



## A Review on Rasadhyaya: It's Importance in Alchemy

**Dr. Kavita**

PG Scholar, Dept. of RSBK, Govt.  
Ayurved College, Raipur, C.G., India

**Dr. M. K. Dash**

Lecturer, PG Dept. of RSBK, Govt.  
Ayurved College, Raipur, C.G., India

**Dr. Gajendra Sahu**

PG Scholar, Dept. of RSBK, Govt.  
Ayurved College, Raipur, C.G., India

**Dr. S. M. Parhate**

Professor & H.O.D., PG Dept. of RSBK, Govt.  
Ayurved College, Raipur, C.G., India

**Dr. K. S. Karbhal**

Reader, PG Dept. of RSBK, Govt.  
Ayurved College, Raipur, C.G., India

### ABSTRACT

According to the development chronology, the use of *Rasa Chikitsa* started from the 7<sup>th</sup> century to the 10<sup>th</sup> or 11<sup>th</sup> century. With the use of *Rasa-Rasayanadi*, success in *Dehavada & Lohavada* began to be successful and the attitude of *Acharyas* towards *Rasa Chikitsa*. In the tradition of *Rasa Chikitsa*, the *Rasadhyaya* written by *Siddha Kankayala* and his disciple comes. *Rasadhyaya* also comes in the classical treatise in high quality *Rasagranthas*. Its *shaili* (style), *bhasha* (language), *nirmana prakara* (method of drug formulations) & *mana nirupana* (value representation) etc. keeps its own space. In this article, the special description of *Rasadhyaya* & the contribution of *Rasadhyaya* in *Rasa shastra* have been described.

### II INTRODUCTION

In *Rasashastra*, the term *rasa* is indicative of *Parada* (Mercury). Since the Mercury does, the '*rasana*' or '*aswadana*' (engulf) of '*Abhrakadi rasa dravya*' and '*Swarnadi dhatu*' it is called '*Rasa*'. Since its judicious therapeutic use slows down aging process (*jara*), heals many diseases (*ruja*) and delays death (*mrityu*), it is called '*Rasa*'.<sup>(1)</sup> The '*Rasaushadhis*' are known for smaller dosage. They do not cause any nauseating sensation during consumption. These medicines provide quick results and they are useful in majority of difficult to cure disease conditions. These medicines are also good appetizers and digestives.<sup>(2)</sup> *Rasadhyaya* is an

authoritative text on *Rasashastra* and contains all the details of various procedures involved in drug purification and preparation. *Rasadhyaya* is an ancient and authentic book in its time. It has more importance in the contemporary *Rasagrantha* (*Rasa text*) Hence its *Rasadhyaya* name is meaningful.

### III PREDICTION OF PERIOD

There is no any specific time period is given in the book. *Rasadhyaya* Author *Kankalaya* seems to be ancient, because their preaching period is not known. It can be said that it was contemporary of the *Yawan rajya*. Because he has used *Yawan shashan kalik maap* (measure) *Valla*, *Gadyad*, *Man* etc. in his book.

### IV AUTHOR DETAILS & COMMENTARIES

In the tradition of *Rasa Chikitsa*, the *Rasadhyaya* written by *Siddha Kankayala* and his disciple comes. *Rasadhyaya nibandhan* has been done by *Champak*, as it appears from the last stanza of the book. *Siddha Kankalayan* preached his follower whose name is not mentioned, he gave this text a form & *Champak* essayed it with detail. *Champak* himself introduced as the name of *Champak*, son of *Adi* in *Yadav Vanshiya* tradition & the history of the treatise has indicated the 14<sup>th</sup> Century. The name of his mentor was *Mahendra prabha*. The commentary of *Rasadhyaya* is done by

Merutund Jain in 1386 A.D.

