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अथेदानीं प्रवक्ष्यामि धातुशोधनमारणम् ।
अनुभूतं मया किंचिल्किंचित् शास्त्रानुसारतः ॥ 1 ॥

/kkrq o%

सुवर्णं रजतं चेति शुद्धलोहमुदीरितम् ।
ताम्रं चैवाश्मसारं च नागबंगौ तथैव च ॥ 2 ॥
पूतिलोहं निगदितं द्वितीयं रसवेदिना ।
संमिश्रलोहं त्रितयं सौराष्ट्ररीतिवर्तकम् ।
एतेहि धातवो ज्ञेया लोहान्येवं भवन्ति हि ॥ 3 ॥

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सुवर्णं द्विविधं ज्ञेयं रसजं खनिसंभवम् ।
अन्ये त्रयः सुवर्णस्य प्रकाराः संति नोदिताः ।। 4 ॥
रसजं रसवेधेन जायते हेमसुन्दरम् ।
तच्चतुर्दशवर्णाढ्यं सर्वकार्यकरं परम् ॥ 5 ॥
पर्वते भूमिदेशेषु खन्यमानेषु कुत्रचित् ।
दृश्यते खनिजं प्राज्ञैस्तच्चतुर्दशवर्णकम् ॥ 6 ॥

Lo.k 'kks/kue

रूप्यादियोगेन यदा मिश्रं स्वर्णं हि जायते ।
हेमकार्यं न चेत्तेन तदा शोध्यं भिषग्वरैः ॥ 7 ॥

हीनवर्णस्य हेम्नश्च पत्राण्येव तु कारयेत् ।
खटिकापटुचूर्णं च कांजिकेन प्रमर्दयेत् ॥ 8 ॥
पत्राणि लेपयेत्तेन कल्केनाथ प्रयत्नतः ।
आरण्योत्पलकैः कार्या कोष्ठिका नातिविस्तृता ॥ 9 ॥
मध्ये तत्संपुटं मुक्त्वा वह्निं प्रज्वालयेत्ततः ।
एवं पुटत्रयं दत्वा शुद्धं हेम समुद्धरेत् ॥ 10 ॥
न तु शुद्धस्य हेम्नश्च शोधनं कारयेद्भिषक् ।
अन्येषामेव लोहानां शोधनं कारयेद् भिषक् ॥ 11 ॥

Lo.k&HkLefof/k%

ततः स्वर्णभवं पत्रं तापितं हि विनिक्षिपेत् ।
ज्वालामुखीरसे षष्ठीपुटैर्भस्मीभवत्यलम् ॥ 12 ॥
गुरूणा कथितं सम्यक् निरूत्थं जायते ध्रुवम ।
रोगन्हिनस्ति सकलान् नात्र कार्या विचारणा ॥ 13 ॥
हेम्नः पत्राणि सूक्ष्माणि सूचिवेध्यानि कारयेत् ।
पुराम्बुभस्मसूतेन लेपयित्तवाथ शोषयेत् ॥ 14 ॥
संपुटे च ततो रूंध्यात् पुटयेद्दशभिः पुटैः ।
म्रियते नात्र संदेहो निरूत्थं भस्म जायते ॥ 15 ॥
हेम्नः सूक्ष्मदलानि भूर्जसदृशान्यादाय संलेप्य वै ।
वज्रीदुग्धकहिंगुहिंगुलसमैरेकत्र पिष्टीकृतेः ॥ 16 ॥
सत्यं संपुटके निधाय दशभिश्चैवं पुटैः कुक्कुटैः ।
पाच्यं हेम च रक्तगैरिकसमं संजायते निश्चितम् ॥ 17 ॥

लोहपर्पटीकाबद्धं मृतं सूतं समांशकम् ।
विद्रुते हेम्नि निक्षिप्तं स्वर्णभूतिप्रभं भवेत् ॥ 18 ॥
तद्भस्म पुरतोयेन दरदेन समन्वितम् ।
मर्दयेद् दिनमेकं तु संपुटे धारयेत्ततः ॥ 19 ॥
पुटितं दशवारेण स्वर्णं सिंदूरसन्निभम् ।
जायते नात्र संदेहो रंजनं कुरूते ध्रुवम् ।
देहं लोहं च मातिमान् सुधनी साधयेदिदम् ॥ 20 ॥

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एतत्स्वर्णभवं करोति च रजः सौंदर्यतां वै सदा ।
रोगान्दैवक्रृतान्निहंति सकलान्येवं त्रिदोषोद्भवान् ।
यः सेवेत नरः समान् द्विदशकान् वृद्धश्च नो जायते ।
दोषाश्चैव गरोद्भवा विषक्रता आगन्तुजा नैव हि । 21 ॥

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jkI; Hksn%

रूप्यं च त्रिविधं प्रोक्तं खनिजं सहजं तथा ।
कृत्रिमं च त्रयो भेदाः कथिताः पूर्वसूरिभिः ॥ 22 ॥
भूधरे कुत्रचित्प्राप्तं खन्यमाने च खानिजम् ।
कैलासशिराज्जातं सहजं तदुदीरितम् ॥
सरवेधेन यज्जातं बंगात्तत्कृत्रिमं मतम् ॥ 23 ॥
यद्रूप्यं वह्निना तप्तमुज्जवलं हि विनिःसरेत् ।
तच्छुद्धं कलधूतं हि सर्वकार्यकरं परम् ॥ 24 ॥

jkl; 'kks/kue

ताम्रादिसंसर्गभवं त्वशुद्धं रूप्यं हि मिश्रं खलु दोषलं च।
तप्छोधयेद्वै भवितस्य मूष्यां सीसेन सार्धं रजतं तु ध्मापयेत् ॥ 25 ॥
ताराच्च षड्गुणं नागं ध्माप्येद्यत्नतः सुधीः।
शनैर्विधम्यमानं हि दोषयून्यं प्रजायते ॥ 26 ॥
अनेनैव प्रकारेण शोध्येद्रजतं सदा।
सवकार्ये प्रयोक्तव्यं सर्वसिद्धिविधायकम् ॥ 27 ॥

jkl; HkLe ¼ekj.ke½

भागमेकं तु रजतं सूतभागचतुष्टयम्।
मर्दयेद्दिनमेकं तु सततं निम्बुवारिणा ॥ 28 ॥
पेषणाज्जायते पिष्टीर्दिनैकेन तु निश्चितम्।
मुषामध्ये तु तां मुक्त्वा अधोर्ध्व गंधकं न्यसेत् ॥ 29 ॥
वालुकायंत्रमध्यस्थां दिनैकं तु दृढाग्निना।।
पाचितां तु प्रयत्नेन स्वांगशीतलतां गताम् ॥ 30 ॥
तालेनाम्लेन सहितां मर्दितां हि शिलातले।
ततो द्वादशवाराणि पुटान्यत्र प्रदापयेत् ॥ 31 ॥
अनेन विधिना सम्यक् रजतं म्रियते ध्रुवम।
क्षारमाक्षिकयोश्चूर्णमम्लेन सह मर्दयेत् ॥
विंशत्पुटेन तत्तारं भूतीभवित निश्चितम् ॥ 32 ॥
पुटाधिक्यं हि लोहानां सम्यक् स्याद् गुणकारि च।
रंजनं कुरूतेऽत्यर्थं रक्तं श्वेतत्वमादिशेत् ॥ 33 ॥

jkl; HkLe x.kk%

शुद्धं भस्मीकृतं रूप्यं सारधाज्यसमन्वितम् ।
नेत्ररोगानपि सदाक्षयजान्गुदजानपि ॥ 34 ॥
पित्तजान् काससंभूतान् पाण्डुजानुदराणि च ।
दोषजानपि सर्वांश्च नाशयेदरूचिं सदा ॥ 35 ॥

vFk rkee

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ताम्रं चापि द्विधा प्रोक्तां नेपालं म्लेच्छदेशजम् ।
नेपालदेशजादन्यन्म्लेच्छं तत्कथितं बुधैः ॥ 36 ॥
सीसकेन समं ताम्रं रजतेनेव शोधयेत् ।
पश्चान्मारणकं सम्यक् कर्तव्यं रसवादिना ॥ 37 ॥

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कृत्वा ताम्रस्य पत्राणि कन्यापत्रे निवेशयेत् ।
कुक्कुटाख्ये पुटे सम्यक् पुटयेत्तदनंतरम् ॥ 38 ॥
सूतगंधकयोः पिष्टिः कार्या चातिमनोरमा ।
विमर्द्य निंबुतोयेन तानि पत्राणि लेपयेत् ॥ 39 ॥
स्थालीमध्ये निरूंध्याथ पचेद्यामचतुष्टयम् ।
पश्चाद्दोषविर्निमुक्तं शुल्बं तेनैव जायते ॥ 40 ॥
रवितुल्येन बलिना सूतकेन समेन च ।
तालकेन तदर्धेन शिलया च तदर्धया ॥
चूर्णं कज्जलसंकाशं कारयेन्मतिमान् भिषक् ॥ 41 ॥

शरावसंपुटस्यांतः पत्राण्याधाय यत्नतः ॥ 42 ॥
उपर्युपरि पत्राणि कज्जलीं च निधापयेत् ।
यामैकं पाचयेदग्नौ गर्भयंत्रोदरान्तरे ॥ 43 ॥
स्वांगशीतं समुत्तार्य स्वल्वे सूक्ष्मं प्रचूर्णयेत् ।
लेहयेन्मधुसंयुक्तमनुपानैर्यथो चितेः ॥ 44 ॥
शुद्धताम्रस्य पत्राणि कर्तव्यानि प्रयत्नतः ।
तत्समांशस्य गंधस्य पारदस्य समस्य च ॥
तालकस्य तदर्धस्य शिलायाश्च तदर्धतः ।
लांगली चित्रकव्योषतालमूलीकरंजकैः ॥ 45 ॥
विष शम्याकातिविषासैंधवैश्च समांशकैः ।
जंबीरस्य द्रवेणाथ चूर्णं चातिद्रवीकृतम् ॥ 46 ॥
तत्सर्वं हि शिलाभाण्डे विनिधाय प्रयत्नतः ।
सूचीवेध्यानि पत्राणि रसेनालेपितानि च ॥ 47 ॥
कल्कमध्ये विनिःक्षिप्य दिनसप्तकमेव हि ।
चूर्णीकृतं तु मध्वाज्यैः कणाद्वयसमन्वितम् ॥ 48 ॥
लेहितं वल्लमात्रं हि जरामृत्युविनाशनम् ।
कथितं सोमदेवेन सोमनाथाभिधं शुभम् ॥ 49 ॥
शुद्धं शुल्वं गंधकं वै समांशं पूर्वं स्थाल्यां स्थापयेदंधकार्धम् ।
मध्ये शुल्वं स्थापनीयं प्रयत्नात्तसयोर्ध्वं वै गंधचूर्णस्य चार्धम् ॥ 50 ॥
स्थालीमुखे चूर्णघटीं निवेश्य लेपं तथा सैंधवमृत्स्नयापि ।
चूल्यां च कुर्यादथ वह्निमेव यामत्रयेणैव सुपाचितं भवेत् ॥ 51 ॥
शीतीभूतं दोषहीनं तदेव कृत्वा चूर्णं गालितं वस्त्रय्वण्डे ।
सेव्यं सम्यक् चैकवल्लप्रमाणं कासं श्वासं हन्ति गुल्मप्रमेहान् ॥ 52 ॥

rkeHkLe x.kk%

वल्लमेकं ताम्रभस्म पूर्वाह्णे भिषजाज्ञया।
परिणामभवं शूलं तथा चाष्टबिधं च रूक् ॥ 53 ॥
उदरं पाण्डुशोफं च गुल्मप्लीहयकृत्क्षयान्।
अग्निसादक्षयकृतान् मेहादीन् ग्रदणीगदान् ॥ 54 ॥
जयेद्बहुविधान्रोगाननुपानप्रभेदतः।
पिप्पलीमधुना सार्धं सर्वदोषहरं परम् ॥ 55 ॥
अर्शोजीर्णज्वरादींश्च निहन्ति च रसायनम्।
वृद्धिश्वसनकारसध्नं जरामृत्युविनाशनम् ॥ 56 ॥

vFk ykgse

ykg Hkse%

यथोत्तरं स्याद् गुणवर्णहीनं प्रकाशितं वैद्यवरेण सम्यक्।
कांतं तथा तीक्ष्णवरं हि मुंडं लोहं त्रिविधं क्रमेण ॥ 57 ॥

dkr Hkse% y{k.kfu p

कांत चतुर्धा किल कथ्यतेऽत्र तद्रोमकं भ्रामकचुंबके च।
संद्रावकं श्रेष्ठतम तथा हि संकथ्यते शास्त्रविदै रसज्ञैः॥ 58 ॥
खन्यां संखन्यमानायां पाषाणा निःसरन्ति ये।
तेभ्यो यद्द्रावितं लोहं रोमकं तत्प्रचक्षते ॥ 59 ॥
यत्र कापि गिरौ श्रेष्ठे लभ्यते भ्रामकोपलः।
तस्माज्जातं तु यल्लौहं भ्रामकं तदिहोच्यते ॥ 60 ॥
विंध्याचले भवेदश्मा लोहं चुंबति चाद्भुतम्।
न मुंचत्येव सततं शिवभक्तिं यथानुगः ॥ 61 ॥

