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## Role of Panchavidha Kashaya Kalpanas in the Management of Wound (A Critical Study)



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HUMAN

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### ABSTRACT

The wound is disruption of the anatomical continuity of any tissue of the body, in which skin is torn, cut or punctured or where blunt force causes a contusion. It specifically refers to a sharp injury that damages the skin. Emergency care is to be done in case of Bleeding and non-healing of wounds and in intolerable pain. Uncontrolled pain may cause struggling, crying & restless etc. and even can result in hematoma, which may lead to delay in wound healing. If excess blood loss occurs, it may lead to threat for life. In Ayurvedic classics, a vast explanation is available for the management of wounds. Panchavidha Kashaya Kalpanas are primary potent preparations used for different treatment aspects. Multiple numbers of Swarasa (juice), Kalka (paste), Kwatha (decoction), Hima (cold infusion), Phanta (hot infusion) are described to treat wounds of various conditions. Though these dosages are described in the management of Vrana but they also exhibit the properties like shoolahara, rakthastambhana, vranashodhana, vranaropana, vranasothahara, twakjanana, romajanana, krishneekarana etc. A systematic explanation is available in our classics for wound management. Approximately more than forty numbers of Swarasa, Kalka and Kwatha, more than twenty numbers of Hima and Phanta preparations are available in classics. Hence taking all these into consideration, an attempt is made to compile Panchavidha Kashaya Kalpanas for wound management.



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**INTRODUCTION:**

Ayurveda, being the science of life, put forward two methods for the maintenance of health. Such as swasthaparayanam – maintaining health by promoting proper preventive measures, athuraparayanam – curing disease by giving suitable treatment for ailment. Kalpana vijnana is equally important to the above-mentioned two methods. In swastha, health is maintained normally by food preparations and in patients by medicinal preparations. Thus all the processing methods described under this Bhaishajya Kalpana are inevitably related to health science.

The word Kashaya is derived from the dhathu ‘kashhimashayam’, meaning that which causes discomfort to the throat. The letter ‘ka’ means kaya – shareera – body; ‘sha’ means sama – shamana – reducing or destroying; ‘ya’ means yantrana – pain or ailment. So the term kashaya means anything that reduces pain or destroys disease from the body or it causes dryness to throat and destroys disease [1].

**Table No.1 showing the basic preparations according to different Classical texts**

Acharyas	Swarasa	Kalka	Choorna	Taila	Srutha	Seethe	Arka	Ksheera	Phanta
Arka Prakasha [2]	✦	✦	✦	✦			✦		
Sushrutha [3]	✦	✦	✦		✦	✦		✦	
Charaka [5]	✦	✦			✦	✦			✦
Vagbhatta [6]	✦	✦			✦	✦			✦
Sharangadhara [7]	✦	✦			✦	✦			✦

Among all these different dosages Swarasa, Kalka, Kwatha, Hima, Phanta are known as Panchavidha Kashaya Kalpana. Former one swarasa possesses higher potency and more heavier for digestion compared to others and this goes on decreasing in order of preparations [7]. This knowledge is very useful in selection of medicine by considering the prakriti and vikriti of the patient.

Vrana is that entity which causes discolouration to the body, if gets cured will remains scar mark. It will cause vichoornana (difficulty as if body is getting powdered) [11]. Wound is a disruption of the anatomical continuity of any tissue of the body, in which skin is torn, cut or

punctured or where blunt force causes a contusion. It specifically refers to a sharp injury that damages the skin.

According to Charakacharya, treatment is karma which brings the dhathus to the samyavastha, thereby disease gets cured. During treatment two principles are to be focused, it should not cause any vitiation to normal doshas and dathus and at the same time should normalize the vitiated ones.

To attain these, prescribed medicines should be appropriate to condition of roga and rogi. So here a compilation is done regarding description of various Panchavidha Kashaya Kalpana in the management of wound, mentioned in our classics.

