



Review Article

SEMANTIC AND PRAGMATIC APPROACH TO CHARAKOKTA MAHAKASHAYAS -A REVIEW

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ABSTRACT

Ayurveda is a science of life and it is considered as one of the oldest system of medicine having holistic approach. Protection of health and cure of disease are the main two objectives of Ayurveda. *Dosha, Dhatu* and *Malas* are the root system of our body, thus, *Dravya* have been described in classical Ayurved texts according to *Guna-Karma Siddhant*.

The rational use of drug is mentioned in Ayurved, Physician should have his therapeutic plan after examining patient by *Dashvidha Pariksha*.

*Charak Samhita* is one of the Classical Text of Ayurveda from *Bruhat-trayis* written by *Maharhi Agnivesh* in 1000 BC re-edited by *Acharya Charak*, in 500 BC and completed by *Dridhabala* in 400 cent. AD. *Acharya Charaka* had described the *Dravyas* as per similar and peculiar pharmacological actions into 50 *Mahakashayas* based on *Guna-karma Siddhant and Shrung Grahi Nyaya* (Maxim)-*Mahakashay* concept in *Charaka Samhita* is unique and peculiar. Its a ready reckoner or practical prescriber for Ayurveda physicians, it is more concerned with rational use of drug in particular diseased condition. After describing *Mahakashayas*, *Charakacharya* described its utility. *Mahakashay* is unique concept in *Charaka Samhita*. During this Covid19 Pandaemic situation *Mahakashayas* were very useful for prevention and treatment of Covid 19, such as *Jwarahar, Kasahar, Shwashar, Krumighna, Balya and Vayasthapan Mahakashays*. These *Mahakashays* should be studied in Semantic way, means we should study the suffix words specially in *Mahakashaya*, that will help to draw some inferences and by pragmatic study of these *Mahakashaya* we can be able to understand the meaning behind context and concept- Such as knowing more facts about sequence of adding *Dravyas* in *Mahakashayas*. So if these *Mahakashayas* studied, with semantic and pragmatic view, more inferences can be drawn and it will be beneficial for researchers, students, teachers and practitioners in future. Hence semantic and pragmatic study of *Charakokta Mahakashaya* is very much necessary.

INTRODUCTION

*Ayurved* is the science of life aiming at healthy life and treating the diseased one. *Charak Samhita*, as it exists today is, thought to have arisen in the first century. [1] Medicinal plants and plant based medicinal preparations plays major role in *Ayurvedic* treatment regimen, and they act on particular disease mentioned for, such as *Jwarahar Mahakashay* plants *Guduchi, Musta* act on *Jwara vicar*.

The utility of *Charakokta mahakashaya* is disease specific and has been prescribed in such a way that the combination/ 2-3 drugs /single drug can be used for that particular drug as standard /rationale drug.

Pragmatics is the study of untold facts behind the concept to achieve greater and deep understanding. Semantics and pragmatics term denote thorough study of the concept *Mahakashay*. Therefore for detailed study of *Mahakashayas*, this type of approach is very much needed for the concept of *Charakokta Mahakashay* During the pandaemic situation of Covid-19, *Jwarahar, Kashar, Shwashar, Krumighna, Vayasthapan Mahakashays* are mostly used for prevention and sometimes treatment of the disease, hence *Mahakashay* concept from *Charaka*

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*Samhita* should be learned thoroughly with Semantic and pragmatic approach. It will definitely helpful for researchers, clinicians to do effective prevention and treatment with *Mahakashay dravyas*.

### Importance of Mahakashayas

*Acharya Charaka* has clearly mentioned that [2, 3, 1]

1. Draft person can follow these *Mahakashaya* guidelines as it is for clever and intelligent person it is a path direction.
2. Wise clinicians can include other drugs in it having similar activities or may elaborate the concept of *Mahakashayas* using their own *Yukti praman*.

### Characteristics of Mahakashayas

1. It contains fix number of *Dravyas* in each *Mahakashay* which is 10 *Dravyas*.
2. *Acharya Charaka* has mentioned 50 *Mahakashayas* only, to avoid lengthiness of Classical text, one can add other *Mahakashay* by applying *Yukti Praman*.
3. There should be 500 *Dravyas* in total, but actual *Dravyas* in total 50 *Mahakashays* is 272, as one *Dravya* is repeated in other *Mahakashayas*, because of performing many actions. *Charak acharya* has mentioned *Mahakashay* group of 10 medicinal plants having similar pharmacological & pharmacotherapeutic actions.<sup>[4]</sup>
4. These *Dravyas* mentioned in *Mahakashayas* are specially designed as single drug use or may be used in combination of 2 or more or 10 *Dravyas* combined to used *Kashaykalpanas*, this depends on *Dashvidh parikshya Bhava*- 10 fold diagnostic method.
5. The selection of *Dravya* is based on *Guna-Karma Siddhant*.
6. Selection of 10 *Dravyas* in each *Mahakashaya* is based on *Shrung Grahi Nyaya*.
7. *Mahakashay* of *Charak Samhita* is the important classification where ten *Dravya* are included doing particular action.

### Materials and methods

**Materials:** For the present review study on *Mahakashaya* semantic and pragmatic approach -

1. *Chakrapanis* AD commentary of *Charaka Samhita* edited by *Yadavji Trikamji Acharya*.
2. Published articles in peer-reviewed journals about *Mahakashayas*, research paper & review articles, dictionaries, other subject-related material available online were referred to compile, analyze, organize and describe the different contexts, semantic and pragmatic review was done to draw the meaning behind the Suffix of *Mahakashayas* and other undescribed facts in a systemic manner.

### Methodology

1. All the 50 *Mahakashayas* of *Charaka Samhita Sutra Sthan* -Chapter 4 were studied with semantic and

pragmatic approach. The study of suffix was done and meaning was stated in various contexts, his study was done after studying and referring *Chakrapani* commentary of *Charaka Samhita*, along with various published research papers and review articles on *Mahakashayas*.

2. *Guna-karmatmak* study of all 50 *Mahakashayas* from *Charak Samhita* was done.
3. Importance and role of *Mahakashayas* in *Chikitsa* as standard and rationale drug use defined.
4. Basis of addition of 10 *Dravyas* in each *Mahakashayas* was studied in detail according to
5. *Mahakashays* should be studied in Semantic way, means we should study the suffix words specially in *Mahakashaya*, that will help to draw some inferences and by pragmatic study of these *Mahakashaya* we can be able to understand the meaning behind context and concept- Such as knowing more facts about sequence of adding *Dravyas* in *Mahakashayas*. So if these *Mahakashayas* studied in prier way, with semantic and pragmatic view, more inferences can be drawn and it will be beneficial for researchers, students, teachers and practitioners in future. Hence semantic and pragmatic study of *Charakokta Mahakashaya* is very much necessary.

### *Shrungra graahikaa Nyaya*

सम्प्रत्येतान्येव जीवकादीन्युक्तानि प्रत्येकशो द्रव्यगणनया पञ्चकषायशतानि स्युः,

दशकगणनया च पञ्चाशन्महाकषायाः शृङ्गग्राहिकयोक्ता भवन्तीति दर्शयन्नुपसंहरति- इतीत्यादि।C.S.4/19 Chakrapani

### Commentary

Sometimes, just translation of the original verses might not convey the authentic and primary aim of the author as it depends on various factors such as the context, time and place. For this purpose, various commentators have adopted the methodology of integrating *Nyayas* (maxims) in their respective commentaries. *Nyaya* (Maxim) is a brief statement that contains a little piece of wisdom or a general rule of behavior which can be tricky. *Shringagrahika Nyaya* has been mentioned in several contexts in *Chakrapanis Ayurveda Dipika* (AD) commentary on *Charaka Samhita*.<sup>[6,7]</sup> *Nyaya* teach hidden meaning correctly. As like Vedas, these *Nyayas* are also a part of other Shastras and so as in *Ayurveda Shastra* too. While explaining the *Nidana*, *Chikitsa*, etc., these *Nyayas* were utilized by the *Acharyas* of *Ayurveda*.

