

**REVIEW ON BHASMA GUNA OF MAHARASA WITH SPECIAL REFERENCE TO
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ABSTRACT

Introduction: Rasashastra is a specialized branch of Ayurveda dealing mainly with drugs that are of mineral origin, metals, gemstones, etc. The classification of rasa dravya is done on the basis of its properties and use of it in the processing of mercury. Maharasa is one among the important group of minerals which have been recognized as they are useful for the potentiation of the properties of Parada. Bhasma, which are unique Ayurvedic metallic/minerals preparations, are prepared by subjecting them to trituration with herbal juices or decoction and exposed for certain quantum of heat termed as puta to procure the calyx of the minerals or metals. These bhasma are utilized in the treatment of variety of diseases and are said to be potent enough even to manage the ashadhya (incurable) diseases. **Materials and methods:** Literary search on the text books of Rasashastra namely Rasatarangini, Rasaratnasamucchaya, Ayurveda Prakasha, Rasaprakashsudhakara and Rasarnava. The indication of the bhasma from all the treatises to understand the mode of action based on the properties of the drug was carried out. **Observation and Results:** In Rasa Ratna Samucchaya there are eight Maharasa namely, Abhraka, Vaikranta, Makshika, Vimala, Shilajitu, Sasyaka, Chapala and Rasaka. In Rasatarangini, seven maharasa are mentioned that are same as told in Rasaratna samucchaya except vimala. In Rasaprakashsudhakara only seven maharasa are described omitting Chapala. In Rasarnavam only six maharasa are mentioned except abhraka and vaikranta. In Ayurveda Prakash, only parada is mentioned as maharasa and all other rasadravyas like abhraka, makshika, etc. in total eight dravyas are termed as uparasa. The properties of the maharasa quoted in the treatise have similar properties and indications. **Discussion:** The drugs exhibit their actions either based on the virtue of their rasa (taste) or by their virya (potency) or by their guna (quality) or by their vipaka (specific change after digestion) or by virtue of their prabhava (unexplainable action) or it could be a combined effect of any of these. **Conclusion:** All Bhasma have some common properties like rasayana, yogavahi, etc. Rasayana indicates immune-modulation and anti-aging quality, and yogavahi indicates ability of drug to carry and targeted drug delivery by bhasmas. Properly prepared bhasmas is nontoxic and must be readily absorbable, adaptable and assimilable in the body. Shighravayapti indicates that after marana, bhasma becomes easily absorbable and assimilable in the body and spreads quickly in the body. Under agnideepana, bhasma increases metabolism at cellular level and acts as catalyst. These attributes of bhasmas are comparable with the action of nanoparticles in the body. The probable mode of action and the use of the bhasma in various disorders can be understood based on the attributes of the drug.

KEYWORDS: Maharasa, Bhasma, Rasayana, Rasashastra.**INTRODUCTION**

The word Rasashastra literally means the science of mercury.^[1] It is a specialized branch of Ayurveda pharmaceuticals dealing mainly with materials which are known as rasa dravya.^[2] All the drugs explained in the text of rasashastra have been classified into categories termed as maharasa, uparasa, dhatus, upadhatus, ratna, uparatna, visha, upavisha, etc. and these are used for the preparation of medicine after subjecting to processes like shodhana (purification), marana (incineration), etc.^[3]

The classification of these rasa dravya is based on the utility of these in samskara of Parada.^[4] Maharasa is one among the important group of minerals which have been recognized as most useful for the potentiation of the properties of Parada.^[5] According to Rasa Hrudaya Tantra the drugs having properties equivalent to Parada and acts similar to Parada are called as Maharasa.^[6]

Different rasa texts have been described about Maharasa with their names, introduction, shodhana (purification), marana (incineration), gunas (properties), etc.^[7] In Rasa Ratna Samucchaya there are eight Maharasa namely,

Abhraka (Mica), Vaikranta (Manganese), Makshika (Copper Pyrite), Vimala (Iron Pyrite), Shilajit (Black Bitumen), Sasyaka (Copper Sulphate), Chapala (Bismuth Ore) and Rasaka (Zinc Ore).^[8]

Bhasma, which are unique Ayurvedic metallic/ minerals preparations, are prepared by subjecting to various steps of shodhana, marana, amrutikarana, etc. by treating with herbal juices or decoction and exposed for certain quantum of heat (puta). The bhasma will have properties that not just are useful in therapeutics to void of disease but also will be useful as rasayana and vajikara and also used in the management of ashadhya (incurable) diseases.^[9] They are said to possess wide applicability and the dose is also less in comparison to other herbal drugs.

