



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. *Rasaushadhis* come under *daivichikitsa*. *Rasaushadhis* 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. *Bhasmais* 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, updravya* of other *vyadhis*. *Kasavyadhi* differentiated on the basis of *poorvarupa* like- *Shukapurnagalasyata* (feeling of congestion in throat), *Kanthe kandu* (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*. *Doosha* 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 *awandaja* 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].

| Sr. no. | category | <i>Rasadravyas</i> acting as <i>Kasahara</i> |
|---------|-----------------------|--|
| 1 | <i>Maharasa</i> | <i>Abhraka, Vaikranta, Makshika, Shilajatu, Rasaka</i> |
| 2 | <i>Uprasa</i> | <i>Haratala, Manahshila, Rasanjana</i> |
| 3 | <i>Sadharana Rasa</i> | <i>Kampillaka, Shankhiya</i> |

| | | |
|---|-------------------|---|
| 4 | <i>Dhatu</i> | <i>Swarna, Tamra, Kantaloha, Vanga, Yashada</i> |
| 5 | <i>Ratna</i> | <i>Mukta, Praval, Taarkshya, Neelam</i> |
| 6 | <i>Upratna</i> | <i>Rajavarta, Dugdhapashana</i> |
| 7 | <i>Visha</i> | <i>Vatsanabha</i> |
| 8 | <i>Upvisha</i> | <i>Gunja, Dhattura, Kupilu, Bhallataka, Arkaksheera</i> |
| 9 | <i>Sudhavarga</i> | <i>Godanti, Mrugashruna, Shankha, Shukti, Tankana</i> |

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- *Tulsiswarasa*
- 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- Goghrita

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

| Sr. No. | <i>Rasa Granthas</i> | Number of formulations |
|---------|-------------------------------|--|
| 1 | <i>Rasatarangini</i> | 28 |
| 2 | <i>Sartha Yogaratnakara</i> | 47 |
| 3 | <i>Rasaprakasha Sudhakara</i> | 30 |
| 4 | <i>Rasendra Sara Sangraha</i> | 24 |
| 5 | <i>Rasendra Chintamani</i> | 28 total in no. and in <i>Kasarogadhikara</i> only one <i>kalpa</i> explained i.e. <i>Rasendra Gutika.</i> |
| 6 | <i>Rsakamadhenu</i> | 43 in total no. and 13 in <i>Kasanidanchikitsadhikara.</i> |
| 7 | <i>Rasachintamani</i> | 27 |

Other *Kasahara rasaushadhis* are enlisted below-

- 1) *Suryavartarasa* ^[9]
- 2) *Vasaka Swarasa* and *Vasaputapaka* ^[10]-
- 3) *Marichadi Gutika*
- 4) *VyoshiyadiGutika*
- 5) *Drakshasava* ^[11]
- 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* ^[12]-. *Bheshajyasevanakala* for *Kasavyadhi* is *Muhurmuhu* ^[13] i.e. medicine taken frequently.

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