



# Analytical Exposition Of Mahaakashaaya Described In Sutra Sthan Fourth Chapter Of Carak Samhita And It's Detailed Elaboration By Aacharaya P.V.Sharma

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## Abstract

In the fourth chapter of Carak Samhita, Sutra Sthan i.e., Sadvirechanshtasritiya Adhyaya, Maharshi Caraka has elaborated in a very scientific way having huge significance in clinical practices, as though the drug is one, grouped in different ways according to the nature of work, single drug capable of doing different therapeutic actions and not only this it has been also stated that these are just examples and in similar manner other groups can be formed and used according to the conditions orally or as external applications depending on the strength of patient, disease (vitiation of dosha-dushya etc) and potency of drugs and formulations.

## Keywords

Mahaakashaaya, Carak Samhita, Sutra Sthan, Therapeutic action etc.

## Material Method

Thorough review of Carak Samhita, Ashtang Sangrha and Hridaya along with available commentaries, and Six Decades of Ayurveda and other related books and journals will be explored.

## Introduction

Grouping of medicines have been done on the basis of attributes they possess and the manifestation of the therapeutic actions is the basis of nomenclature of groups. The drugs enumerated can be used alone or in the form of compound formulations according to the requirements and circumstances. Each Mahaakashaaya consist of 10-10 drugs and thus 500 decoctive will be formed taking each one of the drugs from all the 50 Mahaakashaaya. The way of organising the groups in particular sequence plays a very significant role as follows:

1. Jivaniyadi [Vitalising etc] (6) : ending with 'iya'
2. Balyadi [strength promoting etc] (4): ending with 'ya'
3. Triptihagnadi [ hunger and Statiety centre modulator etc](6) : ending with 'hagna'
4. Stanya-jananadi [Galactogogue and Lacto purifier etc] (4): ending with 'janana and shodhana'
5. Snehopagadi [assist Oleation etc] (7): ending with 'opaga' etc
6. Chardinigrahadi [Antiemetic etc] (3): ending with 'nigraha'

7. Purisha Sngrahaniyadi[ Stool modulatory etc](5): ending with 'sangraha'
8. Kasaharadi[antitussive etc] (5): ending with 'hara'
9. Dahaprsamanadi[Temperature modulator etc](5): ending with 'prasamana'
10. Sonitasthapanadi[Homeostatic etc](5):ending with 'sthapana'.

P.V.Sharma Sir in his book 'Six Decades of Ayurveda' has mentioned that the possible reasons for the peculiar way of representation by Maharshi Caraka could be the purpose of writing this chapter is for the sake of example, as similarly newer groups can be formed based on the actions and attributes of the drugs chosen based on inference and rationality, there is no boundary in illustration of subject matter. Too elaborative and too brief presentation may not be helpful for the mediocre intellect, so, neither too elaborative nor too brief whatever is expounded here is more than sufficient for practicing medicine.

Types of Mahaakashaaya, though the drug is one and is called by different names based on different therapeutic actions it executes. Also when drug possessing more than one property is available is easy to apply and deliver the goods, even easily understood by low intellect. Again by knowing the action of one of the drugs of the group reveals the rest of the nine. Similar to 'Sringagrahaka Nyaya'(to get control over particular thing or subject by holding a part of it to gain its entirety, the Dravyas are grouped according to their specific actions / karma as Dasemani. Contrary to what has been described by Chakrapani, P.V. Sharma Sir has told that instead of showing uniqueness of words i.e., 'Shabd Vaichitrya' 'शब्द वैचित्र्य' each and every group should be examined as

1)In the first group of 6, named according to their actions as Jeevan,Brimhan,Lekhan,Deepan,Bhedan and Sandhan likewise other newer groups like Paachniya,Stambhaniya etc can be made also.

2)Second group includes four Mahaakashaaya like Balya, Varnya, Hridya and Kanthya where first two are features and other two act on body parts, so, similarly drugs having Vrishya, Medhya effects and drugs acting on rasa dhatu as twachya and Keshyaca can be thought of.

3)Next third group includes 6 Mahaakashaya which act on Trividh rogmarg[three parts or routes of diseases]:Aabhyantar {Internal: the great channel},Madhyam{middle pathway},Bahya{external pathway}; the groups made are Truptighna & Arshoghan;Kushtaghna and Kandughna and Krimighna and Vishhagna respectively. Here the disease Tripti is due to Kapha dosha and Aam formation related to anus, therefore starting from mouth till anus covers the entire Mahasrotas while Kustha and Kandu are the diseases affecting Raktadi dhatu and skin while Krimi and Visha act on joints and vital parts, so, similarly Gulmhgana, Shoshagna etc can be made; the word "hagna" is more intense in comparison to word 'har'

4) Fourth group includes drugs related to Stanya and Shukra i.e, in reference of quantity(matraatmak) disorder and in case of qualitative disorder (Gunatmak) errors Shodhan group of drugs can be chosen separately or in formulations likewise Artavjanan,Artav shodhan,raktajanan,Rktashodhan etc groups of Maahakashaaya can be created and applied in clinical practices.

5)Fifth group having seven drugs is related to PanchaKarma where Snehopag and Swedopag are related to purvakarma, and rest are related to purificative measures.

6)Sixth group has three groups which are closely related to the bouts of Udaan Vaayu, hence to regulate this word 'Nigrahana' has been used, whereas word Sangrahana is concerned with some control over frequency only.

7) Seventh group is related to Mala and one separate chapter in Sutra Sthan has been dedicated to Sweda, so, here Maharshi Caraka has enumerated drugs acting on Mutra and Purisha and Virechanopaga group has been already told, so, excluding Purisha Virechniya Mahakshyaya.

