



A Conceptual Review Of Ratnadhāraṇa And Its Role In Contemporary Wellness

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Abstract

The traditional non-invasive *Ayurvedic* technique of wearing gemstones, known as *ratnadhāraṇavidhi*, aims to sustain health through elemental and bio-energetic balance. This method, which has its roots in traditional *Ayurvedic* writings like the *CarakaSamhitā*, is predicated on the idea that natural gemstones have certain *guṇa* (qualities), *vīrya* (potency), and thermal properties (*śīta or uṣṇa*) that affect the body's *Doṣas*—*Vāta*, *Pitta*, and *Kapha*. When worn in accordance with recommended ways (*vidhi*), gemstones are thought to represent concentrated manifestations of the *Pañcamahābhūtas* (five elements), which can modulate physiological and psychological processes. *RatnadhāraṇaVidhi* is increasingly being understood in modern wellness contexts using integrative frameworks like mind-body medicine, subtle bioelectrical effects of crystals, and chromotherapy. The intentional and ritualistic elements of wearing gemstones are also consistent with contemporary mindfulness-based health practices. Integrative medicine literature highlights the importance of authenticity, safety, and standardization of materials, despite the fact that direct scientific evidence indexed in PubMed is still scarce. Thus, *RatnadhāraṇaVidhi* is a significant interface between traditional *Ayurvedic* knowledge and modern holistic wellbeing, deserving of additional interdisciplinary study.

Keywords: *RatnadhāraṇaVidhi*, *Doṣa* Balance, *Pañcamahābhūta*, Bio-energetics, Holistic Wellness, Chromotherapy.

Introduction

Āyurveda, the ancient science of life is a holistic medical system that emphasizes the maintenance of health [1] and the alleviation of disease through individualized therapeutic principles. Central to this system is the doctrine of *Tridoṣa* Vāta, Pitta, and Kapha [2] whose equilibrium is essential for physiological, psychological, and spiritual well-being. In addition to *āhāra*, *vihāra*, and *auśadha*, classical Ayurveda recognizes the role of subtle therapies that act upon the body's bio-energetic and psycho-somatic domains.

Ratnadhāraṇa Vidhi, the regulated practice of wearing gemstones, constitutes one such traditional modality rooted in *Ayurvedic* and *Rasāsāstric* literature. Although not elaborated as a standalone therapeutic chapter in the *Caraka Saṃhitā*, the foundational concepts supporting *Ratnadhāraṇa*—such as *guṇa*, *vīrya*, *vipāka*, [3] and *Pañcamahābhūtasiddhānta* are extensively discussed. *Caraka* emphasizes that substances endowed with specific qualities influence the *doṣas* and bodily channels, thereby affecting health and disease outcomes [4]

Rasāsāstra texts further elaborate the medicinal significance of minerals and gemstones, describing their purification, potency, and therapeutic applications. [5] Gems are considered condensed forms of elemental energy capable of exerting subtle influences when appropriately used. The classification of substances based on thermal attributes—*śīta* and *uṣṇa*—forms the rationale for *doṣa*-specific gemstone selection, such as *Mukta* for *Pitta śamana* and *Māṇikya* for *Vāta-Kapha* balance.

In the present era, *Ratnadhāraṇa* is gaining renewed attention within integrative health discourse, where ancient *Ayurvedic* concepts are examined alongside modern understandings of color therapy, bio-energetic, and mind-body medicine. Thus, *Ratnadhāraṇa* represents a significant yet underexplored interface between classical *Ayurvedic* wisdom and contemporary wellness practices.

Aim

To explore the *Ayurvedic* concept of *Ratnadhāraṇa* and assess its relevance as a non-invasive method for promoting health and holistic well-being.

Objectives

1. To study classical references of *Ratnadhāraṇa* in *Caraka Saṃhitā* and *Rasāsāstra* and understand its role in *Doshic* balance.
2. To analyze the therapeutic basis of gemstones in relation to *Pañcamahābhūta*, thermal properties, and modern integrative wellness approaches.

Materials and Methods

Study Design

The present study is a conceptual, literary, and descriptive review focusing on the *Ayurvedic* principles and contemporary interpretations of *Ratnadhāraṇa*. The study does not involve human or animal experimentation and is based entirely on classical texts and secondary scientific literature.

