

INTRODUCTION

Nāgārjuna's *Rasendramaṅgalam* was originally written in Sanskrit. The copies of this manuscript are available in Telugu, Malayalam, Devanagari and other scripts. The text was edited only once and published by Bhuvaneshvari Pitha, Gondal (Gujarat) in 1924. In this edition many misprints and incomplete portion of verses are kept as it is without any attempt to complete the verses. Presently the book is out of print.

The work has eight chapters. But only first four chapters were available in the published edition. I have compared this published edition with manuscripts obtained from the Gujarat Ayurveda University, Jamnagar and Rajasthan Prachya Vidya Pratisthan, Government Office, Bikaner. The first four sections are ready and presented here with English translation and notes. However the Bikaner ms. has been mainly followed by me and the left-out portion has been completed with the other edition and Jamnagar copy.

About the Manuscript

Following information on manuscripts will be of interest:

- (1) Verses in Jamnagar copy have no serial numbers, but the verses are given chapterwise.
- (2) Verses in Bikaner copy are serially numbered irrespective of chapters which run upto folia 15 and verse 216. Thereafter the serial number is given according to the subject and not according to verses.
- (3) There are 37 folia in Jamnagar manuscript, 56 folia in Bikaner manuscript.
- (4) Names of drugs available in the manuscript are written in Roman script.
- (5) Copier's mistakes are corrected, proper titles of the subject are also supplied where the copier is silent
- (6) As far as I know the remaining four chapters are available in the custody of Welcome Institute of History of Science, London.

Authorship

There were many Nagarjunas referred to in the history of sciences of India.

The originator of Mahāyāna cult following Buddha Mādhyamika philosophy is referred to as Nāgārjuna. He is perhaps the writer of *Kakṣaputa* who seems to have followed the Buddha cult and its theory of Pajñāpāramitā. The *Kakṣaputa* also refers to a conversation between Ratnaghosa and Vaṭayakṣiṇi which took place in the presence of Nāgārjuna. Conversations between Nāgārjuna and Śālivāhna is also quoted in *Kakṣaputa*. Site of conversations was, Śrīśaila which is situated in Andhra Pradesh near Hyderabad and Nāgārjuna-konda. The originator of Śunyavāda and Mādhyamika cult under Buddha tradition flour-

ished in Sālivāhana kingdom during 2nd century AD. This Nāgārjuna seems to be a different person from the author of *Rasendramaṅgalam*.

Dalhanacārya, the commentator of Suśruta refers to one Nāgārjuna as editor of Suśruta. He is also a different person.

Pandit Kumārajīva had written in 401 AD in Sanskrit on the life of one Nāgārjuna. It was translated into Chinese language and is now available. The letter written by Nāgārjuna in Sanskrit (Pali) entitled *ārya nāgārjuna bodhisattva suhillekhā*, was translated into Tibetan and Chinese languages. He was Ārya Nāgārjuna. A Prakṛt story book, *Līlāvati* quotes about Nāgārjuna Pottīśa and Kumārila during the kingdom of Sātavāhana. This is again a different Nāgārjuna.

Nāgārjuna, the author of *Rasendramaṅgalam*, is supposed to have written another work entitled *Rasaratnākara*. But he is not the author of *Kakṣapuṭa Tantra* and *Ārogya Mañjarī*, though these texts are wrongly attributed to him. Nāgārjuna, as quoted in the text of *Rasendramaṅgala* (1.1) prays, *natvā surendram śivasaukhyadayakam*, in his various yogas, effects of formulas were given in the name of Brahmā, Viṣṇu and Rudra, etc. of Hindu cult. Therefore it is presumed that Nāgārjuna, the writer of *Rasendramaṅgala* was a Śaiva, different from the author of *Kakṣapuṭa*. Possibly he also belonged to Siddha cult. The treatise *Prabandha Cintāmaṇi* quotes about him. The Nāgārjuna was also a disciple of Padalipta Suri. He was successful in *Dhātuvāda* for conversion of lower metal into noble metal. He was also a good physician. He is believed to have flourished during 7-8 century AD.

H.S. Sharma

CONTENTS

Chapter I. ŚODHANAM and MĀRANAM (65½ Verses)

Mangalācaranam for Lord Śiva, Commendation about Rasa (Mercury, Hg.), Blemishes of Mercury, Eighteen Purification Processes of Mercury—Mahārāsa Śodhanam, Rājāvarta & Rasaka, Uparāsa Śodhanam: Darada & Mākṣika, Upadhātus, Śodhanam: General Process of Rasa, Uparāsas and Upadhātus, Abhraka Śodhanam, Vaikrānta Śodhanam, Tāmra Śodhanam, Sarvaloha, Śodhanam, Hema Śodhanam, Tāra Śodhanam, Kāsa Śodhanam, Ara Śodhanam, Tikṣṇa Śodhanam, Nāga and Vaṅga Śodhanam

Chapter II DRĀVANAM (56 ½ Verses)

Vajra-Vaikrānta Drāvaṇam, Abhraka-Satva Pātanam, Vaikrānta-Satva Pātanam, Mākṣika-Satva Pātanam, Rasaka-Satva Pātanam, Talaka-Satva Pātanam, Vimāla-Satva Pātanam, Abhraka-Drutiḥ, Loha Drutiḥ, Sarva Dhātu-Drutiḥ.

Chapter III RASA-BANDHA VIDHĀNAM (216½ Verses)

Cāraṇa-Jāraṇa Viḍam, Svacchanda Bhairava Rasaḥ, Tīkṣṇamukha Rasaḥ, Sankoca-Śulva Rasaḥ, Manthāna-Bhairava Rasaḥ, Gagana-Garbha Rasaḥ, Kānta-Vallabha Rasaḥ, Jaya-Maṅgala Rasaḥ, Vaḍavāmukha Rasaḥ, Sarvājīrna-Hara Rasaḥ, Gandhakādyā Rasaḥ, (Ajīrna-Haraḥ), Meghanādādyo Rasaḥ (Sarva-Jvara-Hara), Hansnāda Rasaḥ (Sarva-Jvara-Haraḥ), Sinhanādo-Rasaḥ (Sarva-Jvara-Haraḥ), Nāgendra Rasaḥ (Sannipāta Haraḥ), Gajendra Rasaḥ (Sarva Jantu Jvarāpahaḥ), Khagendra Rasaḥ (Sarvātīsāra Nāsanah), Dardurakākhyā Rasaḥ (Pravāhikā, Grahānī, Krimi-Haraḥ), Mṛgānka Rasaḥ (Rakta-Pitta Haraḥ), Bhasmasūta Rasaḥ I (Sarvaroga Haraḥ), Bhasmasūta Rasaḥ II, Bhasmasūta Rasaḥ III, Valīpalita Haraḥ Rasaḥ, Hemasūta Rasaḥ I/II, Vaikrāntka Rasaḥ, Agnisaha Rasaḥ I/II, Koṭivedhī Rasaḥ, Dhātu-Vedhaka Rasaḥ, Jarā-Vyādhi-Hara Rasaḥ, Jarā-Maraṇa Haraḥ Rasaḥ, Gulma-Hara Rasaḥ, Hema Rasaḥ, (Sarva-Kuṣṭha-Hara-Rasaḥ), Saṅkoca Golakh Rasaḥ, Amṛtādi Rasaḥ, Rakta-Vikāra-Hara, Svitra-Kuṣṭha-Haraḥ, Saṅkoca Sūtakah, Kakana-Kuṣṭha-Haraḥ, Parpaṭī Rasaḥ I/II.

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Hara Rasaḥ, Pratapalañkeśvara Rasaḥ, Visarpa-Nāsana Rasaḥ, Svayathunasana-Bhasma Sūtakaḥ I/II, Varṇa Ropanam, Abhisyandahara Varti, Śulva Jīrṇa Rasaḥ, Tikṣna Jīrṇa Rasaḥ, Kānta-Jīrṇa Rasaḥ, Rasarāja-Netramayeṣu, Timirāpaha Rasaḥ, Sarvanetra Rogaharah, Rasaḥ Vartiḥ, Udyabhās Karaḥ, Dvadasamrtānjanam, Mahārasa-Sravanama Haraḥ, Gandhamardana Rasaḥ-Ghrāṇa Rogagnaḥ, Taraṇipratāpa Rasaḥ-Vadanāmaya Haraḥ, Kaṇṭhāmaya Haraḥ, Siroroga Haraḥ, Dvijendra Rasaḥ-Viṣavikāre, Yonidosa Haraḥ and Rasendra Rasaḥ.

