

**A REVIEW ON RAVANA SAMHITA WITH SPECIAL REFERENCE TO ARKA KALPANA****Joshi Dnyanesh Sudhakar<sup>1</sup>, Patil Ashwini Kumar<sup>2</sup>, Joshi Mrudula Vinayak<sup>3</sup>**<sup>1</sup>M. D. (Samhita), M. A. (Sanskrit), Ph.D. (Scholar), Assistant Professor<sup>2</sup>M. D. (Samhita), Assistant Professor, H.O.D. & Professor<sup>3</sup>M. D. (Samhita), Ph.D. (Samhita), B.A. & M. A. (Sanskrit),

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**ABSTRACT**

*Ravana Samhita* is one of the Indian critics dealing with various aspects of life. This text is in the form of conversation between *Ravana* and his wife *Mandodari*. Apart from his negative side *Ravana* was a great intellectual faculty. He obtained expertise in Astrology, Architecture, Music, Yoga, Pulse diagnosis and Ancient medical sciences. In his text he mentioned 7<sup>th</sup> part as 'Arkaprakash', where he discussed the *Arkakalpana* and its therapeutic uses in detail. In *Arkaprakash*, various types of *Arka* (Distilled extracts), its therapeutic use and method of preparation are mentioned in detail than in any other text of *Ayurveda*. *Ravana* states that *Arkakalpana* is most potent and quick effective preparation. As per expertise of *Ravana*, it is necessary to study *Arkakalpana* for its Pharmacotherapeutic utility in the treatment field.

**KEY WORDS:** *Ravana Samhita, Arkaprakash, Arkakalpana, Arka.***INTRODUCTION**

By studying a single scripture one does not know the conclusive essence of the same, hence the physician should try to understand the scripture after having knowledge of several disciplines.<sup>1</sup>

Importance of studying different text-  
1. Learner will gain contemporary knowledge.

2. One will be exposed to different areas of knowledge of the text.

3. Presentation of same subject with different point of view of the author. As a result of this, one will get command on the subject.

Hence, a different text other than classical *Ayurvedic* text has been selected here.

Let's have bird's eye view on *Ravana Samhita*.

**RAVANA SAMHITA**

Author –

Exact author is not known as author has not revealed his identity throughout the text. This text is in the form of conversation between *Ravana* and his wife *Mandodari*.

Period –

Exact period is not known. It is assumed that *Ravana Samhita* is written in *Treta Yuga*. But on the basis of internal evidence - The definitions of *Dravya*, *Virya* and their respective examples are given same as that of *Charak Samhita*.<sup>2</sup> The types of *Aushadhi* are also same as of *Charak Samhi-*

ta.<sup>3</sup> Text is in the form of conversation as that of CharakSamhita. Considering above evidences it can be said

that its period is near about same of Charak Samhita -2000 to 1000 B.C.

MAERIALS AND METHODS  
MATERIALS

Sr no	Name of Samhita	Author /Editor	Publication
1	Ravana Samhita	Madhusudan Sharma, Rajiv Tiwari, Priyadarshsingh	Manoj pocket books New Delhi
2	Charak Samhita with Chakrapanicommentary	VaidhyaYadavajiTrikamji Acharya	ChaukambhaSurharatiPrakashana Varanasi
3	Sushurut Samhita with Dalhnacommentary	VaidhyaYadavajiTrikamji Acharya	ChaukambhaSurharatiPrakashana Varanasi
4	AshtangHaridaya with Hemadri commentary	Dr.AnnaMoreshwarKunte	ChaukambhaSurharatiPrakashana Varanasi

A Manuscript of Ravan Samhita is available at BhandarkarInstitute SenapatiBapat road Pune.

In this present study, the above mentioned publication of Ravana Samhita have been used.

METHODS

METHOD FOR CRITICISM

1 EXTERNALCRITICISM

2 INTERNAL CRITICISM

EXTERNAL CRITICISM

Structure of RavanaSamhita is studied for external criticism.

Externally Ravana Samhita is divided in 7 part called as 'KHANDA'.

1 RavanajivanaVruttanta

2 GrahaRashiPhaladesh

3 RashiNakshtraPhaladesh

4 JatakKundaliPhaladesh

5 UddishTantra

6 KriyoddishTantra- It is divided in 19 sub parts called as 'Patal'

7 Arkaprakash-It is divided in 10 sub parts called as 'Shatak' means the collection of 100 verses.

Author has used ancient method of division.

INTERNAL CRITICISM

For internal criticism content of each part of Ravan Samhita is observed and criticized.

1. In first part the past life of Ravana is mentioned.

2. Second, third and fourth part is mostly concerned with Astrology.

3.Fourth part is related with Hypnotism. Here ancient method of hypnotism is given.

Various principles related to hypnotism are given in this part.

4. Sixth part is concerned with practical aspects ofHypnotism.Practical method of Hypnotism is given.Mantra treatment for various disorders are mentioned. This part is Subdivided in 19 parts called as 'PATAL'. It is in the form of conversation between Lord Shivaand goddess Parvati.

5. Seventh part called as 'Arkaprakash' is the most important applied aspect of Ravana Samhita.The conceptual part mostly coincides with Ayurvedic basic principles.

Here varioustypes of Arka(Distilled extracts), its therapeutic use and methods of preparation are mentioned in detail than any other text of Ayurveda.

