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Review on Bharat *Bhaishajya Ratnakar*- An Autoritative Treatise in Indian Alchemy

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ABSTRACT

Rasashastra evum Bhaishajya Kalpana is a branch that deals with Ayurvedic formulation comprising of plant, animal and mineral origin. All ayurvedic literature contains ample of pharmaceutical formulations and those ayurvedic literatures has mentioned the different method of preparation of same formulation. *Bharat Bhaishajya Ratnakar* was a compilation of all those methods of the preparation of that formulation from 36 different ayurvedic literatures and are arranged in the chronological order of the Hindi alphabhets. Bharat Bhaishajya Ratnakar holds an important place amongst academicians, clinicians, researchers and students of Rasashatra and Bhaishajya Kalpana. Present paper will highlight the frame work of Bharat Bhaishajya Ratnakar providing information about the author's text, peculiarities and its contribution to the field of Ayurveda.

KEYWORDS

Bharat, Bhaishajya, Ratnakar, Indian, Alchemy



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INTRODUCTION

Rasashatra and Bhaishajya kalpana is a branch of ancient Indian medicine which deals with the preparation and formulations of mineral, metals and herbal origin. There are various formulations of these origin like- *kashaya*, *churna*, *vati*, *ghrita*, *tailakalpana*, etc of herbal origin and *rasa-aushadies* are composed of mineral and metal origin. Every *Acharya* has a different point of opinion and according to their own experience and knowledge, they have mentioned different methods of preparation of these formulations, sometimes they have mentioned the different procedure and sometime they made the formulation with the same name but having different ingredients.

It is not possible for ayurvedic students, researchers or *vaidya* to consult every classical text and find out different methods of preparations, so there was the need of the book which had the compilations of all these pharmaceutical preparations at the one place. So this might be the reason of writing this book, so that all the different references of that preparation would be available at the same place.

Bharat Bhaishajya Ratnakar is an authoritative text that compiles of total 9598 formulation from 35 different ayurvedic text such as- *Ayurveda Prakasha*, *Ayurveda*

Sangrah, *CharakSamhita*, *Chakradutt*,
Chakrapani, *Bhavprakash*,
BhesajyaRatnavali, *YogTarngini*,
YogChintamani, *YogRatnakar*,
RasChandashu, *RasaChintamani*, *Rasa*
PrakashSudhakar, *Rasa Mangal*, *Rasa*
YogSagar, *Rasa Ratnakar*, *Rasa*
RatnaSamuchaya, *Rasa Raja Sundar*,
RasaSanketKalika, *Rasa Sagar*,
RasendraSarSanghrah, *RasayanSar*,
RasendraChintamani, *Raja Nighantu*,
VangaSen, *BrhitnighantuRatnakar*,
Vrihyogtrangini, *Veda KalpaDhruv*, *Veda*
Jeevan, *VaidakShabdSindhu*, *Vyas Yoga*
Samhita, *Sharangdhar*,
shalighramNighantu, *ShusrutSamhita*,
HarithaSamhita. He has compiled the references of all these texts and arranged them in the chronological order of their Hindi alphabets.

ABOUT THE AUTHOR, PERIOD AND CHAPTER

AUTHOR AND PERIOD

Bharat Bhaishajya Ratnakar was written by Shree Nagindas Chaganlal Shah Rasavaidya of Jain community, who's native place was unjha, situated at Gujarat. He was also the head of Unjha Ayurvedic Pharmacy.

The translation of this book was done by Pandit Gopinathji Gupt Bheeshagrata. The



first half expurgation of this book was done by Vaidyaji and second half was done by shree yutakaviraj Gajanan Jatashankarji Trivedi.

PERIOD

1st publication- virabadh2450

2nd publication- B.C. 1928

3rd publication- August 1999

BOOKS AND CHAPTER

This book was published in 5 volumes. All the formulations are written in their chronological orders of Hindi alphabets which is divided in five volumes as shown in the (Table1).

