



RASAYANA YOGA IN RASA RATNA SAMUCHCHAYA: A REVIEW

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**ABSTRACT**

Rasa Ratna Samuchchaya (RRS) was written by *Rasa Vagbhatta* in the 13th century. RRS consists of a total of 30 chapters. This text sheds light on the level of Indian alchemical expertise in terms of the extraction, purification, and transformation of metals and minerals into therapeutically useful forms, as well as the various instruments created for alchemical uses and the use of herbo-mineral preparations to treat a wide range of illnesses. RRS is a crucial and required book for individuals who want to learn the fundamentals and in-depth details of *Rasa Shastra* and is regarded as one of the most important reference books. In RRS many formulations are described with their therapeutics uses. The present work is an attempt to summarize the review about *Rasayana Yoga* described in RRS *Vigyanabodhinibhashateeka*. A total of 13 *Rasayana Yogas* are found in this *Teeka*. By following these formulations need to be understood from the point of its preparation, certain dose, *Pathya* and *Apathya* to be followed for better perception and outcome for healthy life.

Keywords: *Rasa Ratna Samuchchaya*, *Rasa Vagbhatta*, *Rasayana Yoga*, *Vigyanabodhinibhashateeka*

INTRODUCTION

Rasa Shastra includes the study of mercury as well as numerous metals, minerals, gems, and numerous products made from plants and animals. *Dehavada* (living a long and healthy life through use of formulations prepared from mercury and other metals and minerals) is the primary motive behind the development of *Rasa Shastra*. Later this knowledge was applied for *Lohavada* (the transformation of lower metals into valuable metals like gold and silver) It is clear from the history that, because of the contribution of Nagarjuna *Rasa Shastra* was at its greatest glory during 8th Century C.E. RRS consist total 30 chapters. The first 11 chapters provide details on *Rasa Shastra* and the uses of metals and minerals in medicine. The remaining chapters give details on medications used to treat various disorders. These 19 chapters include in-depth explanations of numerous herbal, metallic, and mineral formulations while briefly discussing histology, symptoms, and other disease categories. This text sheds light on the level

of Indian alchemical expertise in terms of the extraction, purification, and transformation of metals and minerals into therapeutically useful forms, as well as the various instruments created for alchemical uses and the use of herbo-mineral preparations to treat a wide range of illnesses.⁽¹⁾ Under the heading of *Rasayana Yoga*, author has explained the different formulations. These formulations are herbo-mineral-metallic preparations. Each yoga has its unique pharmaceutical process with proper explanation. This review is on *Rasayana Yoga* mentioned in RRS *Vigyanabodhinibhashateeka* with their description for better understanding as maintaining a healthy long life and treating many diseases. Each *Yoga* was analysed, summarized in a particular order.

Table no. 1 Showing the Commentaries on *Rasa Ratna Samuchchaya* with their author's name, language and publication details.⁽²⁾

Table 1: Showing Commentaries on *Rasa Ratna Samuchchaya*

Name of the author	Name, language and nature of the commentary/ translation	Publication detail
Shivadas Sen	Sanskrit commentary	-
Ashutosh Sen	Sanskrit commentary	-
Chintamani Khare	Sanskrit commentary Saralartha Prakasini	Anandashrama Sanskrit Granthavali, Pune. 4th ed. 1992
D.A. Kulkarni	English translation of Sanskrit terms of RRS	Indian Journal of History of Science, vol 27, July 1992
Ashoka Satpute	English commentary	Available Chaukhamba Sanskrit Pratishthan, Varanasi Reprint 2006
V.A. Dole	English commentary (first 11 chapters)	Chaukhamba Sanskrit Series office, Varanasi, 2nd ed. 2008
Hajarilal Sukul	Dipika Hindi commentary	Published by the commentator, Patna, 1929
D.A. Kulkarni	Vigyanabodhinibhashateeka hindi commentary of the first 11 chapters	Meharchanda Lachhmandas Publica- tion, New Delhi, reprint 2010
Ambikadatta Shastri	Surantovajjvala Hindi commentary (30 chapters)	Chaukhamba Amarabharati publication, Varanasi. 9th ed. 1995
Dharmananda Sharma	Hindi commentary (30 chapters)	1972 (detail is not available)
Jivanand Vidyasagar	Hindi commentary	Published by commentator, Calcutta

