

## अथ अष्टमोऽध्यायः

### परिभाषाकथनीयम्

परिभाषाकथनम् -

कथ्यते सोमदेवेन मुग्धवैद्यप्रबुद्धये ।

परिभाषा रसेन्द्रस्य शास्त्रैः सिद्धैश्च भाषिता ॥ 1 ॥

धन्वन्तरिभागः -

अर्थं सिद्धरसस्य तैलघृतयोर्लेहस्य भागोऽष्टमः ।

संसिद्धाखिललोहचूर्णवटकादीनां तथा सप्तमः ॥

यो दीयेत भिषग्वराय गदिभिर्निर्दिश्य धन्वन्तरिं ।

सर्वाऽरोग्यसुखाप्तये निगदितो भागः स धन्वन्तरेः ॥ 2 ॥

रुद्रभागः -

भैषज्यक्रीणितद्रव्यभागोऽप्येकादशो हि यः ।

वणिग्भ्यो गृह्यते वैद्ये रुद्रभागः स उच्यते ॥ 3 ॥

विश्वासघातकवैद्यः -

प्रगृह्याऽधिकरुद्रांशैः योऽसमीचीनमौषधम् ।

दापयेत्सुखीवैद्यः स स्याद्विश्वासघातकः ॥ 4 ॥

कज्जली -

धातुभिर्गन्धकाद्यैश्च निर्द्रवैर्मर्दितो रसः ।

सुश्लक्ष्णः कज्जलाभोऽसौ कज्जलीत्यभिधीयते ॥ 5 ॥

रसपंकः -

सद्रवा मर्दिता सैव रसपंक इति स्मृतः ॥ 6 ॥

रसपिष्टीप्रथमा -

अर्काशतुल्याद्रसतोऽथगन्धा -

न्निष्कार्यतुल्यात्कुटितोऽभिखल्ले ।

अर्कातपे तीव्रतरे विमर्द्या

पिष्टी भवेत्सा नवनीतरूपा ॥ 7 ॥

रसपिष्टी द्वितीया —

खल्ले विमर्द्य गन्धेन दुग्धेन सह पारदम् ।  
पैषणात्पिष्टतां याति सा पिष्टीति मता परैः ॥ 8 ॥

पातनपिष्टी —

चतुर्थांशसुवर्णेन रसेन कृतपिष्टिका ।  
भवेत्पातनपिष्टी सा रसस्योत्तमसिद्धिदा ॥ 9 ॥

हेमतारकृष्टी —

रूप्यं वा जातरूपं वा रसगन्धादिभिर्हतम् ।  
समुत्थितं बहुशः सा कृष्टी हेमतारयोः ॥ 10 ॥  
कृष्टीं क्षिपेत्सुवर्णान्तर्न वर्णो हीयते तथा ।

स्वर्णकृष्टीकृतबीजगुणाः —

स्वर्णकृष्ट्या कृतं बीजं रसस्य परिरंजनम् ॥ 11 ॥

वरलोहम् —

ताम्रं तीक्ष्णसमायुक्तं द्रुतं निक्षिप्य भूरिशः ।  
सगन्धलकृचद्रावे निर्गतं वरलोहकम् ॥ 12 ॥

हेमरक्ती —

तेन रक्तीकृतं स्वर्णं हेमरक्तीत्युदाहृतम् ॥ 13 ॥  
निक्षिप्ता सा द्रुते स्वर्णे वर्णोत्कर्षविधायिनी ।

ताररक्ती —

तारस्य रंजनी चापि बीजरागविधायिनी ॥ 14 ॥  
एवमेव प्रकर्तव्या ताररक्ती मनोहरा ।  
रंजनी खलु रूप्यस्य बीजानामपि रंजनी ॥ 15 ॥

चन्द्रदलः, अनलदलः —

कृतेन वा बद्धरसेन वाऽन्य-  
ल्लोहेन वा साधितमन्यलोहम् ।  
सितं च पीतत्वमुपागतं  
तद्वलं हि चन्द्रानलयोः प्रसिद्धम् ॥ 16 ॥

सितदलः, पीतदलः —

आभासकृतबद्धेन रसेन सह योजितम् ।  
साधितं वाऽन्यलोहेन सितं पीतं च तद्वलम् ॥ 17 ॥

शुल्बनागः —

माक्षिकेण हतं ताम्रं दशवारं समुत्थितम् ।  
तद्वद्विशुद्धनागं हि द्वितयं तच्चतुष्पलम् ॥ 18 ॥  
नीलांजनहतं भूयः सप्तवारं समुत्थितम् ।  
इति संसिद्धमेतद्वि शुल्बनागं प्रकीर्त्यते ॥ 19 ॥

शुल्बनागप्रभावः —

साधितस्तेन सूतेन्द्रो वदने विधृतो नृणाम् ।  
निहन्ति मासमात्रेण मेहव्यूहमशेषतः ॥ 20 ॥  
पथ्याशनस्य वर्णेण पलितं बलिभिः सह ।  
गृध्रदृष्टिर्लसत्पुष्टिः सर्वारोग्यसमन्वितः ॥ 21 ॥

पिंजरी —

लोहं लोहान्तरे क्षिप्तं ध्यातं निर्वापितं द्रवे ।  
पाण्डुपीतप्रभं जातं पिंजरीत्यभिधीयते ॥ 22 ॥

चन्द्रार्कः —

भागाः षोडश तारस्य तथा द्वादश भास्वतः ।  
एकत्रावर्तितास्तेन चन्द्रार्कमिति कथ्यते ॥ 23 ॥

निर्वापणं/निर्वाहणम् —

साध्यलोहेऽन्यलोहंचैत्रक्षिप्तं वंकनालतः ।  
निर्वापणं तु तत्प्रोक्तं वैद्यैर्निर्वाहणं तथा ॥ 24 ॥

निर्वापणद्रव्यप्रमाणम् —

क्षिपेन्निर्वापणं द्रव्यं निर्वाह्ये समभागिकम् ।  
आवाह्ये वापनीये च भागे दिष्टे च दिष्टवत् ॥ 25 ॥

वारितरम् —

मृतं तरति यत्तोये लोहं वारितरं हि तत् ॥ 26 ॥

रेखापूर्णम् —

अंगुष्ठतर्जनीघृष्टं यत्तद्रेखान्तरे विशेत् ।  
मृतलोहं तदुद्दिष्टं रेखापूर्णाभिधानतः ॥ 27 ॥

अपुनर्भवम् —

गुडगुंजासुखस्पर्शमध्वाज्यैः सह योजितम् ।  
नायाति प्रकृतिं ध्यानादपुनर्भवमुच्यते ॥ 28 ॥

उत्तमम्—

तस्योपरि गुरुद्रव्यं धान्यं चोपनयेदध्रुवम् ।  
हंसक्तीयति वारिण्युत्तमं परिकीर्तितम् ॥ 29 ॥

निरुत्थम्—

रौप्येण सह संयुक्तं ध्मातं रौप्येण नो लगेत् ।  
तदा निरुत्थमित्युक्तं लोहं तदपुनर्भवम् ॥ 30 ॥

बीजम्—

निर्वापणविशेषेण तत्तद्वर्णं भवेद्यदा ।  
मृदुलं चित्रसंस्कारं तद्वीजमिति कथ्यते ॥

