

A CRITICAL REVIEW OF LOHASARVASWAM- RASAGRANTHA IN INDIAN  
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## ABSTRACT

Acharyas have interpreted many writings in *Ayurveda* for the benefit of mankind, yet a great deal of literature has also been lost. In the old era, learning occurs through the *guru-shishya parampara*, where the *guru* and the *shishya* coexist. The *guru* taught them about of making different medicines from *dhatu*s and their use in *rugna*. However, how learning is done has changed because students have a shorter amount of time to master all these things. It is therefore exceedingly challenging to read every book. To give a basic understanding of what *Acharya* wishes to teach through this grant, a compilation of *Lohasarvasvam Grantha* has been prepared.

KEYWORDS: *Grantha, Dhatu, Vyadhi.*

## INTRODUCTION

*Ayurveda*'s specialized branch of *Rasshastra* deals with the refining of metals and minerals. The notion of metals in *Rasshatra Bhasma* is highly distinctive. There are descriptions of various *bhasma* of metals that are categorized under *loha varga* in *Ayurveda literature*.<sup>[2]</sup> *Luha Dhatu* is the root of the term *loha*.<sup>[3]</sup> The word *Dhatu* means that helps to stabilize the body by removing illnesses like weakness, age, *khalitya*, *palitya* etc.<sup>[4]</sup> *Bhasma*, are made with *dhatu*, after processes like *shodhana*, *marana* etc. In addition to purging impurities from metals, *Shodhan* aids in their compatibility with the body. *Marana* reduces the size of metal particles to nanoparticles, increasing the metals' bioavailability in human bodies while also lowering dosages. Thus, the use of metals in medicine is quite relevant.

The *Lohasarvasvam Grantha*, penned by Shri Pawani Prasad Sharma, is an extremely valuable and practical piece of *Ayurvedic literature*. Several *Rasakalpas* are described in different *sharirika vyadhies* in this *grantha* either alone or in combination as a single *Bhasma*. The man who gave rise to the *Ayurvedic* world, Shri Yadav ji Trikamji, worked hard to collect the manuscript and, after editing it with the necessary synthesis and analysis, published it for the first time in 1925. Most of our literature is being burned or lost, making this *grantha* a unique work. Therefore, this *grantha* is written using whatever manuscript is left over after gathering all these items. Thus, an attempt is made to gather this *grantha* in this study.

## MATERIALS AND METHODS

In this present work *Lohasarvasvam* a rare *grantha* is selected and compiled here.

• The first chapter is *Lohasiddhiprakarna*

The *stuti* of Lord *Shiva* opens this *prakaran*. This *grantha* is intended to treat illness, and those who fall into the *durbala* and *ksheen* categories, have *mandagni* and detest medication are the ones for whom tasty, quickly digested, and very potent medicines are prepared. This *loha* provides the *guna* for all of them. Hence, *Acharya Sureshwara* reviews numerous *granthas*, including *Sushrut*, *Harita*, *Vyadi*, and many more, after realizing the significance of *loha*. Their *sararupa* is then recorded in this *grantha*.

Afterwards, *loha bheda* are explained. Just four *loha* a—*teekshna*, *Abhraka*, *Suvarna*, and *tamra*—along with their *uttpati*, *shodhan*, *lakshana*, *shodhana marana*, etc.—are discussed.

The mythological origin of the first *loha*, *teekshan*, is then explained. It is claimed to have occurred during a war when *Devi* slew *Lomila Rakshas*, and from his body, many *lohas* were created. The *loha* that were taken from his forehead are said to be *sheetveerya*, and they aid in *pitta vyadhi shamanic* healing. The explanations of *marana* and *loha shodana* follow. *Prakarna* concludes with discussing *loha guna*. For *marana*, different *loha maraka aushadies* are presented, such as *gandirika*, *changeri*, *kutharika*, etc.

- **This second chapter is called *abhraka siddhi prakaran***

The mythical roots of *Abhraka* are where it all begins. According to legend, when Indra killed *Vrtraasur* with the aid of his *vajra*, tiny light particles dispersed across the sky at that moment. Following that, they dropped on mountains with the assistance of clouds, and *abhraka* is obtained from those mountains. Due to cloud cover, light particles fell on mountains, which are termed *abhraka*, and from the sky, which is why *devta* named *abhraka gagan*. Since its *uttpati* originates from *vajra*, it is referred to as *vajra*. Then *abhraka bheda*, *shodhan*, *satvapatan* and *marana vidhi* and *guna* are explained.

