

A FRAGMENT OF THE LAUHAŚĀSTRA OF NĀGĀRJUNA

PRIYA VRAT SHARMA
39, Gurudham Colony, Varanasi

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In the *Cakradatta* or *Cikitsāsangraha* of Cakrapānidatta there is an extract from the *Lauhaśāstra* of Nāgārjuna giving details about the formulation 'Amṛtasāra lauha' in 90 stanzas. This is historically important and as such has been reproduced here in original Sanskrit text along with English translation. In the introduction, a critical study of the material along with the other formulations ascribed to Nāgārjuna and discussion about his identity and date has been given.

The existence of *Lauhāsātra* (science of metals, particularly iron) is proved by the extensive literature on this branch of technology, some of which is quoted in the commentaries. Niścāla Kara refers to 'Lauhaśāstravidah' (experts in *Lauhāsāstra*) in his commentary on the *Cakradatta* (CD). He also quotes *Pātāñjala lauhāsāstra* (5.180), *Amoghayogatantra* (2.1), *Yogaratanasāra-samuccaya* (1.237), *Yogaratnākara* (of Bhavyadatta) (1.2.32), etc., which mainly deal with the topics on the *Lauhāsāstra*. Śivadāsa Sen too has quoted these texts copiously in the chapter on *Rasāyana* (34-125).

Sureśvara, son of Bhadreśvara, mentions in his work entitled 'Lauhasarvasva' (Chowkhamba Vidya Bhavan, Varanasi, 1965) the names of his sources, such as Suśruta, Hārīta, Vyādi, Nāgārjuna, etc. (6, 23). He adds one more point (*Laghupākītā*-easy digestibility) in favour of *lauha* in addition to the three others mentioned in favour of *rasa* (mercurial preparations) in the *Rasendrasārasangraha* (1.4). It clearly indicates that *Lauhāsāstra*, precursor of *Rasāsāstra*, was struggling hard to sustain its position in competition with the latter. (Also see *History of Medicine in India* (HMI), INSA, New Delhi, 1992, p. 413). Preference for iron as drug was evidently based on the idea that iron, a hard, stable and resistant metal, makes the body, on being consumed, firm, stable and resistant to disorders.

In CD, a more developed state, in use of the *lauha* formulations, is observed in comparison to Vṛnda's *Siddhayoga*. CD prescribes *lauhas* in piles, anaemia, colic, obesity, goitre, acid gastritis and for *Rasāyana*. In the chapter on *Rasāyana*, a detailed description of a formulation entitled 'Amṛtasāra lauha' is given, which is stated to have been borrowed from the *Lauhaśāstra* composed by Nāgārjuna. Though it is not *ad verbatim*, some unknown scholar has edited it for the well-being of human society. It clearly indicates that there existed a *Lauhaśāstra* composed by Nāgārjuna, of which the *Amṛtasāra lauha* is a fragment. It also gives an idea about the material and methods used by the

author. That is why the entire fragment, as placed in CD, is reproduced here with English translation. As regards the method of processing of iron, four stages are defined, such as *māraṇa* (killing), *sthālipāk* (vessel-heating), *puṭana* (closed heating) and *niṣpaṭipāka* (final processing). The last one is more emphasized in the name of Nāgārjuna and as such it seems to be the original contribution of the sage. In connection with *puṭapāka*, he recommends nine great herbs (*bheṣajārāja*), which are as follows:

1. *Triphalā*
2. *Bhr̥ṅgarāja* (*Eclipta alba* Hassk)
3. *Keśarāja* (*Wedelia calendulacea* Less)
4. *Śatāvarī* (*Asparagus racemosus* Willd)
5. *Śūraṇa* (*Amorphophallus campanulatus* Blume)
6. *Māṇaka* (*Alocasia indica* (Roxb) Schott)
7. *Bhallātaka* (*Semecarpus anacardium* Linn. f.)
8. *Hastikarṇapālāsā* (*Leea macrophylla* Horn)
9. *Punarnavā* (*Boerhaavia diffusa* Linn.)

Apart from this *amṛtasāra lauha*, there is another *lauharasāyana* described in the context of *sthaulya* (obesity), which though anonymous seems to be a part of the aforesaid formulation. In Śivadāsa's edition, just following the *amṛtasāra*, there is a *lauharasāyana* named as '*Nāgārjunīya deśārāsayanalauha*', which is also probably quoted from Nāgārjuna's *lauhasāstra*. There was also some commentary on this *lauhasāstra*, which is referred to by Śivadāsa in this connection.

