

A Review on Rasayanadhikara of Rasa Ratnakara – Rejuvenation of Individual by Rejuvenation of Literature

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ABSTRACT: Arogya is the core to achieve Dharma, Artha, Kama, Nasta Rajya Vivruddhifor people or even MokshaforMumukshu. As the Yuga goes by, after every 100 years the reduction of 1 year of age from the previous age happens and specially in Kaliyuga this leads to Mandagni, Hrasvatva, Hina satvata. So, maintenance of the health for a longer period of time is the need of the hour. Rasayana is the branch amongst the Ashtanga Ayurveda, which encompass all the means which result as VayahaSthapaka, Ayukara, Medhakara and Balakara. Since Rasashastra emphasizes much on Rasa (Parada), it explains Rasayana as all Bhesajya which does Jaranashana and Vyadhinashana. Mentioning of simple substances as well as daily practices along with Rasayoga which brings about Rasayana effect is seen in the text Rasa Ratnakara. Hence, an attempt to explore the content of this less explored book is taken here.

KEYWORDS: Rasayana, Rasa Ratnakara, VayahSthapaka, Ushapana

I. INTRODUCTION:

Arogya is the core to achieve Dharma, Artha, Kama, Nasta Rajya Vivruddhifor people or even Mokshafor Mumukshu[1]. As the Yuga goes by, after every 100 years the reduction of 1 year of age from the previous age happens[2] and specially in Kaliyuga this leads to Mandagni, Hrasvatva, Hina satvata[3]. So, maintenance of the health for a longer period of time is the need of the hour.

Rasashastra is the branch of Ayurveda which has evolved around Rasa in the nucleus. Even though the Ashtangayurveda[4] hasn't mentioned Rasashastra as an independent entity, all of them are incomplete without it. Nevertheless, Rasayanatantra which is amongst the

Ashtangayurveda is specifically designed with the purposes like Vayahsthanam, Ayukara, Medhakara, Rogapaharanasamartham, Balakara[5] and as it is said in the classics Rasa is the Parama Rasayanakara.

This particular text Rasa Ratnakara is written by Parvatiputra Siddha Nityanatha in 13th Century AD. As per the author, this text is divided and written in five Khanda which are: Rasa, Rasendra, Vadi, Rasayana and Mantra. Acharya also explains his intentions for these different five Khanda as Rasakhanda is for Vaidya, Rasendrakhanda for Vyadhita, Vadikhanda for Vadi, Rasayanakhanda for Vriddha, Mantrakhanda for Mantrajna[6].

Whenever Rasashastra is called texts like Rasa Ratna Samuchaya, Bhaishajya Ratnavali, Rasa Tarangini etc are remembered by the practitioners and students all.

Therefore, an attempt is made to explore one single chapter Rasayanadhikara given in Chikitsadhikara/Rasendrakhanda of Rasa Ratnakara[7].

II. MATERIALS AND METHODS:

Acharya begins this Adhikara by saying prior to everything he'll tellabout Rasayana-lakshanam and Rasayana-sevanavidhi.

Definition:

Acharya gives the definition of Rasayana as thatBhesajya which can be used for Jaravidhwamsa and Vyadhividhwamsa are the RasayanaBhesajya.

Criteria for the administration of RasayanaChikitsa:

Acharya mentions that the Rasayanavidhi should be given to people of Purvavaya, Madhyamavaya and

who has gone through ShariraShuddhi. He also emphasizes the importance of ShariraShuddhi with a simile: Just like how no colour can be put on a black cloth similarly no Rasayana effects can be appreciated in person with AshodhitaKoshtha.

Vaya Vargikarana:[8]

As the Acharya himself mentions PurvaAcharya like Charaka, Sushruta in this text it can be considered that he had the insight of their literature. Therefore, after considering all the Samhitas, Vaya Vargikarana of Charaka Samhita is considered here according to which;

Purvavaya : 1 to 16 years (Aparipakva Dhatu), 16 to 30 years (Vivardhamana Dhatu)

Madhyamavaya: 30-60 years

RasayanaBheshajaYoga:

After ascertaining all the formulations in the chapter, the number of BheshajaYoga can be considered as 29. According to Yukti[9] this can be classified into three groups on the basis of type of Dravya used as an ingredient.