Properly prepared bhasma is nontoxic and assimilable in the body quickly. Bhasma increases metabolism of cellular level and acts as catalyst. Attributes of bhasma are comparable with the action of nanoparticles in the body.^[10]

MATERIALS AND METHODS

A literary search was carried on the Rasashastra texts of different era namely Rasatarangini (R.T.), Rasaratnasamuchhaya (R.R.S.), Ayurveda Prakasha (A. P.) Rasaprakashsudhakara (R. P. S.) and Rasarnava (R.N.) to assess the properties of the bhasma of maharasa and understand the probable mode of action of the bhasma in various disorders. The action of the bhasma can be understood based on the attributes of rasa, guna, veerya, vipaka and tridoshaghata of the bhasma.

OBSERVATION AND RESULT

Table 1: Gunakarma (properties) of bhasma according to different Rasa texts.

Maharasa	R.R.S. ^[8]	R.T. ^[11]	A. P. ^[12]	R. P. S. ^[13]	RN ^[14]
Abhraka	Tridoshaghnam, kshayaghnam, Pragyabodhi, Rujaprasamana, vrishya, Aayushya, Balya, Snigdha, Ruchikaraka, Dipanam, Sheetveerya	Snigdha, sheetveerya, swadu rasa, Ayuvridhi, keshya, varnaya, ruchikara, dipanam, balya, netrya, medhya, stanyavardhana, sthairyra, maharogajwar, yakshma, raktapitta	Kashaya, madhura, seeta, aayu-dhatu vriddhi, tridosha-vranaroga-prameha-kustha-phiha-udara-galganda-visha-krimiroganashaka, aayuvridhi, sukravridhi,	Sarva vyadhihara vali, palita nashaka, sharira drudatha tridoshashamak agnidipaka veerya stambhaka veerya vardhaka krichra rogahara bhutonmadahara smritikara shophaghna pranavardhana jwarahara	
Vaikranta	Aayushya, balavarna vriddhikara, aativrishya, pragnyaprada, tridoshaja roga nashaka, jatharagnivardhaka, heerak saman guna, rasayana, vishaghna, dehasiddhi, lohasiddhi, vishaghna, jwar-kustha-kshaya nasahaka, Shrestha among rasa	Mahagadahara, medhya, agnimandya, rasayana, sannipataj jwar, tridosha shaman, yogavahi, twachya, rajayakshmanashaka, jararogadinashaka, kustha, pandu, swasa, kasa, prameha, shothahara	Tridoshanashak, shadarasayukta, dehadardyakrita, pandu-udarroga-jwar-swas-kasa-kshaya-pramehanashaka,	Ayuprada, tridoshaghna, vrishya, pranaprada, veeryakarta, pragna, varnakaraka, gunakari like vajra, rasayanas, used in bandhas	
Makshika	Like swarna Madhura, like rajata amla, kashaya, madhura, sheetal, katu vipaka, jaravyadhinashaka	Vrsya, madhura, rasayana, tiktarsa, swarya, chakshusya, tridoshaghnam, kshaya, arsha, prameha, bastibedana, pandu, shotha, kustha, vishadosha, jirnajwar, apasmara, mandagni, aruchi, anidra	Swadu, tikta, vrisya, rasayana, chakshusya, vasti-hrdya-kustha-pandu-prameha-visha-udarroga-arsha-kandu-tridoshanashak	Rasayana, sarvarogahara, amrita for parada, helps in melana	Tikta, madhura rasa, prameha-arsha-kustha-kshayaroga nashaka, kaphapittahara, balakaraka, yogavahi, rasayana, uttama lohabhedakaraka
Vimala	Vatapittahara, vrishya, atirasayana		Vatapittanashaka, vrishya, rasayana	Vrishya, pitta- vatahara, rasayana	
Shilajitu	Jwar-pandu-shotha shaman, meha-agnimandya- medoroga nashaka, rajyakshma nashak, shulanashaka, gulma-phiha-udara roga	Tikta rasa, katu vipaka, mutrala, yogavahi, rasayana, shotha, pandu, kshaya, swas, pliha-vridhi, jwara, agnimandya, apasmara,	Katu, tikta rasa, ushna veerya, katu vipaka, rasayana, chedya, yogvahi, kaphaprmeha-asmari-sarkara-	Mutrakrichra, ashmari,	

