

RASA BANDHA – AN EXCOGITATION

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ABSTRACT

The Mercury after being obtained from its ores is subjected to various purification processes. But it cannot be used internally as a medicine in spite of these purification processes because of its two basic traits – *Chanchalya* (quickness / fickleness) and *Durgrahatwa* (not coming to grip). As it does not get absorbed in the body easily, it is often changed to a powder or some other solid form, so that the particles of Mercury are in bound form or in cohesion. This conversion of Mercury into cohesive form is called *Bandha / Rasa Bandha* (binding of Mercury). The term *Rasa Bandha* embraces any preparation from an amalgamation of Mercury to a miracle bead of Mercury. Tall claims have been made for its therapeutic qualities and a considerable amount of money has been spent on this by many enthusiasts with a considerable degree of success or failure. The close study of this subject reveals that this is a simple phenomenon pertaining as well as contributing to 'ethical manufacturing practice'

Keywords: *Chanchalya, Durgrahatwa, Rasa Bandha*

INTRODUCTION

The word *Bandha* is derived from the verb *bandhana* which means to bind. The connotation of word *bandha* appears to have been stretched far beyond its scope. It may be taken to denote the state of Mercury where it is rendered suitable for indication as medicine for the benefit of humanity. Though the therapeutic efficacy and the suitability of Mercury as medicine are highly appreciated and elaborated in

different *Rasa Shastra* classics, it cannot be used internally as a medicine as such because of its two basic traits – *Chanchalya* (quickness / fickleness) and *Durgrahatwa* (not coming to grip). The therapeutic suitability is of some relevance, only when it is suitable for indication. This particular and most important need of making Mercury physically fit for therapeutic usage is satisfied by *Rasa Bandha* process. Mercury

becomes *aushadha yogyam* (eligible for administration as medicine) through the *bandhana* process only.

DEFINITION:

Mercury is in liquid condition at room temperature. In this state, it is highly fickle and does not come into grip easily. The act of removing this natural *chanchalata*, *chopalata* and *Durgrahyata* in Mercury with the help of various substances and different procedures is called *Rasa Bandha*. It is a process in which Mercury is converted from liquid to a solid state and is *bandhana* process is aimed to restrict the *chanchalata* (quickness) and to overcome *durgrahatva* (grip) property of Mercury¹.

NUMBER:

The author of Rasaratna Samucchaya has mentioned the number of *Bandhas* as 25, so also majority of other Rasa Texts. Some texts put the number of *Rasa Bandha* as 26 and they are as follows:

1. *Hata Bandha*
2. *Arota Bandha*
4. *Abhaasa Bandha*
5. *Kriya Hina Bandha*
6. *Pishtika Bandha*
7. *Kshara Bandha*
8. *Khota Bandha*
9. *Pota Bandha*
10. *Kalka Bandha*
11. *Kajjali Bandha*
12. *Sajiva Bandha*

CLASSIFICATION:

Different authors have classified different number of *bandhana* based on the drugs employed in the process of *bandha* and on the form in which the *baddhita Parada* attains

13. *Nirjiva Bandha*
14. *Nirbija Bandha*
15. *Sa-Bija Bandha*
16. *Srinkhala Bandha*
17. *Druti Bandha*
18. *Balaka Bandha*
19. *Kumara Bandha*
20. *Taruna Bandha*
21. *Vridhha Bandha*
22. *Murti Bandha*
23. *Jala bandha*
24. *Agni Bandha*
25. *Susamskrita*
26. *Maha Bandha*²
27. *Jalouka Bandha*³

BANDHANAARHA PARADA: Mercury should be *Abhrajirna* (Mercury processed with Mica), *Gandhakajirna* (Mercury processed with Sulphur), *Pakshachinnata* (heat resistant) and *Sabijakata* (Mercury processed with Gold). Herbs will be able to do *bandhana* of Mercury that has been previously processed with certain metals and minerals only⁴