## V MATERIALS & METHODS-

After going through the subject matter of *Rasadhyaya*, it is found that the whole text is completed in 21 specific chapters known as *Adhikar*. The whole book is mainly based on 18 specialized processing techniques of Mercury i.e. *Samskar* and on affecting other metals by *Parada* (Mercury). However it is not only a text of Alchemy but also used as medical treatise.

### 1<sup>st</sup> Adhikar – Shrinkhla rasa, Parada samskar

- This *Adhikar* (chapter) starts with *Namaskaratmak Mangal*.
- *Parada sapt kanchuk dosha* (mritika maya, pashan maya, jaljata maya, nagaj, vangaj, shyama, kalika), *Parada pancha dosha* (mala, vahni, visha, darp, unmatta) & *Dosha mukt Parada* are described.
- After Eighteen *samskar Parada* gets *Dehasiddhi & Lohasiddhi*.
- This chapter is called **Shrinkhla Rasa** due to the description of *Parada Samskar* in a series of ways. The *samskar* are *Patsaran, mardana, shodhan, murchanothapana, rasapatana, rasa utthana, swedana, niyamana, nirodhan, mukhkari, jarana, vedhkrut, sarana, marana, pratisarana, kramana, vedhan & uddhatan*.
- Superiority of *Parada* over other *Rasayana* drugs. *Abhraka shodhana, Jirna abhraka jarana vidhi, Jirna abhraka parada jarana vidhi, Dhanyabhraka lakshan, Abhra-pisti nirmana vidhi* also described in this *adhikar*.
- *Acharya* has also described the opinions of other *Acharya*'s with their views. <sup>(3)</sup>

### 2<sup>nd</sup> Adhikar – Hemaraji, Ghoshraji, Makshikraji, Nagaraji detail

- In 2<sup>nd</sup> *Adhikar Rajiswarup nirupana* is mentioned for the *Jarana of Parada* (Mercury).
- In this chapter there is a representation of nature of *Hemaraji*. For *Jarana*, add 1/64 part of *Hemaraji* to 8 times of *Parada* (Mercury).
- *Hemaraji, Nagaraji, Prakashraji, Kamsyaraji, Makshikraji* are described.
- *Nagaraji* is common *Raji*, *Makshikraji* is medium,

*Kamsyaraji* is good & the *Prakashraji* is the best. <sup>(4)</sup>

### 3<sup>rd</sup> Adhikar – Khapar Satvapatana

- In this *Adhikar Satvapatana of Khapar* is described.
- For the *Khapar satvapatan, Tumbanali yantra* is described.
- Also *Kacchapakar musa, Vartulakar musa and Bhudhar yantra* are described for *Khapar satvapatana*. <sup>(5)</sup>

### 4<sup>th</sup> Adhikar – Manahshila Satvapatana

- *Manahshila satvapatana* is described in this chapter.
- For the *Manahshila satvapatan Kupipakva (kanch kupi)* is described. <sup>(6)</sup>

### 5<sup>th</sup> Adhikar – Shadloha marana vidhi

- In this chapter 6 types of *Loha marana* is described.
- For *Naga marana Manahshila* is used, for *Vang marana Hartal* is used, for *Loha marana Hingula* is used, for *Tamra marana shuddh gandhak* (pure sulphur) is used, For *Rajat marana Tilmakshik* is used and for the *Swarna marana Naga* is used.
- *Marana* processes for all metals are same. <sup>(7)</sup>

### 6<sup>th</sup> Adhikar – Tridha Shadloha drutikarana vidhi

- 3 types of *Shadloha drutikarana vidhi* is described in this *Adhikar*.
- *Shadloha druti* are *Hemadruti, Raupyadruti, Tamradruti, Lohadruti, Nagadruti* and *Vangadruti*.
- *Sphatika, Tankan kshar, Devdali panchang* and *gomutra* are described for *Shadloha druti*. <sup>(8)</sup>

### 7<sup>th</sup> Adhikar – Tridha Annapathkaran vidhi

- *Annapathkaran vidhi* for the *Heerak jarana*.
- 3 types of *Heerak Annapathkaran (jarana)* are described by the use of *Kukkut puta*. <sup>(9)</sup>

### 8<sup>th</sup> Adhikar – Panchadha Heerakbhasmikaran vidhi

- This chapter described the *Heerak* (diamond) *pariksha* and it has been said that *Heerak* does not burn by fire, does not break on falling and does not

drown in water, so it is difficult to test.