In CD, there are other formulations ascribed to Nāgārjuna out of which Nāgārjuna(ā) *vartī* (*netraroga*, 125-129) is quite interesting. It contains the following 14 ingredients: *triphalā*, *trikaṭu*, *saindhava*, *madhuyaṣṭī*, *tuttha* (copper sulphate), *rasāñjana*, *prapaunḍarika*, *viḍaṅga*, *lodhra* and *tāmra* (copper). This formulation was inscribed on a pillar at Pātaliputra (because of its efficacy and popularity). SD comments that, on the basis of Vāgbhāta's statement, it was also known as '*caturdaśāṅgī*' on the number of ingredients. When searched, it was not found in the *Aṣṭāṅgahr̥daya* (AH), while in the *Aṣṭāṅgasahgraha* (AS) (*Uttara* 19.49) it is described by the name of '*kaṇḍacitrā vartī*'. Indu, in his commentary, does not relate it to Nāgārjuna. The *Nāgārjuna vartī* is also described by Vṛnda, Cakra's predecessor, in his work *Siddhayoga*. Nevertheless, its absence in AH and different name in AS indicate that though the formulation was used, it was not in any way related to Nāgārjuna. It seems that it was done during the period between AS and *Siddhayoga* (9-10th century AD).

The above *varṭi* contains metallic ingredients, but there is another Nāgārjuna *yoga* (*arśa* 61-70) which is free from them, but is also prescribed for magical purposes. Thus, two points emerge from the above observations: (1) Nāgārjuna was an expert in metallurgy, particularly iron technology, and (2) he was also an expert in *tantric* practices. There may be doubt about the identity of these two persons, but it should be kept in mind that like *Rasaśāstra*, *lauhaśāstra* too developed in *tantric* environment and under deep influence of *tantric* rites. Even in *amṛtasāra lauha* incantation was used for rubbing, preservation of potency, oblation and intake (v. 102). Sureśvara, in his *Lauhasarvasva*, has also followed this.

Nāgārjuna is a mystery in the history of Indian medicine, as there are references of a number of Nāgārjunas belonging to different periods (see HMT, pp. 291-296). Out of them who was the author of the *Lauhaśāstra* is difficult to decide. The formulation of *Amṛtasāra lauha* is composed in 90 stanzas in *āryā* meter from which one may be tempted to imagine that the *Lauhaśāstra* of Nāgārjuna was composed in *āryā* meter. This relates it, to some extent, with another work '*Yogaratnamālā*' by Nāgārjuna composed entirely in *āryā* meter and dealing mainly with magical spells (Chaukhambha, Varanasi, 1977). Though it is hazardous to take any decision on this basis it looks more rational to take the authors of *Amṛtasāra lauha* and *Nāgārjuna varṭi* as one and place this Nāgārjuna in the Gupta period, when Pāṭaliputra had great importance. It may be due to contemporaneity that Vāgbhaṭa did not mention as such.

SANSKRIT VERSION

(नागार्जुनोक्तं) अमृतसारं लौहम्

नागार्जुनो मुनीन्द्रः शशास यल्लौहशास्त्रमतिगहनम् ।
तस्यार्थस्य स्मृतये वयमेतद् विशदाक्षरैर्ब्रूमः ॥34॥

मेने मुनिः स्वतन्त्रे यः पाकं न पलपञ्चकादर्वाक् ।
सुबहुप्रयोगदोषादूर्ध्वञ्च पलत्रयोदशकात् ॥35॥

तत्रायसि पचनीये पञ्चपलादौ त्रयोदशपलकान्ते ।
लौहात् त्रिगुणा त्रिफला ग्राहया षड्भिः पलैरधिक्वा ॥36॥

मारण-पुटन-स्थालीपाकास्त्रिफलैकभागसम्पाद्याः ।
त्रिफलाभागद्वितयं ग्रहणीयं लौहपाकार्थम् ॥37॥

सर्वत्रायःपुटनाद्यथैकांशे शरावसंख्यातम् ।
प्रतिपलमेव त्रिगुणं पाथः क्वाथार्थमादेयम् ॥38॥

सप्तपलादौ भागे पञ्चदशान्ते ऽम्भसां शरावैश्च ।
त्र्याद्यैकादशकान्तैरधिकं तद् वारि कर्तव्यम् ॥39॥

तमाष्टमो विभागः शेषः क्वाथस्य यत्नतः स्थाप्यः ।
तेन हि मारणपुंटेनस्थालीपाकाः भविष्यन्ति ॥40॥

पाकार्थे तु त्रिफलाभागद्वितये शरावसंख्यातम् ।
प्रतिपलमम्बु समं स्यादधिकं द्वाभ्यां शरावाम्याम् ॥41॥

तत्र चतुर्थो भागः शेषो निपुणैः प्रयत्नतो ग्राह्यः ।
अयसः पकार्थत्वात् स च सर्वस्मात् प्रधानतमः ॥42॥

पाकार्थमश्मसारे पञ्चपलादौ त्रयोदशपलान्ते ।
दुग्धशरावद्वितयं पादैरैकादिकैरधिकम् ॥43॥

पञ्चपलादिकमात्रा तदभावे तदनुसारतो ग्राह्यम् ।
चतुरादिकमेकान्तं शक्तावधिकं त्रयोदशकात् ॥44॥

