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ROLE OF KASAHAR DASHEMANI IN PERSPECTIVE OF KASA VYADHI**MRS. VIDYA N.SAWANT¹, MRS. SHOBHA A. KHILARI²****¹ ASSISTANT PROFESSOR, ² ASSOCIATE PROFESSOR, DEPARTMENT OF DRAVYAGUNA. B.V.D.U.C.O. AYURVEDA PUNE, MAHARASHTRA, INDIA.****ABSTRACT:**

Ayurveda is eternal. It is not an historical relic which has relevance only to the past but it is equally important for the present and even for the future. Medicinal plants mentioned in Charaka Samhita many centuries ago are recorded with complete understanding of various dimensions reflected to their usage. Dashemani which is mentioned in Charaka Samhita is a handy list of fifty groups of dravyas according to their karma. It has been said in Ayurvedic Grantha's that Kasaroga leads to Rajayakhsma which is a major communicable disease that causes mortality and morbidity in the populations. Thus to acquire the knowledge of kasahar dashemani in kasavyadhi is important. This paper discusses the gunakarmatmak adhyayan of kasahar ten drugs in different avastha of kasa vyadhi along with different formulations & anupan, kasa vyadhi, types of kasa, kasa as a hetu, lakshan, upadrava in other diseases, and probable mode of action of kasahar dashemani in kasa.

KEYWORDS: *Kasa Nirukti, Kasa Vyadhi, Kasahar Dashemani*

INTRODUCTION

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In present era unhealthy and unwholesome diet habits, change in lifestyle, increased pollution is to increase extent of *kasa vyadhi*. So it is necessary to give herbal options for effective treatment of *kasa vyadhi*.

Kasa is commonly found disease. *Kasa* is a *vyadhi* of *pranvaha strotas*. As describe in *Ayurvedic Samhitas* '*Prana* is related with *Jivan*/Life. Therefore

any abnormality in its function leads to disturbance of all the body functions, as *prana* is *sarvagat*. *Kasahara*- The suffix 'Hara' being used to indicate 'Eradicator' or total cure of a rather chronic condition such as "*Kasahara*".

In *granthas kasa* is also mentioned as a *hetu (nidan/karan)*, *lakshan* in other diseases, *upadrava*, *arishta lakshna* & in *sadhya asadhya avastha* of other diseases. So the drugs from *kasahar dashemani* can be useful in the treatment of *kasa*. Hence *gunakarmatmaka adhyayanof kasahar dashemani* from *charak samhita* in various aspects are necessary.

KASAHAR DASHEMANI²

'draksha abhaya amalaka pippali duralabha shrunggi

kantakarika vruschir punarnava tamalakya iti dashemani

kasaharani bhavanti ' (36)

Draksha, Abhaya, Amalaka,
Pippali, Duralabha, Shrungi,
kantakarika, Vruschir, Punarnava,

Tamalaki. These are the ten dravyas of
Kasahar Dashemani. (Ch. Su.A4)

TABLE NO. 1- FAMILY, BOTANICAL NAME, HINDI NAME & USEFUL PART OF
KASAHAR DASHEMANI[15]

No.	Drug name	Family	Botanical name	Hindi name	Useful part
1	<i>Draksha</i> (grapes)	Vitaceae	<i>Vitis vinifera</i> Linn.	Angur, Dakh	Fruit
2	<i>Abhaya</i> (Myrobalans)	Combrataceae	<i>Terminalia</i> <i>chebula</i> Retz.	Har, Harara	Fruit
3	<i>Amalaki</i> (Embolic myrobalan)	Euphorbiaceae	<i>Emblica</i> <i>officinalis</i> Gaertn.	Amalki	Fruit
4	<i>Pippali</i> (Long pepper)	Piperaceae	<i>Piper longum</i> Linn.	Pipper, pippal	Fruit & Root
5	<i>Duralabha</i> (Hogweed)	Zygophyllaceae	<i>Fagonia</i> <i>arabica</i> Linn.	Damahan	<i>Panchanga</i>
6	<i>Shrungi</i>	Anacardiaceae	<i>Pistacia</i> <i>integerrima</i> Stew.ex Brandis	Kakra	Gall (<i>shrungakar</i> Kosh)
7	<i>Kantakari</i>	Solanaceae	<i>Solanum</i> <i>xanthocarpum</i> Schrad & Wendl	Katai	<i>Panchanga</i>
8	<i>Vruschir</i>	Ficoidaceae	<i>Trianthema</i> <i>portulacastrum</i> Linn.	Saphed Punarnava, Pathari	Root, Seed, <i>Panchanga</i>
9	<i>Punarnava</i>	Nyctaginaceae	<i>Boerhavia</i> <i>diffusa</i> Linn.	Sant, Lal Punarnava	Root, Seed, <i>Panchanga</i>
10	<i>Tamalaki</i>	Euphorbiaceae	<i>Phyllanthus</i> <i>urinaria</i> Linn.	Bhooiamla	<i>Panchanga</i>

