**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 recknover 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 Covid-19 Pandemic 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 Mahakashayas 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. 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 pandemic situation of Covid-19, Jwarahar, Kasahar, Shwashar, Krumighna, Vayasthapan Mahakashays are mostly used for prevention and sometimes treatment of the disease, hence Mahakashay concept from Charaka._
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 1231
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 Drayas in total 50 Mahakashayas 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.[4]
4. These Drayyas mentioned in Mahakashayas are specially designed as single drug use or may be used in combination of 2 or more or 10 Drayvas combined to used Kashyakalpanas, 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 Drayvas in each Mahakashaya is based on Shrungrahi 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. Chakrapani 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 Drayvas in each Mahakashayas was studied in detail according to
5. Mahakashyas 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 Mahakashayas is very much necessary.

Shrungrangaahikaa Nyaya

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. Nyaya (Maxim) 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[7]; Shadivrecanashastrashritiya Adhyaya to understand the classification of Dashemani (C.Su. 4/19).

In Shadivrecanashatrashritiya 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. [7]

Observations & Discussion

Maxim is a tricky statement or general rule which contains a little piece of wisdom.[8] 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 Shadivrecanashatrashritiya Adhyaya 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). [8]

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.

Charak Sutrastrahan 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 (Vayasthapanapana). These fifty Mahakashayas have fifty different therapeutic indications, for example, antiemetic (Chhardi nigravana), diuretic (Mutra virechaniya), antitussive and expectorant (Kashahara), 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 Shadivrechanashatrashritiya 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 brevity 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.

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3. There should be 500 Drayvas in total, but actual Drayvas in total 50 Mahakashayas is 272, as one dravyas is repeated in Different Mahakashayas, because of performing many actions.
4. These Drayvas mentioned in Mahakashayas are specially designed as single drug use or may be used in combination of 2 or more or 10 Drayvas combined to used Kashaykalpanas, this depends on

Dashvidh parikshya Bhava- 10 fold diagnostic method.
5. In Mahakashay Churna kalpana should be made by Drayvas 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 कल्पनानियमसंक्षेपसर्वत्र। यथा-
“प्रेमेकृतुपप्त: श्वस्त्र: प्राप्त:।
क्षीरेण यष्टीमधुकस्तु यूपर्मस्य रसो गुठ्वायस्तु समुत्तुप्त:।
कल्पक: प्रयोज्य: खलु शजोखुप्त:” चि. अ1, C.S.4/7
Chakrapani Commentary
6. The selection of Dravya is based on Guna-Karma Siddhant & Shrung Grahi Nyaya.

| Mahakashaya | Suffix –ईय | Mode of action |
|-------------|-------------|---------------|
| Jeevaneeya  | Beneficial for life (vitaliser) | जीवनीयामादावुच्यते सर्वव्यात् जीवनहतस्वैषित्यमहिप्रेतव्यात्च C.S.4/9 Chakrapani Commentary |
|             | Beneficial for increasing body weight/nourishing tissues/ strength promoting | Jeevaneeya dravyas are Pransandharak, Sangyasthapan, increase life span, improve quality of life in certain diseases like Cancer |
|             | Trayodashagni Deepak / beneficial for Deepankarma | Ex-Yashtimadhu, Jeevak, Jeevanti |
| Lekhaneeya  | Beneficial for Lekhankarma/ | Dhatushoshana, Karshana, Apatarpan, reducing body weight |

