

IMPORTANCE OF *ĀNANDA KANDA* IN THE HISTORY OF INDIAN ALCHEMY

K.L.Virupaksha Gupta*, Sridurga Chinta
& K.R.C. Reddy*****

ABSTRACT

Rasa Śāstra is an important branch of *Āyurvēda* developed for achieving therapeutic benefits from mineral materials. *Ānanda kanda* is one of this subject text which gives an elaborate description of this subject. *Dēhavada* concept of *Rasa Śāstra* has been described elaborately along with *Lōha vada* in this text. This book serves an important reference text. This book serves an important reference text for students and scholars of *Rasa Śāstra* for teaching and training practical purposes.

Rasa Śāstra is an important branch of *Āyurvēda*. *Rasa Śāstra* mainly deals with two things 1. *Lōha Vada* (Transformation of lower metals into higher metals), 2. *Deha Vada* (Making the body stable and strong).

During the medieval period many books were written by describing various aspects of *Rasa Śāstra*. *Ānanda kanda* is one such important text written in 13th century. That gives an elaborate description of this subject. This text is supposed to be written by *Manthana Bairava*, a *Rāja Vaidya* of the Island of *Samhita*. (*Pārada Vijñāniya* page No. 319)

This text was published in 1952 based on the three main sources; one is from manuscript obtained from Tanzore library, second from Mysore "*Rāṣṭriya Prācyā Grantha Saṁgrahālaya*" in telugu language and the third from that which was published in '*Akhila Bhāratīya Vaidya Sammējana Patrika*'. It was also published by Veturi Sankara Sastri, Editor, *Sri Dhanvantari Patrika* in Telugu language from Muktyala, Andhra Pradesh in 1969 based on the compiled articles published in *Sri Dhanvantari Patrika* serially

* Jr. Resident, **Sr. Resident, *** Head Deptt. of Rasa Shastra, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi.

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If we go through the subject matter of *Ānanda kanda*, it is described in the form of *Śiva Pārvati Sambhāsa* (Conversation of Lord *Śiva* and Goddess *Pārvatī*). This text was written in two parts titled as *Viśrānti*. Each *Viśrānti* comprises of chapters called *Ullāsa*. The first *Viśrānti* is known as *Amṛtikaraṇa Viśrānti* and comprises of twenty six *Ullāsa*. The second *Viśrānti* is known as *kriyākāraṇa Viśrānti* comprising of ten *Ullāsa*.

Subject matter of *Ānanda kanda*

I. *Amṛtikaraṇa Viśrānti*

1. *Rasa* (mercury), *Utpatti* (Origin), *Nirukti* (etymology), *Dōṣa* (impurities) and *Avastha* (Physical states ?).
2. Qualities of student of *Rasa Śāstra* and *Kakini*, Worship of mercury, *Rasa Śāla* (Pharmacy of mercurials).
3. *Rasa Dikṣa Krama* and *Bheda* (order and types)
4. *Aṣṭādaśa Saṃskāra* (Eighteen) types of specialized processes adopted for mercury) *Bija Dṛti* (liquid state) *Satva Pātana* (Metal extraction procedures).
5. *Khēcara*, *Bhūcari*, *Jāraṇa Prakāra* (digestion procedures in vapour and solid state ?).
6. *Deha Vedha Krama* (strengthening of body), *Śarīra Śuddhi* (Purification of body), *Kṣētrikaraṇa*, *Aroṭa rasa Seva Krama* (method of ingestion of mercury). *Khetha Baddha Rasa Seva Krama*, *Pathya Apathya* (non congenious diet), *Sapta dhātu Vedha*.
7. *Ratna* (precious stones), *Utpatti* (origin), *Lakṣaṇa* (characteristic features), *Bheda* (types), *Saṃskāra Rasāyana*, *Odana Dṛti guṇa*, *Swarna* (gold), *Kānta* (magnetic iron) and *Abhraka*(mica).
8. *Rasāyana Sēva Krama*(procedure of rejuvenation therapy).
9. *Rasāyanahara Rasa Saṃskāra*, *Rasa Bhasma Krama*, *Jaratara Samāraṇam*, *Aroṭaka Rasa*.

