RASAHRDAYATANTRAM

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Introduction

One of the fascinating facets of human obsession has been its constant endeavour to conquer death and to live in a state of perpetual youth. In ancient times, this human inclination was inexorably concerned, apart from the effervescent bodily health and a sound mind, with the preparation of what came to be known as *Elixir of Life*, for attaining a near or total immortality-a goal ever in sight but never reached. While the goal was practically the same in many an ancient culture-area, the pathways and formulations were somewhat different from one area to another.

In India, The Āyurveda (at least about 2500 years old), which, in essence, means a total knowledge of the life-sustaining processes, conceived of its own ideas and practices towards this end in the holistic matrix of *deha-mānasa* or psycho-somatic concepts. It is interesting to note that, when the ancient multifarious medical practices and the associated ideas which had held their ground in India for many centuries, began to be systematised perhaps around 600 BC resulting in the emergence of the Āyurveda now familiar to us, the latter had eight major divisions; of them two were concerned with rejuvenation (rasāyana) and virilification (vājīkaraṇa) treatments.

Early ideas on Rejuvenation

In the *Ṛgveda*, there are references to *Soma rasa*, an exhilarating elixir which was regarded even as a drink of immortal gods. The Āyurvedic classics, the *Caraka* and *Suśruta Saṃhitās*, have given due importance to the maintance of the vitality of the body, increased powers of mind and a charming personality. For this purpose, several treatments and in-take of specially prepared formulations have been delineated in these treatises. The *Suśruta* mentions a *rasāyana* capable of making a human body possess an almost life-long youth and extraordinary mental faculties. The composition *(Śatapāka vacaghṛta)*, according to this text, could make one live for five hundred years! The Soma elixir was supposed to enable one to live 10,000 years with a youthful body and all the enjoyments associated with it, besides certain superhuman qualities. Essentially these *rasāyanas* are herbal, although some times gold is used along with other substances of vegetable origin.

The Caraka Saṃhitā also describes certain processes and recipes for giving unrivalled strength to the body and a longevity of even a thousand years!

The text also present certain methods and preparations by means of which

a longevity of 10,000 years would be possible.

Unfortunately, however, both the Āyurvedic treatises affirmed that the rejuvenation and virilification were meant only for the privileged upper castes or the select segments of the people, which did not after all, constitute the struggling populace of the times. But the innate desire to live long in perpetual youth and to have an exalted experience in this very life is common to all. Such human attitudes endeavour to bypass the privileged caste structures, and to evolve new modes of thought and practices conducive to their realization. In India, the *Tantrik* system, with its own concepts and methods, offered an extraordinary social mileu admitting into its fold any one irrespective of caste, creed or sex. This system, in which both the Buddhists and the Hindus were involved, drew its sustenance from a powerful male-female symbolism.

Tantrism and Alchemy

The tantrik *siddhi* or the highest attainment, was formulated in terms of several pathways, one of which was through mineral elixirs in contradistinction to the herbal ones of the Āyurveda. While the theoretical basis of the Āyurveda was the doctrine of five-elements *(prithvī, ap, tejas, vāyu and ākaśa)*, the tantric practices had no such physical basis; instead they were intertwined with the supposed divine or sublime union of the male and the female in an esoteric manner. In this respect, mercury (male) and sulphur (female) as well as mica and other minerals assumed great importance and entered the tantrik pathway of formulating mineral elixirs. Of them, mercuric sulphide or cinnabar, became the prime representative of the male-female divine union for the attainment of the so called material immortality.

At this stage, it is desirable, indeed necessary, to reflect briefly on that esoteric garment of the history of chemistry called ALCHEMY. A primitive chemistry, alchemy had its twin goals, namely, the transmutation of base metals ultimately into gold, and the preparation of the elixir of immortal life. With the emergence of modern chemistry as a science towards the end of the eighteenth century AD the alchemical thoughts and practices went into oblivion; but from the early centuries of the Christian era to the end of the eighteenth century-for almost 1600 years-it held sway over human mind both in the East and in the West.

China is regarded as the original home of alchemy which was integrated with the Taoistic *Yin-Yang*, the female and the male symbolic prime elements. Chinese alchemy, centering round cinnabar or mercuric sulphide and its constituents

(mercury and sulphur) in terms of female-male imagery, could be traced at least to 2nd cent AD to the text, *Can-tong-qi* or Wei Bo-Yang. The presumed ideal union of *Yin* and *Yang*, i.e., cinnabar was supposed to posses miraculous powers for conferring material immortality.

Chinese alchemy was in its peak from probably between the fourth and the seventh centuries AD with fully developed processes and preparations concerning the longevity and transmutation of base metals into gold, in which some plants were also being used. Historically, the cultural intercourse between India and China was notable between the third and seventh centuries AD There were wandering ministrels to and from China. The Indian tantrism during its diversified growth was prone to absorb some Chinese concepts and practices, specially of alchemy, as a result of this intercourse. There are tantrik texts like the *Yāmala*, which speak of Mahācīna as a place to be visited for attaining *mahāsiddhi*. The Buddhist alchemist, Nāgārjuna, is stated to have gone to Mahācīna. Nīla Sarasvatī, a tantrik goddess is stated to be Chinese in origin, while another goddess, Tārā is believed to have emanated from the country of Bhoṭa, now comprising Tibet. (for details, see Chakravarti, C., p 46; chaps : 6-8; Bagchi, pp. 2 ff).

There is yet another aspect relating to alchemical practices in south India, specially in Tamilnadu. One Bogar, a Tamil Siddha, who wrote works in Tamil on alchemy is stated to have Chinese connections and there are some words associated with the name of China in the Tamil alchemical texts.

It would, thus, seem that the seed-ideas of alchemy, namely, the importance of mercury and sulphur for material immortality, as well as certain esoteric practices and mineral-herbal formulations, might have found a congenial home in India by about the 5th-6th cent AD, specially in the tantrik mileu. In course of time, these ideas and practices were Indianised. No wonder, then, that mercury became the creative principle of Śiva, and Sulphur that of Pārvatī while the *rasaliṅga* (mercuric sulphide or perhaps gold amalgam) was venerated as the divine idol by the *rasavādins*. In any case, the Āyurvedic texts before the 7th cent AD do not at all speak about the internal use of the compounds of mercury, sulphur, mica etc for attaining material immortality although in the *Caraka Saṃhitā*, there are references to *loharasāyana, maṇḍura, manaśīlā, śilājatu* etc., Further, as stated before, the theoretical frame-work of the Āyurveda is totally different from the esoteric male-female symbolism of the Indian alchemical texts.

The Rasaśāstra Literature

The literature on India alchemy is, broadly, in two main languages-Sanskrit and Tamil. The general approach of the texts are, more or less, the same while their contents and the categorization of substances sometimes vary. Their dates are not certain. But, possibly, some texts which are a part of the tantrik texts may be earlier than those which came to be designated later as the *rasaśāstra* texts. The most notable among the latter are : *Rasaratnākara* of Siddha Nāgārjuna; *Rasārṇava* (author unknown); *Rasendracūḍāmaṇi* or Somadeva; *Rasaratnasamuccaya* of Vāgbhaṭa; *Rasaprakāśa Sudhākara* of Yaśodhara; *Rasaratnākara* of Nityanātha; *Rasarājalakshmī* of Rāmeswara Bhaṭṭ; *Rasendracintāmaṇi* of Rāmachandra Guha; *Rasasāra* of Govindācārya; *Rasakaumudī* of Jñāna Chandra; *Rasasaṅketakalikā* of Cāmuṇḍa; *Rasapaddhati* of Bindu Paṇḍita; *Rasāmṛta* of Rāmeśvara; *Rasendrasārasaṃ graha* of Gopāla Krishna, *Pāradayoga* of Śivarāma Yogin etc. There are many other texts which deal with specific aspects like sulphur, metals and minerals in the alchemical context. Likewise, there are several texts in Tamil attributed to Agastya, Bogar, Rāmadevar, Konganavar, Nandīśvar; Kailāsa muni, Maccai muni, Süryanandar etc. who were among the 18 Siddhas. In the Sanskrit tradition 84 Siddhas have been named (*Bhasma Vijñān* by Harisharananand Vaidya, Amritsar, 1954, pp.66-67), starting on the *rasaśāstra.* All of these texts, both in Sanskrit and Tamil, might belong to a period between the eighth and the seventeeth centuries AD No systematic attempt seems to have been made so far to fix the possible date of each text, with some exceptions.

The mercurial lore and the early alchemical ideas were a part of certain tantrik compilations. For example, the *Mātṛkābhedatantram* and the *Rasārṇavakalpa* are found amidst the tantrik composite called the *Rudrayāmala* in Sanskrit. The *Rasārṇavakalpa* (Mira Roy and Subbarayappa; pp 2-4) describes various tantric practices and presents the alchemical ideas and practices in terms of what are known as the *Kalpas*, specially those of certain plants. Of the 29 *Kalpas* of this text, 21 are devoted to the plants, two are concerned with sulphur and arsenic sulphide and six deal with certain efficacious soil and water.

The Rasahṛdayatantram

The *Rasahṛdayatantram* is another text which is associated with what is referred to as the *Kāpālikatantra,* as evidence by the manuscript compendium of the Oriental Research Institute Mysore (No. 3005/2; Serial Number 42370; Descriptive cataloge of O.R.I.M. Vol. X). This consists of three parts namely i) *Kāpālikatantra;* ii) *Rasahṛdayam;* and iiii) *Upadeśasārasarvasvasaṃgraha.* While the third is written in the *grantha* script, the other two are in a *Nandināgarī-*

both of them being popular specially in South India perhaps after 11th or 12th cent AD. This palm-leaf manuscript, being 300-400 years old, is in a damaged condition, here and there worm-eaten too. The scribe seems to be a South Indian who could have copied it from earlier sources of these parts and put them together.

Of special interest to us is the *Rasahṛdayam* which has been written on folios 10 to 38 of this compendium, along with the *Kāpālitantra* (folios 1 to 9) which also deals with some alchemical ideas and practices.

The authorship of the former is attributed to one Bhaṭṭa Govinda son of Maṇgalaviṣṇu, as stated in the colophon. However, the text ends with the statement namely, 'thus, the twentyfirst *paṭala* (chapter) of the *Rasahṛdaya* written by Shri Govinda Bhagavatpūjya pāda...., which is in conformity with that of the Ajmer text which, in addition, prefixes *'Paramahaṃsa Parivrājaka'* to the author's name.

As to the date of the text, it may be observed that in south India, specially, the cult of Śakti associated as it was with the vibrant Śavism, began to assume new dimensions from about the 4th cent. AD onwards. The Kāpālikas and the Kālamukhas who were among the different sects of this cult, were known for a wide variety of tantric rituals including the profane ceremonial orgies, even before the time of Śaṅkarācārya. It is interesting to note that, in the Karnataka region, the *Kāpālikas, Lakula Śaivas* and the *Kālamukhas* were very active and Śaṅkarācārya (8th to early 9th cent AD) established his first *pīṭha* in Sringeri in Karnataka. It is well known that he carried on a crusade against Kāpālikas and others who indulged in tantrik occult practices. That was also the period when the mercurial lore and alchemical practices had entrenched themselves among the tantriks.

The Mysore manuscript and the Ajmer text refer to one Madana (the Calcutta manuscript : Madanaratha) as the chief of *Kirātas* or a hunting community and all of three sources refer to the *Haihaya vaṃśa*, and Abhinava Someśvara (Mysore and Calcutta manuscripts) towards the end of the textual matter. In this connection, it would be of interest to note that there were Kālachuris (belonging to the Katacchhuri community of Madhya Pradesh) one family of which is stated to be of *Haihayakula* and to have migrated to Karnataka around the 10th cent A.D. Further, some of the Kalachuri chiefs had matrimonial relations with the earlier Rashtrakutas. Later, some chiefs were ruling the region near Bijapur of Karnataka, as vassals of the Chalukyas of Kalyana. Among the Chalukyan Kings, there were three Someśvaras—Someśvara I (reign

: 1044-1068 AD); Someśvara II (1068-1076); and Someśvara III (1127-1139). The last one was a scholarly king to whom is ascribed the encyclopaedic work, *Abhilaṣitārtha Cintāmaṇi* or *Mānasollāsa*. Possibily, he was the Abhinava (new) Someśvara whose scholarship enabled him to earn the title Sarvajña Chakravarti. In the *Mānasollasa* also there is a section concerned with the mercurial lore and alchemical practices. Possibly, Madanaratha could have been an adept in alchemical process which were prevalent among the Kirātas.

In the context of the foregoing, it is probable that the Rasahṛdayam might have been written by Govinda in the Karnataka region around 12th cent AD during the reign of Someśvara III.

Main characteristics of the Rasahṛdayatantra

In the first chapter, the text expatiates on the divine character of mercury and its special attributes of warding off miseries owing to poverty and diseases, of making the mortal an immortal, the importance of processes like *mūrchana* and *bandhana* for its efficacy etc. In addition, this chapter emphasises the need for a strong and healthy body, meditation and other yogic aspects to realise the four-fold human goal namely, *dharma, artha, kāma* and *mokṣa*, in which mercury has a distinct role to play. Unless one learns all about mercury, with practical knowledge by direct observation and through authoritative sources, as well as its potency for arresting old age and death, how can one experience the blissful state of Brahman? (verse 28), unlike some of the later texts, the *Rasahṛdayatantram* is not presented in the form of a dialogue between Śiva and his consort.

The Second chapter, mention the eighteen saṃskāras or methods for purification and processing of mercury and the subsequent chapters, from third to eighteenth describe, in considerable detail, the individual processes. Mica as well as sulphur and their processings have been given due importance. Similarly, the diffrent pyrites. A notable aspect of the text is its stress on various methods to be followed with diligence, specially those concerning the 'essences' or isolation of the basic part of several substances; *garbhadruti* and *bāhyadruti;* incineration resulting in the formation of *bhasmas* of the desired characteristics; the seeds or nuclei and their properties as well as their application; and the prescriptions governing the use of medicaments.

Yet another notable dimension of the text is its effective instructional approach to various substances and processes. In definitive ways, a number of verses point out the positive or negative aspects with perceptible clarity and in a coherent manner, while discussing minerals and metals, the *cāraṇa, jāraṇa,*

sāraṇa as well as the other processes. Even some proportionate quantitative compositions are presented for a considerable number of treatments. However, no correlated weights and measures seem to have been presented in the text. Conceivably, those found later in the well-known texts like the *Rasārṇava* and the *Rasaratnasamuccaya,* might have been adopted, in terms of *rati* or *guñja* (mentioned in this text), *māṣa, karṣa* or *tola, āḍhaka,* and the like.

As to the apparatus, the text describes the crucibles *(mūṣā), pātanayantras* (distillation), *dola* and *damaru yantra* (rattle shaped contrivance for distillation), *dīpikā yantra, kacchapa* (water-bath), *khalva* (pestle and mortar) and *vāluka yantra* (sand bath). The methods of fashioning some of the apparatus and their uses have been described in considerable detail.

The author of the text appears to have had sufficient knowledge of metals, alloys, minerals, their characteristics and uses in medicine. Gold, Silver, Copper, Lead, Mercury as well as iron, and alloys like brass, bronze and steel have been dealt with in the text. Among the minerals used are, cinnabar, zinc ores, arsenic sulphides, loadstone and haematite, auriferous and argentiferous pyrites, chalcopyrites, biotite, muscovite, native sulphur, stibnite, red and blue coloured secondary copper ores like coverllite, bornite, mica, and several naturally occuring salts including borax, alum etc., *Rājavarta* (Lapis Lazuli?) and coral gems have also been mentioned. Conceivably, mineralogy, in its modern sense, was little known at that time. Hence, the early users would have experienced great difficulty in the systematic identification of minerals and their standardization as well as presentation. For example, the dust of *Vajrabhūmi* i.e. Kimberlite-the mother rock of diamond is designated as *Vaikrānta,* which is actually a contoversial medicinal substance among the traditional physicians even to-day. There are some traditional *vaidyas* who think of *vikrānta* as quartz, tourmaline, feldspar or manganese ores. Likewise, there are other minerals of doubtful identification, like śilājatu (bitumen?).

In any case, the author of the *Rasahṛdyatantra,* appears to have been quite knowledgeable with regard to the deleterious or beneficial aspects of metals and minerals, as evidenced by the manner in which these have been dealt with in the text. Similar is the case in respect of a number of plants and their applications in several processes.

Perhaps, the significant merit of this text lies in its attempt at a proper blending of the twin concepts of *deha siddhi* and *loha siddhi.* While the text describes the relevant ingredients and processes for the transmutation of the base metals into gold, its approach in the 19th chapter on the *rasāyana* and its

usage is not only clear but also in the nature of a prescriptive manual in terms of the step by step treatments, use of appropriate foodstuffs including oil, fruits and milk, mercurial and other purified medicaments like the *bhasmas* and *satvas*, along with their dosages, dietary regimen etc. Like the other *rasaśāstra* texts, this text also has statements of fanciful claims. For example, certain supernatural powers have been attributed to the *Mṛtasañjīvinī gutikā* (ch. 19, vs 67-72); *Vajriṇigulikā* (73-74) and Khecharagutikā (75-76). Such claims were also a part of the tantrik *siddhi* concepts.

The Present Edition

The Sanskrit text of *Rasahṛdayam* of Govinda Bhāgavat was edited first by Jadavaji Trikumji Acharya (Āyurveda Granthamālā Series, Bombay) about seventy years ago, as recorded in some bibliographies. There are references to the *Rasahṛdayam* verses in some of texts on the *Rasaśāstra*. Attempts which were made to obtain the text edited by Jadavaji Trikumji Acharya from several libraries, did not meet with success. There is, however, another edition brought out by Krishna Gopal of Ajmer in 1958. The introduction to this work clearly refers to a text already published, without naming either its editor or the manuscript sources and states the non-availability of the latter. Understandably, this might be the text edited by Jadavji Trikumji Acharya. In any case, neither of them made any attempt to translate the text into English. Besides, as admitted by the editor of the Ajmer text, there are some lacunae with regard to the elucidation in Sanskrit of verses here and there.

Three years ago, one of the editors (BVS) came to know that there is a manuscript on the *Rasahṛdayatantram* by one Govinda Bhaṭṭa, which is associated with the *Kāpālika tantra*, in the Oriental Research Institute at Mysore, besides an incomplete manuscript available in the Asiatic Society Library at Calcutta. These have been used in the present edition.

The Ajmer text has 19 chapters called the *avabodha* (i.e. awareness) containing 498 verses. P.C. Ray in his *History of Chemistry* had pointed out that the *Rasahṛdaya* has 21 chapters called the *paṭalas*, and the incomplete manuscript at Calcutta has also the verses which, on examination, have been found to be in accord with those of the chapters 19 (partially), 20 and 21 of the Mysore manuscript.

In this edition, we have incorporated the additional chapters and verses of the Mysore manuscript into the Ajmer text, thus making the *Rasahṛdaya tantram* text complete with 21 chapters. The whole text has been rendered into English

to enable those who are not sufficiently knowledgeable in Sanskrit and the terminology of the rasaśāstra texts. Since we felt that an exact literal translation of the Sanskrit verses into English would make a cumbersome reading, besides becoming disjointed here and there on account of grammatical constraints, we have taken into consideration the contents and the context of each verse and presented their English version in a way that conveys the total meaning of the verse. Wherever necessary, some additional information or elaboration has also been included in the English version.

The text abounds in technical terms concerning minerals, metals and other substances. Not unoften, some symbolic or representative terms are employed intentionally with a view to guarding their connotation perhaps against the uninitiated and charlatans. For example, *aruṇa, arka, ravi* and *kamala* are used for denoting *tāmra* (copper); *kari phaṇi, ahi* and *nāga* (serpent) for lead; *gagana* for abhraka (mica); *bali* or *lelithaka* for *gandhaka* (sulphur) and so on. These aspects have been taken into consideration, while translating the technical terms into English. However, a considerable number of them in Sanskrit has been retained as such, transcribing them into Roman alphabets, in view of the difficulty in finding out their accurate equivalents in English. Wherever possible, specially in respect of some chemical substances including minerals, their English equivalents have been used. In any case, the reader is advised to look up the glossary and notes given in Appendix II.

It will be observed that, in this edition (i) a full texts of the *Rasahṛdayatantram,* an improvement over the Ajmer printed text, has been compiled; (ii) The hitherto unexplored manuscript in the Oriental Research Institute, Mysore, has been brought to light; (iii) The contents of the incomplete manuscript of the Asiatic Society, Calcutta have been included; (iv) Variant reading have been recorded; and (v) An English version of the text, which was not available so far, has been presented with a view to enabling those who are not conversent with Sanskrit, to have not only an insight into one of the valuable sources on Indian alchemy but also to undertake further studies on this important text.

रसहृदयतन्त्रम्

प्रथमोऽवबोधः[1]

जयति स दैन्यगदाकुलमखिलमिदं पश्यतो जगद्यस्य।
हृदयस्थैव गलित्वा जाता रसरूपिणी करुणा ॥ १ ॥

पीताम्बरोऽथ बलिजिन्नागक्षयबहलरागगरुडचरः।
जयति स हरिरिव हरजो विदलितभवदैन्यदुःखभरः॥ २ ॥

मूर्च्छित्वा हरति रुजं बन्धनमनुभूय मुक्तिदो भवति।
अमरीकरोति सुमृतः कोऽन्यः करुणापरस्तस्मात् ॥ ३ ॥

सुरगुरुगोद्विजहिंसापापकलापोद्भवं किलासाध्यम्।
तदपि च शमयति यस्मात्कोऽन्यस्तस्मात्पवित्रतरः॥ ४ ॥

तस्य स्वयं हि स्फुरति प्रादुर्भावस्स शाङ्करः कोऽपि।
कथमन्यथा हि शमयति विलसन्मात्राच्च पापरुजम्॥५ ॥

रसबन्धश्च स धन्यः प्रारम्भे यस्य सततमिव करुणा।
सिद्धे रसे करिष्ये महीमहं निर्जरामरणम्॥ ६ ॥

ये चात्यक्तशरीरा हरगौरीसृष्टिजां तनुं प्राप्ताः।
वन्द्यास्ते रससिद्धा मन्त्रगणाः किङ्करा येषाम्॥ ७ ॥

सुकृतफलं तावदिदं सुकुले यज्जन्म धीः स्वतन्त्रापि।
सापि च सकलमहीतलतुलनफला भूतलं च सुविधेयम्॥ ८ ॥

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१ कृष्णगोपाल आयुर्वेद भवन, पो. कालेड़ा-कृष्णगोपाल (अजमेर) इति संस्थया १९५८ तमे ख्रिस्तसंवत्सरे प्रकाशित : ग्रन्थ : अत्र मूलग्रन्थरूपेण स्वीकृतोऽस्ति।

भूतलविधेयतायाः फलमर्थास्ते च विविधभोगफलाः।
भोगास्सन्ति शरीरे तदनित्यमहो वृथा सकलम्।। ९ ।।

इति धनशरीरभोगान् मत्वानित्यान्सदैव यतनीयम्।
मुक्तिस्तस्य ज्ञानात्तच्चाभ्यासात्स च स्थिरे देहे।। १ ० ।।

तत्स्थैर्येण समर्थं रसायनं किमपि सूतलोहादि।
स्वयमास्थिरस्वभावं दाह्यं क्लेद्यं च शोष्यं च।। १ १ ।।

काष्ठौषध्यो नागे नागं वङ्गेऽथ वङ्गमपि शुलबे।
शुल्बं तारे तारं कनके कनकं च लीयते सूते।। १ २ ।।

परमात्मनीव नियतं भवति लयो यत्र सर्वसत्त्वानाम्।
एकोऽसौ रससराजश्शरीरमजरामरं कुरुते।। १ ३ ।।

अमृतत्वं हि भजन्ते हरमूर्तौ योगिनो यथा लीनाः।
तद्वत्कवलितगगने रससराजे हेमलोहाद्याः ।।१ ४ ।।

स्थिरदेहोऽभ्यासवशात्प्राप्य ज्ञानं गुणाष्टकोपेतम्।
प्राप्नोति ब्रह्मपदं पुनर्भवावास दुःखे न ।। १ ५ ।।

एकांशेन जगन्ति च विष्टभ्यावस्थितं परं ज्योतिः।
पादैः[1] स्त्रिभिस्तदमृतं सुलभं न विरक्तिमात्रेण[2]।। १ ६ ।।

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१ प्राच्यविद्यासंशोधनालयः, मैसूरु इति संस्थायाः हस्तप्रतिग्रन्थालये ३००५/२ इति संख्यान्वितः रसहृदयाख्यो ग्रन्थः "त्रिभिस्तदमृतं....." इत्यतः उत्तरम् उपलभ्यते। पाठन्तरसंशोधनार्थम् अयं ग्रन्थः अस्माभिः स्वीकृतोऽस्ति। अत एव सर्वत्र पाठान्तरप्रदर्शने अमुद्रितः मैसूरु ग्रन्थः एव ग्राह्यः सूचनान्ताराभावे। २ विरक्तिमार्गेण।

न हि देहेन कथञ्चिद् व्याधिजरामरणदुः खविधुरेण।
क्षणभङ्गुरेण सूक्ष्मं तद्ब्रह्मोपासितुं शक्यम् ॥१७॥

नामापि देह[1] सिद्धेः को गृह्णीयाद्विना शरीरेण।
यद्योगगम्यममलं मनसोऽपि न गोचरं तत्त्वम् ॥१८॥

यज्ञाद्दानात्तपसो वेदाध्ययनाद्दमात्सदाचारात्।
अत्यन्तं श्रेय[2]: किल योगवशादात्मसंविदितिः ॥१९॥

गलितानल्प[3] विकल्पस्सर्वार्थविवर्जितश्चिदानन्दः।
स्फुरितोऽप्यस्फुरिततनोः करोति किं जन्तुवर्गस्य ॥२०॥

भ्रूयुगमध्यगतं यच्छिखिविद्युन्निर्मलं जगद्भासि।
केषाञ्चित्पुण्यकृता[4] मुन्मीलति चिन्मयं ज्योतिः ॥२१॥

परमानन्दैकमयं परमं ज्योतिस्स्वभावमविकल्पम्।
विगलितसर्वक्लेशं ज्ञेयं शान्तं स्वयंवेद्यम्॥२२॥

तस्मिन्नाधाय मनस्स्फुरदखिलं चिन्मयं जगत्पश्यन्।
उत्सन्नकर्मबन्धो ब्रह्मत्वमिहैव चाप्नोति ॥२३॥

अस्तं हि यान्ति विषयाः प्राणान्तः करणसंयोगात्[5]।
स्फुरणं नेन्द्रियतमसां नातस्स्फुरतश्च दुः खसुखे ॥२४॥

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१ योगसिद्धेः। २ भूयसी। विशेषसूचनाः मैसूरु तालपत्रं नन्दिनागरीलिप्यां लिखितमस्ति। तथा च बहुत्र जीर्णमप्यस्ति। अस्माभिश्च यावच्छक्ति प्रयत्नो विहितः शुद्धं पाठम् अन्वेष्टुम्। तथापि कवचित, अनिवार्यतया पाठदोषाः अवशिष्टाः। ते यथावदत्र निर्दिष्टाः। असति अर्थान्तरग्रहणे 'च-तु' प्रभृतयो पाठभेदाः न परिगणिताः। ३ नेक....। ४.....पुण्यमदशाम्। ५ .....करणसंश्रयं यान्ति।

रागद्वेषविमुक्तास्सत्याचारा नरा मृषारहिताः।
सर्वत्र निर्विशेषा भवन्ति चिद्ब्रह्मसंस्पर्शात् ॥ २५ ॥

तिष्ठन्त्यणिमादियुता विल[1]सद्देहा मुदा सदानन्दाः।
ये ब्रह्मभाव[2]ममृतं संप्राप्तश्चैव कृतकृत्याः ॥ २६ ॥

आयतनं विद्यानां मूलं धर्मार्थकाममोक्षाणाम्।
श्रेयः परं किमन्यच्छरीरमजरामरं विहायैकम् ॥ २७ ॥

प्रमाणतोऽपि प्रत्यक्षाद्यो[3] न जानाति सूतकम्।
अनादिविग्रहं देवं कथं ज्ञास्यति चिन्मयम् ॥ २८ ॥

यज्जरया जर्जरितं कासश्वासादिदुःखवशमाप्तम्।
योग्यं तन्न समाधौ प्रतिहत बुद्धीन्द्रियप्रसरम् ॥ २९ ॥

बालः षोडशवर्षो विषयरसास्वादलम्पटः परतः।
जातविवेको वृद्धो मर्त्य कथमाप्नुयान्मुक्तिम् ॥ ३० ॥

अस्मिन्नेव शरीरे येषां परमात्मनो न संवेदः।
देहत्यागदूर्ध्वं तेषां तद्ब्रह्म[4] दूरतरम् ॥ ३१ ॥

ब्रह्मादयो यजन्ते यस्मिन् दिव्यां तनुं समाश्रित्य।
जीवन्मुक्ताश्चान्ये कल्पान्तस्थायिनो मुनयः ॥ ३२ ॥

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१ विकसद्....। २ ब्रह्मस्वभावम्.....। ३ प्रत्यक्षेण प्रमाणेन यो.....। ४ तद्ब्रह्म भवति दूरतरम्।

तस्माज्जीवन्मुक्तिं समीहमानेन योगिना प्रथमम्।
दिव्या तनुर्विधेया हरगौरीसृष्टि संयोगात् ॥ ३ ३ ॥

तस्यापि साधनविधौ सुधिया प्रतिकर्मनिर्मलाः प्रथमम्।
अष्टादश संस्कारा विज्ञातव्याः[1] प्रयत्नेन ॥ ३ ४ ॥

इति परमहंसपरिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे रसप्रशंसात्मकः प्रथमोऽवबोधः।[2]

द्वितीयोऽवबोधः

स्वेदनमर्दनमूर्च्छोत्थापन पातननिरोधनियमाश्च।
दीपनगगनग्रासप्रमाणमथ चारणविधानं च ॥ १ ॥

गर्भद्रुतिबाह्यद्रुतिजारण[3] रसरागसारणं चैव[4]।
क्रामण वेधौ भक्षणमष्टादशधेति रसकर्म ॥ २ ॥

आसुरिपटुकटुकत्रयचित्रार्द्रकमूलकैः कलांशैश्च।
सूतस्य काञ्जिकेन त्रिदिनं मृदुवह्निना स्वेदः[5] ॥ ३ ॥

([6]अष्टाङ्गुलविस्तारं दैर्घ्येण दशाङ्गुलं त्वथो भाव्यम्।
रन्ध्रं कण्ठादधः समुच्छ्रितचतुरङ्गुलं कृतजलाधारम्।

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१ स्वरं प्रयत्नेन। २ इति श्रीमद्गोविन्दभगवत्पादपूज्यविरचिते रसहृदये प्रथमः उपोद्घातः पटलः। मैसूरुपुस्तके अवबोध इत्यत्र पटलशब्दः प्रयुक्तः इति विशेषः। ३ जारणम्। ४ सरागसारणाचैव। ५ स्वेदम्। इति स्वेदनम्। ६ अस्मात् श्लोकात् आरभ्य 'गुडदग्धोर्णा' इति पर्यन्तम् अष्टौ श्लोकाः मैसूरुग्रन्थे अधिकतया उपलभ्यन्ते। अतोऽत्र ( ) चिह्नेन सूचितम्। एवमन्यत्रापि।

अन्तः प्रविष्टतलभाण्डवदन जलमग्ने निजमुख प्रान्ताम्।
उपरिष्टाच्चिपिटघटी देयोदरघोडशाङ्गुलविशाला।

तस्मिन्नधोर्ध्वभाण्डे निपातितस्सकलदोषनिर्मुक्तः।
सुतरां भवति रसेन्द्रो ग्रासाज्जीर्णोऽपि पात्योऽसौ।

कृत्वा च नष्टपिष्टीं त्रिफला शिखिरायुराजिकापटुभिः।
संलेप्य चोर्ध्वभाण्डे दीप्तैरुपलैरधः पात्यम्।

इत्यधः पातनम्।

कच्छपयन्त्रान्तर्गतमृण्मयपीठस्थदीपिकासंस्थः।
यस्मिन्निपतति सूतं तत्प्रोक्तं दीपिकायन्त्रम्।

अथवा दीपकयन्त्रे निपातितस्सकलदोषनिर्मुक्तः।
तिर्यक्पातनविधिना निपातितस्सूतराजस्तु।

श्लक्ष्णीकृतमभ्रदलं रसेन्द्रयुक्तं तथारनालेन।
खल्वे कृत्वा मृदितं यावत्तन्नष्टपिष्टितामेति।

कृत्वा तिर्यक्पातनपातितसूतः क्रमेण दृढमग्नौ।

इति तिर्यक्पातनम्।)[१]

गुडदग्धोर्णालवणैर्मन्दिरधूमेष्टकासुरीसहितैः।
रसषोडशांशमानैस्सकाञ्जिकैर्मर्दनं त्रिदिनम्॥ ४॥

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१ मैसूरु ग्रन्थे श्लोकसंख्या न निर्दिष्टा। अतोऽस्माभिः नूतनसंख्यानिर्देशः न कृतः। अजमेरग्रन्थस्य संख्याक्रमः सर्वत्र रक्षितः। श्लोकानुक्रमणिकायां तु भर्वे श्लोकाः अन्तर्भाविता एव।

मलशिखिविषाभिधाना रसस्य नैसर्गिकास्त्रयो दोषाः।
मूर्च्छां मलेन कुरुते शिखिना दाहं विषेण मृत्युं च ॥५॥

गृहकन्या हरति मलं त्रिफलाग्निं चित्रकश्च विषम्।
तस्मादेभिर्मिश्रैर्वारान् संमूर्च्छयेत् सप्त ॥ ६ ॥

अमुना विरेचनेन हि सुविशुद्धो नागवङ्ग परिमुक्तः।
सूतः पातनयन्त्रे समुत्थितः काञ्जिकक्वाथात् ॥ ७ ॥

कृत्वा तु शुल्बपिष्टिं निपात्यते नागवङ्गशङ्खातः।
तस्मिन् दोषान् मुक्त्वा निपतति शुद्धस्तथा सूतः ॥ ८ ॥

मर्दनमूर्च्छनपातैः कदर्थितो भवति[1] मन्दवीर्यात्वात्[2]।
सृष्ट्यम्बुजैर्निरोधाल्लब्धाप्यायो न षण्ढः स्यात् ॥ ९ ॥

इति लब्धवीर्यस्सम्यक् चपलोऽसौ संनियम्यते तदनु।
फणिलशुनाम्बु जमार्कवकर्कोटी चिञ्चिका स्वेदात्[3] ॥ १० ॥

([4]निरोधन नियमस्वेदादूर्ध्वं द्रव्येण संयुतं कृत्वा।
भण्डीकान्तःस्थापितकाञ्जिकयुक्तोऽग्निना स्वेद्यम्।)

भूखग टङ्गणमरिचैर्लवणासुरिशिग्रुकाञ्जिकैस्त्रिदिनम्।
स्वेदेन दीपितोऽसौ ग्रासार्थी जायते सूत[5]: ॥ ११ ॥

