

RASASANKETA-KALIKA, A COMPENDIUM OF WONDERS

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Abstract:

The Rasashastra is the greatest contribution to the Ayurveda, it is told that person who has attained proper knowledge of *Rasashastra* and its techniques, he really enjoys supreme power of par excellence of *Triloka*, The *Rasasanketa-Kalika* is one among *Rasa Granthas* that follows above principles and can find variety of descriptions, techniques and formulations which are written in very concise as well as practically feasible manner, hence it was very famous during 15th century A.D. written by Vaidhya Pravara Chamunda and later Dr. Indradev Tripathi had written *Rasa Chandrika*, A Hindi commentary on this. It is an attempt to bring the principles and ideologies of this *Grantha* into the research platform as it contains wonderful formulations which gives solution to the current challenging disorders like infectious disease, infertility, diabetes, obesity etc. by variety of *Rasaushadhis* explained in this *Grantha*.

Key words :Ayurveda, Rasa shastra, Rasasanketa-Kalika.

Introduction:

The Rasashastra is greatest contribution to the Ayurveda because the learned exponents of medical science have prescribed variety of medicines to treat only curable disorders, but *Rasa Dravyas* are well known in treating the incurable

diseases¹ and person who has attained knowledge of Rasashastra and Techniques, He really enjoys supreme power of par excellence of *Triloka*².

Rasasanket-Kalika was written in 15th century A.D. by Vaidhya Pravara Chamunda, The book is appeared to be very concise as compared with other

Rasa Granthas, but it gives enormous knowledge and most effective remedies for varieties of diseases.

This book explains regarding Parada, Dhatus, Visha, Upavishsa and also includes many unique formulations like Putraprada yoga, Mritsanjeevini Vatika etc for various diseases.

About the Author:

The Author of the book Rasasanketa-Kalika is Vaidhya Pravara *Chamunda*, he belongs to the *Naigamba Kayastha Jaati*, Birth place: Yoginipura, commentator conclude author was a great physician who was lived around the period 15th A.D. century as he quotes his period as Bvagnithiti in the last *Shloka*.

TimePeriod: Bvagni Tithi (1531 A.D)

Tippanikara: Hindi commentary written by Vaidya Yadavji Trikamji Acharya,

Vyakhyakara: Rasa Chandrika hindi Anuvada by Dr. Indradev Tripati.

Publication:

Choukamba Amarabharatiprakashan, Varanashi.

About the book: Rasasanketa-Kalika was scattered into 3 parts where

- One was with Pandit Vidhyasagar Sharma.

- Second part was in library of Deccan College.

- Third part was with Pandit Muralidhar Sharma.

All these three are combined and made a complete version. The treatise was edited with notes by Vaidya Yadavji Trikamji Acharya and Dr. Indradev Tripati written Hindi commentary named Rasachandrika and First edition was published in 1984 A.D. by Choukamba Amarabharati Prakashana, Varanashi. The available version of this book consists of 5 chapters each chapters named as Ullasa.

Contents and brief explanation :
Prathamollasa(1st Chapter) :

In the inception of the book Acharya quoted about the *Mangalacharana* following to that explained the mythological story of *Pāradautpatti* as the *shivaveerya* fallen on *Paschima Bhaga* is *Sarva Karyakrut* and *Shreshta*, but *Soumyadi Dik* is affected with *Gouri Shapa* so not to be used for any purpose.

Types of Rasa classified as *Shweta*, *Aruna*, *Haridrabha* and *Krishna* in *Varnabheda* and According to *Jaati*, *Brahmana*, *Kshatriya*, *Vaishya* and *Shudra* and also with *Karmukata*

classified as *Deha siddhi*, *Loha siddhi*, *Roganasha*, *Pishti*.

