

**ELUCIDATION OF RASAYANA CONCEPT – UNIQUE
CONTRIBUTION OF RASASHASTRA**

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ABSTRACT

Anandakanda is a book written by Bhairava which propogands Jeevanmukti which is attaining Mukti from the worldly pleasures and pains when the individual is alive. This can be achieved only if the person is Healthy. So the healthy body can be achieved by using Aushadha to tackle the diseases and the Rasayana to maintain the immunity and Bala of the individual. Anandakanda text has explained broad number of Rasayana Yogas which are considered to be extremely potent. The concept of Rasayana is explained by many acharyas but the text Anandakanda has explained it in a unique way and the rationality behind is yet to be discussed and studied.

KEYWORDS: Jeevanmukti, Anandakanda, Rasayana, Rasayan arha, Rasabhasma, Kramana.

INTRODUCTION

Bheshaja is the one which cures diseases and makes the individual healthy. Bheshaja according to acharya charaka is classified into

swasthasya urjakara and roganuth where Swasthasya urjakara is considered as rasayana as well as vaajeekarana and roganut is one which removes disease and restores the healthy condition of an individual. Rasayana karma imparts dirghayu, smruthi, medha, Arogya,

Prabha, Varna, increases Deha and Indriya Bala, Vaksiddhi, Pranathi, Kanthi etc. In the text Anandakanda acharya bhairava has dedicated two separate chapters for Rasayana where he explains Rasayana seva krama, yogya and ayogya for Rasayana and various Rasayana yogas.

MATERIALS AND METHODS

Rasayana Seva Vidhi^[1]

Parada, Vajra, Suvarna, Kantaloha and Abraka are considered as Amrutha when taken in the form of formulations. The formulations which are formulated with Parada are considered to be definitely effective.

Eligibility for Rasayana^[1]

According to Anandakanda Stri, Napumsaka and Balaka are not eligible for rasayana where as Kumara (above 15 years till 30 years), Vruddha (above 50) are considered to be eligible.

In kumara rasayana effect can be achieved early, where as in yuva double time to that of kumara will be taken, and in vruddha three times to that of kumara will be required to get the rasayana effect. These three vaya are considered as uttama, madhyama and adhama for rasayana kriya respectively.

Rasayana seva Krama^[2]

Since Anandakanda is more inclined towards the Rasashastra acharya explains a unique order of rasayana intake in the order Abraka rasayana, kanta rasayana, Hema rasayana, Swarnabra rasayana, swarnakanta rasayana, Swarnabrakanta rasayana, Vajra rasayana, Vajrabhraka rasayana, Kantavajra rasayana, Vajrabhraka rasayana, Swarnavajra rasayana, Swarnabhavajra rasayana, Swarnavajrakanta rasayana, Swarnakantavajrabhra rasayana and also explains the method of preparation, , Anupana, matra and phalashruthi of the same.

Some of the Rasayana Yogas Are^[3]

Yoga	Mukhya dravya	dravya	Process	Matra	Anupana	Phalashruthi
Abhraka rasayana	Abhrakasatva bhasma	Triphala kwatha, bhrungaraja swarasa, -	Bhavana 21times	2 ratti, increase upto 32 gunja.	Sharkara, Madhu, Ghrutha, Triphala churna	Sarvarogamukta, becomes kantalohabhasma sevana yogya
Kanta rasayana	Kanta loha bhasma	Triphala, nirgundi bhrungaraja	Dhamana, then bhavana	2 Gunja, increase upto 32	Nirgundi patra churna, Triphala	Jara vyadhi mukta