Siddhinandana Mishra	Hindi (30 chapters)	Chaukhamba Orientalia Varanasi, 1st edition 2011
Krishnarava Bapata	Marathi commentary	Anandashrama Press. Poona. 1890
Sadashiva B. Kulkarni	Marathi translation	Shivaji Vidyapitha, Kolhapur, 1972
Jivaram Kalidas	Gujarati commentary	-
Dr. Indradev Tripathi	Compilation of shlokas	Chaukhamba Publication, 2nd edition, 2007
Sadashiv Shastri	-	Chaukhamba Sanskrit Series Office, Varanasi, 1936

MATERIALS & METHODS –

Description of Rasayana Yoga in detail –

1. **Sattvabhra Rasayana**⁽³⁾ – In an earthen *Sharava* (round concave disc) or other vessel, the fine powder of *Abhraka Sattva* (mica extract) is mixed with ghee and cooked vigorously until the vessel becomes so red hot that dry grass laid on it should burn off. This process is repeated seven times. Then an equal amount of purified sulphur is combined with it, mashed in *Vatajata* decoction, and given 20 *Gajaputas* before being placed in the *Sharava Samputa*. Then, 20 *Varaha Putas* are administered after it has been ground in a *Triphala* decoction. The resulting *Bhasma* is then administered *Bhavana* of either juice or decoctions of *Mundi*, *Bhringaraja*, *Haritaki*, *Vibhitaka*, and *Mulaka*, in that order, which are all components of *Triphala* (three myrobalans). All disorders are treated with the aforementioned *Abhraka Bhasma* in the proper dosage. There is no equal for the *Bhasma* known as *Shataputi Abhraka Bhasma*, which is created by using 100 *Puts* rather than 20 *Varaha Putas*. If swallowed, this can cure every sickness. It is the best appetiser and digestive and is extremely effective.
2. **Divyabhra Rasayana**⁽⁴⁾ – A rice-filled ball formed of *Abhraka Sattva* is roasted in a strong fire and dipped in the *Kanji*. It is taken out of it right away and ground into a powder using an iron pestle and pounder. After filtering, the larger particles that are still present are gathered, heated again, and then quickly removed and pounded. Until the entire *Sattva* is reduced to powder, this process is repeated. Then it is fried three times in an equal

amount of *Ghee*, it's then fried three times with *Amalaka* fruit or leaf juice. Ten *Gajaputas* are then provided after it has been thoroughly ground, *Punarnava* juice, *Vasa* juice, and *Kanji* have been added (either separately or mixed). Then, it is rubbed with sulphur of equal purity and given another ten *Gajaputas*. The prepared *Sattva Bhasma* of *Abhraka* will thereafter possess all the virtues. This can be utilised in mercury *Jarana* therapy and rejuvenation therapy depending on the situation.

3. **Vaikranta Rasayana no.1**⁽⁵⁾- One *Ratti* (125mg) of a combination of one-part *Vaikranta Bhasma* and one-fourth part gold *Bhasma*, together with *Pippali*, *Vidanga*, and *Ghee* powders, is ingested. *Rajaykshma*, *Jara*, *Arsha*, *Shvasa*, *Kasa*, *Dushta Grahani*, and *Urakshata* will all be cured by doing this. It also nourishes the body.
4. **Vaikranta Rasayana no.2**⁽⁶⁾- Half of the *Parada Bhasma*, one part of the blue *Vaikranta Bhasma*, and one and a half parts of the *Abhraka Sattva Bhasma* are combined and thoroughly rubbed. Every morning, one *Ratti* (125mg) of this mixture is drunk with *Ghee* and honey. By doing this, diseases that have not responded to other treatments are promptly treated, just as sins are avoided when holy Ganga water is consumed.
5. **Swaranmakshika Rasayana**⁽⁷⁾ - Purified mercury and *Makshika Sattva* are combined well and rubbed till the mixture takes the consistency of *Pishti* (soft mass). The grinding process is continued while purified sulphur is added. This mixture is combined with *Abhraka Druti* to create a ball. For 12 hours, this ball is heated gently in the *Lavana Yantra*. Taken out of the *Yantra* and crushed

after self-cooling. For seven days, this powder is taken in a dose of one *Valla* (3 ratti, or 375mg), along with an equal amount of *Shunthi*, *Maricha*, *Pippali*, *Vidanga*, and honey. Within seven days, this will fend off senility, an early death, and terrible diseases. Even *Amruta* (Nectar) is unable to compare this.