हिमाद्रौ लभ्यते दुःखाद् यः स्पृष्टो द्रावयेदयः ।
सुवर्णादींश्च तद्वद्धि तत्कांतं द्रावकं भवेत् ॥ 62 ॥

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शुद्धे कांतभवे पात्रे शृतं दुग्धं हि नोद्गिरेत् ।
पानीयं कथितं चास्मिन् हिंगुगंधसमं भवेत ॥ 63 ॥
तैलबिंदुर्जले क्षिप्तो न चातिप्रसृतो भवेत् ।
लेपोपि नैव जायेत शुद्धकांतस्य लक्षणम् ॥ 64 ॥

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मुंडाच्छतगुणं तीक्ष्णं तीक्ष्णात्कांतं महागुणम् ।
कोटिसंख्यागुणं प्रोक्तं चुंबकं द्रावकं तथा ॥ 65 ॥

ykS 'kks/ue

शशरक्तेन लिप्तं हि सप्तवारेण तापितम् ।
कांतादिसर्वलोहं हि शुद्धयत्येव न संशयः ॥ 66 ॥
सामुद्रलवणैस्तद्वल्लेपितं त्रिफलाजले ।
निर्वापितं भवेच्छुद्धं सत्यं गुरूवचो यथा ॥ 67 ॥

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लोहचूर्णं घृताक्तं हि क्षिप्त्वा लोहस्य खर्परे ।
अग्निवर्णप्रभं यावत्तावद्दर्व्या प्रचालयेत् ॥ 68 ॥
खर्परे विपचेत्तद्वत्पञ्चवारमतःपरम् ।
वरोदकैः पुटेल्लोहं चतुर्वारमिदं खलु ॥ 69 ॥

सुपेषितं वारितरं जायते नात्र संशयः।
अनेन विधिना कार्यं सर्वलोहस्य साधनम् ॥ 70 ॥
जायते सर्वरोगानां नाशनं पलितापहम्।
लोहचूर्ण पलद्वंद्वं गुड़गंधौ समांशकौ ॥ 71 ॥
खल्वे विमर्द्य नितरां पुटेद्विंशतिवारकम्।
पेषणं तु प्रकर्तव्यं पुटः पश्चात्प्रदीयते ॥ 72 ॥
अनेन विधिना सम्यग् भस्मीभर्वात निश्चितम्।
सर्वरोगान्निहन्त्येव नात्र कार्या विचारणा ॥ 73 ॥
श्वेता पुनर्नवापत्रतोयेन दशसंख्यकाः।
पुटास्तत्र प्रदेयासश्च सिन्दूराभं प्रजायते ॥ 74 ॥
अथापरः प्रकारोऽत्र कथ्यते लोहमारणे।
लोहचूर्णसमं गंधं मर्दयेत्कन्यकाद्रवैः ॥ 75 ॥
पिण्डीकृतं लोहपात्रे छायायां स्थापर्येाच्चरम्।
म्रियते नात्र संदेहो ह्यनुभूतं मयैव हि ॥ 76 ॥

ykgHkLe x.kk%

निरूत्थं लोहजं भस्म सेवेतात्र पुमान्सुधीः।
व्योषवेल्लाज्यमधुना टंकमानेन मिश्रितम् ॥ 77 ॥
जरां च मरणं व्याधिं हन्यात्पुत्रप्रदायकम्।
जरादोषकृतान् रोगन्वि निहंति शरीरिणाम् ॥ 78 ॥

vFkoxe

cxHkkSk% - बंगं तु द्विविधं प्रोक्तं खुरं मिश्रं तथैव च।
यच्छुद्धं सरलं शुभ्रं खुरं तदभिधीयते ॥ 79 ॥

ox'kkSue - भल्लातकभवे तैले खुरं शुद्धयति ढालितम् ।
तक्रमध्ये त्रिवारं हि मिश्रं बंगं विशुध्यति ॥ 80 ॥

cx HkLe ¼ekj.ke½

छाणोपरि कृते गर्ते चिंचात्वक्चूर्णकं क्षिपेत् ।
कर्षमानां बंगचक्रीं तत्रोपरि निधापयेत् ॥ 81 ॥
चक्रीं चतुर्गुणेनैव वेष्टितां धारयेत्ततः ।
छगणेन विशुष्केण पुटाग्निं दापयेत्ततः ॥ 82 ॥
स्वांगशीतं समृद्धृत्य सर्वकार्येषु योजयेत् ।
अनेन विधिना शेषमपक्कं मारयेद् पुनः ॥ 83 ॥
अथापरः प्रकारो हि वक्ष्यते चाधुना मया ।
शुद्धबंगस्य पत्राणि समान्येव तु कारयेत् ॥ 84 ॥
अजाशकृत् वरा तुल्या चूर्णिता च निशा तथा ।
चतुरस्रमथो निम्नं गर्तं हस्तप्रमाणकम् ॥ 85 ॥
कृत्वा छगणकैश्चार्धं पूरयेत्सततं भिषक् ।
ततः शणभवेनापि वस्त्रे णाच्छाद्य गर्तकम् ॥ 86 ॥
पूर्वं प्रकल्पितं चूर्णं तत्रोपरि च विन्यसेत् ।
तस्योपरि च पत्राणि समानि परितो न्यसेत् ॥ 87 ॥
चूर्णेनाच्छाद्य यत्नेन छगणेनाथ पूरयेत् ।
पुटयेदग्निना सम्यक् स्वांगशीतं समुद्धरेत् ॥ 88 ॥

jlox

मृतं बंगं ततः पश्चान्मर्दयेत्पूरवारिणा ।
समांशं रससिंदूरमनेन सह मेलयेत् ॥ 89 ॥

खल्वे दृढतरं पिष्ट्वा काचकूप्यां निवेशयेत् ।

विपचेदग्नियोगेन यामषोडशमात्रया ॥ 90 ॥

हेमप्रभं मृतं बंगं जायते रसबंगकम् ।

cxHkLex.kk%

बंगं वातकरं रूक्षं तिक्तं मेहप्रणाशनम् ।

भेदः कृभ्यामयघ्नं हि कफदोषविषापहम् ॥ 91 ॥

सर्वरोगान्हरत्याशु शक्तिदायि गुणाधिकम् ।

यथारोगबलं वीक्ष्य दातव्यं वल्लमात्रकम् ॥ 92 ॥

अशीतिर्वातजान् रोगान् तथा मेहांश च विंशतिः ।

हन्ति भक्षणमात्रेण सप्तकैकेन नान्यथा ॥ 93 ॥

vFkukxe

ukxy{k.ke

छेदे कृष्णं गुरू स्निग्धं द्रुतद्रावमथोज्ज्वलम् ।

कृष्णवंर्ण वहिः शुद्धं नागं हितमतोऽन्यथा ॥ 94 ॥

ukx'kks/ue

ढ़ालयेच्च रसे नागं सिंदुवारहरिद्रयोः ।

एवं नागो विशुद्धःस्यान्मूर्च्छास्फोटादि नाचरेत् ॥ 95 ॥

ukxHkLe ¼ekj.ke½

शुद्धनागस्य पत्राणि सदलान्येव कारयेत् ।

शिलां वासारसेनापि मर्दयेद्याममात्रकम् ॥ 96 ॥

पत्राण्यालेपयेत्तेन ततः संपुटके न्यसेत् ।
पुटेन विपचेद् धीमान् वाराहेण खराग्निना ।
एवं कृते त्रिवारेण नागभस्म प्रजायते ॥ 97 ॥
अथापरप्रकारेण नागमारणकं भवेत् ।
लोहपात्रे द्रुते नागे घर्षणं तु प्रकारयेत् ॥ 98 ॥
चतुर्यामं प्रयत्नेन मूलैश्चैव पलाशजैः ।
अधस्ताज्ज्वालयेत्सम्यक्हठाग्निं म्रियते ध्रुवम् ।
रक्ताभं जायते चूर्णं सर्वकार्येषु योजयेत् ॥ 99 ॥
जायते सर्वकार्येषु रोगोच्छेदकरं सदा ।
नागस्य मारणं प्रोक्तं बहुधा बहुभिर्बुधैः ॥ 100 ॥
सर्वथा सूतनागस्य संभोश्च मरणं हि ॥ 101 ॥

ukxHkLe x.kk%

प्रमेहान् वातजान् रोगन् धनुर्वातादिकान् गदान् ।
विंशति श्लेष्मजांश्चैव निहन्ति च न संशयः ॥ 102 ॥

vFkfiRrye

fiRryHksnk% y{k.ke

पित्तलं द्विविधं प्रोक्तं रीतिका काकतुंडिका ।
तप्ता तुषजले क्षिप्ता शुक्लवर्णा तु रीतिका ।
निक्षिप्ता कांजिके कृष्णा सा स्मृता काकतुण्डिका ॥ 103 ॥
पीताभा मृदु चेद्गुर्वी सारांगी हेमवर्णिका ।
मसृणांगी तु सुस्निग्धा शुभा रीतीति कथ्यते ॥ 104 ॥

दुर्गंधा पूतिगन्धा वा खरस्पर्शा च पाण्डुरा।
धनघाताक्षमा रूक्षा रीतिर्नेष्टा रसायने ॥ 105 ॥

jhfr'kks/kue

तापिता चैव निर्गुंडीरसे क्षिप्ता प्रयत्नतः।
पञ्चवारेण चायाति शुद्धिं रीतिस्तु तत्क्षणात् ॥ 106 ॥

firyHkLefof/k%

शिलागंधकसिन्धूत्थनिम्बूद्रव विमर्दितैः।
रीतिपत्राणि लेप्यानि पुटितान्यष्टधा पुनः
सद्यो भस्मत्वमायांति ततो योज्या रसायने ॥ 107 ॥

fiRryHkLex.kk%

रक्तपित्तहरा रूक्षाकृमिघ्नी रीतिका मता।
काकतुंडा कुष्ठहरा सोष्णवीर्या सरा मता ॥ 108 ॥

vFkdkL;e

dkL;Ñfr%

चतुर्भागेन रविणा भागैकं त्रपु चोत्तमम्।
जायते प्रवरं कांस्यं तत्सौराष्ट्रभवं शुभम् ॥ 109 ॥

dkL; 'kks/kuekj.ke

तप्तं कांस्यं गवां मूत्रे सप्तवारेण शुध्यति।
हरितालकगंधाभ्यां म्रियते पञ्चभिः पुटैः ॥ 110 ॥

dkL;x.kk%

मृतं कांस्यं वातहरं प्रमेहाणां च नाशनम् ।
शुद्धे कांस्यभवे पात्रे सर्वमेह हि भोजनम् ।।
पथ्यं संजायते नाम्लं घृतशाकादिवर्जितम् ॥ 111 ॥

vFkoryk[kse

foMyk[kse

लोहकांस्यार्कारीतिभ्यो जातं तद्धर्तलोहकम् ।
तदेव बिडलोहाख्यं विद्वद्भिः समुदाहृतम् ॥ 112 ॥

'kks/ku&ekj.k x.kk%

हयमूत्रे द्रुतं सम्यक् निक्षिप्तं शुद्धिमृच्छति ।
गंधतालेन पुटितं म्रियते वर्तलोहकम् ॥ 113 ॥
श्लेष्मपित्तहरं चाम्लं रूक्ष्य कृमिहरं तथा ।
नेत्र रोगप्रशमनं गलरोगनिवर्हणम् ॥ 114 ॥
पथ्यं सर्वं हि तद्भाण्डे सर्वदोषहरं परम् ।
क्षारेणाम्लेन च विना दीप्तिकृत्पाचनं परम् ॥ 115 ॥

उपसंहार

संशोधनान्येव हि मारणानि गुणागुणान्येव मयोदितानि ।
अन्यानि शास्त्राणि सुविस्तराणि निरीक्ष्य यत्नात्कृतमेव सम्यक् ॥ 116 ॥

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fojfprsjlidk'kl/kkdjspr Fkks/;k;%A

ENGLISH TRANSLATION

Chapter : 4

4.1. Now, I am describing the *Śodhana* and *Māraṇa* methods of metal (*dhātu*) of these some are as per my experience while some others are as per the *śāstras* (1).

4.2-3. Metals and their sub-groups

Metals are divided in three subgroups i.e. *suvarṇa* (gold) and *rajata* (silver) are known as *śuddha lohas*, *tāmra* (copper), *aśmaśāra* (Iron), *nāga* (lead) and *vaṅga* (tin) are known as *pūtilohas*, while *sauraṣṭra/kāṃsya* (belmetal), *rīti* (brass) and *vartaloha* (an alloy made of four metals) are known as *miśra lohas*. These (nine) types are known as subtypes of *lohas* (2-3).

Note: Metals are called as *dhātus* and also as *lohas*. Though, the author has mentioned the number of *dhātus* as eight (*ateṣṭau dhātavo*) but on counting these are nine.

4.4-21. *Suvarṇa* (Description of gold)

4.4-6. *Suvarṇa Bhedaḥ* (Varieties of gold): Gold are of two types:

1. *Rasaja* (through mercurial transformation) and
2. *Khanija* (through mines-mineral)

There are three other varities of gold as per other texts but these are not mentioned here (4).

***Rasaja* gold:** *Rasaja* gold is that which is obtained through the *rasavedha* (transformation through mercury). It is very beautiful and contains fourteen *varṇas* (*caturdaśa varṇāḍhya*). It may serve all the purpose of gold (5).

***Khanija* gold:** *Khanija* gold is that which is obtained by mining from the mountains and/or plains at some places only. It is also associated with fourteen colours (6).

