

Rasaraj Rasa



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Suvarnakalpa is one of the richest treasures of Ayurvedic medicine. Suvarnakalpa acts as an elixir in Kashtasadhya, Asadhya and chronic diseases. The live example of the Sootra - **क्षिप्रं आरोग्यदायित्वात् ओषधिभ्योऽधिको रसः।** can be seen on using Suvarnakalpa in emergency situations. 'Rasaraj Rasa' is one among such Suvarnakalpas. Just like Rajayakshma is called 'Rogasamooharat' or the King of diseases, Rasaraj Rasa is also superior amongst many Kalpa. While determining the mode of action of any medicine, Charakacharyaji has advised to use the following Sootra as a guide.

तस्माद् रसप्रभावतश्च द्रव्यप्रभावतश्च दोषप्रभावतश्च
विकारप्रभावतश्च तत्वमुपदेक्ष्यामः।
चरक विमानस्थान १/१२

Under the guidance of the above Sootra, we will be discussing the Rasaprabhav, Dravyaprabhav, Doshaprabhav and Vyadhiprabhav of Rasaraj Rasa.

Basic description of the Kalpa

Kalpa name – Best indicator of mode of action of the Kalpa

Suggestive of the main ingredient Parad

Reference – There are seven references of Rasaraj Rasa found in Bharat Bhaishajya Ratnakar. We usually use Rasaraj Rasa found in Vatavyadhi Adhikar from Bhaishajyaratnavali.

Reference :

पलैकं शुद्धसूतस्य व्योमसत्त्वं च कर्षिकम्।
तदर्धं काञ्चनं देयं कन्यारसविमर्दितम्॥
लौहं रुप्यं मृतं वङ्गं वाजिगन्धां लवङ्गकम्।
जातीकोषं तथा क्षीरकाकोली च तदर्धतः॥
काकमाचीरसैः पिष्ट्वा पञ्चगुञ्जामिता वटी।
क्षीरं च शर्करातोयं अनुपानं प्रकल्पयेत्॥
पक्षाघातादिंते वाते हनुस्तम्भेऽपतन्त्रके।
धनुःस्तम्भेऽपताने च बाधिर्ये मस्तकभ्रमे॥
सर्ववातविकारेषु रसरजः प्रकीर्तितः।
बल्यो वृष्यश्च भोग्यश्च वाजीकरण उत्तमः॥
भै. र. वातव्याधि अधिकार

Dose – 1/2 – 1 Ratti

Bheshaj Sevan Kala -

Emergency conditions - Muhurmuh
Mastishkagata Vyadhi - Nisha Samay (at night)
Urdhwajatrugata Doshadushti

Pranvayu – Grasgrasantayoh (along with morsels of food)

Vyanvayu – व्यानेऽन्ते प्रातराशस्य (after lunch)

Anupan – Ksheer, Sharkarodaka, Ghruta, Mansarasa

Rasa and Dravyaprabhav :

Khanijdravya :

Dravya	Rasa	Veerya	Vipak	Guna	Karma
Rasasindoor	Madhur	Ushna	Madhur	Ushna, Teekshna, Vyavayi	Vrushya
Abhraka Bhasma	Madhur	Param Shishiram	Madhur	Snigdha, Laghu	Atibalya, Netryam, Medhya
Suvarna Bhasma	Madhur, Tikta	Sheeta	Madhur	Snigdha, Laghu	Vrushyam, Balyam, Param Cha Medhyam Vishapaham, Kantikarakam
Roupya Bhasma	Kashaya, Amla	Sheeta	Madhur	Sara, Snigdha	Param Cha Medhyam, Vrushyam, Bhramaharivisheshen, Vayasthapanam Uttamam
Vanga Bhasma	Kashaya, Tikta, Lavana	Sheeta	Katu	Sara, Rooksha	Kamavivardhanam, Chakshushya, Shukrasanvardhan, Sumatipradam
Naga Bhasma	Tikta, Kashaya	Sheeta	Madhur	Guru	Atinetrya, Vrushya, Medhya

Vanaspati Dravya :

