



UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

Available online: www.ujconline.net

Review Article

A REVIEW ON RASENDRA CHINTHAMANI

Shruthi CS^{1*}, Sujatha K², Prabhakara Upadhyaya Renjal³

¹Final Year PG Scholar, Department of Rasashastra and Bhaishajya Kalpana, SDMCA, Udipi, Karnataka, India

²Professor and HOD, Department of Rasashastra and Bhaishajya Kalpana, SDMA, Bengaluru, Karnataka, India

³Professor and HOD, Department of Rasashastra and Bhaishajya Kalpana, SDMCA, Udupi, Karnataka, India

Received 30-09-2016; Revised 28-10-2016; Accepted 26-11-2016

*Corresponding Author: Dr. C.S. Shruthi, Final Year PG Scholar,

Department of Rasashastra and Bhaishajya Kalpana, Sri Dharmasthala Manjunatheshwara College of Ayurveda, Kuthpady-574118 Udipi, Karnataka, India

ABSTRACT

Rasashastra evolved based on concepts of dhatuvada, deha vada & chikitsavada. There are various textbooks which describe on these concepts and Rasendra chinthamani is one among them. The present article highlights framework of the book, its author, time period, chapters with detail information and peculiarities. This article even describe about the contribution of the text towards Ayurveda.

Keywords: Dundukanatha, Dehavada, Dhatuvada, Chikitsavada, Rsashastra.

INTRODUCTION

About the book and author:

Rasendra chinthamani is a text book of 15th century AD. It is written by Acharya Shri Dundukanatha who was a shishya of Acharya Kalanatha. Acharya says that he wrote this text based on his experience and only those preparations and procedures are included which has got practical utility in the field of rasashastra. It consists of total 9 chapters and named as adhyaya.

Commentary and publications:

It was initially published by Jaipur nivasi Acharya Sri Manirama sharma with Sanskrit commentary in the year 1933 which is not available now. Then it is published by Acharya Yadavji Trikamji in the year 1981 in its mula rupa¹. Other than this one more book with the same name published by Sri Ramachandra Guha with 9 chapters through Sri Jivananda Vidyasagar of Kolkata in the year 1987. Both of these are not available now. At present the one with Siddhiprada hindi vyakhya by Sri Siddhinandan Mishra published through Chaukamba Orientalia, Varanasi is available to the scholars.

Acharya Dundukanath says that the contents which are described in the text are only those which are practically witnessed and performed by him in the presence of his guru. Formulations mentioned in the text are those which are prepared by the author himself and utilized among patients successfully. 1st to 7th chapters discuss exclusively on basic concepts and dravyas used in rasashastra. While 8th and 9th chapters throw a light on herbal, herbo-mineral formulations which are having practical applicability.

Prathama adhyaya:-Mangalacharana

Acharya explains in the beginning the reason behind the name of the text as- "chinthamani" though it is small pleases the purusha similarly the book though it is small gives complete knowledge of rasavidya to the reader². In this chapter yogya guru shishya lakshanas are explained³. If anybody else is involved in grantha chaurya, then author curse them to end with destruction. Anithya vastus are discussed to which murkha jananga gets attracted, and from which vidvaan should stay away. Prashamsa of three yogas like jnana, pavana and rasayoga, their benefit is mentioned. Vaidya who administer vidhivat samskruta parada will get punya of performing asvamedha yajna. One who does nindana of parada will not be protected from evils even from 100-1000 years of rebirth.

Dvithiya adhyaya:-Murchanadhyaya

Murchana lakshana, murchana prakara like sagandha, nirgandha, sagni, niragni, bahirdhuma and anthardhuma are explained. Yantras used for gandhaka jarana are listed: two types of sikata yantra, kacchapa yantra and budhara yantra. There is mentioning of kupi-dridhikaranartha lepa of lavana and khatika⁴.

