



**A REVIEW ON DIFFERENT METHODS OF POORNA CHANDRODAYA RASA
NIRMAANA W.S.R. TO RASA TANTRA SAARA EVAM SIDDHA PRAYOGA SANGRAHA**

Dr. Milind P. Chatrabhuji*¹ and Dr. Mita Mashru²

¹PG Scholar, Dept. of Rasashastra & Bhaishajya Kalpana, Parul Institute of Ayurved, Vadodara.

²Professor, Dept. of Rasashastra & Bhaishajya Kalpana, Parul Institute of Ayurved, Vadodara.

***Corresponding Author: Dr. Milind P. Chatrabhuji**

PG Scholar, Dept. of Rasashastra & Bhaishajya Kalpana, Parul Institute of Ayurved, Vadodara.

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ABSTRACT

Poorna Chandrodaya Rasa, is a formulation of *kupipakva* type in *Rasashastra*. Classically described manufacturing procedures of this formulation are different in many ways. In different classical texts *Poorna Chandrodaya Rasa* is formulated by different procedures and its various indications are mentioned as per the procedure of manufacturing. Among all these, the book, *Rasa Tantra Saara Evam Siddha PrayogaSangraha* describes its manufacturing procedure as per the *GandhakaJarana*; 100 times in *Vishesha* and 2 times in *Saamanya*. This review will summarize details of different methods of *Nirmaana* (Manufacturing Procedures) of *Poorna Chandrodaya Rasa* as per the referenced book.

KEYWORDS: *Poorna Chandrodaya Rasa, Nirmaana, Rasa Tantra Saara Evam Siddha PrayogaSangraha.*

INTRODUCTION

1. Introduction to *Poorna Chandrodaya Rasa*

Poorna Chandrodaya Rasa is a classical formulation described in different classical and modern texts of *Rasashastra*.^[1] It is also mentioned as *Chandrodaya Rasa* or *Makaradhawaja Rasa* in some texts. But only the ingredients are same i.e. *Paarada*, *Suvarna* and *Gadhaka*. Proportion of ingredients, *Bhavana Dravya*, *GunaJaarana* and Manufacturing Procedures have a vast variety of differences. So, it is a topic of research that to categorise this formulation under one head. The *rogaadhikara* (indication) of this formulation is very diverse including *Kaarsya* (Emaciation), *Rajayakshma* (Tuberculosis), *Vajikarana* (aphrodisiac) and *Rasayana* (Anti-ageing) etc.^[2,3]

2. Introduction to *GandhakaJaarana*

GandhakaJarana is an important process in which sulphur in different proportions is added in the mercury and made to burn in it with the help of fire applied through *Valuka Yantra* system of heating. The *Rasashatra* texts claim that *Paarada* treated with *GandhakaJarana* process becomes highly potentiated and many pharmacological and therapeutic properties. This potentiation depends on the proportion of Sulphur made burnt during *Jarana* process. According to textual references *Sadagunabalijaritarapada* is claimed to be much more effective than *Samguna* or *Dwigunabalijaritarapada*. Not only this, some texts claim that without *sadagunabalijarana*, *parada* does not develop a disease curing capacity. Hence from

therapeutic point of view it is essential.^[4] In textual references, it is also described to do the *gandhakajarana* eight times, twenty-six times and even one hundred times.^[5]

MATERIALS AND METHODS

1. *Poorna Chandrodaya Rasa (Vishesha) Talastha*^[6]

In this method, twenty *tolas* of *AshtaSamskaritaPaarada* is taken and made *bubhukshita* by *bubhukshavidhi*. *Bubhukshavidhi* is to triturate the *ashtasamskaritapaarada* for seven days with each of seven *upavisha* viz. *ArkaKshira*, *ThooharaKshira*, *Dhattura Patra Swarasa*, *Kalihari Moola Kwatha*, *Kanera Moola Kwatha*, *Shweta GunjaphalaKwatha* and *Ahiphena Rasa* (liquid made by sixteen times of water to *Ahiphena*); followed by *urdhwapatana* with *damaru yantra* each time; then next followed by trituration with *NimbuSwarasa* with addition of one fourth proportion of *Beerabahuti (Bhunaga/Earthworm)* and one sixteenth proportion of *Saindhava* (Rock salt); then next followed by *urdhwapatana* with *damaru yantra* and then next followed by sixteen times *gandhakajarana* by *antardhoomavidhi*. By this process, *AshtaSamskarita Paarada* becomes *bubhukshitaparada*.

