



Mriganka Rasa- A Critical Literature Review

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Abstract: *Rasashastra* is the branch of Ayurveda, which deals with mineral and herbo-mineral preparation. Depending upon the methods of procedures involved in the preparation of medicines, our *Acharyas* have classified *Rasaushadhis* as *Khalveeya Rasa*, *Parpati*, *Pottali* and *Kupipakwa Rasa*. There are numbers of classical multidrug formulations which are practiced by Ayurveda physicians for treating various ailments. Such one multidrug classical formulation is *Mriganka Rasa* which is mainly indicated in *Rajayakshma Chikitsa*. *Mriganka Rasa* is one of the *Sagni*, *Sagandha Murchita Parada yoga*, which is prepared in *Sharava Samputa* method, heated in *Lavana Yavnta*. It promotes digestive fire, clears body channels and helps the nutrients to reach to the tissues, balances fats in the body and removes toxins by improving the *Jataragni*.

Keywords: *Mriganka Rasa*, *Kshaya*, Tuberculosis

INTRODUCTION:

Rasashastra is a branch in Ayurveda which deals with medicinal properties of minerals and metals. *Rasa Dravyas* are very quick in action, used in small doses, easy to take and palatable and has long shelf life. Depending upon the methods of procedures involved in the preparation of medicines, our *acharyas* have classified *rasaushadhis* as *Khalveeya rasa*, *Parpati*, *Pottali* and *Kupipakwa rasa*. Converting into suitable dosage form helps in easy assimilation of the drugs. Many of these can act as emergency medicines. Most of the *Rasaushadhis* contain *Parada* as a main ingredient. *Mriganka Rasa* is a metalo-mineral preparation described in - *Raendra Sara Sangraha*, *Rasendra mangala*, *Bhaishajya Ratnavali*, *Rasa Kamadhenu*, *Rasa Chandamshu*, *Rasa Raja Sundara*, *Brihath Yoga Tarangini* which mainly contains *Rasa Bhasma*, *Swarna Bhasma*, *Tamra Bhasma*, *Tankana*, *Gandhaka*¹. It is a *Kupipakwa* preparation which is mainly indicated for all types of *Rajayakshma*², *Kshaya*³, *Vatavyadhi*⁴. Apart from wide range of indication, *Mriganka rasa* shows its efficacy in *Dhatukshaya*.

RAJAYAKSHMA / KSHAYA

Rajayakshma is a group of diseases that gets manifested with the vitiation of *Tridosha* and *Sapta Dhatu*. Due to indulging in *Sahasa*, *Vega Sandarana*, *Kshaya*, and *Vishamashana*⁵, there is the manifestation of *Ekadasha Rupa*. *Rajayakshma* is considered as king of all diseases. Thus it is termed as *Raja* and *Yakshma* (decay) which mean of the fraying conditions of huge magnitude. Symptoms of *Rajayakshma* are *Parshwashoola*, *Jwara*, *Kasa* and *Raktashtiwana*.

In modern era *Rajayakshma* can be correlated to Tuberculosis. Tuberculosis⁶ is a chronic, common, infectious disease caused by *Mycobacterium tuberculosis*. Though there is a difference in the pathogenesis of *Rajayakshma* and Pulmonary Tuberculosis, The clinical picture of both is quite similar.

Four main Nidana of Rajayakshma⁷

1. *Sahasaja Rajayakshma* -due to over exertion beyond one's capacity
2. *Vegasandharanaja Rajayakshma* -due to suppression of natural urges
3. *Kshayaja Rajayakshma* -due to depletion of tissues
4. *Vishamashanaja Rajayakshma* -due to irregular dietary habits

Poorvaroopa⁸: The premonitory symptoms are *Pratishyaya*, *Durbala*, *Doshadarshana*, morbid appearances on the body, feeling of disgust, loss of strength and flesh-inspite of consuming adequate food, *Avaguntane*-desire to be always covered by something, imagined feeling of one's food being infested with insects, flies, hair, rapid growth of hairs and fingernails, imagined feeling of being attacked by birds, wasps, and animals, seeing dreams of climbing heaps of hair, bones, and ashes, and dreaming of dried or withered ponds, mountains, and forest

