



Rasaratnakara: A Jewel Mine of Mercury in Rasashastra

Mayuri G. Ramteke^{1*}, Dr. Bharti Umretia²

¹ PG Scholar, Upgraded Department of Rasashastra and Bhaishajya Kalpana, Government Ayurved College, Vadodara, Gujarat.

² Reader and Head, Upgraded Department of Rasashastra and Bhaishajya Kalpana, Government Ayurved College, Vadodara, Gujarat.

*Corresponding Author: Mayuri G. Ramteke

ABSTRACT: The specialized branch of Ayurved, *Rasashastra* is focusing on using metals, minerals, and herbs to create potent medicines. Rasaratnakara, written in the 13th century, is a key text in Indian alchemy, detailing the practice of producing gems. It offers a blend of theoretical knowledge and practical experience, explaining *Dehavada* and *Lohavada* in depth. The content of the text material is divided into five segments, referred to as *Khanda*, which include *Rasa*, *Rasendra*, *Vadi* or *Riddhi*, *Rasayana*, and *Mantra*. Each *Khanda* comprises multiple chapters known as *Upadesha*. It thoroughly explores the two fundamental ideas of *Rasashastra* in significant detail, providing an in-depth comprehension of alchemical processes.

KEYWORDS: *Rasashastra*, Siddha Nityanatha, *Lohavada*

INTRODUCTION

Rasashastra is a branch of Ayurveda that emphasizes the comprehensive study and application of *Parada* (mercury), along with various metals, minerals, and herbs, to produce powerful medicinal formulations. The main goal of *Rasashastra* is to enhance health, longevity, and vitality through the use of these substances, frequently in alchemical methods. It entails the creation of elixirs and medicines that can cleanse the body, harmonize the *Dosha*, and address a range of health issues. Grounded in ancient literature and teachings, it merges the knowledge of chemistry and medicine, making it a vital component of traditional Ayurvedic healing. Many texts on *Rasashastra* have been composed throughout history, dating from B.C. to A.D. Among these, Rasaratnakara is notable text as an important work, offering comprehensive details about *Lohavada* (metallic transformation) and *Dehavada* (longevity).

The literal meaning of the word Rasaratnakara can be considered as “jewel mine of mercury.” It dedicates to alchemical work in 13th century written by Shree Nityanatha Siddha. It is considered a key text in Indian alchemy as it describes the practice of producing gems. The book is made up of five parts titled as *Khanda* and each *Khanda* comprises of chapters called as *Upadesha*. Two basic concepts of Rasashastra i.e. *Dehavada* and *Lohavada* are explained here in a very detailed manner.

According to the author's dedication, “the alchemical process that is evident in other writings is also present in this one, and anything missing from this text is not found anywhere else.” This text presents a cohesive combination of *Shastra* (Theoretical knowledge) and *Kriya* (Practical). Both types of knowledge were taught by his *Guru* and personally experienced by the author, having been acquired through an extensive examination of all the writings that came before his own.

AUTHOR

Shree Nityanath Siddha - Son of Srimati Parvati.

COMMENTARIES AND COMMENTATORS

- The Hindi commentary of '*Shashiprabha*' was written by Dr. Swaminatha Mishra. This commentary is made up of three parts.
- The first part of which '*Vadi Khanda*', also known as '*Riddhi Khanda*', has been published in 1991.
- In second part of the book, '*Rasa Khanda*' and '*Rasayana Khanda*' also called as '*Kayakalpa Khanda*' which is presented under the name of '*Rasa-Rasayana Khanda*' has been published in 2015.
- The third part of the book, '*Rasendra - Mantra Khanda*' also known as '*Chikitsa Khanda*' has been published in 2022.

TIME PERIOD

Concerning the era of this text, various perspectives have been identified among Rasashastra scholars.

- The estimated era of Shri Nityanatha Siddha could be the 12th century. It is thought to precede Acharya Rasa Vagbhatta as the name Nityanatha appears in the text named, *Rasaratnasamuchchaya* (13th century).
- The Hatha Yoga Pradipika text recognizes Acharya Nityanatha as a *Siddha*, indicating that he was a *Siddha* or was part of the *Siddha Sampradaya*. Some researchers have proposed the likely period to be the 13th century, due to references to *Siddha* figures like Nagarjuna and Acharya Yashodhara. Acharya Yashodhara authored *Rasaprakasha Sudhakara*, dated to the 13th century, suggesting that the time frame may be the 13th century, a perspective supported by Professor Siddhinandana Mishra.

CONTENTS

The text is composed of 108 *Upadesha* which are divided into five *Khanda* i.e. *Rasa*, *Rasendra*, *Vadi*, *Rasayana* and *Mantra Khanda*.

1. ***Rasa Khanda***: It contains 10 *Upadesha* which are useful to *Vaidya*. The treatise details alchemical processes for *Parada* (mercury), including purification, transformation, and binding methods. It covers the *Shodhana* of metals, oil extraction of herbs, and the *Amritikarana* of substances like *Abhraka* and *Loha Bhasma*, emphasizing therapeutic uses and alchemical techniques.
2. ***Rasendra Khanda***: It contains 68 *Upadesha* which are useful to *Vyadhita*. detailing treatments for various diseases with *Pathyapathya*. It lists 698 formulations highlighting a comprehensive approach that integrates multiple therapeutic modalities.
3. ***Vadi or Riddhi Khanda***: It contains 20 *Upadesha* which are useful to those who use science to make artificial metals etc. It covers 8 *Uparasa* and 8 *Maharasa*, detailing alchemical practices, purification processes, and rejuvenation therapy (*Rasayana Kriya*). It discusses metal transmutation, including methods for purifying copper and silver, and the artificial creation of materials like gems and metals. It also lists 133 substances and provides medicinal formulations for *Deha Siddhi*.
4. ***Rasayana Khanda***: It contains 8 *Upadesha* which are useful to *Vridhha*. It is also known as '*Kayakalpa Khanda*'. As the name suggests, various formulations have been mentioned for *Rasayana Karma* (rejuvenation). Rejuvenation is possible only by obtaining *Prashasta Saptadhatu* and steady mind. It is most appropriate to publish this *Khanda* as *Kayakalpa Khanda* because the preparation and consumption method of many rejuvenating medicines has been described in this section.
5. ***Mantra Khanda***: It contains 2 *Upadesha* which are useful to practitioner of *Mantra* and *Rasa Siddha*.