Chapter IV. GUṬIKĀ VIDHIḤ (210 Verses)

Dhātunām Dvandva-Melakam-Krāmakaṃ ca, Vajrāṅga Sundarī Guṭi, Amara Sundarī Guṭi: I/II, Adrśya Karanī, Abrakādi Guṭi, Hema Baddha Guṭikā, Vyoma Guṭikā, (Śāstra-Stambhakarī), Māksika Baddha Guṭikā, Vyāghrī Guṭikā, Vajra Baddha Guṭikā, Vaikrānta Guṭikā, Vedhakari Guṭikā, Divyadeha Pradā I/II, Capalābaddha Rasaḥ, Khotābaddha Rasaḥ: I/II/III/IV/V, Rasa Bandhanam: I/II, Rasāpunarbhavanam, Divyadehakarō Rasaḥ, Rasa Bhasma Vidhiḥ, Sūta Māraṇam, Agnisaho Rasaḥ, Hema Piṣṭiḥ, Agnisahaḥ Sūtaḥ, Divya Rasaḥ, Vāḍī Lakṣaṇam, Sūta Drāvanam, Khagavad Rasaḥ, Rase Sarva Lohānām Krāmanam, Rase Drutīnām Jāraṇa Bandhāśca, Deha-Loha-Karo Rasaḥ, Jalūkā: Bandhaḥ/Pramānam/Yogaḥ/Rūpam, Madana: Golam/Valayah/I& II, GarbhaVināsaḥ, Strīdrāvanam I/II, Vīrastambhaḥ Longlaepaḥ, Vājikaraṇam, Sukrastambha Karaḥ, Nārī Drāvanam, Kāmānkuśa Yogaḥ, Śiśna Vṛddhi Karaḥ, Abhṛaka Jaraṇa Viḍaḥ, Hemādi-Samasta-Loha Cāraṇārtham-Viḍam, Gandhaka-Jaraṇāḥ, Agnisaha-Koṭaḥ and khotā Baddha Rasa Bhedaḥ.

रसेन्द्र मंगलम्

॥ श्री गणेशाय नमः ॥

अथ रसेन्द्रमंगलो नाम ग्रन्थो लिख्यते ॥

नत्वा सुरेन्द्रं शिवसौख्यदायकम्

अपार संसार समुद्र तारकम्॥

सर्वार्थ सिद्धिप्रद मुख्य मंगलम्

ग्रन्थं प्रवक्ष्यामि रसेन्द्रमंगलम् ॥१॥

1. I, hereby describe the treatise viz. *Rasendramangalam* after praying the lord of Gods who offers prosperity and pleasure to all creatures as this *Rasendramangalam* treatise is mainly useful for gaining health, wealth, enjoyment and salvation through which the difficult ocean of this world can be overwhelmed.

रसेन्द्रमंगलं श्रुत्वा यश्चिकित्सेच्चिकित्सकः ॥

तस्य सिद्धिर्न सन्देहो स्वयं नागार्जुनो ऽब्रवीत् ॥ २ ॥

2. The physician who after listening this *Rasendramangala* treats cases of illness, his success is sure. There is no doubt as this lesson was given by Nāgārjuna himself.

रसोपरसलोहानां रसादौ साधनं ततः ॥

वक्ष्यादौ मारणवक्ष्ये द्रावणं सर्वधातुषु ॥ ३ ॥

तृतीये रसबन्धं च चतुर्थे गुटिकाविधिः॥

वातादिसर्वरोगेषु चिकित्सा पंचधा मता ॥ ४॥

चित्रं च गन्धयुक्त्यादि अंजनं षष्ठके स्मृतम्॥

सप्तमं विषनेत्रं च अष्टमं गणसंख्यकम् ॥ ५॥

- 3-5 For the treatment, mercury and mercurials along with minerals and metals etc are useful, therefore in the first chapter the process of incineration, in second the process of melting into various minerals, in third the holding of quicksilver, in fourth the process of making pills, in fifth the treatment of all diseases caused through vitiated *vāta* and humours of the body, in sixth the attractive and odorous preparations of microfine powders, in seventh detoxication and (enema) eye treatment, and in eighth chapter various classifications are described.

अष्टाध्याय इति प्रोक्तं शास्त्रेऽस्मिन् रसमंगले
तत्रादौ मंगलं कृत्वा मंगलं मंगलायते ॥६॥

6. In this treatise entitled *Rasendra-Maṅgala*, eight chapters are defined. Then after performing invocation at the commencement of this work it brings good fortune for all.

Note: The word *Rasa* denotes a wide spectrum of meanings more than fifty one, right from poison to nectar, but here only symbolic main meaning is being adopted.

अथ रस प्रशंसा

अणिमाद्यष्ट गुणैर्विभूतिदो घनसंसार सुपारपारदः ॥
मुक्तवैकं रसरजभूतले को ऽन्योप्यस्ति जरापहोपुंसः ऽपरः ॥ ७ ॥
अथ खेचर तां पदं गामितां नयेद्धरते व्यधिसमूहं मूर्च्छितः ॥
जारितो जन्मविनाशिनः कामितो रंजितो भूतो मुक्तिदः ॥ ८ ॥
यदि पंचत्व गतिकर्हिं सूतकेतं स्वयं अशितः स्यादसरत्व कारकः ॥
जलूकाकार निबद्ध सर्वजो ग्रथितो मन्मथरूपदायकः ॥ ९ ॥
भस्माकारगतं गिरीशजं अशितं भूचरभूतिसिद्धिदम् ॥
पारावारमपारपारदं तस्मात्कः करूणाकरोऽपरः ॥ १० ॥
ब्रह्ममूर्तिरबद्धश्च बद्धश्चाथ जनार्दनः ॥
रंजितः कामितः सूतः साक्षात्देवोमहेश्वरः ॥ ११ ॥
तस्मात्सेवय भूपाल रसरजं महीतले ॥
नीकजत्व महीशत्वं यदीच्छेत्सिद्धिमात्मनः ॥ १२ ॥
शताश्वमेघेन कृतेन पुण्यं गौकोटिदानेन गजेन्द्रकोटिभिः ॥
सुवर्णभूदान समान धर्मं नृणां भवेत्सूतकदर्शनेन ॥ १३ ॥
यत्सर्वतीर्थेषु कृताभिषेकं पुण्यान्यवाप त्रिदशेन्द्रनाथः ॥
तदष्टनिघ्नतं लभते मनुष्यो साक्षाद्रस स्पर्शन सेवनेन ॥ १४ ॥
काकण्यपुंजं हरिमीशरूपं साक्षाद्रसेद्रं ग्रथितं पृथिव्याम् ॥
यो वै न जानाति रसेन्द्रकर्माव्यस्यां पृथिव्यां हि कथं हि वैद्यः ॥ १५ ॥
किं छल्लपल्लैर्वैद्यराजः स जायते भूपतिमग्रतष्ठः ॥
न वैत्ति यो वै रसरजसेवनं काकण्यकीर्तिः स कथं हि लोभ ॥ १६ ॥
सर्वौषधीनां कृतयोगमेकतः स छल्लपल्लैर्वैद्ययोगरत्नैः ॥
नयाति तुल्यं नरनाथ भूतले रसेन्द्रयोगोच्छतकोटिरंशतः ॥ १७ ॥

7-17. Now follows the commendation on *Rasa*.

There are eight accomplishments of the human life viz. *Aṇimā*, *Mahimā*, *Garimā*, *Laghimā*, *Prāpti*, *Prākāmya*, *Īśatva* and *Vasītva* respectively minuteness greatness, heaviness, lightness, attainment, wilfulness, lordness and subjection. *Rasa* possesses all these faculties and therefore imparts supremacy and completes glory to all human beings. This worldly sea is shoreless and *Rasa* gives power to overwhelm it. Is there any other thing, that kicks away the old-age except *Rasa-Rāja* on the earth? Not at all.

As it is a liquid quick silver and obtained binded *Bandha* state, it penetrates the minutest particles of the body termed as *Srotas* in Ayurveda. On having fainting, *Mūrcchita* state, it is capable to kick out the multitude of illness, that is caused of *Doṣa-dūṣya-sammūrcchanā*.