Materials

Sources of Data:

1. **Classical Texts:** References were taken from Caraka Saṃhitā (Sūtra and Vimānasthāna) and *Rasāsāstra* works such as Rasaratna Samuccaya, Rasendra Cūḍāmaṇi, and Āyurveda Prakāśa for concepts related to doṣa, dravyaguṇa, and gemstone properties.
2. **Secondary Literature:** Review articles and integrative medicine studies on gemstone therapy, chromotherapy, bio-energetics, and mind–body medicine from indexed journals were consulted.
3. **Databases:** Relevant contemporary literature was searched through AYUSH Research Portal, and Google Scholar.

Methods

1. Conceptual Analysis

Ayurvedic principles related to *guṇa*, *vīrya*, *vipāka*, *prabhāva*, *śīta–uṣṇa* classification, and *doṣa* balance were analyzed and correlated with gemstone usage as described in classical literature.

In Bṛhat Saṃhitā and Rasaratna-samuccaya, Ayurveda and Rasaśāstra describe gemstones (*ratna*) as potent medicinal and rejuvenative substances. Classical authorities such as Charaka mention gems for promoting longevity and ideal health. Stones are classified by origin—mineral, animal (e.g., pearl, coral), or plant-like—and only high-quality, flawless specimens are considered therapeutic.

Rasaśāstra prescribes careful purification (*śodhana*) and preparation into powders (*bhasma*), pastes (*piṣṭi*), or elixirs for ingestion, as well as wearing them as rings or amulets. Gems are traditionally linked to the nine planetary forces (*navaratna*), and are selected to balance doṣas in harmony with planetary influences. Today, they are primarily used for rejuvenation (*rasāyana*) and doṣa pacification, with individualized and cautious application.

Properties and Use of Gemstones in Ayurveda

Manikya (Ruby)

Ruby (Manikya) is described in Ayurveda as a warm, strengthening gem that symbolizes the Sun. It is sweet and unctuous in quality, acts as a heart tonic and aphrodisiac, and supports vitality, digestion, and mental clarity. Considered tridoṣa-hara—especially calming Vāta and Pitta—it is used for debility and chronic wasting. Ruby is worn in gold or taken in minute doses as purified *manikya piṣṭi* for rejuvenation.

Mukta (Pearl)

Pearl (Mukta), formed in oysters from calcium carbonate (CaCO_3), is a cooling, nourishing gem in Ayurveda with sweet (*madhura*), light (*laghu*), and cooling qualities. It pacifies Pitta and Rakta, helping relieve heat, inflammation, and bleeding disorders. Pearl is valued for enhancing complexion, supporting digestion, clearing toxins, and acting as a mild cardi tonic and expectorant in cough and asthma. Used mainly as *mukta piṣṭi* or bhasma, it calms fevers (especially *raktapitta*), improves vision and vitality, and supports reproductive health. It is particularly indicated in Pitta–Kapha imbalances marked by heat or congestion.

Panna/Marakata (Emerald)

Emerald (a green beryl, $\text{Be}_3\text{Al}_2\text{Si}_6\text{O}_{18}$) is traditionally associated with Mercury (Budha) and is valued in Ayurveda for calming the nervous system and supporting detoxification. It is described as helpful in fevers, vomiting, poisoning, cough and asthma, weak digestion, anemia, and mixed doṣa disorders. Emerald is said to strengthen Ojas and sexual vitality while primarily pacifying Vāta and Kapha-aggravated Pitta conditions. It is used in processed forms such as bhasma (often with ghee) or worn for cognitive clarity and relief from bile and toxin-related imbalances.

Pravāla (Coral)

Red coral (marine calcium carbonate) is a cooling, heavy gem valued in Ayurveda for pacifying Kapha and Pitta. It is traditionally used to reduce bleeding, chronic cough, consumptive disorders, and worm infestations, while supporting lung and digestive strength. Coral is also described as mildly diuretic, detoxifying, and helpful in eye inflammation. Because of its cooling nature, it is especially indicated in fiery or heat-related conditions, and is worn as beads or taken as *pravāla piṣṭi* in small doses.