Table 1: Meaning of Suffix (प्रत्यय)\(^{8,9,10}\) and probable action of Mahakashayas
| Apatarpan karma | Main properties |
|-----------------|-----------------|
|                 | • Rasa- Tikta Katu |
|                 | • Veerya –Sheeta  |
|                 | • Vipaka-Katu     |
|                 | 1. Shodhan-Kutaki, Chirbilva |
|                 | 2. Pachan-Vacha, Chitrka |
|                 | • Shoshan-Musta, Haridra, DaruHaridra, Ativisha |
|                 | • Stanik lekhan-Shoth Vyadi |
|                 | • Sarvangin Lekhan- Apatarpan |
|                 | • Vishishta Dhatu gamitwa -Medo lekhan |
|                 | • Drayyas that decrease Dhatus or Doshas vitiated by quantity and make person lean and thin and bring back the feeling of lightness are said Lekhaniya. |
|                 | • Lekhan drayyas are predominantly consists of Vayu and Agni mahabhutas. |
|                 | • Lekahneeya drayyas are indicated in Santarpanjanya vyadhs like Shhaulya, Prameha, Kushta. |
| Bhedaneeya      | -Beneficial for Bhedankarma |
|                 | • Behedan drayyas break Doshasanghat, fecal material. |
|                 | • Bhedana action of these drugs is due to Tikshna Guna. |
|                 | • Bhedan drayyas are used in diseases having obstructive pathology. |
|                 | • Suvaha, Urubuka, Chitraka, Shankhini, |
| Sandhaneeya     | Beneficial for Sandhankarma |
|                 | • Bhagna sandhan-fracture healing |
|                 | • Dhatu sandhan-Mans, Meda, Asthi, Twak, Snayu |
|                 | • Vrana – promoting Wound healing |
|                 | • Action on Agni, Kleda and respective Dhatu to be healed. |
|                 | 1. Vatik awastha- Dhatuavardhan and Apyayan |
|                 | • Madhuk, Madhuparni, Prushnaparni |
|                 | 2. Kaphaj Awastha- Creates Sankoch /constriction of Strotasa |
|                 | • Ambashthaki, Samanga, Dhataki, Priyangu |
|                 | 3. Kledabahul Awastha-Shoshan, Panchan |
|                 | • Lodhra, Mochras, Strotovivaran - Katfal |
|                 | • Ruksha sandhaneeya drayys-Kaphapraddhan awastha |
|                 | • Snigdha Sandhanneeya drayyas -Vata Pradhan Awastha |
|                 | • The drugs that are helpful for joining tissues wound and bone fracture healing. |
|                 | • Sandhan drayyas are mostly Kashay Rasa Pradhan. |
| Deepaneeya      | Trayodashagni Deepak /beneficial for Deepankarma (appetiser) |
|                 | • Jatharagni Deepak-Pippali, Pippalimool, Chavya, Chitraka, Shrugver |
|                 | • Dhatvagni Deepak |
|                 | • Chitraka Bhallatakasti, Amlavetas, Shrugver, Ajmoda |
|                 | • Strotogami, Sukshma |
|                 | • Deepan & Pachan -Hingu niryas |
|                 | • Dipaniya drayyas induces and increase appetite. |
|                 | • Deepan drayyas possess predominantly Agni mahabhuta and Vayu Mahabhuta. |
|                 | • Deepan drayyas mainly contain Amla, Lavana, Katu Rasatmak Ushna Veeryatmak, and Laghu and Ushna Guna |
### Mahakashaya

| Suffix – य meaning -Gati, Yog | Mode of action |
|-------------------------------|----------------|
| **Balya** Health and energy promoting/genera l body tonics | - Kaphavardhak, Energizer, Rasadhatuvardhaka, Raktadhatuvardhaka, Mansa and Majadhatu vardhaka  
- Balya dravyas perform Upachaya-growth and Shakti-Vigor in body tissues.  
- So Balya means that which enhances strength by -Vigor and Ojovardhaka. (Dalhana on Su.Sa.Sutra Sthana 45/26)[5]  
- Balya is depending upon the quantity and action of Apar Ojas.  
- Balya dravyas are of two types depending upon their site of action-  
  1.Samanya (general) – The Balya dravyas promote general body /tissue growth, hence potentiate the formation of Ojas. Ex-Bala, Ashwagandh  
  2.Vishishta (specific)-These Balya dravyas provide strength to specific organs.  
- Tikta Rasa dravyas effective for Amashaya. Yashti amdhu, Aindri.  
- Kashay & Amla Rasatmak dravyas are Hrudya  
- Ex.Ajuna, Dadim |
| **Varnya** Beneficial for complexion/complexion enhancer | - Rasa, Raktprasadadan, Kledashoshaan, Ojovardhaka  
- Varnya drvyas are having Rasayan karma  
- Avayava Rasayan, Strotasa Rasayan, Dhatu Rasayan  
- Sarvadehik Rasayan  
- Pittaprashaman, Raktprasadadan-Chandan, Nagkesar, padmak  
- Pittaprashaman-Ushir, Madhuk, Sita, Sariva  
- Rakttagat Doshpachan/Aampachan- Payasya, Majishths, Lata  
- Varnya dravyas are used for maintenance and improvement of natural body complexion.  
- Bhrajaka pitta situated in the skin plays main role for maintaining normal complexion of the skin.  
- Ex-Chandana, Ushira, Manjishtha, Sariva, pacify Bhrajaka pitta an improve the complexion, and therefore are used in cosmetics for complexion enhancers. |
| **Kanthyra** Beneficial for Kanthastha organ (beneficial for throat and voice) | - Beneficial for Swarayantra muscles, gives strength to Swarayantra Muscles, Kaphashamaka, Madhuk, Pippali  
- Drayyas which act on vocal cord and restore the normalcy of voice are called Kanthya or Svarya. EX. Bruhari and Kantakari.  
- Kantharoga are Tridoshajaj, however Vata and Kapha are predominant. Therefore Kanthya dravyas are Vata-Kaphashmak, used to treat throat disorders and improving voice. |
| **Hrudya** Beneficial for cardiac health (cardiac tonic) | - Rasa-raktvardhan, Nourishment to cardiac muscles and heart, increase capacity of heart /function  
- Hridya dravyas are generally mildly sour in taste. Hridya means - beneficial to the heart (cardiac tonic) i.e. Dadim, Amra, Badar Arjuna. |