Acharya mentioned 5 *Naisargika Dosha* and 7 *Kanchuka Dosha* and opines about the quantity of Parada to take minimum of 1 *Pala* upto maximum *Panchashat Pala* (50 Pala), Due to practical difficulty Acharya explained only *Mardana*, *Svedana*, *Moorchana*, *Patana* out of 18 Samskaras, Then he quotes *Gandhaka Jārana* in *Bhūdhara Yantra*, and mentioned about 4 types of *Rasabandha* viz, *Pata*, *Parpatika*, *Pishti*, *Jaloka* also explained types of *Rasabhasma* along with the method of preparation of *Urdhva* and *Tala Bhasma Vidhi* given a specific methods of preparation of different color of *Rasa Bhasma* of *Rakta*, *Peeta*, *Krishna*, *Neela* and *Patala(Pandu)Varna*. After the preparation of *Rasa Bhasma*, explained the *Mruta Rasa Pareeksha* and It's guna with addition to this he also mentioned *Rasa bhasma* to be kept in *Danta*, *Shringa*, *Manivena* for the better efficacy, He explained *Parada Bhasma* then it should be taken 16th part *Pitta* of any animal origin, and In case of and *Visha* should be taken 1 *Ratti*. After that he mentioned *Rasa Sevana Vidhi* with *Matra* and *Rasa Vikruti Lakshana* along

with their treatment. Acharya ended *Prathamollasa* with *Rasa Pooja Phala*.

Dvitiya Ullasa:

Acharya begins the chapter with introduction to the *Dhatu* where he explains *Swarna* (Gold), *Raoupya* (Silver), *Arka*(Tamra), *Vanga*(Tin), *Loha* (Iron) and Naturally Available and *Pittala*, *Avartaka* as Artificial. Acharya cautions one should not use the any metal which is not done *Marana* with *Parada*. After that explained about *Swarna*, *Roupya*, *Tamra*, *Vanga* and *Loha* and their types, *Shodhana Vidhi*, *Marana* and it's *guna* along with *Mrita Swarna Rajata Pareeksha Vidhi* where *Bhasma* is applied with *Amla Dravyas* it should turn to *Krishna* and *Tamra Varna*, also mentioned *Kant Loha* as *Pratinidhi Dravya* for *Swarna* and *Rajata* due to It's similar properties, then mentioned about *Kanta Loha* and *Loha Paka Bheda* along with different methods to make *Loha Marana* and *Mrita Loha Pareeksha*. Here in this procedure *Bhasma* should completely disappear when it is mixed with Honey and Ghee and put into the fire, after that Acharya specially explains *Loha Amritikarana*, and its *Guna* and *Apathya* in *Loha Sevana*, after that he explains regarding *Sarvaloha Kitta Shodhana*.

Acharya also highlights on *Karpara*(Zincite) where concisely explained *Karpara Marana* and it's *Guna* and explained about *Kamsya* and *Pittala Marana* Should done as same as *Tamra* and He mentions *Sita* (Sugar) and *Goksheera* should used in *Dhatu Bhakshana Vaikruti Chikitsa* (Toxicity of Metals). In *Dhatu Prakarana* Acharya mentioned the quick way to perform the *Swarnaadi Dhatu Marana* is by taking 1 part of *Parada*, 2 Parts of *Gandhaka* 3 Parts of *Dhatu*, then explained *Niruttikrita Dhatu Pariksha* by igniting the dhatu mixed with *Madhu*, *Ghrita*, *Tankana*, *Gunja* and *Guda* then it should not attain previous form, After *Dhatu Prakarana* he mentions *Abhraka Bheda*, *Marana*, *Amrutikarana*, *Mrutabhraka Guna* along with *Abhraka Sevana Varjya*.

Tritiya Ullasa:

In the beginning Acharya quoted brief about the *Shodhana* concept where *Gandhaka*, *Visha* and *Nepala*(*Tamra*) Should be done with *Godugdha* and *Shilajatu* with *Gomootra* and Arsenic compounds like *Haratala* etc. should be done with *Amladravya*. Next he mentioned about the *Visha dravya* with the *Parada* are to be done *Marana* with

