



Review Article

A CRITICAL APPRAISAL OF MANIKYA: A RATNA

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ABSTRACT

Rasashastra has used almost all the available metals and minerals in the creation for medicinal purpose. Gems or *Ratnas* are also one among them. As the priority of *Rasashastra* was to attain a body (*Deha vada*), *Siddhahcaryas* of *Rasashastra* had used the gems for the purpose of inducing the longevity of life in a human body. *Manikya* or ruby, the rarest of gemstones and grouped under *Ratna Varga*. Its use leads to generate the mental and spiritual powers and special divine thoughts rise in mind. *Manikya* or ruby balances *Surya* (sun). *Surya* represents the king of the solar system in *Jyotish*. It also represents authority, power, self, father, body and health. It is composed of aluminium oxide, chromium and titanium. *Manikya* is having innovate action on various hormonal, enzymatic, immunological pathways, as it comprises mainstream trace elemental moieties. It is a versatile drug having *Medhya*, *Vrushya* property and specially recommended in *Dwajabhanga*, *Kshaya* and it has best *Rasayana* and *Vajeekarana* property. In the present review an attempt has been made to compile historic review, mythological origin of *Manikya*, Synonyms according to different *Acharyas*, *Manikya Guna Karma* and *Dharana punya*, types and their *Lakshana*, *Grahyagrahyatva* etc. present review expected to furnish the knowledge on *Manikya ratna* so that it can be widely used in therapeutic practices.

INTRODUCTION

Manikya is a variety of *Ratna* which is vibrant red to slightly purplish in color. *Manikya* is considered first and foremost among chief 9 *Ratnas* in almost all the texts of *Rasashastra* and *Jyotishshastra*. *Ratnas* are having their relations with specific *Grahas*. *Manikya* has been upheld as *Suryagraha preeti Ratna* in Astrology.

Historical Review

Manikya is known to the Indians about 5000 years ago only. In *Shrimad Bhagavata*, *Mahabharata* and *Brihat samhita* there are reference about *Manikya*. In those days peoples were aware of beauty and usage of *Manikya*^[1]. In *Samhita kala*, *Manikya* quoted in the name of *Kuruvinda* as *Anushastra*^[2].

Manikya is one of the ingredient in *Lekhaniyanjana*, *Bhadrodayadyanjana* and used as *Utsadana dravya*.

Manikya quoted in the name *Sougandhika* and is an ingredient in *Muktadi choorna* in treatment of *Hikka*, *Shwasa*^[3], *Karketana mani* used for *Dharana* in *Sarpavisha chikitsta* and *Manikya* quoted in the name of *Arka* as one of the ingredient in *Chitrakadi*.

Manikya mentioned *Gunas* of *Padmaraga*^[4], and *Karketana Mani* used for *Dharana* in the treatment of *Sarpavisha*^[5,6]. *Bairavananda* mentioned 13 lakhs of *Manikya Raga sankya*^[7] and 13 parts of *Manikya* used in *Parada jarana*. In *Rasopanishad* among seven *Ratnas Manikya* named as *Lohitaksha*^[8].

Mythological origin of *Manikya*^[9]

Lord Vishnu took *Vaman avatar* and shot down King Bali. With the touch of lord foot Bali's body converted into 84 types of gems. Specific part of lord Bali's body converted into specific gem, likewise by the blood of lord Bali, *Manikya* got origin.

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Occurrence or places of Availability of *Manikya* (Ruby)

Manikya is found in Burma, Africa, and Srilanka and India. In India it is found in Karnataka, Orissa, Katak.

The Mogok Valley in Upper Myanmar (Burma) for centuries was world's main source of rubies. That region has produced some of the finest rubies ever mined, but in recent meager amount of good rubies have been found there. The very best color in Myanmar rubies is sometimes described as pigeon blood. In Central Myanmar, the area of Mong Hsu began producing rubies during the 1990s and rapidly became the world's main ruby mining area. The most recently found ruby deposit in Myanmar is in Namya (Namyazeik) located in the northern state of Kachin.

