

ENGLISH TRANSLATION

Chapter : 7

7.1-2. *Ratna* (Description of Gem Stones)

The following nine *ratnas* are described in this text:

1. *Māṇikya* (Ruby)
2. *Mauktika* (Pearl)
3. *Vidruma* (Coral)
4. *Tārṅṣya* (Emerald)
5. *Puṣpaka* (Topaz)
6. *Vajra* (Diamond)
7. *Nīla* (Sapphire)
8. *Gomeda* (Hessonite)
9. *Vaidūrya* (Cat's eye) (1)

The *ratnas* of superior quality and possessing better physical characteristics may only prove to give all types of *siddhis* (success). And only such *ratnas* (gem stones) should be used for *dāna* (offering purpose), *rasāyana* (therapeutic purpose), *dhāraṇa* bearing purpose and *devatārcana* (worship of Gods) (2).

7.3-7. *Māṇikya* (Description of Ruby)

Varieties

Two varieties of *māṇikya* are described, *Padmarāga māṇikya* – considered best or superior and *Nīlagandhi māṇikya* considered dense/deep red & beautiful (3).

Characteristics of best *Māṇikya*

The *māṇikya* which is *mahat* (big in size), *kamalacchāya* (looking like lotus in colour and shade), *snigdha* (greasy), *svaccha* (clean), *guru* (heavy)

sphuṭa (clear) *same* (uneven) and *vṛttāyata* (oval shaped) in form is considered best (4).

Nīlagandhi Māṇikya

The *māṇikya* obtained from the river *Gaṅga* water or from its banks, having blue or redish tinge inside and looking like *padma-rāga* in appearance and shade is known as *nīlagandhi* (5).

Inferior *Māṇikya*

Māṇikya having following eight characteristics is not considered good or inferior, viz-having fissures, dull shade, light weight, rough surface, flat appearance, tilted or un-straight, small in size and unclear (6).

Pharmaco-therapeutic Properties

Māṇikya is *rūkṣa* in property, *sandīpana* (good stimulant to digestive fire), *vṛṣyatama* having a high *vṛṣya* (aphrodisiac property) in *karma*, destroys *vātadoṣa*, *karmaja vyādhies*, *bhutābadha* and the *prakopa* of all the three *doṣas*. It is found highly suitable for kings and high cadrepersons (7).

7.8-10. *Mauktika* (Description of Pearls)

Characteristics

Superior *Muktā*

That which gives pleasure and which is white and clear like rays, round in shape, looking clear like water, greasy, heavy in weight and big in size is considered best and pure (8).

Inferior *Muktā*

That which is rough on surface, less shining, blackish or reddish in colour, half white, having knots (nodules), appearing like a *kaṣāra*, unstraight, available in pairs, and associated with *doṣas* mentioned above should totally be discarded (9).

Pharmaco-therapeutic Properties

It pacifys *pittadoṣa*, acts as *bṛiṅhaṇa* (strengthening) and *vṛṣya* (aphrodisiac), destroys *kāsa*, *śvāsa*, *agnimāndya*, *kṣaya*, *dāha*, *unmāda* or *kaphaja unmāda* and the diseases caused by *vātadoṣa*. It may be used in all times (seasons) (10).

7.11-13. Vidrūma/Pravāla (Description of Coral)**Characteristics****Best Pravāla**

The *pravāla* which is *snigdha* (greasy), *sthūla* (thick), *pakvabiṅbī phalābha* (red like ripe *biṅbī phalas*), *vṛtta* (round), *dīrgha* (long), *nirbraṇa* (without fissures), *nāti-dīrgha* (not very long), and which possess all the seven above mentioned characteristics is considered best and that which is free from the *doṣas* (bad qualities) is recommended for use in all purpose(11).

