

**CRITICAL REVIEW OF NAGARJUN VATI (RASA YOG SAGAR):  
A HERBO - MINERAL FORMULATION**Sachin Sheth<sup>1</sup>, Gangaprasad Asore<sup>2</sup>, Sujata Haribhau Sankpal<sup>3</sup>

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**ABSTRACT**

One of the oldest systems of medicine, *Ayurveda* is momentous in audience of worldwide on virtue of its holistic approach of life. Formulations of *Ayurveda* consist of substances of herbal, mineral/metal and animal origin which are processed pharmaceutical to have therapeutic effects. This is attribute of processes of *Shodhan* (purification/potentiation), *Bhavana* (impregnation /levigation) and *Marana* (incineration/calcinations) of *Rasa Shastra* which acclimatize these toxic industrial matters to an effective remedy known as herbo-mineral formulations (*Rasaushadhies*) of *Ayurveda*. *Nagarjun Vati* is a herbo-mineral formulation indicated in various diseases. It is one of the *Khalveeya Rasayana* and comes under *Murcchita Parada Aushadha Yogas* i.e. *Sagandha Niragni Murchana* of *Parada*. This study aims of detailed literary study of *Nagarjun Vati*. In *Ayurvedic* classics 7 different references of *Nagarjun Vati* are found. The actual reference of *Nagarjun Vati* originated from *Rasa Yog Sagar*. In different classics *Nagarjun Vati* has been present with different composition. Variations found in *Dravya*, *Bhavana Dravya*, Size of *Vati*, *Anupana* and *Rogadhikar* of *Nagarjun Vati* among all classics. This paper given the detailed study of literature review of *Nagarjun Vati*.

**Keywords:** *Khalveeya Rasayana; Nagarjun Vati*

## INTRODUCTION

*Ayurveda* is the science of life which deals with maintenance of health of healthy persons and cure of ailing humanity as its main ambition. *Ayurvedic* doctrine of treatment is based on *Hetu* (etiological factor), *Linga* (symptom) and *Aushadh* (medicine) and all these stands on concept of *Tridosha* (three fundamental humours), *Panchamahabhuta* (five basic of existence of cosmos), *Saptadhatu* (seven vital functionaries of human physiology). *Ayurvedic* physicians put into practice these all factor with excellence of their individual skill to find out understanding of *Dosha Dushtaya Samurchana* (aetiology and pathology of disease) and *Samprapti Vighattan* (breaking of pathology of disease to get healthy state of functions). *Ayurveda* viewed health as a state of many-sided equilibrium, and disease as its reversal.

As quoted in *Chikitsa Chatuspad* after the physician, medicine is said to be the second most important part and it is considered as the main tool by which one performs his duty of treating the patient. In general, we may categorize all *Ayurvedic* drugs in two group i.e. *Kasthoushadhies* (herbal preparation) and *Rasaoushadhies* (Herbomineral preparation).

*Acharya Vagbhat* has offered a word of honor to *Ayurveda shastra* by describing it as “*Etada Sadyoarti Nashanam*” i.e. swiftly cures diseases. Acclaim of *Sadya Vyadhi Vinashana* that *Ayurveda* has achieved is to a certain extent because of *Rasa Chikitsa* i.e. treating ailments with metallic or herbomineral preparation.

Rasa term attributed principally to mercury in Indian alchemy. Qualities of *Rasa Aushadhi* like quick action in lower dose without feeling of any unwanted taste and increased shelf life of herbal constituents is the beauty of using *Kharaliya Rasa Kalpana*.<sup>[1]</sup>

*Nagarjun Vati* selected for the present study is also a compound drug which comes under *Khalveeya rasa kalpana*. Most of the *Khalveeya Rasa* comes under *Sagandha* and *Niragni murcchana* of Parada. It is a herbomineral formulation indicated in various diseases. In *Ayurvedic* classics 7 different references of *Nagarjun Vati* are found. The actual reference of *Nagarjun Vati* originated from *Rasa Yog Sagar*. In different classics *Nagarjun Vati* has been present with different composition.