6. **Vimala Rasayana**⁽⁸⁾ - Together with an equal amount of purified mercury, the fine powder from *Vimala Sattva* is ground to create *Pisthi*, or soft mass. Then, *Gandhaka* is added in an equal amount, and *Jarana* is completed. This is then mixed with three parts of cleansed *Haratala* (orpiment) and five parts of purified *Manahshila* (re-algar). It is then heated while being stored in a *Baluka Yantra*. The glass container is removed from the *Yantra* after self-cooling, and the resulting substance is mixed with one tenth of a teaspoon of silver *Bhasma* and the same teaspoon of *Vaikranta Bhasma* before being well rubbed. This powder is then gathered after being squeezed through cloth. *Trikatu*, *Triphala*, and *Ghee* are also drunk with this *Vimala Rasayana*. The likes of fatal and severe *Jvara*, *Shotha*, *Pandu*, *Prameha*, *Agnimandya*, *Arsha*, *Grahani*, *Shula*, *Kamala*, and all *Vata* and *Pitta* ailments would all be cured by this. If this *Rasayana* is given along with other *Anupanas* (or in different combinations), it can treat almost every illness.
7. **Shilajatu Rasayana**⁽⁹⁾ - *Triphala* and *Trikatu* powders are combined with *Shilajatu*, *Kantaloha*, and *Vaikranta Bhasmas*. It can treat illnesses including *Pandu*, *Kshaya*, *Agnimandya*, *Prameha*, *arsha*, *Gulma*, enlargement of the spleen, *Udara Shula*, and gynaecological issues when taken in the amount of one *Valla* (3 ratti or 375mg) with *Ghee*. If the aforementioned medication is used in conjunction with rejuvenative therapy for six months, *Vali* (skin wrinkles) and *Palita* (hair thinning) vanish, and a man can live for a hundred years.
8. **Kharparasattva Rasayana**⁽¹⁰⁾ - *Kantaloha* (magnetic iron) and *Kharpara Sattva Bhasma* are combined in an equal amount. A vase constructed of magnetic iron is used to mix the *Triphala* decoction with eight *Gunja* (1gm) of this mixture, which is then left overnight. A little gingelly oil is added the following morning, and it is then consumed. This will treat a variety of *Yonirogas*, including *Madhumeha*, aggravation of *Pitta*, *Kshaya*, *Pandu*, *Shotha*, *Gulma*, *Raktagulma* in women, and *Arttvashula*, *Kasa*, *Shvasa*, and *Hikka*.
9. **Vajra Rasayana**⁽¹¹⁾ - Thirty parts of *Vajra Bhasma*, sixteen parts of *Svarna Bhasma*, eight parts of *Raupya Bhasma*, eleven parts of *Naga Bhasma*, four parts of *Abhraka Bhasma*, eight parts of *Svarna Makshika Bhasma*, and six parts of *Vaikranta Bhasma* are taken together and rubbed very well. When this mixture consumes with caution the *Shadgunas*, or six characteristics, can be attained (according to *Charaka* these six qualities are *Vidya*, *Vitarka*, *Vigyana*, *Smriti*, *Tatparata* and *Kriya* or these six qualities are *Sandhi*, *Vigraha*, *Yana*, *Asana*, *Dvaidha* and *Ashraya*).
10. **Raupya Rasayana**⁽¹²⁾ - A reasonable dosage of *Trikatu* powder is combined with *Rajata*, *Abhraka*, and *Tamra Bhasmas* in an amount equivalent to the aforementioned composition. This mixture is then consumed in the morning with *Ghee* and honey. *Rasaykshma*, *Pandu*, *Udara*, *Arsha*, *Shvasa*, *Kasa*, and *Netraroga*, as well as all other ailments brought on by vitiated pitta, will be eliminated as a result of this.
11. **Vanga Rasayana**⁽¹³⁾ - Three equal amounts of *Vanga*, *Kantaloha*, and *Abhraka Bhasmas* are taken, crushed in the juice of *Dhattura* and *Nimba* leaves, and given one *Bhavana* each of the juices of *Dadima* and *Mayura* (*Apamarga*). Then, this combination is added to the *Gomutragandhi Shilajatu* solution along with an equal amount of *Rajavarta Bhasma* and thoroughly mixed. For an additional eight days, grinding is carried out in *Guggulu* solution. After drying, it is then finely powdered. The juice or decoctions of *Bandhuka* and *Nakuli* (*Rasna*) are then applied to this powder, which is then dried, sieved in cloth, and kept in a glass bottle. This excellent *Vanga Rasayana*

completely eliminates twenty different varieties of *Pramehas* when combined with *Haridra* powder and cow's butter milk. When administering, one should eat healthful foods like buttermilk, *Mudga* soup, *Patola*, *Ginger*, and *Tiktatundira* while doing so.