In *Ayurvedic literature*, these maxims are used in two ways, viz., maxims in original verse and maxims in commentary. *Shringagrahika Nyaya* is traced in the commentary and it means holding the horn of a cow or ox to indicate it, particularly from others in a herd. In a herd cows, the best way to indicate a specific cow is, by holding its horn only. The main intention behind

this *Nyaya* is to specify a particular thing in a group of similar ones. This *Nyaya* is also used in *Chakrapani* commentary<sup>[7]</sup>; *Shadvirecana shatashriteeyam adhyaya* to understand the classification of *Dashemani* (C.Su. 4/19).

In *Shadvirechanashatashritiya Adhyaya*, after the description of 50 *Mahakashayas* (classification of drugs), while concluding the chapter, it has been mentioned that 500 drugs have been put together into 50 (*Mahakashayas*) and they have been described by definitions or indications (*Lakshana*) and illustrations (*Udaharana*). Five hundred drugs (when they are counted as one by one or as individual) are grouped into fifty *Mahakashaya* (Sub-groups) on the basis of a specific character, i.e., similarity in their therapeutic action. In this context, *Chakrapani* visualized the situation with the help of *Shrung-grahi Nyay* (Maxim) as in which to indicate a cow from a cattle group. Similarly, the total drugs in 50 subgroups are 500 in number when they are counted individually like holding a horn of a cow in *Shrung grahi Nyay*.<sup>[7]</sup>

### Observations & Discussion

Maxim is a tricky statement or general rule which contains a little piece of wisdom.<sup>[8]</sup> These Maxims are described in two ways viz., in original verse and in various commentaries. In *Chakrapani* commentary of *Charaka Samhita* this *Shringagrahika Nyaya* is describes and it means holding the horn of a cow or ox to indicate it, particularly from other cows/oxes in a herd. The best way, In a herd cows, to indicate a specific cow is, by holding its horn only. The main motto behind this *Nyaya* is to specify a particular thing in a group of similar ones. *Chakrapani* has applied this *Nyay* in various contexts in *Charaka Samhita*. In *Shadvirecanashatashriteeyam Adhyayam* to understand the classification of *Dashemani* (*Charak.Su.4/19*) this *Nyaya* is quoted.

References of all 50 *Mahakashayas* from commentaries of *Charaka Samhita* have been compiled and classified under various heads as given further.

### Mahakashayas- Definition

**Maha-** means great, large, powerful, mighty (Minneier Williams).<sup>[8]</sup>

Also *Charakacharya* has mentioned 500 *Dravyas* and 50 *Mahakashayas*, this is a great number.

**Kashaya-Kwath Kalpana** -Decoction, but according to *Gangadhar* commentary not only *Kwath Kalpana* but *Swarasa, Kalka, Shruta, Sheet* and *Phant* all five *Kashaykalanas* can be formulated from *Dravyas* mentioned in *Charakokta Mahakashayas*.

अत्र शौनकवचनं तु “द्रव्यादापोथितात्तोये प्रतप्ते निशि संस्थितात्। कषायो योऽभिनिर्याति स शीतः समुदाहृतः” इति। फाण्टः कषाय इति कषायशब्दोऽयं स्वरसादिभिरपि सम्बध्यते, तेन स्वरसः कषायः, कल्कः कषायः, इत्याद्यपि बोद्धव्यम्। C.S.4/7 *Chakrapani* Commentary

*Charak Sutrasthan Chapter 4* includes fifty classes of five hundred herbs, based upon their peculiar pharmacological actions on various diseases and organs and channels in body. These groups of medicinal plants are called *Mahakashaya*, consisting of ten herbs each. These fifty classes are again subdivided into ten sub-classes starting with vitalizers (*Jevaniya*) and ending with anti-aging herbs (*Vayasthapana*). These fifty *Mahakashaya* have fifty different therapeutic indications, for example, anti-emetic (*Chhardi nigrahana*), diuretic (*Mutra virechaniya*), antitussive and expectorant (*Kasahara*), analgesic (*Shoola prashamana*), etc. These plants mentioned in each *Mahakashay* can be used as single drug therapy or in combination of 2 or more, or total 10 plants can be used as per the need in the treatment, after examining the patient by *Dashvidh parikshya bhava*.

In this way *Shadvirechanshatashritiya adhyay* provides comprehensive information about medicinal preparations, their original plant resources, and selective actions of each preparation with targeted activity profile.

Depending upon the action and properties of *Dravyas*, a single herb can have different pharmacological actions. Similarly, different medicinal plants can have similar pharmacological actions, and by this concept *Dravyas* were added in *Mahakashay*.

### Importance of Mahakashayas

Therefore, these drugs have been grouped into specific *Mahakashaya*. c.s.4/22.

There is no limit of expansion, nor too much briefness can be sufficient for comprehending to those having low intelligence, hence these have been mentioned in neither too exhaustive nor too concise. These as such are enough for practice to the less intelligent and for the knowledge of hidden ideas to the intelligent and proficient in inference and rationale on the basis of self-definition.

तत्र जीवकादयः प्रत्येकं पञ्चकषायशतानामेकैकद्रव्यरूपाणां लक्षणस्वरूपा भवन्ति। यदि वा लक्षणार्थमुदाहरणार्थं चेति; तत्र मन्दबुद्धीनां लक्षणार्थं पञ्चकषायशतपञ्चाशन्महाकषायज्ञानार्थमित्यर्थः, बुद्धिमतां तूदाहरणार्थं दृष्टान्तार्थम्। C.S.4/19 *Chakrapani* Commentary

एतावन्तो ह्यलमल्पबुद्धीनां व्यवहाराय, बुद्धिमतां च स्वालक्षण्यानुमानयुक्तिकुशलानामनुक्तार्थज्ञानायेति। C.S.4/20

*Acharya Charaka* has clearly mentioned that-

1. Draft person can follow these *Mahakashaya* guidelines as it is
2. for clever and intelligent person it is a path direction
3. Wise clinicians can include other drugs in it having similar activities or may elaborate the concept of *Mahakashayas* using their own *Yukti praman*.

**Characteristics of Mahakashayas**

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4. These *Dravyas* mentioned in *Mahakashayas* are specially designed as single drug use or may be used in combination of 2 or more or 10 *Dravyas* combined to used *Kashaykalpanas*, this depends on

*Dashvidh parikshya Bhava-* 10 fold diagnostic method.

5. In *Mahakashay Churna kalpana* should be made by *Dravyas* like *Yashtimadhu*, *Swarasa Kalpana* should be made by *Mandukparni*, *Guduchi*, *Kalka Kalpana* should be made by *Shankhapushpi*, this general rule for formulation of *Panchvidha Kashay Kalpana* is mentioned in this concept.

