



ISSN 2456-3110

Vol 6 · Issue 5

Sept-Oct 2021

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Method of preparation of *Kupipakwa Rasayana* w.s.r. to *Uttama Rasasindura* - A multidimensional remedy

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ABSTRACT

Introduction: Original dimensions of Ayurveda are in built in the ancient compendia of Indian wisdom called Vedas. *Rasashastra* in ancient classical textbook shows the inclination in the usage of *Parada* was towards *Dhathuvada* and *Dehavada* which gradually turned its importance in *Chikitsa*. '*Rasarajacinthamani*' is a compiled textbook of *Rasashastra* written in Malayalam language by Vadayattukotta K Parameshwaran Pillai. *Uttama Rasasindura* is explained in this textbook along with different types of *Rasasinduras*. **Materials and Methods:** The treatise *Rasarajachintamani* is reviewed for the specific formulation, *Uttama Rasasindura*. Contextual review of the used herbal as well as mineral drugs were done from Ayurveda pharmacopeia of India and text books of *Dravyaguna Vijnana*. The study has been carried out to lay down basic operating procedure for preparation of *Uttama Rasasindura*. Three samples were prepared by adopting the conventional method of *Kupipakwa* preparation. **Results:** *Kajjali Nirmana* as well as conventional *Kupipakwa Rasayana Vidhi* were carried out to prepare *Uttama Rasasindura* (URS). All the three batches of URS prepared were resulted in average 16½ hrs of procedure with an average peak temperature of 682.80°C. **Discussion:** Comparing to formulation *Rasasindura* explained (eg: In *Rasatarangini* etc.) this preparation took lesser time duration with an average final yield of 40.04%. It has been claimed that *Parada* without *Gandhaka Jarana* is not capable to cure diseases. *Sagandha Bahirdhuma* method is adopted for *Uttama Rasasindura*. For this purpose, some effects have been carried out regarding the heating pattern and interpretation of *Mridu*, *Madhyam* and *Tivra Agni* in terms of temperature etc. It might happen due to the *Agnisamskara*.

Key words: *Uttama Rasasindura*, *Rasarajachintamani*, *Kupipakwa Rasayana*.

INTRODUCTION

Original dimensions of Ayurveda are in built in the ancient compendia of Indian wisdom called Vedas. *Rasashastra* in ancient classical textbook shows the

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Submission Date: 13/09/2021 Accepted Date: 16/10/2021

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: [10.21760/jaims.6.5.18](https://doi.org/10.21760/jaims.6.5.18)

inclination in the usage of *Parada* was towards *Dhathuvada* and *Dehavada* which gradually turned its importance in *Cikitsa*. The main objective of this science is lively liberation through stable body attained with the help of processed mercury.^[1] *Rasarajacinthamani* is a compiled textbook of *Rasashastra* written in Malayalam by Vadayattukotta K Parameshwaran Pillai. *Uttama Rasasindura* is explained in this textbook along with different types of *Rasasinduras*.^[2] (eg: *Jyothishanga Rasasindura*). Administration of *Rasasinduras* with different *Anupanas* are also mentioned in this context. The conversion of '*Kajjalirupa Rasa*' to '*Sindura*' is a complex process. Thus, occurred product is having action in the deeper *Dhathu* level, also capable of furnishing *Rasayana* effect. *Uttama Rasasindura* contains *Navasadara* along with *Parada* and

Gandhaka. Three different *Bhavana Dravyas* are also mentioned here. Thus, it differs from normal *Rasasindura*. Different *Anupanas* are mentioned for this formulation and explained as *Sakalarogahara*. So we can use in a wide angle. Such a superiority is a relevant thing (*Uttama*). Medicine prepared with *Ashtasamskaritha Parada* is explained as *Sreshta*.^[3] Present study will help to fix some basic method of preparation.

AIMS AND OBJECTIVES

Present study aimed to prepare *Uttama Rasasindura* with *Astasamskarita Parada*. To establish basic method of preparation of the selected formulation is the objective of the study.

MATERIALS AND METHODS

The treatise *Rasarajachintamani* is reviewed for the specific formulation, *Uttama Rasasindura*. Contextual review of the used herbal as well as mineral drugs were done from Ayurveda Pharmacopeia of India and text books of *Dravyaguna Vijnana*. The study has been carried out to lay down basic operating procedure for preparation of *Uttama Rasasindura*. Three samples were prepared by adopting the conventional method of *Kupipakwa* preparation.