10. *Pañcadaśa Gutika Nirmāṇa Vidhi and Upayōga Vidhi.*
11. *Jivati eva Divya Yōga siddhi, Bhūta Kālāntakarasa.*
12. *Śrīśailē Siddha Labha Prakāra.*
13. *Gandhaka samskara Guṇa.*
14. *Viṣa-Utpatti, Bheda, Saṁskāra, Guṇa, Upadrava, Cikitsā.*
15. *Divyauṣadhi rasāyana.*
16. *Ankōla Kalpa etc. Abhyaṅga - Maha Nīli Tailam, Udvartana- Kēsarañjana Kalpa Divyauṣadhi Grahana Yōgya Sthala Nirdēśa and Grahana vidhi (Description of place of collection and protocol of collection of divine medicinal plants).*
17. *Uṣṇa pāna Rasāya (early morning water drinking) Pīta Jala Lakṣaṇa, Jala Ajīrṇa Lakṣaṇa and its Parihāra (indigestion of drinking water and its management) Uṣṇa Pāna Guṇa, Nāsāpāna rasāyana.*
18. *Sadācāra Rasāyana, Dina carya.*
19. *Ṛtu carya, Pācakāgni Swarūpa.*
20. *Yōgirasāyana, Jīvanmuktalakṣaṇa and Sādhanōpāya.*
21. *Yōgasiddhi Kuti Nirmāṇa vidhi, Amari Kalpa*
22. *Vandaka kalpa, Vandakaharaṇa vidhi.*
23. *Viśēṣarasa saṁskāra, Rasa Śōdhana and Bhasma vidhi, Mūrcana, Bandha, Gandha piṣṭi, Mūlika bandha,etc.*
24. *Mahā rasa, Uparasa, Lōha and Rasa Bhandhas used for Vedha.*
25. *Paribhāṣa (Technical terminology)*
26. *Yantras, Kōṣṭhi, Mūṣa, Puta, etc description (Equipments, furnaces, crucible, quantum of heat required for incineration).*

II. *Kriyākāraṇa Viśrānti*

1. *Shodhana Māraṇa vidhi of Upa rasa (purification and incineration methods), Dvadasa Lōha (metals), Nava Ratna (precious stones) and Nava Upa*

Ratna (semi precious stones), *Gandhaka śuddhi* types, *Gandhaka taila*, *satva Pātana* and types.

2. *Śodhana Māraṇa vidhi* (purification and incineration methods) etc. of *Swarna* (gold).
3. *Śodhana Māraṇa vidhi* (purification and incineration methods) of *Rajata* (silver).
4. *Śodhana Māraṇa vidhi* (purification and incineration methods) of *Tāmara* (copper)
5. *Śodhana Māraṇa vidhi* (purification and incineration methods) etc. of *Kānta*, *Tikṣṇa* and *Muṇḍa Lōha* (iron)
6. *Śodhana Māraṇa vidhi* (purification and incineration methods) etc. of *Vanga* (tin) and *Nāga* (lead)
7. *Śodhana Māraṇa vidhi* (purification and incineration methods) etc. of *Pittala* (brass), *Kāmsya* (bronze) *Vartaloha*.
8. *Śodhana Māraṇa vidhi* (purification and incineration methods) etc. of *Ratna* (gems/precious stones).
9. *Divyauśadhi* (divine plants) description.
10. *Mahaūśadhi* (medicines having great therapeutic values) description.

Pariśiṣṭam Paribhāṣa (Technical terminology) *Bhandha*.

Prakīrṇakam - Garbhasāra Yantram etc.

Discussion

The author of the text i.e. *Manthana Bhairava* was supposed to be the chief royal physician at the court of king of *Śimha dwīpa* (Srilanka). This reflects that the knowledge of the science of *Rasa Śāstra* in ancient days flourished not only in India but also up to countries like Srilanka. The author devoted total 12th *Ullāsa* of 1st *Viśrānti* especially to describe about 'Srisailam' an area in Nallamala forest in Andhra Pradesh, a famous pilgrimage centre and abode of Lord *Śiva (Mallikārijuna)* along with the

neighbouring places. This place is also claimed to be the place where the famous *Rasa Siddha Nāgārjuna* had moved about extensively (during his attempts to attain *Rasa Siddhi*). This reflects that the author belonged to/was well acquainted with Andhra Pradesh. This factor is also vivid through the numerous Telugu terms that we come across in this text.