### Aim and Objectives:

1. Detail literary study of *Nagarjun Vati*.
2. Detail literary study of contains and pharmaceutical procedure of *Nagarjun Vati*.

Thus, present study is an attempt to go through references of *Nagarjun Vati* formulations in literature in order to have comparative better understanding of these formulations in terms of their compositions, indications.

### Materials and Methods:

*Nagarjun Vati* is not merely a single formulation but a variety of formulations across different texts have been quoted as *Nagarjun vati*.

*Rasa Yog Sagar* a compilatory book of *Rasaushadhis* for first time has compiled 7 formulations entitled as *Nagarjun Vati* across different texts.<sup>[2]</sup>

**Table 1:** Different formulations entitled as *Nagarjun Vati* as per *Rasa Yog Sagar* with references

Sr. No.	Yo.M.	Stri.Vi.	R.S.K	R.K	R.S	R.S.S.	R.S.Si.	R.R	Yo.S	R.(Ma)
Pratham NV <sup>[3]</sup>	+									
Dwiteeya NV <sup>[4]</sup>		+								
Truteeya NV <sup>[5]</sup>			+	+						
Chaturtha NV <sup>[6]</sup>					+	+	+			
Pancham NV <sup>[7]</sup>								+		
Shashtham NV <sup>[8]</sup>									+	
Saptam NV <sup>[9]</sup>										+

[NV – Nagarjun Vati; Yo.M. – Yogamaharnav, Stri. Vi. - Stri Vilas, R.S.K - Rasa Sanket Kalika, R.K. - Rasa Kamadhenu, R.S. - Rasayan Sangraha, R.S.S.- Rasa Sara Sangraha, R.S.Si. - Rasasangraha Siddhant, R.R - Rasa Ratnakar, Yo.S.- Yoga Sangraha, R. (Ma.) – Rasavatar]

**1. According to Yogamaharnav,**

Haritaki, Shuddha Parad, Pushkarmula, Ativisha, Patha, Priyangu, Ela, Chitrak, Haridra, Daruharidra, Nagbala, Pippali, Utpala, Indrayan, Shuddha Haritala, Shunthi, Sarshapa, Vanshalochan, Vishwa, Avaratak, Ajamoda, Indrajava, Shuddha Gandhak, Shuddha Tankan, Maricha, Shuddha Kankshi, Shuddha Kasisa, Shuddha Dhatur, Shuddha Vatsanabha, Saindhav, Sauvarchala lavan and Bid Lavana taken in same quantity and Bhavana of Adrak Swarasa was given.<sup>[3]</sup>

**2. According to Stri Vilas,**

Shuddha Parad was triturated with Nagarjuni Muli Swarasa by Nimba Kashtha and processed with Gomutra in Dola yantra then puta was given to it.<sup>[4]</sup>

**3. According to Rasakamdheni and Rasa Sanket Kalika,**

Shuddha Vanga, Shuddha Kasis, Shuddha Gunja and Pippali in equal proportion with Adraka Swarasa bhavana.<sup>[5]</sup>

Anupana – Adrak Swarasa

**4. According to Rasa Sara Sangraha,**  
1 part of each Shuddha Parada, Shuddha Vatsanabha, Shuddha Gandhak, Shuddha Tankan taken along with 3 parts of Maricha churna and Bhavana of Adrak Swarasa was given.<sup>[6]</sup>

**5. According to Rasaratnakar,**  
Triphala, Trikatu, Saindhav, Yashti, Shuddha Tuttha, Rasanjan, Prapoundrik, Vidanga, Lodhra and Tamra bhasma all taken in equal part.<sup>[7]</sup>

Bhavana – Tagar Swarasa or Kwatha.