यतो द्रव्यनियमेन कल्पनानियमं वक्ष्यति रसायने; यथा-

“मण्डूकपर्ण्याः स्वरसः प्रयोज्यः,  
क्षीरेण यष्टीमधुकस्य चूर्णम्। रसो गुडूच्यास्तु समूलपुष्पाः,  
कल्कः प्रयोज्यः खलु शङ्खपुष्पाः” चि . अ1,C.S.4/7

Chakrapani Commentary

6. The selection of *Dravya* is based on *Guna-Karma Siddhant & Shrung Grahi Nyaya*.

**Table1: Meaning of Suffix (प्रत्यय)<sup>[8,9, 10]</sup>and probable action of Mahakashays**

<i>Mahakashaya</i>	Suffix - ईय Eeya meaning -Hitakar Braod spectrum, useful in extreme conditions	Mode of action
<i>Jeevaneeya</i>	Beneficial for life (vitaliser)	जीवनीयमादावुच्यते सर्वेषां जीवनहितस्यैवात्यर्थमभिप्रेतत्वात् C.S.4/9 Chakrapani Commentary <ul style="list-style-type: none"> <li>• <i>Dravyas</i> promoting vitality are called <i>Jeevaniya</i></li> <li>• <i>Jeevaneey dravyas</i> help in formation of good quality body tissues and are used in the management of <i>Ojas</i> disorders</li> <li>• These drugs are predominant in <i>Prithvi + Jala mahabhuta</i></li> <li>• <i>Jeevaneeya dravyas</i> are <i>Madhura Rasapradhan</i> and having <i>Sheeta veerya</i>.</li> <li>• <i>Jeevaneeya dravyas</i> are used in immunocompromised and chronic debilitating diseases.</li> <li>• <i>Jeevaneey dravyas</i> are <i>Pransandharak</i>, <i>Sangyasthapan</i>, increase life span, improve quality of life in certain diseases like Cancer</li> <li>• Ex-<i>Yashtimadhu</i>, <i>Jeevak</i>, <i>Jeevanti</i></li> </ul>
<i>Bruhanneya</i>	Beneficial for increasing body weight/nourishing tissues/ strength promoting	<ul style="list-style-type: none"> <li>• <i>Brunhan dravyas</i> increase body weight /growth promoting</li> <li>• These <i>Dravyas -Mans, Meda, Asthi, Majjadhatuposhaka</i></li> <li>• Drugs that increase body strength &amp; vigor muscle mass (weight), and anabolic activities by nourishing the <i>Dhatus</i> are <i>Bruhan dravyas</i>.</li> <li>• <i>Brimhaniya dravyas</i> make body strong and firm. <i>Brimhaniya dravyas</i> dominantly contain <i>Prithvi</i> and <i>Jala mahabhutas</i>.</li> <li>• <i>Brunhan dravyas</i> are indicated in degenerative diseases and neuromuscular diseases.</li> <li>• Ex-<i>Payasya</i>, <i>Ashwagandha</i></li> </ul>
<i>Deepaneeya</i>	<i>Trayodashagni Deepak</i> / beneficial for <i>Deepankarma</i>	<ul style="list-style-type: none"> <li>• <i>Jatharagni Deepak-Pippali, Pippalimool, Chavya, Chitraka, Shrungver</i></li> <li>• <i>Dhatvagni Deepak</i></li> <li>• <i>Chitraka Bhallatakasthi, Amlavetasa, Shrungver, Ajmoda</i></li> <li>• <i>Strotogami, Sukshma</i></li> </ul>
<i>Lekhaneeya</i>	Beneficial for <i>Lekhankarma/</i>	<ul style="list-style-type: none"> <li>• <i>Dhatushoshana, Karshana, Apatarpan</i>, reducing body weight</li> </ul>

	<i>Apatarpan karma</i>	<p><b>Main properties</b></p> <ul style="list-style-type: none"> <li>• <i>Rasa- Tikta Katu</i></li> <li>• <i>Veerya –Sheeta</i></li> <li>• <i>Vipaka-Katu</i></li> <li>1.<i>Shodhan-Kutaki, Chirbilva</i></li> <li>2.<i>Pachan-Vacha, Chitrka</i></li> <li>• <i>Shoshan-Musta, Haridra, Daruharidra, Ativisha</i></li> <li>• <i>Stanik lekhan-Shoth Vyadhi</i></li> <li>• <i>Sarvangin Lekhan- Apatarpan</i></li> <li>• <i>Vishishta Dhatu gamitwa -Medo lekhan</i></li> <li>• <i>Dravyas that decrease Dhatus or Doshas vitiated by quantity and make person lean and thin and bring back the feeling of lightness are said Lekhaniya.</i></li> <li>• <i>Lekhan dravyas are predominantly consists of Vayu and Agni mahabhutas.</i></li> <li>• <i>Lekahneeya dravyas are indicated in Santarpanjanya vyadhs like Sthaulya, Prameha, Kushtha.</i></li> </ul>
<b>Bhedaneeya</b>	-Beneficial for <i>Bhedankarma</i>	<ul style="list-style-type: none"> <li>• <i>Behedan dravyas break Doshasanghat, fecal material.</i></li> <li>• <i>Bhedana action of these drugs is due to Tikshna Guna.</i></li> <li>• <i>Bhedan dravyas are used in diseases having obstructive pathology.</i></li> <li>• <i>Suvaha, Urubuka, Chitraka, Shankhini,</i></li> </ul>
<b>Sandhaneeya</b>	Beneficial for <i>Sandhankarma</i>	<ul style="list-style-type: none"> <li>• <i>Bhagna sandhan-fracture healing</i></li> <li>• <i>Dhatu sandhan -Mans, Meda, Asthi, Twak, Snayu</i></li> <li>• <i>Vrana – promoting Wound healing</i></li> <li>• <i>Action on Agni, Kleda and respective Dhatu to be healed.</i></li> <li>1.<i>Vatik awastha- Dhatuavardhan and Apyayan</i></li> <li>• <i>Madhuk, Madhuparni, Prushnaparni</i></li> <li>2.<i>Kaphaj Awastha- Creates Sankoch /constriction of Strotasa</i></li> <li>• <i>Ambashthaki, Samanga, Dhataki, Priyangu</i></li> <li>3.<i>Kledabahul Awastha-Shoshan, Pachan</i></li> <li>• <i>Lodhra, Mochras, Strotovivaran - Katfal</i></li> <li>• <i>Ruksha sandhaneeya dravyas-Kaphapradhan awastha</i></li> <li>• <i>Snigdha Sandhaneeya dravyas -Vata Pradhan Awastha</i></li> <li>• <i>The drugs that are helpful for joining tissues wound and bone fracture healing.</i></li> <li>• <i>Sandhan dravyas are mostly Kashay Rasa Pradhan.</i></li> </ul>
<b>Deepaneeya</b>	<i>Trayodashagni Deepak</i> /beneficial for <i>Deepankarma</i> (appetiser)	<ul style="list-style-type: none"> <li>• <i>Jatharagni Deepak-Pippali, Pippalimool, Chavya, Chitraka, Shrungver</i></li> <li>• <i>Dhatvagni Deepak</i></li> <li>• <i>Chitraka Bhallatakasthi, Amlavetasa, Shrungver, Ajmoda</i></li> <li>• <i>Strotogami, Sukshma</i></li> <li>• <i>Deepan &amp; Pachan -Hingu niryas</i></li> <li>• <i>Dipaniya dravyas induces and increase appetite.</i></li> <li>• <i>Deepan dravyas possess predominantly Agni mahabhuta and Vayu Mahabhuta.</i></li> <li>• <i>Deepan dravyas mainly contain Amla, Lavana, Katu Rasatmak Ushna Veeryatmak, and Laghu and Ushna Guna</i></li> </ul>

