

A Comprehensive Review of Rasa Sanketa Kalika and Its Role in Rasashastra

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ABSTRACT

Introduction:

Rasa Shastra is a foundational aspect of Ayurvedic pharmaceuticals, focusing on the preparation of medicines using minerals and metals. Among the numerous texts in this field, *Rasa Sanketa Kalika*, written in the 15th century by the Scholar Kayastha Chamunda, holds significant importance. The original text, composed in Sanskrit *Padya* form, consists of five chapters, collectively known as *Ullasa*, and contains 303 *shlokas* (verses).

Purpose:

The purpose of this paper is to provide an overview of *Rasa Sanketa Kalika*, discussing its structure, contents, and the specific alchemical techniques known as *Rasa Yogas* and the preparation of *Rasa Bhasmas* (medicinal preparations derived from metals and minerals). The paper aims to highlight the relevance and contributions of this text to *Rasashastra* and Ayurvedic medicine.

Methods:

This study involves a detailed examination of the a Hindi commentary on it called *Rasa Chandrika*, written by Dr. Indradev Tripathi. Special attention is given to the methods of preparation described for *Rasa Bhasmas* and the principles of *Rasa Yogas* as outlined in the text.

Results

Rasa Sanketa Kalika provides a wealth of information on the preparation of alchemical medicines and the therapeutic use of minerals and metals in Ayurvedic practice. It offers detailed methods for creating *Rasa Bhasmas* and applying *Rasa Yogas*, which are integral to achieving specific therapeutic goals. The text highlights the efficacy of its formulations in treating various health issues, with each chapter concluding by affirming the authority of Kayastha Chamunda's teachings, enhancing the credibility of the methods.

Conclusion:

Rasa Sanketa Kalika remains a critical text in *Rasashastra*, offering valuable insights into the preparation of medicinal compounds and alchemical practices. Its teachings continue to inform modern Ayurvedic pharmaceuticals, particularly in the area of *Rasa Bhasma* formulations and its remedies continue to offer solutions for today's health issues, proving the lasting importance of traditional wisdom in modern health care.

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KEYWORDS: *Kayasta chamunda, Rasa grantha, Rasa Bhasma, Rasa Yogas*

INTRODUCTION

The knowledge of different treatise is important to have good hold over a particular subject.

- *yo hi samyak na janathi shastram shastrarthameva cha |*
- *na kuryath sa kriyam chitramachakshuriva chitrakruth||¹*
- If a person doesn't understand the true teachings or purpose of sacred texts, their actions will be misguided or ineffective, similar to how a blind artist would struggle to create a good painting.
- Rasa sanketa kalika is an important text of rasashastra, written in sanskrit padya form and full of practical experiences. It presents many rasayogas which are explained in various classical rasashastra books and give faster results. Other books – loha sarvasvam of sureshvara english translation.
- The author gives examples of shodana and marana of a variety of minerals and metals that can be used and work well for treating a variety of ailments, particularly jwara, and each chapter ends with a statement- "Ithi sri kayastha chamunda kruthyam rasa sanketa kalikayam" as Sri Kayastha said.

About Grantha karta and Kala (author and period)

- Kayastha Chamunda, son of Kumbha, was a prominent figure of the 15th century. A member of the Naigama Kayastha clan, which is classified as a Kshatriya caste, Chamunda was a devout follower of the Shaiva sampradaya. He resided in Yoginipattana, also known as Yoginipura, a town in Mewad, Rajasthan.
- Chamunda authored two notable works: *Rasa Sanketa Kalika*, written in 1531 A.D. at Yoginipura and *Jwara Thimira Bhaskara*, composed in 1546. These texts showcase his expertise in Ayurveda and Tantra, reflecting his deep understanding of Shaiva philosophy

Editions & publications:

- Edited by vaidya yadavji tricun ji acharya in hindi (1912). This text is translated & published in Telugu as well as in English languages by Uttama Vaidya Pammi Sathyanarayana Shastry of Andra pradesh. First editon was published in 2005 by Chowkhamba Krishnadas academy, varanasi. The text Contains 140 Pages, 5 Chapters entitled as Ullasa, 303 verses 59 yogas (formulations)

Chapters name

The text is divided into 5 chapters, called "Ullasas", which cover various topics related to Rasashastra.