On *Jārita* state, it ruins the life. On *Kāmita* and *Ranjita* states, it imparts enjoyment and emancipation respectively. On *Mārita*, state, if it is utilised, it makes life immortal. On *Jalūka-bandha* state, it makes a man like real *Kāmadeva*, the god of love. As this is originated from the ores of mountains, on the *Bhaṣma* state, when administered it gives superhuman power attainable by the practice of penance.

This symbol is placed for the technical terminology in the treatment of mercury, details of which is to be referred to respective item.

Hence, the subject matter is to deal with the background of prosperity and pleasure for the common public through *Rasa* and its treatise *Rasa-Śāstra*.

The ocean of a life-cycle is difficult to overwhelm. Nothing else can be predicted providing pity other than the *Rasa*. Because on its natural *Abaddha* state it is (*raso vai sah*) called as *Brahmamūrti*. And on its *Baddha* state it is protective of the life termed (*Viṣṇu*) *Janārdana*. *Ranjita* and *Kāmita* state of *Rasa* is *Īśvara* (*Mahādeva*) itself.

Therefore follow the protector of the earth who utilises well the *Rasarāja* on this earth, if you wish to achieve the attainment of your life free from the ailments.

The gain that can be obtained through one hundred oblations, donation of one crore cows and one crore elephants as well of gold and land, the same *Dharma* is to be achieved by visualising the *Sūtaka* (mercury). The lord of divine king has obtained the gain of dipping into all pilgrims to the mankind through daily viewing, touching and utilising *Rasa*.

A bunch of pity for a troubled person *Rasendra* is like the formation of *Śaṅkara* or *Hari*, who is the protector of this world so famous on this earth.

The man, who does not know the processes of *Rasendra* (mercury), how can become a physician? — means every physician must know the mercurial processes of medicines otherwise he cannot get success in the field of treatment.

Can anybody sustain himself in the front of an assembly by putting on false costumes and doing forgeries? Not at all.

The physician, who does not know the detailed procedure of mercurial medicines, can not gain the fame, full of pity? means never.

O King! may the combination of all herbs be kept by some mischievous way on one side but that cannot stand in a fraction of one hundredth but even of one crorth in its comparison in front of the mercurial gemnic-combinations. The mercury is the only drug that can potentiate for a longer time the power of drugs, originated from botanical, animal, mineral or marine resources.

मलं विषं वह्निं गुरुत्वचापलं नैसर्गिकं दोषमुशन्ति तज्ज्ञाः
औषधि (कौ) द्वौ त्रपुनागसंभवौ रसेन्द्रराजे कथयन्ति वैद्याः ॥ १८॥

18. Experts of the subject narrate various blemishes of mercury viz. *Mala*, *Viṣa*, *Vahni*, *Gurutva* and *Cāpala* representing natural disproperties of mercury. Impurity, toxicity, non-resistance of heat, heaviness and quickness are the main natural blemishes whereas addition of tin and lead into mercury (for marketing purpose to increase its weight) are also two blemishes being told by physicians.

मलेन मूर्च्छां शिखिना च दाहं विषेण मृत्युं प्रवदन्ति सन्तः।
गुरुत्वदोषेण करोति शूलं न तिष्ठते तच्चपलत्वदोषात् ॥ १९॥
द्वौ नागवंगौ प्रबलौ च दोषौ स्युस्तत्रभावाद् गलगण्डगुल्माः॥
अबद्धसूतं लिहितं प्रमादात् करोति कुष्ठं प्रबलं रसेन्द्रः ॥ २०॥

- 19-20. Due to *Mala* blemish the mercury is a causative factor of fainting, by *Vahni* blemish burning, from *Viṣa* death, by heaviness acute pain, through quickness instability, due to two powerful blemishes *Nāga* (the lead) and *Vanga* (the tin), inflammation of neck glands and disease termed *gulma* respectively are being narrated by noble men. If one by negligence lick the unbanded mercury, he will be affected by the severe leprosy.

Note: This is a very clear indication of the mercurial poisoning with such a detailed research on its blemishes, even classified into different groups. It reflects the depth of research work.

तस्मादादौ च कीर्तितानि कर्माण्यष्टादशैवतु च ॥
पुराचार्यै रसेन्द्रस्य ज्ञातव्यानि प्रयत्नतः ॥ २१॥

21. Therefore the *Rasācāryas* told 18 *Samśkāras* on mercury in the very beginning, those must be followed cautiously.

संस्वेदनं मर्दनमूर्च्छनं च उत्थापनं पातानदीपने च ॥
 नियामनं रोधन चारणं च द्वन्द्वं द्रुतीनां द्रवगर्भजारणम् ॥ २२ ॥
 ग्रासप्रमाणं विधि रंजनं च संसारणं क्रामणवेधयोगम् ॥
 न वेत्ति यो वै वपुषि प्रयुंजनं रसेन्द्रराजस्य करोति नाशम् ॥ २३ ॥
 तस्मात्सूत विदा सार्द्धं सहायैर्निपुणैर्युतः ॥
 सर्वोपस्कर मादाय रसकर्म समारभेत् ॥ २४ ॥

22-24. The quick silver is subjected to a) fomentation, 2) tormentation, 3) calcination, 4) elevation, 5) distillation, 6) stimulation, 7) limitation, 8) confinement, 9) transmission 10) abortion 11) dissolution (inner melting and outer melting) 12) oxidation 13) morsel-size determination 14) dyeing function 15) transmigration 16) interruption 17) metallic-penetration 18) administration on human body. If one does not know all these processes of mercury he is harmful for everyone.

Therefore, after obtaining the proper knowledge of all these mercurial processes and having assistance of such experts alongwith all requisite apparatus start the *Rasa-karma*.

द्वे सहस्रे पलानां च सहस्रं शतमेव च ॥
 अष्टाविंशत्पलान्येव दशपंचकमेव वा ॥ २५ ॥
 पलार्धेन न संस्काराः कर्तव्या सूतकस्य तु ॥
 सुदिने शुभनक्षत्रे रसशोधनमारभेत् ॥ २६ ॥

25-26. To perform various *samskaras* on mercury, before subjecting it into the first process, one should take either 2000, 1000, 100, 28, 10 or 5 *palas* of mercury (90 kg or 45 kg or 4.5 kg or 1.260 g or 0.450 g or 0.225 g) only. No process should be performed on mercury below this level of the weight as much as half *pala* or so.

All processes must be inaugurated with an auspicious day and prosperous star on the particular time.

अथ स्वेदनम्

फलत्रयं चित्रक रक्त सर्षपानाम् कुमारिकन्याबृहती द्वयं वा ॥
 विमदय सूतं त्रिदिनानि यावत् द्विमुच्यते पंचमलादिदोषैः ॥ २७ ॥
 सप्तवारमथ ऊर्ध्वं पातनात् शुल्वे मिश्रित रसस्य पिष्टिकाम् ॥
 मुंचते स्वगतिदोषसूतके नागवंगगुरूतापि चापलम् ॥ २८ ॥

नागबलातिबलावर्षाभू मेषविषाणियुतं घननादम्॥
 एभिरसैर मथितं नववारं स्वदेमदं त्रिदिनं रसराजे ॥ २६॥
 रसस्य षोडशांशेन त्र्यूषणं पटु राजिका
 उडुसंख्या त्रयं चैव आरनालं समानयेत् ॥ ३०॥
 ततस्तनैव संधाने धान्याम्लसंधानो तुषवर्जं तुकारयेत निक्षिपेदौषधीरिमाः॥
 गिरकर्णी च मीनाक्षी सहदेवी पुनर्नवा ॥ ३१॥
 उरगा त्रिफला कान्ता लघुपर्णी शताक्री ॥
 तेन युक्तं रसं स्वन्नं त्रिदिनं मृदुवह्निना ॥ ३२॥
 दोलायन्त्रेण तीव्रेण मर्दयित्वा पुनः पुनः ॥

27-32. *Triphalā, Citraka, Raktasarṣapa, Kumārikanya* and *Bṛhatī*; a decoction prepared out of these herbs and the mercury duly tichurated into it for three days, freed five *Mala* blemishes.

A paste prepared out of *Mleccha* and mercury duly distilled downward and upward for seven times relieves mercury from its *Cāpalagati* (quickness), lead tin as well as heaviness termed blemishes.

Nāgabalā, Atibalā, Varsābhu, Meṣaviṣāni and *Ghananāda* the mercury churned nine times for three days is termed as *Svedana*.

