

AN EXPOSITORY OF TEXT- RASA JALA NIDHI

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Article Received on 30/07/2020

Article Revised on 20/08/2020

Article Accepted on 10/09/2020

ABSTRACT

Rasa Jala Nidhi a Sanskrit text with English translation is a compilatory work in *Rasashastra*, where it includes the matter from various books that are extinct now. The book is an ocean of Indian Chemistry, Medicine, and Alchemy of the 20th century. The present work is an expository of the text *Rasa Jala Nidhi* and to highlight its contributions and specialities in the field of *Rasashastra*.

KEYWORDS: *Rasa jala nidhi, Rasashastra, Rasa-Rasayanas, Ayurveda.*

INTRODUCTION

Rasashastra – a branch *Ayurveda* with a combination of metal-mineral and herbal products helps in forming herbo-mineral formulations (*caturvidha Rasa-rasayanas*). From history, it is clear that *Rasashastra* was at its greatest grandeur and many works were written, researches were done during the 8th century. But, Between 10th - 11th centuries most of the *Rasashastra* works were destroyed. *Acharya Bhudev Mookerjee* says the Mohammedan period was the darkest age of Hindu civilization with low standard ayurvedic education. Presently very few useful and completed *Rasagranthas* dealing with both *dehavada* and *lohavada* are available. *Acharya Bhudev Mookerjee* fulfilled this gap by writing *Rasa Jala Nidhi*. The name itself suggests that it is an ocean of Indian Chemistry, Medicine, and Alchemy. This book is a Sanskrit text with an English translation and a compilation of different *Rasashastra* texts containing 40 chapters in total divided into 5 volumes. The present review of the complete 5 volumes of the text *Rasa Jala Nidhi* is to highlight the contributions and specialities in the field of *Rasashastra*.

The Author and Conformity of Period

This book on medical chemistry and alchemy is a compilation of Sanskrit text with English translation. In compiling this text, the author depended upon what he learned from his guru- a yogi & other existing books on chemistry. This book is based on many books that are extinct now & the matter is collected carefully. AUTHOR – *BHUDEV MOOKERJEE*- is a Brahmin, *Sankhya Vedantatirtha* & *Rasaacharya*, descendant of sage *Bharadwaja*. His Father was *Harilala Deva* and Mother *Nistarini Devi* resident of village *Hastilala* (West

Bengal). Their family name was *Mukhopadhyaya*. The book was written by the author in *Kalikshetra* (Calcutta).

Organization of Rasa Jala Nidhi

The author himself has mentioned that this book which is in English is a compilation of different *Rasashastra* texts. This book has forty chapters and is divided into five volumes. Volume I contains 8 chapters. Volume II contains 4 Chapters. Vol III contains 11 Chapters. Vol IV contains 6 Chapters. Vol V contains 11 Chapters.

Chapter-wise Description of Rasa Jala Nidhi

Volume 1 - Contains 8 chapters.

- Chapter 1 - *Rasasaadhana prayojana* –to begin with, he has mentioned *Rasaacharya lakshana* and *Shishya Lakshana*. Then he bows to Lord Shiva, the originator of *Rasashastra* by quoting *Aghora Mantra*. *Rasashaala nirmaana*, *Rasa Linga*, *Rasa shaala upakaranas* are described here.
- Chapter 2 – *Shishyopanayana* – deals with *kalini stree* description and *Rasamantapa*.
- Chapter 3 –*Rasaprasanga* – brief description of *Parada* is available, synonyms of *Parada*, *rasapoojas* are mentioned. Only three types of *Parada gatis* are enumerated and have said that *Rasa* and *Pavana* are the two things that sustain life. Also, he has compared each stage of *Parada* to various Lords by saying – “*Doshaheeno Raso Brahma, Moorchitastu Janardhanah, Maarito Rudra Roopah, Baddhah Saakshat Maheswarah*”.
- Chapter 4 – *Parada Prasanga* – a detailed description of *Parada* available-*Doshas* of *Parada*, *shodhita Parada lakshana*, *tyajya Parada lakshana*, *Parada astaadasha samskaras*, *hingulaakrusta*

parada. *Vajrapanjara rasa* and *Panchaamruta rasa* is explained as an example of *Parada yogas*. Also, a systematic way for the administration of *Pathya* for *Parada yogas* has been given – that is first-day *virechana* and *upavasa*; second day – *krushara* to be taken; third day – *oushada sevana*. After discontinuing the medicine *brihati* and *bilwa phala* has to be taken for a few days. In the end, *vyadhianusaara Parada yoga bhakshane anupanas* are mentioned.