Tankana then it will get the same qualities as *Parada*, Acharya provides one of the unique contribution as he mentions that while using the *Vishadravya* one should Chant *Neelakanta Mantra om himpromshrimtha shrineelakanthaya namaha* for 7 times and, He also mentioned the *Visha Guna*, *Matra*, *Chikitsa* for *Atimatra* of *Visha*, *Ayogya* and *Yogya Purusha* for giving the *Visha* and after this mentioned the name of *Upavishas* like *Langali*, *Vajri*, *Hema*(*Dhattura*) , *Arka*, *Hayari*, *Vishamushtika*, Acharya completed the chapter with Mythological stories of *Ahiphena Utpatti* as the foam that is produced from the *Vasuki* snake during the *Samudra Manthana* fallen on earth is called as *Ahiphena* and also quotes the Mythological story of *Bhrungya* as After the *Samudra Manthana* the *Amrita* is Produced and while drinking the *Amrita* by all devatas Lord *Dhanvantari* had spilled some *Amrita* on *Prithvi* and that was consumed by *Sarpas* while consuming *Amrita* the tongue of *Sarpa* splits into 2 parts and the blood that is produced is converted into a *Visha* and called as *Bhringya Visha* after that it's *guna* are also mentioned.

Chaturth Ullasa:

In this *Ullasa* Acharya explained various Rasoushadhis for different diseases.

Sl.No	Name of the Preparation and Rogadhikara	Key Ingredients
1	Sheetabhanji Rasa in Vishama Jwara	Parada, Kharpara, Haratala, Tuttha, Gandhaka, Tankana
2	Chaitanya bhairava rasa in Sannipataja Jwara	Samaguna Kajjali, Manahshila, Haratala, Nimbu swarasa, Vatsanabha.
3	Laghu Sookhikabharana Rasa in Sannipataja Jwara, and Sarpa Visha	Vatshanabha, Parada in Kupipakva method
4	Sheeghrajwarari Rasa in Nava Jwara	Parada, Gandhaka, Tamra
5	Chaturthikari Rasa in Chaturthaka Jwara	Guggulu, Tankana, Krishna Dhattura
6	Ardhanarimateshwara Rasa in Sarva Jwara	Nimbabeeja, Manasheela, Ajaji, Grihadhooma, Karavella Swarasa as Netra Anjana
7	Hemasundara Rasa in Jwaratisara	Hingula, Maricha, Gandhaka, Pippali, Tankana, Dhattura, Visha
8	ArkaLokeshwara Rasa in Grahani	Parada, Arkaksheera, Gandhaka, Shankha Bhasma, Chitraka, Tankana
9	Shilataleshwara Rasa in Svasakasa	Haratala, Manashila, Trikatu, Vasa, NIrgundi,
9	Raja Mriganka Rasa in Raja Yakshma	Parada, Swarna Bhasma AbhrakaBhasma Manashila, Gandhaka, Chaga Ksheera, Tankana in Kupipakva method
10	Siddhamriganka Rasa in Rajayakshma	Swarna Bhasma Parada with Madhu
11	Kshayari Rasa in Raja Yakshma	Shilajatu, Yastimadhu, Vyosha, Tapy, Loha Bhasma with Madhu
12	Udaradvanta Surya Rasa in Udara Roga & Gulma	TamraBhasma Syama, Snuhi, Danti, Haritaki, Manashila.
13	Shanka Bhaskara Rasa in Shoola Roga	Shankha Bhasma Varata Bhasma Arka with Navaneeta
14	Raktari Rasa in Kushta	Parada, Gandhaka, TamraBhasma
15	Vadavagni Rasa in Medoroga	Parada, Rajata Bhasma Tamra Bhasma with Madhu
16	Trivikrama Rasa in Mootra Kruchra	Parada, Gandhaka, Nirgundi Swarasa with Beejapuranumbu Jada
17	Sveta kustari Rasa in Switra	Bakuchi, Loha Bhasma, Gomootra, Kakodumbara, Shigrumoola Etc.
18	Svacchanda Bhairava Rasa in Vataroga	Parada, Loha Bhasma, Tapy, Gandhaka, Haratala Tankana Etc
19	Unmadagaja Kesari Rasa in Unmada and Apasmara	Parada, Vachakwatha, Shankhapushpi, Shuddha Gandhaka, Sarshapa.
20	Kavyada Rasa in Agnimadhya	Parada, Gandhaka, Tamra, Eranda, Jambeera Rasa, Panchakola etc

