

Significant Role Of Rasa Ratna Samuchchaya In Rasashastra

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Abstract-

The goal of the age-old medical system Ayurveda is to avoid disease rather than treat it. People are turning back to nature instead of artificial products as a result, and Ayurveda—not just in India—will emerge as the global medical science of the future. The main objective of all contemporary medical systems is to attain a healthy body and healthy mind. For years, a number of researchers have been attempting to lengthen life. The 'Science of Life,' Ayurveda, is as unwavering in its resolve. One well-known and crucial area of Ayurveda is Rasa shastra. With the aim of ending world poverty and strengthening the body while delaying the aging process, it deals with alchemical knowledge (Lohavedh) and Ayurvedic pharmaceuticals, particularly pharmaceuticals derived from minerals. Rasa Shastra's roots are in the pre-vedic era, when metals were successfully employed to cure a wide range of illnesses. One well-known Rasa shastra textbook is Rasa Ratna Samuchchaya. Rasa Ratna Samuchchaya play a crucial part in Rasashastra, and Vagbhaṭa has consolidated the dispersed knowledge of Rasashastra in Rasa Ratna Samuchchaya. A critical examination of Rasa Ratna Samuchchaya (RRS) demonstrates unequivocally that it is the best text on Rasashastra currently accessible, covering all eight Ayurvedic branches in addition to pharmacological and therapeutical features.

Keywords- Ayurveda, Rasashastra, Rasa Ratna Samuchchaya, Yantra.

Introduction-

The Rasa Shastra, an encyclopedia of ancient Indian medical practices used in Ayurvedic medicine, describes how different metals, minerals, and other elements-including mercury-are cleansed and combined with medicines to treat different kinds of illnesses. Its methods bear similarities to alchemy practiced in the Mediterranean and Western Europe. Within the pharmacological field of Indian medicine, rasashastra examines metals, minerals, goods derived from animals, and hazardous plants, along with their potential medical benefits.¹

The term "rasa" has several meanings; in this instance, it alludes to the element mercury. Sanskrit science is called shastra. In Rasa Although the term "shastra" literally means "mercury science," it refers to the study of how to make minerals assimilated by the body for use as medicines. Ayurveda says that while nothing is good for everyone, everything is good for certain people. With the correct procedures, it is possible to transform a variety of minerals-some of which are toxic, like mercury into pharmaceuticals. In addition to a detailed analysis of the magical rasa, this essay goes over the foundational ideas of Rasa Shastra. The literal translation of Rasashastra is "Mercury Science." This branch of Ayurveda focuses mostly on substances referred to as "Rasa dravyas." Ayurvedic treatments mostly rely on the products that are covered in this field. An attempt has been made in this review to present a succinct but comprehensive overview of many components associated to this discipline, given its importance in Ayurvedic medicine and the lack of comprehensive evaluations on the subject.² Additionally, an attempt has been made to provide basic knowledge about the metal- and mineral-based preparations included in the Ayurvedic Formulary of India, as well as current advancements in the field of

Rasashastra and upcoming needs for the proper growth of the discipline. The main objective is to familiarize readers who are not acquainted with the many aspects of this specialized field. An Ayurvedic physician in India utilizes three percent pure mineral medicines, twenty percent pure herbal treatments, and fifty percent herbal and mineral preparations.³ This utilization percentage demonstrates how valuable using mineral preparations is. Although bhasma, or prepared minerals, were utilized after the Vedic era, gold and silver were used ceremoniously throughout the Vedas. It is believed that Rasa Shastra dates back to the sixth and seventh century. Nagarjuna, a Buddhist sage, is credited for spreading rasa shastra and is thought to have been the first person to employ mercury.⁴

Rasa shastra, a compilation of traditional ancient Indian medical practices, is used in Ayurvedic medicine. It describes the methods used to purify different metals, minerals, and other substances, including mercury, and then combine them with herbs to treat various ailments. The Sanskrit script known as Rasaratna Samuchchaya, sometimes rendered as Rasaratna Samuchchaya, Rasaratna Samuchchaya, etc., is an alchemical composition that was composed in India during the thirteenth, fourteenth, or sixteenth centuries. The book includes in-depth explanations of several intricate metallurgical procedures, along with setup and equipment requirements for labs and other subjects related to Indian alchemy. It is a treatise that provides a cogent explanation of medieval Indian alchemy by synthesizing the thoughts and writings of multiple prior authors.⁶