**6. According to Yog Sangraha,**  
Shuddha Haritala, Bola, Shuddha Makshika, Shuddha Parada, Shuddha Navasadar, Shuddha Manashila, Shuddha Gandhak, Shuddha Tankan, Shuddha Naga, Shuddha Kuchala, Trikatu, Vyaghribeeja, Shuddha Vatsanabha, Patha, Vandhyakarkoti, Asgandha, Indrayava, Triphala, Ksharadvaya, Bhunimba, Nirgundi and Vasa all taken in equal quantity and bhavana of Adrak swarasa was given.<sup>[8]</sup>

**7. According to Rasavatar,**

3 parts of each Shuddha Parada, Tamra bhasma, Shuddha Gandhak, Triphala, Trikatu, Vandhyakarkoti and 1 part of Akalkara and Shuddha Vatsanabha was taken.

Bhavana of Dhatur, Bhrungraj, Keshar, Triphala and Kachora swarasa or Kwath was given consequently.<sup>[9]</sup>

**Table 2:** Ingredients and drugs stated for levigation for Nagarjun Vati as per Rasa Yog Sagar.<sup>[2]</sup>

Sr. no.	Ingredients	NV 1	NV 2	NV 3	NV 4	NV 5	NV 6	NV 7
1	S. Parada	+	+		+		+	+
2	S. Gandhak	+			+		+	+
3	S. Tankan	+			+		+	
4	S. Kankshi	+						
5	S. Kasisa	+						
6	S. Haritala	+						
7	S. Vanga			+				
8	S. Kasisa			+				
9	S. Tuttha					+		
10	S. Haritala						+	
11	S. Makshik						+	
12	S. Navasadar						+	
13	S. Manashila						+	
14	S. Naga						+	
15	Tamra bhasma					+		+
16	S. Dhatur	+						

17	<i>S. Vatsanabha</i>	+			+			+
18	<i>S. Gunja</i>			+				
19	<i>S. Kuchala</i>						+	
20	<i>Haritaki</i>	+				+		+
21	<i>Indrajava</i>	+						
22	<i>Pushkarmula</i>	+						
23	<i>Ativisha</i>	+						
24	<i>Patha</i>	+						
25	<i>Priyangu</i>	+						
26	<i>Ela</i>	+						
27	<i>Chitrak</i>	+						
28	<i>Haridra</i>	+						
29	<i>Daruharidra</i>	+						
30	<i>Nagbala</i>	+						
31	<i>Pippali</i>	+		+		+	+	+
32	<i>Utpala</i>	+						
33	<i>Indrayan</i>	+						
34	<i>Shunthi</i>	+				+	+	+
35	<i>Sarshapa</i>	+						
36	<i>Vanshalochan</i>	+						
37	<i>Avartak</i>	+						
38	<i>Ajamoda</i>	+						
39	<i>Maricha</i>	+			+	+	+	+
40	<i>Saindhav</i>	+				+		
41	<i>Sauvarchala lavan</i>	+						
42	<i>Bid lavan</i>	+						
43	<i>Nimba Kashtha</i>		+					
44	<i>Gomutra</i>		+					
45	<i>Amalaki</i>					+		+
46	<i>Bibhitaki</i>					+		+
47	<i>Yashti</i>					+		
48	<i>Rasanjan</i>					+		
49	<i>Prapoundarik</i>					+		
50	<i>Vidanga</i>					+		
51	<i>Lodhra</i>					+		
52	<i>Bola</i>						+	
53	<i>Yavakshar</i>						+	
54	<i>Bhunimba</i>						+	
55	<i>Nirgundi</i>						+	
56	<i>Vasa</i>						+	
57	<i>Vandhyakarkoti</i>							+
58	<i>Akalakara</i>							+
Drug of plant origin (Expressed juice) stated for levigation								
1	<i>Adrak Swarasa</i>	+		+	+		+	
2	<i>Nagarjuni Muli Swarasa</i>		+					
3	<i>Tagar swarasa or</i>					+		

	<i>kwath</i>							
4	<i>Dhattur, Bhrungaraj, Keshar, Triphala, Kachura swarasa or kwath (Consequently)</i>							+