OBSERVATIONS AND RESULTS

'*Rasaraja Chinthamani*' is an important textbook of *Keraliya Rasacikitsa* which was published from Reddyar press and book depot. Thiruvananthapuram, by Sri. T. Subbhayya Reddiar as the publisher (in 1950). The author of the book is considered as Sri. Vadayattukotta K Parameswaran Pillai. The formulation *Uttama Rasasindura* is explained in *Rasarajacinthamani* in the context of different *Rasasinduras*.^[4] The practical aspect of *Rasa* and related *Rasadravya* is having more importance in comparison to their theoretical aspect in *Rasasastra*. The term '*Samskara*' in Ayurveda is a wide spectrum entity. In *Rasa Sastra* use of word *Samskara* is observed to be attached specifically with *Parada Samskara* which is of prime importance. For all types

of *Parada Rasayana Prayoga*, it should undergone *Ashtasamskara*.^[5]

For the preparation of *Uttama Rasasindura Ashtasamskarita Parada*,^[6] *Suddha Gandhaka*^[7] and *Suddha Navasagara*^[8] were taken in 1:1:1/2 ratio as explained in the formulation. Three separate sets of *Kajjali* was prepared in *Pashana Khalwa Yantra*.^[9] Required quantity of *Ashtasamskarita Parada* was taken in a clean *Khalwayantra* along with equal quantity of *Suddhagandhaka* and trituration was done carefully. After an average 37 ½ hrs of trituration *Navasagara* was added and trituration continued up to formation of proper *Kajjali*^[10] and satisfied all the criteria of properly formed *Kajjali*. Three *Bhavana Dravyas* (media of trituration) are mentioned for *Bhavana* of the *Kajjali* for one day each in each *Dravya*. They are *Suddhacitraka moola Kwatha*, *Dhaturo Patra Swarasa* and *Kumari Swarasa*. Details of *Kajjali (KJ) Nirmana* are given in table no. 1.

Table 1: Showing details of *Kajjali Nirmana*.

Results		KJ 1	KJ 2	KJ 3
Qty. of <i>Parada : Gandhaka : Navasagara</i> taken for <i>Kajjali Nirmana</i>		96g : 96g : 48 g	96g : 96g : 48 g	96g : 96g : 48 g
Amount of <i>kajjali</i> obtained		236g	236.5g	235.5g
Percentage of Yield		98.3%	98.5%	98.13%
Weight loss in percentage		1.6 7%	1.46%	2.71%
Amount of <i>Kajjali</i> taken for <i>Bhavana</i>		234 g	234.5g	233.5g
Amount of <i>Bhavita Kajjali</i>		235.5g	235.2g	234g
Quantity of <i>Bhavana Dravya</i> used	<i>Citraka kwatha</i>	65 ml	65 ml	60 ml
	<i>Dhaturo rasa</i>	62 ml	60 ml	60 ml
	<i>Kumari swarasa</i>	56 ml	56 ml	55 ml
	Total	183 ml	181 ml	175 ml
Total duration taken for		113 hrs	114 hrs	113 hrs

<i>Kajjali Nirmana</i>			
Consistency	Fine powder	Fine powder	Fine powder
Colour	Black	Black	Black
Touch	Smooth	Smooth	Smooth
Smell	No specific smell	No specific smell	No specific smell

Kajjali Nirmana followed by preparation of *Uttama Rasasindura* by *Kupipakwa Rasayana Vidhi*.

Major Requirements

Valuka Yantra,^[11] Weighing balance, spatula and steel tray, wooden logs, torch, *Kupi*, sand, *Salaka* (iron rods), copper coin, *Kapadamritika* and Cora cloth.

Ingredients & Quantity - Prepared (*Bhavita*) *Kajjali* : 233g + 233g + 233g

Procedure

Poorvakarma

- An elongated necked glass bottle of approximately 650 ml capacity is taken and cleaned well for preparing *Kachakupi*.
- As explained for the specific formulation *Uttama Rasasindura*, a combination of *Mandura*, *Khatika Churna*, jute and wheat flour (1:1:1:4 parts respectively.) with sufficient quantity of water and ground for 24 hrs is used to cover the *Kachakupi* instead of *Kapadamritika*.
- Here 150g each of *Mandura*, *Khatika* and jute along with 1800g wheat flour is used for the purpose.
- The *Bhavita Kajjali* is filled in the prepared *Kachakupi*.
- Thus 1/4th part of the *Kachakupi* is filled with 233g of *Kajjali* using a funnel and the remaining part is left vacant to allow better compound formation.
- The mouth of the bottle is closed temporarily with a cork and placed firmly in *Valuka Yantra* with 2

inch thick sand at the base and sand up to neck in the surrounding.