Ravana states that Arkakalpana is the most potent and quick effective prepara-

tion as compared to other *Panchavidhaka-shayakalpana*. *Ravana* says that this knowledge of *Arka* was inherited to him by Lord Shiva.<sup>4</sup>This part is sub divided in 10 part called as 'SHATAK' as each SHATAK contains collection of 100 verses.

First and Second SHATAK -

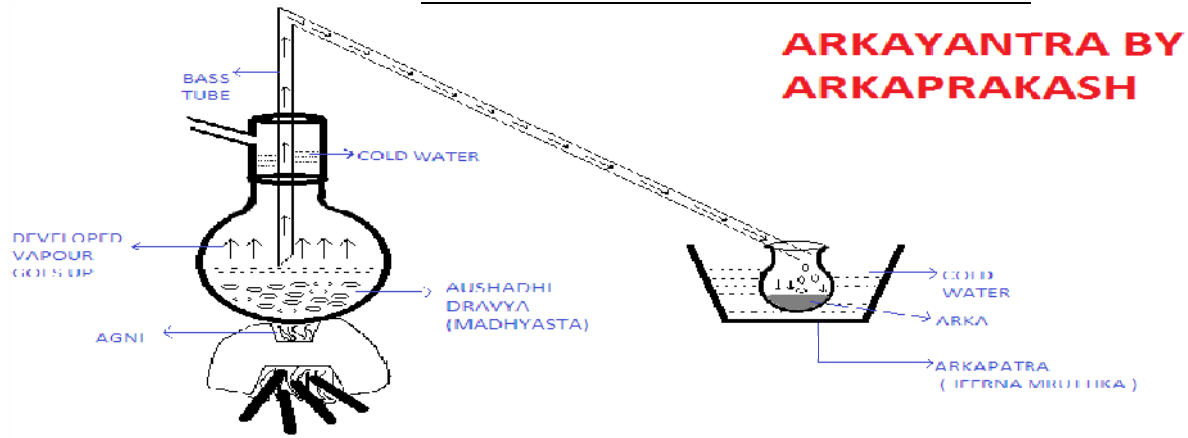
Here the basic principles regarding *Arka-kalpana* are given. As *Arka-kalpana* is based on plant source here he has given 4 types of plant as explained in *Charak sanhita*<sup>3</sup>. Then the applied aspects of plants are based on its *Rasa, Virya, Vipaka* Definitions of *Rasa, Virya, Vipaka* are given which are exactly same as that of classical *Ayurvedic-*

texts.<sup>2</sup> Six *Rasa* (Tastes) with their properties are mentioned, out of which *Kashay rasa* is mentioned as *Sukshmaand Vatavayad-hihara*. This opinion is exactly opposite to classical *Ayurvedic* reference.<sup>5</sup>

Five types of drug preparations are mentioned – *Kalka, Churna, Rasa, Taila and Arka*. Out of which *Churna, Taila* and *Arka* are different.

*Taila* means oils and *Arka* means distilled extracts which are obtained from drugs.

Detailed method of *Arka* preparation is given here. It is same as that of today's fractional distillation method. Which can be shown diagrammatically.



Considering time required to extract *Arka* from a substance of medium hardness, *Arka* is categorized in 3 types.<sup>6</sup>

1 *Shrestha* (Best quality) – Obtained in 9 hours

2 *Madhyam* (Medium quality) - Obtained in 6 hours

3 *Hina* (Low quality) - Obtained in 3 hours

• Qualities of best *Arka*-<sup>7</sup>

1 White in color resembling to concha, Moon.

2 Remain same even if kept in other container means it does not react with the substance of container.

3 Gives the same taste as that of the substance from which it is extracted.

The process of converting unpleasant smelling *Arka* in pleasant smelling by using some pleasant smelling flowers is given here.

• *Anupana* of *Arka*-<sup>8</sup>

After consuming *Arka* one can feel nausea so, common *anupana* for digestion of *Arka* is told as *Tambula* or *Clove*.

*Ravana* clearly says that *Taila* (oils) are for external use and *Arka* are for internal use.

Third SHATAK-

In this part uses of single drug extracts are given e.g.

*Amalaki (Emblicoefficialis)*<sup>9</sup> - used in *Ra-katapitta, Prameha* (diabetis)

*Ardak (Zingibaroefficialis)*<sup>10</sup> - used in Fever, loss of appetite

*Lakshmana*<sup>11</sup> - Infertility

Fourth *SHATAK*-

Here the use of combined or mixed drug extracts are given e.g.

*Triphala Arka*<sup>12</sup> - *Prameha* (Diabetes), skin disorders,

*Trikatu Arka*<sup>13</sup> - Heart disease, obesity.

Fifth, Sixth, Seventh, Eighth and Ninth *SHATAK*-

Different *Arka* according to disorders are explained.

Tenth *SHATAK*-

Here concepts regarding *Rasashastra* are explained. *Shodhan* and *Marana* process of *Rasa aushadhi* are explained.

## DISCUSSION

There are conceptual similarities as well as differences in *Ravana Samhita* and *Ayurvedic* texts. Still utility of *Ravana Samhita* in today's era is of great benefit with respect to *Arka kalpana*.

Practical utility of various *Arka* preparations as described in particular diseases can be verified and proved by practitioner or at institutional level. Now a days *Arka* can be prepared in dry, solid and liquid form are used in practice.

## CONCLUSION

*Ravana Samhita* is of great practical utility in today's era for different methods of preparations of *Arka* in various disorders.

Now a days the *Arka kalpana* is used to increase the potency of other preparations that further results in reduction of dose.

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