A REVIEW ON PRACTICAL UTILITY OF PANCHA 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 pharmaceutics 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 phantau| jeyaaah 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 nishpida taath dravyaath rasaha swarasa uchyathet”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 bo- lus, 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, “vahnooru tu kwathitam dravyam shrutam aahuu 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, Gvrika, Awaleha, etc. Decoction is used internally for drinking or for medicated enemas or externally for eye wash.

Hima is prepared by,

“Dravyaat aapothiitathoye 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 Panchavidh 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.

Guru .......chirapaki cha| Laghu pathyam ........... shigrapaki cha||

Guru Guna stays in body for long time and is predominant in Prithvi and Jala maha-bhuta 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 Vaktavya

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

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,

Evan Prakriti Adinaam Vikriti Varjyanam Bhavanam Pravara Madhya Avara Vibhagena Bala Vishesham Vibhajeth

That is Prakriti, Saara, Samhanana, Satva, Satmya, Ahara-Vyayama Shaktyi 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 Panchavidh 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 Aadi”

- 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”

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 Panchavidh 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 Bhesha (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 Doshakartrutvath¹⁴
- 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 be given using Yukti of Vaidya and assessing Bala of Atura -Vyadhi as well.

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