CONCEPT OF RATNA DRUTI - A COMPREHENSIVE REVIEW

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INTRODUCTION

Like every science, Rasashastra and Bhaishajya Kalpana also has its own set of basic principles. Out of various basic principles, Druti is one of the principles of Rasashastra and recognized as an important pharmaceutical process. Ayurvedic drugs are prepared and available in various dosage forms like Churna, Guti, Vati, Kwatha, Bhasma, Pottali, Sindura etc described in the classics of Rasashastra and Bhaishajya Kalpana. Druti is one of the main yet neglected dosage form of Ayurveda pharmaceutics mentioned in the Rasashastra classics. Ratnadruti is mentioned in some classics like Rasa Ratna Samuchhaya, Rasa Prakasha Sudhakara, Ayurveda Prakasha etc; but detailed procedure for all the Ratnas is not found. Ratnadruti is also not vividly explained in the classics. The difficulties in the preparation of druti is also elaborated in the Ayurveda. In this era of modernization there is need to bring such unexplored dosage form explained in Rasashastra into light. Hence an utmost sincere attempt has been made to review the Ratnadruti Kalpana mentioned in Rasashastra texts.

KEYWORDS: Druti, Ratnadruti, Rasashastra, dosage form

ABSTRACT

Every science has its own set of principles known as basic principles. Druti is a basic principle of Rasashastra and remain as an important pharmaceutical process. There are various dosage forms like Churna, Guti, Vati, Kwatha, Bhasma, Pottali, Sindura etc described in the classics of Rasashastra and Bhaishajya Kalpana. Druti is one of the main yet neglected dosage form of Ayurveda pharmaceutics mentioned in the Rasashastra classics. Ratnadruti is mentioned in some classics like Rasa Ratna Samuchhaya, Rasa Prakasha Sudhakara, Ayurveda Prakasha etc; but detailed procedure for all the Ratnas is not found. Ratnadruti is also not vividly explained in the classics. The difficulties in the preparation of druti is also elaborated in the Ayurveda. In this era of modernization there is need to bring such unexplored dosage form explained in Rasashastra into light. Hence an utmost sincere attempt has been made to review the Ratnadruti Kalpana mentioned in Rasashastra texts.

KEYWORDS: Druti, Ratnadruti, Rasashastra, dosage form
Musha (crucible); the Dhatvadi remains in dravibhut (liquified) state at normal room temperature is called as Druti.

**History of Druti:** Drutis were mainly prepared from drugs having propinquity towards Parada (mercury) i.e. employed in Parada samskaras (processes of mercury). It could also be hypothesized as drutis are explained after Parada samskaras. Drutis are mainly used for Parada bandha, samskara, jarana, etc. Druti is a dosage form which is employed for both Dehasiddhi and Lohasiddhi. Druti is mentioned in classics like Rasa Hrudaya Tantra(10th Century AD), Rasarnava (10-12th Century AD), Rasendra chudamani(12-13th Century AD), Rasaratna samuchhaya (13th Century AD), Rasaprakasha Sudhakara (13th Century AD), Ayurved Prakash (16th Century AD) etc.

**Druti Lakshanas:**
As mentioned in Rasaratna Samuchhaya, Druti should possesses five characteristics named Nirlepatva (non-sticking), Drutatva (Liquified), Tejastva (Lustrous), laghuta (Lighter than original one) and Asamyogascha sootena (Should remain separate from Mercury). For Asamyogascha sootena, as per the commentary, until druti is not mixed within Parada; it is called as druti. Once it mixes with mercury, it will loose its liquid state. But it should have property of blending instantly with mercury. So some scholars prefer the word ‘drutamyogashcha sootena’ instead of ‘Asamyogaschasootena’.

**Ratna Druti:** As per Rasaratna Samuchhaya, Rasatarangini and Rasaprakasha Sudhakara; there are nine types of Ratnas (precious gemstone) which are called as Nava Ratnas and they are having their astrological relations with the Nava Grahas. They are Manikya, Mukta, Vidruma (Praval), Tarkshya, Pushpa (Pushkraj), Bhidur (Heera), Nilam, Gomed and vidur; which are sequentially related with the nine Grahas (planets) from Surya to Ketu. There are six Ratnas which are important and they are used in the Parada bandha. They are Pushparag, Gomed, Padmarag, Praval, vaidurya and Nilam. They should be stored cautiously.

