

## Review on *Rasa Ratna Samuchchaya*- Commented by Prof. Anantha Kulkarni

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### Abstract

*Rasa Ratna Samuchchaya* is a book written in 1300- 1400 AD by *Rasa Vagbhata*. It comprises of 30 chapters among which, first 11 chapters are more popular as they comprise of basics of *Rasa Shastra*. There are a few commentaries available on this book among which the *hindi* commentary “*Vijnana Bodhini*” by Prof Dattatreya Ananta Kulkarni on first 11 Chapters is more popular and elaborate. This review work has been done to throw a light on the fundamental book of *Rasashastra* i.e., *Rasa Ratna Samuchchaya* and the probable reasoning for the sequencing of chapters with the help of insights given by *teekakara*.

### Keywords

*Rasa Ratna Samuchchaya*, 11 chapters, *Rasa Shastra*, Prof Dattatreya Ananta Kulkarni



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## INTRODUCTION

*Rasa Ratna Samuchchaya* (literally means a book where all the gems of *Rasa Shastra* are compiled together) is a book written in 1300-1400 AD by *Rasa Vagbhata*. It is a book of compilation unlike *Rasa Paddhati*, *Rasa Prakasha Sudhakara*, etc. It comprises of 30 chapters among which, first 11 chapters are more popular as they comprises of basics of *Rasa Shastra*. It is divided into different *sthanas* by *teekakara*; *Chintamani Shasatri* in his *teeka* “*Saralartha Prakashini*” i.e., *Sutra sthana* – 1 to 11, *Chikitsa sthana* – 12 to 27 and *Kalpa sthana* – 28 to 30. 2/3 part of *sutrasthana* is taken from *Somadeva virachita Rasendra Chudamani*.

### About the author:

There are 3 books which are written by *Vagbhata* namely *Astanga Hrudaya*, *Astanga Sangraha* and *Rasa Ratna Samuchchaya*. The authors of these books are differentiated as *Laghu Vagbhata* (or *Vagbhata*), *Vruddha Vagbhata* and *Rasa Vagbhata*, respectively by *nibandhakaras* based on their writing style, name of the disease and drugs described in these books.

**Time period of the book:** There is a reference regarding *Singhana Raja* in 16<sup>th</sup> chapter of this book (while explaining

*vaishvanara pottali rasa* and *kravyada rasa*). *Raja Singhana* is a king of *Yadava vamsha* and *Devagiri*. His time period is said to be between 1210- 1247 AD. Thus the time period of *Rasa Ratna Samuchchya* can be inferred to be by the end of 13<sup>th</sup> century and in the initial period of 14 AD.

### Commentaries:

- 1) Pandit Chintamani Shastri Khare – *Saralartha Prakashini* - Sanskrit
- 2) 18<sup>th</sup> century – Shivadas Sen – Sanskrit
- 3) Pandit Jeevanand Vidya Sagar - Sanskrit
- 4) 1942 - Meherchandra Lakshman Das
- 5) 1945 – Pt.Dharmananda Sharma
- 6) 1983 – Pt. Hazarilal Sukul – *Deepika teeka* (Sanskrit)
- 7) 1996 – Ambika dutta Shastri
- 8) Prof Dattatreya Ananta Kulkarni – First 11 Chapters – *Vijnana Bodhini*
- 9) S. N Mishra – *Siddhiprada hindi teeka*

## MATERIALS

The book has been reviewed chapter wise. Summary of each chapter is mentioned as below.

### Chapter 1: *Prathamodhyaya*

Starts with *Mangalacharana* where Lord *Shiva* and *Parvati* are worshipped.

Description of 27 *Rasa Siddhas*, about *Himalaya*, 5 types of *Rasapooja* along with its benefit, benefits of *Murchita Parada*, *Baddha Parada* and *Mruta Parada*; superiority of *Rasayana* prepared out of *Rasa*, Origin of 5 variety of *Parada* from 5 *Kupa* along with their description and definition. 5 *Parada gatis* have also been described in this chapter.

### **Chapter 2: Dvitiyodhyaya - Maharasa**

*Abhraka*, *Vaikranta*, *Makshika*, *Vimala*, *Adrija (Shilajatu)*, *Sasyaka*, *Chapala* and *Rasaka* are enumerated as 8 *maharasas*. Their origin, types, *grahya lakshana*, *guna karma*, *shodhana*, intermediate process, *marana*, *satvapataana*, dose, *anupana*, *rogagnata* and *doshagnata* has been explained in this chapter.

