

RASĀRNAVAKALPA

MIRA ROY

B. V. SUBBARAYAPPA

Rasāṛṇavakalpa, a Sanskrit manuscript on Indian alchemy and iatro-chemistry, is a work of c. 11th century A.D. As a part of the *Rudrayamalatantra*, it consists of alchemical processes and preparations relating to transmutation of base metals into noble metals and transubstantiation of human body on the one hand, and the symbolic or esoteric tantrik rites on the other. As to the originality of the *Rasāṛṇavakalpa*, it seems to be in the nature of a codification of the then prevalent alchemical knowledge.

Price

(inclusive of postage)

Inland : Rs. 25.00

Foreign: \$ 5.00

£ 2.00

RASĀRNAVAKALPA
(Manifold powers of the ocean of *rasa*)

Text
Edited and Translated into English
by

MIRA ROY
in collaboration with
B. V. SUBBARAYAPPA

INDIAN NATIONAL SCIENCE ACADEMY
NEW DELHI

Monograph No. 5

Published by

INDIAN NATIONAL SCIENCE ACADEMY
BAHADUR SHAH ZAFAR MARG
NEW DELHI 110001

Under the auspices of

National Commission for the Compilation of History of Sciences in India



1976

INDIAN NATIONAL SCIENCE ACADEMY

Printed in India
at N. K. Gossain & Co. (Pvt.) Ltd., 13/7 Ariff Road,
Calcutta 700067.

PREFACE

It is well-known that alchemy, the forerunner of chemistry and iatro-chemistry, was inexorably mixed up with the religio-philosophical thought of the culture-area concerned. In India, alchemy seems to have developed, receiving sustenance from the tantrik practices as borne out by the form and contents of the extant *rasaśāstra* texts. The present work, the *Rasārṇavakalpa*, which is part of the *Rudrayāmalatantra*, seems to contain a number of alchemical ideas and practices which mark the transitional phase from the tantrik practices based on mercury-sulphur esoterism, to one of iatro-chemical practices involving not only mercury and sulphur but also a number of other minerals and metals. A significant feature of the text is that it describes the use of herbs and their extracts in the treatment of minerals and metals so as to render the latter fit for internal use. In this respect the *Rasārṇavakalpa* appears to have its own characteristics.

So far, only one manuscript of the *Rasārṇavakalpa* has been available, and this is in the collections of the Asiatic Society Library, Calcutta. In one of his publications, the late Ācārya P. C. Rāy drew the attention of interested scholars to the existence of this valuable source material, and the need for studying it was later stressed by Professor P. Rāy who, in fact, initiated the work on this manuscript under the National Commission for the Compilation of History of Sciences in India, of which he was a member and also honorary Supervisor.

In the present work, the text has been edited as accurately as possible along with an English translation of all the relevant verses. The verses which deal with religious and allied aspects have not been translated into English, but their gists have been noted in the footnotes appropriately. An introduction has been written bringing to the fore some of the important contents of the text. If these prove to be of some help to the scholars who choose to study critically this text as a fresh source material of Indian alchemy and iatro-chemistry, our humble efforts will have been rewarded amply.

We are beholden indeed to late Professor T. R. Seshadri, F.R.S., for giving valuable suggestions. Our special thanks are due to Pandit S. L. Bhattacharyya for his help in editing the Sanskrit text, and to Dr. D. Joshi, Department of Rasaśāstra, Post-Graduate Institute of Indian Medicine, Benaras Hindu University, for his suggestion. We are also thankful to Mrs. S. Mitra, Assistant Editor, Indian National Science Academy for her technical assistance.

MIRA ROY
B. V. SUBBARAYAPPA

CONTENTS

	<i>Page</i>
PREFACE	iii
INTRODUCTION	1
TEXT	9
ENGLISH TRANSLATION	63
APPENDIX	121
GLOSSARY	129
SELECT BIBLIOGRAPHY	165
INDEX	170

INTRODUCTION

Rasārṇavakalpa is the title of the manuscript in Sanskrit, which is enshrined in the library of the Asiatic Society, Calcutta. The manuscript was first noticed by Pandit Haraprasad Shastri who in his catalogue* briefly described it as one containing 'alchemical recipes and mercurial preparations'. A preliminary perusal of the manuscript indicated that its material contents were quite considerable indeed and that they might throw adequate light on the alchemical or iatrochemical thoughts and practices in existence in India in about the eleventh century A.D., which, as will be seen below, might be the probable time of this textual composition.

The manuscript, which is complete with 814 verses written in *Nāgara* script, contains forty-five folia, each folium measuring 9½ × 4¼ inches, and having ten or eleven lines. The appearance of the manuscript is old and discoloured. It would seem that no other copy of this work has been found or mentioned in the published catalogues of any of the other repositories of oriental manuscripts in India.

On the covering page of the manuscript is mentioned a name, Raghunātha Śarmaṇa of Malwa (Mālavīya Raghunātha Śarmanah). A closer examination of the portions at the beginning and at the end of the manuscript reveals that this name does not indicate the compiler of this work but probably signifies its procurer. Curiously, in the catalogue of H. P. Shastri, no mention is made of the author of the work.

The manuscript ends with the colophon इति रुद्रयामलतन्त्रे¹ रसार्णवकल्प सम्पूर्णः॥ After the colophon are some lines written in a sort of a dialect ending with the name of the copyist, Sītārāmabhaṭṭa and the year of copying is given as Saṃvat 1760. In addition, a square diagram having eight parts, each of which contains numerical signs from 1-7, is also found at the end. The implication of this diagram is not quite clear although the possibility of this diagram being an esoteric implication of the date of the compilation of the work cannot be ruled out.

The text is written in verses with the exception of two prose passages (368-370; 651). The style adopted is of pure classical Sanskrit like that of the other texts of didactic nature. Though generally written in the *Anuṣṭubh* metre with variations such as *Mālinī*, *Rathoddhātū*, *Śārdūlavikrīḍita*, *Sragdharā*, *Upajāti* and *Ṣaṃśasṭha*, it may be pointed out that the manuscript, contains a few verses which

* Shastri, Haraprasad, *Catalogue of Mss. on Tantra*, Asiatic Society of Bengal, Calcutta, p. 67. No. G 8375.

¹ A number of fragmentary portions dealing with mercurial and metallic preparations are found in the *Rudrayāmalatantra*, one of the *yāmala* texts which deals with *tantras*, aiming at salvation through the unification of Śiva and Śakti by psychic processes. The mercurials are supposed to aid the psychic attainments.

do not follow established metrical rules. The verses (as already noted 814 in number) are divided into certain *kalpas* on the basis of the uses of different vegetable, mineral and other natural products. The division of the whole subject matter into *kalpas* is somewhat new in the gamut of Indian alchemical literature.

The work is of mixed character, consisting as it does of the alchemical processes and preparations on the one hand and the symbolic or esoteric tantrik rites on the other. Some portions of the text where the ritual matters are interwoven with alchemical ideas, the style of expression with symbolic connotations is to some extent obscure and enigmatic. This type of composition is known as *sundhyābhāṣā* or 'intentional' language which often finds expression in tantrik literature.

It would appear that the *Rasārūnavakalpa* might have been composed in the Vindhya region, having the boundary of the river Candrabhāgā in the West, the Sona in the East, and the Narmadā in the South on the basis of internal evidence, for example, the description of the alchemical properties of earth and water of mountainous regions such as those of Mahendra, Malaya, Amarakantaka, Nāgamaṇḍala and rivers like the Candrabhāgā, the Sona and the Narmadā. This assumption of placing the composition of the text in the Vindhya region is supported by the place of composition of the *Rudravāmalatantra* (of which, as stated before, the *Rasārūnavakalpa* is a part) in Viṣṇukrāntā region which, according to the ancient authorities extended from the Vindhya mountain to Chattala (Chittagong)¹.

Probable date of the text

The date of the *Rasārūnavakalpa* is not exactly known. A portion of this text, from vss. 78 to 207, is found to occur almost in an unaltered form in the well-known *rasāśāstra* text called the *Rasārūnava* which is believed to be a work of about the twelfth century A.D. The latter has also borrowed a number of verses from the *Rasaratnākara* of Nāgārjuna, which seems to belong to the eighth or ninth century A.D. The *Rasārūnavakalpa* which is a bigger text than the *Rasaratnākara* but smaller than the *Rasārūnava*, has in it only one verse taken from the *Rasaratnākara* (vs. 367). From the point of view of the contents, arrangement and presentation of matter in terms of *kalpas*, as also frequent references to even profane tantrik rites, the *Rasārūnavakalpa* appears to lie midway between the *Rasaratnākara* and the *Rasārūnava*. The tantrik elements described in the *Rasārūnavakalpa* are Brahmanical (as against the Buddhist *Rasaratnākara*) and in tune with those mentioned in the *Rasārūnava*. It is well-known that the flourishing period of the *rasāśāstra* texts was between the tenth and the sixteenth century A.D. although the alchemical practices were in vogue a century or two earlier. The *Rasārūnavakalpa* appears to mark the beginning of this flourishing period. From a consideration of the foregoing facts, the date

¹ Avalon, Arthur, *Principles of Tantra*, Madras, 1952, p. 87.

of the *Rasārṇavakalpa* may be taken to lie between the tenth and twelfth century A.D., possibly about the eleventh century A.D.¹

As to the originality of the *Rasārṇavakalpa*, it seems to be in the nature of a codification of the then prevalent alchemical knowledge. It may be mentioned that the treatment of the subject is not uniform or continuous as we find it in the *Rasārṇava* for that matter. In addition, the emphasis on certain rites and tantrik practices to be observed before the use of plants and other substances, the mythological accounts even with regard to the origin of plants, minerals and mineral-waters, the esoteric approach to the alchemical procedures and the like, in contradistinction to what we find in the *Rasārṇava* on similar matters, point out that the *Rasārṇavakalpa* represents a compilation of alchemical practices which were in a formative stage. Although the *Rasārṇava* has in chapter XII a number of verses which are almost identical with those found in the *Rasārṇavakalpa* (vss. 78-207), it is very difficult, on the basis of our present knowledge on the subject, to conclude that the former is borrowed from the latter. The possibility of a common source to both the works cannot be brushed aside easily. However, it may be conjectured that the *Rasārṇavakalpa* might have been an earlier compilation than the *Rasārṇava*. This appears to be substantiated, to some extent, by the fact that the *Rasārṇavakalpa* places more emphasis on the material immortality and the transmutation processes than on the iatrochemical methods which characterize the later phase of the Indian alchemy.

Contents of the Rasārṇavakalpa

Literally, the word *Rasārṇavakalpa* means manifold powers of the ocean of *rasa*. The term *rasa* connotes any potent fluid, vegetable or mineral in general, and mercury in particular, while the term *kalpa* has different meanings, the most appropriate being that which is capable of performance by its own potency (*kalpate svakriyāyai samartho bhavatyatra — Śabdakalpadruma*). The different *kalpas* incorporated in the *Rasārṇavakalpa*, are, in the main, concentrated upon the powers of different substances for bringing about perfection in the form of transmutation of base metals like copper or lead into gold or silver, and in the bestowal of psychic power on human beings, by which they are capable of attaining material immortality, viz. unusual prolongation of life, possession of perennial youth and beauty, attainment of any form at will, acquisition of immense strength especially virile power, assuming invisibility, moving in the air and even having the power of observing, as it were, every part and particle of the 'three worlds'. In the tantrik way of life this is referred to as the *kāyasādhanā*, *dehasiddhi* or *kāyakaalpa*, a type of physical culture to become divine. This physical culture was performed by various means, like, practice of *yoga* and *āsana*, and taking in of elixirs. According to the *Rasārṇavakalpa*,

¹ Dr. D. Joshi, Dept. of Rasāśāstra, Institute of Medicine, Benaras Hindu University, is of the view that the *Rasārṇavakalpa* may be of later age than the *Rasārṇava* (Personal communication).

the *kāyasādhana* or *dehasiddhi*, can be attained effectively by the use of a number of processed mineral and vegetable compositions which have been described in these different *kalpas* along with their other powers.

There are in the text in all twenty-nine *kalpas*. In these generally a brief description of the origin of the substances is given first, and then sequentially their properties and uses. The style of presentation of matter is slightly different from that in the other important extant texts of the *rasāśāstra*. Further, not a few of the *kalpas* are associated with certain tantrik practices, either sublime or profane.

Two of the *kalpas* deal with sulphur and arsenic sulphide. Among the remaining twenty-seven *kalpas* twenty-one are devoted to the plants, and the other six relate to certain types of efficacious soil and water. It is indeed interesting to note that the text has no actual divisions in terms of chapters. Broadly, it can be divided into three parts as follows: (i) *rasāyanotpatti* (vss. 1-77) dealing with certain beneficial tantrik practices based on the preparation and use of the *rasāyanas*; (ii) *rasaprakrīvā* (vss. 78-207) dealing with mercurial operations, transmutations and the like; and (iii) *kalpaprabhāga* (vss. 213-rest) enumerating the properties and uses of a number of plants, minerals and metals. In general, the contents of the text relate to a methodical treatment of mercury and its powers, plants and their properties, transmutation processes and longevity compositions, apparatus and experimental details, as well as some important auxiliary alchemical substances.

Mercury and its powers: As in the other alchemical works, the general word used in the *Rasārṇavakalpa* for denoting mercury is *rasa*.¹ The text especially speaks of *rasāyana* (way of mercury) and *rasavidyā* (science of mercury) which has twin objectives centering round mercury, i.e. the perfection of metal and the perfection of man; in other words, the transmutation of a base metal into the perfect metal, gold; and of mortal into immortal through a process of transubstantiation with the help of mercury resulting in rejuvenation and invigoration. The *Rasārṇavakalpa* describes mercury as *dhāturūpī*, i.e. having metallic character, and also calls it by many other names like. *sūta*, *sūtaka*, *pārada*, *mahārāsa*, *rasa*, *rasarāja*, *rasadhātu*, *liṅga*, *naraīva* and *lokeśa*. It regards mercury as prime essence by means of which came into being, through divine dispensation, the science of alchemy (*rasavidyā*).² Further, it emphasizes that of all the known substances, vegetables or mineral, mercury alone has the capability of making gold, gem, silver and the

¹ The term *rasa* signifies different "wet elements" like, sap, juice, elixir, fluid, quintessence, water, blood, creative essence and other liquid substances including molten metals, mixtures of 'magical drugs' and medicines.

² Vs. 13. स्ववीर्यो मुखवीजेन रसविद्यां प्रकामयेत् ॥

This particular portion in the Ms. is omitted as it occurs as a part of benediction of Lord Bhairava.

like eminently fit for alchemical operations as also for preparation of drugs of immortality (*rasāyana*).¹ In other words, according to the text, the principal functions of mercury consist of the transmutation of metals (*vedhana*) and perfection of the body (*dehasiddhi*). In addition, it also states that mercurial preparations possess some magical and some miraculous powers such as levitation and invisibility.

The text describes the process of extracting mercury from cinnabar. For this purpose cinnabar is to be pressed well with the juice of *kanyā* (*Aloe indica*) eleven times and then sieved through a fine piece of cloth. Although the text does not specifically state it, obviously, it is then to be heated and the emerging vapours condensed. One of the important processes concerning mercury, which the text describes elaborately is *vedhana*, the last of the eighteen *saṃskāras* of mercury. *Vedhana* aims at processing mercury in a complex way so as to make it a transmuting agent which, according to the *Rasārṇava*, brings about transformation of a metal (*lohavedha*) and of body (*dehavedha*).² The power of transmutation itself is sought to be increased gradually, and the *Rasārṇavakalpa* speaks of mercury as being *daśavedhin* (i.e. with the power of transmutation of ten times its weight of the base metal into gold or silver), *śatavedhin* (hundred times), *śahasravedhin* (thousand times), *lakṣavedhin* (hundred thousand times) and even *koṭivedhin* (ten million times). The *modus operandi* of transmutation is described in terms of *dhūmavedhin* (by the 'smoke' emitted by vapours of mercury when put on fire), *sparsavedhin* (by mere 'touch') and *avaloka* (by mere sight of mercury).

"What exactly happens during the process of the so called transmutation of base metals into gold is difficult to explain in the present state of our knowledge, unless chemical experiments are methodically carried out involving the ingredients mentioned in the text. It would, however, appear that the colour of the interior metal changes into that of the noble metal. A change in colour seems to have all the connotation of transmutation. Besides, the colouration that occurs may be uniform and too intimate enough to expose under ordinary conditions the true colour of the inferior metal. The specific gravity and other normal physical characteristics of the transmuted metal are likely to manifest themselves as a result of skilful manipulation of the ingredients".

¹ Occurs in verse 21 in a cryptic way in the form of *mantra* or mystic syllable which is not included in the present edition. The expression is as follows:

स्ववीर्योद्भवबीजेन हेमरत्नरोप्यादिसाधनम् ॥

² *Rasārṇava* 17, 165-166:

यथा लोहे तथा देहे कसंब्यः सूतकः सदा ।
समानं कुरुते देहं लोहयोः ॥ १६५ ॥
पूर्वं लोहे परीक्षेत् तथा देहे प्रयोजयेत् ॥ १६६ ॥

³ For details, see "A Concise History of Science in India", Ed. D. M. Bose, S. N. Sen and B. V. Subbarayappa, New Delhi, 1971, pp. 320 ff.

It should be emphasized that transmutation has two facets and represents the great desire for changing the imperfect metal into the perfect one, and the old to the youthful state. This desire which was in the nature of *summum bonum* of the alchemists belonging to different parts of the world, particularly in the early medieval period, led them to evolve a potent composition having both the powers. In India such a composition came under the general nomenclature of *rasāyana*. Speaking of this *rasāyana*, the *Rasārṇavakalpa* stresses that the subject of preparing artificial gold or silver is to attain the four goals of life, viz. *dharma*, *artha*, *kāma* and *mokṣa*, because the transmuted gold, the perfect metal, is capable of being used as a drug for the restoration of youthful state as well as curing all diseases which cause the decay of the body.

It is for this reason that the text gives importance to both the facets of transmutation by describing a number of methods relating to them. There are in the *Rasārṇavakalpa* not less than forty different types of such transmutation processes and almost an equal number of longevity compositions.

Plants: The *rasavādins* regard certain plants and their extracts as the most effective ingredients not only in the purification of the metals but also in the development of longevity compositions. The *Rasārṇavakalpa* accords a distinct place to the use of a number of plants and, as has been noticed already, there are as many as twenty-one *kalpas*, each devoted to a particular plant or plants. It should be emphasized that a methodical treatment of the metals or minerals with the plant extracts is a pre-requisite, as it were, for making the former medicinally efficacious compositions. In other words, plants play as vital a role as the metals or minerals in the preparation of the *rasāyanas*.

The whole vegetable kingdom, according to their properties are divided into two broad divisions (i) *divyaśadhī* and (ii) *tṛṇśadhī*. The *divyaśadhīs* (literally, heavenly medicinal plants) are said to belong to sixty-four *kulas* (i.e. families). For this reason they are also referred to as *kulaśadhī*. They are mainly employed for different mercurial processes like restoration of lost essence, and imparting to mercury the desired properties of metal (*dhāturupīrasa*). The *tṛṇśadhīs*, on the other hand, are described as "*adivya* (i.e. non-heavenly), growing inside the cavity of mountains. They are not capable of purifying mercury nor can they impart to mercury the power of transmuting base metals. In all, the *Rasārṇavakalpa* describes about one hundred plants, their attributes and uses. In the table (vide Appendix) is given a brief account of the more important among them.

Apparatus: The *Rasārṇavakalpa*, like the other texts on the *rasaśāstra*, contains descriptions, albeit a limited number, of apparatus and their uses in the processing of metals and minerals. Such apparatus include the *medinī* (for heating mercury with mica), *pātāla* and *tailayantra* (for extraction of oil from vegetable substances) and two kinds of *mūsā* (open and closed crucibles).

Of them *medinī* and *pātāla* do not seem to have been described in considerable detail in the other well-known texts. *Dolā*, *bhūdhara*, *vidyādhara* and *vālukā* are among the commonly used apparatus mentioned in the *rasasāstra* texts.¹ As to the *puṭas* which connote prolonged heating with a view to reducing the desired substance into a fine palpable and efficacious powder of desired particle-size, the *Rasārṇavakalpa* mentions only three, viz. *gajapuṭa*, *gajendrapuṭa* and *kharpapurapuṭa*. The last may perhaps correspond to the *bhūṇḍapuṭa* described in the *Rasaratnasamuccaya*, because both *kharpura* and *bhūṇḍa* denote the same thing, i.e. an earthen vessel.

Alongside the apparatus, the *Rasārṇavakalpa* gives experimental details in rather an elaborate way. These include rubbing (*mardana*) in a *khalva* (mortar), roasting (*dhamana*, *puṭapaka*), heating (*tupana*), steaming (*svedana*), digestion (*picana*), calcination (*jāraya*) and filtration (*gālana*). In particular, more processing details are given with reference to the treatment of mercury, and purification of a few other metals and minerals. In this respect, the *Rasārṇavakalpa* is in line with the other standard works on the *rasasāstra*.

Though the *Rasārṇavakalpa* accords prominent position to the use of plants which possess medicinally beneficial properties, it does at the same time emphasize the use of metallic preparations, minerals and allied natural products. However, the text does not contain any systematic classification of the latter in the same manner as we find in the other texts like the *Rasārṇava*, *Rasaratnasamuccaya* and the like. Attempts at classification of the chemical substances seem to be a later development as found in the aforementioned texts in terms of *mahārasas*, *uparasas*, *sādhūraṇarasas*, *dhātus*, precious stones and poisons. Even the knowledge of preparation, purification and such other processes concerning the metallic compounds is found in a more advanced stage in these texts than in the *Rasārṇavakalpa*. Nevertheless, their uses as mentioned in the *Rasārṇavakalpa* are more or less similar to those found in the advanced texts.

Of the chemical substances described in the *Rasārṇavakalpa*, the following deserve special mention: *abhra* or *gagana* (mica), *gandhaka* or *gandhapāśāna* (sulphur), *hīṅgula* or *darada* (cinnabar), *kānta* (loadstone), *māṅsika* (gold-pyrites), *narasāra* (sal-amoniac), *nāga* (lead), *rasa*, *sūta*, *pūrada*, *liṅga*, and the like (mercury), *rasaka* (calamine), *śilā*, *kunāṭī* or *manahśilā* (realgar), *śulva* (copper) *tālaka* (orpiment), *ṭaṅkara* (borax), *tāpya* (iron-pyrites), *tuttha* (copper sulphate) and nomenclature of these is, again, similar to that found in the later texts.

- ¹ a. In the *dolāyantra*, the substance is tied in a piece of cloth and suspended by a rod which is placed across a pot half-filled with the desired liquid.
- b. The *bhūdharyantra* is a simple closed crucible containing chemical substance and kept inside a mass of sand, and heated from outside by burning cow-dung cakes.
- c. In the *vidyādharyantra*, two pots are placed one above the other. The upper one contains cold water and the lower one, containing cinnabar, is heated to obtain mercury.
- d. The *vālukāyantra* is of the type of a sand bath for heating substances uniformly and for unusually a long time.

The foregoing is but a brief introduction to certain notable aspects of the contents of the *Rasārnavakalpa*. The translation into English (which is not strictly literal, but has been done so as to bring out the meaning as the verse concerned) of the Sanskrit text that follows will, it is hoped, enable a serious student of Indian alchemy to appreciate and evaluate critically the vast and varied alchemical thought and practices prevalent in India in the early medieval period. In the history of the Indian alchemy and iatro-chemistry the *Rasārnavakalpa*, an early compendium as it is, deserves a close study.

B. V. SUBBARAYAPPA

RASĀRṆAVAKALPA

TEXT

रसार्णव-कल्पः

* * *

रसः सर्षपयो धातुर्येन¹ तुष्ट उमापतिः ।
किं पुनर्बहुनोक्तेन² त्वन्यथा तेन³ तस्य किम् ॥ ५३ ॥

शशिरूपमये पात्रे⁴ मर्दकं⁵ लिङ्गसंस्थितम्⁶ ।
विष्मयाशचीषधेयोजे⁷ तत्पुटं च सुकप्रबम् ॥ ५४ ॥

सूतसंपत्तिकाले⁸ तु धातुरूपी रसः शुभः ।
तच्छृतो येन सन्तुष्टस्त्रिबशोरपि दुर्जयः ॥ ५५ ॥

रम्यप्रवेशे सुस्थवच⁹ सुप्रशस्ते शुभे दिने ।
तत्र कार्यमिवं स्पष्टमेकाले सुविचारितम् ॥ ५६ ॥

तुलाढ्यसम्मितां तीक्ष्णं हरितालं सुपेषयेत् ।
शुष्कं¹⁰ भृङ्गरसैर्युक्तं समानं पुटकारयेत् ॥ ५७ ॥

पश्चाद्विपेषयेत्सूक्ष्मं¹¹ त्रिदिनं निश्चलस्थितम् ।
श्रातयेन चिना शुष्कमपामार्गं पुटत्रयम् ॥ ५८ ॥

सूक्ष्मं निष्पीडयेत्पश्चाच्छायाशुष्कस्तु सर्वदा ।
पयोचूर्णीं नवपुटं महाशुष्कं¹² विपेषयेत् ॥ ५९ ॥

¹ यस्य । ² पुनर्बहुनोक्ते । ³ येन । ⁴ शशिरूपमयं पात्रं । ⁵ मर्दकः । ⁶ लिङ्गवस्थितम् ।
⁷ विष्मयाशचीषधेयोजे । ⁸ श्रुतसंपत्तिकाले । ⁹ सुस्थ्या । ¹⁰ क्षुष्टं । ¹¹ सूक्ष्मे । ¹² महेशुष्कं ।

अथ पुष्पीं समागृह्य श्वेतां च गिरिकर्णिकाम् ।
शतटङ्गीरसं कृत्वा छायाशुष्केन मेलयेत् ॥ ६० ॥

शम्भुञ्ज्वार्कबल्लीन्तु^१ बेल्लकारं^२ सुवीरकीम् ।
नागबल्लीरसमिश्रं शतटङ्गीरसैः^३ पृथक् ॥ ६१ ॥

पुटं चैकादशं कृत्वा तालकेन नियोजयेत् ।
द्वयोर्विमिश्रितं सूक्ष्मं लेपं तालेन पीडयेत् ॥ ६२ ॥

एतयोर्योगं संगृह्य रसेर्नकेन^४ वा पुनः ।
षट्पुटं नयमानन्तु^५ छावनीयं प्रयत्नतः ॥ ६३ ॥

पुष्टां कुमारीं बहुलारसञ्च
निष्पीडय तेषां रसमूलकेन^६
गोपनीयं रसघातुमुत्तमं
ओ नरेन्द्र कुरु हेमवर्तनम् ॥ ६४ ॥

हिङ्गुला परिनिपीडिता दृढा
कण्ठकंकावशासंयुता तदा ।
सूक्ष्मबस्त्रगलिता सुतालके
मिश्रके भवति निश्चलो रसः ॥ ६५ ॥

पत्रहंसगमनी गजध्वजी
लज्जकार्कनमिता ह्यनामिका ।
प्रकंपिष्वभिमिति पक्ष^७युते वं
बल्लके दशावशाष्ट^८संयुते ॥ ६६ ॥

शुष्कं घ्रातयं विना^{१०} निपीडितः
वर्द्धितो जनकजाजवीरसे ।
कारयेत् सुदुर्बं रसायनम्
प्रकंपिष्वलज्जाधरे न्यसेत् ॥ ६७ ॥

^१ संभ्रुस्मरार्कबल्लं । ^२ बेल्लकार । ^३ शतटङ्गीरसं । ^४ रसेर्नकेन । ^५ नयमानं ।

^६ The verse in the Ms. runs thus :

पुष्टाकुमारीं बहुलारसः ष्वः निष्पीडय तेषां ।

रसमूलके नयेत् परिनिपीडयेत् पुनः ।

^७ कल्पकं । ^८ पक्षया । ^९ दशदशोष्टं । ^{१०} शुष्कतावपविना, not retained to avoid metrical and other faults.

ताडयेत् पयसि गुणात्मके
कारयेत् गुटिकां शुभालये ।
सप्तवारितरितं शुभमस्तु
वो धातुभेदवर्द्धि^१ निश्चलम् ॥ ६८ ॥

• • •

कारितां च शुभगां सुकूपिकां
निर्वणां^२ च सुवृद्धां समृद्धयेत् ।
तस्या मध्ये निवेशयेद्विदं^३
मुद्रयन्तु सुवृद्धं कूपिकामुखम् ॥ ७१ ॥

मूर्त्तिवर्णनमित्तं च यामकं:
धारयेद्वनलस्योपरिस्थिताम् ।
वीक्षयेच्छिबमना भवात्मिकां
मिश्रितौषधरत्नकपाटवं^४ ॥ ७२ ॥

तावत् ताडयेत्तेषां यावद्दृष्ट्नाति पिण्डिकाम् ।
कूपीमध्ये स्थिता रक्ता गुटिका रसवीर्यदा ॥ ७३ ॥

यदा च पश्येद्वरुणानिभां शुभां
प्रभातवात्वारुणतार्ककान्तिम्^५ ।
विराजमानं दृढकूपिकां
प्राप्तव्यमेतद् गुटिकाशु भाग्यं ॥ ७४ ॥

गुटिका च रसायनी शुभा
सुखभा मानससंयुततत्परैः ।
पूर्वजन्म कृतपुण्यपावनैः
हेमनाशगुटिका पयोनिधिः ॥ ७५ ॥

* * *

^१ धातुभेदवर्द्धि । ^२ निर्वृणापि । ^३ निवेशयेद्विद । ^४ मिश्रितौषधरत्नकपाटवै । ^५ दृश्येद् ।
^६ कान्त्या ।

* * *

निशाचररते देवि गन्धकं भावयेत्ततः ।
तन्मन्त्र^१ सप्तवारस्तु द्विपद्याश्च^२ रतेन तु ॥ ७८ ॥

तारपत्रस्य लेपेन त्वर्द्धाईं काञ्चनोपमम् ।
गन्धके समजीर्णोऽस्मिन् शतबेधी भवेत्प्रसः ॥ ७९ ॥

तद्वत्से गन्धकं वस्त्रा पत्रलेपे रवी हृते ।
तत्तद्वत् तारमध्ये^३ तु त्रिगुणं वाहयेत्ततः ॥ ८० ॥

हेमार्द्धमिलिते हेममात्रिका समतां व्रजेत् ।
निशाचररसंभक्ष्यं सप्तवारस्तु तालकम् ॥ ८१ ॥

तेनैव घातयेद्भङ्गं तारेण निर्बहेत् परम् ।
तं तारं भावयेत्सूतं तत्सूतं बन्धनं भवेत् ॥ ८२ ॥

लेपमात्रेण तेनैव चतुःषष्टितमो^४ भवेत् ।
शुल्बं तु वापयेत्तारं^५स्तत्तारं काञ्चनं भवेत् ॥ ८३ ॥

तत्सारे जायते श्रेष्ठं धर्मकामार्थसिद्धिबन्धम् ।
निशाचरफलं तैलं प्राह्यं पातालव्यन्त्रके ॥ ८४ ॥

तेन तैलेन बेबेसि रसं संकोचयेद्बुधः ।
तत्कणाञ्जायते देवि पुटबद्धो महारसः ॥ ८५ ॥

कटुक-टङ्कनाभ्यां^६ च कार्यं लिङ्गं^७ वरानने ।
तन्मूत्रोचकारणं तेन कर्तव्यं परमाङ्गुलम् ॥ ८६ ॥

^१ यत् । ^२ द्विपद्याया । ^३ तन्मन्त्रतारमध्ये । ^४ ततो । ^५ तारी । ^६ कटुकं टङ्कणं । ^७ रसनिर्गमं ।

निशाचररते क्षिप्तं सप्तवारम्तु भास्करम् ।
कालिकारहितं¹ तेन जायते कनकप्रभम् ॥ ८७ ॥

ततो रससम् प्राह्यं तेन सिक्तं तु बापितम्² ।
दशांशं वेधयेत्सूतं दशाबापि शतेन च³ ॥ ८८ ॥

शतं वेधयते लक्षं सहस्रं कोटिवेधकम् ।
दशांशं भवेत्तेन गतवेहं तु कारयेत् ॥ ८९ ॥

दशांशे लक्षवेधी स्यात्प्रागुक्तेन⁴ समेन तु ।
तत्रसे गन्धकं साक्षाद्भावयित्वा लयेत्पुनः⁵ ॥ ९० ॥

लेपमात्रेण तेनेव कुष्ठानष्टादश प्रिये ।
प्रश्नं भगन्दरं सूतां⁶ शिरोरोगाश्च नाशयेत् ॥ ९१ ॥

निशाचरस्य पत्राणि सूक्ष्मचूर्णं तु कारयेत् ।
पलानि दश चूर्णस्य भूधाश्यापि⁷ विभावयेत् ॥ ९२ ॥

घृतेन मधुनालोडघ नवभाण्डे विनिक्षिपेत् ।
धान्यराशी निघातव्यं त्रिसप्ताहं सुरेस्वरि ॥ ९३ ॥

तस्य⁸ भक्षितमात्रेण बलीपलितर्जितः ।
प्रथमासप्रयोगेन प्रत्यक्षोऽयं⁹ भवेत्प्रिये ॥ ९४ ॥

तस्य मूत्रपुरीषेण शूलं भवति काञ्चनम् ।
मासमात्रप्रयोगेन पद्मगः काञ्चनं भवेत् ॥ ९५ ॥

अस्य बल्कलचूर्णस्य पूर्वोक्तलक्षणावधिः ।
पुनरस्यं प्रचक्ष्यामि रसबन्धं सुदुर्लभम् ॥ ९६ ॥

त्रैलोक्यजननी या सा¹⁰ श्रीषण्डिरजनायिका¹¹ ।
तस्याः सम्पर्कमात्रेण बद्धस्तिष्ठति सूतकः ॥ ९७ ॥

¹ कालिका न हितं । ² वा पिबं । ³ दशांपितरसेन चः । ⁴ कोटिवेधी । ⁵ डालयेत् । ⁶ अर्शोजनं भवकृता । ⁷ भूधात्रीरपि । ⁸ तेन । ⁹ प्रत्यक्षोय । ¹⁰ त्रैलोक्यजननिष्या । ¹¹ श्रीषधीयां जनायका ।

सप्ताहं मर्दितस्तस्या महीषधिरत्नेन¹ सः ।
स्वेदनापन²निर्घण्टो महीषधिरत्नेन तु ॥ ९८ ॥

द्विसप्ताहं रसस्तस्या मर्वनाह्वीरवन्धिते ।
लक्षबेधी रसः साक्षात्सर्वलोहं च काञ्चनम् ॥ ९९ ॥

त्रिसप्ताहेन देवेशि दशलक्षणि विध्यति ।
ददाति लोचरोसिद्धिमनिवारितगोचराम् ॥ १०० ॥

चतुर्थे चैव सप्ताहे कोटिबेधी महारसः । १०१

* * *

महीषध्या रसेनैव मृतानां जीवनं भवेत् ।
अनेन घातयेत्सूतं पञ्चावस्थं कुरु प्रिये ॥ १०२ ॥

मृतस्य हस्तपादेषु मर्दनं कारयेत्ततः ।
मृतस्यापि बिकोज्जीवी³ नात्र कार्या विचारणा ॥ १०३ ॥

पुनरन्यत्प्रबक्ष्यामि रसबन्धनमुत्तमम् ।
नरसाररसेनैव⁴ क्षणाद्वध्यते सूतकम् ॥ १०४ ॥

नरसाररसं⁵ वस्त्रा द्विपवीरजसा⁶ सह ।
विनाम्ने बन्धमायाति सर्वलोहानि विध्यति ॥ १०५ ॥

नरसार⁷रसेनैव जीर्णे घट्टगुणपन्नगे ।
द्विपवीरजसा साढं भावयेत्तत्रसे शिलाम् ॥ १०६ ॥

निर्गन्धा जायते सा तु⁸ घातयेत्तेन पन्नगम् ।
तारे ताञ्चे तु तल्लेपात् कोटिबेधीसमेन तु ॥ १०७ ॥

नरसार⁹रसे स्तम्भे भावयेत्स्तथा पृषक् ।
रसेन्द्रं जायते घ्रासं घन्ने विद्यावराभिचे¹⁰ ॥ १०८ ॥

¹ रसैरसः । ² स्वेदनायन । ³ बिकोज्जीवि । ⁴ नरकसार स्पर्शेन । ⁵ नरकसार
⁶ रसया । ⁷ नरकसार । ⁸ साधु । ⁹ नरकसार । ¹⁰ यत्र बीजा जदाकयः ।

धीर्यते गगनं देवि निर्मुक्तं चरति क्षणात् ।
नरसार¹रसेनैव सिंहमुण्डरसेन च ॥ १०६ ॥

जायते काञ्चनं विष्यं निवेकाङ्गास्करस्य² च ।
नरसार³रसे दत्त्वा मञ्जिष्ठारक्तचन्वनम् ॥ ११० ॥

स्वरसे मर्दयेत्पद्मचातपत्रं देवि सेचयेत्⁴ ।
सप्तवारेण तद्दिव्यं काञ्चनं काशनिश्चितम्⁵ ॥ १११ ॥

नरसार⁶रसैर्भाष्यं रसकं सप्तवारतः ।
तद्वस⁷ रसकं चैव तीक्ष्णलोहं च पन्नगम् ॥ ११२ ॥

नरसार⁸रसेनैव तेनैवंकत्र मर्दयेत् ।
तत्क्षणाज्जायते बद्धी⁹ रसस्य रसकस्य च ॥ ११३ ॥

तीक्ष्णं नागं तथा शूलं¹⁰ रसकेन तु रञ्जयेत् ।
समस्तं जायते हेमकूर्माण्डकसमप्रभम् ॥ ११४ ॥

पुनरन्यं प्रवक्ष्यामि रसबन्धं सुदुर्लभम् ।
सबीजा जीवशी प्राह्या काचिद्¹¹गुल्मलता प्रिये ॥ ११५ ॥

कङ्काललोचरी नाम श्रौषधी परमेश्वरि ।
द्वितीये वासरे प्राप्ते वज्ररत्नं तु घातयेत्¹² ॥ ११६ ॥

अनले ध्मापयेद् यत् सुतप्तज्वलनप्रभम् ।
कङ्काललोचरीतेले वज्ररत्नं निषेचयेत्¹³ ॥ ११७ ॥

दशवारं निषिक्तं¹⁴ तु भस्माकारं तु जायते ।
तद्वेभपक्वबीजं¹⁵ तु तेन भस्मसमं कुरु ॥ ११८ ॥

त्रिभागं टङ्कणं दत्त्वा अन्धमूषागतं धमेत् ।
तत्क्षणात्मिलति बद्धं वज्ररत्नं तु काञ्चनम् ॥ ११९ ॥

¹ नरकसार । ² भारकं । ³ नरकसार । ⁴ रोचयेत् । ⁵ हनिश्चितम् । ⁶ नरकसार । ⁷ तं रसं ।
⁸ नरकसार । ⁹ बद्धी । ¹⁰ तुल्यं । ¹¹ किञ्चित् । ¹² धारयेत् । ¹³ वज्ररत्नानि षेचयेत् ।
¹⁴ निषिक्तं । ¹⁵ तद्भूमेयकं ।

बज्र^१हेमवदारोहे समं जारयते यदि^२ ।
कोटिवेधी रसो^३ देवि लोहान्यष्टानि^४ विध्यति ॥ १२० ॥

पुनरन्यं प्रवक्ष्यामि रसबन्धं सुदुर्लभम् ।
सबीजा चौषधी प्राह्या काचिद्गुल्मलता प्रिये ॥ १२१ ॥

मन्त्रसिंहासना नाम द्वितीया देवि खेचरी ।
पातालयन्त्रे तत्संलं गृह्णीयात्साम्राजने ॥ १२२ ॥

तस्य तंलस्य मध्ये तु प्रक्षिपेत् खेचरीरसम् ।
मेदिनी^५यन्त्रमध्ये तु स्थापयेच्च वरानने ॥ १२३ ॥

पूर्वौषध्या^६ तु तद्देवि गगनं मेदिनीतले ।
रसप्राप्तं ततो वस्त्रा मर्दितं गोलकं कुरु ॥ १२४ ॥

बद्धपोटलिकं तेन गगनं तत्र जारयेत् ।
समे तु गगने जीर्णं बद्धं तिष्ठति सूतकम् ॥ १२५ ॥

भस्त्राकुत्कारयुक्ते^७ च^८ धाम्यमाने रसस्य तु ।
काकविष्ठासमं रूपं समजीर्णस्य जायते ॥ १२६ ॥

द्विगुणे गगने जीर्णं^९ घृष्टलोहानि संहरेत् ।
जारयेद् गन्धकं सा तु तालकं जारयेत् सा ॥ १२७ ॥

काञ्चनं जारयेत्साऽपि रसेन्द्रमपि^{१०} बन्धयेत् ।
जारयेत्सर्बलोहानि सर्वसत्त्वानि पातयेत् ॥ १२८ ॥

प्रबालं जारयेत्सा तु गगनं द्वावयेत् सा ।
बज्रं च घातयेत्सा तु नात्र कार्या विचारणा ॥ १२९ ॥

पुनरन्यत्प्रवक्ष्यामि^{११} साधकः सिद्धिमेति च ।
हरीन्बरी^{१२}रसे न्यस्य गोभृङ्गे च वरानने ॥ १३० ॥

^१ चन्द्र । ^२ तारयते दी । ^३ भवेत् । ^४ लोहान्यष्टी । ^५ मेदिनीयं । ^६ पूर्वविद्यां । ^७ कूटकार ।
^८ तु । ^९ Not occurring in the Ms. ^{१०} रसेन्द्रमिव । ^{११} पुनरन्यं प्रवक्ष्यामि । ^{१२} हरिद्वरी ।

धान्यराशौ निघातव्यं मृतं तिष्ठति सूतकम् ।
दिव्यौषधीरसेनैव रसेन्द्रे सुरवन्विते ॥१३१॥

समे तु कनके जीर्णं वशालक्षं तु वेषयेत् ।
चतुर्गुणे वशकोटि षड्गुणे स्पर्शवेषकम् ॥१३२॥

सप्तमे धूमवेधि^१ स्यादष्टमे ह्यवलोकितम् ।
भ्रमन्ति पशवो मूढाः कुलीषधीविवजिताः ॥१३३॥

तृणौषधीरसानाच्च नैव सिद्धिः प्रजायते ।
तस्मात्सर्वप्रयत्नेन ज्ञातव्या च कुलीषधी ॥१३४॥

दिव्यौषधी चतुःषष्टिः कुलमध्ये ध्यवस्थिता ।
नैव जानन्ति मूढास्तां शिवमायाविमोहनाः ॥१३५॥

अदिव्यास्तु तृणौषधौ जायन्ते गिरिगह्वरे ।
तृणौषध्या रसैः^२ सूतो^३ नैव बद्धः कवाचन ॥१३६॥

अभयं च वरारोहे बह्निमध्ये न तिष्ठति ।
पत्रे पाके कटे छेदे नैव तिष्ठति काञ्चन^४ ॥१३७॥

न वेधं पञ्चाशदूर्ध्वं करोति स रसः प्रिये ।
यावन्न बद्धमेकन्तु विहृतं तत्^५ काञ्चनम् ।
धर्मार्थकाममोक्षार्थं नैव दद्यात् तत्प्रिये^६ ॥१३८॥

श्रीदिव्युवाच ।

निर्जीवत्वं गतः सूतः कथं जीवं ववाति सः ।
निर्जीवस्य तु निर्जीवः कथं जीवयते रसः ॥१३९॥

श्रीशिव उवाच ।

दिव्यौषध्या च यद्देवि^७ रसेन्द्रे मूर्च्छितो भवेत् ।
कालिकारहितः^८ सूतस्तदा जीवति^९ पार्वति ॥१४०॥

^१ स्पर्शवेधी : This is repetition of the same expression which occurs in the previous verse. ^२ रसे । ^३ सूतो । ^४ क्वड् पाके क्व पाके सछेदे नैवति काञ्चन । ^५ तु । ^६ तान् प्रिये । ^७ दिव्यौषधाय ददेवी । ^८ लहितः । ^९ सूतः स जीवयति ।

परस्य हरते कालं कालिकारहितो¹ रसः ।
 अष्टानां चैव लोहानां मलं नश्यति तत्क्षणात् ॥१४१॥

महामूर्च्छागतं² सूतं कोबाऽपि कथयेन्मृतम् ।
 विष्वीषध्या रसेनैव जायते नष्टचेतनः ॥१४२॥

पुनरन्य³प्रबक्ष्यामि रसबन्धनमीश्वरि ।
 क्षमापालेन हतं वज्रमनेनैव तु काञ्चनम् ॥१४३॥

वज्रभस्म हेमभस्म द्वे एकत्र विबन्धयेत् ।
 निशाचररसे जायं नरजीवेन जारयेत् ॥१४४॥

तत्सूतं मारयेद्भूस्म चौषधीवेगजारिणः ।
 भक्षितो रसयोगेन शिवतुल्यपराक्रमः ॥१४५॥

भक्षितस्तोलककेन⁴ स्पशंशेधी भवेन्नरः ।
 प्रस्वेदास्तस्य⁵ योगेन रसराजश्च बध्यते ॥१४६॥

जीबेद्वर्षसहस्राणि साधको नात्र संशयः ।
 प्रजापतिसमो भूत्वा क्षणाद्वध्नाति सूतकम् ॥१४७॥

गजारिस्पर्शनाद्देवि क्षमापालञ्च⁶ बध्यते ।
 कोरबल्ल्या रसेनैव भाषितं दरदं प्रिये ॥१४८॥

जारयेद्वालुकाम्ने⁷ स्थिरं भवति तरक्षणात् ।
 मूल⁸गोलकमार्षकं मार्षकं हेमगोलकम् ॥१४९॥

एकीकृत्य तु संमर्षं लुङ्गाम्लेन विनश्यम् ।
 कर्षकं नाग⁹पत्राणि रसकल्केन लेपयेत् ॥१५०॥

जायते कनकं विष्वमन्धमूषापुटे कृते ।
 स्वाङ्गशीतञ्च संप्राहृतं धर्मकामार्षसिद्धिदम् ॥१५१॥

कीरपुक्ता बहुफला प्रन्थिपुक्ता च पार्षति ।
 नाम्ना बर्तुलपर्णीति ज्ञास्यते रसबन्धनी ॥१५२॥

¹ लहितो । ² यद्वा मूर्च्छागतः । ³ पुनरन्यं । ⁴ भक्षितो तोलककेन । ⁵ प्रस्वेदास्त । ⁶ क्षपाल च ।
⁷ यन्त्रं । ⁸ मूल । ⁹ कर्षनागस्य ।

एकबीराकन्दरले¹ ग्रन्थमूषागतं रसम् ।
धमेन्मूषानलंबंढो भक्षणाय प्रशस्यते ॥ १५३ ॥

रक्तकञ्चुकिकन्द्यात्² स्त्रीस्तन्येन तु पेषयेत् ।
मूषायां पूर्वयोगेन कुक्षते रसबन्धनम् ॥ १५४ ॥

बुद्धिष्कापत्रिकाबीजं नारीस्तन्येन मिश्रितम् ।
ध्मापयेत्पूर्वबत्सूतं भक्षणार्थाय वार्लिकः ॥ १५५ ॥

वज्रकन्दं समानीय रसमध्ये विनिक्षिपेत् ।
गजेन्द्रास्थं पुटं कृत्वा सप्तधा बद्धतां⁴ नयेत् ॥ १५६ ॥

तद्वसं भक्षयेत्प्रातः षण्मासावमरो भवेत् ।
वर्षमात्रप्रयोगेन जीवेदाचन्द्रतारकम् ॥ १५७ ॥

ताङ्गुलीकन्दमादाय कर्कोटीकन्दमेव च ।
रसं तन्मध्यगं कृत्वा स्वबयेन्मुख्येत्युमः ॥ १५८ ॥

स्त्रियते नात्र सन्वेहो ध्मातस्तीव्रानलेन तु ।
शुकचञ्चुगतं⁶ सूतं पुटयेद् ध्मापयेत्ततः⁶ ॥ १५९ ॥

शतांशवेधकर्त्ता⁷ देहसिद्धिं करोति हि ।
षण्मासस्य प्रयोगेन वज्रदेहो भवेन्नरः ॥ १६० ॥

हंसपवीरसं सूतं शुककन्दोदरे क्षिपेत्⁸ ।
गजेन्द्रास्थं पुटं दद्यात्स्त्रियते नात्र संशयः ॥ १६१ ॥

हंसाङ्गिप्र-शुकचञ्चुदरे⁹ रसेन मर्दयेन्नरम् ।
कौञ्चपावोदरे⁹ दत्त्वा ध्मातं¹⁰ दद्यात्पुटत्रयम् ॥ १६२ ॥

स्त्रियते नात्र सन्वेहो लक्षवेधो भवेन्नरः ।
तृणज्योति¹¹रिति ख्याता शृणु विष्वीषधी प्रिये ॥ १६३ ॥

तन्मूलरसगन्धाभ्रंर्मातुलुङ्गाप्सपेधितं ।
शुल्बपत्रं बिलितं तु भवेद्धेमपुटत्रयम्¹² ॥ १६४ ॥

¹ कटरस । ² कन्दोत्पे । ³ घामयेत् । ⁴ भावती । ⁵ शुकचं नृतं । ⁶ हुयेद्धमयेत्ततः ।
⁷ शतांशं वेधयत् कर्ता । ⁸ शुककन्दरसो भवेत् । ⁹ क्तीचु प्रादुदरे । ¹⁰ ध्याती । ¹¹ तृतीय ज्योति ।
¹² त्रये ।

तन्मूलरसं संलिप्य रसराजः सुरेडवरि ।
मातुलुङ्गरसघुष्टमञ्जकं चरति क्षणात् ॥ १६५ ॥

अप्यौषधीं प्रबक्ष्यामि रसबन्धकरिं प्रिये ।
एकमेव भवेन्नालं तस्य रोमं च वेष्टितम् ॥ १६६ ॥

तस्याग्रे च भवेत्पुष्पं शुक्रतुण्डस्य सन्निभम् ।
तस्यत्राणि^१ तु वेवेशि शुक्रपक्षनिभानि च ॥ १६७ ॥

कन्दं कूर्मप्रतीकाशं क्षीरं सिन्दूरसन्निभम् ।
जलं क्वबेन्मधूनिच्छुष्टं तस्समादाय पार्वति ॥ १६८ ॥

तद्रसमर्दयेत्सूतं यावत्सप्तदिनानि च ।
तेनेव बेषयेत्सम्यक् सर्वलोहानि काञ्चनम् ॥ १६९ ॥

रसञ्च तालकं तुल्यं मर्दयेदुच्छटारसं ।
घ्रातये च्रियते तप्तो^२ रसो विष्यौषधीबलात् ॥ १७० ॥

बेषयेत्सप्तलोहानि लक्षांशेन चरानने ।
चन्द्रार्कपत्रं वेवेशि जायते हेमशोभनम् ॥ १७१ ॥

नलिनीरससूतेन्द्रं रक्तचित्रकसंयुतम् ।
पत्रलेपप्रमाणन्तु चन्द्रार्कः काञ्चनं भवेत् ॥ १७२ ॥

ज्योतिष्मती नाम लता या च काञ्चनसन्निभा ।
बल्लीचितान^३बहुला हेमवर्णफला शुभा ॥ १७३ ॥

घ्रायाढे पूर्वपक्षे तु गृहीत्वा^४ बीजमुत्तमम् ।
तिस्रबत्सवाथयित्वा तु हस्तपादंरथापि वा ॥ १७४ ॥

तस्य तलं समादाय कुम्भे तात्रमये क्षिपेत् ।
तापयेद्भूगतं कुम्भं कृत्वा ऊर्ध्वं तुषाग्निना ॥ १७५ ॥

वष्मासे च व्यतिक्रान्ते तत्सर्वं काञ्चनं भवेत् ।
शुल्बं हेममयं स्यात्^५ तलं माक्षिकमिधितम् ॥ १७६ ॥

^१ तस्य पत्राणि । ^२ तात्रो । ^३ विधान । ^४ ग्राह्य । ^५ कृत्वा ।

दग्धारोहां प्रवक्ष्यामि रसबन्धकरीं भवेत् ।
स्वशंभेधे तु सा ज्ञेया धर्मकामार्थसाधिनी ॥ १७७ ॥

शस्त्रच्छिन्ना महादेवि दग्धा वा पावकेन तु ।
प्ररोहति क्षणाद्दिव्या दग्धा छिन्ना महौषधी ॥ १७८ ॥

श्वेतं कृष्णं तथा पीतं तस्याः पुष्पं प्रजायते ।
चणकस्येव पत्राणि सुप्रसूतानि लक्षयेत् ॥ १७९ ॥

सास्ति गङ्गामहातीरे गङ्गात्वाश्रयते गिरौ ।
दक्षिणे चोज्जयिन्याञ्च वेलान्तेऽपि ^१ च दृश्यते ॥ १८० ॥

तस्याः कन्दरसं दिव्यं कृष्णनालसमन्वितम् ।
तद्वत्सेन समं कृत्वा गुटिकां कारयेद्द्वेषः ॥ १८१ ॥

स्तुहीक्षीरेण शुल्बस्य पत्रलेपन्तु कारयेत् ।
तं सन्तप्तं निषिञ्चेद्वा ^२ बद्ध्यां कनकसंप्रभम् ^३ ॥ १८२ ॥

रसं रक्तस्तुहीक्षीरं कुनटीं गन्धकाभ्रकम् ।
दरदञ्चैव लोहानि सहस्रांशेन वेधयेत् ॥ १८३ ॥

स्तुहीक्षीरं समादाय निष्कार्थं हेमं ध्मापयेत् ।
गुटिकाकरणेनैव नागं विध्यति तत्क्षणात् ॥ १८४ ॥

चित्रकस्त्रिविधो ज्ञेयो रक्तः कृष्णो रसायने ।
शुक्लो ^४ व्याधिप्रशमने श्रेष्ठो मध्यः कनीयसः ॥ १८५ ॥

तस्य पञ्चाङ्गचूर्णेन पारवं सह भवेयेत् ।
धमेच्च ^५ मूक^६मूषायां लोटो भवति तत्क्षणात् ॥ १८६ ॥

रक्तचित्रकभत्लाततंसलिप्तपुटेन तु ।
चन्द्रार्कपत्रं वेवेशि जायते हेमशोभनम् ॥ १८७ ॥

रक्तचित्रकचूर्णेन बद्धं तार्पस्त्रिभिस्त्रिभिः ।
सर्वदोषविनिर्मुक्तं स्तम्भमायाति तत्क्षणात् ॥ १८८ ॥

^१ वनान्ते । ^२ मिसिचेतया । ^३ कनकप्रभं । ^४ शुत्को । ^५ धामत्व । ^६ ग्रन्थ, not retained for metrical peculiarities.

