

Apakwa / Ashuddha Bhasma Sevanjanya Vyadhi and its Management

Jaiswal BK^{1*} , Dwivedi PK² 


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^{1*} Bijay Kumar Jaiswal, Post Graduate Scholar, Dept of Rasa Shastra and Bhaishajya Kalpana, Govt Ayurvedic College, Patna, Bihar, India.

² Prabhat Kumar Dwivedi, Professor, Dept of Rasa Shastra and Bhaishajya Kalpana, Govt Ayurvedic College, Patna, Bihar, India.

In Rasashastra different processes are mentioned as - Shodhan, Marana, Patan, Jaran etc. under Aushadh Nirman. These processes are done for various Rasa, Uparasa, Sadharana Rasa, Ratna and Uparatnas. Many methods of Bhasma preparation are also mentioned as we know Bhasma is one of the unique Ayurvedic metallic preparations with herbal juices. Bhasmas are used in the treatment of various chronic diseases. Classical standardization techniques under Bhasma Pareeksha like Rekhapurnatwa, Nishchandrata, Varitartwa, Unnama, Apunarbhava etc. are well mentioned in classical texts that are used to standardize the preparation. If proper precautions are not taken during preparation of Bhasmas, there may be chances of improper incineration, leading to the formation of Ashuddha Bhasma, which contains toxicity and can cause complications. Various management lines for Apakwa/Ashuddha Bhasma Sevanjanya Vyadhi have been mentioned in the text.

Keywords: Rasashastra, Ashuddha, Apakwa, Bhasma

Corresponding Author	How to Cite this Article	To Browse
<p>Bijay Kumar Jaiswal, Post Graduate Scholar, Dept of Rasa Shastra and Bhaishajya Kalpana, Govt Ayurvedic College, Patna, Bihar, India.</p> <p>Email: jaiswal.bijay22@gmail.com</p>	<p>Jaiswal BK, Dwivedi PK, <i>Apakwa / Ashuddha Bhasma Sevanjanya Vyadhi and its Management</i>. J Ayu Int Med Sci. 2025;10(2):123-125.</p> <p>Available From</p> <p>https://jaims.in/jaims/article/view/4051/</p>	

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Introduction

The *Bhasmas* are products of classical alchemy technique in the form of powder of organo- metallic compounds of certain metal and gems mostly oxides, made in an elaborate incineration process.

Methodology

Bhasma	Apakwa/ Ashuddha Bhasma Sevanjanya Vyadhi	Management
Abhraka	Kustha Roga, Ksaya Roga, Pandu Roga, Sotha, Pain in cardiac and flanks, Loss of appetite (Ay. Pra.2/103) Lethal as Visa, Vajra, Sastra or Agni, Loss of appetite (R.P.Su.5/15)	Umaphala (Atshibeeja)- 3 days (Ras.J.Ni.2/1st chapter Page43)
Vaikranta	Kilasa, Daha, Parswapida, Pandu, Sotha (Ay.Pra.5/168)	-
Maksika	Andhatwa, Kustha, Ksaya, Krmi Roga. (Rasarajasundara) Netravikriti, Mandagani, Kustha, Halimak (R.T 21/6)	Kulatha Kwatha or Dadima Twak Kwatha (B.R.Ra.Su.Makshikaprakaran)
Vimala	-	Mesasingi Curna with Sarkara- 3 day (B.R.Ra.Su.Vimal Prakaran)
Silajatu	Daha, Murcha, Bhram, Raktapitta, Sosha, Agnimandha, Vibhanda (Ay.Pra.4/105)	Maricha Curna with Goghrita- 7 day (Ay.Pra.4/105)
Sasyaka	Vaman, Bhram (Ay.Pra.4/39)	Jambira Nimbu Rasa or Lajamanda- 3 day (B.R.R.Su. Tuttha P115)
Capala	Manyastambha, Bhram, Visphota, Daha, Pradar, Jadta	Kshira with Shita (R.Sm.So.M.229/230)
Kharpara	Vaman, Bhram (Ay.Pra.2/283)	Gomutra – 7days (B.R.R.Su. P122)
Gandhaka	Kustha, Jwara, Bhram, Pitta Vikara, Virya, Bala Nasa (Ay.Pra.2/18) Citta-Vyakulata, Rakta Vikrtijanya Roga (R.T.8/5-6)	Goghrita with Kshira (B.R.R.Su. Gandhak P.57)
Hartala	Ayunasa, Vata Kapha Vikara, Prameha, Tapa, Spotha and Anga sankocha (R.R.S.3/69)	Kusmanda Swarasa with Shita and Jiraka Curna (R.T.11/103)
Manahsila	Ashmari, Mutrakrichha, Mandagni, Malbadhta (R.R.S. 3/92)	Kshira with Madhu- 3 days (R.T.11/125)
Kankustha	-	Babul mula kwatha with Jiraka and Tankana (R.R.S. 3/117)
Gouripasana	-	Karwelak Swarasa
Hingula	Bhram, Prameha, Vibhram, Andhata, klama, Durbalta (R.T. 9/11) Andhata, Klama, Bhram, Moha (Ay.Pra.2/73)	-
Swarna	Bala and Virya nasa, Roga, Mrityu (R.R.S.5/19)	-
Rajat	Ayu, Sukra, Bala Nasa, Santap and Vidbandh (R.R.S 5/30)	Sarkara with Madhu- 3days (R.Ra.Su.Raupya Prakaran)
Tamra	Daha, Sweda, Aruchi, Murcha, Kleda, Rechan, Vaman and Bhram (Ay.Pra.3/147)	Dhaniya Swaras and Sita Pana- 3 days (B.R.R.Su.TamraPrakaranP74)
Lauha	Ayu, Bala, Kanti Nasa, Hridyapida, Krishta (R.R.S.5/146)	Agastya Swaras and Vayavidang (Ay.Pra.3/230)
Naga	Prameha, Kshaya, Kamala (Ay.Pra.3/188) Kustha, Gulma, Pandu, Prameha, Aganimandhya, Bhagandar (Ay.Pra.3/189)	Swarna Bhasma and Haritiki with Shita- 3days (R.Ra.Su. Naga Prakaran)
Vanga	Prameha, Gulma, Hridya Roga, Shula, Arsha, Kasa, Swas, Vaman (Ay.Pra.3/154)	Meshashringi with Shita- 3days (B.R.R.Su.Vang Prakaran P78)
Yashada	Prameha, Ajeerna, Vaman, Bhram (R.Ra.Su.Yashad Prakaran) Gulma, Prameha, Kshaya, Kustha (R.T.19/97)	Bala & Haritiki with Sugar- 3 days (R.Ra.Su. Yashad Prakaran)
Pittal	Bhram, Arsha, Bhagandar, Jwara, Mrityu (R.Ra.Su.Mishradathu Prakaran)	-
Vajra	Parswavedna, Kustha, Jwara, Bhram (R.T.23/09)	-
Tankana	Vanti (Vaman), Bhranti (Bhram) (Ay.Pra.2/244)	-