Next, it is believed that *Suvarna Uttpati* hails from *Veerya* of *Agnideva*. Additionally, its *guna*, *marana*, and *shodhan* are elucidated.

- ***Tamrasiddhi* is the third chapter**

It begins with the mythological beginnings of *Tamra*, which can be traced back to *Kartikeya's veerya*. Next, this section explains *guna*, *marana*, and *tamra shodhana*.

- ***Lohakalpa* is the 4<sup>th</sup> chapter**

The many yogas of these *loha* are then detailed after the explanation of *loha*. These *lohas* are taken with *pathya*, and the explanation of the *bali mantra* and various *anupana* is given. *Yoga* compiled in this *granthi* are-

➤ **Single drug yoga (Ekasa yoga)**

Loha yoga	Indication
<i>Navaaysam</i>	<i>Pandu, kushta, arsha, udara rog</i>
<i>Rasagarbhaayasam</i>	<i>Darun atisaar, grahani, parinaam shoola</i>
<i>Agnimukha loham</i>	<i>Amavta, sangrahani, pittashoola</i>
<i>Bhallatka loham</i>	<i>Kushta, pandu, arsha, prameha</i>
<i>Vasaadya loham</i>	<i>Raktapitta, vatarakta, pandu</i>
<i>Yograjamrutam</i>	<i>Pandu, Hridaya rog, yakshma</i>
<i>Dhatriloham</i>	<i>Kamla, pandu, grahani</i>
<i>Vidangadya loham</i>	<i>Pandu, kamla</i>
<i>Chaturdasa ayasam</i>	<i>Kasa</i>
<i>Loha ashtakam</i>	<i>Vrishya</i>
<i>Dhatrikhand ayasam</i>	<i>Parinaam shola (chiranubandhi), pleeha, udar vriddhi</i>
<i>Vasakhand ayasam</i>	<i>Kasa, raktapitta, kshaya</i>
<i>Darviloham</i>	<i>Kamla, panduroga</i>
<i>Varadya loham</i>	<i>Kshaya</i>
<i>Tiktadya loham</i>	<i>Dhatugata jwara, pleeha, agnimandya, krishta</i>
<i>Triphala ayasam</i>	<i>Parinaam shoola, mandagni, aruchi</i>
<i>Pathya ayasam</i>	<i>Parinaam shoola</i>
<i>Vacha ayasam</i>	<i>Parinaam shoola</i>
<i>Shambuka ayasam</i>	<i>Gulma, udavarta, amavata</i>
<i>Krushna ayasam</i>	<i>Amavata, parinaam shoola</i>
<i>Varunadya loham</i>	<i>Parinaam shoola</i>
<i>Kutaja ayasam</i>	<i>Darun atisaara</i>

Abhraka yoga	Indication
<i>Gandha abhram</i>	<i>Atisara, agnimandya, sangrahani</i>
<i>Yogsaraabhrakam</i>	<i>Yakshma</i>
<i>Trinetra</i>	<i>Atisaar, k jwara, arsha, shotha</i>
<i>Triphala abhrakam</i>	<i>Vali, palita</i>
<i>Turanggandha abhrakam</i>	<i>Yakshma, krishta, vrishya</i>
<i>Sapta abhrakam</i>	<i>Vrishya</i>

Suvarna yoga	Indication
<i>Amrut prasham</i>	<i>Ayushya, bala, angapushti</i>
<i>Prayogamrutam</i>	<i>Medhya, vayasthiratvam</i>
<i>Hemanavkam</i>	<i>Jangam visha, gulma, udara rog</i>
<i>Mrityuanjyam</i>	<i>Destructs arishta lakshana</i>
<i>Trishaktikanchanam</i>	<i>Sangrahani, arsha, atisaara</i>
<i>Poushtikam</i>	<i>Sharir pushtikar, kanti, ayu bala vriddhi</i>
<i>Siddharasayanam</i>	<i>Vali, palita</i>

<b>Tamra yogas</b>	<b>Indication</b>
<i>Triphala arkam</i>	<i>Amlapitta, agnimandya, grahani</i>
<i>Udyabhaskaram</i>	<i>Atisaara, agnimandya, udara rog, gulma</i>
<i>Trayambakam</i>	<i>Atisaara</i>

