

**A RETROSPECTIVE STUDY: CONCEPT OF BHASMIKARANA****Dr. Murulidhar N.\*<sup>1</sup> and Dr. Mohan Kumar B. N.<sup>2</sup>**

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**ABSTRACT**

Rasashastra is an ancient Pharmaceutical science developed in an Indian soil probably during 7<sup>th</sup> Century A.D with a noble thought to achieve Emancipation. To achieve this primary motto initially ancient seers experimented tremendously on Parada i.e. Mercury with wide range of herbal drugs. By this study they have drawn a conclusion that the processed Mercury would be very effective. With this positive result eventually these scholars explained various formulations like Khalvirasayana, Kupipakwarasayana, Parpatirasayana, Pottalirasayana, Bhasma, Pishti, Satvapatana, etc. Bhasma has been proven clinically for its efficacy over the various ailments. In this regard even the

prominent texts of Ayurveda like Charaka Samhita, Sushruta Samhita & Ashtanga Hrudaya have thrown a light in their treatment section. Eventually it got developed & modified during medieval period. The authors of this science Rasavagbhata, Somadeva, Sharangadhara, Yashodharabhatta, Shreeshanandasharma, etc have emphasized immensely on this. Hence the present study has been taken up to review the process of Bhasma.

**KEYWORDS:** Bhasma, Parada, Charaka, Sushruta, etc.

**INTRODUCTION**

Rasashastra is an ancient Pharmaceutical science known to Indians since thousands of years ago. Probably it came into existence during medieval period i.e. 7<sup>th</sup> Century A.D with an intention to remove poverty and to eradicate completely human illnesses. However the ultimate goal of this science is to achieve Salvation. This could be possible only by means of healthy body. To achieve this goal the ancient seers came out with two important principles

they were Lohaveha & Dehavedha. Initially the scholars experimented rigorously on Parada i.e. Mercury with wide range of prescribed herbal drugs. After keen observation and constant hard work they had drawn a conclusion that if processed Mercury could transform lower metal into higher metal like Gold, then it would be very effective on human ailments also. As a resultant of this experiment they contributed huge number of medicinal preparations like Khalvirasayana, Kupipakwarasayana, Parpatirasayana, Pottalirasayana, Bhasma, Pishti, Satvapatana, etc. Bhasma is one such preparation processed with prescribed herbal drugs and exposed to appropriate amount of fire. For various scientific reasons Bhasma has gained its importance in the field of Ayurvedic medical science. Those are physically very minute, for lightness, quick action, easy bio-availability, tastelessness, etc. Hence it may exhibit effective Pharmacological action.

### History

Earlier to this Pharmaceutical science, the various literatures have contributed the methodology of medicinal preparations. Prominently Charaka Samhita, Sushruta Samhita & Ashtanga Sangraha. These texts have revealed so many preparations like Swarasa, Kalka, Shruta, Hima, Phanta, Lehya, Ayaskriti, etc. Ayaskriti is one such medicinal preparation where chiefly metal is being used in Charaka Chikitsa Sthana<sup>[2]</sup> – 1/3/15-20(Rejuvenation), Sushruta Chikitsa Sthana<sup>[4]</sup> – 10/11(Mahakushta – Skin disorder) & Ashtanga Hrudaya Chikitsa Sthana<sup>[3]</sup> 12/28-32 (Prameha Chikitsa) respectively. Eventually the Rasashastra took birth with a noble thought to achieve Salvation by means of healthy body and underwent lot of modification in Pharmaceutical process. For various scientific reasons the metallic medicines became a significant part of ayurveda.

### Definition of Marana

Initially the Metals & Minerals must undergo for Purification with prescribed herbal juice or with decoction for a stipulated time. Then it should be treated with appropriate amount of fire. This process has to be repeated till we get appropriate Bhasma lakshana. This process is known as Marana.<sup>[1]</sup>

### Definition of Puta

Puta indicates the quantum of heat provided to Rasa, Maharasa, Uparasa, Sadharanarasa, Dhātu, Upadhātu, Ratna, Uparatna etc during the agni samskara. It should not be too high or too low during the process and the optimum temperature must be provided. The properly prepared bhasma may not cause harmful effect & will be fit for therapeutic purpose.<sup>[5]</sup>

### Necessity & Significance of Puta in Bhasmikaarana

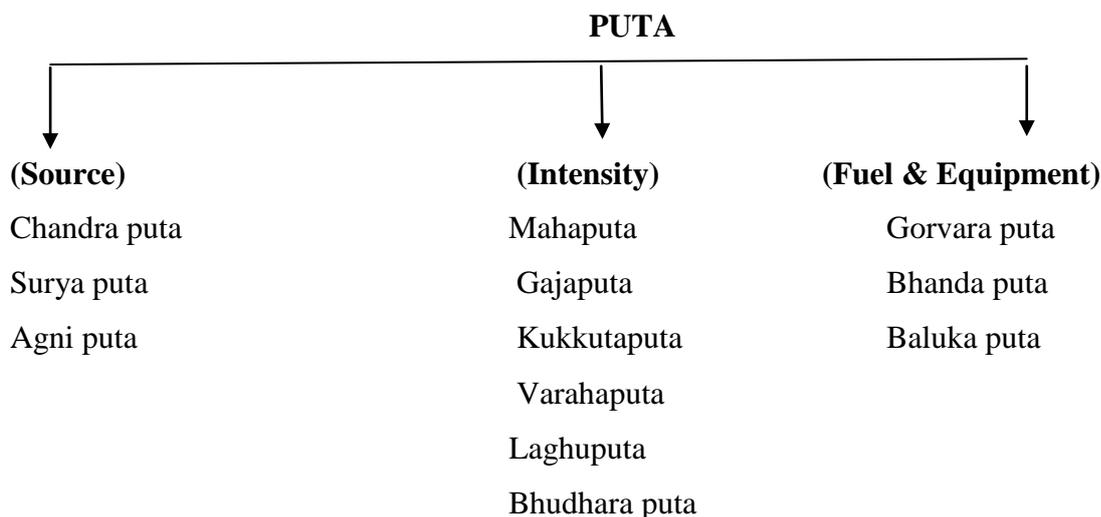
As we know that the unprocessed Rasoushadhis are not suitable for therapeutic administration. So to overcome this the ancient Rasavaidyas have focused tremendously over the agnisamskara and cautioned us heavily not to administer the same. If so it may cause deleterious effect over the body. By keeping this in mind they have clearly explained that, drug has to be treated with fire till it attains Bhasma lakshana, Rasayana, Vajikarana, etc.