Samprapthi and Lakshana⁹⁻¹² Normally, the *dhatu*s of the body get metabolized by their own *dhatvagnis*. From *Poshaka Dhatu*s, the *Poshya dhatu*s gets nourished through their respective *srotas*. If there is any obstruction to *srotas* or if there is diminution of *Poshya Dhatu* like *rakta* or if there is diminution of *dhatu ushmata*, then there will be probability of formation of diseases. Further if the condition gets worsen, it may cause *Rajayakshma*. In such a case, whatever food is digested in the *Koshta* by *jatharagni* is mostly reduced to waste products and very little of it contributes to the formation of *ojas*. The patient attains *Dhatu Khaya* and *Bala Kshaya*. The patient's *Mala* should be preserved and it is the only source of strength left with him. Because of the obstruction to the *srotas*, *rasa dhatu* becomes *vidagdha* in its own location and this vitiated *rasa* comes out through *Urdhwa Gati* in different forms by way of coughing. Subsequently, six or eleven symptoms are manifested, and their aggregation is the syndrome called *Rajayakshma*. Cough, distress in shoulder, change of voice, fever, pain in flanks, headache, vomiting of *rakta* and *kapha*, dyspnea, diarrhea and anorexia are the eleven symptoms of *Rajayakshma* or they are also six viz., cough, fever, pain in flanks, hoarseness of voice diarrhea and anorexia. With eleven, six or even three of the symptoms, a patient is incurable if he is losing *mamsa* and *Bala*, but he is curable if he is behaving otherwise in spite of showing all the symptoms.

Appearance of sputum Expectorates resulting from coughing contain slimy, thick, putrid, greenish or whitish-yellowish matter along with *kapha*. Clinical features of *Rajayakshma* The typical characteristics of *Rajayakshma* includes *Daha* in the shoulders and flanks, burning sensation in hands, and feet, and raised temperature all over the body. *Swarabheda* and characteristics as per dosha affliction *Rakta shthivana*.

TUBERCULOSIS

TB is caused by bacteria (*Mycobacterium tuberculosis*) and it most often affects the lungs. TB is spread through the air when people with lung TB cough, sneeze or spit. A person needs to inhale only a few germs to become infected. The person need to inhale a few organisms to get infected. Initial or primary infection is caused due to the Entry of microorganism through droplet nuclei through this, Bacteria is transmitted to alveoli through airways and Deposition and multiplication of bacteria takes place. And also, these Bacilli are transported to other parts of the body and Phagocytosis takes place by neutrophils and macrophages. Because of this, Accumulation of exudates takes place in alveoli and results in Broncho pneumonia. Then New tissue masses of live and dead bacilli are surrounded by macrophages which form a protective mass around granulomas these granulomas then transforms to fibrous tissue mass and central portion of which is called ghon tubercles and the material (Bacteria and macrophages) becomes necrotic forming cheesy mass. Then the Mass becomes calcified and becomes collagenous scar. Now Bacteria become dormant and no further progression of active disease. Active disease or reinfection takes place only when there is inadequate immune response. Due to this, activation of dormant bacteria takes place and the GHON tubercle ulcerates and releasing cheesy material into bronchi. Then the bacteria become airborne resulting in further spread of infection appears. Later ulcerated gets tubercle healed and become a scar tissue. Then Infected lung becomes inflamed and further development of pneumonia and tubercle formation goes on. Unless the process is arrested it spreads downwards to lungs and later extends to adjacent.

MRIGANKA RASA: *Mriganka Rasa* is one of the Metallo-mineral preparation which has many references. *Shuddha Parada*, *Shuddha Swarnapatra Bhasma* is common in all references except *Mriganka Rasa-2*. Most of the author has added *Mukta Bhasma* and all authors have given *Bhavana* with *Kanji*. This preparation is prepared in *Lavana Yantra* in which *Sharava Samputa* is prepared by keeping the *Bhavita Dravyas* inside it and heated to 4 *Yama Kala*. Most of the authors have mentioned *Pippali*, *Maricha* and *Madhu* as *Anupana*. *Ghrita* and *Sharkara* as *Pathya*. This *Rasa* is mainly indicated in *Kshaya*, *Rajyakshma* and *Vataroga*.

History of Mriganka Rasa: Chronologically *Mriganka Rasa* was mentioned first by *Rasa Ratnakara* in 7AD and successively by, *Rasendra Mangala*(7th AD), *Rasa Ratnakara*(13th cent.), *Rasa Chandamshu*(15th cent.), *Rasendra Sara Sangraha*(16th cent.), *Rasa Kamadhenu*(16th cent.), *Yoga Tarangini*(17th cent.), *Brihat Yoga Tarangini*(17th cent.), *Bhaishajya Ratnavali*(19th cent.), *Rasa Raja Sundara*(19th cent.)