Details of Chapters

I. Rasa Khanda

Table no. 1: Showing the details given in each Upadesha of Rasa Khanda

Upadesha	Detail description
1 – Rasapithika	<ul style="list-style-type: none"> • This chapter starts with invocation of Lord Shiva and Parvati. • <i>Parada Mahatmya</i> • 3 <i>Gati</i> of <i>Parada</i> i.e. <i>Marana</i>, <i>Murchchhana</i> and <i>Bandhana</i> • Importance of <i>Rasa Khanda</i> • Peculiarities of <i>Rasaratnakara</i> • 8 <i>Parada Dosha</i> (<i>Naga</i>, <i>Vanga</i>, <i>Mala</i>, <i>Vahni</i>, <i>Chanchalya</i>, <i>Visha</i>, <i>Giri</i> and <i>Asahyagni</i>) • Quantity of <i>Parada</i> for <i>Shodhana</i> (100, 50, 25, 12 or 1 <i>Pala</i>) • <i>Aghora Raksha Mantra</i> – It is chanted during the processes related to mercury.
2 – Rasa Shodhana-Marana Adhikara	<ul style="list-style-type: none"> • <i>Ashta Dosha Nivarana Upaya</i> of <i>Parada</i> • 3 methods of <i>Parada Shodhana</i> • <i>Hingulottha Parada Nirmana</i> • <i>Parada Marana Aushadhi</i> known as <i>Mulika</i> (<i>Brahmadandi</i>, <i>Meghanada</i>, <i>Chitraka</i>, <i>Trinamustika</i>, <i>Bajravalli</i>, <i>Bala</i>, <i>Shunthi</i>, <i>Katutumbi</i>, <i>Ardhachandrika</i>, <i>Vishmushti</i>, <i>Arka</i>, <i>Laksha</i>, <i>Gokshura</i>, <i>Kakatundi</i>, <i>Kanya</i>, <i>Chandalakanda</i>, <i>Sarpakshi</i>, <i>Sarpaukha</i>, <i>Basta</i>, <i>Raktaganirgundi</i>, <i>Lajjali</i>, <i>Devadali</i>, <i>Jati</i>, <i>Jayanti</i>, <i>Varahi</i>, <i>Bhukadamba</i>, <i>Kurantaka</i>, <i>Koshataki</i>, <i>Neerakana</i>, <i>Langali</i>, <i>Sahadevi</i>, <i>Chakramarda</i>, <i>Amruta</i>, <i>Kanda</i>, <i>Kakamachi</i>, <i>Ravipriya</i>, <i>Vishmukanta</i>, <i>Hastishunthi</i>, <i>Snukapaya</i>, <i>Bhringaraja</i>, <i>Patu</i>). • <i>Parada Bhasma</i> – 10 methods • Method of preparation of <i>Vajramusha</i>. • 4 types of <i>Parada Bhasma</i> (<i>Shweta</i>, <i>Peeta</i>, <i>Rakta</i>, <i>Krishna</i>).
3 – Marana adhikara	<ul style="list-style-type: none"> • <i>Shadaguna Gandhaka</i> is used for <i>Mukhakarana</i> of <i>Parada</i> (<i>Bubhukshita</i>). • <i>Parada Marana</i> by <i>Jarana</i> and with <i>Beeja</i>. • 5 methods of <i>Parada Marana</i>. • <i>Vida Nirmana</i>, • 59 <i>Niyamaka Aushadha</i> (<i>Sarpakshi</i>, <i>Khirani</i>, <i>Vandhya</i>, <i>Kakadi</i>, <i>Matsyakshi</i>, <i>Kakajangha</i>, <i>Morapankhi</i>, <i>Brahmadandi</i>, <i>Mooshakarni</i>, <i>Punarnavalala</i>, <i>Kanchuki</i>, <i>Moorva</i>, <i>Pitapapada</i>, <i>Kamala</i>, <i>Amlika</i>, <i>Shatavari</i>, <i>Vajratala</i>, <i>Soorana</i>, <i>Tinapatiya</i>, <i>Mandookaparni</i>, <i>Patali</i>, <i>Chitraka</i>, <i>Grishmasundara</i>, <i>Kakamachi</i>, <i>Maharashtri</i>, <i>Haldi</i>, <i>Tilakarnika</i>, <i>Safed Mandar</i>, <i>Shigru</i>, <i>Dhatoora</i>, <i>Mrigadoorva</i>, <i>Haritaki</i>, <i>Guduchi</i>, <i>Mushalipunkha</i>, <i>Bhringaraja</i>, <i>Rakta Chitraka</i>, <i>Tagara</i>, <i>Surana</i>, <i>Mundi</i>, <i>Mayanka</i>, <i>Potakokila</i>, <i>Saindhava</i>, <i>Shwetavarshambhu</i>, <i>Sambhara</i>, <i>Hingu</i>, <i>Makshika</i>, <i>Vishnukanta</i>, <i>Somavalli</i>, <i>Vranaghni</i>, <i>Vamshalochana</i>, <i>Vyaghripadi</i>, <i>Hamsapadi</i>, <i>Vrishchikali</i>, <i>Kurantaka</i>, <i>Swayambhu</i>, <i>Kusuma</i>, <i>Kunchi</i>, <i>Hastishundi</i>, <i>Indravaruni</i>, <i>Ayaskara Beeja</i>), • <i>Parada Bhasma Pariksha Vidhi</i>. • Importance of <i>Jarita</i>, <i>Murchchhita</i> and <i>Baddha Parada</i> are found in this text as <i>Jarita Parada</i> is <i>Jara Daridryanashaka</i>, <i>Murchchhita Parada</i> is <i>Roganashaka</i> and <i>Badhha Parada</i> is <i>Sarvakarmopayogi</i>.

<p>4 – Murchchhanadi Nirupana</p>	<ul style="list-style-type: none"> • <i>Parada Murchchhana, Parada Bandhana, Murchchhana of Parada</i> and their properties are given. • Uses of <i>Parada Sevana</i>. • Properties of <i>Marita, Murchchhita</i> and <i>Baddha Parada</i>. • Storage of <i>Shuddha Parada</i> (should be stored in <i>Hastidanta, Shringa</i> or <i>Vamsha</i>). • It is also mentioned that there are 1 crore properties are there in <i>Parada</i>, 1000 in <i>Vajra</i> and <i>Abhraka</i>, 100 in <i>Kanaka</i>, 80 in <i>Tara</i>, 40 in <i>Kantalauha</i>, 64 in <i>Tikshnalauha</i> and 32 in <i>Tamra</i>. • Three types of <i>Chitiktta</i> i.e. <i>Daivi, Manushi</i> and <i>Rakshasi Chikitsa</i> are mentioned.
<p>5 – Vajravaikranta Shodhana-marana</p>	<ul style="list-style-type: none"> • 19 <i>Uparasa (Gandhaka, Vajra, Vaikranta, Vajrabhraka, Haratala, Manahshila, Kharpara, Tuttha, Vimala, Hemamakshika, Kasisa, Kantapashana, Varatika, Hingula, Kamkushtha, Shankha, Bhunaga, Tankana</i> and <i>Shilajatu</i>). • Harmful effect of <i>Ashuddha Gandhaka Sevana</i> • Methods for <i>Gandhaka Shodhana</i> • <i>Gandhaka Taila Patana</i> • Properties of <i>Shuddha Gandhaka, Vajra Shodhana & Marana</i> • <i>Vajra</i> (Diamond) types (4), characteristic and <i>Ashuddha Vajra Sevanajanya Vikara, Vajra Shodhana Evam Bhasmikiranana</i> and therapeutic action of <i>Vajra Bhasma</i> are explained in detail. • <i>Shodhana</i> and <i>Marana</i> of <i>Vaikranta</i> are also described.
<p>6 – Abhraka Shodhana Marana</p>	<ul style="list-style-type: none"> • This <i>Upadesha</i> deals with <i>Abhraka</i>. • <i>Ashuddha Abhraka Dosha</i>. • <i>Rasayana Yoga Abhraka</i> types – 4 (<i>Krishnam, Peetam, Seetam, Raktama</i>) • Types and identification of <i>Abhraka</i>– 4 (<i>Pinaka, Durdura, Naga, Vajra</i>). • <i>Abhraka Shodhana (Dhanyabhraka)</i> • 8 methods for the preparation of <i>Abhraka Bhasma</i> and <i>Amritikiranana</i> of <i>Abhraka</i> are described in detail.
<p>7 – Sarva Uparasanam Satvapatana</p>	<ul style="list-style-type: none"> • <i>Ashuddha Haratala, Manahshila, Makshika Sevanajanya Vikara</i> are mentioned. • <i>Shodhana</i> of <i>Haratala, Manahshila, Makshika, Kharpara, Tuttha, Vimala, Pravala, Shilajatu, Hingula, Suryavarta, Kantapashana</i> and <i>Sauvira</i> are given. • Therapeutic effect of <i>Shuddha Haratala</i>, identification of <i>Shuddha Makshika</i> and <i>Ashuddha Pravala</i> are mentioned. • <i>Satvapatana</i> of all <i>Uparasa</i> are explained.
<p>8 – Swarnadi Vanganam Maranam</p>	<ul style="list-style-type: none"> • 8 <i>Lauha - Swarna, Rajata, Tamra, Naga, Vanga, Kantalauha, Tikshanalauha, Mundalauha</i>. • 3 <i>Upalauha - Kamsya, Pittala, Ghosha</i> • 1 <i>Kittalauha – Mandoora</i> • <i>Dhatu Samanya Shodhana</i> and <i>Marana</i>. • <i>Swarna Vishesha Shodhana</i> and <i>Marana</i>. • <i>Ashuddha - Apakva Parada, Swarna</i> and <i>Rajata Sevanajanya Vikara</i>. • <i>Shodhana</i> and <i>Marana</i> of <i>Rajata, Tamra, Naga</i> and <i>Vanga</i> are described. • <i>Apakva Tamra, Naga</i> and <i>Vanga Sevanajanya Vikara</i>. • Properties of <i>Swarna</i> and <i>Rajata Bhasma</i>.