Table 1

VOLUMES	CHRONOLOGICAL ORDER	NUMBER OF FORMULATION
1	अ-ख	1-1107
2	ग-त	1108-2811
3	द-भ	2812-4975
4	म-व	4976-7170
5	शा-क्ष + अ-ख	7171-8776 + 8777-9598

In this book, each of this Hindi alphabets like if we start with the अ, its *kalpas* are mentioned in this order- first all its *kashyakalpana*, then its *churnakalpana*, then *vati*, then *guggulu*, then *avaleha*, then *ghrita*, then *taila*, then *asavaarishta*, then *lepa*, then *dhoop*, then *dhumra*, then *anjana*, then *nasya*, and then its *rasa kalpana* all in their chronological order. Likewise all the further alphabets and their *kalpas* are mentioned in this order only. All these chapters are mentioned under the heading of that alphabet with the added suffix *karadiprakarana* for example- *kalpas* of अ alphabet are mentioned under the heading of *akaradiprakarana* and others as follow-

Akaradi Prakarana

Only in this *prakarana* he has mentioned the method and about the preparation in the starting of every formulations. Then the *kalpas* of that preparation starting with the alphabet अ are mentioned.

Akaradi Kashya Prakarana

He has mentioned about the *swarasa*, *kalka*, *kwatha*, *hima*, *fanta kalpana* and its preparation and then its formulations starting with alphabet अ.

Akaradi Churna Prakarana

In this *prakarana* he has mentioned about the *churna* and its preparation, its *matra* and *savirytaavadhi* and then its formulations starting with alphabet अ.

Akaradi Gutika Prakarana

He has mentioned about the *gutika* and its preparation, its synonyms, its *bhavanavidhi*- the *drava* used for the



bhavana is taken in the quantity at which the *aushadis* get completely immersed in it. And also if the *kwatha* is used as a *bhavanadrava* he has mentioned the complete process of its preparation, the *dravya* whose *kwath* is to be prepared had to be taken in the equal quantity of the *dravya* to whom *bhavana* is to be given and then water is to be taken 8 times of it and reduce it to the 1/8. Also it has mentioned the method of drying the tablets and then its formulations starting with alphabetॐ.

Akaradi Guggulu Prakarana

In this *pranayama* he has mentioned about *guggulu kalpana* and two of the different *vidhis* of their preparation. One method is to do *paka* of *guggulu* as like that of the *guda*. He has told that *paka* of both are done by the same method but the only difference is that *guggulu* gets thicker after the *paka* and the *guda* gets thinner. And the second method is to triturate it in the *khalva yantra* as much as you can. The more it is triturated more it gets fine and the more good it would be. Its *siidhi lakshana* is mentioned such as- if it is added to water it does not scatter and gets sink into it. Then its formulations starting with alphabetॐ are mentioned.

Akaradi Avaleha Paka Prakaran

In this *prakarana* he has mentioned about the *avaleha kalpana* and *paka kalpana*, along with their preparation. He has told

that *mishri* is to be taken four times, *guda* two times and *kwatha adidrava padharta* four times of *choorna*, if they are used for the preparation of the *avaleha*. He has mentioned to add the *prakshepadravaya* on *taripaka* of the *chasni* and honey is to be added on cooling of *avaleha*. He has mentioned that both the *avaleha* and *paka* are made by the same method but the only differences between them are that the *chasni* of *paka* is harder than that of *avaleha*. And *avaleha* remains soft after preparation but the *kalpa* gets solidified after preparing. And then its formulations are mentioned starting with alphabet ॐ .

Akaradi Ghrita Prakaran

In this *prakaran* he first mentioned about the procedure of *ghrita murchana* before preparing the *ghrita kalpana*. He told the qualities of *murchana* that it removes the *ama dosha* of *ghrita*, make it clear and more potential. Also the ratio of *kalka*, *ghrita* and *drava* are said to be taken in the 1/6, 1 and 4 order respectively. Also, if *kwatha* is to be used for the *ghrita siddhi*, its proportions are also mentioned by him that take two times of total *dravya* of which *kwath* is to be prepared of *ghrita* and then add eight times of water into it and reduce it to the one fourth. If *kwath dravya* is to be taken in a large amount then don't make its *kwatha* at one time ,instead divide it in one



sera quantity and prepare its *kwatha* for more than one time. If only milk is to be used for *ghrita siddhi* then milk is to be taken eight times of the *ghrita*. If along with the milk other *drava* are to be used for *ghita siddhi* then milk is to be taken in the same quantity of *ghrita* and other *drava* are to be taken four times of the *ghrita*. If three *dravas* are to be used for *ghrita siddhi* then take total of these three *drava* four times of the *ghrita* and if there are more than 4 *drava* then each *drava* are to be taken in the same proportion of the *ghrita*. And if only *swarasa*, milk, curd, etc are said to be used for *ghrita siddhi*, then also add four times of water into it for the *ghrita siddhi*. *Kalka* is to be taken one fourth of *ghrita* if water is used for the *ghrita siddhi*, one sixth if *kwatha* is used for *ghrita siddhi* and one eighth if *swarasa* is used for *ghrita siddhi*. And has also mentioned that, *siddhi* of *sneha* should not to be done in one day. Then has mentioned *siddhi lakshana* of the *sneha* and three types of the *sneha* and then other formulations starting with alphabet अ.