उत्तरणम्—

इदमेव विनिर्दिष्टं वैद्यैरुत्तरणं खलु ॥ 31 ॥

ताडनम्—

संसृष्टलोहयोरेकलोहस्य परिणाशनम् ।  
प्रध्मानात् वंकनालेन तत्ताडनमुदाहृतम् ॥ 32 ॥

धान्याभ्रम्—

चूर्णाभ्रं शालिसंयुक्तं वस्त्रबद्धं हि कांजिके ।  
निर्यातं मर्दनाद्वस्त्राद्धान्याभ्रमिति कथ्यते ॥ 33 ॥

सत्त्वम्—

क्षाराम्लद्रावकैर्युक्तं ध्मातमाकरकोष्ठके ।  
यस्ततो निर्गतः सारः सत्त्वमित्यभिधीयते ॥ 34 ॥

एककोलीसकः—

कोष्ठिकाशिखरापूर्णेः कोकिलैर्धर्मानयोगतः ।  
मुषाकण्ठमनुप्राप्तैरेककोलीसको मतः ॥ 35 ॥

भिन्नभिन्नकाष्ठोपयोगाः—

द्रावणे सत्त्वपाते च माधुकाः खादिराः शुभाः ।  
निर्द्रवे वंशजास्ते तु स्वेदने बादराः शुभाः ॥ 36 ॥

हिंगुलाकृष्टरसः—

विद्याधराख्ययन्त्रस्थादार्द्रकद्रवमर्दितात् ।  
समाकृष्टो रसो योजसौ हिंगुलाकृष्ट उच्यते ॥ 37 ॥

घोषाकृष्टं ताम्रम् -

स्वल्पतालयुतं कांस्यं वंकनालेन ताडितम् ।  
मुक्तरंगं हि तत्ताम्रं घोषाकृष्टमुदाहृतम् ॥ 38 ॥

वरनागम् -

तीक्ष्णं नीलाञ्जोपेतं घ्मातं हि बहुशो दृढम् ।  
मृदु कृष्णं द्रुतद्रावं वरनागं तदुच्यते ॥ 39 ॥

उत्थापनम् -

मृतस्य पुनरुदभूतिः सम्प्रोक्तोत्थापनाख्यया ।

ढालनम् -

द्रुतद्रव्यस्य निक्षेपो द्रवे तद् ढालनं मतम् ॥ 40 ॥

नागसम्भूतचपलः -

त्रिंशत्पलमितं नागं भानुदुग्धेन मर्दितम् ।  
विमर्द्य पुटयेत्तावद्यावत्कर्षांशशेषितम् ॥ 41 ॥  
न तत्पुटसहस्रेण क्षयमायाति सर्वथा ।  
चपलोऽयं समादिष्टो वार्तिकैर्नागसम्भवः ॥ 42 ॥

वंगसम्भूतचपलः -

इत्थं हि चपलः कार्यो वंगस्यापि न संशयः ।

तस्य प्रभावः -

तत्स्पृष्टहस्तसंस्पृष्टः केवलो बध्यते रसः ॥ 43 ॥  
स रसो धातुवादिषु शस्यते न रसायने ।  
अयं हि खर्वणाख्येन लोकनाथेन कीर्तितः ॥ 44 ॥

धौतम् -

भूभुजंगशकृत्तौयैः प्रक्षाल्यापहतं रजः ।  
कृष्णवर्णं हि तत्प्रोक्तं धौताख्यं रसवादिभिः ॥ 45 ॥

द्वन्द्वानम् -

द्रव्ययोर्मर्दनादध्मानादद्वन्द्वानं परिकीर्तितम् ॥ 46 ॥

अनुवर्णसुवर्णके -

भागाद्द्रव्याधिकक्षेपमनुवर्णसुवर्णके ॥ 47 ॥

भंजनी -

द्रवैर्वा वह्निकाहासो भंजनी वादिभिर्मता ॥ 48 ॥

चुल्लिका -

पतंगीकल्कतो जाता लोहे तारे च हेमता ॥ 49 ॥

दिनानि कतिचित्स्थित्वा यात्यसौ चुल्लिका मता ॥ 50 ॥

पतंगीरागः -

रंजिताद्धि चिराल्लोहादध्मानाद्वा चिरकालतः ।

विनिर्यासः स निर्दिष्टः पतंगीरागसंज्ञकः ॥ 51 ॥

आवापः/प्रतिवापः/आच्छादनम् -

द्रुते द्रव्यान्तरक्षेपो लोहाये क्रियते हि यः ।

स आवापः प्रतिवापस्तदेवाच्छादनं मतम् ॥ 52 ॥

अभिषेकः -

द्रुते वह्निस्थिते लोहे विरम्याष्टनिमेषकम् ।

सलिलस्य परिक्षेपः सोऽभिषेक इति स्मृतः ॥ 53 ॥

निर्वापः/स्नपनम् -

तप्तस्याप्सु विनिक्षेपो निर्वापः स्नपनंच तत् ॥ 54 ॥

प्रतिवापादिकं कार्यं द्रुते लोहे सुनिर्मले ॥ 55 ॥

शुद्धावर्तः -

यदा हुताशो दीप्तार्चिः शुक्लोत्थानसमन्वितः ।

शुद्धावर्तस्तदा ज्ञेयः स कालः सत्त्वनिर्गमि ॥ 56 ॥

बीजावर्तः -

द्राव्यद्रव्यनिभा ज्वाला दूश्यते ध्मने यदा ।

द्रावस्योन्मुखता सेयं बीजावर्तः स उच्यते ॥ 57 ॥

स्वांगशीतः -

वह्निस्थमेव शीतं यत्तदुक्तं स्वांगशीतलम् ।

बहिःशीतः -

अग्नेराकृष्य शीतं यत्तद्बहिःशीतमुच्यते ॥ 58 ॥

स्वेदनम् -

क्षराम्लैरौषधैर्वापि दोलायन्त्रे स्थितस्य हि ।

पचनं स्वेदनाख्यं स्यान्मलशैथिल्यकारकम् ॥ 59 ॥

मर्दनम् -

उदितैरौषधैः सार्धं सर्वाम्लैः कांजिकैरपि ।

पेषणं मर्दनाख्यं स्याद्बहिर्मलविनाशनम् ॥ 60 ॥

मूर्च्छनम्—

मर्दनाऽदिष्टभैषज्येर्नष्टपिष्टत्वकारकम् ।  
तन्मूर्च्छनं हि वंगाहिभूजकंचुकनाशनम् ॥ 61 ॥

उत्थापनम्—

स्वेदातपादियोगेन स्वरूपापादनं हि यत् ।  
तदुत्थापनमित्युक्तं मूर्च्छाव्यापत्तिनाशनम् ॥ 62 ॥

नष्टपिष्टः—

स्वरूपस्य विनाशेन पिष्टत्वाद्बन्धनं हि यत् ।  
विद्वद्भिर्निर्जितः सूतो नष्टपिष्टः स उच्यते ॥ 63 ॥

पातनम्—

उक्तौषधैर्मीर्दितपारदस्य  
यन्त्रस्थितस्योर्ध्वमधश्च तिर्यक् ।  
निर्यातनं पातनसंज्ञमुक्तं  
वंगाहिसम्पर्कजकंचुकघ्नम् ॥ 64 ॥

रोधनम्—

जलसैन्धवयुक्तस्य रसस्य दिवसत्रयम् ।  
स्थितिरास्थापनी कुम्भे याऽसौ रोधनमुच्यते ॥ 65 ॥

नियमनम्—

रोधनाल्लब्धवीर्यस्य चपलत्वनिवृत्तये ।  
क्रियते पारदे स्वेदः प्रोक्तं नियमनं हि तत् ॥ 66 ॥

