



## Critical Appraisal on Sandhaniya Mahakashaya Dravya W.S.R. to its classical description in Charak Samhita

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<p><b>Article History</b> Received: 08 Aug 2023 Revised: 29 Oct 2023 Accepted: 02 Nov 2023</p>	<p><b>ABSTRACT</b></p> <p>The Charaka Samhita, a renowned treatise in the field of traditional medicine, possesses a substantial wealth of knowledge. The 4th chapter of Sutra Sthana in Charaka Samhita, titled "Shad Virechana Shatashriteeya," provides a detailed exposition by Acharya on the subject of 50 Mahakashaya or Dashemani. These groups consist of ten plants each, demonstrating a shared pharmacological activity. One such group is the Sandhaniya Mahakashaya, commonly referred to as the Unifying medicine. The constituents of the formulation include Madhuyashthi, Guduchi, Prishniparni, Patha, Lajjalu, Mocharasa, Dhataki, Lodhra, Priyangu, and Katphala. It is widely acknowledged that certain plants possess the ability to naturally heal wounds. Hence, this conventional medical approach facilitates the identification of herbal remedies that are particularly suitable for promoting the regeneration and growth of impaired bodily tissues. This article provides an explanation of the</p>
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CCLicense CC-BY-NC-SA 4.0	therapeutic properties of the medications included in the Sandhaniya Mahakashaya, highlighting their efficacy in managing a range of diseases and ailments. <b>Keywords:</b> Sandhaniya Mahakashaya Dravya, Charak Samhita
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## INTRODUCTION

Ayurveda is widely regarded as a distinctive scientific discipline that harnesses numerous natural resources renowned for their remarkable efficacy in promoting wound healing. The Mahakashayas are regarded as a remarkable notion elucidated by Acharya Charaka in the 4th chapter of the Sutra sthana [1]. The current investigation involves the examination of the pharmacological properties of the Union Promoting Mahakashaya medicines, with the aim of comprehending their potential efficacy in Sandhaniya karma. All the medications listed under the Sandhaniya Mahakashaya category possess either the Katu, Tikta, Kashaya, or Madhura Rasa, all of which are crucial for the therapeutic management of wounds [2, 3].

Simultaneously, the Sandhaniya Mahakashaya medicines exhibit Amapachaka, Krimi hara, Vrana hara, and Visha hara properties, indicating their efficacy in wound care. Certain specific phytochemicals, which serve as the bioactive constituents of plants, play a significant role in promoting the process of wound healing. The Sandhaniya Mahakashaya comprises medications that possess a shared pharmacological effect [4, 5].

In Susruta Samhita Chikitsa Sthana, the renowned Ayurvedic Surgeon Acharya Susruta provides a comprehensive account of Vrana, a term derived from the root word 'Vran' denoting the act of splitting or ripping body tissue. Consequently, it is referred to as 'Vrana' [6]. Acharya has provided a comprehensive definition of Vrana as a condition characterized by the formation of a scar following the breakdown of the skin, caused by several intrinsic or extrinsic sources. There are two primary classifications of Vrana, namely Nija and Agantuja Vrana. The occurrence of Nija Vrana is attributed to intrinsic elements, specifically the aggravation of Tridosa. On the other hand, Agantuja Vrana is produced by external forces, such as physical assault or injury to the body [7, 8].

The pathophysiology of Vrana is characterized by the degeneration of Mamsa dhatu as a consequence of the acquisition of its causative components, leading to the manifestation of Rakta

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dushti. In the Susruta Samhita, Acharya delineates three distinct stages of Vrana, namely the Ama stage, the Pachyamana stage, and the Pakva stage [9]. In the context of Ayurveda, the term "sandhaniya" pertains to the therapeutic activity associated with the use of taila. The practice of Abhyanga, also known as oil massage, is commonly conducted as a preparatory measure before to the administration of matra basti in order to enhance muscular power. Abhyanga exerts a direct influence on muscular tissues, hence promoting their strength and resilience.

