

A CONCEPTUAL REVIEW ON VAIKRANT**Dr. Shweta Chauhan^{1*} and Dr. Muneesh Sharma²**¹M.D. Rasa Shashtra Evum Bhaishajya Kalpana.²Assistant Professor, Department of Rasa Shashtra Evum Bhaishajya Kalpana, Government Ayurvedic Medical College, Akhnoor, Jammu, India.Article Received on
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Bhaishajya Kalpana.**ABSTRACT**

Rasa Shastra is the drug part of Ayurveda which bargains exhaustively about the handling of metals and minerals having helpful significance. Vaikranta is one among a few significant medications utilized in Ayurveda. It is gathered under Maharasa varga and uparatna varga. Vaikranta has different restorative employments. In Indian arrangement of medication, especially in Ayurveda, the restorative utilization of metals, minerals and valuable stones falls under Rasachikitsa (fluctuating treatment). These materials are utilized for inner organization solely after their fundamental drug methods, known as shodhana (purging), marana (burning) and sattva patana (extraction of embodiment). Vaikranta has the pharmacological and restorative properties like that of vajra (precious stone). Henceforth it has been referenced that vaikranta can be utilized instead of vajra (diamond) which is a valuable stone. Albeit the mineral personality of vaikranta is the question of discussion. In this survey article an endeavor has made to investigate the wide scope of portrayals accessible in ayurvedic writing.

KEYWORDS: Rasa Shastra, Vaikranta, Maharasa, Uparatna.**INTRODUCTION**

Ayurveda is considered as Upaveda of Atharvaveda,^[1] which manages the science of life. The point of this science is to keep up with the solid life and to fix the illnesses for which a few unique medicaments are being utilized going from plants to metals, minerals, and jewel stones.^[2] These metals also, minerals are ordered in different gatherings in light of their restorative utility in restorative use just as catalytic field. The most valuable medications are characterized into maharasa group.^[3] vaikranta has been ordered under Maharasa varga and

uparatna varga. Order of Vaikranta according to distinctive Rasa Granthas: The primary reference of Vaikranta as dhatu(mineral) is followed from the book Koutilya Arthashastra 33rd part, having a place with fourth century B.C.^[4], later on, its portrayals are found in different rasa writing viz Rasa Hrudaya Tantra, Rasendra Mangala, Rasa Ratna Sammucchaya and so forth.

Etymology: The word Vaikranta means that which disfigures a wide range of metallic substances. Vikruyanti lohani implies it has the ability to cut a wide range of metallic substances because of its hardness and its reasonable organization in suitable measurements can kill (fix) the sicknesses of body^[5] This material is called by name vaikranta since, when it is utilized prudently for inward organization in suitable dose structure, the vaikranta can fix numerous illnesses like that of vajra(diamond).^[6]

Event: Vaikranta is accessible in southern and northern pieces of Vindhya parvata (considered as Rajasthan, Gujrat). It can cut all the tamra (copper) and lohas (metals) and subsequently it is called as vaikranta.^[7]

Equivalents; Vaikranta, Vikranta, Jeerna Vajraka, Ku Vajraka, Kshudra Kulisha, Churna Vajra.^[8] grahya Vaikranta Lakshana (fit for pharmacological use): ought to have the following properties asht asra (eight edges) furthermore, asht phalaka (eight surfaces) and pooped kona (six points) Or eight surface and six points, ought to be snigdha(smooth) and guru(heavy). The term smooth might allude to polished surface of the grains and term weighty shows its high explicit gravity.^[9] It could be of a solitary tone or of a blend of colors.

Pharmacological properties of vaikranta

Rasa-shad rasa (six rasa)^[10]

Guna-master (weighty)

Virya-sheeta (cold)

Vipaka-madhura (sweet)

Dosha prabhava-Tridosha hara The mineralogical distinguishing proof of Vaikranta has tragically involved discussion and numerous minerals contrasting generally in nature from each other, are suggested by various Ayurvedic doctors to be utilized as Vaikaranta in therapeutics. It is worth focusing on that at present something like four things viz.

Tourmaline, Fluorspar, Feldspar and Quartz are being utilized for Vaikranta by various drug stores furthermore, physicians.^[11]

Bheda (types): there are different feelings accessible in regards to the kinds of vaikranta in view of tones. A few creators have recommended that Vaikrant can be of five sorts/seven types¹²/eight types in colors^[13]

Five sorts: Hema vaikranta (brilliant shading), Roupya (silver tone), Rasa (mercury tone), Pushpa (red tone), Vajra (jewel). (Rasopanishad) Seven sorts: Shweta (White), Krushna (Dark), Rakta (Red), Peeta (yellow), Neela (Blue), Shyama (Bluish), Karbura (blackishGrey), Parawatchavi (dark). Eight sorts: Shweta (white tone), Rakta (dark tone), Peeta (yellow tone), Neela (blue tone), Parawatachavi (pigeon like/ dim shading), Mayurkanth Sadrush (peacock shading), Marakat Mani Samaan (marakata stone tone).