- So for the test of *Heerak*, take the *Heerak* in the hand and rub it on. In which there is no single line and whose shine does not decrease, it is called natural *Heerak*.
- Five types of *Heerak bhasma* are described. <sup>(10)</sup>

#### 9<sup>th</sup> *Adhikar – Dwidha Gandhak shodhana vidhi*

- *Sthali patra* is described for the two types of *Gandhak shodhan vidhi*.
- In the *Rasa karma*, the use of *shuddh Gandhak* (pure sulphur) in both these forms is described. <sup>(11)</sup>

#### 10<sup>th</sup> *Adhikar – Dwidha Gandhakpithi nirmana vidhi*

- Two types of *Gandhakpithi* is described in this chapter.
- In first method- in clean *Tamra patra* (copper vessel) keep pure sulphur and pure Mercury and mantle well with finger. with this method, *Parad and Gandhak pithi* has been prepared.
- In second method – Make *Kajjali* from 1 part of pure Mercury and equal part of pure *Gandhak*. Make *pithi* by adding *Shrikhand rasa/ Hemavalli rasa in Kajjali*. After this *Kajjali* has been kept in *saravsamput* and placed in the *Kukkut puta*.
- In this chapter, *Swarna* (gold) *nirman vidhi* has been mentioned. Melt 384 grams of Silver and mix 6 grams of Sulphur in it, from this method *Panchdash* (fifteen) coloured *Swarna* (gold) are produced. This *Gandhak pithi* is helpful in the work of gold producers (*swarna nirman karta*). <sup>(12)</sup>

#### 11<sup>th</sup> *Adhikar – Gandhak Taila nirmana vidhi*

- *Gandhak Taila nirmana* (formation of sulphur oil) *vidhi* is described in this chapter.
- By the use of 60 kgs *Pashan churna* (*chuna*), 40 kgs *Gandhak* and 40 kgs. *Sajji kshara* water, the method of oil production has been described. <sup>(13)</sup>

#### 12<sup>th</sup> *Adhikar – Gandhak Taila dwara Tridha Hemakarma vidhi*

- In this chapter three types of *Hema nirmana vidhi* is described by the use of *Gandhak taila*. <sup>(14)</sup>

#### 13<sup>th</sup> *Adhikar – Gandhak Taila dwara Sahastravedharasa vidhi*

- In this chapter *Hema nirmana vidhi* (with *sahastravedhak khot*) is described by the use of *Gandhak taila and Hemaraji jeerna Parada*.
- For the making of different *Hema* different metals (*Tamra, Naga, Vanga etc*) are used. <sup>(15)</sup>

#### 14<sup>th</sup> *Adhikar – Gandhak Druti-Pithi nirmana vidhi*

- In this chapter *Gandhak Druti –Pithi nirmana vidhi* is described by the use of *Sajji kshara* water, *Gandhak* and *Abhraka* (*in Kumbh kupi*). <sup>(16)</sup>

#### 15<sup>th</sup> *Adhikar – Gandhak Druti-Pithi karm vidhi*

- In this chapter of *Rasadhyaya*, the *Karma* (function) of *Gandhak* (Sulphur) has been described.
- *Gandhak Druti-Pisti* is used for *Swarna nirmana*, for *Parada bandha* and *pota nirman* and also used for best *Swarna nirmana*. <sup>(17)</sup>