Hadjod is a therapeutic intervention derived from Ayurvedic medicine that is purported to facilitate the healing process of bone fractures and injuries. The mechanism of action involves the stimulation of metabolic processes and enhancement of the absorption of essential minerals, such as calcium and sulfur, thereby facilitating the healing process [10].

Vasti therapies have been found to be highly efficacious in the elimination of toxins associated with the Vata dosha from the physiological system. There are two distinct Vasti therapies, namely Niruha Vasti and Anuvasana Vasti, which are delivered based on the individual patient's bodily state and specific treatment needs. The healing of wounds is a multifaceted and dynamic process characterized by a sequence of orchestrated events. These events encompass bleeding, coagulation, the initiation of an acute inflammatory response in response to the initial injury, the regeneration, migration, and proliferation of connective tissue and parenchyma cells, as well as the synthesis of extracellular matrix proteins. Additionally, the process involves the remodeling of newly formed parenchyma and connective tissue, as well as the deposition of collagen [11].

These findings can be categorized into four distinct headings: The four stages of wound healing include: (i) Coagulation and Hemostasis, (ii) Inflammation, (iii) Proliferation, and (iv) Wound remodeling including scar tissue formation [12]. The therapeutic component of Vrana primarily focuses on the conversion of Dushta Vrana into Sudha Vrana. Susruta Acharya provided a comprehensive account of the treatment of Vrana, a type of wound, in his work known as Shashti Upakrama. This treatment approach can be further categorized and incorporated within the broader framework of the Seven Upakrama of Sopha. These seven upakramas are Vimlapana, Avasechana, Upanaha, Patanakriya, Sodhana, Ropana, and Vaikritapaham. The standard approach to treating Vrana typically involves the administration of pharmacological agents that possess Sodhana, Ropana, Daha har, and Srava hara characteristics [13, 14]. Various Mahakashayas, as indicated by Charaka Acharya, are being utilized in diverse pharmaceutical formulations for therapeutic purposes. One of the investigated medicinal formulations is the

Sandhaniya Mahakashaya, comprising a collection of ten distinct medicinal plants with unifying properties. Ayurveda generally recommends the utilization of medications with Katu, Tiktha, Kashaya, Madhura Rasa tastes, along with Amapachaka, Tridosha hara, Krimi hara, Vrana hara, and Visha hara qualities, for the purpose of treating and addressing various ailments and disorders [15, 16].

### **Explanation of Sandhaniya's Drug Action**

#### **1. Madhuparni (Guduchi)**

This particular botanical species possesses the capacity to facilitate the process of wound healing, potentially attributable to its immunomodulatory properties. The plant's bark contains alkaloids, glycosides, lactones, saponins, and steroids, which have a significant role in facilitating the process of wound healing. The nutritive activity is attributed to the presence of Guru and Snigdha guna. The Ushna virya exhibited by the medicine is accountable for its Deepana activity. Additionally, in conjunction with its Tikta rasa, it serves to hinder the exacerbation of Pitta, facilitates the digestion of Ama-toxins, eliminates undesired tissue, and promotes the desiccation of moisture, lipids, and lymph tissue. Therefore, the Vrana receives appropriate Paka and undergoes a transformation from the Ama stage. Guduchi has been found to possess antimicrobial properties, which can effectively inhibit the growth of microorganisms. Additionally, it has been seen to alleviate the sensation of burning and promote the firmness of both the skin and muscles [17, 18].