RASA BANDHAKARA AUSHADHA:

Raktasnuhi (*Euphorbia nerifolia*), *Somalata* (*Sarcostemma acidum*), *Rudanti* (*Cressa cretica*), *Raktachitraka* (*Plumbago indica*), *Ajamoda* (*Trachyspermum roxburghianum*), *Devadali* (*Polyalthia longifolia*), *Arka* (*Calotropis procera*), etc. Because of the strong odour, taste and touch of plant and animal drugs and by adopting various processes like steaming, trituration, etc. mercury gets bonded.⁵

Table 1: CLASSIFICATION OF RASA BANDHA ACCORDING TO HAT, MATERIAL AND SHAPE

S.No.	CRITERIA	TYPES
1.	Tolerance of heat	<i>Agni-sthayi & Anagni-sthayi Bandha</i> ⁶
2.	Final shape of the product	<i>Jalouka; Khota; Pota & Bhasma Bandha</i> ⁷
3.	Material used	<i>Mulika; Vajra; Druti & Dhatu Bandha</i> ⁸
4.	Rasendra Mangala	<i>Chapala</i> ⁹ & <i>Khota Bandha</i> ¹⁰

Yogaratanakara has explained three types of *Rasa Bandha*¹¹.

I Method:

Mercury is to be triturated with herbal drugs like *Rambha* (*Musa paradisiaca*), *Veera* (*Coccinia grandis*), *Snuhi* (*Euphorbia nerifolia*), *Haridra* (*Curcuma longa*), etc

II Method:

They are further classified as under:

Table 2: CLASSIFICATION OF RASA BANDHAS ACCORDING TO HOD OF PREPARATION

S.NO	CRITERIA	BANDHA	NUMBER
1.	That denote standard preparations	<i>Arota; Nirjiva Bandha</i>	02
2.	That denote sub-standard preparations	<i>Hata; Abhaasa; Kriya Hina & Sa-Jiva Bandha</i>	04
3.	That denote Pharmaceutical formulae	<i>Kalka; Kajjali; Pota; Agni; Maha & Pishtika Bandha</i>	06
4.	That denote quantum of Mica assimilated	<i>Balaka; Kumara; taruna & Vriddha Bandha</i>	04
5.	That denote adjutants	<i>Kshara; Murti; Nirbija & Sa-bija Bandha</i>	04
6.	That denote some process which is clear	<i>Srinkhala & Druti Bandha</i>	02
7.	That denote some process which is not clear	<i>Jala Bandha; Su-samskrita & Kota Bandha</i>	03
8.	Used as a Sex-tool to induce early orgasm in women	<i>Jalouka Bandha</i>	01
9.	TOTAL		25 + 1

Table 3: BANDHA THAT DENOTE STANDARD PREPARATIONS

1	<i>Arota Bandha</i> ¹²	All the preparations that are made from the Mercury that has been purified properly and perfectly are called <i>Arota Bandha</i> . All the <i>Rasaushadhi</i> giving relief without any side-effects are covered under this term. This <i>Bandha</i> is best suited for making body healthy by gradual mitigation of diseases. <i>Todarananda</i> defined <i>Arota Bandha</i> as subjecting Mercury to incineration once. This process is considered best for preparing the body for further medication.
2	<i>Nirjeeva Bandha</i> ¹³	Preparations made from Mercury that has been perfectly reduced to <i>bhasma</i> state after being assimilated either with <i>Abhraka</i> or <i>Gandhaka</i> is called <i>Nirjeeva Bandha</i> . In this process, mercury is converted into <i>bhasma</i> form in such a manner that it becomes the best medicine to root out all the diseases