		swarasa	with same dravyas 1time dhamana, 21 times bhavana	Gunja	churna, Bhrungaraja churna 4 gm each,	
Kantabhra rasayana	Kata loha bhasma	Bhrungaraja swarasa, Amalaki swarasa, Punarnava swarasa	Bhavana – 1yaama	2 Ratti	Bhrungaraja churna, Amalaki churna, Punarnava churna Madhu, Ghrutha	If used for 16 months, Valiphalita nashana, Becomes yogya for kanta satva, Abhra satva and hema sevana arha.
Swarna rasayana	Swarna Bhasma	Dashamula Kashaya	21 bhavana	1 mudga - 8 ratti in 16 months	Guduchi, Triphala Kwatha 1 pala	Tejaswi, Balavaan, Buddhiman, Netrya, Roga rahita, Valipalita mukta etc.
Swarnabhraka rasayana	Swarna bhasma + Dwiguna Abhraka	Dashamula, Triphala, Bhringaraja swarasa	21 Bhavana	3Masha, in 16 months 24 gunja	Madhu, Ghrita	Divya teja, Mahabala, Swarnakanta rasayana sevana yogya
Swarnakanta rasayana	Swarna bhasma + equal Kanta Bhasma	Amalaki swarasa	14 Bhavana	4 masha, 24 gunja in 16 months	Dhatri satva, Ghruta, Kshaudra – 1karsha	Valipalitanasha, Tapta kanchanavat Chaya, similar to Kamadeva, Kantabhrakanaka rasayana sevanaarha
Swarnabhrakanta Rasayana	Swarna bhasma Kanta satva Abhra satva	Mundi, Nirgundi, Bhrungaraja swarasa	21times	3 Masha -12 valla, 16 months	Madhu, Ghrutha, Mundi churna – 1 karsha, Goksheera – 1 pala	Divya kaya, Vajra rasayana sevana yogya
Vajra rasayana	Vajra Bhasma	Dhatri swarasa	7 bhavana	1 Vrihi matra. Increase upto one valla for 16 months	Ghrutha, Madhu. Dhatri swarasa – 1 pala	Chirajeevi, Vajrakaya, Divya drusti, Mahabala, Vajra abhraka bhasma sevana yogya
Vajrakabhra rasayana	Abhraka bhasma + 4 times Vajra Bhasma	Dhatri swarasa, Shatavari swarasa	21 times bhavana	4 Gunja	Dhatri swarasa, Shatavari swarasa	Vaksiddhi, Divya drusti, Devata sadrusa Prabha, Kantavajra rasayana sevana yogya.
Kantavajra rasayana	Vajra bhasma + 4 times Kanta Bhasma	Ashvagandha, Triphala Kashaya	21 times	1 yava – 4 Gunja	Madhu, Ghrutha. Ashvagandha churna,	Bala suryavat kanti, Mahabala, Mahateja, Vaksiddhi, Vajrakantabhra

					Triphala churna – 1karsha + Godugdha	rasayana sevana yogya
Vajraabhakanta rasayana	Vajra bhasma, Kanta bhasma -4 parts, Abhraka bhasma - 4 parts	Triphala, Bhrungaraja and Eranda swarasa	21 times bhavana	1 yava	Madhu, ghruta, Triphala, Bhrungaraja and Eranda swarasa, 1 pala goksheera	Ghrudhravat drusti, Mahabala, Avyahata gathi, Dheera, Siddha sanga, Swarnavajra rasayana sevana arha
Swarna vajra rasayana	Swarna bhasma - 2 parts+ bhasma	Varshabhu rasa bhavana	21 times	1 vrihi – 2 Gunja	Madhu, Ghrutha, Punarnava swarasa, Goksheera	Chirakaala jeevana, Valipalita nashana, Swarna abhravajra rasayana
Swarnabhra vajra rasayana	Swarna Bhasma, Vajra bhasma, Abhra satva 2 parts	Musali kanda sara	21 times bhavana	1 yava – 4 gunja	1 karsha musali churna, Goksheera – 1 pala	Mrutyu, Jara hani, Vajra kaya, Mahabala, Swarnavajrakanta rasayana yogya
Swarnavajrakanta rasayana	Vajra bahsma – 1part, Swarna 2 parts, Kanta bhasma 4 parts	Dhatri Bhrungaraja swarasa,	21 bhavana	1 yava	Madhu, Ghrutha, Dhatri and Bhriga churna – 1karsha Godugdha- 1 pala	Valipalita mukta, divya teja yukta, Mahabala, Kantaswarnavajrabhra -ka sevana arha
Swarnakantavajra -braka rasayana	Swarna, kanta, vajra, abhraka bhasma	Jyotishmati swarasa	21 times	1 yava – 4 gunja	Madhu, Ghrutha, Ashwagandha churna – 1 karsha, godugdha – 1pala	Indrasamo bhavet, Arha for rasa sevana.
Vajra rasayana	Vajra Bhasma	Dhatri swarasa	7 bhavana	1 Vrihi matra. Increase upto one valla for 16 months	Ghrutha, Madhu. Dhatri swarasa – 1 pala	Chirajeevi, Vajrakaya, Divya drusti, Mahabala, Vajra abhraka bhasma sevana yogya
Vajrakabhra rasayana	Abhraka bhasma + 4 times Vajra Bhasma	Dhatri swarasa, Shatavari swarasa	21 times bhavana	4 Gunja	Dhatri swarasa, Shatavari swarasa	Vaksiddhi, Divya drusti, Devata sadrusha Prabha, Kantavajra rasayana sevana yogya.
Kantavajra	Vajra	Ashvagandha,	21 times	1 yava –	Madhu,	Bala suryavat kanti,