Pushparāga (Yellow Topaz)

Yellow sapphire (Puṣparāga or Pukhraj), a yellow corundum, is regarded in Ayurveda as a light, digestive, and rejuvenative gem. It is described as stimulating digestion (*dīpana-pācana*), enhancing reproductive vitality (*śukra-vṛṣya*), and helping in poisoning, vomiting, poor appetite, burning sensations, skin disorders, and Kapha–Vāta imbalances. Traditionally used for liver and gallbladder support, fever, rheumatism, and men’s health, it is worn as a skin-touching ring or prepared as *piśṭi*, and sometimes infused into medicated ghee for therapeutic use.

Vajra/Heeraka (Diamond)

Diamond (Vajra), the hardest carbon gemstone, is associated with Venus and regarded in Ayurveda as a powerful *tridoṣa-hara* and longevity tonic. Classical texts praise it for promoting vitality, strength, and virility, while supporting chronic conditions such as wasting disorders, fistula, diabetes, anemia, and edema. Considered deeply rejuvenative, diamond is used sparingly in specialized *rasāyana* preparations as bhasma. Because of its potent energy, it undergoes thorough purification (*śodhana*) before therapeutic use.

Nīlam/Indrāṇīla (Blue Sapphire)

Blue sapphire (Nīlam), a blue corundum associated with Saturn, is described in Ayurveda as *tridoṣaghna*, especially balancing Vāta–Pitta. It is considered a stimulant (*sudīpana*), aphrodisiac (*vṛṣya*), intellect-promoting (*medhya*), cardiogenic (*hṛdya*), and rejuvenative (*rasāyana*). Traditionally used for chronic respiratory and circulatory disorders, insomnia, epilepsy, digestive sluggishness, nervous exhaustion, and skin diseases, it is also regarded as detoxifying (*viśahara*). Blue sapphire is typically worn on the middle finger or, after proper purification, used sparingly as bhasma for nerve and bone marrow support.

Gomed/Gomedaka (Zircon)

A white stone “like cow’s fat,” is Rahu’s gemstone and balances **Kapha–Pitta**. As per **Rasaśāstra**, it is *kaphapittaghna*, beneficial in *kṣaya* and *pāṇḍu*, and acts as *dīpana-pācana*, *tvacya*, and *buddhiprabodhaka*.

Clinically, it helps asthma, ulcers, indigestion, anemia, fatigue, obesity, and blood disorders. Known as “Jawarmohra,” it is also used in pituitary and menstrual conditions.

Vaidūrya (Cat's Eye)

Associated with Ketu, is described in Ayurveda as *dīpana*, *medhya*, *āyusya*, *balya*, *malavedhana* and strongly *Pitta-śāmaka*.

It helps control *raktapitta* (bleeding disorders), supports eye health (*cakṣuṣya*), promotes tissue nourishment (*br̥mhaṇa*), and enhances digestion and vitality.

Cat's-eye bhasma is used in chronic fever, epilepsy, and gout, while wearing it is believed to boost core energy and metabolic strength.

Chandrakanta (Moonstone)

Literally “beloved of the Moon,” is a cooling feldspar with a moonlike glow. In Ayurveda it is **unctuous, sweet, and intensely śīta (cooling)**.

It pacifies **Pitta**, especially in *raktapitta* (bleeding disorders) and burning sensations, and is considered **hr̥dya** (heart-nourishing). Used as powder or worn, it helps insomnia, anxiety, and menstrual irregularities due to its calming lunar energy and Kapha-supporting nature.

Rājāvarta (Lapis Lazuli)

A blue sodalite stone from Afghanistan/Kashmir, is an *uparatna* used for **Kapha-Vāta disorders**. It is described as **dīpana, vṛṣya, and rasāyana**.

Indicated in *prameha* (diabetes), *kṣaya*, *ārśa* (piles), and *pāṇḍuroga* (anemia), it supports vitality and Ojas. Worn or taken as *piṣṭi*, it is used in Saturn–Mercury remedies and for water retention (*medo dhatu vṛddhi*), enhancing communication and heart–throat energy.

Vaikraṇṭa (Tourmaline)

Vaikrānta (a semi-precious stone like fluorite/tourmaline) is an *uparatna* used in Ayurveda. Its *bhasma* is described as **medhya, balya, and rasāyana**.

It enhances appetite, memory, immunity, and overall vitality, and is considered a general disease-destroying tonic. Traditionally linked with Saturn/Mercury, it is used in mental fatigue, chronic debility, and *Manasādhāraṇa* formulations for clarity and strength.

