



A CRITICAL REVIEW ON -CONCEPT AND RELAVANCE OF DEHAVADA AND DHATUVADA

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ABSTRACT

Rasa Shastra is the branch of India alchemy which deals with pharmaceutical and therapeutic scope of medicinal products of mercury, other metals, minerals, precious stones, marine, poisonous and various herbs for curing ailments and rejuvenation. Mercury has the power to assimilate all the other metals because of which it is called Rasa. In addition, it is effective in preventing and curing the process of ageing, pain and even death for which is called Rasa. Rasa Shastra is a unique branch of science, pertaining to two different aspects of siddhi- The first one is alchemical knowledge known as “lauha siddhi” and second one is “deha siddhi”

INTRODUCTION

Ageing is both a complex and challenging scientific problem and a fact of universal concern. Ageing is a process that accumulates changes in organisms or objects over time. Human aging process involves multidimensional changes on physical, psychological, cultural and social levels. These changes doesn't depend only on the age even in the early stage of life also the symptoms of ageing can be seen in the present era. These type of early changes are called as premature ageing. Ayurveda is basically the science of life and longevity. It presents a good concept of ageing, process of delaying the ageing and its management. In Ayurveda ageing is described by the word Jara. Jara is an inescapable part of life.

Rasa Shastra is a unique branch of science, pertaining two different aspects of siddhi- The first one is alchemical knowledge known as “loha siddhi” and second one is “deha siddhi”.

Historical Background of dehavada and Dhatuvada

In the wide span of history of Rasashastra, the name Nagarjuna stands out as an important author. Actually the name Nagarjuna is mentioned in the 1st, 2nd, 3rd, 4th and 5th centuries. For convenience they are termed traditionally as Arya Nagarjuna (1st century), Nagarjuna (2nd centuries), Nagarjuna of Gupta Dynasty (4th or 5th century), and Siddha Nagarajuna (8th Centuries). There are many stories and acts of wonder allotted to every one of them, which cannot be substantiated with proper evidences. The books and manuscripts available today date back to 8th century. Siddha Nagarjuna has many books to his credit viz. Rasaratnakara, Kakshaputatantra, Rasendra mangala etc. These books give knowledge about both Dhatuvada as well as Dehavada.

The science of Rasashastra was developed and practiced basically by people of three cults, Baudhhas, Shaktas and Nathpanthis.

Purpose of Rasashastra

Rasashastra did not Evolved as Dhatuvadarta alone, its ultimate goal was to attain Dehastiratha and mukti

ALCHMEY AND METALLIC MEDICINES IN AYURVEDA

Dehasiddhi and loha siddhi

Metals and minerals including mercury are generally used in Ayurveda for the treatment of simple as well as obstinate disease. These are also used to prevent the occurrence of several categories of disease. The most important use of metal and mineral in Ayurveda is for rejuvenation (Rasayana) which leads to the preservation and promotion of positive health. These drugs can be used by young and old people alike. In both, these drugs help in the maintenance and promotion of their positive health.

Concept of health^[1]

Health according to Ayurveda is not merely a condition of freedom from disease. According to Sushrutha.

A person having equipoise of doshas, agnis, dhatus, malas and virya and a person who is possessed of spiritual sensual and mental happiness is called a healthy person (swastha).

Thus the dimension of the concept of health in Ayurveda is very wide. It is not only the physical fitness but the Spiritual sensual and physiological well being which are considered to be the sine quanm for the health of an individual.

Relationship of Dehasiddhi and loha siddhi

Rasa siddhi purusha's/ Russhi's claims that after 16 Samskara of parada it is capable of converting lower metals into higher metals and so also converts Jaravyadhiyukta, vikrusta sharira into Anaramara utkrusta sharira i.e Basement for Dehashiddhi is loha siddhi. i.e Astasamskarita parada is tested over metals first then administered on human body

Before dealing with Dhatuvada procedures, in Rasarnava some lakshanas of guru, shishya etc have been mentioned

Rasaguru should posses the following qualities^[2]

Ni:spuha, Nirahankaro, Lobarahita, Mayarahita, Kulamargarto

Nityagurupoojartha, Shaktiman, Satyavan, Rasashastraghna, Rasamandakovida:

Yantrosadimahasana, Beejakalaam, Dwandwamelapana.

It should posses good knowledge about ranjana, Sarana, Kramana, Jarana, Varnotkarsha, Mrudutva.

Shoud have the knowledge of kechari and bhuchari vidha

Able to become a good Rasaguru

Qualities of Shishya^[3]

Should posses the knowledge of desha, kala, and kriya

Should be Dakshinyasamyutha, Gambhira, Guruvatsala

Always engaged in pooja of devatha, Agni, shatchakra, kuladevi

Well versed in Rasashastra, Satyavadi

Uttama shadaka lakshana

Jitendriya, Kelshasaha,shura, Kruthavidyascha

Adama shadaka lakshana

Rasadikshavihini, Who is vinashakari, Invovlved in papakarma..