Inferior Pravāla

That which is *rūkṣa* (rough on surface), *sveta* (white in colour) *savrāṇa* (associated with fissures), *dhūsara* (brownish), *nirbhāra* (having less weight), associated with *doṣas* (bad characteristics) and *koṭarai-rāvṛta* (full of holes/ fissure) is not considered good or not recommended for *bhakṣaṇa* (internal use) and *dhāraṇa* (bearing purpose) (12).

Pharmaco-therapeutic Properties

It pacifys *pitta* and *rakta doṣa*, destroys *svāsa*, *kāsa* etc. diseases and *durnivāra viṣa* (severe poison), *bhūtonmāda* (eye diseases). It is also claimed as *dīpana* (digestive stimulant) and *pacana* (digestive/appatizer) (13).

7.14-16. Tārṣya (Panna) (Description of Emerald)**Characteristics****Best Tārṣya**

The *tārṣya* (emerald) which is *snigdha* (greasy) *bhāsura* (brightly shining) *sasyavarṇa* (green like grass), *suddha gātra* (clean body and surface),

bhāravat (heavy in wt.), *raśmiyukta* (possessing shining rays), there are seven characteristics of best variety of emerald and only such emerald is considered best or recommended for *dāṇa* (offerings), *bhakṣaṇa* (internal use) and *dhāraṇa* (wearing purpose) (14).

Inferior *Tārṣya*

The *tārṣya* which is blue or white in colour, rough on surface (touch), possessing blackish and dry surface, tilted or unstraight, black, flat and light in wt. is considered inferior and should not be used in medicines (15).

Pharmaco-therapeutic Properties

It may be used to destroys *śvāsa*, *kāsa*, *sannipāta*, *agnimāndya*, *śopha*, *śūla*, *jvara*, *viṣa*, *arśa* and *pāṇḍu rogas* (16).

7.17-19. *Puṣparāga* (Description of Topaz)

Characteristics

Superior *Puṣparāga*

The *puṣparāga* which is clear, big (thick) and heavy in wt., having greasy surface, yellow in colour (like the flowers of *karṇikāra*), not titled or unstraight, smooth and soft is considered best and recommended for use (17).

Inferior *Puṣparāga*

The *puṣparāga* which is dry and rough on surface, yellow, blackish, whitish, or orange coloured, dull in appearance, associated with *doṣa* (defects/ bad characteristics) and without shining is not considered good for internal use and should not be given to *brāhmaṇas* also for *dāṇa* purpose (18).

Pharmaco-therapeutic Properties

It possesses *dīpana* and *pācana* effects, destroys *kapha* and *vāta-doṣa*, *kuṣṭha* and *chardi* (*vamana*) *rogas*. It is highly recommended for the persons suffering from *mandāgni*, *dāha* (burning sensation), *mūtrakṛcchra* (difficulty in micturition). And it may be used by the persons in all times (seasons) (19).

7.20-39. Vajra/Hīraka (Description of Diamond)

Vajra is best of all *ratnas* and in cost also it is very costlier.

Varieties

It has many varieties viz:- *nara vajra*, *nārī vajra* and *napuṃsaka vajra*. Here the properties and characteristics of all the three varieties are being mentioned (20).

Their betterness is in preceding order from the point of view of *dravya* (drug), *vīrya* (potency), *pāka* (*vipāka*) and *prabhāva* (specific action). Further their *varṇa* (colour), *jāti* (caste/nature) and *prabhedas* (sub-varieties) are being said here as per the texts and the tradition (21).

By the experts in gemology it is said that all the *ratnas* have the four-*śvetādi* (white etc.) colours (*varṇas*) and according to these *varnas* four casts (such as *brahṃmaṇa*, *kṣatriya*, *vaiṣya* and *sūdra*) or *varṇas* have been described in serial order (22).

Characteristics***Puṃvajra***

Puṃvajra is that which has eight edges, six angles, eight surfaces and bright shining. It may destroy all the *doṣas* and is best in all varieties (23).

Strī Vajra

It is also similar to above but it is round, slightly flat, rough in appearance and the tip of its angle is blunt (24).

