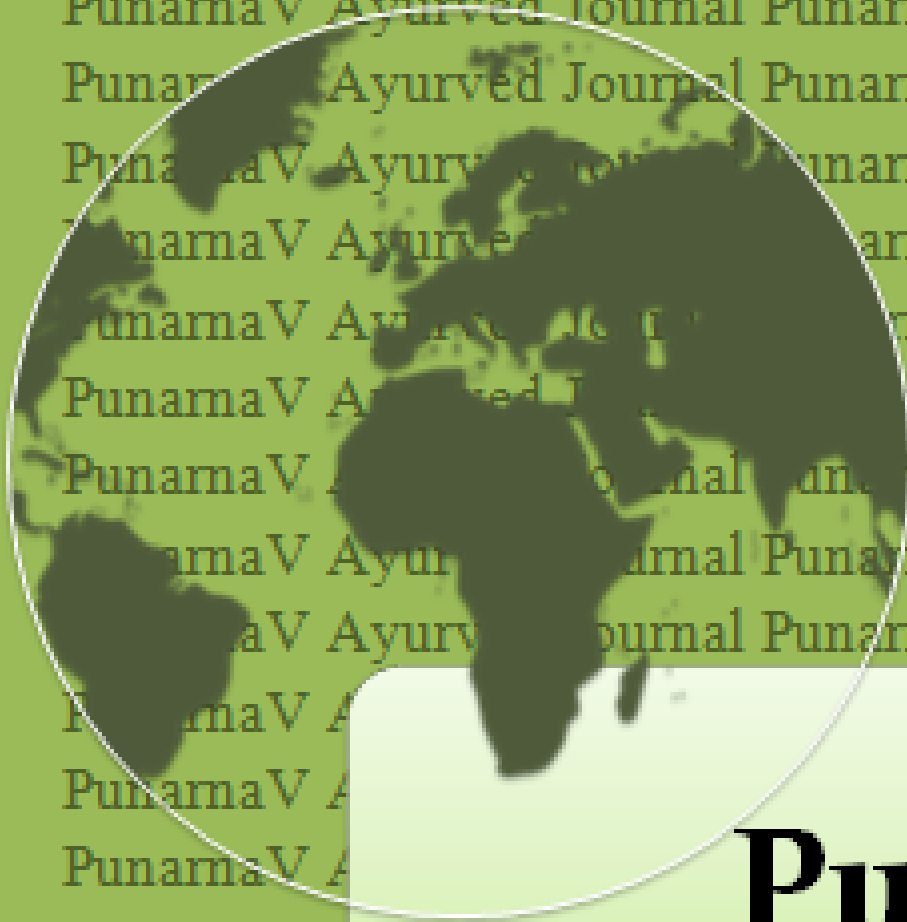


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## LITERARY REVIEW ON DASHEMANI KASHAYA VARGA

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### ABSTRACT:

**Background:** Ayurveda the traditional system of medicine, dates back to the period of Indus valley civilization & has been passed on through many generations which is said to be part of veda i.e. atharvana veda, many reference of diseases, treatments & usage of different herbs has been explained in all the vedas, suggesting Ayurveda predates with other vedas. Description of treatments built mainly on grounds of plant origin & occasionally combined with metal or animal origin. In modern era Ayurveda word denotes the herbal medicine which indicates plants as source for the treatment perspective. Ancient acharyas in their treatise devoted a separate chapter to describe the plant origin with its specific action & there curability. Likewise, in Charaka samhita acharya devoted a chapter in sutra sthana i.e. shad virechana shatiyaadhyaya where different groups were explained & ten drugs were placed in each group & groups were named according to specific actions by drugs. **Aims & objectives:** 1) To study in detail about dashemani varga of Charaka Samhita. 2) To understand the significance of each varga & it's utility by applying the tantrayukti. **Materials & methods:** study aims in compiling the importance of dashemani kashaya varga. **Conclusion:** Classification of dashemani varga found to be more scientific & based on action of drugs on disease. Thus selection criteria of drugs depend on one's own intelligence, its availability & disease condition.