4.7-11. *Śodhana* method (Purification of gold)

Purpose of *Śodhana*

When gold is found mixed with silver etc. metals then with that gold *svarṇa kārya* (purposes of gold) can not be achieved, hence the experienced physicians recommended its *śodhana* (7).

Process

For this first prepare the *patras* of inferior quality gold, then prepare a paste of *khaṭikā* (chalk) and *paṭu* (rock salt) with *kāñjika* liquid by grinding, then this paste is to be applied on the gold leaves, close these in *saṃpuṭa* which is then kept on a furnace (small) and applied heat with forest dung cakes. In this way three *puṭas* (heating) are to be given and then collect the purified gold (8-10).

It is further said in this text that if pure gold is available then that gold should also be processed for *śodhana*. In general the the *śodhana* process is recommended for other metals (11).

4.12-20. *Svarṇa māraṇam* (Incineration of gold)

First Method

Gold *patras* should be heated and quenched in *jvālāmukhī rasa* for sixty times. By this method gold leaves convert into *bhasma* form. My teacher has told me that gold *bhasma* prepared by this method becomes *niruttha* definitely and on internal use it may destroy all the diseases and there is no room for any doubt (12-13).

Second Method

Prepare fine gold leaves pearcible by niddle, apply a paste on these *patras* prepared with *bhasma sūta* and *purāṃbu* (*rasa sindūra* and *guggulu* water). On drying close these in a *saṃpuṭa* and apply ten *puṭas* (*kapoṭa* to prepare *niruttha bhasma* of gold), it is made without any doubt (14-15).

Third Method

Prepare the fine gold leaves first similar to *bhūrjapatra*. These should be pasted with a paste prepared with equal part of *hiṅgu*, *hiṅgula* and *vajrī* (*snuhī*) *dugdha*. Then on drying close these in *saṃpuṭa* and apply heat with *kukkuṭa puṭa*. Repeat the heating process for ten times. By this method red coloured *svarṇa bhasma* similar to the colour of *rakta gairika* is prepared undoubtly (16-17).

Fourth Method

Sūtabhasma prepared with *lohaparpaṭikā* method may be added with melted gold in equal amount. It converts the gold similar to *bhasma* in appearance. Now mix this *bhasma* with *hiṅgula* and *guggulu* water and grind it for one day. On drying, close it in a *saṃpuṭa* and apply ten *kukkuṭa puṭas*. By this method *sindūra* coloured gold *bhasma* is prepared with out any doubt. It certainly makes the *rañjana* of *deha* (body), and *lohas* (metals). The rich persons like to prepare this type of gold *bhasma* (18-20).

4.21. Properties of Gold *Bhasma*

This gold *bhasma* when used internally certainly improves complexion or the beauty of the body. Destroys *daivakṛta rogas* (small pox, *kuṣṭha* etc.) and all the *tridoṣajanya* diseases. And the man who uses it continuously for twenty (20) years never becomes old rather remains always youthful. And for such persons the chances of being affected of *garaviṣa* and the manifestation or the onset of *āgantuka rogas* are not there. That means these will not become affected with the effects of *garaviṣa* and *āgantuka rogas*.

4.22-34. *Raupya* (Description of silver)

***Raupya Bhedaḥ* (Varieties of silver)**

The ancient scholars have described the three varieties of silver, viz, I. *khanija*- (mineral), II. *sahaja* (natural) & III. *kṛtrima* (artificial) (22).

I. ***Khanjia* silver:** That which is obtained from digging of the mines of some mountains. It is known as *khanija* silver (23½).

II. ***Sahaja* silver:** That which is produced or obtained from the *śikhara* (peaks) of *Kailāśa* hill is known as *sahaja* silver (natural silver) (23).

III. ***Kṛtrima* silver:** It is prepared from the transformation of tin metal through the *vedha* process of mercury. Such silver is known as *kṛtrima* silver. That mean the silver obtained from the transformation of lower metals through the effect of mercury is considered as *kṛtrima* (artificial) silver (23).

Physical Properties: That which becomes *ujjvala* (brighter or whiter) on heating on fire is considered as *śuddha* silver. *Kaladhauta* is its synonym. It is considered best and may be used for all purposes and it may perform all the *kāryas* (actions) of silver (24).

4.25-27. *Śodhana* Method of *Raupya* (Purification of silver)

Causes and effects of *aśuddha raupya*: When silver is associated with copper etc. (metallic impurities) it is considered *aśuddha* or *miśra raupya*. And it is full *of doṣas* (bad effects) or produce a number of bad effects hence such silver requires purificiation (25).

Purification method: For this silver should be mixed with lead in a *mūṣa* and heated strongly. The scholars are of the opinion that for silver purification, six times of lead should be mixed with it and then apply strong heating with care. The *dhamana* should be done slowly and should be continued till it becomes *doṣaśūnya* (free from the *doṣas* i.e. impurities). The author has mentioned here that so purified silver may be used for all purposes and it may give success in all *karmas* (26-27).

Note: Though, the author has claimed much about this *śodhana* method but it is not very popular amongst *vaidyas* who often use silver in the preparation of medicines.

4.28-33. *Raupya māraṇa* method (Incineration of silver)

First Method

Take one part of silver and four parts of mercury. Grind it well with *niṃbu vari* (lemon juice) for one day to convert it into *piṣṭi* form. Then this *piṣṭi*

should be kept in a *mūṣā*, keeping sulphur below and above. Now fix it in *baluka yantra* and apply strong heat for one day carefully. On self coolling mix *tālaka* to it, grind well with an *amla drava* on a stone plate. On drying it should be closed in a *śarāva saṃpuṭa* and apply heat by *puṭa* system. Repeat the *puṭa* heating for twelve times. By this method certainly good quality *rajata bhasma* is prepared (28-31½).

Second Method

Take *śuddha* silver chalcopyrite in equal quantity, triturate these with *amla drava* (lemon juice), prepare their pilletes and apply *kukkuṭa puṭa* heating. Such twenty *puṭas* convert silver in *bhasma* form definitely (31½-32).

General statement of the author with regards to number of *puṭas*: In case of metals the application of more number of *puṭas* make these more effective and help in developing the particular colour in the particular *bhasma*, i.e. either red or white colour. It means more number of *puṭas* make the *rañjana* of metals more better (33).

4.34-35. Pharmaco-therapeutic Properties of *Raupya Bhasma*

The *bhasma* of *śuddha rajata* (silver) may be used internally mixed with *madhu* and *ghee*. It is known to cure eye diseases, *kṣaya roga*, *pittaja roga*, *kāsa* and chest diseases, *pāṇdu roga*, *udara roga* and the diseases caused due to *prokopa* of all the *doṣas* and also in *arūci* (unrelishness) (34-35).

4.36-56. *Tāmra* (Description of copper):

4.36-37. *Tāmra bhedāḥ* (Varities of copper):

Tāmra is of two types:

1. *Nepālaja*, 2. *Mlecchaja*

***Nepala tāmra*:** That which is obtained from *Nepāla deśa* is called *Nepālaja*. It is considered best.

***Mlecchaja tāmra*:** That which is obtained from the places other than *Nepāla* is called as is suggested by scholars *Mlecchaja tāmra*. It is considered inferior as is suggested by scholars (36).

***Tāmra śodhanam* (Purfication of copper):** Its *śodhana* (purification) should be done either like *sīsaka* (lead) or like *rajata* (silver) and there after its *māraṇa* (incineration) should be done by the *rasa* experts (37).

4.38-52. *Tāmra māraṇam* (Incineration of copper): Prepare thin leaves of copper first and put these in between *kanyāpatra* (leaves of *ghṛta kumārī*) in earthen lids. Close and seal them carefully and apply *kukkuṭa puṭa* heat. This is a type of *śodhana* method only (38).

First Method

For this prepare a *piṣṭi* of mercury and sulphur first, grind it with *niṃbu toya* (lemon juice) and apply it as paste on *tamra patras*. Close these in a *sthāli* (wide mouth pot) and apply heat for four *yāmas* (12 hours). By this method copper *bhasma* free from five *doṣas* is prepared (39-40).

Second Method

In this method take mercury and sulphur equal to copper separately and take *tālaka* (orpiment) half to copper and *śilā* (realger) half to orpiment. Mix all together and prepare a black powder like *kajjala* (soot) by grinding. This is recommended by medical experts. Now place purified copper leaves pieces first in *sarāva* and then *kajjali* over these leaves. Close the *śarāva saṃpuṭa* and apply heat through '*garbha yantra*' for one *yāma* (3 hours). On self cooling remove the *yantra* from furnace and collect *bhasma*. It is then ground to fine powder form in a mortar. It should be used mixed with honey alongwith suitable *anupāna* (41-44).

Third Method

Prepare the *patras* (thin leaves) of purified copper, then take purified sulphur and purified mercury each equal to copper, purified *tālaka* half to copper and *śilā* half to *tālaka*. Then take *lāṅgalī*, *citrake*, *vyoṣa*, *tālamūlī*, *karañjaka*, *viṣa*, *saṃyāka*, *ativiśā* and *saindhava* in equal quantity and prepare their powder, and then apply the *bhāvanā* of *jaṃbīra drava* to prepare their *kalka*. Put this *kalka* in a *śilābhāṇḍa* (stone pot). Now place the thin copper leaves pasted with *rasa* (*kajjali*) in that *kalka* and keep it for seven days. By this method

copper *bhasma* is prepared. It should be powdered and mixed with honey, *ghee* and two *pippalī cūrṇa*. It may be used internally in one *balla* (3 *ratti*-375 mg.) dose to destroy *jarā* and *mṛtyu* (old age and death). This compound is known as *somanātha tāmra bhasma* and has been described by Śrī Somadeva (45-49).

Fourth Method

Take purified copper and purified sulphur in equal amount, put half part of sulphur in a *sthālī* and then place copper leaves on it carefully and then put remaining half part of sulphur on it. Close the mouth of the *sthālī* with a small vessel containing lime. Seal the joint with a paste of *saindhava* and soil. Place it on the furnace and apply heat for three *yāmas*. On self cooling collect copper powder free from *doṣas* (bad effects), grind it and sieve it with fine cloth. It should be used internally in one *balla* (3 *ratti*-375 mg.) dose to cure *kāsa*, *śvāsa*, *gulma* and *prameha* (50-52).

Note: *Somanātha tāmra* is a famous copper preparation but in the formula mentioned by the author of *Rasaprakāśa Sudhākara* the heating is not advised and without that whether copper would be converted into a suitable compound or not is doubtful. Where as in the other formulas mentioned in other *Rasa* texts heating through *bālukā yantra* was advised and by following that method the author has also prepared *somanātha tāmra bhasma* and had found it to be of good quality. The late vaidya śrī Jīvarām Kālīdāsa of Gondal had also expressed the same views in his Gujrati commentary on *Rasa Prakāśa Sudhākara*.

4.53-56. *Tāmra bhasma guṇāḥ* (Properties of copper *bhasma*)

Tāmra bhasma used in one *valla* dose internally cures *pariṇāma śūla*, *aṣṭavidha udara rogas*, *pāṇḍu roga*, *śofa roga*, *gulma roga*, *plīha roga*, *yakṛdjanya roga*, *agnisāda* (*mandāgni*), *kṣayaja roga*, *prameha* and *gradaṇī* etc. many diseases with different *anupānas* (53-55½).

Generally *tāmra bhasma* is advised for internal use mixed with *pippalī cūrṇa* and *madhu*. And as such it can destroy all the *doṣas* and the diseases produced by these. Specially copper *bhasma* may destroy *arśas*,

ajīrṇajanya rogas and *jvara rogas* etc. It may also prove very good in destroying *bṛddhi roga, śvasana janya rogas* and various types of *kāsas*. It is a best *rasāyana* and prevents/destroys *jarā* and *mṛtyu* (senile diseases and death) (53½-56).

4.57-78. *Loha* (Description of Iron)

Loha bhedāḥ (Varieties of Iron)

Kānta, tīkṣṇa and *muṇḍa* are the three main varieties of *loha*. These are inferior in colour and properties strictly in preceeding order i.e. *tīkṣṇa* is inferior to *kānta* and *muṇḍa* to *tīkṣṇa*. It has been claimed by the experts (57).

Kānta bhedāḥ [Varieties of *kānta loha* (magnetic iron)]

Here *kānta* is said to have four varieties, 1. *Romaka*, 2. *Bhrāmaka* 3. *Cumbaka* and 4. *Saṃdrāvaka*. Of these last (*saṃdrāvaka*) is considered best as per the experts of *Rasaśāstra* (58).

1. ***Romaka*:** While digging the mines a few stones of *kānta pāṣāṇa* comes out and the iron obtained from their melting is known as *romaka kānta loha*(59).
2. ***Bhrāmaka*:** In a few selected mountains *bhrāmaka* stones are available and the Iron extracted from those stones is known as *bhrāmka kānta loha* (60).
3. ***Cumbaka*:** In Vindhya range of hills some stones are available which attracts iron pieces and do not leave them easily like that of *bhakti* by the devotees of Lord Śiva (61).
4. ***Drāvaka*:** It is rarely available in Himālayan hills. It can liquefy the iron pieces or even gold metals etc. on touching and the iron obtained from such stones is known as *drāvaka kānta loha* (62).

Śuddha kānta loha lakṣaṇas: (Characters of pure *kānta loha*)

1. In the vessels made of pure *kānta loha* the boiling milk does not comes out even on strong heating.
2. The water boiled in such vessel develops a smell similar to *hīṅgu* (63).