Napuṃsaka Vajra

Its tip of the angle is blunt and round, it is slightly inferior than the above.

The diamonds of the same gender may be used the same gender person. If used otherwise means in different genders it may not give desired results except male diamonds. In the same way the diamonds of the same caste may be used in the same caste persons. This ruling is given by the lord ‘*Bhairava*’ and is applicable in the case of *ratna* group of drugs (25-26).

Śodhana Method

For *śodhana* (purification) *vajra* should be subjected to *svedana* (boiling) in *kulattha kvātha* for one *yāma* and in the same way it should also be subjected to *svedana* in *kodrava kvatha* for one *yāma* for ascertaining its purification (27).

Māraṇa Method

First Method

Vajra should be subjected to *bhāvanā* with *mātkuṇa soṇita* (bed bug's blood) four times and dried. Now put *vajra* inside the body of *chachundarī* (an animal) and heat it in *varāhapuṭa*. Repeat the process for thirty times. Then again heat *vajra* pieces to red hot and quench these in *kulattha kvatha*. Repeat the heating and quenching for hundred times (28-29½).

Now so treated diamonds should be mixed with equal part of *manaḥ śīla* and ground well on stone plate and prepare its pilletes, close these in *mūṣā* and apply eight *puṭas* (*laghu*) using *vanyopalas* (forest dung cakes) as fuel. Then it should be ground well mixed with purified mercury and heat it strongly for hundred times. With this method all types of diamonds become incinerated and the *bhasma* becomes *vāritara*. This method of *vajra māraṇa* has been told by 'Sri Somadevo' who always speaks truth only (29½-31).

Second Method

According to other scholars diamonds should be anointed with *matkuṇa* (bed bug's) blood and applied *svedana* (heating) with *kāsamarda rasa* filled in an iron pot for continuously seven days. Then heat the diamonds strongly in strong heat, quench in cow's urine for number of times or till these convert into *bhasma* from (32).

Third Method

In this method diamonds should be pasted with the *kand* (ryzoms) of *nīlajvālāmukhī* and dry these in sunrays and subject these to heating as required or diamonds should be pasted with the paste prepared by grinding *bhūnāgas*

(earth worms) and close these in a *saṃputa* and apply strong heating for thirty times using forest dung cakes as fuel. By this method also *vajra* converts into *bhasma* like form and remains associated with its *vīrya* (potency). This *bhasma* becomes suitable for using in *rasādi yogas* (33-34).

Pharmaco-therapeutic Properties

The *vajra bhasma* is capable of destroying the *prakopa* of all the three *doṣas*, it is considered to give the *āyus* (longevity) and also considered as *vṛṣyatama* (best aphrodisiac). It always proves *bandhakara* (solidify fire) of *rasendra* (mercury) and may prevent the untimely death like that of *śudhā* (*amṛta*/nectar) (35).

Vajra Rasāyana

Vajra bhasma should be ground well with equal part of *bhūnāga satva* and equal part of *svarṇa bhasma* and applied strong heating. This may be used to prepare *rasādi yogas* and it becomes like that of *rasāyana* of high quality (36).

Vajra Poṭṭalī

Take one part of *vajra bhasma* and three parts of *suddhā Sūta* (mercury) and grind these well, prepare their *poṭṭalī* by *poṭṭalī pāka* method. And also this *vajrapoṭṭalī* if kept in the mouth make the teeth stronger (37).

Śāḍguṇya Siddhiprada Vajra Rasāyana

Take *varja bhasma* 30 parts, *svarṇa bhasma* 16 parts, *rajata bhasma* 8 parts, *pārada* (purified) 8 parts, *abhra satva bhasma* 8 parts, *tāpya bhasma* 4 parts, *vaikrānta bhasma* 8 parts and *suddhā gandhaka* 6 parts. First prepare a *kajjalī* of *rasa* and *gandhaka* then mix all other *bhasmas* with it and mix them properly by grinding. This preparation of *vajra rasāyana* always gives *śāḍguṇya saṃsiddhi* (success in achieving all the *śāḍguṇas*). And on internal use it gives success in achieving all the *siddhis* (success in fulfilling all the desires) (38-39).