Procedure : ¹³

Kajjali is prepared first and all the ingredients are then added and mixed thoroughly to make a homogeneous mixture. Then subjected to *Bhavana* with respective *Bhavana Dravyas*. Later *chakrikas* are made out of it and kept in *Sharava Samputa*. *Sandhi Bandhana* is made and the *Sharava Samputa* is kept in *Lavana Yantra* and heated for 4 *Yamas*. After *Swanga Sheeta*, the prepared *Mriganka Rasa* is converted into powder form and administered in a specified dose. This procedure is same in all the references except in *Mriganka Rasa -5* and *Mriganka Rasa-7*. In *Mriganka Rasa-5*, the *Bhavita Dravyas* are heated in *Dolayantra* along with *Aranala* and then later, made into *chakrikas* and given *Putra*. In *Mriganka Rasa-7*, all the ingredients are mixed together and used.

Table-1, Showing different references of *Mriganka Rasa*¹³

Name of the Formulation	<i>Mriganka Rasa-1</i>	<i>Mriganka Rasa-2</i>	<i>Mriganka Rasa-3</i>	<i>Mriganka Rasa-4 Hemamriganka Rasa</i>	<i>Mriganka Rasa-5 (Maha)</i>	<i>Mriganka Rasa-6 (Maha)</i>	<i>Mriganka Rasa-7 (Swalpa)</i>
Reference	R.S.S, R.M, B.R, R.K.D, R.Chu, R.R.SU, Bri. Yo. T	R.Chan	Bri. Ni.Ra	Ra.Ra	R.Chan, Ra.Sa.San, B.R, R.Saa.Su	Ra.Ra, R.K.D,	R.R, R.Chan, R.K.D, R.Ra.Su
<i>Rasa Dravya</i>	<i>Shuddha Parada</i> -1part <i>Shuddha. Swrana patra</i> -2part <i>Shuddha. Gandhaka</i> -1part <i>Shuddha Tankana</i> -1part	<i>Swetha Malla</i> -1Part, <i>Shuddha Haratala</i> -1Part,	<i>Shuddha Parada</i> -1part <i>Shuddha. Swrana patra</i> -2part <i>Shuddha. Gandhak</i> a-1part	<i>Shuddha Parada</i> -1part <i>Shuddha. Swrana patra</i> -2part <i>Shuddha. Gandhaka</i> -1part <i>Tankana</i> -1/4Part	<i>Nirutta Swarna Bhasma</i> -1part, <i>Suta Bhasma</i> -2part, <i>Shukapuccha</i> -4parts, <i>Tapy</i> a <i>Bhasma</i> -5Parts, <i>Rajata Bhasma</i> -4parts, <i>Tankana</i> -2parts, <i>Vajra Bahsma</i> -64parts OR <i>Vaikranta Bhasma</i> -16parts	<i>Shuddha Suta</i> -1part <i>Shuddha Swarna</i> 1Part, <i>Tamra</i> -2part, <i>Gandhaka</i> -3parts, <i>Tankana</i> -1 ½ parts,	<i>Rasa bhasma</i> -2parts, <i>Hema Bhasma</i> -2parts,
<i>Praanija Dravya</i>	<i>Mouktika Bhasma</i> 2part		<i>Mouktika Bhasma</i> 2part	<i>Mouktika Bhasma</i> OR <i>Varatika Bhasma</i> -2part	<i>Mouktika Bhasma</i> 2part		
<i>Bhavana Dravya</i>	<i>Kanji</i>	<i>Kanji</i>	<i>Kanji</i>	<i>Chitramoola Kwatha</i> , <i>Aranala</i>	<i>Matulunga vaari</i> for 3days	<i>Jambeera Rasa</i> , <i>Aranala</i> ,	
<i>Yantra</i>	<i>Sharava Samputa</i> kept in <i>Lavana yantra</i> , for 4yama		<i>Sharava Samputa</i> kept in <i>Lavana yantra</i> , for 4yama	<i>Sharava Samputa</i> kept in <i>Lavana yantra</i> , for 4yama	<i>Sharava Samputa</i> kept in <i>Lavana yantra</i> , for 4yama	<i>Dolayantra</i>	
Dose	4-Gunja <i>pramana</i>		3 Ratti	4 Gunja			
<i>Anupana</i>	<i>Pippali</i> , <i>Madhu</i>		<i>Krishna</i> , <i>Madhu</i>	<i>Ghruta</i> , <i>Maricha</i> -	<i>Maricha</i> with <i>Ghruta</i> ,	<i>Sita</i> , <i>Ghruta</i>	<i>Ghruta</i> with