	<ul style="list-style-type: none"> • Properties and therapeutic uses of <i>Tamra, Naga</i> and <i>Vanga</i>.
9 – <i>Kantadi Kittamaranam</i>	<ul style="list-style-type: none"> • This <i>Upadesha</i> deals with <i>Lauha</i>. • <i>Ashuddha -Apakva Lauha Sevanajanya Vikara</i>. • Acceptable features of <i>Kantalauha</i>, • <i>Lauha Shodhana</i> and <i>Marana</i>, • <i>Amrutikarana</i> of <i>Loha Bhasma</i>, its therapeutic uses. • <i>Shodhana</i> and <i>Marana</i> of <i>Upalauha (Kamsya, Pittala)</i>. • Properties of <i>Kamsya</i> and <i>Pitala Bhasma</i>. • <i>Mandura Samskara</i>.
10 – <i>Taila patana</i>	<ul style="list-style-type: none"> • Methods of oil extraction of 19 herbs (<i>Dhattura, Sahijana, Pushkara, Markava, Ankota, Kakatundi, Bakuchi, Devadali, Karkoti, Vishatundi, Jayapala, Amalatas, Katutumbi, Gunja, Karanja, Jyotishmati, Putrajeeva, Ankolabeejataila, Shamee/Kesha Taila</i>) are given in this <i>Upadesha</i>. • Method of oil extraction from various seeds by levigation with <i>Arka Patra Svarasa</i>. • It is also mentioned that <i>Garbha Yantra</i> is used for the oil extraction from <i>Kashtha</i> like <i>Vansha, Narikela Kapala</i> and <i>Tusha Dhanyadi</i>. • The properties, <i>Grahyagrahyata</i>, process of storage, contraindication of <i>Vatsanabha</i> is given. • 9 types of <i>Visha - Saktuka, Mustaka, Shrunji, Balakam, Sarshapa, Vatsanabha, Koorma, Shvetashrunji, Kalkoota</i>. • It is said that, except <i>Kalakoota</i>, the remaining <i>Visha</i> should be used in the formulations. • <i>Jangama Visha, Visha Chikitsa, Visha Prayoga Vidhi</i> (formulation - <i>Jayavati</i>), <i>Sthavara</i> and <i>Jangama Visha Lakshana</i> are explained. • <i>Shodhana</i> methods of <i>Pitta, Shilajatu, Shankha, Guggulu, Varatika</i> and <i>Mukta</i> are explained.

1. This chapter starts with invocation
2. of Lord Shiva

II. Rasendra Khanda

This *Khanda* contains total 68 *Upadesha* which describes the treatment of all kinds of diseases in detail with *Pathyapathya*. The treatment includes medications, *Mantra* therapy and *Panchakarma*. Total 894 various formulations are given in this *Khanda* as given below.

Table no. 2: Number of formulations given in various diseases in Rasendra Khanda

Sr. no.	Name of disease / Formulations	Rasa	Lauha	Vati	Ghrta	Taila	Churna	Kvatha	Leha	Guggulu	Lepa	Others	Total
1.	<i>Jvara</i>	11	2	1	2	2	1	6	-	-	-	-	25
2.	<i>Atisara</i>	3	3	-	-	-	-	-	-	-	-	-	3

3.	<i>Grahani</i>	3	-	4	1	1	3	-	1	-	-	3	16
4.	<i>Arsha</i>	5	4	2	-	-	-	-	1	-	-	1	13
5.	<i>Mandagni</i>	2	-	3	-	-	8	-	-	-	-	2	15
6.	<i>Krimi</i>	-	-	-	1	1	1	-	-	-	-	-	3
7.	<i>Pandu</i>	5	5	1	1	-	-	1	-	-	-	7	20
8.	<i>Raktapitta</i>	1	3	1	2	-	-	-	-	-	-	-	7
9.	<i>Rogaraja</i>	21	3	1	1	2	3	-	2	-	-	4	37
10.	<i>Kasa</i>	10	-	4	2	-	3	-	1	-	-	4	24
11.	<i>Hikkashwasa</i>	4	1	-	-	-	3	-	-	-	-	2	10
12.	<i>Swarbheda</i>	-	-	-	3	-	1	-	1	-	-	-	5
13.	<i>Arochaka</i>	1	-	-	-	-	-	-	-	-	-	-	1
14.	<i>Chhardi</i>	-	-	-	-	-	1	-	-	-	-	-	1
15.	<i>Trishna</i>	-	-	-	-	-	-	1	-	-	1	-	2
16.	<i>Murchha</i>	-	-	-	1	-	1	-	-	-	-	1	3
17.	<i>Daha</i>	-	-	-	1	1	-	-	-	-	-	-	2
18.	<i>Unmada</i>	2	-	-	4	-	-	-	-	-	-	4	10
19.	<i>Apasmara</i>	2	-	1	4	-	-	-	-	-	-	1	8
20.	<i>Vata-vyadhi</i>	7	-	2	2	11	2	-	-	3	-	8	35
21.	<i>Vatarakta</i>	3	2	1	2	6	-	1	-	4	-	1	20
22.	<i>Urustambha</i>	-	-	-	-	2	-	-	-	-	-	-	2
23.	<i>Amavata</i>	1	1	-	-	1	2	-	-	6	-	-	11
24.	<i>Shula</i>	9	2	2	2	1	4	-	-	-	-	4	24
25.	<i>Parinama-shula</i>	1	4	1	-	1	1	-	-	-	-	10	18
26.	<i>Annadravajwarapitta</i>	-	-	2	-	-	-	-	-	-	-	4	6
27.	<i>Udavarta</i>	1	-	-	2	-	2	-	-	-	-	2	7
28.	<i>Gulma</i>	6	-	1	5	1	3	-	-	1	-	-	17
29.	<i>Hrudaroga</i>	4	-	-	4	-	2	-	-	-	-	-	10
30.	<i>Urograha</i>	-	-	-	-	-	1	-	-	-	-	-	1
31.	<i>Mutrakruchhra</i>	3	1	-	1	-	-	1	-	-	-	-	6
32.	<i>Mutraghata</i>	-	-	-	1	-	-	-	-	-	-	-	1
33.	<i>Ashmari</i>	4	-	-	2	-	-	1	-	-	-	-	7
34.	<i>Prameha</i>	11	3	6	5	2	5	1	1	-	-	-	34
35.	<i>Sthaulya</i>	1	4	-	-	1	-	-	-	1	-	1	8
36.	<i>Udararoga</i>	8	2	2	2	-	-	-	-	-	-	3	17
37.	<i>Yakruta pleehodara</i>	4	2	1	2	-	-	-	-	-	-	1	10
38.	<i>Shotha</i>	-	1	-	3	2	1	1	-	-	1	-	11
39.	<i>Vranavruddhi</i>	2	-	1	-	2	-	-	-	-	1	3	9
40.	<i>Galaganda-Gandamala</i>	-	-	1	1	7	-	-	-	1	-	1	11
41.	<i>Shleepada</i>	4	1	-	7	2	2	-	-	-	-	5	21
42.	<i>Vidradhi</i>	-	-	-	-	2	1	1	-	-	-	4	8
43.	<i>Vrana-Shotha-</i>	-	-	-	-	-	-	-	-	2	4	4	10