“ithi naigamajathi kayastha chamunda kruthayam rasasankethakalikayam panchasollasah samaptheyam rasasankethakalika”

1. **Prathama Ullasa:** Deals with the concept of Rasa (mercury) in detail, including its properties, preparation, and uses.
2. **Dvithiya Ullasa:** Focuses on Dhatu Prakarana, which is the study of metals and minerals, including their extraction, processing, and uses.
3. **Trithiya Ullasa:** Discusses Viṣa (poisons) and Upaviṣa (semi-poisons), including their identification, properties, and antidotes.
4. **Chathurtha Ullasa:** Covers Rasa Adhikara, which is the preparation and use of mercurial formulations, including their therapeutic applications.
5. **Panchama Ullasa:** Deals with Gutikadhikara, which is the preparation and use of medicinal pills and tablets, including their formulation and dosage.

1. Prathama Ullasa

- **Mangalaacharana** – author writes this book by worshipping the lord Shiva, the god of alchemy.
- **Paradotpatti** - Lord Shiva's potent virya was spat out by Agni Deva into the ocean. The virya lost its power in the east, north, and south, but retained its extraordinary abilities in the west. This Parada (mercury) is believed to cure all diseases, prevent aging (jara) and death (mrthyu) and accomplish all desired tasks (sarvakarya).

➤ Rasa bheda – 4 kinds,

- Swetha (brahmin) – deha- makes human immortal
- Aruna (kshatriya) – loha - capable of transmuting metals
- Haridra (vaishya) - gada - mitigates all diseases
- Krushna (shudra) - pisti - useful in medicaments
- **Rasa dosha:-** 12 in number- *Nisargika* - 5 (*Visha, Vanhi, Mala, Chanchlya, Gouravam*); *Kanchuka* - 7 (*Bhumija, Girija, Varija, 2 Vanga, 2 Naga*)
- **Rasa samskara:-** 18 samskaras are mentioned to remove 12 doshas of parade
- **Quantities suggested for samskara-** Minimum - one pala (4 tolas = 50gms approx), Maximum - 50 pala (200 tolas = 500gms approx)

- 1. Mardana:** In Tapta kalwa (made of *loha/ashma/tamra*) take *ashudda parada*+1/16th *nishi* and mardana is done till it becomes black. Repeat this procedure with *Sarshapa, gruhadhuma, trikatu, amla dravya &* with *lavanas* individually
- 2. Swedana:** dola yantra, swedana dravya- kshara, amla dravyas, mutra varga dravyas.
- 3. Murcchana:** *Kalwa Yantra*, drugs used *Kumari, Arka, Chitraka, Triphala* by this *samskara, parada* loses its *sara guna*.
- 4. Patana:-** 3 types- *Urdwa patana, Adhah patana, Thiryak patana*, for *Murchitha parada*, 1/4th *Shudda Tamra* is added and paana is done.

If *Parada* extracted from *Hingula* – all shodana processes can be avoided. Mentions **Gandhaka jarana** in *bhudara yantra* using *shadguna sindhura, jaritha gandhaka* is capable to cure all diseases

Rasa bandha bheda – 4 types

The method by which the most unstable mercury is made stable is called bandha (binding).

Mercury is made as a paste or powder in this process to make it stable.

1. Pata bandha – parpati bandha
2. Khota bandha- pisti bandha
3. Jalouka bandha – pakwa bandha
4. Bhasma bandha – bhasmanibha

Furthermore, the text explains different types of Rasabhasma, including their preparation methods, such as *Urdhva Bhasma Vidhi* and *Tala Bhasma Vidhi*. eg. Paste of *Parada and Malapu rasa* (*ficus hispida*) is made and kept in *musha* prepared out of *apamarga beeja churna*, then smeared with the paste of *drona pushpi, vidanga beeja, irimeda* dried in shade, again mud paste is smeared and dried subjected to *gajaputa*. Additionally, it provides specific techniques for preparing Rasa bhasma of distinct colors, including red, yellow, black, blue, and pale or gray. The testing and examination of *maritha parada*, known as *Mruta Rasa Pareeksha*, are also discussed, along with the properties of the resulting substance. To enhance the efficacy of Rasa Bhasma, the text recommends storing it in specific containers, such as *Danta* (ivory), *Shrunga*, *Mani*(precious stone), *Venu* (bamboo)

Mruta rasa pariksha:-

- It should be Ateja, Aguru, Shubra, Achala
- Capable of convert metals into bhasmas
- Should not sublime when heated & should remain as powder.

