

A CRITICAL REVIEW ON *DAHAPRASHAMAN MAHAKASHAYA* OF *CHARAK SAMHITA*

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ABSTRACT

After almost 5000 years of successful medical practice, Ayurveda is a science of natural medicine with its own theory regarding the mind (*mana*), body (*shareera*), and soul (*aatama*) of the individual. This traditional science primarily focuses on managing and preventing illnesses in addition to therapy of illnesses by addressing their underlying causes. It provides a variety of everyday practices for total dosha control and balance, which guarantees optimal health. Acharya Charaka divided herbs into fifty *Mahakashaya* according to their pharmacological activity, or karma. The ninth *dashemani* group has been assigned to *Dahaprashaman Mahakashaya*, which means "calming burning sensation." The 10 *dravyas* mentioned by *acharya Charka* in this text aid in calming the body's *Daha*, or burning sensation are *Laja*, *Chandana*, *Kashmarya Phala*, *Madhuka*, *Sharkara*, *Nilotpala*, *Ushira*, *Sariva*, *hribera* and *Guduchi*. This study endeavours critical review on *Dahaprashamana Mahakashaya* as mentioned in

Charaksamhita with its *raspanchak* i.e. *ras*, *guna*, *virya*, *viapaka* and *karma*. Knowing the *raspanchak* of each of these medications from various *nighantus* can help us use specific medications out of the ten, especially the *doshaj* dominance of "*Daha*." In the end, we shall receive a detailed approach to the drug of choice for each of the seven varieties of "*Daha*."

KEYWORDS: *Ayurveda; Charaksamhita, Mahakashaya, Dahaprashaman, Burning sensation.*

INTRODUCTION

India's traditional medical system is called Ayurveda. In this, prevention is more crucial than treatment. Maintaining a healthy diet and way of life can help us avoid a number of illnesses. Many herbs have been listed in our classical treatises for the treatment of various ailments. Concept of *Mahakashaya* was explained by Acharya Charak in *Sutrasthana Adhyaya 4th-Shad Virechan Shatashritiya Adhyaya*. Five hundred herbs are described in this *adhyaya*. These medications are divided into 50 groups, each including ten plants called as *Mahakashaya*.^[1] Acharya Charaka have been categorized Herbs in *Sutrasthana 4th adhyaya* (chapter) based on their *karma* (pharmacological activity). As per *ayurveda*, *samyak pitta* has a very crucial role to play in day today life of human being. But, when *pitta* vitiates, it results in various signs and symptoms. When 'tikshna' and 'ushna' guna increases it results in *Daha*, it can be internal or external, seen in various *vyadhis* like *Jwar*, *purvaroop of kushtha*, *prameh*, *raktapitta* and many more. In order to deal with this problem Acharya Charak has explained group of 10 drugs called *Dahaprashaman Mahakashaya* in 4th chapter of *Sutrasthana*. The ninth dashemani group's *Daha prashamana Mahakashaya* (calming burning feeling) is employed to calm the body's pitta dosha, or *Daha*.

MATERIAL AND METHODS

The conceptual study was founded on a survey of the literature on the *Daha prashamana Mahakashaya* (pacifying burning sensation) of *Charak samhita*.

Material: *Charaka Samhita*, Genuine *Dravyaguna* literature, *dravyagunavigyana* books and Nighantus (Classical Herbal Pharmacopeia).

Methodology: Conceptual review of *Charakokta Dahaprashaman Mahakashaya*, with particular emphasis on the action of *Daha nashana* (calming burning feeling). Choosing related herbs and thoroughly examining them in relation to *rasa*, *guna*, *virya*, *vipaka*, and *doshakarma*. Finally, an analysis of the collected data is conducted to assess the activity of *Daha nashana*, or calming burning sensation.

Observation and result: The *Charak samhita* sutrasthan 4th adhayay was reviewed in detailed for the study of *Mahakashaya*. All the drugs in *Dahaprashaman Mahakashaya* were reviewed thoroughly and their details were mentioned in table 1 and table 2.

Table 1: Latin name and English name of all the drugs.

