



INSIGHT ON KASHAYA RASA - A REVIEW

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ABSTRACT

Each and every rasa has its own physiological effects on the body. Many Dravya Karmukata are explained based on the Rasa Pradhanata of the individual Dravya. Kashaya Rasa has unique role in the healing process of the Vrana. Ruksha Guna of the Kashaya Rasa has Ruksha effect on the body especially it helps in the Vrana Ropana. Along with the Vrana Ropana it works as a Sthambaka, Vrana Pidana, Vrana Shodhana, and Twak Prasadana. On Dosha because of Samanya Yonitva it aggravates the Vata Dosha, due to Sita and Guru Guna it controls the Pitta Dosha and Kapha Dosha is managed by Ruksha Guna of the Kashaya Rasa. So in this work an effort made to explain the qualities of Kashaya Rasa according to different Acharyas and its role in Vrana Ropana in different Avastha.

Key words: Shadrasa, Kashaya Rasa, Vrana, Vrana Ropana.

INTRODUCTION

Diet has the key role of the healthy individuals and healthy diet always keeps the person with healthy body and mind. As per Ayurveda the best diet which contains Shadrasas which has been explained elaborately in the classical texts. Taste is the special sense known through the tongue. Among the six tastes Kashaya Rasa (Astringent) is one. The word Kashaya attributed with different meanings, basically it is one among the Shadrasa. The root term of Kashaya is Kasa or Kasati, means to scrape to rub to injure or to kill¹. The Rasa which irritates the throat is Kashaya Kalpana here irritate the disease condition and drove them away from the body. Another meaning which can be derived out of this term is Ka means Kaya, Sha means destruction and Ya means Yantrana or Niyantana i.e. that which prevents the body from destruction is called as Kashaya Rasa. It posses Sheeta Virya(cold in potency), Ruksha(dry), Laghu(light), and its effect are seen in wound healing like Shoshana(dries up moisture), Ropana(Vrana Ropana or healing), Kaphashamaka.

OBJECTIVES

Study on utility of Kashaya rasa a best healing agent.

METHODOLOGY

In this conceptual review article information from all relevant sources from Classical text books, contemporary Ayurvedic text books, recent articles journals and different website have been documented to understand the Kashaya Rasa a best healing agent according to Ayurveda.

FACTS ABOUT KASHAYA RASA

Pancha Bhautika Sanghatana: Pruthvi + Vayu Mahabhuta²

Prakopaka Dosha: Vata

Prakopaka Dosha Bhautika Sanghatana: Akasha + Vayu

Shamita Dosha: Pitta Kapha³

Shamita Dosha Bhautika Sanghatana: Pitta (Jala+ Agni) Kapha (Jala+Pruthvi)

Swarupa: When you taste any substance with Kashaya Rasa (astringent) such as beetle nut it dries off the saliva.

Guna: Ruksha, Sheeta, Laghu.

Karma: Shoshana(dries up moisture), Ropana(Vrana Ropana or healing), Kaphashamaka , Stambana.

KASHAYA RASA GUNA ACCORDING TO DIFFERENT AUTHORS

SL NO	Kashaya Rasa Guna	Charaka ⁴	Sushruta ⁵	Ashtanaga Sangraha ⁶	Ashtanaga Hrudayakara ⁷
1.	Samshamaka	✓	-	-	-
2.	Samgrahi	✓	✓	-	-
3.	Sandhanakara	✓	-	-	-
4.	Peedana	✓	✓	-	✓
5.	Ropana	✓	✓	✓	✓
6.	Shoshana	✓	✓	-	-
7.	Stambana	✓	✓	-	✓
8.	Kapha Shamaka	✓	-	✓	✓
9.	Pitta Shamaka	✓	-	✓	✓
10.	Rakta Shamaka	✓	-	✓	-
11.	Kleda/Meda Hara	✓	✓	✓	✓
12.	Ruksha	✓	-	-	✓
13.	Sheeta	✓	-	✓	✓
14.	Guru	✓	-	✓	✓
15.	Rakta Shodaka	-	-	-	✓
16.	Amadosha hara	-	-	-	✓
17.	Grahi	-	-	-	✓
18.	Twak Prasadana	-	-	✓	✓
19.	Preenana	-	-	✓	-
20.	Lekhana	-	✓	✓	-
21.	Shodhana	-	✓	-	-