	nashaka, hrudya shula nashaka, twakroga nashaka, deha-loha siddhikara,	unmada, udararoga, arsas, mutrakrichra, vata samana, sthauilya, urakshat, hrudya roga, prameha, udara-sula, udara-krimi, mutrashmari, kustha, vaamana, gulma roga, vatarakta roga	mutrakrichra-kshaya-swasa-vatarakta-arsha-pandu-apasmara-unmad-shotha-kustha-udar roga-krimiroga nashaka		
Sasyaka	Tridosha-visha-hrudya roga-guda roga nashaka, shula-kustha-amlapitta-vibandha nashaka, rasayana, vama, virechak, swetkustha nashaka	Lekhana, bhedana, kashaya and madhura rasa, laghu guna, kriminashaka, chakshushya, Pramehahara, medohara, kaphapittaharam, balya, shula, kustha, switraghna, amlapittahara, rasayanam, sankochakaram, nadibalya, twakdoshashamanam, aruchi	Katu, kshara, kashaya, vama, laghu, lekhana, bhedana, seeta, chakshusya, kaphapittanashaka, visha, asmari, kustha, kandu nashaka	Have quality of both visha and amrita, tridosha samaka, vishahara, guda shulahara, amlapitta, vibandhaghna, switra kustahara, rasayana, induces vama and virechana	Agnivardhaka, kalanashaka, rasayana, vayastambhakaraka
Chapala	Lekhana, snigdha, deha-loha siddhi, parada guna vardhaka, tikta rasa, usna veerya, madhura vipaka, vrushya, parada bandhakaraka	Ativrisya, makes body loha sadrusha, parusha granthi daha, napumsakta, daurbalya, shrama, shukrasrava	Sphatikachaya, shadrasa, snigdha, guru, tridoshaghna, ativrisya, rasabandhaka		Dehabandhakaraka, parada bandha, lekhana, snigdha, deha and loha bandhakaraka
Rasaka	Sarvamehaghna, kaphapitta nashaka, netrakshaya roghghna	Sheetaveerya, uttamkaphapittaprakopahara, chakshushya, pramehahara, raktapradaranashaka, raktapitta, ashmari, swasa, arsha, jirnajwara, vrischika, twakroga nashaka	Sarvamehaghna, kaphapitta nashaka, netrarogaghna, kshayaghna, loha and parada ranjaka	Prameha, kaphapittahara	Ruksha, vatakaraka, kaphanaashaka, vishdosh nashaka, netrya

DISCUSSION

Abhraka bhasma possesses snigdha, sheeta gunayukta, sheeta veerya, kashaya, madhura rasa, sarva dhatuposhaka, netrya (diseases of eyes), medhya (brain tonic) and rasayana. With its snigdha, kashaya, madhura rasa and dhatuposhak karma, Abhraka bhasma proves to be useful as pranavaha srotas balya (strength) and rasayana. Because of these properties on pranavaha srotas it is indicated in rajayakshma (tuberculosis), shwasa (asthma), kasa (cough), etc. Abhraka bhasma being kashaya and sheeta veerya helps reducing dhatu shaithilya, it also helps in dhatuposhana with its snigdha, madhura rasa. Being rasayana, it is extremely effective kalpa in the treatment of madhumeha. It is beneficial in mashtishka dourbalya (disorder of the brain) and vatanadi dourbalya with its medhya (brain tonic), rasayana and majjavardhana (increases of bone marrow) action. In unmada (psychosis) and apasmara (epilepsy) vyadhis (diseases) where symptoms like indriya dourbalya (strength of sense organ), smurta vibhrama