त्रिफलात्रिकटुकचित्रककान्तक्रामकविडचूर्णानि ।
जातिफलजातिकोषैलाकक्कोलकलवङ्गानाम् ॥
सितकृष्णजीरयोरपि चूर्णान्ययसा समानियेः ॥45॥

त्रिफलात्रिकटुविडङ्ग नियता अन्ये यथाप्रकृति ।
कालायसदोषहते जातीफलादेर्लवङ्गान्तस्य ॥46॥

क्षेपप्रास्यनुरूपः सर्वस्योनस्य चैकाद्यैः ।
कान्तक्रामकमेकं निःशेषं दोषमपहरत्ययसः ॥47॥

द्विगुणत्रिगुणचतुर्गुणामाज्यं ग्राह्यं यथाप्रकृति ॥48॥

यदि भेषजभूयस्त्वं स्तोक्तं वा तथापि चूर्णानाम् ।
अयसा साम्यं संख्या भूयोऽल्पत्वेन भूयोऽल्या ॥49॥

एवं धात्वनुसारात् तत्तत् कथितौषधस्य बाधेन ।
सर्वत्रैव विधेयस्तत्तत् कथितौषधस्योहः ॥50॥

कान्तादिलौहमारणविधानसर्वस्वमुच्यते तावत् ॥51॥

यस्य कृते तल्लौहं पक्वव्यं तस्य शुभदिवसे ।
समृदङ्गारकरालितनतभूभागे शिवं समभ्यर्च्य ॥52॥

वैदिकविधिना वह्नौ निधाय दत्त्वाऽऽहुतीस्तत्र ।
धर्मात्सिध्यति सर्वं श्रेयस्तद्धर्मसिद्धये किमपि ॥
शतयनुरूपं दद्याद् द्विजाय सन्तोषिणे गुणिने ॥53॥

सन्तोष्य कर्मकारं प्रसादपूर्गादिदानासम्मानैः ।
आदौ तदश्मसारं निर्मलमेकान्ततः कुर्यात् ॥54॥

तदनु कुठारच्छिन्नात्रिफलागिरिकर्णिकास्थिसंहारैः ।
करिकर्णच्छदमूलकशतावरीकेशराजाख्यैः ॥55॥

शालिञ्जमूलकाशीमूलप्रावृज्जभृङ्गराजैश्च ।
लिप्त्वा दग्धव्यं तद् दृष्टक्रियलीहकारेण ॥56॥

चिरजलभावितनिर्मलशालाङ्गरेण परित आच्छाद्य ।
कुशलाध्मापितभस्त्रानवरतमुक्तेन पवनेन ॥57॥

बहूनेबह्विज्ज्वाला बोद्धा जातु नैव कुञ्चिकया ।
मृल्लवणसलिलभाजा किन्तु स्वच्छाम्बुसंप्लुतया ॥58॥

द्रव्यान्तरसंयोगात् स्वां शक्तिं भेषजानि मुञ्चन्ति ।
मलधूलीमत् सर्वं सर्वत्र विवर्जयेत्तस्मात् ॥59॥

सन्दंशेन गृहीत्वा ऽन्तःप्रज्वालितान्निमध्यमुपनीय ।
गलति यथायथमग्ने तथैव मृदु वर्धयेन्निपुणः ॥60॥

तलनिहितोर्ध्वमुखाङ्कुशलग्नं त्रिफलाजले विनिक्षिप्य ।
निर्वापयेदशेषं शेषं त्रिफलाम्बु रक्षेच्च ॥61॥

यल्लौहं न मृतं तत् पुनरपि पक्तव्यमुक्तमार्गेण ।
यन्न मृतं तथापि तत् त्यक्तव्यमलौहमेव हि तत् ॥62॥

तदनु घनलौहपात्रे कालायसमुदगरेण सञ्चूर्ण्य ।
दत्त्वा बहुशः सलिलं प्रक्षाल्याङ्गारमुद्घृत्य ॥63॥

तदयः केवलमग्रौशुष्कीकृत्याथवातपे पश्चात् ।
लौहशिलायां पिष्यादसितेऽश्मनि वा तदप्राप्तौ ॥64॥

अथ कृत्वायोभाण्डे दग्ध्वा त्रिफलाम्बु शेषमन्यद् वा ।
प्रथमं स्थालीपाकं दद्यादातत्क्षयात्तदनु ॥65॥

गजकर्णपत्रमूलकशतावरीभृङ्गकेशराजरसैः ।
प्राश्वत् स्थालीपाकं कुर्यात् प्रत्येकमेकं वा ॥66॥

हस्तप्रमाणवदनं श्वभ्रं हस्तैकखातसममध्यम् ।
कृत्वा कटाहसदृशं तत्र करीषं तुषञ्च काष्ठञ्च ॥67॥