Synonyms of *Manikya*

Table 1: Showing the synonyms of *Manikya* mentioned by different authors

Synonyms	<i>Ananda Kanda</i>	<i>Raja Nighantu</i>	<i>Rasa Tarangini</i>	<i>Rasa Jala Nidhi</i>	<i>Bhavaprakash Ratna Vijnana</i>
<i>Manikya</i>	+	+	+	+	+
<i>Rangamanikya</i>	+	+	+	-	-
<i>Ratnarat</i>	+	+	-	-	-
<i>Tarala</i>	+	+	-	-	-
<i>Ratnanayaka</i>	+	+	-	-	-
<i>Ragadrik</i>	+	+	-	-	-
<i>Shonapala</i>	+	+	-	-	+
<i>Padmaraga</i>	+	+	+	-	+
<i>Raviratna</i>	+	+	+	+	-
<i>Shonaratra</i>	+	+	+	+	-
<i>Kuruvinda</i>	+	+	+	-	-
<i>Lohitaka</i>	+	+	+	+	+
<i>Sougandhika</i>	+	+	-	-	-
<i>Taruna</i>	-	-	-	+	-
<i>Shringari</i>	+	+	-	+	-
<i>Sharenduka</i>	+	-	-	-	-
<i>Rangamani</i>	-	-	-	+	-
<i>Ragayuk</i>	-	-	-	+	-
<i>Vasuratna</i>	-	-	-	-	-
<i>Laxmiratna</i>	-	-	-	-	-
<i>Arunopala</i>	-	-	-	-	-

Vernacular Names

- Bengali - Mannika
- English - Ruby
- Hindi - Manika, Chunni, Lal, Lal manika
- Marathi - Manika
- Kannada - Manikya
- Latin - Rubinus
- Telugu - Manikyamu
- Gujarati - Manika

Burma - Cheen

Manikya Guna Karma and Dharana punya

Manikya is *Madhura* rasa, *Snigdha* in *Guna*, *Vrishya*, *Balya*, *Rasayana*, *Medhya*, *Hridhya* and *Deepana* in *Karma* and it destroys *Vata vikara* and *Kshaya roga*. *Manikya* is *Madhura* in *Rasa*, alleviate *Vata* and *Pitta*. It has *Rasayana* property.

Manikya increases digestive power. It is nutritious and destroyer of *Kapha*, *Vayu*. It also does

away with the evil influence exerted by ghosts and other evil spirits.

Unani view

Manikya is neither cold nor hot. It is cardio tonic, brain tonic, haemostatic, good appetizer and anti-toxic. It

may be used in palpitation, vertigo, insanity, *Urakshata*, *Rajyakshma* and hallucination. It may be used as collyrium in eye weakness. Along with above benefits, some scholars mention that the *Suryadi graha peeda* gets relieved by the usage of *Navaratnas*.

Table 2: Showing types of Manikya mentioned by Different Acharyas

The Lakshanas of Padmaraga Manikya

Types	Ananda Kanda	Brihat Rasa Raja Sundara	Raja Nighantu	Rasa Jala Nidhi	Ratna Vijnana	Rasendra Chaudamani	Rasa Ratna Samuchaya	Rasa Prakasha Sudhakara
<i>Padmaraga</i>	+	+	+	+	+	+	+	+
<i>Neelagandhi</i>	+	+	+	+	+	+	+	+
<i>Kuruvinda</i>	+	+	+	+	+	-	-	-
<i>Sougandhika</i>	+	+	+	+	+	-	-	-

The *Padmaraga* variety of *Manikya* is bright like red lotus, clear, unctuous, heavy, clear, oval in shape with an outer surface is said to be best.

The Lakshanas of Neelagandhi Manikya

The *Neelagandhi Manikya* available near the river Ganga and it has *Aruna varna* externally where as blue tinge in the inferior. The *Neelagandhi Manikya* which is having all the above said qualities is also said to be best.

The Lakshanas of Kuruvinda Manikya

Kuruvinda Manikya grows from a stone named *Kuruvindam*, is highly red and beautiful.

The Lakshanas of Sougandhika Manikya

This *Sougandhika Manikya* grows out of *Sugandhika*, is yellowish red.

Grahya Lakshanas of Manikya

Table 3: Showing Grahya Lakshanas of Manikya

	REFERENCES				
	Rasa Ratna Samuchaya, Rasendra Chaudamani	Rasa Tarangini	Ayurveda Prakash	Rasa Prakasha Sudhakara	Brihat Rasa Raja Sundara, Raja Nighantu
<i>Kusheshaya dalachchhaya</i>	+	-	+	+	-
<i>Swachchha</i>	+	-	+	+	+
<i>Snigdha</i>	+	-	+	+	+
<i>Guru</i>	+	+	-	+	+
<i>Sphutam</i>	+	-	+	+	-
<i>Vritta</i>	+	+	+	+	-
<i>Ayata</i>	+	+	+	+	-
<i>Samagatra</i>	+	+	+	+	-
<i>Neelagarbha Arunachchhavi</i>	+	-	-	+	-
<i>Ganghambu sambhuta</i>	+	-	-	+	-
<i>Raktotpaladalachchhaya</i>	-	+	-	-	-
<i>Ramyam</i>	-	+	-	-	-
<i>Deeptam</i>	-	-	-	-	+
<i>Raktam</i>	-	-	-	-	+
<i>Mahata</i>	+	-	+	-	-

