

Details Step of Naga Bhasma Preparation

Dr. Ravneet Kaur Chahal¹

¹Lecture Government Ayurvedic College Patiala , Punjab

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Abstract

Naga, a Dhatu, described since Vedic period, is used in Rasashastra for both Dehavada as well as Lohavada. Though wide utility has been mentioned, the preparation of Naga Bhasma has always been a practical problem in the present time and improperly prepared Naga Bhasma has drastic side effects in the body. The Bhasma prepared by using Rasa Bhasma as a media has better efficacy than any other¹. To understand the rationality of this verse, the present work was planned. After literary survey, it becomes clear that not much emphasis has been given on Parada Bhasma as a media. Keeping this in view the present study is planned to involve Parada (Rasa) and Gandhaka (Gandhakadi) in one group and Ashwattha (Muli) and Manahshila (Ari-loha) in another group.

Keywords- Naga, Dhatu, Vedic, Rasa, Bhasma, Gandhak, Manashila etc.

Introduction-

Naga is included in Dhatu-Varga by all the Acharyas though there is slight confusion regarding number of Dhatus. Reference of Naga is traced right from Vedic era, but its actual use was started from Samhita period and it is in full fledged use from the golden period of Rasashastra i.e. 7th Cen. A.D. onwards. Naga is said to be the essence of Vasuki Naga. Rasarnavakara described only one type of Naga, but its name is not mentioned. Dattaram Chaube in his treatise, Brihat-Rasa-Raja-Sundar; and his followers, described two types of Naga viz. Kumara and Samala. But none of them mentioned their differentiating characters. Somdev (Rasendrachudamani), Yashodhara Bhatta (Rasa-Prakash-Sudhakara), Anandakandakara, etc. mentioned the Grahya qualities of Naga. Sadananda Sharma (Rasatarangini), Shamsundaracharya Vaishya (Rasayana-Sara) described the Agrahya qualities of Naga. Murchha, Sphota etc. Nagadosha are described right from Rasendrachudamani. Acharya

Govind bagavatpada in his Rasahridayatantra mentioned that Nagabaddha Rasa (Parada) causes Kushtha etc. diseases; while Rasarnava states that Naga Bhasma along with Rasa Bhasma should be administered in proper quantity for Rasayana purpose.

Aims :

Details step of Naga Bhasma preparation.

Objectives :

To study of Theoretical study Naga Bhasma preparation. Focus on Ayurveda Review Naga Bhasma preparation.

Materials-

Source of Data-

- Dhallan Commentary
- Charaka Samhita
- Vagbhata Samhita
- Sushruta Samhita
- Sharangadhara Samhita
- Madhava Nidana
- Nighantu

Author Correspondence

Dr. Ravneet Kaur Chahal

Lecture Government Ayurvedic College

Patiala , Punjab

Email : ranveetkaur12@gmail.com

Methods-

To compile available literature on Naga Bhasma preparation.

To compile the literature of Naga Bhasma preparation appearance of Conceptual. This is literary research study. In this articles all the references from Ayurveda Samhita and respective commentaries regarding – “Details step of Naga Bhasma preparation”

Review of Literature-**Shodhana of Naga:**

Shodhana is the process in which Malas (physical and chemical impurities) are removed by means of Peshana (trituration) etc¹.

It is the process of detoxification and purification in which with the application of various unit operative procedures like Toyagnisannikarsha, Shaucha, Manthana, Desha, Kala, etc.² the toxic substances are minimized or removed and the desired qualities are imparted to the material.

It is under two headings –

- Samanya Shodhana
- Vishesha Shodhana

Necessity of Shodhana:

If Naga is used without proper Shodhana and proper Marana, Naga causes various diseases (Naga-Doshas).

These are enlisted below:

Kushtha, Gulma, Ruja, Meha, Pandu, Jwara, Tridoshaprakopa; Roga, Mrityu³;

Udara; Kshaya, Kamala; Kilasa, Sandhishula, Pakshavadha, Anaha, Amsashotha, Avabahuka, Shula; Moha; Kandu, Anilasada etc.