Rasa guna:- *Sarva rogaghna, yogavahi, Sara,guru, Pandu krumi kustaghna, Vrushya, Balya, Rasayana*

➤ “Sutho dhathurasah sarve jeerna jeerna gunadhikah”

Parada gets potencified when it undergoes repeated *Jarana* with *maharasa, uparasa*.

- Precise guidelines for preparing vati, specifying that the quantity of *Visha* (poison) to be added is 1/16th of the total amount, while the quantity of *Pitta* (bile) is 1 Ratti. Furthermore, it outlines the dosage of *Parada Bhasma* for various species, including humans, horses, and elephants, with exact measurements of 1 Valli (360mg) for humans, 1 *Gadyanam* (6 grams) for horses, and 2 *Gadyanama* (12 grams) for elephants, highlighting the importance of accurate preparation and administration in Ayurvedic medicine. Guidelines for safe *Rasa* consumption, emphasizing the importance of pure body (*shudda kaya*), adherence to a *pathya* (dietary regimen), and worship. It also warns of potential toxic or allergic symptoms, such as *Murcha, Hikka, Jwara, Arati, Kasa, Swasa, Brama, Moha, Daha, Kampa*, etc and recommends antidotes like mixture of *Bijapura Rasa, Shunti, and Saindhava*, or *Karkota Swarasa* boiled in cow's urine. Proper *Rasa* consumption can yield benefits like *bahubhakhitha* devotion, prosperity, and *vyadhi vivarjitham* (disease-free life).

Dattah sutho haredrogan dhatuyugva nijoushadhih:|48|

2. Ullasa

This Chapter outlines the *Dhatu Nirupana* (use of various metals for therapeutic purposes). Classifies metals into two categories: **akrutrima** (natural) and **krutrima** (artificial alloys). The six main natural metals include *Hema* (gold), *Rupya* (silver), *Arka* (copper), *Vanga* (tin), *Loha* (iron), and *Ari Loha* (Naga or lead), each with specific medicinal benefits. The alloys are combinations of these metals, such as *bronze* and *brass*. Metals are purified using various techniques like **nirvapa** (quenching) and **marana**.

The metals are processed into **bhasmas** (ash), which, when combined with mercury, can eliminate toxicity and enhance their healing properties. The purification processes for these metals often involve boiling, grinding, and heating with substances like *gomutra* (cow urine) and herbal decoctions.

A. Suvarna:

- **Bheda:** 5- *Prakrutha, Sahaja, Agnija, Khanija, Rasa vadatha*

- **Shodana (Purification):** nirvapa in kanchanara rasa for 7 times
- **Marana:** 1 part of Shodita suvarna and 1/16th part of melted naga mixed with amla dravya golaka-cover with gandhaka –sharava samputa burn -30 upala. Repeat this procedure 7 times.
- **Guna (Properties):** - Tikta, Kashaya rasa, Swadhu paka, Jwaragna, Balya, Vayodhikanthidam, Vrushya, Shosha, Alakshmi and Vishapaham.

B. Rupyam:

- **Bheda** -3- Sahaja, Khanija, Krutima
- **Shodana:** nirvapa in swetha agasthi rasa
- **Marana dravya:** gandhaka, amla dravyas & naga
- **Guna:** vayah shukrabalauthsahakaram sarvaamayapaham|
- **Bhasma pariksha** Ground with any one of the amla dravya will turn to tamra varna.
- **Prathinidhi dravya:-**
 - Suvarnamathava rupyam yoge yatra na vidhyate|
 - tatra kanthodbhavam loham kshepyamgnistastamam gunaih||13

C. Copper (Tamra):

- **Bheda:** Nepala (best quality) and Mleccha (inferior quality)
- **Dosha** - 8 Kustham, Rekha, Vami, Bhranthi, Tapa, Vata, Kamala, Dehasya nashanam
- **Shodana:** Boiling in gomutra (cow urine) and Varina kshalane (washing with water) for 21 repetitions.

Marana: Kajjali is mixed with amla dravya, paste is smeared to both sides of tamra patra , 3 putas /valukayantra.

D. Vanga (Tin):

Types: Khuraka (Best) and Mishraka (Mixed).