<b>Mahakashaya</b>	<b>Suffix - य ya meaning -Gati, Yog</b>	<b>Mode of action</b>
<b>Balya</b>	Health and energy promoting/general body tonics	<ul style="list-style-type: none"> <li>• <i>Kaphavardhak</i>, Energizer, <i>Rasadhatuwardhaka</i>, <i>Raktadhatuwardhaka</i>, <i>Mansa</i> and <i>Majjadhatu vardhaka</i></li> <li>• <i>Balya dravyas</i> perform <i>Upachaya</i>-growth and <i>Shakti-Vigor</i> in body tissues.</li> <li>• So <i>Balya</i> means that which enhances strength by -Vigor and <i>Ojovardhaka</i>. (<i>Dalhana on Su.Sa.Sutra Sthana 45/26</i>)<sup>[5]</sup></li> <li>• <i>Bala</i> is depending upon the quantity and action of <i>Apar Ojas</i>.</li> <li>• <i>Balya dravyas</i> are of two types depending upon their site of action- 1. <i>Samanya</i> (general) – The <i>Balya dravyas</i> promote general body /tissue growth, hence potentiate the formation of <i>Ojas</i>. Ex-<i>Bala</i>, <i>Ashwagandh</i> 2. <i>Vishishta</i> (specific)-These <i>Balya dravyas</i> provide strength to specific organs.</li> <li>• <i>Tikta Rasa dravyas</i> effective for <i>Amashaya</i>. <i>Yashtiamdhu</i>, <i>Aindri</i>.</li> <li>• <i>Kashay &amp; Amla Rasatmak dravyas</i> are <i>Hrudya</i></li> <li>• Ex.<i>Arjuna</i>, <i>Dadim</i></li> </ul>
<b>Varnya</b>	Beneficial for complexion/ complexion enhancer	<ul style="list-style-type: none"> <li>• <i>Rasa</i>, <i>Raktaprasadan</i>, <i>Kledashoshaan</i>, <i>Ojovardhaka</i></li> <li>• <i>Varnya drvyas</i> are having <i>Rasayan karma</i></li> <li>• <i>Avayava Rasayan</i>, <i>Strotasa Rasayan</i>, <i>Dhatu Rasayan</i></li> <li>• <i>Sarvadehik Rasayan</i></li> <li>• <i>Pittaprashaman</i>, <i>Raktaprasadan-Chandan</i>, <i>Nagkesar</i>, <i>padmak</i></li> <li>• <i>Pittaprashaman-Ushir</i>, <i>Madhuk</i>, <i>Sita</i>, <i>Sariva</i></li> <li>• <i>Raktagat Doshpachan/Aampachan- Payasya</i>, <i>Majishths</i>, <i>Lata</i></li> <li>• <i>Varnya dravyas</i> are used for maintenance and improvement of natural body complexion.</li> <li>• <i>Bhrajaka pitta</i> situated in the skin plays main role for maintaining normal complexion of the skin.</li> <li>• Ex-<i>Chandana</i>, <i>Ushira</i>, <i>Manjishtha</i>, <i>Sariva</i>, pacify <i>Bhrajaka pitta</i> an improve the complexion, and therefore are used in cosmetics for complexion enhancers.</li> </ul>
<b>Kanthy</b>	Beneficial for <i>Kanthastha</i> organ (beneficial for throat and voice)	<ul style="list-style-type: none"> <li>• Beneficial for <i>Swarayantra</i> muscles, gives strength to <i>Swarayantra</i> Muscles, <i>Kaphashamaka</i>, <i>Madhuk</i>, <i>Pippali</i></li> <li>• <i>Dravyas</i> which act on vocal cord and restore the normalcy of voice are called <i>Kanthy</i> or <i>Svarya</i>. EX. <i>Bruhari</i> and <i>Kantakari</i>.</li> <li>• <i>Kantharoga</i> are <i>Tridoshajaj</i>, however <i>Vata</i> and <i>Kapha</i> are predominant. Therefore <i>Kanthy dravyas</i> are <i>Vata-Kaphashmak</i>, used to treat throat disorders and improving voice.</li> </ul>
<b>Hrudya</b>	Beneficial for cardiac health (cardiac tonic)	<ul style="list-style-type: none"> <li>• <i>Rasa-raktavardhan</i>, Nourishment to cardiac muscles and heart, increase capacity of heart /function</li> <li>• <i>Hridya dravyas</i> are generally mildly sour in taste. <i>Hridya</i> means - beneficial to the heart (cardiac tonic) i.e. <i>Dadim</i>, <i>Amra</i>, <i>Badar Arjuna</i>.</li> </ul>

<b>Mahakashaya</b>	<b>Suffix - घ्न Ghna, meaning Hanana/Nashana /total eradication/ main role in sampraptibhanga, Prabhavjanya karma</b>	<b>Mode of Action</b>
<b>Truptighna</b>	Eradication of feeling of fullness in body	तृप्तिः श्लेष्मविकारो येन तृप्तमिवात्मानं मन्यते, तद्घ्नं तृप्तिघ्नम्/ C.S.4/8Chakrapani commentary

		<ul style="list-style-type: none"> <li>• <i>Deepan, Pachana, Sar-kitta vibhajan, Kaphashamaka Trupti</i> is a <i>Nanatmaja</i> vicar of <i>Kapha</i> in which feeling of fullness or Bloating in stomach.</li> <li>• <i>Truptighna dravyas</i> are mostly pungent and bitter to taste.</li> <li>• <i>Nagar, Chavya, Chitraka, Musta, Pippali</i>.</li> </ul>
<b>Arshoghna</b>	Eradication of <i>Arsha vyadhinashaka</i> (anti-hemorrhoids)	<ul style="list-style-type: none"> <li>• <i>Deepan, Pachan, Anuloman- Abhaya</i></li> <li>• <i>Pachan, Raktarshahar- Kutaja</i></li> <li>• <i>Rasa, Raktaprasadan, Kledashoshan, Grahanivikarnashaka, Bhedan, Vishesh karma-Gudajapaha-Chavya</i></li> <li>• <i>Dravyas</i> that alleviate the cause of <i>Doshas</i> of <i>Arsha</i> (haemorrhoids) are called <i>Arshoghna</i>.</li> </ul>
<b>Kushthaghna</b>	Eradication of <i>Kushtha Vikar</i>	<ul style="list-style-type: none"> <li>• These drugs mainly act on <i>Raktadushti</i> and alleviate skin disorders and are called <i>Kushthaghna</i>.</li> <li>• Most of the drugs of this group act as <i>Vyadhipratyanika</i> (anti-disease) but this property is also gauged by the <i>Prabhava</i> (specific potency) of drug. Ex- <i>Khadira, Abahya, Amalaki, Haridra, Vidanga</i>.</li> </ul>
<b>Kandughna</b>	Eradication of <i>Kandu Lakshana/disease</i> (anti-pruritic)	<ul style="list-style-type: none"> <li>• <i>Kandughna dravyas</i> alleviate itching.</li> <li>• In <i>Kandu smaprapti</i>, <i>Kapha dosha</i> is aggravated and localized to skin or membrane produces itching (<i>Kandu</i>). Thus, <i>Kandughna dravyas</i> are effectively <i>Kaphashamak</i> and is very effective in keeping the skin healthy.</li> <li>• <i>Kleda, Meda, Kaphanashak karma</i></li> <li>• <i>Chandan, Nimba, Kutaja, Sarshapa</i></li> </ul>
<b>Krimighna</b>	Eradication of <i>Krumi roga</i> (anthelmintic or vermifugal)	<ul style="list-style-type: none"> <li>• <i>Krimighna dravyas</i> destroy external and internal worms and expel them out of the body. These have been classified into two groups by their mode of action:</li> <li>• <i>Antahkrimighna</i> (wormicidal) –<i>Dravyas</i> that destroy worms (especially those residing in the intestines) - either by killing them or rendering them immobile.</li> <li>• <i>Bahyakrimighna</i> (affecting external microbes/<i>Krimi</i>)</li> <li>• <i>Marich, Vidanga, Gokshur</i>.</li> </ul>
<b>Vishghna</b>	Eradication of <i>Vishhvikar/ toxin</i> (antidote for poison)	<ul style="list-style-type: none"> <li>• <i>Vishaghna dravyas</i> eliminate the toxic effects of <i>Visha</i> (poison).</li> <li>• <i>Haridra, Manjishtha, Chandan, Shirish</i></li> </ul>