[S. – Shuddha]

**Table 3:** Showing different ingredients of *Nagarjun Vati* with *Rogadhikar* according to different *acharyas*:

Sr. No	Reference	Ingredients	<i>Bhavana dravya</i>	<i>Rogadhikar</i>
1	<i>Yoga Maharnav</i> <sup>[3]</sup> <i>Rasa Yoga Sagar - 1</i>	<i>Parada, Gandhak, Hartal, Tankan, Kankshi, Kuchala, Dhattur, Vatsanbha, Trikatu, Haritaki, Pushkarmula, Ativisha, Patha, Priyangu, Ela, Chitrak, Dwiaridra, Nagbala, Utpala, Indrayan, Sarshapa, Vanshlochan, Avartak, Ajmoda, Indrajava, Sariva, Lavanatraya.</i>	<i>Adrak Swarasa</i>	<i>Urustambha</i>
2	<i>Stri Vilas</i> <sup>[4]</sup> <i>Rasa Yoga Sagar - 2</i>	<i>Parada, Nagarjuni Moola Swarasa, Nimba Kashtha, Gomutra</i>	<i>Nagarjuni Muli Swarasa</i>	<i>Vajikaran</i>
3	<i>Rasa Sanketa Kalika Rasakamdhenul</i> <sup>[5]</sup> <i>Rasa Yoga Sagar - 3</i>	<i>Vanga, Kasis, Gunja, Pippali</i>	<i>Adrak Swarasa</i>	<i>Arsharoga</i>
4	<i>Rasayan Sangraha Rasa Sara Sanghrraha Rasasangraha Sidhant</i> <sup>[6]</sup> <i>Rasa Yoga Sagar - 4</i>	<i>Parada, Vatsanabha, Gandhak, Tankan, Maricha</i>	<i>Adrak Swarasa</i>	<i>Kasa</i>
5	<i>Rasa Ratnakar</i> <sup>[7]</sup> <i>Rasa Yoga Sagar - 5</i>	<i>Triphala, Trikatu, Saindhav, Yashti, Tuttha, Rasanjan, Prapoundrik, Vidanga, Lodhra, Tamra</i>	<i>Tagar Swarasa Or Kwatha</i>	<i>Netraroga</i>
6	<i>Yoga Sangraha</i> <sup>[8]</sup> <i>Rasa Yoga Sagar - 6</i>	<i>Haritala, Bola, Makshika, Parada, Navasadar, Manashila, Gandhak, Tankan, Naga, Kuchala, Trikatu, Vyaghribeeja, Vatsanabha, Patha Vandhyakarkoti, Asgandha, Indrayava, Triphala, Ksharadvaya, Bhunimba, Nirgundi, Vasa</i>	<i>Adrak Swarasa</i>	<i>Sarvaroga</i>
7	<i>Rasavatar</i> <sup>[9]</sup> <i>Rasa Yoga Sagar - 7</i>	<i>Parada, Tamra, Gandhak, Triphala, Trikatu, Vandhyakarkoti, Akalkara, Vatsanabha</i>	<i>Dhattur, Bhrungaraj, Keshar, Triphala, Kachura swarasa or kwath</i>	<i>Sarvaroga</i>

## DISCUSSION

Ancient *Ayurveda* even after centuries is an inspiration for the researchers to think beyond their imagination and knowledge. The same is true with pharmaceutical aspects. A better understanding of *Ayurveda* is adding up new things to the existent pharmaceutical excellence. *Rasaushadhis* are the formulations which are discussed in present era for right or wrong reasons. *Rasaushadhis* (herbomineral formulations) are being prescribed by *Ayurvedic* physicians since long with a

rare mention of toxicity. It is observed that herbo-mineral complexes are more stable and more interactive compared to plain herbs as these result in faster therapeutic action and have a longer shelf life.

