

A REVIEW ON PRACTICAL UTILITY OF PANCH VIDHA KASHAYA KALPANA

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ABSTRACT

Ayurveda focus mainly on *Trisutra* (*Hetu, Linga* and *Aushada*) and *Aushada* is one of the most essential factors in bringing *Dhatu* to *Samyata* or normalcy. *Aushada* can be administered in many forms as per the state of the *Atura* and *Vyadhi*. *Panchavidha Kashaya Kalpana* are the basic formulations from which other compounds are prepared. These *Panchavidha Kashaya Kalpana* helps in curing many ailments, provided if they are prescribed in right way considering many factors, if not, may lead to complications. Hence this paper gives a brief idea on how *Panchavidha Kashaya Kalpana* should be administered considering many factors for treating ailments.

Key words: *Panchavidha, Kashaya, Kalpana, Bala, Guru, Laghu.*

INTRODUCTION

Ayurveda is attracting global attention due to its holistic approach in the treatment of disease and with minimal adverse drug reaction. 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 *Desa* (land/soil), *Kala* (time), *Bala* (strength) etc. 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. *Kalpana* (formulations) is a method/ process of preparation of medicines by using either a single drug or a combination of several drugs. A better dosage form will condense the dose and provide optimum respite. Ayurvedic pharmaceuticals gives an important role in processing of drugs. In *Charaka Samhita*, *Samskaras* (fortifications) are adopted to a drug to enhance its qualities for better therapeutic activity.

Concept of *Panchavidha Kashaya Kalpana*

Kalpana is the procedure/modification through which a substance is transformed into a range of medicinal forms. 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 kalpanas* are; *Swarasa*(juice), *Kalka*(paste), *Shrta*(decoction), *Sheeta*(cold infusion) and *Phanta*(hot infusion.)

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/ jyeyaah kashayaaha panchaiteh lagavaha syuhu yathottaram*”¹. 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 is prepared by, “*yantra nishpidi-taath dravyaath rasaha swarasa uchyaathe*”² *Swarasa* is one which is procured by *Yantra Nishpidana* 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.

Kalka is prepared by, “*kalko drushadi peshitaha*”³ A fresh drug or a dry drug is converted into a 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. *Kalka* can be used both internally and externally.

Kwatha is prepared by, “*vahnou tu kwathitam dravyam shrutam aahuhu chikitsikaha*”⁴

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. 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).

Decoctions form a base of various *Ayurvedic* formulations like *Asava*, *Arishta*, *Taila*, *Gutika*, *Awaleha*, etc. Decoction is used internally for drinking or for medicated enemas or externally for eye wash.

Hima is prepared by, “*Dravyaath aapothittathoye pratapthe nishi samstitaan / Kashayo yo abhiniryati sa sheetah samudahrutah*”⁵

Hima is the cold infusion of fragrant or cold potency herbs which are proposed to be used for *Pitta* disorders. 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 3 parts of water for 4 – 6 hours and then filtered and administered.

Phanta is prepared by, “*kshiptoshna thoye mruditam tath phantom parikeerthitam*”⁶ *Phanta* is the hot infusion of those herbs which are intended to be used for *Kapha* and *Vata* disorders. Water has to be boiled first and then particular measure of drug in coarse powder form is immersed in it 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. Hot infusion is beneficial for *Kapha* and *Vata* disorders. Because of difference in preparation method the *Panchavidha Kashaya Kalpana* differs from each other. 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. Therefore it is important to know the action of *Guru* and *Laghu Guna* on the body.

Guruchirapaki cha| Laghu pathyam shigrapaki cha||⁷

Guru Guna stays in body for long time and is predominant in *Prithvi* and *Jala mahabhuta* and drugs with *Guru Guna* takes more time and energy in digestion whereas *Laghu Guna Dravyas* is predominant in *Agni* and *Akasa Mahabhuta* and gets easily digested and absorbed in the body.

As the *Dravya* has both *Guru* and *Laghu Guna*, so the *Kalpana* of those will be *Guru* and *Laghu* respectively. Thus prescription will be on the basis of *Bala* of *Vyadhi* (strength of disease) as well as *Atura* (strength of patient).