	<i>Vatashotha</i>												
44.	<i>Naadivrana</i>	-	-	-	5	8	1	-	-	2	-	3	19
45.	<i>Bhagandara</i>	2	-	-	-	4	1	-	-	2	-	3	12
46.	<i>Upadamsa</i>	-	-	-	1	3	-	1	-	-	1	-	6
47.	<i>Shukadosha</i>	-	-	-	-	-	-	-	-	-	-	1	1
48.	<i>Bhagna-Kushtharoga</i>	13	4	1	9	13	-	1	-	4	7	7	59
49.	<i>Sheetpittai</i>	-	-	-	-	-	-	-	-	-	-	1	1
50.	<i>Amlapitta</i>	1	1	2	1	-	1	2	-	-	-	7	15
51.	<i>Visarpa</i>	-	-	-	2	1	-	-	-	-	-	4	7
52.	<i>Snayu</i>	-	-	-	-	-	-	-	-	-	-	1	1
53.	<i>Masuri</i>	-	-	-	-	-	4	-	-	-	-	4	8
54.	<i>Shudraroga</i>	-	-	2	15	-	-	-	-	-	2	6	25
55.	<i>Mukharoga</i>	1	-	3	-	4	2	-	-	-	-	8	18
56.	<i>Karnaroga</i>	-	-	-	-	11	-	-	-	1	-	4	16
57.	<i>Nasaroga</i>	-	-	-	-	4	2	-	-	-	-	1	7
58.	<i>Chakshuroga</i>	1	1	1	7	2	-	2	-	-	-	14	28
59.	<i>Shiroroga</i>	3	-	1	4	3	-	-	-	-	-	3	14
60.	<i>Pradara</i>	1	-	1	2	-	2	1	-	-	-	1	8
61.	<i>Somaroga</i>	-	-	-	1	-	-	-	-	-	-	-	1
62.	<i>Yonivyadhi</i>	4	-	-	2	3	-	1	-	-	-	12	22
63.	<i>Prasutika</i>	3	-	-	3	-	-	1	-	-	-	9	16
64.	<i>Stanaroga</i>	-	-	-	-	4	-	-	-	-	-	-	4
65.	<i>Balaroga</i>	-	-	-	2	1	-	-	1	-	-	4	8
66.	<i>Visharoga</i>	2	-	-	2	-	-	-	-	-	-	2	6
67.	<i>Rasayana</i>	13	2	4	-	-	-	-	1	-	-	5	25
68.	<i>Vajikarana</i>	17	1		5	2	-	-	-	-	-	29	54
	Total	200	53	53	125	111	64	23	11	27	17	210	894

III. Vadi or Riddhi Khanda

Table no. 3: Showing the details given in each *Upadesha* of *Vadi* or *Riddhi Khanda*

<i>Upadesha</i>	Details
1	<ul style="list-style-type: none"> 1st <i>Upadesha</i> commences with salutation to <i>Parada</i>, Lord Shiva, Goddess Parvati, Bhairava and <i>Siddha Samudaya</i>. Description related to qualities of <i>Acharya</i> (teacher), <i>Shishya</i> (Student), <i>Anuchara</i> (attendant or assistant) and <i>Kupatra Shishya</i> (unsuitable or unqualified student) are given. Description of <i>Rasashala</i>, <i>Rasamandapa</i> and <i>Rasalinga</i>. Synonyms of <i>Parada</i> (4) - <i>Shivbeeja</i>, <i>Sutaraja</i>, <i>Parada</i>, <i>Rasendra</i>. <i>Rasa Diksha</i>. 8 <i>Uparasa</i> - <i>Gandhaka</i>, <i>Haratala</i>, <i>Kasisa</i>, <i>Manashila</i>, <i>Kankushtha</i>, <i>Jasta</i>, <i>Rajavarta</i> and <i>Gairika</i> 8 <i>Maharasa</i> - <i>Rasaka</i>, <i>Vimal</i>, <i>Tapy</i>, <i>Chapala</i>, <i>Tuttha</i>, <i>Anjana</i>, <i>Hingula</i>, <i>Sasyaka</i>.

	<ul style="list-style-type: none"> Name of 27 <i>Rasa Siddha</i> which are to be revered.
2	<ul style="list-style-type: none"> Guidelines are mentioned for the <i>Rasayana Kriya</i>. In the context of <i>Rasa Sadhana</i> (alchemical practices), whenever the specific parts of a substance (such as roots, leaves, etc.) are not mentioned, the root should be used. For <i>Svarasa</i> (fresh juice or extract), the entire plant, referred to as <i>Panchanga</i>, should be taken. Additionally, in cases where the quantity is not specified, the same amount as previously mentioned should be used. <i>Nagavarga</i> is given which includes <i>Ksharavarga</i>, <i>Shwetavarga</i>, <i>Amlavarga</i>, <i>Lavana Panchaka</i>, <i>Ksharatraya</i>, <i>Mutravarga</i>, <i>Raktavarga</i>, <i>Pittavarga</i>, <i>Mitra Panchaka</i>, <i>Vasa Panchaka</i> and <i>Visha Varga</i>. <i>Divyaushadhi Gana</i> - 133 <i>Dravya</i>. 3 methods of <i>Vajramusha Nirmana</i>. 3 methods of <i>Rasa Shodhana</i>. 2 methods of <i>Hingulottha Parada Nirmana</i>. Description of <i>Tapta Khalva Yantra</i>.
3	<ul style="list-style-type: none"> Types of <i>Vajra</i>, its <i>Shodhana</i> (2 methods), <i>Marana</i> (12 methods) and <i>Mridukarana</i> (6 methods). <i>Vaikranta Shodhana</i>, 2 methods of <i>Gandhaka Shodhana</i>. <i>Shodhana</i> of 7 <i>Uparasa</i> are mentioned - <i>Tankana</i>, <i>Shankha</i>, <i>Varatika</i>, <i>Anjana</i>, <i>Gairika</i>, <i>Kasisa</i> and <i>Bhukhaga Shodhana</i>, <i>Haratala Shodhana</i> (2 methods), <i>Vimala</i>, <i>Rasaka</i>, <i>Sarva Dhatu Shodhana</i>. Preparation of <i>Dhanyabhraka</i>. <i>Bhasmikanrana</i> of <i>Abhraka</i> (2 methods), <i>Naga</i>, <i>Loha</i>, <i>Vanga</i>, <i>Tamra</i>, <i>Roupya</i>, <i>Suvarna</i>, <i>Kamsya</i>, <i>Pittala</i> is included in this <i>Upadesha</i>.
4	<ul style="list-style-type: none"> Preparation of <i>Gandhaka Pishti</i> and its <i>Marana</i>. <i>Suvarna Pishti</i>. 19 methods of <i>Ganthakapishta Taravidhana</i>. 2 methods of <i>Tarapishti Nirmana</i>. 8 methods of <i>Taraarishta Vedhana</i>. <i>Vedhana</i> of <i>Tara</i> from <i>Naga Bhasma</i> are explained.
5	<ul style="list-style-type: none"> The method of colouring white gold (silver) with the help of <i>Parada</i>, <i>Maharasa</i> and <i>Uparasa</i> and nine rational methods for applying golden colour have been described. Preparation of <i>Pakvabeeja</i> and its use for the <i>Vedhana</i> of <i>Sitaswarna</i> i.e. silver to make gold are described. Method for removal of <i>Kalika</i> from <i>Tamra</i> and formation of gold from <i>Kalihakina Tamra</i> are given along with <i>Varnavivardhana</i> are explained.
6	<ul style="list-style-type: none"> 4 methods of <i>Naga</i> (Lead) <i>Ranjana</i>, 8 methods of <i>Tamra</i> (Copper) <i>Vedhana</i>, 2 methods of <i>Parada Vedhana</i>.

