

A Critical Review on Herbo-Mineral Formulation Sudhanidhi Rasa W.S.R to Rasendra Sara Sangrah

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Abstract

Sudha nidhi rasa is one of the formulations mentioned in Rasendra Sara Sangraha². It is renowned for its traditional significance and its therapeutic efficiency. There are many Rasa preparations which are not explored critically. With the particular reference to Rasendra Sara sangrah this literary evaluation attempts to analyze the pharmacological characteristics, therapeutic indications, production process and detailed composition of herbal and mineral drugs in Sudha Nidhi rasa. This text is a foundational classical work which is credited to Srigopal Krishan Bhatt which has provided thorough understanding of the methods used to process metallic bhasma, mercury and creation of powerful herbo-mineral compounds. The formulation is mentioned in different classical texts of Ayurveda which has been indicated in different diseases but in this review it's only focused into Rasendra Sara Sangraha. Despite its historical mentions in classical texts, its pharmacological profile remains largely unexplored in modern research.

Keywords: *Rasa preparations, Herbo-mineral formulation, classical text.*

Introduction:

Ayurveda has a vast pharmacopeia of polyherbal and herbo-mineral formulations, many of them are void of contemporary clinical practice. Sudha Nidhi Rasa is a traditional rasa preparation which is indicated for the Raktapitta³, Arochaka⁴ and Murchha rogadohikara⁵. The ingredients used for these preparations are high in potency but still they are unexplored in this modern era. Current literature on Sudha Nidhi Rasa is restricted to textual reference nevertheless there is significant gap of knowledge, standardization, toxicity profile and clinical evidences in treating the diseases. This gap prevents the incorporation of this potent formulation into evidence based Ayurvedic protocols. The Rasa chikitsa system is not counted among the eight branches of Ayurveda. This is indicative of the fact that this stream of Ayurveda in its initial days was developed as an independent pharmaceutical science. Nowadays Rasa chikitsa system is the special branch that utilizes the Mercury, metals, minerals and also other inorganic and organic drugs for the manufacturing of medicines. These drugs are pharmaceutically processed and rendered fit for internal administration and known for their high potency.

This study labels the knowledge shortfall by critical literature review to evaluate the formulation and individual drug properties to help understand the role of these preparations in current scenario. This research review provides necessary scientific basis to revitalize its use as a valuable therapeutic option.

Aims and Objectives:

The main aim and objective of the study is to critically review the three different unexplored Sudha nidhi rasa formulations with special reference to Rasendra Sara Sangraha.

Material and Methods:

A critical review of the classical text has been carried out, which serves as the foundation of this article. Three formulations named as Sudha nidhi rasa are mentioned in Rasendra Sara Sangraha which have different ingredients with different indications. Each of these formulation have specifically different mode of action. These are mentioned under chapter Raktapitta chikitsa, Arochaka Chikitsa and Murchha Chikitsa individually. Although the name is name but each formulation have different way to treat disease.

Table no. 1 Ayurvedic property of individual drug of Sudha Nidhi Rasa of Raktapitta chikitsa:

| Sr no. | Drug | Rasapanchaka | Part used |
|--------|--|--|-----------|
| 1. | Parada ⁶ (Hydragarium) | Rasa- Shadarasa Guna- Snigdha,sara and guru Veerya-Ushana Vipaka-Madhura Prabhava-Yogavahi | - |
| 2. | Gandhaka ⁷ (Sulphur) | Rasa-Madhu, katu Guna-Ushana and sara Veerya-Ushana Vipaka-Katu Prabhava-Kushthaghana and rasayana | - |
| 3. | Suvarnmakshika ⁸ (CuFeS ₂) | Rasa-Madhura and tikta Guna-Rasayana Veerya-Ushana Vipaka-Madhura Prabhava-Tridoshahara and yogavahi | bhasma |
| 4. | Lauha ⁹ (Fe) | Rasa-Tikta and Kashya Guna-Ruksha,guru and tikshana Veerya-Ushana Vipaka-Madhura Prabhava-kaphapittahara and varnaya and medhaya | bhasma |
| 5. | Triphala ¹⁰ (Terminalia chebula) (T. Billerica) (Embllica Officinale) | Rasa-Pancharasa Guna-Laghu and ruksha Veerya-Ushana Vipaka-Madhura Prabhava-Rasayana and chakshushya | kwatha |