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१ भजति। २ मन्दवीर्यत्वम्। ३ प्रायोलब्धवान....। ४ फणिनयनाङ्गमाकलककर्कोदीपितो स्वेदात्। इति नियमनम्। ५ मैसूरुग्रन्थे अयमधिकरूपेणोपलभ्यते। ६ इति दीपनम्।

इति दीपितो विशुद्धः प्रचलित विद्युल्लतासहस्राभः।
भवति यदा रससराजश्रार्यो दत्वा द्वितीयमिदम्[1] ॥ १ २ ॥

पीत क्रियासु पीतं श्वेतं तारक्रियासु मुखमादौ।
देयं खल्वे घृष्टो दिव्यौषधिभिस्स[2] निर्मुखश्चरति[3] ॥ १ ३ ॥

इति परमहंस परिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे रसशोधनात्मको द्वितीयोऽवबोधः।[4]

तृतीयोऽवबोध :[5]

घनरहितबीजचारणसंप्राप्तदलादिद्रव्यकृतकृत्या।
कृपणाः प्राप्य समुद्रं वराटिकालाभसन्तुष्टाः ॥ १ ॥

अन्ये पुनर्महान्तो लक्ष्मीकरिराजकौस्तुभादीनि।
अवधीर्य लब्धवन्तः परामृतं चामरा जाताः ॥ २ ॥

क्षारौषधिपद्धम्लैः क्षुद्धोधो रागबन्धने रचेदात्।
न पुनः पक्षछेदो[6] द्रव्यत्वं वा विना गगनम् ॥ ३ ॥

अभ्रकजीर्णो बलवान् भवति रसस्तस्य चारणे प्रोक्ताः।
सन्धानवासनौषधिनिर्मुखसमुखा महायोगाः ॥ ४ ॥

निश्चन्द्रिकं हि गगनं क्षाराम्लैर्भावितं तथा रुचिरैः[7]।
सृष्टित्रयनीरकणात्तुम्बुरुरसमर्दितं चरति ॥ ५ ॥

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१ सुबीजमिदम्। २ दिव्यौषधास्स। ३ इति निर्मुखचारणा। ४ इति रसहृदये शोधनाधिकारो द्वितीयः पटकः। ५ अथ पत्राभ्रकजारणा। ६ पक्षच्छेदी। ७ रुधिरम्।

यवचिं[1] श्चिकाम्बुपुटितं [2]तन्मूलशतावरीगदा[3] कुलितम्।
घनरवशिग्रुपुनर्नवारसभावितमभ्रकं चरति ॥ ६ ॥[4]

सर्जीक्षितिखगटङ्कणलवणान्वितमर्कभाजने त्रिदिनम्।
पर्युषितमारनालं गगनादिक[5] जारणे शस्तम्॥ ७ ॥

तस्मिन्नागं शुद्धं प्रद्राव्य निषेचयेच्छतं वारान्।
वङ्गं वा तारविधौ रसायने नैव तद्योज्यम् ॥ ८ ॥

गगनरसोपरसामृतलोह[6] रसायसादिचूर्णानि।
सर्वमनेन हि भाव्यं यत्किञ्चिच्चारणावस्तु ॥ ९ ॥

आदौ खल्वें मृदितां पिष्टीं हेम्नश्च[7] तां रसश्चरति।
तारस्य तारकर्मणि दत्वा सूते ततो गगनम् ॥ १० ॥

त्रुटिशो दत्वा मृदितं सारे[8] खल्वेऽ[9]भ्रहेमलोहादि।
चरति रसेन्द्रः क्षिति[10]खगवेतसबीजपूराम्लैः ॥ ११ ॥

समुखं निर्मुखमथवा तुल्यं द्विगुणं चतुर्गुणं वापि।
[11]अष्टगुणं षोडशगुणमथवा द्वात्रिंशता गुणितम् ॥ १२ ॥

इति पत्राभ्रकमुक्तं तेन विधाजने [12]चारयेत् सुतम्।
ग्रासः पिष्टी गर्भस्त्रिलक्षणा[13] चारणा भवति ॥ १३ ॥

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१ पि कोत्थ.....। २ तमाल.....। ३.....कदली। ४ इति निर्मुखचारणा। ५ गगनादिषु भावने.....। ६ रसाश्रादि.....। ७ हेम्नस्तु स गलति। ८ सोष्णे.....। ९ च हेम.....। १०....धनवेतसजम्बीरबीज.....। ११ श्लोकार्धोऽयं मैसूरुग्रन्थे नारित। १२ रञ्जयेत्.....। १३.....लक्षणगगजचारणं.....।

दोलनविधिना यैरपि नानाविधभङ्ग [१]संस्कृतं गगनम्।
[२]मारणविधिनोद्दिष्टं [३]पिष्टं [४]यानल्पमानैस्तै : ॥ १ ४ ॥

अन्येऽपि [५]तुच्छमतयो गन्धकनिष्पिष्टिशुल्बपिष्टिरजः।
दोलनविधिनोद्भूतं रसजीर्णं तदिति मन्यन्ते ॥ १ ५ ॥

तैलादिकतप्तरसे हाटकतारादिगोलकमुखेन।
चरति घनं रसराजो हेमादिभिरेति पिण्डत्वम् ॥ १ ६ ॥

अन्ये स्वच्छं कृत्वा शुकपिच्छमुखेन [६]चारयन्ति घनम्।
[७]सिद्धोपदेशविधिना [८]अशितग्रासे न शुष्केण ॥ १ ७ ॥

अथवा माक्षिकगगनं [९]समभागं पटुयुतं पक्वम्।
प्रक्षिप्य लोहपात्रे स्वेदान्तश्चरति कृष्णाभ्रम् ॥ १ ८ ॥

तं प्रवक्ष्याम्युपदेशं गन्धाभ्रकसंप्रवेशनं येन।
पक्षच्छिन्नश्च रसो योग्यः स्याद्रसरसायनयोः ॥ १ ९ ॥

रसराजरागदायी बीजानां पाकजारणासमर्थः।
सूतकपक्षच्छेदी रसबन्धे गन्धकोऽभिहित : ॥ २ ० ॥

दत्वा खल्वे त्रुटिशो गन्धकमादौ रसं च त्रुटिशोऽपि।
तावच्च मर्दनीयं [१०]यावत्सा पिष्टिका भवति ॥ २ १ ॥

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१ सम्भूतम्। २ चारण....। ३ दृष्टं पिष्टं.....। ४ दोधूयमानं तैः। ५ शुद्ध....। ६ वारयन्ति। ७ शुद्धो.....। ८ प्रयति शुष्केण। ९ समभागपुटितपटुयुक्तम्। १० यावच्च तत्....।

[१]तदनु च द्रुतबलिवसया समभागनियोजितं तथा गगनम्।
त्रुटिशो रसं च दत्वा कुर्वीत यथेप्सितां पिष्टिम् ॥ २२ ॥

सापि च दीप्तैकपलैर्निपात्यतेऽधोऽथ दीपिकायन्त्रे।
तदनु च निर्मुक्तमलो निकृन्तपक्षोऽभ्रगन्धाभ्याम् ॥ २३ ॥

भस्माकारश्च रसो हेम्ना सह युज्यते स च द्वन्द्वे।
अथवा गन्धकपिष्टिं पक्त्वा द्रुतगन्धकस्य मध्येतु ॥ २४ ॥

सा चापि [२]हेमपिष्टिर्विपच्यते गन्धके भूयः।
इत्थं हेम्ना सूतो मिलति द्वन्द्वे [३]तथा क्षणान्म्रियते ॥ २५ ॥
([४]आ श्लो च रसे जासे संकोचितो ज्ञेयः।)

[५]इतरे पक्षच्छेदं[६] द्वन्द्वे रसमारणं ज वाञ्छन्ति।
बीजानामपि पाकं हृष्यन्ति च तदनु तप्यन्ति ॥ २६ ॥

इत्थमनेकैर्दोषै[७]र्बहुश्रमैर्गगनचारणं मत्वा।
निर्दिश्यते प्रकारः कर्मणि शा[८]स्त्रोऽपि संवादी ॥ २७ ॥

अग्राह्यो निर्लेपः सूक्ष्मगतिर्व्यापकोऽक्षयो जीव[९]ः।
यावद्विशति न योनौ तावद्बन्धं कुतो भजते ॥ २८ ॥

[१०]इति परमहंसपरिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते रसहृदयतन्त्रे निर्मुखवासनामुखान्तर्भूतसमुखपत्रार्भक चारणात्मक स्तृतीयोऽवबोधः।

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१ अथ तत्.....। २ हेम पिष्ट्या संयोज्य विपच्यते भूयः। ३ यथा। ४ ( ) अधिकः पाठः। ५ इति ये.....। ६ ...छेदात् द्वन्द्वं.....। ७ विषं खलं गगन....। ८ शास्त्रेषु। ९ हीनः। १० इति गोविन्दभगवत्पूज्यपाद विरचिते रसहृदये पत्रार्भकजारणाधिकारो नाम तृतीय : पटलः।

चतुर्थोऽवबोधः[1]

कृष्णो रक्तः पीतो [2]ध्मातोऽपि स्थूलतारकारहितः।
वज्री स पीत[3] कर्मणि पातितसत्त्वो घनो योज्यः ॥ १ ॥

निश्चन्द्रिकं हि गगनं वासितमपि वासनाभिरिह शतधा।
तदपि न चरति रसेन्द्रः [4]सत्त्वं कथमत्र यत्नतः प्रभवेत् ॥ २ ॥

मुक्त्वैकमभ्रसत्त्वं नान्यः पक्षा[5]पकर्तनसमर्थः।
तेन [6]निरुद्धप्रसरो नियम्य ते बध्यते च [7]सुखम् ॥ ३ ॥

पक्षच्छेदमकृत्वा रसबन्धं कर्तुमीहते यस्तु।
बीजैरेव हि स जडो वाञ्छत्यजितेन्द्रियो मोक्षम् ॥ ४ ॥

नाधः पतति न चोर्ध्वं तिष्ठति यन्त्रे भवेदनुद्धारी।
अभ्रकजीर्णस्सूतः पक्षच्छिन्नस्स विज्ञेयः ॥ ५ ॥

([8]रक्तं पीतं कृष्णं शस्तं हेम्नि क्रियासु किल गगनम्।
तारक्रियासु शुक्लं रसायने सर्वमेवेष्टः ॥)

श्वेतादिचतुर्वर्णाः कथितास्ते [9]स्थूलतारकारहिताः।
[10]वज्री सत्त्वं मुञ्चत्यपरे ध्माताश्च काचतां यान्ति ॥ ६ ॥

[11]सितरक्ता सितपीता[12] ये केचिदुदाहृता घना[13] लोके
[14]अल्पबला निःसत्त्वा वज्री श्रेष्ठस्तु सर्वेषाम् ॥ ७ ॥

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१ अभ्रकसत्त्वचारणा। २ योऽभ्रस्य...। ३ पीतककर्मणि। ४ सत्त्वैकरता गतप्रभवम्। ५ पक्षरसकर्तन.....। ६ निबद्ध....। ७ मुखम्। ८ मैसूरु ग्रन्थस्थः अधिकः श्लोकः अयम्। ९ पक्वतारका.....। १० अयं श्लोकार्धः अग्निमश्लोकस्य पूर्वार्धः। अग्निमश्लोकस्य पूर्वार्धस्तु श्लोकस्यास्य उत्तरार्धः मैसूरुग्रन्थे। ११ 'सित' शब्दः लुप्तः। १२ पीतायाः। १३ 'घना' शब्दः लुप्तः १४ अल्पा च लाल्यसत्त्वा। १५ श्रेष्ठा च।

सूतेऽपि रसायनिनां योज्यं परिकीर्तितं परं सत्त्वम्।
त्रिविधं गगनमभक्ष्यं काचं किट्टंच पत्ररजः ॥ ८ ॥

मुञ्चति सत्त्वं ध्मातस्तृणसारविकारकैर्धनः स्विन्नः।
परिहृत्य काचकिट्टं ग्राह्यं सारं प्रयत्नेन ॥ ९ ॥

स्वेद्यो बद्ध्वा पिण्डं माहिषदधिदुग्धमूत्रशकृदाज्यैः।
अथ पञ्चगव्ययुक्तः सत्त्वं पातयति लोहनिभम् ॥ १० ॥

सूर्यातपपीतरसाः स्वल्पं मुञ्चन्ति धातवः सत्त्वम्।
स्वस्थानस्थास्सन्तो मुञ्चन्ति त एव भूयिष्ठम् ॥ ११ ॥

बहुगम्भीरं ध्मातो वर्षति मेघस्सुवर्णधाराभिः।
देवमुखतुल्यममलं पतितं सत्त्वं तथा विन्द्यात् ॥ १२ ॥

यदि लोह[9]निभं पतितं जातं गगनस्य तद्रसश्चरति।
मिलति च सर्वद्वन्द्वे[10] ह्यौषधिभिश्चरति विनापि मुखैः ॥ १३ ॥

माक्षिकसहितं गगनं ध्मातं सत्त्वं मुख[12]प्रदं भवति।
तदनुच नागैर्वङ्गैस्सहितं च सुखप्रदं सत्त्वम् ॥ १४ ॥

माक्षिक[11]सत्त्वे योगाद् घनसत्त्वं चरति सूतको नि[13]खिलम्।
नि[14]यतं गर्भद्रावी स रज्यते बध्यते चैवम् ॥ १५ ॥

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१ अपि शब्दः लुप्तः। २ रसायनिना भक्ष्यम्....। ३ तथा...। ४ दुग्धशब्दः लुप्तः। ५ शकृद्भिरपि। ६ युक्तं तत्। ७ पतति लोहानिभे। ८ अस्य श्लोकार्ध स्थाने "बहलं विमलं च तथा यथा तथा दूरभूमिगताः।" इति पाठः विद्यते। ९ लोहत्वं निपतति.....। १० द्वन्द्वनोषधि...। ११ माक्षिकत्वं गगनं....। १२ सुखप्रदं.....। १३ निखिलशब्दः लुप्तः १४ नियतमित्यत्र निखिलमित्यस्ति।

सत्वं घनस्य कां[1]नं तालकयुक्तं सुरन्धितं ध्मातम्।
वारैस्त्रिभिरिह सत्वं भक्ति र[2]सेन्द्रबन्धकारि प[3]रम् ॥१६॥

लोहं चाभ्रकसत्वं तालकसमभागसारितं चरति।
अभिषवयोगाच्चाङ्गुलिमृदितं गर्भे च तद् द्रवति ॥१७॥

वङ्गमथो घनसत्वं तालकषड्भागसारितं चरति।
अभिषवयोगाच्चरति व्रजति रसो नात्र सन्देहः ॥१८॥

बहलं सुवर्णवर्णं निचुलपुटैः प[4]तति पञ्चभिस्सत्वम्।
वटकीकृत[5]मृतगगनं निरञ्जनं किट्टरहितंच ॥१९॥

तच्चूर्णीकृत्य ततः क्षाराम्लैर्भावितं घ[6]नं बहुशः।
सृष्टिन्नयनीरकणात्म्बुकरसमर्दितं चरति ॥२०॥

घनसत्वशुल्बमाक्षिकसमभागनियोजितं तथा मिलितम्।
तच्छुल्बाभ्रं कथितं चरति रसो जीर्यति क्षिप्रम् ॥२१॥

इति ताप्यशुल्बसहितं घनसत्वं लोह[7]खल्वके मृदितम्।
चरति रसेन्द्रः काञ्जिक वेतसज[8]म्बीरबीजपूराम्लैः ॥२२॥

इति तीक्ष्णशुल्बनागं माक्षिकयुक्तं चे तत्कृतं खोटम्।
तद्भस्म च[9]° पुटविधिना निर्व्यूढं सत्वरञ्[10]कं भवति ॥२३॥

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१ कांक्षी....। २ रसे बन्ध....। ३ चिरम्। ४ पतेत्....। ५ कृतमभ्रगगनं....। ६ अयं शब्दः लुप्तः। ७ सोष्णखल्वके....। ८ जम्बीरयोगेन। ९ समेन कृतखोटम्। १० कृतविदधानां.....। ११ रञ्जनं....।

चार्यं यत्नेन रसे घनसत्वं तं[1] द्विधं घनं तस्य।
[2]संयोज्य सर्वबीजं निर्वाह्यं द्वन्द्वसङ्करत : ॥ २४ ॥

अभ्रकचारणमादौ गर्भद्रुतिचारणं हेम्नोऽन्ते।
यो जानाति न वादी वृथैव सोऽर्थक्षयं कुरुते ॥ २५ ॥

गगनग्रासरहस्यं वक्ष्याम्येकं घनार्कसंयोगात्।
केवलमभ्रकसत्वं ग्रसते यत्नान्न[3] सर्वाङ्गम् ॥ २६ ॥

([4]कमलघानमाक्षिकाणां चूर्णं समभागयोजितं मिलितम्।
तच्छुल्बाभ्रं शीघ्रं चरति रसो द्रवति गर्भेच ॥

अथनागाभ्रचार्यं वङ्गाभ्रं माक्षिकाभ्रं वा।
कमलाभ्रं वा चार्यं हेमाभ्रं वापि रससराजे[5]॥)

[6]इति परमहंसपरिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे सत्वभ्रकचारणात्मकश्चतुर्थोऽवबोधः।

पञ्चमोऽवबोध :[6]

यदि घनसत्वं गर्भे न [8]पतति नोवा [9]द्रवन्ति बीजानि।
न च बाह्यद्रुतियोगस्तत्कथमिह बध्यते सूतः ॥ १ ॥

गर्भद्रुत्या रहितो ग्रासश्चीर्णोऽपि नैकतां याति।
[2]एकीभावेन विना न जीर्यते तेन सा कार्या ॥ २ ॥

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१ तद्विद्धि वन्धनं तस्य। २ योज्यं च सर्वबीजे....। ३ यस्मात्र....। ४ ( ) अयं भागः अजमेरग्रन्थे न दृइते। ५ रसचारणाधिकारश्चतुर्थः। ६ इदं सर्वं नास्ति। ७ इदमपि नास्ति। ८ चरति। ९ नैव द्रवान्ति....।

बीजानां संस्कारः कर्तव्यः कोऽपि तादृशः प्रथमम्।
येन द्रवन्ति गर्भे रसराजस्याम्लवर्गेण ॥ ३ ॥

सममाक्षिककृतवापं सममाक्षिकसत्त्वसंयुतं हेम।
गर्भे द्रवति च जरति च जरितं बध्नाति नान्यथा सूतम् ॥ ४ ॥

माक्षिकसत्त्वं हेम्ना पादादिकजारितं द्रुतं [9]सूते।
तारारिष्टं कुरुते वरकनकं पत्रलेपेन ॥ ५ ॥

समरसतां यदि यातो[6] वस्त्राद्गलितोऽधिकश्च तुलनायाम्[7]।
ग्रासो द्रुतस्य गर्भे द्रुत्वासौ[8] जीर्यते क्षिप्रम् ॥ ६ ॥

न बिडैर्नापि क्षारैर्न स्नेहैर्द्रवति[5] हैम तारं वा।
माक्षिकसत्त्वेन विना त्रिदिनं निहितेन रक्तेन ॥ ७ ॥

लवणं देवीस्वरसप्लुतमहिपत्रं विचूर्णितं शिलया।
एतत्पुटनत्रितयात्सुमृतं संस्थापयेदयः पात्रे ॥ ८ ॥

विहितार्धाङ्गुलनिम्ना स्फुट विकटकटोरिका मुखाधारा।
तस्योपर्यादेया कटोरिका चाङ्गुलोत्सेधा ॥ ९ ॥

विहितच्छिद्रत्रितया शस्ता चतुरङ्गुलोर्ध्वच्छिद्रेषु।
लोह[9] शलाका योज्यास्तत्रापि च हेमपत्राणि ॥ १० ॥

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१ ग्रासाज्जीर्णो....। २ एकीभावमृतेन.....। ३ रसराजस्सूक्ष्मयोगेन। ४ हेम्ना।५ मृतं.....। ६ याते.....। ७ तुल्यायाः। ८ द्रुत्वेनासौ.....। ९ स्वेदैश्चरति.....।१० मृदुनाभिहितेन रक्तसत्त्वेन। ११ पुटपाकत्रितया.....।

[२]संस्थाप्य विधूप्यन्ते यन्त्राधस्तात् प्रदीपयेदग्निम्।
धूमोपलेपमात्राद्भवन्ति कृष्णानि हेमपत्राणि ॥ ११ ॥

तान्यग्नितापितानि च पश्चाद्यन्त्रे मृतानि धूमेन।
पाचितहेम[३] विधानाज्जरति रसेन्द्रो द्रवति गर्भे च ॥ १२ ॥

तेनैव तारपत्रं विधिना संस्वेद्य यन्त्र योगेन।
[४]जायेत कृष्णवर्णं तत्तारं द्रवति गर्भे च ॥ १३ ॥

अथवा बलिना वङ्गं नागाभिधानेन यन्त्रयोगेन।
हेमार्द्धं[५] तारं वा द्रवति च गर्भे न सन्देहः ॥ १४ ॥

([६]माक्षिकशुद्धचूर्णं पारदसहितेन यन्त्रविधेयोगेन।
पक्वं चन्द्रसाञ्जनचित्रं भाण्डे पतति गर्भे च ॥)

रसकं बलिना युक्तं पूर्वोक्त[७]विधानयोगेन।
पक्वं चूर्णं यावद्भवति भृशं द्रवति गर्भे च ॥ १५ ॥

([८]शुद्धं माक्षिकसत्त्वं निर्व्यूढं चतुर्गुणं हेम्नि।
तद्धत् द्रवति रसेन्द्रो बमति च गर्भे रसस्य तुलयांशे।
निर्व्यूढमथ गन्धकाश्मा शतगुणसंख्या तथोत्तमे हेम्नि॥)

[१]व्यूढोऽथ गन्धकाश्मा शतगुणसंख्ये तथोत्तमे हेम्नि।
सूते च भवति पिष्टिर्द्रवति हि गर्भे ने विस्मयः कार्यः ॥ १६ ॥

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१ खलु शिलाभा योज्या....। २ इदं पद्यं मैसूरुपुस्तके नास्ति। ३ हेम्ना विधिना चरति रसो....। ४ प्राप्नोति.....। ५ स्वर्णं वा.....। ६ अधिकः पाठः। ७ पूर्वोक्तेन यन्त्रयोगेन। ८ अधिकः पाठः।

अथवा शतनिर्व्यूढं रसकवरं शुद्धहेम्नि वरबीजम्[2]।
बीजं जरति रसेन्द्रे[4] द्रवति च गर्भे न सन्देहः ॥१७॥

अथवा तालकसत्त्वं[5] शिलया[6] वा तच्च हेम्नि निर्व्यूढम्।
[7]शतगुणमथ मूषायां जरति रसेन्द्रो द्रवति गर्भे च ॥१८॥

([8]तत्समसूते पिष्टिर्भवति च गर्भे द्रुतिः शीघ्रम्।
अथवा तालकसत्त्वं कुनटीसत्त्वं च हेम्नि निर्व्यूढम्।
शतगुणमथ मूषायां जरति रसो द्रवति गर्भे च॥)

रसदरदाभ्रकताप्य विमलामृतशुल्ब लोह पर्पटिका।
स्नुह्यर्कदुग्धपिष्टं कङ्कुष्ठशिलायुतं नागम् ॥१९॥

अभ्रकतालकशङ्खरससहितं तत्पुनः पुनः पुटितम्।
चिञ्चाक्षारविमिश्र वङ्गं निर्जीवतां याति ॥२०॥

विधिनानेन च पुटितं म्रियते नागं निरत्थतां च गतम्।
वङ्गंच सर्वकर्मसु नियुज्यते तदपि गतजीवम् ॥२१॥

मृतनागं मृतवङ्गं मृतवरशुल्बं मृतं तथा तीक्ष्णम्।
एकैकं हेमवरे शतनिर्व्यूढं द्रवति गर्भे च ॥२२॥

समगर्भे द्रुतिकरणं हेम्नो वक्ष्याम्यहं परं योगम्।
आमकसस्यकचूर्णं शतनिर्व्यूढं महाबीजम् ॥२३॥

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१ अयं श्लोकार्धः नास्ति। २ वरबीजे। ३ नास्ति अयं शब्द :। ४ रसेन्द्रः शीघ्रं द्रवति हि....। ५ गन्धकसत्त्वं...। ६ निर्व्यूढं हेम्नि शतगुणं यावत्। ७ नास्ति अयं श्लोकार्धः। ८ अयं अधिकः पाठः।

([1]बीजानि यानि विधिना कर्तव्यानीह वर्तिकेन्द्रैस्तु।
गर्भद्रुत्यर्थमयं कार्यो योगस्तथैव च क्रमतः ॥

अथवा गन्धकधूमं तालकधूमं शिलाह्वरसकस्य[2]।
दत्वाधोभागमुखी[3] दीर्घतमां खर्परस्यार्धे ॥ २४ ॥

ऊर्ध्वं लग्ना पिष्टी सुदृढा च यथा तथा च कर्तव्या।
दत्वा खर्परपृच्छे दैत्येन्द्रं दाहयेत्तदनु ॥ २५ ॥

स्तोकं स्तोकं दत्वा कर्षाग्नौ ध्मापयेन्मृदा लिप्ताम्।
गर्भे द्रवति हि बीजं म्रियते च तथाधिके दाहे ॥ २६ ॥

गन्धकतालकशैला :[4] सौवीरकरसक गैरिकं दरदम्।
क्षाराम्ललवणानि बिडो माक्षिकवैक्रान्त विमलसमभोगैः[5] ॥ २७ ॥

कृत्वा सुवर्णपिष्टी[6] मृदितां च सुवेष्टितामनेनैव।
त्रिपुटैस्तप्ते खल्वे मृदिता गर्भे तथा द्रवति॥ २८ ॥

[7]रक्ते शतनिर्व्यूढं नेत्रहितं भस्म वैक्रान्तकं चा थ[8]।
विमलं शतनिर्व्यूढं ग्रसति समं द्रवति गर्भे च ॥ २९ ॥

ये[9] केचिद्बिडयोगा क्षाराम्ललवणानि[2] दीप्तवर्गाश्च।
सर्वे शत निर्व्यूढा गर्भद्रुतिकारकाः कथिताः ॥ ३० ॥

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१ अयमधिकः पाठः। २ शिलारसकधूमं वा। ३ अधोमुखमूषां....। ४ तालकशिलायाः....। ५ सौवीररसक हेमगैरिकं.....। ६ क्षारो लवणाखबिडा....। ७ भागाः। ८ खलवे....। ९ रक्तं १० नास्ति अयं शब्दः।

शतनिर्व्युढे[3] च समं पादोनं पञ्चसप्ततिव्यूढे[4]।
पञ्चाशति तदर्धे पोदः स्यात्पञ्चविंशतिके।। ३ १ ।।

अष्टांशं तु तदर्धे षोडशांशं तदर्धनिर्व्यूढे।
तस्यार्धे द्वात्रिंशच्चतुः षष्ट्यंशं तदर्धनिर्व्यूढे।। ३ २ ।।

इति गदितां गर्भद्रुतिमभिषवयोगेन चाम्लवर्गेण।
स्वेदनविधिना ज्ञात्वा मृदितां तप्ते तु खल्वतले।। ३ ३ ।।

ज्ञात्वा बीजबलाबलमर्दनयोगं [5]कृतं च रससाजे।
स्वेदविधानं च पुटं यन्त्रं वा विहितरससकर्म।। ३ ४ ।।

[6]सूतवरं लक्षयते बीजं नोपेक्षतां[7] यथा याति।
तदूत्कार्यं विधिना सुकर्म गुरुपादनिर्दिष्टम्।। ३ ५ ।।

बाह्यद्रुतिरतिविमला स्फुरति हि केषाञ्चिदेव सिद्धानाम्।
तेभ्यस्सम्यक् [8]ज्ञात्वा कलनाः[9] कार्यास्तथा द्रुतयः।। ३ ६ ।।

वरनागं रससाजं बीजवरं सारितं तथा त्रितयम्।
गन्धकशिलाल लालसहितं[10] निर्नागं दीपवर्तितो भवति।। ३ ७ ।

बद्ध्वा सुदृढे वस्त्रे पोटलिकायां शिखीकृतो दीपः।
तैले मग्नं कृत्वा निर्नागं जायते क्षिप्रम्।। ३ ८ ।।

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१ चोरकचिद्विडयोगा....। २ क्षार लवणाम्ल....। ३ शतवाह्यं सदगर्भे....। ४ सप्तनिर्व्यूढम्। ५ अयं शब्दः नास्ति।
६ सूतवरो न क्षयते....। ७ नो च क्षयं यथा....। ८ तस्य हि....। ९ कमला....। १० शिलया सहितं....।

कृत्वात्र दीर्घमूषां सुदृढां ध्मातं तु भस्मगर्तायाम्।
क्षिप्त्वा शिलालचूर्णं [1] पश्चात्सूतं ततः शिलाचूर्णम।। ३९ ।।

संस्थाप्य[2] भस्मनातो[3] ध्मातं स्यात्स्वाङ्गशीतलं यावत्।
आकृष्य तत्र सूतं ज्ञात्वा नागं सुभक्षितं [4] सकलम्।। ४० ।।

ज्ञात्वा नागं त्रुटितं पुनरपि दद्याद्यथा भवेत् त्रिगुणम्।
पश्चाच्छुद्धं कृत्वा बीजवरं योजयेत्तदनु।। ४१ ।।

अथवा तारं वङ्गं सूतं संसार्य वङ्गपरिहीनम्[5]।
तालकयोगेन तथा निर्वङ्गं यन्त्रयोगेन।। ४२ ।।

अथवा वस्त्रनिबध्दं गिरिजतुसहितं[6] सुवेष्टितं माषैः।
पक्वं तैले वटकं निर्वङ्गं जायते नूनम्[7] ।। ४३ ।।

पिष्टीस्तम्भं कृत्वा बीजवरेणैव सारितं तदनु।
अथवा बद्धरसेन तु सहितं बीजं सुरञ्जितं कृत्वा ।। ४४ ।।

गन्धकनिहितं सूतं निहितानिहितं च शुङ्गलायां तत्।
योजितनिर्व्यूढरसे गर्भद्रुतिं[8] कारकं नूनम् ।। ४५ ।।

सूतकभस्मवरेण तु बीजं कृत्वा रसेन्द्रके गर्भे।
मृदिता पिष्टीविधिना ह्यभिषवयोगाद् द्रवति गर्भे च ।। ४६ ।।

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१ शिलया....। २ संछाद्य...। ३ भस्मना तत्कृत्वा....। ४ समुद्धृतं....। ५ ....परिमाणम्। ६ धनुसहितं....। ७ सूतम्। ८ द्रुतिर्जायते....।

पत्राभ्रकं च सत्वं कांक्षी वा कान्तमाक्षिकं पुटितम्।
निर्गुण्डीगृहकन्या चाङ्गेरीपलाशशाकैश्च ॥ ४७ ॥

तावत्पुटितं कृत्वा यावत्सिन्दूरसप्रभं भवति।
तत्पादशेषलवणं हण्डिकापाकेन पाचितं[1] सुदृढम् ॥ ४८ ॥

एकैकं शतव्यूढं[2] बीजवरं जारयेद्रसेन्द्रस्य।
गर्भे द्रवति च क्षिप्रं ह्यभिषवयोगेन मृदितमुङ्ख्या ॥ ४९ ॥

आवृतेऽप्यावर्त्य हेमवरे क्षेप्यमुज्ज्वले[3] नागम्।
त्रिगुणशिलाप्रतिवापं ह्यहिबीजं[4] तत्समुद्दिष्टम् ॥ ५० ॥

[5]वङ्गं तु तेन विधिना हेमवरे[6] क्षेप्य तालवापेन।
तारे वा निर्व्यूढं बीजवरं त्रुटितसंयोगात्[7] ॥ ५१ ॥

यो निःसृतो भुजङ्गाद्रसकेशरीवज्रपञ्जरः स पुनः।
फणिहेमगुणात्कुटिलो[8] रसाङ्कुशो नाम विख्यातः ॥ ५२ ॥

एवं पक्वं विधिना बीजवरं[9] सूतराट् तथाम्लेन।
कर्तव्यः संस्वेद्यो यावत्पिष्टी भवेत् श्लक्ष्णा ॥ ५३ ॥

तैलेन तेन विधिना स्विन्ना पिष्टी भवेदखिलम्।
अथवा श्लक्ष्णं शिलया निघृष्टबीजं भवेत्पिण्डी[10] ॥ ५४ ॥

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१ वापितं...। २ निर्व्यूढं....। ३ मुत्तमं....। ४ च हि बीजं.....। ५ वङ्गेन तेन....। ६ वङ्गवरे....। ७ कुटिलसं....। ८ ....गुणै....। ९ कुटिलाद्रसा....। १० बीजवरे.....।

पाको[2] वटकविधिना[3] कर्तव्यस्तैल योगेन।
[4]क्रामणपिण्डे क्षिप्त्वा माषैश्च[5] स्यात्सुदृढपिण्डत्वम् ॥ ५५ ॥

मृद्वग्निना सुपक्वं दग्धं यावन्न तद्भवेत्पिण्डम्।
आकृष्य [6]चाथ सूतं पिण्डे शेषं तथा पुनः पाच्यम् ॥ ५६ ॥

अथवाप्यौषधपिण्डे दोलातप्ते खर्परे विधिना।
पुनरपि पिण्डे क्षेप्यं गर्भे यावद् द्रुतिर्भवति ॥ ५७ ॥

एवं द्रुतं हि गर्भे बीजवरं जरति रससराजे।
गर्भद्रुत्या रहितं बिडयोगैर्जरति गर्भे[7] च ॥ ५८ ॥

[8]इति परमहंस परिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे गर्भद्रुत्यात्मकः पञ्चमोऽवबोधः ॥

१ पिष्टिः। २ पाके....। ३ विधाने....। ४ लावणपिण्डे....। ५ कृत्वा मूषैर्दृढं सुपिण्डेषु। ६ स्वच्छं भावं शेषोदकमलः पुनः पाच्यम्। ७ कनकं च। ८ गर्भद्रुतिजारणा नाम पञ्चमः।

षष्ठोऽवबोध

ग्रासमिति चारयित्वा [१]गर्भद्रुतिं ततो भूर्जे।
लवण क्षाराम्लसुधासुरभी[२]मूत्रेण कृतलेपे ॥ १ ॥

दृढवस्त्रबाह्यबद्धे दोलास्वेदेन जारयेद् ग्रासम्।
सौवीरेणार्ध[३]पूर्णे कुम्भे सक्षारमूत्रकैरथवा ॥ २ ॥

अमुना क्रमेण दिवसैस्त्रिभिस्त्रिभिर्जारं येद्ग्रासम्।
जीर्णस्य लक्षणमथो ज्ञेयं यन्नत्समद्धत्य ॥ ३ ॥

उद्धृतमात्रं पात्रे प्रक्षाल्य [५]काञ्जिकेनातः।
समलं च काञ्जिकमते[६] हरणार्थं[७] वस्त्रयोगेन ॥ ४ ॥