8) Eighth group has five groups which includes diseases afflicting Srotas,Ekaang and Sarvaang diseases,so,the diseases afflicting Pranvaha srotas are Kasa,Shwas,Jwara and Shram and Sarvaang(Generalised) diseases ,while Shotha can be localised also, so in similar fashion Mehahar and Yakshmahar groups can be thought of.

9)Ninth group includes 5 groups of Mahaakashaaya again which are basically drugs providing symptomatic relief, so, likewise PralaaPrashman,AnindraPrashman,Bhram Prashman ,AakshepPrashman groups can be created.

10)Tenth group also has five groups, under Sthaapan category that helps keeping in original state as any deviation from natural balanced state is disease and cause of disease also includes Nimmita(efficient)cause, so, as these efficient causes are the chief factors causing deviation from the natural status, e.g. trauma leads to bleeding and induced abortions.

Continuing and encouraging the scientific way of nomenclature and classification of drugs based on the similar attributes they possess and based on these properties the actions they execute Maharshi Caraka has again given the boon to the sufferings of the mankind as total 212 drugs instead of 500 have been grouped in 50 different categories and YashtiMadhu is the most repeated one as kept in 11 sub divisions (Jeevaniya, Sandhaniya, Varnya, Kanthya, Kandughna, Snehopag, Vamanopag, Aasthapanopag, MutraVirajniya, AngamardaPrashman, ShonitaSthapan i.e., Dasemani and Acharya P.V.Sharma has further carried this legacy forward mentioning some newer groups as encouraged by Maharshi Caraka in addition to the existing treasure like use of words Paachniya, Stambhaniya, Tvachya, Aartvajanan, Aartavshodhan, Raktajanan, Raktashodhan, Pramehar, Yakshmahar, PralapPrashman, AnindraPrashman.

In addition to the above mentioned contributions Acharya has contradicted the comments of Chakrapani and even urged the continuous quest, never to lose the sight of reason blindly following the commentaries and to follow the original text quoting Chakrapani, he has pointed as:

1) Jeevaniya word has been described by Chakrapani in sense of Ayushya (Ca.Su.26) and as SangyaaSthaapan in other reference and both seems incorrect as Jivaniya increases the vitality and it's outcome is Aayushya.

2) Purishavirajniya: as Chakrapani has rightly mentioned "Virajniya" as 'DoshaSambandhaNiraas' as appearance of various colours in stools and urine is the function of Doshas specifically of Pitta, but Vata also causes blackish discolouration, so instead of DoshaSambandhNiraas it would be more appropriate to use 'DoshaSambandhaRagaNiraas'

3) Under the description of 'Sthapan' also there is much of the controversies exist as Chakrapani has explained ShonitaSthapan as the one which corrects the vitiated Rakta and reestablishes the prakriti i.e., simply it signifies the proper circulation maintaining the homeostasis without any improper coagulation and also prevention of excessive bleeding. Likewise 'VedanaaSthaapan' has been described by Chakrapani as which removes the Vedana and establishes the natural status of Sharir, so, Vedana should be better explained as "Sparshagyaan" instead of 'Pida'(pain) as e.g. in diseases of skin (leprosy), or blood diseases gangrene etc, in Vata Vyaadhi where there is loss of sensation as sensory nerve endings are being affected, in those circumstances the reestablishment of the sensation is the actual meaning of the word Vedana instead of 'pida'(pain), so instead of mentioning it as Analgesic it should be mentioned as 'Aesthetic'. Again in reference of SangyaaSthapan, word Sangya signifies 'Samanya Chetanaa', so it is extremely beneficial in case of Sangyaanaasha (unconsciousness). As Chakrapani has used word 'Nihatya' while explaining Shonita and VedanaaSthaapan and if the same word would be used with SangyaSthapan it will be extremely disastrous. Again 'PrajaSthapan' leads to the stability of gravid uterus and prevent abortions and similarly VayaSthapan helps in stabilising the Vaya.

4) Chakrapani again wrongly commented 'Sangrahana' for Sandhaniya while it should be taken as 'Kshatyojaniya' as rejoining or reestablishing the broken or torn parts is considered as Sandhan while checking or slowing down the discharge or leakage is Sangrahan.

## Discussion and Conclusion

The classification of drugs according to their action by Maharshi Caraka is the most ancient one as later the classification of drugs by various Acharya has been based on that only, though in various another ways drugs have been classified as in six Skandha, according to the parts used as Panchamula etc, looking very carefully at particular order in which Mahakashaya have been classified the following facts can be concluded:

- starting with Jeevaniya Mahakashaya and ending with VayaSthapan signifies very deeply healthy long life free from diseases can be attained by the rational use of the various drugs only.
- The classification includes every part of the body where drugs act involving almost every system.
- Classification has been very organised as all inclusive of drugs used in panchakarma altogether, likewise specially mentioning drugs used for Shukra, Stanya [Dhatu and Upadhatu] and also including drugs acting on Mutra and Purisha.
- All the groups formed on the basis of Karma which are basically going on continuously and also drugs mentioned in Sandhaniya Mahakashaya can also be used in specific formulations and manner even in ICU (as discussed above) as they will be doing the Sandhan of four vital essential components of Ayu.
- As in Jeevaniya Mahakashaya drugs like Jeevak etc are Snigdha, Shita, Madhura, so likewise selection and incorporation of other drugs with similar qualities can be done like Draksha, Vidari, Dugdha etc and not only

this newer groups can be formed based on the actions and attributes of the drugs chosen as Chakrapani has mentioned about Atisarhar.

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