दीपनम्—

धातुपाषाणमूलाद्यैः संयुक्तो घटमध्यगः ।  
ग्रासार्धं त्रिदिनं स्वेद्यो दीपनं तन्मतं बुधैः ॥ 67 ॥

ग्रासमानम्—

इयन्मानस्य सूतस्य भोज्यद्रव्यात्मिका मितिः ।  
इयतीत्युच्यते याऽसौ ग्रासमानं समीरितम् ॥ 68 ॥

जारणायास्त्रिरूपत्वम्—

ग्रासस्य चारणं गर्भे द्रावणं जारणं तथा ।  
इति त्रिरूपा निर्दिष्टा जारणा वरवार्तिकैः ॥ 69 ॥

जारणास्वरूपभेदाः -

ग्रासःपिण्डःपरिणामस्तिग्लश्चाख्याः पराः पुनः ॥ 70 ॥

जारणाप्रकाराः -

समुखा निर्मुखा चेति जारणा द्विविधा पुनः ॥ 71 ॥

निर्मुख जारणा -

निर्मुखा जारणा प्रोक्ता बीजाऽदानेन भागतः ॥ 72 ॥

बीजम् -

शुद्धं स्वर्णं च रुप्यं च बीजमित्यभिधीयते ॥ 73 ॥

मुखम् -

चतुःषष्ट्यंशतो बीजप्रक्षेपो मुखमुच्यते ॥ 74 ॥

रसस्यमुखीकरणम् (समुखजारणा) -

एवं कृते रसो ग्रासलोलुपो मुखवान् भवेत् ।

कठिनान्यपि लोहानि क्षमो भवति भक्षितुम् ॥ 75 ॥

इयं हि समुखा प्रोक्ता जारणा मृगचारिणा ॥ 76 ॥

राक्षसवक्त्ररसलक्षणम् -

दिव्यौषधिसमायोगात्स्थितः प्रकटकोष्ठिषु ।

भुञ्जीताखिललोहाद्यं योऽसौ राक्षसवक्त्रवान् ॥ 77 ॥

चारणा -

रसस्य जठरे ग्रासक्षेपणं चारणा मता ॥ 78 ॥

गर्भद्वृतिः -

ग्रस्तस्य द्रावणं गर्भे गर्भद्वृतिरुदाहृता ॥ 79 ॥

बाह्यद्वृतिः -

बहिरेव द्रुतं कृत्वा घनसत्त्वादिकं खलु ।

जारणाय रसेन्द्रस्य सा बाह्यद्वृतिरुच्यते ॥ 80 ॥

द्रुतिलक्षणम् -

औषधाध्मानयोगेन लोहधात्वादिकं तथा ।

सन्तिष्ठते द्रवाकारं सा द्वृतिः परिकीर्तिता ॥ 81 ॥

द्रुतेः पंचधालक्षणम् -

निर्लेपत्वं द्रुतत्वं च तेजस्त्वं लघुता तथा ।

असंयोगश्च सूतेन पंचधा द्रुतिलक्षणम् ॥ 82 ॥



जारणालक्षणम् -

द्रुतग्रासपरीणामो बिडयन्त्रादियोगतः ।  
जारणेत्युच्यते तस्याः प्रकाराः सन्ति कोटिशः ॥ 83 ॥

विडलक्षणम् -

क्षारैरम्लैश्च गन्धाद्यैर्मूत्रैश्च पटुभिस्तथा ।  
रसग्रासस्य जीर्णार्थं तद्विडं परिकीर्तितम् ॥ 84 ॥

रंजनलक्षणम् -

सुसिद्धबीजधात्वादिजारणेन रसस्य हि ।  
पीतादिरागजननं रंजनं परिकीर्तितम् ॥ 85 ॥

सारणालक्षणम् -

सूते सतैलयन्त्रस्थे स्वर्णादिक्षेपणं हि यत् ।  
वेधाधिक्यकरं लोहे सारणा सा प्रकीर्तिता ॥ 86 ॥

वेधलक्षणम् -

व्यवायिभेषजोपेतो द्रव्ये क्षिप्तो रसः खलु ।  
वेध इत्युच्यते तत्रैः स चानेकविधः स्मृतः ॥ 87 ॥

वेधप्रकाराः -

लेपः क्षेपश्च कुन्तश्च धूमाख्यः शब्दसंज्ञकः ॥ 88 ॥

लेपवेधः -

लेपेन कुरुते लोहं स्वर्णं वा रजतं तथा ।  
लेपवेधः स विज्ञेयः पुटमत्र च सौकरम् ॥ 89 ॥

क्षेपवेधः -

प्रक्षेपणं द्रुते लोहे वेधः स्यात्क्षेपसंज्ञितः ॥ 90 ॥

कुन्तवेधः -

सन्दंशधृतसूतेन द्रुतद्रव्याहृतेश्च या ।  
सुवर्णत्वादिकरणी कुन्तवेधः स उच्यते ॥ 91 ॥

धूमवेधः -

वहनौ धूमायमानेऽन्तः प्रक्षिप्तरसधूमतः ।  
स्वर्णाद्यापादनं लोहे धूमवेधः स उच्यते ॥ 92 ॥

शब्दवेधः -

मुखस्थितरसेनाल्पलोहस्य धमनात्खलु ।  
स्वर्णरूप्यत्वजननं शब्दवेधः स कीर्तितः ॥ 93 ॥

उद्धाटनम्—

सिद्धद्रव्यस्य सूतेन कालुष्यादिनिवारणम् ।  
प्रकाशनंच वर्णस्य तदुद्धाटनमीरितम् ॥ 94 ॥

भूमिस्वेदनम्—

क्षाराम्लैरौषधैः सार्द्धं भाण्डं रुद्ध्वाऽतियत्नतः ।  
भूमौ निखन्यते यत्नात्स्वेदनं सम्प्रकीर्तितम् ॥ 95 ॥

सन्यासः—

रसस्यौषधयुक्तस्य भाण्डरुद्धस्य यत्नतः ।  
मन्दाग्नियुतचुल्ल्यन्तः क्षेपः सन्यास उच्यते ॥ 96 ॥

द्वयोः प्रभावनिरूपणम्—

द्वावेतौ स्वेदसंन्यासौ रसराजस्य निश्चितम् ।  
गुणप्रभावजनकौ शीघ्रव्याप्तिकरौ तथा ॥ 97 ॥

परिभाषाज्ञानमाहात्म्यम्—

रसनिगममहाब्धेः सोमदेवः समन्तात्  
स्फुटतरपरिभाषानामरत्नानि हत्वा  
व्यरचयदतियत्नातैरिमां कण्ठमालां  
कलयतु भिषगग्रो मण्डनार्थं सभायाम् ॥ 98 ॥  
भवेत्पठितवारोऽयमध्यायो रसवादिना ।  
रसकर्माणि कुर्वाणो न स मुहति कुत्रचित् ॥ 99 ॥

इति श्री वैद्यपतिसिंहगुप्तस्यसूनोर्वागभटाचार्यस्य कृतौ  
रसरत्नसमुच्चये रसपरिभाषा कथनं नाम अष्टमोऽध्यायः ॥

## RASA RATNA SAMUCCAYA

### EIGHTH CHAPTER

#### ENGLISH TRANSLATION

#### AIMS AND OBJECTIVES OF PARIBHĀṢĀ (TECHNICAL TERMS)

The technical terms relating to the science of mercury mentioned in the texts and defined by the *Siddhas* (experts) are being described by Śrī Somadeva for a clear understanding of lesser scholarly and lesser experienced physicians. (1).