Each part of this book is named as *Viśrānti* which indicates the state of tranquility and feeling of ease. Each chapter of this book is known as *Ullāsa*. It indicates that as one goes through the book he gets delighted & attains happiness.

The *Pārada*, the chief material of *Rasa Śāstra* has been described in detail along with *Dōṣa*, *Aṣṭādaśa Samskāra*, *Bandha*, *Bhasma Nirmāṇa Vidhi*, *Rasa Bhasma sevana vidhi* *Apathya Janya Vikāra* etc. The *Dōṣas* of *Pārada* are described in a classified way i.e. fifteen *Naisargika* (*Pārthiva*, *Āpya* *Āgnēya*, *Anīla*, *Gaja carma*, *Puṇḍarī Visarpa*, *Asahyāgni*, *Haridra*, *Rakta carma Nāraṅga*, *Rakta Binduka*, *Mandūka* and *Mala*). seven *Oupādihika* (*Kalika*, *Mālini*, *Kapōti*, *Rakta*, *kancuka*, *Salomi*, *Girika* and *Piṅgali*) and three *Yōgika* (*Nāga*, *Vaṅga* and *Viṣa*)

Yantras (48 type of equipments) *Kōṣṭhi* (3 types of furnace) *Mūṣa* (20 types of crucibles) *Puṭa* (quantum of heat required for incineration of material) have also been described. (*Pāribhāṣa* chapter 25th *Ullāsa* 1st *Viśrānti*)

Sixteen *Rasa Siddhas* are mentioned in this text. (3rd *Ullāsa* 1st *Visratī*). Before starting *Rasa karma*, one ought to offer prayer to those *Rasa Siddhas*.

Thirty eight *Divyauśadhi Kalpas* (formulations of *divine* herbs) have been mentioned for *Rasāyana* purpose and eradicating various diseases. (15th *Ullasa* 1st *Viśrānti*). Pharmacotherapeutic properties of eighty eight *Mahaūśadhas* (herbs having greater therapeutic value) have been mentioned. (9th *Ullāsa* 2nd *Viśrānti*) Sixty four *Divyauśadhis* have been maintained. These are useful in various *Rasa Karmas* (10ths U/ 2nd.) *Ankola*, *kalpa*, *Rasāyana kalpas*, *Mahā Kāmēśvara Kalpa*, *Abhyaṅga Kalpa* (*Mahānīlitaīla*, *Candanāditaīla*) *Udāvarta Kalpas* and *Kṣāra*, *Anjana Kalpas* have been also described (16th *Ullasa*-1st *Viśrānti*).

Eighteen types of *Viṣa* (poisonous herbs) their *Śōdhana* (detoxification methods) the treatment of adverse effects of these poisonous herbs and their utility for *Rasāyana* (rejuvenation) purpose has been mentioned in detail (14th *Ullāsa* – 1st *Viśrānti*). More than 60 technical terms of *Rasa Śāstra* have been described in *Pāribhāṣa* Chapter (25th *Ullāsa* – 1st *Viśrānti*) While explaining *Dhanvantarī Bhāga* he has mentioned different proportion for different *Bhasmas* viz for *Siddha Rasa* 1/2 part, *Svarṇa Bhasma* 1/3 part *Rajata Bhasma* 1/4 part, *Tāmra Bhasma* 1/6 part, *Kānta Bhasma* 1/8 part and for *Ratna Bhasma* 1/16 part. The melting stage of a material during *Satvapātana* is termed as *Rēkhāvarta* instead of *Bijāvarta*. Fifteen *Gutika* for *Kramana* of *Pārada* have been mentioned (10th *Ullāsa* – 1st *Viśrānti*) In this text first eight chapters of 2nd *Viśrānti*, *Uparasa*, *Dwādaśa loha*, *Navaratna* and *Nava Uparatna* are described in detail. *Pārada* is the *Rasa/Māha Rasa* and other materials are included in *Upa Rasa* Group. This *Uparasa* group comprises of following 48 materials. *Gandhaka*, *Haratāla*, *Maṇḥśila Mākṣika*, *Abhraka*, *Hīṅgula*, *Gairika*, *Capala*, *Śilājatu*, *Bhūnāga*, *Haridrāśma*, *Agnijāra*, *Kharpara*, (*Rasaka*) *Mayūratutta*, *Kaṅkuṣṭha*, *Giri Sindūra*, *Taṅkaṇa*, *Kampillaka*, *Vatsanābha*, *Kāsisa*, *Gauri Pāṣāṇa* *Tuvari*, *Podāri Śṛṅgi*, *Sindūra*, *Rasānjana*, *Nilānjana*, *Sauvīrānjana*, *Srōtānjana*, *Ahiphena Puspānjana*, *Śankha*, *Sukti*, *Śambuka*, *Kaparda Sarvakṣāra*, *Navāsāra*, *Saurārṣṭi*, *Akhupāṣāṇa*, *Sarjarasa Guggulu*, *Lākṣā*, *Kṣāra Lavaṇa*, *Gōrōcana*, *Amlavetasa*, *Kacca*, *Cagana* and *Vāluka*.