#### 16<sup>th</sup> *Adhikar – Talaka shodhana vidhi*

- In this chapter *Godanti Hartal* purification method is described. Five types of drugs are essential for *shodhana* (purification) of *Godanti Hartal*- 1) Lime water, 2) Kusmand juice, 3) Milk, 4) water of *Vadvai* and 5) *Kanji* (with salt).
- Disorders due to the consumption of unclean *Godanti Hartal* have been described. <sup>(18)</sup>

#### 17<sup>th</sup> *Adhikar – Tala karm nirupan*

- In this chapter function of pure *Hartal* has been described.
- The person who consumes pure *Hartal* per day in quantity of *1 Ratti*, will become free from 18 types of *Kustas* within 6 months. His new teeth come out and hair becomes black. <sup>(19)</sup>

#### 18<sup>th</sup> *Adhikar – Tridha Abhraka Drutikaran vidhi*

- In this chapter described the three types of *Abhraka Druti nirmana vidhi*. <sup>(20)</sup>

#### 19<sup>th</sup> *Adhikar – Abhraka Drutikaran karya*

- In this chapter three types of *Dhanyabhraka Druti Karma* has been described.
- The person who consumes 120 mg. of *Abhraka*

*Druti*, has becomes *Tejasvi* (stunning), *Nischal* (clean) and *Akshay* (renewable) within 6 months. *Deha siddhi* and *Loha siddhi* are achieved through its intake.<sup>(21)</sup>

### 20<sup>th</sup> Adhikar – Hemavajra Bhasma, Bhunaag-satva-nispanna karma

- In this chapter *Hemavajra bhasma* and *Bhunaagsatva nirupana karma* has been described.
- It promotes strengthening and beauty of the body.<sup>(22)</sup>

### 21<sup>th</sup> Adhikar – Kilavaalvadini Gutika nirmana vidhi

- In the last *Adhikar* (chapter) of the *Rasadhyaya*, Acharya described the *Gutikanjana* and *Balvadini gutika* and its preparation methods.<sup>(23)</sup>

## DISCUSSION

Many words and preparation processes in this text differ from other texts. There are some words that are not known by dictionaries and other texts, like *Karpar*, *Kodiyaka*, *Siddhachakra*, *Valla*, *Gadyaan*, *Mana*, *Dugdhpali*, *Leehalaka*, *Kumbak* etc. which do not have clear knowledge from the dictionary. *Acharya's* unique contribution is seen in this text. In this text, the methods of *Parada Samskar* are different from other contemporary texts. In the order of the *Parada Samskar*, he first described the *Patsarana*, which is their fundamental contribution. In this text *Acharya* explained the process of *Heerak* (diamond) testing and the formation of *Gandhak* oil. Gold production has been described by *Gandhak* oil and *Gandhak-Druti-Pisti*. Description of different types of *Druti* in the maximum chapters, are the speciality of the text. In this text *Acharya* quoted that *Dehavada* and *Lohavada* will be achieved by the consumption of *Parada* formulations, *Khot* formulations and *Gutika* formulations. *Acharya* has highly praised the treatment of *Rasaaushadhi* very effectively. In *Rasadhyaya* the Author has included different types of *Druti*, *Pisti* and *Rasa aushadhies* by his own experience. There is no any doubt that *Rasadhyaya* is one of the best texts of its time. In modern era it is also very useful in the preparation of various pharmaceutical formulations.

## CONCLUSION

In this text very systematic description of *Parada Samskar (Astadasha)* has been described not only for the metallic transformation but also for the metabolic transformation by which body will become strong and healthy. The features of *Rasa* therapy is that it works quickly and gives health immediately. *Rasadhyaya* is known for its virtue of practical usefulness. It gives contribution to the development of *Rasashastra* through various methods of preparations of *Rasa-yogas*. Chapters and its contents are well arranged. *Rasadhyaya* is an important text on Ancient Indian Alchemy and therapeutics. The subject matter of the text is focused on performance and alternative methods of experimentation.

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