### Mahakashaya

| Suffix – घ्न meaning Hanana/Nashana /total eradication/ main role in sampraptibhanga, Prabhavjanya karma | Mode of Action |
|-----------------------------------------------|----------------|
| **Truptighna** Eradication of feeling of fullness in body | तृप्ति: स्तूपितविकारो येन तुपामिवालान्म मन्यते, तद्येह तृप्तिग्राम/ C.S.4/8Chakrapani commentary |
### Arshoghna
**Eradication of Arsha vyadhinashaka** (anti-hemorrhoids)
- Deepan, Pachan, Anuloman-Abhaya
- Pachan, Raktarshahar- Kutaja
- Rasa, Raktaprasadan, Kledashoshan, Grahanivikarnashaka, Bhedan, Vishes karma-Gudajapaha-Chavya
- Dravyas that alleviate the cause of Doshas of Arsha (haemorrhoids) are called Arshoghna.

### Kushthaghna
**Eradication of Kushtha Vikar**
- These drugs mainly act on Raktadushti and alleviate skin disorders and are called Kushthaghna.
- Most of the drugs of this group act as Vyadhipracyanika (anti-disease) but this property is also gauged by the Prabhava (specific potency) of drug. Ex- Khadira, Abahya, Amalaki, Haridra, Vidanga.

### Kandughna
**Eradication of Kandu Lakshana/disease** (anti-pruritic)
- Kandughna dravyas alleviate itching.
- In Kandu smaprapti, Kapha dosha is aggravated and localized to skin or membrane produces itching (Kandu). Thus, Kandughna dravyas are effectively Kaphashamak and is very effective in keeping the skin healthy.
- Kleda, Meda, Kaphanashak karma
- Chandan, Nimba, Kutaja, Sarshapa

### Krimighna
**Eradication of Krumi roga** (anthelmitic or vermicideal)
- Krimighna dravyas destroy external and internal worms and expel them out of the body. These have been classified into two groups by their mode of action:
  - **Anta**khrimighna (wormicidal) – Dravyas that destroy worms (especially those residing in the intestines) - either by killing them or rendering them immobile.
  - **Bahyakrimighna** (affecting external microbes/Krimi)
  - Marich, Vidanga, Gokshur.

### Vishghna
**Eradication of Vishhvikar/toxin** (antidote for poison)
- Vishaghna dravyas eliminate the toxic effects of Visha (poison).
- Haridra, Manjishtha, Chandan, Shirish