In Rasaratna Samuchhaya, the process of Ratnaduti is mentioned as common method for all the Ratnas (precious gemstone). Also, separate procedure has been mentioned for Mukta, Vajra and Vaikrant.

In Ayurved Prakasha, the Ratnaduti procedure of Muktaphal and other Ratnas has been mentioned together and similar procedure is mentioned for muktadravana in RasaRatnaSamuchhaya. The drugs used for the preparation of Ratnaduti is also different according to various text books. (Formulated in Table No 1.)

**Table 1: Drugs used for preparation of Ratnaduti in various texts:**

<table>
<thead>
<tr>
<th>Drugs</th>
<th>Latin Name /English Name</th>
<th>Rasaprakasha Sudhakara</th>
<th>Rasaratna samuchhaya</th>
<th>Rasendra chudamani</th>
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</thead>
<tbody>
<tr>
<td>Hinga</td>
<td>Ferul asafoetida</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Saindhava</td>
<td>Rock salt</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
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<tr>
<td>Samudra</td>
<td>Common salt</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Bida</td>
<td>Black salt</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>----------</td>
<td>----------------------</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Sauvachala</td>
<td>Potassium nitrate</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Romaka</td>
<td>Earthen salt</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Yakshar</td>
<td>Alkali preparation of Barley</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Sajikshar</td>
<td>Sodium Carbonate</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Tankana</td>
<td>Borax</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Navsadar</td>
<td>Ammonium chloride</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Amlavetas</td>
<td>Garcinia pedunculata</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
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<tr>
<td>Jaipalbej</td>
<td>Croton tigillum</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Chitranmula</td>
<td>Plumbago zeylanica</td>
<td>Yes</td>
<td>Yes</td>
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</tr>
<tr>
<td>Rudanti</td>
<td>Cress cretica</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
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<td>Vanshlochan a</td>
<td>Bambusa arundinaceae</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
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<tr>
<td>Jambuswara s</td>
<td>Syzygium cumini</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
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<tr>
<td>Dravantimul</td>
<td>Jatropha curcus</td>
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<td>Yes</td>
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<tr>
<td>Arkakshar</td>
<td>Calotropis gigantean</td>
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<td>Snuhikshir</td>
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<tr>
<td>Mamsdrava</td>
<td>Meat</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Bhallatak</td>
<td>Semecarpus anacardium</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Kshirkakoli</td>
<td>Lilium polyphyllum</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

**Method of Preparation of Ratnadruiti:**

As mentioned in Rasaratna Samuchhaya and Rasendra Chudamani, Hingu, Panchalavana (Saindhava, Samudra, Sauvachala, Bida and romaka), trikshar (Yavakshar, Sajjikshar and Tankanakshar), Mamsadrava, Amlavetasa, Navasadar, Jaipalbeej, Bhallataka, Dravanti, Rudanti, Kshirkakoli (in Rasendra chudamani commentary by Acharya Siddhinandan Mishra, Payasya is considered as Shatavar while in Rasaratna samuchchaya, it is considered as Kshirkakoli), Chitrakamula, Snuhikshir and Arkakshir; all these ingredient should be triturated together to form a ball like round shape (Golaka). In the centre of this ball, the Ratna (precious gemstone) of which druti is meant to be prepared, is kept. This ratna (precious gemstone) should be of good quality and auspicious. Then this ball will be wrapped in Bhurjapatra (Betula utilis) and then tied in a cloth. It is then tied by a rope and subjected for swedana (Steaming) in a dolayantra (apparatus for steaming) containing rasa of Amlavarga drugs and Kanji (Sour gruel) (a fermentative product of rice). The swedana given for three days continuously under intense heat. Then this pottali is taken out, cleaned and then ball is opened and the druti
inside is collected. This *ratnadruti* is lustrous as like original *ratna*, lighter than original *ratna*, useful for *dehasiddhi* (Healthy body to attain salvation) and *lohasiddhi* (conversion of lower metals to higher metals) and gives auspicious results.