3. The oil drops put on the water filled in *kānta loha* vessel do not spread as usual and the oil does not sticks to the vessel. These are the signs/characters of *śuddha kānta loha* (64).

***Uttarottara śreṣṭhatva*: (Superiority of *loha* varieties in sequence)**

On superiority point, *tīkṣṇa loha* is hundered times better than *muṇḍa loha*, and *kānta loha* is further very much better than *tīkṣṇa loha*. Amongst the varieties of *kāntaloha, cumbaka* and *drāvaka* are crore times better than *romaka* and *bhrāmaka* varieties (65).

***Loha śodhana* (Purification of iron)**

First Method:

Anoint the sheets of *kānta lohas* etc. with the blood of rabit and heat for seven times. By doing so (anointing and heating) all the *lohas* become purified without any doubt (66).

Second Method:

Anoint the paste of *sāmudra lavaṇa* on the sheets of iron and quench these in *triphalā kvātha* after strong heating. Repeat the process for seven times. By this way iron becomes purified. It is as true as the statement of teacher (67).

***Loha māraṇam* (Incineration of iron)**

First Method:

Put *loha cūrṇa* mixed with *ghee* in an iron pan and apply heat rubbing it with an iron ladle, continue the process till it turns red like fire. Repeat the heating in an iron pan for five times. Then it should be ground well with *triphalā* decoction and apply four *gajapuṭas*. On cooling grind it well. This *loha bhasma* definitely becomes *vāritara* (iron ash flotable on water surface). By this method all the *lohas* should be treated for their *māraṇa*. And so prepared *loha bhasmas* destroy all the *rogas* and also *palita* (greying of hairs) (68-71½).

Second Method

Take *loha cūrṇa* (purified) two *palas, guḍa* and *gandhaka* equal to *loha*. Mix all well in a mortar by grinding and apply *puṭas* (heatings) for twenty times. During *puṭapāka* first the material should be ground well and then *puṭas* should be given. By this way all the *loha* (metals) certainly convert into good quality *bhasm*a form. And so prepared *bhasmas*, definetly destroy all the diseases. While preparing *loha bhasma*, if the *bhāvana* of *śveta punarnavā patra* juice is given and ten *puṭas* are applied then the colour of *loha bhasma* becomes red like that of *sindūra* (71½-74).

Third Method

There is another method of *loha māraṇa* which is being described as follows:-

Take the *gandhaka* powder equal to *loha cūrṇa* and grind well with *kānya* juice and prepare its *piṇḍa* (*bolas*) and keep it in a shade for long time (6 months) in an iron vessel. By this method *loha māraṇa* is done, there is no doubt. And it is also my experience, says the author (75-76).

***Loha bhasma gunāḥ* (Properties of *loha bhasma*):-**

Niruttha loha bhasma used internally mixed with *vyosa* (*trikaṭu* powder), *vella* (*veḍaṅga*) *cūrṇa*, *madhu*, and *ghee* in a dose of one *taṅka* (3 *māṣakas* – 3gms) prevent *jarā* (old age) *mṛtyu* (death) and *vyādhies* (diseases), it gives *putras* (male child) to both the sexes and cures the diseases caused due to the effect of old age of the persons, as said by experts (77-78).

***Baṅga* (Description of tin metal)**

4.79. *Baṅga bhedāḥ* (Varieties of *baṅga*);

Vaṅga is of two types, i.e. 1. *Khura vaṅga* and 2. *Miśra vaṅga*. Of the two that which is pure, straight and white is called *khura vaṅga*. It is superior and recommended for medicinal uses (79).

***Baṅga śodhanam* (Purification of tin metal)**

The *khura* variety of *baṅga* melted and poured in the oil extracted from *bhallataka*, becomes pure.

The *miśra* variety of *baṅga* should be melted and poured in *takra* mixed with *punarnavā* powder, *saindhava* and *vatsanābha* powder for three times. In this way *miśra vaṅga* becomes purified (80).

***Baṅga bhasma māraṇam*: (Method of incineration of tin)**

First Method

Take a big dung cake, made a whole in its middle, put *ciñcātvak* powder in it, prepare a pillet of *Baṅga* amounting one *karṣa* (about 10 gms) in wt. Put it on the powder, cover the *baṅga* pillet with four times above mentioned powder. Put another dung cake on it and apply *puṭāgni* (*gajapuṭa* heat), on self cooling, this pillet should be taken out. Grind it to powder form and this *Baṅga bhasma* may be used for all purposes. By this method if some portion of tin metal remains as metal (not reduced to ashes) may be treated again as above for complete *māraṇa* (81-83).

Second Method

Now I will describe another method for *baṅga maraṇa* as follows:

Prepare equal size *patras* of *śuddha baṅga*. Also prepare a powder of *ajā śakṛt* (fecal matter of goats), *triphalā* and *haridrā* taken in equal parts. Now dig a pit (qradrangular) having one hand width and depth. Fill half portion of this pit with dung cakes, spread a piece of *śana* (jute) cloth over it then spread the powder prepared separately over it. Put *baṅga patras* all over it. Place the remaining powder over the *baṅga* sheets carefully, then fill the remaining portion of pit with dung cakes and fire it like *puṭapāka*. On self cooling collect the *baṅga bhasma* (84-88).

Method of preparing *rasabaṅga*:-

For this grind the above mentioned *mṛtabaṅga* with the juice of *bījapūra* (a variety of lemon).Mix equal quantity of *rasa sindūra* with it and grind well in a mortar and fill it in a *kācakūpī* and apply heat for sixteen *yāmas* (48 hours). By this way *mṛtabaṅga* becomes like *hema* (gold) in shining and is known as *rasabaṅga* (This may also be known as *svarna baṅga*) (89-90).

Properties (Pharmaco-therapeutic) of *rasabaṅga*

Baṅga is considered as *vātakara* (*bātavardhaka*), *rūkṣa* in *guṇa, tikta* (bitter) in *rasa*, destroys *meha* (*premehas*), removes *medas-medo roga* (excessive fat), *kṛmi roga*, *kapha doṣa*, *viṣa doṣa* and *āpa doṣa* and almost all the diseases. It gives *śakti* (strength) and possess many other properties. Its dose is one *balla* (250to 375 mg.) and may be given internally according to severety of diseases and strength of the patient. It is further said in this context that *baṅga bhasma* is specific of right type of *vāta rogas* and twenty types of *meha rogas* if used internally for one week only (91-93).

4.94-102. *Nāga* (Description of lead)

Physical properties of superior *nāga* (lead)

That which looks black on cutting, heavy in weight, *snigdha* (smooth) on touch, melts quickly, looks *ujjvala* (bright) and black from out side is considered *śuddha naga* (pure lead) and that is useful, not otherwise (94).

***Nāga śodhanam* (method of purification)**

For this lead should be poured in the juice of *nirguṇḍī* mixed with *haridrā cūrṇa* (for 3-7 times). And so purified lead may not cause *mūrcchā* (unconciousness) and *sphoṭa* (breaking of the skin), toxic effects on internal use etc. (95).

***Nāga māraṇam* (Incineration of lead)**

First Method

Prepare thin *patras* (leaves) of purified lead, prepare a paste of *manaḥ śilā* (realgar) by triturating it with *vāsārasa* for one *yāma* (3 hours). Anoint this paste on the leaves of lead already prepared. On drying close these in *śarāva saṃpuṭa* and apply strong heat through *varāhapuṭa*. Repeat the process for three times and by doing so lead *bhasma* is prepared (96-97).

Second Method

The *nāga bhasma* may also be prepared with another method. For this melt *nāga* (lead) in an iron pan and rub it with iron ladle sprinkling the powder of *palāśa mula* (root of *palāśa*) carefully for four *yāmas* (12 hours) applying strong heat from down to the pan. By this method lead turns to ashes definitly. On applying more heating it turns into reddish powder and may be used for all purposes (in all the diseases). It can always destroy diseases. It is said further by the author that many scholars have told many methods for the *māraṇa* (incineration) of *nāga* but in reality there is no method by which one can do the *māraṇa* of lead and mercury in complete sense except lord Śiva (98-101).

***Nāga bhasma gunāḥ* (Properties of lead ash)**

It can destroy all the *premaha rogas*, *vātaja rogas*, specially *dhanur-vāta rogas* etc and also twenty types of *śleṣmaja* (*kaphaja*) *rogas* undoubtedly (102).

4.103-108. *Pittala* (Description of brass)

***Pittala bhedāḥ* (varieties of *pittala*)**

Pittala is of two types:

1. *Rītikā* and 2. *Kākatuṇḍī* (103½).

Characterstics of each variety:

That which turns on heating and quenching in *tuṣajala* (*dhānyāmla*-an acidic liquid) is known as *ṛtikā*, and which turns black on heating and quenching in *kāñjika* is known as *kākatuṇḍī* (103½).

Physical properties of superior/inferior quality

Which looks yellowish, soft, heavy and like a *sāra* (iron), golden yellow in colour, smooth and oily on touch is considered superior or acceptable for therapeutic uses (104).

Which gives bad or foul smell, rough on touch, *pāṇḍura* (whitish) in colour, can not stand to hammering and has dry surface is considered inferior and not recommended for *rasāyana* purposes (105).

***Ṛtī Śodhana* Method**

Fine leaves of brass should be heated strongly and quenched in *nirguṇḍi* juice with care. By repeating the process for five times *ṛtī* becomes certainly purified (106).

***Pittala bhasma vidhi* (Method of incineration of brass)**

The purified leaves of brass should be anointed with the paste of *manaḥ śilā* (realger), *gandhaka* (sulphur) and *sindhūttha* (rock salt) prepared with lemon juice. Apply *gajapuṭa* heat in *sarāva saṃpuṭa*. Repeat the process for eight times to convert brass into an ash form.

It should be used for *rasāyana* purpose (107).

Pharmaco-therapeutic properties

Ṛtikā is *rūkṣa* in *guṇa*, *kṛmighne* in *karma* and destroys *raktapitta*. *Kākatuṇḍī* is used in *vīrya*, *sara* in *guṇa* and *kuṣṭhahara* in *karma* (108).

4.109-111. *Kāṃsya* (bell metal)

Formula of *kāṃsya*-making

Mix one part of best quality tin metal with four parts of superior quality copper by melting both. By this formula good quality bell metal can be prepared. The *kāṃsya* prepared in Saurāṣṭra is considered to be the best (109).

***Śodhana-maraṇa* method**

Kāṃsya heated strongly and quenched in cow's urine for seven times becomes purified.

Purified *kāṃsya* mixed with *haritāla* and *gandhaka*, and triturated with lemon juice turns into an ash by applying five *puṭas* (*gajapuṭas*) (110).

Properties of *kāṃsya bhasma*

Kāṃsya reduced to an ash pacifies *vātadoṣa*, destroys *pramehas*. It is also said here that all types of foods except *amla*, *ghṛta* and *śāka* if put in *kāṃsyapātra* turns *pathya* (acceptable to the body) (111).

4.112-115. *Varta loha/viḍa loha* (an alloy of four metals)

Varta loha can be prepared by mixing *loha* (iron) *kāṃsya* (bell metal) *arka* (copper) and *ṛti* (brass). The scholars also call it as *viḍa loha* (112).

***Śodhana-māraṇa* method**

Varta loha heated to melting and poured into horse urine becomes purified. The process may be repeated for seven times. *Varta loha* mixed with *gandhaka* and *tālaka* and applied heating by *puṭa* system becomes *mṛta* (converts into an ash) (113).

Properties of *varta loha bhasma*

It pacifies *kapha* and *pittadoṣa*, *amla* in *rasa*, *rucikara* and *kṛmihara* in *karmas*, destroys *netra rogas* and *gala rogas* (114).

Every thing put in this pot becomes *pathya* (acceptable to the body) except *kṣara* and *amla padārthas*. These materials if put in this vessel prove best *sarvadoṣahara, agni-dīptikara* (stimulant to digestive fire) and *pācana* (digestion promotor) (115).