KASA¹

*atharvaveda- yat tvam sheetoyo rurahasaha kasavepayaha |
takman tetayastabhi sma parivrudhi naha || a. 5/22/10*

*ma smaitanskheen kuruya balasam kasamudyugam |
ma smatorvadai punastata tva takmatruya buve || a. 5/22/11
takman bhratra balasen swstra kasikaya saha |
pampa bhratravyena saha gachamumaranam janam || a. 5/22/12*

*pratishyaayadatho kasaha kasat sanjayate kshaya |
yadi kamadapakamaddhrudvanjayate pari |
hrudo bramaham mangebhyo bahirnimantrayamahe || a. 9/8/8*

*kasa nirukti – kasati shirahakanthadurdhva gachati vayuriti kasaha |
kas-gato ityasmad kasanat kasaha |*

Lord *Atreya* endowed with the power of intellect expounded the infallible therapies of penance, fame, perseverance and super for the treatment of *kasa*.^[2, 3]

(tapasa yashasa dhrutya dhiya ch parayanvitaha / aatreyaaha kasashantaryam prah sidham chikitsitam || (ch.chi.a.18/3)

TABLE NO.2: TYPES OF KASA ACCORDING TO DIFFERENT GRANTAH

No.	Types of <i>Kasa</i>	Ch.	Su.	Va.	Shs	M.N.	Y.R.	S.Y.
1.	<i>Vataj</i>	+	+	+	+	+	+	+
2.	<i>Pittaj</i>	+	+	+	+	+	+	+
3.	<i>Kaphaj</i>	+	+	+	+	+	+	+
4.	<i>Ksataj</i>	+	+	+	+	+	+	+
5.	<i>Ksayaj</i>	+	+	+	+	+	+	+

(Abbreviation: - Ch. – *Charaka Samhita*, Su. – *Sushrut Samhita*, Va. – *Vagbhat*, Shs. – *Sharangdhar Samhita*, M.N. – *Madhav Nidan*, Y.R. – *Yog Ratnakar*, S.Y. – *Sahastra Yog*)^[2, 3, 6, 7, 8, 9, 10, 16]

Gulma, Rajaykshma, Arsha, Grahani, Pandu, Swas, Chardu, Visarpa, Vishvikar, Madataya, Hrudrog, Pratishyaya, Vata vyadhi, Klaibya & pradar.

REF. OF KASA AS A HETU, LAKSHAN, UPADRAVA

There are in all sixty six references as a *hetu*, as a *lakshana*, as an *upadrava* in other diseases, as *anarishta lakshana* or as *asadhya avastha* of other *Vyadhi* from different *sthan* of *Charaka Samhita*. Forty five references of *Kasa* as a *lakshana* has mentioned in different *Vyadhi*. i.e. *Jwar*,

Kasa as an *upadrava* has mentioned in *Raktapitta, Shosh, Gulma, Shoth, Udar, Visarpa, Vrana & Udavarta*.^[2, 3]

SAMPRAPTI

Being obstructed in the lower region of the body, *Vata* moves upwards, afflicts the channels of circulation in the upper part of body, takes over the function of *Udana Vayu* (i.e. the function of respiration) and gets lodged in the *Kantha* and *Urha*. This

vata enters (afflicts) and fills up all the cavities of the (head) *shir* to cause *abbhanjan* and *aksipan* of the *Deha*, *Hanu*, *Manya* and *Netra* (*Aksini*).