NO.	DRUG NAME	LATIN NAME	ENGLISH NAME
1.	<i>Laja</i>	<i>Oryza sativa</i>	Parched paddy
2.	<i>Chandan</i>	<i>Santalum album</i>	Sandalwood
3.	<i>Kashmarya phal</i>	<i>Gmelina arborea</i>	White teak
4.	<i>Madhook</i>	<i>Madhuka indica</i>	Butter tree
5.	<i>Sharkara</i>	-	Candy sugar
6.	<i>Nilotpala</i>	<i>Nymphaea stellleta Willd.</i>	Blue water lily
7.	<i>Ushir</i>	<i>Vetiveria zizanioides</i>	East indian grass
8.	<i>Sariva</i>	<i>Hemidesmus indicus</i>	Indian sarsaparilla
9.	<i>Guduchi</i>	<i>Tinospora cordifolia</i>	Moonseed
10.	<i>hribera</i>	<i>Pavonia odorata</i>	Fragrant swamp mallow

Table 2: Rasapanchak of all the drugs.

No	NAME	RAS	GUNA	VIRYA	VIPAKA	KARM
1.	<i>Laja</i>	-	Lagu, shita	-	-	Kaphapittahara, deepan, Trushna, chardi, atisarahara.
2.	<i>Chandana</i>	<i>Tikta</i>	<i>Ruksha, laghu</i>	<i>Shita</i>	Katu	<i>Dahaghna, Alhadan, shramshoshghna,</i>
3.	<i>Kashmaryaphala</i>	<i>Kashaya, amla</i>	<i>Snigdha, guru</i>	<i>Shita</i>	Katu	<i>Dahaghna, Bruhan, vrushya, rasayan</i>
4.	<i>Madhook</i>	<i>Madhur</i>	<i>Guru, Bruhan</i>	<i>Shita</i>	Madhur	<i>Dahaghna, bruhan</i>
5.	<i>Sharkara</i>	<i>Madhur</i>	Guru, Bruhan	<i>Shita</i>	Madhur	<i>Dahaghna, Shukraka, ruchya</i>
6.	<i>Nilotpala</i>	Madhur, Kashaya, Tikta	Lagu, snigdha, picchila	<i>shita</i>	Madhur	Raktapittaprashaman, Tridosahara, <i>Dahahara</i> , trushnahara
7.	<i>Sariva</i>	<i>Madhura</i>	<i>Snigdha, Guru</i>	Shita	Madhur	Tridoshashamak, Twachya, Keshya, <i>Dahahara</i> , vranaropaka
8.	<i>Ushira</i>	<i>Tikta, Madhura</i>	<i>Laghu, ruksha</i>	<i>Shita</i>	Katu	<i>Dahaghna, pachak, stambhak</i>
9.	<i>Guduchi</i>	<i>tikta, katu, kashaya</i>	<i>Laghu</i>	<i>Ushna</i>	Madhur	<i>Dahaghna, rasayan, balya</i>
10.	Hribera	Tikta	<i>Ruksha, Laghu</i>	<i>Shita</i>	-	Trushnahara, deepan, pachan, visarpahara

DISCUSSION

Acharya charak has long vision and describes various drugs on the basis of their *karma* (pharmacological action) in the similar groups called as *Mahakashaya*. It's a ready recknover or practical prescriber for Ayurveda physicians, it is more concerned with rational use of drug in particular diseased condition. Clinicians can include other drugs in it having similar activities or may elaborate the concept of *Mahakashayas* using their own *yukti praman*.^[2] Ten *Dravyas* in *Dahaprashaman Mahakashayas* was studied in detail. A single herb can have a

variety of pharmacological effects depending on its characteristics and mode of action. Similarly, the pharmacological activities of several medicinal plants can be comparable, which can be used in combination.