Yatho Bheshaja Matra Vyadhi Atura Bala-pekshini Vaktavya⁸

That is *Bheshaja* depends on *Bala* of *Vyadhi* and *Atura*. *Vyadhi Bala* can be assessed by examining strength of *Hetu*, *Dosha*, *Dushya*, *Prakriti*, *Desa*, *Kala* and *Symptoms⁹*.

By examining all these factors *Vyadhi Bala* (disease strength) can be segregated into *Pravara* (optimum), *Madhyama* (medium) and *Avara* (less).

Atura Bala is assessed by,

Evam Prakriti Adinaam Vikriti Varjyanam Bhavanam Pravara Madhya Avara Vibhavana Bala Vishesham Vibhajeth¹⁰

That is *Prakriti*, *Saara*, *Samhanana*, *Satva*, *Satmya*, *Ahara-Vyayama Shakti* and *Vaya* Should be examined to know *Atura Bala*.

If all these parameters are taken into consideration then it is not possible to give all forms of *Aushadi* (*Pancha Vidha Kashaya Kalpana*) to every *Atura* i.e. all *Kalpanas* can't be given in all diseased condition because the criteria for giving *Kalpana* for diseased is based on *Vyadhi-Atura Bala*. Since many permutation and combination might occur in between the *Bala* of *Vyadhi* and *Atura* so selection of *Kalpana* (*Pancha Vidha Kashaya Kalpana*) also varies.

- Use of *Panchavidha Kashaya Kalpana* also depends on the liking or disliking of the *Atura*. Some might be very happy or comfortable in taking *Swarasa* while others may not be.

“Yatah Kechith Swarasa Dwishah; Kechith Swarasa Priya Itara Kalpana Dwishah Eva Aadi¹¹

- Use of *Kalpana* also depends upon the *Dravya*. As it is said in context of *Medhya Rasayana* – “*yatho dravya niyamen kalpana niyamam vakshyati, mandukaparnyah swarasah prayojyah ksheerena yastimdhukasya churnam | Raso guduchyastu samulapushpyah kalkah prayojyah khalu shankapushpyah*”¹²

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* (wholeplant) in form of *Rasa* works as *Medhya Rasayana* and *Kalka* of *Sankhapushpi* is ideal *Rasayana Karma*.

Based on all these factors it is understood *Panchavidha Kashaya Kalpana* cannot be prescribed to all in all condition, it should be given with due regard

to the strength of the patient and severity of the disease.

DISCUSSION

While prescribing *Panchavidha Kashaya Kalpana Guru* and *Laghuta* should be considered because *Swarasa* contain all *Sara* (essence) of drug as it doesn't come in contact with *Agni* also the *Kalka* and becomes much heavier for digestion. It should be given to person possessing *Pravara Bala* and having *Pravara Vyadhi* if not it produces the effect similar to the effects produced by *Atiyoga* of *Bheshaja* (effects caused by administration of excess medicine).

- The *Laxana* of *Atibala Aushadi* are that is if intensely potent medicine is administered by a physician having not examined properly, it may kill weak patient, the weak patients are not able to bear intense potent medicines. On the other hand medicine having low potency and administered to strong patient having severe disease it becomes ineffective.¹³
- Also palatability, that is ones palatability should be considered if not it will result in *Vamana*, *Aruchi* and it is *Doshakartruvath*¹⁴
- Forms of *Dravya*: for *Medhya* action *Mandukaparni* should be prescribed in form of *Swarasa* and *Yastimadhu* to be given in *Churna* .*Guduchi* in *Swarasa* form and so on. which suggest to get a desired action *Pancha Vidha Kashaya Kalpana* should be prescribed specifically.

CONCLUSION

While prescribing any of the *Pancha Vidha Kashaya Kalpana* certain factors like *Guru* and *Laghuta* of the medicine should be taken into consideration as *Guru Dravya* needs more time when 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.

Usage of *Atibala Aushadi* and *Alpa Bala Aushadi* has different actions over persons having optimum and less strength. Also depends on form of *Dravya* that is, to obtain specific action it need to be given in same form, also palatability of the patients. Hence *Pancha Vidha Kashaya Kalpana* cannot be prescribed in all conditions and to be given using *Yukti* of *Vaidya* and assessing *Bala* of *Atura* -*Vyadhi* as well.

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