4.116. Upsaṃhāra (Conclusion)

In this chapter I have mentioned the best *śodhna* and *māraṇa* methods, and the good and bad properties of metals carefully after consulting many texts in detail and whatever I have experienced (in my life) (116).

vFk ipekS/;k;%

v"Vk egkjlk%

अथेदानीं प्रवक्ष्यामि गुणाधिक्यान्महारसान् ।
तेषां नामानि वर्गोश्च सत्वानि तद्गुणांस्तथा ॥ 1 ॥
क्रमेण गगनं ताप्यं वैक्रांतं विमलं तथा ।
रसकं शैलसंभूतं राजावर्तकसस्यके ।
एते महारसाश्चाष्टावुदिता रसवादिभिः ॥ 2 ॥

vHkdL; Hksnk% y{k.kkfu p

क्रमप्राप्तमहं वक्ष्ये गगनं तु चतुर्विधम् ।
श्वेतं रक्तं तथा पीतं कृष्णं परमसुंदरम ॥ 3 ॥
श्वेतं श्वेतक्रियायोग्यं रक्तं पीतं हि पीतकृत् ।
कृष्णाभ्रं सर्वरोगाणां नाशनं परमं सदा ॥ 4 ॥
वज्रं पिनाकं नागं च मंडूकमभिधीयते ।
अनेन विधिना प्रोक्ता भेदाः संतीह षोडश ॥ 5 ॥
अभ्राणमेव सर्वेषां वज्रमेवोत्तमं सदा ।
शेषाणि त्रीणि चाभ्राणि घोरान् व्याधीन् सृजंति हि ॥ 6 ॥
तस्माद्यत्नेन सद्वैद्यैर्वर्जनीयानि नित्यशः ॥ 7 ॥
सवज्राभ्रं धम्यमानेऽग्नौ विकृतिं न क्वचिद् भजेत् ।
सेवितं तन्मृति हन्ति वज्राभं कुरूते वपुः ॥ 8 ॥
पिनाकं चाग्निसंतप्तं विमुञ्चति दलोच्चयम् ।
सेवितं चैकमासेन कृमिं कुष्ठं करोत्यलम् ॥ 9 ॥

नागाभ्रं ध्मापितं सम्यक् नागवत्स्फूर्जते ध्रुवम् ।
सेवितं तत्प्रकुरूते क्षयरोगसमुद्भवम् ॥ 10 ॥
विषं हालाहलं पीतं मारयत्येव निश्चितम् ।
तथा नागाभ्रनामेदं सद्वैद्यः कथयत्यलम् ॥ 11 ॥
मंडूकाभ्रं प्रकुरूते ताप्यमानं हि नित्यशः ।
क्षणं चाग्नौ न निष्ठेत मंडूकसदृशां गतिम् ।
मंडूकाभ्रं न सेव्यं हि कथितं रसवेदिभिः ॥ 12 ॥

vHkd'kks/kue

स्वेदयेद्दिनमेकं तु कांजिकेन तथाभ्रकम् ।
पश्चात्कुलत्थजे काथे तक्रे गूत्रेऽथ वाजिनाम् ॥ 13 ॥
पाचितं दोष शून्यं तु शुद्धिमायाति निश्चितम् ।
तथाग्नौ परितप्तं तु निषिञ्चेत्सप्तवारकम् ॥ 14 ॥
कांजिके चापि निर्दोषमभ्रकं जायते ध्रुवम ।
वराक्वाथे तथा दुग्धे गवां मूत्रे तथैव च ।
मार्कवस्य रसेनापि दोष शून्यं प्रजायते ॥ 15 ॥

vHkdHkLe ekj.ke

सूक्ष्मचूर्णं ततः कृत्वा पिष्ट्वा हंसपदीरसैः ।
चक्राकारं कृतं शुष्कं दद्यादर्धगजाह्वये ॥ 16 ॥
षट् पुटानि ततो दत्वा पुनरेवं पुनर्नवा ।
रसेन मर्दितं गाढमभ्रांशेन तु टंकणम ॥ 17 ॥
पुनश्च चक्रिकां कृत्वा सप्तवारं पुटेत्खलु ।
तण्डुलीयरसेनैव तद्वद्वासारसेन च ॥ 18 ॥

पुटयेत्सप्तवाराणि पुटं दद्याद्गजार्धकम् ।
अनेन विधिना चाभ्रं म्रियते नात्र संशयः ।
चंद्रिकारहितं सम्यक सिंदूराभं प्रजायते ॥ 19 ॥
कासमर्दरसेनैव धान्याभ्रं पाचितं शुभम् ।
शतवारेण म्रियते नात्र कार्या विचारणा ॥ 20 ॥
एवं मुस्तारसेनापि तण्डुलीयशिफारसैः ।
टंकणेन समं पिष्ट्वा चक्राकारमथाभ्रकम् ॥ 21 ॥
षष्ठिसंख्यपुटैः पक्वं सिन्दूरसदृशं भवेत् ।
कुष्टक्षयादिरोगघ्नं अभ्रकं जायते ध्रुवम ॥ 22 ॥
नागवल्लीदलरसैर्वटमूलत्व चा तथा ।
वृषामत्स्यादनीभ्यां च मत्स्याक्ष्या सपुनर्भुवा ॥ 23 ॥
वटवृक्षस्य मूलेन मर्दित पुटितं धनम् ।
सिंदूरसदृशं वर्णे भवेद्विंशतिमे पुटे ॥ 24 ॥
रूक्षं सूक्ष्मं जलप्लावं रक्तवर्णसमुज्जवलम् ।
सर्वरोगहरं चापि जायते बहुभिः पुटैः ॥ 25 ॥

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मृतं वज्राभ्रकं सम्यक् सेवनीयं सदा बुधैः ।
वलिपलितनाशाय दृढतायशरीरिणाम् ॥ 26 ॥
सर्वव्याधिहरं त्रिदोष शमनं बह्नेश्च संदीपनं ।
वीर्यस्तंभविवृद्धिकृत्परमिदं कृच्छ्रादिरोगापहम् ॥ 27 ॥
भूतोन्मादनिवारणं स्मृतिकरं शोफामयघ्वंसन ।
सद्यः प्राणविवर्धनं ज्वरहरं सेव्य सदा चाभ्रकम ॥ 28 ॥

यथा विषं यथा वज्रं शस्त्रोऽग्निः प्राणहृद्यथा ।
भक्षितं चन्द्रिकायुक्तभभ्रकं तादृशं गुणैः ॥ 29 ॥

vHkdL; lRoikrue

पांदाशं टंकणं दत्वा मुसलीरसमर्दितम् ।
ध्मापितं कोष्ठिकायंत्रे सत्वरूपं प्रजायते ॥ 30 ॥
स्वल्वे पिष्ट्वा तु मतिमान् सूक्ष्मचूर्णं तु कारयेत् ।
गलितं वस्त्रखण्डेन घृतेन च परिप्लुतम् ॥ 31 ॥
भर्जितं दशवाराणि लोहखर्परकेण वै ।
अग्निवर्णसमं यावत् तावत्पिष्ट्वा तु भर्जयेत् ॥ 32 ॥
शुकपिच्छसमं पिष्ट्वा क्वाथे तु वटमूलजे ।
ततो विंशतिवाराणि पुटेच्छूकरसंज्ञकैः ॥ 33 ॥
वराकषायैर्मतिमान् तथा कुरू भिषग्वर ।
नीलीगुंजावरापथ्यामूलकेन सुभावयेत ॥ 34 ॥
संशुष्कं भक्ष्येद्विद्वान् सर्वरोगहरं परम् ।
अभ्रसत्वात्परं नास्ति रसायनमनुत्तमम् ॥ 35 ॥
यदि चेत् शतवाराणि पाचयेत्तीव्रवह्निना ।
तदामृतोपमं चाभ्रं देहलोहकरं परम् ॥ 36 ॥
धान्याभ्रकं ततः कृत्वा द्वात्रिंशत्पलमात्रकम् ।
लाक्षागुंजाक्षुद्रमीनाः टकणं दुग्धमाविकम् ॥ 37 ॥
सर्षपाः शिगुपिण्याकं सिन्धूत्थं मृगशृंगकम् ।
माक्षिकं च समांशानि सर्वाण्येव तु कारयेत् ॥ 38 ॥
धान्याभ्रकेन तुल्येन मर्दयेन्मतिमान्भिषक् ।
पुनर्नवाया वासाया कासमर्दस्य तंडुलैः ॥ 39 ॥

मत्स्याक्ष्या हंसपद्याश्च कारवेल्लया रसैः पृथक् ।
खलगोधूमयोश्चूर्णैः कारयेद्वटकान् शुभान् ॥ 40 ॥
पश्चात् कोष्ट्यां धमेच्छुष्कान् भस्त्रिकाद्वितयेन तान् ।
खादिरस्य तु चांगारैः सत्वं निःसरति ध्रुवम् ॥ 41 ॥
पृथक् कृत्वा तु रवकान् कांस्यवर्णान्विशेषतः ।
तत्किट्टं गोमयेनाथ वटकान्कारयेत्पुनः ॥ 42 ॥
ध्मापयेत्पूर्वविधिना पुनः सत्वं हि निःसरेत ।
अनेन विधिना कार्यं पञ्चगव्येन मिश्रितम् ॥ 43 ॥
पञ्चाजेनाथ महिषीपञ्चकेन समं कुरू ।
पतत्येव मसंदिग्धं सत्यं गुरूवचो यथा ॥ 44 ॥

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अथाभ्रसत्वरवकान् अम्लगर्वेण पाचयेत् ।
शोधनीयगणेनैव मूषामध्ये तु शोधयेत् ॥ 45 ॥
काचटंकणगुंजाज्यसारघैः शोधयेत्खलु ।
मधुतैलवसाज्यूषु दशवाराणि ढालयेत् ॥ 46 ॥
मार्दवं करयेत्सत्यं योगेनानेन सर्वदा ।
सत्वस्य गोलकानेवं तप्तानेवं तु कांजिके ॥ 47 ॥
निर्वाप्य तत्क्षणादेव कण्डयेल्लोहपारया ।
अनेनैव प्रकारेण सूक्ष्मचूर्णं तु कारयेत ॥ 48 ॥
भर्जयेद् घृतमध्ये तु त्रीणि वाराणि यत्नतः ।
पेषणं तु प्रकर्तव्यं शिलापट्ठेन यत्नतः ॥ 49 ॥
धात्रीपत्ररसेनापि तस्याः फलरसेन वा ।
पुनर्भुवा वासया च कांजिकेनाथ गंधकैः ।
पुटयेद्शवाराणि म्रियते चाभ्रसत्वकम् ॥ 50 ॥

x.kk% मृतं सत्वं हरेन्मृत्युं सर्वरोगविनाशनम् ।
क्षयं पांडुं ग्रहणिकां श्वासं शूलं सकामलम् ॥ 51 ॥
ज्वरान्मेहांश्च कासांश्च गुल्मान्पञ्चविधानपि ।
मंदाग्निमुदराण्येव मशांसि विविधानि च ॥ 52 ॥
अनुपानप्रयोगेनण सर्वरोगान्निहन्ति च ।
अभ्रसत्वगुणान्वक्तुं शक्यते न समासतः ॥ 53 ॥

vFk jktkor%

y{k.k– किंचिद्रक्तोऽथ नीलश्च मिश्रवर्णप्रभः सदा ।
तौल्ये गुरूश्च मसृणो राजावर्त्तो वरः स्मृतः ॥ 54 ॥
'kks/ku– गौमूत्रेणाथ क्षारैश्च तथाम्लैः स्वेदिताः खलु ।
त्रिवारेण विशुध्यंति राजावर्तादयो रसाः ॥ 55 ॥
ekj.k– चूर्णितः शुकपिच्छेन भृंगराजरसेन वै ।
सप्तावोरण पुटितो राजावर्त्तो मरिष्यति ॥ 56 ॥
x.k%– श्लेष्मप्रमेहदुर्नामपाण्डुक्षयनिवारणः ।
पाचनो दीपनश्चैव वृष्योऽनिलविषापहः ॥ 57 ॥
lRoikr%– कोशातकी क्षीरकन्दो बंध्याककोर्टकी तथा ।
काकमाची राजशमी त्रिफला गृहधूमकः ॥ 58 ॥
राजावर्तो रसैरेषां सत्वं मुञ्चति मर्दितः ।
ध्मापितः खदिरांगारैर्भस्त्रिकाद्वितयेन च ॥ 59 ॥

vFk oØkr%

y{k.k– अष्टधारोऽष्ठफलकः षट्कोणो मसृणो गुरूः ।
शुद्धमिश्रितवर्णेश्च युक्तो वैक्रांत उच्यते ॥ 60 ॥

श्वेतः पीतस्तथा कृष्णो नीलः पारावतच्छविः।
कर्बुरः श्यामवर्णश्च वैक्रांतश्चाष्टधा स्मृतः ॥ 61 ॥

'kks/ku ekj.k– काथे कुलत्थजे स्विन्नो वैक्रांतः शुध्यति ध्रुवम्।
गंधनिंबूरसैर्मर्द्यः पुटितो म्रियते ध्रुवम् ॥ 62 ॥

x.kk– आयुःप्रदस्त्रिदोषध्नो वृष्याः प्राणप्रदः सदा।
वेगप्रदो वीर्यकर्ता प्रज्ञावर्णौ करोति हि ॥ 63 ॥
रसायनेषु सर्वेषु पूर्वगण्यस्तु रोगहा।
वज्रवद्गूणकारी च वैक्रांतो रसबन्धकः ॥ 64 ॥

lw;kZikru– सूर्यातपे मर्दितोऽसौ सत्वपातगणौषधैः।
शुष्कायितो वटीकृत्य मूषास्थो ध्मापितोऽपि वै ॥ 65 ॥
सत्वं मुञ्चति वैक्रांतः सत्यं गुरूवचो यथा।

lw;Zox.kk%– मृतसूतेन तुल्यांशं सत्वं वैक्रांतसंभवम् ॥ 66 ॥
मृताभ्रसत्वसंयुक्तं मर्दितं सममात्रकम्।
कणामध्वाज्यसंमिश्रं वल्लमात्रं निषेवितम् ॥ 67 ॥
सर्वान् रोगान्निहंत्याशु जीवेद्वर्षशतं सूखी।
त्रिवर्षसेवनान्नूनं वलीपलितनाशनम् ॥ 68 ॥

vFk lL;d&rRFk

सद्यो हालाहलं पीतममृतं गरूडेन च।
सुधायुते विषे वांते पर्बते मरूताह्वये ॥ 69 ॥

y{k.k– धनीभूतं च संजातं सस्यकं खलु कथ्यते।
नीलं मरकतच्छायं तेजोयुक्तं प्रशस्यते ॥ 70 ॥