Table 4: BANDHA THAT DENOTE SUB - STANDARD PREPARATIONS

1	Hata Bandha ¹⁴	Controlling the <i>chanchalata</i> of Mercury without subjecting it for proper purification is termed as <i>Hata Bandha</i> . Th preparations made from such Mercury are also termed as <i>Hata Bandha</i> . But these preparations are not to be used for internal administration. If used they result in serious side-effects including death.
2	Abhasa Bandha ¹⁵	Subjecting Mercury to incineration by adding metals, herbs and bringing about the change in its form is called <i>Abhasa Bandha</i> . The preparations made from Mercury once having changed its state during a process and regaining its original state on pharmaceutical treatment with some metals, minerals or herbs is also called as <i>Abhasa Bandha</i> .
3	Kriya Heena Bandha ¹⁶	Using impure metallic substances for Rasa Bandha is called Kriya Heena Bandha. Preparations made out of such Mercury, if taken along with un-wholesome dietary measures lead to many diseases.
4	Sa- Jeeva Bandha ¹⁷	The process in which Mercury evaporates on heating even after making it into <i>bhasma</i> is called <i>Sa-Jeeva Bandha</i> . On therapeutic administration, it does not show the desired effect or alleviate old age and diseases

Table 5: BANDHA THAT DENOTE PHARMACEUTICAL FORMULAE

1	Kalka Bandha ¹⁸	Mercury and its preparations undergoing certain pharmaceutical treatments like <i>Swedana</i> , <i>Mardana</i> where they are pounded to fine paste like consistency are called <i>Kalka Bandha</i> , <i>Kravyada ras</i> , <i>Swarna Kravyada ras</i> of Ayurveda and <i>Mezhugu & Kuzhambu</i> of Siddha syatem of Medicine are the common examples for this <i>Bandha</i>
2	Kajjali Bandha ¹⁹	Mercury when added with purified Sulphur and grounded to very fine black powder similar to that of collyrium is called <i>Kajjali Bandha</i> . The preparations made from this mixture are also termed as <i>Kajjali Bandha</i> . <i>Maha Jwarankusha ras</i> of Ayurveda, <i>Kasturi karappu</i> , <i>Pattu karappu</i> , <i>Shivanar amritam</i> of Siddha System of medicine are the best examples for this group.
3	Pota Bandha ²⁰	<i>Kajjali</i> melted and pressed into a thin sheet between two plantain leaves is called <i>Pota Bandha</i> or <i>Parpati Bandha</i> . Preparations made from it are also known as <i>Pota Bandha</i> . <i>Rasa parpati</i> , <i>Maha gandhaka rasa parpati</i> , <i>Panchamrita parpati</i> etc. comes under this group.
4	Agni Bandha ²¹	Mercury made into a bolus or pill after subjecting it to heat either alone or along with other drugs is called <i>Agni Bandha</i> . In this procedure, Mercury is made into bolus like mass either singly or by mixing with other drugs except Gold & Silver.
5	Maha Bandha ²²	Making Mercury into a ball like mass by heating it with Gold & Silver is called <i>Maha Bandha</i> . It looks solid and heavy and possesses a long-lasting lustre. It becomes powder on pounding and melts on heating without emitting any smell. It does not lose weight when heated or melted, doesn't leave any black line or mark on rubbing against rough surface.
6	Pishtika Bandha ²³	Mercury or any of its preparation becoming paste like mass on rubbing in hot-sun is called <i>Pishtika Bandha</i> . This acts as an appetizer and digestive stimulant. In this procedure, Mercury becomes like an amalgam with butter like consistency. Preliminary stages of <i>Swarna – Vanga</i> , <i>Purna Chandrodaya ras</i> , <i>Shadguna Balijarita rasa Sindura</i> , <i>Siddha Makaradhwaja</i> are the examples of this group.