Thereafter this *vata* having caused *nirbhujya* and *stambhayan* of the *Netra*, *Prushtha*, *Urha* and *Parshva*, gives rise to *kasanut* which may be *shushka* or with *kapha* because of which it is called *Kasa*.

This ailment is called *kasa* because it involves the movement of *vata* (in the upper part of the body) and because it

afflicts *Urha* etc. ...vides the root 'Kas' which implies 'to move' or to afflict.][4, 5]

PROBABLE MODE OF ACTION OF KASAHAR DASHEMANI

Most of the drugs from *Kasahar Dashemani* are *madhur rasatmak*, *ushna veeryatmak*, *laghu* and *andruksha gunatmak* and shows *kapha vatshaman karma*, except *Draksha*, *Amalaki* & *Tamalaki* which are *sheeta veeryatmaka* [11, 12, 13, 14]

- *Draksha* has *madhur rasa*, *madhur vipak* & *guru*, *snigdha* & *sheet* *gunas*. Due to this it may acts on *pitta* & *vata dosh* and shows its action as *pitta-vata shaman*. Thus it can be beneficial in *pittaj kasa*. Not only in *pittaj* but may also be effective in *Ksayaj* & *Ksataj Kasa*, because it shows its action on *dhatu*. e.g. *Mams* & *Shukra vardhan*.

- *Haritaki* has *kashaya pradhan rasa*, *madhur vipak*, *anuloman karma* & mainly *vatshaman* action on *dosh*. Due to *katu*, *tikta* & *kashaya rasa* it shows its action on *kapha dosh* as *kaphaghna*, due to *madhur*, *tikta* & *kashaya rasa* acts on *pittadosh* and due to *amla rasa* & *ushna veerya* it acts on *vata* as *vatanashan*. The main important role of it is, having *tridoshara prabhav*.

Haritaki is used along with other drugs in *vataj*, *kaphaj* & in *Sarvakasa*. *Haritaki Leha* is effective in *kaphaj kasa* along with *Madhu* as an *anupan*. *Abhaya* is the one of the *Rasayan Dravya*, may be useful in *Kasa* by its *Rasayan* properties.

- *Amalaki* is one of the best *Rasayan Dravya*. Due to *amla rasa* it acts on *vata dosh* and due to *madhur rasa* & *sheet veerya* may acts as *pittashaman*. It also has *ruksh guna* & *kashaya rasa*, thus may acts on *kapha dosh*. So it is seen that *Amalaki* acts as *tridoshnashaka*. It mainly shows *pittashaman Karma*. *Amalaki* is useful in all types of *Kasa* but mainly mentioned in *pittaj kasa* in the form of *leha kalpana*.
- *Pippali* is beneficial in *vataj*, *kaphaj* & *ksayaj kasa*, due to its *snigdha*, *ushna guna*. It may acts on 'kanthasthit pran' by showing *prashaman* & *balya* action on *kanthya*.

Due to its *snigdha* & *ushna* properties it shows *vilayan* & *kledan* of the *kanthasthit kapha*. Not only by this *guna* but also by using the specific *anupan* in that particular *kasa* may be effective. e.g. 1) in *vataj kasa* *Leha*, *Churna*, *Varti*, *Ghrit* & *Peya kalpana* is used. 2) In *kaphaj kasa* *Pippali Leha* along with *madhu* as an *anupan* and 3) in *pittaj kasa* *Pippali Ksheerpak* is used as an *anupan*. *Pippali* also shows *Yogvahi* action. In Ch.Chi. *Pippali* is used as *vardhaman rasayan*.

- *Duralabhas madhur*, *tikta* & *kashaya rasa* and *sheet veerya*, it shows *pittashaman karma*. Due to *tikta*, *kashaya rasa* & *ruksha*, *laghu guna* it may show *kaphaghna* action. As it is described in Ch.Su.A25 that '*Duralabha Pittashleshma Prashamananam*' thus it acts on *pitta* & *kapha dosh*. So in *pittaj* & *kaphaj kasa* *Duralabhaleha* can be a drug of choice for treatment. *Rasakriya* of it can act as *kanthya* because it may alleviate *shopha* & *daha* of *kantha*. *Duralabha* acts on *vataj*, *vatanubandhi kaphaj* & *ksayaj kasa* in the form of *Ghrit* & *Leha kalpana*.
- *Shrung* is a drug of choice in *vataj kasa*. It acts on *vataj*, *kaphaj* and *ksayaj kasa*. In *vataj kasashrungichurna* along with *taila*, in the form of *leha kalpana* shows *vata shaman karma*. In *kaphaj kasa* due to