'kks/ku– स्वेदित माहिषाज्याभ्यां गवां मूत्रैर्नरस्य वा।
दोलायंत्रेण यामौ द्वौ शुद्धयत्येव हि सस्यकम् ॥ 71 ॥

ekj.k– गंधाश्मटंकणाभ्यां च लकुचद्रावमर्दितम् ।
कुक्कुटाहवैः सप्तपुटैम्रियते चांधमूषया ॥ 72 ॥
lko– निघृष्ठं टंकणेनैव निम्बूद्रावेण मूषया ।
ध्मातं च ताम्ररूपं हि सत्वं मुंचति सस्यकम् ॥ 73 ॥
HkkLex.kke– विषेण सहितं सस्मात्तस्माद्विष गुणाधिकम् ।
सुधायुक्तं विषं येन सुधाधिकगुणं तथा ॥ 74 ॥
त्रिदोषशमनं चैव विषद्वद् गुदशूलनुत् ।
अम्लपित्तविबन्धघ्न रसायनवरं सदा ॥ 75 ॥
वांतिं करोति रेकं च श्वित्रकुष्ठापहं तथा ।
नाम्ना मयूरतुत्थं हि सर्वव्याधिनिवारणम् ॥ 76 ॥
efndk– भूनागसत्वसंयुक्तं सत्वमेतत्समीकृतम् ।
अनयोर्मुद्रिका कार्या शूलघ्नी सा भवेत्खलु ॥ 77 ॥
डाकिनी भूतसंवेशचराचरविषं जयेत् ।
राज्ञां सदैव रक्षार्थं विधातव्या सुमुद्रिका ॥ 78 ॥

vFk lo.kekf{kde

y{k.k– माक्षिकं द्विविधं ज्ञेयं रूक्मताप्यप्रभेदतः ।
प्रथमं माक्षिकं स्वर्णं कान्यकुब्जसमुत्थितम ॥ 79 ॥
सुवर्णवर्णसदृशं नववर्णसमन्वितम् ।
तटे तपत्याः संजातं ताप्याख्यं माक्षिकं वदेत् ॥ 80 ॥
पाषाणदलसमिश्रं पाण्डुरं पञ्चवर्णवत् ।
गुणाल्पकं भवत्येतत्स्वल्पं सत्वं विमुञ्चति ॥ 81 ॥
'kks/ku&ekj.k p– मूत्रे तक्रे च कैलत्थे मर्दितं शुष्कमेव च ।
गंधाश्मबीजपूराभ्यां पिष्टं तच्छ्रावसंपुटे ॥ 82 ॥

पञ्चवाराहपुटकैर्दग्धं मृतिमवाम्नुयात ॥ 83 ॥

lR- लोहपात्रे सुसंदग्धं लोहदण्डेन घर्षितम् ।
यदा रक्तं धातुनिभं जायते निंबुकद्रवैः ॥ 84 ॥
घर्षयेत् त्रिंगुण सूतं युक्त्या संघर्षणं कुरू ।
दिनैकं घर्षयित्वा तु दृढवस्त्रेण गालयेत् ॥ 85 ॥
वस्त्रस्था पिष्टिका लग्ना त्वधः पतति पारदः ।
अनेनैव प्रकारेण द्वित्रिवारेण गालयेत् ॥ 86 ॥
तत्तिपष्टी गोलकं ग्राह्यं यंत्रे डमरूके न्यसेत् ।
प्रहरद्वयमात्रं चेदग्निं प्रज्वालयेदधः ॥ 87 ॥
इंद्रगोपसमं सत्वमधःस्थं ग्राहयेत्सुधीः ।
अनेनैव विधानेन ताप्यसत्वं समाहरेत् ॥ 88 ॥
टंकणेन समायुक्तं द्रावितं मूषया यदा ।
तदा ताम्रप्रभं सत्वं जायते नात्र संशयाः ।
देहलोहकरं सम्यक् देवीशास्त्रेण भाषितम् ॥ 89 ॥

x.k%- सर्वामयघ्नं सततं पारदस्यामृतं परम् ।
मेलनं कुरूते लोहे परमं च रसायनम् ॥ 90 ॥

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y{k.k& प्रथमो हेमविमलो हेमवद्वर्णसंयुतः ।
द्वितीयो रूप्यविमलो रूप्यवद् दृश्यते खलु ॥ 91 ॥
तृतीयः कांस्यविमलः कांस्यवर्णसमो हि सः ।
स्निग्धश्च वर्तुलश्चैव षट्कोणः फलकान्वितः ॥ 92 ॥

'kks/ku& वासारसे मर्दितो हि शुद्धोऽतिविमलो भवेत् ।

ekj.k& गंधाश्मनिंबुकद्रावैर्मर्दितः पुटितो मृतिम् ।
शृंगस्य भस्मना चापि पुटैश्च दशधा पुटेत् ॥ 93 ॥

lRo– निम्बूरसेन संपिष्ट्वा मूषामध्ये निरूध्य च।
विमलः सीससदृशं ध्मातो मुञ्चति सत्वकम् ॥ 94 ॥
lRoi;kx%– पिष्टीकृतं हि तत्सत्वं पारदेन समन्वितम्।
द्रुते गंधे हि निक्षिप्तं तालकं त्रिगुणं तथा ॥ 95 ॥
मनःशिला पञ्चगुणा वालुकायंत्रके खलु।
ज्वालयेत्क्रमशश्चैव पश्चाद्रजतभस्मकम ॥ 96 ॥
समामात्रं हि वैक्रांतं सर्वं संचूर्णयेत्खलु।
संगाल्य यत्नतो वस्त्रात्स्थापयेत्कूपिकान्तरे ॥ 97 ॥
वह्निं कुर्यादष्टयामं स्वांगशीतं समुद्धरेत्।
वल्लमात्रं च मधुना लेहयेत् व्योषसंयुतम् ॥ 98 ॥
बालानां रोगहरणं ज्वरपाण्डुप्रमेहनुत।
ग्रहणीकामलाशूलमंदाग्निखयपित्तहृत् ॥ 99 ॥
अनुपानविशेषण सर्वरोगान्निहन्ति व।
वृष्याः पित्तानिलहरो रसायनवरः खलु ॥ 100 ॥

vFk f'kyktr%

शिलाजतुर्द्विधाप्रोक्तो गोमूत्राद्यो रसायनः।
कर्पूरपूर्वकश्चान्यत् पूर्वस्मदाल्पकोगुणैः ॥ 101 ॥
xkseS=k f'kyktr&तत्राद्यं द्विविधं चैव ससत्वं सत्वहीनकम्।
गुणाधिकं तयोर्मध्ये यत्पूर्वं सर्वदोषहृत् ॥ 102 ॥
निदाधे तीव्रतापाद्धि हिमप्रत्यंतपर्वतात्।
हेमतारार्कगर्भेभ्यः शिलाजतु विनिःसरेत् ॥ 103 ॥
बंधूकपुष्पसदृशं गुरूस्निग्धं सुशीतलम्।
रूक्मगर्भगिरौजातं परमं तद्रसायनम्।
किंचित्तिक्तं च मधुरं शिलाजं सर्वदोषनुत् ॥ 104 ॥

तारगर्भगिरेर्जातं पाण्डुरं स्वादु शीतलम् ।
पित्तपाण्डुक्षयघ्नं च रौप्यगर्भशिलाजतु ॥ 105 ॥
शुल्वगर्भगिरेर्जातं कृष्णवर्णं घनं गुरू ।
गिरिजं कफवातघ्न विशेषत्सर्वरोगजित् ॥ 106 ॥
ijh{kk– अग्नौ यज्जायते क्षिप्तं लिंगाकारमधूमकम् ।
उदके च विलीयेत तच्छुद्धं हिनिगद्यते ॥ 107 ॥
'kks/kue– अम्लैश्च गुग्गुलूपेतैः क्षाराद्यैर्भाण्डमध्यतः ।
विशुद्धयति शिलाजातं स्वेदितं घटिकाद्वयम् ॥ 108 ॥
ekj.ke– मनःशिलालुङ्गरसैः शिलया गंधकेन वा ।
तालकेनाथ पुटितं शिलाजं म्रियते ध्रुवम् ।
छगणैरष्टभिः कृत्वा भस्मीभूतं शिलाजतु ॥ 109 ॥
x.kk– शिलाजतुं तु संशुद्धं सेवेत यः पुमान् सदा ।
जीवेद्वर्षशतं साग्रं न रोगैर्बाध्यते खलु ॥ 110 ॥
मूत्रकृच्छ्राश्मरीरोगा प्रयांत्येव न संशयः ।
महारसे चोपरसे धातुरत्नेषु पारदे ॥ 111 ॥
ये गुणाः कथिताः सद्भिः शिलाधातो वदन्ति ते ॥ 112 ॥
i;kxs– वैक्रांतकांतत्रिफलात्रिकटुभिः समन्वितम् ।
वल्लोन्मितं वै सेवेत सर्वरोगगणापहम् ।
पलितं वलिभिः सार्धं हन्यादेव न संशयः ॥ 113 ॥
dihjf'kykt r– कर्पूरसदृशं श्वेतं कर्पूराख्यं शिलाजतु ।
अश्मरीमेहकृच्छ्रघ्नं कामलापांडुनाशनम् ॥ 114 ॥
अम्लतोयेन संस्विन्नं शुष्कं शुद्धिमुपैति च ।
नोदितं मारणं तस्य सत्वपातनकं बुधैः ॥ 115 ॥

vFk [kij% ¼jl d½

y{k.ke– द्विविधो रसकः प्रोक्तः कारवेल्लकदर्दुरः।
सत्वपाते परः प्रोक्तः प्रथमश्चौषधादिषु ॥ 116 ॥
सर्वमेहहरश्चैव पित्तश्लेष्मविनाशनः।
नागार्जुनेन कथितौ सिद्धौ श्रेष्ठरसावुभौ ॥ 117 ॥
कृतौ योनाग्निसहनौ सूतखर्परकौ शुभौ।
तेन स्वर्णमयी सिद्धिरर्जिता नात्र संशयः ॥ 118 ॥

'kks/ku– रसकस्तापितः सम्यक् निक्षिप्तो बीजपूरके।
निर्मलत्वमवाप्नोति सप्तवारं निमज्जितः ॥ 119 ॥
कांजिके वाथ तक्रे वा नृमूत्रे मेषमूत्रके।
द्रावितो ढालितः सम्यक् खर्परः परिशुद्धयति ॥ 120 ॥
खपरं रेतितं शुद्धं स्थापितं नरमूत्रके।
रंजयेन्मासमेकं हि ताम्रं स्वर्णप्रभं वरम् ॥ 121 ॥

lkeoe– शिला हरिद्रा त्रिफला गृहधूमैः ससैंधवैः।
भल्लातकैष्टंकणैश्च क्षारैरम्लैश्च वर्तितम् ॥ 122 ॥
पादांशसंयुतैर्मूषां वृंताकफलसन्निभाम्।
निरूध्य शोषयित्वाथ मूषां मूषोपरि न्यसेत् ॥ 123 ॥
प्रध्माते खर्परे ज्वाला सिता नीला भवेद्यदा।
लोहसंदंशके कृत्वा घृत्वा मूषामधेमुखीम् ॥ 124 ॥
भूम्यामाढालयेत्सत्वं यथा नालं न भज्यते।
तदा सीसोपमं सत्वं पतत्येव न संशयः ॥ 125 ॥
अनेनैव प्रकारेण त्रिवारं हि कृते सति।
विनिः सरेत्सर्वसत्वं सत्यं हि गुरूणोदितम् ॥ 126 ॥

lRoekj.ke– तालकेन समायुक्तं सत्वं निक्षिप्य खर्परे।
घर्षयेल्लोहदण्डेन म्रियते च न संशयः ॥ 127 ॥
lRoHkLeiz;ksx%– मृतं सत्वं मृतं कांतं समांशेनापि योजितम्।
माषमात्रमिदं चूर्णं वराक्वाथेन संयुतम् ॥ 128 ॥
लोहपात्रस्थितं रात्रौ तिलजप्रतिवापकम्।
निहन्ति मधुमेहं च क्षयं पाण्डं तथानिलम् ॥ 129 ॥
योनिरोगांश्च नारीणां ज्वरांश्च विषमानापि।
स्त्रीरोगान्हन्ति सर्वांश्च श्वासकासपुरोगमान् ॥ 130 ॥

bfr Jh ineukHkluuk Jh;'kksèkjsk tukx<okLr0;sn
fojfprsjlidk'k l/kkdjsipeks/;k;%A

ENGLISH TRANSLATION

Chapter : 5

5.1-2. Now in minerals *mahārasa* group of drugs are described first because of their superior or better properties. Their names, groups, *satva-pātana* and properties are being described here serially.

The names of *mahārasa* group of drugs are: *Abhraka Gagana* (mica), *Rājāvarta* (lapis lazuli), *Vaikrānta* (turmaline/manganese ore), *Sasyaka* (copper sulphate ore/blue vitriol), *Tāpya/Mākṣika* (chalcopyrite), *Vimala* (iron pyrite), *Śaila saṃbhūta* (asphalt/mineral pitch/bituman), *Rasaka* (zine blend/zinc ores).

The experts of *rasaśāstra* have mentioned these eight *mahārasas* in this text (1-2).

5.3-7. *Abhraka gagana varṇanam* (Description of mica) (I):

Now according to serial order, I am describing *gagana* first which is of four types as per colour:

Varieties: 1. *Śveta* 2. *Rakta* 3. *Pīta* and 4. *Kṛṣṇa*.