Dravya	Rasa	Veerya	Vipak	Guna	Karma
Ashwagandha	Madhur, Tikta, Kashaya	Ushna	Madhur	Laghu, Snigdha	Atishukral, Balya, Rasayan
Lavang	Tikta, Katu	Sheeta	Katu	Laghu, Snigdha	Netrahitam, Pachan, Deepan
Javitri	Tikta, Katu	Ushna	Katu	Laghu, Teekshna	Deepan, Pachan, Grahi
Ksheerkakoli	Madhur	Sheeta	Madhur	Snigdha	Balya, Rasayan

'Rasaraj Rasa' seems to be a Kalpa made from combination of Tikta, Kashaya Rasa, Sheet Veerya and Madhur Vipaki Dravyas. The mode of action of herbal drugs and foodstuffs is mainly through Rasa. Rasakalpas usually act via Veerya and Guna whereas Suvarnakalpa, additionally, acts via Prabhav too. Hence, Dravyavichar is an important aspect. The efficacy of Rasakalpa like Parad is very well experienced. The mode of action of these Kalpa have been written down by our knowledgable and revered sages after a lot of research.

Rasaraj Rasa contains 40 gm of Rasasindoor and 36 gm of other drugs which means that the combination of other drugs with

Rasasindoor plays an important role in its mode of action. Rasatarangani praises Rasasindoor using the following words - प्रकामबलकान्तिं भज रसं रससिन्दूरकम्॥ (Rasatarangani).

भस्मना गगनस्येह कांचनेन मृतेन वा।
उभाभ्येव वा युक्तो धातुवृद्धिकरो मतः॥
रसतरंगिणी (षष्ठ तरंग)

According to Rasatarangani, if Rasasindoor is given in combination with Abhraka and Suvarna it helps bring about Dhatu Vruddhi. Rasaraj Rasa contains a combination of these three which is then given Bhavana of Kumari Swarasa. Hence, this Balya and Rasayan Kalpa is also called "Sarvavatavikareshu". This Kalpa is Vrushya owing to presence of herbal components like

Ashwagandha, Lavang, Javitri and Ksheerkakoli in it. Lavang, Ashwagandha and Javitri causes Shukravruddhi in no time and hence it has been abundantly used even in many other Vajikar Kalpa similar to Siddha Makardhwaj Gutika. Rasasindoor Kalpa in combination with Lavang and Javitri becomes a 'Vajikar Uttamah'. The roles of Roupya, Vanga and Loha are almost the same which is Balya, Rasayan and Vrushya. Therefore, this Kalpa proves to be an excellent Shukravruddhikara and Vatashamak.

Role of Bhavana Dravya :

There are 24 Rasakalpas described in Vatavyadhi chapter in Bhaishajyaratnavali. Out of these, 7 have Kumari Swarasa, possessing Balya and Bruhan property, as a Bhavana Dravya. For example Chaturmukh Rasa, Trailokyachintamani Rasa, Bruhat Vata Chintamani Rasa etc. This is not just a coincidence because other Kalpas contain Ushna Srotorodhnashak Dravyas like Chitrak, Nirgundi, Bhrungaraj etc as their Bhavana Dravya and these Kalpas are used in Upasthambhit Vata Vyadhis. Kumari Swarasa is also used in Amrutikaran of Suvarna Bhasma.

कुमारी भेदिनी शीता तिक्ता नेत्र्या रसायनी।

मधुरा बृंहणी बल्या वृष्या वातविषप्रणुत्॥ भावप्रकाश

Instead of mixing all ingredients together, only the main ingredients like Abhraka and Suvarna are mixed with Rasasindoor and then triturated in Kumari Swarasa. It is because these Dravyas are meant for Vatanashan which is possible through Kalpas like Bruhat Vata Chintamani. Then, other ingredients are added and the entire mixture is triturated in Kakmachi Swarasa. Kakmachi is although not a very popular herb but an important one.

त्रिदोषशमनी वृष्या काकमाची रसायनी।

नात्युष्णशीतवीर्या च मेदिनी कुष्ठनाशिनी॥ च. सू. २७

Kakmachi is Tridoshaghna, Vrushya and Rasayan. Bhavprakash has described it as 'Swarshukrada' whereas Sushrutacharyaji has described it as **तिक्ता काकमाची वातं शमयति उष्णवीर्यत्वात्**. "Shothaghni" is one of the synonyms of Kakmachi. Kakmachi is mainly used in Shotha. It can also be used in Yakrut Vruddhi. Kumari and Kakmachi should be used skillfully. They are excellent Vatanashak and Vrushya. They are responsible for Srotogamitwa and Avayavgamitwa of the formulation.