Sixteenth parts of *Tryūṣaṇa patu* and *Rājikā* alongwith eighty one times of *Āranāla* then the mercury is to be taken. For all types of *Dhānyāmla* (*Āranāla*) fermentation one should take *Girikarṇī, Mīnākṣī, Sahadevī, Punarnavā, Uragā, Triphalā, Kantā, Laghuparṇī* and *Śatāvārī*.

Again and again fomenting is done in strong *Dolāyantra* at low temperature for three days while rotating the Hg. it gets the *Svedana-samskāra*.

अथ मर्दनम्

ऊर्णा हरिद्रापटुरिष्टकाम्लैः समारनालैर्गृहयुममिश्रैः॥
 सिद्धार्थराजी त्रिदिनानि खल्वे संमर्दनं सूतमुशन्ति सन्तः॥ ३३॥

33. Wool, curcuma, salt, *Riṣṭaka*, sour and good gruel, smokedust of the kitchen should be arranged on the sidewalls of upper part due to profuse daily smoky environment of the kitchen where firewood is used. *Siddhārtha* and *Rājika* mixed with *Svedita* mercury and trichurated in mortar for three days continuously is termed *Mardana-samskāra*.

अथ मूर्च्छनम्

राजिकार्कपय काकमाचिका मेषशृंगिरसकृष्णहेमजम्॥
 आरनाल सहितं सुतापितं सप्तवार रसराजमूर्च्छनम्॥ ३४॥

कञ्चुकी च गरूडी वराहिका नदिनी शरलता च शूलिनी॥
सर्पवल्लि रसराज मर्दितं मूर्च्छतिभ्रमाति याति पंचताम् ॥ ३५॥

- 34-35. *Rājikā*, sheep's milk, *Kākamācikā*, *Meṣa-sṅgī*, juice of black *Dhattūrā*, heating with sour gruel the mercury can be fainted seven times. For such rubbing process *Kancukī*, *Garudī*, *Varāhikā*, *Nandīśvaralatā*, *Śūlinī* and *Sarpavallī* powders are also to be mixed. Thus the mercury subjected to previous two processes can not only become giddy or fainted but it is being killed by this *Mūrccana-saṃskāra*.

अथोत्थापनं पातनं च

अधोर्ध्वं पातनायन्त्रे पातयित्वा नियोजयेत् ॥ ३६॥

36. The so processed mercury be subjected to distillation through *Adhaḥ* and *Ūrdhva* distillation apparatuses. This is called *Pātana-saṃskāra*.

अथ रोधनम्

क्षौद्राम्ललवणक्षारमारनालेन संयुताः ॥

दीपयेत् त्रिणि वाराणि अहोरात्रं तु सूतकम् ॥ ३७॥

(नियामनम्) सृष्ट्यम्बुजैर्युतौ रोधा अग्निना सूतकस्य च ॥

कर्कोटीकञ्चुकी योगो योजयेत्तु नियामके ॥ ३८॥

निर्मलस्तेजवान् सुतो जायते नात्र संशयः ॥ ३८'२॥

- 37-38¹/₂. Keep the mercury into the mixture of honey, sour, salt and alkali mixed with gruel for twenty four hours. Repeat the same process three times. It is *Rodhana*.

Mix *karkoṭī* and *Kanchkī* together with ammonium chloride and treat the mercury through fire by holding it. This is called *Niyāmaka saṃskāra*.

There is no doubt that through such process the mercury becomes pure and lustrous.

अथदीपनम्

कीरतुडिगरूडी श्रुषिच्छदा क्रन्यका कुलथी च वायसी॥

आसुरी च विजया जया

दीपन्करा च सुतकैः ॥ ३९'२॥

- 39¹/₂. *Kīratlundī*, *Garudī*, *Ṛṣicchadā*, *Kranyakā*, *Kulathi*, *Vāyasī*, *Āsurī*, *Vijaya* and *Jayā* are appetisers of mercury. Subjecting the Hg. into these herbs becomes *Dīpana-Saṃskāra*.

अथ राजावर्तशुद्धिः

किमत्र चित्रं यदि राजवर्तरकं शिरीष पुषाद्र रसेन भावितम्

अरजकै कून्पलकै विपाचितं करोति ॥४०^१/_२॥

- 40-40¹/₂. When Lapis lazuli is impregnated with the juice of (*Zinzibar officinalis*, Linn) *Ārdraka* and the flower of *Siriṣa* and be subjected to high temperature naturally dehydrated cow/buffalow dungs, the precious stone becomes shiningly glorified. This is the purification of *Rājāvarta*.

अथ रसकशुद्धिः

किमत्र चित्रं रसकं रसेन रजस्वलायाः कुसुमेन भावितम्॥

क्रमेण कृत्वा तुरगेण रजितं करोति शुल्वं त्रिपुटेन कांचनम्॥ ४१^१/_२॥

- 41¹/₂. The *Rasaka* powder mixed with mercury with the help of the impregnation of the output of menstrual fluid of a lady, rubbing together with lead converts into a colourful string or rope as the case may be of the measurement. Subject it to a firepit. Again mix the product in the same way with the same components and subject it to a firepit second time. Thus repeating third time the *Rasaka* becomes purified colourful lustrous.

अथ दरद शुद्धिः

किमत्र चित्रं दरदं सुभावितं पयेन मेष्या बहुशोऽमृन्वर्गैः॥

सितं सुवर्णं बहुधर्मात्तापितं करोति साक्षाद्वरकुंकुमप्रभम्॥ ४२^१/_२॥

- 42¹/₂. The cinebar powder rubbed with the help of sheep's milk and sour group of drugs for impregnation, and duly kept in hot sun rays for a longer time, while repeating the process it gets white beautiful coloured vermilion like, on purification at final stage.

अथ माक्षिक शुद्धिः

कुलत्थ कोद्रवक्वाथैः मुत्रेण पाचयेत्॥

वेतसामाम्लवर्गेण दत्त्वा क्षारं पटुमयम् ॥ ४३^१/_२॥

किमत्र चित्रं कदलीरसेन संपाचितं सूरणकन्द संस्थम्॥

बातारितापेन घृतेन ताप्यं पुटेन दग्धं वरशुद्धिमेति ॥ ४४^१/_२॥

- 43¹/₂-44¹/₂. Decoction of *Kulattha* and *Kodrava*, human urine, *Vetaṣa* & sour drugs, alkalis, rocksalt, black salt, common salt, juice of banana tuberous root, *Sūraṇa* rhizome; having media of these drugs alongwith *ghī* on the fire of the ricinus - wood, within one *Paṭa*, the *Mākṣika* becomes purified i.e. *Śuddha*.

अथ उपधातुशुद्धिः

मुनिकुसुमरससुभावित मनः शिला सप्तवारतः शुद्धयेत् ॥
 कुष्मांडरसैः स्वन्नं तालं शुद्धयेद्द्विनैकेन ॥ ४५^१/_२॥
 क्षारैः और खेडै पश्चादम्लेन भावितं बहुशः ॥
 शुद्धयति रसो परसा ऊपरेप्युपधातवःसर्वे ॥ ४६^१/_२॥
 द्विविधा विमला पाच्या रंभातोयेन संयुता (क्ता) ॥ ४७॥

45¹/₂-47. Seven times impregnation with the flower juice of *Muni* tree purifies *Manah silā*.

One day fomentation of *Haratāla* into *Kūṣmāṇḍarasa* purifies it.

To purify *Rasa*, *Uparasas* and other *Upadhātus*, repeated impregnation of firstly alkalis then fats and then sours are sufficient.

Vimalā gets purification by treating it twice with the juice of banana root.

अथ अम्रक शुद्धिः

कंमूलिकाघनरवः करीरकीर
 जम्बीरनीरकपिवेतसभार नालैः॥
 रक्तोत्पलैः शशवसा-शशिशङ्गतैलैः
 सम्पाचितं हि गगनं रससन्निभं स्यात्॥ ४८॥
 श्याम (मा) शमी मदन कोद्रव माषपर्णी
 शृगिघटोद्भवघनध्वनिवेतसश्च॥
 क्ताथं कुलत्यज घनीरजवीरसूर-(ः)
 सम्पाचितोऽपि त्रिदिनं परिशुद्धिमेति ॥ ४९॥

48-49. *Jalamūlī*, *Ghanarava*, *Karīra*, *Kīra*, *Jambīr*, juice, *Nīra*, *Kapi*, *Kapivetsa* these drugs with gruel, *Raktutpala*, rabbit's fat, oil of the horns of deer; the mica boiled into these drugs becomes pure alike mercury.