Dwādaśa Lōha are described in detail (2nd to 7th *Ullāsa* – 2nd *Viśrānti*) They are *Svarṇa*, *Rajata*, *Tāmra*, *Kāntalōha*, *Abhra Satva*, *Tikṣṇa*, *Muṇḍa*, *Bhujāṅga* (*Nāga*) *Trapu* (*Vaṅga*), *Rīti* (*Pittala*) *Kāmsya* and *Varta Lōha*. *Mandūra* is known as *Lōha Kitta*.

Uparatna are described in detail. They are *Sūryakānta*, *Candrakānta*, *Tārākānta*, *Kāntaka Vaikrānta*, *Nṛpāvarta*, *Sasyaka*, *Vimala* and *Phirojaka* (8th *Ullāsa* – 2nd *Viśrānti*)

Other than the subject matter *Rasa Śāstra* we come across many important aspects of *Āyurvēda* in this text at various contexts. These include *Dinacarya*, *Rtu charya*, *Sadācāra Rasāyana*, *Jalapāna*, *Pācakāgni Svarūpa* etc.

Importance of knowledge and practice of *Yōga* in attaining *Rasa Siddhi* has been highlighted by the author in this text. He has mentioned *ṣaḍaṅga yōga*, (excluded *Yama*

& *Niyama*) while describing the qualities of *Śiṣya* (student) of *Rasa Śāstra* “*ṣaṭkarma Nirata Sūri*” (should practice *ṣaṭkarma* daily) has been mentioned. (2nd *Ullāsa* - 1st *Viśrānti*).

Conclusion

Rasa Śāstra is the discipline developed for achieving therapeutic benefits from mineral materials . Among the various texts written on this discipline during the medieval period, *Ānanda Kanda* is an important text. The subject matter of this text is arranged systematically. *Dēhavāda* concept of *Rasa Śāstra* has been described elaborately along with *Lōhavāda*. *Ṣaḍaṅga yōga*, *Dinacarya*, *Ṛtucarya*, *Sadācāra Rasāyana* etc. also been described in this text. It may be thus concluded that this book serves as an important reference text for Post graduate students and scholars of *Rasa Śāstra* both for the teaching and practical training purposes.

सारांश

भारतीय रस-विज्ञान के इतिहास में 'आनन्दकन्द' का महत्त्व

के.एल. विरूपाक्ष गुप्ता, श्रीदुर्गा चिन्ता एवं के.आर.सी. रेड्डी

रसशास्त्र आयुर्वेद की एक महत्त्वपूर्ण शाखा है जिसका विकास खनिज पदार्थों से औषधीय लाभ लेने के लिए किया गया है। 'आनन्दकन्द' इस विषय का एक ग्रंथ है जो इसके बारे में विस्तृत वर्णन करता है। इसमें लोहवाद के साथ देहवाद का भी वर्णन किया गया है। यह पुस्तक रसशास्त्र के अध्ययन और प्रायोगिक पक्ष के ज्ञान के लिए एक महत्त्वपूर्ण संदर्भ ग्रन्थ है।