### Mahakashaya
**Suffix – जनन Janana, meaning**
**Mode of action**

| Stanyajanana | Galactogouge, increase production and flow of Stanya |
|--------------|--------------------------------------------------|
| **Mode of action** |
| Rasadhatuposhaka, production/stimulation of Stanya, increase quantity of Stanya |
| After digestion of food, Rasadhatu is formed and during this process, Upadhatu of Rasadhatu is formed as Stanya and that reaches to store in Breasts during Sutikavastha. |
| Emotions and affection of the mother for the baby play an important role in Stanya production. |
| Stanyajanana dravyas (Galactogouge) enhance the production and secretion of breast milk. |
| Ex-Shali, Shashtishaki, Kush, Kash |

| Shukrajanana | Increase/stimulate production of sperms |
|--------------|----------------------------------------|
| **Mode of action** |
| Production of Sperms, increase quantity of sperms |
| Shukrajanan or Shukraka dravyas promote or enhance production of Shukra (semen). |
- Shukrajanana dravyas possess properties similar to those of Shukra viz. Drava, Sheeta, Madhur, Snigdha, thus aiding and enhancing the formation of Shukra. This Mahakashaya includes seven medicines of the Jivaniya Gana.
- Jeevak, Rushabhaka, Meda, Mahameda

| Mahakashaya            | Suffix - शोधन Shodhana, meaning purification | Mode of action                                                                 |
|------------------------|---------------------------------------------|-------------------------------------------------------------------------------|
| Shukrashodhana         | Shukradosha nashaka (semen purifiers)       | • Improve quality of sperms like motility etc                                |
|                        |                                             | • Shukrashodhana dravyas eliminate the disorders of semen and purify it.      |
|                        |                                             | • Ushir, Kushtha, Samudraperhen                                               |
| Stanyashodhana         | Stanya dosha nashak galacto-purifiers        | • Improves quality of Stanya and relieves Stanyadoshasa                       |
|                        |                                             | • Stanyashodhana dravyas alleviate disorders caused by Vitiated Doshas reaching the breast to vitiate the breast milk by affecting the Rasa, Rakta, Mamsa dhatus. |
|                        |                                             | • Ex-Musta, Patha, Kutaja, Guduchi, Sariva                                    |

| Mahakashaya            | Suffix - उपग Upaga, meaning Near, approached/ Promising, Helping/preventing from any adverse drug reaction | Mode of action                                                                 |
|------------------------|--------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------|
| Vamanopag              | Amashraya utkleshanana Helps/assists in the Pradhanakarma of Vamana                           | तथा व्यापक विकाराधीनों मदनकलादीनों मदनकलादीना मदनकलादीना सहाय्य विफलता Chakrapani Commentary |
|                        |                                                                                                 | • Vamanopag dravyas help in the process of therapeutic emesis and avoid complications. |
|                        |                                                                                                 | • Madhu, Madhuka, Apamarga                                                  |
| Virechanopaga          | Simplifies the Pradhankarma of Virechana by stimulating Vega /urge                             | • Vamanopag dravyas help in the process of therapeutic purgation and are effective in dealing with complications and mucosal irritation produced by purgatives. |
|                        |                                                                                                 | • Draksha, Parushaka, Abhaya, Amalaki, Bibhitaka                            |
| Asthapanopag           | Helps in Asthapan karma                                                                      | • Asthapan Basti is generally administered with medicated decoctions for purification of channels and removing obstructions. Asthapanopag dravyas help in the process of Asthapan Basti and try to avoid the complications during the Basti process. |
|                        |                                                                                                 | • Trivruta, Bilva, Pippali, Vacha                                           |
| Anuvasanopag           | Helps in Anuvasan Karma by pacifying Vatadosha aiding in Anuvan Basti                          | • Anuvasan Basti is generally administered with oil for Snehan of Strotas and improving strength of body. |
|                        |                                                                                                 | • Rasna, Bilva, Gokshur.                                                    |
| Shirovirechano pag     | Beneficial or helpful in Nasya procudrue supporting in nasal drug delivery                    | शिरोविरेचनीयों तु शिरोविरेचनप्रधानाधीन द्रव्याणि विफलता Chakrapani Commentary |
|                        |                                                                                                 | • Shirovirechana dravyas are useful in removing impurities from organs and channels in the Urdhavajatrugat region, (ENT disorders). |
|                        |                                                                                                 | • Shirovirechano pag dravyas are generally indicated in congestive and supportive diseases of nose, ear, eyes and head regions. |
|                        |                                                                                                 | • Shigru, Vidanga, Apamarga                                                 |
| **Snehopag** | aiding in Snehan /oleation | स्नेहोपागानीति सहह्य सर्पिण्डः स्नेहन्त्र्मायां सहह्यसनोपायणनीति स्नेहोपागानीति, मृदीकाद्विस्नेहोपायणयुक्त्य सर्पिण्डः स्नेह | C.S.4/8 Chakrapani Commentary  
- Snehopag dravyas help to promote Snehan.  
- Snehopag dravyas are useful in Abhyantar Snehan in case of dryness Rukahata in Stortasa.  
- Ex-Mrudvika, Madhuk, Shalparni, Jeevanti |
| **Swedopaga** | Aiding in Swedana procedure /diaphoresis/sudation | These drugs are helpful in diaphoresis/sudations and are termed as Swedopaga.  
- Swedopag dravyas are indicated to remove impurities through sweat  
- Eranda, Arka, Til, Yava, Masha |

