

## ASSORTMENT AND ANALYSIS OF HARAGAURI RASA – THE SOLUTION TO SALVATION

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### ABSTRACT

Rasashastra has blessed the world with the proper and systematic guidance for safe and effective utilisation of mineral and toxic elements. Among all the other substances, this is mainly achieved by various Murchita Yoga of Parada as the key ingredient. Koopipakwa Rasayana is one amongst the four Murchita Swaroopa of Parada. To prepare most of the Koopipakwa Rasayana, Kajjali of Parada and Gandhaka has to be prepared and filled in the Koopi for the preparation. There are a few Yoga where the proportion of Parada and Gandhaka for the Kajjali is so unique that it stands out and fascinates towards them for more understanding about them. One such preparation is Haragauri Rasa, which is not available in market currently. It has a very unique proportion for Kajjali as well as there

are various references under different names and context in various texts. This literary review is planned to compile various classical references of Haragauri Rasa.

**KEYWORDS:** Haragauri Rasa, Kajjali, Parada, Gandhaka, Rasasindoor, Koopipakwa.

### INTRODUCTION

The sempiternal and blessing knowledge of Ayurveda has always been centered on the Hetu, Linga and Aushadhagyana for both the Swastha and Atura.<sup>[1]</sup> There are many formulations

mentioned in classics but not available in the market. One of the main reasons for that could be various references for a formulation.

A same formulation can be found named under the same name in various context by different Acharya or there could be similarity in the ingredients but it could be named differently by some Acharya. The placement of the same named formulation can be found under different Rogadhikara according to the therapeutic aim from author to author. In current scenario, many Vyadhi are seen in the population on a large scale without any dominant relevance to age, gender, place, etc. It creates the need to bring formulations which can act on multiple diseases, in multiple dose size and in all the age group. Koopipakwa Rasayana shows a possible way for that.

## MATERIALS AND METHODS

There are very few Koopipakwa Rasayana available in market. So, in search for more Koopipakwa Rasayana, a formulation described as Haragauri Rasa with a very unique ratio for Parada-Gandhaka Kajjali came to light. Therefore, an attempt is made here to compile classical references of Haragauri Rasa, to do critical analysis of them and find reasonable explanation of its possible mode of action. All the references are as following.

**Table I: Haragauri Rasa – Rasakamadhenu.<sup>[2]</sup>**

Ingredients	Proportion	Rogadhikara	Matra & Anupana
Su. Parada	1 Part	Vatavyadhi Chikitsa	---
Su. Gandhaka	1/3 Part		
Su. Navasagara	1/10 Part		
Dattura Patra Swarasa	Q.S (as Bhavana Dravya)		

**Time required for preparation:** 16 Yama.

**Possible mode of action:** Parada having Yogavahi<sup>[3]</sup> Guna, absorbs the qualities from all the other Dravya mixed with it and take it to the targeted organ. i.e Vataghna, Ushna, Tikshna Guna from Gandhaka<sup>[4]</sup> Guru, Tridoshaghna from Navasagara<sup>[5]</sup>, Ushna, Tikshna, Madhura from Dattura.<sup>[6]</sup>

**Table II: Haragauri Rasa – Rasasanketa Kalika.<sup>[7]</sup>**

Ingredients	Proportion	Rogadhikara	Matra & Anupana
Su. Parada	1 Part	Dhatukshaya	---
Su. Gandhaka	1/3 Part		
Su. Navasagara	1/10 Part		
Dattura Patra Swarasa	Q.S (as Bhavana Dravya)		

**Time required for preparation:** 16 Yama

**Possible mode of action:** Parada itself has Rasayana, Tridoshghna Guna. It is also Yogavahi<sup>[3]</sup> so it takes the qualities from all the other Dravya mixed with it and enhances the action of the final product. i.e Rasayana Guna from Gandhaka<sup>[4]</sup> Guru, Tridoshaghna from Navasadara,<sup>[5]</sup> Madhura, Vishahara Guna from Dattura.<sup>[6]</sup>

**Table III: Haragauri Rasa – Rasasanketa Kalika.<sup>[8]</sup>**

Ingredients	Proportion	Rogadhikara	Matra & Anupana
Su. Parada	1 Part	Dhatukshaya	---
Su. Gandhaka	1 Part		
Sarpakshi Swarasa	Q.S (as Bhavana Dravya)		

**Time required for preparation:** 16 Yama.

**Possible mode of action:** The Snigdha, Tridoshaghna and Rasayana qualities of Parada<sup>[3]</sup>, along with Kshayahara and Rasayana properties of Gandhaka<sup>[4]</sup> and Vranaghna properties of Sarpakshi<sup>[9]</sup> can be understood useful for the Chikitsa of Dhatukshaya.