Syāmā, *Samī*, *Madana*, *Kodrava*, *Māṣaparnī*, *Śrngī*, *Ghaṭodbhava*, *Ghanadhvani*, *Vetasa* decoction of *Kulattha*; the mica decocted with these for three days becomes fully purified.

अथ वैक्रान्त शुद्धिः

वैक्रान्त सप्त परिपाचितमम्लमूत्रैः क्षारैस्तथा पटुवसावृषभेघमिश्रैः॥
 क्वाथेन कोद्रवकुलत्थसमुद्भवेन संस्वेदित स्त्रिदिनमाशु भवन्ति शुद्धाः ॥ ५० ॥

50. *Vaikrānta* mixed with *Paṭu*, *Vasā*, *Vṛṣa* and *Megha* on subjecting for fomentation seven times with decoction of *Kodrava* and *Kulattha* alongwith sours, urines and alkalines, purifies rapidly within three days.

अथ ताम्रशुद्धिः

लवणैर्वज्रिदुग्धेन ताम्रपत्राणि लेपयेत् ॥

अग्नौ सन्ताप्य निर्गुण्डीरसे सिक्तं च सप्तधा ॥ ५१ ॥

मेषिका स्वर सेनैव शुल्बशुद्धि भविष्यति

अम्लवेतसधान्याम्बु मेषीतोयेन शुद्ध्यति ॥ ५२ ॥

- 51-52. Very thin copper sheets are to be coated with the milk of *Vajri* and salt then place it on fire after fully heated dip into juice of *Nirguṇḍī*. Repeat this process of immersing heated copper sheets seven times.

Juice of *Mesikā* alone is sufficient for purification of copper.

Amlavetasa alongwith *Dhānyāmbu* and *Mesītoya* purify copper.

अथ सर्वलोह शुद्धिः

चपलाया धातवः सर्वे जम्बीररसभाविताः ॥

कर्कोटी शृंगी (गि) कातोये शुद्ध्यन्ते नात्र संशयः ॥ ५३ ॥

53. *Capala* and *Dhātus* duly impregnated with juice of *Jambīra* and (duly fomented) into *Karkoṭī* and *Śṛngī* fluid (decoction) becomes purified. There is no doubt about it.

अथ हेम शुद्धिः

बीजपूर (क) फलाम्ल भाविताः शोषिता स्त्रिदिन पंचमृत्तिका

भूतिभस्य लवणेन संयुताः

शोधयन्ति पुटपाक (पक्व) कांचनम् ॥ ५४ ॥

54. *Pañca Mṛttikā* impregnated with juice of *Bijapūrka* fruit for three days and then mixed with black salt, hence placing gold leaves and the mixture layer by layer in a mud pot and subjecting on fire as *Putapāka* purify gold.

अथ तारशुद्धिः

नागेन क्षारराजेन द्रावितं शुद्धिमुच्छति ॥

तारं त्रिवारं निक्षिप्तं पिशाचीतैलमध्यतः ॥ ५५ ॥

55. Silver is being purified duly melted with the help of *Kṣārarāja* which is very commonly available, and poured into *Pisācī* oil three times.

Note:- Here *Nāgena* is not with lead. If lead is mixed then impurity will increase. Therefore *Na+ agena* joining is proper.

अथ ताम्र शुद्धिः

अहो न चित्रं पृथिवी भटेन क्षारेण मेषीपयसा घृतेन
तालेन विद्धं द्रुतषोडशाश भवेच्च शुल्व शशिशख सन्निभम् (तुल्यम्)॥ ५६ ॥

56. It is not a matter of surprise that the copper becomes white alike moon or conch shell. Melt copper with the help of commonly available alkali i.e. borax and subject it into the milk of sheep and its *Ghī*. On its melting add sixteenth part of orpiment in it. The copper will be converted into whiteness.

अथ कांस्योद्धृतं शुल्वमारोटमथवा बुधः ॥
षड्गुणेन च नागेन शोधयित्वा ततो बुधः ॥ ५७ ॥
शतार्धं सिन्दुवारस्य रसमध्ये तु ढालयेत्॥
कुष्मांडं (स्य) रसे पश्चान्निषेकान् सप्तदापयेत्॥ ५८ ॥
शुल्वस्य कालिका ह्येवं प्रणश्यति न संशयः॥ ५८^१/_२ ॥
शुकतुण्ड किशुकाभं छेदे रक्तं मृदुस्तथा॥
स्निग्धं तापेन भवति कालिका रहितं च तत्॥ ५८^२/_२ ॥

- 57-59¹/₂. Hence take the copper duly extracted from bronze or take as such and melt it with the help of borax six times to it. Pour into juice of *Sinduvāra*; for fifty times repeat the process then melt in the same way, pour seven times into juice of *Kūṣmāṇḍa*. There is no doubt that the blackishness of copper vanishes on these, (fifty seven times) immersions.

This copper appears like a beak of parrot or flower of *Butia frondosa* in colour and on cutting it is red and on heating it is shining soft and thus free from blackishness.

अथ आरशुद्धिः

क्षारं गुडं हंसपदं च लाक्षारसेन घृष्टारदलानि पश्चात्
संलेप्य कंकुष्ठ निशान्वितानि ध्मातानि शुद्ध्यन्ति च सप्तवारान्॥ ६०^१/_२ ॥

- 60¹/₂. Rub the leaves of brass with alkali, jaggery, *Haṃsapada* and paste of *Lākṣā* (coccus lacca) and paste *Kaṅkuṣṭha* and *Nisā* on it and blow the fire. On repetition seven times the same process, brass is purified.

अथ घोषशुद्धिः

क्षारं च ठंकणयुतं लवणानि पंच जम्बीर नीरपरिभावित सप्तवारान् ॥

कल्केन तेन परिलिप्तपुटेन दुग्धं तारार शुल्बघनघोषमुपैति शुद्धिम् ॥ ६१^१/_२॥

- 61^{1/2}. To purify silver, brass, copper and bronze the alkali borax mixed with five types of salts and rubbed with juice of lemon very well, then coated with the paste of same drugs and subjected to fire in a pit of individual metal is the process. Repeat the same for seven times. On the pretext of bronze the same process is described for other three metals also as enumerated.

अथ तीक्ष्णशुद्धिः

हंसाह्वबल्यामृतरत्नमालिका फलत्रयं तुम्बुरू लोहनिघ्नकः

गोपालिका गोरसना गुडूची हरन्ति सर्व्वे गिरिदोषमायसात्॥

- 62^{1/2}. *Hansāhva, Balyā, Amṛta, Ratnamālikā, Trimelon, Tumburu, Lohanighnaka, Gopālikā, Gorasana and Gudūcī*; these drugs are alternatives of *Giridoṣa* from iron.

Note:- To wipe the blemishes, certain *Samskāra* (the purification procedure) is essential. It is being done subjecting the material into water, fat, cooling, heating fomenting, triturating etc. The iron mixed with the paste and decoction of the said drugs when impregnated and incinerated becomes purified.

अथ नागशुद्धि

गौरी फलानि, रजनी क्षुरकः कुबेरबीजानि तुम्बुरूयुतानि च मल्लिकायाः॥

क्षाराणि मोक्षक पलाशमयूरजानि संभावितानि पयसा कुलिशद्रुमस्य॥ ६३^१/_२॥

वाराणि सप्त परिवापित नागराजं कल्केन तेन खलु शुद्धिमुपैति सद्यः

युक्त्या क्रमेण यदि शुभ्रजलेन डुल्ली स्तम्भं करोति कुटिलस्य वदन्ति सन्तः॥ ६४^१/_२॥

- 63^{1/2}-64^{1/2}. *Gaurī Phala, Rajanī, Kṣuraka, Kuberabīja, Tumburu, Mallikakṣāra, Palāṣakṣāra, Mayūrajakṣāra* and the latex of *Kuliśa* tree; the lead impregnated and subjected to immersion after heating it with the help of above drugs seven times becomes purified.

Noble person says that while treating *Nāga*, the lead in the *Dolāyantra* through the media of alum water is stable (on fire).

