A REVIEW ON RASENDRA CHINTHAMANI

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

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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 explained. 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, sagañi, niragni, bahirdhuma and antardhuma 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 khatika3.

Trithiya adhyaya:-Bandhanadyaya

Parada is a very prabhavi dravya as it is orgined from Lord Shiva. Ekauna vimshati samskaras are told for parada siddhi including anuvasana4. Dravyas for parada dosha nivararana are listed as raka ishtika, griha dhuma, haridra, ankola churna, ghritha cumari etc. Mardana, uthapan, swedana, kanji nirmana for swedana & urdhwa, adha, tiryak patana yantra in the samskara, their phalashruthi are discussed. Niyamana,
depanta, anuvasana, jarana and its phala, need for abhrakadi jarana, gandhaka jarana phala, various types of vida to increase buffhushitavata of parada is told. Hamsapaka yantra, tapta khalva lakshana, jarana using kacchapa yantra, jarana of abhraka satva, garbhhadruiti and its lakshana are explained. Ranjana methods of parada, hemabija and prati bija, naga bija nirmana, bija ranjanartha taila, taila for sarana karma, sidhha bija nirmana is explained. Khota nirmana from hingula, nirmana of hemakrushth, swarna nirmana, tamra druti, kshetrikarana vidhi, pathyapathya during parada sevana, rasajirna shamanarthan aushadha prayoga are explained.

Chaturthaadhyaya:-Abhrakadhyaya
Importance of abhraka, vajrabhraka lakshana, abhraka bhedha, shreeshrata of krishna abhraka is explained in the beginning. Then procedure of abhraka satvapatana after subjecting it to shodhana, brief introduction of mirtapanchaka is explained. Even it is told that parada yuktta abhraka satva is considered to be shreeshtha. Abhraka satva bhasma sevana vidhi after subjecting it to bhavana with triphala qwatha, bhringaraja swarasara, haridra and amalaki swarasara 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 gandhaka, gandhaka taila nirmana and its guna, procedures adopted for the nirmana of baddha gandhaka/gandhaka pishthi 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 gandhaka, two methods are explained for abhraka nashana of gandhaka, gandhaka taila nirmana and its guna, procedures adopted for the nirmana of baddha gandhaka/gandhaka pishthi which inturn helps in gandhaka jarana are described.

Sapthama adhyaya:-Vishoparasad sadhana adhyaya
Visha bheda, visha lakshana, grahya visha, shodhana of visha, sthapanas vidhi of visha are told in the beginning. It is followed by marana of visha, visha bheda, nishuddha 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 vamana, visha sevana ayogya, 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, uparasas, ratna sadharana shodhana prakara, ratna marana, harathala shodhana, shuddha haratala guna, haratala, manahshila, tuttha, swarna makshika satva patana, bhunaga satvapatana is explained. It is followed by description on manashila shodhana, shuddha manahshila guna, kharpara shodhana, tutthha shodhana, shuddha tutthha pariksha, swarna and rajatha makshika shodhana and marana. Then kasisa shodhana, kasisa guna, kantha pashana shodhana, shreeta varatika lakshana, varatika shodhana, varatika guna, hingula shodhana, shuddha hingula guna is explained. At last shodhana of sauviira, tankana, shankha, kankushta, gairika, srotanjana, nilanjan and taila patana vidhi from different bija is mentioned.

Ashtama adhyaya:-Prayogiya adhyaya
Chapter begin with concepts like Agni bala, vrudhi hrasa of matra, agrahaya aushadha and prayoga yogya aushadha. Then mudra, anhardtuma gandhaka jirna parada guna, storage of parada, yogas acting as rasayana and vajikara like gandhamruta rasa, mrutunjayyaja 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 pakarta kashaya vidhi and usage of avashlesha 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, rechana phala and virechana ayogya are discussed. In gulma chapter parpati prayoga is explained. Then vatavaydhi rogadhiaka mention 8 yogas, vatararakthadhikara-3 yogas, amavathadhikara-5 yogas, shularogadhiaka-14 yogas, amlapittadhiaka-9 yogas, along with description on abhraka, loha bhasma, mandura, parada and gandhaka shodhana. Then in kapha rogadhiaka-8 yogas, hridrogadhiaka-4 yogas, amavathadhikara-4 yogas, mutrkruncha-mutraghataadhikara-5 yogas, pamehadhiaka-20 yogas, bahumutra somarogadhiaka-6 yogas, udara rogadhiaka-31 yogas, rechana phala and virechana ayogya are discussed. In gulma rogadhiaka-12 yogas, udavarta anaha rogadhiaka-3 yogas, vruddhi sleepada rogadhiaka-4 yogas, arbuda rogadhiaka-4 yogas, shotha rogadhiaka-6 yogas, sthaulya rogadhiaka-5 yogas, bhagandhara rogadhiaka-1yoga, vrana rogadhiaka-
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 samuccaya 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 chinthaani 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