तदनु सुखोष्णे पात्रे संमर्दोऽसौ यथा न हीयेत।
तावद्यावच्छुष्यति तल्लग्नं[८] काञ्जिकं सकलम् ॥ ५ ।

इत्थं च शोषितजलः करमर्दन तस्सुनिर्मलीभूतः।
पीडयः पात्रस्योपरि वस्त्रेण चतुर्गुणेनैव॥ ६ ॥

यदिपरिगलितस्सकलो वस्त्राद्[९] ग्रासेन चैकतां यातः।
न भवति यदि दण्डधरो जीर्णग्रासस्तदा ज्ञेय :॥७ ॥

[१०]ग्रासादजीर्णपिष्टी सूतादुद्धृत्य पातयेद्यन्त्रे।
स्वस्थो भवति रसेन्द्रो ग्रास : पक्वः पुनर्जरति ॥ ८ ॥

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१ 'कृत्वा' इति शब्दः अधिकोऽस्ति। २ समासुरभि....। ३ ....कृते....। ४ जायते रसे ग्रासः। ५ च कोष्णकाञ्जिकेनादौ। ६ काञ्जकमतो। ७ भरणीयं....। ८ लग्नं तत्तत्क्षणे सकलम्। ९ वस्त्रे ग्रासो न शेषतां याति। १० इदं पद्यं नास्ति।

दोलायां चत्वारो ग्रासा जार्या यथाक्रमेणैव।
शेषा : कच्छपयन्त्रे यावद् द्विगुणादिकं[1] जरति ॥ ९ ॥

नादौ[2] कर्तुं शक्योऽ[3]त्र ग्रासप्रमाणनियमस्तु।
ग्रसते नहि सर्वाङ्गं गगनमतो लक्षणैर्ज्ञेयम् ॥ १० ॥

यदि हि चतुः षष्ट्यंशान् ग्रसति रसस्तदा धरेद्भण्डम्।
चत्वारिंशद्भागप्रवेशतः पायसाकारः[5] ॥ ११ ॥

भवति जलौकाकारस्त्रिंशद्भागादविप्लुषश्च विशंत्या।
छेदीव[6] षोडशांशादत ऊर्ध्वं दुर्जरो ग्रासः ॥ १२ ॥

पञ्चभिरे[7]भिर्ग्रासैर्धनसत्त्वं जारयित्वादौ[8]।
गर्भद्रावे निपुणो जारयति बीजं कलांशेन ॥ १३ ॥

धूमश्चिटिचिटिशब्दो मण्डूकगतिस्तथा सकम्पश्च।
निष्कम्पो भवति रसो विज्ञातव्योऽभ्रजीर्णस्तु ॥ १४ ॥

कपिलोऽथ निरुद्धारी विप्लुषभावं च[9] मुञ्चते सूतः
निष्कम्पो गतिरहितो विज्ञातव्योऽभ्रजीर्णस्तु ॥ १५ ॥

जलपूर्णपात्रमध्ये दत्वा घटकर्परं सुविस्तीर्णम्।
तदुपरि बिडमध्यगतस्सूतः स्थाप्यस्ततः[10] कुड्चे ॥ १६ ॥

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१ द्विगुणधिकं भवति। २ आदौ....। ३ नातिग्रासः....। ४ तस्य सारयेद् द्वन्द्वम्। ५ चायसाकारः। ६ फणी तु षोड....। ७ रेवं ग्रासै....। ८ ग्रासयित्वादौ। ९ न १० कृत : खोटः।

लघुलोहकटोरिक या कृतपट[1]मृत्सन्धिलेपयाच्छाद्य।
पूर्णं तद् घटकर्परमञ्जारैः करीषतुषमिश्रैः[2] ॥१७॥

स्वेदनतो मर्दनतः कच्छपयन्त्रस्थितो रसो जरति।
अग्निबलेनैव ततो गर्भद्रुतिस्सर्वलोहानाम् ॥१८॥

एवं दत्वा[3] जीर्यति न क्षयति रसो यथा तथा कार्यः।
क्षयमेति क्षारबिडैस्स तूपरसैर्व्याप्तिमुद्धिरति[4] ॥१९॥

[5]इति परमहंसपरिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे बीजादिजारणात्मकः पष्ठोऽवबोधः।

सप्तमोऽवबोधः

ग्रासं न मुञ्चति न वाञ्छति तं च भूयः
कांश्चिद्गुणान् भजति भुक्त[6]विभुक्ति मात्रात्।
यज्जीर्यते प्रचुरकेवलवह्नियोगात्
तस्माद्विडैः सुनिबिडैस्सह जारणा स्यात् ॥१॥

सौवर्चलकटुकत्रयकांक्षीकासीसगन्धकैश्च बिडैः।
शिग्रो[7] रसशतभाव्यैस्ताम्रदलान्यपि[8] च जारयति ॥२॥

सर्वाङ्गदग्धमूलकभस्म [1]प्रतिगालितं सुरभिमूत्रेण।
शतभाव्यं[2] बलिवसया तत्क्षणतो जार्यते[3] हेम ॥३॥

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१ पटु....। २ कर्षतुष....। ३ नीत्वा वाह्निं क्षीयति न रसो...। ४ क्षारम्....। ५ बीजादिजारणा नाम षष्ठः। ६ मुक्तिविमुक्ति....। ७ शिग्रुरसैः.....। ८ भावितभस्मदला...।

कदलीपलाशतिलनिचुलकनकसुरदालिवास्तुकैरण्डा[3]:।
वर्षाभूवृषमोक्षकसहिता[6]: क्षारो[7] यथालाभम्[8] ॥ ४ ॥

आनीय क्षारवृक्षान्[9] कुसुमफलशिफात्वक्प्रवालैरुपेतान्
कृत्वात:[10] खण्डशस्तान्विपुलतरशिला[11]पिष्टगात्रातिशुष्कान्।
दग्ध्वा काण्डैस्तिलानां करिसुरभिह[12]याम्भोभिरास्तार्य वस्त्रैर्
भस्म त्यक्त्वा जलं तन्मृदुशिखिनि पचेद्धंशपाकेन[13] भूयः ॥ ५ ॥

तच्छुष्यमाणं हि सवाष्पबुद्बुदान्
यदा विधत्ते क्षणभङ्गुरान् बहून्।
तदा क्षिपेत् त्रयूषणहिंगुगन्धकं
क्षारत्रयं षड्लवणानि[14] भूखगौ॥ ६ ॥

द्रव्याणि संमिश्र्य निवृत्य भूतले
व्यवस्थितं शस्त्रकटोरिकापुटे।
संस्थापयेत्सप्त दिनानि धान्य[15]
[16]गतं प्रयोज्यं रसजारणादिकम् ॥ ७ ॥

जम्बीरबीजपूरकचा ङ्गेरीवेतसाम्ल[18]संयोगात्[19]।
क्षाराभवन्ति नितरां गर्भद्रुतिजारणे शस्ताः ॥ ८ ॥

बिडमधरोत्तरमादौ दत्वा सूतस्य चाष्टमांशेन।
कुर्याज्जारणमेवं क्रमक्रमाद्धर्धयेदग्निम् ॥ ९ ॥

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१ व्यतिगलितसुरभि....। २ ....भवित...। ३ ....जीर्यते...। ४ तिलशब्दःलुप्तः। ५ ...रण्डान्।..... ६ सहितान्....। ७ क्षारान् ८ ...लाभान्। ९ फलकुसुमशिफायत्रकाष्ठैरुपेतान्। १० ....कृत्वान्तः। ११ शिलापटुगां नातिशुष्कान्। १२ .....हयोष्ट्राभिरुद्धाव्य मूत्रैश। १३ हंसपादोदर्रुन दर्व्याम्। १४ यत् लवणादि भूखगम्। १५ धान्यगं...। १६ ततः। १७ खलु....। १८ शाङ्गेरी....। १९ योगाच्च।

[1]इति परमहंस परिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते रसहृदयतन्त्रे बिडात्मकः सप्तमोऽवबोधः।

अष्टमोऽवबोधः

जीर्णाभ्रको रसेन्द्रो दर्शयति घनानुरूपिणीं [2]छायाम्।
कृष्णां रक्तां पीतां सितां तथा सङ्करैर्मिश्राम्॥ १ ॥

[3]कृष्णाभ्रकेण बलवदसितरागैर्युज्यते रसेन्द्रस्तु।
श्वेतै रक्तैः पीतैर्वह्निः [5] खलु वर्णतो ज्ञेयः॥ २ ॥

अथ निजकर्मे[6] वर्णं न जहाति यदा स[7] रज्यते रागैः।
क्रमशो हि वक्ष्यमाणै[8]र्निर्णिक्तो[9] रञ्जनं कुरुते ॥ ३ ॥

[9]खेलमास्तेऽभ्रकसत्त्वे जारणरागाः प्रतिष्ठितास्तीक्ष्णै[10]।
बन्धश्च सारलोहे सारणमथ[11] नागवङ्गाभ्याम् ॥ ४ ॥

क्रामति तीक्ष्णेन रसस्तीक्ष्णेन च जीर्यते क्षणाद् ग्रासः।
हेम्नो योनिस्तीक्ष्णं[12] रागान् गृह्णंति तीक्ष्णेन ॥ ५ ॥

तदपि च दरदेन हतं हत्वा[4] माक्षिकेण रविसहितम्।
वासितमपि वासनया धनवच्चार्यं च जार्यं च ॥ ६ ॥

कान्तं वा तीक्ष्णं वा काश्चीं वा वज्र सस्यकादीनाम्।
[2]एकतमं सर्वं वा [3]रसरञ्जने सङ्करोऽभीष्ट :॥ ७ ॥

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१ क्षारबिडाधिकारः सप्रमः। २ घनरुपिणीम्। ३ श्वेताभ्रकेण बलवान् सित...। ४ पूर्यते। ५ सूतैर्विमुशता वर्णतो..। ६ निजमेकं...। ७ न। ८ नं रिक्तो...। ९ बालरसे...। १० तीक्ष्णैः। ११ क्रामणमपि...। १२ योऽसौ तीक्ष्णः...।

कुटिले बलमभ्यधिकं रागस्तीक्ष्णे तु पन्नगे स्नेहः।
रागस्नेहबलानि तु कमले शंसन्ति धातुविदः ॥ ८ ॥

सर्वैरेभिर्लोडैर्माक्षिकानिहतैस्तथा द्रुतैर्गर्भे।
बिडयोगेन तु जीर्णो रसराजो [४]बन्धमुपयाति ॥ ९ ॥

तालकदरदशिलाभिः स्नेहक्षाराम्ललवणसहिताभिः।
समकाद्विगुणत्रिगुणान् पुटो[५] वहेद्भृङ्गशास्त्रादीन्॥ १० ॥

[६](पक्वादष्टगुणं सत्त्वं सत्त्वादष्टगुणं द्रुतिः।
द्रुतेरष्टगुणं बीजं तस्माद्बीजं च जारयेत् ॥)

रक्तस्नेहनिषेकैः शेषं[७] कुर्याद्रसस्य [८]कृष्टिरियम्।
चारणजारणमात्रात्कुरुते रसमिन्द्रगोपनिभम् ॥ ११ ॥

अथवा केवलममलं कमलं दरदेन वापितं कुरुते।
त्रिगुण [९]हि चीर्णजीर्णं लाक्षारससन्निभं सूतम् ॥ १२ ॥

रक्तगणगलितपशुजल भावितताप्यगन्धकशिला[२]नाम्।
एकेन वापितमृतं कमलं रञ्जयति रसराज[३]म् ॥ १३ ॥

बाह्यो गन्धकरागो वि[४]लुलितरागे मनः शिलातालै।
माक्षिकसत्त्वरसकौ द्वावेव हि रञ्जने शस्तौ ॥ १४ ॥

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१ हत्वा वा...। २ एकतरं ३ रसेऽपि हि रसायने विन्द्यात्। ४ विशति लोहेषु ५ बीजे ६ अयमधिकः पाठः। ७ चैकीकुर्यात्....। ८ तुष्ट्यर्थे। ९ जीर्णं जीर्णं....।

क्रमवृ[5]न्नौ रविरसकौ [6]संशुद्धौ मूकमूषिकाध्मातौ[7]।
त्रिगुणं चीर्णो जीर्णो हेमाभो[8] जायते सूतः ॥ १ ५ ॥

अथ कृष्णाभ्रकचूर्णं पुटितं रक्तं भवेत्तथा[9] सकलम्।
त्रिगुणं चीर्णो जीर्णो हेमद्रुतिस न्निभः[10] सूतः ॥ १ ६ ॥

त्रिगुणेन माक्षिकेण तु कनकं च मृतं रसकता लयुतम्[11]।
पटुसहितं तत्पक्वं [12]हण्डिकया यावदिन्द्रगोपनिभम् ॥ १ ७ ॥

तच्चूर्णं सूतवरे त्रिगुणं [13]चीर्णं हि जीर्णं तु।
द्रुतहेमनिभः सूतो रञ्जति लोहानि सर्वाणि ॥ १ ८ ॥

[14]पत्रादष्टगुणं सत्वं सत्वादष्टगुणा द्रुतिः।
द्रुतेरष्टगुणं बीजं तस्माद्बीजं तु जारयेत् ॥ १ ९ ॥

[15]इति परमहंसपरिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे रसरञ्जनात्मकोऽष्टमोऽवबोधः।

नवमोऽवबोधः

इति रक्तोऽपि रसेन्द्रो बीजेन विना न कर्मकृद्भवति।
[1]द्विविधं तत्पीतसितं नियुज्यते [2]सिद्धमेवैतत् ॥ १ ॥

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१ जलबहुभावित...। २ शिलाभिः। ३ राजः। ४ सितरागे मणिशिला....। ५ वृद्धौ.....। ६ संरुढौ.....। ७ मूषिकामुनिध्मातौ। ८ द्रुतहेमनिभो भवेत्सूतः। ९ भवेत्सकलम्। १० निभं भवेत्। ११ ताप्ययुतम्। १२ भण्डिकया.....। १३ चूर्णं चतुर्गुणं वा स्यात्। १४ इदं पद्यमत्र नास्ति १५ रसरञ्जविधिरष्टमः।

तस्य विशुद्धि[3] र्बहुधा गगनरसोपरसलोहचूर्णैश्च।
द्विविधं बीजं तैरपि नाशुद्धैः शुध्यते[4] वैतत् ॥ २ ॥

यः पुनरेतैः कुरुते कर्माशुद्धैर्भवेद्रसस्तस्य।
अव्यापकः पतङ्गी न रसे रसायने योग्यः ॥ ३ ॥

वैक्रान्तकान्तसस्यकमाक्षिकविमलाद्रिदरदरसकश्च।
अष्टौ रसास्तथैषां सत्त्वानि रसायनानि स्युः ॥ ४ ॥

गन्धकगैरिकशिलालक्षिति[5]खेचरमञ्जनं च कङ्कुष्ठम्।
उपरस[6] संज्ञकमिदं स्याच्छिखिशशिनौ सारलोहाख्यौ ॥ ५ ॥

ताम्रारतीक्ष्णकान्ताभ्रसत्त्वलोहानि वङ्गनागौ च।
[7]कथितास्तु पूतिसंज्ञास्तेषां संशोधनं कार्यम्॥ ६ ॥

[8]सौवर्चलसैन्धवकचूलिकसामुद्ररोमकविडानि।
षट्लवणान्येतानि तु स्वर्जीटङ्कणयवक्षाराः ॥ ७ ॥

[9]सूर्यावर्तः कदली वन्ध्या कोशातकी च सुरदाली।
शिग्रुश्च वज्रकन्दो नीरकणा काकमाची च ॥ ८ ॥

[1]आसामेकरसेन तु लवणक्षाराम्लभाविता बहुशः।
शुध्यन्ति रसोपरसा ध्माताः सत्त्वानि मुञ्चन्ति ॥ ९ ॥

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१ विविधं....। २ सिद्ध एव रसे। ३ ....र्वाच्या। ४ शुध्यति कथञ्चित्। ५ शिलाक्षिति....। ६ नामानि स्युः शिखि....। ७ कथितौ च....। ८ पद्यमेतत् लुप्तमस्ति। ९ आर्यावर्तक....।

स्विन्नं सक्षाराम्लैर्ध्मातं वैक्रान्तकं हठाद् द्रवति।
तद् द्रुतमात्रं[2] शुध्यति [3]कान्तं शशिरक्तभावनया ॥ १० ॥

सस्यकमपि रक्तगणैस्सुभावितं[4] स्नेहरागसंसिक्तम्।
शुध्यति वारैस्सप्तभिरतः परं युज्यते[5] कार्ये ॥ ११ ॥

क्षारैः स्नेहैरादौ पश्चादम्लेन भावितं विमलम्।
शुध्यति तथा च रसकं दरदं माक्षिकमप्येवम् ॥ १२ ॥

[6]तनुरपि पत्रं लिप्तं लवणक्षाराम्लरविस्नुहिक्षीरैः।
ध्मातं निर्गुण्डीरससंसिक्तं बहुशो भवेद्धि रक्तं च ॥ १३ ॥

शुध्यति नागो वङ्गो घोषो [7]रविणा च वारमपि मुनिभिः।
निर्गुण्डीरससेकैस्तन्मूलकरजः प्रवापैश्च[8] ॥ १४ ॥

रक्तगणगलितपशुजलभावितपुटितं हि रज्यते तीक्ष्णम्।
शुध्यति कदलीशिखिरसभावितपुटितं त्रिभिर्वारैः ॥ १५ ॥

सर्वं : शुध्यति लोहो रज्यति सुरगोपसन्निभो वापात्[9]।
माक्षिकदरदेन[10] भृशं शुल्वं वा गन्धकेन मृतम्[11] ॥ १६ ॥
[12]इति परमहंसपरिव्राजकाचार्यश्रीमद्गोविन्दभगवत्पादविरचते
रसहृदये बीजविधानात्मको नवमोऽवबोधः।

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१ मेव....। २ मात्रे। ३ वारैः सप्त सप्तभावनया। ४ रक्तगणैः भावेन.....। ५ योजयेत्....। ६ नतु रविपत्रं....। ७ रविताम्रमपि च मुनिसंख्यैः। ८ प्रवालैश्च। ९ यावत्। १० सत्त्वक्षेपात् शुलवम्। ११ हतम्। १२ रसोपरसशुद्धिविधिर्नाम नकमः।

दशमोऽवबोधः

वैक्रान्तकान्त सस्यकमाक्षिकविमलादयो विना सत्त्वम्।
शुद्धा अपि नो द्वन्द्वे [1]मिलन्ति न च तान् रसो ग्रसति॥ १ ॥

[2]नागनासिकाभिधानं चन्द्रोदकममृतमाप्तकाठिन्यम्।
[3]स वैक्रान्तकमेवं बध्नाति रसं स्वसत्त्वेन ॥ २ ॥

नानाविधसंस्थानं [4]निर्जर शिखरिशिखररसम्भूतम्।
धारोदम्भसि श्रेष्ठं तदश्म शैलोदकं प्राप्य ॥ ३ ॥

[5]भस्त्राद्वयेन हठतो ध्मातव्यं पञ्चमाहिषसुबद्धम्[6]।
दत्वा दशांशस्वर्जिकपटुटङ्कणगुञ्जिकाक्षारान् ॥ ४ ॥

तद्वच्छति [7]कठिनत्वं मुञ्चति सत्त्वं स्फुलिङ्गकाकारम्।
मुक्तानिकरप्रायं ग्राह्यं तत्काचमधिवर्ज्यं ॥ ५ ॥

रसवैक्रान्तकमेवं मिलति द्वन्द्वान्वितं समं हेम्ना।
निर्व्यूढं घनसत्त्वं तेन रसो बन्धमुपयाति ॥ ६ ॥

वज्राभ्रकान्तसस्यकमाक्षिकप्रभृतिसकलधातूनाम्।
पातयति सत्त्वमेषां पिण्डी ध्माता दृढाङ्गैः[10] ॥ ७ ॥

[11]हित्वा माक्षिकसत्त्वं नान्येषां शक्तिरस्ति लोहघ्नी।
ने पतति तावत्सत्त्वं भ[12]स्त्राग्ने न यावदाहियेत ॥ ८ ॥

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१ मिलति न तादृशो ग्रसति। २ गगनसिकं चन्द्रोच्छेदकममृतमाप्तुकारिण्यः। ३ रस शब्दः लुप्तः। ४ संस्कारं....। ५ धारादत्तं....। ६ हस्तद्वयेन हरतो। ७ माहिषैर्युक्तम्। ८ सर्जिक...। ९ काचत्वं.....। १० ....खराङ्गारैः। ११ माक्षिकसत्त्वाबावां....। १२ तस्मान्नो यावदाहियते....।

रक्तं मृदुनागसमं[1] सत्त्वं यस्माद्धि[2] माक्षिकात्पतितम्[3]।
गन्धश्मनोऽपि तद्धत्वार्यं यत्नेन मृदुभावम्॥ ९ ॥

लवणाम्लेन सुपुटितं माक्षिकमम्लेन मर्दितं विधिना।
मुञ्चति सोष्णे ग्राह्यमायसपात्रे तु पिष्टिका भवति ॥ १० ॥

[4]तुत्थाद्धि ताप्यजसमं समसृष्टं पतति वै सत्त्वम्।
अभ्रवैक्रान्त[5]कान्तप्रभृतीनां तत्र[6] लोहनिभम् ॥ ११ ॥

स्त्री वज्रीदुग्धभावितमेरण्डस्नेहभावितं [7]शतं ध्मातम्।
[8]एवं त्रिभिरिह वारैः शुल्बसमं भवति रञ्जकं हैमम्॥ १२ ॥

कदली[9] रसशतभावितमध्वैरण्डतैलपरिपक्वम्।
ताप्यं मुञ्चति सत्त्वं रसकं चैवं त्रिसन्ध्यापैः[10]॥ १३ ॥

ऊर्णाटङ्कणगुडपुरलाक्षासर्जरसैः[11] सर्वधातुभिः पिष्टैः।
छागीक्षीरेण कृता पिण्डी शस्ता हि सत्त्वविधौ ॥ १४ ॥

चूर्णितसत्त्वसमानं त्रिंशत्पलमादरेण संगृह्य।
टङ्कणपलसप्तयुतं गुञ्जापलत्रितययोजितं चैव[12] ॥ १५ ॥

तिलचूर्णककिट्टपलैर्मत्स्यै यैरालोड्य द्विरंशयुक्तैश्च।
गोधूमबद्धपिण्डी गोपञ्चकभाविता बहुशः॥ १६ ॥

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१ निभं...। २ तस्माद्धि.....। ३ ...पतति। ४ ताप्यदुतकाहिसमं रससदृशं तुत्थकात् पतेत सत्त्वम् इति पाठः। ५ कान्तशब्दः लुप्तः। ६ सत्त्वं तु.....। ७ सूतम्। ८ 'सकलं ध्मातं निपतति ताप्यं स्तनभवकङ्कुष्ठटङ्कणैर्वापात्' इति पाठः। ९ जलपरिभावितघृतमध्वै.....। १० त्रिसंधातैः। ११ ....रसधातुभिः। १२ तेन।

[३]कोष्टकधमनविधिना तीव्रं[४] भस्त्रानलेन[५] तत्पतति।
[६]संद्रवति चाभ्रसत्वं तथैव सर्वाणि सत्वानि ॥ १७ ॥

[७]इति श्रीपरमहंसपरिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते रसहृदयतन्त्रे शुद्धरससत्वपातनात्मको दशमोऽवबोधः।

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१ मत्स्यैर्योज्यं...। २ युक्तेन। ३ ...धामन...। ४ ...तीव्रे...। ५ भस्त्रानले पतेत् सत्त्वम्। ६ भवति तदभ्रकसत्वं...। ७ सत्त्वपातनविधिः दशमः पटलः। ८ अजमेरग्रन्थे लुप्तः। ९ हेम। १० मैसूरुग्रन्थस्थः अधिकः पाठः।

TRANSLITERATION

VOWELS

Short :	अ	इ	उ	ऋ	ऌ		
	a	**i**	**u**	**ṛ**	**l**		
Long :	आ	ई	ऊ	ए	ओ	ऐ	औ
	ā	ī	ū	e	o	ai	au

Anusvāra : = ṃ

Visarga : = ḥ

CONSONANTS

क्	ख्	ग्	घ्	ङ्				
K	kh	*g*	*gh*	ṅ				
च्	छ्	ज	झ्	ञ				
c	ch	j	jh	ñ				
ट्	ठ्	ड्	ढ्	ण्				
ṭ	ṭh	ḍ	ḍh	ṅ				
त्	थ्	द्	ध्	न्				
t	th	d	dh	n				
प्	फ्	ब्	भ्	म्				
p	ph	b	bh	m				
य्	र्	ल्	व्	श्	ष्	स्	ह	ळ्
y	r	I	v	ś	ṣ	s	h	l

RASAHRDAYA TANTRAM

BY

Govinda Bhagavatpada

ENGLISH VERSION

For reasons noted in the Introduction an exact or a word by word translation of each Sanskrit verse into English has not been attempted here; instead, an English version of each verse, occasionally groups of verses, has been given to convey their total meaning of the contents to the extent possible.

Those which are bracketted indicate the English version of the verses of the Mysore manuscript. The rest relate to the Ajmer text. While all the variant readings in respect of the Mysore as well as the Calcutta manuscript have been recorded as footnotes under the edited Sanskrit text in the English version, only those differences pertaining to the substances or processes, have been given in the footnotes. Interested scholars are advised to read the Sanskrit text for their critical evaluation.

In the Ajmer text, the sectional heading is *avabodha*, which literally means 'awareness'. The Mysore manuscript has the sections as *paṭala* (which means a petal or a chapter). In the English version, the term 'Chapter' is used.

CHAPTER I

Glorification of Mercury

Verses 1-34 of this chapter deal with the importance and efficacy of mercury *(Rasa praśaṃsā)* in the attainment of 'immortality' as well as emancipation. In addition, some of the verses point out the need for a strong and healthy body, meditation and other yogic aspects to realise the four-fold human goal, namely *dharma, artha, kāma* and *mokṣa*, in which mercury has a distinct role to play. They are in general terms and thier English version has not been given. However, the original verses have been included in the Sanskrit text. The verses 1-151/2 are not found in the Mysore manuscript.

CHAPTER II

PURIFICATION

1-2. *Svedana; mardana; mūrchana; utthāpana; pātana; nirodha; niyama; dīpana; gaganagrāsa; cāraṇa; garbhadruti; bāhyadruti; jāraṇa; rasarāga; Sāṛaṇa; krāmaṇa; vedhan;* and *bhakṣaṇa* are the 18 *rasakarmas* (processes for Mercury)[a].

3. (To one part by weight of mercury) one sixteenth parts (by weight) each of *āsurī* (Sinapis ramosa), white mustard, *saindhava* salt, ginger, long pepper, black pepper, *citraka (Plumbago zeylonica)* and fresh ginger are added, well ground and put into gruel (in an earthen pot) and heated over mild fire for three days. (This is *Svedana*).

A pot of 8 *aṅgula* width and 10 *angula* height, with holes below its neck, with water inside 4 *aṅgula* deep, is taken; and another pot with a smaller neck is placed upside down (over the above pot) with its neck inverted, and the whole system kept in another pot of 16 *aṅgula* diameter.

Mercury attains *Jāraṇā* by *grāsa* perfectly, when kept in the upper pot, and gets deposited in the lower pot, purified.

The contact of the two pots should be sealed with the paste of three myrobalans, white mustard and salt *śikhi* and heated from below.

(This is called *Adhahpātana* i.e, downward distillation).

Mercury kept in the dīpikā installed on mud after it is deadened in *Kacchapa yantra* (water-bath) is called the *dīpikā yantra*, or that mercury placed in the *dīpikā yantra*, after it is purified, should be processed by *tiryakapātanavidhi* (side-ward distillation).

Fine mercury 'flakes' mixed with *āranāla* (?) or gruel?, are ground in a pestle till it attains the state of *naṣṭapisti* (i.e, loses identity). Then, processed by *tiryakapātana* method by heating, mercury gets deposited. (This is called *Tiryakpātanam*).

4. Jaggery, charred wool (of sheep), *saindhava* salt, lampblack, red-brick powder and white mustard, each 1/16 part of mercury (retrived after *svedana*) are mixed in hot gruel, triturated and ground well (in an iron

a. See Glossary and Notes (Appendix II)

mortar with iron pestle) for three days. (This is *mardana*).

5. Waste impurities, heat-producing and poisonous or toxic substances are the three natural vitiations of mercury; unconsciousness is caused by the waste impurities, thirst by the heat-producing ones, and death by the poisonous or toxic substances.

6. *Aloe Indica* removes the impure elements, the three myrobalans counteract the heat, and *Plumbago zeylonica* destroys the effects of poison. hence, mercury is grounded with the mixture seven times. (This is *mūrchana*).

7. Mercury treated with the aforesaid substances placed in the *Pātanayantra* and boiled with gruel, thus purged out of lead and tin, becames purified. This is *Utthāpana.*

8. Pure copper turnings amalgamated with mercury by grinding them together well, when subjected to heat and distillation, mercury comes out pure, freed from lead and tin impurities. (This is *pātana*).

9. Mercury would have become less potent, subjected as it was to *mardana, mūrchana* and *pātana* processes. Mercury is immersed in a bottle containing *sṛṣṭi* and *saindhava* salt after which it becomes potent. (This is *nirodha*).

10. Thus completely potentiated, mercury is to be controlled. The processed mercury is embedded in (a piece of cloth containing) a paste made by grinding betel-leaf, garlic, *saindhava salt, Ellipta alba,* a variety of bitter gourd and tamarind, and steamed. (This is *niyamana*)[a].

[After *nirodha, niyama* and *svedana* and with the substances mentioned above (?) to be heated in a pot containing loadstone and gruel.]

11. With alum, green iron sulphate, borax, pepper, salt *(Saindhava lavaṇa),* white mustard, *śigru* and gruel, mercury is to be sudated for three days, when it becomes 'kindled' and fit for assimilation. (This is *dīpana*).

12. Mercury so 'rekindled' and purified shines like the glow of a thousand lightnings. At this stage, the other substances are to be added[b]. (This is *cāraṇa*).

13. With mercury if the gold-processing (is to be done), gold (is to be seeded); for silver-processing, silver is to be given. when triturated with

a. In the Mysore Manuscript : betel leaf, collyrium, *Ellipta alba* (bitter gourd) are only mentioned.
b. Mysore manuscript : good 'seeds' are to be given

divine medicinal herbs in a mortar, mercury becomes immobilised. (This is *nirmukha cāraṇa*).

CHAPTER III

Assimilation of Mica

1. (Those who do not perform) the amalagamation of mercury with mica will have to be satisfied with only the increased colouration and the like, just as those who, even with the blessings of the sea, obtain only *courie* shells instead of gems, still feel satisfied.

2. But other great persons discarding the goddess of wealth, the celestial, elephant *(Airāvata)* and *Kaustubha* gem and others, obtained divine ambrosia and became immortal.

3. The absorbability, colouration and fixation of mercury are achieved by *svedana* with alkaline herbs, salt and acidic substances. However, its fire-withstanding capacity and augmented absorbability cannot be obtained without mica.

4. Mercury becomes strong by digestion with mica. In doing *cāraṇa*, there are a number of *mahāyogas*. By employing *Vāsana* herbs they are either *nirmukha* or *samukha*.

5. The ashes of mica floated on clear alkali and acidic substances including the urine of cow, goat and sheep, long pepper, salt and *tumburu* (?) become ready for *cāraṇa* with mercury. (This is *samukha cāraṇa*).

6. (Mica) heated and treated with yavaciñcikā water mixed with yavaciñcikā roots, *śatāvarī* and *gada*[a] , gruel of cooked rice, *śigru* and *punaranavā* becomes ready for *cāraṇa*. (This is *nirmukha cāraṇa*).

7. *Sarjākṣāra*, alum, iron sulphate, borax and salts are placed in a copper vessel containing sour gruel for three days. This fermented gruel is ideal for the *jāraṇa* process of mica.

8. Purified lead is melted and poured into the sour gruel one hundred times (the former's measure). (This is used in transmuting lead into gold) and tin to silver. This should not be used as *rasāyana*.

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a. Mysore Manuscript : Plaintain

9. The powders of mica, *rasas* and *uparasas*, *amṛta loha* (gold and silver), mercury and iron are treated with fermented gruel for the *cāraṇa* of any substance.

10. First mercury needs to be treated with gold dust or silver dust in a mortar, afterwards with mica.

11. Mercury becomes active by treating it with mica, gold or iron in small quantities in a mortar, along with alum, iron sulphate, *vetasa* and bījapūra and acids[a] .

12-13. (Absorption of sheet mica can be either) *samukha* or *nirmukha*. In either case, the mica reduced to *bhasma*, must be taken equal in weight to that of mercury or in multiples of two, i.e, two, four, eight, sixteen or thirty two times the weight of mercury. These quantities should be added in small amounts as indicated above. *Cāraṇa*[b] in done by any of the three methods namely, *grāsa, piṣṭi* and *garbhadruti.*

14. Those who desire to obtain mica by various purifying processes in a *dolayantra*, will observe excessive paste by the *māraṇa* method.

15. Some ignorant *rasvaidyas*[c] opine that copper conglomerate (with mercury and sulphur) held in *dolayantra* process itself is the digestion of mercury.

16. Mercury qualifies mobility after being treated with oil etc, heated with *rasas* along with gold and silver. If again treated with gold, it attains solidification (amalgamation).

17. According to another view, after purifying mercury, mica is made *cāraṇa* with *śukapicchamukha* (?) after its digestion, as per instructions of the *siddhas;*

18. Or, by placing pyrites and mica in equal amounts and digested with salt in an iron vessel, black mica attains *cāraṇa* by *svedana.*

19. Now I shall instruct the way of mercury *Jāraṇa* with sulphur and mica mixture by which mercury becomes immobile which will be fit for use in both *rasa* and *rasāyana.*

20. In binding, it is said that sulphur colours mercury, is efficient in maturity

a. Mysore Manuscript : mica, jambīra and bījapūra
b. Mysore Manuscript : rañjana
c. Mysore Manuscript : Purists

and *jāraṇa* of the seeds and immobilises mercury.

21. In a mortar, small amounts of mercury and sulphur are ground till they form a mass.

22. Afterwards, equal quantities of molten sulphur and mica and a little of mercury are to be added. From this, the desired dough is to be made.

23. This dough is made to fall into the *dīpikā yantra* by heating. Thereafter, it is immobilised by mica and sulphur.

24. The *bhasma* form of mercury unites with gold. or, digesting the powder of sulphur in molten sulphur....?

25. That gold dust gets digested fully with sulphur. In this manner, mercury amalgamates with gold, 'dies' instantaneously.

26. Others do not desire to render mercury as *pakṣacheda* i.e, immobile or fixed. They feel happy when mercury is amalgamated with gold. Then they regret (when this mercury does not produce results).

27. Realising the *cāraṇa* of mica which is beset with a number of defects and with, efforts, the method will be directed which is in conformity with both theory and practice.

28. (Mercury) is uncontrollable, cannot be coated, has extremely subtle movement and spreads extensively, indestructible and is with life. Until it inters into (mica), how can it be fixed?