Further, this *bubhukshitaparada* is subjected for trituration in strong stoned mortar and pestle. On the first day, it is triturated for twenty-four hours with *nimbuswarasa* with addition of one eighth part of *vidalavana*. On the second day, it is triturated with some amount of *nimbuswarasa* with addition of one by sixty

fourth part of *abhrakasatva*. Then it is triturated with some amount of honey and *nimbuswarasa* with addition of one by sixty fourth part of *suvarnamaakshikasatva*. Then round bolus is made out of it. A *lepa* is made by triturating *saindhavalavana* and *yavakshaara* one and half tola each, with *nimbuswarasa* and this *lepa* is applied to a cotton cloth and that cloth is made fourfold. The processed bolus of *paarada* is kept in this fourfold cloth which is applied the *lepa* prior, and a *pottali* is made out of it. This *pottali* is subjected for *swedana* with *kanji* in a strong *dola-yantra* made of clay. *Swedana* is done for twenty-four hours in that *dola yantra*. After that it is made *swaangasheeta* (*self-cooled*) and then processed *paarada* is obtained after washing with hot water. In this whole process, the main part was addition of one by sixty fourth parts of *abhrakasatva* and *suvarnamaakshikasatva*. It is called the *graasa* of *paarada*. This process is to be further repeated for addition of one by thirty secondparts, one by sixteenth parts and one by eighth parts of *abhrakasatva* and *suvarnamaakshikasatva* five tola each. By this process, processed *paarada* becomes *shaktishaali* (powerful) and *nishchala* (non-moving). After that two and half tola *suvarna* is also added by the same procedure. Thus, the processed *paarada* becomes *atidiviyagunaprada* (having many divine powers). This *paarada* is taken for the manufacturing process of *Poorna Chandrodaya Rasa* (*Vishesh*) *Talastha*.

The *paarada* processed upto this much is known is *nishpannadivypaarada* and it is taken for one hundred times i.e. two thousand tola *gandhakajaarana*. This *nishpannadivypaarada* is kept in the lower earthen pot of the *damaru yantra* and fortytola *gandhaka* is put over it. A hole is made of one-inch size in diameter in the base of upper earthen pot first; and then the upper earthen pot is kept upside down on the lower earthen pot to make *damaru yantra*. *Sandhibandhana* is done the *damaru yantra* is kept over mild fire. Slowly the sulphur fumes will start to come out from the hole of *damaru yantra* and it is to be observed carefully. After *jaarana* of fortytola *gandhaka*, fumes will become less in quantity; then other twenty tola *gandhaka* is added from the hole in the upper part of the *damaru yantra*. By this way total five hundred tola *gandhaka* is added in twenty tola batches. After five hundred tola *gandhakajaarana*; *paarada*-mixture is taken out from the lower earthen pot of *damaru yantra* and transferred to *valuka yantra* containing *aatashishishi* (glass bottle) with seven times *kapadamitti*. The *paarada*-mixutre is further processed in *valuka yantra* by *chandrodavidhi*. After *swaangasheeta*, *chandrodaya* is obtained from the base of *valuka yantra*. In this process, five hundred tola *gandhakajaarana* is done, so this *chandrodaya* is known as twenty-five times *gandhakajaaritachandrodaya*.

The twenty-five times *gandhakajaaritachandrodaya* is again taken in *damaru yantra* with fortytola *gandhaka* just like previous procedure. The *gandhakajaarana* is started by processing in *damaru yantra* and twenty tola

gandhaka is added from the upper hole of *damaru yantra* each time upto next five hundred tola *gandhakajaarana*. Then this *paarada*-mixture is again taken in *valuka yantra* and *chandrodaya* is made by same procedure as after the first five hundred tola *gandhakajaarana*. The obtained *chandrodaya* is known as fifty times *gandhakajaaritachandrodaya*.