<b>Mahakashaya</b>	<b>Suffix - जनन Janana, meaning Utpatti, Udbhav, Jati Production</b>	<b>Mode of action</b>
<b>Stanyajanana</b>	Galactogouge, increase production and flow of <i>Stanya</i>	<ul style="list-style-type: none"> <li>• <i>Rasadhatuposhaka</i>, production/stimulation of <i>Stanya</i>, increase quantity of <i>Stanya</i></li> <li>• After digestion of food, <i>Rasadhatu</i> is formed and during this process, <i>Upadhatu</i> of <i>Rasadhatu</i> is formed as <i>Stanya</i> and that reaches to store in Breasts during <i>Sutikavastha</i>.</li> <li>• Emotions and affection of the mother for the baby play an important role in <i>Stanya</i> production.</li> <li>• <i>Stanyajanana dravyas</i> (Galactogouge) enhance the production and secretion of breast milk.</li> <li>• Ex-<i>Shali, Shashtishaki, Kush, Kash</i></li> </ul>
<b>Shukrajanana</b>	Increase/stimulate production of sperms	<ul style="list-style-type: none"> <li>• Production of Sperms, increase quantity of sperms</li> <li>• <i>Shukrajanana</i> or <i>Shukrala dravyas</i> promote or enhance production of <i>Shukra</i> (semen).</li> </ul>

		<ul style="list-style-type: none"> <li>• <i>Shukrajanana dravyas</i> possess properties similar to those of <i>Shukra</i> Viz. <i>Drava, Sheeta, Madhur, Snigdha</i>, thus aiding and enhancing the formation of <i>Shukra</i>. This <i>Mahakashaya</i> includes seven medicines of the <i>Jivaniya Gana</i>.</li> <li>• <i>Jeevak, Rushabhaka, Meda, Mahameda</i></li> </ul>
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<b>Mahakashaya</b>	<b>Suffix - शोधन Shodhana, meaning purification</b>	<b>Mode of action</b>
<b>Shukrashodhana</b>	<i>Shukradosha nashaka</i> (semen purifiers)	<ul style="list-style-type: none"> <li>• Improve quality of sperms like motility etc</li> <li>• <i>Shukrashodhana dravyas</i> eliminate the disorders of semen and purify it.</li> <li>• <i>Ushir, Kushtha, Samudraphen</i></li> </ul>
<b>Stanyashodhana</b>	<i>Stanya dosha nashak</i> galacto-purifiers	<ul style="list-style-type: none"> <li>• Improves quality of <i>Stanya</i> and relieves <i>Stanyadoshasa</i></li> <li>• <i>Stanyashodhana dravyas</i> alleviate disorders caused by Vitiated <i>Doshas</i> reaching the breast to vitiate the breast milk by affecting the <i>Rasa, Rakta, Mamsa dhatus</i>.</li> <li>• <i>Ex-Musta, Patha, Kutaja, Guduchi, Sariva</i></li> </ul>

<b>Mahakashaya</b>	<b>Suffix - उपग Upaga, meaning Near, approached/ Promising, Helping/preventing from any adverse drug reaction</b>	<b>Mode of action</b>
<b>Vamanopag</b>	<i>Amashaya utkleshjanana</i> Helps/assists in the <i>Pradhanakarma</i> of <i>Vamana</i>	<p>तथा वमनोपगानीत्यत्र मदनफलादीनां वमनद्रव्याणांमधुमधुकादीनि सहायानि भवन्तीति। C.S.4/8 Chakrapani Commentary</p> <ul style="list-style-type: none"> <li>• <i>Vamanopag dravyas</i> help in the process of therapeutic emesis and avoid complications.</li> <li>• <i>Madhu, Madhuka, Apamarga</i></li> </ul>
<b>Virechanopaga</b>	Simplifies the <i>Pradhankarma</i> of <i>Virechana</i> by stimulating <i>Vega /urge</i>	<ul style="list-style-type: none"> <li>• <i>Vamanopag dravyas</i> help in the process of therapeutic purgation and are effective in dealing with complications and mucosal irritation produced by purgatives.</li> <li>• <i>Draksha, Parushaka, Abhaya, Amalaki, Bibhitaka</i></li> </ul>
<b>Asthapanopag</b>	Helps in <i>Asthapan karma</i>	<ul style="list-style-type: none"> <li>• <i>Asthapan Basti</i> is generally administered with medicated decoctions for purification of channels and removing obstructions. <i>Asthapanopag dravyas</i> help in the process of <i>Asthapan Basti</i> and try to avoid the complications during the <i>Basti</i> process.</li> <li>• <i>Trivruta, Bilva, Pippali, Vacha</i></li> </ul>
<b>Anuvasanopaga</b>	Helps in <i>Anuvasan Karma</i> by pacifying <i>Vatadosha</i> aiding in <i>Anuvasan Basti</i>	<ul style="list-style-type: none"> <li>• <i>Anuvasan Basti</i> is generally administered with oil for <i>Snehan of Strotasa</i> and improving strength of body.</li> <li>• <i>Rasna, Bilva, Gokshur.</i></li> </ul>
<b>Shirovirechano pag</b>	Beneficial or helpful in <i>Nasya procdruue</i> supporting in nasal drug delivery	<p>शिरोविरेचनोपगे तु शिरोविरेचनप्रधानान्येव द्रव्याणि बोद्धव्यानि। C.S.4/8Chakrapani Commentary</p> <ul style="list-style-type: none"> <li>• <i>Shirovirechan dravyas</i> are useful in removing impurities from organs and channels in the <i>Urdhavajatrugat</i> region, (ENT disorders).</li> <li>• <i>Shirovirechanopag dravyas</i> are generally indicated in congestive and supportive diseases of nose, ear, eyes and head regions.</li> <li>• <i>Shigru, Vidanga, Apamarga</i></li> </ul>