## **MATERIALS AND METHODS**

Panchavidha Kashaya Kalpanas are primary, potent preparations used for various ailments since Vedic, Samhita period to till date for their better efficacy. Swarasa, Kalka, Kwatha, Hima, Phanta are the five Kashaya preparations <sup>[7]</sup>. The potency of these will decrease in a successful manner. They are supposed to be selected according to the general health, digestive power and severity of disease. Following standard operative methods is very essential to prepare a genuine finished product. Many number of dosages are described in classics, knowledge of proper method of preparation of these dosages forms are necessary.

### **Swarasa (Herbal Juice)**

'Swa' means own and rasa means juice. So swarasa means its own juice or expressed juice. The juice obtained from a substance as a result of squeezing with a machine is called swarasa <sup>[7]</sup>. Swarasa of a plant is collected or separated if its therapeutically active constituents are dissolved in its own water content. Water-soluble as well as other constituents of the plant are obtained completely in liquid form and heat-labile factors are not lost since there is no contact with heat. This advantage is not available in case of Agnisiddha swarasas (juices prepared by heat application). The dosage depends on disease, digestive power, strength and age of the patient. It may vary from two karsha <sup>[8]</sup> (24ml) [agnisiddha] <sup>[7]</sup> to one pala <sup>[8]</sup> (48ml) [anagnisiddha] <sup>[7]</sup>.

### **Kalka (Herbal paste)**

Kalka is the second potent preparation among Panchavidha Kashaya Kalpana. This is the only preparation where the drug is utilized as a whole i.e. without avoiding any part. Here fibers, insoluble particles and heat-liability particles are accepted and is lighter to the expressed juice.

Fresh drug is grounded well in a stone mortar till it attains fine pasty form <sup>[8]</sup>. If it is dry it should be pound by adding required quantity of water <sup>[8]</sup>. Dosage is one karsha <sup>[8]</sup> (12gms). In this formulation no waste matter is separated and all the principles in the drug are accepted through this process. Kalka is to be used as soon as it is prepared.

### **Kwatha (Herbal decoction)**

The word kwatha is derived from the word kvathana means process of boiling. For the preparation of kwath sixteen parts of water is added and reduced to one eight <sup>[9]</sup>. Eight parts of water is added to one part of drug, boiled moderate temperature and reduced to one fourth quantities.

Kwatha will be prepared based on the consistency of drugs, for mrudhu dravya (soft consistency drugs) four times, madhyama / kathina dravya (moderate and hard consistency drugs) eight times and for atikatina dravyas (very consistency drugs) sixteen times of water is added and reduced to one fourth in all <sup>[9]</sup>. Kwatha will be prepared based on the number of drugs, if the quantity is one karsha (12gms) to one pala (48gms) then sixteen times of water, if one pala (48gms) to kudava (384gms) then eight times of water and above one kudava four times of water is added and boiled on madhyamagni till it reduced to one fourth.

Both soft and hard drugs are used but are not prepared in the same way. Soft drugs won't withstand prolonged heating. Here, thermo-liable and water soluble active principles are retained in the form of decoction. Dosage of Kwatha is one pala <sup>[9]</sup> (48ml). If patient is having sufficient strength and digestive power can take four pala (192ml) and if not should take two pala (98ml). High dose as one pala (48ml), medium dose as three karsha (36ml) and low dose as two karsha <sup>[9]</sup> (24ml). Kwath is to be taken after digestion of food (empty stomach) as Lukewarm in the case of freshly prepared one, and reheating is to be avoided. <sup>[9]</sup>

### **Hima (Cold infusion)**

Hima Kashaya is nothing but cold infusion. Coarse powered drugs are mixed with six parts of water in an earthen pot and kept for one night, macerated and clear liquid is collected next day morning known as Hima Kashaya<sup>[10]</sup>. Its dosage is two pala<sup>[10]</sup> (48ml).

### **Phanta (Hot infusion)**

Phanta Kalpana, the hot infusion is last kalpana of pancha kashaya kalpana. The strength of this preparation is considered as the least. Here coarsely powered crude drugs soaked in boiled water for a certain time in a covered vessel and filtered<sup>[9]</sup>. Water soluble principles retain and volatile principles are not lost up to some extent as direct boiling is not done. The extraction is favored only by small particle size of drugs and temperature of the water. One part of drug in coarse power form is added to four parts of boiled water, lid is closed and kept for a short time and filtered and used<sup>[9]</sup>.