(A.) KashthaushadhaYoga: Formulations with only herbal ingredients

(B.) RasaushadhaYoga:Formulations with herbomineral ingredients

(C.) RasayanaAharavihara: Daily and seasonal regime with dietary regulations

(A.) KashthaushadhaYoga:

MadhuHaritaki	Ayushadivruddhi-Yoga (3 separate Yoga given under one heading)
Amrutabhallataki	Keshakrushnikara-Yoga (2 separate Yoga given under one heading)
Sharkaravaleha	

(B.)RasaushadhaYoga:

Kravyadarasa	Dhatubaddho-rasa
Abhrakadirasa	Surasundari-gutika
Bhaktapavakagutika	Sarvatobhadra-rasa
Panchamrutarasa	Mrutasanjeevanigutika
Shuddhapanchamrut-rasa	Udayabhaskara-rasa
Varisaragararasa	Swetadilauham

TriphalaRasayanam	Sarvatobhadra-lauham
Rasabhragutika	Sarveshwara-rasa
Lakshmivilasarasa	Shrungarabhra-rasa
Shukrasanjeevaneeya-modaka	Amrutasara-gutika

(C.) RasayanaAharavihara:

Daily and seasonal regime explained here are: RituHaritaki, Ushapana and UshapanakalinaAharavihara.

Highlighting some important Yoga:

(1.) **MadhuHaritaki:** This particular formulation has been indicated in several diseases like Arsha, Shwasa, Kasa, Jwara, Vamathu, Trusha, Pandu, Netraroga, Hikka, Kushtha, Atisara, Bhrama, Mada, Ajirna, Shoolapradosha, Trushna, Arochaka, Anaha, Vataroga. Acharya gives assurance of its efficacy by saying ‘Hanyad etan avashyam’.

Ingredients: Haritakiphala

Method of intake: Take Haritaki Phala and cut it into small pieces. Immerse it in honey and consume it according to the condition.

(2.) **AyushadivruddhiYoga – 1:**Acharya mentions its benefits as: the person who consumes this will live up to Sahasravarsha.

Ingredients: Hastikarnaraja (Palashabeeja Churna)

Method of intake: Lick the Hastikarnaraja along with Sarpi everyday in the morning after waking up.

Pathya: YatheshtaAharavihara (meaning no strict diet and regime as such).

(3.) **KeshakrusnikaranaYoga –1:** Unlike the common idea of external application, here Acharya has mentioned an internal administrative formulation. The person consuming this can achieve Krushna Keshata, Vimala Indriya, Nirvyadhi.

Ingredients: Dhatriphala, Tilabeeja, Bhrunjarajapatra

Method of intake: Take Churna of all the abovementioned herbs and consume it after making a homogeneous mixture.

(4.) **Amrutabhallataki:**Bhallataka is an extremely potent Dravya. Its internal use mentioned here outclasses the Sudha (Amruta) in its ability to take

away all the diseases and endow Virya true to its name Amrutabhallataka.

Method of intake: After the KoshthaShuddhi in the Pratahakala, an individual should pray to Deva and according to his capacity he should consume it, which will be in Avalehya form.

(5.) Amrutasaragutika: This is one of the unique preparations explained in this Adhikara. Here the Acharya directs to prepare 360 Modaka of said AushadhaDravya and consume daily. The Acharya has given month wise particular Phalashruti for one year.

Ingredients: Haritaki, Bibhitaki, Amalaki, Guduchi, Musta, Vruddhadaruka, Vacha, Shunthi, Maricha, Pippali, Pippalimula, Saugandha, Chitrakamoola, Tvaka, Ela, Nagakeshara.

Method of intake: An individual who has undergone the Samshodhana should consume one Modakadaily starting from an auspicious day with Anupana of Jala for 360 days (almost a year)

Pathya: Yatheshtharavihara (meaning no strict diet and regime as such)

MasanumasikaPhalashruti:

Masa	Phalashruti
Prathama Masante	Sarvarogahara
Dwitiya Masante	Pushtivardhana
Trutiya Masante	Svarnasamaana Kanti
Chaturtha Masante	Shukradhikya
Pancham Masante	Mahabuddhiman
Shashtam Masante	Gajasamana Bala
Saptam Masante	Ashwasamana Vega
Ashtam Masante	Mantrasiddhi
Navam Masante	Sarvagnangna
Dasham Masante	Pavanasama Gati
Ekadasha Masante	Strijeeta
Dwadasha Masante	Agnisamana Tejovruddhi

(6.) Sharkaravaleha: Lastly, in this AdhikaraAcharya has mentioned this AvalehaYoga. The centre of attraction here is the use of Narikelajala as the Drava for Avalehapaka. Acharya has indicated this Yoga as Sarvaroganashaka.

Ingredients: Madhura Varga Dravya, Trunapanchamoola (for Kwatha), Sita, Sarpi, Narikelajala, Musta, Ela, Patra, Dhanyaka, Jeeraka, Kana, Gud, Tvacha, Vamsharochana, Vacha (as PrakshepakaDravya).

Method of intake: An individual should consume this Leha according to his Agni and Bala and necessary Pathya must be consumed.

Ushapana:

Acharya has mentioned two different routes of consumption of Jala. One through Mukha and another through Ghranendriya (Nasa).