- A total of 22 kg of sand was taken to fill the whole *Valuka Yantra*.
- Two clean iron rods are collected for the purpose of *Salakas*.
- Wooden logs were cut in to medium sized pieces, properly weighed and kept as fuel.
- A torch is prepared for proper visibility of inside of the *Kachakupi*.

Pradhana Karma

- *Agni* of *Mrdu*, *Madhyama* and *Tikṣna* intensity is respectively given for proper formation of the final product.
- The cork of the bottle was removed soon after beginning the heating process.
- Once *Madhyamagni* was applied, fumes started rising out from the mouth of the bottle.
- When the neck of the bottle got blocked, it was frequently cleared with a hot iron rod (*Taptaśalaka*).
- This stage followed by *Tikṣṇagni* where flames emerged out and after some time flames and fumes gradually subsided and stopped completely.
- Then the cork of the bottle was re-fitted and correctly sealed with mud smeared cloth. The sand around the neck of the bottle is removed and allowed to cool on its own.

Pascat Karma

- After cooled by its own, the bottle was taken out from *Vāluka Yantra* and the mud and cloth covering were carefully removed, and bottle was cleaned from outside.
- After spotting the presence of the end product in the bottle, it was carefully wrecked by tying the kerosene-soaked thread (of jute) around the bottle at accurate place and ignited, and later rolled the bottle in a wet cloth.

- The prepared medicine at the neck was carefully collected in the same shape by gently stroking the part of the bottle held inverted.
- It was checked whether the medicine contains any glass pieces mixed with it and later it was triturated in a porcelain *Khalva yantra* to obtain fine powder of the same.
- The end product was neatly stored in a moist proof airtight glass container with proper closure.

For all the three samples (URS 1, URS-2 and URS -3) the same procedures were followed.

Observations during *Uttama Rasasindura nirmana* are given in Table no. 2.

Table 2: Showing observations during Uttama Rasasindura Nirmana.

Observations	URS 1	URS 2	URS 3
Pale-white fumes inside the <i>Kupi</i> ; <i>Kajjali</i> remained in powder form.; Characteristic smell of <i>Navasagara</i> arrived	At 4 hrs	At 3.50hrs	At 4 hrs
Pale-white fumes came out	At 4.35 hrs	At 4.20 hrs	At 4.32 hrs
Characteristic odour of <i>Gandhaka</i> started; melting of <i>Gandhaka</i> started. Confirmed with <i>Seeta Salaka</i> .	After 5 hrs	After 5 hrs	After 5 hrs
Dense white fumes	At 5.50 hrs	At 6 hrs	At 6 hrs
Yellow coloured fumes with typical rotten egg smell	At 6 .10hrs	At 6.35 hrs	At 6.45 hrs
Mouth of <i>Kupi</i> blocked with more <i>Gandhaka</i> ; small flames appeared on <i>Taptasalaka</i> insertion	At 6.30 hrs	At 6.45 hrs	At 6.35 hrs
More blockage and height of the flame increased	At 8 hrs	At 8.15 hrs	At 8.15 hrs
Continuos bluish flame from the mouth of <i>Kupi</i>	At 8.15 hrs	At 8.30 hrs	At 8.15 hrs
Orange-brown deposits at the	At 9 th	At 9.10	At 9.30

neck and mouth region with glittering appearance	hr	hrs	hrs
Boiling <i>Kajjali</i> found at the base with an orange shade	At 10 th hr	At 10.20 hrs	At 10.10 hrs
More Flames and dense yellow fumes on <i>Tapta Salaka</i> insertion	At 10.45 hrs	At 10.45 hrs	At 10.55 hrs
Golden coloured glittering at the neck region	13 th hr	12.45 hrs	13 hrs
Appearance of <i>Balaruna Varna</i> (bright red colour of rising sun)	At 15 th hr	At 15.10 hrs	At 15 th hr
Fumes and flames Completely stopped, confirmed with copper coin test and corking was done.	At 16.30 hrs	At 16 hrs	At 16.30 hrs