	<ul style="list-style-type: none"> • <i>Sita Swarna Vedhana.</i> • Description of <i>Chakrayantra.</i>
7	<ul style="list-style-type: none"> • The method of preparing the <i>Sattva Pishti</i> of <i>Dhatu</i>, • All the processes of <i>Stambhana</i>, <i>Nigada</i>, <i>Lepa</i>, <i>Khotabandha</i> and <i>Vidruti</i> are described. • <i>Sarva Dhatu Vedha</i> (<i>Naga</i>, <i>Tara</i> (Silver), <i>Chandrarka</i>, <i>Sitaswarna</i>) and <i>Rasadravana</i> are mentioned.
8	<ul style="list-style-type: none"> • The treatise outlines a novel, efficient, and cost-effective method for the <i>Vedhana</i> (purification or processing) of <i>Shuddha Tamra</i> (pure copper). It also describes the preparation of silver by combining <i>Tara</i>, <i>Suta</i>, and <i>Shulba</i>, followed by the systematic removal of impurities to obtain a purified metallic form. • 15 methods of <i>Vanga</i> (Tin) <i>Vedhana</i>, • 8 methods of formation of <i>Tara</i> from <i>Tamra</i>, • 3 methods of <i>Tamra Shodhana</i>. • <i>Dalayogya</i> (<i>Tarayogya</i>) <i>Tamra</i>, <i>Tarajotaka</i>, <i>Tamravedhana</i> through <i>Haratala Satva</i> and two methods of <i>Nirmalikarana</i> of <i>Tara</i> are mentioned.
9	<ul style="list-style-type: none"> • Four methods of <i>Vajradwandva Melapana</i> (mixing), <i>Vajra Suta Melapana</i>, <i>Swarna Vajra Melapana</i>, • <i>Dwandwa Khota</i> – 3 methods. • <i>Druta Suta Bhasmikiranana</i>, • <i>Parada Abhra Jarana</i>. • <i>Abhra Pishti</i>.
10	<ul style="list-style-type: none"> • <i>Pakvabeejakerana</i> – 2 methods, • <i>Naga Beejakerana</i>, • <i>Pakwa Beeja Ranjana</i>, • <i>Naga Bhasma Upayoga</i>, • <i>Pakwa Beeja Ranjana Taila</i>, • <i>Tara Beejakerana</i> – 4 methods, • <i>Tara Beeja Ranjana</i>, <i>Sarana</i>, <i>Sarana Taila</i>, • <i>Kramana Satva</i> -7 methods, • <i>Kramana Vina Rasa Siddha Nishphalata</i> are explained. • <i>Maha Vida</i> – (1) <i>Rasa Ratnadhi Jarana</i>, (2) <i>Rasa Bhubhukshita Karana</i>, (3) <i>Sarva Jarana</i>, (4) <i>Vida</i>, (5) <i>Abhra Satva Jarana</i>, (6) <i>Sarva Loha Jarana</i>, (7) <i>Vahni Mukha Vida</i> (<i>Sarva Jarana</i>), (8) <i>Vida</i>, (9) <i>Jwalamukha Vida</i>, (10) <i>Vida</i>, (11) <i>Vadavanala Vida</i>, (12) <i>Satva Jarana</i>, (13) <i>Teevra Anala Vida</i> (<i>Suvarna Jarana</i>), (14), (15), (16) <i>Hema Jarana</i>, (17) <i>Sarva Jarana</i>, (18) <i>Abhraka Grasa</i>, (19) <i>Siddha Vida Hema Jarana</i> are mentioned in detail.
11	<ul style="list-style-type: none"> • <i>Siddha Purusha</i> have described many <i>Samskara</i> of <i>Parada</i> for various purposes. In this <i>Upadesha</i>, after discussing the achievable and impossible and by observing all the <i>Samskara</i> on the basis of one's own

	<p>experience, eighteen <i>Samskara</i> from <i>Swedana</i> to <i>Kramana</i> of <i>Parada</i> are being described which are easy and possible for clever people.</p> <ul style="list-style-type: none"> • 18 <i>Samskara</i> of <i>Parada</i> - <i>Swedana</i>, <i>Mardana</i>, <i>Murchchha</i>, <i>Utthapana</i>, <i>Tridha Patana</i>, <i>Nirodhana</i>, <i>Niyamana</i>, <i>Deepana</i>, <i>Anuvasana</i>, <i>Jarana</i>, <i>Charana</i>, <i>Garbhadruti</i>, <i>Bahyadruti</i>, <i>Ranjana</i>, <i>Saranam</i>, <i>Sarana</i>, <i>Pratisarana</i> and <i>Kramana</i>. Among them first nine <i>Samskara</i> are described. • It is also said that, after performing 9 <i>Samskara</i> from <i>Swedana</i> to <i>Anuvasana</i>, <i>Parada</i> gets purified from the <i>Saptakanchuka Dosha</i> and only one eighth part remains.
12	<ul style="list-style-type: none"> • <i>Gandhaka Jarana</i> – 2 methods, • <i>Pakwa Beeja Jarana</i> and <i>Sarana</i> • <i>Rasa Mukha Bandhana</i> – 2 methods, • <i>Rasena Swarna Karana</i>, <i>Roupya Vedha</i> • <i>Rasa Mukha Karana</i> – 3 methods • <i>Jarana-Sarana Phala</i>, • <i>Charana Yogya Abhraka Karana</i> – 3 methods • <i>Lakshakoti Vedhi Rasa</i> – 2 methods • <i>Kotivedhi Roupya Kara Rasa</i> • <i>Nirmukha Rasa Charana</i> – 2 methods, • <i>Abhraka Jarana Kramena Vedha</i> are explained in this <i>Upadesha</i>.
13	<ul style="list-style-type: none"> • <i>Abhraka Satva Patana Purvam Samshodhana</i> • <i>Abhrakadi Satvapatana</i> • <i>Sutha Jaranartha Satva Mrudukarana</i> • <i>Abhra Satvapatana</i> • <i>Makshika Satvam</i> - 6 methods (1. <i>Gunjanibha</i>, 2. <i>Indragopa Nibha</i>, 3. <i>Maninibha</i>, 4. <i>Shuka Tunda Nibha</i>, 5. <i>Shulva Nibha</i>, 6. <i>Kimshuka Nibha</i>), • <i>Vimala Satvapatana</i>, • <i>Makshika Dhautasatva</i>, <i>Makshika Satva</i> (<i>Laksha Nibha</i>), • <i>Manashila Satva</i> – 2 methods (<i>Hema Nibha</i>, <i>Balarka Kiranopamam</i>), • <i>Haratala Satva</i> – 4 methods (1. <i>Sphatikopamam</i>) <i>Tuttha Satva</i> - 3 Methods (1. <i>Kimshuka Prabha</i>, 3. <i>Shuka Thundasama</i>), <i>Vara Naga Satva</i>, <i>Rasaka Satva</i> – 2 methods, <i>Vaikranta Satva</i> – 4 Methods, <i>Gairika Satva</i>, <i>Saurashtri Satva</i>, <i>Sasyaka Satva</i>, <i>Kasisa Satva</i>, <i>Raajavarta Satva</i>, <i>Srotoanjana Satva</i>, <i>Dvandvamelapana</i> (<i>Vyomasatvamelapana</i>), • <i>Sarvasatvamelapana</i>- 3 methods • <i>Sarvaloha- Sarvasatva-Maharasamelapana</i>-3 method, • <i>Satvadvandvamelapana</i>, • <i>Vangabhra Satva Melapana</i>- 3 methods • <i>Abhisheka</i>- 2 methods • <i>Charanasya Sanketa</i> are explained.
14	<ul style="list-style-type: none"> • <i>Charana</i>, <i>Jarana</i>, <i>Grasa Grahi Rasa</i>, <i>Beeja Jarana</i>, <i>Jarana</i>, <i>Sarana Siddha</i> of <i>Beeja</i>,