Discussion

Bhasma formation is basically reduction in particle size. Before starting the process (*Bhasmikaran*), all the given metals and gems should be properly purified.

Shodhan procedures help in the disintegration of molecules or particles to divide into finest divisions. *Bhavana* helps in conversion of coarse powder to finer state, it also facilitates *Marana*. *Marana* is responsible for feasible change. As the number of *Putra* are increased there is decrease in size of particles this applies up to a certain extent.

Swarnadiloha Marana with *Rasa Bhasma* is considered as superior quality, *Marana* with *Vanaspatti* is of medium quality and if *Maran* done with *Gandhak* is considered as lower quality. Metals or minerals are first treated with herbal juices or decoctions then they are made into pellets and finally exposed to a certain amount of heat technically known as *Putra*. For the preparation of *Swarna* and *Rajata Bhasma Kukkuta Putra* is given, *Gajaputra* for *Loha Bhasma*, *Mahaputra* for *Abharaka Bhasma*, *Kukkuta Putra* for *Naga* and *Vanga* and *Tivragini* (using wood) for *Tamra Bhasma*.

Dhatu Bhasma colour as *Swarna Bhasma* is of *Champak* (yellowish), *Rajata Bhasma* is of *Krsna* (black), *Kamsya Bhasma* is of *Dhusara* (smoky), *Naga Bhasma* is of *Kapota* (ashy), *Vanga Bhasma* is of *Sweta* (white), *Tikshna Loha Bhasma* is of *Pakwa Jambuphala* (blackish) and *Abhraka Bhasma* is of *Istika* (brick red). When the *Bhasma* is properly prepared, we have to do all the *Bhasma Pareeksha* mentioned in the *Samhita* like- *Apunarbhava Bhasma Pareeksha*, *Niruttha Bhasma Pareeksha*, *Rekhaupurnatwa*, *Varitara Bhasma Pareeksha* etc. all this helps in the determination of *Bhasma* formation. If the mentioned *Pareeksha* is not up to the mark then we have to again continue the process till all the *Bhasma Pareeksha* are achieved. During preparation of *Bhasma* there are chances of formation of *Ashuddha* and *Apakwa Bhasma*. Administration of such a type of *Bhasma* may cause many *Roga* (Disease) and even lead to death also. Management of *Apakwa/Ashuddha Bhasma Sevanjanya Vyadhi* should be done properly. Though in *Samhita Acharya* had mentioned different *Shodhan*, *Marana* process to prepare *Bhasma* in view of nullify its harmful effect also as- in the process of *Gandhak Shodhan* *Ghee* and *milk* are used and also same is used to treat *Ashuddha*, *Apakwa Gandhak Bhasma Sevanjanya Vyadhi*. In the process of *Hartala Shodhan* we use *Kushmanda Swarasa* and the same is used for the management of *Ashuddha*, *Apakwa Hartala Bhasma Sevanjanya Vyadhi*.

Conclusion

A lot of precautionary measures have been mentioned in text for formation of standard *Bhasma*. However, despite these measures, *Ashuddha* and *Apakwa Bhasma* may still exist in system, causing various diseases, sometimes even fatal.

Therefore, while preparing *Bhasma*, one should follow all the steps properly and conduct all necessary *Bhasma Pareeksha* tests before using it. Additionally, proper management and treatment should be provided when any symptoms occur.

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