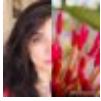


Twitter Thread by Savitri Mumukshu - ■■■■■■■■■■ ■■■■■■■■■



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1/n

Bhagwan Ram's life is primarily known to us from references in texts such as the Ramayana & Vasistha's Yoga. We know him as a king, hero & divine Avatar, but did you know that Shree Rama was a scientist & one of ancient India's foremost experts on chemistry & metallurgy?



2/n

Bhudeb Mookerjee, principal of Bengal College of Ayurveda was an Ayurvedic doctor & Sanskrit scholar. In 1938, he published “Rasa Jala Nidhi, Vol. 5” on Hindu chemistry. In Part 8, he directly names Shree Ramachandra as one of the greatest experts of ancient Hindu chemistry.

RASA-JALA-NIDHI

OCEAN OF
INDIAN
CHEMISTRY
& ALCHEMY

Rasacharya Bhudeb Mookerji

He tells us that King Ramachandra of Ayodhya, learnt chemistry from two great Yogis & Siddhas (Chemists) named Kalanatha & Lakshmisvara in the Dandaka forest. Having gained expertise in the field of chemistry & metallurgy, he was named "Dandakanatha" by the sages.

(4) *King Rama Chandra.*

The brightest luminary in the sky we have been gazing at is King Ra'ma Chandra of Ayodhya, the hero of the celebrated poem "Rama'yana," who killed Ravana in the field of battle. He was sent on exile for 14 years, during the greater portion of which he was in the forest of Dandaka, where he spent his time in the company of great sages who styled him "Dandaka natha" or king of the Dandaka forest. Here he learnt chemistry and alchemy from the sages and especially from two of them, named Kala-natha, and Lakshmiswara who were not only yogis but siddhas or chemists as well. In those days, the forest of Dandaka was full of hermitages where great saints and yogis lived and spent their

There he authored a book on chemistry called "Ram Rajiya" Sadly, the original manuscript is not available, but reference to it are found in treatises Rasa-Ratna-Samuchchaya & Bhava-Prakasha. The book's preface says the author is Dasharathputra, king Ramachandra of Ayodhya.

time in divine contemplation. The book "Rama-rajiya" is the greatest heritage left to us by this chemist king. In vain did I look for a reference to this book in Dr. Sir P. C. Roy's History of Hindu Chemistry. Most probably the Dr. is not even aware of the existence of such a book. Reference to this book is to be found in Rasa-Ratna-Samuchchaya and in Bhava-Prakasha. It will appear to careful student of Hindu chemistry that a considerable portion of our existing knowledge

5/n

It also mentions that the author learnt Rasa-vidya (metallic chemistry) from the great Rishis Kalanatha, and Laksmisvara. It states that the author prepared an image of his wife in gold manufactured by himself. Rama-Rajiya tells us the process of how this gold was obtained.

work. There can not be any doubt as to the authorship of this original book. It is not in any way indebted to the other treatises hitherto brought to light, and this shows that it is more ancient than Rasa-Ratnakara of Nagarjuna. In the preface of Ra'ma-ra'jiya, it has been clearly stated that it is composed by king Ramachandra of Ajodhaya, son of Dasaratha, who learned Rasa-vidya (metallic chemistry) from 'such great sages as Kala-natha, and Laksmiswara. Elsewhere in the book, it is stated that the author is one who prepared an image of his wife in gold manufactured by himself (निजकृतसुवर्णरचितपत्नीविग्रहः). In Ramayana also we find that Rama-chandra prepared a golden image of his wife Seeta. Ra'ma-ra'jiya throw a light on the

6/n

Rasa-Ratna-Samuchchaya & Bhava-prakasha drew much source material from the "Ram Rajiya". The Bhava-Prakasha quotes :

"The true process of incinerating Loha-bhasma (metals) as experienced by the great Yogis, is described by king Rama-chandra, who learnt it from those yogis."

question of how this gold was obtained. Rasa-Ratna-Samuchchaya and Bhava-prakasha have drawn much upon this important treatise. Bhava-prakasa has also quoted from Ra'ma-ra'jiya two lines which are significant :—

सत्योऽनुभूतोयोगीन्द्रैः कमोऽयं लोहमारणे ।

कथ्यते रामराजेन कौतूहलधियाऽधुना ॥

“The true process of incinerating the metals, as experienced by the great Yogis, is now described by king Rama-chandra, who learnt it, out of curiosity, from those yogis.”

No other king of the name of Rama than king Rama of Ajodhya had an occasion to associate himself closely with great Yogis, who always live in the forests.