- Further he had mentioned stri who are yogya for Rasa karma i.e who posses rupa Bhavana and sadlakshana are fit for Rasakarmarta, those who understand that they are putri of chandika and sadashiva shankara

- The lakshana of Sthana where rasavidya to be started

The place where Bhakti

Where Shankara bhakti resides

Garden full of varieties of flowers, tree, fruits etc

- Rasavidya should never to practiced by themselves. There should be Guru, who should posses the above qualities, through which one can attain “ Rasasiddhi”
- To attain Rasashiddhi, one should do Sthapana of Rasabhirava and vidhi vidhana yukta should do puja and dhyana of bhairava.
- After attaining Rasasiddhi one should leave that place and do paribhramana. If any vighna came in middle of Rasabhanda, it can be solved with Shanti and oma vidhi
- For each and every steps of Rasasiddhi, Mantra and uchaatana plays a very important role there are general and specific mantras regarding Rasa procedures

The process Jarana and Murchana plays a important role in Dhatuvada. It is easier, economic, less time consuming compared to Astadashasamskara, But the potency of Astadashasamskara of parada is more compared to the above Samskara's

JARANA^[4]

Definition: Jarana is the procedure where the mercury digests the selected metals and minerals (swarna, abhraka etc) in it without undergoing any of the special procedures like galena (melting) and patana (distillation); and more importantly remains in its earlier form with absolutely no change in its quantity weight or consistency. (Ay.pa1/107)

Karma of Jarana: The general sequence of digesting other metals and minerals in mercury is specified in the classics. At the beginning, jarana of suddha Gandhaka is done with the help of kacchapa yantra, followed by jarana of suddha abhraka, suddha swarna makshika sattva or suddha swarna. Later the jarana of suddha naga and suddha vanga and the suddha ratna is done. This is the correct sequence of jarana that has to be followed.

Without the jarana of suddha Gandhaka at the beginning, the jarana of other drugs should not be, because only after jarana of Gandhaka the mercury attains desired appetite to digest the other metals and minerals in it. Therefore, jarana of Gandhaka is the most significant aspect of jarana process.

Types

- I :** 1. Bhuchari jarana 2. Kechari jarana
- II :** 1. Bala jarana 2. Yuva jarana 3. vrddha jarana
- III :** 1. Samukha jarana 2. Nirmukha jarana 3. Vasanamukha jarana

Murchana^[5]

Murchana is defined as producing of vyadhinashaka guna in parada with or without mixing the Gandhaka

Murchana vidhi

Purified mercury and sulphur are taken in equal quantities and triturated for several hours after which parada leaves its chapalata and guruta and attains very fine collyrium called kajjali.

Lakhana

When parada attains krishnavarna leaving its guruta and chapalata is termed as murchana it may be of different colours.

Kajjali subjected to agnipaka- attains red colour

Kajjali when it mixed with vanga – attains golden colour called swarnavanga

Types of murchana

Murchana

i) 1. Sagandha and nirgandha

1. Sagni and Niragni

1. Antarduma bahirduma nirduma

ii) 1. Gandhapisthi, Gandhabaddha, Gandhajirna, Rasagandhakajjali, Dhatupisti

Mruta parada is used for dehasiddhi vyadhinashanarta and ultimately helps in attaining amaratva.

Astadasha Samskara's of parade^[6]

In Astadasha Samskara's - The first eight Samskara's are essential even if the mercury is to made suitable even if the mercury is to made suitable for use in ordinary recepies

The remaining ten Samskara's are exclusively for louha siddhi and ultimately can be administered for Rasayanarta purpose and also to attain Ajaramara.

- 1) **Swedana Samskara:** In swedana for dehasiddhi purpose, next heat should be applied continuously for 21 days.
- 2) **Mardana Samskara:** does Bahirmalavinashanam
- 3) **Murchana Samskara:** does Nastpishtava of parada and vangadibujakanchukashana occurs
- 4) **Utapana Samskara:** does Murchavyapatinashana
- 5) **Patana Samskara:** Saptakanchukadosha's and yogikadosha of parada is lost.
- 6) **Rodhana Samskara:** Parada attains Shandatva
- 7) **Niyamana Samskara :** Karmukata and viryavrudi of parada occurs.
- 8) **Dipana Samskara:** does Dipana of parada

The first five Samskara's are done for Dosha nirharanarta

The next three are done for balatejavardana of parada

- Mercury should not be used for internal medication without these eight samskaras after potency for promotion of positive health and prevention as well as cure of disease.
 - Next 10 Samskara's are more oriented towards dhatuvedarta.
- 9) **Anuvasana Samskara :** It is considered as continuation of dipana Samskara. The process helps in increasing the potency of mercury.
 - 10) **Grasmana Samskara :** The quality of metal i.e bija, which should be added to mercury at this stage, should be naga or vanga, vajrabraka, Abhraka satva.