Agrahya Lakshanas of Manikya**Table 4: Showing Agrahya Lakshanas of Manikya**

Lakshanas	REFERENCES				
	Rasa Ratna Samuchaya, Rasendra Chaudamani	Rasa Tarangini	Ayurveda Prakash	Rasa Prakasha Sudhakara	Brihat Rasa Raja Sundara, Raja Nighantu
Randra	+	-	-	+	-
Karkasha	+	+	+	+	+
Malinya	+	+	-	+	+
Roukshya	+	-	-	-	-
Vaishadya	+	-	-	+	+
Laghu	+	+	+	+	+
Vakra	+	+	-	+	-
Doomabham	-	+	-	-	+
Vichchayam	-	+	+	-	+
Varoopam	-	+	+	-	+
Sharkarila	-	-	+	-	+
Swaragavikala	-	-	+	-	-
Sookshamam	-	-	-	+	-
Abhrapihitam	-	-	-	-	+

Shreshta Manikya Pareeksha Laxana: Does not undergo any diminution on luster, or in weight, even if rubbed with a hard stone. This is not the case with an artificial ruby.

1. It is a *Manikya* of excellent quality which endows its surroundings with brilliance when the sun's rays are reflected upon it. Such *Manikya* grow from *Sphatica*.
2. It is superior worth which, at the touch of the sun, vomits, as it were, red flame, or dyes its surroundings with a red lustre.
3. This reddens even a hundred times its weight of milk or vomits red flames.
4. The gem which appears from distance to be a blazing fire is called *Vansha-kanti* it is the giver of all wealth.
5. If it kept in dense darkness, illuminates the surroundings with its rays.
6. It is very rare even to gods, if put within a lotus, makes the latter put forth its blossoms immediately.
7. A *Manikya* of the shape of a *Gunja* should be 10, 7 or 3 *Gunjas* weight. The first better than second and the second is better than the third.
8. A *Manikya* of the shape of *Shringala-kola* weigh 12 or 8 or 7 *Gunjas*, of these three, the 1st is more

valuable than the second, and the second is more valuable than third.

9. If it is of size of a *Badari phala* should weigh 12 or 10 or 8 *Mashas*. The one which is of shape of *Dhatri phala* should weigh 30 or 20 or 16 *Mashas*.
10. If it is of the shape of *Bimbi phala* should weigh 6, 8 or 10 *Tolas*. A *Manikya* of a greater weight and dimension is not generally available.

Doshas of Manikya and its Prabhava

The *Manikya* having two different kinds of lustre in two different parts of its surface is a destroyer of friends to its wearer.

A *Manikya* with a mark resembling crow's foot gives rise to defeat. A crack in a *Manikya* worn causes infliction of injuries by weapons.

A *Manikya* with piece of pebble within it causes the destruction of cattle and friends.

A *Manikya* appears to be coated with milk in a cavity in its body causes much distress.

A *Manikya* having lustre of a drop of honey causes the loss of longevity, fortune, and fame.

A *Manikya* without lustre causes the loss of riches.

A *Manikya* with the color of smoke threatens an accident by lightening.

Manikya and Jyotishya^[10]

Manikya or ruby balances Surya (sun). Surya represents the king of the solar system in Jyotish. Manikya Surya graha preeti ratna hence named as Raviratna. By Dharana of Manikya pacifies all the bad effects of Suryagraha. It also represents authority, power, self, father, body and health. Depending on the placement of Surya in your birth chart, the wearing of a ruby may be very auspicious in strengthening the positive influences of Surya.

Surya, the sun acts like the thalamus in the human physiology. The sun is the central focal point in the solar system as is the thalamus in our body. All

activity in the solar system revolves around the sun. In our physiology, all activity is controlled and ordered by the thalamus. Enlivening the positive influences of Surya strengthens the physiology and strengthens the qualities of Surya in our daily life.

Manikya Shodhana Avashyakata^[11,12]

Muktadi Ratnas do not require Shodhana, as the Shastras do not mention specific Doshas in them. But to enhance the therapeutic properties, the Shodhana is an essential process.

If Shodhana is not done for Dhatu's and Ratna's then it will act like Visha.