EFFECT OF KASHAYA RASA ON DIFFERENT ENTITIES

It is having Similar Guna with Vata Dosha so it leads to aggravate the Vata Dosha. By the presence of Sheeta and Guru Guna it controls the Pitta Dosha and by the presence of Ruksha Guna it controls the Kapha

Dosha. On Dhatu by the presence of Ruksha Guna first it does the Medho and Rakta Dhatu Kshaya by reducing the Kledata. With the same Guna if it is taken excessively or continuously it leads the Sarvadhata Kshaya and Sroto Avarodha followed by obstructing the transportation of the nutrients in Sharira. Due to the Ruksha Guna of Kashaya Rasa it reduces the Kledata and Kapha from the Rakta and acts as Rakta Shodhaka followed by Rakta Stambhaka. Due to Ruksha Guna it does the Mala Kshaya by drying the Kledata from the Mala so it leads to difficulty in evacuation of Mala and Mutra. When it comes to contact with Agni it acts as Amadoshahara but don't have any role in Pachana Karma. By the presence of Sheeta and Ruksha Guna it does the Sthambana in some conditions like Atisara and Raktapitta. With presence of Ruksha and Vishada Guna it dries up the Kledata and clears Picchilata from the Vrana. Vrana Ropana is the best Karma of Kashaya Rasa by the presence of Ruksha Guna it will clear the Kledata and Snigdhatta from the Vrana Sthana. Guru Guna and Sheeta Guna had torn the tissue together to heal the Vrana when the Kledata is reduced. Already it has the Rakta Shodaka Guna so Rakta will helps to heal the Vrana. If any wound washed with the Kashaya Rasa Pradhana Dravyas healing of the wound will starts effectively. Kashaya rasa has ability to act as Twak Prasadana by removing the Snigdhatta and Kledata from the body. When we apply the Kashaya Rasa Pradhana dravya to the Twacha it produces the complexion and texture to the body.

KASHAYA RASA IN VRANA CHIKITSA⁸

Vrana Avastha	Rasa Guna Virya of the Dravya	Dravya Udaharana	Form of Dravya Used
Amavastha	As Pachanartha Kashaya rasa Ushna Virya	Shana and Mulaka along with Takra	Lepa
Lekhanartha	Kashaya Rasa Ruksha Guna Ushna Virya	Samudraphena Yava	As per required
Shonita Stapanartha	Kashaya Rasa Ruksha Guna Shita Virya	Lodhra, Haritaki, Panchavalkala, Kshouma	Kashaya and Bhasma
Vrana Shodhanartha	Tikta Kashaya Rasa Dravya	Jati	Taila, Ghrita, Kashaya
Sashalya Vrana Avastha	Kashaya Tikta Rasa Laghu Ruksha Guna Ushna Virya	Ajashringi	Varti
Pitta Pradhana Dahapaka Avastha	Katu and Kashaya Rasa	Karpasaphala	Sarpi
Vrana Shodhanartha	Kashaya Rasa	Kasisa	Rasakriya
Medodhatugata and Gambhira Vrana Avastha	Kashaya Tikta Rasa Laghu Ruksha Guna Ushna Virya	Ajashringi, Kasisa	Avachurnana
Vrana Ropana in Shuddavrana	Kashaya Tikta Rasa Laghu Snigdha Guna	Guduchi Ashwagandha	As per required
Ashudda Vrana Avastha for Pitta Shamanartha	Kashaya Madhura Tikta Rasa	Nimba and Madhu	Kalka
Ashudda Vrana Avastha for Kapha Shamanartha	Kashaya Tikta Rasa	Yava and Madhu	Kalka