##### 1. *Dhanvantari Bhāga* :

The portion of the medicines offered to the physicians by the patients in the name of Lord Dhanvantari to achieve total health and happiness is known as *Dhanvantari Bhāga*. This is as follows for different preparations:

- half part of the prepared *rasa* preparations,
- one eighth part of prepared *tailas* (oil) *ghṛtas* (ghees) and *lehyas* (confections),
- one seventh part of all types of *lohas* (metallic preparations), *cūrṇas* (powders), *vaṭakas* (pills), etc. (2).

##### 2. *Rudra Bhāga* :

The portion of the price of medicines being taken by the physicians from the traders as commission is known as *rudrabhāga*. It is one eleventh part of the cost of medicines. (3).

##### 3. *Viśvasaghātaka Vaidya* :

The physician out of greed recommends substandard or spurious medicines to his patients and accepts more commission than the *rudrabhāga* is considered as a traitor or unfaithful physician. (4).

4. *Kajjalī* :

The mercury preparation obtained by grinding it with metals, sulphur and such other minerals, without adding any liquid is called *kajjalī*. It is very soft and smooth to touch and black in colour like the soot of a lamp. (5).

5. *Rasa Pañka* :

*Kajjalī* ground with liquids is known as *rasapañka*. (6).

6. *Rasa Piṣṭi* :

When 12 parts of mercury and 1 part of sulphur are mixed together and ground in a mortar in intense sunshine, the resultant material is converted into a *piṣṭi* which has the consistency of butter. (7).

*Rasa Piṣṭi (II)* :

Mercury mixed with sulphur and ground with milk in a mortar converts itself into a form of paste and this is also known as *piṣṭi* according to other scholars. (8).

7. *Pātana Piṣṭi* :

The *piṣṭi* prepared by mixing one quarter part gold with one part of mercury is known as *pātana piṣṭi*. It is claimed to give excellent success in mercurial processing. (9).

8. *Svarṇa-raupya Kṛṣṭi* :

Gold or silver converted to ashes along with mercury and sulphur and regained several times, are known as the *kṛṣṭi* of *hema* or *tāra* as the case may be. (10).

*Test for Kṛṣṭi*

The gold or silver obtained as *kṛṣṭi* does not look inferior in colour when compared with the natural gold or silver that is known as the best *kṛṣṭi* of gold or silver.

*Effect of Svarṇa Kṛṣṭi Bīja* :

The *bīja* made by such *svaṛṇa kṛṣṭi* is claimed to be *Rasa rañjana* (mercury dye). (11).

9. *Varaloha* :

*Tāmra* (copper) mixed with *tīkṣṇa loha* (steel) is melt and the melt poured in the *lakuca* juice associated with sulphur for a number of times, converts itself into an alloy and that is known as *varalohaka*. (12).

10. *Hemaraktī* :

Gold turned red by the addition of the *varaloha* is known as *hemaraktī*. (13).

*Effect of Hemaraktī* :

The *hemaraktī* mixed with molten gold improves its colour. It also imparts colour to silver and other *bījas*. (14).

11. *Tāraraktī* :

In a similar way a beautiful *tāraraktī* may also be prepared. It imparts colour to silver and also to other *bījas*. (15).

12. *Candra dala. Anala dala* :

Any metal on being treated with reduced mercury, solidified mercury, or with other metals attains whiteness or yellowness is known as *candra dala* or *anala dala*, respectively. (16).

*Other method* :

If the whiteness or yellowness of a metal is obtained by the addition of *ābhāsabaddha pārada* or by any other metal, it is known as *sitadala* or *pītadala*, respectively. (17).

13. *Śulba Nāga* :

*Tāmra* (copper) is converted into ashes with *mākṣika* (copper pyrite) and regained for ten times. Similarly, *nāga* (lead) is converted into ashes with *mākṣika* and regained for ten times. Two *palas* (100 g) of each (regained copper and lead), are mixed together and incinerated with *nīlāñjana* and regained. The process is repeated seven times. The material so obtained is known as *śulbanāga*. (18-19).

*Properties of Śulba Nāga :*

Mercury mixed with *śulba nāga* and kept in mouth destroys all types of *pramehas* (urinary disorders) within a month. It is also claimed to destroy wrinkles and grey hairs within a year, if prescribed diet schedule and prescribed behaviour schedule are observed. Further, it provides eagle like long sight, best nourishment to the body and total healthiness. (20-21).

14. *Piñjarī* :

If a metal thrown in another metal, heated strongly and cooled in a liquid attains a pale or yellow colour, then the metal is known as *piñjarī*. (22).

15. *Candrārka* :

Sixteen parts of silver is mixed with twelve parts of copper and melted together. The material thus obtained is called *candrārka*. (23).

16. *Nirvāpaṇa/nirvāhaṇa* :

If a metal is thrown into another metal to be prepared through the *vañkanāla* (bent tube) then that is described as *nirvāpaṇa* or *nirvāhaṇa* by expert physicians. (24).

*Quantity of Nirvāpaṇa Dravya :*

*Nirvāpaṇa dravya* should be put into *nirvāhya/āvāhya/vāpanīya dravya* in equal proportion. But if other proportion is specified then that should be followed as per instruction.

17. *Vāritara* :

If a killed metal (metal converted to an ash) floats on the surface of water, it is known as *vāritara*. (26).

18. *Uttama Vāritara*<sup>1</sup> :

When a heavy material or grain placed on the floating *mṛtaloḥa* also floats like *haṃsa* (goose) then the metal is known as *uttama vāritara*. (27).

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<sup>1</sup>. The verse no. 29 of the original text should come after verse no. 26 and should be numbered 27. As verse No. 26 and verse No. 29 are related to each other, hence the change in number is suggested.

19. *Rekhā Pūrṇa* :

If a killed metal (metal converted to ashes) enters into the thin lines of finger bed when rubbed in between the thumb and the index finger, then that is known as *rekhāpūrṇa*. (28).

20. *Apunarbhava* :

If a killed metal burnt in fire together with *guḍa* (jaggery), *guñjā* (seeds of *abrus precatorius*), *sukhasparśa* (*ṭankaṇa*/borax), *madhu* (honey) and *ājya* (ghee) does not return to its original metal form, then it is known as *apunarbhava*. (29).

21. *Niruttha* :

If a *mṛtaloḥa* (metal converted to ashes) blown in fire in association with silver does not adhere to silver, then it is known as *niruttha* or *apunarbhava* also. (30).

22. *Bīja* :

When a metal attains different colours, turns soft and becomes useful for various *samskāras* by the influence of different *nirvāpaṇa* procedures, then it is known as *bīja*.

23. *Uttaraṇa* :

The *bīja* is also described as *uttaraṇa* by the experts. (31).

24. *Tāḍaṇa* :

Destroying one metal from a complex of metals by blowing through the *vankanāla* (bent tube) is known as *tāḍaṇa*. (32).

25. *Dhānyābhra* :

When powdered mica, mixed with *śali dhānya* and packed in a piece of cloth is put in *kāñjika*, allows fine particles of mica to go out of the cloth on vigorous rubbing, the same (fine particles) are known as *dhānyābhraka*. (33).

26. *Satva* :

When a mineral associated with *kṣāra*, *amla* and *drāvaka* group of drugs and blown in the *ākara koṣṭhaka* (specific furnace) releases its essence (metallic content) then that (metal content) is known as *satva*. (34).

27. *Ekakolīśaka* :

When a furnace filled with charcoal upto its top in the form of *śikhara* (hillpeak shape) and reduces to the neck of the *musa* on blowing, then that is known as *ekakolisaka*. (35).

