

CHARAKOKTA MAHA KASHAYA

Importance of Classification

- Plants are numerous -necessary to classify for a systemic and scientific study.
- *Vedas* have classified the *Dravya* mainly on the basis of their nature, growth and development, properties, uses etc.
- During period of *Samhita* and *Nighantu*, *Acharyas* classified *Dravya* under different heads like *Karya-karana*, *Chetana-Achetan* etc., subsequently they were classified on the basis of their pharmacological action and therapeutic uses.
- *Charak* had named the group as *Mahakashaya*

- In the classics of Ayurveda, pharmaco-therapeutic classification of drugs is very scientific and elaborate.
- In the samhita several plants have been described and classified under different heads and therapeutic utility of these plants have also been described in detail.

- if one looks into the evolution of classification of the drugs, it can be said that in order to identify and utilize the drugs, it classified on the basis of **origin, qualities, action** in a particular disease in all Ayurvedic classical texts.
- *Charak* had classified drugs on the basis of their pharmacological actions.
- However, *Charak* had named the groups on the basis of their actions.

Mahakashaya

- ▶ *Charak* in fourth chapter of *Sutra sthan* had described 50 *Mahakashaya*.
- ▶ Each *Mahakashaya* comprises 10 drugs. Acharya P.V. Sharma inferred that 10 number is representative of 10 directions and hence each *Mahakashaya* symbolizes that this classification is to give directions to wise physician and more similar groups of drugs can also be formed and used.

- Each group has 10 drugs, thus also known as *Dashemani*.
- The title of each *Dashemani* indicates the action on the body and role of ten *Dravya* in that particular *Vyadhi* or *Vyadhi Lakshna*

Classification of *Dashemani- Kashaya Varga*

1. *Kashaya Varga* comprising Six *Mahakashaya*-
Jeevaniya, *Bruhaniya*, *Lekhaniya*, *Bhedaniya*, *Sandhaniya*,
Dipaniya

Iya suffix denotes “**Wholesomeness**” - *Hitakari*

All these indicates some similar specific pharmacological actions on
Dhatus and *Srotas*.

2. *Kashaya Varga* comprising Four *Mahakashaya*- *Balya*, *Varnya*, *Kanthya*, *Hridya*.

Ya suffix also denotes “**Wholesomeness**” Dividable into two broad divisions-

Balya- Varnya - Related to bodily notions

Kanthya- Hridya- Related to corporeal organs.

3. Kashaya Varga comprising Six Mahakashaya- Triptighna, Arshoghna, Kushtaghna, Kandughna, Krimighna, Vishaghna

Ghna suffix indicates remover of an acute condition. based on their relation to *trividha roga marga*.

Abhyantara- Triptighna, Arshoghna

Bahya roga marga- Kandughna, Kushtthghna

Madhyama – Krimighna, Vishaghna

**4. *Kashaya Varga* comprising Four *Mahakashaya*-
Stanyajanan, *Stanyashodhana*, *Shukrajanan*,
*Shukrashodhana***

Janana means- promotive, bringing in quantitative change.

Shodhana means- Depurative causing qualitative change.

5. Kashaya Varga comprising Seven Mahakashaya- Snehopaga, Swedopaga, Vamanopaga, Virechanopaga, Asthapanopaga, Anuvasanopaga, Shirovirechanopaga

Related to *Panchakarma*.

Upaga means Subsidiary – supportive enhance the action of drugs used in *Panchakarma*.

First two are connected with *Poorvakarma* and promotes the action of *Snehana* and *Swedana Dravya*.

Rest of the groups are connected with *Pradhan Karma*.

**6. *Kashaya varga* comprising Three *Mahakashaya-
Chhardinigrahan, Trishnanigrahana, Hiccanigrahan*
Nigrahana means to control.**

In disease like *Chhardi, Hicca, Trishna* where quick response is very essential

Related with *Udanvayu*, when it vitiated it causes paroxymal attacks of *Chhardi, Hicca, Trusha*.

7. *Kashaya varga* comprising Five *Mahakashaya-* *Purishasamgrahaniya, Purishavirajaniya, Mutrasamgrahaniya,* *Mutravirajaniya, Mutravirechaniya*

Related to mal of body.

Sangrahana means- to lessen

Virechaniya -purges or clarifies which expel the mala from body and makes the body clean.

Virajaniya -to bring the normal color- which restore the pigmentation to its natural condition.

8.Kashaya Varga comprising Five Mahakashaya- Kasahara, Swasahara, Swayathuhar, Jwarahara, Shramahar

Group of general disease, in which the *Sarvangaja* and *Ekangja* disease of the different *Srotasa* is included.