Need for shodhana

In the event that ashudha (polluted) Vaikranta is controlled inside without going through its decontamination it prompts Kilasa (vitiligo), daha roga (consuming sensation), paarshwa peeda(back throb) and pandu roga (frailty).^[14]

SHODHANA: (PURIFICATION)

1. Ashudha (sullied) Vaikranta is taken in material, pottali (group) tied and drenched in dola yantra (pot) containing kulatha kwatha (dolichos biflorus linn) as fluid media, swedana (steaming) is done for 3 hours it gets shodhitha.^[15]
2. Ashudha (sullied) Vaikranta is warmed to intensely hot and extinguished in horse pee, this system is rehashed for multiple times, it gets purified.^[16]
3. Pottali (group) is ready with Ashudha (sullied) vaikrant pieces and is drenched in a dola yantra (pot) containing kadalikanda swarasa (musa paradisiaca linn stem juice) as fluid media and swedana (steaming) is completed for 3 hrs, so that the vaikranta gets purified.^[17]

MAARANA (INCINERATION)

1. Shodhita vaikranta (purged) is ground up with equivalent amount of gandhaka (sulfur) by giving Nimbu swarasa (lemon juice) bhavana (ligation) and Pallets arranged, exposed to 8 gaja putas (warming framework)^[18]

2. Gandhaka (sulfur) is ground up with nimbu rasa (lemon juice) and this lepa is applied on shodhita vaikranta, dried and exposed to 8 putas (warming framework), bhasma (debris) is obtained^[19]
3. Shudha Vaikrant is blended in with equivalent portions of and shudha hingula (cleansed cinnebar), shudha gandhaka (Purified Sulfur). This blend is pulverized with nimbu swaras (lemon juice). Beds are ready and Dried, encased appropriately in mudplates, fixed and exposed to gajaputa (warming framework). When it gets swangsheet (selfcool) powder is gathered. It is blended with equivalent pieces of shudha parada (cleaned mercury) and shudha gandhaka (cleansed sulfur), pulverized with nimbu rasa (lemon juice). The palletes arranged, dried totally, encased in mud beds and again oppressed for gajaputa (warming framework). This strategy is rehashed for multiple times to get mud earthy colored hue vaikrant bhasma (ash).^[20]

VAIKRANTA BHASMA GUNAS^[21,22]

(Helpful properties)- Properly pre-arranged vaikranta bhasma mitigates all the three vitiated doshas. - It possesses all the six rasa. - Its prudent organization gives the physical strength and makes the body solid and sound. - It fixes pandu roga (iron deficiency), udara roga (stomach illnesses), jirna jwara (constant fever), nava jwara (first phase of fever), shwasa (bronchial asthma), kaasa (cough), kshaya roga (tuberculosis), prameha roga (diabetes mellitus).

- By burning-through vaikranta bhasma maha roga gets relieved. - Increases medhashakti (memory). - Cures the persistent agni mandhaya (decreased craving). - When swasthya (solid individual) devours it produces uttama rasayana gunas. - It is likewise blended in with different other bhasmas to expand its helpful viability. - It is comparable in viability to vajra bhasma. It is uttama twachya (useful for skin) and rajayakshma nashaka (fixes tuberculosis). - It is a decent restore. - It fixes shosha (weakening), jwara (fever), kushta (skin diseases), pandu (frailty), udara (ascitis), swasa (bronchial asthma), kasa (hack), prameha (diabetes mellitus), shwayathu (rise on the outer layer of skin) and so on - It improves the body power.

VAIKRANTA BHASMA PRAMANA

Measurement - 1/24 to 1/11 pieces of 1 ratti²³ (1 ratti= 125m.g) - 1 to 2 ratti²⁴

SATTVA PATANA: (Extraction of embodiment)

1. Shuddha Vaikrantha is given bhavana with mocha kanda (*musa paradisiac* linn), morada rasa (*guaria morada*), palasha kshara (*butea monosperma*) and gomutra (cows pee). Added to combination of Vajra kandha (*surana kandha*) (*amorphophallus*), nisha kalka (turmeric glue), triphala churna (powders of *emblica officinalis*, *terminalia chebula*, *terminalia belerica*) shudha tankana (borax), laksha churna (*laccifera lacca*), navasadhara (ammonium chloride) and meshasrunji churna (*gymnema Sylvester*). Every one of these are blended together, and a bolus is framed. This bolus is dried and put in andhamoosha (cauldron) what's more, exposed to teevragni (warming framework).

Vaikrant sattva is obtained^[25]

2. Vaikrant is blended in with sattvapataana yoga (*mitra panchaka*) and pulverized. Bolus is framed and kept in andhamoosha (cauldron), oppressed for dhamana (fire) for one yama (3 hours). Sattva (substance) of vaikrant is obtained.^[26]

3. Vaikrant is blended in with sattvapataana yukta aushadha dravya (*guda*, *guggulu*, *tankana* and so forth) and mardana is finished. Bolus is ready and kept in andhamusha (pot) which is exposed to dhamana (warming framework) for 1 yama (3 hours). Vaikrant sattva (pith) is obtained.^[27]

DISCUSSION AND CONCLUSION

Portrayal of vaikranta is first followed from kautilyas artha shastra. As per ayurvedic rasa written works vaikranta may either have eight points and eight surfaces or on the other hand eight edges, eight surface and six points. Smooth weighty and might be of single tone or a blend of shadings. The term smooth alludes to flossy surface of the grains and the term weighty shows its high explicit gravity. Point by point depictions of its grahya lakshanas (pharmacological properties), bheda (types), shodhana (sanitization), marana (cremation) sattva paatana (extraction of substance) are clarified on the whole the rasa works of art. Vaikranta bhasma has six rasa, tridosha hara (balances vata, pitta, kapha). Remedially it is very great Rasayana (rejuvenative), vrishya (Spanish fly)), balya (strengthens body and mind), kshaya nashaka (fixes anorexia or tuberculosis) and is considered as sarvaroga nashaka (fit for relieving all illnesses). As every one of the restorative properties are same as vajra (jewel) it is utilized as a substitute of vajra bhasma. Taking into account the exhaustive contentions relating to the character of drug, as of now 4 medications viz., Tourmaline, Florspar, Feldspar and Quartz are being utilized for the sake of Vaikranta.

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