				1part+1/2 Pippali with Madhu	Pippali with Ghrita	with 10Maricha , 5Pippali and Madhu	10Maricha , 5Pippali and Madhu
Pathya		Ghrita, Sharkara, Dughanna .	Vallija, Sarpi,				
Apathya	Vruntaka, Bilwa, Taila, Karavellaka, Stri Sanga, Kopa	Takranna, Sheeta Vari, Ushna Dravya	Pittakara Ahara				
Indications		Sarvavata ja Roga, Hikka, Kushta	Kshaya, Agniman dhya, Grahani	Roga raja	Bahuroopi Yakshma, Jwara, Gulma, Vidradhi, Mandagni, Swarabheda , Kasa, Aruchi, Vantim, Murcha, Bhrama, Pandu, Kamala, Balya, Vrishya,	Raja roga,	

DISCUSSION:

*Chikitsa of Rajayakshma*¹⁴ concentrates on *Avastiki Chikitsa*, as it is an amalgamation of many of the *Lakshanas*. For the person with *Doshadhikya*, *Shodhana* (*Vamana* and *Virechana*) is done but *Snehana* is given in *Brimhana* method and *Virechana* in the form of *Sramsana* should be adopted since the person will have *Bala Kshaya*, care should be taken that the *Shodhana* should not deteriorate the condition of the patient.

Mriganka Rasa-1 and Mriganka Rasa-4 has same ingredients but, Tankana is taken 1part in Mriganka Rasa-1 and ¼ part in Mriganka Rasa 4. Mriganka rasa-3 has same ingredients as that of Mriganka Rasa-1 and 4 but Tankana is not included. In Mriganka Rasa-6 Tamra Bhasma is added in addition. In Mriganka Rasa-5, Shukapuccha, Tapya Bhasma, Rajata Bhasma, Vajra Bhasma or Vaikranta Bhasma is added in addition to Swarna and parada Bhasma. In Mriganka Rasa-2, equal amount of Shweta Malla and Haratala is used as ingredients and in Mriganka Rasa-7, Rasa Bhasma and Swarna Bhasma in equal quantity is used as ingredients.

Most of the *Rasa Dravyas* mentioned in *Mriganka Rasa* has direct reference to *Kshaya Roga* or *Rajayakshma Roga*. *Shuddha Parada* is having *Yogavahi*, *Deepana*, *Pachana* properties and it makes the other *Dravyas* potential enough to act on the respective disease or system. *Shuddha Swarna* is directly indicated in *Rajayakshma* disease as “*Yakshma Prashamanam Param*”¹⁵ and it also has the properties of

Deepana and Pachana. Shuddha Gandhaka has the property of “Yakshmanam Cha Harati”¹⁶ and also does Agni Deepti. Shuddha Tankana has Kapha Nissaraka Guna¹⁷ that is, it acts as expectorant. Muktha Bhasma has property like “Shosha Prashamanam” and “Kshaya Kshayakaram”¹⁸. Swetha Malla has property like, “Yakshmanam Nashayeth”¹⁹. Shuddha Haratala when given with Tamboola, it pacifies Kshaya. Rajata Bhasma has “Shosha Prashamana” and “Kshaya Kshayakara”²⁰ properties. Vajra Bhasma has Rajayakshma Prashamana Guna. Mukta, Gandhaka, Haratala, Swarna, Rajata and Tankana is Deepana Pachana in nature and has Swasa Kasahara Guna, Parada and Vajra has Yogavahi guna. Parada, Tankana, Swarna Bhasma, Mukta has Balya guna. Haratala, Gandhaka has Rasayana Uttama Guna. Haratala, Gandhaka, Mukta, Tankana, Swarna Bhasma has Kasa Swasahara Guna

The Metallo-mineral (Rasoushadhi) Dravyas which are used in this Yoga helps in increasing Jataragni and reduces Swasa and Kasa. It also does Dhatu Poshana Guna as it has Snigdha, Shukra Vardhaka, Ojo Vardhaka, Rasayana properties and helps in management of the disease.

CONCLUSION:

Rajayakshma is one of the Pranavaha, Annavaha, Rasavaha, Shukravaha Sroto Vikara, concerned with Dhatu Kshaya and Agnimandya. The drugs used in this Mriganka Rasa, enhances the Jataragni and does Dhatu Pushti. In classics, different dosage form are mentioned for the management of Rajayakshma Chikitsa, among which Rasoushadhis play a supreme role due to their swift action and minimal dose. By using these medications as a solitary medication or in combination one can handle as well as deal with the illness very well.

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