Doshaprabhav :

Doshaprabhav means activity of Kalpa not only on Dosh but also on Dhatu, Mala, Avayava and Srotas. Rasaraj Rasa is classically indicated majorly in Pakshaghat, Apatantrak, Dhanustambha and Ardit. Apatanaka is considered to be another Avastha of Apatantrak. Charakacharyaji says the following while describing the treatment for Apatantrak -

क्रुधदः स्वै कोपनैर्वायु स्थानादूर्ध्वं प्रपद्यते।

शिरः शंखौ च पीडयन्।

It means that Vayu vitiated due to its own causes vitiates Shankha and other parts of the head region (Mastishka).

The Sthansanshraya of Dosh in Pakshaghat and Ardit are usually found in the head region. 'Mastakabhrame' is found as one of the indications of this Kalpa. It is clear that Granthakar intends to say that this Kalpa must be used in diseases whose origin lies in Pranvayu Vikruti in the head region. This Vikruti results in Vikruti of Snayu, Kandara, Snayupratan and Sira. The Vikruti occurring in Pakshaghat is described

as गृह्णित्वाऽर्धं तनोर्वायुं सिरास्नायुविशोष्य च। and Abhyantar Aayam in Dhanustambha is described as स्नायुप्रतानमनिलो यदाऽऽसिपति वेगवान्। (Madhav Nidan). The normal functioning of all the above mentioned body parts is due to Vyan Vayu. Hence, this Kalpa is useful in vitiation of Pran and Vyan Vayu or Pranavrutta Vyan presenting with symptoms like Indriyashunyatwa, Smrutimandya and Dourbalya.

The above discussion concludes that this Kalpa acts on Pran and Vyan Vayu and nourishes Sadhak Pitta and Prakrut Kapha.

Action on Doshas – Vatapitta-Shamak (बृंहणं शमनं तु वायोः पित्तानिलसाच।), Nourishes Kapha

Action on Dhatus – Shukragami, Shukravruddhikara, Stabilises (Sthairkara) and increases (Vruddhikara) Rasa, Rakta and Majja Dhatu.

शीर्यन्त इव चास्थीनि दुर्बलानि लघुनिच।

प्रततं वातरोगीणि क्षीणे मज्जनि देहिनाम्॥ च. सू. १७/६८

The symptoms of Majjakshaya are - weakness and light weight of the bones, recurrent affliction by Vatavyadhi. Rasaraj Rasa is the drug of choice in such condition which acts on the Majja Dhatu.

Action on Mala – Atiswedanashak (reference in Bhaishajyaratnavali)

Avayavagamitwa – Mastishka, Snayu

Srotogamitwa – Majjavaha, Shukravaha

Marga – Madhyam Roga Marga

शिरोहृदयबस्त्यादि मर्माण्यस्थानांच सन्धयः।

तन्निबध्दाः शिरास्नायुकण्डरा च मध्यमाः॥

रोगमार्गास्थिता स्तत्र पक्षवधार्दिताः॥

मूर्धादि रोगा... ॥

अ. ह. सू. १२

Vyadhis originating from Shira Sthan like Pakshaghat, Ardit etc are diseases of the Madhyam Roga Marga. Rasaraj Rasa is an excellent drug of choice for Vatapaittik diseases of the Madhyam Roga Marga.

Vyadhiprabhav and experiences :

A thorough study reveals that Rasakalpa mainly Suvarnakalpa may have been classified into two types. One which contains Tamra, Manahsheela, Hartala, Shankha Bhasma etc, Choorna like Trikatu and Chitrak, Nirgundi etc as Bhavana Dravya and the other type of Kalpa which contain Bhasma like Roupya, Abhraka, Loha which are triturated in Kumari, Brahmi or Tulasi Swarasa. The first kind of formulations work best for Margavarodhjanya Vatavyadhis whereas the second one is better suited for Vatavyadhi due to Dhatukshaya. Examples of the first type are Teekshna Kalpa like Chaturmukh, Bruhat Kasturi Bhairav and Sootikabharan Rasa whereas Kalpas like Yogendra, Bruhat Vata Chintamani Rasa are of the second kind. It is very clear that Rasaraj Rasa is of the second type.