As mentioned in Rasaprakasha Sudhakara\(^{13}\), *Hingu, Panchalavan, Yavakshar, Sajjikshar, Tankan, Navasadar, Amlavetas, Jaipalbeej, Chitrakamula, Rudanti, Vanshalochana, Jambu swaras* (*juice*), *Dravantimula, Arkakshir* and *snuhiksheera* are taken in equal quantity. They ground on a stone (*Shila*) to form a round shaped ball. The purified *churna* (powder) of desired *Ratna* (precious gemstone) from *Navaratna* is kept inside this ball and it is wrapped by *Burjapatra* (*Betula utilis*) and tied well by rope. Then it is again wrapped in silk cloth and *pottali* is made. This *pottali* is subjected to intense heat for three continuous days in a *dolayantra* containing all *amladravya* and *kanji*. On fourth day, the *pottali* is taken out and the ball is washed with *amladrava*. The *ratnadruti* inside is collected and stored.

As mentioned in Ayurved Prakasha\(^{11}\), the *churna* of *Mukta ratna* is triturated for seven days with *Amlavetas Swaras*. It is then kept inside the *Jambirinimbu* (*Citrus jambhiri*) and kept in grain stack for seven days. On eighth day, it is taken out and *sharavasamputa* done and *puta* is given to obtain the *Mukta druti*.

**Vajra Druti:**
As mentioned in Rasaratna Samuchhaya\(^{15}\), the *churna* of *Vajra* (Diamond) is kept in round shaped *kalka* (fine paste) of *Vajra valli* (*Asthi-samhar*) (*Cissus quadrangularis*) and this *kalka* ball is wrapped in *bhurjapatra*. Again it is wrapped in cloth and *pottali* is made. This *pottali* is subjected to heat in *dolayantra* containing *Amladravya swaras* and *Kanji* for continuous seven days. The *druti* of Vajra will be obtained.

**Vaikrant Ratnadruti:** First method
As mentioned in Rasaratna Samuchhaya\(^{16}\), *Bhavana* of *Amlavetas swaras* is given to white colored *Vaikranta* and then kept it in intense sunlight. The same procedure should be repeated for seven days to obtain the *Vaikrant Druti*.

**Vaikrant Ratnadruti:** Second method
As mentioned in Rasaratna Samuchhaya\(^{17}\), *Ketaki swaras* (*Pandanus odorotissimus*), *Saimdhava, Swarnapushpi* (*Cassia fistula*) and *Indragopa* (kind of insect) are taken in equal quantity and ground well to make a round shaped ball. The *churna* of vaikrant is kept inside this ball and is subjected to *swedana* in *dolayantra* containing *Amladravya* and *Kanji*; for seven days by above said procedure to obtain the *Vaikrant ratna druti*. This *druti* is used to make *druti* of *bhasma* (incinerated ash) of all eight *dhatu* (*metals*) or *bhasma* of *Vajra* by adding with it and following the above said procedure of *Ratna druti*\(^{18}\).
**Ratna dravanvidhi** (liquification of precious stone) is mentioned in Rasarnava\textsuperscript{19}, where the word ratnadruti is not mentioned but the word ‘druti’ is mentioned in context of other metals and minerals like Abhraka (Mica). In the sixteenth patala of Rasarnava\textsuperscript{20} under the process of jarana and dravana of vajraadhiratna, it is mentioned that, with the help of herbs like Uchchata (Gunja)(Abrus precatorius), Mina-nayana (matsyakshi) (Alternanthera sessilis), sarpakshi (Ophiorrhiza mungos), and rakcthirakra (Plumbago indica); the ratna, nila, manikya and mukta etc will liquify instantly. Here also the word ratna druti is not mentioned.

**Ratnadruti Lakshana:**
As mentioned in Rasaprakasha Sudhakar\textsuperscript{21}, the lustre or colour of the druti will be same as that of original ratna. It will be lighter than original Ratna and useful in Dehavedha and Lohavedha. Once it combines with mercury it will become a potent formulation and will easily mix with mercury during lohavedha. Any type of Ratnadruti when triturated with above said Hingvadi drugs (mentioned in table no.1) in Kamsya patra (bronze vessel) for six continuous hours; they will generously mix well.

As mentioned in Rasendraksh Chudamani\textsuperscript{22}, the ratnadruti will have lustre like original ratna, will be lighter than original ratna. It will be useful in Dehavedha and Lohavedha and will give auspicious results. This druti will not mix with mercury but it will easily mix with the ramathadi drugs (drugs mentioned in table no 1) which were used in druti procedure.