**Table IV: Haragauri Rasa – Bruhat Rasaraja Sundara.<sup>[10]</sup>**

Ingredients	Proportion	Rogadhikara	Matra & Anupana
Su. Parada	1 Part	Prameha, Swasa, Kasa, Shandha, Ksheena, Alpavirya, Sarvaroga	2 Gunja with Sita and Dugdha
Su. Gandhaka	2 Part		

**Time required for preparation:** 27 Yama.

**Possible mode of action:** Here the direct indications for Shandhatva or Alpaviryatva can be seen and therefore only Parada and Gandhaka as the ingredients can be justified as both are Rasayana<sup>[3][4]</sup> in nature. Parada is Rasayana and Mahavrushya<sup>[3]</sup> and Gandhaka also has Rasayana and Ksayahara properties.<sup>[4]</sup>

**Note:** In the text this formulation is given as the Rasa Sindoor – Dwitiya Vidhi.

**Table V: Haragauri Rasa – Rasa Tantra Sara Va Siddha Prayoga Sangraha.<sup>[11]</sup>**

Ingredients	Proportion	Rogadhikara	Matra & Anupana
Su. Parada	1 Part	Sarvaroga	Same as Rasasindoor
Su. Gandhaka	1/3 Part		
Su. Navasadara	1/10 Part		
Dattura Patra Swarasa	Q.S (as Bhavana Dravya)		

**Time required for preparation:** 16 Yama

**Possible mode of action:** It works in same way of Rasa Sindoor but since it has Dattura in it, the expectorant action of Kapha can be anticipated more here along with Vata Shamana

and Amashodhana. It stimulates the cardiac activity and it also shows fast effect as Vajikarana Dravya too. It could be more suitable for Vata-Kapha Prakruti people comparatively.<sup>[12]</sup>

**Table VI: Haragauri Rasa – Rasa Tantra Sara Va Siddha Prayoga Sangraha<sup>[13]</sup>**

Ingredients	Proportion	Rogadhikara	Matra & Anupana
Ashta Samskarita Parada	1 Part	Sarvaroga (mainly in Dhatukshya, Alpaviraytva, Vandhyata)	1/2 to 2 Ratti with Roganusaranupana
Su. Gandhaka	6 Part		
Abhraka Satva	1/2 Part		
Svarnamakshika Satva	1/2 Part		
Naga Bhasma	1/4 Part		
Su. Svarna Varka	1/8 Part		

**Time required for preparation:** Not specified

**Possible mode of action:** All the Dravya used here has Rasayana and Vrushya Guna<sup>[3][4][14][15][16][17]</sup> which can predominantly be useful in the Chikitsa as it is very much known principle of Ayurveda of Sarvada Sarvabhavanam Samanyam Vruddhikaranam.<sup>[18]</sup>

**Note:** It's a Damaru Yantra Jarana method of preparation.

**Table VII: Haragauri Rasa / Panchabana Rasa – Rasayogasagara.<sup>[19]</sup>**

Ingredients	Proportion	Rogadhikara	Matra & Anupana
Su. Parada	1 Part	Pramehadhikara	2 Valla with Sitajya Yukta Khseera
Su. Abhraka	1 Part		
Su. Svarna	1 Part		
Su. Rajata	1 Part		
Su. Makshika	1 Part		
Su. Vanga	1 Part		
Su. Naga	1 Part		
Su. Tamra	1 Part		
Su. Kanta	1 Part		
Kokilaksha beeja choorna	1 Part		
Markati choorna	1 Part		
Ahiphena choorna	1 Part		
Godugdha	Q.S (as Bhavana Dravya)		
Shalmalirasa	Q.S (as Bhavana Dravya)		
Talmulirasa	Q.S (as Bhavana Dravya)		

**Time required for preparation:** Not specified

**Possible mode of action:** Parada has Sarvamayahara and Yogavahi Guna<sup>[3]</sup>, Abhraka is Dhatukrut<sup>[20]</sup>, Swarna is Kashaya, Hridya<sup>[21]</sup>, Raupya is Lekhana, Kashaya, Sara<sup>[22]</sup>, Makshika is Mehaghna<sup>[23]</sup>, Naga and Vanga are Kaphahara and Mehaghna<sup>[24]</sup>, Tamra is Lekhana and Sara<sup>[25]</sup>, Kanta is Mehaghna.<sup>[26]</sup> Kasthaushadhi like Kokilaksha<sup>[27]</sup> and Markati<sup>[28]</sup> has

Sheetala, Balya, Rasayana, whereas Ahiphena has Sangrahi Guna.<sup>[29]</sup> This formulation can be understood as a possible option for wholesome treatment of Prameha as it has the Dravya rectifying excessive Kapha and Vata Dosha, Lekhana and elimination of Drava Dhatu, formation of Navina Dhatu, giving strength to Deha as well.