### **Chapter 3: Tritiyodhyaya – Uparasa Sadharana Rasa**

*Gandhashma (Gandhaka)*, *Gairika*, *Kasisa*, *Kankshi (Tankana)*, *Tala (Haratala)*, *Shila (Manashila)*, *Kankusta* and *Anjana* are described as 8 *Uparasas*. *Kampillaka*, *Gouri Pashana*, *Navasadara*, *Kaparda*, *Vahnijara*, *Girisindhura*, *Hingula* and *Mriddarashringa* – these 8 are classified under *Sadharana Rasa*. Their origin, types, *grahya lakshana*, *guna*, *karma*, *shodhana*, intermediate process, *marana*, *satva patana*, dose,

*anupana*, *rogagnata* and *doshagnata* has been explained in this chapter. General method of *shodhana* and *satvapataana* of *rasa*, *uparasa*, general method of *shodhana* of *sadharana rasa*, *satva shodhana* also has been explained in this *adhyaya*.

### **Chapter 4: Chathurthodhyaya – Ratna Nirupanam**

Name of few *manis*, *sreshta mani*, their relation with *navagraha*, their general therapeutic utility, and *Manikya*, *Mukta*, *Vajra*, *Neelam*, *Vaidurya*, *Rajavarta* have been explained in detail. *Samanya* and *vishesha shodhana* of *ratna*, *Dravana vidhi* of *ratna*, *ratna dharana guna*, *druti rakshana vidhi* has also been mentioned in this chapter. It's told that *shodhana* of *ratnas* is *shrestha* but their *marana* is not desirable. *Gairika shodhana* and *satva patana* has been included in this chapter.

### **Chapter 5: Panchamodhyaya - Loha**

Classification of *lohas* into *shuddha loha* (*svarna*, *rajata*, *tamra*, *loha*), *mishra loha* (*pittala*, *Kamsya*, *varta*) and *puti loha* (*naga* and *vanga*) has been done in this chapter. Detailed description regarding types, origin, *shodhana*, *marana*, *ashuddha sevana dosha*, *druti* of *lohas*, *samanya shodhana* of *lohas*,

*loha marana dravyas, ashta loha dravana vidhi, bhunaga satwa, taila patana vidhi* are available in this chapter.

### **Chapter 6: Shastodhyaya - Shishyopanayanam**

A quality of Guru, Shishya, Anuchara, Ayogya Shishya Lakshana and duties of shishya has been mentioned. Description regarding *Rasa Shala, shishya deeksha vidhi*, name of *Rasa, uparasa* and *sadharana rasa* to be kept in *rasa mantapa, rasa siddha* names as well as *pooja vidhi* of *rasa* has been explained in detail.

### **Chapter 7: Saptamodhyaya - Rasashala**

Place for *Rasashala nirmana, bhairava sthapana, chalani bheda* (types of sieve), synonyms of *upala*, materials required for preparation of *kupi*, synonyms of *kupi, chashaka, amrita hasta* and *dagda hasta vaidya lakshmana*, qualities of *rasasiddha* has been explained in this chapter.

### **Chapter 8: Astamodhyaya - Paribhasha**

Definition of *Dhanwantari bhaga, Rudra bhaga* and some other technical terms like *tararakti, hema rakti, pinjari, beeja, nirutha*, 18 *samskara* of *Parada, druti, vedha* types etc, are mentioned in this chapter which will be helpful for proper understanding of this book.

### **Chapter 9: Navamodhyaya - Yantra**

Definition of *Yantra*, Description of *Dola yantra, svedana, patana(urdhva), adha and tiryak, kacchapa, deepika, valuka, lavana, jarana, vidyadhara* etc 31 *yantras* are available. Difference between *toya mrittika* and *vahni mrittika*, types of *khalva yantra* has also been told in this chapter.

### **Chapter 10: Dashamodhyaya – Musha**

*Musha* - Synonyms, materials required for the preparation, definition, mud useful for the preparation has been described. Description of different types of *musha* like *vajra musha, gara musha, roupya musha* etc has been elaborated.

*Koshti* – definition, different varieties of *koshti* like *angara koshti, patala koshti* etc has been explained.

*Putra* - definition, benefits of giving *putra*, description of different varieties of *putra* like *maha putra, gaja putra* etc, and synonyms of *upala* has also been told.

*Mutra varga, vasa varga, amla varga, visha varga* etc group of drugs which are used for *shodhana, marana, jarana* of *rasa dravya* are mentioned in this chapter.