Pakshaghat, Ardit, Apatantrak :

Pran Vayu Dushti and Vikruti in Mastishka or head region is found in these Vyadhi. According to प्राणो रक्षेच्चतुर्भ्येऽपि स्थाने ह्यस्य स्थितिर्ध्रुवा। च. चि. २८, protection of Pran and according to अथापतन्त्रकेणार्त्तमातुरं नापतर्पयेत्। भै. र. Santarpan is the suggested mode of action in these

Vyadhi. The reference - **सप्तमी शुक्रधरांना सर्वप्राणिनां सर्वशरीरव्यापिनी** states that Shukradhara Kala is present all throughout the body. Therefore, Shukranasha is one of the causative factors of many diseases. When Shukranasha is a Hetu and the motive is Pran Rakshan and Santarpan, Rasaraj Rasa, an instant rejuvenator, can be used which increases Shukra all throughout the body. In speech abnormalities (arising as a complication in Pakshaghat), it is beneficial to use it along with Saraswat Choorna and Jivhastambha Kashaya.

Bhrama :

'Mastakabhrame' is one of the indication of Rasaraj Rasa. This Kalpa is useful in Bhrama due to Mastishka Vikruti, whether structural or functional. 'Manovibhramakampe' and 'Shiraso Ghurnite' are also mentioned in Bharat Bhaishajya Ratnakar. Roupya Bhasma is present in Rasaraj Rasa whose property is described as **प्रक्षीण बुद्धी स्मृति साहसानां शिरोभ्रमणाति विमोहतानां परं प्रशस्तम्** Suvarna, Abhraka, Roupya, Vanga and Rasasindoor are Medhya in nature. Hence, the words - **शिरः स्तान्वातंगतं सर्वेन्द्रियं परं मनः।** specifies its activity on Mana. Many of the disorders of Indriyas situated in Shira manifest symptoms like 'Bhrama' and 'Vibhrama' (hallucination). In modern terminology, these are known as cerebral atrophy, sclerosis, infarction etc in which Rasaraj Rasa is quite beneficial.

Vajikar, Bhogyā :

All ingredients including Kakmachi and Kumari are Vrushya. Due to presence of Shukravruddhikar and Srutikara Dravyas like Ashwagandha and Jaypatri it is beneficial in Vyadhis like Dhvajabhanga. Ashwagandha Ksheerpaka, Kavachbeeja Ksheerpaka or Shwetamusalipaka can be used as Anupan according to Dosha.

Netravikar :

Netravikar is not mentioned as one of the indications in Bhaishajyaratnavali. However, looking at ingredients in the formulation, the above discussed rationale for its uses and the fact that Suvarna, Roupya, Vanga and Abhraka all are Netrya, this Kalpa seems to be beneficial for eye disorders. Also, Loha is said to 'Atinetrya'. Lavang is 'Netrahitam' (Bhavprakash) where as both Bhavana Dravyas of this Kalpa, Kumari (Tikta, Netrya, Rasayani) and Kakmachi (Katu – Netrahitam Bhavprakash), are Netrya. Thus, it can be postulated that this Kalpa is beneficial for Jeerna and Kashtasadhya Netra Vikar. However, this requires further evaluation and research.

'Drushtakarmata Nisanshayakaranam' – An experience

A patient with a history of surgical excision of SOL in brain came with complaint of recurrent seizures. After evaluating case history and current symptoms of the patient he was prescribed Rasaraj Rasa along with Tapyadi Loha (**विशेषादपस्मारं हन्ति कामलां गुदजानि च।** Charak Pandu Chikitsa) and Dhamasa Fant (**पिबेत् दुरालभाक्काथं सघृतं भ्रमशान्तये।** – चक्रदत्त - Chakradatt). He was kept on this treatment for many days after which the seizures did not recur. Other symptomatic treatment and Sransan or Rechan according to Dosha were also a part of the treatment.

A study of not only the recommended indications of a Kalpa but an in depth analysis of Dravyaprabhav, Rasaprabhav, Doshaprabhav and Vyadhiprabhav based on the Sootra by Charakacharyaji helps us understand the complete pharmacodynamics of any Kalpa on basis of which we can successfully use it in Ukta and Anukta diseases (like Rasaraj Rasa in Netravikar).