<b>Snehopag</b>	aiding in <i>Snehan</i> /oleation	<p>स्नेहोपगानीति स्नेहस्य सर्पिरादेः स्नेहनक्रियायां सहायत्वेनोपगच्छन्तीति स्नेहोपगानि, मृद्धीकादिस्नेहोपगयुक्तस्य सर्पिरादेः स्नेहने   C.S.4/8 Chakrapani Commentary</p> <ul style="list-style-type: none"> <li>• <i>Snehopag dravyas</i> help to promote <i>Snehan</i>.</li> <li>• <i>Snehopag dravyas</i> are useful in <i>Abhyantar Snehan</i> in case of dryness <i>Rukahata</i> in <i>Stortasa</i>.</li> <li>• <i>Ex-Mrudvika, Madhuk, Shalparni, Jeevanti</i></li> </ul>
<b>Swedopaga</b>	Aiding in <i>Swedana procedure</i> /diaphoresis/sudation	<ul style="list-style-type: none"> <li>• These drugs are helpful in diaphoresis/sudations and are termed as <i>Swedopaga</i>.</li> <li>• <i>Swedopag dravyas</i> are indicated to remove impurities through sweat</li> <li>• <i>Eranda, Arka, Til, Yava, Masha</i></li> </ul>

<b>Mahakashaya</b>	Suffix - निग्रहण- <i>Niyamen grahanam, Nigrahana, meaning Nigrahana means to check, control or stop, restrain, bind, to limit flow of liquid substances</i>	<b>Mode of Action</b>
<b>Chhardinigrahana</b>	reduce/check vomiting	<ul style="list-style-type: none"> <li>• Drugs that check emesis and pacify its root cause.</li> <li>• <i>Jambu, Amrapallav, Mruttika, Dadim, Laja</i></li> </ul>
<b>Trushnanigrahana</b>	reduce thirst/polydipsia Drugs that pacify excessive thirst	<ul style="list-style-type: none"> <li>• <i>Aampachak-Nagar, Dhanyak, Guduchi, Patol</i></li> <li>• <i>Pittashamaka-Musta, Parpat, Kirattikta</i></li> </ul>
<b>Hikkanigrahana</b>	reduce/check hiccups	<ul style="list-style-type: none"> <li>• These drugs check hiccups. <i>Hikka</i> (Hiccups) are caused by vitiated <i>Vata</i> and <i>Kapha doshas</i>.</li> <li>• <i>Shati, Abhaya, Pippali, Bruhati, Kantakari</i></li> </ul>

<b>Mahakashaya</b>	Suffix - संग्रहण <i>Sangrahana, meaning Restraining /confining sangrahana means to increase absorption of water, restrain and/or collect</i>	<b>Mode of action</b>
<b>Purishsangrahana</b>	Increase retention time of stool in large intestine, or stops excessive excretion of stool ( <i>Niram Purish</i> ) (reducing frequency and liquidity of stool)	<ul style="list-style-type: none"> <li>• <i>Stambhana</i> or <i>dravanshashoshana</i> by <i>Grahi karma</i></li> <li>• <i>Purishsangrahan dravyas</i> reduce the frequency of defecation and reduce excess water in the stool.</li> <li>• <i>Priyangu, Amrasthi, Samanga, Mochrasa, Lodhra</i></li> </ul>
<b>Mutrasangrahana</b>	Retention of urine anti-diuretic	<ul style="list-style-type: none"> <li>• <i>Mutrasangrahaniya dravyas</i> are <i>Kledashoshaka, Mutrashaya</i>-urinary bladder muscles nourishing /increasing strength, and reduce the frequency of urination in diabetes like conditions.</li> <li>-In <i>Mutrasangrahan Mahakashay Bhallataka</i> has <i>Ushna virya</i> (hot in potency), which decreases the quantity of urine produced in the bladder</li> <li>- <i>Dravyas</i> in <i>Panchaavalkala Mishraka Gana</i> reduces the urine output by increasing <i>Vata</i> by virtue of <i>Sheeta, Kashaya</i> and <i>Ruksha</i> properties.</li> <li>• <i>Jambu, Amra, Ashvathha, Udumbar</i></li> </ul>

<b>Mahakashaya</b>	<b>Suffix - विरेचन</b> <b>Virechana, meaning helps in normal urinary function especially excretion of urine</b>	<b>Mode of action</b>
<b>Mutra virechaneeya</b>	Diuretics	<b>मूत्रस्य विरेचनं करोतीति मूत्रविरेचनीयः।</b> <ul style="list-style-type: none"> <li>Increases quantity of urine and stimulates its excretion</li> <li><i>Mutravirechanaiya dravyas</i> increase the formation and flows of urine In <i>Mutravirechaneeya</i> are predominant in <i>Jala</i> and <i>Agni mahabhutas</i>, so both <i>Sheeta</i> and <i>Ushna vīrya</i> drugs increase urination.</li> <li>Ex-Gokshur, Punarnava, Kusha, Ksha, Darbha</li> </ul>

<b>Mahakashaya</b>	<b>Suffix - हर</b> <b>Hara-meaning</b> <b>To get relief from, destroys the symptom, Take away, Purna nishkasan</b>	<b>Mode of action</b>
<b>Kasahara</b>	Relief from <i>Kasa/Lakshana</i> antitussive and mucolytic	<ul style="list-style-type: none"> <li><i>Pran</i> and <i>Udan vayu shamana</i></li> <li>These drugs reduce the impulse to cough. <i>Kasa Vyadi samprapti</i>-Vitiated <i>Pranavayu</i> associated with <i>Udanavayu</i> comes out from the mouth with force in an abnormal manner, producing sound like that of “a cracked utensil of bell metal”.</li> <li><i>Kasahar dravyas</i> are <i>Vata</i> pacifying <i>Madhura, Snigdha</i> and <i>Ushna</i> and alleviate <i>Kasa</i>.</li> <li><i>Draksha, Abhaya, Amalaki, Tamalaki</i></li> </ul>
<b>Shwashara</b>	Relief from <i>Shwasa vyadhi /Lakshana</i> relieving dyspnea/ bronchodilator)	<ul style="list-style-type: none"> <li><i>Kapha shamana, Prana vayu shamana</i>, giving strength to organs in respiratory tract <i>Pranavayu</i> excessively moves upward resulting in <i>Bhastrikadhmana</i> (distended leather bag) like movement of chest.</li> <li><i>Shwasa Vyadhi</i> can be correlated to dyspnoea due to airway obstruction commonly caused by histamine and other inflammatory peptides.</li> <li><i>Shati</i> has antihistamine properties and <i>Pushkarmoola</i> has bronchodilator properties.</li> <li><i>Shati, Surasa, Pushkarmul</i></li> </ul>
<b>Jwarahara</b>	<i>Pittashaman, Aampachan</i> , relieving fever	<ul style="list-style-type: none"> <li><i>Jwarahar dravyas</i> action-<i>Agnideepaan, Aampachan, Rasadhatudushtinashan, Pittashaman</i></li> <li>Increase in heat in the body is cardinal signs of fever.</li> <li>According to Ayurveda, <i>Amadosha</i> entering the <i>Amashaya</i> causes <i>Jwara</i>.</li> <li>The <i>Jwarahara dravyas</i> have been grouped as follows: <ul style="list-style-type: none"> <li><i>Santapahara</i> (anti-pyretic)</li> <li><i>Amapachana</i> (digesting <i>Ama</i>)</li> <li><i>Vishamajvaraghna</i> (relieving fever of periodic pattern)</li> </ul> </li> <li><i>Jwarahaar Mahakashay dravyas</i> may also be classified as: <ul style="list-style-type: none"> <li>Drugs pacifying <i>Pitta</i></li> <li><i>Jwarahar dravyas</i> are <i>Aampachak</i> and cleanse the channels.</li> <li><i>Sariva, Manjishtha, Abhaya, Amalaki, Bibhitak</i></li> </ul> </li> </ul>
<b>Shramahara</b>	<i>Vata-pitta shamaka, Dhatuposhaka, Balavardhaka,</i>	<ul style="list-style-type: none"> <li><i>Vata-Pittashamana, Rasa, Rakta, Mans poshan</i>/gives strength to these <i>Dhatus</i> or increase their quality and quantity.</li> <li>By <i>Madhur rasa &amp; Sheeta veerya</i></li> </ul>