Table 5: Showing different methods of shodhana of Manikya

S.No.	Rasagranthas	Media	Method	Time period
1.	Rasa Tarangini		Dola yantra swedana	1 Yama
2.	Rasa Chandamshu, Rasendra Chaudamani, Rasa Ratna Samuchchaya, Rasa Prakasha, Sudhakara, Rasamrita	Amla	Dola yantra swedana	1 Yama
3.	Rasendra Sara Sangraha, Sharangadhara Samhita, Yoga Ratnakara, Rasendra Chintamani	Jayanti Swarasa	Dola yantra swedana	1 Yama
4.	Rasayana Sara	Taila, Kodrava kwatha, Takra, Kanji, Kulattha Kwatha	Dola yantra swedana	2 Prahara
5.	Rasa Bindu	Nimbu/Jayanti swarasa	Dola yantra swedana	1 Prahara
6.	Bhavaprakasha	Kulattha kwatha	Dola yantra swedana	1 Yama (3 hours)

Marana of Manikya

The Shodhita Manikya is powdered and specific quantity of co-media added then triturated with specific liquid media. Chakrikas are prepared and dried, then kept in Sharava samputa. This Sharava samputa kept in pit of specified Puta and ignited with cow dung. It is repeated for several times to obtain the Bhasma.

Table 6: Showing different methods of Marana of Manikya

S.No.	Rasa Granthas	Maraka Dravyas	Media for Bhavana/ Nirvapa	Method
1.	Ayurveda Prakash, Rasa Prakasha Sudhakara, Yoga Ratnakara, Rasendra Chaudamani, Rasendra Chintamani, Rasa Ratna Samuchchaya, Rasa Jala Nidhi, Rasa Manjari	Manashila, Harata and Gandhaka	Lakucha Swarasa Bhavana	8 Putas (Gajaputas)
2.	Rasa Tarangini	1. Manashila, Gandhaka and Haratala 2. Gandhaka, Manashila and Hingula	Nimbu/Lakucha Swarasa Bhavana	8 Varana Puta
3.	Sharangadhara Samhita, Rasa Chandamshu, Rasendra	----	Kumari, Tanduleeya rasa,	Seven times each

	Chintamani, Yoga Ratnakara		<i>Sthanya – Nirvapa</i>	
4.	Arka Prakasha, Bhavaprakasha	----	<i>Saindhava lavana and Hingu yukta Kulattha kwatha- Nirvapa</i>	21 times

Manikya pishti

The fine powder of *Shuddha Manikya* is ground vigorously in the *Arka* of *Gulab*, *Ketaki* and *Chandana* for 3 to 4 days until very fine paste is obtained. It is dried up and the powder is called *Pishti*.

Pharmacological and Therapeutical properties

Rasa: Madhura

Guna: Snigdha

Veerya: Sheeta

Karma: Chakshushya, Vishaghna, Deepana, Vrishya, Medhya, Balya, Rasayana.

Doshaghnata: Kaphavatahara.

Rogaghnata: Karmaja Vyadhi, Kshaya.

Some *Rasa* scholars mentions *Manikya guna* as *Ruksha* and *Doshaghnata* as *Vatapittaghna*

Matra of Manikya^[13]

According to *Roga, Rogi bala*, the *Manikya* is administered in the Dose of 1/4 *Ratti* to 1/2 *Ratti* *Pramana*.

Anupana (Adjuvant /vehicle) for use of Manikya

Honey, butter, gold leaf and according to disease.

Vishishta yogas

- *Manikyamihirodaya Rasayana*
- *Javaharmohara vati*
- *Navaratnarajamriganka Rasa*
- *Brahmi vati*
- *Ratnabhagottara ras*

DISCUSSION

Since Vedic period *Manikya* was being considered as one of the *Navaratnas*. Even the ancient *Acharyas* of *Rasashastra* had included it under *Ratna Varga*. The references of its medicinal application could be found only from *Samhita Kala*. In the field of

Rasashastra previously the gems like *Manikya* were being used in different *Parada Karmas*. But when the *Acharyas* were attracted towards *Dehavada*, these gems were also used in different therapeutics in different forms. Internal use of *Manikya* in the form of *Bhasma* was introduced probably from 12th century AD and was first introduced by *Rasendra Chudamani* Later different *Acharyas* of *Rasashastra* incorporated

Manikya Bhasma as a medicine and they have also written their clinical success data. Thus *Somadeva* could be considered as the pioneer of introduction of *Manikya Bhasma* into the field of pharmaco-therapeutics. *Sadananda Sharma*, author of *Rasa Tarangini* first to mention *Manikya marana*

method separately. The *Manikya Bhasma* having *Medya, Vrushya, Deepana* qualities and indicated for the ailments like *Kshaya, Dwajabhanga*, It is also prescribed for *Rasayana* as well as *Vajikarana* purposes.

The best *Manikya* is said to be having *Raktotpalasannibha* means red in color. That is why it is synonymed with the terms like name *Padmaraaga, Lohitaka*.

CONCLUSION

Manikya is one among the *Nava ratna*, it has been considered one among the most valuable gemstone. Utility of *Manikya* in different therapeutic formulations available since from *Samhita kala*. *Acharya Somadeva* author of *Rasendra chudamani* considered as the pioneer of introduction of *Manikya Bhasma* under *Sarva ratna marana*.

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