

A REVIEW ON DIFFERENT METHODS OF BHALLATAKA SHODHANA W.S.R TO RASA TANTRA SAARA EVAM SIDDHA PRAYOGA SANGRAHA

Dr. Milind P. Chatrabhuji*¹ and Dr. Mita Mashru²

¹Final Year PG Scholar, Dept. of RSBK, Parul Institute of Ayurved, Vadodara.

²Guide and Professor, Dept. of RSBK, Parul Institute of Ayurved, Vadodara.

Article Received on
02 April 2018,

Revised on 23 April 2018,
Accepted on 14 May 2018

DOI: 10.20959/wjpr201810-12499

*Corresponding Author

Dr. Milind P. Chatrabhuji

Final Year PG Scholar, Dept.
of RSBK, Parul Institute of
Ayurved, Vadodara.

ABSTRACT

Bhallataka (*Semecarpus anacardium* Linn) is a rasa dravya of visha-upavisha varga in rasa shastra. Classically used medicinal part, the fruits of bhallataka, have their own poisonous property, so it is to be used after proper shodhana (purification) only; as injudicious use of ashuddha (impure) bhallataka may results in toxic effects like burning sensation of skin, blister formation, ulcer and so on. Among many methods for bhallataka shodhana in differents classical books and treatises; the book, Rasa Tantra Saara Evam Siddha Prayoga Sangraha describes its shodhana as per the further medicinal use of the bhallataka. This review will summarize details of different shodhana methods (purification processes) of bhallataka as per the referenced book.

KEYWORDS: Bhallataka, *Semecarpus anacardium* Linn, Shodhana, Rasa Tantra Saara Evam Siddha Prayoga Sangraha.

INTRODUCTION

1. Introduction to Bhallataka (*Semecarpus anacardium* Linn)

Semecarpus anacardium Linn. (Family: Anacardiaceae) is distributed in sub-Himalayan region, tropical and central parts of India. The nut is commonly known as 'marking nut' and in the vernacular as 'Ballataka' or 'Bhilwa'. It has high priority and applicability in indigenous system of medicine.^[1,2]

Semecarpus anacardium Linn. (Family: Anacardiaceae) is a plant well-known for its medicinal value in Ayurvedic and Siddha system of medicine. Chemical and phytochemical

analyses of its nut reveal the presence of biflavonoids, phenolic compounds, bhilawanols, minerals, vitamins and amino acids. A variety of nut extract preparations from this source are effective against many diseases, viz., arthritis, tumors, infections and so on. However, the mechanism of the pharmacological action of its nut can be greatly aided by the isolation of its active principle and determination of structure–function relationship.^[3]

2. Introduction to Rasa Tantra Saara Evam Siddha Prayoga Sangraha

This treatise is the backbone for Krushna Gopal Ayurvedic Dharmartha Aushadhalaya, Kaleda, near Ajmer, Rajasthan. Shrikrushnanandji Maharaj has put his all knowledge and experience of Ayurveda publicly by writing this book. This book is divided in three parts, of which, first two are published and the third one is under process. Though there are many books available on ayurvedic medicines, the language used in this book is easy to understand. A vast number of famous formulations of ayurvedic medicines are described in this book.^[4]

Bhallataka shodhana is described in the first part of this book. It denotes two different methods of bhallataka shodhana as per the further medicinal use of bhallataka. First shodhana method is used when the bhallataka is to be used for preparing kwatha (decoction) and further used in paaka etc. The second shodhana method is used when the bhallataka is to be used for mixing in churna (powder) formulations. There is a note/comment also given that Krushna Gopal Ayurvedic Dharmartha Aushadhalaya uses the method of bhallataka shodhana by boiling in the gaumutra (cow-urine) alone.

MATERIALS AND METHODS

1. First Shodhana Method

In this method, ripened fruits of bhallataka are taken. They are subjected to put in the water. It is for the differentiation of grahya and agrahya bhallataka as per the classics. The sunken fruits of bhallataka are taken for shodhana process. They are dried well in shade and then thoroughly rubbed with brick powder. By this method bhallataka fruits get purified. Special mention is given here that shodhita bhallataka by this method are to be used for preparing kwatha (decoction) and further used in paaka etc.

2. Second Shodhana Method

In this method, fruits of bhallataka are put into a pottali made-up of cloth and subjected to heat in the dola yantra with media as buffalo-dung dissolved in four times water. It is to be heated on mild heat for twelve hours. Then bhallataka fruits are removed from it and

subjected for further process of mild heating in dola yantra with different media as gaumutra (cow-urine) and gaudugdha (cow-milk); each for four prahara (twelve hours). Then they are washed carefully with hot water and thalamus is removed carefully. Then these fruits are subjected to heat in the dola yantra with media as coconut water. By this way the fruits of bhallataka get purified. Special mention is given here that shodhita bhallataka by this method are to be used for mixing in churna (powder) formulations.

DISCUSSION

Though there are many methods given in various books, nighantus and treatises for bhallataka shodhana but in this book it is specially mentioned that which method is used for specific further medicinal purpose of either kwatha or churna formulations.

It can be seen clearly that by purifying bhallataka with the first method, which is earlier described in the Rasa Tarangini book, only a limited quantity of purification may happen because of very simple process and use of only one shodhana media. So the toxic oil proportion removed by this method may also be less. But here it is specifically mentioned that this type of shodhita bhallataka is used only for kwatha type formulation in further medicinal procedure. The idea here may be of further auto-purification while boiling in kwatha preparing procedure as it can also be done by simply boiling bhallataka in water.^[5] There may be one more consideration here that if the shodhita bhallataka obtained by some complicated procedure like the second method of shodhana given here; is taken for kwatha preparation then its efficacy may further reduce by boiling in kwatha preparing procedure.

While purifying bhallataka with the second method, intense purification is done by boiling the bhallataka on mild heat in dola yantra for 48 hours in total (12 hours for one media procedure, four different medias taken). This type of intense purification is certainly needed while mixing in churna (powder) formulations as the churna (powder) formulations are generally to be consumed directly without further pharmaceutical procedures. So as to avoid any unforeseen toxic effects of bhallataka containing churna formulations, it is necessary to use this type of extensively purified bhallataka only.

CONCLUSION AND FUTURE RESEARCH

It is concluded by the above findings that the first method of bhallataka shodhana which is done by ishtika churna (brick powder) is of less purification value and such shodhita bhallataka can be used for making kwatha or paaka formulations while the shuddha

bhallataka obtained by second shodhana method is of high purification value and can be used for churna formulations.

For the future research following this one, it can be attempted to do research about preclinical and clinical study of the formulations made from these two types of shodhita bhallataka.

REFERENCES

1. Chopra RN. 2nd ed. Calcutta: Academic Publishers; Indigenous drugs of India, 1982; 407–9.
2. Khare CP. Encyclopedia of Indian medicinal plants. Encyclopedia of Indian Medicinal Plants, 1982; 419–21.
3. Semalty M, Semalty A, Badola A, Joshi GP, Rawat MSM. *Semecarpus Anacardium Linn.*: A review. *Pharmacogn Rev.*, 2010; 4(7): 88–94.
4. Shrikrushnanandji Maharaj. 25th ed. Kaleda, Ajmer: Krushna Gopal Ayurved Bhavan (Dharmarth Trust) Publishers; 2015. *Rasa Tantra Saara Evam Siddha Prayoga Sangraha (Part 1)*; 38.
5. Uday V. Pawade. A comparative study of sthavara visha bhallataka in relation to its shodhana samskara. *Int. J. Res. Ayurveda Pharm*, Nov- Dec, 2015; 6(6).