	<ul style="list-style-type: none"> • <i>Shodasha Gunita Gandhaka Jarana,</i> • <i>Vasanamukhita Rasa Jarana, Gandhaka Jarana,</i> • <i>Sahasra Vedhi Rasa,</i> • <i>Swarna Beeja – 4 methods are explained.</i> • <i>Vedhana by Swarnabeeja Yoga.</i> • <i>Kotivedhi Rasa</i> • <i>Vedhana of Shatavidha Tarabeeja (3 methods).</i> • <i>Sahasravedhi Tasabeeja.</i>
15	<ul style="list-style-type: none"> • <i>Garbha Dravana Yogya Beeja Sadhana – 6 methods.</i> • <i>Garbha Dravita Beeja Sutha Grasa,</i> • <i>Rasa Ranjaka (Ranjaka Beeja) – 4 methods,</i> • <i>Gandha Naga Druti, Gandha Naga Druti Jarana,</i> • <i>Purva Rasa Shodhana,</i> • <i>Sutha Vyoma Satva Charana Jarana,</i> • <i>Garbha Dravana, Garbhadravita Jarana,</i> • <i>Jarita Punaranjana,</i> • <i>Beejadravana Ranjana Sarana (Koti Vedhi),</i> • <i>Gandhaka Jarana, Gandha Jeerna Rasa Jarana Yogena Koti Vedhi Karana,</i> • <i>Rasabeejakarana, Jarana,</i> • <i>Dhumavedhi Rasa.</i>
16	<ul style="list-style-type: none"> • 7 methods of <i>Bhunaga Satva</i> • 2 methods of <i>Bhunaga Taila</i> • 4 types of <i>Chapala</i> are mentioned.
17	<ul style="list-style-type: none"> • <i>Abhraka Druti – 14 methods</i> • <i>Abhraka Satva Druti – 6 methods</i> • <i>Swarna Druti- 5 methods</i> • <i>Swarna Roupya Druti</i> • <i>Teekshna Loha Druti – 3 methods</i> • <i>Sarva Dathu Druti – 2 methods</i> • <i>Kanta Loha Druti</i> • <i>Sarva Loha Druti – 3 methods</i> • <i>Makshika Satva Druti</i> • <i>Sarva Ratna Sarva Loha Druti</i> • <i>Vajra Druti – 2 methods</i> • <i>Vaikranta Druti – 2 methods</i> • <i>Sarva Druti Sthapana Dhara.</i>
18	<ul style="list-style-type: none"> • <i>Druti Rasena Melapana or Sarva Drutimelapana (Mixing of Druti with Parada)- 6 methods,</i> • Description of <i>Lipta Musha,</i> • <i>Druti Jarana Shatadhara Koti Paryanta Vedha,</i> • <i>Druti Jarana,</i> • <i>Vajra Beeja, Vajra Beeja Jarana</i>

	<ul style="list-style-type: none"> • <i>Sparshavedhi Shabdhavedhi Rasa, Dhumavedha Vidhi, Sparshavedha Vidhi, Shabdhavedha Vidhi, Pashanavedha Vidhi, Medhinivedha Vidhi, Trailokya Vyapaka Vidhi, Shabdhavedhi Rasa</i> are mentioned.
19	<ul style="list-style-type: none"> • <i>Ratna Karana</i>- like <i>Padma Karana</i> • <i>Mukta Karana</i>- 4 methods, • <i>Hingula Karana</i> • <i>Sindhura Karana</i> – 4 methods, • <i>Saindhava Karana, Sauvarchala Karana,</i> • <i>Hingu Karana</i> –4 methods, • <i>Vanga Karana (Vanga Shodhana)</i> – 2 methods, • <i>Amlavetasa Karana,</i> • <i>Masee Karana,</i> • <i>Ghrita Karana</i> – 4 methods, • <i>Chandhana Karana,</i> • <i>Karpura Karana,</i> • <i>Javadhi Kasturi Karana,</i> • <i>Kasthuri Karana,</i> • <i>Kumkuma Karana</i> – 3 methods, • <i>Divya Dhupa</i> – 2 methods, • <i>Pushpa Druti,</i> • <i>Dhanya Vriddhi Karana</i> – 3 methods, • <i>Dravyadi Vridhi Karana, Dhanyavridhi Karana.</i>
20	<ul style="list-style-type: none"> • <i>Parada Bandhana</i> – 21 methods, • <i>Parada Bhasma</i> – 3 methods, • <i>Muukhakarana of Khotabaddha Rasa,</i> • 2 methods of conversion of <i>Swarna</i> from <i>Tamra, Tamra Ghata, Naga, Tara</i> • <i>Spathita Dhathu Mrudukarana, Vangasya Roupyam, Naga Mukhakarana,</i> • <i>Kathina Dhathu Mridu Karana</i> – 3 methods, • <i>Abhra Grasa Rasa,</i> • <i>Guhyayoga,</i> • <i>Kamadhenu</i> – 3 methods, • <i>Taravedhi Kalka,</i> • <i>Gagana Grasa.</i>
Parishishta	
Parishishta 1	<ul style="list-style-type: none"> • Total 19 Yantra have been explained – <i>Kacchapa Yantra, Dhupayantra, Tiryakapatan Yantra, Jarana Yantra, Bhudhara Yantra, Damaru Yantra, Patala Yantra, Dolayantra, Garbhayantra, Nadikayantra, Adhahapatana Yantra, Taptakhalva Yantra, Balukayantra, Somanala Yantra, Hansapaka Yantra, Palika yantra, Vidhyadhara Yantra, Urdhvapatana Yantra, Kosthika Yantra.</i>

Parishishtha 2	<ul style="list-style-type: none"> Total 10 <i>Putas</i> have been explained - <i>Mahaputa, Gajaputa, Varahaputa, Kukkuta Puta, Kapotaputa, Gomayaputa, Bhandaputa, Valukaputa, Bhudharputa, Lavakaputa.</i>
Parishishtha 3	<ul style="list-style-type: none"> <i>Prachina Mana – Magadha Mana, Kalinga Mana, Adhunika Mana</i> are given.
Parishishtha 4	<ul style="list-style-type: none"> <i>Aushadhi Sarini – Sanskrit, English, Botanical name of the drugs which are used in this treatise</i> have been mentioned.

