Critical Review on *Rasaprakash Sudhakara*: A Pharmaceutical Book

**Dr. Amzad Ali Ansari**  
PG Scholar, PG. Deptartment of *Rasa Shastra* and *Bhaishajya Kalpana*, Govt. Ayurved College Raipur, Chhattisgarh, India

**Kavita**  
PG Scholar, PG. Deptartment of *Rasa Shastra* and *Bhaishajya Kalpana*, Govt. Ayurved College Raipur, Chhattisgarh, India

**S. M. Parhate**  
Professor & HOD, PG. Deptartment of *Rasa Shastra* and *Bhaishajya Kalpana*, Govt. Ayurved College Raipur, Chhattisgarh, India

**T. R. Singh**  
Lecturer, PG. Deptartment of *Rasa Shastra* and *Bhaishajya Kalpana*, Govt. Ayurved College Raipur, Chhattisgarh, India

**ABSTRACT**

Ayurveda has been called life science. It’s mentioned in Ayurveda that by living a complete prosperous, happy life and achieving the salvation in the end is the ultimate goal of life. To filling the fulfillment of these objective *Rasa shastra* has emerged in Ayurveda. Through chronology, there were many disciplines of *Rasa shastra*, who through thousands of year of libration remained nonexistent and remained absorbed in the spiritual practice. The seers were Nagarjuna, Vyadi, Nandi, Gorakshnath etc. among them who wrote many books of *Rasa shastra*. *Rasaprakash sudhakara* is important books which focus upon two important theories i.e. *Lohavada* and *Chikitsavada*.

**Keywords:** *Rasa shastra*, Lohavada, Chikitsavada, Dhatu, Shodhana, Marana

**INTRODUCTION**

Among the *Rasa granthas* *Rasaprakash sudhakar* is an important book, which is written by Acharya Shri Yasodhar Bhatta in 13th century AD. He lives in district Junagargh of Gujrat state and his father name is Pt. Shri Padmabha Bhatta who belongs to Gouda Brahmana kula. Acharya Yasodhar Bhatta do not mentioned the name of his guru anywhere, while He quoted the name of Acharya Somadeva many times so it may be possible that He is his master (Guru). *Rasaprakash sudhakar* was published two times by two Acharya, Firstly by Acharya Yadava ji Trikam ji in 1910 and secondary by Acharya Jivaram Kalidash in 1923. It is mentioned that this text is written in 13th centauiry so it is more Authentic well arranged and develop then other books. Here its review on the hindi commentry Siddhiprada of *Rasaprakash sudhakar* by Acharya Siddhinandan mishra published by chaukambha orientalia varanasi reprinted in 2013. Acharya started his texts from Manglacharana and at the end of his treatise describes his offspring. *Rasaprakash sudhakara* consist of 13 chapters (Adhyaya).

**First Adhyaya**

First chapter starts with Manglacharana which included the prayer to Lord Shiva, Sarswati vandana, Lord Ganesha, and Parada vandana. Its consist of texts index, origin of mercury and its importance in details. 18 sanskar of Parada are given such as Swedana, Mardana, Murchhana, Utthapana, Patana, Rodhana, Niyamana, Deepana, Abhraka Grasamana, Abhraka Charana, Garbhdruti, Bahyadruti, Jaarana, Ranjana, Saarana, Kramana, Vedhakarma, and
Sevana sanskar in details and also mentioned the five type of parada dosh such as Mala, Visha, Vahni, Mada, Darpa along with its harmfull effects. The first 8 sanskar for Chikitsavada, rest 10 for Lohavada and dehavada.

Second Adhyaya

Second chapter mentioned 4 type of parada bandha, such as Jalalauka bandha, Khota bandha, Paat bandha and Bhasma bandha. Explain four type of remedial measure such as Mulika (Plant), Mani, Gold, and Puti louh (Naga, Vanga). Five type of Mulika bandha, two type of Vajra bandha and five type of Dhatu bandha etc. Of parada in which Mulika is best, while Mani is medium, Gold is low and puti louh is consider as very low.

Third Adhyaya

Third chapter comprises four type of Parada Bhasma on the basis of color such as white (sweta), Black (Krishna), Yellowish (Peeta), and Blood Red (Rakta). Mention the extraction of parada from Hingula, method of preparation of white bhasma of parada as Rasa karpur vidhi, Red bhasma of parada as Rasa sindoor and manikya color of bhasma as Rasa manikya. Explain the shadguna Gandhaka Jaarana, Rasa pottali and two type of Rasa parpatti.

Fourth Adhyaya

Forth chapter represent eight metals in which four are suddha louha as Gold, Silver, Copper and Iron, two are putilouh as Naaga, Vanga and three are Mishra louha as Kashyam, Pittala and Varta, on calculation total nine metal but Author wrongly told eight in number. Explain the Type, Shodhan, Marana, and uses of all Dhatu. Four type of Swarna marana, two type of Rajata marana, four type of copper marana, three type of louha marana and two type of Vanga and Naaga marana.

Fifth Adhyaya

Fifth chapter comprises eight Maharasa such as Abhraka, Kharpar, Vaikrant, Makshika, Vimala, Shasyaka, Silajit and Rajavart. Explain the type, properties, defects, shodhana, marana, satva niskasana of eight maharasa. Also explain three type of Abhraka marana and two type of Abhraka satvapatana.

