

A REVIEW ARTICLE ON KASAYA KALPANA

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Article Received on 11/08/2020

Article Revised on 01/09/2020

Article Accepted on 22/09/2020

ABSTRACT

Kasaya kalpana are the oldest dosage forms which are explained in *Ayurveda*. *Ayurveda* is an earliest scienc. *Ayurvedic* pharmacology gives fundamental status to the various pharmacological actions of various drugs. There are several dosage forms of drugs in *Ayurveda*. A better dosage form will decrease the dose and provide more better and ideal results. *Kasaya kalpana* is one of those forms. Various *Kasaya Kalpanas* are explained by *Acharyas* in the text of *Ayurveda*. Various *Kasaya Kalpana* are said to produce various pharmacological actions. For understanding probable mode of action of various dosage knowledge of *Kasaya Kalpana* is necessary.

KEYWORDS: *Ayurveda, Kasaya Kalpana.*

INTRODUCTION

Kasa + Aaya = kasaya

The word *Kasaya* is formed by the combination of Kasa + Aaya and the meaning of this word is that the form of crude drug is converted form (*Kalpna*) by some pharmaceutical process is (e.g *Mardana, Kuttana, Bhavana* etc) into consumable form (medicine). For example, the *Nimba patras* are converted by pounding in to *Kalka* (paste form), this *Kalka* once it is produced it has to be used as medicine but it can't be reconverted into original *Nimba patras*. Hence the phenomena are that without destroying the original form of the crude drug, the medicine form of same drug cannot be produced.^[1] The *Kasaya sabd* will be produced when tongue causes obstruction to the *Kanta Srotus*. Same manner *Kasaya* will obstruct the disease process. Because of the importance of *Kasaya Sabda* it can be combined with other yogas. e.g (*Swarasa Kasaya, Kalka Kasaya, Hima Kasaya, Phanta Kasaya*).^[2]

AIMS AND OBJECTIVES

To study different views about the *Kasaya Kalpana* explained by different *Ayurvedic* texts.

MATERIALS AND METHODS

Different *Ayurvedic* classical books were referred to fulfil this part.

Pancha Kasaya Yoni Five sources of *Kasaya*^[3]

Among the *Sadrasa* (*Madhura, Amla, Lavana, Katu, Tikta, Kasaya*), expect *Lavana Rasa* the drug of rest of five *Rasas* are considered as sources for *Kasaya*. Because by utilizing *Madhura* etc. five above mentioned *Rasas Kasaya* can be prepared, whereas with *Lavana Rasa* alone, it is not possible to prepare any *Kasaya* because it is possible only when *Lavana Rasa* is combined with other five *Rasas*.

Another reason is that as *Acharya Charaka* mentioned five pharmaceutical processes respectively, *Swarasa, Kalka, Srta, Sita* and *Phanta*. To prepare these *Panchavidha Kasaya Kalpanas* also this *Lavana Rasa* is not useful. This reason as follows.

By utilizing *Lavana* it is not possible to extract *Swarasa*. Because *Lavana* is available in dried form. Usually for extracting *Swarasa* from any *Dravya* it is to be converted into *Kalka* form by pounding with adding appropriate amount of water. This *Kalka* is squeezed to get separate. *Sara Bhaga* (*Swarasa*) and *Kitta Bhaga* (unwanted waste part). By this usual *Swarasa* extraction method it is not possible to extract *Swarasa* from *Lavana*, because after adding water, *Lavana* become into solution form and it can not be get separated into *Sara Bhaga* (*Swarasa*) and *Kitta Bhaga* (unwanted waste part).

Kalka will be made from any drug by two methods, wet drug can be pounded and converted into paste form, or dried drug powder can be mixed with appropriate

quantity of water and pounded into *Kalka* form. By these two methods of *Lavana* it is not possible to make *Kalka*, because *Lavana* is always available in dried form, it would not become into paste by pounding. Only *Lavana* and if water is added to that, then it becomes into solution form and does not produce any *Kalka*.