its *ushna veerya* it may show *kaphavilayan karma*, of *urah* & *kanthasthit kapha*. In *kaphaj* and *ksayaj kasa karkatshrungi siddha ghrit* is effective. But *Leha* along with *madhu* & *ghrit* is also used in *ksayaj kasa*. In *vataj kasa churna* along with *taila* is used. It may also give *bala* to the *sthanas* e.g. to *kapha sthan*.

- *Kantakari* may show its special self *karma* on *kapha sthan*. Due to its *ushna veerya* it acts on *kapha dosh* as *kaphaghna*. It may also act on '*pran*'. *Kantakari leha* may be a good drug in the treatment of *kasa*. Not only this but also *kantakari leha* along with any other *anupan* e.g. *Ghrit* is effective in *pittaj kasa*. In *vataj kasa kantakari ghrit* is beneficial. In Ch.Chi. it is mentioned that *kantakarissiddha ghrit* is useful in all types of *kasa*. In *vataj kasa varti* along with *ghrit* for *Dhoompan* is used because it alleviates *kapha* due to its *tikshna guna*. According to its synonym '*Kasaghni*' it liquefies and alleviates *kapha*. Also it is called as a '*Dravani*' means '*shleshmanamdravayati*'. Thus it shows its action on *Kasa*. *Kantakari svarasa* has mentioned as *sarvakasahar* in Ch.Ch.A18.
- *Vruschir* can act on *shoth*. But in some cases *shoth* can occur along with other *lakshanas* e.g. *kasa* etc. in such situations it may be the drug of

choice. *Vruschir* may acts on *nija shoth* of *pranvaha strotas* where it may occurs due to *rakta, kapha&pitta dosh*. Thus it can show *shothaghna karma* in *kasa* along with *shoth*.

- As we know that *Punarnava* has mainly preferred for *shoth*, so 'shothghni' is the one of its synonym has mentioned. But in case of *kasa* if it is occurs due to dysfunction of *pran* and *udan vayu*, with presence of *nija shoth* then *Punarnava* can be the good drug for the treatment. If 'shoth' may creates any obstruction in *pranyaha*

strotas in such conditions both this drugs (*punarnava & vruschir*) may have good results.

- *Tamalaki* has *madhur rasa* and *sheet veerya*, it acts on *pitta dosh*. *Tamalaki kwath* along with *madhu* can acts on *kaphaj&pittaj kasa*. In *vataj kasa Tamalaki siddha ghrit* is the drug of choice. *Ksheerpak kalpana* which is *Aushadi* as well as *Ahar kalpana* is used in *pittaj kasa*. *Ghrit&Leha Kalpana* of it is used in *sarvakasa&* in *panchakasa* [2,3,15]

DISCUSSION & CONCLUSION

- The *kasahar* word suggests eradication of *kasa*. 'Hara' suffix being used to indicate 'eradicator'. So the *dravyas* of *Kasahar Dashemani* are useful to eradicate *kasa* and this action is according to their *gunas*.
- Ten *dravyas* from *Kasahar Dashemani* have been used by *Charaka* as a main ingredient or other ingredient in various *kalpanas* or *upakalpana*, as *Aushadhi* or *Ahar swaroop* in the treatment of five types of *kasa*, *lakshan swaroop kasa* or in *upadrava swaroop kasa*. Out of this ten *dravyas* eight *dravyas* i.e. *Draksha, Abhaya, Amalaki, Pippali, Duralabha, Shrunji, Katakari & Tamalaki* are mentioned in *sarva kasahar kalpana*. *Avleha*

kalpana is used more frequently in *kasa chikitsa* by *charaka* so one should think about use of this *kalpana* in day to day practice.

- From this study we can know the importance of these ten *dravyas* in *kasa chikitsa* as well as we can get the idea of various aspects in the treatment of *kasa vyadhi*.

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

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