With the same name *Nagarjun Vati*, different formulations have been cited in texts. *Rasa Yog Sagar* a compilatory book of *Rasaushadhi* formulations has compiled 7 formulations entitled as *Nagarjun Vati* across text.

After careful review of *Nagarjun Vati*, it is found that unlike popular understanding they all are not only *Khalveeya* preparations but one of it is prepared by *Putra* method too. All *Nagarjun Vati* cited in text are *Kharaliya Rasayana (Niragni murcchna)* except *Nagarjun Vati* quoted by *Stri vilas (Sagni murcchana)*.

*Khalveeya Nagarjun Vati* are prepared by wet trituration (*Bhavana*, impregnation) with liquid ingredients i.e., decoctions and herbal juices. In few formulations, *Adrak swarasa* is used as a media for *Bhavana*. Wet trituration (*Toya Sannikarsha*) facilitates particle size reduction and homogenization leading to modification of properties (*Gunantharadhana*) of the end product. Out of all seven formulations, *bhavana* of *adrak swarasa* is given to all except the formulations cited by *Stri Vilas, Rasaratnakar* and *Rasavatar*. Few formulations are said to be triturated with different *dravyas* like *Nagarjun Muli Swarasa, Tagar Swarasa Or Kwath, Dhattur Swarasa, Bhrungaraj Swarasa, Triphala Swarasa, etc.*

There are many variants in *Nagarjun vati*, having five ingredients which remain as majority in above available references i.e. *Shuddha Parad, Shuddha Gandhak, Shuddha Tankan, Shuddha Vatsanabha* and *Maricha* with the *bhavana* of *Adrak Swarasa*. *Maricha* is the chief ingredients in many references mainly contain an alkaloid Piperine which acts as an efficient bio-availability enhancer for different nutrients and trace elements.

So, with these 6 easily available ingredients 4<sup>th</sup> *patha-bheda* which is described in *Rasa Sara Sangraha* can be easily made which is given in *Kasarogadhikar*. According to text, it is *Khalveeya Nagarjun Vati* which comprises *Shuddha Parada* (Hg), *Shuddha Gandhaka* (S) as ingredients. Initially *Kajjali* (HgS - black) has to be prepared, later remaining powders are subjected for wet trituration and pills are to be made.

While explaining the novel nature of *Rasaushadhis*, *Rasa Vagbhata* describes that *Rasaushadhis* are effective in low dose with better acceptability and potent to reinstate health in short duration in a diseased individual. The author defines *Rasaushadhis* as the formulations which possess *Rasa (Parada, Maharasa, Uparasa,*

*and Sadharana Rasa)* or any metal and mineral or poisonous roots as an ingredient. *Nagarjun Vati* are mentioned for different ailments like *Shotha* (Inflammation), *Urustambha* (Stiffness of thigh muscles), *Kasa* (Cough), *Udara* (dropsy), *Shwasa* (dyspnoea), *Gulma* (Abdominal lumps), *Kaphavikara* (Diseases due to *Kapha dosha*), *Vishama jwara* (Enteric fever), *Ajeerna* (Indigestion), *Adhmana* (Distension of Abdomen), *Visuchika* (Gastro-enteritis with piercing pain), 80 types of *Vatavikara* (Diseases due to *Vata dosha*), 40 types of *Pittavikara* (Diseases due to *Pitta dosha*) and *Timir* because of Variety of *Dravyas* used in it.

## CONCLUSION

With the name of *Nagarjun Vati*, seven formulations have been observed across texts. They diverge to large extent from each other in their compositions, indications. From pharmaceutical viewpoint all *Nagarjun Vati* are not only *Khalveeya Aushadhis* (prepared by *Bhavana*, impregnation - wet trituration with different herbal juices or by giving *Putra*). They are *Vati* (solidified formulations - prepared by wet trituration with decoctions, herbal juices). Based on the method of preparation, shelf life, pharmacological action, indication varies. There are number of formulations which are not available in the market and but suits the present-day healthcare demand. Hence pharmaceutical houses can manufacture and make them available.

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