Akaradi Taila Prakaran

In this *prakaran*, he has explained the procedures of the *murchanna* of the three types of *taila*- *katu taila*, *tila taila erenda taila* and their formulations starting with alphabet अ.

Akaradi Asavaarishtha Prakaran

He has mentioned the preparation of the *asava* and *arishta* and difference between both of them. Also, has mentioned about the preparation of the vessel for the *asava* and *arishta*, if *asava* and *arishta* is to be prepared in the clay vessel then apply *ghrita* on its internal side till it gets oily and also the *lepa* of *dhya* flowers and *kalka* of *lodhra* is applied on it and then allowed to dry. And also told to preserve the *asava* in air tight containers, otherwise it get destroyed and don't preserve it upto the full mark of the bottle as the process of fermentation tends to continue in it for further time and there are chances of breaking of the bottle. He has also mentioned that older the *asava* and *arishta* is, more the potent it become. Dosage of it is said to be from 10gm to 40gm and equal amount of water is said to be added into it, otherwise it would cause burning sensation in throat and chest and also are generally mentioned to be taken after the meal but sometimes according to the disease and patient condition it can also be given before the meal. And then its formulation are mentioned starting with alphabet अ.

Akaradi Rasa Prakarana

In this *prakaran* he has told that *rasa aushadiyas* can be used in any age group as no other substance is as potential as *rasa*



dravyas. But, at the same time has also mentioned that these properties can be obtained only if they are prepared by the classical method otherwise they can cause harm though. He has also mentioned that if *dhatu*, *updhatu*, *ratana*, *upratana*, *visha*, *upvisha*, etc are to be used then their *shodhan* and *marana* are to be done compulsory, whether it is clearly mentioned or not.

Other Prakaran

In next following *prakarans* all *kalpas* starting from the consecutive alphabet are mentioned in this order only but no method of preparations of formulations are mentioned. Except the alphabet ष *ghrita prakarana*, in which the method of washing the *ghrita* is mentioned.

Parishisht

In the end in the form of *parishisht* some of the important definitions are given. Also they had mentioned the separate notes on the *mana paribhasha* in the *parishist*. There are five *prakarana* in the *parishisht*;

Prathamaprakarana

In this *prakarana* he has compiled the *mana paribasha* of the *achayara charaka* and *achayara shusurut* and evaluated that *charakamana* is double of the *susurutmana*.

Dvitiyaprakarana

This *prakarana* contains information about the *dravyagrahanavidhi*.

Tritiyaprakarana

This *prakarana* contains the information about the *samanyotadravyagrhana* and *anuktaprakashikaparibhasha*

Chaturthaprakarana

This *prakarana* contains the information about the *abhavadravyagrhana* and *pratinidhidravya*.

Panchamaprakarana

In this *prakarana* he has told about definitions of some important procedures of formulations such as- *putapaka*, *ksherapaka*, *asavaarishhta*, *tandulodhak*, *laksha*, *bhavanavidhi*, *dadhikurchika*, *takrakurchika*, etc.

CONTENTS OF TEXT

1. In the starting of this book the author has given the list of the diseases and at the end of the book he has elaborated the formulations and *kalpa*'s of that respective disease's.
2. Only in the *akaradi prakarana* he has mentioned the method and about the preparation in the starting of every formulations. Then the *kalpas* of that preparation starting with the alphabet अ was mentioned. After that he has only mentioned the *kalpas* of other *prakarans*.
3. In this book the Hindi explanation of all the references of *rasayansara* are mentioned as same as they are mentioned in the text.
4. It is mentioned at the starting of the book that if *rasa uparas*, *dhatu*, *updhatu*, etc substance are said



to be used, it is to be used after its *shodhan* and *marana* whether it was said to do its *shodhan* and *maran* or not to do.

5. The word '*visha*' is used for the *vatsanabh* not for the other poisons.



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