The white one is suitable for *śveta krityā*, *rakta* and *pīta* are suitable for *pīta karma* while *kṛṣṇābhra* is always considered suitable for *rogaharaṇa* (curing of diseases). Each of these are again subdivided in four sub-varieties: 1. *vajra* 2. *pināka* 3. *nāga* and 4. *maṇḍūka*. In this way sixteen varieties of *abhraka* have been mentioned here. Out of these four *abhraka* sub-varieties, the *vajra* variety is the best and remaining three are not considered good for use, as these are likely to produce severe types of diseases, hence by the good physicians these have always been discarded (3-7).

5.8-12. Characteristics

Vajrābhraka

Vajrābhra variety when heated strongly on fire never develops any *vikṛti* (change in shape and form) and on internal use, it makes the body as strong as *vajra* (the weapon of Lord Indra) and checks even death.

Pināka

Pinākābhra variety when heated on fire gets its layers separated or gets expanded. On internal use, it produces *kṛmi* and *kuṣṭha rogas* within one month.

Nāgābhraka

Nāgābhra variety when heated strongly on fire produces hissing sound like that of snake and on internal use it produces *kṣayaroga* (wasting diseases) which may prove fatal in due course of time just like drunken *hālāhala viṣa* (a variety of very virulent poison). It is the opinion of experienced physicians.

Maṇḍūkābhraka

Maṇḍkūkābhra variety when heated strongly on fire does not remain quite rather always makes movement like a frog (breaks into pieces and jumps from fire like frogs). And according to experts of *rasaśāstra* it is also not recommended for internal use (8-12).

5.13-15. *Śodhana* process of *Abhraka* :

First Method: For *śodhana*, *abhraka* should be applied *svedana* (heating) in boiling *kāñjika* or in acidic liquid for one day followed by *svedana* in *kulattha kvātha, takra* (butter milk) and *vājī mūtra* (horse urine). Heating as above makes it purified and free from *doṣas* (impurities).

Second method: *Abhraka* should be made red hot on fire and quenched in *kāñjika* for seven times. This method also makes it free from various *doṣas* (impurities). In the same way it should also be quenched in *varā* (*triphala*) *kvātha*, cows milk, cow's urine and *bhṛṅgarāja rasa* for making it *doṣaśūnya* (free from impurities) (13-15).

5.16-25. *Māraṇa* process of *Abhraka*:

First method: Make a fine powder of *śuddha abhraka*, triturate it with *haṃsāpādi rasa*, prepare its round flat pillets, dry and close these in a *saṃpuṭa* and apply six half *gajapuṭas*, then mix 1/4th part *śuddha taṅkaṇa* with *abhraka*

and triturate with *punarnavā rasa*, prepare its pillets and apply seven half *gajapuṭas*, in same way give seven *ardha gajapuṭas* with *taṇḍulīya rasa* and seven with *vāsā rasa*. By this method *candrikā rahita* (shining less) and *sindura* like red coloured *abharaka bhasma* is prepared without any doubt. In total 27 *puṭas* are applied (16-19).

Second method: In this the use of *dhānyābhraka* is recommended. It is to be triturated with *kāsamarada rasa* and applied hundred *puṭas*. By this method also good quality *abhraka bhasma* is prepared (20).

Third method: In this method *ṭaṅkaṇa* is mixed with *abhraka* in equal quantity and triturated with *mustā rasa* and *taṇḍuliya rasa*. Then after making *cakrikās* sixty *puṭas* are advised to be given *ṭaṅkana* should be used once only. And by giving sixty *puṭas sindura* like colour develops in *abhraka bhasma*. This *abhrakabhasma* destroys *kuṣṭha* and *kṣaya* etc. disease definitely (21-22).

Fourth method: In this method *nāgaballudala rasa*, *vātamāla tvak rasa*, *vāsā rasa*, *matsyādānī* (*bhūdhātrī*), *matsyākṣī* (brāhmī), *punarnavā* and *vāṭamūla rasa* have been recommended for *mardana* (trituration) and same *puṭa* should be applied. The author mentions here that by 20 *puṭas sindūra* like colour appears in *abharaka bhasma* (23-24).

Note: That means three *puṭas* with each drug should be given. Though, in Gujrātī commentry by Jīvarāma Kālīdāsa it is written that 20 *puṭas* with each drug may be given and these are seven drugs so in total 140 *puṭas* are to be given.

Lastly the author gives general statement in the context of *abhrakabhasma* that by applying more number of *puṭas* the *bhasma* becomes fine to finer, *vāritara* and of shining red colour and develops *sarvarogahara* properties (25).

5.26-29. Pharmaco-therapeutic properties of *Abhraka bhasma*:

Mṛta vajrābhraka (*vajrābhraka bhasma*) should always be used internally by wise persons for destroying *balī*, and *palita* (wrincles and graying of hairs) and to strengthen the body.

It is further claimed about *abhraka bhasma* that it is *tridoṣaśamana* (pacifies all the three *doṣas*), destroys all the *vyādhies*, stimulates digestive fire, sustains the discharge of seman and increases it in quality and quantity, destroys *mūtrakṛcchra* etc. Urinary troubles, prevents the onset of *bhūtonmāda*, improves *smṛti* (memory), destroys *sophāmaya* (oedematus conditions), immediately stimulates *prāṇa* (oxygen intake capacity of lungs), cures *jvara* (fevers) and advised to be used always (in all seasons) (26-28).

Special precautions:

Abharaka bhasma if used internally associated with *candrikā* (shining particles) proves *prāṇahṛt* (fetal) like that of *viṣa* (poison), *vajra* (weapon of Lord Indra), *śastra* (arms) and *agni* (fire) (29).

5.30-44. *Abhraka satvapātanam*:

First method: Purified *abhraka* should be mixed with 1-4th part *ṭaṅkaṇa* and triturated with *musalī rasa*, prepare pillets and dried. Put these in a *muṣa* and apply strong heat (of 1450°C), the heat should be increased slowly and maintained for one and half hours. In this way *satva* (metal content) of mica is liberated and settles at the base in button shape (30-31).

Method for Satva māraṇa

This *satva* may be ground in a mortar and made into fine powder. Seive it with cloth piece and mix it with *ghee* and fry it in an iron pan for ten times. Frying should be done till it becomes red hot. After each frying it should be ground to fine powder and then again fried with *ghee*. Now add equal part of sulphur to it and triturate it with *vaṭamūla* decoction and apply twenty *varāha puṭas*. In the same way apply twenty *puṭas* with *triphalā* decoction. In the end apply *bhavana* with *nīlīrasa, guñjā kvātha, triphalā kvātha, pathyā kvathā* and *mūlaka kvatha* and allow it to dry. It may be used internally and is claimed best for curing all the diseases (32-34½).

There is no better substance on the earth than *abhrasatva* and if it is heated hundred times in strong heat then it becomes like an *amṛta* (nectar) and may prove best for using in *deha* (body) and *loha* (metal) both (34½-36).

Second method: Prepare *dhānyābhraka* first and take 32 *palas* from it. Then take *lākṣā*, *guñja*, *kṣudra mīna*, *ṭaṅkaṇa*, goat's milk, *sarsapa*, *śigru*, *pinyāka*, *saindhava*, *mṛga-śṛṅga* and *mākṣika* (honey) in equal parts and prepare their mixture. Mix it with *dhānyābhraka* in equal quantity. It should then be triturated with *punarnavā*, *vāsā*, *kāsamarda*, *taṇḍulīya*, *matsyākṣī*, *haṃsapādī* and *kāravallī rasa*. Now also mix *khala* and *godhūma cūrṇa* with it in equal amount and prepare its *vatakas* (balls). Dry these and put these in *mūsa* and apply strong heat in a *koṣṭhī* using two blowers and *khadirāngāra* as fuel. By doing so the *satva* (metal content) of *abhraka* comes out (37-41).

Now collect the *kāṃsyavarṇa* (bronze colour) granules from the *kiṭṭa*. And then mix the remaining portion of *kiṭṭa* with *gomaya* and prepare its balls and heat them strongly after drying as before. By this method the remaining *satva* also comes out. The *kiṭṭa* may again be treated with *pañca gavya*, *pañcaja* and *mahiṣī pañcaka* for complete extraction of *satva* from the *kiṭṭa* portion. This is as true as *guru vacana*/*āptavacana* (42-44).

5.45-53. *Abhra satva māraṇa*:

***Śodhana* method:** The granules of *abhra satva* may be treated with *amlavarga* drugs/liquids. Then it should be purified with *śodhanīya guṇa* drugs also in *mūṣa*. The *kāca*, *ṭaṅkaṇa*, *guñja*, *ajya* and *śāragha* (honey) may also be used for *śodhana*. After *śodhana* these should be heated to red hot and quenched in honey, oil, fat and ghee. These induce softness in the *satva*. Then the granules of *satva* should be heated strongly and quenched in *kāñjika* and crush these immediately to make into powder with iron hammer. So made powder of *abhra satva*, may be fried in *ghee* for three times. Then so fried material should be powdered again on stone plate with care, then triturate it with *āmalkī patra rasa*, *āmalakī phala rasa*, *punarnavā rasa*, and *kāñjika* along with *gandhaka* and apply *puṭas* heat ten times. In this way *abhraka satva bhasma* is prepared (45-50).

Properties: The *satva bhasma* on internal use prevents death, destroys all the diseases, specially *kṣaya*, *pāṇḍu*, *grahaṇī*, *svāsa*, *śūla*, *kāmalā*, *jvara*, *meha*, *kāśa*, *pañcavidha gulma*, *mandāgni*, *udararoga*, *arśa* and various types. By

using this mixture all diseases are cured and the importance of *abhra satva* is beyond in explanation (51-53).

5.54-59 *Rājāvarta* (Lapis lazuli) (II):

Characteristics

The best *rājāvarta* is that which is slightly reddish, bluish or mixed colours, heavy in weight and *masṛṇa* (smooth) on surface (54).

Śodhana (Purification)

It becomes purified by *svedana* (heating) in boiling with *kṣāra drava* (*gomutra*) and *amla drava* and repeating the process for three times (55).

Māraṇa (Incineration of Rājāvarta)

Mix *rājāvarta* with equal amount of sulphur and triturate it with *bhṛṅgarāja rasa* and applied *puṭa* heating (*ardhagajapuṭa*). The process should be repeated for seven times. In this way *rājāvarta bhasma* is prepared (56).

Pharmaco-Therapeutic Properties

It is *dīpana* (stimulates digestive fire), *pācana* (digestive) *vṛṣya* (aphrodisiac), *pacifies vāta doṣa* and *viṣadoṣa*, destroys *kaphaja rogas*, *pramehas*, *arśas*, *pāṇḍu* and *kṣaya rogas* (57).

Satvapātana of Rājāvarta

Triturate *rājāvarta* with *kākamācī*, *ksīrakanda*, *bandhyākarkoṭakī*, *kośātakī*, *raja śamī*, *triphalā* and *gṛhadhuma*, prepare its balls, dry these and put these in a *mūṣa* and apply strong heat with *khadirāṅgāra* using two blowers for blowing air (58-59).

5.60-68 *Vaikrānta* (Turmaline) (III):

Characteristics

That which has eight edges, eight facets, six angles, smooth surface, heavy weight and possesses pure or mixed colours. Such mineral is known as *vaikrānta* (60).

Varieties as per Colour

As per colour it is said to be of eight types viz. white, yellow, black, blue, pegion-colour, spoted with different colour spots, *śyāmala* and *miśra varṇa*. In this way it is of eight types (61).

Śodhana and Māraṇa Process

Śodhana is done by boiling it in *kulattha kvātha*. And for *māraṇa* it should be triturated with sulphur (equal part) and lemon juice and then applied *puṭa* heating. As the number of *puṭas* is not mentioned here apply seven *puṭas* (62).

Pharmaco-Therapeutic Properties

It is claimed as *tridoṣaghna*, *vṛṣya* (aphrodisiac), *āyuprada* (prolongs life span), *prāna prada* (life saving), *vegaprada* (movement promotor), *vīryakartā* (imporves semon in quality and quantity), improves intelligence and complexion.

It is considered best amongst all the *rasayanas*, destroys diseases and is similar to diamond in properties. It also helps in *rasabandhana* (solidification of mercury) (63-64).

Satvapātana Method

It should be ground well with the drugs of *satvapātaṇa gaṇa* and then prepare its dry balls, put these in the *mūṣā* and apply strong heat. In this way the *satva* (metal content) is liberated from *vaikrānta* (65-66½).

Method of Using Satva

Grind *vaikrānta satva* with equal part of *sūtabhasma* and equal part of *abhraka satva bhasma*. Mix all these with *kaṇa* (*pippalī*), *madhu* (honey) *ājya* (*ghee*), and use in one *balla* (2-3 *ratti*) dose (66½-67).

Pharmaco-Therapeutic Properties

Vaikrānta satva, used as above destroys all the diseases and makes the man to live hundred years with pleasure. If it is used continuously for three years *balī* (wrinkles) and *palita* (greying of hairs) are cured definitely (66½-68).

5.69-78 Sasyaka/Tuttha (Copper Sulphate) (IV):

Mythological Origin

'*Garuḍa*' (a heaven bird) has drunken *hālāhala* poison and *amṛta* (nectar) simultaniously and vomited immediately. This vomited poison associated with *sudhā* (nectar) on *marakata* mountain when turned solid in due course of time became known as *sasyaka* (69).