7.40-44. *Nīlamanī* (Description of Sapphire)**Varieties of *Nīlamanī***

These are three, viz:

1. *Indranīla* 2. *Jala (Vāri) nīla* 3. *Śvaityagarbhit nīla*. Of these *vārinīla* is claimed to be *laghu* (light) in wt. and considered inferior by the physicians (40).

The *nīlamanī* which looks beautiful and black from inside and blue on outer side is known as *śakra (indra) nīla* (41½).

Physical Characteristics**Superior *Nīlamanī***

That which possess only one shade and which is glazy in appearance, heavy in wt., clear in looks, shining brightly in its middle, blue in colour and *piṇḍita* (circular or oval) in shape is considered superior. These are the seven characteristics of the superior *nīlamanī* (41½-42).

Inferior *Nīlamanī*

That which is light in wt., soft, containing *raktagandha* (blood like smell), having dry surface, small size, flat appearance is called *vārinīla* by the physicians. These are the seven characteristics of inferior *nīlamanī* (43).

Pharmaco-therapeutic Properties

Nīlamanī is considered to possess *sandipana guṇa* (good digestive stimulant), *śvasahara* (anti-asthmatic), *vṛṣya* (aphrodisiac), *doṣatrayonmūlaka* (destroyer of all the three *doṣas*), *viśaghna* (anti-poisonous), cures *arśa* and *pāṇḍu roga*, *atīva balya* (highly strengthening) and conquers *jvara* (controls fevers). The *nīlamanī* possessing the above pharmaco-therapeutic properties is considered best (44).

7.45-48. *Gomeda* (Description of Hessonite)

‘*Gomeda*’ is included in superior precious stones. Its colour is similar to *gomedas* (cow’s fat) or similar to very clear cow’s urine. Such *gomeda* is considered as *śuddha* or of superior quality (45).

Physical characteristics**Best *Gomeda***

It should have bright shining, greasy appearance, free from *dalas* (layers/scales), smooth on touch, having the shade similar to clear cow's urine, clear in look, *sama* (uneven) on surface, the *gomeda* stone containing these characteristics is considered *garīya* (of best quality) and such *gomeda* may be used for all purposes (46).

Inferior *Gomeda*

The *gomeda* which does not contain proper shade, flat, without shining, having dry surface, small in size, containing scales/layers, light in wt. and similar to *pīta-kāca* (yellow glass) is considered to be of inferior quality (47).

Pharmaco-therapeutic Properties

It pacifys *pitta doṣa*, destroys *kaphadoṣa*, *pāṇḍuroga* and *kṣaya-roga*, stimulates digestive fire, acts as a good digestive (appatizer), produces relishness (*rūci*) and promotes intelligence to great extent (48).

7.49-51. *Vaidūrya* (Description of cat's eyes)**Physical characteristics****Superior *Vaidūrya***

That which is clear, *sama* (uneven), blackish white, heavy, bright, and containing three white lines in its middle portion just like *yajnopavīta*, such *vaidūrya* is considered superior (49).

Inferior *Vaidūrya*

That which is rough, light in wt., flat, always looking like *śyāmatoya* (blackish water), containing red *uttarīya* like structure in its middle, such stone (*vaidūrya*) is not considered good or of inferior quality (50).

Pharmaco-therapeutic Properties

Vaidūrya pacifies *rakta* and *pitta doṣas* or *raktapitta* disease, promotes intelligence, stimulates digestive fire, always destroys *pittarogas* and *mala baddhatā* and on bearing it gives *sukha* (pleasure or happiness) to its user (51).