*Indications for the use of various types of charcoals :*

Charcoals obtained from *mādhūka* (*Madhūka indica*) and *khādirā* (*acacia catechu*), *kāṣṭha* (woods) are considered the best for *drāvaṇa* (melting) and *satvapātana* (extraction of metallic content). For *nirdrava* heating (dry heating) charcoals obtained from *vaṃśa* (bamboo) *kāṣṭha* are of choice. For *svedana* (liquid heating/boiling) charcoals obtained from *bādara* (*Zizyphus jujuba* Linn.) *kāṣṭha* are considered the best. (36).

28. *Hiṅgulākṛṣṭa Rasa* :

When *hiṅgula* (cinnabar) triturated with *ārdraka drava* (expressed juice of zinger) and heated in *vidyādhara yantra* releases mercury as *satva* that mercury is known as *hiṅgulākṛṣṭa rasa*. (37).

29. *Ghoṣākṛṣṭa Tāmra* :

When *kāṃsya* (bell metal) mixed with a little *tālaka* (orpiment) and subjected to *tāḍana* (blowing) through *vaṅkanāla* (bent tube) liberates tin from it and leaves pure copper, then that copper is known as *ghoṣākṛṣṭa tāmra*. (38).

30. *Varanāga* :

When *tīkṣṇa loha* (steel) in association with *nīlāñjana* (galena) is blown strongly several times releases a soft, black and quick melting substance, that (the substance) is known as *varanāga*. (39).

31. *Utthāpana* :

Obtaining of metal from its ashes is known by the term *utthāpana* ; or the process by which metal converted to ashes is made to return to its original metal form is known as *utthāpana*.

32. *Dhālana* :

Pouring of molten substance into a liquid is known as *dhālana*. (40).



33. *Nāgasambhūta Capala* :

Thirty *paḷaṣ* of *nāga* is ground with the latex of *arka* and subjected to *puṭa* heating till it reduces to one *karṣa* (about 12 g) and could not be reduced further even by one thousand *puṭas* is described by the experts of *Rasa Śāstra* as *capala* produced from *nāga*. (41-42).

34. *Vaṅga Sambhūta Capala* :

Like-wise *capala* can be obtained from *vaṅga* also and that is known as *vaṅga sambhūta capala*.

*Its uses* :

Hand touched with this *capala* can fix/solidify mercury by mere touch. But such mercury is claimed useful for *dhātuvāda* only and not for *rasāyana karma*. This is mentioned by Kharvaṇa-Lokaṅātha. (43-44).

35. *Dhauta* :

A black coloured powder, collected as remnant of the washing of fecal matter of the earth worms is called *dhauta* by the experts of *Rasa Śāstra*. (45).

36. *Dvandvāna* :

Mixing of two substance together by grinding or blowing is described as *dvandvāna*. (46).

37. *Anuvarṇaka/Suvarṇaka* :

If addition of a substance in quantity excess of the prescribed ratio causes better or deficient colour in the alloy, the process is known as *suvarṇaka* or *anuvarṇaka*, as the case may be.

38. *Bhañjanī* :

Reducing the intensity of a fire with the help of liquid (water) or by any other means is known as *bhañjanī* by the experts of *Rasa Śāstra*. (48).

39. *Pataṅgī* :

Induction of golden colour to any metal or silver by the effect of herbal paste is known as *pataṅgī*. (49).

40. *Cullikā* :

If the golden colour of the metal produced by the effect of *patāṅgī kalka* disappears after a few days, that (the phenomena) is known as *cullikā*. (50).

41. *Patāṅgī Rāga* :

Removal of the colour from coloured metal by prolonged blowing or by prolonged storing is known as *patāṅgīrāga*. (51).

42. *Āvāpa* :

Addition of any foreign substance in molten metal is known as *āvāpa*, *pratīvāpa*, or *ācchādana*. (52).

43. *Abhiṣeka* :

Pouring of water from all sides into a molten metal after waiting for eight moments is known as *abhiṣeka*. (53).

44. *Nirvāpa* :

Dipping of heated metal or any substance into a liquid or water is known as *nirvāpa* or *śnapana*. (54).

45. *Pratīvapa* : This should be done in clear molten metal. (Throwing of a substance in the clear molten metal is known as *pratīvapa*). (55).

46. *Śuddhāvarta* :

When the burning flame becomes white, it is known as *śuddhāvarta*. This is the time for the release of *satva* (essence/metallic content). (56).

47. *Bījāvarta* :

Appearance of the colour of the flame similar to the colour of the metal being blown is known as *bījāvarta*. This is indicative of the state that the metal is about to melt. (57).

48. *Svāṅga Śīta* :

Cooling of the substance by itself within the furnace is known as *svāṅga śīta*.

49. *Bahih Śīta* :

Cooling of the material outside the furnace after its removal from the furnace is known as *bahihśīta*. (58).

50. *Svedana* :

Boiling of any drug together with *kṣāra*, *amla* or any other drug in liquid form through *dolā yantra* method is known as *svedana*. This is aimed at loosening the impurities. (59).

51. *Mardana* :

Grinding of *pārada* or any material with prescribed drugs, herbs or with any *amla drava* or *kāñjika* is known as *mardana*. It is aimed at destroying external impurities. (60).

52. *Mūrcchana* :

Conversion of mercury into *naṣṭa piṣṭa* state by grinding with the drugs mentioned for *mardana saṃskāra*/*mūrcchana saṃskāra* is known as *mūrcchana*. It is meant for destroying *vaṅga*, *nāga* and *bhūmija* type *kañcuka* impurities. (61).

53. *Naṣṭa piṣṭa*<sup>2</sup> :

When mercury loses its form by getting divided into very fine globules through grinding with prescribed drugs, it is called *naṣṭa piṣṭa* by the experts. Mercury having attained this state is considered as conquered. (62).\*

54. *Utthāpana* :

Regaining of mercury to its original form by boiling or heating in sun rays is known as *utthāpana*. It is meant to remove the *naṣṭa piṣṭatva* effect of *mūrcchana saṃskāra*. (63).

55. *Pātana* :

When mercury, ground with prescribed herbs/drugs and closed in *pātana yantra* (an apparatus) is allowed to move upward, downward and/or oblique directions by heating, (the process) is called *pātana*. It is meant for destroying the *kañcuka* type impurities of *pārada* caused by *vaṅga* and *nāga*. (64).

\* The verse no. 63 of the original text should come after the verse no. 61 and should bear no. 62 and verse no. 62 of the original text should bear no. 63.

56. *Rodhana* :

Keeping of mercury in a pot/bottle with water and *saindhava lavana* for three days is known as *rodhana/bodhana*. It is meant for the *āpyāyana* (potentiation) of mercury or for the removal of *ṣaṇḍhatva doṣa* of mercury. (65).

57. *Niyamana* :

Boiling of mercury with prescribed drugs and liquids to remove its excessive mobility (*capalatva*) *doṣa* gained through *rodhana saṃskāra* is called *niyamana*. (66).

58. *Dīpana* :

Boiling of mercury with metals (*dhātu*), ores/minerals (*pāṣāṇa*), vegetable drugs (*mūla*) etc. in a pot for three days is called *dīpana* by the experts. This is done to make mercury desirous of consuming more metals and minerals (*grāsārthī*). (67).

59. *Grāsamāna* :

A certain quantity of mercury can consume a certain amount of metal (*grāsa* material) is called *iyatī* and that is also known as *grāsamāna*. (68).