अथ बंगशुद्धिः

अर्कोन्मत्त स्नुहि च हलिनी कंबुकी रक्तमाला

गुंजा वह्निः सुरपति सुरा इंगुदी चाश्वगन्धा ॥६५॥

तझे पिष्ठुं मलहरमिंद सर्वलोक प्रसिद्धम्

वंगंस्तम्भं शुद्धम क्षणमपि (तदपि) कुरुते ज्योतिषो नाम योगः ॥६५^१/२॥

इति प्रथमोऽध्यायः

65-65^{1/2}. *Arka, Unmatta, Snuhī, Halinī, Kambukī, Raktamālā, Guñja, Vanhi, Surapati, Surā, Ingudi, Aśvagandhā*: these drugs are rubbed with buttermilk form a paste. The tin is (purified) stabilised through this combination, named *Jyotiṣa*.

Note: Here ends the first chapter in which only methods of *Śodhana* (purification) for various drugs, highly utilised for the treatment of human ailments through mercury and mercurial compounds are described in the very beginning of this text.

In the original text no verses are numbered but here for counting and clarifying the purpose, the serial numbers are given.

Here ends the first chapter.

रसेन्द्रमंगलम्

ॐ नमः अथ द्वितीयोऽध्यायः

वज्रवैक्रान्त द्रावणम्

मेषशृंग भुजंगास्थि कूर्मपृष्ठं शिलाजतु, स्नुही तालरजः स्तन्यं कान्तपाषाण भस्म च ॥ १॥
 वज्रकं वापि वैक्रान्तं तन्मध्ये प्रक्षिपेद्बुधः, तीव्रानलैः पुटं दत्त्वा पुटान्तं यावदागतम् ॥ २॥
 कुलत्थ कोद्रवाणां तु हयमूत्रेण पेषयेत्, तप्तं निषेचयेत्कल्के यावत्तौ भस्मतां गतौ ॥ ३॥
 एषः कापालिको योगो वज्रद्रावण मारणे, ताप्य ताम्रमहिस्तीक्ष्णं कान्ताश्मद्रावणं परम् ॥ ४॥

वज्रीर्कक्षीरसौभाग्यं मर्द्दयेच्च पुनःपुन, तन्मध्ये निक्षिपेद्बुधं घ्मापयेत्खदिराग्रिना ॥ ५॥
 शतवारं ततो घ्मांत वज्रमारणरंजनम् ॥ ५^१/_२ ॥

पीत महोदधिकुसुमं प्लावितबाला विशृंग निर्यासम् ॥
 गोरसना कृत गुटिका वज्रं पुट पाकतो हन्ति ॥ ६^१/_२ ॥

कान्ताश्म मेषशृंगं च गंधकं च शिलाजतु, क्षारत्रयं हरीतालं रनुह्यर्कक्षीरमर्द्दितम् ॥ ७^१/_२ ॥
 वज्रकं वापि वैक्रान्तं तन्मध्ये निक्षिपेद्बुधः, तीव्रानलैः पुटं दत्त्वा पुटिंतं यावदागतम् ॥ ८^१/_२ ॥
 कुलत्थ कोद्रवाणां तु हयमूत्रेण पेषयेत्, तप्तं निषेचयेत्कल्के यावत्तौ भस्मतां गतौ ॥ ९^१/_२ ॥
 योगोऽयं वज्रको नाम वज्रद्रावणमारणः ॥ १० ॥

वारुणी मेषशृंगी च वज्रवल्ली महोदधिः, पारावतपुरीषं च पुरीषाखुसमन्वितम् ॥ ११ ॥
 क्षारत्रय समायुक्तं उपक्षारैः सुपंचभिः ए वज्रार्कक्षीरसंमिश्रं कल्कं संपेषयेद् बुधः ॥ १२ ॥
 तीव्रानलैः पुटं दत्त्वा पुटान्तं यावदागतम्, कुलत्थ कोद्रवाणां तु हयमूत्रेण पेषयेद् ॥ १३ ॥
 तप्तं निषेचयेत् कल्के यावत्तद्भस्मतां गतम्, वारुण्यादि मतो योगः वज्रद्रावण उत्तमः ॥ १४ ॥
 कीलालमाखुरविड् गन्धा मेषशृंगी घटोद्भवः, कुलत्थकोद्रवाणां च हयमूत्रेण पेषयेत् ॥ १५ ॥
 वज्रकं चापि वैक्रान्तं पुटपाकेन मारयेत्, योगराजमिदं प्रोक्त्रं मारणं वज्रकस्ये च ॥ १६ ॥
 द्रावण सर्वधातूनां गगनस्यापि मारणम् ॥ १६^१/_२ ॥

अस्थिशृङ्खलमध्यस्थं कृत्वा निरुन्धितम्॥
जलभाण्डे च तत् स्विन्नं सप्ताहे द्रवतां ब्रजेत्॥ १७^१/_२॥

1-17¹/₂. There are seven processes for melting diamond and kimberlite.

(Make a paste of) *Meṣaśṅga*, bone of serpent and tortoise, black bitumen, *Snuhī*, *Talaraja*, menstrual fluid, human milk and the ash of *Kāntapāṣāṇa* and mix the scraps of diamond or kimberlite in it (prepare small cakes and dry, place them the requisite earthen vessel) and subject this on high temperature. On getting body temperature of these cakes (powder them) and subject it on blowing fire and get melted. Then pour it into the *Kodrava* and *Kulattha* mixed horse urine until it becomes upto an ash form. (Change the horse urine mixture every time).

This is called *Kāpālīka Yoga* for melting and incineration, calcination of diamond. It is as well useful for *Vaikrānta*, *Tāpya*, *Tāmra*, *Nāga*, *Tikṣṇa* & *Kāntāśma*.

Mix scraps of diamond with the latex of *Vajri* and *Arka* alongwith borax, well pasted and rubbed then dried material (is to be kept in crucible) is to be subjected on the blowing fire of *Khadira* wood of catachew. On repetition of one hundred times of the same fusion process the diamond is calcified and coloured.

The flower of *Agastya* and the first menses of a youthful girl and *Gorasanā* well triturated with scraps of diamond and then subjected to roasting calcifies it.

Keeping same procedure of the first process merely changing few drugs upto the preparation of cakes viz. *Kāntāśma*, *Meṣaśṅga*, *Silājatu*, sulphur, trialkalies, orpiment being rubbed with latex of *Snuhī* and *Arka* is a change, entitled *Vajraka Yoga* for *Drāvāṇa* and *Māraṇa* of diamond.

Similar to the first and fourth process only change of cake preparatory drugs viz. *Vārunī*, *Meṣaśṅgi*, *Vajravalī*, *Mahodadhi* person's faeces, rats faecal matter, three main alkalies and five sub alkalies, latex of *Vajri* and *Arka* is a nice fusing process of diamond entitled *Vīrunyīdi yoga*. The process of incineration on high temperature and blowing fire alongwith pouring drugs as in first process remains identical.

Menstrual fluid, faeces of rats, *Gandhā Meṣaśṅgī*, *Ghatodbhava*, *Kulattha*, *Kodrava* and urine of horse are enough for roasting purpose of *Vajra* (diamond) & *Vaikrānta* (kimberlite). This compound is entitled as *Yogarāja*, because it is good for calcination of mica and fusion of all ores (*Dhātus*).

A prepared packet of diamond scraps under *Asthīśṅkhalā* subjected on steambath for seven days, melts diamond.

अध्रसत्वपातन विधिः

चूर्णीकृतं गगनपत्रमथारनाले घृत्वा दिनैकं मवशोषय च सूरणस्यम् ॥ १८ ॥
 भाव्यं रसैः कदलि शृंगिकरीरकीर जम्बीरनीर पटुभिः स्फटिभिः समेतम् ॥
 पिण्डीकृतं च बहुशो महिषीमलेन संशोष्य कोष्ठगतमाशु घमेद्दृढाग्नौ ॥ १९ ॥
 सत्त्वं पतेच्च गगनस्य चतुर्विधस्य तापीरूहस्य बहुशोऽश्मजधातुतश्च ॥ १९ १/२ ॥

फलत्रयं बन्धि बलाबला च भूवल्लि गोपेन्द्रक मातृवाहकः ॥

षड्बिन्दुका मंडलिकारजाह कोषाश्वगंधा द्विमुखी पुनर्नवा ॥ २० १/२ ॥

दीनारिका सुरण कंचुकी च कीटारणी गोक्षुरकाश्व पाठा ॥

उत्तक्तको लांगलिका च वीरा क्षारत्रयं स्याल्लवणनि पंच ॥ २१ १/२ ॥

एतैः कषायैः सकुलत्थवेतसं सौवीरकं स्वेद्यमशेष धातवः ॥

गन्धाश्म सौभाग्यनि बद्ध पिण्डी घ्माताग्निना चेत् प्रपपेच्च सत्त्वम् ॥ २२ १/२ ॥

18-22 1/2. Powdered mica soaked into gruel for one day, then dry and keep into *Sūraṇa* rhizome. Hence it is to be impregnated with the fluids of banana root, *Śringī*, *Karīra*, *Kīra* and *Jambīra* mixed with salts and alum. Hence mix with the faeces of buffalo and make big balls. After drying, put into *Koṣṭhi* and subject with high fire fully blown. The metallic extract is drawn by this process from mica, pyrite and many types of ores.