**Note:** It is a Kharaliya Rasayoga. All the three Bhavana Dravya should be taken in equal quantity individually. In Rasa Parijata – extra Drava Dravya are mentioned for the Mardana i.e Ela, Kumkuma, Ankola and Chandana. And it also has interpretation to use Gokshura instead of Gokshira.

**Table VIII: Haragauri Rasa – Rasayogasagara.**<sup>[30]</sup>

Ingredients	Proportion	Rogadhikara	Matra & Anupana
Su. Parada	1 Part	Agnimandhya & Vataroga	2 Valla with Shrungaverarasa
Su. Gandhaka	1 Part		
Trushna	1 Part of Kajjali		
Panchalavana	1 Part of Kajjali		
Dvaukshaara	1 Part of Kajjali		
Tilaparni Swarasa	Q.S (as Bhavana Dravya)		
Kakamachi Swarasa	Q.S (as Bhavana Dravya)		
Markati Swarasa	Q.S (as Bhavana Dravya)		

**Time required for preparation:** Not specified

**Possible mode of action:** Amongst the ingredients mentioned here Rasa<sup>[3]</sup> and Gandhaka<sup>[4]</sup> have Agnimandhyahara Guna with Snighdha, Ushna, Vatahara properties and Kashtha Dravya and Kshara have Ushna, Tikshna Guna, which can be understood for their Deepana action and Bhavana Dravya also has the Vahnika, Ruchya (Tilaparni),<sup>[31]</sup> Swadu & Tridoshaghna (Markati-Kapikacchu),<sup>[28]</sup> Ushna, Tridoshaghni Guna (Kakamachi).<sup>[32]</sup>

**Note:** It's unique preparation which has Suranakanda Paka in Puta and then Kharaliya Rasayoga preparation.

**Table IX: Haragauri Rasa / Chandrodayarasa – Rasayogasagara.**<sup>[33]</sup>

Ingredients	Proportion	Rogadhikara	Matra & Anupana
Parada Bhasma	2 Tola	Rasayana	1 Valla with Sarkara or Ghanasara in Kshaya, Prameha, Kasa, Vahnimandhya Vardhmanapramanam with Shitalajala to cases of Shandha
Su. Gandhaka	2 Tola		
Svrana Bhasma	1 Tanka		
Rajata Bhasma	1 Tanka		

**Time required for preparation:** 4 Yama

**Possible mode of action:** Parada, Gandhaka and Suvarna has Rasayana Guna, whereas, Rajata has specifically Vayasthapana Guna which can be understood for the formulation to be used as Rasayana.

**Note:** It's unique preparation where the final product will be obtained at Talastha part of the Koopi. It is also named as Chandrodayarasa.

## DISCUSSION

After analysing all the Yoga here, the possible understanding of the formulation making and description under a specific Adhikara can be pointed out as.

**Role of Parada:** All the formulations have Parada as the main ingredient. But here the all-powerful Parada can be mainly understood as the Yogavahi Dravya which accepts and transports the Guna-Karma of all the Dravya used along with it.

**Rationality of Ingredients used:** Because of the Yogavahi Guna of Parada, here for this preparation the Dravya which are used can be seen mainly with the foundation rule of using them to increase of similar Guna-Karma in the Deha.

**Importance of Bhavana Dravya:** Only variation in Bhavana Dravya can also be seen which is the primary drug for the disease and Parada and Gandhaka are there as carriers.

**Method of Preparation:** Commonly Koopipakva method has been obtained in the majority of the formulations. But adoption and understanding of different preparation methods at some places can be understood as; (1) Damaru Yantra is one adopted method wherein the preparation is Antardhooma Shadgunagandhaka Jarana which can affect the Guna-Karma of the final product. (2) Suranakanda is used as the vessel for Paka where the formulation is indicated in Agnimandhya and Vatavyadhi. Here, the role of Surana can be justified as Surana itself has the properties such as Agnidipaka, Ruchya.<sup>[34]</sup>

**Special Dosage:** Usually the formulations prepared with Koopipakwa methods has Alpa Matra and the ones prepared in other methods has a little increased dosage. A specific Vardhmana Krama is also mentioned for the Talastha Haragauri Rasa(no9).<sup>[32]</sup>

**Pathya-Apathya:** In Rasasanketa Kalika, specific diet and regime is advised when the Haragauri Rasa is advised to the patient.<sup>[35]</sup>

## CONCLUSION

As per the classical references mentioned here, we can appreciate that few of the formulations has Sarvavyadhihara property which can be achieved by various Anupana used alongside to it and some has a specific set of ingredients and Rogadhikara assigned to it. So, the Vaidya has the upper hand in choosing either Anupana or the whole formulation to prepare and use based on the availability of Dravya and cost effectiveness of the Atura.

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