21	Vadavanala Rasa in Agnimandhya	Parada, Naga Bhasma Vatsanabha, Lavana, Haridra, Arjuna, Bhunimba Etc.
22	Agnikumara Rasa in Mandanala	Parada, Gandhaka, Vatsanabha, ShankhaBhasma Kapardika, Tankana, Shunti, Maricha in Jambeera rasa
23	Shankhadrava Rasa in GulmadiRoga	Navasadara, Sphatika, Saireyaka, with Kupipakva method
24	Haragaourirasadvaya in Dhatukshaya	Parada, Gandhaka, Navasadara, Dhattura, in Kupipakva Rasa.
25	Madanakamadeva Rasa in Dhatukshaya	Parada, Gandhaka in Karpasa Rasa
26	Mrityunjaya Rasa in Dhatu kshaya	Swarna Bh., RajataBhasma TamraBhasma Akhuparni, Matulunga, Mocha rasa, Chinch, Atmagupta. Pathyapathya for Haragouri, Kamadeva and Mrityunnjaya Rasa is explained
27	Maninimāna Mardana Rasa in Vajeekarana	Parada, Gandhaka, Dhatturabeeja
28	Kamado Rasa in Prameha	Dhaturabeeja, Vatsanabha, VangaBhasma Parada, with Hamsapadi
29	Putraprada Rasa for Santanartha	Parada svedana in Dadhi then, Swarna Bhasma Nimbu, Vatankura, Jeevanti, Tankana, Sphatika etc. mardana.
30	Divyadrishhtikara Rasa in Netra roga	Parada, Naga, Srotanjana, Rajata Bhasma.
31	Sāranasundara Rasa in Udara Roga	Parada, Gandhaka mardana in Snuhi and Arka ksheera, Tamra Bhasma etc.
32	Vamanakarako Rasa for Vamanartha	Madanaphala, Madhuka, Tankana, with water
33	Unmathakhya Rasa in Sannipataja Jwara	Parada, Gandhaka, Trikatumardana n Dattura Rasa used as Nasya
34	Vamakeshwara Rasa for Vamanartha	Gandhakal iptaTamrapatrataptana and Tadana
35	Sanjnaprabodhan Anjana in Sannipata, Apasmara and Sarpa Vishanashana	Spatika, Tuttha, Tamra, Maricha, Nimbabeeja, Putrajeevakamajja
36	Uddhulana Rasa in Sweda Atipravrutti	Akallaka(Akarakarabha), Vatsanabha, Maricha, Dhaturabeeja.

Pancham Ullasa:

Acharya named this as Gutikadhikara he continued the preparations as mentioned in the previous chapter, Those are tabulated below,

Sl. No.	Name of Preparation and Disease	Ingredients
1	Jaya Gutika in Sarvaroga	Vatsanabha, Trikatu, Haridra, Abda, Nimbapatra, Vayuvudanga.
2	Vijaya gutika in Kasasvasa etc.	Parada, Tamra Bhasma, Loha Bhasma Vatsanabha, Gandhaka, Vayu vidanga, Chitraka, Nagara etc