#### **2. Madhuyashti**

Madhuyashti, also known as Liquorice or Sweetwood, is a substance that possesses a pleasant taste. The Ayurvedic science has extensively documented the utilization of *Glycyrrhiza glabra* Linn. for the therapeutic management of wounds. Furthermore, from a contemporary perspective, the efficacy of this treatment in promoting the expeditious healing of wounds is elucidated. The chemical ingredients, Glycyrrhizic acid and Glabridin, possess powerful antioxidant and anti-inflammatory capabilities, making them promising candidates for the treatment of several inflammatory diseases. The Sweet wood, known as Madhura in Rasa, exhibits Preenana, Kshata Kshinasandhana kara, Sthairya kara, and Vishahara properties. The medicine facilitates the provision of food, enhances adequate blood circulation to the ulcer, promotes wound healing, and contributes to the stability of newly produced tissues. Due to its Sita virya, the substance possesses Pitta hara and Rakta prasadaka properties, hence facilitating

the comprehensive healing of the wound. Yasthi madhu possesses the characteristics of Vrana Shodhana and Vrana Ropana [18, 19].

### **3. Ambashtaki (Patha)**

According to Ayurvedic literature, Patha, a type of climbing plant, is referred to as the Agraya within the Tikta Rasa Dravya category. Patha, known as Tikta Rasa in Ayurvedic medicine, exhibits several beneficial effects on the skin and tissue. It effectively alleviates burning feeling and itching, while also promoting firmness. Additionally, Patha aids in the removal of unnecessary tissue and facilitates the drying up of Kleda, Vasa, Majja, Lasika, and Puyasweda. These properties highlight the efficacy of Patha as a valuable therapeutic agent for wound treatment. The leaf juice of Patha possesses antiseptic, insecticidal, and parasiticidal characteristics, and is also utilized for the management of hemorrhage resulting from cuts and burns. Furthermore, numerous studies have demonstrated the anti-inflammatory activity, anti-helminthic properties, antioxidant capabilities, and anti-hemorrhagic effects of this substance. The phytochemical compound known as Flavonoid Queretin, which has been extracted from Patha, exhibits a notable antiulcer effect [20, 21].

### **4. Prishniparni**

Prishniparni, a perennial herb characterized by its distinctive leaves, holds significant importance in Ayurvedic medicine due to its numerous health advantages for humans. The plant has characteristics that possess antiseptic, antimicrobial, anti-inflammatory, and analgesic effects. The therapeutic qualities of Laghu guna in the treatment of ulcers, including its Lekhana and Ropana effects, have been comprehensively acknowledged. Prishniparni is classified as one of the roots belonging to the Laghu panchamoola within the Dashamoola formulation, a widely recognized and established Ayurvedic remedy utilized for the treatment of many inflammatory ailments. The plant possesses various helpful components, including the roots, leaves, and the entire plant. Specifically, the leaves have antiseptic characteristics, which have been traditionally employed for the management of wounds, genitourinary infections, and urinary diseases. The root of the plant possesses antimicrobial and anti-inflammatory effects. Additionally, due to its early phosphorus accumulation and increased calcium deposition, it exhibits significant potential for promoting fracture repair [22, 23].

### **5. Samanga (Lajjallu)**

Lajjallu, scientifically known as *Mimosa pudica*, is a little herbaceous plant characterized by its symmetrical leaf arrangement and unique ability to exhibit rapid leaf closure upon tactile stimulation. Consequently, it has acquired the common name "Touch me not plant". According to the ancient system of medicine, this particular remedy is classified as having a Tikta and Kashaya taste, and it possesses a Seeta potency. As a result, it is believed to have the ability to balance the Kapha Pitta Dosa and facilitate Vrana hara, Sandhaniya, and Sopha hara actions. This plant exhibits efficacy against multiple ailments such as Atisaara, Rakthaatisara, Bleeding piles, and moreover possesses hemostatic properties. This demonstrates its efficacy in facilitating the appropriate healing of many types of wounds. The plant's leaf contains a range of bioactive components, including Phytosterols, Alkaloids, and Glycosides, which have the potential to enhance the healing process by promoting faster and more extensive wound closure [24, 25].