अन्तर्धनतरमर्धं शुषिरं परिपूर्य दहनमायोज्यम् ।
पश्चादयसश्चूर्णं श्लक्ष्णं पङ्कोपमं कुर्यात् ॥68॥

त्रिफलाम्बुभृङ्गकेशरशतावरीकन्दमाणसहजरसैः ।
भल्लातककरिकर्णच्छदमूलपुनर्नवास्वरसैः ॥69॥

क्षिदवाऽथ लौहपात्रे मार्दे वा लौहमार्दपात्राभ्याम् ।
तुल्याभ्यां पृष्ठेनाच्छ्रद्यान्ते रन्ध्रमालिप्य ॥70॥

तत् पुटपात्रं तत्र श्वभ्रज्वलने निधाय भूयोषिः ।
काष्ठकरीषतुषैस्तत् संदाद्याहर्निशं दहेत् प्राञ्जः ॥71॥

एवं नवभिरमीभिर्भेषजराजैः पचेन्तु पुटपाकम् ।
प्रत्येकमेकमेभिर्मिलितैर्वा त्रिचतुरान् वारान् ॥72॥

प्रतिपुटनं तत् पिष्यात् स्थालीपाकं विधाय तथैव तत् ।
तादृशं दृषदि न पिष्याद् विगलितरजसा तु मुज्यते तत्र ॥73॥

तदयश्चूर्णं पिष्टं घृष्टं घनसूक्ष्मवाससिं श्लक्ष्णम् ।
यदि रजसा सदृशं स्यात् केतक्यास्तर्हि तद् भद्रम् ॥74॥

पुटने स्थालीपाके ऽधिकृतपुरुषे स्वभाव रागधिगमात् ।
कथितमपि हेयमौषधमुचितमुपादेयमन्यदपि ॥75॥

अभ्यस्तकर्मविधिभिर्बालकुशाग्रीयबुद्धिभिरलक्ष्यम् ।
लौहस्य पाकमधुना नागार्जुनशिष्टमभिदध्मः ॥76॥

लौहारकूटताम्रकटाहे दृढमृन्मये प्रणम्य शिवम् ।
तदयः पचेदचपलः काष्ठेन्धनेन वह्निना मृदुना ॥77॥

निक्षिप्य त्रिफलाजलमुदितं यत्तद् घृतञ्च दुग्धञ्च ।
सञ्चाल्य लौहमय्या दर्व्या लग्ने समुत्पाद्य ॥78॥

मृदुमध्यमखरभावेः पाकस्त्रिविधोऽत्र वक्ष्यते पुंसां ।
पित्तसमीरणरलेष्वप्रकृतीनां मध्यमस्तु समः ॥79॥

अभ्यक्तदर्वि लौहं सुखदुःखस्खलनयोगि मृदु मध्यम् ।
उज्झितदर्वि खरं परिभाषन्ते केचिदाचार्याः ॥80॥

अन्ये विहीनदर्वीप्रलेपमारवूत्कराकृति ब्रुवते ।
मृदु मध्यमर्धचूर्णं सिकतापुञ्जोपमन्तु खरम् ॥81॥

त्रिविधोऽपि पाक ईदृक् सर्वेषां गुणकृदेव न तु विफलः ।
प्रकृतिविशेषे सूक्ष्मौ गुणदोषौ जनयतीत्यल्पम् ॥82॥

विज्ञाय पाकमेवं द्रागवतार्यं क्षितौ क्षणान् कियतः ।
विश्राम्य तत्र लौहे त्रिफलादेः प्रक्षिपेचूर्णम् ॥83॥

यदि कर्पूरप्राप्तिर्भवति ततो विगलिते तदुष्णत्वे ।
चूर्णीकृतभनुरूपं क्षिपेन्न वा न यदि तल्लाभः ॥84॥

पक्वं तदश्मसारं सुचिरघृतस्थित्यभावरूक्षत्वे ।
गोदोहनादिभाण्डे लौहाभावे सति स्थाप्यम् ॥85॥

यदि तु परिप्लुतिहेतोर्धृतमीक्षेताधिकं ततो ऽन्यस्मिन् ।
भाण्डे निधाय रक्षेद् भाव्युपयोगो ह्यनेन महान् ॥86॥

अयसि विरूक्षीभूते स्नेहस्त्रिफलाघृतेन सम्पाद्यः ।
एतन्ततो गुणोत्तरमित्यमुना स्नेहनीयं तत् ॥87॥

अत्यन्तकफप्रकृतेर्भक्षणमयसोऽमुनैव शंसन्ति ।
केवलमपीदमशितं जनयत्ययसो गुणान् कियतः ॥88॥

अथवा वक्तव्यविधिसंस्कृतकृष्णाभ्रचूर्णमादाय ।
लौहचतुर्थार्धसमद्वित्रिचतुःपञ्चगुणभागम् ॥89॥