Vanga naga shodana:- Dalana molten vanga or naga poured - kanya rasa/bhringa rasa for 21 times.

Vanga marana:- 2 methods

1.vanga,1/4th(chincha+ashwattha) bark powder, talaka, palasha kwatha and amla swaras 10 gajaputas is given.

cures pandu, all types of mehas

2. karisha sampute vanga patram chaga shakruduyutham –puta

Indicated in 20 types of prameha

E. Naga (Lead):

- **Naga marana** - procedure -same as vanga marana, but with manashila, tandulodaka, gandhaka and 5 gaja puta is given.
- **Mrutha vanga naga gunas:-**Niruttha bhasma of naga & vanga have equal therapeutic values as of rasa bhasma.

F. Loha (Iron):

- **Bheda** – 13

Munda: 3 - mrudhu, kuntham & kandara

Thikshna: 6 – khara sara, hotrasa, taravarta, bida, kala loha, & gajakya

Kanta (shrest): 4 – romaka, bhramaka, chumbaka & dravaka(shresta)

- **Shodana:-**

mundadi sarva loha – tamra vath

mrudu material is like pankam

Paka bheda: 3 madhya-like shushka rasa

khara -is like valuka sadrusha

1. Marana:-methods

- **Mrutha loha pariksha:-** Loha bhasma(weighed)+ go grutha + madhu + shu.rajatha niruttha

- **Mrutha loha amruthikarana:-** Processed in vara kwatha (asta shsesha) add loha bhasma, grutha, sita in equal parts cook it in tamra patra till the water evaporates. Collected & dry till it is free from moisture.

- **Loha bhasma guna:-**cures grahani, pandu, shopha, arsha, jwara, gulma ,all types of prameha,pleeha, amaya doshas, -bala & pusti vardaka.

- **Loha sevana apathyani:-** Dietary restrictions-Kushmanda, tila taila, mashanna, rajika, madya, amla dravyas

G. Karpara

- Marana – ashudda karpara, lavana gajaputa

- **Guna** –ruksha, tridoshagna, jwarapaha, yogavahi, athisaragna, kledagna & vid vibandakruth.

H. Kamsya & pittala:-

- Shodana & marana - as like tamra

Dhathu bhakshana vikruthi chikithsa:- antidotes for toxic effects of bhasmas is Gogrutha + sita

suvarnadi shigra marana prakaras:-

- kajjali(1 p shu. Parada+ 2 p. Shu. Gandhaka) apply on both sides of metals and puta is given.

Niruttha dhatu lakshana:- with mitra panchaka (as rasa rathna samucchaya)

- *Dhatu niruttikarana*:- Bhasma + kumari swarasa mardana and subjected to gajaputa with gandhaka – niruttha bhasma

I. Abhraka

synonym:- megha

- Bheda – 4, as rasa rathna samucchaya
- **Marana**:-
 1. Lohavath- similar to loha marana
 2. Dhanyabraka method add meghanada, jhasanayana, jambala & tankana and 12 gajaputas.
 3. Meenakshi, bhringa, triphala bhavana for 7 days added with gandhaka and 5 puta.
- *Amruthikarana*: Vambu – Abraka bhasma – 4 parts, 16 parts Goghrutha – 6 parts are boil these in an loha patra till water evaporates, dried & preserved.
- *Mruthabra guna*:- for abhraka, vaya sthambhakari, jara, mruthyu hari, Promotes bala & arogya, Mahakusta hari, Sarva roga hara,

Abraka sevane apathya:- -kshara, amla, dwidala, karkota, vrintaka, karira, taila

- *Shudda mrutha nirutthascha sarvarogaharah smrutah|*

Ashuddhan

hinapakascha

rogamrutyupradamstyajeth||2||

The purified mercury, which is free from impurities, cures all diseases. However, any impure or improperly processed substance are considered harmful and should be avoided, as they can lead to illness or even death.

- **Rasa vyathirekena dhathu sarana nishedha**

Marana of dhatu is prohibited if mercury is not included in the preparation process. As the toxicity of metals is eliminated if bhasmas are prepared with mercury.

