

CRITICAL REVIEW OF RASA RATNA SAMUCCHAYA W.S.R. TO ITS DEEPIKA
TEEKA

[Rajendra Prasad Sharma](#)¹, [K. Shankar Rao](#)², [Reetesh Ramnani](#)³, [Mukesh A. Chaudhari](#)⁴

¹Associate Professor, Dept. of R.S.& B.K. NIA, Jaipur, Rajasthan, India

²Professor & HOD, Dept. of R.S.& B.K. NIA, Jaipur, Rajasthan, India

^{3,4}PhD Scholar, Dept. of R.S.& B.K. NIA, Jaipur, Rajasthan, India

Corresponding Author: raj147sharma@gmail.com

<https://doi.org/10.46607/iamj3409042021>

(Published Online: April 2021)

Open Access

© International Ayurvedic Medical Journal, India 2021

Article Received:15/03/2021 - Peer Reviewed:17/03/2021 - Accepted for Publication:27/03/2021



ABSTRACT

Rasa Ratna Samucchaya was written by *Rasa vagbhatta*. *Deepika teeka* of *Rasa Ratna Samucchaya* written by *Pandit Hazari Lal Shukla*. This teeka founds in two parts first part is from chapter 1st to 11th. and Second part is from 12th to 30th chapter. In present study only 11 chapters described. 1st part which mainly comprises classical aspects of *Rasashastra*. 2nd Part of the *Samucchaya* is mainly focused on clinical aspects of *Rasayoga*. Thus, *deepikateeka* of *Rasa Ratna samucchaya* is an essential and mandatory book for those who aspire to gain basic and thorough knowledge about *Rasa shastra* and considered to be one among the indispensable reference books. In this Teeka, many instances, *Teekakara* has tried to clarify the doubts of reader by giving special notes eg. Types of *Abhraka*. Also, he has 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 samucchaya* 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.

Keywords: *Rasa Ratna Samucchaya*, *Rasa vagbhatta*, *Deepikateeka*, *Pandit Hazari Lal Shukla*

INTRODUCTION

Rasa Ratna Samucchaya was written by *Rasa vagbhata*. He was son of *singhgupt*. And period of *Rasa vagbhata* was 13th century. Exact period of *Rasavagbhata* is not clear. But as it has quoted the King of Karwal, Nityanath Siddha and King of Singhan as well as accepted the principles mentioned in *Rasendra chudamani* and *Rasaprakash Sudhakar*, one can predict the period of 13th Century when *Rasavagbhata* wrote this book. R. R. S. consists of 30 chapters among which first 11 chapters are more popular as they comprise of basics of *Rasashastra*. The name of book RRS itself suggest that it is a compilation (samucchaya) of Ratna (gems) i.e. precious knowledge of *Rasashastra*. It is widely referred as a main textbook of *Rasashastra* classics by scholars. *Rasa Ratna Samucchaya* mainly based on concepts derived from *Rasendra chudamani* and *Deepikateeka* of *Rasa Ratna Samucchaya* written by Pandit Hazari Lal Shukla Hazarilal Shukla was born in Mahua village of Kanyakubja province. He was son of Pt. Ramnath Shukla. He has also written Hindi *teeka* of *Samucchaya*, *Lalitakhyateeka*. This *teeka* was published in *VikramSamvat* 1986. This *teeka* founds in two parts first part is from chapter 1st to 11th .and Second part is from 12th to 30th chapter. In this manuscript author has focused on 1st part which mainly comprises classical aspects of *Rasashastra*. 2nd Part of the *Samucchaya* is mainly focused on clinical aspects of *Rasayoga*.