Contribution of Rasa Ratna Samuchchaya

Vagbhaṭa's alchemical book, Rasaratna Samuchchaya (RRS), written in the 13th century, is a helpful compilation on the qualities and methods of preparing medications with both metallic and mineral origins. This book sheds light on the current level of Indian alchemical knowledge regarding the extraction, purification, and transformation of metals and minerals into forms that are therapeutically appropriate, as well as the various tools created for alchemical purposes and the use of herbo-mineral preparations to treat a wide range of illnesses. This article aims to provide an overview of the salient characteristics of RRS to demonstrate its usefulness and role in the evolution of Indian alchemy.⁷

Rasa Vagbhata composed Rasa Ratna Samuchchaya, which literally translates to "a book where all the gems of Rasa Shastra are compiled together," between 1300 and 1400 AD. In contrast to Rasa Paddhati, Rasa Prakasha Sudhakar, and other books, this one is a compilation. The book is divided into 30 chapters, the first 11 of which are more well-known because they cover the fundamentals of Rasa Shastra. It is separated into distinct sthanas by teekakara; for example, Chintamani Shasatri's teeka "SaralarthaPrakashini" says.,

- Sutra sthana – 1 to 11 chapter
- Chikitsa sthana – 12 to 27 chapter
- Kalpa sthana – 28 to 30 chapter

2/3 part of sutrasthana is taken from Somadeva virachita Rasendra Chudamani.⁸

Composition of Rasa Ratna Samuchchaya

Vagbhaṭa greets and begs the blessings of the 27 Rasa Siddhas in the opening chapter. He continues by outlining the topic of RRS. RRS consists of 30 Adhyayas (chapters), and the names of the chapters are their respective numerical forms rather than the subject matter therein. This chapter explains numerous Rasas, Uparasas, Lauhas, Yantras, purification of Lauhas, extraction of Sattva, Druti, and methods of Bhasma, etc. There are two sections to the thirty chapters. The first eleven chapters contain information on the theoretical underpinnings of Rasashastra as well as pharmacological processes involving metals and minerals. Most of the remaining chapters are devoted to formulas for treating different illnesses. These 19 chapters cover a broad overview of pathology, symptoms, and illness types in addition to providing a detailed discussion of numerous herbo-metallic and mineral formulations. The RRS commentary, chapter contents, and mineral and metal classifications, among other things.⁹

Chapter-wise Description of Rasa Ratna Samuchchaya

Chapter 1-Prathamodhyaya

Vagbhaṭa worships Siva, the creator of Rasashastra, in the outset. This chapter covers the topic of RRS, the Himalaya, the origin of Hingula, the five kinds of rasas (mercury), the worship of rasa, and the significance and impact of murchhitaparada. The commentator, Ambikadatta Shastri, has provided a comprehensive and valuable modern elucidation of the flaws in mercury listed in Rasashastra. Additionally, he has included specific

information regarding the ores, extraction, origin, and availability of mercury. An explanation of the 27 Rasa Siddhas, information on the Himalaya, five different varieties of Rasapooja and their benefits, the advantages of Murchita, Baddha, and Mruta Parada, the superiority of Rasayana made from Rasa, the five varieties of Parada that originated in the five Kupa are described and defined. This chapter also includes descriptions of 5 Parada gatis.¹⁰

Chapter 2-Dvitiyodhyaya - Maharasa

In this chapter, the eight maharasas (eight metals that are said to be better at processing mercury) are described along with their kinds, allowable variation, medicinal properties, and thorough purification and calcination processes. Capala is a disputed medicine that may include either selenium or bismuth, although an RRS commentator has linked it to bismuth without offering any supporting evidence. This chapter has been made useful with pertinent facts about Makṣika (pyrite) and Abhraka (mica) with the aid of contemporary chemistry. There are eight maharasas in total: Abhraka, Vaikranta, Makshika, Vimala, Adrija (Shilajatu), Sasyaka, Chapala, and Rasaka. This chapter explains their types, origin, grahyalakshana, guna karma, shodhana, intermediate process, dose, anupana, rogagnata, and doshagnata.¹¹