Trithiya adhyaya:-Bandhanadyaya

Parada is a very prabhavi dravya as it is originated from Lord Shiva. Ekauna vimshati samskaras are told for parada siddhi including anuvasana⁵. Dravyas for parada dosha nivarana are listed as rakta ishtika, griha dhuma, haridra, ankola churna, ghritha kumari etc. Mardana, uthapana, swedana, kanji nirmana for swedana & urdhwa, adha, tiryak patana yantra in the samskara, their phalashruthi are discussed. Niyamana,

depana, anuvasana, jarana and its phala, need for abhrakadi jarana, gandhaka jarana phala, various types of vida to increase bubhukshitatva of parada is told. Hamsapaka yantra, tapta khalva lakshana, jarana using kacchapa yantra, jarana of abhraka satva, garbhadruti and its lakshana are explained. Ranjana methods of parada, hemabija and prati bija, naga bija nirmana, bija ranjanartha taila, taila for sarana karma⁶, siddha bija nirmana is explained. Khota nirmana from hingula, nirmana of hemakrushti⁷, swarna nirmana, tamra druti, kshetrikarana vidhi, pathyapathya during parada sevana, rasajirna shamanartha aushadha prayooga are explained.

Chaturthaadhyaya:-Abhrakadhyaya

Importance of abhraka, vajrabhraka lakshana, abhraka bheda, shreshtata of krishna abhraka is explained in the beginning. Then procedure of abhraka satvapataana after subjecting it to shodhana, brief introduction of mitrapanchaka is explained. Even it is told that parada yukta abhraka satva is considered to be shreshta. Abhraka satva bhasma sevana vidhi after subjecting it to bhavana with triphala quatha, bhringaraja swarasa, haridra and amalaki swarasa and later used during kshetrikarana. Nirvapa method of shodhana explained for vajraabhraka, abhraka marana prakaras, abhraka maraka gana, amritikarana of abhraka bhasma, abhraka druti, druti of muktha and other ratnas are explained; at last abhraka satva patana is discussed.

Panchama adhyaya:-Gandhakadhyaya

Different methods of shodhana of gandhaka, two methods are explained for gandha nashana of gandhaka⁸, gandhaka taila nirmana and its guna, procedures adopted for the nirmana of baddha gandhaka/gandhaka pishti which inturn helps in gandhaka jarana are described.

Shashta adhyaya:-Sarvalohadhyaya

Starts with rasayuktha lohadi bhasma prashamsa and dhatu samanya shodhana. It is followed by vishesha shodhana of naaga and swarna, raupya, tamra, pittala, kamsya, satva shodhana. Then sarvadhātu marana using parada, different methods of swarna marana, raupya marana, tamra marana are explained. Parpati nirmana prakara, satva marana of makshika and kharpara, vanga, naga, loha marana are mentioned. Then matra of swarna, tamra, rajatha and loha, guna of dhatu, anupana for swarna sevana are explained. At last 18 types of loha, kanthaloha importance and mandura guna are mentioned.

Sapthama adhyaya:-Vishoparasa sadhana adhyaya

Visha bheda, visha lakshana, grahya visha, shodhana of visha, sthapanā vidhi of visha are told in the beginning. It is followed by marana of visha, visha bheda, nishiddha kala for visha prayoga, visha matra for rogi and swastha, visha sevana nishedha are explained. Then there is explanation regarding pathya during visha sevana, visha sevana hani, visha vega and management of adhika matra visha sevana. Next utilization of vamaana, visha sevana ayogyā, brief description on upavisha is told. Then starts with discussion on ratna, which begins with hiraka, its bheda, prayoga vidhana, its shodhana, bhasma prashamsa, vaikrantha shodhana, marana, ratna sankhya, ratna samanya and vishesha shodhana. Then dhatu, uparasa, ratna sadharana shodhana prakara, ratna marana, harathala shodhana, shuddha haratala guna, haratala, manahshila, tuttha, swarna makshika satva patana, bhunaga satvapataana is explained. It is followed by description on manashila

shodhana, shuddha manahshila guna, kharpara shodhana, tuttha shodhana, shuddha tuttha pariksha, swarna and rajatha makshika shodhana and marana. Then kasisa shodhana, kasisa guna, kantha pashana shodhana, shreshta varatika lakshana, varatika shodhana, varatika guna, hingula shodhana, shuddha hingula guna is explained. At last shodhana of sauvira, tankana, shankha, kankushta, gairika, srotonjana, nilanjana and taila patana vidhi from different bija is mentioned.

