

This *kashaya* is indicated for *roga shamana* and is administered in early half of the day.

DEEPANA KASHAYA ^{11,12,}

It is the fifth reductive *kashaya*, here the drug is boiled in water on a low flame till the water content is reduced to one tenth, and it is said to do *agni deepana* and advised to consume in the afternoon.

Deepana karma is defined as that activity which stimulates the digestive fire but does not help in *amapachana*. It is also termed as *Jarana* or *Jaraniya*.

Where there is *agnimandhya*, the *vayu mahabhuta* present in *deepana dravya* stimulates the *agni* and does *deepana karya*.

SHODHANA KASHAYA¹²

Shodhana kashaya is the sixth reductive *kashaya*, wherein the drug and water are boiled together on *mandagni* till the water content is reduced to one twelfth.

Shodhana kashaya does *Mala shodhana* and is to be administered before sunrise.

To undergo *shodhana karma* one has to use the *dravyas* having *Pruthvi* and *Apmahabhuta pradhanyata*. Among the *rasapanchaka, Amla–Lavana–Katu–Tikta–Kashaya rasas, guru–ushana–Tikshna–Sara guna, Ushnavirya and Madhura katu vipaka* are attributed with *Shodhana* property.

VISHOSHI KASHAYA¹²

Vishoshi kashaya is the last reductive *kashaya* among the *saptavidha kashaya*. The drug and water are taken and boiled on a low flame and reduced to one sixteenth, *Vishoshi kashaya* is indicated for *shoshana karma* and is to be administered in the third *yama* of night.

CONCLUSION

These *Kashaya Kalpanas* which have been mentioned in Ayurveda are mainly aimed at isolation of suitable active principles through modulation of both temperature and concentration.

Kashaya Kalpana satisfies most of the criteria for absorption of the drug.

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