Materials & Methods -

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

Chapter 1:

First chapter Starts with *Mangalacharana* where Lord Shiva and Parvati are worshipped. Description of 27 Rasa Siddhas, about Himalaya, 5 types of *Rasapooja* (worship) along with its benefit, benefits of *MurchitaParada*, *BaddhaParada* and *MrutaParada*; superiority of *Rasayana* prepared out of *Rasa*, Origin of 5 variety of *Parada* from 5 Kupa (well) along with their description and definition. 5 *Paradagatis* have also been described in this chapter but instead of *HansagatiVayugati* is described according to Mahadeva mat. In

the sequence of merging “*kashtosdhayonage-nagevangam*” *loha* is not described¹. In the subject of “*Hargaurisrastisamyog*” term *gauri* is described as *Abhraka*². Taking of *Sutaparada* after eighteen *Samskaras* is *Dehadridhkar*³, *Parada* is *Sarvaroghara*⁴ and *Mishraka* is *Atisidhhidayaka*⁵. In the concept of *Rasanat sarwadhatunat parada* takes all matels with a particular process⁶. Commentator has mentioned *Daraddesh* as Germany and Spain⁷.

Chapter 2

This chapter describes eight *Mahārasas*⁸ (eight metals which are considered superior in processing mercury), their types, acceptable variety, therapeutic attributes, detailed procedures of purification and calcination. In the types of *Abhraka Krishna vajraabhraka* is considered superior because of its *Satvagunabahulya*⁹ In Absence of *Abhraksatva* it is mentioned to take *Kantauluhasatva*¹⁰ For *Bhasma* preparation of *Abhraka Ardhgajaputa* and *Varahputa* is also mentioned with *Gajaputa*¹¹ In *Sahastraputi Abhraka bhasma bhawana* mentioned as *puta*. The colour of *Vimalsatva* is *chandrankvarna*¹². In *Shilajatu Sodhana* (Purification) time of *swedana* mentioned for 2 ghati¹³. For *Sasyaka sodhana Snehaverga* is also mentioned with *Raktaverga*¹⁴. Two types of *Sasyaka (Tutha)* is mentioned *Tuthakharpar (satvaroop)* and *Tuthakhand (kit-taroop)*¹⁵ *Chapala* is a controversial drug and may be either Bismuth or Selenium, the commentator correlates *Chapala* with Bismuth. In the *sodhana* of *Rasak* 16 times *paka* with *Katukalabu* is mentioned¹⁶

Chapter 3

Gandhashma (Gandhaka), *Gairika*, *Kasisa*, *Kankshi (Sphatika)*, *Tala (Haratala)*, *Shila (Manahshila)*, *Anjana*, *Kankusta* are described as 8 *Uparasas*¹⁷ *Amla-Sargandhak* is yellow in colour and looks like *shukpichha*¹⁸. Two types of *Gandhak* mentioned *loniya* and *Amlasarak*. In *Gairikasodhana* *Godugdha* is mentioned for *Bhavna*¹⁹ Four types of *Hartala* is mentioned *pinda*, *patra*, *godanti*, *Vakdat*²⁰. According to Mahadev *sodhana* of *hartala* with 6 times of *churnodak* mentioned. *Kampillaka*, *GouriPashana*, *Navasadara*, *Kaparda*, *Vahnijara*, *Girisindhura*, *Hingula* and *Mriddarashringa*²¹ these 8 are classified under

Sadharana Rasa. Their origin, types, grahyalakshana, guna, karma, shodhana, intermediate process, marana, satvapata, dose, anupana, rogagnata and doshagnata has been explained in this chapter. General method of shodhana and satvapata of rasa, uparasa, general method of shodhana of *Sadharana rasa*, satvashodhana also has been explained in this adhyaya. Vanhijara is mentioned as *Samudrakshar*²² Two types of Navsadar mentioned *Yogambari* and *Chulhika*²³. synonyms of (*Characharvaratikakaudi*) are *badhiyakaudi* and *chittikaudi*²⁴. *Higulakrista parada* is as equal as *Samgunagandhak jarit parada* and use to cure Jwaretc., diseases do not use in *Jaranadi sanskar*²⁴. *Hingul* Changes the colour of gold in to bright²⁵.

Chapter 4

Name of few *Manis*, *Sreshtamani*, their relationship with navagraha, their general therapeutic utility, and *Manikya*, *Mukta*, *Vajra*, *Neelam*, *Vaidurya*, *Rajavarta* have been explained in detail²⁶. Samanya and vishesha shodhana of ratna, *Dravanavidhi* of ratna, ratnadhara-naguna, 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. *Vaikrant* mentioned in minerals and Ratnaboth .in the absence of ratna can take upratna also like in the absence of Mukta we can use *Muktashukti*.

