Kasaharadravya in rasashastra- A review

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Abstract-
Rasashastra is the most ancient method of medicine which comprises use of herbo-mineral preparations, along with safe use of mercurial preparations. History of Rasashastra traced to be pre-vedic period, Budhhist Sage Nagarjuna (6th - 7th Cent.) was the inventor of Rasashastra. It is also known as “science of mercury” and iatrochemistry of Ayurveda. Rasashastra includes Dehasidhhi and Lohasidhhi, dehasidhhi means use of metals or minerals for balance of deha- rejuvenation of the mind- body- spirit, and lohasidhhi means use of mercury for turning it into gold or higher metal. Rasaaushadhis come under daivichikitsa. Rasaushidhis has merits like instant effectiveness, no particular taste, required in less amount/dose. Rasadravyas generally classified under four class- Rasa, Uprasa, Dhatu, Updhatu, Ratna, Upratna, Visha and Upvisha.

Keywords: Herbo-mineral, Rasaushadhis, Daivichikitsa, Dehasidhhi, Lohasidhhi.

Introduction:
Ayurvedic classics attributes important therapeutic roles to metals such as mercury and lead. Ayurveda believes that nothing is good for everybody and everything is good for somebody. In Rasashastra, use of metals and minerals in formulations followed by Shodhana/ Sanskarai.e. detoxification of that particular drug, through multiple heating, cooling, and addition of specific herb to it. Elemental form of metals are toxic but those in compound form i.e. Bhasma finer powder form of that metal. Use of Bhasma is safe for human beings, as our ancient Acharyas follows it, and assures the healthy life of human being. In India, the Ayurvedic practitioners use 20% pure herbal formulations, 30% pure mineral preparations and 50% herbo-mineral preparations. Rasashastra is a spiritual science. Just like herbs, minerals also
possess Rasa, Virya, Vipaka, Prabhava etc. Many minerals possess magical Prabhava, Acharya Charaka said that, action of any type of vishawould not be seen on the person who ingested Gold (Suvarna). Kasa is not only disease but also lakshana, updravyaof other vyadhis.Kasavyadhi differentiated on the basis of poorvarupa like- Shukapurnagalasyata (feeling of congestion in throat), Kanthekandu (itching sensation in throat) and bhojyanam avarodha (obstruction to the movement of food) [1]. Predominantly Vatadosha and Kaphadosha causes Kasa, by obstructing function of respiration by hampering the function of Apanavayu, Pranavayu and Udanavayu. Dooshya in Kasa is Rasavaha and Pranavahasrotasa [2]. Types of Kasa are- Vataja (Caused by Vatadosha), Pittaja (caused by Pittadosha), Kaphaja (caused by Kaphadosha), Kshayaja (caused by diminution to the chest) and Kshatajakasa (caused by tissue depletion or tubercular bronchitis). This Vata afflicts and fills up all the srotasa of Shirapradesha. Variety of associated pain and sound differs in different types of Kasa. In Rasashastra so many Kasahara formulations were described, with special reference with its types.

**Materials and methods:**

Treatment principles in Kasa-

Newly diagnosed Kshayaja and Kshatajakasa is easy to cure i.e. Sadhya, but chronic kshayaja and kshatajakasa or in patients who are not properly follow treatment given to them, asadhyata would be seen. Vataja, Pittaja and Kaphajakasa are Sadhya i.e. easy to treat, whereas dwandaja and sannipatikakasa are kashtasadhya i.e. hard to cure [3]. According to Charka Dhoompana, basti are advocated in Kasa patient, whenever there is anubandha of Vata and Pitta is seen Ghritapana is advised and where Kaphanubandh is seen snehavirechana is followed [4].

Individual Rasadravyas having Kasahara property among these are enlisted below [5].

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>category</th>
<th>Rasadravyas acting as Kasahara</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Maharasa</td>
<td>Abhraka, Vaikranta, Makshika, Shilajatu, Rasaka</td>
</tr>
<tr>
<td>2</td>
<td>Uprasa</td>
<td>Haratala, Manahshila, Rasanjana</td>
</tr>
<tr>
<td>3</td>
<td>Sadharana Rasa</td>
<td>Kampillaka, Shankhiya</td>
</tr>
</tbody>
</table>
Apart from these there are so many herbo-mineral preparations are described which are used in Kasachikitsa-

1) **Kasa-Shwasa Vidhunana rasa**[^6]  
   **Ingredients**: Parada, Gandhaka, Yvakshara, Padelonalavana, Surasa  
   **Guna**: useful in Panchvidha Kasa and Panchvidha Shwasa  
   **Anupana**: Tuliswarasa

2) **Hemagarbha- Pottali Rasa**[^7]  
   **Ingredients**: Parada, Swarna, Gandhaka, Mauktika, Shankha, Tankana, Nimbuswarasa.  
   **Guna**: Kasa, Shwasa, Kshaya, Vaata-Kapharoga, Sangrahani, Atisaara
   
   **Matra**: 4 Gunja  
   **Anupana**: Goghruta

3) **Rasaparpati**[^8]  
   **Ingredients**: Hingulotha Parada, Gandhaka, Erandamoola, Ardrakaswarasa  
   **Guna**: Grahan, Kshaya, Kasa, Jalodara, Gulma, Atisara, Bhrama, Daha, Jwara, Shotha, Arsharoga, Kamala, Panduroga.  
   **Matra**: 2 Ratti- 10 Ratti  
   **Anupana**: rasnamulachurna+ goghrita, Bramhiswarasa, Erandatela, Gomutra, Dashmulakwatha.

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<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Rasa Granthas</th>
<th>Number of formulations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rasatarangini</td>
<td>28</td>
</tr>
<tr>
<td>2</td>
<td>Sartha Yogaratnakara</td>
<td>47</td>
</tr>
<tr>
<td>3</td>
<td>Rasaparakasha Sudhakara</td>
<td>30</td>
</tr>
<tr>
<td>4</td>
<td>Rasendra Sara Sangraha</td>
<td>24</td>
</tr>
<tr>
<td>5</td>
<td>Rasendra Chintamani</td>
<td>28 total in no. and in Kasarogadhikara only one kalpa explained i.e. Rasendra Gutika.</td>
</tr>
<tr>
<td>6</td>
<td>Rsakamadhenu</td>
<td>43 in total no. and 13 in Kasanidanchikitsadhikara.</td>
</tr>
<tr>
<td>7</td>
<td>Rasachintamani</td>
<td>27</td>
</tr>
</tbody>
</table>
Other Kasahara rasaushadhis are enlisted below-

1) Suryavartarasa
2) Vasaka Swarasa and Vasaputapaka
3) Marichadi Gutiya
4) Vyoshyadi Gutiya
5) Drakshasava
6) Lokanatha rasa

Discussion & conclusion:

Because of merits of Rasaushadhis, increase its use in Chikitsa is seen. As we have seen most of the Kasaharayogas contains Parada, Gandhaka as main ingredients. Most of Kasaharayogas have Deepana, Pachana, Ushna and Teekshna guna, due to this Guna, it enhanced the Jatharagni as well as Dhatvagni which balances the agnimandyata, decreases the production of vitiated Kapha. Bhavanadravyas plays an important role in Kasahara properties of the relative formulation. Most of the Acharyas explain Kasavyadhi, accordingly to different types of Kasa. Bheshajyasevanakala for Kasavyadhi is Muhurmuhu i.e. medicine taken frequently.

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