Hara being used to indicate Eradicator or total cure

**9. *Kashaya Varga* comprising Five *Mahakashaya*-
Dahaprashamana, Shitaprashamana, Udardprashamana,
*Angaprashamana, Shoolaprashamana***

Prashamana has been used to indicate relief .

A closer observation indicates that all of them are only symptoms as palliative measure these *Mahakashaya* are incorporated.

10. Kashaya varga comprising Five Mahakashaya-
Shonitasthapana, Vedanasthapana, Samjnasthapana,
Prajasthapana, Vayasthapana

Sthapana refers to maintains of status quo.

Sthapana - “*Sadhayati sthapanam*”. Fixing or placing rightly.

Aim of these group is to normalize the abnormal conditions.

Dravyas mentioned in the Dashemani

- ❖ *Charak* describes nearly 500 formulas in favor of plant preparation with animal and mineral preparations.
- ❖ Number of *Dravya* in the *Dashemani* 266.
- ❖ The repeated uses of certain *Dravya* in different *Dashemani* is seen. For example *Madhuka*, *Pippali* and *Abhaya* are used eleven, nine and seven times respectively.

<i>Dravya Name</i>	<i>No. of Formulation</i>	<i>Dashemani</i>
<i>Madhuka</i>	11	<i>Jivaniya</i> <i>Sandhaniya</i> <i>Varnya</i> <i>Kanthya</i> <i>Kandughna</i> <i>Snehopaga</i> <i>Vamanopaga</i> <i>Ashthapanopaga</i> <i>Mutravirajaniya</i> <i>Angamardaprashamana</i> <i>Shonitsthapana</i>


<i>Pippali</i>	9	<i>Dipaniya</i> <i>Kanthya</i>  <i>Triptighna</i> <i>Asthapanopaga</i> <i>Shirovirechanopaga</i> <i>Hikkanigrahana</i> <i>Kasahara</i> <i>Shitaprashaman</i> <i>Shulaprashaman</i>
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<i>Abahya</i>	7	<i>Arshoghna</i> <i>Kushthghna</i> <i>Virechnopaga</i> <i>Hikkanigrahan</i>  <i>Kasahara</i> <i>Jwarahar</i> <i>Vayasthapana</i>
<i>Badara</i>	7	<i>Hridya</i> <i>Swedopaga</i> <i>Virechnopaga</i> <i>Chardinigrahan</i> <i>Hikkanigrahan</i> <i>Shramahara</i> <i>Angamardaprashaman</i>

<i>Chandana</i>	<i>06</i>	<i>Varnya</i> <i>Kandughna</i> <i>Vishaghna</i>  <i>Trishnanigrahan</i> <i>Dahaprashamana</i> <i>Angamardaprashaman</i>
<i>Chitraka</i>	<i>06</i>	<i>Lekhaniya</i> <i>Bhedaniya</i> <i>Dipaniya</i> <i>Triptighna</i> <i>Arshoghna</i> <i>Shulaprashamana</i>

<i>Kantakarika</i>	<i>06</i>	<i>Kanthya</i> <i>Hikkanigrahan</i> <i>Kasahara</i> <i>Swayathuhara,</i> <i>Shitaprashaman</i> <i>Angamardaprashaman</i>
<i>Vacha</i>	<i>06</i>	<i>Lekhaniya</i> <i>Triptighna</i> <i>Arshoghna</i> <i>Asthapanopaga</i> <i>Shitaprashamana</i> <i>Sangyasthapana</i>

<i>Kakoli</i>	5	<i>Jivaniya</i> <i>Bruhaniya</i> <i>Shukrajanan</i> <i>Snehopaga</i> <hr/>  <i>Angamardaprashaman</i>
<i>Sariwa</i>	5	<i>Varnya</i> <i>Kanthya</i> <i>Stnayashodhana</i> <i>Jwarahara</i> <i>Dahaprashamana</i>
<i>Musta</i>	5	<i>Lekhaniya</i> <i>Triptighna</i> <i>Kandughna</i> <i>Stanyashodhana</i> <i>Trishananigrahana</i>

<i>Ushira</i>	<i>05</i>	<i>Varnya</i> <i>Shukrashodhana</i> <i>Chardinigrahana</i>  <i>Dahaprashamana</i> <i>Angamardaprashamana</i>
<i>Draksha</i>	<i>05</i>	<i>Kanthya</i> <i>Virechanopaga</i> <i>Kasahara</i> <i>Jwarahara</i> <i>Shramahara</i>

Salient features of *Dashemani*

- ✓ We can use this fifty *Mahakashay* as a single drug or we can make various combination in the form of *Churna*, *Kalka*, *Kashaya* etc. so one can get various options for day to day practice and can use it efficiently in simple manner.
- ✓ This classification of *Dashemani* is neither too exhaustive, nor too concise.
- ✓ It fulfills the need for the practice of dull ones and further advancement of knowledge of the scholars.