

**CRITICAL REVIEW OF RASA KOUMUDI WITH SPECIAL FOCUS ON
PARADA NAVA SAMSKARAS****Dr. Hemah G.^{1*}, Dr. Syama Maniyankutty² and ³Dr. Gauthaman M.**¹Assistant Professor, Dept. of Rasashastra and Bhaishajya Kalpana, MVR Ayurveda Medical College, Parassinikkadavu.²Assistant Professor, Dept. of Rasashastra evam Bhaishajya Kalpana, Krishna Ayurved Medical College, KPGU, Vadodara.³Professor and HOD, Dept. of Rasashastra and Bhaishajya Kalpana, National College of Ayurveda, Haryana.Article Received on
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Parassinikkadavu.**ABSTRACT**

The ultimate aim of life is to achieve salvation as per Indian philosophies and Rasashastra is one such branch enriched with the principles of Raseshwara darshana which focus on Jeevan mukti (attainment of moksha during life itself). Parada (Mercury) has got great importance in this science and is considered as a great tool for Dhatuvada (conversion of lower metals to higher) as well as Dehavada (therapeutic application of Parada to attain a stage free from all sorts of ailments). This branch also deals with other metals, minerals, visha dravyas etc. collectively called as Rasoushadhees along with their usage in pharmaceutical and therapeutic aspects. The books and manuscripts on Rasashastra dates back to 8th century AD. Rasakoumudi written by Bhishagvara Jnanachandra belonging to 16 century AD. have significantly contributed to the field of Rasashastra by its unique way of approach in many aspects of Rasachikitsa.

Samskaras of Parada also vary slightly while comparing the descriptions available in other classics of Rasashastra.

KEYWORDS: Rasakoumudi, Bhishagvara Jnanachandra, Parada Nava samskaras, Rasashastra.

INTRODUCTION

Rasakoumudi is an ancient classical text on Rasashastra belonging to 16 century A.D written by Bhishagvara Jnanachandra Sharma belonging to the clan of Shri Chandrashekhar Muneeshwar. This ancient, rare and concise classic on Rasashastra, describes about Parada Utpatti, its doshas, samskaras etc. slightly differing from the information available in other classics of Rasashastra. We can also find a wide range of unique formulations explained in this classic which can be used for treating various ailments. For Parada shodhana, nava karmas¹ (nine procedures) are described in this classic starting from Mardana of Parada to Kraamana samskara and this reference and specific order of Parada samskara is not found in the other classical texts of Rasashastra. Chapters of Rasakoumudi are termed as Adhikaaras and this book comprises of 4 chapters/adhikaaras.

MATERIALS AND METHODS

This article tried to review the chapters of Rasakoumudi of Rasashastra with special focus to Parada Nava karmas explained in the second chapter.

First chapter- First chapter starts with the obligation to Sreshta Vaidya. The mythological story related to Paradotpatti^[2] (origin of Mercury) mentioned in this chapter differs completely from that explained in other rasa classics like Rasaratna samucchaya etc. Here the parada utpatti story attributes not only to Lord Shiva but also to Lord Brahma and Lord Vishnu.

Second chapter- Second chapter starts by reciting the importance of dosha varjita Parada (purified mercury) and the harmful effects of doshayukta Parada (impure mercury) and also of Apakwa (improperly cooked) or Vidagdha (over cooked) Parada Bhasma. Here author compares shodhita Parada to the Swaroopa of Trimoortees Brahma, Vishnu and Maheshwara who are devoid of all sort of blemishes. Author also compares Parada to Amrita(nectar) which helps in curing ailments.

Nine doshas^[3] of Parada namely Uddeena, Kautilya, Anaavarta, Sankara, Shandatwa, Agnikaritwa, Malayuktatwa, Guruta and Vishadosha are mentioned in this chapter. The diseases caused by consuming these doshayukta parada (impure mercury) and the treatment of those ill effects are also mentioned in second chapter which is tabulated as.

	DOSHA	ILL EFFECTS	TREATMENT
1.	Uddeena	Shoola	Dattura
2.	Koutilya	Kapaala ruk	Kshara dwaya
3.	Anavarta	Bhrama, Udvega	Lavana
4.	Samkara	Dosha sanchaya	Navasara
5.	Shandatwa	Asanthaana	Rajani, Guda, Sarshapa
6.	Agnikaaritwa	Daha, Kushta	Triphala
7.	Malayuktatwa	Vaanti, Morrrcha, Mahodara	Kumari
8.	Guruta	Jaadya, Moorcha	Trikatu
9.	Visha	Gaatra kshaya	Citraka

Nine karmas^[1] for the shodhana of Parada are mentioned in second chapter. Details of nine karmas are tabulated below.