Chapter 3-Tritiyodhyaya – Uparasa Sadharana Rasa

This chapter describes sadharana rasa, which is made up of eight metals that are slightly inferior to uparasas in the processing of mercury, and uparasas, which are eight metals that are slightly inferior to maharasas in the same procedure. Apart from the absence of the Sadharana rasa calcination techniques, the description is structured similarly to that of Maharasa. Only Gandhaka (sulfur), Gauripaṣana (arsenic), and Anjana (black antimony) have scientific explanations. There are eight Uparasas mentioned: Gandhashma (Gandhaka), Gairika, Kasisa, Kankshi (Tankana), Tala (Haratala), Shila (Manashila), Kankusta, and Anjana. Eight people are included in the Sadharana Rasa category: Kampillaka, Gouri Pashana, Navasadara, Kaparda, Vahnijara, Girisindhura, Hingula, and Mriddarashringa. This chapter explains their genesis, types, rogagnata, doshagnata, guna, karma, shodhana, intermediate process, marana, satvapatana, dose, anupana, rogagnata, and dose. This adhyaya also explains the general strategy of shodhana and satvapatana of rasa, uparasa, general strategy of shodhana of sadharana rasa, and satva shodhana.¹²

Chapter 4- Chathurthodhyaya – Ratna Nirupanam

Astrologically speaking, fourteen distinct Ratnas (gems) and the five greatest Ratnas are discussed along with their relationships to particular planets. A detailed explanation has been given regarding the names of a few manis, Sreshtamani, their relationship to Navaragraha, their general therapeutic efficacy, and Manikya, Mukta, Vajra, Neelam, Vaidurya, and Rajavarta. This chapter also mentions the ratna dharana guna, samanya and visheshashodhana, drutirakshanavidhi, and Dravanavidhi of the ratna. Ratnas are said to have shrestha shodhana, but unattractive marana. In this chapter, Gairika Shodhana and Satvapatana are discussed.¹³

Chapter 5-Panchamodhyaya-Loha

For the first time, a thorough and organized description of lauhas (metals) can be found in RRS. Each of Lauha's types, characteristics, purification, calculation, and indications are discussed, but there are no techniques provided for turning base metals into precious ones. It also suggests that the Lohavada notion of Rasashastra is coming to an end and that mercury stabilization is not possible. This chapter has classified lohas into three categories: putiloha (naga and vanga), mishraloha (pittala, Kamsya, varta), and shuddhaloha (svarna, rajata, tamra, loha). This chapter has a detailed account of the types, origin, shodhana, marana, ashuddha sevana dosha, druti of lohas, samanya shodhana of lohas, lohamarana dravyas, ashtalohadravana vidhi, bhunagasatwa, and tailapatana vidhi.¹⁴

Chapter 6-Shastodhyaya–Shishyopanayanam

A characteristic of Anuchara, Guru, Shishya, and Ayogya Shiksha Lakshana and his tasks have been mentioned. Regarding Rasa Shala, Shiksha Deekshavidhi, Rasa Name, Uparasa, and Sadharana rasa to be kept in Rasa Mandapa, Rasa Siddha Names, and Rasa Pooja Vidhi, a thorough explanation has been provided. Caraka Saṁhita is thought to possess qualities that are comparable to those of an assistant and doctor. The placement and arrangement of the pharmacy, the preparation of Rasalinga, the method of worshipping Rasalinga, and the

ceremony of discipleship initiation are all described in great detail. This treatise has nothing to do with Dhatuvada, yet at the end of the chapter the author suggests keeping the knowledge of Rasashastra a secret.¹⁵

Chapter 7-Saptamodhyaya - Rasashala

The systematic understanding of pharmacy is presented in this chapter. Even in modern times, descriptions of the perfect location needed to create a pharmacy, the setup of the instruments, the several departments, the qualifications of the workers needed in the pharmacy, etc., are still important. This chapter explains the attributes of rasasiddha, along with the locations of Rasashala Nirmana, Bhairavasthapana, Chalanibheda (several kinds of sieve), synonyms of upala, ingredients needed to prepare kupi, synonyms of kupi, Chashaka, Amrita hasta and Dagda hasta Vaidya Lakshmana.¹⁶