Daha is primarily caused by the vitiation of *pitta* by "*ushna*" and "*tikshna*" *guna*, but it cannot manifest unless and until "*vataprakopa*" is present because *dushta vata* aids *pitta* in spreading throughout the body.^[3] Although *Daha* has a role for both *pitta* and *vata* in its manifestation, we can categorize types of *Daha* as "*pittabuyishtha*" and "*vatabhuyishtha*" for the convenience of treatment. When *Daha* is primarily caused by *pittaprakopa*, drugs that contain *madhur* and *tikta rasa*, *snigdha guna*, and *shita virya* will be the ideal combination. Similarly, when *vataprakopa*—that is, enhanced *ruksha*, *laghu*, and *chala guna* of *vata*—is the primary cause of *Daha*, then certain medications from *Mahakashaya* that contain *snigdha*, *madhur rasa*, and *guru* can counteract vitiated *vata* and help to break the disease. In "*Annapanvidhiadhyaya*," *Charakacharya* described *laja mand* as *shreshtha Dahaghna*,^[4] meaning it can be utilized as *anupana* in "*Daha*" situations. The drugs like *sariva*, *kashmaryaphala*, *Chandana* has also mentioned in *agrya sangraha* by *Acharya Charaka* as *raktapittaprashamana*, *raktasanghraic raktapittaprashamanam*, *dahanirvapana* respectively. *Agrya* means foremost, the first-choice thing. These drugs are mentioned as the best choice of drugs in the conditions which are *pitta* and *raktapradhan* utmost useful in *dahapradhan* conditions.

Dahaprashamana's Mahakashaya probable mode of action

In the *Charaka Samhita Sutrasthana*, *Acharya Charak* made reference to "*Daha Prashaman Gana*" in "*Shadvirechana Shathasritheeya Adhyaya*". *Laaja*, *Chandana*, *Kashmarya Phala*, *Madhuka*, *Sharkara*, *Nilotpala*, *Usheera*, *Sariva*, *Guduchi*, and *Hibera* are the 10 medications that make up the "*Dahaprashaman Mahakashaya*." In general, *Dahaprashamana* medications function as a *Vata Pittahara* and contains *Madhura*, *Tikta*, *Kashaya Rasas*, *Laghu*, *Snigdha Guna*, *Shita Virya*, and *Madhura Vipaka* drugs. Every medication has the qualities of *Raktapittahara*, *Vata Pittahara*, and *Dahaprashamna*.

Together, the medications work better to reduce *Pitta*-related problems, but there are also separate uses like *Medhya Guna* and *Shita Guna* that can help lessen hot flashes and their accompanying symptoms like perspiration, palpitations, impatience, etc.^[5]

According to *Rasa Madhura*, *Tikta*, and *Kashaya rasa* are known to reduce *Pitta Dosha*. Additionally, *Dhatuwardhana*, *Prasadana* of all *Indriyas*, *Trishna*, *Dahaprasamana*, *Preenana*, *Jeevana*, *Tarpana*, *Brimhana*, and *Sandhanakara* are all actions of *Madhura Rasa*. and possesses attributes like *Snigdha*, *Shita*, *Guru*, and so forth. *Samshamana*, *Sangrahi*, *Kapha Shamana*, *Raktapitta Prasamana*, *Rooksha*, and *Laghu* are among the attributes of *Kashaya Rasa*. In addition to acting as *Deepana* and *Pachana*, *Tikta Rasa* is decreasing *Murcha*, *Daha*, *Kandu*, and *Trishna*. Additionally, *Tikta Rasa* has qualities like lowering *Sweda*, *Kapha*, *Pitta*, and others.^[6] *Shita Guna* has *Pittahara* and *Sthambana* qualities. *Vata* is reduced by its *Snigdha Guna*. The majority of the medications in *Dahaprashamana Gana* contain *Shita Virya*. Given that *Shita Virya* is known to lessen symptoms associated with *Pitta Dosha*, it follows that *Gana*, in general, is also capable of lessening *Pitta*-related symptoms like *Daha*, *Ushna*, *Sweda*, etc.

CONCLUSION

It is concluded that *madhur rasapradhan* makes up the majority of *Dahaprashaman* dravyas, followed by *tikta*, *kashaya rasa*, and *shita virya*. *Daha sampraptibhanga* is aided by drugs that have certain *rasa*, *virya*, and *guna*. Undoubtedly, *Dahaprashaman* can be treated with any medication; however, we can get better results if we select drugs that target the specific dosh that causes *Daha* the most. When the *Daha* is because of *pitta dosha* dominancy, *Madyaj* and *Trishnanirodhaja Daha*, *Madhur*, *shita* medications like *Chandan*, *Nilotpala*, *Ushira*, *Sariva*, and *hribera* should be used at that time. When *Daha* is caused by dominating *vata dushti*, as described by the *dhatukshayaj*, *kshataj*, and *marmabhighataj*, *snigdha*, *madhura*, and *guru* medicines such as *Kashmaryaphala*, *Sharkara*, *Madhuka*, and *Sariva* should be considered.

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