नागिनीकन्दसूतेन्द्रं¹ रक्तचित्रकसंयुतम् ।
पत्रलेपप्रमाणगु चन्द्रार्कः काञ्चनं भवेत् ॥ १८६ ॥

तर्ध्वं क्षियते कान्तिह्रंभाश्रेण च संयुतम् ।
रक्तचित्रकसंयुक्तं बेहसिद्धिकरं परम् ॥ १८७ ॥

कट्टुतुङ्गीति बिल्याता बेवि दिव्यीषधी भृशु ।
तस्या बीजानि संगृह्य सूक्ष्मचूर्णानि कारयेत् ॥ १८८ ॥

एरण्डतंसलबलं गृहीत्वा रसमदितम् ।
तेनैव तारपत्राणि त्रिपुटेनैव काञ्चनम् ॥ १८९ ॥

क्षीरकन्दबिर्धि क्षये सर्वसिद्धिकरं परम् ।
चतुर्बर्णानां² मध्ये तु³ रक्तकन्दं प्रशस्यते ॥ १९० ॥

भग्नमेतत्प्रबेक्षीरं⁴ रक्तवर्णं सुशोभनम् ।
पत्रैः स्नुहीसमस्निग्धैः सप्तभिर्हंसुप्रभैः ॥ १९१ ॥

बन्धनं रसराजस्य सर्वलोकवशाङ्कुरम् ।
तोयमध्ये विनिक्षिप्य गुटिका सा च तद्भवेत् ॥ १९२ ॥

शाकबुक्षस्य बेबेसि निष्पीडय रसमुत्तमम् ।
रक्तचन्दनसंयुक्तं सर्वलोहानि जारयेत् ॥ १९३ ॥

गन्धपाषाणगन्धेन क्षालये विनियोजयेत् ।
मिलन्ति सर्वलोहानि ब्रह्मते सलिलं यथा ॥ १९४ ॥

गन्धकं रसकं ताप्यं पारदं रक्तचन्दनम् ।
षडन्था रससंयुक्तं तारमायाति काञ्चनम् ॥ १९५ ॥

शाकबुक्षस्य निर्यासं यत्नेन⁵ परिगालयेत् ।
शिघ्रमूलस्य चूर्णन्तु तद्वसेन विमर्शयेत् ॥ १९६ ॥

सलिल्य ताञ्जवत्राणि पुटे क्षिप्या विपाचयेत् ।
उद्धृत्य काञ्चनं दिव्यं सर्वलक्षणसंयुतम् ॥ २०० ॥

¹ कट्टुतेन । ² चतुर्बर्णस्य । ³ तन्मध्ये । ⁴ भग्नयेतत्प्रबेक्षिष्ठं । ⁵ यत्नतः ।

फलानि शाकवृक्षस्य पक्वानि चं च संग्रहेत्¹ ।
तद्वसेन सूतं² मर्द्यं सप्तरात्रन्तु भावयेत् ॥ २०१ ॥

तद्वसेन समायुक्तं मञ्जिष्ठा³रक्तचन्दनम् ।
लेपयेत्तारपत्राणि ध्मातं भवति काञ्चनम् ॥ २०२ ॥

देववाल्या महीषध्या विधिं बध्यामि तत्परम्⁴ ।
सा इवेता व्याधिशनने⁵ कृष्णा पीता रसायने ॥ २०३ ॥

देववालीफलरसं विष्णुकान्तां⁶ च सूतकम् ।
मूर्छयेद्वेधयेत्क्षिप्रं शुल्बं हेमं करोति च ॥ २०४ ॥

देववालीफलसूर्णमीश्वरीरस एव च ।
देववालीरसंभ्रम्यं बद्धं स्तम्भयते क्षणात् ॥ २०५ ॥

देववालीरसं नीत्वा⁷ विष्णुकान्तासमन्वितम् ।
बध्यते पारदञ्चैव तारं हेमं करोति च ॥ २०६ ॥

देववालीरसं नीत्वा⁷ गन्धपाषाणमेव च ।
ब्राह्मयेत्सर्वलोहानि पारदञ्चैव बन्धयेत् ॥ २०७ ॥

* * *

अथापराजिताकल्पः ।

* * *

अपराजिता च लोकेऽस्मिन् ह्याता च गिरिकर्णिका ।
नामभिस्तु समाख्याता नारदेन महात्मना ॥ २१५ ॥

पुष्ये समुद्रता यत्नाद् विजयाञ्च शुभाषहाम् ।
हस्तेनोद्धृत्य संगृह्य रक्षेच्च सुसमाहितः ॥ २१६ ॥

¹ Incorrect, but retained for the restoration of metrical peculiarities. ² रसं, not retained for the sake of metrical peculiarities. ³ ते परम् । ⁴ शमनी । ⁵ विगुल्फाता । ⁶ ग्राह्यं । ⁷ ब्रह्मं ।

* * *

शुष्ककोणे शुष्किस्थाने नित्यमेव निषापयेत् ॥ २१७ ॥

* * *

अथ ब्रह्मदण्डीकल्पः ।

ब्रह्मदण्डीति विख्याता अधःपुष्पीति नामतः ।
तस्या भेदद्वयं प्रोक्तं श्वेता कृष्णा तथैव च ॥ २३० ॥

* * *

ब्रह्मदण्डीयमूलन्तु^१ कृष्णसूत्रेण वेष्टितम् ॥ २३६ ॥

कर्णे बन्धं मनुष्यस्य तृतीयश्चरनाशनम् । २४०

* * *

अथाश्वगन्धाकल्पः ।

त्रैलोक्यरक्षणो दोषः सर्वसिद्धिकरो मतः । २४२

* * *

पलानि सप्ताश्वगन्धायास्ताली षष्ठ्यलानि च ॥ २४३ ॥

गुडस्याष्टपलं दत्त्वा मोदकं कारयेद्दुधः ।
भुञ्जीत षष्टिकोपेतं क्षीरं मुद्गरसं तथा ॥ २४४ ॥

मूलं त्रिसप्ततहेनैव^२ शतपत्रनिभप्रभम् ।
दूर्ध्वञ्च^३बाश्वगन्धाया धात्रीरससन्वितम् ॥ २४५ ॥

यष्टीमधुसमायुक्तं मधुना लेहयेत्सदा ।
मासवट्कप्रयोगेन बलीपलितर्जितः ॥ २४६ ॥

योजनानां शतं गच्छेत् श्वमस्तस्य न जायते ।
अश्वगन्धायत्नं दूर्ध्वं बलादूर्ध्वं च तत्समम् ॥ २४७ ॥

^१ मूलानि । ^२ त्रिसप्तके ।

शतावर्षाः सर्वं चूर्णं तद्वसेन तु भावितम् ।
मासमात्रप्रयोगेन, मधुना सह लेहयेत् ॥ २४८ ॥

नवनागबलं धत्ते वलीपलितवर्जितः ।
अश्वगन्धास्तिला माषा मधुना सह संयुताः ॥ २४९ ॥

सार्द्धमासप्रयोगेन कुञ्जरं सह युध्यते ।
नवनागबली बीरो वगेन गरुडीपमः ॥ २५० ॥

अथ मुखलीकल्पः ।

मुखलीतलवीर्यं महाव्याधिविनाशिनी ।
गुणं^१ तस्याः प्रवक्ष्यामि ये न जानन्ति साधकाः ॥ २५१ ॥

सुवर्णपुष्पी गौरी च मुसली पुङ्गुपत्रिका ।
नाशयती क्षीरबहा नामभिः सा शुभा मता ॥ २५२ ॥

पुष्यनक्षत्रयोगे च सूक्ष्मचूर्णं तु कारयेत् ।
मधुना सहयोगेन जीर्यति क्षीरभुक्^२ ततः ॥ २५३ ॥

एकमासप्रयोगेन वलीपलितवर्जितः ।
अथवाज्यप्रयोगेन भृशं कुष्ठं विनाशयेत् ॥ २५४ ॥

उष्णोदकेन संयुक्ता अजीर्णाविविनाशिनी ।
बिसूसिकां विरेकञ्च^३ नश्यति^४ नात्र संशयः ॥ २५५ ॥

गोधूमचूर्णभागी द्वौ मुसलीभागमेव च ।
घृतपूर्णन्तु तत्कृत्वा मधुभाण्डे निवेशयेत् ।
भक्षयेत्सप्तरात्रन्तु सर्वव्याधिविनाशिनीम् ॥ २५६ ॥

अथ शृङ्गुसाकल्पः ।

अश्वत्थं बदरी भिण्डी माक्षिकं कुक्कुटास्थि च ।
मेघशृङ्गस्य योगेन^५ वज्रं तु च्रियते क्षणात् ॥ २५७ ॥

^१ मम । ^२ क्षीरभुक्तः । ^३ विरेकानि । ^४ नश्यते । ^५ मेघशृङ्गसमायोगे ।

निशाचररतैर्भाष्यं सप्तवारन्तु तालकम् ।
वङ्गः च घातयेतेन तारपत्रं च लेपयेत् ॥ २५८ ॥

तदङ्गेन हतं तारं ताम्रे च लेपयेत्वा^१ ।
तसारे सूतकं सर्वं बन्धनं जायते तदा ॥ २५९ ॥

चतुःषष्टिप्रयोगेन शुल्बवेषं प्रदापयेत् ।
तच्छुल्बं जायते तारं धर्मकामार्थसाधनम् ॥ २६० ॥

अथ ज्योतिष्मतीकल्पः ।

भरव उवाच ।

असङ्ग^२मद्भुतं प्राण^३लोकविस्मयकारकम् ।
ज्योतिष्मतीलि विख्यातं रसायनं महत्तमम्^४ ॥ २६१ ॥

* * *

बीजानि तस्याः संगृह्य घ्रातये शोषयेत्ततः ।
घूर्णं कृत्वा ततो बीजं तैलं तस्मात्समुद्भरेत् ॥ २६६ ॥

तंसाद्धं निक्षिपेत्सपिमंघु पात्रेन संयुतम् ।
तक्रसारसमं^५ क्षीरं गोमूत्रं द्विगुणं भवेत् ॥ २६७ ॥

पथेन्मध्याग्निना चं च तंलशेषन्तु कारयेत् ।
जातिफलानि कर्पूरं एवा कक्कोलकं तथा ॥ २६८ ॥

एतानि समभागानि कर्षमेकन्तु घूर्णयेत् ।
प्रक्षिप्य तैलमध्ये तु एकं कृत्वा सुरेश्वरि ॥ २६९ ॥

स्निग्धभाण्डे तु संस्थाप्य धान्यराशौ निषापयेत् ।
पलानि त्रिंशत्षष्टिर्वा त्वशीतिर्नवतिस्तथा ॥ २७० ॥

शतं वाप्यधिकं वापि त्रिंशन्मूलं न कारयेत् ।
एकविंशतिनाभूर्ध्वं वेधो निर्वातसंस्थिते ॥ २७१ ॥^६

सुसुहृत्तं शुद्धकाये पिबेत्सूर्योदयेऽथ ॥ २७२ ॥

^१ जोषपेतदा । ^२ असंज । ^३ प्राण । ^४ रसायनमनुत्तमम् । ^५ तस्य । ^६ Not legible due to worm-eaten page. Hence the word has been introduced.

* * *
गतेऽङ्गिस्वपितश्च^१ क्षीर-घण्टिकभोजनम् ॥ २७३ ॥

तृषितं पाययेत्क्षीरं पायसञ्चैव दापयेत् ।
भवेत्सूर्यसमं तेजः स भवेत्तु सवाशिवः ॥ २७४ ॥

दूरस्यः^२ शृणुते वाक्यं विषं जीर्यति नित्यशः ।
हन्ति चाष्टादशान्^३ कुष्ठान् सर्वान् रोगांश्च^४ नाशयेत् ॥ २७५ ॥

* * *
चतुर्थस्यैव मासस्य शृणु तस्यापि यत्फलम् । २८०

* * *
तस्य मूत्रपुरीषेण शुत्वपत्राणि लेपयेत् ॥ २८१ ॥

निर्वहेत्युटपाकेन निर्बीजं^५ काञ्चनं भवेत् ।
पञ्चमासप्रयोगेन शृणु वैवि यथार्थतः^६ ॥ २८२ ॥

ब्रह्मस्त्रं जायते तस्य शरीरं नूतनं भवेत् ।
षण्मासेन तु निर्वहेत्सिद्धिर्भवति नान्यथा ॥ २८३ ॥

* * *
जीवेद्ब्रह्मायुषं यावन्नात्र कार्या विचारणा ।
सेवते सप्तमासन्तु यो वैवि सुविनीतवान् ॥ २८५ ॥

जितेन्द्रियो जितक्रोधो जीवेद् यावन्महेश्वरः । २८६

* * *
त्वत्प्रीत्यर्थं महादेवि मोक्षमार्गः^७ प्रवर्शितः ।
रसायनं परं गुह्यं गोपनीयं प्रयत्नतः ॥ २८८ ॥

नैव कर्म प्रकुर्वीत भ्रालस्योपहतो नरः । २८९

* * *
सर्वसामौषधीनां तु रसायनमनुसमम् ॥ २९६ ॥

^१ न तप्ते उत्थापयेत् च । ^२ उदस्य । ^३ हंत्याष्टादशान् । ^४ सर्वरोगांश्च । ^५ नेर्तीये । ^६ यथायतं ।
^७ मोक्षकामार्गं ।

अस्याः कल्पप्रभावेन तस्मास्ति यत्र जायते ।
अस्मात्परतरं किञ्चिन्नास्ति चान्य'व्रसायनम् ॥ २६७ ॥

दुर्लभं त्रिषु लोकेषु सत्यं^२ सत्यं न संशयः ।
सारात्सारतरं प्रोक्तं तव स्नेहात्प्रकाशितम् ॥ २६८ ॥

* * *

अथ श्वेताकंकल्पः ॥

शृणु पार्वति यत्नेन^३ सुगुप्तं परमौषधम् ।
सर्वासामौषधीनां^४ उच्च श्वेताकं उच्चोत्तमौषधम् ॥ ३०२ ॥

विधानं तस्य वक्ष्यामि कथ्यमानं शृणुष्व तत् ।
ववाम्यहं तव स्नेहात् लोकानां हितकाम्यया ॥ ३०३ ॥

* * *

तस्य क्षीररसं ग्राह्यं सूतं तेनैव भवेत् ।
एकविंशतिनाम्येव^५ सेवयेत्तद्विचक्षणः ॥ ३१५ ॥

बलीपलितनिर्मुक्तो जराध्याधिबिबर्जितः ।
नबनागबलं धत्ते सर्वज्ञो बिजयी भवेत् ॥ ३१६ ॥

* * *

पञ्चाङ्गं तस्य संगृह्य छायाशुष्कन्तु कारयेत् ।
सूक्ष्मशूर्णं ततः कृत्वा घृतेन मधुना सह ॥ ३१६ ॥

सर्वरोगविनिर्मुक्तो जायते नात्र संशयः ।
नबनागबलं धत्ते काल्प्या सूर्यं इवापरः ॥ ३२० ॥

वष्पासस्य प्रयोगेन अजरामरतां व्रजेत् ।
क्षीराशीश्च^६ भवेन्नित्यं वातातपबिबर्जितः ॥ ३२१ ॥

कटुश्च^७ तीक्ष्णबिरसः कषायक्षारबर्जितः ।
अग्नेर्नैव विधानेन साधकः सिद्धिभाग् भवेत् ॥ ३२२ ॥

^१ रस्यं । ^२ शासत्यं । ^३ सात्मेन । ^४ सर्वेषामौषधीनां । ^५ एकविंशतिनां चैव । ^६ क्षीराशिनो ।
^७ कटुश्च ।

अथ गन्धककल्पः ॥

श्रीदेव्युवाच ।

गन्धकस्य विधिं देव कथयस्व प्रसादतः ।
कस्मिन् काले समुत्पन्नः केन चोत्पादितः पुरा ॥ ३२३ ॥

अल्पायुषश्च ये मह्यां जरादारिद्र्यपीडिताः ।
तेषां हिताय भगवन् सौख्यत्वं कथय प्रभो ॥ ३२४ ॥

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यथोत्पन्नस्तु गन्धकः ।
त्वामहं संप्रवक्ष्यामि शृणुष्वायतलोचने ॥ ३२५ ॥

क्षीरोवसागरे देवे^१ मथ्यमाने वरानने ।
उत्पन्नो गन्धकस्तत्र विष्यरूपसमन्वितः ॥ ३२६ ॥

तद्गन्धकस्य गन्धेन मोहिताः सर्वदेवताः ।
गन्धक इति समाख्यातः नाम्ना लोके बभूव ह ॥ ३२७ ॥

तस्य वर्णं तु जानीहि त्रिविधं चारुलोचने ।
पीतञ्चंब तथा श्वेतं कपोतं च तृतीयकम् ॥ ३२८ ॥

क्रमादुत्तममध्यस्थं हीनं चंबाय विक्रमम् ।
उत्तमं गन्धकं शुद्धं शुद्धदेहः समाचरेत् ॥ ३२९ ॥

वसनं रेचनं कृत्वा रसायनमथाचरेत् ॥ ३३० ॥

* * *

भोजनानि च वक्ष्यामि भक्ष्यमाचानि यानि च ॥ ३३१ ॥

षष्टिकश्मथवा शालि गोधूमादश्च विशेषतः ।
छागलानि च मांसानि सदा पप्यानि देहिनाम् ॥ ३३२ ॥

यवान्मुबगांश्च भुञ्जीत क्षीरं मधु तथा घृतम् ।
एतद्देवि सदा पप्यमपस्यं वर्जयेत् सदा ॥ ३३३ ॥

^१ देवै । ^२ छष्टीक ।

अतितीक्ष्णकषायानि तैलं काञ्जीकमेव च ।
लवणाम्लश्च शाकश्च विदग्धान्नं च वर्जयेत् ॥ ३३४ ॥

* * *

अमृतश्च विषश्चैव कामं सूतकगन्धकम् ॥ ३३६ ॥

अमृतं विषिसंयुक्तं विषिहीनश्च तद्विषम् ।
यस्तद्भक्षयते देवि साधकः सिद्धिकाङ्क्षकः ॥ ३३७ ॥

विधिना भक्षयेन्नित्यं सर्वकामफलप्रदम् ।
प्राची च गन्धकं प्राह्य^१ पलाहृद्भूर्यसन्निभम् ॥ ३३८ ॥

* * *

वातारितैलं संमिश्र्य^२ त्रिकलाया रसेन^३ च ।
गन्धकं भक्षयेत्प्राप्तो जरावारिच्छ्रानाशनम् ॥ ३४३ ॥

मासकेन प्रयोगेन कुष्ठानष्टादश प्रिये ।
वातगुल्मक्षयश्चैव प्लीहश्चैव भगन्दरम् ॥ ३४४ ॥

अग्नीतिर्बातरोगाश्च रक्तरोगाश्च नाशयेत् ।
षण्मासस्य प्रयोगेन बलीश्व^४ पलितानि च ॥ ३४५ ॥

पुनर्पौवनमायाति भ्रमरा इव मूर्खजाः ।
विष्यद्दृष्टिमंहातेजो द्वितीय इव शङ्करः ॥ ३४६ ॥

गन्धकस्य पलकन्तु पिबेत्क्षीरेण संयुतम् ।
षण्मासस्य प्रयोगेन बहू-कण्डू विनाशयेत्^५ ॥ ३४७ ॥

सम्बत्सरप्रयोगेन जरामरणे^६ नाशयेत् ।
गन्धं घृतं पलकन्तु तदर्थं गन्धकस्य च ॥ ३४८ ॥

मासत्रयप्रयोगेन विष्यदेहोऽभिजायते ॥ ३४९ ॥

* * *

एवं मासानुसारेण कर्तव्यं तु विचक्षणैः ॥ ३५० ॥

^१ गृह्य । ^२ संमिश्री । ^३ It is an introduced term as the particular portion in the Ms. is illegible. ^४ बलयश्च । ^५ विनाशकृत् । ^६ जरामरण ।

सम्बत्सरप्रयोगेन जीवेद्वर्षशतत्रयम्¹ ।
गन्धकस्य पलार्धं² च सूतकस्य पलं तथा ॥ ३५१ ॥

गन्धकस्य³ पलकन्तु कन्यायाश्च पलत्रयम् ।
माक्षिकस्य पलं त्रीणि खण्डं पलचतुर्वंशम् ॥ ३५२ ॥

मासिकस्य प्रयोगेन सर्वरोगविवर्जितः ।
षण्मासात्पलितं हन्ति कामरूपो भवेन्नरः ॥ ३५३ ॥

गन्धकस्य पलं चैकं रसस्यापि पलं तथा ।
कन्यायाश्च पलं त्रीणि लशुनस्य पलत्रयम् ॥ ३५४ ॥

अर्द्धपलन्तु⁴ खण्डस्य षण्मासस्य प्रयोजनात् ।
सर्वव्याधिनिर्मुक्तो दृढकायो भवेन्नरः ॥ ३५५ ॥

गन्धकाभ्ररसञ्चैव निर्गुण्डी⁵ रसभावितम् ।
कर्षमध्नन्तु क्षीरेण सप्तवारं विभावयेत् ॥ ३५६ ॥

अन्धमूषागतं ध्मातं जरादारिद्र्यनाशनम् ।
गन्धकं तालपिष्टं च रसं बीजेन मर्दयेत् ॥ ३५७ ॥

भूमिस्थं मासमेकेन धारयेत्तद्विचक्षणः ।
अन्धमूषागतं ध्मातं तारलेपेन काञ्चनम् ॥ ३५८ ॥

आरोटं भक्षयेन्नित्यं बलतेजोभिवर्द्धनम् ।
तद्देवि त्रिफलायुक्तं विव्यदृष्टिकरं परम् ॥ ३५९ ॥

काचमाचीयुतञ्चैव सूतकं मारयिष्यति⁶ ।
काचमाचीयुतं गन्धं दद्रूपामानिवारणम् ॥ ३६० ॥

गन्धपाषाणगन्धेन प्रायसेन वियोजयेत् ।
मिलिते सर्वलोहानि द्रवते सलिलं यथा ॥ ३६१ ॥

गन्धकं रसकं⁷ ताप्यं पारवं रक्तचन्दनम् ।
शबन्तीरससंयुक्तं तारमायाति काञ्चनम् ॥ ३६२ ॥

¹ It is an introduced term as the particular portion in the Ms. is brittle. ² पलान्यं ।

³ गगनस्य । ⁴ षष् । ⁵ त्रिगुण्डी । ⁶ मारयप्यतः । ⁷ रसिकं ।

गन्धकं गैरिकयुक्तं समभागेन सूतकम् ।
देवदालीसमायुक्तं शुल्बमायाति काञ्चनम् ॥ ३६३ ॥

इवेताभं गन्धकं सूतं हिङ्गुलं तालकं समम् ।
वज्रीशीरेण संयुक्तं वज्रं स्तम्भकरं परम् ॥ ३६४ ॥

पीतेन गन्धकञ्चैव रसं ताम्बूलमदितम् ।
मारयेत्ताम्रपत्राणि विश्रान्ते लेपयेत्सुधीः ॥ ३६५ ॥

भ्रारण्योपलपाकेन शीतलं भावयेत्त्रयम् ।
निर्बीजन्तु समाख्यातं हेमं भवति शोभनम् ॥ ३६६ ॥

किमत्र चिन्त्यं यदि पीतगन्धकं
पलाशनिष्ठीवित-कल्कमदितम् ।
भ्रारण्यकस्योपलपाचितं शुभं
करोति तारं त्रिपुटेन काञ्चनम् ॥ ३६७ ॥

काष्ठट्यून्^१चूर्णेन कृत्वापामार्गकवलीरसेन प्रलेपयेत् । वज्राण्येकविंशतिवाराणि ततश्चूर्णेन दोलास्वेदनेन
वज्राणि द्रवन्ति ॥ ३६८ ॥ गगनं चापि विंशती द्रवति । पूर्वोक्तदोलास्वेदनं यथा पयसा घृतेन
मधुना तैलेन हन्ति शयानञ्च^२ गन्धकम् ॥ ३६९ ॥ चूर्णं क्रमेण कदल्यपामार्गतिलमाक्षिकक्षाराणि
चत्वारि काष्ठचूर्णं^३ कृत्वा मूषायामर्द्धचूर्णं तु कृत्वा तस्योपरि क्षिपेत् ॥ ३७० ॥

तुल्यचूर्णस्य मार्चकं तत्समं ताम्रपत्रकम् ।
सर्परं च तथा माचं दत्त्वा तस्योपरि क्षिपेत् ॥ ३७१ ॥

काष्ठचूर्णं पुनर्दत्त्वा मुद्गयेन्मूषिकां^४ ततः^५ ।
करीषाम्नी^६ ततो ध्मात्वा^७ यावत्ताम्रद्रवं भवेत् ॥ ३७२ ॥

तत्ताम्रं च भवेत्पीतमष्टवर्णं न संशयः ।
पुनर्नवायुतं गन्धं नाशयेत्त्रिभिर्बिषं विषम् ।
गोघृतेन समं पीतं नाशयेद्दगरत्वं ध्रुवम् ॥ ३७३ ॥

एरण्डतैलसंयुक्तं ग्रहणीभ्यामिनाशनम् ।
लोहरजःसमायुक्तं पाण्डुरोगं विनाशयेत् ॥ ३७४ ॥

^१ काष्ठहंकन । ^२ शयाच । ^३ काष्ठस्य चूर्णेन । ^४ मृगप्रयेत् । ^५ यतः । ^६ कोलशाम्नी । ^७ ध्माय

बाद्धिमेन समायुक्तमतीसारप्रणाशनम् ।
 गुडेन सह पीतं तत्पामा¹ नाशयते क्षणात् ॥ ३७५ ॥
 बहुनाश किमुक्तेन घृतेन मधुना सह ।
 षण्मासस्य प्रयोगेन जरादारिष्टनाशनम् ॥ ३७६ ॥

अथ तालककल्पः ।

तालकं चोत्तमं² प्राप्य त्रिषु लोकेषु दुर्लभम् ।
 तालं³ संगृह्य⁴ मेषावी प्रक्षाल्य तण्डुलाम्भसा ॥ ३७७ ॥
 एवं संसाध्य यत्नेन पिष्ट्वा तण्डुलषष्टिभिः ।
 प्रक्षिप्योवकभाण्डेषु सुदिलष्टमवतारयेत् ॥ ३७८ ॥
 तेनैव रसपिष्टेन पूर्णां कृत्वा पचेद्वधः ।
 भक्षयेन्मधुसपिन्यां⁵ सप्तरात्रं न संशयः ॥ ३७९ ॥
 उवयादित्यसङ्क्रान्तास्वरूपः प्रियवर्द्धनः ।
 सप्तकत्रितयेनैव बलयः पलितानि च ॥ ३८० ॥
 तप्तकाञ्चनसङ्क्रान्ताः केशाश्च भ्रमरोपमाः ।
 नवनगबलो भूत्वा जीवेवाचन्द्रतारकम् ॥ ३८१ ॥
 आषाढे मासि संप्राप्ते पुष्करिण्यां निषापयेत् ।
 कार्तिके चैव संप्राप्ते शोभने दिवसे शुभम् ॥ ३८२ ॥
 शुभनक्षत्रसंयोगे सूतेन सह भवेयेत् ।
 दिने दिने भक्षयेच्च मासमेकं निरन्तरम् ॥ ३८३ ॥
 प्रथमे सप्तके पूर्णे एतद्भूवति लक्षणम् ।
 तप्तकाञ्चनवर्णाभो द्विरष्टवर्षमाहृतिः ॥ ३८४ ॥
 मेषावी शुभगः श्रीमान् जीवेद्वर्षशतत्रयम् ।
 द्वितीये सप्तके चैव भ्रमरा इव मूर्द्धजाः ॥ ३८५ ॥

* * *

¹ तत्पामा । ² उत्तमे । ³ तालकं । ⁴ गृह्य । ⁵ सपिन्याम् ।

मासकस्य प्रयोगेन खेचरत्वं प्रपद्यते ॥ ३८६ ॥

निम्बकाष्ठं समुद्धृत्य सच्छिद्रं कारयेद्दुधः ।

तालं संस्थाप्य^१ तन्मध्ये गोष्ठे च निखनेस्त्रिवदम्^२ ॥ ३८७ ॥

मासाद्ब्रूध्वं समुद्धृत्य सूतेन सह मर्दयेत् ।

ताम्बूलैर्मासमेकं भक्षयेत्तु दिने ॥ ३८८ ॥

एकविंशदिनेश्च^३ कुष्ठाष्टदशकं हरेत् ।

बलीपलितनिर्मुक्तो जराध्याधिधिर्वाजितः ॥ ३८९ ॥

उदयादित्यसंज्ञाः खेचरत्वं प्रपद्यते ।

तालकं तण्डुलाश्चैव स्थापयेत्क्षपरे पुटे ॥ ३९० ॥

गोमयेन ततो वेष्टयं माहिषेणातियत्नतः ।

तालकं पाचयेत्तावद् यावन्निर्गन्धतां व्रजेत् ॥ ३९१ ॥

तत्कल्कं गोलकं कृत्वा बीजपूररसेन च ।

पारदेन च संयुक्तमेकं कृत्वा विमर्दयेत् ॥ ३९२ ॥

नष्टपिष्टं भवेच्छावसावत्सल्वे चतुर्विने ।

पश्चाच्छतुर्विने खेद्यं मातुलुङ्गस्य मध्यतः ॥ ३९३ ॥

अष्टांशेन ततो बद्धं विद्धि कान्तेन बुद्धिमान् ।

नरेन्द्र सुरया^४ सिक्तं तारं भवति शोभनम् ॥ ३९४ ॥

तालकं च रसञ्चैव मातुलुङ्गरसान्वितम् ।

ताम्बूले भक्षयेत्प्राप्तो मासमेकं निरन्तरम् ॥ ३९५ ॥

खचितं पीतकं युक्तं तारपत्राणि लेपयेत् ।

वारत्रयप्रयोगेन पुटपाकेन काञ्चनम् ॥ ३९६ ॥

ताम्बूलस्य रसेनैव मर्दयेत्तु दिने दिने ।

मातुलुङ्गरसेनैव तालकं रससंयुतम् ॥ ३९७ ॥

^१ स्थाप्य । ^२ निखनेत्तुदं । ^३ एकविंशदिनेनैव । ^४ सुरया ।

त्रिसन्ध्यं तत्प्रयोगेन कारयेद्वटिकं शुभम् ।
पुटपाकेन पीतेन^१ तारं^२ हेमं करोति च ॥ ३९८ ॥

तालकं सूतकञ्चैव एकीकृत्य^३ विमर्दयेत् ।
धान्यराशौ विनिक्षिप्य मासेनाग्निसहो भवेत् ॥ ३९९ ॥

तत उद्धृते^४ मुखे क्षिप्रं सद्यः खेचरतां नयेत् ।
तालकं पाचयेद्यस्तु गोमयं च समाहिषम् ॥ ४०० ॥

यस्तु दधि^५पयोयुक्तं मर्दितं लोहभाजने ।
तालकं सुरसंकेन दत्त्वा च खपरे पुनः ॥ ४०१ ॥

छगणेना^६ग्निं संधुक्ष्य पञ्चमाहिषसंयुतम् ।
तालकं पाचयेत्तावद्यावन्निर्गन्धतां व्रजेत् ॥ ४०२ ॥

तत उद्धृत्य^७ पुनर्बद्धं बीजपूररसेन तत् ।
पारदेनैव संयुक्तमेकं कृत्वा विमर्दयेत् ॥ ४०३ ॥

नष्टपिष्टं भवेत्तावद्यावत्स्वेद्यं दिनत्रयम् ।
तेनैव चाष्टमांशेन शुल्बं^८ बधेन बधयेत् ॥ ४०४ ॥

नरेन्द्र सुरया सिक्तं शुल्बं तारं करोति च ।
तालकेन रसं बद्धं मानुलुङ्गे पचेद्बुधः ॥ ४०५ ॥

प्रस्थं तु भक्षयेत्प्राज्ञो मासंकेन सुमन्त्रितम् ।
ताम्बूलं पीतया^९ युक्तं सीसके शुल्बकेऽपि च ।
काञ्चनं कुरुते दिव्यं पुटेन तु न संशयः ॥ ४०६ ॥

अथ रक्तवज्रीकल्पः ॥

दृष्ट्वा खंवं तसं दिव्यं वज्रीरूपेण संस्थितम् ।
विधिवत्तद्वरं रक्तं गृह्णीयात्कट्टुमुम्बिके ॥ ४०७ ॥

कान्तजीर्णं रसं तत्र हेमपादेन जारितम् ।
मर्दयेत्तं च रक्तेन घटिकात्रितयं बुधैः ॥ ४०८ ॥

^१ पीकेन । ^२ तारकं । ^३ एकीकृत्वा । ^४ ततोद्धृते । ^५ दध्या । ^६ छानकेन । ^७ ततोद्धृत्य ।

^८ कुतं । ^९ पीलया ।

ग्रन्थमूषागतं कृत्वा धमेत्¹ खदिराग्निना² ।
 गुटिका मूषिकामध्ये तद्गृहीत्वा मुक्षे क्षिपेत् ॥ ४०६ ॥
 तत्क्षणात्क्षेत्री सिद्धि³र्जायते नात्र संशयः ।
 अथवा सूतके देवि तेन रक्तेन भर्षयेत् ॥ ४१० ॥
 यावत्संजायते पिण्डं ध्मापयेत्खदिराग्निना⁴ ।
 स्वीयते निविकल्पेन तेन तान्नं विलेपयेत् ॥ ४११ ॥
 तद्भ्राज्यं पुटपाकेन काञ्चनं दोषवर्जितम् ।
 बर्णेकावशभिस्तसु वारिष्ट⁵ हर्ते⁶ क्षणात्⁶ ॥ ४१२ ॥
 अर्धत⁷द्भ्रक्षयेत् सूक्ष्मं पूर्णं कृत्वा विचक्षणः ।
 ताम्बूलेन प्रदातव्यं चातुर्जातिकसंयुतम् ॥ ४१३ ॥
 सप्तकत्रितयेनेव सर्वभ्याधिवर्जितम् ।
 वष्मासस्य प्रयोगेन बञ्जकायः प्रजायते ॥ ४१४ ॥

प्रबोच्चटाकल्पः ॥

रसायनं प्रबक्ष्यामि यत्सुररपि कुलंभम् ।
 उच्चटा शीषधिनाथ जायते पृथिवीतले ॥ ४१५ ॥
 चतुर्लक्षणसंयुक्तं तस्या रूपञ्च कथ्यते ।
 एकनासा भवेत्सा तु बर्णेन⁸ वंशनालिका⁹ ॥ ४१६ ॥
 तस्याः पुष्पं भवेद्भक्तं शुकतुण्डनिभप्रभम् ।
 कण्ठं कूर्मप्रतीकाशं तस्या लक्षणमीवृशम् ॥ ४१७ ॥
 तरूपरि¹⁰ समाचष्ट विज्ञो दश निरीक्षते ।
 विष्यरूपाणि पश्येच्च दृष्ट्वा लक्षणमीवृशम् ॥ ४१८ ॥
 रसञ्च मधुरञ्चैव ज्ञायते सा निरस्तरम् ।
 स रसः सर्वलोहानि सहस्रलिप्तेन¹¹ विष्यति ॥ ४१९ ॥

¹ धमेतं । ² खदिराग्निः । ³ सिद्धो । ⁴ खदिराग्निः । ⁵ हरिः । ⁶ तत्क्षणात् । ⁷ अर्धतं । ⁸ णेन ।
⁹ कंशनीलिका । ¹⁰ तस्योपरि । ¹¹ शक्रलिप्तेन ।

काञ्चनं कुरुते दिव्यं क्षिप्रञ्चैव तु वह्निना¹ ।
प्रङ्गुल्यग्रनखैर्लेपं तत्क्षणात् सकृत्युमान् ॥ ४२० ॥

त्वचः सर्वा विसृज्यास्तु² नखरोमानि सर्वशः ।
जाते तु सर्वगात्रे तु वृद्धोऽपि तरुणाकृतिः ॥ ४२१ ॥

* * *

प्रद्युम्नसदृशो लोके नागायुतपराक्रमः ।
मेधावी सर्वशास्त्रज्ञो बलीपलितवर्जितः ॥
मार्कण्डे³ इव दीर्घायुः सत्यं सौभाग्यवान् भवेत् ॥ ४२३ ॥

अथवा पत्रपुष्पाणि फलं मूलं तथैव च ।
सूक्ष्मचूर्णं ततः कृत्वा प्रतिवापञ्च वापयेत् ॥ ४२४ ॥

एकविंशतिवाराणि⁴ गोमूत्रे च निषेचयेत् ।
खरदाह⁵ कृते⁶ चैव हेमं भवति शोभनम् ॥ ४२५ ॥

शुल्बे तारे प्रलिप्ते च वेधते नात्र संग्रहः ।
काञ्चनं जायते दिव्यं त्रिभिर्दोषैर्वर्जितम् ॥ ४२६ ॥

अथ तस्योषधस्याल्पं कथयामि समाहितः ।
कुमेरुपर्वते⁷ रम्ये मनोज्ञे⁸ तीर्थसङ्गमे ॥ ४२७ ॥

हिमालये शुभे रम्ये तथा जालन्धरे गिरी ।
सिद्धौ विन्ध्ये महाभागे स्थाने⁹ च रमणीयके ॥ ४२८ ॥

चन्द्रकान्तगिरि¹⁰नाम हेमप्रस्थे¹¹ च सुव्रते ।
एषु स्थानेषु विख्याता ऋषिणी सुरपूजिता ॥ ४२९ ॥

विजया नाम विख्याता त्रिषु लोकेषु पार्वति ।
प्रायुष्यं साधकेन्द्रस्य वदाति सुरपूजिता ॥ ४३० ॥

कान्तिजीर्णं रसं कृत्वा हेमजीर्णमथापि वा ।
उरुचटाया रसं दत्त्वा रसकर्षन्तु¹² मर्षयेत् ॥ ४३१ ॥

¹ वह्निनः । ² विसीर्य । ³ मार्कण्डेय । ⁴ एकविंशवार । ⁵ क्षददाहे । ⁶ कसे । ⁷ कुमेरुनरे ।
⁸ मनोज्ञे । ⁹ स्थानेन । ¹⁰ चन्द्रकान्तिगिरी । ¹¹ हेमप्रष्टे । ¹² सरकर्षी ।

पिबेन्मधुघृतंयुक्तमसंशो भवति क्षणात् ।
ततो निर्गच्छति सिद्धिः सूर्यतेजसमप्रभम् ॥ ४३२ ॥

* * *

अथवारोटकं सूतं चतुर्याशिन सूतकम् ।
उच्छटाया रसं दस्वा मर्दयेद् याममात्रकम् ॥ ४३५ ॥

अन्यते रवितापेन रसो दिव्यौषधीबलात् ।
बिध्यति^१ सर्वलोहानि लक्षांशेन वरानने ॥ ४३६ ॥

अथवा तां क्षिपेद्वक्त्रे ह्यदुश्यो जायते नरः । ४३७

* * *

अथ कुष्माण्डीकल्पः ॥

अस्ति कञ्जुकं देशे आर्या भगवती हि सा ।
तस्याः पूर्वोत्तरे चैव धन्वन्तरी गुहा भवेत् ॥ ४३८ ॥

तत्र कुष्माण्डी नाम दिव्यौषधी प्रतिष्ठिता ।
लोकानां हि विनोदाय शरीरहितकारिणी ॥ ४३९ ॥

सङ्गावेन सुरौषध्याः पत्रं हस्तेन मर्दयेत् ।
तद्वसात् सिन्दूरवर्णो हस्तो भवति निश्चितम् ॥ ४४० ॥

एवं हि प्रत्ययं दृष्ट्वा लोहं तल्लेपयेद्बुधः ।
वह्निमध्ये धमेसन्तु दहेत्सीधेन वह्निना ॥ ४४१ ॥

जायते काञ्चनं दिव्यं दिव्या^२भरणभूषितम् ।
तदौषधीरसो ग्राह्यः^३ पारदं तेन मर्दयेत् ॥ ४४२ ॥

दिव्यौषधीप्रभावेन^४ कनकं शोभनं भवेत् ।
एवं तत्प्रत्ययं दृष्ट्वा मासमेकेन^५ भक्षयेत् ॥ ४४३ ॥

कामदेवबधुः भीमान् जायते नात्र संशयः ।
स्त्री वापि पुरुषो वापि क्षमासाद्बध्याधिर्जातः ॥ ४४४ ॥

^१ बिध्यते । ^२ देवा । ^३ तदौषधीरसं ग्राह्य । ^४ प्रभावे वै । ^५ मासमेकेन ।

अनेन कुरुते विष्यं रूपमेतन्न संशयः ।
श्रौषधीं भक्षयेत्पथ्यमजाद्वुरधेन भोजनम् ॥ ४४५ ॥

तदौषध्या रसस्तम्भस्तेन वङ्गं सूषेत्युनः ।
अन्यते तद्वरं वङ्गं सहस्रांशेन वेधकृत् ॥ ४४६ ॥

* * *

अथेश्वरीकल्पः ॥

शृणु पार्वति यःनेन ययावत्कथयामि ते ।
ईश्वरीकल्पमाहात्म्यं ययावदवधारय ॥ ४४६ ॥

लक्षणञ्च प्रवक्ष्यामि नालपत्रेश्च सुन्दरि ।
कृष्णनाला भवेत्सा तु पत्रस्ताम्बूलसन्निभा¹ ॥ ४५० ॥

स्वर्णवल्मीकपुष्पा च लक्षणंरिति लक्षयेत् ।
दारिद्र्यमौष्यते यस्य तेन संबेश्वरी मता ॥ ४५१ ॥

नागानां दमनी यस्मात्प्रागदमनीति सा ॥ ४५२

* * *

करोति निर्विषं क्षिप्रं नास्ये पाणौ नियोजयेत् ।
देहस्या हरते देवि विषं स्थावरजङ्गमम् ॥ ४५८ ॥

सर्वाणि विषमात्राणि हरते यस्य देहगा ।
घृतेन सह संयुक्ता चेश्वरी³ हन्ति तत्क्षणात् ॥ ४५९ ॥

ज्वाला गर्दभलूताश्च कीटा कुष्ठव्रणा अपि ।
कुष्ठं भगन्दरं रोगं गण्डमालाश्च⁴ दारुणम् ॥ ४६० ॥

सूत्रेण सह संयुक्ता कुष्ठानष्टादशान् हरेत् ।
भक्षयेद्दुर्धमेकन्तु घृतेनालोढ्य वा⁵ पिबेत् ॥ ४६१ ॥