Physical Appearance

That which is blue in colour, possess *marakata mani* (emerald) like shade and associated with *tejas* (brightness) is considered as superior *sasyaka* (69-70).

Śodhana Method

Sasyaka should be purified by applying *svedana* in *dolāyantra* either with buffalo urine, goat's urine, cows urine or man's urine for two *yāmas* (6 hrs.) (71)

Māraṇa Method

For *māraṇa sasyaka* should be mixed with equal part of sulphur and *ṭaṅkaṇa* and be triturated with *lakuca drava*. On drying close it in an *andhamūṣā* and apply seven *kukkuṭa puṭas*, by this method it converts into *bhasma* form (72).

Satvapātana Method

It should be mixed with *ṭaṅkaṇa* 1/4th part and ground with lemon juice. On drying it should be kept in a *mūṣā* and applied strong heating. By this method *sasyaka* liberates its *satva* (metal content) in the form of *tāmra* (Copper) (73).

Pharmaco-Therapeutic Properties of Sasyaka Bhasma

As it was mixed with *viṣa* and *amṛta* at the time of origin hence its properties are more than *viṣa*, just like a *sūdhā* which when associated with *viṣa* becomes more potent in properties than the plain *sūdhā* (74).

It can pacify *tridoṣas*, checks *viṣa prabhāva*, destroys *gudaśūla*, *amlapitta* and *vibandha* (constipation). And acts as best *rasāyana*. *Mayura tuttha* produces vomiting and purgation, destroys *svitrakuṣṭha* and also all the diseases (75-76).

Mudrikā (Ring) of Sasyaka Satva

For this mix *bhūnāga satva* with *sasyaka satva* in equal parts and prepare a ring by melting both together. It is claimed as *śūlagnī* (destroyer of pain) and may also prevent the effects of evil spirits and the effects of *carācara viṣa*. This ring should also be prepared and used for the protection of kings. According to the description of other texts the water kept in contact of this ring when used for drinking may destroy *udara śūla* (abdominal pain) immediately (77-78).

5.79-90. ***Mākṣika (Pyrite) (V)***

Varieties: There are two varieties of *mākṣika* i.e.

(1) *Rukma* (*suvarṇa*) *mākṣika* and

(2) *Tāpya* (*rajata*) *mākṣika*

1. ***Suvarṇa māksika:*** The first variety is known as *svarṇa-mākṣika*. It is produced from the mountains of *kānyakubja* area. It is very much similar to gold and contains the shade of nine colours of gold.

2. ***Tapya mākṣika:*** The second variety is found on the banks of Tapti river and is known as *tāpya mākṣika*. It is associated with stony portion and looks *pāṇḍura* (whitish) in colour and associated with the shade of five colours of gold. It is comparatively inferior in properties and liberates less *satva* (metal content) on *satvapātana* (79-81).

Śodhana (Purification) method

Suvarṇa mākṣika is purified by triturating it with cows urine, butter milk and *kulattha kvāthā* (82½).

Māraṇa (Incineration) method

After *śodhana* mix *gandhaka* with *suvarṇa mākṣikas* and triturate it with *bījapūra* (a variety of lemon) juice, prepare its pilletes, close these in *śarāva saṃpuṭa* and apply heat with *varāhapuṭa*. Such five *puṭas* make its good quality *bhasma* (82½-83).

Satvapātana method

Put *suvarṇa mākṣika* powder in an iron pan and heat it strongly stiring with an iron leddle till it converts red in colour like that of *dhātu* (*gairika*). Now add lemon juice and grind it, also add three times mercury to it and grind it for one day. Filter it with strong and thick cloth. In this way extra mercury will go down and the *piṣṭi* will remain in the cloth. Filtering with cloth may be done for 2-3 times. Now take the *golaka* (bolus) of *piṣṭi* and place it in '*damaru yantra*' and apply heat to it for 6 hours from down. By this way the red *satva*, similar to *indragopa* (a red insect) in colour may be collected from the lower part of the *yantra* according to expert (84-87½).

By this method *tāpya satva* can also be obtained. Its *satva* may also be obtained by mixing *tāpya* with *ṭaṅkaṇa* and heating it in *mūṣa* till melting. Then also copper like *satva* may be obtained. It may be used for *dehakarma* and *lohakarma* both and it is mentioned in *devīśāstra* (87½-89).

Properties of Mākṣika satva

It can destroy all the diseases and may always prove as good as *amṛta* (*nectar*) for *pāradakarma* and *pārada* preparations. It proves helpful in mixing the metals with each other, and is best in *rasāyana* (90).

5.91-100 *Vimala* (Ironpyrite) (VI):

Varieties: *Vimala* is described to have three varieties:

1. *Hema Vimala*- possess golden colour.

2. *Rūpya Vimala*- looks like silver in colour.

3. *Kāmsya Vimala*- is similar to *kāmsya* (bell metal or bronz) in colour (91-92½).

Physical Properties

It is *snigdha* (greasy), *vartula* (cube like) and possess *ṣaṭkoṇas* (six angles) and is associated with *phalakas* (facetes) (92½).

Śodhana (Purification) method

Vimala becomes purified by grinding it with *vasā rasa*.

Māraṇa (Incineration) method

It should be ground first with sulphur (equal part) and lemon juice and then subjected to *puṭa* heating (93½).

In another method its *bhasma* can be prepared by giving 10 *puṭas* with *śṛṅga bhasma* (93½).

Satvapātana (Metal extraction) method

For this, *Vimala* should be ground with lemon juice and closed in the *mūṣa* and heated strongly to liberate its *satva* (metal content) which is similar to *sīsa* (lead) (94).

Satva Prayoga

Mix *pārada* equal to this *satva* and prepare their *piṣṭi*. Add sulphur and grind well, also mix three times *tālaka* (orpiment) and five times *manaḥ śilā* (realger) and apply heat for 2 days, then mix *rajata bhasma* and *vaikrānta bhasma* in equal amount and grind it well to make fine powder. Seive it with cloth, fill it in *kāca kūpi* and apply heat through *bālukā yantra* for eight *yāmas* (24 hours). On self cooling take it out and collect the material (*bhasma*) from the bottle (95-98½).

Dose

It should be used in one *balla* (2-3 *ratti*) quantity mixed with *vyoṣa* (*trikaṭu*) and honey (98½).

Uses and indications

It is specially indicated for children, may destroy *jvara*, *pāṇḍu*, *grahaṇī*, *kāmala*, *śūla*, *mandāgni*, *kṣaya-roga* and *pittaja rogas*. And by changing *anupānas* it may destroy all the diseases (98½-99½).

Bhasma Properties

Its *bhasma* is *vṛṣya* (apphrodiasic), best *rasāyana* and destroys *pitta* and *vata doṣa* or their diseases (99½-100).

5.101-115 *Śilājatu* (Mineral pitch/asphalt/ bituman) (VII):

One versa describing two main varieties of *śilājatu* based on smell, is missing in the original text. And the text starts with the description of first variety.

Varieties: According to other texts the *śilājatu* is mainly of two types such as:-

1. *Gomūtra gandhi* and
2. *Karpūra gandhi* (101)

The first variety is again subdivided in two varieties such as *sasatva* and *satvahīna*; of the two the first one is better in properties and is capable of destroying all the *doṣas* (102).

Origin of śilājatu

In summer season due to intense heat a few rocks of *Himalaya* mountain containing either gold, silver or copper may start oozing an exudates from some rocks. That is known as *śilājatu* and claimed to contain respective metals in it (103).

Hema garbha Śilājatu

The *śilājatu* produced from the gold containing rocks is similar to *bandhūkapuṣpa* in colour i.e. (yellowish). It is heavy, oily or greesy and very cool

in nature, acts as best *rasāyana*, contains *tikta* and *madhura rasas*, may pacify all the *doṣas* (104).

Raupya garbha śilājatu

The *śilājatu* produced from the silver containing rocks in *pāṇḍura* (whitish) in colour, *madhura* in *rasa* and cool in properties, may pacify *pittaja pāṇḍu* and destroys *kṣaya rogas* (105).

Śulva garbha śilājatu

The *śilājatu* produced from the copper containing rocks is black in colour, almost solid and heavy in form and weight. It may pacify *kapha* and *vāta doṣas* and can conquer all diseases.

There is no separate description of *lohagarbha śilājatu* in this text (106).

Tests for *Śilājatu*

1. If it is put on fire, it takes the shape of *liṅga* (penis).
2. It burns without producing smoke.
3. It should dissolve in water. Only such *śilājatu* is considered as real or pure *śilājatu* (107).

Śodhana Method

Śilājatu (that which is produced from the rocks) is purified by subjecting it to *svedana* (boiling in a *bhanda*) containing either *amla-drava*, or *kṣāradrava* associated with *guggulu* for two *ghatikas* (6 hors) (108).

Māraṇa Method

Śilājatu treated (triturated) either with *manaḥ śilā* and *matuluṅga rasa*, *manaḥ śila* and *gandhka*, or *ṭalaka* and then subjected to *puṭa* heating using *laghupuṭa* with eight cowdung cakes (109).

Pharmaco-Therapeutic Properties of *Śilājatu*

The man who always uses purified *śilājatu* lives for hundred years in good health and never suffers with any disease and these persons are never get affected with *mūtrakṛccha* and *aśmarī* etc. urinary disorders (110-111½).

Whatever properties have been found by the wise persons in *mahārasas*, *uparasas*, *dhātus*, *ratnas* and in *pārada* or its compounds all those properties are claimed to be present in *śilājatu* (*śilā dhatu*) also (111½-112).

Śilājatu Prayoga Vidhi

Śilājatu in purified or *bhasma* form should be used in one *balla* (2-3 *gunja*) dose mixed with *vaikrānta bhasma*, *kānta bhasma*, *triphalā* and *trikaṭu cūrṇa* to destroy all types of *rogas*. Not only diseases are cured but its use can also prevent *palita* (greying of hairs) alongwith *balies* (wrinkles) without any doubt (113).

Karpūra Śilājatu

Karpūra śilājatu is white like *karpūra* (camphor). It destroys *aśmarī*, *meha* (*premeha*) and *mūtrakṛicchra*, *kāmalā* and *paṇḍu* (114).

Śodhana

For *śodhana karpūra śilājatu* should be subjected to *svedana* with any *amla drava* for 3 hours and then dried.

Its *māraṇa* and *satvapatana* are not mentioned by experts (115).

5.116-130 *Rasaka/Kharpara* (Zinc ore/calamine) (VIII):

Varieties: *Rasaka* is of two types, viz:

1. *Kāravellaka*; and 2. *Dardura*

The first variety is used for *satvapātana* purpose while second one is used for preparing medicines. Both the varieties are considered as *sarvamehahare* [destroys all types of *meha* (urinary) *rogas*] and *pitta śleṣma vināśana* (pacifies *pitta doṣa* and *kaphadoṣa*) (116-117½).

Nāgārjuna the father of Indian alchemy (*rasavāda*) had claimed that *sū ta* (mercury) and *kharpara* (zinc ore) both if made *agnisaha* (thermostable) then these are considered as the best of all *rasas* (*mahārasas*) and those who have succeeded in this, for them it is easy to achieve *svarṇa mayī siddhi* (gold making knowledge). There is no doubt in it (117½-118).

It means in *rasavāda* (alchemy) *rasa* (mercury) and *rasaka* (zinc ores) are the most important drugs to achieve success in gold making.

Śodhana Method

Heat *rasaka* strongly on fire and quench it in *bījapūra* (lemon) juice for seven times. And this treatment makes it purified. It may also be purified by melting *kharpara*/*rasaka* and pouring in *kāñjika*, *takra*, *nara mūtra* or *meṣa mūtra* (119-120).

Rañjana* of *Tāmra* with *Kharpara

Make a fine powder of purified *kharpara* through a *reti* (file) and keep it in man's urine for one month and then mix it with *tāmra* (copper) to give colour (die) to it like a gold (121).

Satvapātana

Mix *kharpara cūrṇa* with *śilā* (realger), *haridrā*, *triphalā*, *gṛhadhūma*, *saindhava*, *bhallātaka* and *taṅkaṇa*, in 1/4th part (quantity) and triturate it with *ksāra* and *amala drava*. On drying fill it in *bṛtnāka mūṣa*, close it and seal it. Place this *mūṣa* in another *mūṣa* and apply strong heat. When white or bluish flame starts to come out then take out the *mūṣa* through a *loha sandansi* (forcep) and tilt it downward to let the *satva* come out on the earth protecting the *mūṣa* tube. Its *satva* is like a *sīsa* (lead). Repeat the process for three times and by doing so total *satva* (metallic content) comes out from the *rasaka*. This has been said by my teacher says the author himself (122-126).

***Māraṇa* Method**

Mix *talaka* with this *satva* in equal amount and put it in a *kharpara* (iron pan) and heat it rubbing the metal (*satva*) and *talaka* with an iron leddle slowly till the whole metal turns into an dash form. It is without any doubt (127).

Method of using *Satvabhasma*

Mix *mṛta satva* (*satva bhasma*) and *kānta bhasma* in equal amount. Take one *maṣaka* (about one gram) of this powder, mix it with *varā kvātha*, Keep it over night in an iron pot, put *tila taila* as *pratīvāpa* over it and then it may be used to cure *madhumeha*, *kṣaya*, *paṇḍu*, *vātavyādhi*, *yoniroga* of ladies, *viśamajvara* and all the *rogas* of ladies specially *śvāsa* and *kāsa* (128-130).