Chapter 5

Detailed and systematic classification of *lauhas* (metals) is found in RRS for the first time. Types, attributes, purification, calcination and indications of each *lauha* are mentioned but methods to convert lower metals into precious metals is not given. It points towards the end of *Lohavāda* as well as the impossibility of achieving success in stabilizing mercury. Process to purification of impure Swarna bhasma is mentioned with bhawna of *Amlaki swaras* and *Madhu* with seven putas. Contraindication of *Kakaradi gana* during *swarna bhasma* intake²⁷. The process of purification of *Tamra* is mentioned with bhawna of *Kumari swarasa* and *Nirvapa* for 21 times²⁸. In the examination of *Kanta lauha Aja dugdha* is mentioned instead of *godugdha*. For *Lauha marana Trishool nirgam* vidhi is mentioned.

Chapter 6

A quality of *Guru*, *Shishya*, *Anuchara*, Ayogya Shishya Lakshana and duties of shishya has been mentioned. Description regarding *Rasa Shala*, *Shishyadeekshavidhi*, name of *Rasa*, *Uparasa* and *Sadharana rasa* to be kept in *Rasa mandapa*, *Rasa siddha* names as well as poojavidhi of rasa has been explained in detail.

Chapter 7

Place for *Rasa shala nirmana*, *Bhairavasthapana*, *Chalanibheda* (types of sieve), synonyms of upala, materials required for preparation of kupi, synonyms of kupi, chashaka, amrita hasta and dagda hasta vaidyalakshana, qualities of *Rasasiddha* has been explained in this chapter

Chapter 8

Terminology is an essential part of *Rasashastra* because meaning of a word or collection of words may be quite simple in day to day affairs but could be totally different technically e.g., *Kajjalī* means a black coloured powder, but when this word is used in *Rasaśāstra*, it means black sulphide of mercury prepared from definite proportions of Mercury and Sulphur. This chapter contains 78 terms which were originally defined by *Somadeva* in his famous treatise *Rasendracūḍāmaṇi*.

Chapter 9

Definition of *Yantra*, Description of *Dolayantra*, *Svedana*, *patina* (*urdhva*), *adhaandtiryak*, *Kacchapa*, *Deepika*, *Baluka*, *Lavana*, *Jarana*, *Vidyadhara* etc 31 *Yantras* are available. Difference between *toyamrittika* and *vahnimrittika*, types of khalva yantra has also been told in this chapter. *swedanyantra* mentioned as the synonym of *Dolayantra*. For *urdhvapatnayantra* time duration of agni is mentioned according to quantity of *parada*. Synonym of *somanalyantra* is mentioned as *Jalakurma yantra* and *Mrishayantra*. In *lavana yantra sambharlavan* is mentioned. In *Vidhyadharyantra* for *Hingula Krista parada* time duration of agni is mentioned 5 *prahara* or according to quantity of *parada*. *kandukayantra* is mentioned for *swedana* of *Bahumanbhesaja* and *Swedaniyantra* for *Alpamanbhesaja*²⁹

Chapter 10

Musha- Synonyms, materials required for the preparation, definition, mud useful for the preparation has been described. Description of different types of musha like *Vajramusha*, *Garamusha*, *Roupya-musha* etc has been elaborated. 4 Uses of *Vidamusha* are mentioned like *Dehavedha*, *Lauhavedha*, *Chikitsa*, and *Marana* process. *Koshti* – definition, different varieties of *Koshti* like *Angarakoshti*, *Patalakoshti* etc., has been explained. *Putra* - definition, benefits of giving putra, description of different varieties of putra like mahaputra, gajaputra etc, and synonyms of upala has also been told. *Mutravarga*, *Vasa varga*, *Am-lavarga*, *Vishavarga* etc., group of drugs which are used for *Shodhana*, *Marana*, *Jarana* of *Rasadraavya* are mentioned in this chapter.³¹ According to this text in *Pushpavarga* female artava should be taken and in *Beejvarga* male beej should be taken. In *Panchmritika Launamratika* is mentioned. In *Sodhaniyagana shipra* is mentioned as *Mahishmutra* and *Shipra* is mentioned as *Muktashukti* according to *Jyestha mala*

Chapter 11

Manaparibhasha, 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 *Parada* has been dealt in detail in this chapter.