बन्ध्याया⁶ जायते⁷ पुत्रं दीर्घायुः प्रियदर्शनम् ।
प्रतिवापं कृतं वङ्गे तद्वसे च निवेद्येत् ॥ ४६२ ॥

¹ सन्निभम् ।

² यस्य ।

³ ईश्वरी ।

⁴ गण्डमालाश्च ।

⁵ या ।

⁶ बन्ध्यां ।

⁷ जनयते ।

ईश्वरीमूलसङ्घर्षन्तु वज्रं स्तम्भकरं त्रिभिः ।
नागिन्या भ्रमरायासं¹ सूतो गुह्यति तत्क्षणात् ॥ ४६३ ॥

मदंनारत्वेदनाच्चैव रसः सर्वाश्च² विध्यति ।
षोडशांशेन कल्केन क्रमते³ सर्वधातुषु ॥ ४६४ ॥

सप्तमूलमुद्धृत्य यवकारेण पेययेत् ।
पारदं मदीयित्वा तु अर्कतोये विशोषयेत् ॥ ४६५ ॥

मुनिबृक्षरसश्चैव तत्कल्कं तु कारयेत् ।
विंशत्यंशेन तस्मत्⁴ सर्वलोहानि विध्यति ॥ ४६६ ॥

नागिनीरससिक्तानि शुक्लपत्राणि लेपयेत् ।
द्रावयित्वा निषिक्तेन वशातः शुद्धिमाप्नुयात् ॥ ४६७ ॥

कुमारी ब्रह्मसोमा च निर्गुण्डीरसपत्रिका ।
सर्वलोहविशुद्धार्थं ततः कर्म समाचरेत् ॥ ४६८ ॥

पूर्वकल्केन संविद्धं षोडशांशेन⁵ काञ्चनम् ।
नागघोषं तथा चैव जसदं⁶ कुनटसंयुतम् ॥ ४६९ ॥

द्रावयित्वा निषिञ्चेत् वशातः शुद्धिमाप्नुयात् ।
पुनर्नवारसेनैव लोणाररससंयुते ॥ ४७० ॥

निवेकोऽयं त्रिधा पूर्व⁷ पुनः शुल्बं त्रिधा त्रिधा ।
नागिन्याश्च रसं क्षीरमजामूत्रे निवेचयेत् ॥ ४७१ ॥

एवं विधं⁸ सप्तवारं शोधितं⁹ च नियोजितम् ।
तारेण सह वेधेन रसञ्च द्रावयेद्बुधः ॥ ४७२ ॥

तयो¹⁰श्चतुर्वंशांशेन तारद्वेन प्रयोजयेत् ।
जायते च हेमं विष्यं तरुणादित्यवर्धसम् ॥ ४७३ ॥

नागिनीरस-निर्गुण्डीरसोऽप्यामार्गं एव च ।
स्मृहीक्षीरं सूतकञ्च सबनानि¹¹ च पञ्च च ॥ ४७४ ॥

¹ भ्रमरायासं । ² सर्वां स । ³ तत्क्रमते । ⁴ तन्मूलं । ⁵ तोसांशेन । ⁶ जवटं । ⁷ पूर्वं ।
⁸ एवं विधे । ⁹ शोधितं । ¹⁰ ताभ्यां । ¹¹ सबनानिषु ।

एकत्र मदितं गोलं स्वेदयेत्सप्तरात्रयः ।
एवं कृते न सन्नेहो निर्मुक्तो गगनं प्रसेत् ॥ ४७५ ॥

* * *

ईश्वरीसहितं कर्म रसञ्चैव रसायनम् ।
सिध्यति¹ नात्र सन्नेह इत्याह परमेश्वरः ॥ ४७६ ॥

रसनञ्च रसादीनां रसोपरसमेव च ।
विषोपविषलोहानि सम्यक्² शुद्धिक्रमाप्यपि ॥ ४७६ ॥

द्विव्यौषधिरसाभावे विध्यते न च वध्यते ।
न क्रमेणैव क्वचिद्देवि³ रस ईश्वरभाषितः⁴ ॥ ४८० ॥

उपयुञ्जनकाले च क्षीरषष्टिकभोजनम् ।
रसबन्धं प्रवक्ष्यामि येन सिध्यति साधकः ॥ ४८१ ॥

पारदस्य पलं ग्राह्यमभ्रकस्य पलं तथा ।
नागिन्या रसमाकृष्य⁵ भ्रजामूत्रं तथैव च ॥ ४८२ ॥

क्वाथयेद्द्विग्लाना प्राज्ञस्ततः शुल्बे विमर्षयेत् ।
मदितं गोलकं स्वेद्यमहोरात्रं महेश्वरि ॥ ४८३ ॥

गुटिका जायते सा तु सर्वलोहानि विध्यति ।
गुटिकां तां मुखे क्षिप्त्वा हृद्दशयो जायते नरः ॥ ४८४ ॥

* * *

भ्रमुना विधिना चैव रसमभ्रं विमर्षयेत् ॥ ४८५ ॥

पुनर्मर्षं पुनः खेद्यं सप्तवारं पुनः पुनः ।
एवं तं जारितं कृत्वा सप्तरात्रविधानतः ॥ ४८६ ॥

चतुःषष्टिकवेधी स्याद्द्विसप्ताहेन⁶ मुन्वरि ।
शतवेधो त्रिसप्ताहे⁷ चतुर्थेऽयुतमेव⁸ च ॥ ४८७ ॥

¹ सिध्यते । ² सम्यक् । ³ क्वचिद्देवि । ⁴ रसमीश्वरभाषितम् । ⁵ नागिन्याश्च रस गृह्ण ।
⁶ द्विसप्ताहेन । ⁷ त्रिसप्ताहे । ⁸ चतुर्थेऽयुतमेव ।

पञ्चमे लक्षवेधी स्याद्दशलक्षं तु षष्ठके¹ ।
सप्तमे कोटिवेधी स्यादष्टमे दशकोटयः² ॥ ४८८ ॥

नवमे सप्तके प्राप्ते गुञ्जायाः³ कोटिवेधिकम् ।
दशमे सप्तके चैव सर्वपाद्दशकोटयः ॥ ४८९ ॥

सप्तर्ककादशे प्राप्ते धूमवेधः⁴ स उच्यते ।
सप्तके द्वावशे प्राप्ते महारसः स उच्यते ॥ ४९० ॥

महारसे तु संप्राप्ते को न मुच्येत वेधनात् ।
नागिन्या रसमाहात्म्यं प्रोक्तं संक्षेपतो मया ॥ ४९१ ॥

अथ तृणज्योतिकल्पः ॥

रात्रौ ज्वलति सा नित्यं हिरण्यसदृशी भवेत् ॥ ४९२ ॥

तस्या मूलन्तु संगृह्य क्षीरेण सह पेषयेत् ।
तत्क्षणाज्जायते रक्तमेतज्ज्वलति लक्षणम् ॥ ४९३ ॥

तत्क्षीरं त्रिदिनं पीत्वा सर्वरोगः प्रमुच्यते ।
सप्तकत्रितये चैव महाबलपराक्रमः ॥ ४९४ ॥

तस्या मूलं तु संगृह्य क्षीरेण सह पेषयेत् ।
भृङ्गकञ्च⁵ ततो दस्वा मातुलुङ्गरसान्वितम् ॥ ४९५ ॥

मर्दयित्वा च तत्कल्कं शुल्बपत्रे प्रलेपयेत् ।
तत्क्षणाज्जायते हेमं कूर्माण्डकसमप्रभम् ॥ ४९६ ॥

* * *

शुल्बपत्राणि सूक्ष्माणि रसस्याद्धं⁶ प्रवापयेत् ॥ ४९८ ॥

अग्निसंयोगतो⁷ प्राप्तं तत्क्षणाद्देवि जीर्यति ।
सप्तगुणे पूतं ज्ञेयं नवमे कोटिवेधिकम् ॥ ४९९ ॥

एवं रसायनं प्रोक्तं आरब्धं⁸ चारणं प्रिये ।
हेमादीनास्तु सोहाना⁹श्चैव एव विधिः स्मृतः ॥ ५०० ॥

¹ षष्ठके । ² कोटकयः । ³ गुञ्जायाः । ⁴ धूमवेधः । ⁵ भृङ्गं च । ⁶ तस्याद्धं । ⁷ अग्निसंयोगतो ।
⁸ चरणं । ⁹ सोहानि ।

अथ बीराकल्पः ॥

एकवीरा लता ख्याता पत्रंर्गात्रिंशच्च तादृशी ।
एकमालीति विख्याता भग्ना क्षीरप्रवाहिका ॥ ५०१ ॥

जायते जोङ्गले^१ देशे मलये च विशेषतः ।
विन्ध्याटव्यां स्थिता नित्या पर्वते मलये गिरौ ॥ ५०२ ॥

महेन्द्रशिखरे चैव तिष्ठति^२ च महोषधी ॥ ५०३ ॥

* * *

तदीषध्या रसं नीत्वा^३ पारदेन च^४ मर्दयेत् ॥ ५०४ ॥

एकविंशदिनानि^५ च भक्षयेद्विधिपूर्वकम् ।
प्रज्ञा च वर्द्धते तस्य रूपवान् स्थिरवीर्यवान् ॥ ५०५ ॥

जीवेत्पञ्चशतान्येव निरुजो निरुपद्रवः^६ ।
नवनागबलञ्चैव^७ सेवनात् प्रजायते ॥ ५०६ ॥

रसबन्धं प्रवक्ष्यामि साधकः सिद्धिभाग् भवेत् ।
पारदस्य पलं ग्राह्यमभ्रकस्य पलं तथा ॥ ५०७ ॥

श्रीषध्याश्च रसं^८ कृष्ट्वा^९ ह्यजामूत्रेण संयुतम्^{१०} ।
खल्वे संमर्धं तत्कल्कं स्वदेयेत्तीव्रवह्निना ॥ ५०८ ॥

मर्दयेत्स्निग्धपाषाणे पुनर्भक्ष्यं च मर्दयेत् ।
अहोरात्रेण खोटश्च^{११} भवति नात्र संशयः ॥ ५०९ ॥

एवं सप्ताष्टयोगेन महारसः स उच्यते ॥ ५१० ॥

महारसस्य गुञ्जादं घृतेन मधुना सह ।
तेन भक्षितमात्रेण पर्वतानपि चालयेत् ॥ ५११ ॥

धान्याभ्रकं समादाय तस्या मूलञ्च पारदम् ।
मर्दयेत्स्निग्धपाषाणे^{१२} स्वदेयेन्मूर्च्छयेत्पुनः ॥ ५१२ ॥

भूयोभूयः प्रकुर्वीत यावत्खोटो^{१३} भवेन्नरसः ।
बृहस्पतिसमो भूत्वा सिद्ध^{१४} बत्कमते महीम् ॥ ५१३ ॥

^१ जोगले । ^२ तिष्ठने । ^३ गुह्य । ^४ पारदं तेन । ^५ एकविंश दिनं । ^६ निरुपद्रवः । ^७ बलश्चैव ।
^८ श्रीषध्यास्त्रिरसा । ^९ कर्ण । ^{१०} संयुते । ^{११} खोटोये । ^{१२} खलु पाषाणे । ^{१३} प्रीतो । ^{१४} सिद्धि ।

ग्रीषध्याः स्वरत्नेनैव पारवं तेन मर्दयेत् ।
मृद्वग्नी^१ स्वेदयेत्तच्च भूयोभूयश्च मर्दयेत् ॥ ५१४ ॥

तन्मूलक्षूर्णसंयुक्तं विडालपवमात्रकम् ।
भक्षयेत् रसं विद्वान् घृतेन मधुना सह ॥ ५१५ ॥

बृहस्पतिसमो भूत्वा सर्वज्ञो देवपूजितः ।
वालार्क इव तेजस्वी सिद्धिबृद्धीश्चरेन्नरः ॥ ५१६ ॥

अथ देवदालीकल्पः ॥

क्षीरभोजी व्रतधरो बह्वक्षारी भवेन्नरः ।
सिद्धार्थं^२ मानवानाञ्च सर्वव्याधिविनाशिनी ॥ ५१७ ॥

देवदालीति नाम्ना सा विख्याता च महीतले ।
देवपिमनुष्याणाञ्च सर्वेषां च जरापहा ॥ ५१८ ॥

* * *

प्रतः किं बहुभिर्मन्त्रैर्मूलमात्रं रसायनम्^३ ॥ ५१९ ॥

* * *

लक्षणं तस्या वक्ष्यामि स्वाधुवर्णं तथैव च ।
धोषवती^४ समावर्णा पत्रंश्च तावृशी भवेत् ॥ ५२१ ॥

कर्कोटकर्सः^५ पुष्पंस्तिक्तास्वाहू^६ भवेच्च सा ।
देशे देशे प्रवृद्धा वा सा च पुष्पंश्चतुर्विधा ॥ ५२२ ॥

पुष्टा सा च शुभा ग्राह्या मार्गशीर्षे च कार्तिके ।
पूणिमायां^७ त्रयोदश्यां राहुप्रस्ते विवाकरे ॥ ५२३ ॥

अथवा कृष्णपञ्चम्यामिमां विधिबुद्धरेत् ।
पुष्यनक्षत्रमुक्तायां तस्याश्चैव^८ विधोषतः ॥ ५२४ ॥

सपत्रपुष्यमूलाञ्च^९ गृह्णीयात्तां महौषधीम् ।
छायाशुष्कञ्च तां कृत्वा क्षूर्णयेत्सिद्धिचक्षणः ॥ ५२५ ॥

^१ मृद्वह्वी । ^२ मूलिश्च रसायनी । ^३ घासवती । ^४ कर्कोरसद्रसेः । ^५ स्तिक्तास्वाद ।
^६ पूणिमास्यां । ^७ तस्यै चैव । ^८ सर्वत्र पुष्यमूलां च ।

तद्वसेनैव संभाव्य लोहपात्रे च बुद्धिमान् ।
संस्थाप्य सन्निधावग्नेः पक्षं पात्रं निरन्तरम् ॥ ५२६ ॥

पाचनान्ते पुटं कृत्वा वमनं तस्य कारयेत् ।
विरेचनं^१ क्रियमाणे तु गोमूत्रे^२ च दापयेत् ॥ ५२७ ॥

ततो विरेचनं कृत्वा नक्षत्रे च शुभे दिने ।
मधुसर्पिः समायुक्तः स रसो^३ यत्नतो भवेत् ॥ ५२८ ॥

त्रिसप्ताहे च सम्पूर्णं साधको धारयेद्यहीं^४ ।
चतुर्थे सप्तके प्राप्ते बलयः पलितानि च ॥ ५२९ ॥

सर्वव्याधिविनिर्मुक्तो जीवेद्वर्षशतत्रयम् ।
मासषट्कप्रयोगेन जीवेद्वर्षसहस्रकम्^५ ॥ ५३० ॥

* * *

देवदालीरसो ग्राह्यो लक्ष्मणारससंयुतः ।
वर्षत्रयप्रयोगेन जायते मृत्युनाशनम् ॥ ५३३ ॥

देवदालीरसः क्षौद्रं सर्पिरामलकीरसः ।
षण्मासेनैव^६ मेधावी तथा श्रुतिधरो भवेत् ॥ ५३४ ॥

देवदाल्यास्तु पञ्चाङ्गं छायाशुष्कन्तु चूर्णयेत् ।
बिडालपवमात्रन्तु पिबेदुष्णेन वारिणा ॥ ५३५ ॥

वातगुल्माद्विरोगांश्च सर्वानिव^७ प्रणाशयेत्^८ ॥ ५३६ ॥

* * *

देवदालीरसो ग्राह्यो^९ गन्धपाषाणमेव च ।
प्रापयेत्सर्वलोहानि पारदञ्चैव बन्धयेत्^{१०} ॥ ५४१ ॥

तारं हेमसमायुक्तं हेमं भवति शोभनम् । ५४२

* * *

^१ विरेक, not retained for metrical peculiarities. ^२ गोमूत्रेण । ^३ तं रसं ।
^४ बहिः । ^५ जीवेद्वर्षशतत्रयम्, repetition of the previous hemistich. ^६ षण्मासे चैव ।
^७ सर्वान्विष । ^८ प्रणाशयेत् । ^९ गृह्य । ^{१०} बन्धनात् ।

अथ पीतदेवदालीकल्पः ॥

* * *

देवदाल्यास्तु पञ्चाङ्गं छायाशुष्कन्तु कारयेत् ।
मन्त्रपूतं ततः तस्याः सूक्ष्मचूर्णं प्रकल्पयेत् ॥ ५४७ ॥

शुद्धकायो लिङ्गा^१र्चनं घृतेन मधुना सह ।
क्षीरभोजी भवेन्नित्यं ब्रह्मचारी जितेन्द्रियः ॥ ५४८ ॥

वष्मासस्य प्रयोगेन मेधावी प्रियदर्शनः ।
बृहस्पतिसमो भूत्वा जीवेद्द्वर्षशतत्रयम् ॥ ५४९ ॥

* * *

देवदालीफलं मूलं गोमूत्रेण प्रपेषयेत्^२ ।
सर्पवष्टं तु तद्दलं निविद्यं कुरुते क्षणात् ॥ ५५४ ॥

* * *

देवदालीफलं मूलमीश्वरीफलमुत्तमम् ।
सप्तभिः प्रतिबापेन बद्धं स्तम्भकरं भवेत् ॥ ५५८ ॥

देवदालीफलं मूलं निर्गुण्डीरसभावितम् ।
गुटिका चणकाकारा छायाशुष्कन्तु कारयेत् ॥ ५५९ ॥

तथा नस्यं प्रदातव्यं * * ॥ ५६० ॥

* * *

सर्वा जराः^३ प्रणश्यन्ति नात्र कार्या बिभारणा ॥ ५६१ ॥

* * *

देवदालीरसो प्राह्यो गन्धपाषाणमेव च ।
प्राषयेत्सर्वलोहानि पारदञ्चैव बन्धयेत् ॥ ५६३ ॥

बीजेन^४ सह संयुक्तं हेमं भवति शोभनम् ॥ ५६४ ॥

अथ कटुगुम्बीकल्पः ॥

ईश्वर उवाच ।

भृशु पुत्र ! परं गुह्यमीश्वरीफलमुत्तमम् ।

तदहं संप्रबक्ष्यामि साधकः सिद्धिभाग् भवेत् ॥ ५६५ ॥

१ लिहेत् । २ प्रपेषेत् । ३ ज्वरा । ४ बीजं च ।

* * *

दरिद्रा नैव जानन्ति लोकशेनैव¹ भक्षणम् ॥ ५६७ ॥

तस्या बीजं समादाय सूक्ष्मचूर्णन्तु कारयेत् ।
एकविंशतिनाम्येव² घात्रीरसेन भावयेत् ॥ ५६८ ॥

पयस्विन्या³ सहितेन विश्वभेषजसंयुतम् ।
तैलयन्त्रे विनिक्षिप्य तैलं ग्राह्यं विचक्षणैः ॥ ५६९ ॥

रसं संमूर्च्छयेत्तेन ह्य⁴सकृद् मर्दयेत्⁵ तम् ।
उद्धृतंयेष्व तेनाङ्ग⁶ विनानि शंकविशतिः ॥ ५७० ॥

ततः संजायते दिव्यं⁷ दिव्यतेजःसमप्रभम् ।
विद्रावी सर्वलोहानां स्पर्शवेधी महारसः ॥ ५७१ ॥

यस्मिं⁸ दद्यात् तत्संलमभ्रकेन⁹ समन्वितम् ।
सप्तरात्रप्रयोगेन बलीपलितवर्जितः ॥ ५७२ ॥

ब्रह्मासत्त्व प्रयोगेन छिद्रं पश्यति मेविनीम् ।
नवनागबलं घृते जीवेद्वर्षशतत्रयम् ॥ ५७३ ॥

इन्द्रवारुणीबीजानि चूर्णयेत् विचक्षणैः ।
पलाशाङ्कुरसेनैव सप्तरात्रं विमर्दयेत् ॥ ५७४ ॥

तेनैव च विधानेन भावयेच्च पुनः पुनः ।
तैलयन्त्रे¹⁰ विनिक्षिप्य तैलं ग्राह्यं प्रयत्नतः ॥ ५७५ ॥

तस्य तैलस्य भागकं¹¹ द्वौ भागौ पूर्वसूततः¹² ॥
अयत्कास्तस्य चरुवारो रसश्च निविञ्चेत्ततः¹³ ॥ ५७६ ॥

तेनोद्धृतंतेनैव क्षीरभोजनमाचरेत् ।
एकविंशतिरात्रंस्तु¹⁴ सिद्धिरपि न दृश्यते ॥ ५७७ ॥

१ लोकशेनैव । २ एकविंशतिं चैव । ३ पयस्या । ४ Introduced term as the portion is illegible. ५ सकृन्मर्दयेत् । ६ तेनाङ्ग । ७ दिव्यो । ८ यस्य । ९ भ्रामकेन । १० तैलयन्त्रे । ११ नेगेक । १२ पूर्वसूतती । १३ रसश्च विविधतः । १४ विंशतिरात्रेन ।

* * *

अथ क्षीरकञ्चुकीकल्पः ॥

क्षीरकञ्चुकी विख्याता श्लोषधी सुरपूजिता ।

गृह्णीयात्पुष्यनक्षत्रे शास्त्रतो विधिना युतम् ॥ ५७६ ॥

* * *

खादिरकीलेनोद्धृत्य सूक्ष्मचूर्णन्तु कारयेत् ।

त्रिफलाचूर्णसंयुक्तं घृतेन मधुना लिह्यात्^१ ॥ ५८१ ॥

एकविंशतिरात्रं^२ नखरोमशिरोरुहाः ।

क्षीरेण साधिता देवि द्विरष्टवर्षमाकृतिः ॥ ५८२ ॥

वर्षकस्य^३ प्रयोगेन नवनागबलो भवेत् ।

अथातः संप्रवक्ष्यामि सद्यः प्रत्ययकारकम् ॥ ५८३ ॥

क्षीरकञ्चुकीयोगेन रसञ्चाद्धं विमदंयेत् ।

सप्ताहं सूर्यतापेन भूयोभूयो द्रवं क्षिपेत् ॥ ५८४ ॥

ततस्तत्कन्दके क्षिप्त्वा रसं तत्क्षीरसंयुतम् ।

तत्क्षीरं प्रतिवापञ्च दत्त्वा तं यत्नतो धमेत् ॥ ५८५ ॥

चतुःषष्ट्यंशतः सोऽयं बीजयुक्तस्तु वेधकः ।

निर्बीजं कनकं तेन कुर्यान्नैवात्र संशयः ॥ ५८६ ॥

तच्छूर्णं माक्षिकञ्चैव^४ गन्धकं विमलं रसम् ।

वरदमभ्रकञ्चैव^५ ह्युकीकृत्य विमदंयेत् ॥ ५८७ ॥

अन्धमूषागतं^६ ध्मातं सिद्धान् सम्पूज्य यत्नतः ।

शलांशं^७ वेधयेत् शुल्बं हेमं भवति शोभनम् ॥ ५८८ ॥

नागोऽपि^८ जायते हेमं नात्र कार्या विचारणा ।

शुभ्रमाक्षिकं पीतं चेद्ब्रह्मं^९ स्तम्भयते ध्रुवम् ॥ ५८९ ॥

तद्रसैः कान्तिहेमाभ्रंजरितः सारितो^{१०} रसः ।

स्पर्शमात्रेण लोहानि क्षणमात्रेण वेधयेत् ॥ ५९० ॥

^१ लिहेत् । ^२ एकविंशतिरात्रेण । ^३ वर्षमेक । ^४ माक्षिका चैव । ^५ दरदंवाभ्रकञ्चैव ।
^६ अथमुखागत । ^७ शलांशो । ^८ नागोपि । ^९ बर्ग । ^{१०} सरिता ।

अथ रुद्रवन्तीकल्पः ॥

चतुष्प्रकारा सा ज्ञेया रक्ता पीता सिताऽसिता ।
चणमात्रोपमैः पत्रैः पुष्पैश्चैव तु तादृशी ॥ ५६१ ॥

पत्रस्या बिन्दवस्तस्या हेमाकारा भवन्ति च ।
रसबन्धकरी विद्या विख्याता च महौषधी ॥ ५६२ ॥

अधिक^१ विद्यमाने^२ च सर्वे क्लियन्ति जन्तवः ।
तेन साहसमाने^३ तु तिष्ठति^४ सर्वदा शुभा ॥ ५६३ ॥

प्राह्याऽसौ^५ शुभनक्षत्रे शुक्लपक्षे शुभे दिने ।
सपत्रमूलमुद्धृत्य स्वात्मनो हितकाम्यया ॥ ५६४ ॥

कटुतुम्ब्यां तु संस्थाप्य मधुनालोडघ्न भक्षयेत् ।
विडालपदमात्रन्तु तैलं तावद्विवर्जयेत् ॥ ५६५ ॥

एकमासप्रयोगेन दीर्घायुर्जायते नरः ।
रुद्रवन्तीरसमादाय मधुसर्पिःसमन्वितम् ॥ ५६६ ॥

षण्मासस्य प्रयोगेन वज्रकायो भवेन्नरः ।
रुद्रवन्त्याश्चैव पञ्चाङ्गं भावयेन्मधुसर्पिषा ॥ ५६७ ॥

* * सर्वभक्षोऽपि मानवः^६ ।
सोऽपि जीवेच्छतश्चैव वर्षाणां नात्र संशयः ॥ ५६८ ॥

रुद्रवन्त्याश्चैव पञ्चाङ्गं स्वर्णेन सह भवेत् ।
द्रुत^७शुल्बे प्रतिवापं निर्बीजं कनकं भवेत् ॥ ५६९ ॥

रसञ्च माक्षिकञ्चैव विमला च मनःशिला ।
गन्धकं वरदञ्चैव हेमाभ्रकसमन्वितम् ॥ ६०० ॥

रुद्रवन्तीरसतः सर्वं भवेत्सप्तवासरान् ।
तेनैव तारपत्राणि लिप्त्वा पुटेन पाचयेत् ॥ ६०१ ॥

तद्वसे ढालयेच्चैव हेमं भवति शोभनम् ।
रुद्रवन्तीपत्रनिर्वासं हेमाद्रकविशोभनम् ॥ ६०२ ॥

^१ अधिक । ^२ विद्यमानाय । ^३ साहस्यमान । ^४ तिष्ठते । ^५ प्राह्याशो । ^६ मानसः । ^७ दुल्य ।

मर्दयेत् शुल्बके श्रीमान् शुल्बपत्राणि लेपयेत् ।
लेपञ्च पुटपाकञ्च त्रिभिस्तत्कनकं भवेत् ॥ ६०३ ॥

अथ सोमराजीकल्पः ॥

सोमराज्यास्तु बीजानि बितुषाणि तु कारयेत् ।
चूर्णितानि तु ताम्ब्येन त्रिदिनोष्णोष्णके क्षिपेत् ॥ ६०४ ॥

पञ्चदिनानि^१ गोमूत्रे^२ मधुमध्ये तथैव च ।
शीरे च द्वावशाहनि घृते^३ पञ्चदशैव^४ च ॥ ६०५ ॥

त्रिंशद्वात्रीरसे चैव क्रमशो धारयेन्नरः ।
शुभे चन्द्रबले चैव भक्षयेत् विने विने ॥ ६०६ ॥

शीराहारी भवेन्निस्थं यावद्वीषधभक्षणम् ।
मासत्रयप्रयोगेन वलीपलितवर्जितः ॥ ६०७ ॥

वर्षेकेन पुमांश्चैव जराव्याधिविर्जितः ।
वाकुष्याश्चैवपञ्चाङ्गं पेययेत्काञ्चिकः सह ॥ ६०८ ॥

कल्कं कृत्वा च तन्मध्ये द्रुतं वज्रं च निक्षिपेत् ।
तद्वज्रं तारमायाति सप्तवारं प्रढालनात् ॥ ६०९ ॥

पारवं गन्धकञ्चैव वाकुचीतैलमवितम् ।
द्वावशांशेन कल्केन नागमायाति तारताम् ॥ ६१० ॥

* * *

अथ दक्षिणदेशतारावर्णकल्पः ॥

अस्ति टिल्लापदे प्रामे अ्यवनेश्वर^५सन्निधौ ।
देवस्य^६ सङ्गमे भागे^७ रक्तमूलिका तिष्ठति ॥ ६१२ ॥

तां तारे वेष्टयेत् शुद्धं पुटपाकेन काञ्चनम् ।
अ्यवनस्य^८ पश्चिमे भागे पाण्डवो नाम भागिकः^९ ॥ ६१३ ॥

तन्मध्ये सान्ध्याने तु ऊपाकर्ममाप्यते ।
तस्याके धाम्बमानेषु तारं^{१०} भवति शोभनम् ॥ ६१४ ॥

^१ पञ्चदिन । ^२ गोमूत्रं । ^३ घृतेन । ^४ पञ्चदशस्तथा । ^५ अ्यवनेश्वर । ^६ देवस्याग्रे । ^७ भागे सङ्गमस्तत्रः ।
^८ अ्यवनश्च । ^९ भागिकः । ^{१०} तारे ।

* * *

अथ मयूरगिरकल्पः ॥

दक्षिणापथे करहाटं पत्तनं चैव तिष्ठति ।
तस्य पश्चिमभागे तु मयूरगिर-पर्वतः^१ ॥ ६१८ ॥

* * *

कूपे रक्तं रसं पश्येत्सहस्रांशेन वेधकम् ।
अलावुके रसं नीत्वा^२ चागच्छेत्साधकोत्तमः ॥ ६२८ ॥

रसं वशापलं प्रघाहे^३हसिद्धिकरं परम्^४ ॥ ६२९ ॥

* * *

अथ नागमण्डलकल्पः ॥

पारियात्रं^५ मण्डलं सुप्रसिद्धमस्ति । तत् उत्तरे^६ पारनदी बहति^७ । तस्याः सन्निधाने पूर्वभागे सुप्रसिद्धं
नागमण्डलं त्रिषु लोकेषु कीर्तितम्^८ ॥ ६५१ ॥

मार्गे संस्थापिते पूर्वं सर्वसिद्धिसमाकुलम् ।
पुण्या जला महानद्यस्तोयपूर्णा बहन्ति हि ॥ ६५२ ॥

चन्द्रभागा तथा गङ्गा नर्मदा च सरस्वती ।
शृङ्गानि यस्य चत्वारि संस्त्रितानि यथाक्रमम् ॥ ६५३ ॥

पिङ्गलः कर्बुरश्चैव सुनन्दो नागमण्डलः ।
शृङ्गान्येतानि^९ स्यातानि^{१०} शृणु शृङ्गाधिपाश्वर्ये ॥ ६५४ ॥

* * *

एते नागाः समाख्याता गिरी तत्र यथाक्रमम् ।
तस्य मध्ये महालिङ्गं बीरभद्रञ्च विभूतम् ॥ ६५७ ॥

पातालतलमार्गेण रसकूपाद्भिर्निर्गतम् । ६५८

* * *

^१ The verse runs thus in the Ms. :

दक्षिणापथे करहाटं नाम पत्तनमस्ति ।
तत् पश्चिमभागे मयूरगिर पर्वतस्तिष्ठति ॥

^२ ग्रहः । ^३ भक्षेत् । ^४ नृणां । ^५ परिमात्रं । ^६ ततोत्तरे । ^७ बहति । ^८ कीर्तितैः । ^९ एतं शृङ्गा ।

^{१०} समाख्याता ।

रसाश्च रसकूपाश्च घ्रायुर्धनकराश्च ये । ६६४

* * *

महौषधीं^१ तथा पश्येदायुर्ग्रन्थप्रदायकान् ।
सर्वसिद्धिकराः सर्वे तिष्ठन्ति^२ पर्वतोत्तमे ॥ ६६५ ॥

पुनः शृङ्गांश्च^३ वक्ष्यामि विग्भागे तु स्थितानपि ।
कपिलश्चोत्तरे भागे संस्थितः पर्वताधिपः ॥ ६६६ ॥

पूर्वतः कर्बुरः प्रोक्तो दक्षिणे नागमण्डलः ।
मुनयः पविचमायान्तु स च व्याघ्र इव स्थितः ॥ ६६७ ॥

व्याघ्रपिङ्गलयोर्मध्ये गङ्गा नाम महानदी ।
पिङ्गलकर्बुरयोर्मध्ये चन्द्रभागा विनिःसृता^४ ॥ ६६८ ॥

मध्ये सरस्वती याता कर्बुरे नागमण्डले ।
दक्षिणे च नदीपारा पूर्वोक्ता सा व्यवस्थिता ॥ ६६९ ॥

पूर्वोत्तरे समाख्याता कुला नाम महानदी ।
मध्ये च सङ्गमास्तत्र महादेवालयस्तथा^५ ॥ ६७० ॥

सिद्धिद्वेष्यानि यावन्ति^६ मध्ये च रसकूपिका ।
स रसः कोटिवेधी च दृश्यते शङ्कराक्षया^७ ॥ ६७१ ॥

तडागे स्वच्छतोये च^८ शोणस्य तीरसंस्थिते ।
तस्मात्^९ मूलिका प्राह्या सावकेन समाहितः ॥ ६७२ ॥

तडागकर्ध्वरैः^{१०} पिण्डं बद्ध्वा तं साधकोत्तमः ।
धाम्यमानं भवेत्तारं ताराधिपसमप्रभम् ॥ ६७३ ॥

तां मूवं भक्षयेद् यस्तु तत्क्षणान्मूर्च्छितो भवेत् ।
पतने घूर्णिते चैव निःसृष्टो जायते नरः ॥ ६७४ ॥

सुवितं पाययेत्^{११} क्षीरं * * । ६७५

* * *

^१ महौषधीः । ^२ तिष्ठते । ^३ शृङ्गानि । ^४ विनिस्यतः । ^५ महादेवालयं तथा । ^६ यावन्तः ।
^७ शङ्कराक्षयः । ^८ स्वच्छतोये चैव । ^९ तस्यां तु । ^{१०} तडागे कौ । ^{११} पायस क्षीरे ।

षष्मासस्य प्रयोगेन जायते अजरामरः ।
द्विरष्टवर्षाकृतिको बलीपलितवर्जितः ॥ ६७६ ॥

अथ तस्योत्तरे पूर्वे गत्वा पदशतत्रयम् ।
तडागस्तिष्ठति^१ तत्र पिङ्गलस्योर्ध्वसंस्थितः ॥ ६७७ ॥

तस्य मध्यात्तु मृद्वाह्या शोभना तारकारका ।
खनेद्वितस्तिमात्रन्तु^२ परिगृह्णीत मृत्तिकाम् ॥ ६७८ ॥

सा धमाता खदिराङ्गारं स्रवते रसमुत्तमम् ।
तेन नागशलाशेन वेधते साधकोत्तमः ॥ ६७९ ॥

स्वर्णं भवति रूपाढ्यमग्निवर्णं न संशयः ।
चन्द्रभागानदी तत्र कर्बुरस्योपरि स्थिता ॥ ६८० ॥

अस्ति छायातरुस्तत्र वर्तन्ते रसकूपिकः ।
प्रकारो विद्यते तत्र रसस्य सर्ववेधिकः ॥ ६८१ ॥

* * *

नर्मदायां सुवर्णाभाः पाषाणाः कुक्कुटाण्डवत् ।
एकं संगृह्यपाषाणं^३ चूर्णयेद्वावयेल्युनः ॥ ६८३ ॥

शोणितं स्रवते तेषां रसं तेन विमर्दयेत् ।
लोहबेधी रसस्तेन जायते नात्र संशयः ॥ ६८४ ॥

तडागो दृश्यते तत्र नर्मदा च शिरःस्थिता ।
तन्मध्ये तु महाकुण्डं क्षारमूत्रिः^४ समन्वितम्^५ ॥ ६८५ ॥

संगृह्य तज्जलं तेन शुल्बपत्राणि लेपयेत् ।
हेमं भवति धमातानि तस्यैव तु^६ सुगन्धिनः ॥ ६८६ ॥

नृमुण्डपूतपाषाणस्य^७ चूर्णं कृत्वा विचक्षणः ।
नृकपालस्य योगेन भावयेन्मधुना सह ॥ ६८७ ॥

^१ तिष्ठते । ^२ पात्रन्तु । ^३ तमेकं गृह्यपाषाणं । ^४ क्षारमूत्र । ^५ शोधितम् । ^६ Introduced term for retaining metrical peculiarities. ^७ नृमुण्ड पूतपाषाण ।

अञ्जनाभो रसस्तत्र भवति¹ सर्वाकारिणः ।
 अलावुके रसं दत्त्वा² विचार्य चर्कचिन्तितः³ ।
 शुक्लपत्रस्य लेपेन ध्मात्वा तु काञ्चनं भवेत्⁴ ॥ ६६८ ॥
 * * *

अथ चन्द्रोदककल्पः ॥

कथयामि समासेन येन सिध्यति मानवः ।
 विधानं तस्य ब्रह्मोक्तं यत्र तिष्ठति तच्छुणु ॥ ७०२ ॥

महेश्वरे मलये चैव तथा धामरकण्टके ।
 पर्वते च हरिदचन्द्रे श्रीशैले गन्धपर्वते ॥ ७०३ ॥

त्रिकूटाचलके चैव हिमवत्पर्वते तथा ।
 सुप्रशस्तोषु धान्येषु संस्थितं वीरमान्तरम्⁵ ॥ ७०४ ॥

श्रीशैले चन्द्रे⁶ क्षयं यच्छेदयति⁷ नैव बध्यते ।
 पौर्णमास्याञ्च गृह्णीयावर्द्धरात्रन्तु भोजयेत् ॥ ७०५ ॥
 * * *

ताम्रचाप्य⁸ ततस्तोयं ग्राहयेच्च⁹ पुनः पुनः ।
 निर्भयं स्थिरचित्तेन स्थातव्यं तोयसन्निधौ ॥ ७१३ ॥

टङ्कूबोयोपलिप्तेन पात्रे चैव विचारयेत् ।
 सुगुप्ते चिकने चैव निवर्तते भूमिमन्दिरे ॥ ७१४ ॥
 * * *

चन्द्रोदकम्पु सस्त्राप्य घृतेन मधुना सह ॥ ७१५ ॥

पलमेकं पिबेत्तोयं ध्यानयुक्तः¹⁰ शुभेऽहनि ।
 निःसंशो जायते तावद्यावच्च क्षमये¹¹ च्छुषी ॥ ७१६ ॥

जीर्णं तच्च पिबेत्सीरं कथितं गज्यमूत्रसम् ।
 विने विने प्रकुर्वीत जीराहारी क्षितेन्द्रिवः ॥ ७१७ ॥

एकविंशतिभाजेषु शकमुष्यपराक्रमः ।
 नास्याम्रमधोनेन बध्यते हृजराजदः ॥ ७१८ ॥

¹ भवते । ² गृह्ण । ³ दिनान्येकं च विंशतिः । ⁴ The particular line runs thus in the Ms. :
 देन शुक्लस्वपत्राणि जेषे ध्मात्ते काञ्चनं । ⁵ वीरमान्तरे । ⁶ चंद्र । ⁷ बृद्धते । ⁸ उत्थाप । ⁹ च्छुषेच्च ।
¹⁰ ध्यानयुक्त । ¹¹ क्षामयेये ।

काञ्चनं गगनं सूतं कान्तचूर्णञ्च तञ्जलम् ।
मर्दयित्वा धमेदग्नौ खोटबद्धः प्रजायते ॥ ७१६ ॥

तस्य च स्पर्शमात्रेण सर्वलोहानि विध्यति ।
अग्निमध्ये धमेत्तन्तु जायते काञ्चनं शुभम् ॥ ७२० ॥

काञ्चनं गगनं सूतं ततोयेन विमर्दयेत् ।
मूषामध्यगतं ध्मातं बन्धमायाति सूतकम् ॥ ७२१ ॥

तेनैव वेधयेत्सुल्बं शताशेन तु काञ्चनम् ।
ताराअके रसेनैव वङ्गं स्तम्भकरं परम् ॥ ७२२ ॥

तत्सूतं बीजसंयुक्तं जारयेत्सारयेद्दसम् ।
द्वित्रिपञ्चगुणेनापि ततोयेनैव भावयेत् ॥ ७२३ ॥

मारयेद्भू धरे यन्त्रे बीजं तस्य महीतले ।
षट्कला चङ्क्रमेणैव^१ कोटिवेधी महारसः ॥ ७२४ ॥

एवं द्वादशवारेण जायते स्पर्शवेधिकः ।
धूमवेधी रसश्चैव भवेत्षोडशयोगतः ॥ ७२५ ॥

खेचरत्वं वदात्येव मुखमध्ये स्थितो रसः ।
सर्वपुंसाधिकः श्रीमान् द्वितीय इव शङ्करः ॥ ७२६ ॥

अबध्यः सर्वभूतानां त्रिलोक्ये विचरेत्तु सः ।
ततोयं पयसा सार्द्धं वर्षमेकं पिबेन्नरः ॥ ७२७ ॥

सर्वव्याधिविनिर्मुक्तो बलीपलितवर्जितः । ७२८

* * *

तस्य मूत्रपुरीषेण सुल्बं भवति काञ्चनम् ॥ ७२९ ॥

अथ विषोदककल्पः ॥

त्रिविधं विषमानीय तैलच्छायेन लक्षणम् ।
रक्तं पीतं तथा कृष्णमुत्तरोत्तरकर्मसु ॥ ७३० ॥

^१ चक्रमेणैव ।

पञ्च-पक्षि-नरघ्नांश्च¹ दृष्ट्वा प्रत्ययमाचरेत् ।
स्फुटन्ति केशवन्ताश्च छायातोये न दृश्यते ॥७३१॥

नखः सङ्कुचते तत्र तैलं नैव विसर्पति² ।
बीजं विसृज्यते³ तत्र क्षारं कलकलायते ॥ ७३२ ॥

क्षीरं तैलं भवेत्तत्र हिङ्गुगन्धो⁴ न जायते⁵ ।
गन्धकस्य हरेद्गन्धं नाभेर्गन्धं च नश्यति⁶ ॥ ७३३ ॥

तद्विषोदकमित्याहुः सर्वसिद्धिकरं परम्⁷ ॥७३४

* * *

एवं पलाशापत्रेण ग्राह्यं वं कटुबलावुके⁸ ।
त्रिफलाञ्चंबं निक्षिप्य ग्रहीतव्यं सुमन्त्रितम् ॥ ७३८ ॥

पत्रैः पलाशाञ्चंबं च वेष्टनीयं प्रयत्नतः ।
स्वगृहे च ततो नीत्वा धान्यमध्ये निधापयेत् ॥ ७३९ ॥

त्रिसप्ताहं तद्बुद्धस्य⁹ सुदिने कार्यमाचरेत्¹⁰ ।
तेनोदकेन भेषाबी पेययेत्त्वष्टितण्डुलान् ॥ ७४० ॥

पारवेन समायुक्तमजाक्षीरेण संयुतम् ।
गुटिकां शाणमात्रेण कारयेत् प्रयत्नतः ॥ ७४१ ॥

एकैकं भक्षयेन्नित्यं क्षीरेण सह संयुतम् ।
जीर्णं¹¹ चंबं पिबेत्क्षीरं लवणाम्लविबजितम् ॥ ७४२ ॥

एकमासप्रयोगेन बलीपलितवजितः ।
द्विरष्टवर्षाकृतिको वेहसिद्धिमवाप्नुयात् ॥ ७४३ ॥

विषोदकं गन्धकञ्च हरिबीजञ्च तत्समम् ।
अजामूत्रे तु संक्षिप्तं क्षुल्बपत्राणि लेपयेत् ॥ ७४४ ॥

पुटपाकेन वेवेशि विष्यं भवति काञ्चनम् ।
अनेनैव विधानेन नागपत्राणि लेपयेत् ।
पुटेन जायते स्वर्णमिन्द्रगोपकसन्निभम्¹² ॥ ७४५ ॥

¹ नरघ्नं च । ² तिगर्पति । ³ विसर्पते । ⁴ हिङ्गुो गन्धो । ⁵ तायते । ⁶ सबस्य च । ⁷ Not occurring in the Ms. ⁸ कटुलावुके । ⁹ ततोद्भूत्य । ¹⁰ कर्ममारभेत् । ¹¹ जीर्णं ।

अथ शैलोदकविधिः ।

अथातः संप्रवक्ष्यामि शैलोदकविधिं प्रिये ॥ ७४६ ॥

कर्वमाख्ये महाशैले तच्च शुङ्गं चतुर्विधम् ।
हिङ्गुलं हरितालञ्च गन्धकञ्च मनःशिला ॥ ७४७ ॥

एषां गन्धापहारेण कुरुते तच्छैलोदकम् ।
गन्धकं तालकञ्चैव तोयपूर्णं घटे क्षिपेत् ॥ ७४८ ॥

यदा तद्बहुवाकारं तदा शैलोदकं भवेत् ।
श्रीशैले श्रीवनप्रान्ते पर्यङ्गाख्ये¹ शिलातले ॥ ७४९ ॥

तत्रस्थं लक्षवेधि² स्याद्विच्छा³ भगवतीतटे ।
एकाहं वेधयेत्तत्र गोकर्णे तद्दिनत्रयम् ॥ ७५० ॥

भद्राङ्गे⁴ दिनवेधि⁵ स्यादक्षौ⁶ तु त्रिचासरम् ।
दिनमेकं ब्रह्मगिरौ विन्ध्ये तु क्षणवेधिकम् ॥ ७५१ ॥

सह्याचलपुरे देव्या वत्तत्रेयस्य सन्निधौ ।
शैलोदकं कोटिवेधि दुर्गदेशेऽपि चासरम् ।
लक्षवेधि⁷ नृसिंहस्य नगरे देउलियाख्ये⁸ ॥ ७५२ ॥

अन्यत्र यत्र कुत्रापि ब्रह्मविष्णुशिवोद्भवम् ।
अमृतं तत्रतत्रैव युवा⁹करणमुत्तमम् ॥ ७५३ ॥

शैलोदकेन देवेशि पारदञ्च विमर्दयेत् ।
मासेनकेन तत्सर्वं नष्टपिष्टं¹⁰ भविष्यति ॥ ७५४ ॥

मासमात्रं तदवनीयात्स¹¹ भवेदजरामरः ।
एकवर्षत्र¹²योगेन जीवेदाचन्द्रतारकम् ॥ ७५५ ॥

* * *

अथ कोलक¹³बृक्षकल्पः ॥

सितावणहरिद्वर्णः कृष्णरेव चतुर्विधः । ७५७

¹ पर्वकांसि । ² लक्षवेधी । ³ स्याद्विच्छा । ⁴ भद्राङ्गे । ⁵ दिनवेधी । ⁶ त्रिस्वलाहे । ⁷ लक्षवेधी ।
⁸ देउलियाख्यो । ⁹ युवनीकरण । ¹⁰ Only नष्टं । ¹¹ तमः श्रीमान् । ¹² वर्षमेक । ¹³ कोल ।

* * *

कृष्णकोलोक^१बीजानां बीजानां चूर्णमदितम् ।
इलङ्घनोत्तमं सकटेन^२ भाजनं तत्प्रलेपयेत्^३ ॥ ७५६ ॥

तद्वृक्षभाजनं शंख^४ निक्षिपेद् भानुसन्निधौ ।
तेन विस्तारितं तैलम् * * ॥ ७६० ॥

* * *

अचणाशुीलबीजस्य तैलं पूर्ववदाहृतम्^५ ।
तेन प्रलिप्तताम्रस्य पत्राणि पुटपाकतः ॥ ७६२ ॥

कालिमागन्धनिर्मुक्तं निष्कमात्रं कृते सति ।
त्रिनिष्केन च स्वर्णेन गालितं कनकं भवेत् ॥ ७६३ ॥

विमर्शं पारदं तेन मूषायामधरोत्तरम् ।
पुटीकृतरस^६स्तेन बद्धमायाति तत्क्षणात् ॥ ७६४ ॥

अथ शाल्मलीकल्पः ॥

सितासितहरिद्वर्णैः कृष्णैरेव चतुर्विधैः ॥ ७६५

* * *

तन्मूलकल्कतैलन्तु सितया सह सेवितम् ॥ ७६६ ॥

त्रिसप्ताहाद्भूर्धोस्तिद्विर्वहेन षोडशाकृतिः ।
* * दीर्घजीवी नरस्तथा^७ ॥ ७६७ ॥

तद्वृक्षमध्ये निक्षिप्य रसाधो लोहमालिकम् ।
विन्ध्यस्य भाण्डं तस्याधो दहेद्गजपुटाग्निना^८ ॥ ७६८ ॥

* * *

तद्वसेन द्रुतं तारं कृष्णवर्णमिवाप्नुयात् ।
तत्पुष्प-भृङ्गराजाऽयां तैलमुत्तलकान्वजम् ॥ ७७० ॥

पाषितं सह^९ नीरेण कोशापाशविलेपनम् ।
सप्तसाहात्पलितं हन्ति कपालान्तररञ्जितम् ॥ ७७१ ॥