Bhikshugovinda advised not to use Naga, Vanga, etc. in Paradakarma because they cause Kushthadi Rogas, but Rasarnavakara explains that Naga should be used for Rasayana purpose (and not for Mokshaprapti).

"तैल तक्रे गवां मुत्रे ह्यारनाले कुलत्थजे!

ऋमान्निषेचयेत्तप्तं द्रावे द्रावे तु सप्तधा!

स्वर्णादिलोहपन्ताणां शुद्धिरेषा प्रशस्यते" (र.र.स. 5/13)

Vishesha Shodhana :

After Samanya Shodhana, the process of Vishesha Shodhana needs to be done specific to the Dhatus, to remove its Doshas and then it should be subjected to the process of Marana.

"सीसकं द्रावयेल्लोहदर्वीगतं स्वच्छचूर्णोदके चाथ निर्वापयेत्!
पुर्वमार्गेण वै शेषकर्माचरेत् सीत्वं याति शद्धिं पराम्!!"

(र.त. 19/10)

Marana of Naga:

Marana is a process in which Shodhita Dravyas are converted into the form of Bhasma by applying the procedure of Bhavana and Agnisamyoga.

Bhavana can be correlated to impregnation in which the powders of metals,

minerals etc. are triturated with suitable liquid media up to dryness. The quantity of liquid should be sufficient to wet the powder completely. Puta is the application of science to reveal philosophy of Ayurveda. We can define Puta as the quantum of heat required for the transformation of metals, minerals etc. into pharmacotherapeutically useful forms. Several common methods for Marana of Lohavarga are described. Here we will deal with the methods described for Nagamarana only.

These are enlisted below:

Bhasma Pariksha of Naga:

Rasa: Tasteless

Rupa: Krishna Varna

Sparsha: Rekhapurnata

Gandha: Nirgandham

And the other tests like Varitarata, Unnama or Uttama, Apunarbhava, Niruttha etc. just like other Dhatu Bhasmas.

Dose Indicated⁴:

1) 1/4th to 1 ratti

2) ½ Valla

3) 24 Gunja

Naga Bhasma Guna ⁵:**Rasa:** Tikta, Madhura.**Virya:** Atyushna.**Guna:** Snigdha, Dipana, Rasayana, Guru, Sara, Vangavat.**Karma:** Tridoshaghna, Chakshushya, Medoghna, Rajataranjanakrit, Viryadardhyakara, Ruchivardhaka, Kamavardhaka, Lekhana.**Rogognata:** Mandalakushtha, Gara, Krimi, Pipasa, Visha, Hridroga, Pandu, Meha, Trishna, Amavata, Ruja, Sarvarogahara, Shotha, Shula, Arsha, Kushtha, Grahani, Gulma, Shosha, Vrana, Kshaya, Bhrama, Kasa, Gudagada, Agnimandya, Shiroroga, Netraroga, Shukradosha, Pralapa, Daha, Raktapradara, Antrashotha, Vrikkashothasamudbhuta Akshepa, Peshigata Dosha.**Flame Test of Naga ⁶:**

Naga gives Dhumravarna flame on strong heating.

Relation with Graha: It is related to Budha Graha.

Colour of Dhatu: It is white in colour with slight blackness.

General Colour of Bhasma⁷: Paravataprabha, Krishna Sarpanibha.**Result & Discussion-**

The processes and the drugs used for Marana, vary to a great extent, the standardization becomes a difficult task. So the study was undertaken with a view to validate the process of Shodhana, Jarana and Marana of Naga and setting up SOPs (Standard Operative Procedures) for the preparation of Naga Bhasma by two different methods. Naga, portrayed in chemistry as Lead, is said to be toxic in modern science. So the toxicity study was carried out to denote its safety profile

Conclusion :

Now-a-days, it is used in paints, lead-acid batteries, pesticides, typesetting, etc. Naga Bhasma is represented by the lead in modern science. 0.0013% of earth's crust is made up of this poor metal. Toxicity of lead occurs

mostly through industrial and environmental exposure. It affects almost all systems in the body. The signs, symptoms, diagnosis and treatment measures are already explained in the conceptual part of this study.

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