*Stages of Jāraṇā* :

Consumption of *grāsa*, its melting inside the mercury, and its assimilation into the mercury are the three stages of *jāraṇā* mentioned by the experts of *Rasa Śāstra*. (69).

*Grāsa, piṇḍa* and *pariṇāma* are the three other stages of *jāraṇā*. (70).

*Types of Jāraṇā* :

Further, *jāraṇā* has been divided into two types, i.e. *samukha* and *nirmukha jāraṇā*. (71).

60. *Nirmukha Jāraṇā* :

Addition of *bīja* according to the prescribed proportion is called *nirmukha jāraṇā*. (72).

61. *Bīja* :

Pure gold and silver are described as *bījas*. (73).

62. *Samukha-jāraṇā* :

Putting of 1/64th part of *bīja* into mercury is said as *mukha*. Mercury so treated turns greedy that is ready to consume *grāsa* and becomes *mukhavān*.<sup>3</sup> Such mercury becomes capable of consuming even hard metals. This is described as *samukha jāraṇā* by expert *mṛgacārin*. (74-76).

63. *Rākṣasa Vaktra Pārada* :

When mercury combined with divine herbs (*divya auśadhies*) is heated in an open furnace, it can consume all the metals. Such mercury is known as *rākṣasa vaktra*. (77).

64. *Cāraṇa* :

Putting of *grāsa* inside the mercury (*jaṭhara*) is known as *cāraṇa*. (78).

65. *Garbhadruti* :

Liquefaction of consumed substance within the mercury is known as *garbha druti*. (79).

66. *Bāhya druti* :

Liquefaction (melting) of *satvas* of mica and such minerals done outside the mercury for getting the metal assimilated into mercury is known as *bāhyadruti*. (80).

67. *Druti* :

Liquefaction of metals and minerals, done by addition of herbs or blowing, is known as *druti*, it remains in the same (liquefied) state for ever. (81).

*Characteristics of Druti* :

*Nirlepatva* (non-adhesive), *drutatva* (liquidity), *tejastva* (lustre), *laghutva* (lightness) and *asamyoga* with *sūta* (dis-similarity with mercury) are the five characteristics of *druti*. (82).

68. *Jāraṇa* :

Total assimilation of liquefied *grāsa* (consumed substance) either with

<sup>3</sup> *Mukhavān*—having acquired the power of consuming *grāsa*.

the help of *viḍa* or by treating it in specified *yantra* is called as *jarana*. Its types are innumerable. (83).

69. *Viḍa* :

The material/mixture made of drugs like *kṣaras*, *amlas*, *gandhaka*, *mutras* and *lavaṇas*, individually or in combination for the *jāraṇa* (assimilation) of *grāsa* inside the mercury is described as *viḍa*. (84).

70. *Raṅjaṇa* :

Induction of yellow or such other colours in mercury by making the *jāraṇa* of well prepared *bījas*, *dhātus*, etc. is described as *raṅjaṇa*. (85).

71. *Sāraṇa* :

Putting of materials like gold into the mercury already kept in an apparatus containing a specially prepared oil to accelerate the process of *vedhana* is known as *sāraṇa*. (86).

72. *Vedha* :

Addition of mercury associated with *vyavāyī* drugs into the substances to be subjected to *vedhana* is known as *vedha* process by the experts. It is of many types. (87).

*Types of Vedha* :

*Lepa*, *kṣepa*, *kunta*, *dhūma* and *śabda* are the types of *vedha*. (88).

73. *Lepa Vedha* :

Making of gold or silver from lower metals by anointing paste is known as *lepa vedha* ; *varāhaputa* heat is applicable in this context. (89).

74. *Kṣepa vedha* :

The process in which *vedha* is achieved by putting treated mercury into the molten metal is known as *kṣepa vedha*. (90).

75. *Kunta vedha* :

The process in which mercury held with a forcep is brought in contact with the molten metal for making noble metals like gold, silver, is known as *kunta vedha*. (91).

76. *Dhūma vedha* :

The process in which treated mercury, put in fire with smoke, transmutes lower metal into higher metals like gold through its fumes is known as *dhūma vedha*. (92).

77. *Śabda vedha* :

When lower metal is converted into gold or silver by blowing air containing treated mercury through the mouth, the *vedha* (thus achieved) is known as *śabda vedha*. (93).

78. *Udghātana* :

Removing of blackness/discolouration from a prepared substance as well as improving the brightness of the colour of the substance by the treatment of mercury is known as *udghātana*. (94).

79. *Svedana* :

Keeping of a sealed pot containing mercury along with *kṣāra*, *amla* and vegetables extracts under the ground is known as *svedana*. (95).

80. *Sanyāsa* :

Putting of sealed pot containing mercury and other medicines on the furnace for providing mild heat is known as *sanyāsa*. (96).

*Effects* :

Both *svedana* and *sanyāsa* treatments improve the property, potency and quick spreading power of mercury. (97).

*Conclusion* :

Somadeva has collected all the technical terms and their lucid definitions from all the texts of *Rasa Śāstra* like the jewels from the ocean, and has prepared a garland (a necklace) of these technical terms to be borne (remembered) by all the physicians/experts for attaining fame and inclusion of their names in the galaxy of scholars. (98).

If the workers/experts of *Rasa Śāstra* are used to a study of this chapter regularly and repeatedly then they never face failures while performing mercurial operations. (99).

RASA RATNA SAMUCCAYA  
NOTES ON EIGHTH CHAPTER

The eighth chapter of *Rasa Ratna Samuccaya* deals with the definitions of the technical terms related to the science of mercury (*Rasa Śāstra*). The author has claimed in the beginning of the chapter that he has collected the *paribhāṣās* from the different texts of *Rasa Śāstra* and from the *Siddhas* (*Rasa Siddhas*), scholars of *Rasa Śāstra* for a clear understanding of this technical knowledge by the ordinary scholars or by less experienced physicians. Though, technical terms numbering eighty (80) have been explained or defined in this chapter, there are still many more technical terms found described in other texts which are also considered necessary for the clear understanding of this knowledge. Hence these are being described in the following paragraphs.

1. *Amṛtīkaraṇa* :

*Amṛtīkaraṇa* is an important procedure found described in the context of *māraṇa* (*bhasma*) process. It is done to remove the remaining bad effects (*doṣas*) of *bhasmas* which are likely to remain in the *bhasmas* even after the *māraṇa* process. It is not essentially required for all the *bhasmas* but a few *bhasmas* like *abhraka* and *tāmra bhasma* need this to make these suitable for therapeutic uses.

2. *Anupāna* :

*Anupāna* is that (vehicle) which is administered internally either with the drug or following it. In other words *anupāna* is that which is taken after the drug either to potentiate it or to help in the assimilation and/or quick spreading of the administered drug.

3. *Sahapāna* :

*Sahapāna* is also a vehicle which is taken along with the drug/medicine. It may help in the dispersion of the drug and/or in their quick absorption in the body.



4. *Śodhana* :

*Śodhana* is an important process necessary for almost all kinds of drugs to remove their *doṣas* (impurities/toxic contents) by processes of grinding, heating, washing, etc. *Śodhana* is also done to disintegrate or to divide the drugs into fine particles.

5. *Sāmānya Śodhana* :

*Sāmānya Śodhana* is the operation which is commonly applicable for a group of drugs and may help in removing their impurities to some extent.

6. *Viśeṣa Śodhana* :

*Viśeṣa Śodhana* is that which is specific for particular drug. It helps in removing the impurities and in making the drugs therapeutically more effective by treating them with specific drugs.