Chapter 8-Astamodhyaya-Paribhasha

This chapter provides definitions for Dhanwantari Bhaga, Rudra Bhaga, and a few technical terminologies that are useful for comprehending this book, such as tararakti, hemarakti, pinjari, beeja, nirutha, 18 samskara of Parada, druti, vedha kinds, etc. Terminology plays a crucial role in Rasashastra because, although a word or group of words may mean one thing in everyday life, they may mean something entirely different in theory. For example, the word "kajjalimean" in Rasashastra refers to a black sulphide of mercury that is prepared using specific amounts of sulfur and mercury. This chapter includes 78 terms that Somadeva originally defined in his well-known treatise Rasendracudamani.¹⁷

Chapter 9-Navamodhyaya -Yantra

Based on the description of Somadeva, this chapter offers information on 31 distinct instruments that are necessary in pharmacy. An explanation of Yantra There is 31 yantras available, with descriptions of the Dola yantra, svedana, patana (urdhva), adha and tiryak, kacchapa, deepika, valuka, lavana, jarana, vidyadhara, etc. This chapter also describes the many forms of khalva yantra and the distinction between toyamrittika and vahnimrittika.¹⁸

Chapter 10-Dashamodhyaya – Musha

This chapter covers the terminology of 24 commonly used groups, as well as the seventeen different varieties of Muṣa (crucibles), their production, four different types of Koṣṭhi (furnace), and ten different types of Puṭa (variable sized pits) for the calcination of metals and minerals.¹⁹

Musha - Definition, synonyms, supplies needed for the preparation, and mud that is helpful have all been discussed. There has been an in-depth description of the various kinds of mushas, such as vajra, gara, and roupya mushas.

Koshti – definition, as well as an explanation of the various koshti variations, such as patalakoshti and angarakoshti.

Putā - There has also been information on the definition, advantages of administering puta, descriptions of the various puta varieties—such as maha puta and gaja puta and synonyms for upala. This chapter mentions a set of medications called mutra varga, vasa varga, amla varga, vishavarga, etc. that are used for shodhana, marana, and jarana of rasa dravya.

Chapter 11- Ekadashodhyaya

This chapter covers a number of topics in detail, including mana paribhasha, the names of the 18 parada samskaras, parada doshas, the amount of parada to be consumed for samskara, the process followed in the first 8 parada samskaras, the meaning of bandha, the 25 parada bandhas, and pathya and apathya during the consumption of parade. The eight basic processes of mercury processing, known as Parada aṣṭasaṃskara, are explained together with the explanation of several measuring units. Mercury should not be used in cases of burns or wounds. This chapter covers the dos and don'ts of eating when utilizing mercury internally, treatments for side effects resulting from misuse or faulty processing of mercury, 12 impure mercury blemishes and how to remove them, and 25 Parada bandhas (stable mercury).²⁰

Chapter 12 to 30

Aspects of Rasashastra therapy are discussed in this section. Treatment of 64 diseases is covered in detail from the 12th to the 25th chapter, including pathology, kinds, and symptoms in brief. Many helpful formulations are also described in detail. Using both herbal and herbo-mineral formulations, the 26th and 27th chapters address jara roga (geriatric disorders), rasayana (rejuvenation), and vajikarana chikitsa (aphrodisiac therapy), respectively. The final three chapters (the 28th and 30th) are particularly noteworthy because they illustrate how various ailments can be treated using medications, such as lauha kalpa (iron formulations), viṣakalpa (poisonous drug preparations), and parade bhasma kalpa (calcinated mercury formulations).²¹