	relieving fatigue	<ul style="list-style-type: none"> <li>• These drugs help in overcoming fatigue. Fatigue (<i>Shrama</i>) is caused due to aggravated <i>Vata</i>.</li> <li>• <i>Shramahara dravyas</i> have <i>Madhura</i> and <i>Snigdha Guna</i>, pacify <i>Vata</i> and help in treating hypoglycemia, generalized debility etc.</li> <li>• <i>Draksha, Priyal, Dadim, Kharjur, Ikshu</i></li> </ul>
<b>Shothahara</b>	Relieves inflammation Local or generalised oedema, relieve swelling	<ul style="list-style-type: none"> <li>• Improves circulation of <i>Rasa</i> and <i>Rakta dhatu</i>, <i>Kleda shoshaka</i>, <i>Agnideepan</i> and relieve local or generalized body oedema</li> <li>• <i>Shotha</i> is caused by Aggravated <i>Kapha</i>, <i>Rakta</i> and <i>Pitta</i> obstructs <i>Vayu</i> resulting in accumulation of fluid in interstitial space.</li> <li>• <i>Shothhara Mhakashay dravyas</i> are called <i>Dashamoola</i> and they all pacify all the three <i>Doshas</i>.</li> <li>• <i>Bilva, Kashmarya, Agnimantha, Patla, Shyonak,</i></li> <li>• <i>Shalparni, Prushniparni, Bruhari, Kantakari, Gokshur</i></li> </ul>

<b>Mahakashaya</b>	<b>Suffix - प्रशमन Prashaman-meaning Subduing, allaying, cessation</b>	<b>Mode of action</b>
<b>Dahaprashaman</b>	Subsiding <i>Daha Lakshana</i> , pacifying burning sensation	<ul style="list-style-type: none"> <li>• <i>Vata-Pittashamak</i> action by <i>Sheeta Guna</i>, decreases body temperature /local temperature</li> <li>• These drugs pacify <i>Daha</i> symptom (internal and external burning sensations). <i>Daha</i> is a cardinal sign of vitiated <i>Pitta</i>. In this group, the drugs mostly <i>Sheetaviryas</i> &amp; of <i>Madhura</i> and <i>Tikta rasa</i>, thus <i>Pitta</i>-pacifying.</li> <li>• <i>Dahaprashaman dravyas</i> can also be used in hyperpyrexia.</li> <li>• <i>Laja, Chandan, Madhuk, Sharkara, Guduchi</i></li> </ul>
<b>Sheetaprashaman</b>	Subsiding excessive <i>Sheeta lakshana</i> in body, pacifying cold	<ul style="list-style-type: none"> <li>• <i>Kaphashamaka, Vatashamaka</i>, increases blood circulation by <i>Ushna guna</i></li> <li>• These drugs pacify coldness in the body. <i>Sheetata</i> in the body is caused by vitiated <i>Vata</i> and <i>Kapha</i>. <i>Ushnaviryas</i> pacify <i>Vata</i> and <i>Kapha</i> and relieve from the symptom coldness.</li> <li>• <i>Sheetaprashaman dravyas</i> are useful in curing fever with rigors and in <i>Vata-kapha</i> disorders.</li> <li>• <i>Tagar, Agru, Shuthi, Vacha, Kantakari</i></li> </ul>
<b>Udardaprashaman</b>	<i>Udarda vyadhi / Lashaka shamaka</i> , alleviating allergic rashes.	<p>उदरदो वरटीदृष्टाकारः शोथः, तत्प्रशमन उदरदप्रशमनः; न पुनरिह महारोगाध्याये पठितो वातविकारो गृह्यते, तिन्दुकादीनामुदरदप्रशमनानां वातं प्रत्यननुकूलत्वात्। C.S.4/8 Chakrapni Commentary</p> <ul style="list-style-type: none"> <li>• <i>Udardaprashaman</i> means -<i>Udarda kushthanashaka</i></li> <li>• <i>Udarda</i> is allergic rashes on skin that look like insect bite.</li> <li>• <i>Udardaprashaman dravyas</i> cure <i>Udarda</i>.</li> <li>• In <i>Udarda</i> disease/<i>Lakshana</i> vitiated <i>Vata</i> and <i>Kapha</i> are predominant and have partial involvement of <i>Pitta</i>. So <i>Udaradaprashaman dravyas</i> are <i>Tridoshshamaka</i>.</li> <li>• <i>Khadir, Badar, Arju, Priyal</i></li> </ul>
<b>Angamarda prashaman</b>	<i>Vatashamaka</i> alleviating malaise/ body ache)	<ul style="list-style-type: none"> <li>• <i>Angamardprashaman dravyas</i> are</li> <li>• <i>Dhatuposhaka, Vatashamaka, Vedanashamaka</i></li> <li>• <i>Angamarda</i> is a cardinal sign of <i>Vataja</i> disorders, that result in <i>Dhatukshaya</i> or general debility.</li> </ul>

		<ul style="list-style-type: none"> <li>• <i>Angamardaprashaman dravyas</i> possess <i>Madhura-snidha</i> properties that are opposite to the properties of <i>Vata</i>.</li> <li>• So, these <i>Dravyas</i> promote strength.</li> <li>• These <i>Dravyas</i> restore the natural functions of the body.</li> <li>• <i>Vidari, Chandan, Ela, Madhuk, Ushir</i></li> </ul>
<b>Shoolprashaman</b>	<i>Vata-Pitta-Kapha shamaka</i> anti-spasmodic, anticolic, analgesic	<ul style="list-style-type: none"> <li>• Decreases pain by pacifying <i>Tridoshas</i></li> <li>• The root-cause of <i>Shoola</i> is <i>Vata</i>.</li> <li>• Vitiated <i>Vata</i> increases natural movement of the intestines and it moves in the <i>Pratiloma-gati</i> (i.e., in the reverse manner).</li> <li>• <i>Shoolprashaman dravyas</i> pacify <i>Vata</i> in the abdomen and promote the passing out of flatus and stool while removing Pain/colic (<i>Shool</i>). <i>Shoolprashaman dravyas</i> contain <i>Shadushan Mishraka Gana</i>.</li> <li>• Ex-<i>Pippali, Pippalimul, Chavya, Chitraka, Shunthi</i></li> </ul>