CHAPTER IV

Cārana of Essence of Mica

1. Mica is dark, red and yellow[a]. The 'essence' of that mica which is devoid of star-effect even on heating, is to be employed for transmutation.

2. Mercury will not digest mica which is bereft of asterism i.e, (without star effect) when heated 100 times with *vāsana* herbs. Then how to get the 'essence' of mica digested by efforts?

3. No other substance than mica 'essence' will make mercury immobilised

a. Mysore Manuscript : White mica is also mentioned

with it, its (mercury's) spreading gets checked and immobilised easily.

4. He who desires to bind mercury with gold and silver only and without immobilising it, is like one who desires to attain emancipation without controlling his sense organs.

5. That mercury which does not either fall down, or settle upwards in the *(pātana) yantra*, but remains static, with digested mica, must be considered as immobilised. [The red, yellow or bleck mica is good fro transmutation process. The white mica is used in *tārakriyā* (silver processing); all in the *rasāyana* process

6. The white, black, red and yellow varieties of mica are without star-like sparkling. The *vajrābhra* gives out the 'essence'. The other varieties when blown in fire appear like glass.

7. The white, red, black and yellow varieties of mica which are spoken of in the world, are weak and devoid of 'essence'. But *Vajrābhra* is the best among them.

8. The 'essence' of mica is the best for consumption in *rasāyana.* There are three types of mica which are unfit for consumption, namely, glasslike, slag and sparkling particles.

9. Mica, when heated with the *tṛṇasāra* group of drugs over strong fire, ejects its, 'essence' which must be collected, while discarding the *kāca* and slag.

10. The essence is immediately fixed with buffalo's curds, milk, urine, the extract of dung and *ghee*, and processed to the shape of a ball which is heated (as a result of) which the 'essence' appears[a] like iron.

11. The yellowish minerals, due to solar heat, yield less 'essence'[b]. Those which are in their natural habitat give out 'essence' profusely.

12. Just as clouds, after a prolonged heat, pour torrents of rain, mica gives out its pure 'essence' by blowing fire (over it) for long.

13. The red hot iron-like mica 'essence' quickly mixes with mercury. The 'essence' mixes with all pairs of substances treated with *Vāsana* herbs.

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a. Mysore Manuscript : falls on that which is iron-like.

b. Mysore manuscript : those which are found deep in the earth yield more essence.

14. The 'essence' of heated pyrites and mica is capable of being assimilated by mercury. Further, when heated with lead and tin, it attains *cāraṇa* easily.

15. With the addition of the 'essence' of pyrites, mica 'essence' gets into *cāraṇa* with mercury in its entirety; and undergoes 'internal liquefaction'. Mercury becomes immobilised and gets coloured.

16. The mica 'essence' prepared by binding and heating three times together with the 'essences' of loadstone and orpiment will be able to fix mercury very well.

17. The 'essences' of equal amounts of iron, mica and orpiment will undergo *cāraṇa* when *sāraṇa* is done. Mercury, through kneading by fingers will undergo internal 'liquefaction'.

18. An equal quantity of the 'essence' of tin ore and mica along with six times the quantity of orpiment will undergo *cāraṇa* after *sāraṇa*. With trituration in gruel, mercury undergoes *cāraṇa* and 'internal liquefaction'. There is no doubt about it.

19. The 'essence' is given out by *nicula puṭa* with brilliant golden colour. The killed mica[a] is pure and without slag.

20. After powdering them, mica is treated with alkalies and acidic substances many times. It is then treated with the *rasas* of *sṛiṭitraya, nīrakaṇa* (?) and *tumburu*. Then it undergoes *cāraṇa* with mercury.

21. The 'essences' of mica, copper and of copper pyrites are taken in equal parts and infused by heating. With this a composite of the two, namely, *śulvabhra* (copper-mica) is formed, which digests mercury quickly.

22. Thus, with molten copper and the 'essence' of mica ground in an iron mortar with gruel, *vetasa* and citrus juices, it will be able to amalgamate with mercury.

23. Steel *bhasma* and lead *bhasma* are mixed with pyrites *bhasma* and made into a mass, as per *puṭa vidhāna*, when the mass gets coloured.

24 The coloured mica should be made to undergo *cāraṇa* in mercury with efforts and 'seeds' of the metals must be mixed with mica (and amalgamated with mercury).

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a. Mysore Manuscript : This is *bandhana* of mica.

25. At first, *cāraṇa* of mica must be done, next *garbhadruti cāraṇa* of gold with mercury should follow. (He) who does not know this will squander away his wealth, in vain.

26. I state a secret of digestion of mica with the association of copper (or copper pyrites). By treating with effort, the mica 'essence' will combine with mercury, not in its entirety.

(The powder of copper or of iron and pyrites mixed in equal quantities, is called *śùlbābhra* which quickly causes *garbhadrava*. In the *cāraṇa* of mercury, lead ore-mica; tin ore-mica; pyrites-mica; copper ore-mica or gold ore-mica can be used).

CHAPTER V

INTERNAL LIQUEFACTION AND JĀRANA

1. In case the 'essence' of mica does not mix or 'liquefy' in mercury, or the seed such as gold, silver, etc, does not, 'liquefy' in mercury, or (forge) contact with *bāhyadruti*, how can mercury become immobile?

2. Without *garbhadruti*, the bolus does not become one with mercury. Unless there is the unification, there can be no digestion of the bolus with mercury.

3. The 'seeds' which are to be used (in *cāraṇa* and *jāraṇa*) must be processed first. By such a treatment with acidic juices[a] seed elements 'liquefy' easily in mercury.

4. Equal quantities of mica 'essence' and copper pyrites 'essence' are fused with gold of equal weight which is then introduced into mercury to 'liquefy' and to undergo *jāraṇa* within. By no other method can mercury be immobilised.

5. About a quarter quantity of the 'essence' of pyrites is fused with gold in mercury, which , on coating the thin sheets of pure silver, converts it into gold.

6. If the bolus added to mercury is proper, the digested mass easily passes through a cloth by filtering. If the total weight is more than that of mercury, it should be considered as *garbhadruti* which digests quickly.

a. Mysore Manuscript : Sūksma yoga or subtle union

7. None of the bidas (fluxes), caustics and oils can enable gold or silver to 'liquefy' in mercury excepting the 'essence' of pyrites[a] treated with red coloured drugs[b] for three days.

8-12. *(Saindhava) Lavaṇa* is steeped in the juice of *brāhmī* (*Dewī svarasa : Indian Pennywort)* to which the betel leaves are added and ground, using a stone and placed in an iron vessel and 3 times heated when the material gets completely mixed. Another iron vessel 1/2" deep and 4" in height should cover the lower iron vessel facing down an inch above the lower one (and sealed with clay). The covering vessel should have 3 holes at the height of 4", and 3 iron rods[c] should be inserted through them. At the meeting point of these rods inside the vessel gold leaves must be kept. The vessels having set in this fashion are heated. The gold leaves become dark coloured due to the action of smoke inside[d]. Thus smoke-cooked gold is capable of *jāraṇa* of mercury and 'liquefaction'.

13. If silver leaves are used in the above process they also turn black and with mercury, they 'liquefy'.

14. Or, with sulphur and tin by the lead method or gold or silver would become capable of 'liquefying' and amalgamation with mercury. There is no doubt about it. Powdered purified pyrites, along with mercury, digested by *yantravidhi* and heated with *candrasāñjana* (yellow oxide of mercury if the word is rasāñjana) will get deposited in the pot.

15. Calamine with sulphur by the abovemethod when heated well and powdered, is certain to 'liquefy'. Pure essence of pyrites fused with gold for 4 times will likewise 'liquefy'. Mercury liquefies and ejects equally. Also, when fused with 100 times sulphur with pure gold.

16. Purified gold ground with one hundred parts of sulphur forms a composite in mercury which also 'liquefies' internally. There is no surprise in it.

17. Purified calamine (100 parts) ground with pure gold seed undergoes *Jārana* in mercury, and internal liquefaction'. There need not be any doubt about this.

18. Or, either the 'essence' of orpiment[a] or of realgar ground well with gold and heated 100 times in a *mūsa* (crucible).

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a. According to *Āyurveda Prakāśa,* the flux prepared out of pyrites is more effective to enable other elements to liquefy easily in mercury than other *biḍas* (fluxes).

b. Mysore Manuscript : 'essence' of soft red group of drugs.

c. Mysore Manuscript : shining like-stone.

d. Mysore Manuscript : This verse does not occur.

[With an equal amount of mercury, it becomes a paste and undergoes quick 'internal liquefaction'. Or, mercury undergoes *jāraṇa* with the 'essences' of orpiment and realgar fused in gold for a hundred times in a crucible and liquefies.

19. Mercury, cinnabar, mica, pyrites, chalco pyrites, 'killed, copper, iron *parpaṭī*-all these are powdered and treated with the latex of snuhi *(Euphorbia nevulia), arka (dalatropis gigantea)*, and with *Kaṅkushṭa* and lead.

20. Tin with mica, orpiment, *kāñchī* and mercury, when heated again and again and mixed with the alkali of tamarind bark, loses its identity.

21. Lead, heated by the same process, loses its identity and cannot be retrieved. As regards tin, which has also lost its identity, it is employed in all the processes.

22. 'Killed' (ashes of) lead, tin, copper and steel individually, fused a hundred times with gold, undergo 'internal liquefaction'.

23. I narrate a superior combination by which gold admixed with the powders of loadstone and copper ore and fused for a hundred times, liquefies and forms a 'great seed'.

[Whatever seeds are to be prepared from *rājāvarta* for purposes of 'internal liquefaction', the same method as above must be resorted to sequentially.]

24-25-26. Or, by administering slowly small amounts of the fumes of sulphur, or orpiment, or realgar or calamine produced on heating slowly at the bottom of a long crucible (set in the oven) to half the quantity of calamine so as to set strongly the paste on to the upper portion, and, placing sulphur little by little below calamine, it should be heated over cow-dung fire. Then the seed liquifies and, on excessive heating, is digested.

27. Sulphur, orpiment, realgar, stibnite, calamine, red ochre and cinnabar treated with caustics, acidic substance and salts along with equal amounts of pyrites, kimberlite and chalcopyrites constitute a *biḍa*.

28. Having prepared gold dust and rubbed with the *biḍa* around and heated three times and powdered in a mortar, the material acquires the capacity of *garbhadruti*.

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a. Mysore Manuscript : 'essence' of sulphur.

29. The *bhasmas* of stibnite, *vaikrānta* and pyrites, heated and quenched 100 times in red group of drugs, acquire the capacity of assimilation and *garbhadruti.*

30. All the *biḍas* (fluxes) which include the caustics, acidic[a] and salty substances as well as those of the exciter or *dīpana* group, treated hundred times, are said to be promoters of 'internal liquefaction'.

31. *Biḍa* treated 100 times (with the red group of drugs) will completely 'liquefy' in mercury. If treated only75 times, three quarters of *biḍa* liquefies leaving one quarter without absorption. Likewise, if it is treated 50 times, half of the *biḍa* only 'liquefies' and only a quarter, when treated 25 times.

32. (The capacity of *biḍa*) will be 1/8th to digest when treated a dozen times, 1/16th for half a dozen times; 1/32 and 1/64, if treated half and a quarter number of times respectively.

33. After the aforesaid method of *garbhadruti* and triturating with the gruel and acidic substances in an iron master, it is heated by adopting the *svedana* method.

34. Having learnt the strength and weakness of the seed of mercury by rubbing method and *sevdana* process, appropriate *rasakarma* may be carried out through the *puṭa yantra.*

35. Following the instructions of the holy master, this experiment should be carried out so that mercury does not become less; nor the seeds[b].

36. The perfection in *bāhyadruti* process flashes only to a few *siddhas.* Learning very well from them, 'liquefaction' (of sulphur?)[c] is to be carried out.

37-38. Pure lead, processed mercury and gold seed, sulphur, realgar and orpiment[d] these six, when rekindled, will be devoid of lead. This mixture is tightly tied in a cloth and dipped in sesamum oil, which is heated over a burner, will quickly give out the lead *bhasma.*

39-40. By making a strong long crucible and putting the powders of realgar and orpiment and then mercury as well as the powder of realgar in it, and

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a. Mysore Manuscript : *āmla* is not mentioned.
b. This translation is an accordance with Mysore manuscript and not with the Ajmer text.
c. Mysore Manuscript : mentions *kamala* i.e., sulphur
d. Mysore Manuscript omits orpiment.

embedding the crucible in an ash-bed, it is heated. Covering this with ash, it is allowed to cool on its own. When lead is digested completely, mercury is taken out.

41. Knowing that it is bereft of lead, again lead, three times by weight, is to be given. After purification, gold seed is made to unite.

42. Or, silver, tin and processed mercury are put together in a long crucible. Treated with orpiment, the combination gets rid of tin.

43. Or, bound in a cloth with *śilājatu* and covered with blackgram, the mixture (silver, tin and processed mercury) is heated well in oil. Then it takes the shape of tablets devoid of tin undoubtedly.

44. Making the paste into a capsule-like form, *sāraṇa* is made with gold seed. Or, colouring the gold seed with bound mercury.

45. Mercury placed in between two strata of sulphur is made to undergo the process called the *śriṅkhalīkaṛṇa*. Thus united and processed, it acquires *garbhadruti* undoubtedly.

46. Pure *bhasma* of mercury with gold seed is placed inside mercury. By grinding well it undergoes *garbhadruti* (and also *jāraṇa*).

47-48-49. The 'essence' of sheet mica or alum with loadstone and pyrites is heated with the leaves of *Vitex nirgundo*, *Aloe indica*, cāṅgeri, *Butea frondosa* and teak (?). The heat treatment is given until the material gets the colour of *sindhūra* (red). This is again heated to (what is known as) *haṇḍikāpāka* (a big earthen pot) by strongly incinerating with a mix of its quarter by weight of *saindhava* salt. Each treated with gold seeds 100 times with mercury acquires the capacity of *jāraṇa*- and *garbhadruti* on powdering, by applying finger pressure.

50. Into the glittering molten gold, lead is thrown; three times realgar 'essence' and an equal quantity of 'killed' lead *bhasma* are to be added to get the lead seed.

51. By the same method and by dropping ashes of tin and 3 times its weights its weight of orpiment into melted gold or silver, the tin seed is prepared.

52. The 'essence' of lead is called *rasakesarī* and *Vajrapañjara rasa.* This, with tin, is known as *rasāṅkuśa.*

53. The gold seeds pure mercury with acidic substances are subjected to *svedana* when it is transformed into soft powder.

54. By the same process, if treated in oil, it becomes powdered. Or, it becomes soft when treated with realgar and, if ground, it gets powdered.

55. By making it into small pills, it is to be heated with oil, and throwing in the round- shape *krāmaṇa* material with blackgram, it becomes hard.

56. It is heated well over mild fire, till it gets cooked. The processed mass of mercury is taken out and the residue is cooked again.

57. Or, by the same method, the pasty mass is heated in a *dolayantra,* stationing it inside the pot, till it liquefies.

58. In this liquid material, gold gets digested with mercury. without this 'internal liquefaction', but in combination with *biḍa*, gold gets digested.

CHAPTER VI

JĀRAṆA OF SEED ETC.

1. In this way, *grāsa* (bolus), is to undergo cāraṇa and then 'internal liquefaction'. Salt, caustics, acidic juices, and *sudha*[a] are ground with cow's urine and this paste is spread on *bhūarja-leaf.*

2. This *grāsa*, tied strongly in a cloth, should undergo *jāraṇa* in a *dolayantra* or in a pot half-filled with *sauvira* collyrium, along with alkalis and urine.

3. By this method, the *grāsa* undergoes *jāraṇa* for three days, after which the characteristics of this material should be ascertained by taking the material out of *dolayantra.*

4. Immediately after removing it, the pot must be washed with gruel which should be filtered through cloth to render it free from impurities.

12. When 30 parts of bolus are taken in, mercury looks like a leech (black

a. Mysore Manuscript : omits Sudhā and states the the first three ingredients should be equal measure.

stick-shaped); when 20 parts are taken in, (mercury) becomes motionless; and when 16 parts are utilised, it appears as if it is cut, beyond which it is difficult of digestion.

13. An expert in 'internal liquefaction' digests, to begin with, mercury with mica 'essence' in five instalments. Next, he takes 1/16 weight of gold seed to digest it with mercury.

14. Smoke followed by decripitation with a (type of) frog movement and concussion, and finally becomes quiet when it should be understood that mercury has digested mica completely.

15. Mercury, which has digested mica, is to be understood as being slightly brownish, soundless, motionless, vibrationless and directionless.

16-17. A wide open earthen pot should be placed in an utensil full of water; mercury is placed in the middle of *biḍa*[a] and covered with a small iron plate, sealing the contact with mud and cloth, and the system is heated over burning cowdung and husk.

18. By *svedana* and *mardana*, mercury in *kacchapayantra* (water-bath) undergoes *svedana*. By heat treatment only, all metals attain 'internal liquefaction'.

19. It should be so done that mercury is not lost but digested. It gets lost with alkaline *biḍas* and gives out the *grāsa* with the *uparasas*.

CHAPTER VII

METHOD FOR THE PREPARATION OF BIḌA[b]

1. *Jārana* is to be done by using the best type of *biḍa* (flux), on account of which mercury does not give out the *grāsa*, does not require it again and becomes endowed with a few qualities after undergoing *cāraṇa*[c] as well as digestion on mere heating strongly.

2. [An expert] can cause *jāraṇa* of even copper leaves with the *biḍa* prepared from *sauvarcala*, ginger, black pepper and long pepper, alum, green iron sulphate and sulphur, which are treated 100 times with the juice of *śigru*.

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a. Ajmer Manuscript : Kudye (on the wall)
Mysore Manuscript : Kṛtah Khoṭaḥ (= making a khoṭa)
b. Mysore Manuscript : Alkaline *Biḍa*
c. Mysore Manuscript : *Bhuktivimukti* (i.e., enjoyment and abandoning)

3. Even gold gets digested, when heated for 100 times with sulphur, which is treated with the ash of the completely burnt roots mixed with cow's urine.

4-5. The ingredients for the preparation of alkali are as follows: plantain, *palāśa*, sesamum[a], *nicula* (reed?), *dhatūra, devadali, vastuka,* castor, *punarnava vasa* and *mokha*. Taking the flowers, fruits, roots, barks and sprouts of the aforesaid alkaline plants, cutting them into pieces, pounding them to a dry powdered form on a broad hand stone, heating them by means of ignited stalks of sesamum, soaking the mass in the urine of elephant, cow and horse, and wrenching it with a cloth for separating the ash from the liquid portion, the liquid portion is to be cooked again over mild fire by the *Vaṃśapāka* (heating on burning bamboo sticks)[b].

6. *Trikaṭu* (ginger, black pepper and long pepper) asafoetida, sulphur, three alkalis (*Sarjika, yava* and borax), six salts, alum and green iron sulphate are to be thrown into the evaporating liquid when it simmers with disappearing bubbles.

7. Having mixed well the above mentioned ingredients, taking this out and filling it in the iron container, it is to be embedded in the grains for seven days. This is used in the *jāraṇa* process of mercury.

8. The alkalis, when treated with the acidic juices of *jambīra, vījapūraka, cāngerī* and *vetasa,* will certainly be best suited for the *garbhadruti jāraṇa*.

9. Taking *biḍa* which is 1/8 part by weight of mercury and placing the same above and below mercury, *jāraṇa,* is to be done over fire which is increased gradually.

CHAPTER VIII

Colouring of Mercury

1. Mercury acquires the colour of mica digested in it, as black, red, yellow, white and variegated colour.

2. Mercury when digested with black mica[a] (biotite) acquires dark colour, and white, red or yellow with the respective coloured mica.

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a. Mysore Manuscript : *Haṁsapādodka (Haṁsapāka?)*
b. Mysore Manuscript : does not include sesamum.

3. Mercury, though coloured with mica, does not give up its original nature. It, in turn, imparts colour to the substances when united with them gradually.

4. There is strength in the 'essence' of mica. Mercury (with mica) imparts colour when it undergoes *jārana* with steel. It gets fixed with gold and silver and undergoes *sāraṇa* with lead and tin.

5. mercury undergoes *krāmaṇa* with steel. *Grāsa* digests quickly with steel. Steel is the *yoni* (=?) of gold. It takes colour with steel.

6. That (=steel) is reduced by cinnabar or reduces with copper pyrites and copper and strengthened by medicinal herbs, also like mica, is to be employed in *cāraṇa* and *jāraṇa* (of mercury).

7. Use of loadstone, steel auriferous pyrites, or diamond or calamine, either singly or all in combination with mercury, are desirable in colouring.

8. *Rasavaidyas* extol the tin *bhasma* for strength, steel for colour, lead for unctuousness, and copper, for all the three qualities.

9. Metals reduced to *bhasma* by copper pyrities will 'liquefy' in mercury *(garbhadruti).* Mercury, with these and in combination with *biḍa*, gets digested and also fixed.

10. Orpiment, cinnabar, realgar and oil, caustic substances, sour juices and salts, in equal, twice or thrice the quantity, when heated (in *puṭa*) will fix tin, steel etc.

    The 'essence' of mica is 8 times more efficatious than its sheets; its liquefied from is 8 times more efficacious than its 'liquefied' form. Therefore, the seed is to be used for *jāraṇa*

11. The residue sprinkled with the red group and unctuous substances. This is the way to imbibe the qualities or *rasa.* By mere *cāraṇa* and *jāraṇa*, it makes mercury shine like *Indragopa* i.e, blood-red colour.

12. Or, only pure copper treated with cinnabar and after undergoing *cāraṇa* and *jāraṇa* for three times, will make mercury resemble the colour of liquid lac.

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a. Mysore Manuscript : strong white colour with white mica.

13. Auriferous pyrites, sulphur or realgar, when treated with red group of drugs and cow's urine, renders copper into *bhasma* which colours mercury.

14. Sulphur imparts external colour to mercury; realgar and orpiment offer temporary colour; but the 'essence' of pyrites and zinc ore are indeed excellent for colouration.

15. Purified and extracted copper *bhasma,* mixed with zinc ore, is heated in a closed crucible. This, (when mixed with mercury), when *cāraṇa* and *jāraṇa* are done three times, makes mercury shine like gold.

16. And, the powder of black mica (biotite), when heated, will be reddened completely. This when subjected to *cāraṇa* and *jāraṇa*, for three times, mercury renders the latter to attain the colour of molten gold.

17. Three times (by weight of) pyrites with gold, incapacitated zinc ore and orpiment, mixed with salt are strongly heated in a big vessel, till the colour of *Indragopa* (crimson colour) is attained.

18. That powder, after *cāraṇa* and *jāraṇa* for three times will render mercury look like molten gold. This will colour (gold colour) all metals.

19. The 'essence' (of mica) is eight times more effications than its sheet. Its 'liquified' form *(druti)* is eight times more efficatious than the 'essence'. Therefore, the seed *(druti)* being the best, it must be used in *jāraṇa* of mercury[a].

CHAPTER IX

Preparation of Seed[b]

1. Mercury, though red, will not be capable of doing anything without the seed. Seeds are of two types, namely, yellow (gold seed) white (silver seed) and only these are to be made use of.

2. The seeds must be purified in several ways by using mica, mercury, *uparasas* and metallic *bhasmas.* These substances, if impure by themselves, cannot purify the seeds.

3. If one tries to perform *rasakarma* with the impure substances, then mercury does not spread, becomes light (goes up), and becomes unfit for use in *rasāyana.*

a. Mysore Manuscript : This verse is intespersed between verses 10 and 11 above.
b. Mysore Manuscript : *Purification of rasas and uparasas.*

4. *Vaikrānta* (kimbenlite dust or boart), *kānta* (loadstone), *sasyaka* (green iron sulphate), *mākṣika* (pyrites), *vimalā* (chalcopyrite), *adri* (bitumen) *darada* (cinnabar) and *rasaka* (zinc ores) are the eight *rasas*; and their 'essences' are used in *rasāyanas*.

5. Sulphur, red-ochre, orpiment, realgar, alum, magnesite, stibanite and *kaṅkuṣṭha* are the eight *uparasas*. Gold and silver are called *sāra* lohas.

6. Copper, brass, steel, loadstone and the 'essence' of mica, and iron (are called *dhātus*); lead and tin are called the *pūtis*. They have to be purified properly.

7. *Sarvarcala, saindhava, cūlika sāmudra, romaka,* and *biḍa* are the six salts; *sarji, ṭaṅkaṇa* and *yava* are the three alkalis.

8. *Suryāvarta*[a], *kadali, vandhyā, koṣātakī, suradālī śigru,* and *vajrakanda, nīrakana* and *kākamācī* - these are the plants fit for preparing purificatory liquids.

9. Any of the above *rasas* or *uparasas* is treated with one or the other purifying agents mentioned above, and again, with *lavaṇa, kśāra* and *āmla* several times; they get purified and, when heated, they give out their 'essence'.

10. *Vaikrānta* becomes 'liquefied' and purified by heating it with caustics and acidic substances (in *dolayantra*); loadstone becomes pure by treating it with hare's blood[b].

11. *Sasyaka* treated with red group of drugs and sprinkled with oil and, when heated, for seven times, gets purified, coloured and is then used.

12. *Vimalā*, when heated firstly with alkalis and oils, thereafter with acidic substances, gets purified. Likewise, *rasaka, darada* and *mākṣika*.

13. (Gold and silver) plates, though thin, coated with salts, alkalis, acidic substances, the juices of *arka* and *snuhi* are heated and sprinkled with the juice of *nirguṇḍī* for several times, they become (purified) and attain red colour.

14. Lead, tin, bronze and copper, when treated with *nirguṇḍī* juice along

a. Mysore Manuscript : *Āryāvarta*

b. Mysore Manuscript : does not mention leadstone, but enjoins heating seven times with reference to *vaikorānta*.

with its roots, for seven times, become purified.

15. (Thin sheets of) steel, treated with the juices of the red group of drugs mixed with cow's urine and heated, get coloured. The same get purified when heated with the juices of plantain and *śikhi (citramulā)* for three times.

16. All metals, when treated with pyrites and cinnabar are certainly purified and coloured like *suragopa* (crimson colour). Likewise, copper, when treated with sulphur.

CHAPTER X

METHOD OF EXTRACTING THE 'ESSENCE'

1. Kimberlite dust or boart, loadstone, iron, sulphur, pyrites, chalcopyrites and others, even though pure with neither get united nor will mercury assimilate them, without their 'essences'.

2. That *rasavaikrānta* [a] which has attained hardness due to *candrodaka* (nectar-like) available at the peak of the mountain called *Nāganāsikā,* will fix mercury by its 'essence'.

3. That *vaikrānta* rock is the best, which gets the mountain water that flows continously and which occurs in different places, is of different colours and formed on the peak of the mountain of the gods.

4-5. Having mixed a tenth of *vaikrānta* (kimberlite), *sarjikākṣāra*, salt, borax, *guñjikā* and alkali, tied strongly with the five products of she-baffalo, the material should be strongly blown using two bellows. This material loses hardness and leaves the 'essence' which resembles sparks. Those extracts which resemble pearl should be selected leaving the others which resemble glass.

6. This essence of *vaikrānta* mixed with equal weight of gold with the help of drugs becomes unified. This must be processed with the 'essence' of mica which will immobilise mercury.

7. All *dhātus* such as hardened mica, loadstone, iron sulphate and pyrites, part with their principle 'essence' by heating strongly over cinders with the application of two bellows.

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a. Mysore Manuscript : mentions are *Vaikrānta.*

8. Except the 'essence' of pyrites, others are not capable of melting metals. The 'essence' will not come out till it is strongly heated with bellows,

9. The 'essence' which comes out of pyrites will be red and soft like lead. Sulphur must be softened by the same method with effort.

10. Pyrites, when strongly heated in an iron vessel with sour juices and salt, and treated with salts duly, gives out its (essence) in a powder form.

11. From copper sulphate, taken with an amount of the 'essence' of pyrites, its 'essence' which is of the same colour and softness (?) comes out. Likewise, will be the 'essence' resembling that of iron, from mica, vaikrānta, loadstone and others.

12. (Pyrites) processed with human milk and the latex of *snuhi* plant [a] followed by heating a hundred times in castor oil, if done three times, becomes copper-like, capable of colouring gold.

13. Pyrites is treated one hundred times with the juice of plantain trunk, and a mixture of honey[b] and castor oil, and subjected to heat, when it gives out the 'essence'. By repeating the process, three times, zinc ores (give out the 'essence').

14. All *dhātus,* with the wool of ram, borax, jaggery, *guggulu,* fluids of lac and *sarjakṣāra* ground and mixed with the milk of she-goat and made into balls, is good for recovering metallic 'essences'.

15-17. 30 *palas* (of the powdered extract made as above) to be mixed with 7 *palas* of borax, 3 *palas* of *guñja* and of powdered sesame, slag of ores, and two *palas* of fish, the five products of cow, heated several times, and made into a ball with wheat flour. By *koṣṭhakadhamana* method, with the application of strong heat using bellows, mica 'liquefies, well. The same process is true for all 'essences'.

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a. Mysore Manuscript :
b. Mysore Manuscript : *including ghee.*

एकादशोऽवबोधः

[1]इति पतितमभ्रसत्वं न च हेम्ना क्षीरनीरवान्मिलितम्।
मलिनत्वान्निखिडत्वात्तदेव रसलोहनिर्वहणात्।

स्वीकृत्य सर्वसरितो गङ्गाजलधौ यथा तथा हैमेम्[2]।
प्रविशति रसे गृहित्वा संमिलति सर्व लोहगुणान्॥ २॥

[3](कुनटीरसहतकरिणा शुल्वेनैवाथ गन्धकहतेन।
दरदनिहतासिनो वा निर्व्यूढं हेम तद्बीजम्।

समशुल्वं द्रुतकनकं गन्धकचूर्णान्वितं क्षिपेदन्ते।
गन्धकतत्प्रतिवापं भस्मच्छन्नेन्वितं ततो धाम्यम्॥
एवं त्रिभिरिह वारैः शुल्वसमं भवति रञ्जितं हेम॥)

जीर्यति मिलति च शुल्वे तत्सत्वं[4] किट्टतां याति।
हेमक्रियासु करिणा त्रपुणा तारक्रियासु निर्व्यूढम्॥ २॥

घनसत्वं खलु रविणा रसायने द्वन्द्वकं[5] योज्यम्।
रक्तगणपातभावितगिरिजतुमाक्षिकगैरिकदरदैः॥ ३॥

[6](स्याद्बीजं रससिद्धौ रसायने चापि योज्यं तत्।)
मृदुलताम्रकान्तघनसत्वं मृतनागतीक्ष्णकनकं च।

(अजमेर ग्रन्थे लुप्तः। २ हेम। ३ मैसूरूग्रन्थस्यः अधिकः पाठः। ४ तच्शुल्वं। ५ द्वन्द्विते...। ६ मुद्रित ग्रन्थे नास्ति।

[1] (निध्मातमेव सर्वं गिरिणा चैकेन शोधितैर्वापात्।
रक्तं वा पीतं वा माक्षीकं राजवर्त्तमथ विमलम्।।)
[2]कुर्वीत बीजशेषं दरदशिलातालमाक्षिकैर्वापात्।। ४ ।।

मृतनागं वङ्गं वा शुल्बं घनसत्वतारकनकं वा।
ध्मातं तदेव सर्वं गिरिणाधिकशोधनैर्वापात्।। ५ ।।

रक्तगणं पीतं वा माक्षिकराजावर्तमथो विमलम्।
एकतमं वा गैरिककुनटीक्षितिगन्धकखगैर्वा।। ६ ।।

निर्व्यूढैरेव रसो रागादि[3] गृह्णाति बन्धमुपयाति[4]।
मृतलोहोपरसाद्यैर्निर्व्यूढं भवति शुद्धबीजम्।। ७ ।।

[5]आयससशलालिकाभ्यामद्धन्द्धारव्यैश्च संकराव्यैश्च।
[6]निर्व्यूढं रसलोहैर्जारिणकर्मोचितं[7] भवति।। ८ ।।

बीजमिदं रक्तगणे निषेचितं तेन कृतवापम्।
चारितजारितमात्रं[8] सूतं रञ्जयति बध्नाति।। ९ ।।

रक्तस्नेह विशोधितमृतलोहरसादिभिस्तु सर्वेषाम्।
बीजानां कुरु[9] वापं रक्त[10] स्नेहे निषेकं च ।। १० ।।

वङ्गाभ्रमभ्रतारं सितशैलमलाहतौ च सितबङ्गौ[11]।
[12]रक्तं सिततार्प्यहतं रञ्जति[13] निर्व्यूढवङ्गाभ्रम्।। ११ ।।

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१ मुद्रिते नास्ति। २ 'कुर्वीत' इत्यतः विमलमिति पर्यन्तं चत्वारः श्लोकार्धाः मैसूरुग्रन्थे लुप्ताः।
३ रागान्..। ४ बद्धमायाति।) ५. आयसस्य शलाकाभ्यां द्वन्द्वाः ++ संकराख्यैश्च। ६ निर्व्यूढैर्बहुलोहै..।
७ जारण योग्यं भवेद्बीजम्। ८ मात्रात्..। ९ कृतवापं..। १० रक्तस्नेहस्तु वर्णेन। ११..बङ्गैः। १२ रजतं..।

[१]निर्वाहणविधिरेषः प्रकाशितोऽशेषदोषप्रशमनाय।
बीजानामप्येवं घनसत्त्वं युज्यते प्रथमम्॥ १ २ ॥

छागास्थिभस्मनिर्मितमूषां कृत्वैव मल्लकाकाराम्[२]।
दलयोगे[३] घनरंध्रां टङ्कणविषगुञ्जाकृतलेपाम्[४]॥ १ ३ ॥
इति परमहंसपरिव्राजकाचार्यश्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे बीजनिर्वाहणात्मकेकादशोऽवबोधः[५]।

द्वादशोऽवबोधः

[६]योवन्ननागाङ्गतया न मिलन्ति लोहानि सर्वसत्त्वेषु।
[७]तावत्सर्वाङ्गं न च चरति रसो द्वन्द्वयोगेन॥ १ ॥

माक्षीकरसकसस्यकदरदान्यतमेन वापितं लोहम्।
सन्त्यजति निबिडभावं सत्त्वं[८] संमिलति सुध्मातम्[९]॥ २ ॥

गुडपुरटङ्कणलाक्षासर्जरसैर्धातकीसमायुक्तैः।
स्त्रीस्तन्येन तु पिष्टै रसायने द्वन्द्वितं[१०] योज्यम्॥ ३ ॥

ऊर्णाटङ्कणगिरिजतुकर्णाक्षिमलेन्द्रगोपकर्कटकैः[११]।
नारीपयसा पिष्टैस्सर्वं[१२] द्वन्द्वेषु हि मिलन्ति॥ ४ ॥

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१ निर्वहण..। २ मल्लिकाकाराम्। ३ पुनरन्ध्या..। ४ गुञ्जाविकृचलेपम्। ५ बिजनिर्वापणविधिरेकाधशः।)
६. यावब्दावं नागाङ्गिकया मिलन्ति..। ७. तावन्नहि सर्वाङ्गं..। ८. सत्त्वं..। ९. दृढतरं ध्मातम्।
१०. द्वन्द्विते...। ११. ..जतुमहिषीकर्णाक्षिमलककर्कटकैः। १२. सर्व द्वन्द्वानि ही..।