Sixth Adhyaya

Sixth chapter deals with eight type of Uprasa such as Hortal, Manahshila, Gandhaka, Fitkiri, Kankustha, Gairika, Anjana and Kashis. Explain the type, Shodhana, Properties, defects, Marana Satvapatana and uses of Uprasa. Rest parts of this chapter explain the Sadharana Rasa as Navsadar, Varatika, Amber, Girisindoor, Hingula, Mridarshringa. Lastly explain the shodhana of all Sadharan Rasa by Triturating (Bhavana) three times in Bijaura nimbu.

Sevanth Adhyaya

Seventh chapter comprises Nine type of Ratna and there relation with the nine Graha. Explain Type, Properties and Defects of Ratna. Focus on Type of Sodhana, Marana and some combination of Hira Bhasma. Lastly explain the marana of all Ratna, Ratna drutividhan and Ratna druti Lakshana.

Eighth Adhyaya

Eighth chapter comprises hundred Rasa Yoga which are useful in curing the different diseases, such as Three type of Jwarankush Rasa, Five type of Jwarari Rasa, Three type of pandu nasana Rasa, Two type of Hemgarbh pottali Rasa, Two type of Panchvaktro Rasa, Kanaka sundar Rasa, Atisar Bhairavi Guti, Grahni Kapat Rasa, Ichhabhedi Rasa, Swachhand Bhairava Rasa, Talkeshwar Rasa, Agni tundi Vati, Soolgaj Keshri Rasa, Kamdeva Rasa, Khechi Gutika etc. Here Acharya mentioned tht all Hundred Yoga are collected from different Rasa granthas and maximum formulation are used on own experiencing. The intelligent Vaidya, used these carefully, to make them popular and respectful in the kingdom.

Ninth Adhyaya

Ninth chapter deals with sixty four Types of Divya Aushadhi. Name of Divya Aushadhi, so strange and maximum not in use, because the writer was from
district Junagarh of Gujrat state. He used mostly the local name of drug. Explain sixty eighth Rasa Aushadhi which are used in theJarana, Marana and Niyaman of the Parada. Also explain sixty eighth Maha Aushadhi, in which maximum are controversial. In the last of this chapter He explains sixty eighth Siddh Aushadhi for siddhi of Parada i.e. Lohasiddhi and Deha siddhi.

**Tenth Adhyaya**

Tenth chapter consist of thirty nine yantra which is used for different purposes such as Shodhana, Marana and other process by which we control the parada. Here Author only give the name of Yantra but not explain it. Explain fifteen type of Musha with six synonym of musha like Musha, Kumudika, Koshthika, Karhatika, Putani and Vahmimitra. Explain four type of Kosthi and its uses and also explain the Puta, its type, size and lastly the synonyms of puta as Upal, Pistak, Chhana, Upalasaari and Gobar.

**Eleventh Adhyaya**

Eleventh chapter comprises the wondrous miracle of metal i.e. the process of colorings the metals. It explains the twenty different procedures of Hemkarana, Seventeen procedure of Roupya karana, Artificial Moti preparation and how to make a large size of Moti from small one. Lastly at the end of the chapter explain the process of Artificial Praval making.

**Twelfth Adhyaya**

Twelfth chapter deals with different type of Vajikaraka formulation as Vaajikari Gutika and four type of Vajikaro leha.

**Thirteenth Adhyaya**

Thirteen chapter deals four type of formulation of Veerya sthambhan as Veerya sthambha ka vatika, Lepa and shukra sthambha ka churna. Lastly of the book the Author explain about his offspring.

**Unique feature of the book**

In Rasaprakash sudhakar the origin of Parada is given and how the parada fallow beautiful girls (shodassheeya). He explains five type of Dosha as Visha, Vahni, Mala, Mada and Darpa in which Mada and Darpa is unique and in Saptkanchuka Dosha Louha and Tamraj is unique. In Rasa prakash sudhakar only four type of Parada bandh is given i.e. Jalauka, Khoata, Paata and Bhasma bandh. Collection of special Hundred Rasa yoga, in which maximum is experienced by the Author. Guhya yantra, Gandhpista yantra, Deva yantra and Ghanika yantra which explanation are not found anywhere.

**CONCLUSION**

Rasaprakash sudhakar is a unique Grantha of pharmaceutical preparation of Rasa yoga which mainly focus upon Lohavada and Chikitsavada. The book is written by Acharya Yashodhar Bhatta in 13th century who belongs from district Junagargh of Gujrat state. This book consist of thirteen chapters starts from Manglacharana with prayer of Lord Shiva, Sarswati, Ganesha and Parada. Explain origin, Eighteen Sanskar, and four type of Prada bandha such as Jalauka, Khoata, Paata and Bhasma bandh. Explain four type of special Parada bhasma on the basis of its color as White, Black, Yellowish and Blood red. Deals with Shodhana, Marana etc.of Asthadhatu. Completely explain the Maharasa, Uprasa its types, uses and properties in detail. Deals with Navaratna and its relation with Navagraha. Explain Hundred Rasa yoga which is collected and experienced by the Author himself. It also mentioned sixty four Types of Divya Aushadhi, sixty eighth types of Rasa Aushadhi, Maha Aushadhi and Siddh Ausadhi which mostly contain the controversial drugs. Thirty nine type of Yantra, Fifteen type of Musha, Four type of Kosthi are explained which are used for different process such as Shodhan, Marana etc. of parada and other metals. Deals with the puts and its type, size and synonyms of puta etc. It’s explained the artificial preparation of Swarna as twenty type of Hemkarana, Seventeen type of Roupyakarana and also explains the artificial preparation of mukta and praval. Deals with the formulation of Vajikarana and Veerya.
and lastly Acharya explain about his offspring.

REFERENCES