Trimelon, *Vanhi*, *Balābalā*, *Bhūvallī*, *Gopā*, *Indraka*, *Mātrvāhaka*, *Ṣaḍbindukī*, *Māṇḍalikārājā*, *Ahakoṣā*, *Aśvagandhā*, *Dvimukhī*, *Punarnavā*, *Dīnārikā*, *Sūraṇa* *Kancukī*, *Kīṭāraṇī*, *Gokṣurakā*, *Pāthā*, *Unmattaka*, *Lāngalikā*, *Vīrā*, *Kṣāratraya*, *Pañca-Lavaṇa*, *Kulattha*, *Vetasa*, *Sauvīraka*—all types of ores duly fomented with decoction of all these drugs then mixed with sulphur and borax, then form in the big ball shape. Hence blowing on high temperature gets various ores melted and extracted metallic part, out of them is termed *Satvapātanam*.

अथ वैक्रान्तसत्त्वम्

मोक्ष मोरट पलाश क्षारं गौमूत्र भावितम् ॥ २३ ॥

वज्रकं ईशिखा कल्कं फलचूर्णं समन्वितम् ॥

तत्कल्कं टंकणं लाक्षाचूर्णो वैक्रान्त सम्भवम् ॥ २४ ॥

सारद्रेण समायुक्तं मेषशृंगी द्रवान्वितम् ॥

पिण्डितं मूकमूषस्थं धामितं च हठाग्निना ॥ २५ ॥

तथैव पतते सत्त्वं वैक्रान्तस्य न संशयः ॥ २५ १/२ ॥

23-25^{1/2}. *Mokṣaka, Moraṭa and Palāśa*, burn all the three into ash and get the alkaline substance of them, impregnate with cows urine, then add *vajraka* and ingot mould powders with *Phala* (emetic nut) borax lacca, honey with juice of *gimnema* and rub the kimberlite powder in all. Make balls and dry. Subject it on very high temperature blown into dumb crucible, extract the metallic part of *Vaikrānta* without fail.

अथ माक्षिक सत्त्वम्

क्षौद्रं गन्धर्वतैलं सघृतमभिनवं गौरसंमूत्रवर्चः

भूयो वातारितैलं कदलिरसयुतं भावनाः कीर्त्तितास्ताः॥

मूषां कृत्वाग्निवर्णामरूणकरनिभां प्रक्षिपेन्माक्षिकेन्द्रम्

सत्त्वं नागेन्द्रतुल्यं पतति मृदुतया सूर्यवैश्वानराभम् ॥ २६^{1/2}॥

महावृक्ष्यर्कं क्षीराम्यां स्त्रीस्तन्येन तु भावितम् ॥

मूषायामग्निवर्णायां द्रवेत्ताप्यं न संशयः ॥ २७^{1/2}॥

कंकुष्ठ टंकणाम्भां च ताप्यं स्त्रीस्तन्य मर्दितम् ॥

पश्चात्सत्त्वं निपतति मूषायामग्निसंगतः ॥ २८^{1/2}॥

काँजिके बहुशः स्वन्नं ताप्यचूर्णं कटुत्रिकम् “घृतमधुभ्यां संपक्वं वज्रीपयसि भावितम् ॥ २९^{1/2}॥

गृहधूमं घृतक्षौद्रं संयुक्तं पुनरेव च” धामित मूकमूषाया सत्त्वं शुल्बचनिभं भवेत् ॥ ३०^{1/2}॥

कदली रसपरिभावितघृतमरूद्धरंडतैल परिपक्वम् ॥

ताप्यं मुंचति सत्त्वं रसकं च (क्षार) त्रिसंघातैः ॥ ३१^{1/2}॥

26^{1/2}-31^{1/2}. Impregnate the pyrite with honey, castor oil, fresh *Ghī*, cows milk-curd-urine and dung one after another and then again with castor oil alongwith banana roots fluid (make balls and let it dry). Subject all on a high temperature under a red hot crucible. (On blowing fire) a serpent type fire coloured copper like sun the extract will come out very easily .

Latex of cactus and calotropis, woman's breast milk subjected for impregnation followed by the first procedure will extract the pyrite without fail.

Similar to the first procedure while a change in drugs of impregnation viz-*Kaikuṣṭha* and borax with the human milk, suffice for obtaining the extract of pyrite.

The pyrite powder cooked in steam bath of gruel, then roasted with honey, *Ghī* and trimelon very well, then impregnated with latex of cactus and mixed with kitchen smoke, *Ghī* & honey, subjected on the blowing fire under dumb-crucible will give the extract alike copper.

The pyrite very well impregnated with the fluid of banana root then roasted with *Ghī*, honey and castor oil and added with three alkalines on the same line not only pyrite but *Rasaka* too leaves the extract (ie. *Sattva-Pātanam*)

अथ रसक सत्त्वम्

क्षीरैः स्नेहैस्तथा चाम्लैः रसकं भावितं मुहुः ॥
 ऊर्णा लाक्षा तथा पथ्या भूलताधूप संयुतम् ॥ ३२^१/_२ ॥
 मूक मूषागतं ध्मातं टंकणेन समन्वितम् ॥
 सत्त्वं कुटिलसंकाशं पतते नात्र संशयः ॥ ३३^१/_२ ॥

32¹/₂-33¹/₂. *Rasaka* duly impregnated with various milks, fats and sours mixed with wool, lac, *Pathyā*, *Bhūlata* and *Dhūpa*; blown under dumb crucible with borax, leaves extract resembling to lead/tin. There is no doubt in it.

अथ तालक सत्त्वम्

तिल सर्षप शिंग्रूणां लाक्षा च लवणं गुडम् ॥
 टंकणेन समायुक्तं तालकं भूधरे द्रवेत् ॥ ३४^१/_२ ॥

34¹/₂. Orpiment added with resin, muster and drumstick seeds alongwith lac, molasses, salt and borax is to be melted underground in *Bhūdhara-Puṭa*.

अथ मनः सिला सत्त्वम्

शिगुघटोद्भवैस्तोयैः भाविता च मनः शिला ॥ ३५ ॥
 तालकस्य प्रयोगेण सत्त्वं हेमप्रभं भवेत् ॥ श्रीरस्तु ॥

35. The juice of drum stick and *Ghaṭodbava* used for impregnating realgar and followed by the process as described for orpiment releases the extract like gold.

अथ विमल सत्त्वम्

विमलं शिगु तोयेन कांक्षी कासीस टंकणैः ॥ ३६ ॥
 वज्रकन्द समायुक्तं भावितं कदली रसैः ॥
 मोक्षकक्षार संयुक्तं धामितं मूक मूषगम् ॥ ३७ ॥
 सत्त्वं चन्द्रार्कसंकाशं पतते नात्र संशयः ॥
 गन्धक च स्वभावेन सत्त्वरूपं स्वरूपतः ॥
 (तेनैवा) ख्यातवान् सत्त्वं रसेन्द्रस्य सयं यतः ॥ ३८^१/_२ ॥

36-38^{1/2}. Powder of the iron pyrite is to be rubbed with Śīgru juice, Kāṅksi, Kāsīsa, Tāṅkaṇa Vajrakanda and juice of banana (root) for impregnation. Then mix the alkali of Mokṣaka and subject it on a blowing temperature in Mūka-mūsā the dumb-crucible. There is no doubt in obtaining a shining white coppery coloured extract.