3	Shankara Vati in Arsha Jwara etc.	Ankola, Chitraka, Gandhaka, ushana, Parada, Vatsanabha, Aja Pitta etc.
4	Shankha Vati in Grahani, Kshaya, Gulma	Chinchakshara, Saindhavalavana, Nimbu rasa, Shankha, Parada etc
5	Kasakartari Vati in Kasa	Parada, Pippali, Haritaki, Vasa, Tvak, Khadirasara, Babbulakwatha with Madhu
6	Sarvaprabhava Gutika in Shoola Roga	Vyosha, Pippalimoola, Vacha, Chitraka, Hingu, Jeera dvaya, Vatsanabha, Nimbu, Adraka etc
7	Chandrakala Gutika in Prameha	Ela, Karpoora, Sita, Dhatri, Jātiphala, Shalmali, Parada Bhasma Vanga Bhasma LohaBh.
8	Bhogapurandari Gutika in Klaibya	Hingula, Chaturjata, Lavanga, Shunti, Chandana, Jaati, Kesara, Pippali etc.
9	Nagarjuna Gutika in Kaphavataja Vikara	Vanga Bhasma Kasisa, Pippali mardana in AdarakaSwarasa
10	Mahamrityunjaya Gutika in Visharoga	Triphala, Vidanga, Brahmi, Bhallataka, Chitraka, Vatsanabha mardana in Gomutra
11	KitavaVatika in Unmada	Kitava (Dattura) Moola & Patra, Phala, Trikatu in Dhattura swarasa mardana
12	Alarka Visha nashaka Gutika in Alarka Visha.	Katphala, Ambugila, Pippali, Hingula, Bola, Tankana
13	Mritsanjeevini Gutika in Sannipataja Jwara.	Parada, TamraBhasma Gandhaka, Devadaru, Peetabhringa, Maricha in Dvibrahmi Mardana
14	Jwaranashini Gutika in Jwara.	Elavaluka, Abhaya, Bola, Indra, Guggulu.
15	Nagarjuna Vatika in Netra roga	Triphala, Trikatu, Twak, Tuttha, Yashti, Vellarka, Kamala, Rasanjana with StanyaksheeraMardana and applied as Anjana
16	SuprachetanaGutika in Apasmara, Smriti Bhramsha etc.	Trikatu, Triphala, Haridra, Hingu, Sariva, Vacha, Karanja, Tulasi, Katuki with Aja mootra
17	JwaranashanaVireka in Jwara	Saindhava, Vajriksheerapaaka
18	Vamanakaraka Rasa for Vamana	Lavana, Arkaksheera with Godugdha
19	MahatVatariTaila in Vataroga	Parada, Gandhaka, Haratala, Manasheela, mardana with Kanji.
20	KarnamritaTaila in Karna Roga	Hingu, Nimbapatra, Samudra phena, Chandana, Vatsanabha, Gommutra in. Katutaila.
21	Rjavallabha Dhoopa as Divya Dhoopa	Kastoori, Karpoora, Kesara, vyaghranakha, Jatamansi, Sarjaetc in Guggulu.

Discussion;

Author named chapters as *Ullasa* and in the *Pratham Ullasa* and explained mythological story of *Parada Utpatti* in slight different manner as compared with other authors as acharya explained

Shreshtata of Shiva veerya (Parada) based on direction it had fallen, then explained types of Parada based on colour and Jaati. After the introduction part in second chapter Acharya started explaining Naisargika and Krutrima

Dhatu varga, He mentions *Kanta* as *Pratinidhi Dravya* for *Swarna* and *Rajata* and *Mritaloha Pariksha* and explained *Amritikarana* specially for *Loha* which is not explained by any Acharyas and given importance to the *Pathyapathya* concept. In *Tritiya Ullasa* he given importance on *Shodhana* concept for *Dhatu* and *Visha Varga* and tells different concepts about *Visha* along with the mythological stories of *Ahiphena* and *Bhringya Visha* and in *Chaturtha* and *Panchama Ullasa*, *Acharya* mentions variety of preparations.

Conclusion:

Rasasanketa-kalika is one of such *Rasa Grantha* that is not famous as compared with other Grantha's though it is having variety of concepts and formulation but in a very limited and concise form. After thorough study and review of this Grantha it is revealed that author had given a major contribution to the science with a unique techniques

like *Mrita Rasa* and *Mrita Loha Pariksha* which are different than others and introduced many more formulations like *Putrprada Rasa* in *Santana chikitsa*, *Bhoga Purandara Gutika* in *Klaibya*, *Chandrakala Gutika* in *Prameha* etc. which match the present day lifestyle disorders which are challenging to clinicians to treat, it is our duty to bring a light on such compendium of wonders into the common practice and glorify the *Rasa shastra* science in the current scenario to treat such diseases in promising way.

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