7.52-53. Doṣas (Bad qualities/Defects) of Precious Stones

Ancient sages have mentioned following five main *doṣas* (defects) of precious stones,

(i) *Gharṣa* (ii) *Bindu* (iii) *Resā (khā)* (iv) *Trāsa* (v) *Pānīya garbhata* (as per *Rasaprakāśa Sudhākara*)

(i) *Graṣa* (ii) *Trāsa* (iii) *Rekhā* (iv) *Bindu* (v) *Jalagarbhata* (as per other texts)

These are five *sādhāraṇa doṣas* (ordinary defects) of the *ratnas* (precious stones) and are produced from *kṣetra* (place) and *toya* (water) and should be removed from all the precious stones (52-53).

7.54-56. Śodhana Method

Now the *ratna śuddhi* methods mentioned by lord Bhairava which remove the *doṣas* of *ratnas* are being said as follows:-

Following *ratnas* are subjected to *svedana* process (heating through boiling liquids) with respective liquids for at least one *yāma* (3 hours).

1. *Māṇikya*- with *amla drava*.
2. *Mauktika*- with *jayantī rasa*.
3. *Vidruma (Pravāla)*- with any *kṣāra drava*.
4. *Tārksya (Pānnā)*- with *godugdha*.
5. *Puṣparāga*- with *dhānyāmla*.
6. *Vajra (Hīraka)*- with *kulattha kvātha*.
7. *Nīlmaṇi*- with *nīlīpatra kvātha*.
8. *Gomeda*- with *gorecanā jala*.
9. *Vaidūrya*- with *uttamā kvātha*.

7.57. Māraṇa Method

Tālgandhaka is to be mixed with *śīla* and churned and crushed into small dust. It is put under *aṣṭapuṭa* heat which gives *ratna bhasma* surely (57).

7.58-65. Druti Method of Ratnas

For preparing *ratna druti* take *hiṅgu*, five *lavaṇas*, two *kṣāras*, *culhikā lavaṇa* (*narasāra*), *amlavetasa*, ripe *kumbhī phala* (*jaiphāla bīja*), *citraka mūla*, *rudantikā*, *jambukī*, *dravanti*, *arkadugdha*, all in equal quantity and prepare their paste by grinding with water on *śīlātala* (stone plate) and prepare its *golaka* (bolus), put best quality *ratna* inside the bolus, wrap it with *bhūrjapatra* and tie it with thread. It should then be wrapped in a cloth piece and suspend it by *dolāyantra* method in an earthen pot filled with *amla drava* and *tuṣodaka*. Apply heat sufficient for *svedana* to this apparatus slowly for three days. After three days remove that *golaka* from the apparatus and wash it with acidic liquid and collect the *druti* of *ratna* for from the inner side of the bolus (58-62).

The signs and characteristics of Druti

This *druti* should be similar to the *ratna* from which it is prepared in colour and shining. It should be light in wt., suitable to be used in the body internally, capable of doing *lohavedha* also and may mix properly with mercury if mixed with it. These signs may confirm its *siddhi* (successful preparation) (63).

Further if it is triturated in bronz/bell metal vessel with *hiṅguādi* group of drugs and mixes with these drugs even by efforts then also one may claim success in achieving *ratna druti* (64).

It is said further in this context that the success in preparing *druti* is achieved by someone only if *Pārvatīśa* (Lord Śīva) is pleased or till the blessings of Lord Bhairava are not obtained or available, further till it is not achieved the solidification of mercury is also very rare (very difficult) to be achieved (65½).

Amongst *drutis* also the success in achieving *abhradruti* is further very difficult as there are more unfourtunates while very few are fortunates, and it is

only the fortunate persons who get success in preparing *drutis* by the blessings of lord Śiva or Bhairava (65).

7.66-67. Conclusion

While concluding the chapter the author mentions that in this chapter he has described the properties of *ratnas*, their *śodhana*, *māraṇa*, *satvapātana* and *druti karaṇa* methods, their testing methods and the mixing of *drutis* with mercury etc. in serial order (66-67).