| **Mahakashaya** | Suffix – निग्रहण- Niyamen grahanam, Nigrahana, meaning Nigrahana means to check, control or stop, restrain, bind, to limit flow of liquid substances | Mode of Action |
| **Chhardinigrahana** | reduce/check vomiting | • Drugs that check emesis and pacify its root cause.  
- Jambu, Amrapallav, Mruttika, Dadim, Laja |
| **Trushnanigrahana** | reduce thirst/polydipsia  
Drugs that pacify excessive thirst | • Aampachak-Nagar, Dhanyak, Guduchi, Patol  
- Pittashamaka-Musta, Parpat, Kirattikta |
| **Hikkanigrahana** | reduce/check hiccups | • These drugs check hiccups. Hikka (Hiccups )are caused by vitiated Vata and Kapha doshas.  
- Shati, Abhaya, Pippali, Bruhati, Kantakari |

| **Mahakashaya** | Suffix – संग्रहण- Sangrahana, meaning Restraining /confining sangrahana means to increase absorption of water, restrain and/or collect | Mode of action |
| **Purishsangrahana** | Increase retention time of stool in large intestine, or stops excessive excretion of stool (Niram Purish) (reducing frequency and liquidity of stool) | • Stambhona or dravanshoshshana by Grahi karma  
- Purishsangrahana dravyas reduce the frequency of defecation and reduce excess water in the stool.  
- Priyangu, Amrasthi, Samanga, Mochrasa, Lodhra |
| **Mutrasangrahana** | Retention of urine anti-diuretic | • Mutrasangrahaniya dravyas are Kledashoshaka, Mutrashaya-urinary bladder muscles nourishing/increasing strength, and reduce the frequency of urination in diabetes like conditions.  
- In Mutrasangrahana Mahakashay Bhallataka has Ushna virya (hot in potency), which decreases the quantity of urine produced in the bladder  
- Dravyas in Panchaavalkala Mishraka Gana reduces the urine output by increasing Vata by virtue of Sheeta, Kashaya and Ruksha properties.  
- Jambu, Amra, Ashvathha, Udumbar |
| Mahakashaya | Suffix – विरेचन Virechana, meaning helps in normal urinary function especially excretion of urine | Mode of action |
|-------------|-------------------------------------------------|----------------|
| Mutra virechaneeya | Diuretics | मूत्रस्विरेचन करोतीति मूत्रविरेचनीयः। |
|              |                     | • Increases quantity of urine and stimulates its excretion |
|              |                     | • Mutravirechanaiya dravyas increase the formation and flows of urine In Mutravirechaneeya are predominant in Jala and Agni mahabhutas, so both Sheeta and Ushna vírya drugs increase urination. |
|              |                     | • Ex-Gokshur, Punarnava, Kusha, Ksha, Darbha |
| Mahakashaya | Suffix – हरा Hara-meaning To get relief from, destroys the symptom, Take away, Purna nishkasan | Mode of action |
| Kasahara | Relief from Kasa/ Lakshana antitussive and mucolytic | • Pran and Udan vayu shamana |
|            |                     | • These drugs reduce the impulse to cough. Kasa Vyadi samprapti-Vitiated Pranavayu associated with Udanavayu comes out from the mouth with force in an abnormal manner, producing sound like that of "a cracked utensil of bell metal". |
|            |                     | • Kasahar dravyas are Vata pacifying Madhura, Snigdha and Ushna and alleviate Kasa. |
|            |                     | • Draksha, Abhaya, Amalaki, Tamalaki |
| Shwasha | Relief from Shwasa vyadhi /Lakshana relieving dyspnea/ bronchodilator | • Kapha shamana, Prana vayu shamana, giving strength to organs in respiratory tract Pranavayu excessively moves upward resulting in Bhastrikadhmana (distended leather bag) like movement of chest. |
|            |                     | • Shwasa Vyadhi can be correlated to dyspnoea due to airway obstruction commonly caused by histamine and other inflammatory peptides. |
|            |                     | • Shati has antihistamine properties and Pushkarmoola has bronchodilator properties. |
|            |                     | • Shati, Suras, Pushkarmul |
| Jwarahara | Pittashaman, Aampachan, relieving fever | • Jwarahar dravyas action-Agnideepaan, Aampachan, Rasadhatudushtinashan, Pittashaman |
|            |                     | • Increase in heat in the body is cardinal signs of fever. |
|            |                     | • According to Ayurveda, Amadosha entering the Amashaya causes Jwara. |
|            |                     | The Jwarahara dravyas have been grouped as follows: |
|            |                     | • Santapahara (anti-pyretic) |
|            |                     | • Amapachana (digesting Ama) |
|            |                     | • Vishamajvaraghna (relieving fever of periodic pattern) Jwarahar Mahakashay dravyas may also be classified as: |
|            |                     | • Drugs pacifying Pitta |
|            |                     | • Jwarahar dravyas are Aampachak and cleanse the channels. |
|            |                     | • Sariva, Manjishtha, Abhaya, Amalaki, Bibhitak |
| Shramahara | Vata-pitta shamaka, Dhatupushaka, Balavardhaka, | • Vata-Pittashaman, Rasa, Rakta, Mans poshan/gives strength to these Dhatu or increase their quality and quantity. |
|            |                     | • By Madhur rasa & Sheeta veerya |
These drugs help in overcoming fatigue. Fatigue (Shrama) is caused due to aggravated Vata.