Table 3: Showing results of Uttama Rasasindura (URS) Nirmana

Results	URS 1	URS 2	URS 3
Weight of the prepared <i>Kachakupi</i>	780g	756.5	710.5g
Quantity of <i>Kajjali</i> used	233 g	233 g	233 g
Quantity of fuel used	30 kg	35 kg	36 kg
Total time taken for the <i>Pachana</i> process	16 ½ hrs.	16 hrs.	16 ½ hrs.
Amount of URS obtained	94.5 g	93.5 g	92 g
Percentage of Yield	40.5 %	40.13 %	39.48 %
Weight loss in percentage	59.22 %	59.87 %	60.51 %

Table 4: Showing Physio-chemical parameters^[12] of Uttama Rasasindura

Parameter	Results
Colour obtained	Brick red colour (<i>Sindura Varna</i>)
pH value	7.3
Total ash/Ash value	10.11 ± 0.08

Acid insoluble ash	0.48 ± 0.10
Water soluble ash	1.20 ± 0.25
Loss on Drying	7.16 ± 0.12

DISCUSSION

'*Rasarajacintamani*' is an important text book of *Rasachikitsa* with a lot stress on practical applications. *Uttama Rasasindura* is a formulation taken from the book '*Rasaraja Chintamani*'; in the context where about 7 types of *Rasasindura* preparations are included. It is also known as '*Kuppi Sindura*'. *Parada*, *Gandhaka* and *Navasagara* are the major contents. Comparatively lesser time of preparation is mentioned and explained to be effective in many conditions. It is a formulation which is not explored so far. The formulation is unique one due to its method of preparation and also due to its indications and properties. The need of *Ashtasamskara* is to create *Bubhukshitatwa* in *Parada*. It gives *Jaranasakti* as well as an increased *Agnisthayi* property in *Parada*. Since these eight *Samskaras* are most useful to potentiate the *Parada* and render it fit for therapeutic purposes, they are well explained by *Acharyas*. Basic ingredient of this formulation is *Parada* and *Gandhaka* in the form of *Kajjali* added with *Navasagara* which is the catalytic factor among the ingredients. Even though *Acharya* has not mentioned the indications, the contextual reviewing revealed that it is a multidimensional curative medicine. The *Parada* mentioned in the *Yoga* was *Suddha Parada*; present study opted for *Ashtasamskarita Parada*. As the base product for this *Kupipakwa* preparation *Kajjali Nirmana* was carried out. Three separate sets of *Kajjali* were prepared using 1 part of *Ashtasamskarita Parada*, 1 part of *Suddha Gandhaka* and ½ part of *Suddha Navasagara*.

Raja Nighantu like classical *Granthas* explained *Raktacitraka* is having more qualities. Sticking on this *Raktacitrakamoola* is selected as one among the *Bhavana Dravya* in this study. An average of 66.33 ml, 60.67 ml and 55.67ml of *Citraka Kwatha*, *Dhatu Swarasa* and *Kumari Swarasa* was used as *Bhavana*

Dravya in each set of *Kajjali*. *Bhavana* was carried out one day each using each *Bhavana Dravya*.

Kajjali Nirmana followed by *Kupipakwa Rasayanavidhi* to prepare *Uttama Rasasindura*.

The process in which a *Rasayana* product is prepared in a prepared glass bottle by applying controlled heat is known as *Kupipakwa Rasayana Kalpana*, is followed here which is a unique method of preparation. *Sagandha Bahirdhuma* method is adopted for *Uttama Rasasindura*. For this purpose, some effects have been carried out regarding the heating pattern and interpretation of *Mridu*, *Madhyam* and *Tivra Agni* in terms of temperature etc. It might happen due to the *Agni Samskara*. The process of formation *Sindura Kalpa* from the *Kajjali* is a complex process through which it attains *Rasayanatwa*.