Ashtama adhyaya:-Prayogiya adhyaya

Chapter begin with concepts like Agni bala, vrudhi hrasa of matra, agrahya aushadha and prayoga yogya aushadha. Then mudra, anthardhuma gandhaka jirna parada guna, storage of parada, yogas acting as rasayana and vajikara like gandhamruta rasa, mrutyunjaya rasa, gandhadaha and ratneshwara rasa etc are mentioned. Then pathyapathya during loha bhasma sevana, measures to overcome loha dosha and lohaajirna upadrava, shankara loha bhasma matra, supakva aushadhi lakshana, triphala parimana for loha shodhana, and loha marana are mentioned. Then quantity of jala for triphala quatha which is used to give bhavana to prepare loha bhasma, loha pakartha kashaya vidhi and usage of avashesha jala, quantity of dugdha in loha paka are told. It is followed by information regarding need for kantha kramaka, ghritha matra in loha paka, loha marana, its requirements, sthalipaka and putapaka vidhi of loha and its lakshanas. Then abhraka shodhana and samskara, anupana for loha bhasma, loha sevantara varjya, its bhojana kala, vidhana, sevyasevya shaka and shreshta mamsa are mentioned. At last tamra yogas like-lakshmi vilas rasa etc, shilajatu utpatti, its guna, bheda, lakshana, pareeksha, shodhana and prayoga, abhraka yogas like kameshwara modakam, shringarabhra rasa etc are mentioned. So total 29 yogas are discussed in this chapter.

Navama adhyaya:-

It is divided into many adhikaras along with yogas which can be practical utilized and they are as follows:

Jwaradhikara-41 yogas, jwarathisara adhyaya-1 yoga, atisaradhyaya-4 yogas, sangrahani adhikara-14 yogas, arsharoga adhikara-8yogas, agnimandya adhikara-18yogas, in this chapter there is description on vajra musha. Then in Krimi rogadhikara-1yoga is mentioned. It is followed by pandurogadhikara with 11yogas, rakthapittadhikara-3 yogas, rajayakshma chikishadhikara- 9 yogs, kasa adhikara-1yoga, swasa hikkarogadhikara-4 yogas, trishnarogadhikara-1yoga, unmada apasmara rogadhikara-2 yogas. In the same chapter parpati prayoga is explained. Then vatavyadhi rogadhikara mention 8 yogas, vatararaktadhikara-3yogas, amavathadhikara-5yogas, shularogadhikara-14 yogas, amlapittadhikara-9 yogas, along with description on abhraka, loha bhasma, mandura, parada and gandhaka shodhana. Then in kapha rogadhikara-8 yogas, hridrogaadhikara-4 yogas, asmari rogadhikara-4 yogas, mutrkrichra-mutraghataadhikara-5 yogas, pramehaadhikara-20 yogas, bahumutra somarogadhikara-6 yogas, udara rogadhikara-31 yogas, rechana phala and virechana ayogyā are discussed. In gulma rogadhikara-12 yogas, udavarta anaha rogadhikara-3 yogas, vrudhi sleepada rogadhikara-4 yogas, arbuda rogadhikara-4 yogas, shotha rogadhikara-6 yogas, sthauilya rogadhikara-5 yogas, bhagandhara rogaadhikara-1yoga, vrana rogadhikara-

lyoga, kushta rogadhikara-44yogas, visarpa –vispota-snyayu rogadhikara 4 yogas, sheetapitta rogadhikara -3 yogas, masurika rogadhikara -1yoga, kshudra rogadhikara-1yoga, mukha rogadhikara-3yogas, netra rogadhikara-3yogas, stree rogadhikara- 9yogas, vishadhikara-1yoga are explained. So altogether 322 yogas are explained. Granthopasamhara by highlighting rasashastra mahatva by comparing it with salt. Food material will not be tasty without adding lavana similarly no shastra adhyayana will be fruitful if the person doesn't study rasashastra⁹. Chapter ends with parada mahatva, it is explained that parada helps in making person ajara, amara and dhanavan without any effort.