^१ कोलोत्तम् । ^२ सकटे च । ^३ भाजनान्तं प्रलेपयेत् । ^४ कम् । ^५ पूर्ववदाहृतम् । ^६ पुटीकृतं रसं ।
^७ नरोत्तमया । ^८ पुटाग्निः । ^९ स्वस ।

* * *

तन्मूल-वाजिगन्धाभ्यां युक्ताभ्यां भागशक्तुना¹ ॥ ७७४ ॥

घृतेन सहितं रसञ्चैकाविंशदिनं² भजेत् ।
नवनागबलः श्रीमान् स क्षारं च न भक्षयेत् ॥ ७७५ ॥

* * *

रक्तवर्णायाः³ शाल्मल्याः पूर्ववन्मूलमाहरेत् ॥ ७७६ ॥

विद्रुतं रञ्जयेत्क्षारं तापितं स्वर्णवद्भुवेत् ।
प्रादाय कृष्णशाल्मल्यास्तरुणाङ्घ्रिसमं रसम् ॥ ७७७ ॥

सितक्षौद्रेण संपीतं कुर्याद्द्वज्जनिभं वपुः ।
पूर्ववद्रसमाहृत्य सक्षौद्रं तेन भावितम् ॥ ७७८ ॥

युवातिवृद्धो भवति बलीपलितवर्जितः ।
पुष्पाकंमधुभि रस्तस्याः प्रसूनजनितं रजः ॥ ७७९ ॥

अग्नेन सेवितं कुर्याद्विलं तावत्पराक्रमम् ।
यः कोऽपि सेवेत⁵ नित्यं शाल्मलीकल्पमुत्तमम् ॥
तस्य नश्यति वारिष्टं⁴ जरामरणवर्जितम् ॥ ७८० ॥

* * *

अथ श्रीवृक्षकल्पः ॥

वृक्षोत्तमाग्नि⁶परिकल्पितनामधेयं
तत्पत्रपुष्पफलवण्डसमूलचूर्णम् ।
तक्रारनालपयसा मधुवारिणाज्यैः
षण्माससेवितनरो ह्यजरामरश्च ॥ ७८३ ॥

बिल्वबीजानि संगृह्य सूक्ष्मचूर्णन्तु कारयेत् ।
त्रिफलाक्वाथतोयेन सप्तवाराणि भावयेत् ॥ ७८४ ॥

ततो यन्त्रे च निष्पीडय तंलं ग्राह्यं ससंयतम् ।
स्निग्धभाण्डे विनिक्षिप्य भूमौ तच्छ निष्पापयेत् ॥ ७८५ ॥

¹ शक्तुनः । ² एकविंशदिना । ³ रक्तवर्णस्य । ⁴ मधुना । ⁵ सेवनं । ⁶ पिशोत्तमाग्नि ।

मासमेकं तदुद्धृत्य¹ रक्षयेत् विधानतः ।
रेचनं घमनं कृत्वा शुद्धकाये शुभे दिने ॥ ७८६ ॥

कृष्णाष्टम्यां चतुर्दश्यां पुष्ययोगेन बुद्धिमान् ।
निर्वातमन्दिरे तैलं कर्षमात्रं पिबेन्नरः ॥ ७८७ ॥

जीर्णान्ते भोजनं कुर्याच्छाल्योवन-पयोयुतम् ।
दिवसैकेन मेधावी घाढ्दंक्त्यं² च विनाशयेत् ॥ ७८८ ॥

सप्याकत्रितयेनेव सर्वज्ञः प्रियदर्शनः ।
बलीपलितनिर्मुक्तो जीवेद्वर्षसहस्रकम् ॥ ७८९ ॥

* * *

अथ एरण्डकल्पः ॥

पुनरन्यं प्रवक्ष्यामि तच्छृणुष्व विशेषतः ।
एरण्डकल्पमत्यन्तमुत्तमं शङ्करं नृणाम् ॥ ७९२ ॥

चतुर्विधन्तु एरण्डं रक्तपीतादिभेदतः ।
तत्तैलं सूर्यवारेण गृह्यते विधिबततः ॥ ७९३ ॥

रक्तैरण्डकतैलेन शुद्धसूतञ्च गन्धकम् ।
मेलयित्वा पचेत्तैले लोहपात्रे च बुद्धिमान् ॥ ७९४ ॥

याममात्रं पचेद्गीमान् सर्वं गुञ्जानिभं भवेत् ।
तसारनागताम्रेषु सहस्रांशोन वेधकम् ॥ ७९५ ॥

तत्तैलं मधुना युक्तं गन्धकेन समन्वितम् ।
भुवि मासं विनिक्षिप्य तत उद्धृत्य³ संग्रहेत्⁴ ॥ ७९६ ॥

प्रातर्निष्कञ्चतुष्कञ्च लिह्याद् हनसंयुतम् ।
तरुणादित्यसङ्काशो भवेन्मासप्रयोगतः ॥ ७९७ ॥

* * *

¹ ततोद्धृत्य । ² वाधियं । ³ ततोद्धृत्य । ⁴ सुसंग्रहेत्, not retained for metrical peculiarities.
⁵ लिहेद् ।

मासषट्कप्रयोगेन सहस्रायुर्भवेन्नरः ।
द्वावशाब्दप्रयोगेन सिद्धिस्तस्य भवेद्भुवम् ॥ ७६६ ॥

* * *

तत्तलं पिष्टमात्रोऽपि बद्धो भवति पारदः ॥ ८०२ ॥

हृते वङ्गे^१ सहस्रकं वेधते मासमात्रकम् ।
तद्वङ्गं बद्धमायाति यावदाचन्द्रतारकम् ॥ ८०३ ॥

* * *

तन्मूलं कान्तं पाषाणं शुद्धसूतसमन्वितम् ।
निर्घृष्टं चन्द्रसंयुक्तमन्धमूषागतं धमेत् ॥ ८०६ ॥

शाल्मलीखदिराङ्गारंस्त्रिधा बद्धं भवेत्फलम् ।
तद्वङ्गे च द्रुते क्षिप्ते सहस्रांगेन वेधकम् ॥ ८०७ ॥

छायाशुष्कञ्च तन्मूलं गृह्यते निष्कमात्रकम् ।
लिह्याद्गोक्षीरसंयुक्तं^३ क्षीराशीविजितेन्द्रियः ॥ ८०८ ॥

मासंस्य प्रयोगेन सर्वव्याधिविर्जितः । ८०९

* * *

पीतरेण्डस्य मूलन्तु ग्राहयेत्पुष्यभास्करे ॥ ८१० ॥

छायाशुष्कं ततः कृत्वा नवनीतेन पेषयेत् ।
त्रिकटु-त्रिकलायुक्तं सिताज्यमधुसंयुतम् ॥ ८११ ॥

मधुभाण्डे विनिक्षिप्य मुद्गायत्वा भुवि क्षिपेत् ।
मासाबुद्धस्य तन्नित्यं लिह्यान्निष्कं^४ प्रयत्नतः ॥ ८१२ ॥

निर्बालशायी क्षीराशीस्तिष्ठेवप्लानमानसः ।
एकमासप्रयोगेन बलीपलितवर्जितः ॥ ८१३ ॥

* * *

इति श्रीश्रद्धायामले तन्त्रे रसाणंबकल्पः^६ सम्पूर्णः ॥

^१ वङ्ग । ^२ कान्त । ^३ निहेद् । ^४ लिहेद् । ^५ माममेक । ^६ कल्पकानाम् ।

ENGLISH TRANSLATION

* * * * *

1 — 52

Mercury is to be considered as endowed with the properties of all metals. It pleases the Lord of Umā. What is the utility of narrating much, as what is it (on the earth) that cannot be acquired with mercury. 53

Mercury (*liṅga*) being rubbed in a silver vessel, is to be placed therein. This mercury, with the application of medicinal plants and being roasted in *śula*, becomes the bestower of happiness. 54

Mercury being treated well is endowed with the qualities of metals (*dhāturūpīrasa*). It is considered as an auspicious (substance). He, who is blessed with this mercury, becomes invincible, even by gods. 55

All undertakings relating to different preparations are considered as best when performed in a well-situated place having beautiful environment on an auspicious and excellent day. The preparations are to be carried out after properly pondering secretly over the (alchemical) operations. 56

Half *tolā* of the aforesaid preparation of mercury and one *tolā* of yellow orpiment after mixing thoroughly in mortar with pestle, (the mass) is to be mixed with the juice of *bhṛṅga*. After drying, it is to be roasted in moderate heat. 57

Transformation of mercury into gold (vss. 57-64).

The roasted mass is to be (then) left undisturbed for three days, and is again to be ground to a fine powder. This (powdered mass) is to be then dried without exposure to the sun, and is to be heated thrice with the aid of the juice of *apāmārga*. 58

The roasted product is to be then finely ground and dried in shade. It is to be roasted nine times with the (juice of) *pavovallī*, dried perfectly, and powdered well. 59

The juices of *puṣpī*, *śvetū* and *gīrikarnikī* (together), hundred *laṅkas* by weight, are to be dried in shade. 60

*Vss. 1-52: deal with (a) worship of Bhairava to attain perfection in the pursuit of preparations of *dhātu*, *ratna* and *rasa*, and that of *rasaśūdrā* (science of alchemy) (vss. 3-12, 14-34); (b) science of alchemy and its progenitor (vs. 13); (c) eligibility to *rasaśūdrā* (vss. 35-38); (d) proper time for alchemical operation (vs. 40); (e) orpiment, mercury and devotion to Śiva as the three factors for attaining success in alchemical preparation (vs. 41); (f) preparation of collyrium (vss. 41-52).

The juices of *śambhu*, *arkavallī*, *vellakāra* and *suśīrakī* (together) are to be mixed separately with the juice of *nāgavallī*, and then with hundred *ṭaṅkas* of the (aforementioned) juice. 61

The mixture is to be roasted in *puṭa* eleven times. Orpiment (probably it indicates the aforementioned preparation of orpiment) should be added to it. The fine paste prepared from the mixture of the two, is to be pounded with orpiment. 62

This product is to be roasted again six times in *puṭa* with the aid of juice of the (aforementioned) plants. Then it is to be covered carefully with the expressed juices of completely matured *kumārī* and of *bahulā* on being admixed with the juice of *mūlaka*. 63-64 (line 1)

O Physician (alchemist)! transform mercury which has been kept in secret into gold* (with the aid of the above-prepared substance). 64 (line 2)

Cinnabar, on being pressed thoroughly, is to be rubbed with the application of (the juice of) *kanyā* eleven times. It is to be then filtered through fine cloth, and (the filtered product) is to be mixed with pure orpiment. Mercury which is (thus) produced (from the processing of cinnabar) loses its fluidity (when mixed with orpiment). 65

This mercury is to be mixed with the juices of leaves of *haṃṣarāmanī*, *gajadhvajī*, *lajjakā*, *arkanamitā* and *anāmikā*, and of all the parts of *arka* for a fortnight. It is to be then treated with (the juice of) *vallakī* for twenty-eight days. 66

The mass is to be dried in shade, pressed and dipped in the juice exuded from lac. After preparing solid mercurial drug (*rasāyana*), the juices of plants, like, *arka*, *pippala* and *jalādhara* are to be mixed with this. 67

This mercurial drug is to be rubbed in the liquid content (i.e. juices of three aforementioned plants), (which is) the repository of *gūṇas* (properties befitting the preparation). This is to be made into small balls. The performance is to be carried out in an auspicious house. When treated seven times in liquid content, the substance (i.e. the mercurial drug) loses its fluidity and attains the capacity of penetrating into the metals. May this product be auspicious for us ! 68

* * * * *

69-70

A thin-bodied, well-formed, and undefective flask is to be arranged. These balls are to be introduced into this flask through the opening in its upper part. The mouth of the flask is to be then tightly closed. 71

a. *Hemavarīmanam*, which may also mean "prepare mercury as transmuter of base metals into gold."

Vss. 69-70: Worship of the *kaṭpikā* (flask).

For three days and nine hours it (flask containing the substance) is to be kept on fire. The roasting is to be observed by one with a mind wholly concentrated upon Śiva and the flask is to be looked upon as Śiva. The juice of any of the plants (mentioned above) is to be poured into it by one who is devoted to and is efficient in the work of alchemy 72

It is to be rubbed till it takes the shape of a lump. The red pill thus prepared in the flask is turned into a drug which increases the quintessence of body fluid and confers strength (on one who uses it). 73

When the forepart of the auspicious flask assumes the colour of red, which resembles the charming rising sun, the solid substance is to be taken up quickly by one who is endowed with good luck. 74

This auspicious pill, prepared by one who is well-composed, expert and having sacred virtues gained from previous births, is an elixir, a substance for the attainment of gold^a, and a repository of treasure^b. 75

* * * * *

76-77

O Goddess! sulphur is to be macerated in the juice of *niśācara*. Afterwards it is to be macerated seven times with the juice of *dvīpadī*. 78

Silver, when anointed with this, becomes gold having intrinsic value of one-fourth of the value of pure gold. Mercury digested with equal weight of this sulphur, acquires the power of transforming hundred times its weight of base metals into noble metals 79

Sulphur admixed with the juice of *niśācara* is to be smeared on the leaves of copper by which copper is 'killed'. This copper, having weight three times that of silver is to be amalgamated with the latter on being heated. 80

If with this silver, (mixed with copper) gold (half of the weight of silver) is mixed, gold of pure quality will be produced. 81 (line 1)

Orpiment is to be macerated seven times with the juice of *niśācara*. Tin 'killed' with the aid of this orpiment is to be amalgamated with silver on being heated. Mercury, when calcined with this (silver), becomes 'fixed'. 81 (line 2)-82

Vss. 76-77: Propitiatory rites of the pill.

a. *Heṃanāṅga*, i.e. 'attainment of gold' indicates the 'pill endowed with the power of producing alchemical gold'.

b. *Payonidhi*, i.e. 'ocean', suggests here 'repository of treasure'.

Properties of *niśācara*:
(a) Transmutation of silver into gold
(b) Increase of transmutation power of mercury
(c) 'Fixation' of mercury
(d) Rejuvenation (vss. 78-96).

Copper, smeared with this mercury, becomes sixty-fourth, i.e. gets converted into sixty-four percent gold. Silver mixed with this copper becomes gold. Thus excellent gold, which bestows *dharma*, *artha*, *kāma* and *siddhi*, is prepared from this silver. 83-84 (line 1)

The oil from the fruits of *nīsācara* is to be extracted in the *pātāla* apparatus. O Deveśi! wise men should solidify mercury with the aid of this oil. Mercury, thus 'fixed' and roasted in a *puta*, becomes a *mahārāsa*. 84 (line 2)-85

Mercury, treated with *katuka* and borax, attains 'killing' and 'fixation'. By these mercury acquires marvellous achievements. 86

Copper is to be immersed seven times in the juice of *nīsācara*. Copper, thus being free from its impurities, is endowed with the lustre of gold 87

Equal parts of the juice of *nīsācara* and mercury are to be taken. Mercury is to be saturated with it (juice) and to be then thrown in it. Mercury thus attains the capacity of transforming base metals into noble metals by forming one-tenth of the total amount of substances present in the conversion of metals. This mercury (with ten times increase in power), again dipped in the same manner ten times into the juice, acquires the capacity of transforming hundred times its weight of base metals into noble metals. 88

This mercury, with an increase of hundred times its power treated hundred times in the same manner with the juice, acquires the capacity of transforming hundred thousand times its weight of base metals into noble metals; this mercury, becoming thousand times more powerful on being treated thousand times in the same manner with the juice, attains the capacity of transforming ten million times its weight of base metals into noble metals. One-tenth part of this mercury is to be rubbed with the juice so intimately that it (mercury) loses its own character. 89

This one-tenth part of mercury treated with equal quantity of the juice of the aforesaid plant will be endowed with the power of transforming hundred thousand times its weight of base metals into noble metals. 90 (line 1)

Sulphur on being liquefied with the aid of this juice is to be mixed perfectly with the juice of the same plant (*nīsācara*). 90 (line 2)

O dear! by the application (anointing) of this (i.e. mixture of sulphur and the juice) eighteen varieties of leprosy can be cured. So also piles, fistula, poison from spider and head disease can be cured. 91

The leaves of *nīśūcara* are to be finely powdered. Ten *palas* of that powder are to be macerated with the juice of *dhātrī*. 92

This (macerated product) on being stirred with clarified butter and honey, is to be kept in a new earthen pot. O Goddess of the gods! the vessel is to be then deposited in heaps of paddy for three weeks. 93

O dear! anybody taking this internally for half a month will doubtless be freed from wrinkles and grey hair. 94

By the application of urine and faeces of the person, taking this (above-mentioned) drug, copper will be turned into gold. If it is applied for one month, lead will be turned into gold. 95

The powdered bark of *mvīcara*, also possesses the same attributes like that of the powdered leaves. I would now like to tell another excellent means of 'fixation' of mercury. 96

This is (with the aid of) the plant *ajanūyikī*, the mother of the three worlds. Mercury is 'fixed' just from its contact with this plant. 97

Mercury is to be rubbed, boiled in steam, heated and then rubbed again with the juice of this efficacious plant for a week. 98

Increase of power of mercury with the aid of *ajanūyikā* (see 97-102).

O One praised by the gods! mercury thus rubbed (with the plant juice) for two weeks, attains the capacity of transforming hundred thousand times its weight of base metals into noble metals. Evidently it turns all the metals into gold. 99

O Devesī! if the above process is continued for three weeks, mercury will then acquire the power of transforming ten hundred thousand times its weight of base metals into noble metals. Evidently it also gives mercury the 'sky-going' efficacy with a power of unhindered movement. 100

If this process is continued for four weeks, mercury will attain ten million times its power of transmuting base metals into noble one. * * * 101

* With the juice of this excellent plant, the dead can also be endowed with life (again). O dear! mercury is to be 'killed' by this juice. The five stages of mercury (*pañcāvasthā*) are to be performed by the juice of this plant. 102

If this mercury (or juice of plant?) is rubbed in the hands and feet of a dead person, no doubt life will appear again in the dead body. 103

I shall again tell you another means of making mercury 'fixed'. With the aid of the 'essence' of sal-amoniac, mercury is 'fixed' within a moment. 104

Sal-amonic and its uses: Mercury, treated for a day with the 'essence' of sal-amoniac and the *rajaḥ* (dust or pollen) of *dvipadī*, becomes 'fixed' at the close of the day. 105

(a) 'Fixa-
tion of
mercury
(b) Impart-
ing lead
the
power of
trans-
mutation
(c) Impart-
ing mer-
cury the
power to
consume
metals
(d) Trans-
mutation
of copper
and lead
into gold
(e) Amal-
gamation
of
mercury
and
calamine
(vs. 104
(118)).

Lead, six times more in weight, is to be digested with the 'essence' of sal-amoniac. Realgar along with the *rajaḥ* of *dvipadī* is to be macerated with that 'essence' (of sal-amoniac treated with lead). 106

Thus being macerated, realgar becomes inodorous. Lead is to be 'killed' by this (i.e. inodorous realgar). If it is smeared on silver or copper it acts as mercury, having the capacity of transforming ten million times its weight of base metals into noble metals. 107

Mercury is to be macerated, seven times separately, with the 'essence' of sal-amoniac and human milk. This (macerated) mercury, when treated in the apparatus, called *vidyādhara*, attains the stage of 'swallowing' (of metal). 108

O Goddess! mercury though not endowed with a *mukha* (i.e. grasping capacity), being calcined with mica, instantly consumes (*carati*) it. 109 (line 1)

Gold of best quality is produced from copper on being immersed in the 'essence' of sal-amoniac and the juice of *siṃhatuṇḍa*. 109 (line 2)-110 (line 1)

Muñjiṣṭhā and red sandal, on being poured into the 'essence' of sal-amoniac, are to be rubbed afterwards. O Goddess! lead is to be saturated with this mixture. Application of this mixture seven times on lead, will produce gold (from lead). 110 (line 2)-111

Calamine is to be macerated seven times with the 'essence' of sal-amoniac. That *rasa* (i.e. mercury which consumes mica, vide vs. 109), calamine, *tikṣṇaloha* and lead are to be rubbed together with the 'essence' of sal-amoniac. (By this process) Instantly mercury and calamine become amalgamated. 112-113

Tikṣṇa, lead and so also copper, on being dyed with calamine, take the form of gold having the lustre of the egg of tortoise. 114

O dear! I shall now tell an excellent means of 'fixation' of mercury. A kind of creeper having bulbous root (*gulmalarī*) is to be collected along with its seeds. O great Goddess! it is called *kaṅkālakhecārī*. The plant is to be kept for two days. Diamond is to be 'killed' with the aid of this plant. 115-116

Preparation of calx of diamond and of gold (vss. 115-118).

Diamond is to be roasted over fire until it (diamond) becomes as lustrous as fire. Afterwards, this roasted diamond is to be immersed in the oil of *kaṅkālakhecārī*. 117

This diamond, on being immersed ten times in the oil of *kaṅkālakhecārī*, is reduced to ashes (calx). The above method is also to be applied for reducing the ripe seed of gold (*hemapakvabhīja*) to ashes (calx). 118

One-third of borax, diamond (calx) and gold (calx), are to be roasted in a blind crucible. By this process diamond and gold are instantly amalgamated 119

Mercury, on being calcined with diamond and gold amalgam, is capable of transforming ten million times its weight of base metals into noble metals. Eight kinds of metals are transmuted with the aid of this mercury. 120

Increase of transmutation power of mercury (vs. 120).

O dear! I shall tell again another means of 'fixation' of mercury. The *oṣadhī* is to be taken along with its seeds. The creeper having bulbous root is also to be taken. 121

O Goddess! (the *oṣadhī*) is known as *mantrasīṃhāsānā*, the second is called *khecārī*. The oil of *mantrasīṃhāsānā* is to be extracted in the apparatus, called *pātāla*. This oil is to be kept in a copper vessel. 122

O Beautiful-faced! the juice of *khecārī* is to be poured into the oil of this plant (*mantrasīṃhāsānā*). This mixture is to be then kept in the *medinī* apparatus. 123

Properties of *khecārī* (vss. 123-129).

O Goddess! mica along with the above-mentioned plant is to be then deposited in this *medinī* apparatus. Mercury is to be rubbed with this mica, employed for imparting mercury the power of consuming the properties of metals and minerals. It (mercury) is to be then made into a ball by treating it with mica. 124

Mercury is to be calcined with mica by wrapping it with a piece of cloth. Mercury is 'fixed' on being digested with mica of equal quantity. 125

Mercury, roasted with equal weight of mica over the fire which is urged by means of blowing with a bellow (*bhastrā*), takes the form of the excreta of a crow. 126

Mercury digested two times its weight with mica, is capable of 'killing' the eight metals. It (juice of *khecarī*) can calcine sulphur, orpiment and gold. It also 'fixes' mercury. All metals on being calcined with this, lose their 'essences' (*satva*). 127-128

It (juice of *khecarī*) can also calcine coral, liquefy mica, and 'kill' diamond. There is no doubt about that. 129

'Killing' of mercury (vss. 130-131).

O Beautiful-faced! I shall now tell another means by which the *Sādḥaka* (performer) attains *siddhi*. Mercury and the juice of *harindarī* kept in the hole of the cow's horn, is to be deposited in heaps of paddy. Mercury is thus 'killed'. 130-131 (line 1)

Increase of transmutation power of mercury (vss. 131-133).

O God-praised! mercury, which is 'killed' with the juice of this plant being digested with equal weight of gold, can attain the power of transmuting ten hundred thousand times its weight of base metals into noble metals. If digested (with gold) four times of its own weight, it (mercury) is endowed with the capacity of transforming hundred million times its weight into noble metals. When digested with (gold) six times of its own weight, it (mercury) acquires the capacity of transmuting base metals into noble metals by its 'touch' only. 131 (line 2)-132

When digested seven times its weight with gold, it (mercury) can reach the stage of transmuting base metals into noble metals by its 'smoke'. Thus digested eight times its weight with gold, the transmutation is performed by the 'sight' of mercury only (*avalokita*). 133 (line 1)

One, having no knowledge of the *kulaśadhīs*, moves in a bewildered state. 133 (line 2)

Kulaśadhīs and *trṇauśadhīs* (vss. 133-135).

With the juice of *trṇauśadhī* nothing can be achieved (in the pursuit of alchemical preparations). Hence the knowledge of *kulaśadhī* is to be attained with great care. 134

There are sixty-four groups of *divyauśadhī* plants. The foolish and the one allured by the illusion of Śiva, are not acquainted with them. 135

Inefficacy of *trṇauśadhīs* in mercurial operations (vss. 136-138).

The *trṇauśadhīs* are not heavenly (*adivya*, i.e. non-medicinal plant). They grow in the hollow of caves. Mercury is never 'fixed' with the juice of *trṇauśadhī*. 136

O Beautiful lady! mercury, treated with the juice of *nṅausadhī*, undergoes no loss of weight, i.e. elimination of its impurities (*takṣaya*). It cannot endure the heat of fire. The gold (produced from base metals) on being treated with this mercury can never stand equal to gold (either natural or perfectly transmuted gold) in matter of leaves (i.e. constituting layers), in roasting (i.e. showing unusual colour by being roasted), in emitting brilliance, and in (showing unusual colour when) cutting into two. 137

The gold, yielded as a result of the treatment of any metal with mercury thus prepared with the juice of this plant, can reach a stage, which is up to the half way level as attained in the case of a total (perfect) conversion O my dear wife! as it is not perfectly 'fixed' the gold prepared from it should never be used for the attainment of *dharma*, *artha*, *kāma* and *mokṣa*. 138

Devī asked :

How mercury being 'killed', gives life to others? How lifeless plant enlivens mercury which has been 'killed'? 139

Efficacy of *'kulausa-dhī'* in mercurial operations (SS. 139-142).

Śiva said :

O Pārvatī! mercury when 'swooned' (*murchita*) by the application of medicinal plant (*divyauśadhī*) becomes devoid of its *kālikā* impurity, and is enlivened. 140

This mercury, being free from impurities, also removes the impurities of others. By the application of this (mercury), all metals become devoid of their impurities. 141

Who can say the perfectly 'swooned' mercury as 'killed'? Mercury loses its own existence by the application of juice of medicinal plants. 142

O Goddess! I shall now tell another plant for the 'fixation' of mercury. Diamond is to be 'killed' with the aid of *kṣmāpīlana*; likewise gold is to be 'killed' with this. 143

Power of mercury that has been 'killed' with the aid of diamond and gold calces (SS. 143-147).

The ashes of diamond and gold are to be tied perfectly (i.e. mixed together). This (compound) product, on being calcined with the juice of *niśācara*, is to be calcined with mercury (*naraīva*). 144

* Mercury thus calcined with the aid of this calx becomes 'killed'. This mercury is to undergo quick-exhaustion with the aid of this plant-substance. With this mercury, taken with the juice of *niśācara*, one is blessed with the strength like that of Śiva. 145

Man, who takes (internally) one *tolaka* of this mercury, can transmute metals by his mere touch. Mercury is 'killed' by the application of his sweat. 146

He, like Prajāpati, enjoys a long life of thousand years. He (with the aid of his bodily products) can 'fix' mercury within a moment. There is no doubt about that. 147

Trans-
mutation
of lead
into gold
(vs. 148-
150).

O dear! gold is to be 'killed' with the application of *gajāri*. Cinnabar, macerated with the juice of *koravallī* and calcined in *valukā* apparatus (sand bath), attains instantaneous 'fixation'. 148-149 (line 1)

One *Māṣa* of ball of 'killed' cinnabar (*mṛtagolaka*) and one *māṣa* of ball of ('killed') gold are to be rubbed with citric acid for three days. 149 (line 2)-150 (line 1)

The leaves of one *karṣa* of lead, smeared with this paste of gold and cinnabar, kept in a closed crucible and roasted become gold. It (gold) is to be taken out, when it cools down by itself. The gold, thus produced, is to be collected to attain success in the pursuit of *dharma*, *artha* and *kāma*. 150 (line 2)-151

Fixation
of
mercury
vs. 152,
54, 156)

O Pārvati! the plant which is endowed with latex, (which) yields many fruits, and which is knotty, is called *varttulaparī*. It gives rise to the 'fixation' of mercury. 152

The juice of bulbous root of *ekavīrā* and mercury are to be roasted (together) in a closed crucible. Mercury thus 'killed' is prescribed for internal uses. 153

Mercury, rubbed with the juice of the bulbous root of *raktakañcukī*, is to be pressed with human milk. Mercury, roasted in a closed crucible in the same manner as above, attains 'fixation'. 154

Mercury, roasted as above with the aid of the seed and the leaf of *vṛścikā* which have been pressed with human milk, is prescribed for internal uses. 155

Mercury, deposited in the *vajrakanda*, is to be roasted seven times in *gajendrapuṭa*. Thus mercury is 'fixed'. 156

Anybody taking this mercury in morning for six months becomes immortal. One year's use of this substance gives one longevity like the sun and the moon. 157

The bulbous root of *lāṅgālī* and similarly that of *karkotī* are to be collected. Mercury when deposited in one of this bulbous roots, which is to be kept inside the other bulbous root, is to be steamed, then again 'swooned' and finally heated in intense fire, is surely 'killed'. 158-159 (line 1)

'Killing' of mercury
(vss. 158-159, 161-163)

This 'killed' mercury is to be roasted in *puṭa* on being kept in the hole of the beak of parrot. The amount of this mercury will be one-hundredth of the total amount of materials present in the transmutation of base metals into noble metals. This mercury (when taken internally) also imparts *dehasiddhi*. By the use of this mercury for six months one will be endowed with a thunder-like strong body. 159 (line 2)-160

The juice of *haṃsapadi* and mercury are to be kept inside the bulbous root of *śuka*. On being roasted in *gajendrapuṭa*, mercury is 'killed' 161

Mercury, rubbed with the juice of *haṃsughri* and *śukacāñcu*, is to be kept in the hole of the feet of curlew. It is to be then roasted thrice in *puṭa*. 162

By this mercury is undoubtedly 'killed'; the transmutation power of mercury increases to a hundred thousand times its weight of base metals into noble metals. 163 (line 1)

The plant is known as *tṇajyoti*, hear about this, O dear! The root of *tṇajyoti* having been rubbed with mercury, sulphur and mica which have been digested in citric acid is to be smeared on a copper-foil which becomes gold, by roasting it thrice in *puṭa*. 163 (line 2)-164

Properties of *tṇajyoti* :
(a) Transmutation of metals
(b) Imparting mercury the power to consume metals
(vss. 164-165).

O Goddess of the gods! mercury smeared with juice of the root of *tṇajyoti*, can 'grasp' mica which has been rubbed with the juice of *mūtuluṅga*. 165

O dear! I shall tell you about another plant by means of which mercury is 'fixed'. It has one stalk which is covered with hairs and having flowers, appearing like a beak of parrot at its forepart. The leaves of the plant resemble the wings of parrot. 166-167

O Pārvati! the bulbous root resembles the tortoise (i.e. tortuous). The milky juice is red like vermilion. The watery juice that exudes from it resemble bees-wax. This (juice) is to be collected. 168

O Pārvati! mercury is to be rubbed with this juice for seven days. With the aid of this mercury all metals are transmuted into gold perfectly. 169

'Transmutation
power of 'killed'
mercury
(vs. 170-171).

Mercury and orpiment of equal quantities are to be rubbed with the juice of *uccatū*. This mercury, on being heated by sun-rays, is 'killed' by the strength of this heavenly plant (i.e. medicinal plant). 170

O Deveśi! mercury thus attains the power of transforming hundred thousand times its weight of seven base metals into noble metals. The leaves of silver and copper amalgam are transformed into beautiful gold with the aid of this mercury. 171

The foil of silver and copper amalgam by a smear of the mixture of mercury and the juices of lotus and red *citraka* is evidently turned into gold. 172

Jyotiṣmatī
its uses in the
transformation
of copper into
gold
(vs. 173-176).

The creeper is known as *jyotiṣmatī*. It is golden coloured, furnished with an abundance of shoots and gives forth fruits of golden colour. This type of plant is considered as auspicious. 173

The excellent seeds of *jyotiṣmatī* are to be gathered during the first fifteen days of the month of Āśāḍha. The oil is to be extracted either from the decoction of the seeds like that of sesamum, or by pressing the seeds within hands or feet. 174

The oil of *jyotiṣmatī* is to be kept in a copper jar. The jar is to be deposited inside the earth and heated from above with the fire of husk. 175

After six months, that jar becomes golden. Copper is turned into gold when admixed with this oil and pyrites (and roasted). 176

I shall now tell you about the plant *dugdhārohā*, by which mercury attains 'fixation'. It is considered as having the power of transmuting metals by its 'touch'. It bestows accomplishment in the pursuit of *dharma*, *kāma* and *artha*. 177

O great Goddess! this excellent medicinal plant, even when cut by sharp instruments, or burnt in fire, grows again within a moment. 178

The flowers of this plant are white, black and yellow. The leaves of the plant resemble those of *caṇaka*. The tree is furnished with abundant leaves. 179

It grows on the bank of the Gaṅgā and on the mountain (i.e. Himālaya) which is its abode. The plant is also found to have grown in the southern part of Ujjain and even on sea-coasts. 180

The juice of the bulbous roots of this heavenly plant and that of the *kṛṣṇanala* with an equal weight of that *rasa*^a, admixed together, are to be made into pills^b 181

Copper-leaves smeared with the milky juice of *smūhī* and heated with the juice of *vajrī*, or immersed in it, when roasted, become golden in colour. 182

Uses of *smūhī* and *vajrī* in the transmutation of metals (ss. 182-184).

Mercury, admixed with the milky juice of red variety *smūhī*, realgar, sulphur and mica amalgam and cinnabar, is capable of transforming thousand times its weight of base metals into noble metals 183

Lead is transmuted instantly, by the small balls, prepared from the milky juice of *smūhī* and half *nīśka* of gold, by roasting over fire. 184

Citraka is of three kinds. Of the three, red and black varieties are considered as *rasāyana* and the white one is excellent for curing diseases. The red, black and white varieties should be considered as best, moderate, and least effective respectively. 185

The powder of five parts of *citraka*, rubbed and roasted with mercury in a closed crucible (*mūkamūsi*), instantly gives mercury the stage of *khota* 'fixation'. 186

Properties of *citraka* :
(a) 'Fixation' of mercury
(b) Transmutation of metals
(c) 'Killing' of tin
(ss. 186-189).

The leaf of silver and copper amalgam, smeared with the oils of red variety of *citraka* and *bhallāta* and roasted in *puta*, becomes gold of beautiful lustre. 187

Tin, heated nine times with the powder of red variety of *citraka*, becomes free from impurities and is 'killed' instantly. 188

The foil of silver and copper amalgam smeared with a mixture of (the juice of) bulbous root of *nāginī*, mercury and red variety *citraka* is evidently turned into gold. 189

Likewise, *kānti* on being admixed with the amalgam of gold and mica, is 'killed'. This 'killed' (*kānti*) along with the (the juice of) red *citraka* is excellent for imparting *dehasiddhi*. 190

Dehasiddhi (ss. 190).

O Goddess! listen to me. The plant is known as *kaṭutumbī*. The seeds of *kaṭutumbī* are to be finely ground. 191

a. What exactly stands for 'that *rasa*' is indistinct. Possibly it refers to mercury (vide ss. 177)
b. The 'pill' probably, suggests an 'elixir'.

Use of the oil of *kaṣṭhūmbī* in the transmutation of metals (vs. 192).

From this (powdered seeds) oil is to be extracted in the same way as from *eranda*. This oil is to be rubbed on a silver-foil which when roasted thrice in *puṭa* becomes gold. 192

I shall now tell you about the uses (i.e. properties) of *kṣīrakanda*, excellent for giving perfection in all preparations (or undertakings). Of the four colours of the plant, the *raktakanda* (i.e. the one with red bulbous root), is considered the best. 193

Kṣīrakanda and its power to 'fix' mercury (vs. 193-195).

If the bulbous root of this plant (*raktakanda*) is broken into pieces nice red milky juice comes out of it. The leaves are glossy like those of *snuhī* and have the lustre of gold with seven colours. 194

It (the juice) 'fixes' mercury and subdues all beings. When thrown on water, it assumes the form of pill. 195

O Deveśī! all metals are calcined with the aid of the expressed juice of *śāka* and red sandal. 196

These calcined metals along with the fumes (smoke) of sulphur are exposed to sunlight. Metals thus become liquefied. 197

Properties of *śāka*:
(a) Calcination of metals
(b) Transmutation of metals
(vs. 197-202).

Silver^a, treated with sulphur, calamine, *tāpya*, mercury, red sandal and the juice of *rudantī*, becomes gold. 198

The resin (juice) of *śāka* is to be carefully exuded. The powdered root of *śigru* rubbed with this juice, is to be smeared on the copper-foil. This copper-foil roasted in *puṭa* becomes gold of heavenly qualities and bearing all the characters of pure gold. 199-200

Mercury, rubbed with juice of the ripe fruit of *śāka*, is to be macerated with the same juice for seven nights. 201

This mercury, admixed with *mañjisthā* and red sandal, is to be smeared on silver-foils, which when heated over fire, become gold. 202

I shall now tell you about the uses of the excellent medicinal plant, *devadālī*. The white variety is employed for curing diseases, and the black and yellow varieties are used as *rasāyana*. 203

Mercury is 'swooned' with the aid of juice of the fruit of *devadālī* and (the juice of) *viśnukrāntā*. This mercury attains the power of transmuting instantly copper into gold. 204

a. Possibly it indicates calcined silver combined with the fumes of sulphur.

Tin is 'killed' instantly, by digesting (maceration) it with the juice of *devadālī* along with powder of the fruit of *devadālī* and the juice of *īśvarī*. 205

Mercury, 'killed' with the aid of the juices of *devadālī* and *viṣṇukranti*, turns silver into gold. 206

The juice *devadālī* combined with sulphur melts all metals and causes the 'fixation' of mercury. 207

• • • • • 208-212

Aparājītākālpa (properties and uses of *aparājītā*).

• • • • • 213-214

This plant is famous in this world as *aparājītā* and *gīrikarṇikā*. It was called by various other names by the great Nārada. 215

This excellent (*vīravī*, i.e. victorious, triumphant, etc.) plant, which is the bestower of prosperity, is to be collected on the day when there occurs the conjunction of Pūṣya (constellation) with the moon. The plant plucked with hand is to be preserved with great care. 216

• • • • • 217 (line 1)

The plant should always be kept in the corner of a place which is dry and unpolluted. 217 (line 2)

• • • • • 218 (line 2)-229

Brahmadanḍīkālpa (properties and uses of *brahmadanḍī*).

The plant is famous as *brahmadanḍī*. It is also known as *adhahpūṣpī*. It has two varieties, white and black. 230

• • • • • 231-239 (line 1)

Vss. 208-212: deal with the mysterious effects of *tilaka* prepared from *devadālī* and other substances.

Vss. 213-214: deal with creation and property of the plant (213); four names of the plant, namely, *śayā* (conquering), *vijayā* (overcoming), *subhagā* (prosperous) and *asura-mohani* (making the *asuras* to be bewildered) (214).

Vss. 217 (line 1): Rules for plucking the plant.

Vss. 218-229: deal with the (i) tantrik rites associated with the preparation of *tilaka* with *aparājītā* and other substances; (ii) mysterious effects of *tilaka*.

Vss. 231-239 (line 1): Use of *brahmadanḍī* for various tantrik practices.

Properties of *devadālī*:

(a) Preparation of mercury as transmuting agent

(b) 'Killing' of mercury and tin

(c) Melting of metals

(vss. 205-207).

The root of *brahmadandī* enveloped with a black thread, is to be tied on the ear of a person suffering from fever, which comes at the interval of three days. Thus he is cured of this disease. 239 (line 2)-240 (line 1)

* * * * * 240 (line 2)-241

Aśvagandhākalpa (properties and uses of *aśvagandhā*)

It protects the three worlds from the evils, and bestows success to all undertakings. 242 (line 1)

* * * * * 242 (line 2)-
243 (line 1)

The wise should prepare bolus from the admixture of *aśvagandhā*, *tāṭī* and molasses. The quantities of the three substances are seven, six and eight *palas* respectively. 243 (line 2)-244 (line 1).

The bolus is to be taken along with (a diet consisting of) *yaśika* and *mudga* juice. By the use of this (drug) for three weeks, one is endowed with a face resembling (blooming) lotus (i.e. blooming youth). 244 (line 2)-245 (line 1)

The powder of *aśvagandhā* along with the juice of *dhātṛī* is to be admixed with liquorice (*yaśimadhu*). The (compound) is to be licked always with honey. This substance, if used for six months, wards off wrinkles and grey hair, and imparts to one the power to travel hundreds of *vojanas* without feeling the impact of any exertion. 245 (line 2)-247 (line 1)

One *pala* of powder of the fruit of *aśvagandhā* and equal quantities of the powders of *balā* and *śatāvarī* macerated in the juice of the same plant (*śatāvarī*) are to be licked with honey. By the use of this (macerated product) for one month, one is endowed with the strength of an young elephant and is freed from wrinkles and grey hair. 247 (line 2)-249 (line 1)

(A compound of) *Aśvagandhā*, sesame and *māṣa*, taken along with honey for one and half months, imparts to one the power to combat with elephants. He becomes strong like that of an young elephant and is endowed with the swiftness like that of the *garuḍa* (bird). 249 (line 2)-250

Vss. 240 (line 2)-241: Preparation of drug for virility.

Vss. 242 (line 2)-243 (line 1): Miraculous power of the plant, *aśvagandhā*.

Muṣālīkalpa (properties and uses of *muṣālī*)

The potency of *muṣālī* lies in its roots. It possesses the efficacy to repel serious diseases. I shall now speak about its properties which is unknown to the *Śādhakas*. 251

It is called by the auspicious names, like, *suvarṇapūṣpi* (golden flowering), *gaurī* (shining), *muṣālī* (destroying defilements), *pṛṇgapatrikā* (yielding luxuriant growth of leaf), *nāśayanī* (driving away the evils) and *kṣīravahā* (endowed with milky juice). 252

The plant is to be finely powdered on the day when the Puṣya constellation meets with the moon. It is to be digested with honey and taken with milk. 253

One month's use of this drug wards off wrinkle and grey hair, or taken along with clarified butter, it destroys serious types of leprosy. 254

Taken along with hot water, it cures dyspepsia and other diseases of the same type. It repels cholera and diseases caused from purgation. There is no doubt about that. 255

Two parts of wheat-flour and one part of *muṣālī* pasted with a large quantity of clarified butter is to be deposited in a vessel containing honey. This substance taken for twenty-one days, acts as a panacea. 256

Śrīkhalākalpa (a section on some alchemical preparations)

Diamond, treated with (a compound consisting of) *aśvattha*, *badarī*, pyrites and cock-bone, and (then) combined with the *meśāṅṅa* is 'killed' instantly. 257

Orpiment is to be digested seven times with the juice of *nīśācara*. Tin is to be 'killed' with the aid of this orpiment. The leaves of silver are to be smeared with this ('killed' tin). 258

'Fixation' of mercury and transmutation of copper into silver (vss. 258-260).

Silver, 'killed' by being treated with this tin, is to be combined with copper. Mercury, treated with this silver, attains perfect 'fixation'. 259

Copper is transmuted into silver with the aid of sixty-fourth of its weight of the above-mentioned mercury. This silver gives success in the attainment of *dharma*, *artha* and *kāma*. 260

Jyotiṣmatīkalpa (properties and uses of *jyotiṣmatī*)

Bhairava said:

This plant does not cling to others. It creates wonder in the mind of the wise men. It is famous as *jyotiṣmatī*. It is foremost among the *rasāyanas*. 261

* * * * *

262-265

The seeds of the plant are to be then collected and dried in sun-rays. Oil is to be extracted by pounding the seeds. 266

Clarified butter, half the weight of the (extracted) oil, along with one-fourth of honey, equal weights (to that of oil) of fresh butter and milk, and urine of cow, twice in weight (with oil), are to be deposited in the oil. It is to be then heated in moderate heat until the oil is prepared. 267-268 (line 1)

Equal quantities of *jātīphala*, *karpūra*, *elā* and *kakkolaka* are to be pounded. One *karṣa* of this powder, O Goddess of the gods ! is to be thrown in the oil (of *jyotiṣmatī*) and is to be blended with it thoroughly. 268 (line 2)-269

The oil is to be then kept in a smooth and polished earthen vessel which is to be placed in heaps of paddy, measuring either thirty, sixty, eighty or ninety *palas*. The quantity of paddy should neither exceed one hundred *palas* nor lowered down to thirty *palas*. 270-271 (line 1)

(The oil) Thus kept for more than twenty-one days in a place where air does not pass. One *pala* of the oil is prescribed for taking internally by one with a pure body in an auspicious moment when the sun rises. 271 (line 2)-272 (line 1)

272 (line 2)-

* * * * *

273 (line 1)

At the end of the day he (who has taken the oil) should take rest, and a diet consisting of milk and *ṣaṣṭīka* rice is to be given to him. Whenever the one (using the oil internally) feels thirsty, milk and milk-product are to be given. (Thus) He is endowed with the brilliance of the sun, and is blessed with prosperity (i.e. both physical and mental). 273 (line 2)-274

Vas. 262-265: Worship of the plant *jyotiṣmatī*.

Vas. 272 (line 2)-273 (line 1): Exhilarating effects of the oil of *jyotiṣmatī* on the first day of its use.

He (who takes it) acquires an acute sense of hearing even at a distance, the undiminished power to consume poisonous substances and is cured of eighteen types of leprosy. It (also) acts as a panacea. 275

* * * * *

276-279

(O Goddess!) Please listen to the effect of the oil (being taken) for four months. 280 (line 1)

* * * * *

280 (line 2)-
281 (line 1)

Copper, smeared with the urine and faeces of a person (who has taken the oil for four months) and roasted in *puṭa*, is turned into 'impotent' gold. 281 (line 2)-282 (line 1)

O Goddess! please listen to the effects of the oil taken for five months. He (who uses it) attains unification with Brahma and is endowed with an youthful state of body. By using this oil for six months one enjoys the *nirdeha-siddhi*. 282 (line 2)-283

* * * * *

284

He, who uses the oil for six months, is endowed with the longevity like that of Brahma. There is nothing to be questioned about all these achievements. 285 (line 1)

O Goddess! from the use of this oil for seven months he, who is modest, subduer of passion and anger, lives for long years like Mahaśvara. 285 (line 2)-
286 (line 1)

* * * * *

286 (line 2)-287

O great Goddess! I have indicated the path to *mokṣa* in order to please you. This *rasāyana* is worthy of being kept secret and should be done so with special effort. 288

Vss. 276-279: Miraculous effects of the oil if used for (i) two months and (ii) three months: capability to travel the whole earth in a day and possession of strength of multitudes of *Yakṣas* and *Rākṣasas*; and subjugation of all divine, semi-divine and terrestrial beings, respectively.

Vss. 280 (line 2) — 281 (line 1): Miraculous effects of the oil used for four months: (i) unification with the *Siddhas*; and (ii) movement in the animate and inanimate worlds.

Vss. 282: Supernatural power obtained from the use of the oil for six months.

Vss. 286 (line 2)-287: Attainment of supernatural powers, like, traversing the world like God Śiva, and attainment of the Eternal One from the use of the oil for eight months.

The act of preparation of this medicine, is not to be undertaken by one who is afflicted with lazines. 289 (line 1)

* * * * * 289 (line 2)-296 (line 1)

This *rasāyana* is considered best among all the medicinal plants. There is nothing in this world which cannot be attained from the excellent preparations with this plant. There is no other *rasāyana* equally efficacious (like this plant). 296 (line 2)-297

The plant is rare in the three worlds. It is wholly true. There is no doubt about that. It is out of my affection to you that I reveal to you the essential properties of the plant. 298

* * * * * 299-301

Śvetārka (properties and uses of *śvetārka*)

O Pārvati! listen with attentive mind about the properties of the excellent medicinal plant which are kept very secret. The white *arka* is considered as the best among all the medicinal plants. 302

Listen, O Pārvati! I shall now tell you, out of my affection to you and desire for doing good to the beings about the uses of that plant. 303

* * * * * 304-314

Mercury, rubbed with the milky juice of this plant, is to be taken (internally) by the wise for twenty-one days. 315

He, who uses it, becomes free from wrinkles and grey hair, and is cured of all diseases. He is endowed with strength like that of a young elephant, becomes omniscient and victorious. 316

* * * * * 317-318

Vss. 289 (line 2)-296 (line 1): Supernatural powers, like, assuming any form at one's will, possessing immense strength, invisibility, movement in the three worlds, etc., acquired from the use of the oil for nine to ten months.

Vss. 299-301: Persons unworthy for having the knowledge of the properties of the plant, and the tantrik *mantras* to be uttered at the time of preparation with this plant substance.