This process involves the determination of quality of metal to be added to mercury

11) **Jarana Samskara :** Appropriate quantity of metal is mixed with the mercury.

- It is of two types : In Samuka: In samuka jarana – the digestive power of Hg is further stimulated.

In Nirmuka jarana : mercury is triturated with divyoushadi's

- In jarana process mercury becomes capable of digesting beeja's 12&13) **Druti Samskara:** It is of 2 types.
- In Garbha druti: Different metals which are added as beeja gets digested when kept inside the mercury.
- In Bhaya druti: Metals is reduced to liquid form outside and then added to mercury before jarana.

14) **Jarana Samskara:** It is complete assimilation of metal by mercury.

2types:

Bala jarana is performed with a view to make mercury more suitable for curing diseases and also for rejuvenation.

Vrudda jarana meant for both deha and louha siddhi

In jarana, the mercury in spite of the addition of other metals will not change in weight.

15) Ranjana Samskara: Here beeja has to be first exposed to Ranjana samskara, for this purpose beeja is heated and dipped in ranjanataila for 21 times to impart important red colour

Beeja of naga or vanga is used for dhatusiddhi

Beeja of swarna is used for dehasiddhi

16) Sarana Samskara: For this process a special type of beeja known as vajra beeja is mentioned and sarana taila is also used.

It is of 2 types

In Sarana – equal quantity of vajrabeeja is used

(In Sarana the mercury becomes enough potent to cause veda of one hundred times of Hg)

In Prati – double quantity of vajrabeeja is used

In Annu – Three times of Vajrabeeja is used

17) Kramana Samskara: After kramana samskara mercury becomes capable of converting base metals into noble metals

It becomes capable of entering into each and every tissue cells of the body and every atom of the metals

18) Veda Samskara: In this process, mercury and paste who blows over the base metals for its transmutation.

Hemakusti: The whole base metals converts into gold

Tarakusti: The whole base metals converts into silver.

The later 10 samskaras have stressed more upon dhathuvada.

Dehavadata

- First and foremost **ksheetrikarana** is mentioned - It is the process of making the body of the individual suitable for the administration of processed mercury for the purpose of rejuvenation and for sadeha mukti (i.e attaining salvation while alive).
- Before administering the processed mercury to a person, it is necessary that his body should be made suitable for this purpose, so panchakarma have been mentioned for cleansing the body.

- Prior to panchakarma – purvakarma such as snehana and swedana is administered, thereafter vamana, virechana, Anuvasana, Astapana basti and nasya is done.
- Apart from panchakarma therapy correction of utkustadoshas, excessive kshariya, amliya and lavana amnsha in body with some medicaments
- Revival of strength is done by samsarjana karma, thereafter processed parada should be administered for the purpose of rejuvenation.

DISCUSSION

- Relevance of maintaining the secrecy of dhathuvada: Dating back to history, wealth acquired by dhathurveda is not supposed to be utilized for any personal benefit. It can only be used for dehadavarta or charitable purpose and if used for selfish purpose it is considered as sin and lead to several undesirable effect. So the siddhi purushas used to select the disciples carefully and disclosed the process in confidence. If suitable disciple is not available, then they prefer not to teach anybody and die with their knowledge.
- Relevance of parada attaining bubukshata which can be used in dhathuvada after astadashasamskaras – The first 8 samskaras are done for dehadavarta and it is not a tedious process. Here the desired effect is got i.e rogagnatha.

The next 10 samskaras i.e from grasamana is more tedious, costlier, time consuming, and laborious one. After 18 samskaras whether the parada can be used for dhathuvadarta and rasayanarta is also doubtful.

- Availability of drug, mentioned for lohavada and dehadavada purpose. Some of the drug of mineral origin mentioned in classical texts are not available in their native form, they had to be sympathetically made and then used.

Many of herbal drugs cant be traced:Due to lack of botanical description

- Many drugs have been distinct as time passed

-Getting the desirable effect of substitutional drug is doubtful.

- Relevance of attaining ajramara or using mercury in Rasayana therapy after subjecting it to Astadashasamskaras.
- The dose mentioned in our classics is suitable for present era or not.
- Rasayana therapy is more costlier and is not affordable for rich class also
- Availability of Astadashasamskara parada and its effect Rasayana is doubtful

CONCLUSION

- Dhatuvada is considered as base for better understanding of dehavada
- Dhatuvada is only a method of testing the potency of mercury and thereafter, it should be used for dehasiddhi purpose.
- Though the aim and goal of dhatuvada and dehavada are entirely different, but they are inter related and goes hand by hand.
- Knowledge of chemistry and its allied branches like phytochemistry, analytical chemistry various instruments and their knowledge in drug production all these factor when applied to Rasashastra will prove usefull in understanding the secrets of Rasashastra.

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