8/n

This is because the author of Rasendra-Chintamani has been erroneously copied as “Dhunduka-natha, disciple of Kala-natha” . This is evidently a scribe’s mistake for Dandaka-natha, the name given to Rama-chandra. Buddhists claim that Dhunduka natha was a Buddhist Bhikshu

Rasendra-Chintamani. The manuscript which I had to study of this book shows it clearly that this was composed by king Rama-chandra, of the Surya dynasty, who was a son of Dasaratha and a disciple of Kala-natha. I find in Sir P. C. Roy's History of Hindu Chemistry that he came across two different kinds of manuscripts, some of which ascribe the authorship to Rama-chandra whereas the rest of them to Dhunduka natha, disciple of Kala-natha. The name "Dhunduka natha" is evidently a scribe's mistake for Dandaka natha, the name given to Rama-chandra, while he resided in the forest of Dandaka. In reviewing the preface of

9/n

But as Bhudeb Mookerjee points out, the teacher's name of Kalanatha corroborates the Ram-Rajiya. Rasendra-Chintamani can't be a Buddhist work as the book is full of salutations to Hindu gods and goddesses, without any reference to Buddha or Buddhism.

forest of Dandaka. In reviewing the preface of vol. I of my Rasa-Jala-Nidhi, a writer in "Prabasi" of Jaista 1334 asserted that the author of the book was not Dandakanatha, but Dhundpka natha, a Buddhist Bhikshu. This opinion carries very little weight with those who have actually read the book which is full of salutations to Hindu gods and goddesses, without the slightest reference to Buddha or anything connected with Buddhism.

10/n

Moreover Rasendra-Chintamani is clearly composed by two different authors—one ancient and another modern, one original and another commentator, the original composition, by Rama in elegant verse, & the commentary of later origin, is mainly, in prose.



11/n

The first layer of composition is of a very ancient origin and has no reference, to such modern chemists as Nagarjuna, Nityanatha, etc. whereas the second layer contains such references. This led scholars to erroneously date the work to 14th century A. D.

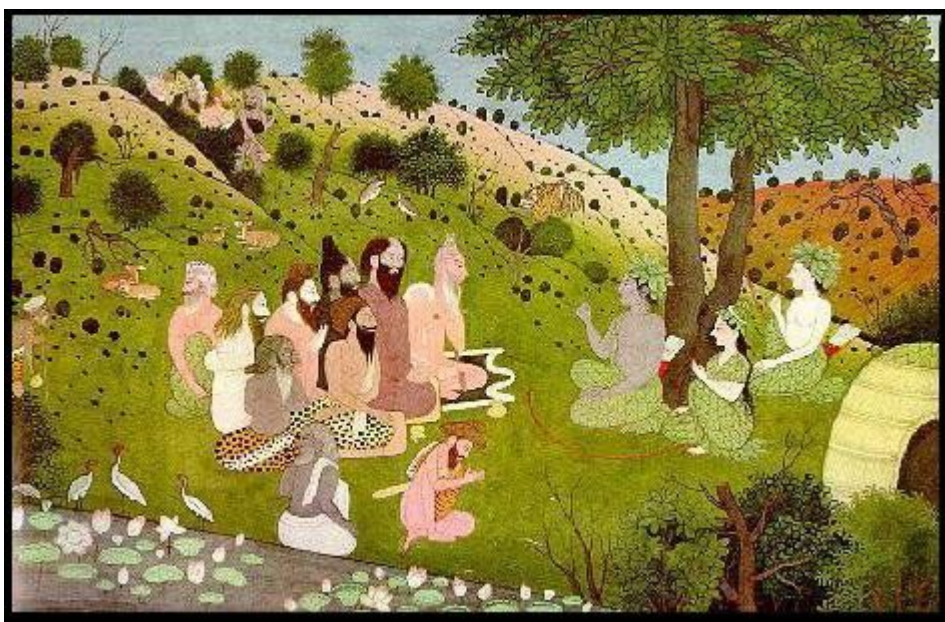
12/n

That the Rasendra Chintamani is older than other existing treatises on Indian metallic chemistry is evident from the fact that it mentions 9 different kinds of iron, most of which can no longer be identified, Only 3 kinds are mentioned in books of a modern origin.

That Rasendra Chintamani is decidedly older than any other existing treatise on Indian metallic chemistry is evident from the fact that mention has been made in it of 9 different kinds of iron, most of which can no longer be identified, whereas not more than three kinds have been mentioned in books which are comparatively of a modern origin.

13/n

These amazing references give us a whole new perspective on the multi faceted personality of, Shree Rama or Dandakanatha. Not only was he a historical figure, but also one of India's most respected scientists who authored two invaluable books on chemistry & metallurgy.



14/n

All volumes of "Rasa Jala Nidhi" by Bhudeb Mookerjee, consisting of comprehensive Ayurvedic formulas & references to Hindu chemistry are available for download at:

<https://t.co/xJO2gd4nNI>