3. Ullasa

- It describes various procedures and guidelines for Gandhakadi Shodana, including the use of Godugdha Bhavana for Gandhaka, Visha, and Jayapala, Gomutra for shilajathu, and Amla dravya for haratala etc arsenics compounds & calcium products like shanka etc

It outlines the process of Visha Marana, which involves mixing Visha with half the amount of Tankana and reciting the Nilakanta mantra "Om Hrim Prom Shrim Thah Shri Neelakantaya Namaha", 7

times when using Vishadravya to imbue it with the same qualities as Parada. The resulting product is said to cure Vata and Kapha disorders, with dosages ranging from 8 Yava (sreshta-excellent), 6 Yava (average) to 4 yava(avara-less).

The Acharya provides a unique contribution by detailing the properties, dosage, and treatment for Visha, including guidelines for administering it to suitable individuals and contraindications. Additionally, the text lists various antidotes for Visha poisoning, including Tankana with Ajya, Meghanada Swarasa with Rajani, and Sarpakshi Moola Churna, Arjuna twak churna with sarpi and madhu.

The text also enlists various types of Upavishas, such as Langali (tuber of *Gloriosa superba*), Vajri (latex of *Euphorbia nivulia*), and Hema (seeds of *Datura metal*), Arka (latex of calartopis) and concludes the chapter with mythological stories, including the origin of Ahiphena, which is said to be produced by the foamy exhalation of Vasuki snake during the Samudra Manthana, and the story of Bhanga, which describes how the spilled Amrita over darba (grass) was licked by serpents, and their tongues were cut by the sharp edges. The venom, mixed with blood, fell to the earth, and from it, the **Bhanga** plant grew (cannabis) also known as **Sidda Muli** or **Mahoushadhi**. The text further elaborates on the properties of Bhrunga Visha, showcasing the Acharya's comprehensive knowledge of Vishadravya and its various aspects.

4. Chaturta Ullasa

Rasa adhikara

- *kiyantho apyatha vakshyante rasa: prathyayakaraka|*

Shasram drustva gurorvaktrat sampradayadathagataha:||

Though there are only a few specific rasa or mercury-based formulations mentioned, these are powerful and can bring about the intended therapeutic effects. The knowledge of these preparations is traditionally passed down from teacher to student, ensuring its authenticity and effectiveness.

This chapter explains various formulations using *parada* (mercury) to treat different ailments. In total, 38 different parada yogas are described, Some key yogas are:

- *Shitha Bhanji Rasa* and *Chaithanya Bhirava Rasa*, used for treating sarva jwara and pashwa jwara, Ardhanari Nateshwara Rasa as anjana.
- Arka Lokeshwara Rasa, used for gastrointestinal issues like grahani (malabsorption).

- Vadavagni Rasa, used for *medoroga* (obesity).
- *Udaradhvanta Surya Rasa* is indicated for conditions like *asta udara*, *jalodara* (types of ascites), *gulma* and *admana*.
- *Swetha Kustari Rasa*, used for *switra* (vitiligo), and *Unmattakyo Rasa*, as *nasya* for *sannipataja jwara*.
- *Divyadrustikato Rasa*, used as *anjana* for treating *netra rogas*.
- *Sanjna Prabodhana Rasa*, used as *anjana* for conditions like *Apasmara* (epilepsy), *sarpa damstra* (snake bites) and *sannipataja jwara*.
- *Sankha bhaskara churna* for *shoola*
- *Manini Mana Mardana Rasa* as aphrodisiac
- *Putraprado Rasa* is used to treat infertility, with specific *anupana* recommended: rice and milk for men, and milk alone for women.
- In total, 38 different *parada yogas* are described in this chapter for various medical conditions.

5. *Panchama Ullasa*

Named as Gutikadhikara consists of 21 *yogas*, including 15 *gutikas*, 2 *varti*, 1 *virechana yoga*, 2 *tailas*, and 1 *dhupa yoga*.

- *Nagarjuna Vati* for eye disorders, with a treatment approach that includes *vamana*
- *Taila* for *vata* disorders and *Karnamruta Taila* for treating *Karna rogas* (ear diseases).
- *Rajavallabhadhupa*, used for fumigation for Kings.
- *Bhoga Parandari Gutika*, used for treating *klaibya* (impotence).
- *Alarka Vishaha Gutika*, effective for poisoning from *Alarka*, *Gara*, and *Banga* poisons.
- 2 *taila Mahadyatari Taila*, an external application for treating *vata roga*, *kusta*, *bhagandhara* and *vra*.