Table 6: BANDHA THAT DENOTES QUANTUM OF MICA ASSIMILATED

1	Balaka Bandha ²⁴	Mercury incinerated with equal quantity of Mica is called <i>Balaka Bandha</i> . It acts like a rejuvenator and alleviates disease with complications and bad prognosis
2	Kumara Bandha ²⁵	Mercury incinerated with Double the quantity of Mica is called <i>Kumara Bandha</i> . It also acts

		like a rejuvenator and alleviates all the diseases if taken in a dose of 1 husked grain for 21 days
3	Taruna Bandha ²⁶	Mercury that has digested Four times of Mica to its weight is called <i>Taruna Bandha</i> . It serves as a restorative giving strength and energy. If administered for seven days in a dose of 1 grain, it alleviates all the diseases
4	Vridha Bandha ²⁷	Mercury that has digested Six times of Mica to its weight and becomes stable on fire is called <i>Vridha Bandha</i> . This is highly useful in alchemy and also making body stable

Table 7: BANDHA THAT DENOTE ADJUVANTS

1	Kshara Bandha ²⁸	If Mercury is subjected to binding by grinding with <i>Shankha</i> (conch-shell), <i>Shukti</i> (oyster-shell), <i>Varata</i> (cowries), etc., it is called <i>Kshara Bandha</i> . It alleviates Pain and acts as an appetizer. <i>Raja Mriganka ras</i> is the best example of this group.
2	Murti Bandha ²⁹	Mercury is bound and made stable by using herbs alone and without Mica etc., is called <i>Murti Bandha</i> . In this stage, it is capable of bearing intense heat and gives out matchless results on internal administration. <i>Purna Chandrodya rasa</i> , <i>Makaradhwaja</i> etc are the examples for this group.
3	Nirbeeja Bandha ³⁰	Mercury subjected to incineration with equal quantity of Sulphur after being ground with 1/4 th quantity of Gold and Silver is called <i>Nirbeeja Bandha</i> . It cures all the diseases if given internally
4	Sa-beeja Bandha ³¹	Mercury subjected to incineration with Six times of Sulphur to its weight after grinding with Mica, Gold, Silver & <i>Kanta Loha</i> is called <i>Sa-beeja Bandha</i> . This is very effective preparation.

VI. BANDHA DENOTING PROCEDURES WHICH ARE CLEAR

1	Shrinkhala Bandha ³²	One part of <i>Parada Bhasma</i> is incinerated with <i>Vajra</i> etc., <i>Ratna</i> . One part of <i>Parada Bhasma</i> is incinerated with drugs other than <i>Ratna</i> . Both these are mixed homogenously and this mixture is called <i>Shrinkhala Bandha</i> . It is believed to be useful both in <i>Deha vada</i> & <i>Dhatu vada</i> . When this is administered judiciously, it produces effects.
2	Druti Bandha ³³	If Mercury is incinerated after <i>Bahya-druti samskarana</i> , it is called <i>Druti Bandha</i> . This <i>Druti baddha pParada</i> cures all types of ailments if administered in a dose of 1/4 th of <i>Sarshapa</i> .

Table 8: BANDHA DENOTING PROCEDURES WHICH ARE NOT CLEAR

1	Jala Bandha ³⁴	Mercury bound with <i>Shila-Toya</i> (water preserved with Sulphur & Yellow Orpiment till no bubbling is seen) is called <i>Jala Bandha</i> . It nullifies Old-age, Disease & Death
2	Su-Sanskrita Bandha ³⁵	The herbs like <i>Vishnukranta</i> , <i>Somalata</i> , <i>Kumbhi</i> , <i>Kanaka</i> , <i>Mulaka</i> , <i>Vrischika</i> , <i>Hastitundi</i> , <i>Hamsa-pada</i> & <i>asuri</i> are made into a paste by grinding with urine of a Undelivered cow. Mercury is ground with this paste and heated on <i>Valuka-yantra</i> . It is further added with <i>bhasma</i> of certain metals and subjected to <i>Murchana</i> by heating in suitable apparatus & temperatures. This is called <i>Su-Sanskrita Bandha</i>
3	Khota Bandha ³⁶	The process by which Mercury becomes bolus and evaporates only on repeated heating is called <i>Khota Bandha</i> . Being steady and stable on mild to moderate fire is the feature of <i>Khota Bandha</i> and it alleviates diseases very fast.

