



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

Sajina P<sup>1</sup>, Asha P. N.<sup>2</sup>, A. K. Muraleedharan<sup>3</sup>

<sup>1</sup>Post Graduate Scholar, Department of Rasashastra & Bhaishajya Kalpana, MVR Ayurveda Medical College, Parassinikkadavu, Kannur, Kerala, India.

<sup>2</sup>Guide and Associate professor, Department of Rasashastra & Bhaishajya Kalpana, MVR Ayurveda Medical College, Parassinikkadavu, Kannur, Kerala, India.

<sup>3</sup>Professor & HOD, Department of Rasashastra & Bhaishajya Kalpana, MVR Ayurveda Medical College, Parassinikkadavu, Kannur, Kerala, India.

### 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

#### Address for correspondence:

Dr. Sajina P

Post Graduate Scholar, Department of Rasashastra & Bhaishajya Kalpana, MVR Ayurveda Medical College, Parassinikkadavu, Kannur, Kerala, India.

E-mail: [sainap.sajina4@gmail.com](mailto:sainap.sajina4@gmail.com)

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

#### Access this article online

Quick Response Code



Website: [www.jaims.in](http://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.<sup>[1]</sup> *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*.<sup>[2]</sup> (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 *Dhatu* level, also capable of furnishing *Rasayana* effect. *Uttama Rasasindura* contains *Navasagara* 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*.<sup>[3]</sup> 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*.<sup>[4]</sup> 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*.<sup>[5]</sup>

For the preparation of *Uttama Rasasindura Ashtasamskarita Parada*,<sup>[6]</sup> *Suddha Gandhaka*<sup>[7]</sup> and *Suddha Navasagara*<sup>[8]</sup> were taken in 1:1:1/2 ratio as explained in the formulation. Three separate sets of *Kajjali* was prepared in *Pashana Khalwa Yantra*.<sup>[9]</sup> 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*<sup>[10]</sup> 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*,<sup>[11]</sup> 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 <sup>th</sup>	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 <sup>th</sup> 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 <sup>th</sup> hr	12.45 hrs	13 hrs
Appearance of <i>Balaruna Varna</i> (bright red colour of rising sun)	At 15 <sup>th</sup> hr	At 15.10 hrs	At 15 <sup>th</sup> 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<sup>[12]</sup> 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 *Navasadara* 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 *Navasadara* 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 Navasadara*.

*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  $1.20 \pm 0.25$ ; 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.



## REFERENCES

1. Srimadsayana Madhavacarya, Sarvadarsana Sangraham, (Internet) Digital Library of India Item 2015.311086. Chapter 9/verse 63-66;205,,206 p. Available from: <https://archive.org/details/in.ernet.dli.2015.311086/page/n145>
2. Vadayattukotta K parameshwaran Pillai ,Rasa rajacinthamani.1950, Thiruvananthapuram: Reddyar press and book dipo ;. p.24-31
3. Shri Sadanandasharma: Rasa Tarangini [hindi], commentary edited by kashinathShastry; 11th ed.; New Delhi;Mottilalbanarasidas. 1979;5<sup>th</sup> taranga, verse 45.; p 83
4. Vadayattukotta K Parameshwaran Pillai, Rasa rajacinthamani.1950, Thiruvananthapuram: Reddyar press and book dipo ;. p 24-31.
5. Shri Sadanandasharma: Rasa Tarangini [hindi], commentary edited by kashinathShastry; 11th edition; New Delhi; Mottilalbanarasidas. 1979,Chap.5Ver.43 ,p.83.
6. Acharya Bhagvata Govinda Pada, Rasahridayatantram with Mugdhavabodhini Sanskrit commentary and Subodhini Hindi Vyakhya, Varanasi: Chawkhamba publications;2003;chapter 2:verse 1-12, p 24.
7. Acharya sri Madhava. Ayurveda Prakasha. (Arthavidyotini and Arthaprakasini Sanskrit and Hindi commentaries).vaidyavacaspathisri Gulrajsharma mishra 37thed;. Varanasi: Chaukhambha bharti academy;1999;chapter 2;verse26-29;p262,263.
8. Vadayattukotta K parameshwaran Pillai, Rasarajacinthamani.1950, Thiruvananthapuram: Reddyar press and book depot. ; p112.
9. Shastry kashinath, editor.Hindi commentary of Rasatarangini of Acharya Sadanandasharma. 11th ed.; Chap.5.Ver.14-20. New Delhi, Mottilal banarasidas. 1979Chap.4,ver.53-57; p 60-61

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

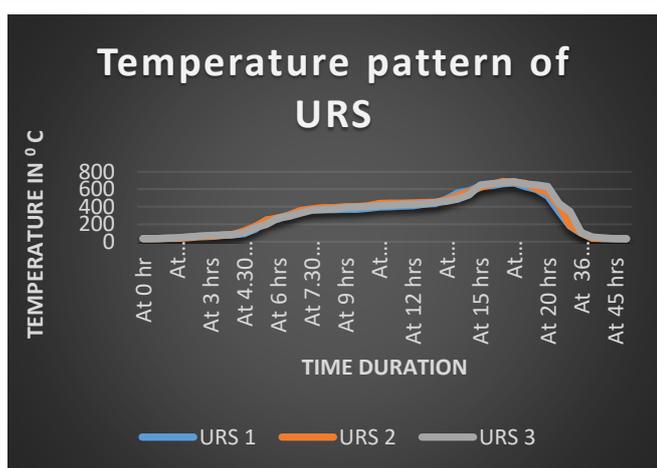
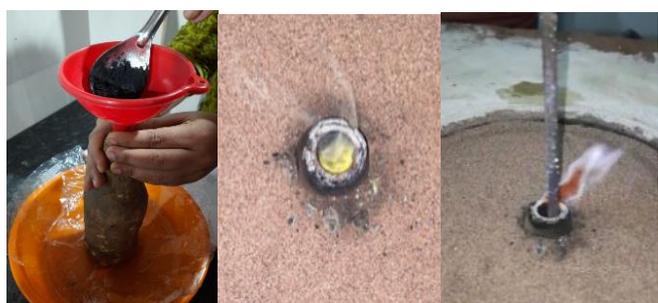


Figure 2: Showing stages of *Uttama Rasasindura Nirmana*.



10. Shri Vagbhatacharya: Rasaratnasamucchaya [Hindi]. commentary by Dattatreya Anantha Kulkarni, New Delhi: Meharchandh Lechmandas Publications Chap.8,ver.5,
11. Shastry kashinath, editor.Hindi commentary of Rasatarangini of Acharya Sadanandasharma. 11th ed Chap.4,ver29-31.p52.
12. KR Khandelwal. Practical Pharmacognosy, Techniques and experiments, Edi.by Dr. Vrinda Sethi. Nirali Prakashan, p 23.7-23.10.

**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.

\*\*\*\*\*