Vss. 304-314: Worship of gods and goddesses, like, Ganeśa, Sarasvatī and Śūrya before the use of the plant; enhancement of beauty and sustenance of virility with the aid of the plant wood.

Vss. 317-318: Uses of the roots of the plant for achieving tantrik miracles.

Five parts of this plant dried in shade are to be powdered in a fine state. This (powder) is to be taken internally with clarified butter and honey. 319

He (who uses it) becomes free from the clutches of all diseases, attains an immense strength like that of a young elephant and a grace like that of the sun. 320

By using it for six months, one is devoid of senility, and attains immortality. During the period of the use of this drug one should take always milk as his food. (should) keep himself away from the airy and sunny place, and should discard always the pungent, sour, rough, unpleasant, astringent and alkaline foods. By following these rules the *Sādhaka* attains *siddhi*. 321-322

Gandhakakalpa (Properties and uses of sulphur)

Devī asked:

O God! speak thou, out of your favour for me, the use of sulphur, when it originated and who created it in ancient time? 323

O Lord! do thou speak (about sulphur) for the welfare, prosperity and happiness of the short-lived human beings afflicted with old age and poverty in this world. 324

Īśvara said:

Listen, O Goddess! I shall now tell you the origin of sulphur. All these I will now disclose. Listen, O Long-eyed! 325

Origin of sulphur
(ss. 325-327).

O Beautiful-faced! when the Ksiroda (ocean of milk) was churned by gods, sulphur appeared in a heavenly form. 326

All gods were charmed by the (excellent) fragrance of sulphur. Thus it was called *gandhaka*, and became famous by this name in the world. 327

O Beautiful-eyed! you must know that sulphur has three colours. These (the first two types) are yellow, white, and the third one is pigeon-coloured 328

Strengthwise these three should be ranked as the best, moderate and least effective respectively. The best variety of purified sulphur which is considered to be a *rasāyana* should be taken internally by one after purifying his body by vomiting and purging. 329-330 (line 1)

330 (line 2)-

331 (line 1)

* * * * *

Vs. 330 (line 2)-331 (line 1): Worship of Sadāśiva before any undertakings with sulphur.

I shall now tell you about the (prescribed) food and other eatables which are to be taken at the time of taking the medicine, prepared with sulphur. 331 (line 2)

The diet of the man should always consist of rice of either *saṣṭika* or *śāṭi* varieties, wheat and flesh of goat. 332

He should always take barley, pulse, milk, honey and clarified butter. O Goddess! this is the diet (suitable for him). Besides these, all other types of food are unwholesome. These must be discarded. 333

Foods which are too rough or astringent, oil, sour gruel, salt, sour, pot-herbs, and food that has turned sour, are to be discarded. 334

• • • • • 335-336 (line 1)

Uses of sulphur as a drug curing senility and decay (vs. 337-360: 373-376).

Mercury and sulphur are turned into nectar and poison according to purposes of their uses. When they are taken according to rule they act as nectar but when they are used without observing any rule, they act like poison. 336 (line 2)-337 (line 1)

Hence the *Sādhaka*, who takes drugs of sulphur, with the desire of attaining success, should always take it after observing the rules. This will bring success in all his undertakings (with sulphur). 337 (line 2)-338 (line 1)

One *pala* of sulphur, having appearance like that of *lapis lazuli* is to be collected first (for the preparation of the drug). 338 (line 2)

• • • • • 339-342

The wise should take sulphur along with the oil of *vātāri* and the juice of three myrobalans. He thus becomes free from senility and poverty.* 343

Vs. 335-336 (line 1): Observances, like, avoid of enjoying women, laziness, addiction to drinking, etc., to be followed during the period of taking sulphur drug by one desirous of acquiring *siddhi* while living.

Vs. 339-342: Worship of the presiding deity of *gandhaka* for the preparation of sulphur as a drug for immortalization.

a 'Free from poverty' possibly indicates 'escape from sufferances — subjective and objective accruing from it'.

O my dear lady! by using this drug for one month, one recovers from eighteen types of leprosy, rheumatism, splenic disease, consumption, fistula, eighty types of diseases caused from deranged *vāyu* and diseases of vitiated blood. 344-345
(line 1)

Six months' use of the above-mentioned drug repels wrinkles and grey hair; revives youth with the appearance of (black) hair resembling the bee; and makes one endowed with a supernatural vision and immense strength as if of a second Śaṅkara. 345 (line 2)-346

One *pala* of sulphur, taken along with milk for six months destroys various skin diseases, like, ringworm and itches. 347

A year's use of this drug destroys senility and death. One *pala* of clarified butter prepared from cow's milk and sulphur, half of its weight, used for three months bestows heavenly appearance. 348-349 (line 1)

349 (line 2)-

• • • • •
350 (line 1)

Thus the drug of sulphur is to be prescribed according to the monthwise effects (as discussed above). 350 (line 2)

Half *pala* of sulphur and one *pala* of mercury, taken for one year, bestows a long life of three hundred years. 351

A compound consisting of one *pala* of sulphur, three *palas* (of the juice) of *kanyā*, three *palas* of pyrites and fourteen *palas* of candied sugar (*khaṇḍa*) used for one month, makes one free from all diseases. 352

Six months' use of this substance destroys senility and gives one the power of attaining the beautiful form of god Kāma. 353

One *pala* of sulphur, one *pala* of mercury, three *palas* of garlic-juice and half *pala* of candied sugar — a mixture of these things on being used for six months recovers one from all diseases, and helps him to attain a well-built body. 354-355

•
Vss. 349 (line 2)-350 (line 1): Miraculous powers, like, 'assuming any form at will' and 'supernatural vision' by the use of this drug after three and a half months, and after four months respectively.

Conversion of
silver and of
copper into
gold
(vss. 357-363,
365-367).

Sulphur, mica and mercury are to be macerated in the juice of *nirgundī*. One *karṣa* of mica is to be macerated in milk for seven times. Roasting (of two macerated products) is to be performed in a blind crucible. It (the drug thus prepared from the roasted mass) destroys senility, and repels poverty. 356-357 (line 1)

Mercury, pounded with sulphur and orpiment and rubbed with *bija*, is to be deposited inside the earth for one month. Silver, smeared with this, and heated in a closed crucible, becomes gold. 357 (line 2)-358

Mercury undergoes the 'fixation' called *arola*. If taken regularly as a drug, it enhances strength and vigour (of one who uses it). This mercury along with (the juice of) three myrobalans, imparts to one a heavenly insight. 359

Sulphur, with the aid of the juice of *kācamācī* 'kills' mercury. Sulphur along with *kācamācī* destroys ringworm and echzema. 360

Metals can be dissolved with the aid of the fumes of sulphur from which the iron content has been eliminated. Metals thus treated assume the form of water. 361

Silver, admixed with sulphur, calamine, *tāpya*, mercury, red sandal and the juice of *rudantī*, is converted into gold. 362

Copper becomes gold with the aid of a compound consisting of sulphur, red chalk, equal quantity of mercury, and (the juice of) *devadūtī*. 363

Tin is solidified by being combined with the mixed product of equal proportions of white mica, sulphur, mercury, cinnabar and orpiment and treated with the milky juice of *vajrī*. 364

Yellow sulphur and mercury rubbed with the juice of betel-leaves, 'kills' copper-foils which, after some time, are to be smeared with the above substance (i.e. sulphur-mercury compound). 365

This copper-foil is macerated thrice (at each time with the fresh application of the above product) over the fire of dried cow-dung cakes. After each roast it is to be cooled. Thus 'impotent' gold of beautiful lustre is prepared from the copper. 366

What is to be thought of if yellow sulphur, rubbed with the tenacious paste (*kalka*) prepared from the slimy substance^a secreted from *palāśa* and heated thrice over the fire of dried cow-dung cakes, converts silver into gold! 367

a. Possibly it refers to the 'gum' oozing from the incised body of *palāśa*.

Gems, boiled twenty-one times in steam with the powders of *kaca* (salt) and borax, and the juices of *apāmārga* and *kadālī* by means of *dolā* apparatus, attain liquefaction. 368

Liquefaction
of gems and
mica
(Ass. 368-369).

Mica, thus treated twenty times in the *dolā* apparatus in the same manner, attains liquefaction. 369 (line 1)

Thus by operating the previous method sulphur is to be 'killed' by heating it in steam in the *dolā* apparatus with the aid of milk, clarified butter, honey and oil. This sulphur is to be strewn (inside the crucible). 369 (line 2)

(Sulphur which has been 'killed' and) The powders of four alkaline substances, like, *kadālī*, *apāmārga*, sesamum and *māksika* (sea-salt) are to be arranged in order (one above the other) on 'killed' sulphur in the crucible. Over these powders are to be arranged powdered *kāca* having the half-powdered *kāca* over it. 370

Transmutation
of copper
into gold
(Ass. 370-373).

One *māsa* of the powder of blue vitriol and equal weight of copper-leaves are to be placed (in order) on the above substances. (Likewise) One *māsa* of calamine is to be arranged on it (i.e. copper-leaves). Powdered *kāca* is to be again arranged over all the substances. The mouth of the crucible is to be then sealed. 371-372 (line 1)

The whole substance this contained in the crucible, is to be roasted over the fire of cow-dung, until copper becomes liquid. This copper will, no doubt, assume the form of gold, displaying eight shines. 372 (line 2)-373 (line 1)

Sulphur, taken with (the juice of) *punarnavā*, destroys three kinds of poison. Equal quantities of sulphur (yellow coloured) and clarified butter, prepared from cow's milk, destroys the venom of snake or poison (*garala*). 373 (lines 2 and 3)

Sulphur, taken with the oil of *eranda*, cures the disease *graham* (a morbid affection of dysentery), and (sulphur) admixed with the fine powder of metallic iron-dust, removes jaundice. 374

*Sulphur, administered along with pomegranate, cures dysentery; yellow sulphur with molasses recovers one from *echzema*. What need is there to repeat its qualities! (Sulphur) Taken with clarified butter and honey for six months, (it) destroys senility and poverty. 375-376

Tālakakalpa (properties and uses of orpiment)

The wise, having got the trace of the best type of orpiment, which is rare in the three worlds, should collect it, wash it in rice-water, and press it carefully with the aid of grains of *śaṣṭika* rice and throwing it in an earthen vessel, containing water, where it is to be perfectly soaked (in water). 377-378

Orpiment-
mercury
compound
causing
rejuvenation
(*vs.* 379-389).

Mercury is rubbed with this orpiment, made into a cake and roasted by the wise (i.e. who knows about this treatment). This cake, taken along with honey and clarified butter for seven days, enables one to have an agreeable development of body like that of the rising sun. There is no doubt about that. By the use of it for twenty-one days, one becomes cured of wrinkles and grey hair. 379-380.

His complexion becomes like that of 'flaming' gold and hairs have blackness like that of bees. He will be endowed with the strength like that of a young elephant and will enjoy a long life extending to (the life of) the moon and the stars. 381

Best type of orpiment is to be deposited in a pond in the month of Āṣāḍha (June-July). On an auspicious day in the month of Kārttika (October-November) it is to be taken up. 382

When the conjunction of auspicious stars occurs, this auspicious substance (orpiment) is to be ground with mercury. This orpiment is to be taken regularly as a drug for one month. 383

After the end of first seven days these signs are marked: His (who has taken it) complexion is like that of 'flaming' gold, and he attains an appearance like that of a sixteen year old boy. 384

He is endowed with intellect, good luck, beauty and a long life of three hundred years. At the end of second seven days (i.e. fourteen days) his hairs become black like bee. 385

• • • • • 386 (line 1)

After one month he is endowed with the power of 'levitation'. 386 (line 2)

Vs. 386 (line 1): deals with the extraordinary effects of orpiment, etc.

The wise should make a hole in the wood of *nimba*. Orpiment is to be kept in this hole. The wood (containing the orpiment) is to be deposited in a pit, dug in the cowpen. 387

After one month it (i.e. the orpiment in the hole of *nimba*) is to be taken up and rubbed with mercury. This orpiment is to be taken in regularly along with betel-leaves for one month. 388

After (its use for) twenty-one days, eighteen varieties of leprosy are cured. It wards off wrinkles and grey hair, removes senility and cures diseases. He who uses it acquires an appearance like that of the rising sun, and is endowed with the power of 'levitation'. 389-390 (line 1)

Orpiment and rice are deposited in the *kharparaputa*. Firing is to be done by means of cow- and buffalo-dungs arranged around the *puta*. Orpiment inside it is to undergo roasting until it (orpiment) becomes odourless. 390 (line 2)-391

The paste, prepared from roasting, is to be made into a ball. This ball is to be rubbed by admixture with the juice of *bijapūra* and mercury. 392

Transmutation
of metals
(vss. 392-406).

Rubbing is to be continued for four days in mortar when it loses its own character and assumes the form of a cake. This (cake), kept inside the fruit of *mātuluṅga*, is to undergo steaming for the next four days. 393

The alchemist (*narendra*) should alloy this mercury with *kānta*. The weight of mercury is to be one-eighth of *kānta*. Iron (thus treated with mercury and) dipped into liquor, is turned into silver. 394

Orpiment and mercury, mixed with the juice of *mātuluṅga*, is to be taken (chewed) with betel-leaves every day for one month. 395

This chewed substance, along with orpiment (*pītaka*) is to be smeared on the silver-foil which, when roasted thrice in *puta*, turns into gold. 396

Orpiment along with mercury should be pasted with the aid of the juices of betel-leaves and *mātuluṅga*. The juices of the two plants are to be applied alternately. 397

This procedure is to be performed thrice in a day (dawn, noon and sunset). Pill (suitable for the alchemical preparation) is to be prepared from this pasty mass. Silver, subjected to *puta* with the (pill) of orpiment, is turned into gold. 398

Orpiment and mercury, ground together, are to be deposited in heaps of paddy. After one month mercury becomes capable of standing the heat of fire. This is to be taken out after a month. He who takes it by mouth, is gifted instantly with the power of 'levitation'. 399-400 (line 1)

Orpiment, heated over the (fire of) excrements, of cow and buffalo, is to be rubbed in an iron vessel along with curd and milk. The rubbed orpiment is to be then kept in an earthen vessel. It is to be rubbed again in a vessel with the application of one of the above substances (i.e. milk and curd). 400 (line 2)-401

This pasty mass is to be roasted along with five products of buffalo over the fire of cow-dung. Roasting is to be performed until it becomes odourless. 402

Orpiment (thus rendered odourless) is to be admixed with the juice of *bījapūra*. This orpiment is to be (then) rubbed with mercury. 403

Mercury thus rubbed loses its own character and assumes the form of a cake. This (cake) is to undergo steaming for three days. Copper is to be transmuted with the aid of this mercury. The weight of mercury is to be one-eighth of the copper. The alchemist uses to turn this copper into silver by immersing it in liquor. 404-405 (line 1)

Mercury, 'fixed' with the aid of orpiment, is to be roasted with the juice of *mātuluṅga*^a. One *prastha* of this mercury is to be taken by the wise for one month after being well-advised (by one versed in alchemical preparations). This mercury admixed with betel-leaf and orpiment, undoubtedly turns copper and lead into heavenly gold on being roasted in *puṭa*. 405 (line 2)-406

Raktavajrīkalpa (properties and uses of red variety of *vajrī*)

Having seen the heavenly plant known as *vajrī* (*vajrīrūpa*)^b, the excellent red juice of it is to be duly collected and placed in (inside the hole of) *kaṭutumbikā*. 407

- a. It may mean 'mercury 'fixed' with the aid of orpiment is to be roasted on being kept inside the fruit of *mātuluṅga*.'
- b. It can also be expressed as 'Having seen the heavenly plant bearing characteristics of the plant *vajrī*.'

Mercury, digested with *kānta*, is to be calcined (on being kept inside the *katutumbī*) with one-fourth of its weight of gold. This product is to be then rubbed with the red juice of this plant for three hours. 408

Mercury's
power of
'levitation'
(vss. 408-410).

It is to be roasted in a blind crucible over the fire of wood of *khadira*. The whole substance assumes the form of a ball in the crucible. This ball, when taken in the mouth, bestows on one the power of 'levitation' 409-410 (line 1)

Or mercury, O Goddess! rubbed with the red juice of this plant (*vairī*), is to be roasted over the fire of wood of *khadira* until it assumes the form of a lump. When it is not further subjected to any change, it is to be smeared on copper-foil. 410 (line 2)-411

Conversion
of copper
into gold
(vss. 410-411).

This (copper) steeped in the juice of red variety of *vairī* should undergo roasting in *puta*. As a result, pure gold is produced from it. This gold, endowed with eleven colours, repels poverty 412

This gold, after powdering it finely, is to be taken by the wise along with betel-leaf and an assemblage of four substances (*cāturiātaka*). 413

The use of this drug for twenty-one days cures one of all diseases. If used for six months, it bestows on one a thunder-like strong body. 414

Uccatākālpa (properties and uses of *uccatā*)

I shall now tell you about a *rasāyana* which is even rare to the gods. It is *uccatā*, the lord of herbs, which grows on the earth (i.e. land-growing). 415

The plant is furnished with four distinctive marks. It has one stalk. The colour of which resembles that of bamboo. 416

Morphology
of the plant
(vss. 416-417).

The flowers are red like the beak of parrot. The tuber resembles tortoise (i.e. tortoise). These are the characteristics of the plant. 417

On mounting a tree, it (this climbing plant) can look into ten directions. After observing this characteristic of the plant, one will be able to see the other divine characters of the plant. 418

Sweet juice always oozes from it. Metals undergo transmutation on being smeared once with the aid of the juice of this plant. 419

Transmutation
of metals
(vss. 419-420).

Metals (thus treated with the juice) when roasted over fire, are at once turned into gold. 420 (line 1)

Anointing (the body with) the juice of the plant by the topmost part of nails of the finger makes man to be instantly endowed with a body showing new growth of skin, nails and hairs. Thus with the appearance of these things in different body-parts even the old are turned into young. 420 (line 2)-421

* * * * *

422

(As an effect of the juice of this plant) One is endowed with (beautiful) appearance like that of Pradyumna; attains an immense strength equal to that of ten thousand elephants; becomes intelligent, acquainted with sciences; gets cured of wrinkles and grey hair; and acquires a long, virtuous and prosperous life like that of Mārkaṇḍa. 423

Transmutation
of base metals
into gold
(Vas. 424-426).

Or leaves, flowers, fruits and roots of this plant, pounded finely, are to be thrown upon (molten) metals, which, when immersed twenty-one times in the urine of cow and roasted in intense heat, become gold of beautiful appearance (i.e. pure gold). 424-425

This (powdered) substance when smeared on copper and silver turns them no doubt into gold of good quality, which is devoid of three impurities. 426

I shall now tell you in brief (more) about the plant, please listen with great attention. 427 (line 1)

Growth of
the plant
(Vas. 427-429).

The charming and attractive place of the Kumeru mountain which is considered as the meeting place of sacred waters (*śirhasaṅgama*), the beautiful and auspicious region of the Himālaya, the mountainous region of Jālandhara, the holy and charming place of the Vindhya which is regarded as a place where one can attain success, the mount Candrakānta, and the table-land on the top of the mountain Hema. O Virtuous One! these are the places famous for the growth of this medicinal plant, which are venerated by gods. 427 (line 2)-429

O Pārvati! it is famous as vijayā (i.e. conquering) in the three worlds. This plant, which is honoured by the gods, bestows longevity to the great *Sādhaka*. 430

Mercury is to be digested either with *kānti* or with gold. One *karṣa* of this mercury is to be rubbed with the juice of *uccaṭā*. 431

Vas. 422: Miraculous power of the juice of *uccaṭā* which enables one to see the treasures deposited in different places of the world.

He, who takes it (i.e. mercury compounded with the plant juice) along with honey and clarified butter, becomes unconscious within a moment. The *siddhi* thereafter becomes visible in him, and he is endowed with brilliance like that of the sun. 432

* * * * * 433 (line 2)-434

Or mercury that has undergone *āroḥa* 'fixation' is to be rubbed with one-fourth of its weight of the juice of *uccaṭā* for one *yāma*. 435

Increase of
transmutation
power of
mercury
(vss. 435-436).

O Beautiful-faced! this mercury when subjected to the heat of sun's rays, becomes 'killed' by the strength of the plant and acquires the capability of transmuted hundred thousand times its weight of base metals into noble metals. 436

Or with the taking of this mercury in mouth, man becomes invisible (i.e. attains the power of making himself invisible to others). 437 (line 1)

* * * * * 437 (line 2)

Kuṣmāṇḍīkalpa (properties and uses of *kuṣmāṇḍī*)

In the country of Kaṅkaṅaka there exists the abode of goddess Bhagavatī. In the north-eastern side of the place of the goddess there is a cave known as Dhanvantarī (or the cave of Dhanvantarī). 438

There grows the heavenly plant (i.e. medicinal plant) called *kuṣmāṇḍakī*. It is the delight of the world and is conducive to health. 439

Juice of this heavenly plant is to be extracted by rubbing its leaves with hands of one in a good state of mind. Undoubtedly the hands become vermilion (red) in colour. 440

The genuineness of the plant when is thus tested, its red juice is to be smeared upon iron. This iron, deposited inside the fire, is to be roasted in intense heat. Iron is thus turned into gold of best quality, which is suitable for the ornaments of the gods. 441-442 (line 1)

Transmutation
of iron and
mercury into
gold
(vss. 441-442).

Vss. 433 (line 2)-434: Supernatural power to combat with divine and semi-divine beings acquired from the taking of this plant product.

Vss. 437 (line 2): Mercurial drug conferring the power to move in the world of semi-divine beings.

After extracting the juice of the plant mercury is to be rubbed (with this). Mercury, by the potency of this heavenly (i.e. medicinal) plant, assumes the form of gold of charming lustre*. 442 (line 2)-443 (line 1)

Thus convinced of the properties of the plant, it is to be used internally for a month. 443 (line 2)

He who uses it is undoubtedly endowed with an appearance resembling god Kāmadeva. If used for six months persons of both sexes are cured of all diseases. 444

Undoubtedly a heavenly appearance is attained by one who uses it (juice). Internal use of this plant product is to be followed by a diet of goat's milk. 445

Tin as
transmuting
agent
(vs. 446)

Mercury becomes 'fixed' when treated with this plant (i.e. plant juice). Again tin is to be 'killed' with the aid of this mercury. This tin of best quality on being 'killed' (thus) achieves the power of transmuting thousand times its weight of base metals into noble metals. 446

* * * * * 447-448

Īśvarīkalpa (properties and uses of īśvarī)

O Pārvati! I shall now tell you about the greatness of the plant īśvarī and the preparations made of it. Please listen with attention. 449

Morphology
of the plant
(vs. 450-451):

The characteristics of this plant will be now stated. The stalk of this plant is black; its leaves are like that of the betel-leaf. 450

The flowers are yellow like gold. These are the characteristics of the plant. It envies poverty; that is why it is called īśvarī (i.e. the subduer of prosperity). The plant is called *nīḡadamanī* as it overpowers snake. 451-452 (line 1)

* * * * * 452 (line 2)-457

This plant product, when applied into the nose and on the palms, removes all poisons, whether of vegetable or of animal origin, from the human body. It can drive away any quantity of poison penetrating the human body. 458-459 (line 1)

a. It may also indicate 'base metals treated with this mercury assume the form of gold of charming lustre by the potency of this heavenly plant'.
Vss. 447-448: Tantrik rites to be performed for attaining success with this plant.
Vss. 452 (line 2)-457: deal with certain miraculous powers of the plant.

Īsvārī, taken along with clarified butter, cures *jvālāgardabha* (a kind of pimple), *lūtā* (cutaneous disease caused by moist exudation of a spider), diseases caused by insect poisons, bad types of itches, eruptions related to fistula and virulent type of scrofula. 459 (line 2)-460

This plant taken in combination with urine (probably of cow) repels eighteen varieties of leprosy. 461 (line 1)

This plant substance, admixed with clarified butter, is to be used either in the form of a solid preparation or of a potion. If taken for a year, the birth of a long-lived and beautiful child even to a barren woman is evitable. 461 (line 2)-462 (line 1)

Solidification
of tin
(vss. 462-463).

(Powdered roots of) This plant is to be thrown on molten tin. (After processing thus) This tin is to be immersed in the juice of the (root of this) plant. Tin, on being treated three times with powdered root of *īsvārī* (possibly immersion in the juice of the root every alternately is indicated), becomes firm and solid. 462 (line 2)-463 (line 1)

Mercury treated with the juice of *nāginī* is instantly amalgamated with *bhramara* type of iron. This mercury, rubbed and heated in steam with the juice of *nāginī*, acquires the capability of transmuting all metals. One-sixteenth part of this paste of mercury (i.e. the weight of the paste of mercury is to be one-sixteenth of the weight of metals) is endowed with the power to 'penetrate into all metals. 463 (line 2)-464

Mercury's
power to
transmute
metals
(vss. 464-465).

The root along with leaf (of this plant) on being plucked is to be made into a paste with *yavakṣāra*. Then mercury, rubbed (with the paste), is to be saturated in the juice of *arka*. 465

Afterwards, a paste is to be (finally) prepared with the admixture of the juice of *muni*. The paste of mercury so prepared acquires the power of transforming twenty times its weight of base metals into noble metals. 466

Copper-leaves soaked in the juice of *nāginī* and smeared with this paste are to be dissolved on being immersed ten times (in the juice of this plant). Copper treated in this way becomes purified. 467

Paste of mercury
—and its trans-
mutation power
(vss. 465-470).

Purification of all metals is to be done with the aid of the leaf juices of *kumārī*, *brahmasomā* and *nirguṇḍī* (by adopting the methods just stated above). These metals will be converted into gold on being treated with the aforementioned paste, one-sixteenth of weight of metals (to be transmuted). 468-469 (line 1)

The amalgam of lead and bell-metal, as also zinc combined with realgar on being dissolved by immersion ten times in the juice of the plant (*nāginī*), become purified. (Then with the aid of the above paste they are turned into gold).

469 (line 2)-470 (line 1)

Purification
of copper
(vss. 470-471).

Copper treated with the 'essence' of *loṣṭhāra*, is to be immersed three times in the juice of *punarnavā*. It is to be (then) immersed respectively in the juice of *nāginī*, milk and urine of goat. Each time it should be immersed thrice.

470 (line 2)-471

Thus applying this process seven times, copper attains purification. This copper is to be then admixed with silver. The wise should liquefy mercury with the aid of this silver.

472

Transmutation
of silver into
gold
(vs. 473).

The compound of the two substances will be treated in two stages with equal parts of one-fourteenth of its weight of silver. Gold of best quality and with the lustre of the rising sun is produced (from this silver-mercury compound).

473

Mercury's power
to 'swallow' mica
in *nirmukha*
stage
(vss. 474-475).

Mercury, rubbed with the juices of *nāginī*, *nirguṇḍī* and *apāmārga*, the milky juice of *smuhī* and five varieties of salt, is to be made into a ball. This lump is subjected to steaming for seven nights. By this process, mercury attains the power of 'swallowing' mica without being endowed with a *mukha*.

474-475

* * * * *

476-477

Any undertaking relating to the mercurial preparations and alchemical operations, becomes successful by means of *īśvarī*. There is no doubt about that. Thus it is said by the Lord of the gods.

478

Rasas (chemical substances) and other substances which are to be employed for internal uses, superior and inferior *rasas* (minerals), poisons and semi-poisons and metals gradually attain perfect purification on being treated (with the aid of the juice of this plant).

479

O Goddess! mercury which is enunciated by *īśvara* (*Śiva*), never holds the capacity of transmuting, 'killing' and 'penetrating' (the metals) if it is not treated with the juice of this heavenly plant.

480

When this drug is to be taken internally, it should be followed by a diet containing milk and *ṣaṣṭika* rice. I shall now tell you about the 'fixation' of mercury with this (plant) by which the *Sādhaka* gains success (in his undertakings).

481

Vss. 476-477: deal with religious rites which are to be performed before plucking the plant.

One *pala* of mercury with an equal quantity of mica, extracted juice of *nāginī* and urine of goat—these are to be boiled over fire to prepare a decoction of it. O great Goddess! copper is to be rubbed with this decoction. The ball, prepared from this rubbed product, is to undergo the process of steaming for one day. 482-483

Small balls are then to be prepared (out of this steamed product) which attain the capacity of transmuting all metals. With these small balls in the mouth, one can make oneself invisible. 484

Mercury's power
of 'invisibility'

(vs. 484).

* * * * * 485 (line 1)

Thus, as in the case of copper (vide vs. 483), an amalgam of mercury and mica is to be rubbed. Rubbing and steaming are to be performed alternately for seven times. It (the mass) is to be then calcined for seven nights according to rules. 485 (line 2)-486

O Beautiful lady! if these processes are undertaken for two weeks, mercury becomes capable of transforming sixty-four times its weight of base metals into noble metals; if they are undertaken for three weeks, mercury becomes capable of transforming hundred times its weight of base metals into noble metals. By undertaking this process for four weeks mercury becomes capable of transforming myriad times its weight of base metals into noble metals. 487

Increase of
mercury's power
of transmutation
(vs. 487-490).

By five weeks' application of this process, mercury is endowed with the capacity of transforming hundred thousand times its weight of base metals into noble metals; by six weeks, mercury becomes capable of transforming ten hundred thousand times its weight of base metals into noble metals; by seven weeks' application, mercury becomes capable of transforming ten million times its weight of base metals into noble metals; by eight weeks, mercury attains the power of transforming hundred million times its weight of base metals into noble metals. 488

On the ninth week, mercury weighing one *guñjā* is capable of transforming ten million times its weight of base metals into noble metals. On the tenth week, one *sarṣapa* weight (i.e. very little quantity) of mercury becomes gifted with a capacity of transforming hundred million times its weight of base metals into noble metals. 489

Vs. 485 (line 1). deals with increase of virile power through oral administration of pills.

On the eleventh week, mercury acquires the power of transmuting base metals into noble ones by its 'smoke'; on the twelfth week, mercury is considered as *mahārāsa*. 490

Any metal (or any other else) which comes in contact with this *mahārāsa*, attains transmutation without fail. Thus (various) uses of the juice of *nāginī* are narrated by me in brief. 491

Trñajyotikalpa (properties and uses of *trñajyoti*)

This plant is always glowing at night and resembles gold. 492

The root of this plant is to be rubbed with milk. The milk becomes red within a moment. This is the characteristic of the plant. 493

Anyone, who takes this milk for three days, is recovered from all diseases. If he takes it for twenty-one days, he is endowed with great strength. 494

Transmutation of copper into gold (vs. 495-496).

The root of this plant, rubbed successively with milk and the juices of *bhūṅga* and *mātuluṅga*, is to be made into a paste. Copper-foils, smeared with this paste, become gold with the lustre of the egg of a tortoise. 495-496

* * * * * 497-498 (line 1)

Increase of transmutation power of mercury (vs. 498-499).

Thin leaves of copper, half of the weight of mercury, are to be heated over fire. Mercury, when calcined with this copper, consumes it instantly. 498 (line 2)-499 (line 1)

Mercury, when calcined with seven times its weight of copper, assumes a bright appearance (*pūta*) and when calcined with nine times its weight of copper, acquires the capability of transmuting ten million times its weight of base metals into noble metals. 499 (line 2)

Mercury as an elixir (vs. 500)

O dear! thus the mercury is called elixir (*rasāyana*) from its treatment with metal (copper) so that the latter is exhausted within the contents of the former and later blended with it by calcination. This procedure is also to be followed in the case of gold and other metals (for the preparation of *rasāyana* with mercury). 500

Vs. 497-498 (line 1): deal with miraculous power of invisibility obtained from the collyrium prepared from the root of *trñajyoti*.

Virākalpa (properties and uses of *virā*)

This (plant), the incomparable one in potency (*ekavirā*), is a creeper. The structure and leaves of the plant characterize it as such (creeper). It is famous as furnished with bulbs arranged in line on the stems in the form of a garland (*mālī*) and (the bulbs) oozing milky juice when split or broken. 501

It grows in the country of Joṅgala and particularly in Malaya (i.e. Malabar country). It is frequently found in the forest of the Vindhya mountain. This excellent medicinal plant also grows on the Malaya and Mahendra mountains. 502-503 (line 1)

Growth of
the plant
(vss. 502-503).

503 (line 2)-

504 (line 1)

* * * * *

The juice of this plant and mercury, rubbed together, are to be taken for twenty-one days according to the existing rule. His intellect increases, he, who does so, and is endowed with perpetual youth and a beautiful appearance. 504 (line 2)-505

Rejuvenation
and longevity
compound
(vss. 504-505).

He enjoys a long life of five hundred years without suffering from any disease and facing any calamities. He acquires strength like that of a young elephant. 506

I shall now tell you about the 'fixation' of mercury, by which the *Sādhaka* attains *siddhi*. One *pala* of mercury, one *pala* of mica, expressed juice of this medicinal plant (*virā*) and urine of goat -- all these substances are to be ground together in a mortar. A paste is to be prepared from this. This paste is to be steamed over intense fire. 507-508

After rubbing (of these steamed product) in smooth and polished stone mortar it is to be macerated and rubbed in succession. Within a day mercury undoubtedly attains the stage of *khota*. 509

Properties of
mercury under-
went *khota*
'fixation'
(vss. 509-516).

With the application of these processes seven or eight times^a it (mercury) is turned into *mahārāsa*. 510

Half *guñjā* of *mahārāsa*, if taken by one with clarified butter and honey, one will acquire the power of even shaking the mountains. 511

Vss. 508 (line 2)-504 (line 1): Eulogy of the plant.
a. *Saptāṣṭa*, means seven or eight. In the context of a day and night in the previous verse, it may mean seven or eight days and nights.

Mixture of paddy and mica (*dhānyābhra*), root of the plant (*vīrā*) and mercury, ground in mortar stone, is to undergo the processes of steaming (at first) and (then) 'swooning' again. 512

These two processes are to be continued until mercury attains the stage of *khoḷa*. He (who takes this mercury internally) becomes like Bṛhaspati and overcomes the world like *Siddha* (i.e. he who has attained the eight *siddhis*). 513

Mercury, rubbed with the expressed juice of this plant and steamed over gentle fire, is to be rubbed repeatedly. 514

One *bidālapada* of this mercury and powdered roots of this plant are to be taken by the wise in combination with clarified butter and honey. He, who takes this drug, becomes omniscient and worshipped by the gods like Bṛhaspati, attains brilliance like the rising sun and acquires *siddhi* and prosperity. 515-516

Devadālikalpa (properties and uses of *devadātī*)

He, who uses this plant, should subsist on milk only, observes vows and leads an austere life. The plant bestows perfection in all undertakings performed by men and destroys all types of diseases. 517

It is famous as *devadātī* in the world. It removes senility of the *Rṣis* (celestial class), of human beings and all others. 518

* * * * *

519 (line 1)

The root, and no other parts of this plant, acts as *rasāyana*. There is no need for uttering of innumerable *mantras* (mystic syllables) before using it for any operation. 519 (line 2)

* * * * *

520

I shall now speak about the characteristics of the plant and also about its charming appearance. The colour resembles that of *ghoṣavatī*, so also the leaves. 521

(Fruit of) The plant contains bitter juice like (the fruit of) *karkoḷaka*. The flowers, which are pleasant, bear resemblance to that of the plant (*karkoḷaka*). The plant is widely distributed in different parts of the country and characterized by its four types of flowers. 522

Vs. 519 (line 1): Origin of the plant.
Vs. 520: Eulogy of the plant.

This auspicious plant, matured, is to be plucked in the months of Mārgaśīrṣa (November-December) and Kārttika, on the occasion of either the full-moon day, the thirteenth day of the bright half of the month, a solar eclipse, or the fifth day of the dark half of the month, according to existing rules (for plucking). This plant is to be specially plucked on the day when the Puṣya asterism is in conjunction with the moon. 523-524

Leaves, flowers and roots of this excellent medicinal plant are to be taken. The wise should powder the (desired parts of the) plant after drying it in shade. 525

This powder, macerated in the juice of this plant and deposited in an iron vessel, is to be kept constantly near fire for fifteen days. 526

After roasting, it is to be enveloped in a *puṭa* and purified by processes of emesis and purgation. It is then to be dipped in cow's urine. 527

The *Sādhaka* should then undergo (self-purification by means of) purgation, take this plant product along with honey and clarified butter on an auspicious day, when occurs conjunction of star with the moon. 528

If it is taken for three weeks, the *Sadhaka* is endowed with an immense power of holding up the earth. By taking this drug for four weeks he becomes free from wrinkles and grey hairs, and is cured of all diseases. He lives a long life of three hundred years. By taking this drug for six months, he enjoys a long life of thousand years. 529-530

* * * * * 531-532

Three years' use of the juice of *devadāli* along with the juice of *lakṣmaṇā*, repels death. 533

Six months' use of the juice of this plant along with honey, clarified butter, and the juice of *āmalakī* makes one intelligent and having a good memory. 534

Five parts of *devadāli*, dried in shade, are to be powdered. One *biḍālapada* of this powder is to be taken with hot water. Gout, splenetic disease and all other diseases are cured by the use of this drug. 535-536 (line 1)

* * * * * 536 (line 2)-540

Vas. 531-532: Miraculous power attained from the intake of the plant product.
Vas. 536 (line 2)-540: Power of subjugation acquired by one using this plant product.

Alchemical uses
of the juice
of *devadāli*
(vss. 541-542).

The juice of *devadāli* and sulphur are to be mixed together. This product liquefies all metals and 'fixes' mercury. 541

Silver, treated with gold, becomes gold of beautiful lustre (with the aid of the compound of sulphur and the juice of the plant). 542 (line 1)

* * * * * 542 (line 2)-545

Pitadevadālikalpa (properties and uses of yellow flowering *devadāli*)

* * * * * 546

Five parts of (yellow flowering) *devadāli*, dried in shade, should be finely ground after purifying it with the utterance of *mantras*. 547

This powder, along with clarified butter and honey, is to be taken by one who is pure in body, who practices austerity and subdues his passion. 548

Six months' administration of this drug makes him intelligent and handsome. He becomes like Brhaspati and enjoys a long life of three hundred years. 549

* * * * * 550-553

The fruit and root of yellow (flowering) *devadāli*, rubbed with cow's urine, if applied on snake-bitten parts of the body, drives away instantaneously the poison from that part. 554

* * * * * 555-557

solidification
of tin
(v. 558).

The powdered fruit and root of (yellow flowering) *devadāli* and excellent fruit of *īsvarī* are to be thrown upon (molten) tin. Thus treated seven times, tin becomes solidified. 558

The powdered fruit and root of (yellow flowering) *devadāli*, macerated in the juice of *nirgunḍī* and shaped into pills in the form of a gram are to be dried in shade. These are to be used as errhine. 559-560 (line 1, first hemistich)

* * * * * 560 (line 1, second hemistich line 2)

Vss. 542 (line 2)-545: deal with certain magical and miraculous aspects.

Vss. 546: Plucking of the plant in the same manner as that of *devadāli*.

Vss. 550-553: Uses of the plant product for easy child-birth and increase of virility.

Vss. 555-557: Power of subjugation acquired by one using this plant product.

Vss. 560 (line 1, second hemistich-line 2): Miraculous power of the pills to drive away demonical being.

These balls (used as errhine) repel all types of senility. There is no doubt about that. 561 (line 1)

* * * * * 561 (line 2)-562

The juice of (yellow flowering) *devadāli* and sulphur, mixed together, liquefies all metals and 'fixes' mercury. This compound in combination with *bija* (i.e. seed gold) is turned into gold of beautiful lustre. 563-564

Alchemical uses of the juice of yellow flowering *devadāli* (vss. 563-564).

Katutumbikalpa (properties and uses of *katutumbi*)

Īsvara said:

O my son! I shall now tell you about the great secret of this excellent medicinal plant; this should be kept in great secret. By means of this plant the *Sadhaka* enjoys success in his undertakings 565

* * * * * 566-567 (line 1)

People, who are ignorant about the properties of the plant, does not know that the plant affects in the same way like mercury (*lokeśa*) when taken internally. 567 (line 2)

The seed of *katutumbi* finely powdered is to be macerated in the juice of *dhātri* for twenty-one days. 568

Extraction of oil from *katutumbi* (vs. 568).

This macerated product, along with (the juices of) *viśvabhesaja* (dry-ginger) and *pavasyāmi* (abounding in sap, i.e. *katutumbi*), is to be placed in the *tulavantra* where the oil is to be extracted by the experts. 569

Mercury is to be 'swooned' by rubbing it once with the aid of this oil. If (mercury) is to be then kneaded with the same oil for twenty-one days. 570

Increase of power of mercury (vss. 570-571).

By this process mercury becomes a *mahārāsa* with a heavenly appearance and heavenly glow. It attains the power of dissolving all metals and a capacity for transmuting base metals into noble ones by mere 'touch'. 571

The oil of *katutumbi* admixed with mica drives away wrinkles and grey hair within seven nights. 572

Vss. 561 (line 2)-562: Magical power of invisibility obtained from the collyrium prepared with this plant and other substances.
Vss. 566-567 (line 1): Origin of the plant.

By the use of this for six months one can even acquire the power of noticing even the (minutest) holes of the earth, attains the strength of a young elephant and lives a long life of three hundred years. 573

Extraction
of oil of
indravāruṇī
(vs. 574-575).

Powdered seed of *indravāruṇī*, rubbed seven days with the juice of sprouting seed of *palāśa* and macerated again and again in the same juice, is to be deposited in the *tailayantra* wherein its oil is to be extracted carefully. 574-575

Mercurial
drug conferring
siddhi
(vs. 576-577).

One part of this oil, two parts of mercury (which has been mentioned earlier vide vs. 571) and four parts of *ayaskānta*, mixed together, is to be infused in the juice of this plant (*kaṭutumbī*). 576

This product is (then) kneaded with the juice of this plant and used along with a diet consisting of milk for twenty-one nights. The *siddhi* which is thus obtained as a result of taking this drug, is so marvellous that it cannot be observed by naked eye. 577

* * * * * 578

Kṣīrakañcukīkalpa (properties and uses of *kṣīrakañcukī*)

(The plant) *Kṣīrakañcukī* is famous as medicinal plant. It is worshipped by the gods. This plant is to be plucked on an auspicious conjunction of Puṣya star with the moon according to the rules laid down in the *Śāstras* (scriptures). 579

* * * * * 580

Kṣīrakañcukī, plucked with the help of a sharp piece of wood of *khadira*, is to be powdered finely. This powder taken along with three myrobalans, clarified butter and honey for twenty-one days, makes one endowed with (newly grown) nail and hair. 581-582 (line 1)

If it is taken with milk, one will gain an appearance of a sixteen year old boy. And if this is taken for one year, one is endowed with the strength of an young elephant. 582 (line 2)-583 (line 1)

I shall now tell you about other properties of the plant. It will surely create confidence in one's mind. 583 (line 2)

Vs. 578: Propitiatory *mantras* for attaining success using *kaṭutumbī*.
Vs. 580: Propitiation of the plant *kṣīrakañcukī*.

Mercury, half of the weight of *ksīrakañcukī*, rubbed with this plant product, is to be kept exposed to sun-rays. The juice of this plant is to be then applied to mercury again and again. 584

Transmutation of base metals into 'impotent' gold (vs. 584-586).

Then mercury and the milky juice of this plant, are to be placed inside a bulb of this plant. This bulb, containing mercury, is to be dipped into the milky juice of the plant and then roasted with great care. 585

This (roasted) mercury, treated with sixty-fourth of its part of *bija*, undoubtedly attains the power of transmuting base metals into 'impotent' gold. 586

The powder of *ksīrakañcukī*, (gold) pyrites, sulphur, *vimāla*, mercury, cinnabar and mica ground together, is to be roasted in a closed crucible after having worshipped the *Siddhas* properly. The roasted mass can transmute hundred times its weight of copper into gold. Gold of beautiful lustre can be produced from this copper. 587-588

Transmutation of copper and lead into gold (vs. 587-589).

With the aid of this roasted mass, gold can be produced also from lead. There is no doubt about that. This roasted product surely 'fixes' silver and gold pyrites as well as tin. 589

Mercury, 'exhausted' with the juice of the plant (*ksīrakañcukī*), *kānti*, gold and mica and blended with these substances, attains the power of transmuting all metals by mere 'touch' within a moment. 590

Increase of transmutation power of mercury (vs. 590).

Rudravantīkalpa (properties and uses of *rudravantī*)

The plant has four varieties: red, yellow, black and white. It possesses leaves like that of gram, the flowers also resemble the same. 591

Morphology of the plant (vs. 591-592).

The leaves bear golden spots. This excellent medicinal plant is famous for 'fixation' of mercury. 592

What is more, people who suffer in many ways attain a good state when strengthened with this plant. 593

The root along with leaf (of this plant) is to be plucked on an auspicious day, having an auspicious star in the bright fortnight, with great care and for the betterment of one's self. 594

The plant product (possibly the juice or powder of the above-mentioned parts is indicated here) is to be placed in the (hole of) *kaṭutumbī* and, after stirring it

with honey, is to be taken internally. One *bidālapada* of this product is to be taken for one month. During this period one should avoid oil. Thus he becomes endowed with a long life. 595-596 (line 1)

The juice of *rudantī*, admixed with honey and clarified butter, if taken for six months, makes one endowed with a thunder-like (strong) body. 596 (line 2)-597 (line 1)

Five parts of *rudantī* macerated in honey and clarified butter, * * *, when taken by one even observing no restriction for food articles, surely bestows him hundred years of longevity. 597 (line 2)-598

Transmutation
of copper into
'impotent' gold
(vs. 598).

Five parts of *rudantī*, ground with gold and thrown into melted copper, makes it turned into 'impotent' gold. 599

Transmutation
of silver
into gold
(vs. 600-602)

Mercury, (gold) pyrites, *vimalā*, realgar, sulphur, cinnabar and amalgam of gold and mica are to be mixed thoroughly with the juice of *rudantī* for seven days. This is to be smeared on silver-foils which, on roasting them over fire of cow-dung and dipping in the juice of this plant (*rudantī*), become gold of beautiful lustre. 600-602 (line 1)

Expressed juice of the leaves of *rudantī*, embedded in liquid gold and admixed with copper ^a, is to be smeared on copper-leaves which are to be then roasted in *puṭa* by one who is endowed with good fortune. Thus smeared and roasted three times, copper can be turned into gold. 602 (line 2)-603

Somarājīkalpa (properties and uses of *somarājī*)

The seeds of *somarājī* are to be unhusked, powdered and deposited in hot water for three days. 604

For five days this powder is to be kept in cow's urine, in honey for the same period, twelve days in milk (of cow), fifteen days in clarified butter and thirty days in the juice of *dhātṛī*, successively. 605-606 (line 1)

(After it has become saturated with these liquids) The powder is to be taken on a day in bright fortnight. It is to be taken daily only with the diet of milk. If used for three months, it repels wrinkles and grey hair, and in one year, it makes one devoid of senility and diseases. 606 (line 2)-608 (line 1)

a. It may mean "ground with mercury" if the term *sūtaka* is taken instead of *śulvaka*.

Five parts of *vākuṭī*, ground in sour gruel, is to be made into paste. Tin, liquefied, is to be poured in it. If repeated for seven times, it becomes transmuted into silver. 608 (line 2)-609

Conversion of tin and lead into silver (vs. 608-610).

Mercury and sulphur are to be rubbed in the oil of *vākuṭī*. Lead can be turned into silver on being treated with one-twelfth of its weight of the paste 610

* * * * * 611

Dakṣiṇadeśātṃravarṇanakaḷpa (properties of copper-coloured earth of the southern region)

In the south (*saṅgamabhāga*) of (the place of) Lord Cyavana in the village of Tīllāpada, red earth is found. 612

Silver, enveloped with this earth and roasted in *paṭa*, is turned into pure gold. 613 (line 1)

Transmutation of silver into gold (vs. 613-614).

In the west (land) of Cyavana there is the Pāṇḍava division. By digging this region, saline earth is obtained. Silver, enveloped with this earth and roasted, becomes gold of charming colour. 613 (line 2)-614

* * * * * 615-617

Mayūragirakaḷpa (alchemical and chemical preparations with the substances obtained in the mountainous region of Mayūragira)

In the southern region, there is a city called Karahāta. The mountain Mayūragira is situated towards the west of this city. 618

* * * * * 619-627

Thus one observes (after passing through a number of miraculous objects on the way through the wonderful cave in the mountainous region of Mayūragira) red variety of mercury contained in a well (hole ?) which (sap) possesses the capability of transforming thousand times its weight of any substance into another (probably indicating metal). This sap is to be taken in the (cavity of) gourd by the foremost of the *Sādhakas*. Ten *palas* of this juice, used internally, makes one attain *dehasiddhi*. 628-629 (line 1)

Red variety of mercury and its transmutation power (vs. 628).

* * * * * 629 (line 2)-650

Vs. 611: Propitiation of the plant *somavāṇī*.

Vs. 615-617: Natural features of the region surrounding the place of Cyavana.