Table no. 2 Ayurvedic property of individual drug of Sudha Nidhi Rasa of Arochaka chikitsa:

| Sr no. | Drug | Rasapanchaka | Part used |
|--------|--|---|--------------|
| 1. | Parada | Rasa- Shadarasa Guna- Snigdha, sara and guru Veerya- Ushana Vipaka- Madhura Prabhava- Yogavahi | - |
| 2. | Gandhaka | Rasa- Madhura and katu Guna- Ushana and sara Veerya- Ushana Vipaka- Katu Prabhava- Kushthaghana and rasayana | - |
| 3. | Danti ¹¹ (Baliospermum monatum) | Rasa- Katu, tikta Guna- Ruksha, guru and tikshana Veerya- Ushana Vipaka- Katu Prabhava- Pitakaphahara | moola |
| 4. | Jambira ¹² (Citrus lemon) | Rasa- Amala Guna- Laghu and ruksha Veerya- Ushana Vipaka- Amala Prabhava- Vatakaphahara | phala, majja |
| 5. | Ardraka ¹³ (Zingiber officinale) | Rasa- Katu Guna- Ruksha and guru Veerya- Ushana Vipaka- Katu Prabhava- Vatakaphahara | Phala |
| 6. | Matulunga ¹⁴ (Citrus medica) | Rasa - Amala Guna - Laghu and tikshana Veerya - Ushana Vipaka - Amala Prabhava - Vatakaphahara, amalpitahara, chardi etc. | Phala |
| 7. | Tankana ¹⁵ | Rasa - Katu | Bhasma |

| | | | |
|----|--|---|-------|
| | (Borax) | Guna - Tikshana, ruksha and sara Veerya - Ushana Vipaka - Amala Prabhava - Vatakaphahara and vishahara. | |
| 8. | Lavanga ¹⁶ (Syzygium aromaticum) | Rasa - Tikta Guna - Laghu and singdha Veerya - Sheeta Vipaka - Katu Prabhava - Kaphapittashamaka | Phala |
| 9. | Vatashabha ¹⁷ (Aconitum ferox) | Rasa - Katu and tikta Guna -Ruksha, laghu and tikshana Veerya - Ushna Vipaka - Madhura Prabhava - Vatakaphahara | phala |

Table no. 3 Ayurvedic property of individual drug of Sudha Nidhi Rasa of Murchha chikitsa:

| Sr no. | Drug | Rasapanchaka | Part used |
|--------|---|---|-----------|
| 1. | Rasa sindura (Hgs) ¹⁸ | Rasa - Tikta and madhura Guna - Laghu Veerya -Sheeta Vipaka - Katu Prabhava - Tridoshanashaka and pittakaphahara | bhasma |
| 2. | Pippali ¹⁹ (Piper longum) | Rasa - Katu Guna -Snigdha and laghu Veerya -Anuushnasheeta Vipaka -Madhura Prabhava - Kaphavatashamana, deepana, pachana, rasayana etc | phala |
| 3. | Madhu ²⁰ | Rasa -Madhura Guna -Laghu, Ruksha and | |

| | | | |
|--|--|--|---|
| | | vishada Veerya -Sheeta Vipaka -Madhura Prabhava -kaphapittahara | - |
|--|--|--|---|

Method of preparation of different Sudha Nidhi Rasa as mentioned in Rasendra Sara Sangrah:

Rakatpitta chikitsa²¹:

Shuddha Parada, Shuddha Gandhaka, Suvarnmakshika and Lauha bhasma all should be taken in equal parts.

Prepare the kajjali of Shuddha parada and Shuddha Gandhaka.

Add all the other ingredients in the lauha patra (iron vessel) along with kajjali.

Triphala kawatha (decoction) is prepared separately and added into this mixture.

This mixture is kept on stove for paka (Cook) until all mixture turned homogenous.

After swangsheets prepare the pills of 1 ratti (250mg) and stored in air tight container for further therapeutic use.

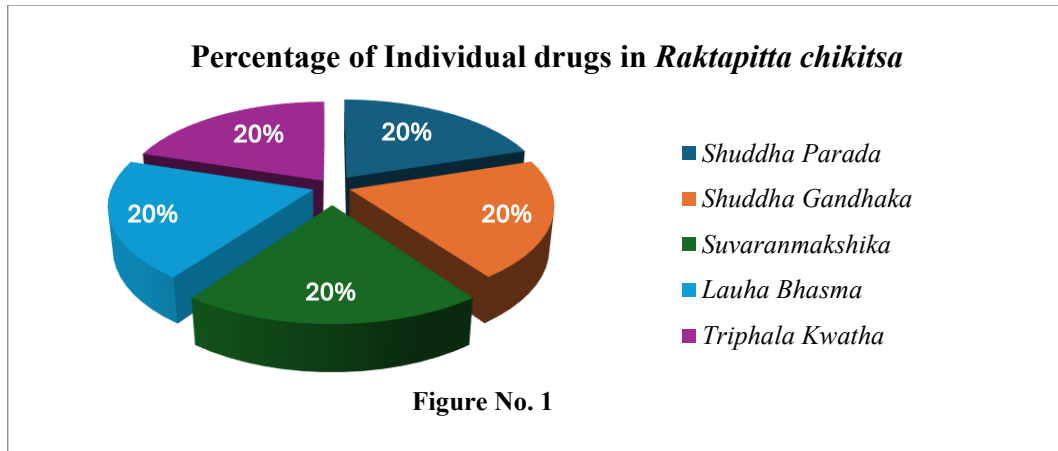
Dose: 1 ratti (250mg).