IV. Rasayana Khanda:

Table no. 4: Showing the details given in each *Upadesha* of *Rasayana Khanda*

Upadesha	Details
1– Rasamarana	<ul style="list-style-type: none"> At the starting of the <i>Upadesha</i>, <i>Parada Shreshthata</i> has been given. After that, <i>Deha Shodhana</i> before <i>Rasayana Sevana</i> <i>Ashuddha Parada Sevana Janya Vikara</i> Contraindications after <i>Parada Sevana</i> <i>Pathya - Apathya</i> during <i>Rasayana Sevana</i> <i>Rasasankramaka Aushadhi</i> Method of <i>Parada Marana</i> method <i>Garbhayantra</i> used for <i>Parada Marana</i> Specification, description of <i>Garbha Yantra</i> <i>Rasayanyogya Parada Bhasma</i> have been mentioned.
2 - Divyasarasaihi Dehasadhana	<ul style="list-style-type: none"> Quantity of <i>Abhraka</i> for <i>Kshetrikarana</i> are mentioned as one <i>Nishka</i> (24 <i>Ratti – 3 g</i>) for one month, Importance of <i>Kshetrikarana</i> before <i>Rasa Bhasma Sevana</i>, 26 <i>Rasayoga</i> (<i>Vajrapanjara, Vajreshwari, Vajradhara, Bhairava, Shileeveera, Amrutarnava, Udayaditya, Gaganeshvara, Vateshvara, Gandhamruta, Kalakantaka, Amrutesha, Rasaveera, Kanchayana, Prananda, Mahakala, Hemaparpata, Shrikantha, Kheechara, Baddha, Swayama, Agni, Kakshaputa, Mahashakti, Natakeshvara, Balasundara, Bramha Panjara</i> and <i>Shivamruta Rasa</i>) have been given. Description of <i>Vajramusha</i> is given in this <i>Upadesha</i>.
3 - Rasagutika Prayoga	<ul style="list-style-type: none"> <i>Upadesha</i> starts with the <i>Shloka</i> which is said that without the use of <i>Kramana Anupana</i>, neither <i>Divyayoga</i> nor <i>Gutika</i> nor <i>Rasayana</i> are successful. Therefore, <i>Anupana</i> are being mentioned in this <i>Upadesha</i> to get quick results. 30 <i>Gutika</i> have been mentioned - <i>Mritsanjivani, Vajreshwari, Vajrasundari, Hemasundari, Vajrakhechhari, Vyomasundari, Hatakesvari, Arkaprabhavati, Surasundari, Vajratundi, Kamasundari, Gandhari, Martandi, Tarakeshvari, Vidhya Vageshvari, Vajratunda, Gaganeshvari, Aananda, Vajrakhechhari, Ratneshvari, Divyakhechhari, Svarnavaikranta Baddharasa, Vaikranta, Divya Khechhari, Prachanda Khechhari, Kankala Khechhari, Kalavidhwansika, Panchanana, Shatabedhikadi Gutika.</i>

<p>4 – <i>Nanarasayana</i></p>	<ul style="list-style-type: none"> • In this <i>Upadesha</i> it is said that, by using any one of <i>Parada</i>, <i>Gandhaka</i>, <i>Abhraka</i>, <i>Lauha</i>, <i>Tamra Bhasma</i> and <i>Amritikruta Mulikagana</i>, <i>Deha Siddhi</i> is attained. • There is description of <i>Kantadi Maharasayana</i>, <i>Amrita-Abhraka Rasayana</i>, <i>Kantarasayana Yoga</i>, • 8 <i>Kalpa</i> (<i>Brahmavruksha</i>, <i>Shwetapalasha</i>, <i>Mundi</i>, <i>Devadali</i>, <i>Shweta Arka</i>, <i>Hastikarna</i>, <i>Rudanti</i>, <i>Nirgundi</i>) and some <i>Rasayana Yoga</i>.
<p>5 – <i>Udvardana Kesharanjana Adhikara</i></p>	<ul style="list-style-type: none"> • Formulations included in this <i>Upadesha</i> • <i>Palitahari Kacharanjana Yoga</i> • <i>Triphaladi Taila</i> • <i>Keshushuklikarana Yoga</i>.
<p>6 – <i>Veeryavardhana</i></p>	<ul style="list-style-type: none"> • <i>Vajikarana Yoga</i>. • 11 <i>Rasayoga</i> (<i>Makardhwaja</i>, <i>Madanodaya</i>, <i>Madaneshvara</i>, <i>Kamkala</i>, <i>Kamdeva</i>, <i>Ratikam</i>, <i>Madavardhana</i>, <i>Kamanayaka</i>, <i>Poornendu</i>, <i>Madanakam</i>, <i>Kamanganayaka</i>). • <i>Anangasundari Vati</i>. • <i>Kameshwara Modaka</i>.
<p>7 – <i>Veeryasthambhana Lingavardhana</i></p>	<ul style="list-style-type: none"> • <i>Brahmanda Gutika</i>. • <i>Siddha Yoga</i>. • <i>Veeryasthambhana Yoga</i>. • <i>Madana Jaloka</i>. • <i>Lingavardhana Yoga</i>.
<p>8 – <i>Shree Parvatasadhan</i></p>	<ul style="list-style-type: none"> • In this <i>Upadesha</i>, it is said that <i>Deha Siddhi</i> is attained on <i>Shailaparvata</i> by <i>Vriksha</i>, <i>Mruttika</i> and <i>Kanda</i>. • Consumption of <i>Gorochana Sannibha Mruttika</i>, <i>Chandrodaka</i> etc. helps in attaining <i>Deha Siddhi</i>.

V. Mantra Khanda:

Two *Upadesha* have been given in *Mantra Khanda*. In *Prathamopadesha*, 15 *Mantra* are given and in *Dwitiyopadesha* Various *Mantra* have been given for the treatment of various diseases.

DISCUSSION

The author's name is stated at the end of every *Upadesha*. Therefore, it is evident that this book has been written by Shree Nityanath Siddha. The time frame of the book remains unclear, as various authors have shared differing views on its dating. Some scholars have proposed that Shri Nityanatha Siddha's timeframe could be the 12th century; however, there is a compelling case for situating his era in the 13th century. This assertion is supported by references to another *Siddha* such as Nagarjuna and Yashodhara, who are linked to that timeframe. Acharya Yashodhara's work, *Rasaprakasha Sudhakara*, which is associated with the 13th century, lends further credence to this theory. Professor Siddhinandana Mishra also supports this perspective, bolstering the possibility that the timeframe of Shee Nityanatha Siddha could actually reside within the 13th century.

Rasa Khanda

The text offers a detailed explanation of the specialized processing of *Parada* for achieving *Lauha* and *Deha Siddhi*. Three distinct *Gati* (states or qualities) of *Parada* (Mercury) are outlined, namely *Marana*,

Murchchhana and *Bandhana*. The author mentions that after a thorough review of various classical texts, including *Rasarnava*, *Rasamangala*, *Acharya Vagbhatt Samhita*, *Sushruta Samhita*, and others, any treatments or remedies deemed incurable have been excluded from the work. Additionally, medicines that are rare or difficult to procure have been left out. The focus of the book is to present only the core, practical essence of the teachings, ensuring that the knowledge shared is both accessible and applicable.

In alignment with the author's commitment, it is stated that "the alchemical processes described in other texts are also included in this one, and anything not found in this text is absent from all other works." This assertion emphasizes the comprehensive nature of the text, suggesting it contains both familiar and unique content in the realm of alchemy. This knowledge was imparted to him by his *Guru* and also personally experienced by him, after thoroughly studying all the texts that preceded his work. The treatise mentions 59 *Niyamaka Aushadhi* (regulatory medicines) that are used for various alchemical processes, including *Bhaskararaj* (calcination) of *Parada* (mercury), *Murchchhana* of *Parada*, and for achieving the proper *Parada Bandha* (binding or stabilization) in alchemical formulations. These substances play a crucial role in regulating the transformation and preparation of mercury for medicinal and therapeutic use.

In the *Rasa Khanda*, three distinct *Gati* (states or qualities) of *Parada* (Mercury) are outlined, namely *Marana*, *Murchchhana* and *Bandhana*.¹ These terms refer to specific processes or transformations that *Parada* undergoes. On the other hand, other texts within the *Rasagrantha* tradition describe five *Gati* of *Parada*, which are identified as *Jala*, *Dhuma*, *Mala*, *Hamsa*, and *Jeeva Gati*.²

Properties of three *Gati* of *Parada* has been given;

1. *Maritam Dehasiddhi* (*Marita Parada* is used for *Dehasiddhi*)
2. *Murchchhitam Vyadhinashanam* (*Murchchhita Parada* is used for the treatment of diseases)
3. *Baddham Shastradrushte Karmana* (*Baddha Parada* can be used in both the conditions according to method prescribed in Ayurvedic treaties).