प्रक्षिप्यायः प्राग्बत् पचेदुभाम्यां भवेद् रजो यावत् ।
तावन्मानानुसृतेः स्यात् त्रिफलादिद्रव्यपरिमाणम् ॥90॥

इदमाप्यायकमिदमतिपित्तनुदिदमेव कान्तिबलजननम् ।
स्तभ्नाति तृदक्षुधौ परमधिकाधिकमात्रया क्षिप्तम् ॥91॥

कृष्णाभ्रमभेकवपुर्वग्राख्यञ्चैकपत्रकं कृत्वा ।
काष्ठमयोदूरवलके चूर्णं मुसलेन कुर्वीत ॥92॥

भूयो दृषदि च पिष्टं वासःसूक्ष्मावकाशतलगलितम् ।
मण्डूकपर्णिकायाः प्रचुररसे स्थापयेत् त्रिदिनम् ॥93॥

उद्धृत्य तद्रसादथ पिष्ट्याद्घैमन्तिकधान्यभक्तस्य ।
आक्षौदात्यन्ताम्लस्वच्छजलेन प्रयत्नेन ॥94॥

मण्डूकपर्णिकायाः पूर्वरसेनैव मोदनं कुर्यात् ।
स्थालीपाकं पुटनञ्चयाद्यैरपि भृङ्गराजाद्यैः ॥95॥

ताडादिपत्रमध्ये कृत्वा पिष्टं निघाय भस्त्राग्नौ ।
तावद् दहेन्न यावन्नीलोऽग्निर्दृश्यते सुचिरम् ॥96॥

निर्वापयेच्च दुग्धेन दुग्धं प्रक्षाल्य वारिणा तदनु ।
पिष्ट्वा घृष्ट्वा वस्त्रे चूर्णं निश्चन्द्रकं कुर्यात् ॥97॥

नानाविधरुकृशान्त्यै पुष्ट्यै कान्त्यै शिवं समभ्यर्च्य ।
सुविशुद्धे ऽहानि पुष्ये तदमृतमादाय लौहारव्यम् ॥98॥

दशकृष्णालपरिमाणं शक्तिवयोभेदमाकलय्य पुनः
इयदधिकं तदधिकतरभियदेव न मातृमोदकवत् ॥99॥

सममसृणामलपात्रे लौहे लौहेन मर्दयेच्च पुनः ।
दत्त्वा मध्वनुरूपं तदनु घृतं योजयेदधिकम् ॥100॥

बन्धं गृहणति यथा मध्वपृथक्त्वेन पङ्कमविशिषत् ।
इदमिह दृष्टोपकरणमेतद् दृष्टन्तु मन्त्रेण ॥101॥

स्वाहान्तेन विमर्दो भवति फडन्तेन लौहबलरक्षा ।
सनमस्कारेण बलिर्भक्षणमयसो हूमन्तेन ॥102॥

ओं अमृतोद्भवाय स्वाहा ॥103॥

ओं अमृते हूँ फद् ॥104॥

ओं नमश्चण्डवज्रपाणये महायक्षसेनाधिपतये
सुरगुरुविधामहाबलाय स्वाहा ॥105॥

ओं अमृते ह्रम् ॥106॥

जग्ध्वा तदमृतसारं नीरं या क्षीरमेवानु पिबेत् ।
कान्तक्रामकममलं सञ्चर्व्य रसं पिबेद् दिने न तु तत् ॥
आचम्य च ताम्बूलं लाभे घनसारसहितमुपयोज्यम् ॥107॥

नात्युपविष्टो नाप्यतिभाषी नातिस्थितस्तिष्ठेत् ।
अत्यन्तवातशीतातपयानस्नानवेगरोधादीन् ॥108॥

जह्याच्च दिवानिद्रामहितञ्चाकालभुक्तञ्च ॥
वातकृतः पित्तकृतः सर्वान् कद्वम्लतिकतकषायान् ॥
तत्क्षणविनाशहेतून् मैथुनकोपश्रमान् दूरे ॥109॥

अशितं तदयः पश्चात् पततु न वा पाटवं छड़ प्रथताम् ।
आर्त्तिर्भवतु न वाऽऽन्त्रे कूजति भोक्तव्यमव्याजम् ॥110॥

प्रथम पीत्वा दुग्धं शाल्यन्नं विशदसिद्धमल्किन्नम् ।
घृतसंलुप्तमश्रीयान् मासैर्वैहङ्गमैः प्रायः ॥111॥

उत्तमभूषरभूचरविष्करिमांसं तथाऽऽजमैणाद्यम् ।
अन्यदपि जलचराणां पृथुरोमापेक्षया ज्यायः ॥112॥

मांसालाभे मत्स्या अदोषलाः स्थूलसद्गुणाः ग्राहयाः ।
मद्गुरुरोहितशकुला दग्धास्तु पलान् मनाङ्गन्यूनाः ॥113॥