- Chapter 5 – *Parada – Ranjana*, and *Vedhanasamkaras* are explained in detail.
- Chapter 6 – *Yantra - yantras* mentioned are 37, *moosha* 15, *puta* -10 are described in detail. The unique *yantras* include *Khalachari yantra*, *Gowri yantra*, and *Baka yantra*.
- Chapter 7 – *Paribhasha*: in this chapter technical terminologies to be known for a *Rasavaidya* are enlisted and explained in detail. Also, a different group of drugs (*dravya varga*) and measurements (*maana paribhasha*) have been dealt with. Along with *Panchagavyas*, *Pancha-mahisha* and *Chagalapanchakas* are told.
- Chapter 8 – *Atirikta Vedhanaprakriya Swarnakama*: various methods for the conversion of lower metals into gold and silver are explained.

Volume 2: Contains 4 chapters.

Chapter 1 – *Uparasa*: different drugs are explained concerning their types, properties, *shodhana*, and *maarana*. These drugs are distributed in three groups as mentioned below.

GROUP I – *Vajraabhra*, *makshikam*, *vimala*, *shilajatu*, *tutthaka*, *capala*, *rasaka*.

GROUP II – *Gandhaka*, *gairika*, *kaseesa*, *kankshi*, *haritala*, *manashila*, *anjana*, *kankushta*.

GROUP III – *Kampilla*, *gouripashana*, *navasara*, *kapardaka*, *agnijara*, *girisindoora*, *hingula*, *mriddarashringaka*, *bhunaga*.

In this chapter, all *maharasas* are explained but the term *maharasa* is not mentioned, also *vaikranta* has been excluded from the group of *maharasa*. The author specifies that *uparasa* is called so, as they possess some qualities of *rasa*. He also gives importance for the specification of the number of *puta*'s to *abhraka bhasmeekarana* for *doshanusaara cikitsa*. Eg. 18 *puta bhasmeekruta abhraka* is *vatahara*, 36 *puta bhasmeekruta abhraka* is *pittahara* & 54 *puta bhasmeekruta abhraka* is *kaphahara*. Another specialty observed in this chapter is that *swarna makshika* has been classified according to different shapes and locations of soil.

- Chapter 2 – *Uparasa*: *gandhaka*, *gairika*, *kaseesa*, *kankshi*, *haratala*, *manashila*, *anjana*, *kankushta* are described. Rare varieties of *haratala* namely *godanti haratala* and *vakadala haratala* are described.

Another rare *anjana* named *kulatthanjana* is detailed.

- Chapter 3 – *Sadharana Rasa*: *kampilla*, *gouripashana*, *navasara*, *kapardaka*, *agnijaara*, *girisindoora*, *hingula*, *mriddarashringaka*, *bhunaga* are dealt here. *Gouripashana* is mentioned as the essence of *haratala*.
- Chapter 4 – *Dhatu*: *dhatu* classification as *suddhaloha* and *mishraloha* with its description of *swarna*, *rajata*, and *tamra* are described in detail here. The remaining *dhatu*s are dealt in 3rd volume.
- Appendix – at the end of 2nd volume, an appendix has been added. 453 list of plants, their vernacular names & Latin names mentioned.

Volume 3 – Contains 11 chapters.