(disturbed memory) are present, then it reduces the irritation of sangnavahi and gyanavahi nadis with its balya (strength) and vrishya (aphrodisiac) properties. It is also beneficial in individuals suffering from pakshaghat (hemiplegia), by alleviating vatanadi dourbalya and restoring majjavardhan karma. Being sheeta veerya, madhura rasa and snigdha gunayukta it is useful in reducing the manasika kshobha. In diseases like jirna jwara (chronic fever) and pandu (anaemia) there is excessive dhatuposhaka (nutrition for body fluids) and dhatushaithilya. Abhraka bhasma is beneficial in these conditions due to its dhatuposhaka and rasayan karma. Also it is especially beneficial in shukrakshaya (oligospermia) caused due to impaired dhatu uttpatti and pariposhana. Abhraka bhasma is extremely beneficial in netragataroga (diseases of eyes). With its sheeta guna, madhura, kashaya rasa and sheeta veerya it is especially effective in pittaja netravikara.

Vaikranta possesses all the six rasas (shada-rasa). It is guru in guna, sheeta in veerya, madhura in vipaka, madhura rasa pradhana, tridoshahara in karma.^[15] The madhura rasa, sheeta virya and madhura vipaka being homologous to body, increases the body nutrient fluid, blood, flesh, fat, bone marrow, vital essence, semen, clarifies the sense organs, imparts vigor and complexion. Hence it is beneficial as balya (strength). Madhura rasa increases shukra (sperm), madhura vipaka and sheeta virya are also shukrala.^[16] It has viryavardhaka (increases sperm count) and vrishya (aphrodisiac) properties. Due to its rasayana and balya properties it is indicated in dehasiddhi (transformation of a body free from disease and old age). It is indicated in jwara, pandu, kshaya, prameha due to its shada rasa (six rasa) and tridosahara (destroy the diseases due to all three dosas) properties. It has property like vajra (diamond) as both possesses shadrasa.

Makshika bhasma possesses tikta, madhura rasa, sheeta, laghu guna, sheeta veerya, katu vipaka, tridoshaghna (alleviates all the three dosas) and kaphapittahara (alleviates kapha and pitta) and is said to have balya (strength), yogavahi (synergistic), rasayana (rejuvenation of body) and vrishya property. During aggravation of pitta in body symptoms like burning sensation of eyes, redness of eyes, headache, burning sensation of palms and soles, burning sensation throughout body, etc. are seen; in such a condition, this bhasma with its pittashamaka property is extremely effective. Jeernavastha of amlapitta (hyperacidity) shows symptoms like hrullasa (nausea), shotha (swelling), shula (pain), etc. and effects organs of the digestive system like amashaya (small intestine) and grahani (irritable bowel syndrome). Sometimes adhmana (abdominal incontinence) is experienced at that time swarnamakshika bhasma will be beneficial due to their sheeta veerya and pittahara properties. It being tikta, madhura rasa and sheeta veerya is beneficial in urdhwajatrugata vikara (diseases of head & ENT) like headache, sleeplessness and burning sensation of eyes. Being kaphapittahara and agnimandyahara, it is effective in kamala (jaundice) and pandu (anaemia). Possessing pittashamaka property and raktadhatu vardhana property it is effective in conditions like pitta and raktadustijanya raktapradara (haemorrhage), raktalpata (deficiency) developed due to raktarsha (bleeding haemorrhoids), raktadhatu kshaya developed due to kamaladi (jaundice) vyadhi, etc. Hence use of this bhasma in pandu (anaemia) is extremely effective. Due to the presence of loha in swarnamakshika bhasma, it enhances strength in person suffering from pandu (anaemia). Swarnamakshika bhasma with its pittashamaka and raktaprasadaka property is helpful in pittaja twak vikara (skin diseases due to pitta dosa) and sarvangadaha (burning sensation in all over body).

Vimala bhasma possesses snigdha, guru guna, pittahara, vrishya (aphrodisiac) and rasayana (rejuvenative) properties. Due to its snigdha and guru guna it is useful

as vrishya and rasayana. Madhura, tikta rasa and tridoshaghna properties are required in the treatment of netragata vyadhi (diseases of eyes), swarnamakshika bhasma has these properties and hence is useful in eye disorders.