7. *Māraṇa* :

*Māraṇa* is another important process which is carried out after the *śodhana* process is over. Through this metals or minerals are killed (converted to ashes) by subjecting these to grinding with vegetable extractives and heating at a specified temperature for a specified period. This renders the metals and minerals to readily absorbable form (*i.e.* *Rasa* form).

8. *Satvapātana* :

*Satvapātana* is also an important process which helps to extract the metallic contents of the minerals. In this process minerals are subjected to strong heating after being ground with *kṣāras*, *amlas* and a few other organic materials.

9. *Koṣṭhī* :

*Koṣṭhī* is a kind of furnace which is specifically used for *satvapātana* purpose. It is also used for the purification of these *satvas*. Many kinds of *koṣṭhīs* are mentioned in *Rasa Sāstra* for applying different grades of heating.

10. *Putā* :

*Putā* is a system of heating that gives an understanding of how much *pāka* (heating) is required by a particular metal or mineral for its conversion into ashes.

As only measured heating is always recommended for achieving desired medicinal products, neither more nor less heating is desirable.

11. *Bhāvanā* :

*Bhāvanā* is a procedure in which powdered drugs (specially of mineral origin) are ground or pasted with liquids to dryness. Here the heat produced during grinding and the atmospheric heat helps in drying the materials quickly. By applying *bhāvanā* the drugs are rendered fine and potentiated.

12. *Nirvāpa* :

*Nirvāpa* is that procedure in which red hot drugs are dipped into liquids or plain water. It is also known as *snāpana*.

13. *Krāmaṇa* :

*Krāmaṇa* is one of the *saṃskāras* special process of mercury through which it acquires the power of entering or penetrating inside the *lohas* (metals) for their transformations. It is said in the texts that without undergoing *krāmaṇa* mercury does not acquire the power of penetrating into *lohas*, it only covers them from outside.

It is said in *Rasa Hṛdaya Tantra* that medicines or food materials used along with *anupāna* enter into the tissues of the body and mercury processed with *krāmaṇa saṃskāra* penetrates inside the metals during the course of transformation. For this, mercury should be treated with *nāgabhasma* prepared with *śilā* (realgar), and *vaṅga bhasma* prepared with *tālaka* (orpiment) for *pṛākarma* and *śukla karma*, respectively.

14. *Parpaṭī* :

*Parpaṭī* is a preparation of mercury and sulphur. For this *Kajjali* is melted on slow fire and poured on a banana leaf and made into thin flakes by pressing with another banana leaf and cow-dung mass. On cooling it is known as *parpaṭī* because of its shape which is like a *parpata* (*pāpaḍa*).

15. *Candrārka* :

*Candrārka* is an alloy made by mixing sixteen parts of silver with twelve parts of copper in molten state.

16. *Bandha/Bandhana* :

*Bandha* is a process in which the *cāñcalya* (excessive mobility) and

*durgrahatva* (difficulty to catch) properties of mercury are minimised or reduced completely by treatment of vegetable or mineral products.

17. *Āroṭa* :

Well purified mercury is called *Āroṭa*. It is good for *kṣetrikarana* and may destroy diseases also on internal use.

18. *Kṣetrikarana* :

*Kṣetrikarana* is that measure through which body is made suitable for the internal use of mercury or *rasāyana therapy* by employing *pañcakarmas* (purifying measures) or by using minerals like sulphur *etc.*

19. *Sandhibandhana* :

*Sandhibandhana* is that in which the joints of *mūṣā* and *pidhānaka* or any other apparatus are sealed with cloth and clay or with any other sealing materials.

20. *Mūṣā* :

*Mūṣā* is a special type of apparatus recommended for use to remove the removable impurities from the substances, or which may be used to heat the substances strongly for extracting their *satvas* (metallic contents), or mildly for converting them into ashes. Different *mūṣās* are said to have variable heat resistance capacity.

21. *Yantra* :

*Yantras* are apparatuses in which mercury or other substances are restrained/closed/kept for being treated with various *svedanādi* procedures, taking due care.

22. *Bahni Mṛtsnā* :

*Bahni mṛtsnā* is a heat resistant mixture made of *khaṭikā*, *lavaṇa* and *maṇḍūra* powder taken in equal parts and pasted with buffalo milk. It can stand high heating and is recommended for sealing the joints of *mūṣās*.

23. *Toya Mṛttikā* :

*Toya mṛttikā* is a water proof mixture made of mixing old *maṇḍūra*, *guda* and lime together and making their paste with *babbūla kvātha* to *leha* (semisolid)

like consistency. It is also known as *jalamṛt* and could resist penetration of water, *i.e.*, could not be penetrated by water.

24. *Vaṅka Nāla* :

*Vaṅka nāla* is a bent tube made of earth or brass. Its length is one *aratni* (16'') or one *hasta* (18''). Another bent tube of 5 *aṅgula* length is also attached to its lower end. It is used for blowing air through the mouth for increasing the intensity of fire.

25. *Siktha Taila* :

*Siktha taila* is a mixture of *siktha* (wax) and *tila taila* (gingily oil) in an appropriate proportion and mixed by heating both together and converting the mix into a butter like consistency.

26. *Mṛta Loha* :

The *loha* (metal or mineral) converted to ash by triturating and heating through *puṭa* system is known as *mṛta loha*. It should be *vāritara* and *rekḥāpūrṇa* in properties.

27. *Drāvaka Varga* :

*Drāvaka varga* is a group of such drugs which, if mixed, makes the metals to melt easily. *Madhu*, *ghee*, *guḍa*, *guñjā*, *guggulu* and *ṭaṅkaṇa* are included in this group.

28. *Mitra Pañcaka* :

*Mitra pañcaka* consists of five drugs *i.e.* *ghee*, *madhu*, *guggulu*, *guñjā* and *ṭaṅkaṇa*. These help to lower the melting points to a considerable level when mixed with metallic or mineral products.

29. *Mṛdukara Varga* :

The drugs of this group help in removing or lessening the hardness of *lohas* (metals). Uterus and testes of buffalo, uterus and testes of sheep, *kaliṅga* (*indrayava*), *dhava bīja*, and bones of rabbits are included in this group.

30. *Pañcāmṛta* :

The five drugs of this group are considered as *amṛta* (nectar) in properties.

These are considered highly useful in *rasakarmas*. The following five materials, viz., cow's milk, curd, ghee, honey and sugar are included in this group. It is specially indicated for *amṛtīkaraṇa* of *tāmra bhasma* (copper ash).

31. *Pañcagavya* :

Five materials obtained from cow are known as *pañcagavyas*. Cow's milk, curd, ghee, *mūtra* (urine) and *mala* (faeces) together constitute this group.

32. *Māhiṣa Pañcaka* :

The above mentioned five materials obtained from *māhiṣa* (buffalo) constitute *māhiṣa pañcaka*.

33. *Chāgala Pañcaka* :

These five materials obtained from goat are known as *chāgala pañcaka*.

34. *Pañcām̐la/ Amla Pañcaka* :

Five drugs having *amla* (sour) taste are known as *pañcām̐la*. These are *kola*, *dādīma*, *vṛkṣām̐la*, *cullikā* and *cukrikā*.

35. *Pañca Mṛttikā* :

Following five materials, viz., *iṣṭikā*, *gairika*, *loṇa*, *bhasma* and *balmīka mṛttikā*, together is known as *pañca mṛttikā*.

36. *Lavaṇa Pañcaka* :

Following five *lavaṇas* (salts) viz., *samudra*, *saindhava*, *viḍa*, *sauvarcala* and *romaka*, form *lavaṇa pañcaka* group.