rasayana	bhasma + 4 times Kanta Bhasma	Triphala Kashaya		4 Gunja	Ghrutha. Ashwagandha churna, Triphala churna – 1karsha + Godugdha	Mahabala, Mahateja, Vaksiddhi, Vajrakantabhra rasayana sevana yogya
Vajraabhrakanta rasayana	Vajra bhasma, Kanta bhasma -4 parts, Abhraka bhasma - 4 parts	Triphala, Bhrungaraja and Eranda swarasa	21 times bhavana	1 yava	Madhu, ghruta, Triphala, Bhrungaraja and Eranda swarasa, 1 pala goksheera	Ghrudhravat drusti, Mahabala, Avyahata gathi, Dheera, Siddha sanga, Swarnavajra rasayana sevana arha
Swarna vajra rasayana	Swarna bhasma - 2 parts+ bhasma	Varshabhu rasa bhavana	21 times	1 vrihi – 2 Gunja	Madhu, Ghrutha, Punarnava swarasa, Goksheera	Chirakaala jeevana, Valipalita nashana, Swarna abhravajra rasayana
Swarnabhra vajra rasayana	Swarna Bhasma, Vajra bhasma, Abhra satva 2 parts	Musali kanda sara	21 times bhavana	1 yava – 4 gunja	1 karsha musali churna, Goksheera – 1 pala	Mrutyu, Jara hani, Vajra kaya, Mahabala, Swarnavajrakanta rasayana yogya
Swarnavajrakanta rasayana	Vajra bahsma – 1part, Swarna 2 parts, Kanta bhasma 4 parts	Dhatri Bhrungaraja swarasa,	21 bhavana	1 yava	Madhu, Ghrutha, Dhatri and Bhriha churna – 1karsha Godugdha- 1 pala	Valipalita mukta, divya teja yukta, Mahabala, Kantaswarnavajrabhra -ka sevana arha
Swarnakantavajra -braka rasayana	Swarna, kanta, vajra, abhraka bhasma	Jyotishmati swarasa	21 times	1 yava – 4 gunja	Madhu, Ghrutha, Ashwagandha churna – 1 karsha, godugdha – 1pala	Indrasamo bhavet, Arha for rasa sevana.
Vajra rasayana	Vajra Bhasma	Dhatri swarasa	7 bhavana	1 Vrihi matra. Increase upto one valla for 16 months	Ghrutha, Madhu. Dhatri swarasa – 1 pala	Chirajeevi, Vajrakaya, Divya drusti, Mahabala, Vajra abhraka bhasma sevana yogya

Rasabhasma As Rasayana^[4]

There is mention of preparation of rasabhasma which is considered to be useful when used in rasayana yogas.

Rasayanarha Rasasamskara^[5]

Author has explained five methods of processing Parada in order to make it rasayanarha and also many yogas of the dhatus along with the parada to bring about rasayana effect.

DISCUSSION

Anandakanda gives utmost importance to the concept of rasayana as the main intension of the text is jeevanmukti. In the present chapter the author gives wide range of yogas where he explains extensive phalashruthi. Author says that the drugs have to be given bhavana for specific number of times mostly 21times, which can be understood as, as the particle gets more finer the rasayana property of the drug increases. It is specified that each rasayana to be taken for specific period of time for the purpose of kraamana of drug in the body and with specific anupana. Anupana explained in each yoga also has its own importance. Most mentioned anupana are Triphala, Madhu, Ghrutha, Punarnava, Bhrungaraja etc these have rasayana effect and also helps in proper absorption of main drugs. There is also mention of range of dose within which the drug has to be consumed for safe and better effect.

The author has a unique order of administering the yoga where he says by intake of particular yoga the individual becomes eligible for the administration of the succeeding yoga. The author does not give any justification or the practicality of this technique, so there is need for the further study to understand the rationality behind this approach.

CONCLUSION

Rasayana is one of the eight branches of Ayurveda. Acharya Bhairava has mainly explained the Aushadha rasayana where the Aushadha dravya is used as for rasayana. The word kramana gives us the hint that the rasayana drugs act at the cellular level and helps developing new healthy cell and expelling the damaged cell thereby providing the best immunomodulatory effect. Acharya gives distinctive phalashruthi like divya kaya, Divya drusti, kanchanabha varna, devata sadrusha kanti, Vajrakaya, vaksiddi etc which makes this group of rasayana very peculiar and exorbitant.

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