**KEYWORDS:** Action, Dashemani varga, Drugs, Group, Plant, etc.

## INTRODUCTION

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Basic concepts of *Ayurveda* explain that all substance in the Universe was composed of *Pancha-mahabhuta*<sup>1</sup>. Innumerable herbs were found in this Universe, but few among them have been identified, classified & described along with their properties & its therapeutic uses etc. *Vedic era* & *Ayurvedic* classical texts provided different classification of drugs with respect to its origin, qualities & action in particular disease.

During the period of *Samhita* & later period like in *Nighantu acharyas* classified drugs under the different heading like *Karyakaranadravya*, *Chethana* & *achethana dravya*<sup>2</sup>, according to the source, their uses, effect on *dosha*, *bhautic* composition, morphological characters etc. Subsequently, they were classified on the basis of their pharmacological action & therapeutic uses. The disease-wise classification of all the *dravya*<sup>3</sup> proved to be more appropriate & scientific.

Acharya Charaka describes fifty groups of drugs based on their pharmacological actions with each group comprising of ten drugs, under the denomination of “*Dashemani*”<sup>4</sup> (group of ten drugs). *Charakokta maha kashaya* are being known by the word ‘*Dashemani*’. In fact *Dashemani* stands for ‘these ten’. The unique classification of *Dashemani varga* reflects that it is made not only in terms of action of the drugs on disease or *strotamsi*, but also on their similarity in action. On account of their identical actions members of these groups are believed to correct a given set of abnormal condition in human body. According to the need, these drugs may be used either as a single or compound formulation in pharmaceutical preparation. Hence the word ‘*kashaya*’ & ‘*mahakashaya*’ are mentioned. Thus the *dashemani* indicates group of several drugs.

In compound formulations, required drugs were not always easily available very often, it becomes inevitable to select substitute drug bearing identical actions of required ones, in such situation, *dashemani* are particularly beneficial. If any one ingredient is not available, an alternative to it can be chosen readily from the same group. Not only that since the qualities of ingredients belonging to a given group are known, even ingredients from other groups with identical properties can be utilized.

For example, on the basis of *Snigdha*, *Sheeta*, *Madhura* and *Jeevaniyaguna*, the drugs *Jeevaka*, *Rishabhaka* etc. are mentioned under the group of *Jeevaniya* and new drug having similar properties like *Dugdha*, *Draksha*, *Vidarica* can also be placed in this group. Chakrapani has reflected on this aspect in his commentary. In the same way, on the basis of new pharmacological actions, different new 'Kashaya' & 'Mahakashaya' can be formulated just as "Atisarahara-Mahakashaya" was indicated by Chakrapani. In brief, a wise physician can eliminate the drugs that are not useful, even if enumerated in the group, and can add another appropriate one, even if it is not mentioned. And this classification of *Dashemani* into fifty groups is neither too exhaustive, nor too concise. Thus, it fulfills the need for the practice of the dull

one's and further advancement of knowledge of the scholars<sup>5</sup>.

#### CLASSIFICATION OF DASHEMANI

The fifty *Mahakashayas* or *Dashemani*, each formed out of a group of ten drugs, are again classified into 10 main groups named as *Kashaya Varga* (group). The exact reason behind is not clear and remains a mystery. One possible reason is the spiritual relevance of number ten - ten being indicative of the total number of "Dishas" or "Directions" It was customary the Vedic period to conclude the discussions *Iti-Dik-* indicating that the matter discussed is sufficient to provide appropriate guidelines. Thus, the grouping of ten drugs under the *Dashemani* might be of similar significance.