Benefits of Puta.<sup>[5]</sup> Those are as follows:

1. It enhances therapeutic properties.
2. It will become so light for digestion, hence it facilitates effective rate of absorption.
3. Effectively stimulates digestive enzymes.
4. Attains Bhasma lakshanas like Vaaritarā & Rekhapurna.

### Classification of Puta

Putā has been classified based on various factors like the sources, intensity and type of the fuel and equipment's used in the process. They are as follows:



### General Requirements

SI No	Names	SI No	Names	SI No	Names	SI No	Names
1	Different Puta – Mahaputa, Gajaputa, Varahaputa etc.	3	Cloth	5	Water	7	Spoon
2	Mud plates - Sharavas	4	Multhani	6	Khalva Yantra		

### Samanya Puta karma

Based on its specific characteristics & as per classics it is mandatory to undergo Rasoushadhis for purification process initially like Bhavana, Nirvapa, Dhalana with wide range of herbal drugs. Then it has to be grinded for some time either with prescribed herbal juice or with decoction. When it attains semisolid consistency, even size of pellets are prepared and dried under sunshade. Later with the help of wet smeared mud cloth they are enclosed in suitable size of strong mud plates. This process has to be repeated till we get appropriate bhasma lakshana. The following photos will illustrate.



**1 Jaggery with Mica**



**2 Eranda Leaf Juice -Grinding With Mica**



**3 Before Igniting Process – Pellets of Mica**



**4 Exposing To Fire**



**5 After Incineration**

**General Steps of Incineration (Example: Abhraka Bhasma)**

## DISCUSSION

As a known fact that the Metals & Minerals are not suitable for therapeutic administration. Hence it requires to undergo for various processes like Shodhana, Marana, Pishti, Satvapatana, etc. Bhasma is the outcome of Marana process. The important texts of Ayurveda have emphasized immensely on this. In Charaka Charaka Samhita, Sushruta Samhita &

Ashtanga Hrudaya and they have indicated in Rasayana, Mahakushta & Prameha chikitsa respectively. These authors have addressed Raja, Churna as Bhasma. Eventually it got developed and modified moderately during medieval period. I.e. 7<sup>th</sup> Century AD. Whereas in Samhita period, Teekshna loha patra has to be heated immensely and quenched in Triphala Kashaya, Go-mutra, Kshara jala, etc. This process has to be repeated till it turns powder form. Here we may not find any Bhasma lakshanas. Eventually the Rasavaidyas have strictly recommended that any Rasoushadhi initially must need to undergo purification and then incineration. Also they have explained Bhasma lakshanas for each drug. These things we may not find in earlier texts. For safe & better efficacy it is extremely mandatory to pass the following tests. Those are as follows.<sup>[1]</sup> In Apunarbhava Bhasma pareeksha the test is being done by triturating required quantity of bhasma with Mitra panchaka varga (Gunja, Guda, Guggulu, Tankana & Madhu). Later when the mixture is placed in a crucible and subjected for intense heat and no changes in its quality & quantity is observed, and then it clearly indicates that bhasma process is proper. The Rationality behind, the original characters of metals are malleability, ductility, hardness, luster etc. These properties are likely to lose after bhasmikiranana. If these properties present even after incineration then it shows the process is not completed. In Vaaritara test the Pinch of bhasma is taken and gently dropped from the closed distance over the undisturbed surface water and if it floats, confirms the completion of bhasma process the completion of Bhasma process. In Uttama pareeksha a pinch of bhasma is dropped gently from the closed distance over undisturbed water surface. Later 2 to 3 grains are placed gently over the bhasma. Even then it floats; it indicates the fineness & lightness of the bhasma. The purpose of these test is to determine its lightness. If the drug is light in its weight, it may facilitate bio-availability & enhance rate of penetration. In Rekhapurna pareeksha a pinch of bhasma is taken in between thumb and index finger, pressed gently and observed carefully. If it enters in between the minute finger lines, it confirms the completion of process. The intention of this test is to decide its sheerness. The sheerness property can penetrate even at the deepest level. Thus it may exhibit appropriate action. In Niruttha pareeksha the required quantity of bhasma has to be taken in crucible along with Silver foil and subjected to heat. The test is being carried out to determine its metallic properties. After the process one should see that that the bhasma particle should not stick to the surface of Silver foil. If it happens, then it clearly indicates the presence of metallic properties and may not fit for therapeutic administration. In Niswadu pareeksha It is a simple test in which a pinch of Bhasma has to be tasted and observed for avyakta rasa. The idea of conducting this test, the metals & minerals loses all its properties and hence it may not possess any taste.

**CONCLUSION**

Bhasmikanana is a process in which immense therapeutic properties will be enhanced. Due to its minute particle size it may facilitate fast action and provide maximum bio-availability. Lesser dosage may sufficient during treatment. Bhasmapareekshas may ensure the completion of process.

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