#### **6. Dhataki**

Dhataki, a sprawling leafy shrub characterized by its visually appealing red blossoms, is utilized in the creation of alcoholic preparations. Dhataki possesses Ropan and Sita characteristics, which contribute to its efficacy in promoting expedited wound healing, mitigating inflammation, and restoring the skin's natural texture. Dhataki possesses properties that help balance Kapha and Pitta doshas, resulting in a reduction of acne and pimples. This is achieved by the prevention of excessive sebum production, the removal of pore blockages, and the reduction of irritation. The presence of Wood fordins, a phytoconstituent, in this substance contributes to its ability to alleviate pain and inflammation due to its analgesic and anti-inflammatory characteristics. Dhataki possesses characteristics that exhibit anti-ulcer, immunomodulatory, and antibacterial effects, rendering it beneficial in the treatment of ulcers and infections [26, 27].

#### **7. Katphala**

Katphala, also known as *Myrica esculenta*, is a highly efficacious evergreen shrub with significant medicinal properties. It has been traditionally used for its ability to combat various ailments, including the treatment of Jwara, a term used to describe fever or fever-related conditions. The plant has several pharmacological properties, including analgesic, antimicrobial, antiulcer, antioxidant, and anti-inflammatory effects. Additionally, the bark of Katphala has been found to be highly beneficial in the management of bleeding from recent wounds, hence facilitating optimal wound healing. The presence of the Deepana, Ama hara, and Vata Kapha hara characteristics suggests that this medication has the potential to yield improved outcomes in

wound healing [28, 29].

### **8. Mocharasa**

Mocharasa refers to a reddish brown exudate derived from Salmali malabarica, which finds application in the pharmaceutical sector for the formulation of medications utilized in the treatment of bleeding disorders. The medication exhibits Sita Virya, Kashaya Rasa, Demulcent, and Haemostyptic properties. Due to its cohesive properties, it is widely employed for the purpose of wound healing, ulcer treatment, and inflammation mitigation [30, 31].

### **9. Priyangu**

Priyangu, a vertically growing shrub, possesses numerous advantageous characteristics, making it highly favored among individuals. This particular herb is recognized for its cooling properties in Ayurvedic medicine. Sita Virya, Tikta Kashaya Madhura Rasa, possesses properties that are Vata Pitta Samaka, Dahahara, and Stambhaka. The utilization of the plant's bark is particularly advantageous in the management of hemorrhage stemming from injuries [32, 33].

### **10. Lodhra**

Lodhra, a perennial endangered botanical species, possesses the inherent characteristic of hemostasis, hence exhibiting the ability to arrest bleeding. The plant in question is a time-honored botanical remedy utilized within the Ayurvedic system of therapy [34]. The Lodhra stem exhibits notable Anti-inflammatory and Anti-ulcer qualities, which are of considerable importance in the treatment of several ulcer types, including ulcerative colitis, peptic ulcer, and mouth ulcers. The Kashaya, Madhura, Tikta Rasa, Sita virya, and Ruksha guna provide favorable properties for the comprehensive treatment of wounds. The pharmacodynamic characteristics of this treatment aid in expediting the process of healing, enhancing the ability of wounds to contract, and improving the capacity for tissue regeneration. Moreover, as a Pitta shamaka, the medication facilitates the augmentation of cellular proliferation and tissue regeneration. Additionally, this medication demonstrates a beneficial impact on multiple Dhatus, including Rasa, Rakta, Mamsa, and Asthi [35-37].

## **CONCLUSION**

This review contains a significant abundance of medicinal plants, metals, minerals, and animal products, all of which are referred to as Vrana Ropaka Dravyas. However, only a limited number of treatments have been clinically validated to demonstrate their efficacy in promoting wound

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healing. The optimal healing of a wound is elucidated by the achievement of efficient wound closure, devoid of any detrimental consequences, within the shortest possible duration. Charaka Acharya provides us with significant directions for practice through the elucidation of the Mahakashaya. This statement is the initial account of treatments that are particular to diseases and specific to doshas.

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None

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