रसवैक्रान्तकमेवं मिलति द्वन्द्वान्वितं समं[1] हेम्ना।
निर्व्यूढं तत्सत्त्वं तेन रसो बन्धमुपयाति॥ ५॥

शस्तं सर्वद्वन्द्वे गिरिजतुलेलीतकेन्द्रगोपाद्यैः[2]।
महिषीकर्णमलाद्यैः स्यद्धीजं टङ्कणालविषैः[3]॥ ६॥

मधुसहितैरप्येतैस्ताराभ्रं मिलति ताप्यकमकं च।
एरण्डतैलटङ्ककुडुच्चशिलेन्द्रगोपैस्तु[4]॥ ७॥

सूतेन शुद्धकनकं निष्पिष्य[5] समाभ्रयोजितं कृत्वा।
पादेन तु पूर्वोक्तद्वन्द्वान्यतमकं[6] कलय्यम्॥ ८॥

[7]रसोपरसस्य हेम्नो द्विगुणं वै शुद्धमाक्षिकं दत्वा।
स्वरसेन काकमाच्या रम्भाकन्देन मुद्धीयात्॥ ९॥

[8]कृतमित्येतत् पिण्डं हेमाभ्रं मिलति वज्रमूषायाम्।
रविशशितीक्ष्णैरेवं मिलन्ति गगनादि सत्त्वानि॥ १०॥

सङ्करबीजानामपि विधानमित्यादिगगनसत्त्वयोगेन[9]।
[10]माक्षीकयोगादन्यं योज्यमवश्यं तु सर्वत्र[11]॥ ११॥

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१. 'समं' शब्द लुप्तः। २. ..जतुमाक्षीकमिन्द्र...। ३. टङ्कणं च विषम्। ४. तिलेन्द्र...। ५. निष्प्य..। ६. द्वन्द्वद्रव्यान्वितं कलकम्।) ७. शुद्धरसोपरसेन ही हेम्ना द्विगुणं च शुद्धमाक्षीकम्। ८. पिण्डीकृतमित्येतत्...। ९. संयोगेन। १०. माक्षीकाद्यन्यतमं..। ११. ..सर्वथा कान्ते।

([1] +++ तमभ्रताप्यं कान्ताभ्रकतीक्ष्णमाक्षिकं च)
कान्तमुखं सर्वेषां सत्त्वानां मेलकं प्रथमम्।
पूर्वोक्तकल्कसहितं[2] माक्षीकमृतनागतालशिलम्[3]॥ ८॥

[4]इति परमहंसपरिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे द्वन्द्वाधिकारात्मको द्वादशोऽवबोधः॥

त्रयोदशोऽवबोधः

माक्षीककान्ततीक्ष्णं तीक्ष्णं माक्षीकमभ्रकं बीजम्।
माक्षीककान्तशुल्ब[5] तीक्ष्णाभ्रकं[6] महाबीजम्॥ १॥

[7]माक्षीककान्तशुल्बं शुल्बाभ्रकमाक्षिकं चापि।
कान्ताभ्रकमाक्षीकं [8]ताप्यकशुल्बाभ्रकं महाबीजम्॥ २॥

माक्षीकतीक्ष्णशुल्बं तीक्ष्णशुल्बाभ्रकं[9] महाबीजम्।
माक्षीककान्तकनकं कनकारूणमाक्षिकं महाबीजम्॥ ३॥

माक्षीकतीक्ष्णतारं ताराभ्रकमाक्षिकं[10] चैवम्।
कान्ते तु शुल्बाताप्यं शुल्बाभ्रताप्यकाञ्चनं[11] चापि॥ ४॥

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१. अजमेरपुस्तके लुप्तः। २. खलवसहीतं..। ३. माक्षिकवैक्रान्त..। ४. द्वन्द्वाधिकारो द्वादश। ५. कान्तनागं..।
६. शुलबाभ्रकं माक्षिकं वापि। ७. पंक्तिरेषा मैसूरूग्रन्थे लुप्ता। ८. ..कनकमाक्षिक...।)
९. तीक्ष्णाभ्रकमाक्षिकं त्रिकं बीजम्। १०. ताराभ्रकतीक्ष्णकं चैव। ११. ताप्यकान्तकं वापि।

कान्तेन्दु[1] सस्यताप्यं कान्ताभ्रकतीक्ष्णमाक्षिकं चैव।
हेमाभ्रसुल्बताप्यं[2] हेमाभ्रकसुल्बमाक्षिकं वापि।। ५ ।।

([3]ताराश्वभ्रकवज्र वङ्गाभ्रं तारताप्यकं चैव।)
कान्ताभ्रशुल्बताप्यं सङ्करबीजं चतुः षष्टिः।। ६ ।।

सर्वेषां बीजानामादौ कृत्वा यथोक्तसंयोगम्[4]।
शतवाप्यं[5] यद्द्रवौ द्रावितं हि बीजं विशुद्धमिदम्।।७ ।।

न पतति यदि घनसत्वं गर्भे नो वा द्रवन्ति बीजानि।
न च बाह्यद्युतियोगस्तत्कथमिह बध्यते सूतः।। ८ ।।

[6]इति परमहंस परिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे संकरबीजविधानात्मकस्त्रयोदशो ऽ वबोधः।।

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१. मभ्रताप्यां...। २. हेमासिशुलब..। ३. मुद्रिपुस्तके नोपलभ्यते। ४. सुर्वेष्टम्। ५. ताप्यं यद्भवति..। ६. संकरबीजाधिकारस्त्रयोदशः।)

चतुर्दशोऽवबोध :

[१]समादधि च यज्जीर्णं बीजं तेनैव चावर्तता कार्या।
कर्तव्यं तत्करणं यस्मात्खलु जायते हेम।। १ ।।

प्रद्राव्य शस्त्रपात्रे [२]गन्ध्पादेन सूतकं दद्यात्[३]।
([४]मृन्दीयात् दिनत्रितयमभ्रहनसदृशं भवेद्यावत्।

तदपि च नियामकानां शतावरी काश्मिकिस्नुगादीनाम्।)
स्वरसेन चौषधीनां [५]वटिकां निष्पिष्य कुर्वीत।। २ ।।

संस्थाप्य लोहफलके छायाशुष्कां तु[६] तां वटिकाम्।
लघुलोहकटोरिकया स्थगयित्वा लेपयेत्सुदृढम्।। ३ ।।

लवणार्द्रमृदा लिप्तां सुदृढं कुर्वीत धूम्रशोधाय।
([७]तत्र निरुद्धे धूमे म्रियते निः संशयं सूतः।)
दत्वा सुदृढाङ्गारान्भस्त्राद्वयवह्निनैव निर्धूमे।। ४ ।।

तावद्याबद्द ध्माता [८]रक्ताभा खोटिका भवति।
अपनीय ततो ऽङ्गारान्स्वभावशीतां कटोरिकां मेत्वा।। ५ ।।

(१. मैसूरूपुस्तके विद्यमानः पाठः- बीजं समादीजीर्णं तेनैवावर्तितो तु सूतवरात्। कनकं प्रजायते तत्तत्खतु करणं समावर्त्य।।" इति। २. गन्धकपादेन। ३. दत्वा। ४. मुद्रिपुस्तके नास्ति। ५. वटका निक्षिप्य कुर्वीत। ६. ततो वटिकाम्। ७. मुद्रितग्रन्थे लुप्तः। ८. रक्तनिभा खोरिका..।

उत्खन्योत्खन्य ततः कटोरिकाया रसो ग्राह्यः।
एष मृतसूतराजो गोलकबद्धवति [१०] सच सुखाध्मातः॥ ६॥

[११] शिखिगलतामेन्करसो ऽतिध्मातः काचटङ्कणतः[१२]।
त्रिगुणं वङ्गं [१३] दद्यात्क्रमेण नागमल्पाल्पदानेन॥ ७॥

पश्चाद्धेम्ना योज्यं रसबीजं सूतबन्धकरम्।
तालकसूतेनापि च कृत्वा वटिकां नियामकौषधिभिः॥ ८॥

एवं निगृह्य धूमं सुधिया रसमारणं कार्यम्।

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९. ..ज्ञात्वा। १०. मूषकाध्मातः। ११. उज्वलतामेति रसो निध्मातः। १२. टङ्कणतप्रतः। १३. दद्यात्रागं वङ्गं ततः क्रमेणैव।)

अथवा शिलया [१]सूतो माक्षिकयोगेन वा सिद्धः।
जायेत [२]शुक्लवर्णो धूमरोधेन ताभ्यां वा।। ९ ।।

मृतशुलबताप्यचूर्णं कान्तयुतं तेन [३]रञ्जयेत्खोटम्।
निर्व्यूढं घनसत्त्वहेमयुतं तद्रसायने योज्यम्।। १० ।।

बलिना त्रिगुणेन [४]रसात्पर्पटिकयुतेन मर्दितं सूतम्।
नियमकदिव्यौषधिभिक्षुयाशुष्का कृता वटिका।। ११ ।।

[५]मूषाधृतपर्पटिकामध्ये संछाद्य[६] निगूढसुदृढेन।
ध्मातं गच्छति खोटं हेमयुतं सूतबन्धकरम्।। १२ ।।

बलियुक्ता पर्पटिका मृदिता स्नुह्यर्कभाविता गुटिका।
मध्ये गर्ता कार्या[७] सूतभृताच्छादिता तदनु।। १३ ।।

बाह्ये दत्वा निगडं[८] सुलिप्तमूषोदरे दृढं न्यस्तम्।
सूतः [९]पुटितो म्रियते ध्मातः खोटं भवत्येव।। १४ ।।

एवं तालशिलाभ्यां माक्षिकरसकैश्च दरदशशि [१०](शिखि) सहितैः।
म्रियते पुटसंयोगाद्ध्मातं खोटं कृतं विमलम्।। १५ ।।

(१. कार्यं माक्षिकरोधेन धूसरोधेन। २. रक्तवर्ण ताभ्यां वै साधितः सूतः। ३. रञ्जितं..। ४. रसं पर्पटयुक्तेन मर्दितं सुदृढम्। ५. हृत...। ६. संस्थाप्य निगलसुदृढेन। ७. सूतयुता..। ८. निगलं..। ९. पुटान्नु..। १०. अयं शब्दः नास्ति।)

[१]किट्टकपुरसंयोगाद् [२]ध्मातैः किट्टस्तु किट्टतः सत्त्वम्।
निपतति [३]सत्त्वं रससाकं जनयति तद्धस्म तस्यापि।। १ ६ ।।

वङ्गरसगन्धतालं[४] [५]खटिकाया योगतस्युपर्पटिकाम्।
रञ्जयति [६]सत्त्वतालं धूमेन विनापि सूतेन।। १ ७ ।।

एवं बीजं कृत्वा रञ्जनविधिना [७]सुरञ्जनं कार्यम्।
[८]त्रिगुणं रसस्य हेम[९] संयोज्यं [१०]तस्य वरबीजम्।। १ ८ ।।

[११]इति परमहंसपरिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे सङ्करबीज योजनात्मकश्चतुर्दशो ऽवबोधः।

पञ्चदशोऽवबोधः

[१२]वक्ष्ये त्वभ्रकसत्त्वाद्विमलद्युतिमखिलगुणगणाधाराम्।
सा हि निबध्नाति रसं संमिलिता मिलति च सुखेन।। १ ।।

वज्रवल्लयाः स्वरसेन गगनं सौवर्चलान्वितं पिष्टम्।
[१३]परिपक्वं निचुलपुटैर्निर्लेपं भवति रसरूपम्।। २ ।।

अजजलशतपरिप्लावितकपि तिन्दुकचूर्णवायमात्रेण।
द्रुतजातमभ्रक[१४] सत्त्वं मूषायां रसनिभं भवति।। ३ ।।

निजरससशतप्लावित[१५] कश्मुकिकन्दोत्थचूर्णम कृतपरिवापम्।
द्रुतमास्ते ऽभ्रकसत्त्वं तद्वत्सर्वाणि लोहानि।। ४ ।।

(१..पुट..। २ ध्मातः..। सूतस्तु..। ३ तत्तद्रसशंकां न जनयति..। ४ वङ्गतालं..। ५ शटिकायोगस्तु पर्पटिकाम्। ६ खगजतालक..। ७ सुरञ्जितं..। ८ विगुणं..। ९ हेम्ना..। १० सूतवरबीजम्। ११ संकरबीजाधिकारश्चतुर्दशः पटलः। १२ वज्री चाभ्रक..। १३ परिपाकं..। १४ 'जात' शब्दो नास्ति। १५ परिभावित..।

[१]गगनं चिकुरतैलघृष्ट गोमयलिप्तं च कुलिष मूषायाम्।
[३]सुध्मातमत्र सत्त्वं [४]प्लवति जलाकारमचिरेण।। ५ ।।

गगनद्रुतिरिह [५]सत्त्वे ज्ञेयो हिङ्गु रसस्य संप्रदायो ऽ यम्।
प्रथमं निपात्य[७] सत्त्वं देयो वापो द्रुते तस्मिन्।। ६ ।।

सुरगोपकदेहरजः सुरदालिफलैः समांशकैर्देयः।
वापो द्रुते सुवर्णे द्रुतमास्ते तद्रसप्रख्यम्।। ७ ।।

[९]अथ निजरसपरिभावितसुरदालीचुर्णवापमात्रेण।
द्रुतमेवास्ते कनकं लभते भूयो न कठिनत्वम्।। ८ ।।

सुरदालीभस्मगलितं त्रिः सप्तकृत्वाथ गोजलं शुष्कम्।
[११]वापेन सलिल्लसदृशं कुरुते मूषागतं तीक्ष्णम्।। ९ ।।

कूर्मास्थिशिलाजतुकमेषी[१२]मृगशृंगी स्थिवापिता काक्षी।
जलसदृशी भवति [१३]सदावापो देयो द्रुतायां तु।। १० ।।

[१४]अभ्रकद्रुतिरविशेषा निर्लेपा योजिता समासात्तु।
आरोटं रसराजं बध्नाति हि द्वन्द्वयोगेन।। ११ ।।

कृष्णागकनाभिसिते रसोनसितरामठैरिमा द्रुतयः।
सोष्णे मिलन्ति [१६]रसेन मृदिताः स्त्रीकुसुमपलाशबीजरसैः।।। १२ ।।

(१ नरचिकुरतैलपिष्टं..। २ गोमयकृतलिप्तकुलिष..। ३ दृढध्माताभ्रकसत्त्वं..। ४ पतति। द्रुतिस्थिरत्वे..। ६ रससंप्रयोगो ओ यम्। ७ निहत्य। ८ ज्ञेयः। ९ निजरसशतपरि...। १० गोजले युक्तम्। ११ शुष्कं वापेन सलिलसलिलं कुर्यात्..। १२ जतुमेषशृङ्गि सर्पास्थि वापिता काँक्षी। १३ मद्यो वपो..। १४ अभ्रद्रुतिस्तु तेषामालेपा योजितं समंसूते। १५.. रसे..। १६..हि मध्ये स्त्री...।)

[१]इति बद्धो रसराजो गुञ्जामात्रोप योजितो[२] नित्यम।
[३]एकेनैव पलेन तु [४]कल्पायुतजीवितं कुरुते॥ १ ३ ॥

अथ पूर्वोक्तग्रासक्रमाज्जरते[५] रसो विधिवत्।
([६]ग्रासं क्रमजारितसारित रसे विधिवत्।)
एताः पूर्वद्रुतयो भवन्ति [७]रसराज फलदाश्च॥ १ ४ ॥

[८]समजीर्णः शतवेधी द्विगुणेन रसः सहस्रवेधी च।
क्रमशो हि कोटिवेधी द्विगुणद्रुतेश्चरणात्॥ १ ५ ॥

षोडश[९] वा द्वात्रिंशद्वा ग्रासा जीर्णाश्चतुः षष्टिः।
विध्यति तदा रसेन्द्रो लोहं धूमावलोकनतः॥ १ ६ ॥

[११]इति परमहंसपरिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पाद विरचिते
रसहृदयतन्त्रे बाह्यद्रुत्यात्मकः पञ्चदशोऽवबोधः

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१ द्रुतबद्धो..। २ भोगतो..। ३ एतेनैव कलपायुजीवितं..। ५ ग्रासारितचारिते रसे विधिवत..। ६ मुद्रितग्रन्थे नास्ति। ७ पूर्वोक्तरसफलदाः। ८ समजीर्णे। ९त्रिगुण..। १० ष ोडशकमथ द्वात्रिंशग्रासः जीर्णः। ११ बाह्यद्रुतिविधिः पञ्चदशः पटलः।

षोडशोऽवबोधः

इति रक्तोऽपि रसेन्द्रो जारितबीजोऽपि सारणारहितः।
व्यापी न भवति [१]देहे लोहेष्वप्यथवापि[२] हि षण्ढतां याति।। १ ।।

मण्डूकमत्स्यकच्छपमेष जलौकाहिसूकरादीनाम्।
संयोज्यैकस्य वसां ततः पचेत्सारणा तैलम्।। २ ।।

ज्योतिष्मती बिभीतककरञ्जकटुतुम्बीतैलमेकस्मात्[३]।
द्विगुणित रक्तकषायं क्षीरेण चतुर्गुणेन पचेत्।। ३ ।।

दाडिम पलाशबन्धुककुसुमर[४] जनी भीरुरुण सहीताभिश्च।
मञ्जिष्ठालाक्षारसचन्दनसहितोऽपि रक्तवर्गोऽयम्।। ४ ।।

[५]विद्रुमभूनागमलं विण्माक्षिकाध्वांक्षशलभानां च।
कर्णमलं महिषीणां क्रमेण कल्कं[६] कलांशेन।। ५ ।।

पटगालितं गृहीत्वा सूतं [७]संपूर्णदीर्घमूषायाम्।
[८]तदनु खलु तप्ततैलं यद्भाव्यं समं क्षिपेद्बीजम्।। ६ ।।

([९]कृत्वा तु दीर्घमूषान्निखनेतान्तत्रिभागपरिमाणम्।
तस्यां प्रकाशमूषां सच्छिद्रां निरुद्धयेत् सुदृढाम्।।)

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१ लोहे। २ अपि शब्दो नास्ति। ३ तुंबतैलमेकं स्यात्। ४ कुसुम्भ..। ५ मैसूरुस्तके विद्यमानः पाठः- 'दत्वा भूमिलताविण्माक्षीकध्वांक्षभानुशलभानाम्'। ६ क्रामणकलकं..। ७ संचूर्ण्य..। ८ दत्वा सुतप्ततैले प्रद्राव्य समं..। ९ मुद्रितग्रन्थे नास्ति।

मूषावक्त्रं स्थगयेल्लताद्वयप्रोत[1] विततबद्धेन।
तैलार्द्रपटेन ततो बीजं प्रक्षिप्य [2]समकालम्।। ७ ।।

([3]तस्यां निक्षिप्य रसं सारण तैलान्वितस्ततस्सारः।
प्रद्राव्य समानेन तु निक्षिप्तो मिलति रसराजः।।)

[4]पिशितानुगुणं बीजैः सारणविधिना नियोजितः सूतः।
[5]अक्षीयमाणो मिलति च बीजैर्बद्धो भवत्येव।। ८ ।।

[6]तद्वद्गभीरमूषे [7]सारणतैलार्द्रसेव रसराजम्।
सूताद्विगुणं कनकं दत्वा प्रतिसारयेत्तदनु।। ९ ।।

बीजेन त्रिगुणेन तु सूतकमनुसारयेत्प्रकाशस्थम्[8]।
ईषन्नागं देयं त्रिविधायां सारणायां तु।। १० ।।

कृत्वा मूषां दीर्घां[9] बन्धित त्रिभागप्रणालिकां तां च।
तस्याग्रे [10]प्रकटमूषा सच्छिद्रा सुदृढमृत्तिकालिप्ता।। ११ ।।

तस्मिन् प्रक्षिप्य रसं सारणतैलान्वितं[11] तप्ते।
प्रद्राव्य तूलयकनकं क्षिप्तेऽस्मिन्मिलति रसराजः।। १२ ।।

कृत्वा नलिकां दीर्घां षडङ्गलां धूर्तकुसुंमसंकाशाम्।
मूषाप्यधो बिलग्ना कर्तव्या वै मृदा लेप्या[12]।। १३ ।।

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१ प्रान्त विततबद्धेन। २ समसकलम्। ३ मुद्रितग्रन्थे नास्ति। ४ पीतसितारुणबीजैः। ५ मैसूकपुस्तके 'अक्षीणो मिलति यदा बद्धा ज्ञेयस्तश नियतम्' इति पाठः दृश्यते। ६ गम्भीरमुखे। ७ तैलान्वितेन रसराजः। ८ प्रकटमूषास्थम्। ९ दृढां त्रिभागप्रमाणनलिकां ताम्। १० प्रकटा सच्छिद्रा..। ११ तैलान्वितस्ततन्तारम्। १२ लिप्ता।

अपरा सूक्ष्मा नलिका कार्या सप्ताङ्गला सुदृढा।
मध्ये[1] प्रविशति च यथा तद्धत्कार्या च[2] दृढमुखा।।१ ४ ।।

तस्मिन्[3] सूतः क्षिप्रः सारणतैलान्वितो[4] मदनरुद्धमुखः।
तदनु [5]बृहत्तमया हेम प्रद्राव्य हेमकोष्ठकया[6]।। १ ५ ।।

तस्मिन् मध्ये [7]क्षिप्त्वा नलिकाग्रमधोमुखीं कुर्यात्।
[8]अन्तरुर्ध्वं भाराक्रान्तां सरति रसो नात्र सन्देहः।। १ ६ ।।

कृत्वाष्टाङ्गलमूषां धूर्तकुसुमोपमां दृढां श्लक्ष्णाम्।
अपरा मध्यगतापि च सच्छिद्रा च सप्ताङ्गला कार्या।। १ ७ ।।

[9]निरुद्धतां च कृत्वा सूतं प्रक्षिप्य तैलसंयुक्तम्।
निर्धूमं कर्षाग्नौ स्थाप्य मूषां सुसन्धितां[10] कृत्वा।। १ ८ ।।
[11]वितस्तिमात्रनलिकेऽपि कार्ये सुदृढे तदग्रतो मूषे।
([12]प्रद्राव्य च बीजवरं निषिच्य तैले सुतप्ते च।

नलिकान्वितस्त्रिमात्रा कार्या सुदृढा तदग्रतो मूषा।)
उत्तानैका कार्या[13] निच्छिद्रा छिद्रमुद्रिता च तनौ।। १ ९ ।।

दत्वा सूतं पूर्वं सारणतैलान्वितं निधाप्य [14]भुवि।
उत्तानायां मूषायां [15]तस्यां बीजं [16]समावृत्य।। २० ।।

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१ द्रवति। २ तथा मूषा। ३ सूतशब्दः नास्ति। ४ तैवान्विते निरुद्ध्य वदनेन। ५ बृहत्तलमूषायां..। ६ भूमिकोष्ठिकया। ७ सुदृढः ८ ऊर्ध्वे..। ९ निः सन्धिकं तु कृत्वा । १० सुसन्धिकां..। ११ 'द्विदशाङ्गलनलिक्रा वै कार्या मूषा तदग्रतः सुदृढ' इति पाठः मैसूरुपुस्तके ओस्ति। १२ मुद्रितग्रन्थे नोपलभ्यते। १३ सच्छिद्रा मुद्रिता च तेनेह। १४ महीम्। १५ तस्मिन्। १६ समावर्त्य।

[1]स्वच्छं ज्ञात्वा च ततस्तद्बीजं[2] छिद्रसंस्थितं[3] कुर्यात्।
बीजं सूतस्योपरि निपतति बध्नात्य सन्देहम्।। २१ ।।

स च प्रकाशमूषा [4]न्युब्जा कार्यार्धाङ्गल सुनिविष्टा।
नलिका कार्या [5]विधिना ऊर्ध्वे सूत[6]स्त्वधो बीजम्।। २२ ।।

मूषां निरुद्ध्य विधिना ध्माता [7]कोष्ठे द्रुतं बीजम्।
ज्ञात्वा परिवर्त्य ततो निबध्नाति सूतराजं च ।। २३ ।।

अथवा ऽमरुकयन्त्रे सारणविधिना नियोजितसूतः।
सरति रसेन्द्रो विधिना ज्ञात्वा तत्कर्मकौशलयम्।। २४ ।।

[8]तत्सारितं रसेन्द्रं ग्रासविधानेन जारयेत्तदनु।
पुनरपि सारितसूतो विध्यति कोटिंशताः शुल्बम्।। २५ ।।
[9]क्रामणवसादियोगाद्विधिना सूतः सरत्येव।
[10]चपलत्वातिलघुत्वाद्बीजं यतोऽथ विप्लुषः कार्यः।। २६ ।।

सरति [11]सुखेन च सूतो [12]दहति मुखं नैव हस्तपादादि।
[13]क्रमति रसः फणियोगान्माक्षिकयुत हेमगैरिकया।। २७ ।।

[14]माक्षीकसत्त्वयोगात्फणियोगान्नागवद् द्रवति शीघ्रम्।
द्रवति च कनके[15] सूतः संसार्यते विधिना।। २८ ।।

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१ स्वस्थं..। २ तललेपं..। ३ स्वेद्यम्। ४ रुद्धा। ५ विधिनाव्यर्ध..। ६ सूतस्ततो..। ७ कोष्ठ्यां द्रुतं कृतं बीजम्।) ८ तत्सारिते रसेन्द्रे..। ९ क्रामवशादियोगं विधिना..। १० चपलत्वाद तिलघुता बीजयुतो ओप्य विप्लुषः कार्य। ११ मुखेन। १२ नो दहति मुखं न हस्तपादादि। १३ ग्रसति। १४ माक्षिकसत्त्वेन युतो नागरो द्रवति...। १५ कनकं सूतं सर्वं संसार्यते..।

तस्माद् द्रव्यविधायी सूतो बीजेन सारितोऽलघुना।
समसारितः सुबद्धो मूषायां [१]स्यात्समावर्तः॥ २९॥

सारितवति तसूतः समानबीजेन मिलति [२]यः सार्यः।
[३]द्विगुणेन प्रतिसार्यः स चानुसार्यश्च[४] त्रिगुणेन॥ ३०॥

शतवेधी [५]कार्यः प्रतिसारितः स्यात्सहस्रवेधी च।
अनुसारितोऽयुतेन च [६]विधिनापि बलाबलं ज्ञात्वा॥ ३१॥

अनुसारितेन तु समः स्वच्छः सूतः सारितस्तदनु।
सभवति लक्षवेधी प्रतिसारितो ऽ[७] युतवेधी च॥ ३२॥

कोटिं विध्यति सूतो ऽप्यनुसारितः सरति बीजेन।
प्रतिसारितेन तु सारितो दशकोटिं विध्ये सूतः॥ ३३॥
[८]प्रतिसारितस्तथाब्जं त्वनुसारितः खर्ववेधी च।
एवं सारणयोगात्कुरुते[९] वेधं यथेप्सितं विधिना॥ ३४॥

अनुसारितेन[१०] सारितो विध्यति शुल्वं निखर्वसंख्याकम्।
प्रतिसारितस्तु विध्यति पद्मं [११]स्वनुसारितः शङ्खम्॥ ३५॥

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१ सह समावर्त्य। २ योक्षीणः। ३ त्रिगुणेन..। ४ सार्यस्त्रिगुणितेन। ५ यः सूतः। ६ विधिना वेधे बला....। ७ प्रयुतवेधी च। ८ प्रतिसारितस्तु सो ओब्धि..। ९ सारण विधिना..। १० सततं विध्यति सततं निखर्व..तम्। ११ तदनुसारितं..।

विद्धेच्चत् [१] द्विगुणं द्रव्यं नागं दत्वाऽनुवाहयेच्छनकैः।
तावद्यावत्कनकं दिव्यं प्रोन्मीलयेत्सकलम्॥ ३ ६ ॥

[२] इति परमहंसपरिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे सारणात्मकः षोडषोऽवबोधः॥

सप्तदशोऽवबोधः

इति कृतसारणविधिरपि बलवानपि सूतराट् क्रियायोगात्।
संवेष्टच[३] तिष्ठति लोहं नो विशति क्रामणारहितः॥१॥

अन्नं वा द्रव्यं वा यथानुपानेन धातुषु क्रमते।
एवं क्रमणयोगाद्रससराजो विज्ञाति लोहेषु॥ २ ॥

कान्तविषरसकदरदै रक्तैलेन्द्र गोपकाद्यैश्च।
क्रामणमेतच्छच्छं लेपे क्षेपे सदा योज्यम्॥ ३ ॥

कुनटीमाक्षिकविषं नररुधिरं वायसस्य विष्ठा[४] च।
महिषीणां कर्णमलं स्त्रीक्षीरं क्रमणे बलकृत्॥ ४ ॥

टङ्कणकुनटीरामठभूमिलता संयुतं महारुधिरम्।
क्रामणमेतत्कथितं लेपे क्षेपे सदा [५] योज्यम्॥ ५ ॥

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१ विवधद्रव्ये..। २ सारणाधिकारः षोडशः पटलः। ३ ..आस्ते..। ४ विष्ठां ला। ५ तथा।

शिलया निहतो नागो वङ्गं वा तालकेन शुद्धेन।
क्रमशः पीते शुक्ले क्रामणमेतत्समुद्दिष्टम्॥ ६ ॥

तीक्ष्णं दरदेन हतं शुल्बं वा ताप्यामारितं विधिना।
क्रामणमेतत्कथितं कान्तमुखं माक्षिकैर्वापि[1] ॥ ७ ॥

[2]माक्षिकसत्त्वं नागं विहाय न क्रामणं किमप्यस्ति।
[3]दलसिद्धे रससिद्धे विधावसौ भवति खलु सफलः॥ ८ ॥

इति परमहंसपरिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पाद विरचिते
रसहृदयतन्त्रे क्रमणात्मकः सप्तदशोऽवबोधः॥

अष्टादशोऽवबोधः

अनया खलु सारणया [4]क्रामणेन च विशति योजितो विधिवत्।
[5]असति वेधविधौ न रसः स्वगुणान्प्रकाशयति॥ १ ॥

रसदरदताप्यागन्धकमनः शिलाराजवर्तकं विमलम्।
पुटमृतशुल्बं तारे निर्व्यूढं हेमकृष्टिरियम्॥ २ ॥

अष्टानवतिर्भागास्तारस्त्वेकोऽपि[6] कनकभागः स्यात्।
सूतस्यैको भागः शतांशविधिरेष [7]विख्यातः॥ ३ ॥

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१ माक्षिकं चापि। २ माक्षिकसत्त्वेन विना न रसस्य क्रामणं..। ३ दलसिद्धौ नसुसिद्धिः सिद्धोऽसौ भवति खलु सफलम्।) ४ क्रमेण योजितो यदि विधिवत्। ५ अज्ञाते..। ६ तारस्याकृष्टिद्दाटकस्यैकः। ७ शतांशवेधीति..।

एकोनपञ्चाशद्भागास्तारस्येह[1] तथैव [2]शुल्बस्य।
कनकस्यैको भागो वेधवेकेन सूतस्य।। ४ ।।

एवं सहस्रवेधी नियुज्यते [3]कोटिवेधी च।
जारणबीजवशेन तु सूतस्य बलाबलं ज्ञात्वा।। ५ ।।

दत्वादौ प्रतिवारं लाक्षामत्स्यादि पित्तभावनया।
तारे वा शुल्बे वा तारारिष्टे तथा कृष्टौ।। ६ ।।

तदनु क्रामणमृदितं[4] तत्कलकेनापि[5] पिण्डितरसेन।
अतिविद्धुते च तस्मिन्बेधोऽसौ कुन्तवेधेन[6]।। ७ ।।

तत्तैलार्द्रपटेन स्थगयेत्पललेन[7] भस्मना वापि।
विधिवद्ध्येयं[8] द्रव्यं रसराजक्रामणार्थं हि।। ८ ।।

इति सारितस्य कथितं रसस्य वेधादि क्रामणं कर्म।
पादादिजीर्णबीजो [9]युज्यते पत्रलेपेन।। ९ ।।

[10]अम्लाद्युद्वर्तित तारारिष्टा[11] दिपत्रमतिशुद्धम्।
आलिप्य रसेन ततः क्रमणलिप्ते[12] पुटेषु विश्रान्तम्।। १० ।।

अर्धेन मिश्रयित्वा हेम्ना ज्येष्ठेन[13] तद्दलं पिटितम्।
क्षितिखग पटुरक्तमृदा वर्णे पुटोऽयं ततो देयः।। ११ ।।

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१ भागशब्दः इह शब्दः च न स्तः। २ शुद्धशुल्बस्य। ३ लक्षकोटिवेधीति..। ४ विधिना। ५ विंशति पिण्डेन। ६ गर्भवेधेन। ७ पलकेन..। ८ विद्धयेत्...। ९ नियुज्यते..। १० अम्लीकाद्युपवर्तित..। ११..तारिभिणृादि..। १२ लिप्तं...। १३ श्रेष्ठेन.....।

([1] काञ्चनगैरिकयुक्तः पटुना तैलेन मर्दितो गन्धः।
पुटितं करोति पाण्डुरकनकं नवकुंकुमच्छायम्॥

पारावतस्य विष्ठा सैन्ध्वसंयोजितश्च नृपवर्तः।
विदधाति सितं कनकं प्रज्वलितं हुताशनछायम्॥)

भूपतिवर्तकचूर्णं[2] शिरीषपुष्परसभावितं बहुशः।
सद्यः करति रक्तं सितकनकमसित भागेन॥[12]॥

रसदरदविमलताप्यं [3]पटुशिलामाक्षीकनृपाश्चैव[4]।
प्रवालकङ्कुष्ठ टङ्कणगैरिकप्रतिवापितं सितं कनकम्॥[13]॥

तापी भवनृपावर्तबीजपूर रसार्दितम[5]।
करोति पुटपाकेन हेम सिन्दुरसन्निभम्॥१४॥

वङ्गाभ्रं सितमाक्षीकं[6] शैलं वा वाहयेत्सिते।
[7]तत्तारं च दशांशेन [8]तारोत्कर्षं करोति हि॥१५॥

नागः करोति मृदुतां निर्व्यूढस्तां च रक्ततां च रविः।
[9]तां पीततां च तीक्ष्णं काचस्तत्कालिकविनाशं च॥१६॥

कनकाक्षणसममाक्षिककरञ्जतैलाप्लुतो[10] ध्मातः।
[11]पाते पाते दश दश विन्दति यावद्धि कोटिमपि॥१७॥

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१ मुद्रितग्रन्थे नोपलभ्येते। २ वर्तं च शिरीष..। ३ सिन्दुशिला..। ४ नृपावर्तम्। ५ रसान्वितम्। ६ माक्षीकतैलं वा..।७ तत्पञ्च च ....।८ वर्णोत्क्रर्शं..।९ ते...।१० तैलान्विता..।११ पादे पादे दश शत विन्द्यति...।

[1]स चायमतिविलीनः कङ्गुणीतैलसेचितो बहुशः।
[2]माक्षीकरविनिवापं विध्यति कनकं शतांशेन।। १८ ।।