- Chapter 1 – *Loha*: deals about *loha* and *mandoora* in detail.
- Chapter 2 – *Yashodam*: *naaga*, *vanga*, and *yashada* are described in detail.
- Chapter 3 – *Mishradhatu*: Deals about *pittala*, *kamsya*, *vartaloha*, *triloha*, *bhunaga satwa*. **Triloha** – a unique preparation contains 25parts gold, 16parts silver, 10parts copper (melted together) - one *ratti* every morning with *madhu* + *navanita* + *triphala* + *trikatu* gives *deerghayu prapti*.
- Chapter 4 – *Ratnaani*: 16 *ratnas* namely – *Vajra*, *marakata*, *manikya*, *mukta*, *nilamani*, *gomedaka*, *vaidurya*, *vaikranta/dagdha hiraka*, *sphatika*, *chandrakanta*, *suryakanta*, *pravala*, *karketaka*, *pushparaga*, *rajavarta*, *bhismaka*.

Uparatnas – *palanka*, *rudhira*, *puttika*, *tarkshaja*, *pilu*, *upala*, *sugandhika*.

A unique classification of *ratnas* as *pancharatna* and its further subdivision into *samaanya pancharatna* and *ratnavara* can be noted here. *Manikya* has been classified as good, better & best quality based on five different shapes with its accurate weight. *Spatika* is also classified very differently – *mandakanti*, *Krishna* & *vyotirasa*. *Karketaka* and *bhismaka* are the unique *ratnas* added in this *ratna* group.

- Chapter 5- *Kshaara*: its derivation, types, and uses have been described here.
- Chapter 6- *Lavana*: description of all *shat lavanas*.
- Chapter 7 – *Visha*: classification of *visha* into *sthavara*(10), *jangama*(16) and *garavisha*, different *vishavegas*, and its treatment is dealt with. Also, *visha sevana vidhi* as an *oushadha* is explained – the person has to consume *aswagandha* + *goghwa* + *triphala Kashaya* along with *parada bhasma* and from the next day *visha* as an *oushadhi* can be consumed. *Matra* of *visha* per day is advised one *yava* per day and only in *kushta* one *gunja* it can be given.

A simple remedy of *sarpadamsa* is mentioned. *Jayapaala beeja* should be subjected to *bhavana* for 21times with *nimbu swarasa* and pills to be made. One

pill should be rubbed with man's saliva and used as an *anjana* to overcome *sarpavisha*.

- Chapter 8 – *Upavisha*: 13 different *upavishas* are described. They are *snuhi*, *arka*, *langali*, *dattora*, *vishamusti*, *gunjaa*, *karaveera*, *jayapaala*, *bhallataka*, *ativisha*, *ahipheena*, *jayapaala*. *Bhavana* with *panchagavya*'s has been mentioned as *samanya shodhana* for all the *upavisha*. Also, *visheshadravya shodhana vidhi* has been dealt with.
- Chapter 9 – *Tailapatana*: The extraction of oil from seeds of any kind is described. Any kind of seed, known or unknown is to be powdered very finely and subjected to *bhavana* with *arkapatra swarasa*. Then, tightly confined in a piece of cloth and placed upon the pot in sun. The oil will come out of the bundle containing the seed.
- Chapter 10 – *Sandhana*: three types of *sandhanavarga dravyas* namely *madiraanvita*, *madiraheenabheshaja* and *amadira* are explained.
- Chapter 11 – *Paribhasha*: different technical terminologies and 37 names of *Rasasiddha*'s are enlisted.

Volume 4 – contains 6 chapters.

Chapter 1 – *Rasabheshajasevana vidhi*: the procedure of *rasoushadhi sevana* - All *rasoushadhis* in any disease four entire pills should be taken once in 2-3 hours. Administered in this way until recovery, then reduced to 2 pills/day, later reduced to 1 pill/day, stopped after complete cure. All these *oushadha dravyas* should be given *bhavana* with *madhu* + with the specified *bhavana dravyas* for 12 mins and then ingested. *Ekadhika dravyayogaad rasa bhaishaja nirmaanavidhi*, *Pathya apathya*, *dinacharya*, *ushapana*, *vyayamavidhi*, *parpatisevanavidhi* are dealt with in detail.