Anupana: Not mentioned.

Indication: For Raktapitta it is advised to take at night.

Table No. 4 Quantity of Drugs of Raktapitta chikitsa:

| Sr. No. | Drug | Quantity |
|---------|-----------------|------------------|
| | Parada | { Equal parts |
| | Gandhaka | |
| | Suvarnmakshika | |
| | Lauha | |
| | Triphala kwatha | q.s |

**Arochaka chikitsa²²:**

Shuddha Parada, Shuddha Gandhaka is taken 2 parts.

Shudha Paradaand Shuddha Gandhaka, kajjali is prepared with dantimoola bhavana (trituration).

Then separately Jambira, Ardrka, Matulunga swarasa (fresh juice) and Bijora nimbu majja bhavna is given and then dried.

Shuddha Tankana 2parts, lavanga churna 5parts and shuddha Visha(vatsnabh) 1/4th part is taken.

All these ingredients are added into previously done bhavana mixture.

It is then stored in airtight container and used for further therapeutic purposes.

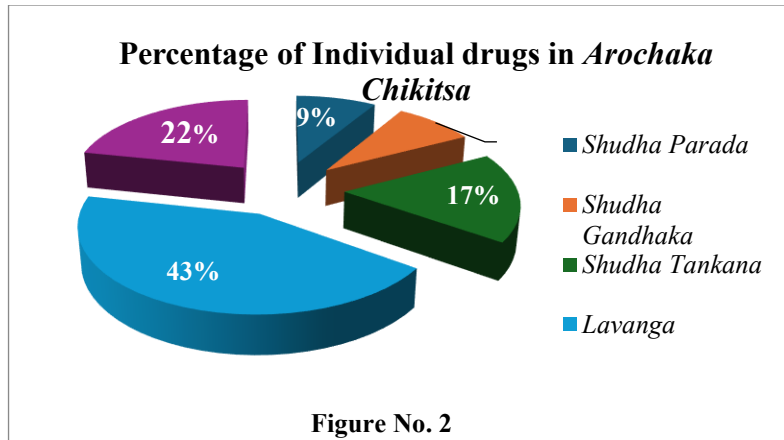
Dose: approx. 1gm (1 masha)

Anupana: Shunthi churna / Gudda (jaggery)

Indication: Bhakatdvesha (Anorexia), visuchika (gastroenteritis), agnimadya (indigestion) etc.

Table No. 5 Quantity of Drugs of Arochaka chikitsa:

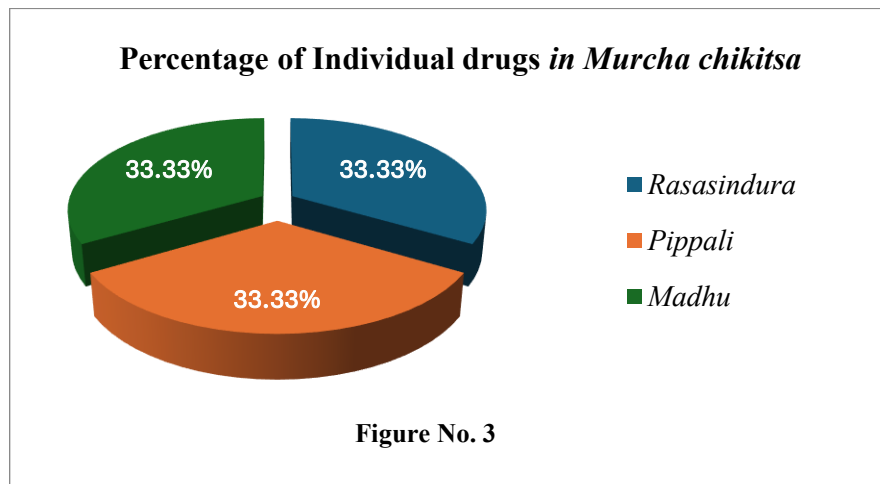
| Sr. No. | Drugs | Quantity |
|---------|------------|----------|
| | Parada | 1 part |
| | Gandhaka | 1 part |
| | Danti | { Q.s |
| | Jambira | |
| | Ardraka | |
| | Matulunga | |
| | Tankana | 2 parts |
| | Lavanga | 5 parts |
| | Vatasnabha | 1/4 part |



Murchha chikitsa²³: Rasasindura is mixed with Pippali churna.
Anupana: Madhu (honey)

Table No. 6 Quantity of Drugs of Murchha chikitsa:

| Sr. No. | Drugs | Quantity |
|---------|-------------|------------------|
| | Rasasindura | { Equal parts |
| | Pippali | |
| | Madhu | |



Discussion:

The literary review of the *Sudha Nidhi Rasa* in the classical text of *Rasendra Sara Sangraha* discloses the specific composition of the mineral and herbal ingredients which are balanced integration in this formulation. The quantitative and qualitative analysis of the various ingredients used in this *yoga* (formulation) shows the efficacy toward the particular disease.