[3]शुल्बहतं रसगन्धहतखगपीतं दशांशेन।
विध्यति कनकं कुरुते तन्निर्व्यूढं मर्दितं [4]सुदृढम्।। १९ ।।

रसकसमं सुधमातं कनकं भुक्त्वा [5]ततोऽर्कचन्द्रलेपेन।
माक्षिकसत्त्वं हेम्ना करोति [6]जीर्णो रसः शतांशेन।। २० ।।

अष्टगुणं मृतशुल्बं कलधौतेन[7] मूकमूषया लिप्तम्।
तत्षोडशांशजीर्णं विध्यति तारं शतार्धेन[8]।। २१ ।।

[9]आवृत्य कनककरिणीं शिलया प्रतिवापितां[10] ततो भुक्त्वा।
दोलायन्त्रे गन्धकजीर्णस्तारे[11] दशांशवेधी स्यात्।। २२ ।।

रिपुहतलोहषट्कं [12]जीर्णो धान्यस्थित श्रतुर्मासम्।
सहितः [13]पुरसुराभ्यां विध्यति [14]घोषं शतांशेन।। २३ ।।

वक्ष्ये संप्रति सम्यग्यद्बीजं समरसे जीर्णम्।
पिष्टिस्तम्भादिविधिं प्रकाशयमानं बुधाः शृणुत।। २४ ।।

राजावर्तक विमलपीताभ्रगन्धाप्यरसकेश्च।
कांक्षीकासीससिलादरदैश्च समन्वितं नागम्।। २५ ।।

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१ निरुत्थितं...। २ मृतशिलबं...। ३ लवणमिति नास्तिष ४ तीक्ष्ण कान्तयुतम्। ५ वाराश्रतुर्वि शति रञ्जितमपि शेषयेत् तदनु। ६ शदं पद्यं मैसूरुग्रन्थे नास्ति। ७ मैसूरुपुस्तके पूर्वार्धोऽयं न विद्यते। ८ तदपि शब्दः लुप्तः। ९ तालकशब्दः लुप्तः। १० लवणपञ्चकक्षारम्। ११ षड्गुणसहिता पिष्टी...। १२ यन्त्रेऽधः। १३ सूतसुरापुनराभ्यां..। १४ घोषाघृष्टं...।

अहिमारससैः पुटितं मारय नागं निरुत्थकं [१] यावत्।
तदनु च तस्य हि मध्ये शुल्बं[२] गन्धं च[३] लवण कक्वुष्ठम्।। २६ ।।

तत्सर्वं शतवारान् भावय पकार्कपत्रसलिलैश्च।
घोषाकृष्टे शुल्बे चूर्णं निर्वाहयेच्छतशः।। २७ ।।

शुल्बेन तेन हि समं रसकपीताभ्रसत्त्व विमलं च।
गैरिकमाक्षिकसत्त्वं टङ्कणनागं च तीक्ष्णयुतम्[४]।। २८ ।।

एतैर्द्वन्द्वं कृत्वा माक्षिकवारेन रञ्जयेच्छुल्बम्।
[५]वारांश्च विंशतिरपि गलितं सेचयेत्तदनु।। २९ ।।

[६]निर्गुण्डी काकमाचीकन्यारसमेलनं कृत्वा।
वारान् सप्त च विधिना तदपि च निर्वापयेद्धेम्नि।। ३० ।।

[७]यावच्चतुर्विंशतिगुणं बीजवरं रञ्जयेत्तच्च।
पक्व माक्षिकमेव हि तेन च विधिना [८]तदपि
चतुर्विंशतिगुणम्।। ३१ ।।

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१ संस्कृतं...। २ मुखामादावपि दत्वा द्वादश...। ३ ...धाम्यम्। ४ ...सूतकयुक्ता..। ५ मुद्रिते नास्ति।
६ 'सा' शब्दोत्र। ७ स्तम्भ्या पुटयोगेन च....। ८ समंयाति।

तद्बीजं लघुमात्रं रसराजे [१]संस्कृते पूर्वम्।
[२]मूषाया खलु दत्वा दशगुणं गन्धकं दाह्यम्[३]॥ ३ २॥

अथवा वातुकयन्त्रे सुदृढे चतुर्दशाङ्गुलमूषायाम्।
मध्ये [४]सूतं मुक्त्वा लघुतरपुट योगतो पिहितां॥ ३ ३॥

([५]गन्धकपिष्टी तदनु च रसराजे तच्च बीजवरम्।
कच्छपयन्त्रे जार्यं डोलायन्त्रे बिडैश्च समम्।
पुनरपि गन्धकदाहं कृत्वा सूतेष्टिचङ्गणे तस्मिन्।)

तेन समं बीजवरे पिष्टिः पादांशतः कार्या।
अङ्गुलिनवपरिमाणे मूषामध्ये च पिष्टिकां दत्वा॥ ३ ४॥

निर्गुण्डी काकमाची गोजिह्वादुग्धिका रक्ता।
गृहकन्यामधु सैन्धव पिण्डैरपि[६] समन्ततश्छाद्या॥ ३ ५॥

[७]तावत्कार्यः पुटयोगो यावद् दृढतां समायाति[८]।
चङ्गणगन्धकतालककाक्षीकासीसलवणकक्षारम्[९]॥ ३ ६॥

ताप्यं तत्सर्वसमं देयं बाह्ये तदौषधिपिण्डम्।
[११]चङ्गण चङ्गणसहितं पिष्टीं यन्त्रेऽथ[१२] कच्छपे दत्वा॥ ३ ७॥

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१ मैसूरुपाठः अस्त्येवम्..'बीजं हेमविलीनं कंकुणितैलेन भावितं बहुशः।' २ माक्षिकराविनिर्वापं....। ३ सुमुखाद्दत रसगन्ध्कहतश्र पीतं....। ४ शुल्बम्। ५ अर्कपत्रलेपेन.। ६ जार्णं शतांशेन। ७ कलधौते मूकमूषायाम्। ८ शतांशेन। ९ अवर्त्य। १०.. तो रसो...। ११ जीर्णे नव दशघनेन वेधी स्यात्। १२चीर्णो धान्ये स्थितं...।

स्वेद्यं [१]पुटयोगेन तु त्रिदिनं घटिकात्रयं यावत्।
[२]उद्धृत्य ततो यत्नात् पिष्ट्वा मूषां सुचूर्णितां कृत्वा।। ३८ ।।

([३]तस्मात् उद्धृत्य रसं यत्नात् पिष्ट्वा माषैः सुचूर्णितैः कृत्वा।
पश्चात्तप्ते तैले स्वेदविधिं कारयेत् बहुशः।
स्विन्नं केन तु सम्यक् पिष्टिस्तम्भस्थितो रसराट्।)

समबीजेन तु [४]सार्यो नागं त्रिगुणं [५]ततः समुत्तार्य।
प्रतिसारणा च कार्या [६]जारितसुतेन बीजयुक्तेन।। ३९ ।।

अनुसारणा च पश्चात् त्रिगुणं बीजं भवेदत्र।
प्रागुक्तं तस्योपरि मृतनागं शतगुणं वाह्यम्।।
तेन च घोषाकृष्टे शुल्बे वेधोऽथ सप्तशतैः।। ४० ।।

[७]क्रामणमेतत् प्रागपि माक्षिकदरदगन्धक[८] शिलाभिः।
राजावर्तकविमलप्रवालकङ्कुष्ठतुत्थविषैः।। ४१ ।।

[९]कान्तगैरिकटङ्कणभूमिलताकधिरशक्रगोपरसैः।
महिषीणां [१०]कर्णमलैर्मृतलोहं वायसस्य विष्ठा च।। ४२ ।।

पारावतस्य विष्ठा स्त्रीपयः सर्वमेकतः कृत्वा।
क्रामणकलकं चैतच्छतवारान् रक्तपीतगणैः।। ४३ ।।

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१ ...पुटं तु....। २ इदं नास्ति। ३ मुद्रितग्रन्थे न सन्ति इमे। ४ अयं शब्दः नास्ति। ५ ...हि सारणा कार्या। ६ सारितरसेन..। ७ क्रामणमेवं दत्वा प्रागपि...। ८ गन्धकशब्दः लुप्तः। ९ मैसूरुपाठः एवम्-'टङ्कण गैरिकभूलता नर रुधिर शक्रगोपरसकैक्ष।' १० कर्णमलं....।

भाव्यं कङ्गुणितैले[1] क्रौञ्चीपित्रभावनाः सप्त।
कल्केनानेन पचेत्सारितपिष्टिं च [2]हण्डिकायां हि।। ४४ ।।

यावद्घक्ता भवति हि गच्छति नागं समुत्तार्य।
तावत्क्षेपं[3] च क्षिपेत्सर्वं स्मिन्सारणादौ[4] च।। ४५ ।।

एवं हि कोटिवेधी रसराजः [5]क्रामितो भूत्वा।
[6]पुंस्त्वादेरुच्छ्रयप्रदो भूत्वा भोगान्दत्ते।। ४६ ।।

अभ्रकमाक्षिककनकं नागयुतं [7]मिलितं विधिना।
सूते पिष्टिः कार्या दिव्यौषधियोगतः पुटिता।। ४७ ।।

कङ्गुणगन्धकदाहः शिलया नागं समुत्तार्य।
तारे हेमाकृष्टिर्मिलिता स्यात्षोडशांशेन।। ४८ ।।

माक्षिकनिहतं शुल्बं शिलया [8]निहतं च नागतुलयांशम्।
पुटितं जम्बीररसैः सैन्धवसहितं पचेत्स्थाल्याम्।। ४९ ।।

तच्चूर्णं घृतम[9] धुकटङ्कणसहितं च गुप्तमूषायाम्।
तारे त्रिगुणं व्यूढं हेमाकृष्टिर्भवेद्दिव्या।। ५० ।।

शुल्बं बलिना निहतं तीक्ष्णं दरदेन [10]निहतसमभागम्।
एकीकृत्य [11]पुटयेत्पचेन्यातारसेनैव।। ५१ ।।

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१ क्रौञ्चैरपि भावना...। २ भण्डिकायन्त्रे। ३ लपक्षेपं सर्व..। ४ जारणादौ। ५ क्रामतो भुक्त्वा। ६ मैसूरुग्रन्थे अयं पाठः'दत्ते विपुलान् भोगान् खचरमाद्यन्तपर्यन्तम्।' ७ समेलितं..। ८ नागहतं च । ९ मधुनागटङ्कण..। १० सहित..। ११ पुजये त्ररेन्द्रमाता...।

तारे व्यूढं त्रिगुणं[1] मार्जाराक्षनिभं भवेत्तच्च।
लिप्तं रसेन पुटितं हेमार्धेन[2] मात्रया तुल्यम्।। ५२ ।।

[3]लिप्तं तदनु पुटितं नागं हि रसेन पादयुक्तेन।
[4]खर्परकस्थं कृत्वा कार्यं विधिना दृढं ताप्यम्[5]।। ५३ ।।

निर्गुण्डीरसभावित पुटितं शिलया[6] वर्तितं श्लक्ष्णम्।
तावन्मृदितपुटितं निरुत्थभावं व्रजेद्यावत्।। ५४ ।।

तारे तन्निर्व्यूढं यावत्पीतं भवेद्धुचिरम्।
हेमसमेन च मिलितं मात्रातुलयं भवेत्कनकम्।। ५५ ।।

ताप्यं [7]चाङ्गुलिसंज्ञ चूर्णं कृत्वा तदन्तरे दत्वा।
शुल्बस्य गुप्तमूषा कार्या पुटिताप्यथ [8]च ध्माता।। ५६ ।।
([9]म्रियते तच्छुलबवरम तीर त्रिगुणं तु निध्मातम्।)

हेम्ना मिलितं विधिना मात्रातुल्यं भवत्येव।
पादादिजीर्णसूते लिहचात्पत्राणि हेमकृष्टीनाम्।। ५७ ।।

क्रामणयोगेन ततो विलिप्य विधिना [10]निधाय तुल्याधः।
पश्चाद्धेम्ना सहितं [11]ध्मातं मूषोदरे समावर्त्य।। ५८ ।।

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१ अयं शब्दः नास्ति। २ हेम्ना ध्मातं तु मात्रिकातुलयम्। ३ त्रिगुणं शिलया निहितं नाग..। ४ खर्परगेषभागं कार्यो। ५ तापः। ६ निवर्तितं..। ७ लाङ्गलि..। ८ वा। ९ मुद्रितग्रन्थे नास्ति। १० निधाप्य चूल्लयान्तः। ११ क्षिप्त्वा..।)

[1]यन्त्रं हण्डचां पक्वं पञ्चमृदावाप्य[2] पुटपक्वम्।
वक्ष्यामि चालेपविधिं क्रामति च सूतो यथा हि पत्रेषु।।
[3]रञ्जति येन विधिना समासतः सूतराजस्तु।। ५९ ।।

कृत्वाऽलक्तकवस्त्रं लिप्तमनुस्नेहमुपरि चूर्णेन।
अवचूर्णितं तु कृत्वा गन्धकशिलया [5]विधानेन।। ६० ।।

तदुपरि [6]शृतं च दत्वा [7]गन्धकशिलाचूर्णं च सूतवरे।
पश्राद्धर्निः कार्या पात्रे [7]धृत्वायसे च समे[8]।। ६१ ।।

दीपं प्रतिबोध्य ततस्तैलं [10]दत्वा ततः स्तोकम्।
पाकं यामस्यार्धं स्वाङ्गे शीतं ततः कार्यम्।। ६२ ।।

गृह्णीयादथ [11]सूतकृष्टीं लिप्ता ततस्तेन।
क्रामण योगैर्लिप्त्वा पुटिता सा हेम्नि निर्धमाता।। ६३ ।।

अथवा दरदशिलालैर्गन्धकमाक्षीकवक्रमृतनागैः।
कङ्गुष्टप्रवालसहितैः पिष्टैश्च कङ्गुणीतैले।। ६४ ।।

मध्ये सूतो युक्तो मृदितः खल्वे तथायसे विधिना।
संस्वेद्य वंशनलिकां दोलायन्त्रेण [12]स्वेदितं त्रिदिनम्।। ६५ ।।

[13]एतैर्लिप्त्वा कृष्णैः पत्रं पूर्वोक्तविधानेन[14]।
नागं दत्वा प्रकटं स्तोकं स्तोकं क्रमेणैव।। ६६ ।।

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१ पत्रं भण्डचां...। २ वाथ..। ३ रञ्जयति..। ४ मधु..। ५ विचूर्णैस्तुष ६ सूतं..। ७ तच्चूर्णं द्रावयेत्तु सूतवरे। ८ कृत्वा। ९ शनैः। १० दद्यात्..। ११ सूतवरं पिष्टिं..। १२ स्वदयेत्..। १३ लिप्त्वा कृष्ट्या द्रवति..। १४ विधानतस्तेन।

[१]भवति हि कनकं दिव्यमक्षीणं देवयोग्यं च।
एवं जारितसूते[२] सकलाः खलु[३]हण्डिकाः सर्वाः॥ ६७॥

निर्बीजं समजीर्णे पादैकेनैव षोडशांशेन।
अर्धेन पादयोगं पादैकेनैव तुल्यकनकं च॥ ६८॥

ताराकृष्टिं वक्ष्ये मृतवङ्गतालकेन तुल्यांशम्।
[४]लम्बितमथ निर्ध्मातं ताम्रं तारच्छविं वहति॥ ६९॥

पश्चान्नागं देयं प्रकाशमूषासु निर्मलं यावत्।
तावद् ध्मात् विधिना सुनिर्मलं निस्तरङ्गं तु॥ ७०॥

तालशिलासर्जिकाभिः[५] सैन्धवलवणेन नयनहितसहितैः[६]।
एकैकं सहितं वा वेधं [७]दत्वा पुनः शुल्बे॥ ७१॥

[८]छगणं माहिषतक्रं [९]स्नुहीक्षीरेण सर्पिषा क्रमशः।
सगुडदुग्धमधुविमिश्रैः क्रमशो वेधे[१०] निषेकश्च॥ ७२॥

([११]चूर्णं कदम्बवापात् षोडशभागेन वापमात्रेण।
शुल्बं करोति विमलं धृतमधुसहितं भवेद्धुचिरम्॥)

[१२]काञ्ची ब्राह्मी कुटिलं तालकं समभागयोजितं ध्मातम्
शुल्बं विद्धमनेन तु ताराकृष्टिर्भवेद दिव्या॥ ७३॥

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१ जायते..। २ जरिते..। ३ दण्डिका..। ४ मिलितं ताम्रं..। ५ सर्जिकाया...। ६ ..सलिलैः.. ७ दद्यात् पुनः पुनः..। ८ छागं..। ९ स्नुह्यास्तोयेन.। १० वेधो..। ११मुद्रितग्रन्थे नास्ति। १२ कांक्षी..।

([1]सर्वैः क्षारैर्लवणं मार्हिषपञ्चाङ्गसाधितं त्रिदिनम्।
शुध्यति शुल्बं विधिना पञ्चनिषिक्तं दलं प्रवरम्।)

एवं ताराकृष्टिर्लिप्त्वा विद्धा रसेन सारितेन।
तारं करोति विमलं लेपं वा पादजीर्णादि।। ७४ ।।

([2]इति मिलितं रसबद्धं तारदलं भवति मातृकातुल्यम्।
छेदन ताडन निकषैरपि तापैर्भवति निर्दोषम्।।)

इति मिश्रीकृत विद्धं क्रमितं त्वथ मातृकातुल्यम्।
तारदलं भवति छेदनताडननिकषैश्च निर्दोषम्।। ७५ ।।

एवं वेधविधानं शास्त्रविधिज्ञेन[3] कर्मकुशलेन।
ज्ञात्वा गुरुपदेशं कर्तव्यं कर्मनिपुणेन[4]।। ७६ ।।

[5]इति परमहंस परिव्राजकाचार्य श्रीमद्गोविन्दभगवत्पादविरचिते
रसहृदयतन्त्रे वेधविधानात्मकोऽष्टादशोऽवबोधः।।

एकोनविंशतितमोऽवबोधः

इति रसराजस्य [6]विधौ वेधविधानं प्रसङ्गतः प्रोक्तम्।
अधुना[7] प्रोक्तानपि वक्ष्यामि रसायने योगान्।। १ ।।

आदौ प्रातः प्रातः सैन्धवयुक्तं घृतं पिबेत् त्रिदिनम्।
तदनु[8] क्वाथं त्रिदिनं युञ्जीयात्केतकीतनुजम्[9]।। २ ।।

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१ मुद्रितग्रन्थे नोपलभ्यते। २ मैसूरुग्रन्थस्य पाठोऽयंवर्तते। अग्रिमं पद्यं तु मुद्रितग्रन्थे अस्ति। ३ विधिज्ञान...। ४...कुशलेन। ५ वेधविधानं नाम अष्टदशः पटलः। ६ मया.....। ७..प्रकारमन्यत्...। ८...भुक्त्वाथ..। ९ ...स्तनजम्।

विधिना [1]स्वेद्यो देहः कर्तव्यो वार्तिकेन्द्रेण।
क्वाथितं कटुरोहिण्याः[2]संशोधन मनुप्रयुञ्जीत।। ३ ।।

तदनु च शुद्धादूर्ध्वं[3] श्लेष्मान्ते रेचिते [4]सकलम्।
[5]यावकपथ्यं त्रिदिनं घृतसहितं तत्प्रयुञ्जीत[6]।। ४ ।।

पुनरपि च [7]पानयोगं वक्ष्यामि च सकलभुवनहितकृतये[8]।
पीत्वा प्रथमे [9]यामे चोष्णो दकसममिदं चूर्णम्।। ५ ।।

[10]पथ्यासैन्धवधात्रीमरिचवचागुडविडङ्गरजनीनाम्ब
शुण्ठीपिप्पलयोरपि चूर्णं त्रिदिनं प्रयुञ्जीत।। ६ ।।

अमुना[11] शुद्धशरीरः [12]परिहतसंसर्गदोषबली।
पीत्वा पयसा सहितं [13]यावकमुना भवेच्छुद्धः।। ७ ।।

अकृतक्षेत्रीकरणे रसायनं यो नरः प्रयुञ्जीत[14]।
तस्य क्रामति न रसः स रसः सर्वाङ्गदोषकृद्भवति।। ८ ।।

इति शुद्धो जातबलः शाल्योदन [15]यावकाख्यमुद्गरसैः।
क्षेत्रीकृतनिजदेहः कुर्वीत रसायनं विधिवत्।। ९ ।।

सुरतरुतैलघृतमधुधा त्रीरसपयांसि[16] निर्मथ्य।
पीत्वा विशुद्धकोष्ठो भवति पुमानन्तरितशुद्धः।। १० ।।

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१ स्वेद्यं शरीरं कर्तव्यानीह..। २ शोधनमथवा..। ३ शुद्धेरुर्ध्वं..। ४ सकले। ५ यावत्। ६ प्रकुर्वीत..। ७ पातनयोगं..। ८'कृतयो' इति लुप्तः। ९ योगं कोष्णोदकसंयुतं च तत् चूर्णम्। १० पश्चात्..। ११ अधुना..। १२ परिहृत... बलः। १३ यावकमाषं..। १४ ..प्रकुर्वीत। १५ यावकहारः। १६.. मधुपयांसि।

मासेन कान्तिमेधे[1] द्वाभ्यां [2]प्रशमयति दोषनिकरं च।
मासत्रितयेन पुनः [3]स्यादमरवपुर्महातेजाः॥ १ १ ॥

सुरदारुतैलमाज्यं त्रिफलारससंयुतं च समभागम्।
पीतं [4]तत्सप्ताहान्नयन विकारं शमं नयति ॥ १ २ ॥

सुरतरुतैलं सघृतं पीत्वा शाल्योदनं च सक्षीरम्।
जीर्णाहारे भुक्त्वा हरति हि [5]सकुष्ठान् पीनसादींश्च॥ १ ३ ॥

घृतसहितः पित्तकृतान्तैलयुतो[6] वातसंभवान् रोगान्।
गुडसहितो मधुना वा कफजान हन्त्यमरदारुरसः॥ १ ४ ॥

वर्जितकाञ्जिकशाकं[7] पयसा शालयोदनं च युञ्जीत।
[8]द्विचतुः षट्पलमानं मात्राधममध्यमज्येष्ठाः॥ १ ५ ॥

तदनु पातनशुद्धं सूतकमारोटमशनीयात्[9]।
स्वेदनमूर्च्छे त्थापनपातन रोधाश्च नियमश्च॥ १ ६ ॥

अभ्रकसहितः पात्यो विधिना [10]यावत्स्थिरो भवति।
अथवा माक्षिकसहितः पात्यः सूतो विधानेन ॥१ ७ ॥

[मार्कवघनरवपिष्टो गगनविलिप्तो महायन्त्रे।
मेघविलिप्तः पतितो दृढमग्नौ सूतराज़स्तु॥]

इत्यारोटः सूतः क्षेत्रीकरणे नियुज्यते प्रथमम्।
अथवा भस्म च कृत्वा बद्धो वा कल्कयोगेन॥ १ ८ ॥

१..मेधात्..। २ ..उपशमित... निकरश्र। ३ स्यादमर..। ४ ...तत्समभागं नयन..।५ सकुष्ठं च पिटकादीन्। ६ ..तापकृता..। ७ ..राजिककृष्ठं..पायसोदनं च भुञ्जीत। ८ त्रिचतुः..। ९ ..मारोटमेव नाइनीयात्। १० यः स्थिरो...। ११ मुद्रितपुस्तके नास्ति।

माक्षिकशिलाजतुलोहचूर्णपथ्याक्षविडङ्गघृतमधुभिः।
संयुक्तं रसमादौ क्षेत्रीकरणाय युञ्जीत।। २९ ।।

[[2]त्रिफला गुडमधु ++ जनीयुतकल्कं कर्णिकारसनिष्ठम्।
आरोटो रसराजः क्षेत्रीकरणार्थमुपयोज्य।।]

इति कल्कीकृतसूतं धनकान्तमधुधृतादिसंयुक्तम्।
भुक्त्वामरतां गच्छेत् क्षेत्रीकरणं प्रधानमिदम्।। २० ।।

[[3]आरोटरसक्रियाक एकोनविंशतिः।]

[4]अथ विंशः पटलः 8

[5]अथ कृष्णं वा पीतं वा [6]संयोज्यं धनं शिखिप्रभं बहुशः।
सुरभीक्षीरनिषिक्तं गतगिरिदोषं रसायने योज्यम्।। २१ ।।

निश्चन्द्रिकमपि शुद्धं [7]विडङ्गत्रिफलाज्यमधुसमायुक्तम्।
प्रतिदिवसं पलमेकं भुक्त्वा क्षीराशनो विधिना।। २२ ।।

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१. अक्षशब्दःलुप्तः। २. मुद्रितपुस्तके नास्ति। ३. मैसूरुपुस्तके अथं पटलः अत्र समाप्तिमेष्यति।
४. सम्पादकैरसमाभिः निर्दिष्टमिदम्। ५. अथ इति शब्दःलुप्तः। ६. संशोध्य...। ७. वेल्लात्रिफला..।

त्रिकटुकविडङ्गं[1] त्रिफलामाक्षिकशिलाजतुयुतं[2] व्योम[3]।
क्षीरौदनमश्नीयाज्जीवति जन्तुः शतं वर्षम्॥ २३ ॥

[4](मासेन हन्ति रोगान् घृतमधु प्राशय पाचसं सिद्धम्।
गोक्षीरतण्डुलाद्यैः सुस्विन्नं कारयेत् विधिवत्।

त्रिकटुकचातुर्जातकघनचूर्णं कनकमधु पञ्चमितम्।
भुक्त्वाथ कान्तियुक्तो भवति दिव्यवपुश्रियं जीवी।
इति पत्राकक्रिया।)

इत्येवमादयोऽन्ये कैञ्जिकयुक्ताश्च कीर्तिता बहुशः।
पत्राभ्रक प्रयोगाः[5] वर्ज्या निर्युक्तिकास्ते हि॥ २४ ॥

[6]ये पत्राभ्रकयोगा रसायनार्थं [7]कीर्तिता विधिना।
अज्ञात द्रव्यगुणैस्तैरुपदिष्टो [8]जरामृत्युः॥ २५ ॥

अप्राप्तलोकभावः[9] [10]घनोऽस्य जठराग्निमुपशमं नयति।
अग्निं विनापि नश्यति [11]परिभूतो विविधरोगगणैः॥ २६ ॥

([12]काष्ठस्थितमिव वह्निः घृतमिव पयः स्थितं निजं कार्यम्।
कुरुते तथाभ्रसत्त्वं स्थितमपि घनपटलमभ्येत्य॥)

अभ्रस्य रसायनिनां[13] भक्ष्यमिह कीर्तितं परं सत्त्वम्।
त्रिविधं गगनमभक्ष्यं[14] काचः किट्टं च पत्ररजः॥ २७ ॥

१..वेला..। २..शिलाञ्जनयुतं। ३ व्योम षीत्वा वै। ४ मुद्रितपुस्तके नोपलभ्यते। ५ प्रयुक्ता योगा विषादिनियुक्तां च। ६ मैः। ७ प्रतिकीर्तिता। ८ ज्वलन मृत्युः। ९ लोहष १० घनाश्म। ११ पुरभूतो। १२ मुद्रतपुस्तके नास्ति। १३ रसायनानां लक्षणमिह। १४ वर्ज्यं।

([1]मुनिकुसुमरसादिमृतं निध्मातं च किट्टतां प्राप्तः।
सत्त्वान्मुक्तं गगनं रसेन रसायने योज्यम्॥

नात्र स्विन्ने किट्टे तत्काचेनापि सन्ति लोहगुणाः।
एकस्मिन् घनसत्त्वे तीक्ष्णे न च कीर्तिता सिद्धिः॥)

आदौ घनलोहस्त्रिफलारसभावनैश्च निर्घृष्टम्[2]।
कुर्वीताञ्जनसदृशं स्थगितवस्त्रेण[3] सूर्यकरैः॥ २८॥

इत्थं श्लक्ष्णं कृत्वा विविधकान्तलोह[4] चूर्णसमम्।
लोहधनं [5]च तदेवं भृङ्गेण च साधयेद्धहुशः॥ २९॥

[6]त्रिफलाघृतमधुमिश्रितममृतमिदं मांसस्थितं धान्ये।
[7]शस्त्रकटोरिकसंपुटमध्यगतं पूजितं [8]मन्त्रैः॥ ३०॥

मासेन तु तद्धृत्य[9] ज्ञात्वा [10]बलं तत्प्रयुञ्जीत।
कान्तं [11]विनाथ गगनं गगनं विना तथा च कान्तम्॥ ३२॥

[[12]कृत्वाञ्जनसदृशामिदं त्रिफला च क्रौञ्चधनसत्त्वम्।
मार्कवधात्रीरसेन तु लेहचं माक्षिकधृताभ्यां च।

घनकान्तचोरभावात् यष्टित्रिफलान्वितामृततीक्ष्णम्।
हन्ति जरां घृतमधुना ऊर्ध्वं च जराकंतु राज्यर्ज्यम्॥]

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१. मुद्रितग्रन्थे नास्ति। २. संयोज्या। ३. वस्त्रेण। ४. विविधमयस्कालोह। ५. लोहदयमेवैतत् भृङ्गेण तु...। ६. क्रौञ्चजमधुविमिश्रित.... ७. वास्तिक कठोरसं पुट...। ८. महामन्त्रैः। ९. ततो। १०. अग्निबलं...। ११. न विना...। १२. मुद्रितग्रन्थे न स्तः।

स्थौल्यं पटलं काचं निमिरार्बुदकर्णनादशूलानि[1]।
हन्त्यर्दांसि भगन्दरमेहप्रीहादि [2]पालित्यम्॥ ३ २ ॥

[[3]शुद्धमयस्कान्तधनं संवत्सरमेव समुपजीवन्ति।
ते सहस्रवर्षाणां जीवन्ति निर्वीधिपलिताः]

एतत्कुर्वन् मतिमान् [4]गोरसमस्तुप्रधानमश्नीचात्।
[5]जाङ्गलमुद्गाज्यपयः शाल्योदनं ब्रह्मचर्येण[6]॥ ३ ३ ॥

[[7]वेदाग्निद्विजयोगिन्यो पूजारतः शुचिः सुहितः।
शिष्टातिथिविप्ररतो ब्रह्मचारः सदाशान्तः।

इति धनसन्तवक्रिया

अथजीर्णरस क्रिया।]

धनसत्वपादजीर्णः [8]कान्तजीर्णो यस्तीक्ष्णसमजीर्णः।
क्षेत्रीकरणो[9] परमः प्रयुज्यतेऽपि पुनराखोटः॥ ३ ४॥

[[10]ईषत्सुवर्णजीर्णधनकान्तं सत्वं मधुधृतोपेतम्।
भुक्त्वामरतां गच्छेत् क्षेत्रीकरणं प्रधानमिदम्।

पक्वागन्धकमध्ये धनपिष्टिं शुल्वपिष्टिमप्यथवा
संकोचितस्तु सूतकमुपयुक्तो हन्ति कुष्ठानि।

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१. दाहशूलानि। २. परिहारम्। ३. मुद्रितपुस्तके नास्ति। ४. यो रसमाशुप्रधान...। ५. यावकमुद्गादिपयः। ६. ब्रह्मचर्यंच। ७. मुद्रितग्रन्थे न। ८. कान्तकजीर्णोऽथ समजीर्णः। ९. करणाय रसः प्रयुज्यते न पुनरारोटः। १०. मुद्रितपुस्तके सर्वमेतत् नोपलज्यते।

पूर्ववदञ्जनसदृशं कृत्वा गगनास्तिकाथवं सत्त्वम्।
मासं त्रिफलामार्कवरसेह्नं चामरो भवति।]

धनसत्त्वकान्तसूतं मृतहेम शतावरीरसोपेतम्।
धृतमेधुलीढं वर्षान्हन्ति मृत्युं जरां चैव।। ३ ५ ।।

[[२]गिरिजतुपथ्यालोहक्रिमिहतताप्याज्यमधुरसोपेतः।
हन्तीह गोलकरसः शोफक्षयपाण्डुमेहादीन्।।]

एषामेकं योगं क्षेत्रीकरणार्थमादितः कृत्वा।
संवत्सरमयनं वा निःश्रेयससिद्धये योज्यम।।३ ६ ।।

अभ्रकसस्यकमाक्षिकरस[३] ददविमलवज्रगिरिजतुत्रिः[४]।
वैक्रान्तकान्ततीक्ष्णै[५]हटिकतारारतामैश्च।। ३ ७ ।।

संयुक्तैर्व्यस्तैर्वा द्वित्रिचतुर्भिर्यथालाभम्[६]।
[७]जीर्णहतो रसेन्द्रो रसायने शस्यते सद्भिः।। ३ ८ ।।

[[८]येनैकभेदभिन्ना माक्षिकलोहादिसंकराः कथिताः।
ते चाधिचीर्णजीर्णा भूतयश्च रसायने शस्ताः।

भुक्तो हि रसः करोति कुष्ठादीनपरसहस्रं + + स्फू + + ति।
आरोटं रसयोगं ब ज्यानि युक्तिकं सकलम्।

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१. मधुवर्षविलीढं विहन्ति। २. मुद्रितग्रन्थे इदं पद्यंनास्ति। ३. ददशब्दःलुप्त। ४ शिलाजतुभिः। ५. खोटकतारा....।६. दित्रिभिरेकादि....लाभान्। ७. जीर्णाभ्रको....।८ सर्वमिदं पद्यजातं मुद्रितग्रन्थेनास्ति।

कीटविषोपविषाणां मूत्रवसानागज्रसहितानि।
तद्वर्णाभिन्नलेहस्तद्वर्णः सूतकः सदाभक्ष्यः॥

सङ्कीर्णः परिवर्ज्यो नेष्टः पुनरप्यवर्णोऽसौ।
सञ्जातो योऽग्निसहः क्रामणलोहप्रवेशकस्सूतः॥

[सोऽयं रसायनेऽसौ हठेन बद्धोऽधमः कल्पः।
चः शिखिसहत्वमात्रं सञ्जातो हेमकारकाद्यैश्च।
बद्धो रसः स भुक्तं कालं विना सिद्धिदो भवति।]

[1]विषनागवज्रबद्धो भुक्तो हि रसः करोति कुष्ठादीन्।
उपरसबद्धे तु रसे स्फुटन्ति भुक्ते तथाङ्गानि॥ ३९॥

धनसत्त्वकान्तकाञ्जीभास्करतीक्ष्णैश्च[2] चीर्णजीर्णस्य
सूतस्य [3]गुञ्जामात्रा माषकमेकं परा मात्रा॥ ४०॥

शतवेधिनो हि[4] गुञ्जा तथा सहस्रैकवेधिनो गुञ्जा।
[5]अर्धाच [6]लक्षवेधिनः सिद्धार्थः कोटिवेधिन[7]: सूतात्॥ ४१॥

[[8]जातीफलकं कोलत्रिफलाचातुर्जातकिमघृतमधुमिः।
पिष्ट्वा भुञ्जीत रसं ताम्बूले बध्यते किट्टम्।