Palanka (Onyx)

A banded chalcedony (onyx) listed among minor gems. Traditional sources count onyx as a kapha-pacifying stone. It is generally said to ground energy and protect from negativity. In

Ayurvedic lore it is used similarly to coral for blood disorders (hence Palakaraṇa). (No detailed reference is extant, but it is mentioned in lists of upa-ratnas.)

Jade (Pilu/Vyomasma)

Jade (Nephrite) is a minor gem in **Rasāśāstra**. It is considered **cooling and stabilizing**, used to soothe Pitta and support overall balance.

Applied topically (massage stones) or given internally, it enhances complexion (*vaivarnya*) and supports skin and heart health. A jasper-like variant, *Pilu*, is described as mildly antiseptic in classical *rasātantra* texts.

Pairojaka/Manī (Turquoise)

A blue-green copper–aluminum phosphate, is listed among *upa-ratnas* (semi-precious stones). In Ayurveda it is considered **medhya and soothing**, helpful in **Vāta disorders** of the throat and mind, and commonly worn for nervous headaches. Traditionally linked with Mercury and the throat region.


Other *upa-ratnas* include **Palāṅka (Onyx)**, **Rudhira (Carnelian)**, **Puttika (Peridot)**, **Sāṅki (Opal/Chalcedony)**, and **Sugandhika (Spinel)**. Classical texts note that these generally share properties of major gems (e.g., opal like pearl, spinel like sapphire).

Integration with Modern Ayurveda

Ayurveda uses gemstones mainly for **therapeutic purposes**, with Jyotiṣa links (navagraha) as a secondary aid. Gems may be selected for planetary associations but are primarily prescribed clinically.

Today, purified *bhasma/piṣṭi* are used in **rasāyana** therapy, and some centers practice **Maharishi Light Therapy with Gems**. As modern evidence is limited, emphasis remains on authentic gems, proper purification, careful dosing, and use alongside herbal medicines.

The nine Ratnas mentioned in our classics are associated with the nine Grahas. They are as follows-

No.	Ratna (Sanskrit Name)	English Name	Associated Navagraha	Hardness (Mohs)	Specific Gravity	Chemical Formula
1.	 Manikya	Ruby	 Soorya (Sun)	9	4.0	Al ₂ O ₃
2.	 Muktapphala	Pearl	 Chandra (Moon)	3.5	2.4 – 2.78	CaCO ₃
3.	 Vidruma (Pravala)	Coral	 Mangala (Mars)	3.5	2.60 – 2.70	CaCO ₃
4.	 Tarkshya (Panna)	Emerald	 Budha (Mercury)	7.5	2.71	Be ₃ Al ₂ (SiO ₃) ₆
5.	 Pushparaga	Topaz	 Guru (Jupiter)	8	3.5	Al ₂ SiO ₄ (F,OH) ₂
6.	 Bhidura (Heeraka)	Diamond	 Shukra (Venus)	10	3.5	C
7.	 Neelama	Sapphire	 Shani (Saturn)	9	4.0	Al ₂ O ₃
8.	 Gomeda	Zircon	 Rahu	7.25	3.5	ZrSiO ₄
9.	 Vaidoorya	Cat's Eye	 Ketu	8.5	3.5	BeO·Al ₂ O ₃

1. Data Synthesis

Collected information was critically reviewed, organized, and synthesized to present a coherent understanding of RatnadhāraṇaVidhi as a preventive and supportive wellness modality.

Discussion

The *Ayurvedic* justification for utilizing particular gemstones to treat illnesses linked to malefic planetary influences *graha rogas* is examined in this article. It links the *Ayurvedic* qualities of each diamond to the illnesses linked to specific *grahas*. For instance, *Manikya* (Ruby) treats microbial and *Kapha-Vata* conditions associated with the Sun, *Mauktika* (Pearl) cures lassitude and *kapha* imbalance associated with the moon, *Taksharya* (Emerald) treats anemia and digestive problems associated with Mercury, and other gems are likewise matched with planetary disease profiles. According to the findings, these linkages are

Conclusion

A sound *Ayurvedic* logic based on classical qualities and *Doshic* actions supports the suggested gemstones for mitigating the negative impacts of different planets. For the situations for which these gemstone cures are recommended, they can be used safely. There is room for more investigation into their physiological impacts in cutting-edge medical facilities employing contemporary scientific standards.

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