Importance of Rasaratna samuchchaya-^{22,23}

- Vagbhatta wrote the Rasa Ratnasamuchchaya in the 13th century C.E., which is a useful compilation of the properties and production of medicines with a mineral and metallic origin. One specific treatise among ancient literature that is easily accessible is the Rasa ratnasamuchchaya.
- Although it emphasizes the therapeutic aspects of Rasashastra and the use of metals and minerals in the treatment of over 68 different ailments, it encompasses all eight schools of Ayurveda. It is comprised of 960 formulations with detailed descriptions, 30 chapters, and 3871 verses.
- There is a discussion on the categorization of metals and minerals, along with the description of certain innovative tools, formulations, and the avoidance of using metals and minerals when pregnant.
- According to PC Ray, RRS is a comprehensive and methodical dissertation on Materia medica, pharmacy, and medicine.
- Its methodical and scientific approach to the subject would provide credibility to any contemporary endeavor.
- Its value is further boosted by the harmonious marriage of Materia medica and chemistry.
- Vagbhata emphasizes the importance of scientific order when he states that "science must be systematic and the system must be scientific" for it to be effective.
- These chapters cover the principles of Rasashastra. The first chapter is devoted to the mythological beginnings, kinds, and devotion of Parada, since he is considered the greatest of the rasa dravyas.
- Drugs are categorized as maharasa, uparasa, and sadharana rasas depending on their utility in the processing of Parada.
- Maharasas are commonly utilized in conjunction with parada and have a wide range of medicinal purposes.
- Additionally, they are employed in numerous parada samskaras. Consequently, maharasas are the focus of the second chapter, while uparasa and sadharana rasa are the subject of the third chapter. The fourth and fifth chapters address lohas and rānnas, respectively.
- Ratnas are more valuable than loha and need more time to prepare. They are more frequently utilized in parada samskaras (Dehavadartha/Lohavadartha) than lohas are. Ayurveda acknowledges paricharakapareeksha, shishya, and guru as appropriate attendee traits (to be appointed in rasashala).
- Since ancient times, medicines derived from minerals have been utilized in treatment; however, the quantity of these drugs was severely restricted at that time since suitable and sophisticated pharmaceutical methods, procedures, and processes for converting them into suitable dosage forms were not developed.
- Mineral-based medicines have been used for medical purposes since ancient times; however, the availability of these medications was severely limited because advanced pharmaceutical techniques, procedures, and processes were not yet developed to convert them into appropriate dosage forms.

Discussion-

The Rasa Ratna Samuchchaya, written by Vagbhata in the 13th century C.E., is a helpful compendium of information about the qualities and methods of preparing medications with both metallic and mineral origins. One of the best-preserved works of ancient literature is the Rasa ratna samuchchaya. Encompassed of all eight branches of Ayurveda, it focuses on the medicinal applications of Rasashastra and uses metals and minerals to cure about sixty-eight different kinds of diseases. It has 960 formulations that are thoroughly explained, 30

chapters, and 3871 verses. The primary components of Rasaratna samuchchaya are the classification of metals and minerals, the description of certain novel instruments, formulations, and avoiding the use of metals and minerals during pregnancy. A thorough and methodical treatise on materia medica, pharmacy, and medicine, according to PC Ray, is RRS. Its scientific and meticulous organization of the material would make any contemporary work seem admirable. Its worth is further increased by the chemistry and materia-medica's harmonious blending. In his own words, Vagbhaṭa highlights the significance of scientific organization by saying that "science must be systematic and the system must be scientific for its success." The topic of RRS is succinctly outlined in this systematic order. Several terms, tools, and equipment that are currently in the eighth, ninth, and tenth chapters should have been included in the second, third, and fourth chapters of Rasashastra for better comprehension. As a result, prior to discussing the primary subjects of Saṃskara, Maharasa, Uparasa, Dhatus, etc., it is relevant to know the terminologies, measurements and various instruments used in the processing.

Conclusion-

The use of mineral medications in alchemy and pharmaceutic has begun to gain popularity from the time of Nagarjuna (8th and 9th century A.D.), who is regarded as the "Father of Indian alchemy and metal related Ayurvedic pharmaceutical sciences." It is thought to have entered into its correct existence in the eighth century, when it was scientifically classified and documented. The fundamental tenet of the science of mercury is that its goal extends beyond alchemy (Dhaatuvaada) and encompasses preserving health and fortifying the body in order to attain Mukti. Vagbhaṭa has gathered the dispersed knowledge of Rasashastra in RRS. A critical analysis of RRS demonstrates unequivocally that it is the best text on Rasashastra currently accessible, covering all eight Ayurvedic branches in addition to pharmacological and therapeutical features. Although it is a collection, it has a distinct purpose and outcome. The remarkable properties of RRS are found in chapters 22, 28, 29, and 30. To further prove their significance, modern study is required. This text has been made more accessible by Ambikadatta Shastri's Suratnojjvala commentary. Ambikadatta Shastri did not provide a modern description of all metals and minerals; other commentary has filled in this knowledge gap. Based on the study, we can conclude that Rasa Ratna Samuchchaya is highly important in Rasashastra, and Vagbhaṭa has compiled the scattered information of Rasashastra well in Rasa Ratna Samuchchaya. A critical analysis of RRS demonstrates unequivocally that it is the best text on Rasashastra currently accessible, covering all eight Ayurvedic branches in addition to pharmacological and therapeutical features.

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