**Table:1 Showing the classification of *Dashemani* is as follows<sup>6</sup>:**

1. <i>Jeevaniya</i>	11. <i>Triptighna</i>	21. <i>Snehopaga</i>	31. <i>Purisha Samgrahaniya</i>	41. <i>Daha Prashamana</i>
2. <i>Brimhaniya</i>	12. <i>Arshoghna</i>	22. <i>Svedopaga</i>	32. <i>Purisha Virajaniya</i>	42. <i>Shita Prashamana</i>
3. <i>Lekhaniya</i>	13. <i>Kushthagha</i>	23. <i>Vamanopaga</i>	33. <i>Mutra Samgrahaniya</i>	43. <i>Udarda Prashamana</i>
4. <i>Bhedaniya</i>	14. <i>Kandughna</i>	24. <i>Virechanopaga</i>	34. <i>Mutra Virajaniya</i>	44. <i>Angamarda Prashamana</i>
5. <i>Sandhaniya</i>	15. <i>Krimighna</i>	25. <i>Asthapanopaga</i>	35. <i>Mutra Virechaniya</i>	45. <i>Shula Prashamana</i>
6. <i>Dipaniya</i>	16. <i>Vishaghna</i>	26. <i>Anuvasanopaga</i>	36. <i>Kasahara</i>	46. <i>Shonita Sthapana</i>
7. <i>Balya</i>	17. <i>Stanya Janana</i>	27. <i>Shirovirechanopaga</i>	37. <i>Shwasahara</i>	47. <i>Vedana Sthapana</i>
8. <i>Varnya</i>	18. <i>Stanya Shodhana</i>	28. <i>Chardi Nigrahana</i>	38. <i>Swayathuhara</i>	48. <i>Samnjna Sthapana</i>
9. <i>Kantya</i>	19. <i>Shukra Janana</i>	29. <i>Trishna Nigrahana</i>	39. <i>Jwarahara</i>	49. <i>Praja Sthapana</i>
10. <i>Hridya</i>	20. <i>Shukra Shodhana</i>	30. <i>Hikka Nigrahana</i>	40. <i>Shramahara</i>	50. <i>Vayah Sthapana</i>

It is clear that constitutes of the above groups bear meaningful and specified titles. The titles denoting each *Maha kashaya* bear specific suffixes - for example, the first and second *Kashaya Varga* have the suffixes “*Iya*” and “*Ya*” respectively. Commenting on this Acharya Chakrapani states conclusively through colorful description that, Acharya Charaka intends to present the ideas with clarity and appropriate meaning in a given context. Perhaps they may also contain hidden meaning of specialized nature. Possibly Acharya Chakrapani too has failed to decipher it in its totality. However, it is difficult to accept that Acharya Charaka had coined these only for their colorful effect. In fact, there should be some specialized meaning hidden beneath their usage. Efforts in progress, in this direction are yet to bear fruit. Some inference can be drawn out from the explanations of *kashaya varga* like-

1. The first group of *Kashaya Varga* comprising six *Mahakashayas*. They are *Jeevaniya*, *Brimhaniya* etc. All these terms indicates some similar specific pharmacological actions on the *Dhatu*s and *Strotamsi*. On this basis some new groups of *Mahakashayas* can be formulated such as *Karshaniya* and *Tarpaniya* etc.
2. The second group of *Kashaya Varga* consists of four *Mahakashayas*. They are *Balya*, *Varnya* etc. If observed

closely, it can be seen that they are divisible in to two broad divisions

- *Balya* and *Varnya* = Related to corporeal notions.
- *Kanty* and *Hridya* = Related to corporeal organs.

Thus, it can be said that in this group *Acharyas* had included those *Dravyas* which are useful for corporeal notions and organs. In the former, new *Maha kashayas* like *Ojasya* and *Ayushya* and in the latter *Dantya* and *Netrya* etc. can be incorporated.