Contributions to the field of Rasashastra

The text has made significant contributions to the field of Rasashastra, providing a detailed description of *Parada*, its toxicity, and treatment, as well as classification systems for *Rasa Bhasma*, such as *Vidhana Bheda* and *Varna Bheda*. It also offers easy methods for preparing *Rasa Bhasma* and its dosage for humans, horses, and elephants. Notably, it is the first reference to using *Rasa Yogas* in animals. Additionally, the text covers various *Bhasma Parikshas*, *Shigra Marana Vidhi* for metals, and treatment for metal poisoning, including the *Loha*

Amruthikarana concept and the use of *Kanta Loha* as a substitute for gold and silver. Unique preparations like *Visha Marana* are also discussed, along with their indications, contra-indications, and antidotes. Furthermore, the text provides guidance on the quantities of *Pitta* and *Visha* to be added to *Gutika* and offers effective *Rasa Yogas* for curing different types of fever, such as *Sannipataja*, *Vishama*, and *Nava Jwara*.

Discussion

This text consists of 5 *Ullasa*, starts with explanation of *Parada*, depending upon *varna bheda* and classified into 4 types. Though 18 *samskaras* prescribed to remove 12 *doshas* of *parada*, only 4 have been described and not mentioned names of remaining *samskaras*. 4 *Rasa bandha* and not told about their indications. Detailed description about *Rasa-guna*, *sevana vidhi*, *matra*, *vikruthi lakshana* its antidotes are given.

Dravya maranartha various methods are described elaborately. Eg- *Parada*, *Tamra*, *Loha* scaterdly given description about *Karpara*, *Abhraka* & *samanya shodhana* of *Gandhaka*, *Shilajatu*, *Harathala*. Even though not explained, almost all *rasa dravyas* are mentioned with their synonyms in formulations. The use of **Visha Dravya** in various formulations is introduced in the 3rd *Ullasa*. “*Nanarasoushadhirye thu dusta yanthiha no gadaha te nashyanti vishe*” suggests that improper preparation or use of medicinal treatments, especially those involving poisons, can become harmful and ineffective, especially when dealing with poisons. *Upavishas* are listed as six types, but only *Ahiphena* and *Bhanga* are specifically described. Many substances have mythological origins, such as *Parada* and *Upavishas*. However, formulations like *Parpati*, *Pottali*, and *Dhruthi yogas* are not explained, and the *Paribhasha Prakarana* (rules or definitions) is not provided.

Although *yantra*, *puta*, *musha*, and *kupi* are used in various methods, they are not thoroughly defined. Classified *dhathus* into six types and described the *bheda*, *shodana*, *marana*, and *gunas* of each. However, no synonyms are mentioned, *grahya* *agrahya* *lakshanas*.

He did not include *kamsya* and *pittala* in the *Dhatu Varga*, but he did explain them. He did not categorize or describe the various *rasa dravyas*, such as *maharasa*, *uparasa*, *sadharanarasa*, *ratna*, and *uparathna*.

“nanarasoushadhirye thu dusta yanthiha no gadaha te nashyanti vishe”

Even if a person takes medicines or remedies (in this world), If their intentions or actions are corrupt

(dusta), they will not be healed, Their troubles (or sins) will not be removed.

The author explains prominent ayurveda yogas to treat disorders, but does not include a description of nidana panchakas for specific diseases.

Conclusion

Rasa Sanketa Kalika is a significant yet overlooked text in the realm of *Rasashastra*. Authored by *Kayastha Chamunda*, resident of Mewad (Rajasthan) in the 15th century, this text provides valuable insights into various *shodhana* and *marana* procedures for *Rasa dravya* and formulations. The methods outlined are efficient, cost-effective, and straightforward, making them accessible to practitioners.

Unlike other *Rasa Shastra* texts, *Rasa Sanketa Kalika* focuses on formulations rather than *Rasa dravyas*. The text presents numerous therapeutic formulations for specific diseases, including simple *Rasa Yogas*

that can be easily prepared and are therapeutically effective. For instance, the *Shigra Jwarari Rasa* is claimed to cure fever within 6 hours.

However, the text has some drawbacks. It contains grammatical errors, and the classification of *Rasa dravya* is not clear. Due to its concise and non-detailed explanations, the text may not be as useful for *Rasashastra* students. Nevertheless, *Rasa Sanketa Kalika* remains a valuable resource for practitioners, catering to their needs and providing practical guidance.

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