शृङ्गाटफलकशेरुककदलीफलतालनारिकेलादि ।
अन्यदपि च यद् वृष्यं मधुरं पनसादिकं ज्यायः ॥114॥

केवुकताङ्करीरान् वातकुपटोलफलशमठान् ।
मुद्गमसूरेक्षुरसान् शंसन्ति निरामिषेस्वेतान् ॥115॥

शाकं प्रहेयमखिलं स्तोके रुचये तु वास्तुकं दद्यात् ।
विहितनिषिद्धादन्यन्मध्यमकोटिस्थितं विद्यात् ॥116॥

तप्तदुग्धानुपानं प्रायः सारयति बद्धकोष्ठस्य ।
अनुपीतमम्बु यद्वा कोमलफलनारिकेलस्य ॥117॥

यस्य च न तथा सरति सयवक्षारं जलं पिबेत् कोष्णम् ।
कोष्णं त्रिफलाक्वाथं क्षारसनाथं ततोऽप्यधिकम् ॥118॥

त्रीणि दिनानि समं स्यादहिन चतुर्थे तु वर्धयेत् क्रमशः ।
यावच्चाष्टकमाषं न वर्धयेत् पुनरितो ऽप्यधिकम् ॥119॥

आदौ रक्तिद्वितयं द्वितीयवृद्धौ तु रक्तिकात्रितयम् ।
रक्तिपञ्चकं पञ्चकमत ऊर्ध्वं वर्धयेन्नियतम् ॥120॥

वात्सरिककल्पपक्षे दिनानि यावन्ति वर्धितं प्रथमम् ।
तावन्ति वर्षशेषे प्रतिलोमं हासयेत् तदयः ॥121॥

तेष्वष्टमाषकेषु प्रातर्माषकत्रयमश्नीयात्, ।
सायञ्च तावद्हनो मध्ये मासद्वयं शेषम् ॥122॥

एवं तदमृतमश्रन् कान्तिं लभते चिरस्थिरं देहम् ।
सप्ताहत्रयमात्रात् सर्वरुजो हन्ति किं बहुना ॥123॥

आर्याभिरिह नवत्या सप्तविधीनां यथावदाख्यातम् ।
अमतिविपर्ययसंशयशून्यमनुष्ठानमुन्नीतम् ॥124॥

मुनिरचितशास्त्रपारं गत्वा सारं ततः समुद्धृत्य ।
निबबन्ध बान्धवानामुपकृतये कोऽपि षट्कर्मा ॥125॥

॥ इत्यमृतसारं लौहं समाप्तम् ॥

ENGLISH TRANSLATION

Amṛtasāra lauha

Now begins the preparation of *Amṛtasāra lauha*:

Henceforth, we explain, in detail, the ideas of the *Lauhasāstra*, a very difficult subject, as propounded by Nāgārjuna, the Lord of sages (34).

In his treatise, the sage expressed that *lauha*, for processing, should not be taken less than 200 g and more than 520 g, the latter because of the excessive quantity (35).

In processing of *lauha* from 200 to 520 g, *triphalā* should be taken three times of *lauha* plus 240 g (for 200g of *lauha* it comes to 840 g) (36).

(Out of this), one part should be used for *māraṇa*, *puṭana* and *sthālipāka*, while (the remaining) two parts should be used for *lauhapāka* (37).

In one part (of *triphalā*) everywhere in *puṭana*, etc. for decoction water should be given at the rate of three *śarāvas* (960 ml) per 40 g of *triphalā*. Thus, in the case of *lauha* from 280 to 600 g, water should be given 960 ml to 3.52 litres in excess. It should be decocted till reduced to one-eighth, which is to be used for *māraṇa*, *puṭana* and *sthālipaka* (38-40).

In the remaining two parts of *triphalā*, to be used for *niṣpattipāka*, water should be given at the rate of 320 ml every 40 g plus 640 ml in excess. It should be decocted till reduced to one-fourth. It is the most important fraction used for final processing of iron (41, 42).

For final processing of iron, from 200 to 520 g milk should be given at the rate of 640 ml plus 80 ml in excess (43).

If it is not possible to take 200 g *lauha*, it may be taken less as well (from 160 g to 40 g). Likewise, it may be taken even more than 520 g. In both cases, the quantity of water, etc. for decoction would vary accordingly (44).

Triphalā, *trikaṭu*, *citraka*, *kāntakrāmaka*, *viḍanga*, *jātiphala*, *jātikosa*, *elā*, *kakkola*, *lavaṅga*, *jīraka* and *kṛṣṇajīraka* – these powdered (total) should be added equal to *lauha*. Among them, *triphalā*, *trikaṭu* and *viḍanga* are essential, as they remove the defects of iron, while *jātiphala*, etc. may be added according to availability. As regards *kāntakrāmaka*, it alone removes all defects of iron (45-47).