- Chapter 2 – *Jwara*: types, *lakshanas*, *Rasoushadhis* useful in *jwaracikitsa* are told. 169 *yogas* are described. *Parpati* is also prescribed in *jwara*. Of these medicines named *sarveswhwara*, *vajra*, *vijaya*, *rasa*, *rasendra*, *sootendra*, and *jeevendra* are the principal ones.
- Chapter 3 – *Jwaratisaara*: 23 *yogas* are told for this. In the same chapter 53 *yogas* are described for *grahani* of which 9 are *parpati kalpas*. *Mahesha parpati* a unique *parpati* as *sarvavyadhihara* is explained.
- Chapter 4 – *Agnimaandhyaahikaara*: 48 *yogas* are told.
- Chapter 5 – *Arshoadhikaara*: 22 *yogas* are described.
- Chapter 6 – *Udara*: 24 *yogas* are told for *udara*. 28 *yogas* described for the treatment of *yakrut* and *pleeharogas*, 3 *yogas* for *udaavarta-aanahacikitsa*.

Volume 5

In this volume different diseases and *yogas* are described. For *Raktapitta*- 14 *yogas*, *Rajayakshma* – 19 *yogas*, *Swarabhedha* – 2 *yogas*, *Hrudroga* – 9 *yogas*, *Amlapitta* – 10 *yogas*, *Shoola* – 43 *yogas* (8 *Mandoora yogas*), *Gulma* – 19 *yogas*, *Krimi* – 16 *yogas*, *Pandu* – 41

yogas, *Arochaka* – 2 *yogas*, *Chardi* – 3 *yogas*, *Trushna* – 3 *yogas*, *Medoroga* – 7 *yogas*, *Karshya*, *Daha*, *Madatyaya Janita Vikara*, *Murcha* – 2 *yogas* each, *Apasmara* – 6 *yogas*, *Unmada* – 9 *yogas*, *Amavata* – 11 *yogas*.

Unique Contributions of the Text

1. 3 Types of *parada gatis*.
2. 16 Types of *Ratnas*
3. Different types of *Haratala*, *Svarna Makshika*, *Loha* has been mentioned.
4. *Parpatis* like *Mahesha parpati*, *Brahma Parpati*, *Nakuli parpati rasa*, *Unmatta parpati rasa* has been mentioned and explained in detail.
5. 8 types of *Mandura yogas* like *Koladi manduram*, *Guda mandura*, etc has been explained.
6. *Haratala bhasma pareeksha* has been mentioned.
7. Usage of *Kulatthanjana* for *Kumbha kamala* and *Kakana kushta* is given.
8. Explanation regarding *triloha*.
9. The artificial preparation of *Sarji Kshara* has been explained.
10. *Shat lavana* – *Navasara* / *Chullika*
11. *Vardhamana visha prayoga* & maximum quantity of *visha oushadhi prayoga* /day.
12. *Vishesha dravya shodhana vidhi* & also *jalouka shodhana*.
13. *Taila patana* using any kind of seed has been explained.
14. *Urograha roga* and its *chikitsa* has been explained.
15. The unique *yantras* include *Khalachari yantra*, *Gowri yantra*, and *Baka yantra*

DISCUSSION

Books referred have not been mentioned. This book deals with *Lohaveda* and *Dehaveda* giving more emphasis to *Dehaveda*. The orderly arrangement of the topics is found. Language of the text- Sanskrit text with English translation. The book was intended to be completed in ten volumes but only five volumes are available and the reason for non-completion of the intended volumes is not mentioned. All *Rasadravyas* are termed as *Uparasas* and are classified into 3 groups. *Paribhasas* are explained in volume one last chapter and volume three last chapter. *Sloka* numbering trend is not seen in this book.

CONCLUSION

It's a compiled practical and clinical oriented book. Book mainly deals with *Loha vada* and *Deha vada* giving more emphasis to *Deha vada*. All *Rasa-Rasayanas* have been explained. Also contains simple *yogas* that can be prepared and used. As per the author's experience, for beginners in practice – *Tripura rasa*, *Rasa talaka* (1 ratti t.i.d) yields excellent results in *Jwara*. If these fail, medicines of higher potencies such as *Sowbhagya rasa*, *Kasturibhairava rasa* may be used. In *Jwara* and *Atisara* – *Mruta sanjeevana rasa*, *Suchikabharana rasa*,

Suchikaakshepana rasa are more miraculous than it can be described and conceived of.

REFERENCES

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