Boiled and half-reduced rain water or boiled till bubble formation also can be considered as phanta<sup>[11]</sup>. This is suitable in mild stages of dosha, for weak patients, for minor diseases, and for children. Dose is of 2 pala<sup>[10]</sup> (98ml) as that of Hima and Kwatha.

### **VRANA**

Vrana is defined as the condition where tissue undergoes destruction (vichurnana). Vrana causes not only tissue destruction but also discoloration of the affected region<sup>[11]</sup>. After complete healing of the wound, leaves a scar (vrana vasthu), over the area which stays as long as person is alive<sup>[4]</sup>.

Various Panchavidha Kashaya Kalpanas in the management of wound

### **Swarasa**

Gangeruki swarasa to be filled in the fresh wounds especially in case of injury due to weapons, pain will get relieved immediately<sup>[10]</sup>. Daru Haridra and Durva swarasa can be used as rakta stambhaka (arresting bleed) and Vrana ropana. Sharapunga, madhu<sup>[13]</sup>, Nimba swarasa, madhu, gritha<sup>[11]</sup>, Sapthaparna ksheera lepana<sup>[13]</sup>, indicated in vrana ropana. Nimba swarasa with madhu<sup>[11]</sup> is indicated for vrana shodhana.

## **Kalka**

Kalka prepared by Saindhava, Tivrath, Eranda patra ; Trivrath, Haridra, madhuka ; Shigru twak, gritha <sup>[13]</sup>; Nimba, tila, gritha <sup>[13]</sup>; Chandana, kamala kesara, darvi twak, lajjalu, murva, yasti madhu <sup>[15]</sup>., Karavellaka, dathura leaf <sup>[13]</sup>; all these acts as vrana ropana.

Kalka prepared out of Aragwatha, Haridra, kal (ahimsra), madhu, gritha <sup>[11]</sup>; Tila, Haridra, daruharidra, trivrt, yastimadhu, nimba patra <sup>[14]</sup>; Nimba, tila, madhu <sup>[13]</sup>; Patola, tila, yastimadhu, trivriith, danti, nisa, nimbapatra, lavana <sup>[18]</sup>; Shalmali twak, balamoola, vata patra <sup>[14]</sup> will reduce puya srava so acts as Vrina shodhana.

Soak Atasi beeja, tila (fried) in milk and make kalka using the same milk, <sup>[14]</sup>; Make kalka of Yava, maduka, tila with gritha <sup>[14]</sup> apply over the wound reduces vrina shoola and daha, also acts as vrana ropana.

Bakuchipatra kalka applied over wounds will arrests bleeding in wounds <sup>[13]</sup>. Kalka of Lajalu, sarapunga, bharangi <sup>[13]</sup> if applied over the wound, Cures sadyo vrina. Rasona kallka <sup>[13]</sup>: applied over wound, removes krimi. Kalka made out of Haritaki, madhuka, ksheera kakoli, bisagranti (kamala nala), Shatavari, nagakesara <sup>[14]</sup> reduces sotha in vrina, if applied over the vrana.

Avapidana done with Kalaya, masura, goduma, harenu kalka removes pus in wounds. In everted vrana mamsa apply Madhu / gritha lepana and keep mamsa in yatha sthana and do bandage <sup>[15]</sup>. Kalka of Burja patra, manashilla, kasisa, gugulu, danti, shilajathu if applied over wound, acts as avasadana (de granulation of wound) <sup>[15]</sup>. Kalka of Rajika and shigru with buttermilk if applied over wound, cures shoola. Kalka of Pancha valkala with gritha if applied over wound cures shoola and sotha. <sup>[18]</sup>

## **Kwatha Kalpana**

Prakshalana done with Kwatha prepared out of Panchavalkala, triphala, khadira, daru Haridra, bala, nimbapatra, kusha kashaya <sup>[17]</sup>; Panchavalkala, vetasa, karaveera, arka, kutaja <sup>[17]</sup>; Negrotadi pancha ksheera, bala moola <sup>[17]</sup>; will acts as Vrina sodaka & ropaka. Dashamoola qwata & sukoshana ksheera: Parisechana with sukoshana ksheera and later prakshalana with dashamoola kwatha, will reduce pain in vrina. <sup>[17]</sup>

### **Hima kalpana**

Hima prepared out of Amrasthi, jambu, arjuna <sup>[19]</sup> ; Guduchi , vasa <sup>[19]</sup>; Dhanyaka, datri, vasa, draksha, parpata hima <sup>[19]</sup> all if taken orally will reduce rakthasrava, trishna, and glani.