In *lauhapāka*, *ghee* should be added double, triple or fourfold according to constitution (48).

In the case of above drug powders, if all are available or a few, their quantity would vary so as to make them equal to that of iron (49).

Thus, according to *doṣa* (of the patient), the mentioned drug may be eliminated and the other useful one may be added (50).

Now the method of *māraṇa* of the types of *lauha kānta*, etc. is described (51).

On the auspicious day for the person for whom *lauha* is to be processed the ground is pasted with earth and charcoal and in depressed portion Lord Śiva is worshipped. Then by Vedic rites fire is produced and offerings are made therein followed by gifts to qualified *brāhmaṇas* as condition allows, because all good works succeed by religious performance (52, 53).

Having satisfied the technician with present and respect, at first, one should purify the *lauha* (54).

Therefore, the *lauha* should be pasted with *kuṭhāracchinnā*, *triphalā*, *girikarṇikā*, *asthisamhāra*, *hastikarṇapalāsā* (root), *śatāvarī*, *keśarāja*, *śālīñca* (root), *kāśa* (root), *punarnavā* and *bhr̥ṅgarāja* and heated by an experienced ironsmith (55, 56).

It should be covered all around with clean charcoal of *śāla* kept for long in water and fire stimulated with air blown carefully and constantly from bellows. The piece of bamboo to distinguish the external flame should be wetted with clean water and not with that having earth and salt, as the drugs lose their potency by coming in contact with other substances. Hence, in all cases, the substances and appliances with dust and dirt should be avoided (57-59).

By catching with forceps iron should be put in the middle of the flamed fire and as it liquifies it should be pushed forward (60).

Thus, the liquified iron collected in the upwards hook-like apparatus kept in the bottom should be entirely dipped into the decoction of *triphalā*, keeping, however, some decoction in reserve (61).

The portion of iron not killed should again be subjected to the above processing and that which is still unkilld should be rejected (62).

Bhānupāka (sun-heating)

Thereafter, it is powdered in an iron mortar with an iron pestle, washed of the charcoal and by adding plenty of water (or *triphalā* decoction) should be dried on fire and then in the sun. Lastly, it should be rubbed in an iron mortar or if it is not available, in a black stony one (63, 64).

Sthālīpāka (vessel-heating)

Now the remaining fresh decoction of *triphalā* is put in an iron vessel and the above iron is dipped into that and cooked till dried. Then after this process is repeated with the juice of *hastikarṇapalāśa* (root), *śatāvarī*, *bhr̥ṅgarāja* and *keśarāja*, all or any one (65, 66).

Putāpāka (closed heating)

A ditch is made in the ground, with opening of one cubit measurement (length and breadth) and depth of the same measurement. The bottom should be of a structure like boiling pan. Half of this is filled with cowdung, husk and wood and ignited. Then fine iron powder rubbed with decoction of *triphalā* and *bhallātaka* and juice of *bhr̥ṅgarāja*, *keśarāja*, *śatāvarī*, *sūrana*, *mānaka*, *hastikarṇapalāśa* (root) and *punarnavā* is put within an iron or earthen saucer, covered with another one with the joint tightly sealed. This closed container is put on fire in the ditch and covered fully with wood, cowdung and husk. It is

heated day and night. Thus, iron should be subjected to *puṭapāka* after rubbing it with nine great drugs, singly or collectively, three or four times (67-72).

In every *puṭa* it should be rubbed and dried, as in *sthālipāka*, but the mortar and pestle should be such as do not disintegrate themselves so to mix their powder with iron (73).

The iron powder should be taken as standard, which, after grinding, if strained through a firm and fine cloth, appears like pollens of *ketakī* (74).

In process of *puṭa*, the drugs for *sthālipāka* should be selected according to constitution and disease of the patient. Thus, the mentioned drugs may be left out or other unmentioned ones may be included according to condition (75).

Loha (niṣpatti) pāka (Final processing)

Now the (*niṣpatti*) *pāka* of *loha*, as propounded by Nāgārjuna, is described, which is unintelligible even to experts and intelligent scholars (76).

Bowing to Lord Śiva, one should heat iron in a pan of iron, brass or copper pasted firmly with earth on a mild fire of wood (77).

Now aforesaid *triphalā* decoction, *ghee* and milk are added to it and steamed constantly by an iron ladle (78).

Pāka is of three degrees – mild, medium and severe – applicable in *piṭta*, *vāta* and *kapha* respectively. The medium *pāka* is useful for all (79).

The product sticking to ladle is mild, the same sometimes attached and sometimes disattached is medium and that which left the ladle is severe thus define some scholars (80).

Others, however, say that the mild *pāka* is that which does not stick to ladle and is like a mole-hill, the medium one is half-powder and the severe one as heap of sand (81).

All the three types of *pāka* are useful in all cases and are not in vain. The only point is that they exhibit subtle merits and demerits according to human constitution (82).