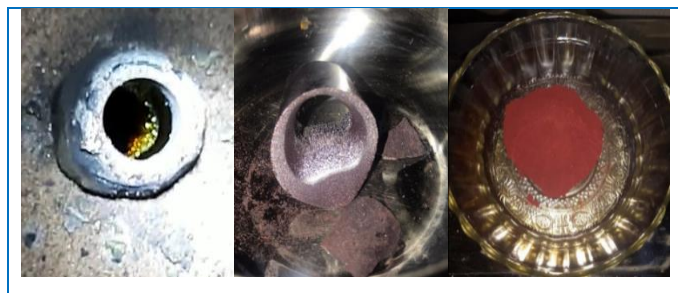
All the three batches of URS prepared were resulted in average 16½ hrs of procedure with an average peak temperature of 682.80 C. (figure 1) At this stage the corking and *Sandhibandhana* could be done after confirmation of tests explained. The formulation review explained a duration of 4 *Yama* (12 hrs) heating for the preparation. But comparing to formulation *Rasasindura* explained (eg: In *Rasatarangini* etc.) this preparation took lesser time duration with an average final yield of 40.04%. (Table 3)

The product was brick red (*Sindura Varna*) in colour. Specific colour of the prepared *Uttama Rasasindura* (figure 2) indicates formation of particular metallic compounds, because each chemical compound possesses particular colour i.e., a new entity resulted due to unique pharmaceutical processing. All the three samples of the *Uttama Rasa Sindura* exhibited same characteristics which indicates similar chemical composition of the product. The total ash value is calculated as 10.11±0.08 which has importance in *Sindura* preparation because total ash may act as source of trace elements. pH was calculated as 7.3 which is acceptable to body tissues. LOD for the final product is 7.16±0.12 which is indicating stability and more shelf life of *Uttama Rasasindura*. The obtained acid insoluble ash value is 0.48±0.10 and the water-

soluble ash value was found as 1.20 ± 0.25 ; which signifies the genuinity of the product. (Table 4)

CONCLUSION

In present research work based on facts, observations and results obtained, it could be concluded that *Uttama Rasasindura* as a *Kupipakwa Rasayana* was used in therapeutics. The concept of *Samskara* and *Ashtaparada Samskara* had inevitable role among *Rasashastra Acaryas*. Each basic concept like *Sodhana Bhavana*, used *Dravyas*, *Murcchana-Jaranadi Vidhi*, *Kupipakwa Kalpana* and the methods of analysis have their own role among a pharmaceutical procedure as well as in therapeutic administration. Every process given for each *Rasoushadhi* is with the alterations that have been made in harmony with a subtle aspect. A wise physician should read in between the lines to apply those analysis in a *Kshetra* where the condition resides.



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Figure 1: Showing temperature pattern of *Uttama Rasasindura Nirmana*.

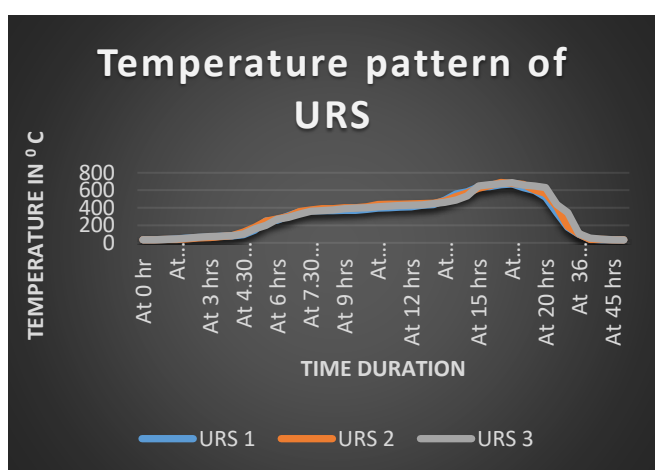
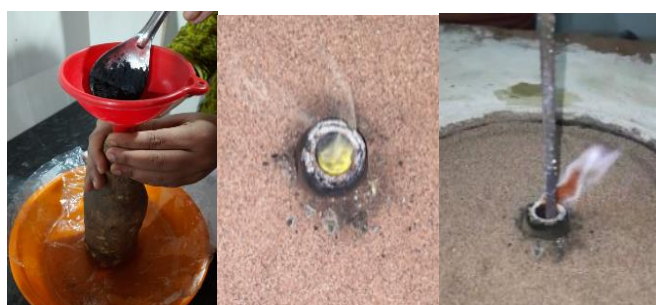


Figure 2: Showing stages of *Uttama Rasasindura Nirmana*.



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How to cite this article: Sajina P, Asha P. N., A. K. Muraleedharan. Method of preparation of Kupipakwa Rasayana w.s.r. to Uttama Rasasindura - A multidimensional remedy. J Ayurveda Integr Med Sci 2021;5:122-128.

<http://dx.doi.org/10.21760/jaims.6.5.18>

Source of Support: Nil, **Conflict of Interest:** None declared.