	SAMSKARA	BENEFITS	METHOD
1.	Mardana	Nairmalyam Nava dosha vinirmukta	1 part Parada, 1/30 part each of Triksara Pancha lavana, Navasara, Chitraka, Trikatu, Triphala, Unmatta, Rajani, Guda, Sarshapa, Required amount of Sringavera and Kumari swarasa All the ingredients are taken and drida mardana should be done in sunlight.
2.	Uthaapana	Laghu bhavet Punarujjeevanam	Parada – 4 pala Lavana – 8 pala Nimbu swarasa – 1 prastha All the ingredients should be taken in khalwa yantra and made to paste form and is applied in the lower pot of Vidyadhara yantra. Closed with upper bhanda and sandhi bandhana done with Vahnimrittika. 3 days Pachana should done with mild heat. Parada turns to vapour and gets condensed in the inner portion of the upper vessel.
3.	Adha paatana	Chanchalya nashana Hema roopavat jayate	Mardana of Uthapita Parada should be done in Paada and Karanja swarasa. Paste is applied in the inner portion of the upper vessel. Lower pot is filled with Dattura swarsa. Pachana done for 1 day.
4.	Deepana	Mukha tejaswi bhavet Deepana	Mardana of Adha paatita Parada is done in kshara, amla, lavana and kshoudra using powders of brahmadandi, shigruka, chandaali, rajika, bhurjaa and tankana. This paste should be taken in a cloth

			and tied to a pottali. Dola yantra swedana done in Aaranaala.
5.	Jaarana	Nirmala Sadaa chalati soota	Parada along with Nirgundi swarasa, Brihati swarasa and Vasa swarasa is taken in a bhanda. Mouth of this bhanda is closed and kept inside the ground for 10 days.
6.	Saarana	Akshayo bhavati parada	Dola yantra paachana in gandhaka and abhraka taila
7.	Graasa pradanam	Loha grasa mukho bhavet	Parada placed in Kamsya paatra is kept inside a loha vessel
8.	Ranjanam	Sarva rogaghna Udayaditya sannibham – rakta varna bhasma	Parada – 1 part Gandhaka – 2 parts Hingula – 4 parts Manashila – 5 parts Souvarchala – 6 parts Abhraka -18 parts Mardana is done initially in Hamsapaadi swarasa, then in tamboola swarasa, then in vasa swarasa and finally in Gorakshaganja swarasa. This is then placed in a glass bottle (kaachakooopi) smeared with 7 layers of mud and cloth. Kept inside valuka yantra and pachana done for 12 yaama.
9.	Kraamana	Vedhako bhavet	Mardana of Parada in amla varga along with pitta and visha of Matsya, sarpa, mayoor and mahishee. Then dried under shade.

Third chapter - Third chapter starts with the shodhana method for all loha and paashana (metals and minerals) and the author explains this method as the one done without using gandhaka and abhraka. The method mentioned here is nirvapa of metals and minerals in amla, kshara, arka ksheera, snuhi ksheera, dattura, chitraka, triphala swarasa or kwatha and gomutra for 7 times.^[4] Another method mentioned is bhavana in kumari swarasa, meghanatha swarasa, trikatu kwatha, triphala kwatha etc. for 21 times.^[4] In koorma vidhi of gandhaka shodhana^[5], it is mentioned to take Sringi swarasa, Kumari swarasa and Aaranaala in the lower pot. The obtained gandhaka after koorma puta is again subjected to heating in ghrita after drying and powdering followed by pouring into milk.

Goksheera bhavana method is mentioned for Abhraka shodhana.^[5] Methods of doing satwapatana^[6] and also druti^[7] of all minerals are also mentioned in this chapter. Marana

procedure for preparing Triloha Bhasma^[7] prepared out of naga, vanga and rasaka, marana method for all metals, two methods of abhraka bhasma nirmana, six methods of parada bhasma nirmana according to the colour of the bhasma etc. are explained in the 3rd chapter of Rasakoumudi.