Vs. 619-627: Miraculous objects which abound in the mountainous region of Mayūragira.

Vs. 629 (line 2)-650: Natural resources, like, stones, mineral substances, etc., of the region of Mayūragira. Also deals with certain religious practices.

Nāgamaṇḍalakaḷpa (alchemical preparations with the aid of different products of
Nāgamaṇḍala)

There is the well-known region of Pāriyātra (i.e. mount Pāriyātra), in the north of which flows the river Pāra. Near the river, in the east, there exists the Nāgamaṇḍala (i.e. the mount Nāga encircled with a group of mountains) which is famous in the three worlds. 651

The way on which the Nāgamaṇḍala is situated abounds with all sorts of natural resources which confer perfection in all undertakings (related to alchemical operations) and which are in existence from ancient times. (In this mountainous region) The great rivers flow in full stream with their sacred waters. These are the Candrabhāgā, the Gaṅgā (Ganges), the Narmadā and the Sarasvatī. 652-653 (line 1)

The mountain (i.e. Nāgamaṇḍala) is furnished with four peaks.* These are respectively the Piṅgala (i.e. tawny coloured), the Karvura (i.e. variegated), the Sunanda (i.e. charming) and the Nāgamaṇḍala itself. These are the famous peaks of the mountain. Now listen about their respective lords (i.e. the mountains to which these peaks belong). 653 (line 2)-654

* * * * * 655-656

These are the (encircling) mountains in the Nāgamaṇḍala where (it is stated) the great *liṅga* form of Śiva, known as Virabhadra, exists. 657

He is stated to have appeared there from the *rasakūpa* (cave containing mercury) through a path in the nether world. 658 (line 1)

* * * * * 658 (line 2)-663

The *rasas*, the abode of mercury (*rasakūpa*), and the miraculous articles, which confer longevity and wealth, abound here. 664 (line 1)

* * * * * 664 (line 2)

The excellent medicinal plant and the substances which act as the bestower

a. 'Peaks' here stand for encircling hills.

Vss. 655-656: Names of the respective lords of the four mountains.

Vss. 658 (line 2)-663: Names of different miraculous objects of the Nāgamaṇḍala region.

Vs. 664 (line 2): deals with divine and semi-divine beings of the Nāgamaṇḍala region.

of longevity and of the objects ensuring success in all undertakings — all these exist in (the region of) this excellent mountain (i.e. mountainous region). 665

I shall again speak about the peaks and their respective locations. The Kapila, the lord of the mountains, is situated in the north (of the Nāgamaṇḍala region). 666

The Karvura is located in the east (of the Nāgamaṇḍala region). The Nāgamaṇḍala is in the southern part of (the above region). To the western side of the region is the Sunanda, which is also known as the Vyāghra. 667

Between the (mountains of) Vyāghra and the Piṅgala passes the great river Gaṅgā (Ganges). The Candrabhāgā flows between the Piṅgala and the Karvura. In between the Karvura and the Nāgamaṇḍala, the Sarasvatī has made her path. In the south flows the river Pāra as has been stated before. 668-669

In the north-eastern side is the great river Kulā in the midst of which there occurs the confluence (of other rivers). The temple of Mahādeva exists at the confluence. In this temple are deposited all kinds of *siddhidravayas* (objects conferring *siddhis*) and a flask containing mercury. By the favour of Śaṅkara this mercury is found to possess the power of transforming ten million times its weight of base metals into gold and silver. 670-671

Transmutation
power of
mercury
(vs. 670-671).

There exists a pond full of clear water on the bank of the river Śoṇa. The *Sīdhaka* with an attentive mind should collect soil from this pond. 672

Brightening
the lustre of
the silver
(vs. 672-673).

Silver, made into a lump with the soil of the pond, when roasted, assumes the lustre like the lord of asterism (i.e. moon). 673

Anybody, taking this soil internally, gets swooned showing the symptoms of falling down, quivering and loss of consciousness. Milk is given for quenching his thirst. 674-675 (line 1, first hemistich)

* * * * *

675 (line 1, second
hemistich — line 2)

Six months' use of this soil as a drug makes one undecaying and immortal. His appearance becomes like that of a sixteen year old boy, and he gets cured of wrinkles and grey hair. 676

Rejuvenation
and immorta-
lity
(vs. 676).

Vs. 675 (line 1, second hemistich—line 2): Power of invisibility obtained from the soil taking internally.

Having covered a distance of three hundred footsteps in the north-eastern region (of the river Soṇa), one finds a lake situated on the (mountain) Pingala. 677

Silver coloured soil and its property of transmuting lead into gold (vs. 678-680)

The charming silver-coloured soil is to be obtained by digging one *vitastī* into the bed of the lake. 678

The soil is to be roasted over the fire of *khudira* (wood). Thus roasted, it emits excellent fluids. The foremost of the *Sādhakas* can convert hundred times its weight of lead into charming and fiery coloured gold. There is no doubt about that. 679-680 (line 1)

The river Candrabhāgā having its origin on the mount Karvura flows in this region where there exists an umbragious tree (*chāyātaru*) and a well containing *rasa* (i.e. mercury). All the varieties of *rasa* (mercury), having the power of transmuting all objects, are deposited in the well. 680 (line 2)-681

* * * * *

682-692

Uses of the golden-coloured stones (vs. 683-694)

On the bank of the Narmadā are found the golden coloured stones (probably these indicate gold pyrites) having the appearance of a fowl's egg. One such stone is to be collected. This is to be (then) pounded and again dissolved. These two processes are to be performed repeatedly. 693

Red blood-like juice oozes from this. Mercury, rubbed with this juice, becomes endowed undoubtedly with the power of transmutation of metals. 694

A pond is found to exist there. In the north of (*śiraḥsthitā*) this pond, is the river Narmadā. In this pond there is a great *kuṇḍa* (hole) containing *kṣāramṛt*. 695

Transmutation of copper into gold (vs. 696)

Copper, smeared with water of that *kuṇḍa*, is to undergo roasting and is turned into gold by combining with odoriferous matter contained in the water. 696

Properties of 'black preparation' of mercury (vs. 697-698)

The wise should grind bright stone resembling the shaved human head. Maceration of this powdered substance along with mercury (*mṛkapāla*)^a is to be performed with the aid of honey. 697

Vs. 682-692: Description of the *chāyātaru*; miraculous power of the collyrium prepared from margosa leaves, clarified butter, etc.

a. The word *mṛkapāla* has been taken here as suggestive sense of Śiva, which in alchemical texts, stands for 'mercury'.

Mercury, thus treated, takes the form of collyrium and is endowed with the 'essences' of all metals (*sarvasūttvika*). This mercury is to be smeared on the leaves of copper after keeping it inside (the hollow of) gourd for twenty-one days. Copper, when roasted over fire, becomes gold. 698

* * * * *

699-701

Candrodakakalpa (properties and uses of moon-water)

I shall now tell you in brief the ways of application of moon-water by which men attain success (in alchemical preparations). The means, which are to be told, have not been expressed before O Goddess! listen to this. 702

Excellent water is produced in the mountainous regions, like those of the Mahendra, the Malaya, the Amarakantaka, the Hariścandra, the Śrīśaila, the Gandha-parvata^a, the Trikūta, the Alakā and the Himavat-parvata, and also in the excellent paddy-growing field. 703-704

The water decreases with the waning of the moon and increases with its fuller manifestation^b The water is to be collected on a full-moon day. 705

* * * * *

706-712

(After performing the prescribed rites and rituals) The stones, which are on the surface of the place of deposition, have to be lifted and the water repeatedly collected. This water (in a vessel) is to be kept in the proximity of watery-place (? possibly it refers to 'cooling place') by one who is fearless and steady-minded. 713

(Afterwards) The water is to be kept in a vessel anointed with borax. This vessel is to be placed inside the earth. The place should be lonely and free from air-current. 714

* * * * *

715 (line 1)

Vss. 699-701: Description of *chāyātaru* grown in the mountainous region of Pīṅgalaka.

a. It refers to Gandhāmādāna mountain

b. The property of water becomes feeble with the waning of the moon and increases with its fuller manifestation.

Vss. 706-712: Miraculous effects of moon-water -- tantrik rites for worshipping the place of deposition of moon-water before collection of the latter.

Vs. 715 (line 1): Offering of oblation, meditation, etc., for preservation of and drinking of this water.

He, who drinks one *pala* of this moon-water with clarified butter and honey on an auspicious day, with meditation and propitiation of the moon, becomes unconscious till the moon appears, when he will be alleviated by the rays of the moon. 715 (line 2)-716

The water on being digested, milk is to be drunk. Cow's milk is said to be the best in this case. This is to be drunk by one, who has subdued his passion and whose food is only milk. The quantity of this water is to be increased day by day. 717

If taken for twenty-one days, one gains power like that of Indra. One month's use makes one free from physical decay and senility and confers immortality. 718

(a) 'Fixation' of mercury
(b) Increase of transmutation power of mercury
(vss. 719-725).

Gold, mica, mercury, powder of *kānta* and moon-water, mixed well and roasted over fire, makes mercury attain the stage of *khota* 'fixation'. 719

By the 'touch' of this mercury all metals are transmuted. Metals when treated with this mercury and roasted in fire, become gold. 720

Gold, mica and mercury, mixed well with this water, is to be roasted in a crucible. This 'fixes' mercury. 721

This mercury becomes endowed with the power of transmuting hundred times its weight of copper into gold. Combined with silver and mica, it will be excellent for 'fixation' of tin. 722

This mercury, after calcination and blending with *bīja*, is to be macerated in this water, the latter's weight being twice, thrice or five times (of the weight of mercury). 723

It (mercury) is to be 'killed' in the *bhūdhara* apparatus. This mercury is to be treated (again) in the *mahītala* (i.e. *medinī* apparatus) with the aid of *bīja*. By rotating this operation six times with the application of *bīja*, one-sixth of the weight of mercury being utilized equally in each operation, mercury becomes endowed with a capacity of transforming ten million times its weight of base metals into noble metals. 724

This process, continued for twelve times (with the application of *bīja*, one-twelfth of the weight of mercury being utilized equally in each operation), enables mercury to have a capacity of transmuting base metals into noble metals by its mere 'touch'. When the operation is performed for sixteen times with the application of *bīja*, one-sixteenth of the weight of mercury utilized in the same

proportion each time, mercury becomes endowed with the power of transmuting base metals into noble metals by its 'smoke' only. 725

This mercury, when kept in the mouth, gives one the efficacy of moving in air. He becomes the foremost among all men and second only to Sankara. 726

Mercury's
power of
'levitation'
(vs. 726).

He is inviolable to all beings and is capable of moving in the three worlds. The moon-water taken along with milk for one year, makes him free from the clutches of all diseases. He becomes cured of wrinkles and grey hair. 727-728
(line 1)

728 (line 2)-
729 (line 1)

* * * * *

Copper is turned into gold with the aid of the urine and faeces of one who has taken this water with milk. 729 (line 2)

Transmutation of
copper into gold
(vs. 729).

Visodakakalpa (properties of poisonous water)

There are three kinds of poisonous water. They are characterized by their glossy appearance. The colours of the water are red, yellow and black. These three colours of poisonous water are serially presented in order of degrees of their properties. 730

Their genuineness is to be proved by observing them as destroyer of an animal, bird and human being respectively. (Coming into contact with these kinds of water) The hairs and teeth crumble. There occurs no reflection of shadow in this poisonous water. 731

Characteristics of
poisonous water
(vs. 731-733).

It (the poisonous water) contracts nails. Oil loses its fluidity by coming in contact with the poisonous water. The seed unfolds itself (i.e. there occurs the appearance of sprouts), alkalis begin to move to and fro, milk assumes the form of oil, (and) asafoetida emits no odour. It removes the odour of sulphur and destroys the fragrance of musk. 732-733

It is called *visodaka* (poisonous water), an excellent substance which bestows perfection in all (alchemical) undertakings. 734 (line 1)

* * * * * 734 (line 2)-737

Vss. 728 (line 2)-729 (line 1): Perpetual youth on coming into contact with a person taking this drug.

Vss. 734 (line 2)-737: Worship of tutelary god, and *bija mantras* to be muttered for attaining success in the preparations using *visodaka*.

Thus it is to be taken in *palāśa*-leaf and is to be kept in the hollow portion of bitter gourd. (The juices of) Three myrobalans are to be poured there. (After admixing in water with the juices of three myrobalans). It is to be taken out (from the hole of the bitter gourd) with proper muttering of mystic syllables. 738

It is to be carefully covered with the leaves of *palāśa* and taken home where it is to be deposited in heaps of paddy (for three weeks). 739

After three weeks, it is to be taken out from heaps of paddy. The preparation with this poisonous water is to be undertaken on an auspicious day. 740 (line 1)

Rejuvenation
and *dehasiddhi*.
(vss. 740-741)

The wise should pound the grains of *śasti* variety of paddy with the poisonous water Mercury and milk of goat are to be mixed with this, and pills of one *śāna* in weight are to be prepared carefully from this (mixture). 740 (line 2)-741

One pill is to be taken each day along with milk. When it will be digested, milk is to be drunk. The diet should be without salt and sour foods. 742

In one month, he who uses it, becomes free from wrinkles and grey hair, attains an appearance like that of a sixteen year old boy and acquires *dehasiddhi*. 743

Equal weights of poisonous water, sulphur and orpiment (*haribīja*), mixed well with the urine of goat, is to be smeared on copper-leaves. O Goddess! roasted in *puta*, it becomes gold of heavenly quality. 744-745 (line 1)

Thus the leaves of lead, smeared with the above product and roasted in *puta*, are turned into gold which resembles the colour of a cochineal. 745 (lines 2-3)

Śailodakavidhi (properties and uses of mountain-water)

O dear! I shall now tell you about the preparation of mountain-water. 746

Preparation of
mountain-water
(vss. 747-749).

There is a great mountain Kardama by name. It has four peaks, containing four substances: cinnabar, orpiment, sulphur and realgar. The mountain-water is to be prepared by extracting the fragrant matter of these four substances. 747-748 (line 1)

Sulphur and orpiment (and others) are to be placed in a pitcher full of water. The mountain-water is formed when there occur bubbles on the surface of the water. 748 (line 2)-749 (line 1)

The mountain-waters (prepared from the substances) of the Śrīśaila (mountain) situated on the outskirts of Śrīvāna, and that (prepared from the substances) obtained from the bottom of the Paryāika (mountain), possess the capacity of transforming hundred thousand times their weights of base metals into noble metals. Base metals are regarded to have been transformed into noble metals in a day when they are treated with the product (of the mountain) on the bank of the river Bhagavatī. The product of the mountain in Gokarṇa performs transmutation of base metals into noble ones within three days. 749 (line2)-750

Transmutation
powers of mountain
-water of different
places
(vss. 749-753).

That (i.e. water, prepared from the substances) obtained from the different sides of the Bhadrā * (mountain), transmutes metals in a day; that (prepared from the substances) of the Ṛkṣa mountain, transmutes metals within three days; that (prepared from the substances) of the Brahmagiri (mountain), transmutes in a day; that (prepared from the substances) of the Vindhya (mountain), transmutes metals within a moment. 751

Mountain-water (prepared from the substances) of the region of the Sahya mountain near (its two peaks) Devī and Dattātreyā, has the power of transforming ten million times its weight of base metals into noble ones within a day. The mountain-water (prepared from the substances of the mountainous region) even of a place difficult to access, has the power of transforming metals within a day. Mountain-water (prepared from the substances) of the Nīsiṃha (mountain) belonging to the region of Deuliyā, possesses the capability of transforming hundred thousand times its weight of base metals into noble metals. 752

Mountain-water (prepared from the substances of the mountains) found wherever else are considered as originating from (the favours of) Brahmā, Viṣṇu and Śiva. This nectar-like mountain-water found in all these regions is excellent for imparting perpetual youth. 753

O Goddess of the gods! mercury is to be treated well with this mountain-water. In a month, mercury loses its own character. 754

Rejuvenation and
immortalization
(vss. 754-755).

Anybody, who takes it for one month, becomes free from physical decay and senility and attains immortality. By using it for one year, one becomes gifted with a prolonged life like the moon and the sun. 755

756

*.
a. Bhadrā, i.e. Mount Meru.
Vs. 756: Mythological story about the origin of *śatlodaka*.

Kalokavīkṣakalpa (properties and uses of *kolaka* plant)

Aṅkola has four varieties: white, red, yellow and black. 757 (line 1)

* * * * * 757 (line 2)-758

The seeds of black variety of *kolaka* are to be finely powdered. This fine powder is to be smeared inside a vessel made of the wood of *sakaṭa*. 759

Exudation of oil
(vs. 760-761).

The vessel, made of the wood of *sakaṭa*, containing powdered seeds of (black) *kolaka*, is to be kept exposed to sunlight. Oil exudes thus from this powdered substance. 760 (line 1, and line 2 upto first hemistich)

* * * * * 760 (line 2, second hemistich)-761

Transformation of
copper into gold
(vs. 762-763).

Likewise, the oil of red variety of *aṅkola* is to be exuded. Copper-leaves, smeared with this oil, are to be roasted in *puṭa*. This copper, admixed with one *niṣka* of gold, becomes free from its blackish colour, odourless, and when digested with three *niṣkas* of gold, are turned into gold. 762-763

'Fixation' of
mercury
(vs. 764).

Mercury, rubbed with this oil and encased with it, is to be kept in a crucible, the upper and lower parts of which are to be anointed with this oil. Mercury, when treated in this way, attains instantaneous 'fixation'. 764

Salmalikalpa (properties and uses of *sālmali*)

There are four varieties of *sālmali*. These are white, ^a *asita*^b (non-white), yellow ^c and black. 765 (line 1)

* * * * * 765 (line 2)-
766 (line 1)

Vss. 757 (line 2)-758: Miraculous power of the excrement prepared from the root of this plant.

Vss. 760 (line 2, second hemistich)-761: Power of invisibility acquired from the collyrium prepared with the oil of this plant.

a. White *sālmali* (or white flowering species), i.e. *Triodendron anfractuosum* DC.

b. The term *asita* is to be taken here as signifying the red variety of *sālmali* (or red flowering species) though it is not specifically mentioned among the four varieties of the plant; but its properties have been discussed in subsequent verses.

c. Yellow *sālmali* (or yellow flowering species), i.e. *Cochlospermum gossypium* DC.

Vss. 765 (line 2)-766 (line 1): Acquisition of power of invisibility by the external use of the root of black *sālmali*.

The oil and the pasted root (of black variety of *śalmali* from which the oil has been extracted) when taken (internally) along with candied sugar, for three weeks, bestows *siddhi* on him, makes him attain an appearance of a sixteen year old boy, * * * *, and prolongs his life-time. 766 (line 2)-767

An iron-tube for extracting the juice is to be inserted at the bottom of the plant. An earthen vessel is to be arranged (for collecting the juice). Fire is to be urged from below. The juice is to be heated in the *gaiaputa*. 768

* * * * * 769

Silver, melted along with this juice, becomes dark. The flower of this plant, along with that of *bhūgarāva* and oil of the bulbous root of *musali* is to be heated with water. This is to be used for anointing hair. Within a week, the grey colour of hair is repelled, and there appears (luxurious growth of) black hair up to the forehead. 770-771

Dyeing
property of
śalmali juice
(vs. 771).

* * * * * 772-774 (line 1)

Mercury, taken along with clarified butter and a compound consisting of two parts of roots of white *śalmali* and of *aśvagandhā*, and one part of barley-meal for twenty-one days, makes one endowed with a strength equal to that of an young elephant. During this drug-course alkaline foods should not be taken.

774 (line 2)-775

* * * * * 776 (line 1)

Likewise, the root of red *śalmali* is to be collected. Melted silver, dyed on being treated with the aid of this root and then roasted, assumes the form of gold. 776 (line 2)-777 line 1)

Dyeing of silver
(vs. 776-777).

Juice is to be extracted from young roots of black *śalmali*. It is to be drunk with equal weight of pure honey. He, who drinks it, becomes endowed with a body as strong as thunder. 777-778 (line 1)

Vs. 769: Miraculous power of assuming any form at will by taking the juice of black *śalmali* in combination with honey.

Vs. 772-774 (line 1): Miraculous powers of *śalmali*.

Vs. 776 (line 1): Amplification by using mercurial drugs.

Rejuvenation
(vss. 778-779).

The juice (of black *śālmālī*), extracted by the same method, is to be macerated with honey. It turns the old into young with full manifestation of all characteristics of young age by getting him cured of wrinkles and grey hair. 778 (line 2)-779 (line 1)

The powder of pollens of the flower of this plant (black variety), along with the nectar in the flower of *arka*, is to be taken with boiled rice. By using this, one becomes endowed with great strength. One who takes regularly the preparations of this excellent plant, becomes free from sufferings, senility and death.

779 (line 2)-780

* * * * *

781-782

Śrīvṛkṣakalpa (properties and uses of *śrīvṛkṣa*)

Śrīvṛkṣa is considered to be the best of all plants. It bears the (three) appellations as is imagined in the case of Agni. Powdered leaves, flowers, fruits, stems and roots of the plant, when taken internally along with buttermilk, sour gruel, milk, honey, water and clarified butter for six months, makes one devoid of senility and imparts to him immortality. 783

The seeds of *bilva* (i.e. *śrīvṛkṣa*) pounded finely, (and) macerated seven times in the clear decoction of three myrobalans, is to be deposited in the apparatus^a wherein by pressing (the macerated substance) oil is to be obtained with great care. This oil is to be taken in a smooth and polished earthen vessel and kept inside the earth. 784-785

After a month, it is to be taken out and preserved according to usual method (of preservation). One *karṣa* of this oil should be taken internally on the auspicious eighth or fourteenth days of the dark half of the month, or when the moon is in conjunction with Puṣya asterism, in a place where wind does not pass, by one whose system has been purified by emesis and purgation. 786-787

When this oil is digested properly, one should take sufficient food consisting of boiled *śāli* rice and milk. Within a day he becomes endowed with mental vigour and devoid of old age decays. 788

By using it for twenty-one days, one becomes omniscient and beautiful, recovers from wrinkles and grey hair and lives a long life of thousand years. 789

Vss. 781-782: deals with propitiatory rites observed at the time of plucking the plant.
a. The apparatus possibly indicated here is *peṣaṇīyantra*, i.e. mortar.

* * * * *

790-791

Eraṇḍakalpa (properties and uses of *eraṇḍa*)

I shall now tell you about another plant, listen with great care. The plant *eraṇḍa* is endowed with excellent properties which are conducive to human being. 792

Eraṇḍa has four varieties according to colours: red, yellow and the others. The oil of *eraṇḍa* is to be extracted on a Sunday by performance of usual rites. 793

Purified mercury is to be compounded with sulphur with the aid of the oil of red *eraṇḍa*. This compound is to be heated with the same oil in an iron vessel. The heated mass assumes the colour of a *guñjā* within one *yāma*. This product can transmute thousand times its weight of silver, lead and copper into noble metals. 794-795

Mercury-sulphur
compound
(vss. 794-796).

This oil along with honey and sulphur is to be kept underground for one month. Then it is to be taken out and preserved. 796

A person, taking four *ṃskas* of this oil along with (the juice of) *dahana* every morning for a month, attains the lustre of the rising sun. 797

* * * * *

798

Six months' use of this oil gives one longevity of thousand years. Twelve years' use of this oil makes one attain *siddhi*. There is no doubt about that. 799

* * * * *

800-802 (line 1)

Mercury, when rubbed with the oil (black) *eraṇḍa*, becomes 'fixed'.

802 (line 2)

'Fixation' of
mercury and its
application to
transmute tin
into noble metals
(vss. 802-808).

This mercury, when admixed with tin, attains the power of transmuting thousand times its weight of tin which is 'killed' (with the aid of the oil of black *eraṇḍa*) into noble metals within a month. 'Killed' tin, treated with the above oil, becomes 'fixed' and remains intact as long as the moon and start exist. 803

* * * * *

804-805

Vas. 790-791: Mystic syllables to be uttered at the time of taking this oil.

Vs. 798: Rules to be observed at the time of taking the oil of red *eraṇḍa*.

Vas. 800-802 (line 1): Supernatural powers associated with this oil.

Vas. 804-805: Miraculous power of a collyrium prepared with the oil of white *eraṇḍa*.

Purified mercury, ground with the root of (white) *eraṇḍa* and *kāntapāyāna*, is to be heated along with silver in a closed crucible. 806

Thus by heating three times over the fire of charcoals of *sālmāṅi* and of *khadira*, mercury attains 'fixation'. This mercury, when thrown into molten tin, transmutes thousand times its weight of the latter into noble metals. 807

One *niska* of the root of (white) *eraṇḍa*, dried in shade, is to be licked along with cow's milk by one who should take milk as his diet and who has subdued his senses. One month's use (of this drug) makes one recover from all diseases. 808-809 (line 1)

* * * * * 809 (line 2)-810 (line 1)

The root of yellow *eraṇḍa*, collected on a Sunday in the month of Puṣya, dried in shade and rubbed with butter, is to be kept inside a pot of honey, along with three spices, three myrobalans, sugar, clarified butter and honey. This vessel, sealed tightly, is to be deposited in earth (for a month). 810 (line 2)-812 (line 1)

After a month it is to be taken out. One *niska* of this product is to be licked regularly by one who should lie down in a place where air does not pass, who takes milk as his diet, and who is always in a cheerful mood. By using this for one month one recovers oneself from senility. 812 (line 2)-813

* * * * * 814

Thus ends the *Rasārṇavakalpa* in the *Rudrayāmalatantra*.†

Vs. 809 (line 2)-810 (line 1): Miraculous powers of the drug

Vs. 811: Supernatural powers conferred by the drug.

{Note: At the end of the text there occur some Sanskrit verses in the portion written in some hill dialects. A gist of the contents of this Sanskrit portion is given below:

(i) Medicinal prescriptions for pain in head and for the treatment of child.
(ii) Transmutation of silver into gold with the aid of copper, 'killed' in combination with sulphur and later pasted with the juice of *bijapūva*.

APPENDIX

<i>Name of Plant</i>	<i>Botanical name and major chemical constituents</i>
1. <i>Apāmārga</i>	: <i>Achyranthes aspera</i> Linn. Seeds yield hentriacontane, achyranthes saponins ; also contains oleanolic acid-oligosaccharide saponin; ocdysone root extract gives oleanolic acid.
2. <i>Aparājita</i>	: <i>Clitoria ternatea</i> Linn. Leaves yield a lactone, aparajitin ; seeds show the presence of nucleo-protein. Seeds and root-bark contain tannin.
3. <i>Arka</i>	: <i>Calotropis gigantea</i> R. Br. Bitter resins contain akundarin, calotropin ; latex contains uscharin, noruscharin, uskharidin, calotropin, calotoxin, calactin and calatropagenin ; also contains β -amyirin and calcium oxalate; and glutathione and a proteoclastic enzyme (in traces). Stem-bark contains α - and β -calotropeoles, β -amyirin and giganteol. Flowers contain esters of α - β calotropeols and β -amyirin; root-bark contains β -amyirin, two isomeric crystalline alcohols -- giganteol and isogiganteol.
4. <i>Aśvagandhā</i>	: <i>Withania somnifera</i> Dunal. Contains alkaloids — nicotine, somniferine, somniferinine, withanine and withananine; roots contain sucrose, β -sitosterol and acid; also contain isopelletierine, tropine, pseudotropine, choline, cuscohygrine, 3 α -tigloyloxytropane, <i>dl</i> -isopelletierine, novel withanolides as withaferin A and withaferin B.

Name of Plant	Botanical name and major chemical constituents
5. <i>Aśvattha</i>	: <i>Ficus religiosa</i> Linn. Bark contains tannins ; leaves are reported to contain calcium ; aqueous extract of bark shows anti-bacterial activity.
6. <i>Bhallāta</i>	: <i>Semecarpus anacardium</i> Linn. Contains anacardic acid, cardol, catechol, anacardol, semecarpol, bhilawanol and fixed oil ; nuts contain anacardic acid.
7. <i>Bhūṅga</i>	: <i>Eclipta alba</i> Hassk. Contains alkaloids – ecliptine, nicotine (in traces); contains thiophene compounds α -terthienyl methanol, 2-formyl α -terthienyl, thiophene derivatives, polyacetylene, stigmaterol, β -amyrin, wedelolactone, norwedelolactone, desmethyl-wedelolactone, glycosides and peptides.
8. <i>Bhūdhātrī</i>	: <i>Flacourtia cataphracta</i> Roxb. Bark contains astringent principles (tannins).
9. <i>Brahmasomā</i>	: <i>Herpestis monniera</i> H.B.K. Contains the alkaloids, brahmine and herpestine.
10. <i>Citraka and Raktacitraka</i> :	: <i>Plumbago zeylancia</i> Linn. and <i>P. rosea</i> Linn. Contains a naphthoquinone plumbagin.
11. <i>Devadālī</i>	: <i>Luffa echinata</i> Roxb. Fruit-pulp contains luffein and bitter substance; seeds contain a bland fluid oil free from bitterness and possesses some siccativ properties.
12. <i>Dhātrī</i>	: <i>Phyllanthus emblica</i> Linn. Fruit rich natural source of vitamin C ; seeds contain fixed oil, phosphatides and essential oil ; fruits, bark and leaves rich in tannin.

Name of Plant	Botanical name and major chemical constituents
13. <i>Dvipadī</i>	: <i>Mesua ferrea</i> Linn. Oil contains mesuol, mesuone, mammeisin and mesuagin, heartwood contains cuxanthone and its methyl ether, mesuaxanthone A and B, I, 5-dihydroxyxanthone and β -sitosterol; bark contains ferruol A; stamens contain lupeol, novel biflavonoids measuaferrone A and mesuaferrone B
14. <i>Eraṇḍa</i>	: <i>Ricinus communis</i> Linn. Contains alkaloid — ricinine, toxalbumin ricin; seeds contain toxin, agglutinin, ricin D, an acidic ricin and fixed oil (45-50%)
15. <i>Harinadarī</i>	: <i>Nerium odorum</i> Soland. Leaves yield oleandrine and cardiotoxic principles; bark contains cardiotoxic glycosides, odorosides A, B, D, I, G, H and K.
16. <i>Īsvarī</i>	: <i>Artemisia vulgaris</i> Linn. Contains essential oil, adenin, a bitter principle, green volatile oil of camphoraceous odour.
17. <i>Jyotismatī</i>	: <i>Cardiospermum helicacabum</i> Linn. Contains saponins, sugar, alcohol, quebrachitol; also contains β -sitosterol, phlobaphene and phlobatanin, apigenin and proanthocyanidins.
18. <i>Kadaṭī</i>	: <i>Musa sapientum</i> Kuntze. Contains two physiologically important compounds serotonin and norepinephrine in addition to dopamine and an unidentified catecholamine, also sugar, vitamins B and C, minerals, etc.; ovaries contain tryptophane and indole compounds.

<i>Name of Plant</i>	<i>Botanical name and major chemical constituents</i>
19. <i>Kanyā</i>	: <i>Aloe indica</i> Linn. Contains aloin, isobarbaloin, emodin, gum and resin; juice contains anthraquinone derivatives, like, emodin and chrysophanic acid; aloesin — a <i>c</i> -glycosyl chromone; leaf-wax contain branched chain alkanes.
20. <i>Katutumbī</i>	: Wild variety of <i>Lagenaria vulgaris</i> Seringe Contains saponin and fatty oil.
21. <i>Kolaka</i>	: <i>Alangium lamarckii</i> Thwaites. Contains bitter alkaloid — alangine.
22. <i>Kṣīrakanda</i>	: <i>Ipomea digitata</i> Linn. Tuber contains starch, sugar and β -sitosterol and a sesquiterpenoid ipomeamaronol.
23. <i>Kuṣmāṇḍī</i>	: <i>Benincasa cerifera</i> Savi. Contains fixed oil, starch, an alkaline cucurbitine, acid resin, proteids, myosin, vitellin, sugar, vitamin B, etc.
24. <i>Mātuluṅga</i>	: <i>Citrus medica</i> Linn. Oil from the fruit-peel contains limonene, dipentene, citral, etc. Fruits yield flavonones and essential oils (components of oil: monosesquiterpenes, hydrocarbons, alcohols, aldehydes, ketones and esters). Juice has citric acid, phosphoric and malic acids. Fresh leaves and twigs yield terpenes, alcohols, phenols, aldehydes, ketones, acids, esters, coumarin, furocoumarin, flavones, carotenoids, aromatic hydrocarbons, ethers, oxides, furan derivatives, nitrogen compounds, steroids, sesqui- and tri-terpenoids.

Name of Plant	Botanical name and major chemical constituents
25. <i>Musali</i>	: <i>Curculigo orchioides</i> Gaertn. Contains resin, tannin, mucilage, fat, starch and ash containing oxalate of calcium. Roots contain a good deal of mucilage.
26. <i>Nirgundi</i>	: <i>Vitex negundo</i> Linn. Contains an alkaloid — nishindine. Leaves yield essential oil; contain vitexin and isovitexin, α -glycosyl flavones.
27. <i>Palāśa</i>	: <i>Butea frondosa</i> Koen ex. Roxb. Flowers contain chalcones, butein, butin and the chalcone, glycosides butrin, isobutrin, palastirin (sulphurein), coreopsin, isocoreopsin, monospermoside, isomonospermoside; gum contains cyanidin and leucocyanidin tetramer; bark contains leucocyanidin tetramer.
28. <i>Punarnavā</i>	: <i>Boerhavia diffusa</i> Linn. Contains potassium nitrate and other salts of potassium; yields an alkaloid — punarnavine
29. <i>Raktacandana</i>	: <i>Pterocarpus santalinus</i> Linn. Heartwood contains (a) triterpenes, acetyl oleanolic acid, acetyl oleanolic aldehyde; (b) sesquiterpenes like — β eudesmol, pterocarpol, cryptomeridiol, pterocarpone, pterocarptriolone, pterocarpdiolone; (c) pterocarpans — pterocarpin and homopterocarpin; (d) isoflavones — santal and (e) stilbenes — pterostilbene. Bark contains (a) triterpenes lupeol, lupeonone, β -sitosterol and epilupeol; (b) anhydro bases — santalin A and santalin B.

Name of Plant	Botanical name and major chemical constituents
30. <i>Rudantī</i>	: <i>Cressa cretica</i> Linn. Contains alkaloid.
31. <i>Sāka</i>	: <i>Tectona grandis</i> Linn. Wood contains lapachenol, tectol, dehydrotectol, lapachol, tectoquinone, 2-methylquinizarin, deoxylapachol, lapachencle, betulinic acid, friedelin, caoutchouc, squalene, 2-methylanthraquinone; bark contains <i>cis</i> 1.4-polyisoprene, all trans-squalene, betulinic acid; and leaves contain tectoleafquinone.
32. <i>Sālmālī</i>	: <i>Bombax malabaricum</i> DC. Gum contains catechutannic acid; seeds contain crude fat with stearin. Roots of young plant contain proteins, fatty matter, phosphatides (cephaelin), semul red, tannins, arabinose and galactose, pectous matter, starch; mucilage appears to be a salicophosphoric ester of mannogalactan.
33. <i>Śigru</i>	: <i>Moringa oleifera</i> Lam. Bark contains alkaloids—moringine and moringinine, and two resins; seeds yield oil which is a good source of behenic acid.
34. <i>Somarājī</i>	: <i>Vernonia anthelmintica</i> Willd. Seeds contain resins, alkaloid—vernoinine, an oil and ash.
35. <i>Śrīvṛkṣa</i>	: <i>Aegle marmelos</i> Corr. Bark contains reducing sugar and tannin. Fruit-pulp contains mucilage, pectin, sugar, tanmin, volatile oil; yields marmelosin, bitter principle, ash, balsamic principle, etc. Seeds contain a light yellow oil.

Name of Plant	Botanical name and major chemical constituents
36. <i>Tāmbūla</i>	: <i>Piper betle</i> Linn. Leaves yield yellow-coloured essential oil and enzymes.
37. <i>Uccaḷā</i>	: <i>Abrus precatorius</i> Linn. Seeds contain (a) amino acids, aspartic acid, threonine, glycine, valine, methionine, leucine, tyrosine, arginine, phenylalanine lysine, histidine, asparagine, proline, α -amino butyric acid; (b) a toxic protein, abrin; (c) lipids; (d) squalene, stigmasterol, β -sitosterol, campesterol, phytohemagglutinin.
38. <i>Vajrī and Snuhi</i>	: <i>Euphorbia antiquorum</i> Linn. and <i>E. nerifolia</i> Linn. Contains euphol, euphorbol, cycloartenol, 24-methylenecycloartenol, lupeol, lanasterol, β -amyrin, butyrosperma, tirucalol, etc.
39. <i>Viśvabheṣaja</i>	: <i>Zingiber officinale</i> Rosc. (dry ginger) Green ginger-oil contains sesquiterpene zingiberene; also contains camphene, phellandrene, cineol, citral, borneol and also the pungent constituents — gingerol and shogaol.

GLOSSARY*

अ a		
अक्षय : <i>akṣaya</i> Undiminished, i.e. mercury undergoes no elimination of its impure matters	१३७	अनामिका : <i>anāmikā</i> (?) A kind of plant
अग्निमध्य : <i>agnimadhiya</i> [see वल्लिमध्य]	७२०	अन्धमूषा : <i>andhamūṣa</i> [see मूषा—अन्ध]
अग्निसह : <i>agnisaha</i> Processing of mercury to make it capable of standing the heat of fire	३६६	अपराजिता : <i>aparājita</i> [see Appendix, p. 121]
अङ्गोल : <i>aṅkola</i> [see कोलक]	७६२	Syn. गिरिकणिका and विष्णुकान्ता
—अरुण : — <i>aruna</i> Red variety of अङ्गोल	७६२	अपामार्ग : <i>apamārga</i> [see Appendix, p. 121]
		५८, ३६८, ३७०, ४७४
		अभ्र, अभ्रक : <i>abhra, abhraka</i> Mica
		७६४-२६५, ३५६, ४८२, ४८५, ५०७, ५७२, ५८७, ५९०
		Syn. गगन
अजनायिका : <i>ajanayika</i> (?) Possibly it refers to <i>brahmī</i> . [अजनायिका means the consort of Brahmā, i.e. Brahmanī—a name for the plant <i>brāhmī</i> , <i>Herpestis monni-</i> <i>era</i> H.B.K.]	६७	—श्वेत : — <i>śveta</i> White अभ्र
		३६४
अञ्जन : <i>añjana</i> Collyrium	९६८	अम्ल : <i>amla</i> Acid substance
		१५०, १६४, ३२२, ३३४
अधःपुष्पी : <i>adhahpuspī</i> [see ब्रह्मदण्डी]	२३०	अयस्कान्त : <i>ayaskānta</i> [see कान्त]
		५७६

* Reference numbers indicate verse numbers.

अरुणाङ्गोल : <i>aruṇāṅkola</i> [see अङ्गोल-अरुण]		अवलोक : <i>avaloka</i> Mercury's power of transmuting base metals into noble ones by its mere 'sight'	१३३
अर्क : <i>arka</i> [see Appendix, p. 121] ६६-६७, १८७, १८६		अश्वगन्धा : <i>aśvagandhā</i> [see Appendix, p. 121] २४३, २४५, २४७, २४९	
— तोय : — <i>toya</i> Watery juice of अर्क	४६५	<i>Syn.</i> वाजिगन्धा अश्वत्थ : <i>aśvattha</i> [see Appendix, p. 122]	२५७
— श्वेत : — <i>śveta</i> White flowering अर्क		<i>Syn.</i> पिप्पल	
अर्कनमिता : <i>arkanamitā</i> <i>Gynandropsis pentaphylla</i> DC.	३०२	अष्टलोह : <i>aṣṭaloha</i> Eight metals, viz. gold, silver, copper, tin, lead, and three types of iron— <i>kānta</i> (see कान्त), <i>mūṇḍa</i> (wrought iron) and <i>tīkṣṇa</i> (see तीक्ष्ण)	
<i>Syn.</i> अर्कवल्ली	६६	१२०, १२७, १४१	
अर्कवल्ली : <i>arkavallī</i> [see अर्कनमिता]		आ ā	
अर्द्धचूर्ण : <i>ardhacūrṇa</i> Half-powdered	६१	आमलकी : <i>āmalakī</i> [see घात्री]	५३४
अर्द्धादं : <i>ardhārdha</i> One-fourth	३७०	आरण्योपल : <i>āraṇyopala</i> Dry cow-dung cake	३६६-३६७
अलाबुक : <i>alābuka</i> The fruit of bottle-gourd, <i>Lagenaria vulgaris</i> Ser.	७६	<i>Syn.</i> छगण	
अवतारन : <i>avatārana</i> Soaking	६२८, ६९८	आरनाल : <i>āranāla</i> Sour gruel prepared by the fermentation of boiled rice	७८३
	३७८	आरोट, आरोटक : <i>āroṭa, āroṭaka</i> 'Fixation' of mercury after its proper purification [see <i>Rasaratnasa-muccaya</i> , 11, 60]	३५९, ४३५

आलोडन : <i>ālodana</i> Stirring	ए e	
इ i	६३ एकवीरा : <i>ekavīrā</i> Identified as <i>bandhyākarkoṭī</i> , the male variety of <i>karkoṭakī</i> , <i>Luffa</i> <i>cylindrica</i> Linn.	
इन्द्रगोपक : <i>indragopaka</i> Cochineal		१५३
इन्द्रवारुणी : <i>indravarunī</i> <i>Cucumis colocynthis</i> Linn.	७४५ एकादशपुट : <i>ekādaśaputa</i> [see पुट—एकादश]	
ई I	५७४ एरण्ड : <i>eraṇḍa</i> [see Appendix, p. 123]	७६२-७६३
ईश्वरी : <i>īśvarī</i> [see Appendix, p. 123] ४४६, ४५६, ४६३, ४७८	— पीत : <i>pīta</i> Yellow variety of एरण्ड	८१०
<i>Syn.</i> नागदमनी and नागिनी	— रक्त : <i>—rakta</i> Red variety of एरण्ड	७६४
उ u	एला : <i>elā</i> Cardamom, the seed of <i>Elettaria</i> <i>cardamomum</i> Maton.	२६८
उच्चटा : <i>uccaṭā</i> [see Appendix, p. 127] १७०, ४१५, ४३१, ४३५		
उद्वर्तन : <i>udvartana</i> Kneading	उौ au	
उपलेपन : <i>upalepana</i> Anointing; smearing	५७० औषधी : <i>auśadhī</i> Medicinal plants; annual herbs	१२१, १२४
ऊ ū	क ka	
ऊषाकर्दम : <i>ūṣākardama</i> Mud containing saline particles	कककोलक : <i>kakkolaka</i> <i>Piper cubeba</i> Linn.	२६८

कङ्कालखेचरी : <i>kaṅkālakhecarī</i> One of the five valuable plants [see <i>Rasārṇava</i> , 5, 28] ११६-११७	कनकप्रभ : <i>kanaka-prabha</i> Lustre or brightness of gold ८७
<i>Syn.</i> खेचरी	कन्द, कन्दक : <i>kanda, kandaka</i> Bulbous root of plant, tuber १५४, १६१, १६८, १८१, १८६, ४१७, ५८५, ७७०
कट : <i>kata</i> Emitting brilliance of a metal (gold) १३७	
कटु : <i>kaṭu</i> Pungent ३२२	कन्यका, कन्या : <i>kanyakā, kanyā</i> [see Appendix, p. 124] ६५, ३५२, ३५४ <i>Syn.</i> कुमारी
कटुक : <i>kaṭuka</i> An aggregate of three pungent substances, viz. black and long pepper, and dry ginger ८६	करीषाग्नि : <i>karīṣāgni</i> Fire of cow-dung ३७२
<i>Syn.</i> त्रिकटुक	कर्कोटक : <i>karkoṭaka</i> <i>Momordica dioica</i> Roxb. ५२२
कटुतुम्बिक : <i>kaṭutumbika</i> The fruit of कटुतुम्बी ४०७	कर्कोटी : <i>karkoṭī</i> A plant with a bitter fruit; may be identical with <i>karkoṭakī</i> , or <i>dhūmār-</i> <i>gava</i> , i.e. <i>Luffa cylindrica</i> Linn. १५८
कटुतुम्बी : <i>kaṭutumbī</i> [see Appendix, p. 124] १६१, ४०७, ४६५, ४६५ <i>Syn.</i> कट्वालाबु and पयस्विनी	कदम : <i>kardama</i> Mud ६७३
कट्वालाबु : <i>kaṭvālābu</i> [see कटुतुम्बी] ७३८	कर्पूर : <i>karpūra</i> Camphor, <i>Cinnamomum camphora</i> Noes and Eberm. २६८
कदली : <i>kadalī</i> [see Appendix, p. 123] ३६८, ३७०	कर्ष : <i>karṣa</i> A weight of gold or silver, equal to 16 माषs, about 176 grains troy; or 280 grains troy if 8 <i>rattis</i> for one माष is taken instead of 5 <i>rattis</i> for one माष. २६६, ३५६, ४३१
कनक : <i>kanaka</i> [see काञ्चन] ८७, १३२, १५१, १८२, ४४३, ५६६, ६०६, ७६३	

कला : <i>kalā</i> A part or portion of a whole ७२४	१३६, १३८, १४३, १७२, १७६, १८६, १६२, १६८, २००, २०२, २८२, ३५८, ३६२-३६३, ३६७, ३६६, ४०६, ४१२, ४२६, ४४२, ४६६, ६१३, ६६८, ७१६-७२२, ७२६
कल्क : <i>kalka</i> Substance pressed with some liquid content; tenacious paste ३६७, ३६२, ४६४, ४६६, ४६६, ४६६, ५०८, ६०६-६१०	<i>Syn.</i> कतक, क्षमापाल, पीत, स्वर्ण and हेम
कल्प : <i>kalpa</i> [see Introduction, p. 3] २६७, ४८६, ७८०	काञ्जिक, काञ्जीक : <i>kāñjika, kāñjika</i> Sour gruel prepared from the acetous fermentation of powdered paddy and other substances ३३४, ६०८
कपाय : <i>kasāya</i> Astringent ३३२, ३३४	कान्त, कान्ति : <i>kānta, kānti</i> Magnetic oxide of iron १६०, ३६४, ४०८, ५६०, ७१६ <i>Syn.</i> अयस्कान्त and कान्तपाषाण
काच : <i>kāca</i> (i) <i>Kācalavana</i> , i.e. factitious salt procured by boiling earth impregnated with saline particle (<i>kāca</i>) (ii) Black salt, i.e. <i>viṭavana</i> , a medi- cinal salt prepared by calcining fossil salt and the fruit of <i>Emble myrobalan</i> together. It consists of muriate of soda with a proportion of sulphur, iron and lime. ३७०, ३७२	— जीर्ण : — <i>jīrna</i> Mercury calcined or digested with कान्त ४०८, ४३१ — पाषाण : — <i>pāṣāna</i> [see कान्त] ८०६
— चूर्ण : — <i>cūrṇa</i> Powder of काच ३७०, ३७२	कालिका (i) : <i>kālikā</i> One of the seven <i>kañcuka</i> impurities of mercury [see <i>Bṛhadयोगतराङ्गिणी</i> , 43, 13] १४०-१४१
काचमाची : <i>kācamācī</i> A kind of spirituous liquor ३६०	कालिका (ii) : <i>kālikā</i> Impurities of metal; blackness of metal ८७ <i>Syn.</i> कालिमा
काञ्चन : <i>kāñcana</i> Gold ७६, ८२, ६५, ११०, ११६, १२८,	कालिमा : <i>kālimā</i> [see कालिका (ii)] ७६३

कुनट, कुनटी : <i>kunaṭa, kunaṭī</i> [see मनःशिला]	क्रामण : <i>krāmaṇa</i> Mercury's power to penetrate into the metal	१८३, ४६९	४६४, ४८०
कुमारी : <i>kumārī</i> [see कन्या]	<i>Syn.</i> घातुमेद	६४, ४६८	
कुलोषधी : <i>kulaṣadhī</i> [see दिव्योषधी]	क्वाथ : <i>kvātha</i> Decoction	१३३	१७४, ४८३, ७८४
कुष्माण्डकी : <i>kuṣmāṇḍakī</i> कुष्माण्डी : <i>kuṣmāṇḍī</i> [see Appendix, p. 124]	— तोय : — <i>toya</i> Decoction water	४३८-४३९	७८४
कूपिका, कूपी : <i>kūpikā, kūpī</i> Flask	क्षणवेधिक : <i>kṣaṇavedhika</i> [see वेधिक—क्षण]	७१, ७३-७४	
कृष्णनाल : <i>kṛṣṇanāla</i> <i>Nymphaea stellata</i> Willd.	क्षार : <i>kṣāra</i> Alkaline substances	१८१	३२२, ३७०, ७३२, ७७५
कृष्णशाल्मली : <i>kṛṣṇaśālmālī</i> [see शाल्मली—कृष्ण]	क्षारमृत् : <i>kṣāramṛt</i> Soil impregnated with saline particles (borax)		६९५
कोटिवेधक : <i>koṭivedhaka</i> कोटिवेधिक : <i>koṭivedhika</i> कोटिवेधिन् (वेधी) : <i>koṭivedhin (vedhī)</i> [see वेधक—कोटि, वेधिक—कोटि and वेधिन्—कोटि]	क्षीर : <i>kṣīra</i> Milky juice of plant		१८२-१८४, १९४, ५०१, ५८५
कोरवल्ली : <i>koravallī</i> Probably it refers to <i>kolavallī, Scindap- sus officinalis</i> Schott, or <i>kāravallī, Momordica charantia</i> Linn.	— रस : — <i>rasa</i> [see क्षीर]	१४८	३१५
कोलक : <i>kolaka</i> [see Appendix, p. 124]	क्षीरकञ्चुकी : <i>kṣīrakañcukī</i> <i>Lipeocersis serrata</i> Linn.	७५७, ७५९	५७९, ५८४
<i>Syn.</i> अकूल	क्षीरकन्द : <i>kṣīrakanda</i> [see Appendix, p. 124].		१९३
	<i>Syn.</i> पयोवल्ली		

क्षेपण : *kṣepaṇa*

Dipping, throwing or deposition into liquid substance or container

Syn. निक्षेपण, प्रक्षेपण and बाप
८७, २००, ३७०, ५८४-५८५, ६०४, ८०७

क्षमापाल(i) : *kṣmāpāla*

A sort of medicinal plant, probably identical with *kṣamāpāla*, one of the five important plants [see *Rasārṇava*, 5, 28]

१४३

क्षमापाल(ii) : *kṣmāpāla*

[see काञ्चन]

१४८

ख *kha*

खदिराग्नि : *khadirāgni*

Fire of (wood of) *Acacia catechu* Willd.