JALOUKA BANDHA:

One part of *Shuddha Parada* is subjected to *Jarana* with ½ part of *shuddha Swarna* or 1/4th

part of *shuddha Naga*. Later it is taken in a clean *tapta-khalwa yantra* and added with 1/16th part each of seeds of *Eranda*, *Salmali*, *Vijaya*,

Sleshmataka, Jyotishmati, Badara-phala-majja, Tila & Teja patra. All these are triturated to obtain a homogenous mixture.

This mixture is further triturated with required quantity of Shalmali-twak-swarasa and the end product is moulded to Leech shape. This is called as *Jalouka Bandha* which used not for any therapeutic purposes but as Sex-tool for inducing desire and early orgasm in women³⁷

PROPERTIES OF BADDHA PARADA:

Baddha parada will be hard. It will be so hard that it can be compared to *Vajra* (Diamond); it will be white and shiny like Moon. It turns the milk dry when kept in milk. It gives all *Siddhis* (supernatural powers), prevents *Jara* (old age), removes *Daridrata* (deprivation), removes wrinkles, greying of hair, cures all diseases and arrests ageing. It makes the body strong like

diamond, will have power of *vedha*. When the *baddha Parada* is placed in mouth it destroys *mukharoga* (diseases of the mouth), *Kramana* of mercury in the body will make the man free from old age and greying of hair. The solidified and highly potentiated Mercury when kept in mouth will act as *veerya sthambaka* i.e., it arrests early discharge of semen³⁸

GRADATION / RANKING OF BADDHITA PARADA:

Bandhana done with herbs is said to be best. Parada bandhana done adopting *Mani* (Gemstones) is said to be *Madhyama* (moderate), with Gold is *Adhama* (inferior) and with Lead and Tin is *Adhamadhama* (least inferior). But binding of *Parada* using *drutis* especially *Abhraka druti* is said to give *Deha* and *Loha siddhi*.³⁹

Table 9: EFFECTS OF DIFFERENT PARADA BANDHA⁴⁰

S.NO.	BANDHA	BRIEF DESCRIPTION	EFFECT
1.	<i>Hata</i>	<i>Bandhana</i> with <i>Ashodhita Parada</i>	Causes many illnesses
2.	<i>Arota</i>	<i>Bandhana</i> with <i>Shodhita Parada</i>	Cures many diseases
3.	<i>Abhasa</i>	<i>Shodhita parada bandhana</i> with herbal drugs	Causes diseases if consumed
4.	<i>Kriya Heena</i>	<i>Shodhita Parada bandhana</i> with <i>Ashodhita dhatu</i>	Causes diseases if not followed <i>pathya</i>
5.	<i>Pishtika</i>	<i>Shuddha Parada bandha</i> under hot Sun	<i>Deepana & Pachana</i>
6.	<i>Kshara</i>	<i>Shuddha Parada bandhana</i> with <i>Sudhavarga dravya</i>	<i>Deepana, Pachana, Shula hara</i>
7.	<i>Khota</i>	<i>Shuddha Parada bandha</i> in to a pill form that withstand high temperature	Useful in all diseases
8.	<i>Pota</i>	Prepared like thin flakes	Useful in all diseases
9.	<i>Kalka</i>	Preparing pasty like mass after <i>swedana</i>	Useful in all diseases
10.	<i>Kajjali</i>	Prepared like collyrium with equal Sulphur	Useful in all diseases
11.	<i>Sajeeva</i>	Prepared into <i>bhasma</i> that burns on fire	No therapeutic utility
12.	<i>Nirjeeva</i>	<i>Abhraka</i> or <i>Gandhaka jirna baddha Parada</i>	Useful in all diseases
13.	<i>Nirbeeja</i>	<i>Swarna jarita Gandhaka baddha Parada pishti/bhasma</i>	Useful in all diseases
14.	<i>Sa-beeja</i>	<i>Abhraka sattwa, Swarna, rajata, tamra, Loha jarana</i> followed by <i>Shadguna jarana</i>	Quick acting & Useful in all diseases
15.	<i>Shrinkhala</i>	<i>Ratna bhasma/pishti baddha Parada</i>	<i>Both Deha vada & Dhatu vada</i>
16.	<i>Druti</i>	<i>Bahya druti baddha parada</i>	<i>Asadhya Roga hara</i>
17.	<i>Balaka</i>	<i>Samaabhra jarita Parada</i>	Prevents diseases & cures <i>Upadrava</i>
18.	<i>Kumara</i>	<i>Dvigunaabhra jarita Parada</i>	Cures <i>Kushta</i> & other skin diseases
19.	<i>Taruna</i>	<i>Chaturgunaabhra jarita Parada</i>	Cures all diseases in seven days