अस्तितनसीसलोहं ताम्बूलयुतेन किट्टबद्धः स्यात्।
मुण्डनकाकान्नादि क्रामणरहितः प्रयोगोऽयम्।

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१. पद्यमिदं मैसूकग्रन्थेनास्ति। २. कांक्षीसतारकदुतीक्ष्णचीर्णजीर्णश्च। ३. गुञ्जावृत्त्या माषकमेकं...। ४. द्विगुञ्जा....। ५. गुञ्जार्धं....। ६. लक्षवेधी। ७. वेधक : सूत :। ८ इत उत्तरम् एकादशश्लोकाः मुद्रितग्रन्थे नोपलभ्यन्ते।

[१]अभ्रादिकलोहरजः कान्तं वा क्रामति धातुषु क्रमशः।
[A]तन्मललेपः क्षेपो निरूद्धमार्गाण्यद्धन्ति धूमाकारः।

कठिनो विवर्धते गन्धकाभ्रपञ्चमलैः।
संक्रामत्यपि धातुषु संक्रमति रसो न [B]तन्मलग्रन्थिम्।

अपि [C]जीर्णोऽयं वान्तः क्रामणकान्तैर्युतो बलवान्।
संक्रामत्यपि धातुषु संक्रमति रसो....मलग्रन्थिम्।

सन्दीपयति वह्निं पथ्याशुण्ठीसदहनलवणकणाः।
सोष्णोदकेन पीत्वा प्रत्यूषे तत्प्रयुञ्जीत।

क्रामति धातुषु स रसो न [F]स्रतस्थोचितो योगः।
दिनमुखभुक्तं सूतं[G] जीर्यति [H]यामद्वयं गर्तेऽप्यधिके।

स [I]यथा तथा नु कलनात् ज्ञात्वा पथ्यं [J]ततोऽशनीयात्।
[K]शेषमवलोपधृत्यै पक्वगतः सहन्निपतति किट्टस्तु।

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१. अस्मात् श्लोकात् आरम्भ सान्तं तृतीया कापि हस्तप्रतिः अस्माशिरुपलब्धा। 'एशियाटिक् सोसायटि, कलकत्ता' इति संस्थातः सोऽयं पाठः असम्पूर्णः, क्वाचित्कः दोषयुक्तः दुःसाध्यपाठोऽपि मैसूरुपाठमेव प्राधान्येन अनुसरति। पाठान्तराण्यपि बहुत्र दृइयन्ते। भेदनिरुपणार्थम् अस्माभिः ABCD इत्यादिकाः रोमन् वर्णाः सङ्केतितास्सन्ति। A अचं कलकत्तापाठः पंक्तिद्वयस्य-'केणिनिरूर्धमार्ग्रश्छणा द्रवन्ति सर्वलोहानि। लिङ्गाकारः कठिनो विवर्द्धते गन्धकाभ्रंच पत्रमलैः। B तन्मले....। C जीर्णायस्कान्तः D संक्रमति रसो न तन्मलो ग्रन्थिम्। E लवणकेशाः। F स्रवति तथोचितो योगः। G सूतो...। H यामद्वयेऽप्यधिके।। यथा नु कलनां....। J तथा....। K इंयं पंक्तिः न दृश्यते।

[A]रात्र्यन्ते तदनु रा + + संक्रान्ते पथ्येऽपि किट्टतां याति।
[B]मललेपे धृत्या सह निपतति [C]किट्टसूतं ते।

एवं क्रामति सूतो दीप्यत्यग्निन् + + सन्ति मलाः।
इत्थं ज्ञात्वा गन्धकपत्राभ्रौषधिभिरिह मलग्रन्थिम्।

सा भवति [E]हि तच्छान्त्यै पथ्यासकणोऽपि[F] संप्रविष्टान्तः।
त्रिफलाक्वाथं पीत्वा तच्चूर्णं [G]तथा भुक्तवा।

[१]हेमनियोजितसूतं कान्तमणिं विविधगुटिकाश्र[२]।
जपहोमदेवतार्चननिरतः[३] पुमानिति[H] धारयेत्।। ४२ ।।

[[४]निर्भरमानन्दयतः सदा भवेद्यथा तथा कार्यम्।]

[[I]देहस्य सिद्धमूलं प्राणायामो यथा सुखं कार्यः।
मूलव्याधिं च जरामादौ ज्ञात्वा तथ्यं न दासे तु।
पक्वचिन्तामिदीप्तो रसायने हि यथा तथा कार्यम्।]

[५]शालेस्तु [J]पिष्टकोद्भवभोजनमाज्यं च मुद्गमांसरसैः।
यवगोधूमान्नानि च गोक्षीरं मस्तु च [६]विशेषात्।। ४३ ।।

A तदनु रसे संक्रन्ति पथ्वेऽपि च किट्टतां याति। B मललेपो। C किट्टस्तु रात्र्यन्ते। D न सन्ति...। E तत्क्रान्तिविधौ....। F कणाभिसं....। G वा....। १. हेमवियोजिते सूतः....। २. रत्नगुटिकाश्र। ३. निरताः सिध्यन्ति ते नित्यम्। H.. सन्धास्यन्ति तन्नित्यम्। ४. मुद्रितग्रन्थे नास्ति।। इदं पंक्तित्रचं कलकत्तापत्रेषु अधिकतया उपलभ्यते। ५. शालेचं पिष्टिकोद्भवं...। J शालिपिण्टकोद्भव....। ६. विशेषान्।

[१]पाने [A]जलमक्षारं मधुराणि [२]यानि[B] कानि शस्तानि।
पेयं चातुर्जातककर्पूरा[C]मोदमुदितमुखम्[३]॥ ४४॥

[[४D]सकललक्षणपरिपूर्णमन्त्रविहितस्[E]कारम्।
मुदितमुखीमनुकूलां नवयौवनभूषणां कान्ताम्।]

[५]मद्यारनालपानं तैलं [F]दधि [६]वा रसे नेष्टम्।
कटुतैलेनाभ्यङ्गं वपुषि न कुर्याद्विसायने मतिमान्॥ ४५॥

[७]दग्धमपक्वममधुरमुष्णं[G] क्षीरं न नष्टमांसं तु।
पर्युषितं फलमूलं भक्ष्यं नैवात्र निर्दिष्टम्॥ ४६॥

[[८]कालिङ्गकारवेल्लसहकारफलानि चात्र कचितानि।
मुद्गं नाति च वर्ज्यं [H]विदलानि च नात्र फलदानि।

कापोत [I]सकुलस्थं कौसुम्भं वर्जनीयमिह सकलम्।
वार्ताककाकमाची छत्राकरसो न मूलिकासूरिकाः।

दुःशयनदुःखासनमत्युष्णमतिशीतमतिभुक्तम्।[J]
रात्रौ जागरणं बहिः शयनं दिवसमध्येऽपि।]

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१. जलयवक्षारं....। A पाणीच यवक्षारं....। २. पानकानि सदा। B च पानकानि सदा। C रामोदितमोदसुखम्।
३. सेवेत। ४. मुद्रितग्रन्थे नास्ति। D सेवेत....। E संस्कारः। ५. मध्वार...। F दधिचमध्ये च ....प्यन्नम्....।
६. मधुरमस्तु नेष्टंच। ७. मध्यमपकं मधुरं नेष्टं क्षीरं च नष्टगोत्रं च। G पक्वं मधुरं नष्टं क्षीरंतु नष्टमांसं तु।

अथ लङ्घनं न कार्यं [१]यामाधो भोजनं नैव।[A]
[२]इत्यपनीय निषिद्धं [३]रसराजे धीमता कार्यम्॥ ४७॥

[४]वर्जितचिन्ताक्रोपः कुर्याच्च [B]सुखाम्बुना स्नानम्।
नोच्चाटयेत् ग्रहज्वरराक्षसभूतानि[५] मातृदेवींश्च॥ ४८॥

[[६]विद्यायक्षिणि [C]वामाप्यसाध्या क्रियात्र धीमद्भिः।
क्षेत्रपालादयोऽपि च राक्षसभूतादिकवजप्रख्याः [E]।]

परमे ब्रह्मणि लीनः प्रशान्तचित्तः समत्वमापन्नः।
[६]आश्वासयन् त्रिवर्गं विजित्य रसानन्दपरितृप्तः॥४८॥

[[८]देहे सिद्धेर्मूलं हेतुर्वातादि सकलदोषाणाम्।
एकं तत्त्वमजीर्णं रसायने वर्जचेन्मतिमान्।]

यस्त्यक्त्वा शास्त्रविधिं प्रवर्तते स्वेच्छया [९]रसे मूढः।
तस्य [१०][F]विरुद्धाचाराद्जीर्णमुद्पद्यते [११]नितराम्॥ ५०॥

[[१२]नाभेरधस्तु शूलं यस्य च विन्द्याद्जीर्णमवलोक्य।
तस्माद्प्यजितः स्यात् वृद्धजीर्णं रक्तस्रावो [G]विषाद्दोषश्च।]

[१३]सम्भवतीहाजीर्णे [H]निद्रालस्यं ज्वरस्तमो दाहः।
नाभितलशूल[१४]मल्पं जडताऽरुचिरङ्गभङ्गश्च॥ ५१॥

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१ श्लोकत्रचमिदं मुद्रितग्रन्थे न वर्नते। H ++ तान्यभक्ष्यानि।।... च कुलत्थम्....। J दुःखाशन...। २. यामादौ...। A ...चैन। २. अतिपानीय....। ३. ....रसराजो....। ४. मुञ्चितिचन्ताक्रोधः....। B शुभाम्बुना...। ५. भूतादि....। ६. मुद्रितग्रन्थे नास्ति। C ....यो हि साध्यानैवात्र धीमद्भिः। D क्षेत्रकपालादयो...। E भूतानां न मंजप्याः। ७. आइवायनं तु वर्गं निर्भरमानन्दपरिवृत्तः। ८. मुद्रितग्रन्थे नोपलभ्यते। ९ 'रसेत्यं शब्दःलुप्त। F विरूद्धाशनिनो ह्याजीर्ण...। १० विरूद्धोऽपि रसो अजीर्ण...। ११ नियततराम्। H त्वतिविषदोषंच। १२. मुद्रितग्रन्थे नास्ति इदं पद्यम। १३ मैसूरूपुस्तके इयं पंक्तिनास्ति। H गुरूता। १४ मूलशूलं....।। मतुलं....।

ज्ञात्वेत्येवमजीर्णमस्थ प्रच्छादनाय योगोऽयम्।
कार्यो दिवसत्रितयं [A]सन्त्यज्यं[1] रसायनं सुधिया।। ५२ ।।

कर्कोटीमूलरसं [2]कषायमथ सिन्धुना पिबेत् त्रिदिनम्।
सौवर्चलसहितं वा गोजलसहितं रसाजीर्णे।। ५३ ।।

[3]पिष्ट्वाथ[B] मातुलुङ्गीं पिबति रसं शुण्ठिसैन्ध्वं प्रातः।
क्वथितं गोसलिलेन तु रक्षति सम्यक् रसाजीर्णम्।। ५४ ।।

कथमपि [4]यच्चाज्ञानात्[C] नागादिकलङ्घितो [5]रसो भुक्तः।
[D]तन्नोदनाय च पिबेत [6]गोजलकटुकारवल्लिशिफः[E]।। ५५ ।।

[[7]सैन्धवसहितं [F]पुंखागुलगुञ्जीत्रिकन्दरी वन्ध्या।
क्वचितं ++[G]सलिलेनतु रज्जत्येकारसाजीर्णान्।][H]

शरपुङ्खासुरदालीपटोल [8]बिम्बीश्र[I] काकमाची च।
[9][J]एकतमा चेदुदिता शृतामजीर्णे हि सेवेत।। ५६ ।।

[10]अत्यम्ललवणकटुकै [11]रससंस्रावो[K] जरो भवति।
[L]अतिमधुरैश्र विनश्यति जठरवह्निः[12] सततभुक्तैश्र।। ५७ ।।

[[13]आम्लपटुकौष्ण्याहारैरेष[M] रसः स्रवति नैव[N] सन्देहः।]

चः[14] पुनरेवं सततं करोति[O] मूढः समाहारम्।
तस्य विनश्यत्यग्निर्न खलु[15] क्रामति रसो भवेद्व्याधिः।। ५८ ।।

A सततंहि रसायनेसुधियः। १ तत्रक्षीरादिना सुधिया। २ कषायमपि वा पिबेत...। ३ शाकमथ...। B एकमथ मातुलुंगं पिवेत् भृशं शुण्ठि...। ४. यद्यज्ञानात्। C यद्यज्ञातो...। ५. अयंशब्दःलुप्तः। D तच्छोधनाच। ६. पटुकारवेल्लशिफाः। E कारवेल्लीरेकः। ७. मुद्रितग्रन्थेनास्ति। F ++.... कर्कोटिका वर्ज्या। G गोसलिलेन...। Hरत्येकां जनाकीर्णम्। ८. चिञ्चा च।।....बीजानि। ९. पंक्तिरेषा मैसूरुग्रन्थे नोपलज्यते। J'एकतमा' इति शब्दारभ्य 'कटुकैः इति शब्दं यावत् कलकत्ताप्रतिलिप्यां न दृश्यते। १०. अत्यम्लतिक्तकटुकै। ११. रससस्रवः सज्वरो भवति। ...रक्तस्रावं ज्वरो...। K कटुतिक्तैः सुविनयश्यति जठरश्रासृक् +++. १२. जाठखहिं च सततं भुक्त्वा। १३. मुद्रितपुस्तके नास्ति। L अत्यम्लरक्तकटुकैःतृष्णैराहारै...। M एव। १४ पुनरेकंसूतं करोति। N....सूतसमाहारं...। १५. अचं शब्दःलुप्तः।

[१]तस्मान्निषिद्धवर्ज्यं[A] कालः पुंसां समाहारम्।
स्रवति यथा[B] न रसेन्द्रो न च नश्यति जाठरो वह्निः।

इति [C]जीर्णज्वरकारी बह्निसमं सूतविधिरिह प्रोक्तः।
सिध्यत्यनया क्रियया वर्षेश्च द्विस्त्रिभिस्सुखेनैव।

यस्तु, महाग्नि[E] सहत्वाद्वसाच्छतसहस्रलक्षवेधीषः।
अनया क्रियया सिध्यति स यत्नाद्वसक्रिया योगात्॥ ५९॥

[४]कृत्वा[H] क्षेत्रीकरणं [I]चातो सूतोऽलपवेधेन।
पश्राद्धहुतनवेधी[J] [K]प्रयुज्यते सोऽन्यथा म्रियते।

शतसहस्रलक्षवेधी [५]कोटिरथार्बुदनिर्बुदं वापि।
[६]पिष्टं [L]भुञ्जीथ रसं बलिसहितं सिद्धिदो भवति॥ ६०॥

क्रामति ततो हि सूतो जनयति पुत्रांश्च [७]देवगर्भाभान्।[M]
स्त्रीषुच निश्चलकामो[N] भवति वलीपलितनिर्मुक्तः॥ ६१॥

[[N]स्त्रीणां शतमेव नयावलिपलितजरामृत्युमुक्तोऽपि।
तामपि संभवामृयते कामनानसन्देहः।]

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१. पद्यद्वयमप्येतत् मुद्रितग्रन्थेनास्ति। A निषिद्धं वर्ज्यं कार्यंपुमांसदाहार :। B तथा। C जीर्णान्नान्तकरी। D कोटिवेधीच। E महाग्निराश्रयः लक्षकोटिवेधीषः। F सततं या....। ३. योगाश्र रसक्रियायोगात्। G रसक्रियायोगश :। H क्षिप्तवा। । सूतालपविद्धेन। J बहुतरवेधं....। K प्रयुतेमान्यथात्रितये। ५. कोटिमथो खर्वशंखधूम वापि। ६. पिण्ड्या गुञ्जितरसो वलिसहितः....। L +++. जातरसो वलिसहितः। ७ देवतागर्भान्। M देवगर्भान। निरवधिकामो...। N केवलं कलकत्तापत्रे इदमस्ति।

[1]बुद्धिर्बलं[A] प्रभावः सह चायुषा रसायनिनः।
२ प्राप्तस्यं दिव्यबुद्धिं दिव्याश्र गुणाः प्रवर्धन्ते।। ६ २ ।।

[[C]यस्य सम्बन्धगीतंरे जायन्ते पुंसो दिव्यगुणान्।]

एवं [D]रससंसिद्धो दुः खजरामरणवर्जितो [3]गुणवान्।
[4]खखे गमनेन च नित्यं [E]सञ्चरते सकलभुवनेषु।। ६ ३ ।।

दाता भुवनत्रितये [F]स्रष्टा [5]सोऽपीह पद्मयोनिरिव।
[6]भर्ता विष्णुरिव [7]म्यात्संहर्ता[G] रुद्रवद्भवति।। ६ ४ ।।

[[8]इति जीर्णरसक्रियाधिकारो[H] विंशतिः पटलः।]

[9]एकाविंशः पटलः

[[I]इदानीं गुटिकां वक्ष्ये।]

[J]कान्ताभ्रसत्त्वहेमतारं चार्कः समांशतः संख्या।
[K]बद्धं सूतसमांशं [L]ध्मातं गोलं कृतं [11]खोटम्।। ६ ५ ।।

बाह्ये रसेनलिप्तं बदनगतं [M]शस्त्रवारकं[12] रोगान्।
[13]हन्ति हि शरीरसंस्थान् नाम्नामरसुन्दरी[N] गुटिका।। ६ ६ ।।

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१. बुद्धिप्रभवं...। A बुद्धिःप्रज्ञाच बलं प्रभावकान्तिर्यज्ञश्च वर्धते। २. प्राप्स्यति दिव्यत्वं दीर्घाश्च गुणाः प्रवर्तन्ते। B पंक्तिरेषा न दृश्यते। C इयं पक्तिरधिका कलकत्तापाठे। D रससम्बन्धात् ३. सिद्धः। ४. खगगतिना भवितव्यः...। E स ग्रन्थति सकलभुवनं च। F दृष्टा....। ५. कोपीह.... रिह। ६. अयंशब्दःलुप्तः। ७. पालनार्थे संहर्ता रुद्रवत्सकलम्। G पालनात् रुद्रवद्भक्तिवत्सलः। ८. मैसूरुपाठोऽयम्। H इत उत्तरं लुप्तम्। ९. सम्पादकैरस्माभि निर्दिष्टम्।। कलकत्तापाठे। J ताम्राभ्र...। K अयंशब्दःलुप्तः।१०. सूतसमानं...।L तद्भागां शुद्ध...।११ शुद्धं च सह खोटम्।M शस्त्रसर्वविषरोगान्। १३. इतःचतस्रःपंक्तयः मैसूरुपाठे नोपलभ्यन्ते। N नागरसं सुन्दरी....।

यः पूर्वोक्तः सूतो [A]लक्षाद्ऊर्ध्वं च बंधते लोहान्।
बद्धे [B]सारणयोगैर्मुखस्थे च जारयेद्धत्नम्॥ ६७॥

युक्तः समांशानागै। [C]सुरलोहायस्कान्त ताप्यसत्त्वैश्च।
अभ्रकसत्त्वसमेता गुटिका मृतसञ्जीविनी नाम॥ ६८।

[E]हेमयुता गुलुच्छके मुकुटे वा कण्ठसूत्रकर्णे वा।
मृत्युभयशोकरोगविषशस्त्रजरासतत्दुः[F] खसंधत्म्॥ ६९॥

यस्याङ्गे निहितेयं, गुटिका मृतजीवनी नाम।
सोऽ सुरयक्षकिन्नपूज्यतमः [G]उसिद्धयोगीन्द्रैः [H]॥ ७०॥

[I]प्रक्षालय तोयमध्ये [J]गुटिका घटिकाद्वयं [७]ततः क्षिप्त्वा।
[६]तच्चेयं वदनगतां मृतकस्योल्थापनं कुरुते॥ ७१॥

तोयं तदेव [K]पिवति [८]स्वस्थं पथ्यान्वितस्ततः पुरुष
लभते दिव्यं स वपुर्मत्यु जरावर्जितः सुहृदम्॥ ७२॥

A लक्षद्वन्द्वं च विधितो लोहान्। B सारणयोगान्मूषास्थो... +++। C ++ नासुर...। D मृतजीविका।
E हेमगतामलकसुकुटेवा कण्ठमत्रकर्णे वा। F जरापलितदुःखभयसंधातम्। १. नित्यम। २. यक्षशब्दःलुप्तः।
३. किन्नरप्रमुखैः। ४. योगिश्चः। G :... पूज्यते। H योगीन्द्रः। ।प्रक्षिप्य। J गुटिका। ५. लुप्तोऽयंशब्दः।
६. तत्तोयं वदनगतं...। ७. मृतकेषु स्थापनं...। K लुप्तमवशिष्टस्यांपंक्तौ। ८. स्वस्थः।

कान्तधनसत्त्वं[1] कमल हेम च तारं यथा कृतद्वन्द्वम्।
समजीर्णं बीजवरं वज्रयुतं वज्रिणी गुटिका।। ७३ ।।

एसा मुखकुहरगता कुरुते नवनागतुल्यबलम्।
[2]तद्धपुरपि[A] दुर्भेद्यं मृत्युजरारोगनि र्मुक्तम्।। ७४ ।।

[B]धूमावलोकितरसे[3] [C]पञ्चमहारत्नजारिते[M] सरिते।
[5]बीजेन गगनसत्त्वे माक्षिककान्तप्रयुक्तेन[6]।। ७५ ।।

खेचरसंज्ञा गुटिका [E]पतति मुखे क्षिप्तमात्रेण।
देवासुरसिद्धगणै: पूज्यतमो भवति चेन्द्राद्यै:।। ७६ ।।

रसवादोऽनन्तगुणो[7] द्रवगोलककल्क[F] भेदेन।
पिबति स्वस्थः पथ्यान्वितस्तु यः पुरुषः।
[9]कलित: प्रधानसिद्धैर्यैर्हृष्टस्ते जयन्ति नरा:।। ७७ ।।

शीतांशुवंशसंभवहैहयकुलजन्मजनितगुणमहिमा।[G]
[H]सजयति श्रीमदनश्र किरातनाथो रसाचार्य:।। ७८ ।।

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१. सत्त्वममलं..। २. निर्भेदवपुरपि मृत्यु...। A वपुर्दुर्भेद्यं सर्वमृत्यु...। ३. ...लोकिनी रसे। B भूमावलोकितरसो...। C परमसमहान्तजारिते सरिते। ४. ...जारितो बीजे। ५. बीजे नवधनसत्त्वे...। ६. माक्षिकसत्त्वेन कान्तप्रयुक्तेन। D कान्तशब्दःलुप्तः। E उत्पत्ति...७. ...मुखो।८. ...कलकभस्मभेदेन। F इदं केवलं कलकत्तापाठे द्रष्टव्यम्। ९. कलना प्रधानसिद्धिःदृष्टंतैके...। G कुलमहिमा। H जयति श्रीमदनरथः। १०. किरातनामा स आचार्यः।

यस्य स्वयमवतीर्णा रसविद्या [१]सकलमङ्गलाधारा।
परमश्रेयसहेतु:[२] श्रेय: परमेष्ठिन: पूर्वम्।। ७९ ।।

[[३]येन चातुर्वर्ण्या
[A]म्लेच्छादीन्वयदातवाच्च सत्त्वाभम्।
दन्तनिम्नुरसे गृहीत्वा आदिवाहे म +++ महाप्रलये।

नष्टशरीरविवर्णा] हीनांगा: [B]कुष्ठिनां गणा यस्य।

अभिनवसोमेश्वरतांद्दां[C] सन्ति पुनर्नवरंगै:।]

[४]तस्मात्किरातनृपतेर्बहुमानमवाप्य[D] रसकर्मनिरत:।

[५]रसहृदयाख्यं[E] तन्त्रं विरचितवान् [F]भिगोविन्द:[६]।। ८० ।।

[[७]मत्वां[G] मङ्गलविष्णो: सुतेन रसहृदयनामतन्त्रोऽयम्।

श्रीगोविन्देन कृतं [H]जगतो निःश्रेयसे भूयात्।।

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१. सकलशब्द:लुप्यते। २. परनि:श्रेयसहेतु:। ३. मुद्रितग्रन्थेनास्ति। A केवलं कलकत्तापाठ:अयं ( ) इति सङ्केतित:। B कुक्षितो गुणा। C सोमेश्वरता मामपि पुनर्णवैरङ्गै:। ४. रसपतिक्रमोपदेशतो दृष्टवा। D नृपतेरसकर्मोपदेशतो दृष्टवा। ५. रसहृदयाख्ये तन्त्रे। E रसहृदये युष्मत्तंत्रम। F भगवद्गोविन्द:। ६. भट्टगोविन्द:। ७. मुद्रितग्रन्थे नास्ति। G नत्वा...। H तज्जगत:श्रेयसे।

अष्टादशसंस्कारा रसेन्द्रदेवस्य [A]दिव्यतनुद्दृष्टचा।
लिखितमिदं पुण्यतमं [B]रसहृदयं तत्समाप्यते सकलम्।।

इति श्रीमद्गोविन्दभगवत्पूज्यपादविरचिते[C]
रसहृदये [१]एकविंशतिः पटलः]

इति परमहंस परिव्राजकाचार्य श्रीमद्भगवत्पादविरचिते
रसहृदयतन्त्रे रसप्रशंसात्मकः एकोनविंशतितमोऽवबोधः।

।।समाप्तोऽयं ग्रन्थः।।

A+++ दृष्टवा। B रसहृदयमिति पदं लुप्तम्। C भगवद्गोविन्दविरचितम्। +++ समाप्तम्। १. इदं बहुमुख्यं मन्यामहे वयम्।

RASAHṚDAYA TANTRAM

CHAPTER XI

PROCESSING OF THE SEED

Thus, emergent mica 'essence' which will not be united with gold like milk and water, because of impurities and denseness....

1. Just like the river Gangā with all its tributaries merges with the ocean, the auriferous pyrites takes in, the virtues of all the metals and enters mercury.

   Gold processed with copper, 'killed' in the 'essence' of realgar; sulphur killed in copper; iron killed in cinnabar; will constitute the seed. Liquid gold with an equal quantity of copper and with powdered sulphur, must be placed inside and heated....? When processed three times like this, gold will attain copper-like colour.

2. That 'essence' of auriferous pyrites will undergo digestion, with copper in gold-processing, and with tin, in silver-processing.

3. The 'essence' of mica, is added to copper *(bhasma)* and the 'essences' of śilājatu, pyrites, red ochre and cinnabar treated and heated with the red group of drugs. This becomes a seed and can be made use of in both *rasasiddhi* and *rasāyana.*

   Powdered sulphur should be thrown into equal amounts of copper and liquefied gold, when sulphur burns out in fire. By repeating the process three times, gold becomes copper coloured.

4. Along with the soft *bhasma* of copper (from Nepal), the 'essences' of loadstone and mica are taken as well as the *bhasmas* of lead, steel and gold. [All the above heated with haematite and subjected to *śodhana* will make the red or yellow pyrites, chalcopyrites and *rājāvarta*] made into *bījaśeṣa,* by processing with cinnabar, realgar and orpiment and pyrites[a].

5. The bhasmas of lead, tin and copper, the 'essences' of mica, silver and

a. Mysore manuscript does not contain this.

gold, are all highly processed with śilājat, (give rise to bījaśeṣa).

6-7. Any one of the 'essences of auriferous pyrites, *rājāvarta,* or *vimala*[a] is mixed with the 'essence' of *swarṇagairika,* realgar, alum, sulphur and iron sulphate, and treated with the red group or yellow group of substances and placed in mercury. As a result, mercury will not only take colour but also get bound. Processed with iron *bhasma, uparasas* and others, it becomes *śṛnkhalābīja.*

8. That seed will be fit for digestion, when the *rasas* and metals are taken, by iron tongs(?), and processed with mercury either singly or by all.

9. This seed, if treated with red group of drugs and by *cāraṇa* and *jāraṇa,* it binds and colours mercury.

10. This seed-processing is to be done with the *bhasmas* of metals and *rasas,* which have been purified with red group of drugs and oils, and this is sprinkled with the latter.

11-12. Tin and mica; mica and silver; silver and tin; made into a *bhasma* with silver, and *śilājatu;* gold *bhasma* 'killed' in silver and pyrites, incapacitated tin and mica-this is the *nirvahaṇavidhi.* In the same way, the 'essence' of mica issued first for all the seeds (the meaning is not clear. Ed).

13. Goat's bone is reduced to ashes and from it a conical crucible is made with a smooth round edge. After it dries, it is coated with a paste made of borax, *viṣa* and *guñja.* [The smearing is done both inside and outside the crucible, thus closing all holes in the walls. In this crucible, *pāradanirvahaṇa* is to be carried out.]

CHAPTER XII

Process of coupling

1. Unless the metals mix with all the 'essences' and lead *bhasma,* mercury does not undergo *cāraṇa* in its entirety with couplings.

2. A metal, when processed with any of the following, namely, (auriferous) pyrites, calamine, iron sulphate and cinnabar, will give up its denseness and, when heated, will unite with the 'essence'.

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a. Some are not mentioned in the Mysore manuscript.

3. (The metal) united (in pairs?) with *jaggery, guggula, borax,* lac resin, *sarajakṣāra, dhātakī* flowers and human milk, and made into a paste, must be used in *rasāyana.*

4. (Metals) undergo unification with a paste made of wool, borax, *śilājatu,* cerumen of human ear, eye discharge, *īndragopa*[a], crab and human milk.

5. Mercury and *vaikrānta* (Kimberlite?) unite with gold forming a couple. The processed 'essence' of this will fix mercury.

6. In all couplings, that seed which (consists of) *śilājatu,* sulphur, *Indragopa* etc, cerumen of buffalo etc, and borax, orpiment and acconite, is the best.

7. With honey, silver and mica, auriferous pyrites and gold will unite as also with castor oil, borax, *Kankuṣiṭa,* realgar and *Indragopa.*

8. Amalgamating gold with mercury as well as mixing it with an equal amount of mica and taking a quarter of this, make a *kalka*[b] (or a pasty mass?)

9-10. The *rasas* and *uparasas* are mixed with gold, along with the ('essence') pure auriferous pyrites (which is) double the quantity of gold. These are to be ground with the juice of *Kākamāci* and of plantain trunk. Having made this paste and heated in a strong crucible, *hemābhra* (gold-mica) forms. In the same way, the 'essences' of mica and others will unite with copper, silver and steel.

11. *Saṅkara bījas* are prepared by combination with the 'essence' of mica wherein pyrites etc, are necessarily utilized always.

12. Loadstone with the above *kalka* and pyrites, lead *bhasma* orpiment and realgar ('essences') is the foremost among the unifying agents.

CHAPTER XIII

SAṄKARA BĪJA PREPARATION

1. The 'essences' of pyrites, loadstone and steel; steel, pyrites and mica; are the seeds. Pyrites, loadstone and copper as well as steel and mica and *mahabījas* (special seeds).

a. Mysore manuscript : eye discharge of buffalo.
b. This is in accordance with Mysore manuscript

2. The 'essences' of pyrites, loadstone and copper; copper, mica and pyrites; loadstone, mica and pyrites[a]; and pyrites, copper and mica are the special seeds.

3. A combination of the 'essences' of pyrites, steel and copper is (the seed); that of steel, copper[b] and mica is a special seed; that of gold, copper and pyrites is the special seed.

4. The 'essences' of pyrites, steel and silver; silver; copper[c] and pyrites; loadstone, copper and pyrites; copper, mica, pyrites and gold[d]-these are the special seeds.

5. The 'essences' of silver, loadstone, iron sulphate[e] and pyrites; loadstone, mica, steel and pyrites; gold, mica[f], copper and argentiferous pyrites; gold, mica, copper and auriferous pyrites-these are the special seeds.

6. Silver, mica, tin; tin and mica, silver and pyrites loadstone, mica, copper and pyrites-from 64 *saṅkarabījas.* (by permutation and combination).

7. To start with, all the seeds are to be coupled accordingly and then processed hundred times over fire and 'liquefied'. This is pure seed.

8. If the 'essences' of mica is not assimilated, or the seeds do not 'liquefy' or *bahyadruti* does not take place, how can mercury be fixed?

CHAPTER XIV

Unification of Saṅkarabīja

1. Mercury which has assimilated its equal weight or more of the seed is ground well by which (the base metals) will be transmuted into gold.

2. (Pure) mercury with a quarter (by weight) of sulphur, is melted in an iron pan. With *śatāvarī, kañcuki, snukhi* and other stabilising agents, this is to be ground for three days till it assumes a form resembling collyrium. This is ground with the juices of herbs and made into tablets or pills.

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a. Mysore manuscript mentions pyrites auriferous pyrites.
b. Mysore manuscript mentions mākṣika pyrites instead of śulba.
c. Mysore manuscript mentions mica and steel in the place of copper and pyrites.
d. Mysore manuscript mentions loadstone in the place of gold.
e. Mysore manuscript mentions mica in its place.
f. Mysore manuscript mentions steel in its place.

3. The pills, dried in shade, are placed on an iron plate and covered tightly with a smaller iron plate.

4. In order to prevent the smoke from getting inside, (the joint of the plates) must be sealed tightly with a mixture of salt and mud. When the smoke is prevented, mercury is sure to become irretrievable. This should be heated over burning cinders without smoke, by using two bellows.

5. When strongly heated, it acquires the redness and the form of *khoṭa.* The cinders are taken out and the contents allowed to cool down on their own.

6. By applying force, the *rasa* is to be taken out from the pan. This irretrievable mercury, with mild heat, becomes round-shaped.

7. With intense heat, *kāca* salt and borax become one rasa. To this is added tin three times the quantity, and lead a little by little.

8. Thereafter, the seed *(rasabīja)* is to be infused with gold and it will bind mercury. Tablets are to be prepared with orpiment and mercury tested with the medicinal herbs (*śatāvarī* etc,). Thus, a wise person should, regulating the smoke, carry out the binding of mercury.

9. Or, mercury when treated with realgar or pyrites[a], attains white[b] colour, by controlling smoke.

10. Copper bhasma, powder of (auriferous) pyrites with loadstone must be used for colouring the *khoṭa.* That processed *khoṭa* mixed with the 'essence' of mica and gold, is used in *rasāyana.*

11. Mercury is to be ground with sulphur, three times the weight of mercury, along with the lohaparapaṭī treated with the herbs, and is dried in shade, and made into pills.

12. The *parapaṭī* placed in a crucible, and covered well (with *kṣāra, biḍa* and other substances?) When heated, will become *khoṭa.* If gold is added to it, it binds mercury.

13. The *lohaparpaṭī* treated with sulphur as well as processed with *snuhi* and *arka* is made into a tablet. In this tablet a small pit is to be made,

a. Mysore manuscript by controlling pyrites or smoke.
b. Mysore manuscript Red.

filled with mercury and covered.

14. Binding it from outside and keeping it inside a closed crucible, mercury, when heated, will lose its identity and, when blown over fire, becomes *khoṭa.*

15. Thus, with orpiment, realgar and pyrites, cinnabar, silver (or gold), when heated, the purified *khoṭa,* on blowing, is 'killed'.

16. The slag, when heated with *guggul,* will give out its, 'essence'; with mercury it leaves its 'essence' and gives out its ashes also.