DISCUSSION

Highlights of the textbook:

Concepts explained in this text are related to rasashastra which are practically implemented by the author himself and they can be performed, practiced effectively even in the future by an Ayurvedic scholar.

1-7 chapter describe more on dhatu and its nirmana, by which it becomes clear that it was more concentrated on dhatuvada. Need for maintaining arogya is given importance which says that concept of deha vada was prevalent.

8th and 9th chapter discuss formulations which are herbal, mineral and herbo-mineral in nature. They can be utilized for various conditions showing its practical applicability, so chikitsa vada is also given importance.

Lacuna in the text:

Chapters and its contents are not well arranged i.e immediately after mangalacharana murchana and jarana are discussed, then regarding parada and its ashta samskara, yantra and then ranjana, kshetrikarana. After that we find explanation regarding abhraka, followed by gandhaka, dhatus like loha, naga, vanga and then raupya, tamra, swarna. Later starts the concept of visha and ratna along with haratala, manahshila, tuttha & swarnamakshika. Last two chapters entirely dealing with yoga with discussion on topics like loha marana, putapaka vidhi and shilajithu. Last chapter ends with rasashastra importance.

This text book though written after the period of Rasaratna samucchya it is not in systematic arrangement, inspite topics are randomly placed.

Parada and its murchana and ashtasamskaras are not explained in order. Maharasa uparasa sadharana rasa etc description we

will not find and also no explanation regarding paribhasha, yantra, musha etc which are considered as basic concepts of rasashastra.

Overall the text is lacking with systematic and proper arrangement.

CONCLUSION

Rasendra chintamani though it is written during the time of chikitsavada, highlights more on concept of dhatuvada(1-7) and less in relation to chikitsavada (8th & 9th). But only those concepts are explained which are having practical utility in the field of Ayurveda. So the book is highly beneficial for the scholars, practitioners as well as researchers of Rasashastra.

REFERENCES

1. Mishra SN, Ayurvediya Rasashastra, reprint edition, Chaukhamba Orientalia, Varanasi, 2011; 34.
2. Professor Siddhinandan Mishra, Rasendra chintamani, Acharya Dundukanatha, reprint edition, Varanasi, Chaukhamba orientalia, 2011; 2: 3.
3. Professor Siddhinandan Mishra, Rasendra chintamani, Acharya Dundukanatha, reprint edition, Varanasi, Chaukhamba orientalia, 2011; 2: 3.
4. Professor Siddhinandan Mishra, Rasendra chintamani, Acharya Dundukanatha, reprint edition, Varanasi, Chaukhamba orientalia, 2011; 14.
5. Professor Siddhinandan Mishra, Rasendra chintamani, Acharya Dundukanatha, reprint edition, Varanasi, Chaukhamba orientalia, 2011; 17.
6. Professor Siddhinandan Mishra, Rasendra chintamani, Acharya Dundukanatha, reprint edition, Varanasi, Chaukhamba orientalia, 2011; 39.
7. Professor Siddhinandan Mishra, Rasendra chintamani, Acharya Dundukanatha, reprint edition, Varanasi, Chaukhamba orientalia, 2011; 47.
8. Professor Siddhinandan Mishra, Rasendra chintamani, Acharya Dundukanatha, reprint edition, Varanasi, Chaukhamba orientalia, 2011; 66.
9. Professor Siddhinandan Mishra, Rasendra chintamani, Acharya Dundukanatha, reprint edition, Varanasi, Chaukhamba orientalia, 2011; 393.

Source of support: Nil, Conflict of interest: None Declared