The therapeutic diversity of this formulation documented in *Rasendra Sara sangraha* presents a sophisticated example of herbo-mineral engineering, while modern pharmacology often seeks a one molecule one target approach. This demonstrates the Ayurvedic principle of synergy where the same name describes 2-3 formulations with distinct chemical profiles tailored vastly different pathological states.

The *Arochaka* variant is particularly noteworthy for its high herbal content (approx.57%). In the pathogenesis of *Arochaka* the primary culprit is often accumulation of *ama* (metabolic toxins). The inclusion of *Deepana-Pachana* (digestive stimulants) drugs serves a dual purpose; it clears the coating on the tongue and primes the *srotas* (channels) for the rapid absorption of the mineral base. This reflects the 'strategic carrier mechanism' where herbs act as the adjuvant within the medicine itself.

In contrast to *Raktapitta* variant of this formulation which is 100% mineral based suggests a need for intense *sheeta Veerya* (cooling potency) and *stambhana* (styptic) action. The absence of heavy herbal bulking agents implies that in acute hemorrhagic conditions, the physician requires a high density, low volume medicine that acts at the level of *Rakta Dhatu* without taxing the *Agni* with complex herbal fibres.

The formulation *Murchha chikitsa* presents a balanced triad of mineral, herbal and animal origin components in equal proportions. Unlike the other variants which are herbs heavy and disproportionate ratios, this equal distribution suggests a need for simultaneous, stimulation, stabilization and rapid absorption. *Rasasindura* act as a potent *Kupipakwa rasayana*, which serves as the core catalyst. Its role in *Murchha chikitsa* is likely to provide immediate stimulation to the *Sangyavaha srotas* (channels of consciousness). Its presence ensures that the medicine has high bio-potency even in small dosage.

Pippali acts as a powerful *Tiksana* and *Parmathi* agent. In case of *Murchha*, where often a temporary clouding of *Tamoguna* over the mind. The sharp attributes of *Pippali* help in piercing through the blockage to restore sensory perception. *Madhu* act as a *yogavahi* by being present in equal ration which ensures the *Rasasindura* and *Pippali* are instantly absorbed into the systemic circulation through the sublingual or through gastric mucosa, which is critical emergency management.

The rationality of equal ratio is statistically significant. It implies that for restoring the consciousness, the intensity of mineral (*Rasasindura*) herbal (*Pippali*) and velocity of vehicle (*Madhu*) must be in perfect equilibrium. If

Pippali is higher, it might have cause the excessive *Daaha* (burning) or if it is lower, it might fail to stimulate the nervous system. This balance ensures 'Siddha' (proven) efficacy without side effects.

Conclusion:

The therapeutic efficacy of Sudha Nidhi Rasa is a result of synergistic interaction between its mineral base and its potent herbal constituents. A critical analysis reveals that it is uniquely designed to address various conditions in the body like Raktapitta, Murchha and Arochaka etc. All the three yoga have different mode of action depending upon their ingredients like in case of Raktapitta, Kajjali of Parada and Gandhaka act as yogavahi, it is also considered as a sarvaamyahara²⁴. Swarnmakshika and Lauha bhasma also act as yogavahi and principally used for stambhana (homeostatic).

Another yoga Arochaka rogadhikara, which also contains Kajjali and other herbal ingredients have sophisticated synergism in between them. Its acidic media for processing shows clearing of ama and srotas.

In Murchha rogadhikara yoga it contains Rasasindura which is the primary constituent known for its ability to penetrate deep tissues and directly acts on nervous system. It is mentioned as sindurasangyaka²⁵ in one of the classical text of Ayurveda. Pippali acts by stimulating the senses and Madhu for the faster absorption in the body.

Glossary:

Kajjali- a black, lustreless powder obtained from trituration of Parada and Gandhaka.

Swangsheeta: self cooling.

Sarvaamyahara: this can cure all types of disease.

Yogavahi: act as catalyst.

Sindurasangyaka: mercurial preparations named that never produce side effects.

CRedit author statement

1st author: Conceptualization, Methodology/study design, Formal analysis, Resources, Writing-original draft, writing-Review and editing, Visualization. **2nd author:** Conceptualization, Supervision. **3rd author:** Methodology/study design, Formal analysis.

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