3. The third group of *Kashaya Varga* comprises six *Maha kashayas*. They are named *Triptighna*, *Arshoghna*, etc. It appears that this classification is based on their relation to *Trividha Roga Marga*. Like the second group this too may be divided into three different divisions like:

- *Triptighna* and *Arshoghna* = related with *Abhyantara Roga Marga*
- *Kushthaghna* and *Kandughna* = related with *Bahya Roga Marga*
- *Krimighna* and *Vishaghna* = related with *Madhyama Roga Marga*

Because, *Tripti* is a *Kaphaja* and *Amaja Vikara*, while *Arsha* (*Abhyantara*) is a *Guda Vikara*, both are considered related to the *Maha strotas*; of these the former is related to the proximal end of the *Strotas*, whereas the latter is related to distal end. Thus, it is reasonable to keep them within *Abhyantara Roga Marga*. The second



division includes *Kushthaghna* and *Kandughna Dravyas*. Since, these diseases are related to *Raktadi Dhat uand Tvacha* etc. they can be placed under *Bahya Roga Marga*. The third division comprises *Visha* that causes *Sandhi Shaithilya* and assails upon *Marma*, resulting in death as well as *Krimithat* eats away *Asthi* etc. there by besieging the *Marmas*. Hence, they may be under *Madhyama Roga Marga*. In the same way as pertaining to *Trividha Roga Marga*, other new *Maha kashayas* such as *Atisaraghna*, *Vyangaghna* etc. can be formulated.

4. In the fourth group of *Kashaya Varga*, four *Maha kashayas* have been mentioned such as *Stanya Janana*, *Shukra Janana* etc. It indicates their actions on *Stanya* and *Shukra*. In cases where both of them deteriorate or vitiate, promotive or depurative drugs are used. In fact, this group is not only related to the *Dhatu*s and *Upadhatu*s but also *Dushyas*. Accordingly, other *Maha kashayas* like *MedoJanana*, *Asrik Shodhana* can be formulated.
5. The fifth *Kashaya Varga* is entirely related to *Pancha karma*. It contains seven *Maha kashayas*. These *Maha kashayas* enhance the action of the drugs used in *Pancha karma*. Among these the first two are connected with *Purva Karmas* and promotes the actions of the *Snehana* and *Swedana* drugs and the rest of the five

groups are connected with *Pradhana - Karma*.

6. *Chardi* (vomit) *Nigrahana*, *Trishna* (thirst) *Nigrahana* and *Hikka* (hiccup) *Nigrahana Maha kashayas* are mentioned under sixth *Varga* of *Kashaya*. All of them are related to disorders of *Udana Vayu*. When *Udana Vayu* gets vitiated, it causes paroxysmal attacks of emesis, thirst and hiccough. Therefore, to contain them, Charaka has mentioned the word *Nigrahana*.
7. Seventh group of *Kashaya Varga* is related to the *Malas* of the body. Among them *Mutra* (urine) and *Purisha* (faecal) are the important ones. Hence, to include them five *Maha kashayas* are mentioned. Since 'Virechana' is another context, therefore *Purisha Virechaniya* is omitted here.
8. The eighth group of *Kashaya Varga* includes five *Maha kashayas* such as *Kasahara*, *Swasahara* etc. This is a group of general disease, in which the *Sarvangaja* and *Ekgangaja* diseases of the different *Strotamsi* are included. Among them 'Kasa' and 'Shwasa' are the disorders or diseases of *Pranavaha Srotas* whereas, 'Jwara' (fever) and 'Shrama' (exhaustion) are *Sarvangaja* disorders and 'Shotha' (swelling) falls into both groups. In the same way, other new *Mahakashayas* like *Grahani-hara*, *Aama-hara* and *Daha-hara* etc. can be created.
9. The ninth group of *Kashaya Varga* comprises five *Maha kashayas* such as *Daha Prashamana*, *Shita Prashamana* etc.

A closer observation indicates that all of them are only symptoms. Hence as palliative, these *Maha kashayas* are incorporated. In the same manner, other new *Maha kashayas* for symptoms like *Mada (intoxication) Prashamana, Murcha (giddiness) Prashamana* etc. can be formulated.