The fifty times *gandhakajaaritachandrodaya* is again processed for another five hundred tola *gandhakajaarana* in *damaru yantra*; and then processed for *chandrodayanirmaana* in *valuka yantra*. The obtained *chandrodaya* is known as seventy-five times *gandhakajaaritachandrodaya*.

The seventy-five times *gandhakajaaritachandrodaya* is again processed for another five hundred tola *gandhakajaarana* in *damaru yantra*; and then processed for *chandrodayanirmaana* in *valuka yantra*. The obtained *chandrodaya* is known as one hundred times *gandhakajaaritachandrodaya*. In this process, total of two thousand tola *gandhakajaarana* is done and the final obtained *chandrodaya* is known as *Poorna Chandrodaya* (*Vishesh*) *Talastha*.

With this manufacturing process, there are some instructions given herewith.

1. For *gandhakajaarana*, any of the *yantra* viz. *Ishtika yantra*, *gauri yantra*, *kachchhapa yantra*, *valuka yantra*, *bhoodhara yantra*, *kharpura yantra* and *moosha yantra* as per experience can be used.
2. In *valuka yantra*, if one-part *gandhakajaarana* is done for one hundred times then it causes very much loss of *paarada* and excessive consumption of manpower and time. To change the bottles of *valuka yantra* and to change the *kapadamitti* each time repeatedly takes more than three years of time while in the process described above it take only two years of time.
3. While doing *jaarana* in *damaru yantra*, only mild fire is to be given so that *jaarana* process is done as it meant to be.

This *Poorna Chandrodaya Rasa* (*Vishesh*) *Talastha* is made out of *ashta samskara yukta*, *bubhukshitapaarada*, with *graasa* of *abhrakasatva*, *suvarnamaakshikasatva* and *suvarna*; alongwith one hundred times *gandhakajaarana*. So it shows qualities as described in the classical texts.

2. *Poorna Chandrodaya Rasa* (*Samanya*) *Talastha*^[7]
Pakshachhinna and *BubhukshitaPaarada* is taken in the quantity of sixteen tola. *Suvarna varka* in the quantity of two tola is added into it. Then it is triturated with *nimbuswarasa* for three consecutive days. At morning of each day, one tola *saindhava* is added into it. On the fourth day, processed *paarada* is washed three to four times with water to remove the *kshara*. Then thirty-twotola *gandhaka* is added and *kajjali* is prepared out of it. Then it is processed with *swarasa* of red

kaarpasapushpa and *swarasa* of *ghritakumari* for three days each. It is dried well and subjected for *paaka* in *valuka yantra*.

The processed *kajjali* is kept in *aatasishishi* (glass bottle) and subjected for heat for sixty hours. After almost thirty six hours, it will be needed to close the open upper end. After closing it, intense fire is given for twenty-four hours so that the medicines get *pakva*.

With this manufacturing process, there are some instructions given herewith.

1. If *paarada* is not *bubhukshita*, then black *suvarnabhasma* remains at the base and *chandrodaya* becomes *kanthastha*. Being *pakshachhinna*, it would become *talastha*.
2. The tree of *kaarpassa* which remains alive for many years, *swarasa* of flowers is to be taken from it only. Which remains alive for only one year, *swarasa* of its flowers is not usable here.

3. *Poorna Chandrodaya Rasa (Samanya) Kanthastha*^[8]

Shuddhapaarada is taken in the quantity of sixteen *tola* and *gandhaka* is taken in the quantity of thirty-two *tola*. *Kajjali* is made out of these two and two *tola suvarna raja* or *suvarnavarka* is added into it. Then it is triturated for three consecutive days with *nimbuswarasa* and then transferred to *valuka yantra* containing *atashishishi* with *kapadamitti*. Heat is given for twenty four hours and *Chandrodaya* is obtained.

This *Poorna Chandrodaya* becomes *kanthastha* only.

DISCUSSION

Here three different pharmaceutical procedures are given for manufacturing of *Poorna Chandrodaya Rasa*. First method is very complex and consists of many sub-procedures. The second method is less complex and consists of only two sub-procedures; while the third method is not complex. To simplify the above description of methods it is converted into tabular format below.