### **Chapter 11: Ekadashodhyaya**

*Mana paribhasha*, name of 18 *samskaras* of *parada, parada doshas*, quantity of *parada* to be taken for *samskara*, procedure followed in first 8 *samskaras* of *parada*,

definition of *bandha*, 25 *bandhas* of *parada*, *pathya* and *apathya* during the consumption of *parade* has been dealt in detail in this chapter.

## DISCUSSION AND CONCLUSION

The author has done critical edition along with *teeka* on first 11 chapters (*prathama bhaga*) of *Rasaratna Samuchchaya*. These chapters deal with fundamentals of *Rasashastra*.

As *Parada* is considered superior among *rasa dravyas*, 1<sup>st</sup> chapter is dedicated to mythological origin, types and worship of *Parada*.

Based on the utility of drugs in processing of *Parada*, they are classified in to *maharasa*, *uparasa* and *sadharana rasa*. *Maharasas* have wide therapeutic utility and they are used / prescribed along with *parada*. They are also utilized in various *samskaras* of *parada*. Thus 2<sup>nd</sup> chapter is devoted for *maharasas*, followed by a common chapter for *uparasa* and *sadharana rasa* (3<sup>rd</sup> chapter).

Fourth and 5<sup>th</sup> chapter deals with *ratnas* and *lohas*, respectively. *Ratnas* require more processing and are more precious than *loha*. They are more utilized in *Parada samskaras*

(*Dehavadartha/Lohavadartha*) compared to *lohas*. Probably this is the reason for prior mentioning of *ratnas* than *lohas*.

*Ayurveda* believes in *shishya*, *guru* as well as *paricharaka pareeksha* (qualities of attender to be appointed in *rasashala*). Thus the 6<sup>th</sup> chapter deals with detail description of these aspect as well as ethical aspect in *Ayurveda*. Names of *maharasa* and *uparasa* given in this chapter while explaining *dravyas* to be kept during *rasapooja* are different than that of *maharasa* and *uparasa* mentioned in respective chapters. Reason behind this may be the concept of use of *maharasa* in *parada karma*, which are actually enumerated in former chapter i.e *maharasa nirupana adhyaya* and the drugs which were well known as *maharasa* in those days are enumerated as *maharasa* in the later chapter i.e., *shishyopanayaneeyam*. Once the *shishya* is eligible for practice, a pharmacy has to be built which is well equipped. Thus 7<sup>th</sup> chapter is dedicated to *rasashala*, equipments to be kept inside. This chapter can be considered as a blue print for present era Good Manufacturing Practice (G.M.P) guidelines.

For the proper understanding of raw materials used for the manufacturing of *rasaushadhi*, knowledge about term used for

defining them is necessary. There are many technical terms used while explaining *parada samskara* for instance “*beeja*” word has been told while explaining *jarana*. Thus these technical terms are defined first followed by the *samskara* in 8<sup>th</sup> chapter of this book (*paribhasha prakarana*) for better understanding the technical aspects.

There are different kinds of equipments used for the processing of *parada*. For each *samskara*, a specially designed instrument is used (eg. *Patana yantra* for *patana samskara*). Thus designing, parts and description of the same becomes very essential. An entire chapter (9<sup>th</sup>) for this purpose has been compiled and elaborated with the name “*yantra nirupanam*”.

Almost all *rasadravyas* undergo *marana* before they are used therapeutically. For this purpose a fire place, a container which can sustain large amount of heat has to be used. To enlighten the *vaidya/shishya* interested in processing *rasadravya*, description of *musha*, *koshti* and *puta* has been given in next chapter i.e., 10<sup>th</sup> chapter.

Although the *samskaras* of *parada* has been briefed in 1<sup>st</sup> as well as 8<sup>th</sup> chapter, detailed description regarding *samskara* is mentioned in 11<sup>th</sup> chapter. Impurities in *parada* have been explained prior to explaining the

procedures involved in *samskara* to emphasize the importance of *samskra*. By the end of this chapter, *pathya-apathya* during *parada sevana* has also been mentioned to get the desired benefit of *parada*.

In many instances, *teekakara* has tried to clarify the doubts of reader by giving special notes eg. Types of *abhraka*. He also added some points out of his experience, from the knowledge of contemporary science as well as from the knowledge of other *rasashastra* books. The commentator has emphasized to explain many *anukta* concepts and has given a critical view on certain controversial topic. Thus *Rasa Ratna samuchchaya* is an essential and mandatory book for those who aspire to gain basic and thorough knowledge about *rasashastra* and considered to be one among the indispensable reference books.

## REFERENCES

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