20.	<i>Vridhdha</i>	<i>Shadgunaabhra jarita Parada</i>	<i>Sarva Karmopayogi</i>
21.	<i>Murti</i>	<i>Divyaushadha baddha Parada</i> without <i>Abhraka jarana</i>	<i>Rasayana</i>
22.	<i>Jala</i>	<i>Shila-toya baddha Parada</i>	<i>Rasayana</i>
23.	<i>Agni</i>	<i>Bandhana</i> with the help of <i>Agni</i>	<i>Rasayana</i>
24.	<i>Su-sanskrita</i>	<i>Divyaushada baddha</i> and <i>dhatu yoga bhasmikrita Parada</i>	<i>Rasayana</i>
25.	<i>Maha</i>	<i>Divyaushadha baddha Parada</i> which is dense, heavy, <i>Ujjwala & brittle</i>	<i>Rasayana</i>
26.	<i>Jalouka</i>	<i>Bandhana</i> with herbal drugs and moulded into the shape of a Leech	Used as Sex-tool to induce early orgasm

DISCUSSION

When we go through the concept of *Rasa Bandha*, it can be seen that we are able to cite examples only for certain *Bandha*. Even these example calls for re-consideration and review. While about 5 – 6 *Bandhas* do specify some quality, the rest could be developed and added to the pharmacopoeia of Ayurvedic Medicine. The development of remaining un-intelligent *bandhas* again depends upon identifying and developing various auxiliary processes, understanding numerous technical terms and terminologies, dedicated working and considerable capital outlay.

When *Dosha-vipareeta* and *Hetu-vipareeta* treatments are giving way to *Vyadhi-vipareeta* treatment, development of this branch is a must and will be more rewarding. When raw material of plant origin, bulk handling transportation, preservation, shelf-life, consumer acceptability, and posology etc are major issues of concern, the thorough understanding of *Rasa Bandha* may contribute a major share and prove to be a breakthrough.

CONCLUSION

The Mercury which is quick moving and difficult in handling is raised to the status of applicable medicine through *Rasa Bandha* process

only. While defining *Rasa Bandha*, Vagbhata, in his work *Rasaratna Samucchaya* has clearly stated that there are twenty five modes of *Rasa Bandhana* to overcome the mobility and handling difficulty of Mercury. Among these twenty five types, some appear to set a standard and some specify certain pharmaceutical formulae while few others indicate processing methods. But very few of them are in vogue now-a days. Few of them are not at all clear enough and some though clear in their meaning, their manufacturing technique is to be investigated and developed. A particular bandha is supposed to be prophylactic for all diseases and term used for it is '*Bhavi Gadapaha*'. In this way, *Rasa Bandha* is a very fertile field for investigation in research schemes. But very little attention has been bestowed upon it.

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