37. *Lavaṇa Ṣaṭka* :

If *culhikā lavaṇa* is added to the *lavaṇa pañcaka* then the resultant is known as *lavaṇa ṣaṭka*.

38. *Kṣāra Pañcaka* :

The following five *kṣāras* (alkaline substances) form *kṣāra pañcaka* group. These are *svarji kṣāra*, *taṅkaṇa kṣāra*, *palāśa kṣāra*, *tilanāla kṣāra* and *muṣkaka kṣāra*.

39. *Kṣāra Varga* :

Following groups of *kṣāras* may form *kṣāra varga* viz., *kṣāra dvaya*, *kṣāra traya*, *kṣāra pañcaka*, *kṣāra ṣaṭka*, *kṣārāṣṭaka*, *kṣārā daśaka* and *vrkṣakṣāras*:

*Kṣāra dvaya* — *Svarji kṣāra*, *yava kṣāra* :

*kṣāra traya* — *Svarji kṣāra*, *yava kṣāra*, *tañkaṇa kṣāra* :

*Kṣāra ṣaṭka* — *Lāṅgalī*, *tilanāla*, *mokṣaka*, *śigru*, *mayūraja* and *yavajakṣāras* :

*Kṣārāṣṭaka* — *Tilanāla*, *palāśa*, *mokṣaka*, *śigru*, *mayūrajakṣāra* and *kṣāra traya* :

*Vrkṣa kṣāra* — The *kṣāras* obtained from vegetable drugs, viz., *tila*, *apāmārga*, *kadalī*, *palāśa*, *śigru*, *mokṣaka*, *mūlaka*, *ārdra* and *ciñcā**kṣāras* are included.

*Kṣāra daśaka* — In this group also vegetable *kṣāras* viz., *cukrikā*, *pīlu*, *palāśa*, *mūlaka*, *śigru*, *citraka*, *nimba*, *mocaka*, *śikhari* and *ikṣukṣāra* are included.

40. *Pañca Tikta* :

Following five bitter drugs viz., *guḍūci*, *nimbamūla*, *bhiṣak-matā*, *nidagdrikā* and *paṭala patra* are included in this group.

41. *Kṣīra Traya* :

Following three *kṣīras* (latexes) viz., *arka kṣīra*, *snuhi kṣīra* and *vata kṣīra* obtained from vegetable sources are known as *kṣīra trayas*.

42. *Śveta Varga* :

It is a group of white coloured vegetable drugs. In this group *tagara*, *kuṭaja*, *kanda*, *guñjā*, *jīvantikā* and *śveta kamala kanda* are included.

43. *Kṛṣṇa Varga* :

This group includes those drugs which turn black on cutting or impart black colour. They are *kadalī*, *kāravellī*, *triphalā*, *nīlikā*, *nala*, *pañka* (mud), *kāsīsa* and *bālāmra* (green mango fruit).

44. *Pīta Varga* :

This group includes the drugs which either have yellow flowers or yellow wood, viz., *kiṃśuka*, *karṇikāra*, *haridrā*, *dāruharidrā*.

45. *Rakta Varga* :

This group includes the drugs which are either red in colour or imparts red colour to others. These are *kuśumbha*, *khadira*, *lākṣā*, *mañjiṣṭhā*, *rakta candana*, *akṣīva*, *bandhujīva*, *karpūra-gandhinī* and *mākṣika*.

46. *Viṭ Varga* :

This group includes the excreta of the following animals, viz., *pārāvata*, *cāṣa*, *kapota*, *kalāptī*, *gr̥dhra* and *kukkuṭa*. These are used for the purification of *lohas*.

47. *Mūtra Varga* :

In this group the urine of the following animals and humans is included. These are *hastī*, *karabha*, *mahiṣī*, *khara*, *aśva*, *go*, *avi*, *ajā*, *nara* and *nārī*.

Further, the menstrual discharge of women and semen of men are also mentioned useful in *rasa karmas* in addition to their urine.

48. *Dugdha Varga* :

In this group the milk or the latex of the following animals and humans and also of herbs are found included. They are milk of *hastī*, *aśva*, *vanitā*, *dhenu*, *gardabhī*, *chāgī* and *āvika*, and the latex of *udumbar*, *aśvattha*, *arka*, *nyagrodha*, *tilvaka* and of *snuggaṇa* (various varieties of *snuhī*).

49. *Vasā Varga* :

In this group the fat of the following animals viz., *jambūka*, *maṇḍūka*, *kachhapa*, *karkoṭī*, *śiśumārī*, *go*, *śūkara*, *nara*, *ajā*, *uṣṭra*, *khara*, *meṣa* and *mahiṣa* are included.

50. *Viṣa Varga* :

In this group following poisonous drugs are included. They are *śṛṅgika*, *kālakūṭa*, *vatsanābha*, *saktuka* and *pṛṇa*. These are all virulent poisons.

51. *Upavisa Varga* :

In this group the drugs having less virulent poisonous effects are included. These are *laṅgali*, *viṣaṃmuṣṭi*, *karavīra*, *jayā* (*bhaṅgā*), *nīlaka* (*bhallātaka*), *kanaka*, and *arka*.

52. *Amla Varga* :

In this sgroup the drugs having sour taste viz., *amlavetas*, *jambīra*, *nimbuka*, *bījapūra*, *cāṅgerī*, *caṅakāmla*, *amlikā*, *kola*, *dāḍima*, *ambaṣṭhā*, *tintiḍika*, *nāraṅga*, *rasa-patrikā* and *karavanda* are included. Of these *caṅakāmla* and *amlavetas* are considered the best.

53. *Taila Varga* :

In this group following drugs containing oil are included. They are *kaṅgunī*, *tumbinī*, *ghoṣā*, *karīraphala*, *śrīphala*, *kaṭuvārtāka*, *siddhārtha*, *somarājī*, *bibhūtakabīja*, *ataśī bīja*, *mahākālī*, *nimba bīja*, *tila bīja*, *apāmārga*, *devadālī*, *danti*, *tumburu*, *aṅkola bīja*, *dhasṭūra bīja*, *bhallātaka*, *phala*, and *palāśa bīja*.

54. *Madhura Traya* :

Following three sweet substances are included in this group. These are *ghee*, *guḍa* and *mākṣika* (honey).

55. *Śodhanīya gaṇa* :

Following three drugs viz., *kāca*, *taṅkaṇa* and *kṣiprā* (*muktā śukti*) are included in this group. These drugs are used to remove the impurities of the *satvas*, solidified mercury, and the lohas (metals).

56. *Kakārādi Gaṇa* :

In this group the drugs having *ka* as the first letter are included. According to *Devīsāstra* following drugs are included in this group. They are *kaṅṭārīphala*, *kāñjika*, *kamatha*, *kaṭu taila*, *rājikā*, *nimbūka*, *kataka*, *kaliṅga phala*, *kuṣmāṇḍaphala*, *karkārī*, *ketkī*, *kukkuṭa*, *kāravellaka phala*, *karkoṭī phala*, *vṛnīka* and *kapiṭhaka*.

And according to Śrīkaṅṭhadeo *kaṅgu*, *kanduka*, *kola*, *kukkuṭa*, *kroḍa phala*, *kulattha*, *kaṅṭakārī*, *kaṭutaila*, *kṛṣṇagalaka*, *kūrma*, *kalāya*, *karkūru*, *kathillaka*, *kataka*, *karkoṭaka*, *karkoṭī*, *kālī*, *kāñjika* also belong to this group.

In this way, a few remaining technical terms found in other texts are collected and described for the benefit of scholars of *Rasa Sāstra*.