Kwatha (decoction), *Sita* (cold infusion) and *Phanta* (hot infusion) in all these three *Kalpanas* water is used as a media and the main aim of these *Kalpanas* is that to extract the active principles (evidently water soluble) into water by heating or without heating. By doing so, *Sara Bhaga* (active principles) of *Dravya* will be dissolved in water and *Kitta Bhaga* (waste product) is thrown out after filtration. By this method, from *Lavana* it is not possible to separate the active principles into water media, because after mixing *Lavana* in water, *Lavana* completely get dissolves in water and forms solution, hence it is not possible to separate the *Sara Bhaga* and *Kitta Bhaga* by these extraction methods from *Lavana*.

Because of all above mentioned reasons, preparations of *Kasaya* (extracts, formula, recipes etc) from *Lavana*, not being possible, usage and utility of *Lavana* individually being little. Hence *Acharya* might have excluded the *Lavana* and made five *Kasaya Yonies*.

Acharya explained first of all *Panchavidha Kasaya Kalpana*. Which are the basic *Kalpana* for all the other *Kalpana* e.g. for the preparation of *Avalehya*, *Sneha Kalpana* etc. *Kalpana*'s one are another variety of *Panchavidha Kasaya Kalpana* are essential.^[4]

Pancha vidha Kasaya kalpana

Acharya Charaka concept regarding Kasaya Kalpanas
Acharya Charaka mentioned *Pancha vidha Kasaya kalpana*'s as follows^[5]

1. *Swarasa*
2. *Kalka*
3. *Srta*
4. *Sita*
5. *Phanta*

The potentiality (*Gurutva*) of the medicines of the proceeding category is greater than the succeeding once, so these preparations should be prescribed with due regards to the strength of the patients and seriousness of the disease. All these preparations are not equally useful in all cases.

According to *Acharya Shrangadhara*

Acharya Shrangadhara also give same opinion like *Acharya Charaka* regarding *Pancha Vidha Kasaya Kalpana*'s as mentioned below

1. *Swarasa*
2. *Kalka*
3. *Kwatha*
4. *Hima*
5. *Phanta*

These are mentioned as *Pancha vidha Kasaya Kalpanas*, the succeeding one *Laghu* (easily digestible) than the proceeding.^[6]

As stated above, the potentiality of preparations is greater in the proceeding ones. It is therefore, necessary to take into consideration the strength of the patient and the seriousness of the disease while prescribing these different categories of preparations.^[1,5,2]

According to *Acharya Kasyapa Churna, Sita, Kasaya, Swarasa, Abhisava (Madhya Kalpana), Phanta, Kalka* and *Kwatha Kalpana* explained by *Acharya Kasyapa*. The sequency of these *Kalpana*'s is not according to *Guru* and *Laghu guna*'s.^[7]

***Acharya Susruta concept regarding Kasaya Kalpana*'s**
Acharya Susruta has mentioned six *Kalpana*'s as follows- *Ksira, Rasa, Kalka, Srta, Sita & Churna*.^[8] Each preceding one, stronger than its succeeding.

Swarasa Kalpana

The juice extracted from a drug, pressed by a machine is known as *Swarasa*. (The *Rasa* which is produced by compressing)^[9] The juice extracted from a fresh green drug by pounding it then squeezing through a cloth, is known as *Swarasa* or *Rasa*.^[10]

Kalka Kalpana: A green drug or a dry drug converted in to a paste by rubbing it on a stone with a little quantity of water added is called *Kalka*. Its dose is one *Karsa*.^[11]

Procedure: Fresh wet drugs are collected and cleaned with water and made into paste with the help of *Khalva Yantra*. Some time with dried drugs (*Suska Dravya*) also can be converted into *Kalka* form; *Suska Dravya* is powdered and filtered with cloth and mixed with appropriate quantity of water, kept in *Khalva Yantra* and made into paste form by rubbing. It is considered as *Laghugunayukta* then the *Swarasa*. This is supposed to be taken immediately after the preparation or within one *Yama* (three hours).