४०६, ४११

खदिराङ्गार : *khadirāṅgāra*

Charcoal of *Acacia catechu* Willd.

६७६, ८०७

खरदाह : *kharadāha*

[see तीव्रवह्नि]

४२५

खर्पर : *kharpara*

[see रसक]

३७१

खर्परपुट : *kharparaputa*

Consists of an earthen vessel encircled with the fuels (cow-and buffalo-

dungs). The difference between *bhāṇḍa* (which also means earthen vessel) *puṭa* in the *Rasaratnasamuccaya* (10, 64), and the *kharparaputa* as described in the present text lies in the arrangement of fuel and in the arrangement of a container for the chemicals. In the former the vessel contains the fuel, and on the top of it is the crucible containing the chemicals. In the latter the vessel acts as a container and the fuel is arranged around the *puṭa*.

३६०-३६१, ४०१-४०२

खल्व : *khalva*

Mortar

३६३, ५०८

Syn. खल्वपाषाण

— पाषाण : —*pāṣāna*

[see खल्व]

५१२

खेचरत्व : *khecaratva*

[see खेचरीसिद्धि]

३८६, ३६०, ४००, ७२६

खेचरी : *khecarī*

[see कङ्कालखेचरी]

१२२-१२३

खेचरीसिद्धि : *khecarīsiddhi*

[see सिद्धि—खेचरी]

खोट : *khoṭa*

A type of 'fixation' in which mercury becomes solidified, and loses its

weight on being roasted repeatedly over fire urged by the act of blowing. [see *Rasaratnasamuccaya*, 11, 65]

१८३, ५०५ ५१३

Syn. खोटबद्ध

— बद्ध : —*baddha*

[see खोट]

ग ga

गगन : *gagana*

[see गग्न]

१२४-१२५, १२७, १२९, ३६९, ४७५, ७१९, ७२१

गजध्वजी : *gajadhvajī*

Possibly, *Hastisundi*, *Heliotropium indicum* Linn.

६६

गजपुट : *gajaputa*

The *puta* called *gaja*, is supposed to consist of a square pit measuring one *rājahasta*, which has the capacity of holding 1,000 pieces of cow-dung cake filling up to its neck. The crucible containing the substance is placed on it. On the upper part of the crucible is arranged cow-dung cakes, half of the number kept below. Fire is kindled at the bottom of the crucible. [see *Rasaprakāśasudhākara*, 10, 43-45; *Rasaratnasamuccaya* 10, 56-58]

७६९

गजारि : *gajūri*

Boswellia serrata Roxb.

१४८

गजेन्द्रपुट : *gajendrapuṭa*

(?) Possibly a bigger type of गजपुट

१५६, १६१

गतदेह : *gatadeha*

[see नष्टपिष्ट]

८९

७१९

गन्ध : *gandha*

Fumes

१६७, ३६१, ७४८

गन्ध, गन्धक : *gandha, gandhaka*

Sulphur

७८, ८०, ९०, १२७, १६४, १९८, ३२३, ३२७, ३२९, ३३६, ३३८, ३४३, ३४७-३४८, ३५१-३५२, ३५४, ३५६-३५७, ३६०, ३६३-३६४, ३६९, ३७३, ५८७, ६००, ६१०, ७३३, ७४४, ७४७-७४८, ७९४, ७९६

Syn. गन्धपाषाण

— पाषाण : — *pāṣāṇa*

[see गन्धक]

१९७, २०७, ३६१, ५४१, ५६३

— पाषाणगन्ध : — *pāṣāṇagandha*

The fumes of गन्धपाषाण

१६७, ३६१

— पीत : — *pīta*

Yellow sulphur

३६५, ३६७

Syn. पीत

गन्धकाम्रक : *gandhakābhṛaka*

An amalgam of sulphur and mica

१८३

गालन(i) : *gālana*

Filtration

६५

गालन(ii) : <i>gālana</i> [see द्रावण]	ग्राम : <i>grāsa</i> 'Swallowing' of minerals and metals by mercury	७६३	१०८, ४६६
गिरिकर्णिका : <i>girikarnikā</i> [see अपरराजिता]	Syn. ग्रसन and रसग्राम	६०, २१५, ५४२	
घ gha			
गुञ्जा(i) : <i>guñjā</i> [see उच्चटा]	घटिका : <i>ghatikā</i> An hour	७६५	४०८
गुञ्जा(ii) : <i>guñjā</i> Smallest unit of the jeweller's weights, averaging about $1\frac{1}{8}$ grains troy	घृष्ट : <i>ghṛṣṭa</i> [see मर्दन]	४८६, ५११	६५, १६५, ८०६
गुटिका : <i>gutikā</i> Pill, small ball ६८, ७३-७७, १८१, १८४, १६५, ४०६, ४८४, ५५६, ७४१	घोषवती : <i>ghoṣavatī</i> Possibly <i>ghoṣalatā</i> , <i>Luffa acutangula</i> Roxb.		५२१
च ca			
गुल्मलता : <i>gulmalatā</i> Creepers with bulbous root	चङ्क्रमण : <i>caṅkramaṇa</i> Rotation	११५, १२१	७२४
गैरिक : <i>gairika</i> Haematite, red ochre	चण, चणक : <i>caṇa, caṇaka</i> Gram or chick-pea, <i>Cicer arietinum</i> Linn.	३६३	१७६, ५५६, ५६२
गोधूम : <i>godhūma</i> Common wheat, <i>Triticum vulgare</i> Villars.	चतुःषष्टिकवेधिन् : <i>catuṣṣaṣṭikavedhin</i> (वेधी) : (vedhī) [see वेधिन्--चतुःषष्टिक]	२५६, ३३२	
ग्रसन : <i>grasana</i> [see ग्राम]	चतुःषष्टिप्रयोग : <i>catuṣṣaṣṭiprayoga</i> Processing of a substance with one-	४७५	

sixty-fourth of its weight of the desired substance	२६०	चूर्ण : <i>cūrṇa</i> The powder of a substance, prepared from extremely dried substance on being ground and passed through a piece of cloth. [see <i>Sāraṅghara Saṃhitā, Madhyamakhaṇḍa, 6, 1</i>]	
चन्द्र : <i>candra</i> [see तार]	८०६	१९९, २६६, २६९, ३१९, ३६८, ३७०-३७१, ४१३, ४६३, ५१५, ५२५, ५३५, ५६५, ५७४, ५८१, ५८७, ६०४, ६९३, ७१९, ७५९, ७८४	
चन्द्रार्क : <i>candrārka</i> An amalgam of silver and copper in which the proportions of the two metals are sixteen and twelve respectively. [see <i>Rasaratnasamuccaya, 8, 22</i>]	१७१, १८७, १८९		
—पत्र : — <i>patra</i> Leaves or foils or plates of चन्द्रार्क	१७१, १८७	छ cha छगण : <i>chagana</i> [see प्रारण्योपल]	४०२
चन्द्रोदक : <i>candrodaka</i> Moon-water	७०२, ७१५	छेद : <i>cheda</i> Cutting of (metals) in parts	१३७
चातुर्जातिक : <i>caturjātaka</i> An assemblage of four substances, viz., cassia bark, cardamom, <i>Laurus cassia</i> and <i>keśara</i>	४१४	ज ja जङ्गम (विष) : <i>jaṅgama (viṣa)</i> Poison derived from animal body	४५९
चारण : <i>cārṇa</i> Assimilation of desired minerals and metals given for ग्रास with mercury [see <i>Rasaratnasamuccaya, 8, 75</i>]	१०९, १६५, ५००	जटाघर : <i>jaṭādhara</i> Possibly <i>jaṭāmāṃsī, Nardostachys jatamansi</i> DC.	६७
चित्रक : <i>citraka</i> [see Appendix, p. 122]	१८५	जनकज : <i>janakaja</i> Lac	६७
Syn. वह्न		जसद : <i>jasada</i> Zinc	४६९
—रक्त : — <i>rakta</i> [see Appendix, p. 122]	१८७-१८८, १९०		

जातिफल : <i>jūtiphala</i> Nutmeg, <i>Myristica fragrans</i> Hautt. २६८	तण्डुलाम्भस : <i>tandulambhasa</i> Rice-water ३७७
जारण (जारित) : <i>jāraṇa (jārita)</i> (जीर्ण) : (<i>jīrṇa</i>) Calcination; exhaustion; oxidization of metals १०६, १२०, १२५-१२६, १३२, १४४-१४५, १६६, २४६, ४०८, ४८६, ४९६-५००, ५६०, ७२३	ताडन : <i>tāḍana</i> [see मर्दन] ६८
ज्योतिष्मती : <i>jyotiṣmati</i> [see Appendix, p. 123] १७३, २६१	तापन (ताप) : <i>tāpana (tapa)</i> (तापित) : (<i>tāpita</i>) Heating ६८, १७५, १८८, ७७७ Syn. दहन
टङ्कण : <i>ṭaṅkaṇa</i> Borax ८६, ११६, ३६८, ७१४	ताप्य : <i>tāpya</i> Iron pyrites; sulphide of iron; gold- pyrites [see <i>Āyurvedapraśāsa</i> . 12, 1; <i>Rasārṇava</i> , Glossary, p. 32] १६८, ३६२
टङ्की (टङ्क) : <i>ṭankī (ṭaṅka)</i> A weight of 4 माष ६०-६१	ताम्बूल : <i>tāmbūla</i> [see Appendix, p. 127] ३६५, ३८८, ३६४, ३६७, ४०६, ४१३, ४५० Syn. नागवल्ली
ढ dha	ताम्र : <i>tāma</i> [see शुल्ब] २५६, ३७२, ४११, ७६५
ढालन : <i>ḍhālana</i> Pouring of liquid substance in liquid content [see <i>Rasaratnasamuccaya</i> 8, 39]. ६०२	— पत्र, पत्रक : — <i>patra, patraḥ</i> [see शुल्बपत्र] २००, ३६५, ३७१, ७६२
Syn. प्रढालन	तार : <i>tāra</i> Silver ७६-८०, ८२-८४, १६८, २५६-२६०, ३६२, ३६७, ३६४, ३६८, ४०५, ४२६, ४७२-४७३, ५४२, ६०६-६१०, ६१३-६१४, ६७३, ७७७, ७६५ Syn. चन्द्र and शशि
त ta	
तण्डुलषष्टि : <i>tandulaṣṣṭi</i> Grains of षष्टिक ३७८	

तारपत्र : <i>tārapatra</i> Leaves or foils or plates of तार ७६, २०२, २५८, ३६६, ६०२	तीव्रवह्नि : <i>tivravahni</i> Intense heat of fire ४४१, ५०८ Syn. खरदाह and तीब्रानल
— लेप : <i>—lepa</i> Transmutation of silver into gold by smearing of तारपत्र with desired substances ३५८	तीब्रानल : <i>tivrānala</i> [see तीव्रवह्नि] १५६
ताराभ्रक : <i>tarabhṛaka</i> An amalgam of silver and mica ७२२	तुत्थ : <i>tuttha</i> Sulphate of copper ३७१
ताल, तालक : <i>tāla, tālaka</i> Orpiment ६१-६२, १२७, १७०, २५८, ३६६, ३७७, ३६०-३६१, ३६५, ३६७, ३६६-४०१, ४०५, ७४८ Syn. पीत, पीतक, पीता, हरिताल and हरिबीज	— चूर्ण : <i>cūrṇa</i> Powder of तुत्थ ३७१
— पिष्ट : <i>—pista</i> Pasted with ताल ३५७	तुला : <i>tulā</i> A weight of 400 तोलकs ५७
ताली : <i>tālī</i> [see भूधात्री] २४३	तुषाम्नि : <i>tusāgni</i> Fire of husk १७५
तिल : <i>tila</i> <i>Sesamum indicum</i> Linn. १७४, २४६	तृणज्योति : <i>trṇajyoti</i> A kind of glowing species of grass १६३, ४६२
तीक्ष्ण : <i>tīkṣṇa</i> Cast iron, steel ११४ Syn. तीक्ष्णलोह	तृणौषधी : <i>trṇausadhī</i> Medicinal plants belonging to <i>trṇa</i> , (grass) species १३४, १३६
— लोह : <i>—loha</i> [see तीक्ष्ण] ११२	तैलच्छाय : <i>tailacchāya</i> Glossy ७३०
	तैलयन्त्र : <i>tailayantra</i> Apparatus for extraction of oil from vegetable substances ५६६, ५७५

तोलक : <i>tolaka</i> A weight of gold or silver equal to 16 माषः	दहन (ii) : <i>dahana</i> [see तापन]	
		७६८
त्रिकटुक : <i>trikaṭuka</i> [see कटुक]	दिनवेधन् (वेधी) : <i>dmavedhṅ (vedhī)</i> [see वेधन्—दिन]	१४६
		८११
त्रिपुट : <i>tripuṭa</i> [see पुट—त्रि]	दिव्यौषधी : <i>divyauṣadhi</i> Heavenly medicinal plants १३१, १३५, १६३, १७०, १६१, ४३६ Syn. कुलीषधी	
त्रिफला : <i>triphalā</i> An aggregate of three myrobalans, viz. <i>Chebulic myrobalan</i> , <i>Terminalia</i> <i>belerica</i> and <i>Emblic myrobalan</i>	देवदाली : <i>devadālī</i> [see Appendix, p. 122] २०३-२०७, ३६३, ५१७, ५२८, ५३३-५३५, ५४१-५४२	३४३, ३५८
त्रिविध विष : <i>trividha viṣa</i> Three types of poisons. <i>sthāvara</i> (see स्थावर) <i>jaṅgama</i> (see जङ्गम) and <i>upaviṣas</i> (semi-poisons)	—पीत : — <i>pīta</i> Yellow flowering देवदाली ५४६-५४७, ५५४, ५५८, ५६१, ५६३	३७३, ७३०
त्रिसन्ध्य : <i>trisanḍhya</i> Three parts of a day—dawn, noon and sun-set	देहमिद्धि : <i>dehasiddhi</i> Perfection in corporeal life with the attainment of rejuvenation and pro- longation of life १६०, १६०, ६२६, ७४३	३६८
द da	दोला : <i>dolā</i> An apparatus for fumigation [see Introduction, p. 7, foot-note, no. (a)]	
दग्धारोहा : <i>dagdhārohā</i> <i>Clerodendrum phlomoides</i> Linn.	—स्वेदन : — <i>svedana</i> स्वेदन by दोला apparatus	३६८-३६९
दरद : <i>darada</i> Cinnabar	दोष : <i>doṣa</i> [see मल]	१७७
		३६८-३६९
Syn. हिङ्गुल		४२६
दहन (i) : <i>dahana</i> [see चित्रक]	द्रव (i) : <i>drava</i> (Plant) Juice	७६७
		५८४

द्रव (ii) : <i>drava</i> Molten, liquefied, dissolved <i>Syn.</i> द्रुत and विद्रुत	११७, ११९, १२९, १५९, १६२, १८४, २०२, ३५८, ३७२, ४०९, ४११, ४४१, ५८५, ५८८, ६२४, ६७३, ६७९, ७२०-७२१, ८०६	६७२
द्रावण : <i>drāvāṇa</i> Liquefaction, melting, dissolution, etc. ९०, १२९, १९७, २०७, ३६१, ३६८-३६९, ४६७, ४७०, ४७२, ५४१, ५६३ <i>Syn.</i> गालन	धातुभेद : <i>dhātubheda</i> [see क्रामण]	६८
द्रुत : <i>druta</i> [see द्रव (ii)]	धात्री : <i>dhātrī</i> [see Appendix, p. 122]	२४५, ५६८, ६०६
— तार : — <i>tāra</i> Molten तार	<i>Syn.</i> आमलकी	
— वङ्ग : — <i>vaṅga</i> Molten वङ्ग	धान्याभ्रक : <i>dhānyābhṛaka</i> Amalgamation of paddy and mica by the processes consisting of pounding of the latter, mixing it with <i>sālī</i> paddy, and dipping in sour gruel on being tied in a piece of cloth. The bundle is then pressed in the midst of the sour gruel. The minute particle of mica deposited at the bottom of the liquid, is called धान्याभ्र. [see <i>Rasa-</i> <i>ratnasamuccaya</i> , 2, 23; 8, 32]	७७० ६०९ ५९९
— शुल्ब : — <i>śulva</i> Molten शुल्ब		५१२
द्विपदी : <i>dvīpadī</i> [see Appendix, p. 123]		७८, १०५-१०६
— रजस् (रजः) : — <i>rajas (rajaḥ)</i> Dust or pollen of द्विपदी	धूमवेद्य : <i>dhūmavedha</i> धूमवेद्यिन् (वेद्यी) : <i>dhūmavedhin (vedhī)</i> [see वेद्य-धूम and वेद्यिन्-धूम]	१०५-१०६
घ dha		
घमन (घ्मात) : <i>dhamana (dhamāta)</i> (घ्मापयेत्) : <i>(dhamāpayet)</i> Roasting; roasting over fire urged by the act of blowing	नरजीव : <i>narajīva</i> [see रस (iii)]	१४४

नरसार : <i>narasāra</i> Sal-ammoniac १०४-१०६, १०८-११०, ११२-११३	नागघोष : <i>nāgaghoṣa</i> An amalgam of lead and bell-metal ४६६
—रस : — <i>rasa</i> 'Essence' of नरमार १०५-१०६, १०८	नागदमनी : <i>nāgadamanī</i> [see ईश्वरी] ४५२
नरेन्द्र : <i>narendra</i> Alchemist ३६४	नागवल्ली : <i>nāgavallī</i> [see नाम्बूल] ६१
नलिनी : <i>nalini</i> <i>Nelumbium speciosum</i> Wight. १७२	नागिनी (i) : <i>nāgini</i> [see ईश्वरी] ४६३, ४६७, ४७४, ४८२
नवपुट : <i>navaputa</i> [see पुट—नव]	नागिनी (ii) : <i>nāgini</i> A kind of bulbous plant, identified with <i>lakṣmīkānda</i> (?) १६६
नष्टचेतन : <i>naṣṭacetana</i> Mercury losing its own existence १४२	निक्षेपण : <i>nikṣepaṇa</i> [see क्षेपण] ६०६
नष्टपिष्ट : <i>naṣṭapiṣṭa</i> Mercury, on being subdued and losing its own character, assumes the form of a pasty mass. This stage of mercury is known as नष्टपिष्ट [see <i>Rasaratnasamuccaya</i> , 8, 59.] ३६३, ४०४, ७५४	निम्ब : <i>nimba</i> The Neem, <i>Melia azadirachta</i> Linn ३८७
Syn. गतदेह	निगन्ध : <i>nirgandha</i> To make a mineral inodorous १०७, ३६१, ४०२
नाग : <i>nāga</i> Lead १५०, १८४, ५८६, ६१०, ६७२ Syn. पन्नग and सीसक	निर्गुण्डी : <i>nirgundī</i> [see Appendix, p. 125] ३५६, ४६८, ४७४, ५५६
—पत्र : — <i>patra</i> Leaves or foils or plates of नाग १५०, ७४५	निर्घृष्ट : <i>nirghṛṣṭa</i> [see घृष्ट] ६८, ८०६

निर्जीव . <i>nirjīva</i> 'Killed' (mercury)	१३६	to be treated, is melted, in which is dipped the other metal, and blended with it by heating over fire kindled by means of blow-pipe. [see <i>Rasaratnasamuccaya</i> , 8, 23-24]	८२
निर्देहन . <i>nirdahana</i> [see दहन (ii)]	२८२	<i>Syn.</i> बाहन	
निर्देहसिद्धि . <i>nirdehasiddhi</i> [see सिद्धि-निर्देह]		निर्विकल्प . <i>nirvikalpa</i> A stage beyond which further transformation is not possible.	८११
निर्बीज . <i>nirbīja</i> 'Impotent' (gold)	३६६	निशाचर . <i>niśācara</i> Same as <i>soma</i> plant [see <i>Rasārṇava</i> , Glossary, p. 42]	७८, ८१, ८४, ८७, ९२, १४४, २५८
— कनक . <i>kanaka</i> 'Impotent' gold, i.e. gold not of pure quality, unable to give rise to the production of gold from base metals.	५८६, ५९६	निश्चल . <i>niścala</i> Arresting of the fluidity of mercury	६५
<i>Syn.</i> निर्बीज काञ्चन		निषेक . <i>niṣeka</i> Immersion of hot metal in liquid substance; infusion	११०, ११७-११८, १८२, ४२५, ४६२, ४६७, ४६९-४७१, ५७६
— काञ्चन . <i>kāñcana</i> [see निर्बीज कनक]	२८२	निष्क . <i>niṣka</i> (i) A weight of gold of 1 <i>ḍīnāra</i> , variously reckoned at 108 or 150 <i>suvarṇas</i> (1 <i>suvarṇa</i> = about 175 grains troy)	
निर्मुञ्च . <i>nirmukha</i> 'Swallowing' of minerals or metals by mercury not being endowed with a <i>mukha</i> (i.e. power of consuming) from its treatment with one sixty-fourth of its weight of बीज	१०६, ४७५	(ii) A weight of silver of 4 <i>suvarṇas</i> १८४, ७६३, ७६७, ८१२	
निर्वास . <i>niryāsa</i> The extract from plants; expressed juice of plants.	१९६, ६०२	नृकपाल . <i>nṛkapāla</i> [see रस (iii)]	
निर्वाहन . <i>nirvāhana</i> Amalgamation of two metals of equal weight. In this preparation the metal,			

प पा	पल : <i>pala</i> A weight 4 of कर्षs, about 420 grains troy २४३-२४४, २४७, २७०, २७२, ३३२, ३३८, ३४७-३४८, ३५१-३५२, ३५४-३५५, ५०७, ६२६, ७२६
पक्वबीज : <i>pakvabija</i> Ripened बीज, i.e. बीज combined with (essence of) other metals and minerals by heating ११७	
पञ्चाङ्ग : <i>pañcāṅga</i> Five parts of plant --root, bark, leaf, flower and fruit १८५, ३१६, ५३५, ५३८, ५६७, ५६६	पलाण : <i>palāṣa</i> [see Appendix, p. 125] ३६७, ७३८-७३९
पञ्चावस्था : <i>pañcāvastha</i> Five stages of mercury after calcination with mica. These are : <i>dhūma</i> (smoky), <i>ciṭciṭi</i> (sticky), <i>maṇḍukapluti</i> (leaping), <i>sakampa</i> (endowed with tremor) and <i>vikampa</i> (devoid of tremor) [see <i>Rasārṇava</i> , 11, 75; <i>Rasahrdaya</i> , 6, 14] १०२	— निष्ठीवित : — <i>niṣṭhivita</i> Slimy substance secreted from पलाण wood ३६७
पत्रलेप : <i>patralepa</i> [see लेपन] ८०, १७२, १८२, १८६	पलाणाङ्कुर : <i>palāsāṅkura</i> Sprouting seed of पलाण ५७४
पन्नग : <i>pannaga</i> [see नाग] ६५, १०६, १११	पाचन (पाक) : <i>pācana (paka)</i> (पाचित) : (<i>pacita</i>) Roasting; heating; digesting १३७, २६८, ३६६-३६७, ३६९, ४००, ५२७, ६०९, ६१४, ७७१, ७६४-७६५ Syn. त्रिपाचन
पयस्विनी : <i>payasvinī</i> [see कटुतुम्बी] ५६५, ५६६	पातन : <i>pātana</i> Extraction १२८
पयोवल्ली : <i>payovalli</i> [see क्षीरकन्द] ५६	पातालयन्त्र : <i>pātālayantra</i> An apparatus called पाताल, which consists of a vessel having a hole at the bottom and containing the chemicals to be treated. Another vessel is arranged beneath the earlier one; the
परिगालन : <i>parigālana</i> To exudate १६६	

entire apparatus is lowered into the pit which is filled up with soil. Fire is arranged on the surface of the ground. [see <i>Rasārṇava</i> , Glossary, p. 45-46]	पीत (ii) : <i>pīta</i> [see गन्धक—पीत]	३७३, ३७५
	पीत (iii) : <i>pīta</i> [see ताल]	
पाद : <i>pāda</i> One-fourth	पीतक : <i>pīta</i> [see ताल]	३६८
		२६७
पारद : <i>pārada</i> [see रस (iii)]	पीतगन्धक : <i>pītagandhaka</i> [see गन्धक—पीत]	
१८६, १९८, २०६-२०७, ३६२, ३६२, ४४२, ४६५, ४८२, ५०४, ५०७, ५१२, ५१४, ५४१, ६००, ६१०, ७४२, ७५४, ७६४	पीतदेवदाली : <i>pītadevadālī</i> [see देवदाली—पीत]	३६६
पाषाण : <i>pāṣāṇa</i> Stone	पीतमाक्षिक : <i>pītamākṣika</i> [see माक्षिक—पीत]	
		६६२
—पूत : — <i>pūta</i> Bright stone	पीता : <i>pītā</i> [see ताल]	४०६
		६६७
—सुवर्णाभा : — <i>suvarṇābhā</i> Golden coloured stone [Probably indicates gold pyrites]	पीतैरण्ड : <i>pītairaṇḍa</i> [see एरण्ड—पीत]	
	पुट : <i>puṭa</i> (i) Roasting or heating	६६३
पिप्पल : <i>pippala</i> [see अरुणत्व]	(ii) Roasting of substance by keeping inside two basins joined with each other by means of mud, rag combined with mud, etc.	६७
पीडन : <i>pīḍana</i> Pressing	(iii) The appliance to bring down correct heating or roasting of chemicals [see <i>Rasaratnasa-muccaya</i> , 10, 50]	६२
पीत (i) : <i>pīta</i> [see कारुषण]	५७-५९, ६२, ६५, १५१, १५६, १८७, २००, ४०६, ५२७, ६०२, ७४५	३७३

—एकादश : — <i>ekādaśa</i> Roasting or roasting in <i>puṣa</i> eleven times	पूषा : <i>pūṣā</i> Cake	३७६
	६२	
—त्रय, त्रि : — <i>traya, tri</i> That performed thrice ५८, १६२, १६४, १६२, ३६७	पेषण : <i>peṣaṇa</i> [see मर्दन] ५७, ५९, १६४, ४६५, ४६३, ६०८, ७४०	
—नव : — <i>navā</i> That performed nine times	प्रक्षेपण : <i>prakṣepaṇa</i> [see क्षेपण]	३७८
	५९	
—षट् : — <i>ṣaṭ</i> That performed six times	प्रढालन : <i>praḍhālana</i> [see ढालन]	६०६
	६३	
पुटपाक : <i>puṭapāka</i> Roasting of chemicals enveloped in plant leaf and clay over fire १६१, २८२, ३६६, ३६८, ४१२, ६०३, ६१३, ७६०	प्रतिवाप : <i>prativāpa</i> Throwing or scattering desired sub- stance upon molten metal [see <i>Rasa- ratnasamuccaya</i> , 8, 49] ४२४, ४६२, ५५८, ५८५, ५९६	
पुटबद्ध : <i>puṭabaddha</i> Roasting of 'fixed' mercury in पुट	प्रलेपन : <i>pralepana</i> [see लेपन]	४२६, ४६६, ७६२
	८५	
पुनर्नवा : <i>punarnavā</i> [see Appendix, p. 125]	प्रवाल : <i>pravāla</i> Coral	१२६
	३७३, ४७०	
पुष्पी : <i>puṣpī</i> <i>Pandanus odoratissimus</i> Linn. f.	ब <i>ba</i>	
	६०	
पूत : <i>pūta</i> Mercury assuming a bright appear- ance	बदरी : <i>badarī</i> <i>Zizyphus jujuba</i> Lam.	२५७
	४६६	
पूतपाषाण : <i>pūtapāṣāṇa</i> [see पाषाण—पूत]	बद्ध (i) : <i>baddha</i> (Mercury) 'Fixed' or bound. ६७, १३६, १३८, १५६, ७६४, ८०२-८०३, ८०७	

<i>Syn.</i> म्यर	gold or silver from the base metals.
बद्ध (ii) : <i>baddha</i>	<i>Suddha</i> (not prepared from alloying with any other metal, i.e. gold and silver) and <i>mīśra</i> (prepared from the combination of two or three metals) are the two types of बीज. [see <i>Rasaratnasamuccaya</i> , 8, 67; <i>Rasasāra</i> . 11]
Amalgamation; alloying	११३, ३६८, ३६४
<i>Syn.</i> विबन्धन	३५७, ५६४, ५८६, ७२३-७२४
बद्धपोटलिक : <i>baddhapotalika</i>	बीजपूर : <i>bījapūra</i>
Calcination of mercury with desired substance tied in a piece of cloth	[see मातुलङ्ग, p. 124]
१२५	३६२, ४०३
बन्ध, बन्धन : <i>bandha, bandhana</i>	
Fixation	ब्रह्मदण्डी : <i>brahmadanḍī</i>
८२, १०५, १२८, १६५, २५८, ५८१, ५६३, ७२१	<i>Lamprachænium microcephalum</i> Benth.
<i>Syn.</i> मकोचन and मन्मथन	२३०, २३६
	<i>Syn.</i> अघःपुष्पी
बला : <i>balā</i>	
<i>Sida cordifolia</i> Linn.	ब्रह्मसोमा : <i>brahmasomā</i>
	[see Appendix, p. 122]
२४७	४६८
बहुला : <i>bahulā</i>	
Refers to a number of plants.	भ <i>bha</i>
<i>etā</i> (see एत), <i>nāgavallī</i> (see नागबल्ली), <i>kaṭukī</i> (<i>Picrorhiza kurroa</i>), <i>pīthuśatāhva</i> (large variety of <i>Asparagus racemosus</i>), <i>māśaparnī</i> (<i>Teramnus labialis</i>).	भल्लत : <i>bhallāta</i>
	[see Appendix, p. 122]
६४	१८७
	भन्त्रा : <i>bhastrā</i>
	Bellows
बिल्व : <i>bilva</i>	
[see श्रीवृक्ष]	१२६
७८४	— फुत्कारयुक्त : — <i>phutkārāyukta</i>
	Roasting by blowing with भन्त्रा
	१२६
बीज : <i>bīja</i>	
Pure gold and pure silver are called बीज, as they act as nucleus for preparing mercury so as to produce	भस्म : <i>bhasma</i>
	Calx of metal
	११८, १४५

भावना (भावेत्) : <i>bhāvanā (bhāvayet)</i> (भावित) : (<i>bhāvita</i>)	भ्रमरायस : <i>bhramarāyasa</i> Or <i>kṣmāyasa</i> , a variety of loadstone
Maceration; infusion; digestion; steeping with; combined with. The process of भावना is stated to have been performed by immersion of a powdered substance in liquid content and then drying it in the heat of sun-rays.	४६३
७८, ८१-८२, १०६, ११२, १४८, २०१, २४८, २५८, ३५६, ३५६, ३६६, ४१२, ५०६, ५५६, ५७५, ५६७, ६६३, ६६७, ७२३, ७७८, ७८८	
<i>Syn.</i> विभावन and सभावन	
भास्कः : <i>bhāskara</i> [see श्लव]	म म m
८७, ११०	मञ्जिष्ठा : <i>mañjīṣṭhā</i> <i>Rubia cordifolia</i> Linn
	११०, २०२
भिण्डी : <i>bhīṇḍī</i> <i>Hibiscus esculentus</i> Linn	मधुच्छिष्ट : <i>madhūcchīṣṭa</i> Bees-wax
२५७	२६८
भूधरयन्त्र : <i>bhūddharayantra</i> [see Introduction, p 7, foot-note 1(b)]	मध्याग्नि : <i>madhyāgni</i> Moderate heat
७७८	२६८
	<i>Syn.</i> समानपुट
भूधात्री . <i>bhūdhātrī</i> [see Appendix, p. 122]	मनःशिला : <i>manahśilā</i> Realgar
६२	६००, ७४७
<i>Syn.</i> ताली	<i>Syn.</i> कुनट and शिला
भृङ्ग, भृङ्गक : <i>bhṛṅga, bhṛṅgaka</i> [see Appendix, p. 122]	मर्दन (मदेयेत्) : <i>mardana (mardayet)</i> (मदित) : (<i>mardita</i>)
५७, ६६५	Rubbing; grinding
<i>Syn.</i> भृङ्गराज	५८, ८६, ९६, १०३, १११, १२४, १६२, १६६-१७०, १६२, १६६, २०१, ३१५, ३५७, ३६५, ३६७, ३८८, ४०३, ४३१, ४३५, ४४०, ४४२, ४६८-४६५, ४७५, ४८३, ४८६, ४६६, ५०४, ५०६, ५१२, ५१८, ५७०, ६०१, ६०३, ६१०, ७२६, ७५६
	<i>Syn.</i> घृष्ट, ताडन, पेपण and विमर्दन
भृङ्गराज : <i>bhṛṅgarāja</i> [see भृङ्ग]	मल : <i>mala</i> Impurities of minerals and metals
७७०	१४१
	<i>Syn.</i> दोष

महामूर्च्छा : <i>mahāmūrchā</i> Complete 'swooning' of mercury १४२	माष (i), माषक : <i>māṣa, māṣaka</i> A weight of 5 <i>kr̥ṣṇālas</i> , about 6 grains troy १४६, ३७१
महारस : <i>mahārāsa</i> Mercury with immense power ४६०-४६१, ५१०-५११, ५७१, ७२४	माष (ii) : <i>māṣa</i> <i>Phaseolus radiatus</i> Linn. २४६
महीतल : <i>mahītala</i> [see मेदिनीयन्त्र] ७२४	मिलन : <i>milana</i> Combined or compounded ३६१
माक्षिक (i) : <i>mākṣika</i> Sea-salt ३७०	Syn. मेलन मुद्ग : <i>mudga</i> <i>Phaseolus mungo</i> Linn. २४४, ३३३
माक्षिक (ii) : <i>mākṣika</i> Pyrites; gold pyrites; one of the two types of minerals found on the bank of river Tāpī [see <i>Āyurvedaprakāśa</i> 12, 1, 25] १७६, २५७, ३५२, ६००	मुद्रण : <i>mudraṇa</i> To seal a substance inside a vessel or a crucible ७१, ३७२, ८१२
— पीत : — <i>pīta</i> Yellow, i.e. gold pyrites ५८५	मृनिवृक्ष : <i>munivṛkṣa</i> <i>Sesbania grandiflora</i> (Linn.) Pers. ४६६
— शुभ्र : — <i>śubhra</i> White, i.e. silver pyrites ५८६	मुषली, मुसली : <i>muṣālī, musālī</i> [see Appendix, p. 125] २५१-२५२, २५६, ७७०
मातुलुङ्ग : <i>mātuluṅga</i> [see Appendix, p. 124] १६४, ३६३, ३६७, ४०५, ४६५ Syn. बीजपूर and लुङ्ग	मूकमूषा : <i>mūkamūṣā</i> [see मूषा—मूक] मूर्च्छन : <i>mūrchana</i> 'Swooning' of mercury १४०, २०४, ५१२
मारण : <i>māraṇa</i> 'Killing' ८६, १४२, १४५, १६१, १६३, १६०, ३६५, ४३६, ४४६, ७२४ Syn. सूदन and हनन	Syn. संमूर्च्छन मूलक : <i>mūlaka</i> <i>Raphanus sativus</i> Linn. ६४

मूषा, मूषिका : <i>mūṣā, mūṣikā</i> Crucible १५३-१५४, ३७०, ४०६, ७२१, ७६४	मोदक : <i>modaka</i> Bolus २४४
— अन्ध : -- <i>andha</i> Blind crucible ११६, १५१, १५३, ३५७-३५८, ४०६, ५८८	य <i>ya</i> यव : <i>yava</i> <i>Hordeum vulgare</i> Linn. ३३३
— मूक : — <i>mūka</i> Closed crucible १८६	यवक्षार : <i>yavakṣāra</i> Lactitious carbonate of soda ४६५
मृत्, मृत्तिका : <i>ṛit, ṛittikā</i> Soil ६७२, ६७४, ६७८	याम, यामक : <i>yāma, yāmaka</i> A period of three hours ७२, ४३५, ७६५
मृत : <i>mṛta</i> 'Killed' १३१, १४२ Syn. वद्ध and हत	र <i>ra</i>
मृतगोलक : <i>mṛtagolaka</i> Ball of 'killed' mineral or metal १४६	रक्त : <i>rakta</i> Red juice of plant ४०७-४०८, ४१०
मृद्वग्नि : <i>mṛdvagni</i> Mild or gentle heat ५१४	रक्तकञ्चुकी : <i>raktakañcukī</i> (?) Possibly red variety of <i>Lipeocercis serrata</i> Linn. १५८
मेदिनीयन्त्र : <i>medinīyantra</i> An apparatus called मेदिनी १२३-१०४ Syn. महीतल	रक्तकन्द : <i>raktakanda</i> A variety of क्षीरकन्द १६३
मेलन : <i>melana</i> [see मिलन] ७६५	रक्तचन्दन : <i>raktacandana</i> [see Appendix, p. 125] ११०, १६२
मेघशृङ्ग : <i>meṣaśṛṅga</i> <i>Dolichandrone falcata</i> Seem. २५७	रक्तचित्रक : <i>raktacitraka</i> [see चित्रक—रक्त]

रक्तमृत्तिका : <i>raktamṛttikā</i> Red earth	— कूप : — <i>kūpa</i> Cave containing mercury (i.e. mine of mercury)
रक्तारस : <i>raktarasa</i> [see रस—रक्त]	६१२ ६५८, ६६४
रक्तवज्री : <i>raktavajrī</i> [see वज्री—रक्त]	— कूपिका : — <i>kūpikā</i> Flask containing mercury
रक्तम्बुही : <i>raktasmbuhī</i> [see म्बुही—रक्त]	६८१
रक्तैरण्ड : <i>raktairanda</i> [see एरण्ड—रक्त]	— ग्राम : — <i>grāsa</i> [see ग्राम]
रञ्जन : <i>rañjana</i> Dyeing	— धातु : — <i>dhātu</i> [see रस (iii)]
रवि : <i>ravi</i> [see शुक्ल]	१०५-१०६ ६४
रस (i) : <i>rasa</i> 'Essence'	— पिष्ट : — <i>piṣṭa</i> Mercury pasted with desired substances
रस (ii) : <i>rasa</i> Mineral substances	३७६
रस (iii) : <i>rasa</i> Mercury	— बन्ध, बन्धन : — <i>bandha, bandhana</i> 'Fixation' of mercury
५३, ५५, ६५, ६६, ११२-११३, ११६, १३८, १५३, १५६-१५७, १६२-१६४, १७०, १८३, ३५४, ३५७, ३६५, ४०८, ४३१, ४३६, ४६५, ४७२, ४७८, ४८५, ५२३, ५७०, ५७६, ५८५-५८६, ५८७, ६००, ६३८-६३९, ६४७, ६७१, ६९४, ७२२, ७२५-७२६, ७६४, ७७५	१०५-१०६ ६४ ३७६, ६६३
Syn. नरजीव, नृकपाल, पारद, महारस, लिङ्ग, लोफेज, रसधातु, रसरज, रसेन्द्र, सूत, सूतक and सूतेन्द्र	— बन्धकर : — <i>bandhakara</i> Substance causing 'fixation' of mercury
	५६२
	Syn. रसबन्धनी
	— बन्धनी : — <i>rasabandhani</i> [see रसबन्धकर]
	१५२
	— रक्त : — <i>rakta</i> Red variety of mercury
	६२८

— राजः : — <i>rāja</i> [see रम (iii)]		ल la	
	१८६, १६५, १६५	लक्षवेधिन् (वेधी) : <i>lakṣavedhin (vedhi)</i> [see वेधिन्—लक्ष]	
— स्तम्भः : — <i>stambha</i> [see रमबन्ध]		लक्ष्मणा : <i>lakṣmaṇā</i> A species of <i>Solanum</i>	
	८८६		
रसकः : <i>rasaka</i> Calamine			५३३
	११२-११४, १६८, ३६२	लज्जका : <i>lajjakā</i> Same as <i>vanakārpāsa</i> , <i>Hibiscus viti-</i> <i>folius</i> Linn.	
Syn. खर्पर			
रसकत्कः : <i>rasakalka</i> 'Killed' mineral and metal pasted with liquid substance			६६
	१५०	लवणः : <i>lavāṇa</i> Salt	
रसायनः : <i>rasāyana</i> A composition for curing senility and prolonging life-time; elixir; mercurial drug; alchemy		— पञ्चः : <i>pañca</i> Five types of salt, namely, <i>sāmudra</i> (sea-salt), <i>saindhava</i> (rock-salt), <i>calikā</i> (sal-ammoniac) <i>sauvarcala</i> (sochal salt and <i>kāca</i> (see काच)	३३४
	६७, १८५, २०३, २६१, २८८, २९६-२९७, ३३०, ४१५, ४७८, ५००, ५१६, ६३८-६३९, ६४७		४७४
रसाढः : <i>rasārdha</i> Half of the weight of mercury		लशुनः : <i>lašuna</i> <i>Allium sativum</i> Linn.	३५४
	८६८		
रसेन्द्रः : <i>rasendra</i> [see रम (iii)]		लाङ्गली : <i>lāṅgālī</i> <i>Gloriosa superba</i> Linn.	२५८
	१०८, १२८, १३१, १४०		
रसोपरमः : <i>rasoparasa</i> Superior and inferior रमस (i)		लिङ्गः : <i>liṅga</i> [see रम (iii)]	५४, ८६
	८७६		
रुदन्ती, रुद्रवन्ती : <i>rudantī, rudravantī</i> [see Appendix, p. 126]		लुङ्गः : <i>luṅga</i> [see मातुलुङ्ग]	१५०
	१६८, ५६१-५६२, ५६६-५६७, ५६६, ६०१-६०२		

सुग्गाम्ब : <i>luṅgāmba</i> Citric acid	— रजस् (रज :) : — <i>rajas (rajah)</i> Finely powdered metallic iron	१५०	३७४
लेप : <i>lepa</i> Paste	लोहवेधिन् (वेधी) : <i>lohavedhin (vedhī)</i> [see वेधक]	६३	६६८
लेपन (लेप, लिप्त) : <i>lepana (lepa, lipta)</i> Smearing, i.e. transmutation of base- metals into noble metals by smearing of the foils of convertible metal with desired substances. It is one of the five transmutation processes. [see <i>Rasaparakāśasudhākara</i> , 1, 131; <i>Rasa- ratnasamuccaya</i> 8, 79] १०७, १५०, २०२, २५८-२५९, २८१, ३६५, ३६६, ४१९, ४४१, ४६७, ६०३, ७४४-७४५ Syn. पत्रलेप, प्रलेपन, विलेपन and संलेपन	व va वृशनालिक : <i>vaṃśanālika</i> Bamboo-reed		४१६
लोकेण : <i>lokeṣa</i> [see — रस (iii)]	वङ्ग : <i>vaniga</i> Tin ८२, १८८, २०५, २५८-२५९, ३६४, ४४६, ४६२-४६३, ५५८-५५९, ६०९, ७२२, ८०३	५६७	
लोणार : <i>loṇāra</i> A kind of salt	वज्र : <i>vajra</i> Diamond १२९, १४३, २५७, ३६८ Syn. वज्ररत्न	४७०	१४४
लोह (i) : <i>loha</i> Metals १८३, ४३६, ४६६, ५००, ५६०	— भस्म : — <i>bhasma</i> Calx of diamond		
लोह (ii) : <i>loha</i> Iron Syn. अयस	— रत्न : — <i>ratna</i> [see वज्र] — हेम : — <i>hema</i> An amalgam of diamond and gold	४४१	११७, ११९ १२०.
— नालिका : — <i>nālikā</i> Iron-tube	वज्रकन्द : <i>vajrakanda</i> (i) <i>Śarkarākanda</i> , <i>Ipomoea digitata</i> Linn.	७६९	

(ii) <i>Śūrāṇa</i> , <i>Amorphophallus compactus</i> Blume.	वाजिगन्धा : <i>vājigandhā</i> [see अश्वगन्धा]	१५६	७७४
वज्री : <i>vajrī</i> [see Appendix, p. 127]	वातारि : <i>vātāri</i> [see एरण्ड]	१८५	३४३, ३७४
— रक्त : — <i>rakta</i> Red flowering वज्री	वाप : <i>vāpa</i> [see क्षेपण]	४०७	८८
वटिक : <i>vaṭika</i> Globule, pill, ball, etc.	वालुकायन्त्र : <i>vālukāyantra</i> [see Introduction, p. 7, foot-note, 1(d)]	३६८	१४६
वद्ध : <i>vaddha</i> [see मृत]	वाहन : <i>vāhana</i> [see निर्वाहन]	१५३	८०
वध (वध्यते) : <i>vadha</i> (<i>vadhvate</i>) [see मारण]	विडालपद : <i>viḍālapada</i> A weight of 1 कर्ष	२०६	५१५, ५३५, ५६५
वमन : <i>vamana</i> Emesis—one of the purificatory processes for substances of vegetable, mineral and metal origins	विनस्ति : <i>vitasti</i> A particular measure of length, equal to 12 <i>āṅgulas</i> . about 9 inches	५२७	६७८
वर्तुलपर्णी : <i>varttulaparṇī</i> (?) Plant, furnished with round-shaped leaves	वितुष : <i>viṭuṣa</i> The act of unhusking a seed	१५२	६०४
वह्निमध्य : <i>vahnimadhya</i> [see अग्निमध्य]	विद्याधर : <i>vidyādhara</i> [see Introduction, p. 7, foot-note, 1(c)]	१३७, ४४१	१०८
वाकुची : <i>vākucī</i> [see सोमराजी]	विद्रावी : <i>vidrāvī</i> Liquefacient	६०८, ६१०	५७१

विद्रुत : <i>vidruta</i> [see द्रव]	विशुद्धि : <i>viśuddhi</i> [see शुद्धि]	७७७	४६८
विषाचन : <i>vipācana</i> [see पाचन]	विशोषण : <i>viśoṣaṇa</i> To make a substance dry	२००	४६५
विबन्धन : <i>vibandhana</i> [see बद्ध (ii)]	विश्वभेषज : <i>viśvabheśaja</i> [see Appendix, p. 127]	१४४	५६६
विभ्रान्तन : <i>vibhāntana</i> [see भावना]	विष : <i>viṣa</i> Poison	६२	४५८-४५९
विमर्दन : <i>vimardana</i> [see मर्दन] ३६२, ४८३, ४८५, ५७४, ५८४, ५८७, ६६४, ७२१, ७५४, ७६४	विषोदक : <i>viśodaka</i> Poisonous water		७३०, ७३४, ७४४
विमल, विमला : <i>vimala, vimalā</i> Silver pyrites (<i>tāramākṣika</i>): one of the two types of mineral found on the bank of river Tāpī; pyrites with golden tints. [see <i>Āyurvedaprakāśa</i> , 12, 1, 25; <i>Rasajalanidhi</i> , Vol. II, p. 77]	विषोपविष : <i>viśopaviṣa</i> Poisons and semi-poisons		४७६
	विष्णुकान्ता : <i>viṣṇukrāntā</i> [see अपराजिता]		२०४, २०६
विमोजन : <i>viyojana</i> Elimination	वीरा : <i>virā</i> Possibly it refers to a species of <i>vārāhikanda, Dioscorea bulbifera</i> Linn.	३६१	५०१
विरेचन : <i>virecana</i> Purgation—one of the two processes for the purification of substances of vegetable, mineral and metal origins	वेध, वेधन : <i>vedha, vedhana</i> (i) Transmutation of base metals into gold and silver	५२७	
विलेपन : <i>vilepana</i> [see लेपन]	(ii) वेध is blending of duly pro- cessed mercury with the metal which is to be converted into a superior metal.	४११	