Indications of Ushapana through Mukha:Kasa, Shwasa, Jwara, Atisara, Pitaka, Katiroga, Kotha, Kushtha, Mutraghata, Udararoga, Arsha, Shvayathu, Galaroga, Shiraroga, Karnashula, Akshiroga, Vata-Pittaja Kshaya, Kaphaja Vyadhi

Benefits of Ushapana through Ghranendriya:Matipurnatvam,

TarkshyatulyaChakshu, Vali-PalitaMukti, Sarvarogavimukti

Time of ingestion: Nitya Prata, at the end of Nishakala and when the sky is clear.

Pathya: VariyuktaBhakta, Takra, Snana, Divaswapna, Narikelodaka, Dagdhamatsya, MatsyaJhola.

Apathya: Mamsa, Ksheera, Shaka, Vidala, Vishtaka, Chigata, Bilva, Vitragra, Nimba, Bahupavanakaradravya, VidahiDravya, UshnaAnna, TailabhrushtaAhara, Swedana, Langhana, Abhyanga, TivradityaTapa, Agnisevana, Shighrayana.

III. CONTRIBUTION OF THE TEXT:

As an Arsha Grantha: The concepts mentioned here can be seen in the later Samhita.

For example, the information about Ushapana here can be appreciated in the BhavaprakashaSamhita[10], which clearly has its time after the era of this literature. Most of the Sutra mentioned by AcharyaBhavamishra are same as AchayraNityanath.

Many of the formulations mentioned here can be seen in the currently available Samhita and books with the same name under different Rogadhikara and with few changes.

For example, Shrunagarabhrarasa – mentioned in Rasayanadhikara here takes its place in Rajayakshamarogadhikara of BhaishajyaRatnavali with same ingredients but different dosage[11] like, AcharyaNityanatha has advised the dosage of 4 Vataka but in BhaishajyaRatnavali we find the reference for 2 Vataka.

Simple Formulations:Acharya has mentioned simple formulations like HastikarnaPatraRaja and MadhuHaritaki which can be adopted for initial small scale clinical practices.

Patra: Some formulations explained here requires specific Patra to be carried out.

For example, Lohapatra for Kravyadarasa, Kapardikapurana for Bhaktapavakagutika, Ghritapuritapatra for Sarvatobhadralauham.

Anupana: Different Anupana render different actions.

For example, Rasabhragutika is indicated with Godugdha in Mandagni, with Ushnodaka in Grahaniroga and with Ajaksheera in cases of Shwasa and Kasa.

IV. DISCUSSION:

Age: Rasendra Khanda is dedicated for Vyadhita. After going through the whole Adhikara, it can be appreciated that even though Acharya has told that the RasayanaKhanda is for VruddhaVyakti, here in the importance of Rasayanavidhiit is advised to be given from a young age.

Method of preparation: The explained Yoga here can be classified on the basis of their manufacturing process under three main groups. KharaliyaRasayana (eg. ShuddhaPanchamrutarasa), PutapakaPaddhatiRasayana (eg. Udayabhaskararasa), MushakrutaRasayana (eg. Mrutasajeevanivatika).

Pathabheda controversy: In the description of Ushapana and Pathyapathya of it, Acharya has mentioned Jhola of Matsya, but there is no such Pathyakalpana known as Jhola. At the same time if we see the writing of script it can be thought that may be the Pathantara could be Ghola as it has been a well known PathyaKalpana amongst the people from a long time.

Market availability: Among the RasaYoga mentioned here, some of them like Kravadarasa (Bhaishajya Ratnavali – Agnimandyachikitsa), Sarvatobhadrarasa(Bhaishajya Ratnavali – Vrukkarogachikitsa), Lakshmivilasarasa(Bhaishajya Ratnavali – Rajyakshmachikitsa, Kasachikitsa), Shrungrarabhrarasa(Bhaishajya Ratnavali - Rajayakshmachikitsa) are currently available in market. For the manufacturing of these formulation the references used are mostly of the text Bhaishajya Ratnavali and as mentioned before Pathantara and Rogadhikarabheda can be seen. So, practitioners should cross check before advising to the patient.

Drawback: Few of the formulations with plenty of ingredients and long process of preparation becomes a hindrance in its execution.

V. CONCLUSION:

The Acharya has put forth a view that his purpose is to encourage the application of Kriya,

Krama, Matrayukti and Sampradaya to accomplish a betterment in Rasa, Rasayana, Vaidyavada and Prayoga through this Grantha[12]. To make this possible the text is arranged in five Khanda. Among which one whole Khanda is dedicated for the purpose of Rasayana and this current Rasendra/ChikitsaKhanda contain aspects of treatment for various diseases as well as few of the uncommon concepts of Rasayana. This gives a wide scope for further exploration of the formulations and application of them to be a possible asset in clinical practice.

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