17. Tin, mercury, sulphur[a] alum and orpiment colour the *parpaṭī* when the 'essences' of orpiment[b] is heated with mercury, without smoke.

18. Thus preparing the seeds by the *ranjanavidhi,* colouration is to be imparted. By fusing mercury with three times gold (by weight), excellent gold seeds are obtained.

CHAPTER XV

Method of Bāhyadruti ('External Liquefaction')

1. Now I shall relate the method called *Vimala druti* (pure 'liquefaction') from the 'essence' of mica. It is the substretum for every virtue. This *Vimala druti* binds mercury by mixing with it easily.

2. Mica ground with *sauvarcala* salt, mixed with the juice of *vajra vallī* and cooked well by using *nicula* (read?) for heating. It becomes non-sticky and of the form of mercury.

3. The 'essence' of mica, having undergone the 'liquefaction' in a crucible resembles mercury by mere processing with the powder of *kapitiṇḍuka* (a kind of fruit?) immersed in goat's urine for 100 times.

4. The 'essences' of mica, when processed with the powder of *kancukī*(?) trunk immersed 100 times in its own juice, will 'liquefy'; likewise, all metals.

5. Mica, ground with the oil used for hair *(cikura),* kept in a crucible smeared with cow-dung and heated strongly, will quickly give out its 'essences' which is like water.

6. First, take out the 'essences' of mica and process this liquid. This is to be known as the liquefied essence of mica and this is the *rasa* tradition.

7. The golden coloured liquid processed with the dry powder of *Indragopa* insects and mixed with an equal quantity of the powder of *devadālī* fruit, becomes water-like liquid soon.

8. Now, gold by processing with the powder of *devadālī* treated with its own juice, becomes 'liquefied', and again it will not become hard.

9. Steel (pieces) placed in a crucible heated with the ashes of *devadālī* twentyone times and treated with cow's urine[a] will become water-like liquid.

10. The powder of shell of tortoise, *śilājatu,* bones of goat, dear and cow[b], auriferous pyrites, (when heated and processed) will become watery-like liquid.

11. The non-sticky liquefied 'essences' of mica united with an equal quantity of pure mercury, will fix mercury through *dvandvayoga.*

12. Sulphur, seeds of *palāśa* and 'liquefied' mercury, mixed with *agaru, kastūri, khaṇḍasāri*(?), garlic and asafoetida, taken in a mortar and heated, will fix mercury.

13. Mercury, bound this way, if taken daily a quantity of *gunja* up to a total amount of one *palā*, will make one live for *kalpa.*

14. Mercury duly undergoes *jāraṇa* by the already mentioned assimilative method. These 'liquified' substances will bestow all the results to be accrued from mercury.

15. Digestion of an equal quantity of *druti* (liquid) with mercury makes it *śatavedhi* (100 times), with double the quantity, *sahasravedhi* (1000 times), and likewise, *koṭivedhi* (10^7).

16. By the absorption of the *druti* for 32 and 64 times, mercury transmutes iron by fumigation.

a. This is in accordance with Mysore manuscript.
b. Mysore manuscript snake.

CHAPTER XVI

SĀRANA METHOD

1. Mercury, though red (as a result of previous processes), and with the digestion of *bīja,* it will not spread and become important, both for transmutation and for human consumption[a], if it does not undergo *sāraṇa.*

2. *Sāraṇa* oil is to be cooked with the tallow of any of the following, namely, frog, fish, tortoise, goat leech, snake, pig etc.

3. The oil of (the seeds of) either *Jyotiṣmatī* or *vibhītakā* or *kāraṇjā* or *kaṭuṭumbī,* is to be boiled with two parts of the decoction of the red group of herbs and four parts of milk.

4. The red group of drugs consists of *pomegranate palāśa, bandhuka*(?) flower[b], *rajanī* (turmeric coloured red by *cunam*?) mixed with red colouring agents and *manjiṣṭa* lac and *candana* (red sandal).

5. 1/16th part each of coral reef, excreta of earthworm, bees wax, excreta of crow and of *śalabha* (?) as well as the cerumen of buffalo are mixed to make the *kalka.*

6. The oil, filtered through a cloth, is taken in a long crucible and heated. Into this, mercury with an equal quantity of the seed must be thrown.

   [After making a long crucible .....]

7. The mouth of the crucible is to be tied with two-layered cloth which has been soaked in oil. At the same time, the seed is put into the oil.

   [Mercury will unite with an equal amount of *sāraṇa* oil when put into it and heated.]

8. Mercury processed by *sāraṇa* method, assumes flesh colour, does not get reduced and will becomes fixed with the seeds[a].

9. Likewise (in the crucible) for carrying out *pratisāraṇa,* mercury is immersed in the *sāraṇa* oil to which two parts (by weight) of gold is added.

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a. Mysore manuscript yellow, white and red seeds.
b. Mysore manuscript does not mention this.
c. Mysore manuscript *Kushumbha.*
d. Mysore manuscript *bhānu śalabha*(?)

10. Again, mercury with three parts of seeds, must be made to undergo *anusāraṇa.* In all the three processes *(sāraṇa, pratisāṇa and anusāraṇa*), a little of lead *bhasma* is to be added.

11-12. After making a long crucible with a tube three times long, at the end of which an open crucible with holes and a thick mud coating is luted. Mercury is kept in this along with the hot *sarana* oil and, when an equal quantity of liquefied gold is poured into it, mercury gets united.

13-16. An earthen tube, six inches long and of the shape of *dhatūra* flower is coated well with mud and luted at its bottom. Another thinner tube, seven inches long and strong, is made to pass through the middle and sealed. Mercury is placed in it along with the *sāraṇa* oil and the mouth is closed. Then, gold which is melted in a bigger crucible, is added into it and the tube is tilted. Mercury, being heavy will mix with gold undoubtedly.

17-18 An earthen crucible, 8 inches long, is made strong, smooth and of the shape of *dhatūra* flower. Another crucible, 7 inches long with a hole at the bottom, is made to enter the first one. The joints are firmly sealed. Mercury, along with the *sāraṇa* oil, is placed in it and heated over smokeless cow-dung fire.

Two tubes, twelve inches long each, are made strong.

Liquefying the mercury seed and sprinkling into the hot (sāraṇa) oil in the tube, the end of which is joined with a strong crucible....

19-23. One crucible (with holes) is inverted while the other is upwards with its holes sealed. Mercury is kept along with sāraṇa oil in the lower one and the seeds are to be liquefied in the upper one. On ascertaining that the seeds are pure, they are to be placed in the holes (and heated). The seed will fall into mercury and binds it without any doubt. An open crucible in which a tube is inserted half an inch inside, is inverted properly, when mercury will be above and the seed below. The crucible is sealed duly and heated strongly in the *koshṭi* apparatus. After ascertaining that the seed has 'liquefied', the crucible is tilted over again. Mercury will have become bound or fixed.

24. Or, after attaining the expertise in *rasakarma,* if one employs mercury in *sāraṇa* in *damaruka yantra,* it mixes well.

25. That mercury which has undergone *sāraṇa* must be used for digestion through the assimilative process. This mercury transmutes one crore (10^7) parts of copper.

26. Mercury is sure to become mobile by *krāmaṇa* with tallow etc. Therefore, it should be rendered immobile as it will have lightness because of its motion, though endowed with the seed.

27. Mercury flows easily and does not irritate the mouth, hands, feet etc. But, it amalgamates with the lead which is processed with haematite associated with pyrites.

28. Gold, with the 'essences' of pyrites and lead gets 'liquefied' quickly like lead. Mercury amalgamates with this gold and flows well by processing.

29. Therefore, the heavily seeded and mobile mercury is capable of 'liquefying' others. Mercury which has undergone very well and stirred intensely in a crucible, gets fixed.

30. Mercury which has become mobile on account of stirring, unites with an equal amount of seed and this is called *sāraja;* if mixed with two times, it is *pratisārya;* and with three times, it is *anusārya.* [Verses 31-36 deal with certain fanciful ideas concerning transmutation capabilities.]

CHAPTER XVII

Krāmana Process

1. Mercury, though has undergone *sāraṇa* and becomes strong, does not enter into metals if it does not undergo *krāmaṇa;* instead, it simply makes a coating in the process.

2. Just as food and medicine enter into the seven *dhātus* of the body, on taking supplementaries, in the same way, mercury entres into the metals through *krāmaṇa.*

3. That *krāmaṇa* is the best which is done with loadstone, aconite, calamine, cinnabar, red group of substances, oil, *Indragopa,* etc. This must be utilized in coating and 'throwing'.

4. The following substances will impart strength to *krāmaṇa* realgar, pyrites, aconite; human blood, the excreta of crow, cerumen of buffalo and human milk.

5. The *krāmaṇa* done with (the 'essences' of) borax, realgar, asafoetida, *bhūmi latā* (?) and human blood, is stated to be employed always in coating and 'throwing'.

6. Lead 'killed' by realgar or tin 'killed' by pure orpiment will render *krāmaṇa* to impart yellow and white colour respectively.

7. Steel 'killed' by cinnabar or copper 'killed' by pyrites duly, will respectively be called *kāntamukha* and *mākṣika* forms of *krāmaṇa.*

8. There can be no *krāmaṇa* without the 'essence' of pyrites and lead. In the processes of transmutation of metallic leaves and *rasāyana,* one will be successful (when this is known).

CHAPTER XVIII

Transmutation Method

1. With the *sāraṇa* and *Krāmaṇa,* (mercury), if utilized systematically, will enter (into transmutation process). In the absence of the transmutation, it does not exhibit its virtues. [Verses 2-76 (up to the end) are concerned with the (presumed) transmutation of metals into gold. Their English rendering has not been attempted, as it is felt that the contents of these verses do not have much significance. However, these verses have been included, along with variant readings, in the Sanskrit text, for the benefit of those who wish to go through them.] — Editors.

CHAPTER XIX

1. So far, the mercurial processes and the transmutation methods have been explained. I now repeat the *rasāyana* treatment.

2. To start wth, one should take in *saindhava* (rock salt) mixed with cow's *ghee* in the mornings for three days. A decoction of the (root) of *ketakī (Pandanus tectarius)* is to be taken for three days.

3. Sudation of the body must be carried out by one who knows this system. Then the decoction of *kaṭukī* is to be taken in for cleaning (the stomach).

4. After cleaning oneself up to *śleṣmānta* (removal of bodily waste and mucus), barely, along with *ghee* is to be taken for three days.

5-6.I Now again relate the *pānayoga* (taking the fluids) for the good of mankind. In the first part of the days, the powder of the following substances, with warm water, must be taken for three (consecutive) days: *Pathya (Terminalia chebula), saindhava, dhātrī (Phyllanthus embellica),* black pepper, *vacā (Acrorus calmus),* jaggery, *vidaṅga,* turmeric, ginger and long pepper.

7. After purifying the body and becoming strong, and freed from contaminations, one will become perfectly purified by taking barely meal with warm water (or milk?)

8. If the *rasāyana* is used without preparing the body fit for it, the *rasāyana* does not benefit the body fully. On the other hand (by getting mixed with waste products), it will cause varieties of ailment.

9. Thus purified, one must gain strength by consuming *śāil* (a variety of) rice, barely and greengram soup. After *kṣstrīkaraṇa* (making the body fit for cunsumption of *rasāyana*), one must taken in *rasāyana* as per prescription.

10. A person will become internally purified due to the cleaning of the digestive tract on consuming the decoction obtained after churning the oil of *devadāru, ghee*, honey, *āmalaka* and (cow's milk).

11. (By using this regularly) for a month, his complexion and intellect (will increase); for two months, the vitiations will be annihilated; for three months, he will get the divine body and become extremely lustrous.

12. The oil of *devadāru* with cow's *ghee* and the decoction of three myrobalans, all in equal quantities, when taken for a week, will cure all eye troubles.

13. After digesting the food, if the oil of *devadāru* and *ghee* and drunk and *śāli* rice and cow's milk are consumed, the skin diseases and coryza will be cured.

14. The decoction of *devadāru,* with *ghee* will cure the vitiated bile. The same, with its oil, will cure windy diseases; with jaggery or honey, will cure the phlegmatic diseases.

15. One must consume milky sweet gruel of *śāli* rice, avoiding gruel and vegetables. Two[a], four and six *palas* (if taken) will constitute low, average and high dosage.

a. Mysore manuscript mentions 3, 4 and 6.

16. Thereafter, one should consume mercury which has been purified by distillation process, namely, *svedana, mūrchana, utthāpana, pātana, rodha* and *niyama.*

17. Mercury should be duly distilled either with mica or with pyrites till it becomes immobilised.

    Mercury when distilled with the powder of *markava* (*bhṛngaraja*) and *ghana rava* (.....?) mixed with mica and heated in *Mahāyantra,* becomes cloudy and gets deposited.

18. Mercury, thus purified, is firstly used in the *Kṣetrīkaraṇa* or, by making its *bhasma* or bound with kalka (it is also used for *Kṣetrīkaraṇa).*

19. Mercury united with the *bhasma* of (auriferous) pyrites, *śilājatu,* and *bhasma* of iron, *harītakī, vibhītakī, vidaṅga, ghee* and honey is to be used first in *Kṣetrīkaraṇa.*

    Mercury, purified (by distillation) with three myrobalans, jaggery, honey..... in the form of *kalka* in the juice of *Karmika* (?) is to be used for *Kṣetrīkaraṇa.*

20. Mercury formed into a *kalka* and united with mica, loadstone, honey, *ghee* etc, if consumed, will make one divine. This is the foremost *Kṣetrīkaraṇa.*

CHAPTER XX

21. Black or yellow mica, purified by strong heating, and sprinkled with cow's milk for a number of times, will remove several impurities of *śilājat.* This should be used in *rasāyana.*

22. Sparkle-free mica *bhasma* is used in combination with the powders of *vidaṅga*[a], and three myrobalans in cow's *ghee* and honey, daily in a dose of one *palam,* followed by milk and rice-diet.

23. Mica *bhasma* is mixed with the three alkalis, *vidaṅga*[a], three myrobalans, the *bhasma* of (auriferous) pyrites and *śilājatu* must be consumed with rice and milk as diet. He who takes it, will live for a hundred years.

    If one takes the following for a month, namely *ghee,* honey and sweet gruel, which have been prepared with cow's milk and rice in a proper manner, they will ward off all diseases.

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a. Mysore manuscript mention *vella* (?) in the place of *vidaṅga.*

The powders of three *katu* substances, *caturjata* (.....?) mica and gold, as well as honey, if taken for five times, one will become lustrous, endowed with divine body and live long. This is the processing of mica leaves.

24. Like this, several other preparations of mica leaves involving gruel have been told many times. But, they should not be resorted to, as they are not fit (for consumption).

25. Those who have advised only several preparations of mica leaves without realising the real qualities of the substance, have indeed advocated oldage with death.

26. Mica, that has not attained percievable qualities, will extinguish the digestive power. He who is overpowered by groups of diseases will die even without fire.

[Just as the fire residing in the wood or *ghee* residing in milk, does work according to its nature, in the same way, the 'essence' of mica, though attaining the state of leaves, does its work accordingly.]

27. Only the 'essence' of mica is the best suited for consumption by a *rasāyanin* (consumer of *rasāyana).* Three forms of mica, namely, *kāca (glassy like) kiṭṭa* (slag) and *patraraja* (leaf-dust) are not fit for consumption.

Mica, which has been killed with the juice of *muni*(?) flower, burnt completely, attained the form of slag and devoid of its essence, should not be used either in *rasāyana* or with mercury.

The metallic properties do not exist either in the sudated slag or its glassy form. The *siddhi* is attainable only by using the 'essence' of mica and not by steel(?)

28. First, the powder of mica and iron should be made to resemble collyrium, by rubbing as well as heating it with the juice of the three myrobalans, taking it in a cloth and drying the same in sun.

29. Softening the mixture of iron and mica with the powder of diverse forms of loadstone, and heated with *bhṛngarāja* for a number of times.

30. This nectar-like composition is mixed with the three myrobalans, *ghee*

and honey, put in a strong steel container and kept in grains for a month[a].

31. Ascertaining its strength on taking it out after a month, it should be used. There can be no loadstone without mica, and no mica without loadstone[b].

The three myrobalans and the 'essence' or *krounca* (?) mica, along with the juices of *markaya* and *dhātrī,* pyrites and *ghee*, must be processed in such a way that it will resemble collyrium and a *lehya* (is to be prepared). In the absence of mica and loadstone, liquorice, three myrobalans, the *bhasma* of steel with *ghee* and honey will prevent oldage, mental disorders and night blindness.

32. (This nectar-like *rasāyana*)[c] kills the following, namely, obesity, eye diseases, *arbuda* (cancer) ear-noice, pains (of eight varieties), all types of piles, urinary and spleen diseases, diabetes, and greying of hair.

[Those who take purified loadstone and mica, for one year, will live for 1000 years without wrinkles and greying of hair.]

33. An intelligent person using this *rasāyana* must consume mainly *śāli* rice, milk, watery part of the curds, *Janjula* (meat), greengram, *ghee* and milk (or water). He must observe celebacy.

[This verse refers to the requisites of a person to be at peace. Thus ends the chapter on mica 'essence'. Now commences the digestion of mercury.]

34. That *kṣetrīkaraṇa* is the best in which one quarter of mica 'essence' is digested (in mercury), (the 'essence of') loadstone is digested and an equal part of steel bhasma is digested[d].....

(By taking a little of) mica 'essence' which has digested gold seeds, along with honey and *ghee*, one becomes immortal. This is an important *Kshetrīkaraṇa.* After melting sulphur and sinking it by introducing in the middle the powdered mica 'essence' or of copper (essence) along with mercury, if used, it will remove leprosy.

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a. and worshipped with only hymns.

b. According to the interpretation in the Ajmer text, loadstone and mica can be used in absence of the one or the other.

c. see verse no. 31.

d. Mysore manuscript but not purified mercury (alone).

After making the 'essences' of mica appear like collyrium, as before, if one takes the *lehya* with the three myrobalans and *bhṛngarāja* juice, one will become immortal.

35. The 'essence' of mica and loadstone, mercury and gold *bhasma* treated with the juice of *śatāvarī*, if with *ghee* and honey is licked for one year, will prevent oldage and health.

Śilājatu, pathya, vāyuvidaṅga, the *bhasma* of (auriferous) pyrites, with *ghee* and honey (if taken).

36. Any one of the following recipes can be used from the beginning for *Kṣetrīkaraṇa,* for six months or a year to attain ultimate happiness hereafter.

37-38. Those who are well-versed in *rasāyana*, praise that mercury which is digested with the 'essences' of copper sulphate, pyrites, zinc compound, *darada* (asafoetida)[a], chalcopyrites, diamond *śilājatu, vaikrānta,* loadstone, steel, gold, silver, brass and copper, either singly or together in two's, three's or four's, as per their availability.

[The meanings of the following verses in brackets are not clear.]

Those mixtures of (the 'essences' of) pyrites and iron have been spoken of so far, with one or two differences in the material and which have undergone *cāraṇa* and *jāraṇa* reduced into *bhasma*, are the best suited for use in *rasāyana.*

Mercury, when consumed, wards off several diseases, like leprosy. However, all mercury just purified by distillation must be avoided with care.

That mercury which is associated with insect poisons and other subsidiary poisons, urine, *vāsa* (?) lead and tin, the *lehya* of a different colouor should never be consumed.

That mercury which is hot, enters into the *krāmaṇa* of metals, is a composite as well as colourless, is not desirable and must be kept out. The usage of mercury which is bound with efforts, is inferior in *rasāyana.* That mercury which is heated with the substances involved in transmutation and bound, if consumed, will bestow *siddhi* in no time.

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a. Mysore manuscript omits *darada.*

39. Mercury which has absorbed impure *viṣa* (?), lead and tin, if used internally, causes skin diseases. If impure *uparasas* are absorbed that mercury causes splitting pain in the limbs.

40. Mercury which has undergone *cāraṇa* and *jāraṇa* with the 'essences' of mica, loadstone and auriferous pyrites[a] and the *bhasmas* of copper and steel, must be consumed with a minimum of one *gunga* and a *maximum* of one *māṣa.*

41. The dosage of *śatavedhi* mercury is up to one gunja[b]; that of *sahasravedhi* is one *gunja;* that of *laksavedhi* is half of this; that of *koṭivedhi* is of the size of sesamum seed.

Mercury pounded with nutmeg, fruit of jujube tree, three myrobalans, *caturjata* (?) *ghee* and honey, must be consumed along with the slag encased in betel leaves.

The dark coloured lead, with betel leaves, becomes bound in slag. This process is bereft of the *krāmaṇa* of *muṇḍina kakanta* (?)

The dust of mica and other metals or of loadstone undergoes *kramana* in metals. The coating and throwing of *mala* (?) which is in the form of smoke and hard, develops with the five *malas* (?) of sulphur and mica, ...

Though mercury conglomerates in metals, it does not so in *malagranthis* (?) Mercury though becoming strong, being endowed with the loadstone which has undergone *jāraṇa* and *krāmaṇa,* it conglomerates in metals, but not so in the *malagranthi* (?).

Pathya, ginger and salt kindle the digestive power, if taken with hot water early in the morning.

Mercury undergoes *krāmaṇa* in metals, but does not flow out properly. Mercury taken in the morning gets digested in two *yāmas* (6 hours) or so. By proper calculation (which suits one's constitution), it should be taken, determining the dietary regimen. The undigested will fall out like slag(?)

If taken during night even with dietary regimen, it (does not get digested) and becomes slag. The slag which is coated with *mala* falls out at the

a. Mysore manuscript mentions *Kānkṣi* and *tāraka* (i.e alum and silver)
b. Mysore manuscript Two *gunjas.*

end of the night.

Thus mercury conglomerates, kindles digestive power, and not the *malas*-knowing the nature of *malagranthis,* if sulphur, mica leaves and herbs are taken in along with a dietary, regimen, equanimity is attained on consuming either the decoction of the three myrobalans or the powder of the same.

42. -and the following verses upto 50.

These deal with some religious observances, dieting profile, daily disciplines for a healthy living, need for mental equilibrium and the like for obtaining the real benefits of *rasāyana.*

50-64. These deal with the various imbalances accruing from indigestion and the medication for counteracting them, using various herbs, milk products, vegetables etc. the merits of *rasāyana* are also eulogised even with some fantastic claims, like moving in the sky and surpassing even the triad of gods.

CHAPTER XXI[a]

65. Now I shall relate (the method of preparation) of pill[b]. With the 'essence' of loadstone, mica, gold, silver and copper, in equal parts, bound with an equal quantity of mercury and blown over fire, the pasty mass in made round-shaped.

66. This, when coated externally with mercury, if placed in one's mouth, cure the wounds inflicted by weapons and kills[c] all the bodily diseases. This pill is *Amarasundarī* by name.

67. The aforesaid mercury which has the capacity to transmute metals over a lakh times, when bound by *sāvanayoga,* and, if kept in the mouth, digests precious stones.

68. The pill (prepared by) processing equal parts of the 'essence' of gold, loadstone, pyrites and of mica, is called *Mṛtasañjīvinī.*

69-70. This pill, enshrined in gold, as well as encased and, if kept by a person, either on the crown, necklace, ear-ring or limbs, eradicates death, fear, grief, diseases, toxicity, wounds, oldage, constant misery

a. As per Mysore manuscript
b. In accordance with Calcutta manuscript.
c. The foregoing few lines are not available in the Mysore manuscript.

etc. He will be worthy of worship by demons, *yakṣas, kinnaras* and even *siddhas* and superior yogis.

71. This pill (*Mṛtasañjīvinī)* is kept[a] in water, for two *ghaṭikās* (= 48 minutes) and taken out. If the residual water is put into the mouth, it will the dead get up.

72. The same water, if consumed by a healthy person, with a dietary regimen, will make his body divine, strong and devoid of death and oldage.

73. The 'essence' of loadstone, sulphur and mica, those of gold and silver, in equal quantities, digested with gold and diamond, will constitute the pill called Vajrinī.

74. If this pill is put into the mouth, it will make one as strong as nine elephants. His body will be indestructible and will be devoid of death, oldage, and diseases.

75. The gold seed processed by using the five great gems (*vajra*), mauktika, *mānikya, nīla* and *marakata*) as also by mixing it with the 'essence' of pyrites and loadstone, alongwith that of mica, is made to undergo *jāraṇa* and *sāraṇa.* Thus, the pill called khecara is produced. By mere putting it in the mouth, one will become most venerable even to the groups of gods, demons and siddhas of whom *Indra* is the leader.

77. *Rasavāda* is of different types, namely, liquid, pill and *kalka* (pasty), and possess endless virtues. He who taken (this) with dietary regimen, will become healthy[a]. Those persons who have understood properly this (science) which has been expounded by the chief *siddhas,* will become victorious.

78. Madana[b], of *andravaṃśa*, who is also a descendant of the Haihava family and who is also the Chief of the Kirātas[c] and the preceptor of mercurial science, is victorious.

79. Madana to whom this *rasavidyā* came down on its own, is the basis for anything auspicious. A root cause of the highest good, this brought previously the highest good to Brahma.

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a. In accordance with Calcutta manuscript.

b. Calcutta manuscript Madanaratha

c. Mysore manuscript named kirāta, the preceptor of *rasa.*

[As this portion of the text is found to be disjoined, its English version is rather difficult to render. However the reader's attention, is drawn to the occurrence of the word 'Abhinava Someśvara' which is historically significant.]

80. Getting appreciation[a] from that Kirāta king, Bhikṣu Govind[b] engaged in *rasakarma*, wrote this treatise called *Rasahṛdaya*.

This treatise called *Rasahṛdaya* has been written by Shri Govinda, son of Maagala Vishnu. May this serve the ultimate good of the entire world.

The eighteen *samskaras* of mercury used for attaining a divine body, have been written here by the name *Rasahṛdaya* and this most auspicious one is being completed in its entirety[f].

a. Mysore manuscript on observing the mercurial processes.
b. Manuscript mentions the name as Bhatta Govinda.

GLOSSARY AND NOTES

Abhra : Mica

Agaru : *Aquilaria agallocha,* Roxb.

Ahi : Lead; galena

Ambuja : *Saindhava* salt

Añjana : Collyrium or bismuth compound(?)

Arka : herb; *Calotropis giganatea* R.Br.; also copper ore

Arkacandra : Copper-silver alloy.

Ārota : Purification by distillation

Aruṇa : Copper ore

Āya : *Āmalaki;* one of the three myrobalans

Bali : Sulphur; also *balivāsā*

Bhramaka : Loadstone

Bhṛngarāja : Eclipta erecta, Linn or Eclipta prostiata, Roxb

Bhū : Alum

Bhūpativarta : *Rājāvarta* (Lapis Lazuli ?)

Biḍa : A Flux or a mixture of salts

Bīja : Seed used in transmutation; usually gold and silver

Bījapūra : *Citrus medica* (a fruit)

Candana : *Śrīgandha; Pterocarpus satalinus*

Candra : Śilver ore

Cikūra : *Pongamia glabra* or *Sida cordifolia* or *Sida rombifolis* (?)

Citraka : *Plumbago zelancia,* Linn

Cūlika : A type of salt

Darada : Cinnabar (mercuric sulphide)

Devadāli : *Luffa echinata,* also? *suradāli Cedrus deodara?*

Dhātakī : *Woodforida fioribunda,* salish

Dhātus : Metals

Daityendra : Sulphur

Dolāyantra : An apparatus in which a medicament is tied in a cloth and suspended from the top of a pot for steaming or boiling using water or sour gruel.

Svedanam : *Svedana* is sudation of mercury to loosen the impurities contaminated with the substance in its natural state. For this process, *dolāyantra* is used. It is an earthen pot with wide mouth, in which water, or sour gruel, *kṣāras, āmlas* and herbs are suspended in cloth which either dips or is kept above the liquid, as the case may be, to boil or steam mércury or the other substances.

Mardanam : *Mardana* is grinding, In this process, the herbs with *āmla* or sour group of substances, mercury and/or gruel are together ground to remove impurities.

Mūrchanam : *Mūrchana* is loss of activity. Herbs meant for this type of processing mercury are used, by which it loses its quick movement and becomes dull. This os *naṣṭapiṣṭa* or *mūrchna.*

Utthāpanam : *Utthāpana* is the restoration of the original activity of mercury. With sudation and other two processes the lost activity of mercury is restored.

Pātanam : This is essentially a distillation process in three ways: upwards, downwards and sideways.

Rodhanam : In this process, mercury is immersed in a pot generally containing water and rock salt, for 3 days. *Rodhana* means arresting. Here, mercury is allowed to stay in salt water for three full days without movement.

Niyamanam : By *rodhana*, mercury regains its original strength and to remove its vagrancy it is sudated again. This process is *niyamana* (regulating).

Dīpanam : Metals, minerals, roots etc, with mercury are placed in a pot and subjected to sudation for three days continuously. This is *dīpana,* which enables the porcessed mercury to absorb the maximum quantity of bolus. *Dīpana* or *Samdīpana* is to increase appetite for assimilation.

Grasanam : *Grās* is the quantity of the drugs like mica, sulphur etc, to be digested by the previously processed mercury.

Cāraṇa : Feeding process of the meal for absorption into mercury.

Garbhadruti : *Garbhadruti* is 'liquefying' mica 'essence' within mercury.

Jāraṇa : Digestion of the bolus in mercury (or any other substance).

Bāhyadruti : By heating any metal or mineral in hot mortar with suitable flux and juices, the substance retains its liquid form, and is ready for digestion with mercury. Since the 'liquefication' takes place outside, it is called *bāhyadruti.*

Rañjanam : *Rañjana* is the process to impart colour to mercury. This is also called *rasarāgakaraṇa.*

Saranam : *Sāraṇa* is the method of coloured mercury and the seed spreading.

Krāmaṇam : Just as the adjunct drink during meals or when used with a medicine enters into the tissues (to act on them), mercury (after *sāraṇa*) penetrates every particle of the base metal (during transmutation).

Vedhavidha : The method of mixing perasive substances into mercury for transmutation and other purposes.

Bhakṣanam : Administration of the processed mercury for rejuvenation.

Gada : *Saussurea lappa?*

Gagana : Mica

Ghoṣākṛṣṭatāmra : Copper separated from bronze

Girijatu : also *śilājatu* or bitumen ?

Guñja : Abrus precatarious?

Hiṅgula : Cinnabar (Mercuric sulphide)

Haridala : also Tāla or Tālaka; Orpiment (yellow arsenic sulphide)

Haritaki : *Terminalia chabula,* Ret_3.

Indu : Silver

Jyotiṣmatī : A herb

Kachhapa yantra : Water-bath

Kadali : Plantain: *Musa sapientum,* Kuntze

Kaladhauta : Gold purified from silver, lead etc.

Kalka : A well ground material of herbs (generally raw green)

Kāṅkṣi : Alum

Kānta : Load stone

Kharpara : Calamine or zinc ore

Kapitinduka : A herb : *Strychnos nux vomica*

Kāñci : Auriferous pyrites: also *suvarṇamākṣika*

Karavīra : A herb; *Nerium odorum*

Kari : Lead ore

Karkāṭaka : Crab; a parasitic growth on a certain herb

Kāsīsa : Green iron sulphate

Kaurala : Copper ore

Koshṭa : Alimentary tract; brick construction of an oven

Kṣiti : Earth; alum; also *Bhū*

Kumarī : A herb, *Aloe indica;* A. Barbadensis

Kunaṭī : Realgar (Arsenic sulphide) also *Manahśila*

Lelītaka : Sulphur

Liquorice : *Glycyrrhiza glabra,* Linn

Loha : Iron

Mahārasas : *Abhra, Vaikrānta, Māksika, Vimala, Śilājatu Sasyaka, Rasaka* and *Capala*

Mākṣika : Pyrites; (of copper or iron)

Mārkava : *Bhṛṇgarāja; Eclipta erecta* Linn

Manaḥśila : Realgar (Arsenic sulphide)

Mūla : Rots of *pippalī* or long pepper

Mūṣā : Crucible; also *muṣya yantra*

Nāga : Lead

Nāganāsikāsatva : 'Essences' of lead ore

Naṣṭapiṣṭa : Mercury which has lost its identity

Netrahita : zinc ore; or *añjana* (good for eye)

Nirankaṇa : without sparkling particles of mice or *vajrābhra*

Nirmukha : A kind of *jāraṇa* in which the seed is retrieved partially

Niruttha : incapicitated or irretrievable

Nyarbuda : A number; 10^8

Pala : a weight

Palāśa : *Butea frondosa*, Roxb

Parpaṭī : Flakes of mercury with sulphur and with or without other *bhasmas*; generally flakes.

Pathyā : *Terminalia chebula*, Ret_3

Phaṇi : Lead; or bet -leaf

Pippalī : Long pepper; *Piper longum*, Linn.

Piṣṭī : Fine paste-like composite

Punarnavā : A Herb, *Boerhaavia diffusa*, Linn

Pura : *Guggulu*

Pūtiloha : Lead and tin alloy

Rajāvarta : A mineral; (Lapis Lazuli?)

Rāmaṭha : Asafoetida

Rañjana : Colouring

Rasa : Mercury; also *rasendra;* generally liquid state

Rasaka : zinc ore

Rasarāja : *Bhasma* of mercury digested with mica and gold

Ravi : Copper

Śakra : A Herb

Śailodaka : Water originating on mountains

Saindhava : A salt (rock salt)

Sumukha : A kind of *jārana* in which 1/64th part of the seed is used and mercury assimilates much of the base metal

Saṅkara bīja : A conjoined seed

Sāraloha : Silver and gold alloy

Śaśī : Silver ore or silver

Sasyaka : Copper ore (green coloured)

Śatāvarī : A herb; *Asparagus racemosus,* willd.

Satva : 'Essences' of a mineral or metal

Satvapātana : Extracting or preparing the 'essences'

Sauvarcala : A salt

Sauviraka : Stibnite (?); also mercuric chloride

Śigru : A herb; *Moringa oliefera.* Lamo

Sikhi : *Citraka* plant or gold ore; or fire

Śirīṣa : *Acacia speciose*

Sita : Silver

Snuhi : A herb; *Euphorbia nerifolia,* Linn

Tāla : Orpiment; *Tālaka* or *haridala*; yellow arsenic sulphide

Tāpyam : Pyrites; also *mākṣika*

Tarāriṣṭa : Silver with impurities of copper etc,

Tīkṣṇaloha : Steel

Trapu : Tin (ore)

Trikaṭu : Black pepper; dry ginger and long pepper

Triphala : Three myrobalans (*Terminalia chebula; Terminalia belirica* and *Phyllanthus emblica)*

Turmeric : *Curcuma longa,* Linn.

Uparasas : *Gandhaka, Gairika, Kāsiba, Kāñksi, Tālaka Manaḥṣila,* and *Anjana* (Some variations are also there)

Vajrābhra : Variety of mica or hardened mica

Vaṅga : Tin (ore)

Vidruma : Coral

Śankhaviṣa : Aconite

Vimala : Chalcopyrites

Vaikrānta : Kimberlite dust (?)

Vajravallī : *Vitis quadrangularis,* Wall

Yaṣṭi : Liquorice

Yoni : Sulphur or mica (?)

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