Shramahara dravyas have Madhura and Snigdha Guna, pacify Vata and help in treating hypoglycemia, generalized debility etc.

Draksha, Priyal, Dadim, Kharjur, Ikshu

### Shothahara

- Relieves inflammation
- Local or generalised oedema, relieve swelling
- Improves circulation of Rasa and Rakta dhatu, Kleda shoshaka, Agnideepan and relieve local or generalized body oedema
- Shothahara Mhakashaya dravyas are called Dashamoola and they all pacify all the three Doshas.
- Bilva, Kashmarya, Agnimantha, Patla, Shyonak,
- Shalparni, Prushniparni, Bruhari, Kantakari, Gokshur

### Mahakashaya

| Suffix – श्रमन Prashaman-meaning | Mode of action |
|--------------------------------|---------------|
| Dahaprasamrman | Subsiding Daha Lakshana, pacifying burning sensation |
| Sheetaprasamrman | Subsiding excessive Sheeta lakshana in body, pacifying cold |
| Udardaprasamrman | Udarda vyadhi / Lashaka shamaka, alleviating allergic rashes. |
| Angamardaprasamrman | Vatashamaka alleviating malaise/ body ache |

| Udaraprasamrman | Udarda vyadhi / Lashaka shamaka, alleviating allergic rashes. |

C.S.4/8 Chakrapni Commentary

- Udardaprasamrman means -Udarda kushthanashaka
- Udarda is allergic rashes on skin that look like insect bite.
- Udardaprasamrman dryyas cure Udarda.
- In Udarda disease/Lakshana vitiated Vata and Kapha are predominant and have partial involvement of Pitta. So Udardaprasamrman dryyas are Tridoshashamaka.
- Khadir, Badar, Arju, Priyal

- Angamardprashaman dryyas are
- Dhatusposhaka, Vatashamaka, Vedanashamaka
- Angamarda is a cardinal sign of Vataja disorders, that result in Dhatukshaya or general debility.
### Shoolprashaman

| Vata-Pitta-Kapha shamaka | Anti-spasmodic, anticolic, analgesic |
|--------------------------|--------------------------------------|
| • Angamardaparshaman dravyas possess Madhura-snişigda properties that are opposite to the properties of Vata. |
| • So, these Dravyas promote strength. |
| • These Dravyas restore the natural functions of the body. |
| • Vidari, Chandan, Ela, Madhuk, Ushir |
| • Decreases pain by pacifying Tridoshas |
| • The root-cause of Shoolla is Vata. |
| • Vitiated Vata increases natural movement of the intestines and it moves in the Pratiloma-gati (i.e., in the reverse manner). |
| • Shoolprashaman dravyas pacify Vata in the abdomen and promote the passing out of flatus and stool while removing Pain/colic (Shool). Shoolprashaman dravyas contain Shadushan Mishraka Gana. |
| • Ex-Pippali, Pippalimul, Chavya, Chitraka, Shunthi |