Kwatha Kalpana: *Srta, Kasaya, Niryuha* these are the synonyms of *Kwatha Kalpana*.^[12]

One *pala* of coarsely powdered drug is boiled with 16 parts of water in an earthen pot over a mild fire till liquid is reduced to 1/8th of the original quantity.^[13]

Modern concept of *Kwatha (Decoction)*: 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 menstrem for the stated time. Adjustment to final volume is necessary to get a uniform product because different workers will use different types of vessels and different sources of heat resulting into loss of water in different quantities by evaporation form. A freshly prepared decoction should only be dispensed and the same must be consumed within 24 hours. At present no decoction is official in I.P. and

B.P.^[14]

Phanta Kalpana: One pala of a powdered drug and one Kudava of hot water are kept in a mud pot and filtered through cloth after some time. This liquid known as Churnadrava or Phanta (infusion), is administered in dose of two palas.^[15]

Hima Kasaya Kalpana (Cold infusion): According to Acharya Charaka, Hima Kalpana is prepared by putting the coarsely ground drug in boiled water and kept overnight then filtered and the obtained liquid is called Sita (Hima) Kalpana. Here instead of cold water boiled water is mentioned by Acharya Charaka.^[16]

Procedure: For preparing Hima or Sita Kasaya drug should be crushed to coarse powder and mixed with 6 times water may be kept overnight undisturbed. Next day morning it should be churned properly and filtered. Thus filtered liquid is known as Sita Kasaya or Hima Kasaya.^[17]

Praksepa Dravya: Sita, Madhu, Guda etc are mixed with Hima Kalpana according to the need and allowed for administration. Here the ratio of Praksepa Dravya's in Hima Kalpana is followed like Kwatha Kalpana. (Sugar may be added to the decoction in doses of ¼, 1/8, and 1/16th part respectively for Vata, Pitta and Kapha disorders. If honey is to be added, it should be in the reverse order of proportion- 1/16, 1/8, & 1/4).^[18]

Dose: According to Sharangadhara its dose is a Palas (100ml) like that of Phanta. But according to Yadavji its dose is 1 pala (50ml).^[19]

Anupana: Generally Anupana is not necessary for Hima Kasaya as it is in liquid form.^[20]

Uses: It is used as medicine, Anupana Dravya, Bhavana Dravya and to prepare other preparations. It is specifically used in Pitta disorders.^[21]

DISCUSSION

Ayurvedic pharmacology gives fundamental importance to the various pharmacological actions of various drugs. There are various dosage form of drugs in Ayurveda. A better dosage form will lower the dose and provide better and optimum results. Various Kasaya Kalpanas are explained by Acharyas in the text of Ayurveda. Among the Sadrasa (Madhura, Amla, Lavana, Katu, Tikta, Kasaya), except Lavana Rasa the drug of rest of five Rasas are considered as sources for Kasaya. Because by utilizing Madhura etc. five above mentioned Rasas Kasaya can be prepared, whereas with Lavana Rasa alone, it is not possible to prepare any Kasaya. Acharya Charaka mentioned Pancha vidha Kasaya kalpana's as Swarasa, Kalka, Srta, Sita, and Phanta. Acharya Shrangadhara also give same opinion like Acharya Charaka regarding Pancha Vidha Kasaya Kalpana Churna, Sita, Kasaya, Swarasa, Abhisava (Madhya

Kalpna), Phanta, Kalka and Kwatha Kalpana explained by Acharya Kasyapa. Acharya Susruta has mentioned six Kalpana's Ksira, Rasa, Kalka, Srta, Sita & Churna. Various Kasaya Kalpana are said to produce various pharmacological actions. For understanding probable mode of action of various dosage knowledge of Kasaya Kalpana is necessary.

CONCLUSION

Various Kasaya Kalpana are explained in Ayurveda text. Each Kalpana have their own importance and different mode of action. These Kalpana are mainly aimed at isolation of appropriate active principles through modulation of both temperature and concentration.

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