Table 1: Pharmaceutical procedures of *Poorna Chandrodaya Rasa*.

Sr. No.	Name	Sub-procedures
1.	<i>Poorna Chandrodaya Rasa (Vishesha) Talastha</i>	<i>Ashtasamskaritaparada</i> subjected for <i>bubhukshanvidhi</i> Triturate with seven <i>upavisha</i> followed by <i>urdhwapatana</i> each time. Triturate with <i>nimbuswarasa</i> with addition of <i>beerabahuti</i> and <i>saindhava</i> followed by <i>urdhwapatana</i> Sixteen times <i>gandhakajaarana</i> by <i>antardhoomavidhi</i>
		<i>Bubhukshitaparada</i> is triturated with <i>nimbuswarasa</i> with addition of <i>vidalavana</i> Then triturated with <i>nimbuswarasa</i> with addition of 1/64 th <i>abhrakasatva</i> Then triturate with honey and <i>nimbuswarasa</i> with addition of 1/64 th <i>suvarnamakshikasatva</i> Made bolus <i>Lepa</i> of <i>saindhalavana</i> and <i>yavakshara</i> triturated with <i>nimbuswarasa</i> , applied to cotton cloth, made fourfold and bolus is kept in it Made <i>pottali</i> <i>Swedana</i> with <i>kanji</i> in <i>dola yantra</i>
		Second sub-process is repeated for respective amount of 1/32 nd , 1/16 th and 1/8 th parts of <i>abhrakasatva</i> and <i>swarnamaakshikasatva</i> upto 5 <i>tola</i> each.
		2 ½ <i>tolasuvarna</i> also added by the same procedure
		<i>GandhakaJaarana</i> 500 <i>tola</i> Addition of 40 <i>tola gandhaka</i> and processed in <i>damaru yantra</i> Addition of 20 <i>tola gandhaka</i> each time and processed in <i>damaru yantra</i> upto 500 <i>tola gandhaka</i> <i>Paaradamishran</i> is transferred into <i>valuka yantra</i> and <i>chandrodaya</i> is obtained by <i>kupipakvachandrodavavidhi</i>
		Fifth sub-process is repeated for three more times <i>Poorna Chandrodaya (Vishesha) Talastha</i> is obtained
2.	<i>Poorna Chandrodaya Rasa (Samanya) Talastha</i>	<i>Suvarna Varka</i> is added to <i>Pakshachchhinna</i> and <i>BubhukshitaPaarada</i> Triturated with <i>nimbuswarasa</i> for three days, <i>saindhava</i> is added at morning of each day Washed 3 to 4 times to remove <i>kshara</i> <i>Kajjali</i> is made by trituration with <i>Gandhaka</i> Processed with <i>swarasa</i> of red <i>kaarpasapushpa</i> and <i>swarasa</i> of <i>ghritakumari</i> three days each
		Transferred to <i>valuka yantra</i> Heated on mild fire for 36 hours with open mouth Closed after almost 36 hours Intense heat for next 24 hours <i>Poorna Chandrodaya Rasa (Samanya) Talastha</i> is obtained
3.	<i>Poorna Chandrodaya Rasa (Samanya) Kanthastha</i>	<i>Kajjali</i> is made from <i>paarada</i> and <i>gandhaka</i> <i>Suvarna raja</i> or <i>suvarnavarka</i> is added Triturated with <i>nimbuswarasa</i> for 3 days Transferred to <i>valuka yantra</i> Heated for 24 hours <i>Poorna Chandrodaya Rasa (Samanya) Kanthastha</i> is obtained

CONCLUSION

All the three types of *Poorna Chandrodaya Rasa* are useful in *Ayurved Chikitsa* as per the need. For *Rasayana Chikitsa*, the first method is undoubtedly useful as the medicines made by such complex procedures will show the qualities as described in classical texts. For *VajikaranaChikitsa*, the second method would be useful and the third method would be useful to make formulation for treatment of diseases. After formulating the *Poorna Chandrodaya Rasa* as described here, it is yet to be mixed with other medicines as shown in classical texts.

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