In the 4th *Upadesha*, characteristics of *Murchchhita Parada* has been given as

1. *Kajjalabha* (Blackish in colour)
2. *Ghanachapalam Vihaya* (Mercury gives up its fickleness)
3. *Madhurya* and *Gauravata* (Sweet in taste and heavy in nature)
4. *Tejasa Bhaskaropamah* (when it is kept on fire, it appears as bright as sun)

It is also mentioned that *Siddha Parada* (processed mercury) should be stored in materials such as *Hastidanta* (elephant tusk), *Shringa* (horn), or *Vamsha* (bamboo). These materials may be believed to preserve the potency and efficacy of *Siddha Parada*, ensuring its stability and longevity.

Most of the content of this *Khanda* is similar to the text *Rasendra sara Sangraha* (13th century). 19 *Uparasa* (*Gandhaka*, *Vajra*, *Vaikranta*, *Vajrabhraka*, *Haratala*, *Manahshila*, *Kharpara*, *Tuttha*, *Vimala*, *Hemamakshika*, *Kasisa*, *Kantapashana*, *Varatika*, *Hingula*, *Kamkushtha*, *Shankha*, *Bhunaga*, *Tankana* and *Shilajatu*), 8 *Lauha*, 3 *Upalauha* and 1 *Kittalauha* have been mentioned. The process of *Amritikarana* (immortalizing) of *Abhraka* (mica) is described in detail following the section of *Anadakanda*.³ This part of the text outlines the specific alchemical procedures and rituals required to transform *Abhraka* into a potent, rejuvenating substance. The process of *Amritikarana* of *Loha Bhasma* (iron ash) is also thoroughly described, alongside a detailed explanation of the *Mandura Samskara* (purification and processing of copper). These sections provide in-depth guidance on how to enhance the therapeutic properties of these substances through specific alchemical treatments. This treatise uniquely includes the methods of oil extraction for 19 specific herbal drugs. These detailed instructions on oil extraction represent a distinctive feature of this text, highlighting its comprehensive approach to medicinal and alchemical processes. Uses and *Shodhana* method of *Visha-Upavisha*, *Guggulu* etc. have been described in *Dashamopadesha* of *Rasa Khanda*.

Rasendra Khanda

Rasendra Khanda having 68 *Upadesha*, describes the treatment of all kinds of diseases in detail with *Pathyapathya*. A total of 698 formulations are mentioned, with the majority (200) presented in the form of *Rasakalpa*. The first and foremost mention regarding *Pottali* is found in this text under *Putapaka Vidhi*. *Ratnagarbha Pottali*⁴ and *Shankhagarbha Pottali*⁵ are worth mentioning in this classic. However, *Parpati Kalpana* does not appear in this text. This comprehensive approach underscores the integration of multiple therapeutic modalities within the text.

Vadi or Riddhi Khanda

In *Rasa Khanda* of this text has already mentioned 19 *Uparasa* and again in this *Khanda*, 8 *Uparasa* (*Gandhaka, Haratala, Kasisa, Manashila, Kankushtha, Jasta, Rajavartha, Gairika*) have been mentioned. 8 *Maharasa* (*Rasaka, Vimala, Tapyā, Chapala, Tuttha, Anjana, Hingula, and Sasyaka*) are included. This chapter also contains names of 27 *Rasa Siddha* which are to be revered. The text specifies guidelines for the practice of *Rasayana Kriya* (rejuvenation therapy), providing guidelines for its proper application. In the context of *Rasa Sadhana* (alchemical practices), whenever the specific parts of a substance (such as roots, leaves, etc.) are not mentioned, the root should be used. For *Svarasa* (fresh juice or extract), the entire plant, referred to as *Panchanga*, should be taken. Additionally, in cases where the quantity is not specified, the same amount as previously mentioned should be used. The text provides a section on *Nagavarga*, which categorizes a range of substances into specific groups based on their qualities and therapeutic uses. These includes; *Ksharavarga, Shwetavarga, Amlavarga, Lavana Panchaka, Ksharatraya, Mutravarga, Raktavarga, Pittavarga, Mitra Panchaka, Vasa Panchaka* and *Visha Varga*.

The text mentions the *Shodhana* (purification) process for seven specific *Uparasa* (secondary metals or substances), which includes *Tankana, Shankha, Varatika, Anjana, Gairika, Kasisa* and *Bhukhaga*. The treatise outlines the method of colouring white gold (silver) using *Parada* (mercury), *Maharasa* (superior metals), and *Uparasa* (secondary metals). Additionally, it describes nine distinct methods for applying a golden colour to these metals. These techniques are classified based on the alchemical processes and substances used, demonstrating the advanced knowledge and practices in metal transmutation and enhancement of color through specific *Rasashastra* procedures. Thus, it can be concluded that the classification of substances into *Maharasa* (superior metals) and *Uparasa* (secondary metals) is based on the specific substances employed in various alchemical processes. This classification reflects the role and significance of each substance in enhancing or transforming other materials through alchemical methods.

The treatise outlines a novel, efficient, and cost-effective method for the *Vedhana* (purification or processing) of *Shuddha Tamra* (pure copper). It also describes the preparation of silver by combining *Tara, Suta, and Shulba*, followed by the systematic removal of impurities to obtain a purified metallic form. 18 *Samskara* of *Parada* have been explained in 11th *Upadesha* including *Anuvasana Samskara*. The formation of lower metal into gold have been given in detailed in this text. Total 133 *Dravya* have been included in *Divyaushadhi Gana*. One of its specialties is that many methods of artificial manufacturing of materials like *Manikya, Indranil, Emerald, Onyx, Pushparaga, Mukta, Pravala, Hingula, Sindoorā, Saindhava, Hingu, Vanga, Ghrita, Camphor, Kasturi, Kumkuma* etc. and many methods of *Dhatuvedha* (metallurgy) have been described in 19th *Upadesha* of *Riddhi Khanda*. There are four *Parishishta* included in *Riddhi Khanda* which contains 19 *Yantra*, 10 *Putā, Prachina Mana* and *Aushadhi Sarini* – Sanskrit, English, Botanical name of the drugs which are used in this treatise have been mentioned. *Rasayana Khanda* deals with *Deha Siddhi*, in which various formulations like *Rasayoga, Divyarasayana, Rasagutika, Kesharanjaka Yoga, Veeryavardhaka Yoga*, etc have been given to attain *Deha Siddhi*.

Rasayana Khanda

Rasayana Khanda focuses on *Deha Siddhi* (bodily perfection or rejuvenation), providing various formulations designed to promote health and vitality. These include *Rasayoga*, *Divyarasayana*, *Rasagutika*, *Kesharanjaka Yoga*, *Veeryavardhaka Yoga*, and other alchemical preparations aimed at achieving physical and spiritual well-being. These formulations are integral to the practice of *Rasayana*, which seeks to enhance longevity, strength, and overall vitality through medicinal and rejuvenative treatments.

Mantra Khanda

Two *Upadeshas* (teachings) are provided in the *Mantra Khanda*. In the *Prathamopadesha* (first teaching), 15 specific *Mantras* (sacred chants) are presented. The *Dwitiyopadesha* (second teaching) includes a variety of *Mantras* designed for the treatment of various diseases, which could offer a comprehensive approach to healing through the power of sound and vibrational energy.

CONCLUSION

Rasaratnakara is a significant text in the field of *Rasashastra* that provides a thorough description of *Lohavada* and *Dehavada*. The work serves as a valuable source of alchemical techniques and practices. The content is presented in a clear and uncomplicated way, employing simple language and straightforward expression; however, the explanation of *Paribhasha* is absent, and the subject matter lacks systematic organization.

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