10. The 10<sup>th</sup> and last group of *Kashaya Varga* comprises five *Mahakashayas*. They include *Shonita Sthapana, Vedana Sthapana* etc. Here, *Sthapana* refers to maintenance of 'Status quo'. Hence, the aim of this group is to normalize the abnormal conditions. *Shonita* (blood), *Vedana*(pain), *Samnjna, Praja* and *Vayah* may get affected by the vitiating factors. In the same manner, other new *Maha kashayas* like *Ojo Sthapana*, etc. can be formulated.

If grammatically analyzed, these titles provide an insight into the intricacies of coining the titles group wise:

1. "Iya" and "Ya" suffixes are used in the first and second *Kashaya Varga*. The suffix denotes "Wholesomeness". In other words they are to indicate the wholesomeness of *Jeevaniya* and *Balya* drugs - in the strengthening of *Bala* and *Jiva*.
2. The third, eighth and ninth *Kashaya Varga* carries the suffixes "ghna", "hara" and "Prashamana" respectively. The suffix has been used to indicate "Relief" - for instance "Angamarda Prashamana",

meaning relief from bodily aches. Similarly, there appears to exist a subtle difference between "hara" and "ghna". "Hara"-being used to indicate "Eradicator" or total cure of a rather chronic condition such as "Kasahara", whereas "ghna" indicates removing from its root i.e. "Kushtaghna".

3. "Upaga" means "Subsidiary". Therefore, *Snehopaga Dravyas* are those, which are supportive in oleation therapy. In brief, "Sub-oleative".
4. "Janana" means "Promotive", bringing in quantitative change and "Shodhana" means "Depurative" causing qualitative change. Therefore, both these drugs are used in deteriorative as well as vitiative types of disorders respectively.
5. "Nigrahana" means to control and "Samgrahana" means to lessen. This is the basic difference between them. In diseases like *Chhardi, Trishna, Hikka* etc. where quick response is very essential. Acharya Charaka has used the word *Nigrahana* - that is to control, whereas in the diseases like *Grahani, Atisara, Prameha* etc. Where according to principles of treatment, the aim is to lower the output both in frequency and quantity, the word *Samgrahana* has been suffixed to *Mutra* and *Purisha*.
6. "Virechaniya" means that which "Purges" or that which "Clarifies", while "Virajaniya" means to bring the normal color. Therefore, those drugs may be

called “*Virechaniya*” which expel the “*Malas*” from the body and makes the body clean, whereas “*Virajaniya*” drugs those which restore the pigmentation to its natural condition in *Mutra* and *Purisha*.

7. In the last *Varga*, the word “*Sthapana*” indicates retention of factors like *Samjna*, *Vedana*, *Praja*, *Vayah* within normal limits.

Thus, it is clear that the classification of *Acharya Charaka* is in a therapeutically useful form. Not only that, it is done in such a manner as to serve the purpose of an average physician engaged in medical practice, and also the research worker engaged in this field.

#### DRUGS MENTIONED IN THE CHARAKOKTADASHEMANI

The classification of *Acharya Charaka* is primarily aimed at enhancing the effectiveness of therapeutic measure - to quickly frame a course of treatment out of the available drugs. *Acharya Charaka* describes nearly 500 formulas which are very useful in tackling the common day to day ailments. He is overwhelmingly in favor of plant preparations with animal and mineral preparations confined to the barest minimum.

Controversy surrounds exact identity of majority of the drugs described in the *Mahakashayas*. The well-known commentator *Acharya Chakrapani* has commented on 103 drugs, whereas *Acharya Gangadhara* has commented on

nearly 173 drugs. There are nearly 76 common drugs, which are considered both opinions. Most of the places *Acharya Gangadhara* support *Acharya Chakrapani*'s view; in some contexts he has given his own views. For example, in the *Praja Sthapana Dashemani* with regard to the drugs ‘*Avyatha*’ and ‘*Amogha*’, *Acharya Chakrapani* opines *Avyatha* to be *Kadali* or *Guduchi* or *Haritaki*, and *Amogha* to be *Patala* or *Amalaki* or *Lakshamana*; whereas *Acharya Gangadhara* opines in favor of *Amalaki* and *Patala* only. So this type of interpretations gives an idea to select *dravya* according to availability and according to disease milieu<sup>7,8</sup>.