Note:- In nature, the pyrite contains iron, copper and sulphur elements. Every ore contains some element. Sulphur is also found as an ore. Ores are composed of some metal silica and other elemental ingredients. Whereas sulphur itself is like an extract by nature. Therefore no such method of extracting metals is given for sulphur. After observing the sulphuric fumes from pyrite the special line is written as the second half of the verse thirtyeight. On having oxidation by blowing process on fire the 'CuFeS' appears to be lustrous like Hg. Actually it is of silvery copper coloured extract termed as Candrārkaṃ here.

अथाध्रक द्रुतिः

मुनिकुसुमसलिलघृष्टं सूरणकन्दोदरे विनिक्षिप्तम् ॥
 नीरसमं भवति घनं गोगोष्ठे धरणीगतं मासम् ॥३६^{1/2}॥
 पशुसलिल बहु सुभावित कपितिन्दुक चूर्णवापितं गगनम् ॥
 भवति हरवीर्यं सदृशं मिलति रसे शुभ विधानेन ॥४०^{1/2}॥
 काकिनी गुंजफलानां समांशकृत चूर्णमम्बरं बहुशः ॥
 कुलिशतक दुग्ध भावित सप्ताहाद् धामितं द्रवति ॥४१^{1/2}॥
 रक्तोत्पलनाल रसेन मर्दितं द्रवति गगनचूर्णम् ॥
 चिरं तिष्ठति रसरूपं कुसुम्भिका तैल संयुक्तम् ॥४२^{1/2}॥
 कंचुकीकन्दजं चूर्णं निजरस भावितं समस्तानि ॥
 लोहानि तोयसदृशानि करोति गगनं विशेषेण ॥४३^{1/2}॥
 स्वरसेन वज्रवल्याः द्रवति गगनं सोच्चटायुतम् ॥
 पक्षं हि शरावपुटे बहुवारं भवति रसरूपम् ॥४४^{1/2}॥
 शशमण्डूकास्थिवसा सुरगोपतुरगलालाभिः ॥
 कृत परिवापं कनकं तिष्ठति सुचिरं यथा तोयम् ॥४५^{1/2}॥
 निजरस बहुपरिभावित सुरदालीचूर्णदत्त परिवापम् ॥
 द्रवति च नोत्थानं पुनः कनकं बहुशोऽपि कालेन ॥४६^{1/2}॥

39^{1/2}-46^{1/2}. Triturate the mica powder with the juice of the flower of Agastya and place into the scraped rhizome of Sūrana and fill up the rhizome with its piece scraps again.

Hence, cover it with a cotton cloth and put into a pit prepared under the cow-pen for one month. It will become like water.

Mica powder impregnated well with cow's urine and (duly heated) poured into the powder of *Kapitindu*, becomes like Hg. and mixable in *Rasa* by proper methods.

Mica powder equally to *Kākinī* and *Gunjā* fruit powder mixed well and duly impregnated for seven days with latex of *Snuhī* and blowed (on fire) becomes liquid.

Mica powder rubbed with juice of red lotus stalks becomes watery then duly kept in *Kusumbhika* oil remains for a longer time stable like *Rasa*.

The powder of *Kañcukī* Kanda duly impregnated with *Nijaras* converts all *lohas* (metals) alike water (by *druti* process) and mica too.

Mica powder melts duly mixed with the powder of *Uccaṭā* and impregnated with the juice of cactus (*vajravallī*). The process of mixing both is to be continued for a fortnight and then incinerated in *Sarava* again & again.

Fat and bones of rabbit and frog with the rainy season's red coloured insect viz. *Indragopa*, with the help of saliva of horse rubbed together and incinerated converts gold (mica) like a water stable for a prolonged period.

Gold (mica) duly impregnated with *Nijarasa* and duly incinerated in *Suradālī* powder becomes melted. It never regains the originality, may it be for a long long time.

Note:- Here on the subheading of melting mica last two processes are named *Kanaka*. The mountain ebony is named the same. Mica may be the product of it.

The melted mica is designated with the similies of *Rasa*, water and its synonyms. A detailed note on this subject is given in the appendix entitled *Druti*.

अथ लोहद्रुतिः

शाखापरिपक्वामलक रस परिभावितं हि सप्ताहम् ॥
 तेना लोडितं बहुशो निक्षिप्तं शरावयुगलेषु ॥ ४७^१/_२ ॥
 पुनरपि कंचुकिभावितमायसचूर्णं शरावयुगलस्थम् ॥
 सप्ताहं परिधामितं तत्तीक्ष्णं भवति रसरूपम् ॥ ४८^१/_२ ॥

47¹/₂-48¹/₂. On the tree itself, fully ripened fruits of *Āmalaka* are pressed and juice is mixed with iron scraps, rubbed and impregnated for a week and churned again and again then kept into a hemispherical bowl of earthen pot and again mixed with *Kañcukī* juice and kept into earthen caskets and blown on fire very well, melts the iron. It forms like *Rasa*.

अथ सर्वधातुद्रुतिः

पनसफल रससुभावित द्रढमर्दितान्यम्लवर्गतोयेन ॥
 लोहानि भवन्ति खुल स्वच्छानि च लेखनयोग्यानि ॥४६^१/२॥
 एक एव महाद्रावी पार्वतीनाथ संभव ॥
 किं पुनस्त्रिभि संयुक्तो वेतसामाम्ल काजिकैः ॥५०^१/२॥

49¹/₂-50¹/₂. All metals become clean and useful for reducing corpulency on impregnating well with *Panasa* fruit juice and strongly triturated with fluids of sour group drugs.

Alone mercury is enough for melting everything, what more if it is added with three other viz *Vetasa*, *Amla* & gruel.

अथ मुक्ता फलानां रत्वानां च द्रुतिः

मुक्ताफलानि सप्ताहं वेतसाम्लेन भावयेत्, जम्बीरोदर मध्यस्थं धान्यराशौ निधापयेत् ॥५१^१/२॥
 पुटपाकेन तच्चूर्णं द्रवते सलिलं यथा, कुरुते योगराजोऽयं रत्वानां द्रावणं परम् ॥५२^१/२॥
 (लोहानां मारणम्) तालेन बंगं दरदेन तीक्ष्णं नागेन हेमं शिलया च नागम् ।
 गन्धाश्मना चैव निहन्ति शुल्वं तारं च माक्षीक रसेन हन्यात् ॥५३^१/२॥
 बंगं पलाशेन च तालकेन नागं खेर्दुग्धमनः शिलाभिः॥
 हेमं तथा बज्जीरसेन नागा तारं स्नुहीक्षीरसुमाक्षिकेन ॥५४^१/२॥
 शुल्वमजाक्षीर सुगन्धकेन तीक्ष्णं सुनारीपयो हिंगुलेन ॥
 षडायसानां कुलिशकृतानां निकृत्थघातं कथितं हि तजज्ञैः ॥५५^१/२॥

(मृतलोहप्रशस्तिः)

मृतानि लोहानि रसीभवन्ति रसेन युक्न्यामयनाशानानि ॥
 अभ्यास योगात्पलितादिनाशं कुर्वन्ति रूजन्मजराविनाशम् ॥५६^१/२॥
 इति श्री रसेन्द्र मंगले द्वितीयोऽधिकारः॥ हरिःॐ

51¹/₂-56¹/₂. Impregnate pearls into acidic fluid of *Vetasa* for one week, thereafter keep into the pulp of *Jambīra* lemon fruit and dry it in the heap of any grain then subject to *Puṣa-Pāka*. This process entitled *Yogarāja* cover pearl as a fluid and it is a very good liquifier of gems.

Here is enlisted few single drugs and compounds very useful for converting *Lohas* (metals) into irreversible state of *Bhasma*, may be metals hardened like a diamond:-

No	Name of metal	Drugs for incenaration	
		Single	Compound
1.	Gold	Lead	Vajri juice & lead.
2.	Silver	Pyrite, Rasa	Lactic of Snuhi & Pyrite.
3.	Copper	Sulphur	Goat's milk & sulphur.
4.	Tin	Orpiment	Palāśa & Orpiment.
5.	Lead	Realgar	Latex of Arka & Realgar.
6.	Sharp Iron	Cinnebar	Human milk & cinnebar.

These metals after proper incineration achieve the state of *Rasībhāvanam* i.e. colloidal state. If this is tactfully administered these are alleviatives of various diseases. And if these are utilised on a regular basis, it protects undue graying of hair, formation of disease and degenerative process of ageing.

Here ends the second chapter of *Rasendra-Maṅgalam*.