**Fuel for Druti Procedure:**
As mentioned in Rasaratna Samuchhaya\textsuperscript{23}, for the procedure of dravana (process of Liquification) or sattvapatana (extraction of metals from minerals); the best fuel is wood of Mahuva (Madhuca longifolia) or Khadira (Acacia catechu).

**Storage of Druti:**
As mentioned in Rasaratna Samuchhaya\textsuperscript{24}, the druti should be stored in bottle containing Kusumbha taila (Safflower oil). Doing so, it will be preserved for longer time and will remain in liquid state.

**Hurdles in druti preparation:**
As mentioned in Ayurveda Prakasha\textsuperscript{25}, though the druti is mentioned in the classics but it is not witnessed. Without the blessings of Lord Shiva, druti is not possible. Similar explanation is also found in Rasendraksh Chudamani\textsuperscript{26}, with the blessings of Lord Mahadev; the druti will be easy to prepare. There are three things which are hard to get for humans having less fortune; they are bhakti (devotional worship) of Lord Vishnu, Parada bandhana (binding of mercury) and Druti. As mentioned in Rasaprakasha Sudhakar\textsuperscript{27}, Without blessings of Lord Shiva, druti of Dhatu and Ratna is not possible. Vishnu bhakti (worship of Lord Vishnu) is very gruelling similarly the Parada bandhana is also very difficult to perform. Among the dhatudruti and ratnadruti, Abhrakadruti is the most difficult to obtain. Humans are supposed to have less good fortune hence the druti is not possible without the blessings of Lord Shiva.

**DISCUSSION**
Ratnadruti is not available in the current market. There is no clear therapeutic indication of any Ratnadruti mentioned in the classics also it seems that it is advocated more in samskaras than in any formulation.
As per Rasaprakash Sudhakar, Vajradruti bandha is mentioned where Vajra druti is used for bandhana of Parada. As per Ayurved Prakasha, it is clearly mentioned that the drutis are used for Parad Jarana (an alchemical procedure of assimilation of metal into mercury). Drugs used in the preparation of Ratnadruti are almost similar in all the classics with minimal variations. They are of herbal origin, mineral origin and animal origin. For ratnadruti preparation Vanshalochana and Jambu swaras (along with other ingredients) are mentioned in Rasaprakasha Sudhakar only while Bhallatak, Kshirkakoli and Mamsadrava (along with other ingredients) are explained in textbooks like Rasaratna samuchchaya and Rasendra chudamani. While describing the preparation of Muktaphaladruti along with Ratnadruti in Ayurved prakasha, the putapaka method is advocated but which puta should be given, it is not clear. Similarly, in Rasaratna samuchchaya, in the procedure of Muktaadrvana by puta method is described but in commentary it is mentioned that any laghuputa can be given to obtain muktadruti. Exact name of puta advocated is not mentioned anywhere. The Ratnadruti lakshanas mentioned in the classics are almost similar with only difference while mentioning the characteristic of mixing with mercury. In some texts like Rasaprakash Sudhakar and Ayurved prakash, it is mentioned that, the druti will easily mix with parada (mercury) while in some texts like Rasaratna samuchchaya and Rasendra chudamani mentioned that, it will not easily mix with mercury. The preservation of druti is done in Kusumbha taila as druti is heavy and non-miscible in oil so it will settle down in taila. Hence it will not be exposed to the atmosphere and oxidation will not take place resulting in preservation for longer time. Exact shelf life of any ratnadruti is not mentioned anywhere. As per Rasaratna samuchchaya commentary, the fuel used for melting is wood of Mahua or Khadira because the coal of these woods will be hard and so the fire will be intense and will last long which is the basic requirement for the processes like druti. In the referred rasashastra classics, there is no description found for the internal or external use of any ratnadruti. Any therapeutic use of ratnadruti is not found anywhere so the dose and adjuvants. Hurdles in the preparation of ratnadruti are mentioned in classics. In rasashastra book Rasarnava, the word druti is mentioned but the word Ratnadruti is not found.

CONCLUSION

Ratna druti is mentioned in classics since 10th century AD but the same is absent in many classics of 20th century AD. The Ratna druti is impossible without the blessings of Lord Shiva and it is said to be very difficult to get Druti. Ratna druti of any gemstone is not available in the market. They are practically not utilized in present days. There is scope of preparing these ratna drutis and explore them by doing tests and prepare their analytical profile.

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