*Acharya Charaka* repeated uses of certain drugs in different *Dashemani*. For example *Madhuka*, *Pippali* and *Abhaya* are used twelve, nine, nine times each respectively in the preparation of different *Maha kashayas*. If this fact is taken into account then, the number of drugs in the *Dashemani* is only 233.

#### Application of *Tantrayukti* to understand *Kashaya varga*:

*Tantrayukti* is an important tool to understand hidden meanings which is applied in different concepts. To understand the explanation of *kashaya varga*, some *tantrayukti*'s can be applied; one among them is *atideshatantrayukti*<sup>9</sup>. It means words used in particular area, same should be considered in another context also. Applying the same to *sthanya-*



*janana, sthanya –shodhanagana*, the word *sthanya* in general considered to be an *upadhathu* of *rasadhathu* & *rasa pradoshaja vikaras* comprises of *ashraddha, aruchi, jvara* etc. considering *jvara* in this context, *Acharya Charaka* in *Jvarachikitsa*<sup>10</sup> mentioned the same drugs

which are mentioned under the heading of *sthanya-janana, sthanya-shodhana gana*<sup>11</sup>. So by *atideshatantrayukti*, for *rasa* and *sthanyadushti, dravyascan* be opted from same *ganas*. Like-wise by applying other *tantrayukti* one can understand other *vargas*.

## DISCUSSION

*Dashemani varga* are in total grouped into 50 groups, each containing 10 drugs, in total making into 500 drugs. *Acharya's* have given freedom to eliminate the drugs that are not useful even if enumerated in the group & can add another appropriate one, even if it is not mentioned.

The naming of each *kashayavarga* is found to be much scientific.

- \* The first group of *kashayavarga* i.e. *jeevaniya, brimhaniya* etc. all these terms indicate specific pharmacological action on *dosha, dushya & strotas*.
- \* The second group of *kashayavarga* i.e. *balya, varnya* etc. represents the *dravya's* pertaining to physical notions & respective organs.
- \* The third group of *kashayavarga* like *triptighna, arshoghna* can be classified under the *rogamarg as* & then suffix – *ghna* indicates the disorders removed from its root.
- \* In the fourth *kashayavarga* i.e. *sthanyajanana, shukrajanana* etc. indicates action on particular organs i.e. *sthanya & shukra* where promotive or

depurative drugs are used, where it acts on *dhathu & upadhathu* level.

- \* In the fifth *kashayavarga*, drugs are entirely devoted to *panchakarma* procedures, related to *purva & pradhana karma*.
- \* *Chardinigrahana, hikkaniyagrahana* etc. are included in sixth *varga* of *kashaya*; all of them related *udanavayu*. Maintaining normalcy of *udanavayu* is much essential & if not it may leads to paroxysmal attack.
- \* Seventh group explained exclusively on *malas* of the body, among them *mutra & purisha* are important source.
- \* Eight group comprise of *kashaya* pertain to *kasahara, svaasahara*; this is a group of general origin where *ekanga & sarvanga* both are involved.
- \* The ninth group of *kashayavarga* comprises of *sheetha & dahaprashamana*, which are just a symptoms, hence a palliative management is sufficient.
- \* The tenth and last group includes *shonithasthapana, vedanasthapana* etc. which aims to normalize abnormal conditions.

## CONCLUSION

Acharya Charaka aimed at enhancing effectiveness of therapeutic measure & to quickly frame a course of treatment so plant source were used in maximum & animal, mineral source given minimum importance.

Classification of *dashemani varga* found to be more scientific and based on action of the drugs on disease or *strotamsi* & also

on their similarity in action. On account of their identical actions members of these groups are believed to correct a given set of abnormal condition in human body.

Commentators interpreted many drugs and given so many names, this type of interpretations gives an idea to select a *dravya* according to availability and according to disease milieu.

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