<b>Mahakashaya</b>	<b>Suffix - स्थापन Sthapan -meaning, Stay/ maintain equilibrium, bring back to normal</b>	<b>Mode of action</b>
<b>Prajasthapan</b>	Helps in conception conception promoting	<p>प्रजोपघातकं दोषं हत्वा प्रजां स्थापयतीति प्रजास्थापनम्। .S.4/8Chakrapani Commentary</p> <ul style="list-style-type: none"> <li>• <i>Prajasthapan dravyas</i> help in conception by acting any of <i>Garbhopakar bhav Rutu, Kshetra, Ambu, Beej</i></li> <li>• (<i>Prajasthapan dravyas</i> promote conception by enhancing the health of the reproductive organs before pregnancy and providing adequate nourishment to the foetus to help to provide nutrition to it and keep it healthy.</li> <li>• <i>Aindri, Bramhi, Shatavari, Amogha</i></li> </ul>
<b>Sangyasthapan</b>	Regains <i>Sangya</i> / consciousness, re-establishing consciousness	<p>सञ्ज्ञां ज्ञानं च स्थापयतीति सञ्ज्ञास्थापनम्। C.S.4/8Chakrapani Commentary</p> <ul style="list-style-type: none"> <li>• Regain consciousness <i>Sangyasthapan dravyas</i> resuscitate or revive the sense of consciousness. <i>Sangyasthapan dravyas</i> overcome the effect of losing consciousness or fainting and help the patient in regaining consciousness.</li> <li>• <i>Hingu, Kaitarya, Vacha, Palankash</i></li> </ul>
<b>Vedanasthapan</b>	Regaining normal <i>Indriyarth</i> ( <i>Sparsha - Vedana</i> )/relieving pain sensations/ rehabilitating normal pain in some diseases like <i>Kushtha -Sparsha samvedan sthapan</i> ( <i>Sukhatmak/ Dukhatmak</i> )	<p>वेदनायां सम्भूतायां तां निहत्य शरीरं प्रकृतौ स्थापयतीति वेदनास्थापनम्।C.S.4/ 8Chakrapani Commentary</p> <ul style="list-style-type: none"> <li>• Relieves pain of body and mind, maintain equilibrium of body with mind.</li> <li>• In Ayurved, the word <i>Vedana</i> is said to provide a general feeling of sensation. It is of two types – <i>Sukhatmaka</i> (pleasant) and <i>Dukhatmaka</i> (unpleasant) (<i>Cha.Sha. 1</i>)</li> <li>• <i>Vedanasthapan dravyas</i> stabilize sensory sensations in the body. These <i>Dravyas</i> are indicated in conditions where a sensation is lost or damaged due to various reasons. <i>Vedanasthapan dravyas</i> also relieve pain and bring body back to normalcy.</li> <li>• <i>Shal, Katfal, Padma, Kadamba, Ashok</i></li> </ul>

<b>Shonitsthapan</b>	Stops flow of blood /maintain equilibrium of blood by haemostasis hemostatics and blood purifiers	शोणितस्य दुष्टस्य दुष्टिमपहत्य प्रकृतौ शोणितं स्थापयतीति शोणितस्थापनम्। C.S.4/8 Chakrapani Commentary <ul style="list-style-type: none"> <li>• Relieves <i>Rakta/Artava dosha</i></li> <li>• Maintain haemostasis, or equilibrium of body <i>Shonitsthapan dravyas</i> improves quality of blood by enhancing its formation, curing abnormalities and checking bleeding are called <i>Shonitasthapana</i>.</li> </ul> <i>Shonitasthapana dravyas</i> further categorized as - <ul style="list-style-type: none"> <li>• <i>Raktaposhan</i> (haematinic)</li> <li>• <i>Raktastambhaka</i> (haemostatic)</li> <li>• <i>Raktaprosadana</i> (blood purification)</li> <li>• <i>Madhu, Madhuk, Sharkar, Mrutkapal, Gairik</i></li> </ul>
<b>Vayasthapan</b>	Delays aging process stabilize age or anti-ageing	वयस्तरुणं स्थापयतीति वयःस्थापनम्। C.S.4/8Chakrapani Commentary <ul style="list-style-type: none"> <li>• <i>Rasayan karma, Dhātu poshan</i>, delay of aging process</li> <li>• <i>Vaasthapan dravyas</i> delay the process of aging and prevent senility.</li> <li>• <i>Vayasthapan dravyas</i> contain natural antioxidants and free radical inhibitors.</li> <li>• <i>Abhaya, Amruta, Dhatri, Mukta, Sthira</i>.</li> </ul>

An important inference from the description of these classes is that while several drugs may perform one action (and therefore be grouped together by a specific function or property), a single drug can perform many actions depending upon its properties, interactions with the *Doshdhatu, malas Samyoga* stands for combination of drugs that helps achieve maximum efficacy. *Prayoga* is the application of drugs takes into consideration time, constitution and disease to achieve maximum efficacy.

एतेनान्यान्यपि महाकषायाणि वातप्रशमनपित्तप्रशमनादीन्येकार्यं सम्पादकानेकद्रव्यमयानि भवन्तीति सूचयति।

C.S.4/8Chakrapani Commentary

1. Draft person can follow these *Mahakashayas* as it is for clever and intelligent person it is a path direction.
2. Wise clinicians can include other drugs in it having similar activities or may elaborate the concept of *Mahakashayas* using their own *Yukti praman*.
3. One can add or subtract any drug after examining the patient with *Dashvidha parikshya bhav*.
4. One can add *Mahakashay* as well by using their *Yukti Praman*. The sequence of *Dravyas* in *Mahakashay* also has some meaning, such as *Acharya Charaka* has put more potent and easily available *Dravya* in first number and so on.
5. Concept of *Mahakashay* is based on *Guna Siddhant, Guna-karma Siddhant, Dravyaprabhav Siddhant*.
6. *Mahakashay* concept is described by *Shrung-grahi Nyay* and *Dravyas* are added according to this Maxim. Hence, '*Shringagrahika*' *Nyaya* (Maxim) means to get control over a particular thing by holding a part of it to gain its entirety. This maxim has been used in a group of similar objects to denote or indicate a particular one.

7. *Mahakashayas* can be correlated to Standard drug list as modern concepts of rational drug use, these *Mahakashayas* can be used by examining with *Dashvidh Parikshya Bhava*. In pandemic situations like present Covid-19 Pandemics, *Mahakashayas* like.

*Jwarahar, Shwashar, Kasahar, Vedanasthapan, Deepaniya, Jeevaneeya mahakashayas* are used as single drug /in combination of 2or 3 *Dravya* or Whole *Mahakashay* as per need after examining patient by tenfold examination for preventive/therapeutic measures.

8. Some of these *Mahakashayas* have same *Gunakarma, Rasapanchaka* and Chemical constituents, further study should be done in this context.
9. Persistent efforts should be made to pursue the probable mode of action of *Dravyas* through- *Gunaprabhav* – some *Dravya* act by predominant action of *Gunas* viz- *Rasapanchak-Rasa, Guna, Veerya & Vipaka*.
10. *Dravya-guna Prabhaav- Dravyas* acting by specific action of *Dravyas* and its *Rasapanchaka* both together can be considered by *Dravya-Guna Prabhav* may be called as Synergetic action.
11. *Dravya Prabhav-* The action of *Dravya* cannot be explained. If we do not find any logical or rational reasoning for the action of *Dravya*, then it can be considered as *Dravya prabhav* or specific action of *Dravya* which cannot be explained.
12. After studying semantic and pragmatic approach to suffix given to *Mahakashay*, its easy to draw conclusion about the mode of action of particular *Dravya* and aim of describing it in *Mahakashay*.

13. In Ayurvedic literature, maxims are applied in to help to explore the concealed concepts, facts of the science and understand the original intention of the author. *Shrung Grahi Nyay* has been used by *Chakrapani* as a tool to decode the hidden meaning of various concepts in *Charaka Samhita*.

#### CONCLUSION

As per the directions and *Phalashruti* of *Mahakashays* we are putting an example of one new *Mahakashay* which will be hypothetically helpful for prevention of Covid-19 disease.

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