- [see *Rasaratnasamuccaya*, 8, 79].
 ८८-८९, १२०, १३२, १३८, १६९,
 १७१, १८३-१८४, २०४, ४२६, ४३६,
 ४६४, ४८०, ४९१, ५८८, ५९०, ६७९,
 ७२०, ७२२, ७५०-७५१, ८०३
 Syn. मंविद्ध
- धूम : — *dhūma*
 Transmutation of base metals into
 noble metals with the aid of 'smoke'
 of mercury emitted from it when thro-
 wn upon the metal deposited in fire
 [see *Rasaratnasamuccaya*, 8, 83].
 ८९०
- पञ्चाशद्दूर्ध्वं : — *pañcāśadūrdhva*
 Transmutation performed upto the
 half way level of that attained in case
 of a total conversion
 १३८
- शताशः : — *śatāṣṭā*
 Transmutation in which the trans-
 mutating agent forms the hundredth
 part in the total amount of substances
 needed for the purpose. [see *Rasahr-
 daya*, 18, 3; *Āyurvedaprakāśa*, 1, 278]
 १६०
- स्पर्शः : — *sparsā*
 Transmutation of base metals into
 noble metals by 'touch' of mercury
 १७७
- वेधकः : *vedhaka*
 The agent for transmutation of base
 metals into gold and silver
 ५८६, ६२८, ७६५
 Syn. लाहवेधी, वेधकर्ता and वेधकृत्
- कोटि : — *koṭi*
 [see वेधन्—कोटि]
 ८९
- स्पर्शः : — *sparsā*
 [see वेधन्—स्पर्श]
 १३२, ७२५
- वेधकर्ता : *vedhakartta*
 [see वेधक]
 ४०४
- वेधकृत् : *vedhakṛt*
 [see वेधक]
 ४४६
- वेधक—कोटि : *vedhika-koṭi*
 [see वेधन्—कोटि]
 ८८९, ८९९
- क्षणः : — *kṣaṇa*
 A substance having power of trans-
 mutating within a moment
 ७५२
- वेधन् (वेधी) —कोटि : *vedhin (vedhī) koṭi*
 A substance (particularly mercury)
 having power of transmuting ten
 million times its weight of base
 metals into noble metals
 १०१, १२०, ४८८
- चतुःषष्टिकः : — *catuṣṣaṣṭika*
 That transmuting sixty-four times
 its weight of base metals into noble
 metals
 ८८७
- दिनः : — *dina*
 That transmuting within a day
 ३५२

वेधिन् (वेधी)—धूमः <i>vedhin (vedhī)—dhūma</i> That transmuting by 'smoke'. १३३, ७२५	शतावरी : <i>śatāvārī</i> <i>Asparagus racemosus</i> Willd. २४८
— लक्ष : — <i>lakṣa</i> That transmuting hundred thousand times its weight of base metals into noble metals ६६, १६३, ४८८, ७५०, ७५२	शम्भु : <i>śambhu</i> [see श्वेतार्क] ६१
— लोह : — <i>loha</i> [see लोहवेधिन्]	शयान : <i>śayāna</i> Spreading, strewn over, etc. ३६६
— शत : <i>śata</i> That transmuting hundred times its weight of base metals into noble metals ७६, ४८७	शशि : <i>śaśi</i> [see तार] ५४
— स्पर्श : — <i>sparśa</i> That transmuting by 'touch' १४६, ५७१	शाक : <i>śāka</i> [see Appendix, p. 126] १६६, १६६, २०१
वृषिषका : <i>vṛścikā</i> <i>Boerhavia procumbens</i> Linn. १५५	शाण : <i>śāṇa</i> A weight of 4 माषs ७४१
वेल्लकार : <i>vellakāra</i> <i>Momordica charantia</i> Linn. ६१	शात्मली : <i>śātmalī</i> [see Appendix, p. 126] ७६५, ७७६, ७८०
वैदूर्य : <i>vaidūrya</i> <i>Lapis lazuli</i> श śa ३३८	— कृष्ण : — <i>kṛṣṇa</i> Black variety of शात्मली [Also known as <i>kūṣāśālmālī</i> , which either refers to black flowering शात्मली, or a species of white flower- ing शात्मली yielding smaller type of fruits. [see <i>Bhāvaprakāśa</i> . <i>Pūrvakhaṇḍa</i> , 6, 58 <i>Vaidyakaśābasindhu</i> , p.283] ७७७
शतवेधिन् (वेधी) : <i>śatavedhin (vedhī)</i> [see वेधिन्—शत]	
शताशवेध : <i>śatāṃśavedha</i> [see वेध—शतांश]	

शिशु : <i>śigru</i> [see Appendix, p. 126]	शुद्धि : <i>śuddhi</i> Purification १६६ ४६७, ४७०, ४७६ <i>Syn.</i> विशुद्धि and शोधन
शिला : <i>śilā</i> [see मनःशिला]	शुभ्रमाक्षिक : <i>śubhramāksika</i> [see माक्षिक—शुभ्र]
शिलोदक, शैलोदक : <i>śilodaka, śailodaka</i> Mountain-water ७४६, ७४८-७४९, ७५२, ७५४, ७५६	शोधन : <i>śodhana</i> [see शुद्धि] ४७२
शुक : <i>śuka</i> <i>Acacia sirissa</i> Linn.	श्रीवृक्ष : <i>śrīvṛkṣa</i> [see Appendix, p. 126] १६१ ७८३ <i>Syn.</i> बिल्व
शुकचञ्चु : <i>śukacañcu</i> Same as <i>śyonāka, Calosanthus indica</i> Linn. or <i>Oroxylum indica</i> Vent. १६२	श्वेता : <i>śvetā</i> As an associated plant with गिरि- कर्णिका, possibly it refers to white अपराजिता. ६०
शुल्ब, शुल्बक : <i>śulva, śulvaka</i> Copper ११४, १७६, १८२, २०४, २६०, ३६३, ४०४-४०६, ४२६, ४७१, ४८३, ४९६, ५८८, ६०३, ७२९ <i>Syn.</i> ताम्र, भास्कर and रवि	श्वेताभ्र : <i>śvetābhra</i> [see अभ्र—श्वेत] श्वेतार्क : <i>śvetārka</i> [see अर्क—श्वेत]
—पत्र : — <i>patra</i> Leaves or foils or plates of शुल्ब १६४, २८१, ४६७, ४९८, ६०३, ६९६, ६९८, ७४४	षट्पुट : <i>ṣaṣṭika</i> [see पुट—षट्] २६० षष्टिक : <i>ṣaṣṭika</i> A type of rice-grain ripened in sixty days २७३, ३३२, ४८१
—वेद्य : — <i>vedha</i> Transmutation of copper into noble metals	
शुद्धसून : <i>śuddhasūta</i> [see सूत—शुद्ध]	

य sa	सारण : <i>sāraṇa</i> Blending of बीज with mercury ५६०, ७२३
संकोचन : <i>saṅkocana</i> [see बन्धन]	सिंहतुण्ड : <i>simhatuṇḍa</i> [see स्नुही] ८५-८६ १०६
संभावन : <i>saṃbhāvana</i> [see भावना]	सिद्धि : <i>siddhi</i> ५२६ Perfections, i.e. attainment of super-human powers of the mind, body or sense-organs. The सिद्धि, according to tantrik traditions, is of five types : <i>janmaja</i> (due to birth), <i>ausadhija</i> (due to some drug), <i>mantraja</i> (due to magic syllables), <i>tapoja</i> (due to penance) and <i>samādhija</i> (due to meditation). [see Patañjali's <i>Yogasūtra</i> , 4, 1.]
संमूर्च्छन : <i>saṃmūrchana</i> [see मूर्च्छन]	५७० ३२२, ३३७, ४३२, ५०७, ५१६, ५६५, ५७७, ७६७
संलेपन : <i>saṃlepana</i> [see लेपन]	२००
संविद्ध : <i>saṃviddha</i> [see वेधन]	४६६ — खेचरी : — <i>khecari</i> सिद्धि relating to power of 'levitation'
सकट : <i>sakaṭa</i> <i>Trophis aspera</i> Linn.	७५६
सत्त्व : <i>sattva</i> 'Essence'	१००, ३६०, ४१०
समानपुट : <i>saṃānapuṭa</i> [see मध्याग्नि]	१२८ — निर्देह : — <i>nirdeha</i> सिद्धि relating to power of assuming a bodiless state. Possibly it refers to <i>aṇimā</i> (power of assuming atomic dimension), the first among the eight <i>siddhis</i> in tantrik tradition.
सर्वसात्त्विक : <i>sarvasāttvika</i> (Mercury) Endowed with the 'essence' of all metals	५७ २८३
सर्षप : <i>sarṣapa</i> A minute weight of 6 <i>rajaḥ</i> [see <i>Rasaratnasamuccaya</i> , 10, 103]	६६८ सीसक : <i>sīsaka</i> [see नाग] ४०६
	सुरा : <i>surā</i> Spirituous liquor ४८३ ३६४, ४०५

मुशीरकी : <i>suśirakī</i> A variety of good <i>kuśa</i> grass, <i>Poa cynosuroides</i> Linn.	स्तम्भन : <i>stambhana</i> [see बन्धन]	१८८, २०५
६१		
मूक्ष्म : <i>sūkṣma</i> Thin (plates of metals)	स्थावर (विष) : <i>sthāvara (viṣa)</i> Vegetable poison	४५६
४६८		
मूत, मूतक : <i>sūta, sūtaka</i> [see --रस(iii)] ५५, ८८, ९७, १०२, १०४, १३१, १३६, १४०, १४७, १५६, १६१, २०१, २०४, २५८, ३२५, ३३६, ३५१, ३६०, ३६३-३६४, ३८३, ३८८, ३९६, ४१०, ४३५, ४६३, ४६६, ४७४, ५७६, ७२१, ७२३	स्थिर : <i>sthira</i> [see बद्ध] स्निग्धपाषाण : <i>snigdhapāṣāna</i> Smooth and polished mortar	१४६ ५०६
— शुद्ध : — <i>śuddha</i> Purified मूत	स्निग्धभाण्ड : <i>snigdhabhāṇḍa</i> Smooth and polished earthen vessel	७६४, ८०६ २७०, ७८४
मूतेन्द्र : <i>sūteन्द्र</i> [see—रस(iii)]	स्नुही : <i>snuhī</i> [see Appendix, p. 127]	१७३ १८२-१८४, ४७४
मूदन : <i>sūdana</i> [see मारण]	— रक्त : — <i>rakta</i> Red variety of स्नुही	१८३
४४६, ४६६		
सेचन (सिक्त) : <i>secana (sikta)</i> Saturation; wetting १११, ३६४, ४०५, ४६७	स्पर्शवेध : <i>sparsavedha</i> स्पर्शवेधक : <i>sparsavedhaka</i> स्पर्शवेधन् : <i>sparsavedhin</i> [see वेध-स्पर्श, वेधक-स्पर्श and वेधन्-स्पर्श]	
सोमराजी : <i>somarājī</i> [see Appendix, p. 126]		६०४
६०४		
Syn. बाकुची	स्वरस : <i>svarasa</i> Expressed juice particularly of vegetable substances by pounding in a mortar, squeezing out their 'essence' and straining through cloth	१११, ५२४
स्तम्भकर : <i>stambhaka</i> Agent for solidification or 'fixation' of minerals and metals ३६४, ४६३, ५५८, ७२२		

स्वर्णः : <i>svarna</i> [see काञ्चन] ५६६, ६८०, ७४५, ७६३, ७७७	हरितालः : <i>haritāla</i> [see तालक] ५७, ७४७
स्वाङ्गशीतः : <i>svāṅgaśīta</i> Cooling of the substance by itself on being kept on fire [see <i>Rasaratna-</i> <i>samuccaya</i> , 8, 54]	हरिन्दरी : <i>harindarī</i> [see Appendix, p. 123] १३०
स्त्रेद, स्त्रेदनः : <i>svēda, svedana</i> Steaming; boiling; fumigation ६८, ३६८-३६९, ३६३, ४०४, ४६४, ४७५, ४८६, ५०८, ५१२, ५१४	हरिबीजः : <i>haribīja</i> [see तालक] ७४४
ह ha	हिङ्गु : <i>hiṅgu</i> <i>Ferula asafoetida</i> Linn. ७३३
हंसगमनी : <i>haṁsagamānī</i> Or <i>Brahmānī</i> , possibly it refers to <i>Brāhmī</i> , <i>Herpestis monniera</i> H.B.K. ६६	हिङ्गुलः : <i>hiṅgula</i> [see दरद] १६४, ७४७
हंसपदी : <i>haṁsapadī</i> <i>Adiantum capillus veneris</i> Linn. १६१	हिङ्गुला : <i>hiṅgulā</i> Cinnabar, the product of the region of <i>Hiṅgulā</i> , mod. <i>Himlaj</i> . ६५
Syn. हंसाङ्घ्रि	हेमः : <i>hema</i> [see काञ्चन] १६४, १७१, १७६, १८४, १८७, १९४, २०४, २०६, ३६६, ३६८, ४२५, ४७३, ४९६, ५४२, ५६४, ५८८-५९०, ६०२
हंसाङ्घ्रिः : <i>haṁsāṅghri</i> [see हंसपदी] १६२	— गोलकः : — <i>golaka</i> Ball of ('killed') gold १४२
हतः : <i>hata</i> [see मृत] १४३, २५८-२५९, ८०३	— पादः : — <i>pāda</i> Weight of gold, one-fourth of the weight of a substance ४०८
हनन (घातयेत्) : <i>hanana (ghātayet)</i> [see मारण] १०२, १०७, ११६, १२६, २५८	

— भस्म : -- <i>bhasma</i> Calx of gold	१४४	हेमवर्त्तन : <i>hemavarttana</i> The way to gold, i e. conversion of a inferior metal into gold	६४
— मात्रिका : - <i>mātrikā</i> The degrees of quality in pure gold	८१	हेमाभ्र, हेमाभ्रक : <i>hemabhra, hemabhraka</i> An amalgam of gold and mica	१६०, ६००
हेमजीर्ण : <i>hemajīrṇa</i> Mercury calcined or digested with हेम	४३१, ४७०	हेमाद्रक : <i>hemādraka</i> Molten gold	६०२

SELECT BIBLIOGRAPHY

A. PRIMARY SOURCES

- Āyurvedaprakāśa* of Mādhava — Edited by Jadavji Tricumji Acharya, *Āyurvedīya Granthamālā*, 2, 3, Bombay, 1913.
- Bhāvaprakāśa* of Bhāvamiśra — Edited with Hindi commentary, Vidyotinī by Brahasankara Misra supplemented with illustrated Botanical notes upon commentary by Ruplal Vaisya, 2 vols., Benaras, 1930.
- Bṛhadīyogatarāṅginī* of Trimalla Bhaṭṭa — Edited by Hanumanta Padhye Sastri, Anandasrama Sanskrit Series, No. 71, 2 vols., Poona, 1913-14.
- Dhātukriyā* of the *Rudrayāmalatantra* (MS.) (vide *History of Chemistry in Ancient and Medieval India*, by P. Rây, pp. 276-277).
- Kaulajñānanirṇaya*, (and some minor texts of the school of Matsyendranātha) — Edited by P. C. Bagchi, Calcutta Sanskrit Series, No. 3, Calcutta, 1934.
- Māṭṛkābhēdatantram* — Edited by Chintamani Bhattacharya, Calcutta Sanskrit Series, No. 8, Calcutta, 1958.
- Rasahr̥daya* of Govinda Bhāgavat — Edited by Jadavji Tricumji Acharya, *Āyurvedīya Granthamālā*, 1, Bombay, 1910-1911.
- Rasakaumudī* of Jñānacandra Śarman — Edited by S. S. Pranacarya, Lahore, 1923.
- Rasapaddhati* of Bindu Pandita — Edited with the commentary of Mahadeva Pandita, *Āyurvedīya Granthamālā*, Nos. 14, 15, Bombay, 1925.
- Rasaprakāśa-sudhākarā* of Yaśodhara — Edited by Jadavji Tricumji Acharya, *Āyurvedīya Granthamālā*, 1, Bombay, 1910-11.
- Rasaratnākara* of Nityanātha — Edited with the Hindi commentary, *Rasapradīpikā* of Saligrama, Bombay, 1897.
- Rasaratnākara* of Nityanātha (*Rasāyanakhaṇḍa*) — Edited by Jadavji Tricumji Acharya, *Āyurvedīya Granthamālā*, 3, Bombay, 1912-1913.
- Rasaratnākara* of Nityanātha (*Vādikhaṇḍa*) — Edited by Rajavaidya J. K. Shastri, Gondal, 1940.
- Rasaratnasamuccaya* of Vāgbhaṭa — Edited by Vinayaka Apte, Anandasrama Sanskrit Series, No. 19, Poona, 1890.
- Rasārṇava* — Edited by P. C. Rây and Haris Chandra Kaviratna, Bibliotheca Indica Series, No. 174, Asiatic Society, Calcutta, 1910.
- Rasasāṅketa-kalikā* of Cāmuṇḍa — Edited by Jadavji Tricumji Acharya, *Āyurvedīya Granthamālā*, 6, Bombay, 1912.
- Rasasāra* of Govindācārya — Edited by Jadavji Tricumji Acharya, *Āyurvedīya Granthamālā*, 2, Bombay, 1912.
- Rasendra-cintāmaṇi* of Rāma Chandra — Edited by Jivananda Vidyasagar, Calcutta, 1878.

- Rasendra-cūḍāmaṇi* of Somadeva — Edited by Yadava Sarman, Motilal Banarasi-dass, 1932, Lahore.
- Rasendrasūtra-saṃgraha* of Gopālakṛṣṇa Kavirāj — Edited by Upendranath Sengupta, Calcutta, 1912.
- Raseśvaradarśana* by Mādhavācārya — (1) vide *Sarvadarśana-saṃgraha* Edited by Isvaracandra Vidyasagara, Bibliotheca Indica Series, Asiatic Society, Calcutta, 1858.
- (2) Translated into English by E. B. Cowell and A. E. Gough, London, 1882.
- Rasopaniṣat* — Edited by K. Sambasiva Shastri, Trivandrum Sanskrit Series, No. 92, Trivandrum, 1928.
- Sārīṅgadhara Saṃhitā* of Sārīṅgadhara — Edited with Bengali translation by Peary Mohan Sengupta, Calcutta, 1889.

B. SECONDARY SOURCES

- AVALON, ARTHUR — *Shakti and Shakta* (3rd ed.), Madras, 1929.
- — *Principles of Tantra*, Madras, 1952.
- — *Tantrarāja-tantra — A Short Analysis*, with preface by Yogi Shuddhanda Bharati, Madras, 1952.
- — *The Great Liberation (The Mahānirvāṇatantra)* (3rd ed.), Madras, 1953.
- — *The Serpent Power* (6th ed.), Madras, 1958.
- AUFRECHT, THEODOR — *Catalogus Catalogorum*, Pts. I-II, Germany, 1968.
- BAGCHI, P. C. — *Studies in the Tantras*, Calcutta, 1939.
- BHARATI, AGEHANANDA — *The Tantric Tradition*, London, 1965.
- BHATTACHARYA, BENOYTSCH — *Sādhananālā*, 2 vols., Gaekwad Oriental series, Nos. 26, 41, Baroda, 1925-28.
- — *An Introduction to Buddhist Esoterism*, Oxford, 1932.
- BHATTACHARYA, SUKHAMAYA — *Tantraparicaya* (in Bengali), Calcutta, 1359 (BS).
- BRIGGS, G. W. — *Gorakhanāth and Kānpūṭī Yogīs*, Calcutta, 1938.
- CHAKRAVARTI, CHINTAHARAN — Antiquity of Tantrism, *Indian Historical Quarterly*, 5, 14-26, 1931.
- — *Tantras — Studies on their Religion and Literature*, Calcutta, 1963.
- CHATTOPADHYAYA, D. P. — Tantra, in: *Lokāyata — A Study in Ancient Indian Materialism*, 269-358, New Delhi, 1959.
- CHATTOPADHYAYA, PRABHAKAR — *Rasacikitsā — A Treatise on Āyurvedic Chemistry of Medicine* (in Bengali), Calcutta, 1966.
- CHOPRA, R. N. — *Indian Medicinal Plants* (Sukhraj Ray, Readership Lectures in Natural Science, 1929-30), Patna University, Patna, 1932.
- CHOPRA, R. N., CHOPRA, I. C. and VERMA, B. S. — *Supplement to Glossary of Indian Medicinal Plants*, CSIR, New Delhi, 1974.

- CHOPRA, R. N., NAYAR, S. L. and CHOPRA, I. C. -- *Glossary of Indian Medicinal Plants*, CSIR New Delhi, 1965.
- COWELL, E. B. and GOUGH, A. E. (Tr.) -- *Raseśvaradarśana*, in: *Sarvadarśana-saṃgraha*, London, 1882.
- DAS GUPTA, S. B. -- *An Introduction to Tantric Buddhism*, Calcutta, 1950.
 — *Some Obscure Religious Cults* (2nd and revised Edition), Calcutta, 1952.
- DAS GUPTA, S. N. -- General Introduction to Tantra Philosophy, in: *Philosophical Essays*, Calcutta University, Calcutta, 1951.
- DAVIS, T. L. -- The Chinese Beginnings of Alchemy, *Endeavour*, **2**, 154, 1943.
- DUBS, H. H. -- The Beginnings of Alchemy, *ISIS*, **38**, 62, 1947.
- DYMOCK, W., WARDEN, G. J. M., and HOOPER, D. -- *Pharmacographia Indica*, 4 vols. London, 1890-1893.
- FARQUHAR, J. N. -- *Outline of Religious Literature of India*, London, 1920.
- GUENTHER, H. V. -- *Yuganaddha -- The Tantric View of Life*, (2nd Ed.) Varanasi, 1964.
- GUPTA, MADHUSUDAN. -- *Vaidyaka-Sabdāsindhu or Comprehensive Lexicon on Hindu Medical Terms and Names of Drugs*, Calcutta, 1894.
- HAKIM, S. JAMSHED BAKHT and MAHDIHASSAN, S. -- Essences, a Class of Alchemical Preparation, *Medicus*, **24**, 257-264.
- HOLMYARD, E. J. -- *Alchemy*, London, 1957.
- HO PING-YU and NELDHAM, JOSEPH -- *The Laboratory Equipment of Early Medieval Chinese Alchemy*. Reprinted from *Ambix*, **7**, 58-112, 1959.
- HOPKINS, A. J. -- *Alchemy, Child of Greek Philosophy*, New York, 1934.
- IYER, VIRARAGHAVA, K. C. -- The Study of Alchemy, *P. C. Rāy Commemoration Volume*, 460-467, Calcutta, 1958.
- LEVY, N. -- Alberuni and Indian Alchemy, *Chymia*, **7**, 36-39.
- MAHDIHASSAN, S. -- The Chinese Origin of Three Cognate Words: Chemistry, Elixir and Genii. *Journal of the University of Bombay*, **20**, 107-131, 1951.
- Alchemy and its Connection with Astrology, Pharmacy, Magic and Metallurgy, *Janus* (Leiden), **46**, 81-103, 1957.
- Alchemy — A Child of Chinese Dualism as Illustrated by its Symbolism, *Iqbal*, **8**, 15-37, 1959.
- On Alchemy, Kimiya and Iksir, *Pakistan Philosophical Journal*, **3**, 67-88, 1959.
- The Early History of Alchemy, *Journal of the University of Bombay*, **29**, 173-205, 1960.
- Alchemy in the Light of its Names in Arabic, Sanskrit and Greek, *Janus*, **49**, 79-100, 1960.

- Elixir, its Significance and its Origin. *Journal of the Asiatic Society of Pakistan*, 6, 39-53, 1961.
- Alchemy: its Three Important Terms and their Significance. *Medical Journal of Australia*, Aug. 5th, 227-228, 1961.
- The Popularity of Soma at the Beginning of Alchemy. *Indian Journal of History of Medicine*, 7, 26-36, 1962.
- What is Alchemy? *Science Chronicle*, 1, 12-19, 1962.
- The Four Elements in Alchemy, *Janus*, 51, 303-313, 1964.
- An Iconographic Counterpart of Elixir. *Journal of the Asiatic Society of Pakistan*, 9, 15-21, 1964.
- The Nature and Role of Two Souls in Alchemy. *Journal of the Asiatic Society of Pakistan*, 10, 67-99, 1965.
- The Genesis of the Four Elements, Air, Water, Earth and Fire. *Ghulam Yazdani Memorial Volume*, 251-256, Hyderabad, 1966.
- Stages in the Development of Practical Alchemy. *Journal of Asiatic Society of Pakistan*, 13, 329-356, 1968.
- Legends Attributing to Gold the Power of Growth. *Journal of the Asiatic Society, Pakistan*, 16, 39-48, 1971.
- Medicine and Alchemy in Indian Culture. *Scientia* (Extract from the ix-x-xi-xii) 1-6, issues, 1973.
- MAJUMDAR, R. C. and PUSALKAR, A. D. (Ed.)—*The Classical Age*, Bharatiya Vidyā Bhavan, Bombay, 1954.
- MALLICK, KALYANI.—*Nāthasampradāyer Darśana Itihāsa O Sādhanaprayālī*, Calcutta University, Calcutta, 1960.
- MATHUR, R. B.—Hungry Mercury: its Scientific Character and Uses, *Nāgarjuna*, 3 (10) 915-922, 1960.
- Mercurial *Saṃskāras*—their Scientific Background, *Nāgarjuna*, 6, (8), 607-612; 6, (10), 55-60, 1963.
- MUKHOPADHYAYA, B.—*Rasajalanidhi* or *The Ocean of the Indian Chemistry and Alchemy*, vols. 5, Calcutta, 1926-28.
- NADKARNI, K. M.—*Indian Materia Medica*, Revised and Enlarged by A. K. Nadkarni, 2 vols., Bombay, 1954.
- NEEDHAM, JOSEPH—*Science and Civilization in China*, Vol. 1, 212-214, 1954, Vol. 5, Part II. Cambridge, 1974.
- RAO, GOPINATH, T. A.—*Elements of Hindu Iconography*, Madras, 1914-16.
- RĀY, P. (Ed.)—*History of Chemistry in Ancient and Medieval India*, Indian Chemical Society, Calcutta, 1956.
- Origin and Tradition of Alchemy, *Indian Journal of History of Science*, 2, 1-21, 1967.

- RAY, P. C. and CHATTOPADHYAYA, P. C. — *Rāsayanika Paribhāṣā* (Dictionary of Indian Chemistry). Bangiya Sahitya Parisad, Calcutta, 1912.
- READ, JOHN — *Prelude to Chemistry*, London, 1936.
- ROY, M. — *Rasārṇavakaḥ* of the *Rudrayāmalatantra*, *Indian Journal of History of Science*, 2, 137-142, 1967.
- SACHAU, E. C. (Tr.) — *Alberuni's India*, Vol. 1, 187-195, London, 1910.
- SARMA, PT. PANDURANG — An Outline of the History and Teaching of the Nāthapanthīya Siddhas, *Third All India Oriental Conference Proceedings*, 495-501, 1924.
- SARWAR, G. and MAHDIHASSAN, S. The Word 'Kīmiya' as Used by Firdausi, *Iqbal*, 9, 21-28, 1961.
- SHASTRI, BIDHUSEKHARA. — *Sandhūbhāṣā*, *Indian Historical Quarterly*, 4, 287-296, 1928.
- SHASTRI, H. P. — *Descriptive Catalogue of the Sanskrit MSS. on Tantra*, Vol. 8, Asiatic Society, Calcutta, 1940.
- SHASTRI, HIRANANDA. — Origin and Cult of Tārā, *Memoirs of the Archaeological Survey of India*, No. 20, Calcutta, 1925.
- SHUKLA, M. P. — The Concept of Rasāyana Therapy in Indian Medicine and a Comprehensive Approach to its Evolution, *Indian Journal of History of Medicine*, 16, 41-46, 1971.
- SINGH, MOHAN. — *Gorakhanāthi and Medieval Hindu Mysticism*, Lahore, 1937.
- SINGH, T. B. and CHUNEKAR, K. C. — *Vegetable Drugs in Bṛhatṭrayī*, Varanasi, 1972.
- SOHNI, S. V. — *Hema Rasāyana*, *Journal of Bihar Research Society*, 57, 39-48, 1971.
- SUBBARAYAPPA, B. V. and ROY, M. — *Mātrkābhedantram* and its Alchemical Ideas, *Indian Journal of History of Science*, 3, 42-49, 1968.
- SUBBARAYAPPA, B. V. — Alchemy, in: *Chemical Practices and Alchemy*. A Chapter in *A Concise History of Science in India*, (Ed.) D. M. Bose, S. N. Sen and B. V. Subbarayappa, 309-328, New Delhi, 1971.
- THOMPSON, G. J. B. — *The Lure and Romance of Alchemy*, London, 1932.
- WARD, W. — *View of the History, Literature and Mythology of the Hindus*, vols, 2, Serampore, 1818.
- WIEDEMANN, E. — Al-Kīmiya, *Encyclopaedia of Islam*, Vol. 2, 1010 ff.

INDEX

- Adhahpuṣpi*, 77
Adya, non-medicinal, 6, 70
Ajanāyikā, 67
 Alchemical, gold, 65 f.n.
 practices, 2
 Alchemist, 6, 64, 89
 Alchemy, Indian, 3, 8
 Science of, 4
 Alkali, 113
 Alkaline substances, powders of, 87
 Alloy, 89
Amalaki, 101
 Amalgam, of diamond gold, 69, of gold-mica, 106, of lead-bell-metal, 96, of mercury-calamine, 68; of mercury-mica, 97; of silver-copper, 74-75, of sulphur-mica, 75
Ankola
 see *kolaka*
Āpāmārga, 63, 87
Āparājitā, 77
Āparājītakalpa, 77
 Apparatus, 6-7, 118
 bhūdhava, 7, 112, description of 7 f.n.
 dola, 7, 87, description of 7 f.n.
 mahātala, 112
 medni, 7, 69, 112
 pātāla, 6-7, 66, 69
 śulayantia, 6, 103-104
 vāhukā, 7, 72, description of, 7 f.n.
 vadyādhara, 7, 68, description of, 7 f.n.
Ārka, 64, 95
 flowers of, 118
 white, 82
Ārkanamitā, 64
Ārkavallī, 64
Asafoetida, 113
Īsana, 3
Āsogandhā, 78, 117
Āsogandhākalpa, 78
Āśvattha, 79
Āyaskānta, 104
Badarī, 79
Bahulā, 64
Balā, 78
 Bell-metal, 96
 Bellow (*bhastri*), 69
 Betel-leaf, 86, 89, 90-91
Bhagavati, 93
Bhāṇḍapūṣa
 see *pūṣa*
Bhrūṅga, 63, 98
Bhrūṅgarāja, 117
Bhūdhara
 see apparatus
 Biḍālapada
 see weight
Bija, 8, 103, 112
Bijapūra, 89-90
Bilva
 see *trivṛkṣa*
 Bitter-gourd, hollow portion of, 114
 Blue vitriol, powder of, 87
 Borax, 66, 69, 111
 powder of, 87
Brahmadandī, 77-78
Brahmadāṇḍīkalpa, 77
Brahmasomā, 95
 Bubble, 114
 Cake, mercury-orpiment, 88
 Calamine, 7, 68, 86-87
 Calcination, 7, 79, 98
 Calx, of diamond, 69; of gold, 69
Canaka, 74
Candrodakakalpa,
 see moon-water
 Charcoal, 120
 Chemical substances, 7
 Cannabar, 5, 64, 75, 86, 105, 114
 killed, 72
Citraka, 75
 red, 74-75
 Citric acid, 72
 Classical Sanskrit, 1
Cochlospermum gossypium DC., 116 f.n.
 Copper, 66, 68, 75, 87, 92, 119
 free from blackish colour, 116
 free from impurities, 66
 killed 6, 51
 purification, 96
 purified, 95
 tinned into gold, 67-68, 73-74, 76, 80-87, 91, 98, 110-111, 113-114, 116;
 into *nubīja* (impotent) gold, 81, 86, 106;
 into silver, 79, 90
 Copper-coloured earth, 107
 Crucible
 see *mūṣā*
Dagdharohā, 74
 growth of, 74
Dahana, 119
Dakṣinadeśatāmavārikalpa, 107
 Decoction, 74, 97
 clear, 118
Dehasiddhi, 3, 5, 73, 75, 107, 114
Dehavedha (transformation of body), 5
Devadālī, 76-77, 100-102
 yellow flowering, 102-103
Devadālīkalpa, 100
Dhanvantarī, cave of, 93
Dhātṛī, 67, 78, 103
Dhātu, 63 f.n.
 Diamond, killed, 69, 79
Divyauśadhī (medicinal plants), 6, 70-71
 sixty-four groups, 70
Dvīpadi, 65, 68
 Earthen vessel, 117-118
Ekavīrā, 72
Elā, 80
 Elixir, 3, 65, 98
 Emesis and purgation, 101, 118
Eranda, 76, 87, 119

- black, oil of, 119
 red, oil of, 119
 white, 120
 yellow, 120
Erāṅḍakalpa, 119
Eriodendron anfractuosum DC., 116 f.n.
 Experimental details, 4, 7
 Fire, cow-dung and buffalo-dung, 86-87, 89-90.
 106: husk, 74; wood of *khadira*, 91, 110
 Flask, 64-65
 containing mercury, 109
 Four goals of life, 6
Gajadhvajī, 64
Gajapūṣa
 see *pūṣa*
Gajāri, 72
Gajendrapūṣa
 see *pūṣa*
Gandhaka, 83
Gandhakakalpa, 83
 Garlic, 85
 Gems, liquefaction of, 87
Ghoṣavātī, 100
Girikamukhā, 63, 77
Gold, 5, 64, 64 f.n., 71-76, 86, 91-92, 98, 103, 112
 alchemical, 64
 flaming, 88
 impotent, 81, 86, 105-106
 killed, 72
 ripe seed of (*hemaphysalis*), 69
Gulmalatā, 69
Gum, 86 f.n.
Gūmas, 64
Gūñjā
 see weight
Hamsagamani, 64
Hamsāṅghri, 73
Hamsapadi, 73
Harindari, 70
 Heat of fire, intense, 92-93, 99; gentle, 100
 moderate, 63, 80
 Heavenly plant, 93
Hemanāsa, 65 f.n.
Hemavartmanam, 64 f.n.
 Iatro-chemical, 1, 3
 Iatro-chemistry, 8
 Immortal, 109
 Immortality, 83, 112
 drugs of, 5
Indravārunī, 104
Iron, *bhramara* type, 95
 metallic, fine powder of, 87
 tube, 117
 turned into gold, 93; into silver, 89
Īsvarī, 77, 94-96, 102
 powdered root of, 95
Īśvarīkalpa, 94
Jaṭādhara, 68
Jāṭiphala, 80
Jyotiṣmāñī, 74, 80
 oil of, 74, 80-81, extraction of, 74
Jyotiṣmāñīkalpa, 80
Kāca, 87
 powder of, 87
Kācamāci, 86
Kadalī, 87
Kakkolaka, 80
Kalpa, meaning of, 3
Kalpas, 2
 twenty-one in the *Rasānuyākalpa*, 4, 6
Kāñkālakhetaṭī, 69
 oil of, 69
Kānta, 89
 powder of, 112
Kānti, 75, 105
 killed, 75
Kāyā (*Aloe indica*), 5, 64, 85
Karkotaka, 100
Karkoti, 73
Karpūra, 80
Kaiva
 see weight
Katuka, 66
Katutumbī, 75, 91
 payasani, 103, 104
 oil of, 103
Katutumbīkalpa, 103
Kāyākalpa, 3
Kāyasādhanā, 3, 4
Khadira, 120
Khaṣapapūṣa
 see *pūṣa*
Kolaka, 116
 ankola, 116
 oil-exudation of, 116
Kolakavṛkṣakalpa, 116
Koravallī, 72
Kṛsnanāla, 75
Kūṣamṛt, 110
Kūṣakañcuki, 101-105
Kūṣakañcukīkalpa, 104
Kūṣakanda, its power, 76
Kulauśadhī, 70
Kumārī, 64, 95
Kunda, water of, 110
Kūṣṭhā, 64 f.n.
Kusmāṅḍakī, 93
 genuineness and growth of, 93
Kusmāṅḍīkalpa, 93
Lac, 64
Lajjakā, 64
Lakṣmanā, 101
Lāṅgālī, 73
Lapis lazuli, 84
 Lead, 67-68, 72, 90, 119
 killed, 68
 power of transmutation, 68
 turned into gold, 67, 110, 114
 Levitation, 88
 see mercury
 Liqueur, 89-90
Lohavedha (transformation of metal), 5
Lonḍra, essence of, 96
 Longevity composition, 6
 Maceration, 110
Mahārasas, 7
Māṅṣikā, 87
Mañjisthā, 68, 76
Mantrasimhāsanā, 69
 oil of, 68
Māṣa
 see weight

- Māsa*, 78
 Material immortality, 3
Mātuluṅga, 73, 89-90, 98
 fruit of, 89
Mayūragirakalpa, 107
 Mercurial drug, 64, 93 f.n.
 preparations, 1
 Mercury, 5, 68-65, 68, 70, 72-73, 75-76, 82, 85, 86, 88-89, 91-93, 104-105, 110, 112, 114, 119
 a *mahānāsa*, 66, 98-99, 103
 an elixir, 98
 assuming the form of collvrium, 111; of gold 94;
 ball of, its power, 97
 blending with *bīja*, power of, 112-113.
 calcined with copper, power of, 98
 dhāturuṣpi (having properties of metals), 4, 63
 different names of, 4
 extraction of, 5
 fixation of, 65-67, 69, 71-72, 74, 77, 96, 99, 105, 112, 116, 120; *āṅga*, 86, 93; *khoṭa*, 75, 99-110
 fixed, 65
 kālikā impurity of, 71
 killed, 67, 70-74, 77, 86, 93, 112
 killing of, 66
 losing its own character, 89-90, 115
 paste of, 95
 powers of, 4-5; power of consuming (*mukha*), swallowing, 68, 96; of invisibility, 93, 97; of levitation (sky-going efficacy), 5, 67, 89-91, 113; of transmutation, 70, 73, 97, 103, 105, 109, 112-113
 purified, 120
 saṃskāras of, 5
 swooned, 71, 76, 103; swooning, 100
Mesaśṛṅga, 79
 Metals, 64, 77, 86, 91
 base and noble, 65-68, 73-75, 93 f.n., 95, 97, 103, 109, 115, 119-120
 dissolved, 86
 eight, 69-70
 liquefaction of, 76, 86
 losing essence, 70
 molten, 92
 purification of, 95
 transmutation into gold, 73, 91, 95, 120
 Metre, 1
 Mica, 68-70, 73, 86, 97, 99, 103, 105, 112
 liquefaction of, 70, 87
 white, 86
 Mixture of paddy and mica (*dhānyābhra*), 100
 Moon-water, 111-112
 place of origin, 111
 Mortar (*khatva*), 7, 63, 89, 99, 100, 118 f.n.
 Mountain-water, 114-115
 preparation of, 114
 transmutation power of, 115
Mudga, 78
Mūkamūṣā, 75
Mūlaka, 64
Muni, 95
Mūṣā, crucible, 7, 87, 112, 116
 blind, 69, 86, 91
 closed, 72, 75, 86, 120
 open and closed, 7
Musālī, 79
 oil of, 117
Musāṅkalpa, 79
Nāgadamanī, 94
Nāgamāṅgalakalpa, 108
Nāgara script, 1
Nāgārjuna, 2
Nāgavallī, 64
Nāginī, 75, 95-96, 98
Nimba, 87-88
Nirdehasiddhi, 81
Nirguṇḍī, 86, 95, 102
Nisācara, 65-67, 79
Niṣka
 see weight
 Odoriferous matter, 110
 Oil, 80-81, 103-104, 116, 118-119
 extraction of, 69, 74, 80, 103-104
 exudation of, 116
 Orpiment, 64-65, 70, 74, 79, 86, 89-90, 114
 Orpiment-mercury compound, 88-90
Palāśa, 104
 leaf of, 114
 slimy substance of, 86
Payasvni
 see *kaṭutumbī*
Payomdhi, 65 f.n.
Payovallī, 63
Pesāṅyantra, 118 f.n.
 Pestle, 63
 Physical culture, 3
 Pill, 65, 65 f.n., 89, of orpiment, 89; of mercury, 114
Pippala, 64
Pitādevadāhīkalpa, 102
 Poison, three kinds of, 87
 vegetable or animal origin, 94
 Poisonous water, 113-114
 characteristics of, 113
 genuineness of, 113
 Pond, 109
 soil of, 109
Prastha
 see weight
 Psychic power, 3
Punarnavā, 87, 96
Puṣpī, 63
Puṣa, 63-64, 73, 75-76, 81, 89-91, 101, 114, 116
 bhāṅdapuṣa, 7
 gajapuṣa, 7, 117
 gajendrapuṣa, 7, 72-73
 kharparapuṣa, 7, 89
Puṣapāka, 7
 Pyrites, 74, 79, 85, 105
 gold, 105-106, 110
 silver, 105
Rajah, 68
Raktakanda, 76
Raktavajrikalpa, 90
Rasa, 63 f.n.
 meaning of, 3, 4 f.n.
Rasas (chemical substances), 96
 (minerals), 96, 108
Rasakūpa, 108
Rasaprakriyā, 3
Rasaratnākara of Nāgārjuna, 2
Rasaratnasamuccaya, 7

- Rasārṇava*, 2, 3, 3 f.n., 5, 7
Rasārṇavakalpa, 1-2, 4-8
 earlier compilation, 3
 codification of, 3
 contents of, 3
 date, 1, 2
 place of composition, 2
 tantrik elements, in, 2
Rasaśāstra, 2, 7
Rasavādins, 6
Rasavidyā, 63
 twin objectives of, 4
Rasāyana, 4-6, 75-76, 80-83, 91, 100
Rasāyanotpatti, 4
Ratna, 63 f.n.
Realgar, 7, 68, 75, 96, 106, 114
Red chalk, 86
Red sandal, 68, 76, 86
Rejuvenation, 1, 99, 114-115, 117
Rice-water, 88
Rudanti, 76, 86, 102
 morphology of, 105
Rudravantīkalpa, 105
Rudrayāmalaṅṭha, fragmentary portions, 1 f.n.
 place of composition, 2
Śabdakalpadruma, 3
Śādhānarasas, 7
Śāka, 76
 resin of, 76
Sakata-wood, vessel of, 116
Sailodakavidhi
 see mountain-water
Sal-ammoniac, 7; essence of, 68
Sāli, 84, 118
Sālmālī, 116, 120
 black, 116-118
 red, 116 f.n., 117
 white, 116, 116 f.n., 117
 yellow, 116, 116 f.n.
Śālmālikalpa, 116
Salt, five varieties of, 96
Sambhu, 64
Sāṇa
 see weight
Sandhyābhāṣā, 'intentional'
 language, 2
Sarṣapa
 see weight
Śaṣṭika, 78, 80, 84, 96
 grains of, 88, 114
Satāvārī, 78
Sesamum, 74, 87
Siddhas, 100, 105
Siddhi, 70, 83, 93, 99, 104, 109, 119
 eight, 100
Siddhidraavyas, 109
Sigru, 76
Silver, 92, 96, 109, 119-120
 dyeing of, 117
 killed, 79
 turned into gold, 65-66, 76, 86, 89, 106
Sīṃhatuṇḍa, 68
Snuhī, 75-76
 red variety of, 75
Soil, silver-coloured, 110
Somarājī, 106
Somarājīkalpa, 106

 Square diagram, 1
Sūkṣa, three appellations of, 118
 bitva, 118
Sūkṣakalpa, 118
Sūkhalākalpa, 79
Stones, bright, 110
 golden colour, 110
Sukacāicu, 73
Sulphur, 65, 70, 73, 76-77, 84, 86, 105-106,
 114, 119
 drugs for immortalization, 84 f.n.
 fumes of, 76, 86
 killed, 87
 liquefied, 66
 origin of, 83
 three colours of, 83
Sūśūkti, 64
Svetā, 63
Svetāśikhalpa, 82
Tālukakalpa, 88
Tāli, 78
Tāṅka, 64
Tantrik, 2
 practices, 1
 rites, 2
Tāpva, 76, 86
Temple of Mahādeva, 109
Tenacious paste, 86
Three myrobalans, 84, 86, 114, 118
Tikṣna, 68
Tikṣnaloha, 68
Tin, 75, 79
 fixation of, 112
 killed, 65, 77, 79, 94, 119
 molten, 95, 120
 solidified, 86, 102
Tolaka
 see weight
Transmutation, 1-5, 91, 98
 modus operandi of, 5
 two facets of, 6
Transmuted metal, 6
Transmuting agent, 5
Transubstantiation, 4
Trnājyoti, 73, 98 f.n.
Trnājyotīkalpa, 98
Trnausadhī, 6
 non-medicinal, 70
Tulā
 see weight
Uccaṭā, 74, 91-92
 morphology of, 91
Uccaṭākalpa, 91
Uparasas, 7
Vairakanda, 72
Vajri, 75, 91
 milk juice of, 86
 red variety of, 90-91
Vallaki, 64
Vartulaparṇī, 72
Vātāri, oil of, 84
Vedhana, 5
Vellakāra, 64
Vimala, 105-106
Vermilion, 93
Virā, 99
 growth of, 99

Vīṅkalpa, 99
Viṣṭāka,
 see poisonous water
Viṣṭakakalpa, 113
Viṣṭāntā, 76-77
Viṣṭheṣaja, 103
Vitasti, 110
Vīṅkā, 72
 Weight
 bidālapada, 100-101, 106
 guṇjā, 97, 99
 karsa, 80, 80, 92, 118
 māsa, 72, 87
 niska, 73, 119-120

INDEX

pala, 67, 78, 80, 85, 97
prastha, 90
sāṅga, 114
varṣajpa, 97
tolaka, 72
tulā, 63
Yāma, 93, 119
Yāmāla texts, 1 f.n.
Yaṣṭimadhu, 78
Yavakṣāra, 95
Yoga, 3
Yojana, 78
Zinc, 96

ERRATA

<i>Page</i>	<i>line from top</i>	<i>for</i>	<i>read</i>
7	32	sal-amoniac	sal-ammoniac
58	22	मुसल	मुसली
63	15	<i>tolā</i>	<i>tulā</i>
68	4, 5, 7, 14 20-1 and Side-heading		
	1	sal-amoniac	sal-ammoniac
75	5, 21	red variety	red variety of
77	5	juice	juice of
77	19	218 (line 2)	218
79	20	<i>badarī</i>	<i>badarī, bhindī</i>
80	19	Thus	Thus is
81	2	unidiminished	undiminished
82	2	lazines	laziness
87	19	this	thus
107	5 (f.n.)	deals	deal
116	1	<i>Kalokavīkṣakalpa</i>	<i>Kolakavīkṣakalpa</i>
118	1 (f.n.)	deals	deal
124	17	vitamin B	vitamin B ₁

OTHER PUBLICATIONS OF THE NATIONAL
COMMISSION FOR THE COMPILATION OF
HISTORY OF SCIENCES IN INDIA

A CONCISE HISTORY OF SCIENCE IN INDIA *edited by*
D. M. Bose, S. N. Sen and B. V. Subbarayappa.

A BIBLIOGRAPHY OF SANSKRIT WORKS ON ASTRO-
NOMY AND MATHEMATICS *by* S. N. Sen with the Research
Assistance of A. K. Bag and S. R. Sharma.

CARAKA SAMHITĀ (A Scientific Synopsis) *by* P. Rāy and
H. N. Gupta.

FATULLAH SHIRAZI — A SIXTEENTH CENTURY INDIAN
SCIENTIST *by* M. A. Alvi and A. Rahman.

JAHANGIR — THE NATURALIST *by* M. A. Alvi and
A. Rahman.

SOME ASPECTS OF PRE-HISTORIC TECHNOLOGY IN
INDIA *by* H. D. Sankalia.

INDIAN JOURNAL OF HISTORY OF SCIENCE (bi-annual
Journal) Editor : F. C. Auluck.

SUSRUTA SAMHITĀ (A Scientific Synopsis) *by* P. Rāy,
H. N. Gupta and Mira Roy (in Press).

Books available at
Indian National Science Academy
Bahadur Shah Zafar Marg
New Delhi 110001