➤ **Combination of 2 loha (dwis yoga)**

<b>Loha( dwis yoga)</b>	<b>Indication</b>
<i>Gaganayasam</i>	<i>Vyadhihara</i>
<i>Chaturmukham</i>	<i>Shotha, atisaara, pandu roga, kamla</i>
<i>Gaganamrutam</i>	<i>Mandagni, arsha</i>
<i>Gaganarkam</i>	<i>Koshtagata vata, agnimandya, arsha</i>
<i>Chatusamkam</i>	<i>Agnimandya, arsha, parinaam shoola, amavata</i>
<i>Vyommartanda</i>	<i>Arsha</i>
<i>Kanakambudam</i>	<i>Raktapitta, peenasa, varnahani, mandagni</i>
<i>Chaturbhujam</i>	<i>Rajyaakshma</i>
<i>Hemaambudam</i>	<i>Removes jadta, and managni</i>
<i>Kanchanarkam</i>	<i>Kasa, shwasa, kshya</i>
<i>Kanakarkam</i>	<i>Swarbheda, peenasa, mandagni</i>
<i>Chatusagaram</i>	<i>Sarvaamyahar</i>
<i>Kanchanayasam</i>	<i>Yakshma</i>
<i>Jatarupaayasam</i>	<i>Agnimandya, aruchi, krushta</i>
<i>Hemaayasam</i>	<i>Vrishya</i>
<i>Chatubhadram</i>	<i>Urakshat, shoola, mandagni</i>
<i>Tapnaayasam</i>	<i>Arsha, amavata</i>
<i>Chatubhadram</i>	<i>Parinaam shoola, kamla, shotha, gulma</i>

➤ **Combination of 3 loha (trisha yoga)**

<b>Loha (trisha yoga)</b>	<b>Indication</b>
<i>Hemaambudloham</i>	<i>Raktapitta, arsha</i>
<i>Panchbhadrakam</i>	<i>Prameha</i>
<i>Hemaarkaloham</i>	<i>Pandu, kamla, raktapitta</i>
<i>Panchsaram</i>	<i>Urakshata, yakshma, jwara</i>
<i>Arkahemaambudam</i>	<i>Raktastrav rodhaka</i>
<i>Arkalohaabhrakam</i>	<i>Rajyakshma, raktapitta, arsha</i>
<i>Panchannam</i>	<i>Pandu, udaroga, shotha</i>
<i>Varidbhanuhema</i>	<i>Asthila, gulma, amavata</i>
<i>Hemaghanarkam</i>	<i>Kushta</i>
<i>Panchgarbhakam</i>	<i>Sarvaamayhar</i>

➤ **Sarvasha yoga**

<b>Sarvasha yoga</b>	<b>Indication</b>
<i>Panchangaloham</i>	<i>Shoola, mandaagni</i>
<i>Panchamrutloham</i>	<i>Hridaya roga, amavata, urakshata</i>
<i>Shannamukhaloham</i>	<i>Prameha, amavata</i>
<i>Shadangloham</i>	<i>Sarvagadhar</i>
<i>Saptaayasam</i>	<i>Sangrahani, shwasa, shotha</i>
<i>Saptaangam ashtang loham</i>	<i>Sarvaroga hara</i>

## DISCUSSION

This *grantha* explains only four *loha*, namely *teekshna*, *abhraka*, *Suvarna*, and *Tamra*. Eight varieties of *loha* are described in other *granthas*. Under *maharasa varga*, *abhraka* is classified in *granthas* such as *Rasaratnasamucchya* and *Rasatarngini*. Yet, it is positioned in *Loha Varga* here. Each *prakaran* describes the mythological *utpatti* of this *loha* along with their indications of *shodhana*, *Marana*, *satvapata*, and other things. There are also descriptions of many combinations

of these *loha* that are explained with appropriate *anupana* and indications. For example single drug yoga, combination, triple, *sarvasa kalpa*, etc. These *kalpa* are mostly indicated in *koshtagata vyadhi*.

## CONCLUSION

This is the explanation of the *ucchatam sararupa* of the different *granthas* from which the knowledge in *Lohasarwasvam* is acquired. This *grantha*, a *Rachna* of Sureshwar Kaavi, is specifically written for *rugna* who

are *durbala* and *ksheen*, as these patients have *mandagni*, which makes it difficult to provide medication to them. Therefore, quick-acting yogas are covered here.

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