12. **Naga Rasayana**⁽¹⁴⁾ - Four *Tola* (48 gms) of *Naga Bhasma*, two *Tola* (24 gms) of *Svarnamakshika Bhasma*, and one *Tola* (12 gms) each of *Tamra*, *Vimala*, *Kantaloha*, *Abhraka Sattva*, and *Sphatika Bhasma* are combined and given as the *Bhavana* of *Triphala* decoction. A ball prepared out of this, is kept in *Sharava Samputa* and subjected to *Put*, with thirty cow dung cakes. It is possible to obtain great *Naga Bhasma* if these thirty *Putas* are offered. *Shunthi*, *Maricha*, *Pippali*, and *Vidanga* are taken in an equal amount and pulverised before being combined with the *Bhasma* and thoroughly rubbed. One *Valla* (3 *Ratti* or 375mg) of the aforementioned *Naga Rasayana* is administered together with honey and *Ghee*. Even incurable diseases like the eighty *Vata* diseases, *Mutrava-hasrota* diseases, *Shvasa*, *Kasa*, *Kshaya*, *Pandu*, *Shotha*, *Shitajvara*, *Grahani*, *Amadosha*, and *Agnimandya* will all be cured by doing this. If given with the right *Anupana*, it can help check ailments brought on by contaminated water.

13. **Pittala Rasayana**⁽¹⁵⁾ - *Pittala Bhasma*, *Kantaloha Bhasma*, *Abhraka Sattva Bhasma*, *Shunthi*, *Maricha*, *Pippali*, *Vidanga*, *Palashbija*, *Ajamoda*, *Chitraka*, *Bhallataka*, and *Tila* are all taken in equal amounts and thoroughly mixed together after being taken separately (the herbal medications are each separately powdered). One *Nishka*, (24 *Ratti* or 3gm), of this combination is consumed in *Krimi* and *Kushtha*. In particular, it is digestive, appetizer, and healthy. It also has the ability to destroy the *Shveta Kushtha*.

DISCUSSION

Rasaushadhies are the backbone of medicines of *Ayurveda* and mostly these are fulfilling the *Rasayana* purpose. *Rasaushadhies* exclusively provide the body's needs for vital macro and micronutrients

and also help in enzymatic actions by catalytic activities. *Rasaushadhies* undoubtedly offer *Samadosha Avastha*, *Samagni* (good digestive fire), *Samatva* of *Dhatus* (good quality and required proportion of tissues), *Samatva* of *Mala* (good quality and required proportion of waste products), as well as their physiological actions, calmness and clarity of soul, sense organs, and mind. *Sattvabhra Rasayana* and *Divyabhra Rasayana* are very easy to assemble just because of it made by 20 or more *Putas*. *Divyabhra Rasayana* is used in the *Jarana* process of mercury. *Swaranmakshika Rasayana* and *Vimala Rasayana* are *Kupipakva* formulations prepared in *Lavana Yantra* and *Baluka Yantra*. They deal with many diseases like *Jvara* (Fever), *Shotha* (Oedema), *Pandu* (Anemia), *Kamala* (Jaundice), *Prameha* (Diabetes mellitus), *Arsha* (Piles), *Grahani* (irritable bowel syndrome), *Shula* (Pain), *Kshaya* (Tuberculosis), *Kasa* (Cough), *Shvasa* (Dyspnoea), *Hikka* (Hiccough), *Netraroga* (Eye disorder) etc. All the above mentioned *Rasayana Yoga* regulates metabolism, provides physical or mental strength, increases immunity, improves vital activity of vital organs, *Rasayana* (rejuvenative), *Vajikaraka* (aphrodisiac) and ultimately achieve the target of longevity.

CONCLUSION

Rasayana Yoga mentioned in *Rasa Ratna Samuchchaya Vigyanabodhinibhashateeka* which is a crucial and required book for individuals who want to learn the fundamentals and in-depth details of *Rasa Shastra*. These formulations are very specific just because of their unique method of preparations. By following these formulations need to be understood from the point of its preparation, certain dose, *Pathya* and *Apathya* to be followed for better perception and outcome for healthy life. They deal with many diseases and help in maintaining a healthy life. So, these *Rasayana Yoga* can be considered as *Amruta* (Nectar). Scope extends to carry out research works for further SOP, preclinical and clinical trials.

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