Abandana Avastha Vrana in Chala Sthana	Kashaya Tikta Rasa Sheeta Virya Laghu Ruksha Guna	Nyagrodha	Rasakriya
Srava along with Vedana Avastha	Kashaya Rasa Laghu Ruksha Ushna Virya	Yava Kshauma	Dhupana
Daruna Karmanartha	Kashaya Rasa Ruksha Guna Shita Virya Dravya	Ashoka Lodra	As per required

EXAMPLES OF DIFFERENT YOGA WITH KASHAYA RASA IN VRANA

Name of the formulation	Rasa (taste)	Karma (Action)	Reference
Pancha Valkala Kwatha	Kashaya	Vrana Prakshalana	Sahasra Yoga
Nimbadi Kalka	Tikta, Kashaya	Vrana Shotha Hara	Cha.Sha.8/32
Triphaladi Kashaya	Kashaya Rasa	Tridoshaghna	Cha.Chi.7/100
Manjistadi Churna	Kashaya Rasa	Vata Pitta Hara	Sha.Ma.2/137-142
Jatyadi Ghrita	Kashaya Rasa	Vrana Ropana	A.Hr.U.25/67

DISCUSSION

Utility of Kashaya rasa has mentioned by Ayurveda Acharyas with many qualities in a single Rasa. Among the many qualities as mentioned by different Acharyas were Vrana Ropana is the best quality. The Vrana is caused by Abhighta it may be Bahya or Abhyatanradosha involved in it. Pitta Pradhana Tridosha and Dushya are predominantly involved in the Vrana. Rakta Pradhana Lakshana like Srava, Vedana, Shota, Paka, in Pravrudha Avastha leads to Dhatupaka and formation of Puya takes place. In Vrana whatever the Lakshana are seen all are depends on Nidana, it helps to assess the Vyadhi Vinischaya of particular condition. Kashaya Rasa is having all the Gunas and Karma to tackle almost all the condition of Vrana Avastha. Utility of Kashaya Rasa as a single or along with other Rasa is depends on the Yukti of the Vaidya to get the good results. Based on the Vrana Avastha and Dosha Pradhanata permutation and combination of Rasa is dependent. Simply advising Kashaya Rasa in all Avastha of Vrana we may get the result or not, for the best result we have to understand all the aspects of using Kashaya rasa with help of classical texts. Based on Amshaamsha Bala Samprapti by selecting particular formulation one has to get the better results. Blindly selecting Kashaya rasa is not help to heal in all the conditions of Vrana because we have to assess the Dosha Dushya and Samprapti properly and Plan the treatment. Kashaya Rasa increases the Vata and specifies the Kapha and Pitta Dosha. Almost all the Acharyas explained that Kashaya Rasa has Ropana activity so the Kashaya Rasa has a upper hand as wound healing property when compare with the other Rasas. In Sdhyovrana the Kashaya Rasa alone has good results but while treating the Dustavrana along with Kashaya Rasa other Rasa also required like Tikta and Katu. In this paper an effort made to explain how to use Kashaya rasa in different form of medicine in different Avastha of the Vrana is discussed.

CONCLUSION

Panchabahutikatva of the Kashaya Rasa is best in Vrana Ropana and Rakta Shodhaka. General property of the astringent taste is helpful to reduce the pain, discharge, redness, swelling surface area, and depth of the wound. Along with that it helps for purification of the Rakta with proper wound healing when it came to particular Avasta of the Vrana. In healing of the wound not only Kashaya Rasa along with Kashaya Rasa

other Rasa are also helps in the early healing of the Vrana. With proper combination and permutation of different Rasa in different Avastha for the better healing of the Vrana. Where in Sthambana Chikitsa required Kashaya Rasa will help more comparatively than other Rasa. All most all the Acharyas mentioned Kashaya Rasa as a best Ropana, Shtambaka, Rakta Shodhaka. Many formulations were mentioned in Ayurvedic texts to cure the Vrana.

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