### Mahakashaya

| Suffix – स्थापन | Sthapan – Meaning, Stay/maintain equilibrium, bring back to normal |
|-----------------|---------------------------------------------------------------|

| Mode of action |
|----------------|

#### Prajasthapan

Helps in conception, conception promoting

*Prajasthapan:* Helps in conception by acting any of Garbhopakar bhav Rutu, Kshetra, Ambu, Beej

(Prajasthapan dravyas 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.

- Aindri, Bramhi, Shatavari, Amogha

#### Sangyasthapan

Regains Sangya/consciousness, re-establishing consciousness

*Sangyasthapan:* Regain consciousness

Sangyasthapan dravyas resuscitate or revive the sense of consciousness.

Sangyasthapan dravyas overcome the effect of losing consciousness or fainting and help the patient in regaining consciousness.

- Hingu, Kaitarya, Vacha, Palankash

#### Vedanasthapan

Regaining normal Indriyartha (Sparsha - Vedana)/relieving pain sensations/rehabilitating normal pain in some diseases like Kushtha - Sparsha samvedan sthapana (Sukhatmak/ Dukhatmak)

*Vedanasthapan:* Relieves pain of body and mind, maintain equilibrium of body with mind.

In Ayurved, the word *Vedana* is said to provide a general feeling of sensation. It is of two types – Sukhatmak (pleasant) and Dukhatmak (unpleasant) (ChaSha. 1)

Vedanasthapan dravyas stabilize sensory sensations in the body. These Dravyas are indicated in conditions where a sensation is lost or damaged due to various reasons. Vedanasthapan Dravyas also relieve pain and bring body back to normalcy.

- Shal, Katfal, Padma, Kadamba, Ashok
| Shonitsthapan | Stops flow of blood /maintain equilibrium of blood by haemostasis hemostatics and blood purifiers |
|--------------|--------------------------------------------------------------------------------------------------|
| शोनितस्थापन  | शोनितस्थापन द्वारा दृष्टिमयए रूपरूपे शोनितस्थापनतीति शोनितस्थापनम् | C.S.4/8 Chakrapani Commentary |
|              | Relieves Rakta/Artava dosha                                                                      |
|              | Maintain haemostasis, or equilibrium of body Shonitsthapan dravyas improves quality of blood by enhancing its formation, curing abnormalities and checking bleeding are called Shonitasthapan. Shonitasthapan dravyas further categorized as - |
|              | • Raktaaposhan (haematinic)                                                                       |
|              | • Raktaastambhaka (haemostatic)                                                                  |
|              | • Raktaprosadana (blood purification)                                                              |
|              | • Madhu, Madhuk, Shkarar, Mrutkapal, Gairik                                                           |

| Vayasthapan  | Delays aging process stabilize age or anti- ageing                                               |
|--------------|--------------------------------------------------------------------------------------------------|
| वयस्तथापन  | वयस्तथापन द्वारा वयस्तथापनतीति वयस्तथापनम् | C.S.4/8 Chakrapani Commentary |
|              | • Rasayan karma, Dhatu poshan, delay of aging process                                             |
|              | • Vaasthapan dravas delay the process of aging and prevent senility.                              |
|              | • Vayasthapan dravyas contain natural antioxidants and free radical inhibitors.                  |
|              | • Abhaya, Amruta, Dhatri, Mukta, Shthira.                                                           |

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.

एतेनायान्यपि महाकाशयाणि वातप्रभावमपरिपृतप्रभावमादीयेक्कार्य सम्पादकानेकद्वयमयानि भवन्तिति सूचयिति

C.S.4/8 Chakrapani 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 Shrungra-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 Dashvidha Parikshya Bhava. In pandemic situations like present Covid-19 Pandemics, Mahakashayas like.

- Jwarahar, Shwahar, 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 Guna 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 Prabhab 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 Mahakashayas we are putting an example of one new Mahakashay which will be hypothetically helpful for prevention of Covid-19 disease.

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