Shilajitu is madhura, tikta, katu rasa, guru, sheeta guna, sheeta veerya, katu vipaka, vatapittahara and has rasayana properties. It is vataghna due to sneha and lavana guna, pittaghna due to sara guna, kaphaghna due to tikshna guna, does dipana due to the medoghna and tikshna guna, due to tikta rasa it is beneficial in raktavikara (disorders of blood), krimighna (antihelminthiasis) due to usna and tikshna guna. It is beneficial as balya (strength), ayurvedhaka (increases life span), vrishya (aphrodisiac), rasayana (rejuvenate) and sattvagunavardhaka due to the presence of snigdha guna and madhura rasa. It is beneficial in medhya (brain tonic) because its properties like srotoshuddhi, dhatuposhaka and vrishya. It is indicated in nutrakrichra (painful micturition) due to sheeta veerya property.

Sasyaka bhasma possesses katu, kasaya, madhura and kinchit kshara rasa, laghu, guru guna, ushna veerya, katu vipaka and kaphapittahara, tridoshashamana properties. It does lekhana (scrapping), bhedana and kandughna (anti-pruritic) karma may be due to its katu rasa, ushna veerya and katu vipaka. Its usage is found in pitta, kapha and rakta pradhana vyadhis like sirotpata, timira, netrakandu, arma due to kashaya, madhura rasa, laghu guna, krimighna, visha dosha nashaka and kaphapittahara properties.

Chapala has tikta, madhura rasa, ushna, snigdha, guru guna, tridoshaghna and lekhana, ativrishya, rasa bandhanakara, dehalohakara properties.

Rasaka possesses katu, kashaya, kshara rasa, ruksha, laghu guna, tridoshaghna, ranjaka, loha-parada ranjaka, chakshushya and indicated in netra roga.

CONCLUSION

Abhraka bhasma possess madhura rasa, sheeta veerya and snigdha guna. It is an appetizer, tridoshashamaka (alleviates of three doshas), vrisya (aphrodisiac), rasayana (rejuvenate), balya (strengthens), ayurvedhaka (increases life expectancy). Vaikranta bhasma possesses six rasa. It is guru in guna, sheeta in veerya, madhura in vipaka, madhura rasa pradhana, tridosahara, improves longevity, strength and color of the body. It is the best among all rejuvenates and considered as best of all the mercurial drugs. Makshika bhasma possesses tikta, madhura rasa, sheeta, laghu guna, sheeta veerya, katu vipaka. By using this, one will not be affected by old age, diseases and poisons. It alleviates all diseases, increases potency of mercury and is a matchless aphrodisiac. Vimala bhasma possesses snigdha, guru guna, pittahara, vrishya (aphrodisiac) and rasayana (rejuvenative) properties. It is tridoshaghna and indicated

in netragata vyadhi (diseases of eyes). Shilajit is madura, tikta, katu rasa, guru, sheeta guna, sheeta veerya, katu vipaka. It is tridoshaghna, rasayana, krimighna (antihelminthic), dipana, medoghna, raktavikara (disorders of blood) and beneficial as balya (strength), ayurvardhaka (increases life span), vrishya (aphrodisiac), rasayana (rejuvenate), medhya (brain tonic) and indicated in mutrakrichra (painful micturition). Sasyaka bhasma possesses katu, kasaya, madhura and kinchit kshara rasa, laghu, guru guna, usna veerya, katu vipaka and kaphapittahara, tridoshashaman properties. It does lekhana (scrapping), bhedana and kandughna (anti-pruritic) karma and indicated in sirotpata, timira, netrakandu (itching in eyes), arma. Chapala has tikta, madhura rasa, ushna, snigdha, guru guna, tridoshaghna, lekhana and ativrishya. Rasaka possesses katu, kashaya, kshar rasa, ruksha, laghu guna, tridoshaghna, ranjaka, loha-parada ranjaka and indicated in netra roga.

These maharasa based on their properties can be said to be useful in diseases where nourishing properties are required and during chronicity of disease condition; they have wider applicability and broad spectrum of usage in diseases of all systems.

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