### **Phanta**

Oral administration of Brihat maduka phanta <sup>[20]</sup> – maduka, chandana, parushaka, kamala, lodra, gambari, naga kesara, triphala, sariva, draksha, laja reduces rakthasrava, brama and moorcha; Amradi phanta <sup>[20]</sup> – amra, jambu, vata, ushira reduces trishna and moorcha; Laghu madhukadi phanta <sup>[20]</sup> – madhuka pushpa, gambari, chandana, ushira, dhanyaka, draksha, sharkara reduce daha and (trishna) replace fluids.

### **DISCUSSION:**

Variation in potency is seen in Pancha Vidha Kashaya Kalpana, from swarasa to phanta. Their potency reduces in succeeding dosages. Swarasa is more potent and effective among all. Only active components are collected in the form of liquid in Swarasa. But here residue is separated from medicine. But in the case of kalka drug as whole is taken.

The extraction is facilitated more by the reduced particle size of drug and continuous contact for about 10-12 hours. Here no heat is applied and so heat liable principles will not lost. As the preparation is prepared by using cold water, in cold atmosphere and in cooling vessel. The resultant infusion acts as cooling to our body, hence the name sheetha Kashaya. For an evening dosage, this can be done from morning and collected in evening, allowing 10-12 hours of stagnation.

Therapeutic properties required for the management of wound are Tiktha, Kashaya, Madura rasa, snigdha, laghu and rooksha guna, shita veerya, madhura vipaka, Tridosahara, grahi, chedana, vranahara, krimighna, stanmbhana, actions.

Wound management by using selected Pancha Vidha Kashaya Kalpana

In wound, Daru Haridra, durva swarasa orally, Bakuchi patra kalka externally may be preferred and acts as Raktha stambaka. For replacement of fluids and to arrest bleeding Dhanyaka, datri, vasa, draksha, parpata phanta may be preferred. For immediate relieving pain Gangeruki swarasa may be used to the fresh wounds, to reduce inflammation Bilwadi

Kashaya, can be given orally. Pancha valka qwata Prakshalana helps in vrana sodhana, inflammation and removes krimi. For removal of pus Shalmali twak, balamoola, vata patra Lepa can be done.

Nimba swarasa, madhu, gritha can be preferred for proper healing. Selection of apt formulation is must for getting a successful result in treatment of any disease. But if we look into our classics, in all diseases we can get a collection with only mere indication without properties and stage of disease in which it is to be used. From those collections we have to select the appropriate. So here for a better result of treatment, we have to analyze each formulation for their properties & and select formulations accordingly.

## CONCLUSION

Pancha vidha kashaya kalpana are the basic preparations of Bhaishajya kalpana. Almost all other preparations come under these or can be prepared out of these basic preparations. Any disease in Ayurveda there will be some of the formulations prescribed from these five only. This is because; these formulations can be easily, quickly prepared and used. So it is important to know about the formulations that come in this group for better treatment and result. In any of the first aid treatment also these are only followed. In Ekamoolika prayoga also these kalpanas are only explained, which are widely practiced.

Wounds are of various complexities starting from simple laceration to fatal ones. In our classics also we can get a various kinds of vranas based on various characters. There are many treatment modalities mentioned for wound such as Shashti Upakrama, among these also pancha vidha kashaya kalpana plays an important role. Because of the severe pain and hemorrhage only wounds become fatal. For attaining this in our classics many formulations of Panchavidha kashaya kalpanas we have seen. So proper knowledge of these is necessary for its apt utilization for better results.

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