DISCUSSION

The author has done critical edition along with teeka on first 11 chapters (prathamabhaga) of *Rasa-ratnaSamucchaya*. These chapters deal with fundamentals of *Rasashastra*. As Parada is considered superior among *Rasa dravyas*, 1st 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 2nd chapter is devoted for *Maharasas*, followed by a common chapter for *Uparasa* and *Sadharana rasa* (3rd chapter). Fourth and 5th 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 *Paricharakapareeksha* (qualities of attender to be appointed in rasashala). Thus the 6th 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 *Maharasain paradakarma*, which are actually enumerated in former chapter i.e. maharasanirupanaadhyaya 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 7th chapter is dedicated to rasashala, equipments to be kept inside. This chapter can be considered as a blueprint 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 *Paradasamskara* for instance “*beeja*” word has been told while explaining *jarana*. Thus, these technical terms are defined first followed by the *samskara* in 8th chapter of this book (paribhashaprakarana) 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 (e.g. Patanayantra for patana samskara). Thus designing, parts and description of the same becomes very essential. An entire chapter (9th) for this purpose has been compiled and elaborated with the name “*yantranirupanam*”. Almost all *Rasadraavyas* undergo marana before they are used therapeutically. For this purpose, a fireplace, 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., 10th chapter. Although the samskaras of parada has been briefed in 1st as well as 8th chapter, detailed description regarding samskara is mentioned in 11th chapter. Impurities in parada have been explained prior to explaining the procedures involved in samskara to emphasize the importance of samskara. By the end of this chapter, *pathya-apathya* during paradasevana has also been mentioned to get the desired benefit of *parada*.

CONCLUSION

In this teeka, many instances, teekakara has tried to clarify the doubts of reader by giving special notes e.g. Types of *Abhakra*. Also, he has 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 Ratnasamuchchaya* 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

1. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 1/41, page no. 19.
2. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 1/60, page no. 28.
3. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 1/70, page no. 33.
4. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 1/71, page no. 34.
5. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 1/72, page no. 34.
6. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 1/75, page no. 35.
7. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 1/88, page no. 41.
8. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 2/1, page no. 42.
9. ¹ Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 2/11, page no. 46.
10. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 2/13, page no. 48.
11. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 2/19-22, page no. 50.
12. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 2/106, page no. 84.
13. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 2/121, page no. 90.
14. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 2/133, page no. 97.
15. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 2/135, page no. 98.
16. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 2/157, page no. 107.
17. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 3/1, page no. 114.
18. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 3/15, page no. 118.
19. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 3/52, page no. 131.

20. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, page no. 139, verse 3/74
21. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986,3/134-135, page no. 159.
22. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986,3/150, page no. 165.
23. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986,3/143, page no. 162.
24. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986,3/145, page no. 163.
25. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986,3/158, page no. 168.
26. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarkaprasadshukul, shukulpress, Edition 1986, 3/160, page no. 168.
27. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarka Prasad shukul, shukul press, Edition 1986, 4/1, page no. 174.
28. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarka Prasad shukul, shukul press, Edition 1986, 5/20, page no. 208.
29. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarka Prasad shukul, shukul press, Edition 1986, 5/56, page no. 221.
30. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarka Prasad shukul, shukul press, Edition 1986, 9/5, page no. 357.
31. Vagbhatacharya, Rasa Ratna Samuchaya, deepika Sanskrit teeka, Pandit Hazari Prasad shukul, Printed by dwarka Prasad shukul, shukul press, Edition 1986, 10/8, page no. 393.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Rajendra Prasad Sharma et al: Critical Review Of Rasa Ratna Samucchaya W.S.R. To Its Deepika Teeka. International Ayurvedic Medical Journal {online} 2021 {cited April, 2021} Available from: http://www.iamj.in/posts/images/upload/890_895.pdf