The benefits of different types of parada bhasma as per varna^[8] are tabulated below.

	Parada bhasma as per varna	Benefits
1.	Shweta	Jwaraghna
2.	Sindoor	Tridosahara
3.	Krishna	Deha sidhi
4.	Peeta	Kushta hara
5.	Shyama	Sarvadosha hara
6.	Karbura	Vrishya, abheeshtagunapradam

Next author describes about pooja vidhi krama for Parada sidhi and mentions a preparation named Ishtartha siddha gutika^[9] which has got the capability to give us whatever we wish. After describing the different actions of this gutika when taken in different ways author also adds the method by which this gutika can help in converting copper to gold and again by which silver also gets converted to gold by touching that medicated copper. Deepana method for increasing the appetite of Parada, Graasa pradaana (adding Swarna to Parada increasing the quantity of Parada each time) to increase the digestive power of Parada, Rasa mukha bandhana and mantra for doing Parada mukha bandhana can also be found in this chapter. Vedhamukha rasa^[10] and Dhoomavedi rasa^[10] are two preparations mentioned in this chapter for attaining loha sidhi and deha sidhi.

Fourth chapter – Fourth chapter deals with some unique preparations like Jaganmohana rasa^[11], Shanmukha rasa^[12], Sarvabhoma rasa^[13], Navagraha rasa^[14], Lokothara rasa^[15] (nabhi lepa), Grahani velaarasa^[16], Vishwambara rasa^[17], Panchabaana rasa^[18], Vishwamitroka Brahmastra rasa^[19], Mahakaala anala rasa^[20], Agneya rasa^[21], Samshoshana rasa^[22], Rasamatra gutika^[23] and Trailokya Chintamani rasa.^[24] In the context of Jaganmohana Rasa, which features Navaratnas and Ashtalohas as ingredients, the Vidyotini commentary of Rasakoumudi provides further insight. According to the commentator Sri Pavani Prasad Sharma, Ashtalohas comprise Panchalohas (Suvarna, Rajata, Tamra, Trapu, and Krishnaayasa) supplemented by Kanta Loha, Mundaloha, and Teekshna Loha.

DISCUSSION

Rasakoumudi is a beautiful and concise classic on Rasashastra which approaches the subject in a peculiar way compared to the other books of medieval era. The book focuses only on few aspects of Rasa shastra which include Parada Utpatti, Doshas, Parada shodhana samskaras, Sarva pashana shodhana, Satwapatana of minerals, shodhana of abhraka and gandhaka etc. Notably, Rasakoumudi describes Ishtarhasidhi Gutika, a preparation believed to transform copper and silver into gold. Additionally, the text mentions Vedhamukha Rasa, which aids in attaining Lohasidhi (transmutation of base metals into gold), and Dhoomavedhi Rasa, which facilitates Dehasidhi (attainment of physical immortality).

Unlike most textbooks on Rasashastra, which describe Ashtasamskaras, Rasakoumudi presents a distinct approach to Parada samskaras. This text introduces Nava karmas, a set of nine procedures, starting with Mardana karma followed by procedures like Uthapana, Adhapatana, Deepana, Jarana, Sarana, Grasapradana, Ranjana and Kraamana. Although Swedana samskara is not explicitly listed under Nava karmas, the swedana procedure is incorporated into the Deepana and Saarana karmas. Furthermore, Rasakoumudi specifies that Dattura swarasa should be used in the lower pot for Adhapatana samskara. Interestingly, Rasakoumudi also presents distinctive formulations that set it apart. However, it does not provide detailed information on other metals and minerals, focusing primarily on mercury. The author of Rasakoumudi explores the attainment of ultimate goals, including Deha Sidhi, Loha Sidhi and Parada Sidhi. These concepts reveal the esoteric dimension of Rasashastra, hinting at the subject's deeper spiritual and philosophical significance.

CONCLUSION

Rasakoumudi, authored by Bhishagvara Jnanachandra in the 16th century AD, is a concise yet insightful treatise on Rasashastra. This classic work primarily focuses on Parada, elaborating on Parada Nava Doshas and Nava Karmas in its second chapter. The third chapter provides brief descriptions of few minerals and different Parada Bhasma preparations. The final chapter is dedicated to various formulations, many of which are special contributions of Rasakoumudi, showcasing the author's expertise in Rasashastra.

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