Thus, knowing the processing to be complete it should be brought down and after some moments powder of *triphalā*, etc. should be added to iron. When it is cooked, camphor powder, if available, should be added in proper quantity (83, 84).

Loha, thus cooked, should be kept in a vessel in which *ghee* is contained for long so as to remove roughness or in the utensil in which cow is milched in case iron vessel is not available (85).

If, during processing, *ghee* is in excess and overflows, it should be transferred to another vessel and kept carefully, as it is very useful for future (86).

In case iron is roughened, it should be uncted with *triphalāghṛta*, but for this the above *ghee* is more efficacious and as such should be used for unction (87).

In persons of *kapha prakṛti*, *lauha* is taken with this *ghee* or even if this (*ghee*) is taken alone, it produces some effects of *lauhas* (88).

Or powdered mica processed properly by the method described further should be added to iron in 1/4, 1/2, equal, double, triple, fourfold or fivefold quantity and both together should be cooked by this aforesaid method till it becomes like dust. Taking this total quantity of both as the quantity of *lauha*, the same of *triphalā*, etc. should be decided (89, 90).

This preparation is quite satisfying. It alleviates *piṭa* and promotes strength and lustre. It also controls thirst and hunger if mica is mixed in maximum quantity (91).

Purification of mica

Selecting black mica of *vajra* type, which has not the least frog's tinge and making it one-layered, it should be powdered in a wooden mortar and pestle and further rubbed on a stony slab. It is then strained through a fine cloth and kept in profuse juice of *maṇḍūkapaṇī* for three days. Thereafter, it should be rubbed with grain-less clean sour water of cooked winter rice. Finally, it is mixed with the previous juice of *maṇḍūkapaṇī* and made into a ball (92-94).

Sthālipāka and *puṭapāka* should be processed with *Bhṛṅgarāja*, etc. as said earlier (95).

The rounded mass of mica is kept within leaves of palm, etc. and put on bellow's fire and heated till blue flame appears. Then it is dipped in milk and thereafter washed with water and rubbed. Finally, it is strained through cloth. Thus, a lustreless product is obtained (96, 97).

For alleviation of various disorders and promotive therapy, having worshipped Lord Śiva, one should take this *amṛta (sāra) lauha* on an auspicious and holy day in the dose of 10 *guṅjā* (1.25 g) according to strength and age. It may always vary and cannot be fixed like mother's sweetball (98, 99).

It should be rubbed in a smooth iron mortar and pestle adding honey in proper quantity and *ghee* a little more: when it becomes consistent and mud-like, it should be taken. The following *mantras* are recited during rubbing, for protection of potency, oblation and intake – ‘*Oṃ amṛtodbhavāya svāhā*’, ‘*Oṃ amṛte hūṃ phat*’, ‘*Oṃ namaścandaṅgavajrapāṇaye mahāyakṣādhipataye suraguruvidyāmahābalāya svāhā*’, ‘*Oṃ amṛte hūṃ*’ (100-106).

After taking *amṛtasāra* (*lauha*) (pure) water or milk should be taken. The juice of *kāntakrāmaka* after chewing it should be taken (but not in day). After washing mouth, betel with camphor, if available, should be chewed (107).

After taking the drug, one should not sit, speak and stand too much and should avoid wind, cold, sun, travel, bath, suppression of urges, etc., day-sleep, unwholesome and untimely food, substances aggravating *vāta* and *pīṭa*, pungents, sour, bitter and astringent items, particularly sexual intercourse, anger and exertion which exert adverse effects immediately (108, 109).

Even if the ingested iron is excreted or not but feeling of well-being is there and even if there is no hunger-pain, but gurgling sound is there, one should take meal unhesitatingly (110).

At first, milk should be taken followed by cooked *sāli* rice, distinct and unmoistened, added with profuse *ghee* or meat of birds. Of meats, those of desert, terrestrial and scattering animals, goats, sheep, etc., and of aquatic animals are better than of those having big hairs. If meat is not available, fishes of big size having good qualities and devoid of defects should be taken. *Madgura*, *rohita* and *śākula* types of fishes, if fried, are a bit inferior to meat in qualities.

Among fruits, *śṛṅgāṭaka*, *kaśeruka*, banana, palm, coconut, panasa, etc. and others which are sweet and semen-promoting are wholesome.

Of vegetables, *kebuka*, *tādaka*, *karīka*, *vārtāka*, *patola* (fruits and leaves) and *Śamaṅha* along with pulses of green gram and lentils and sugarcane juice are recommended.

All pot herbs generally are to be abstained from, except *vāstūka*, which can be taken occasionally for a change. Substances which are neither prescribed nor contraindicated should be taken as of average wholesomeness (111-116).

In case there is constipation, intake of hot milk or water of tender coconut acts as a laxative. If these fail, warm water added with *yavakṣāra* should be taken. Warm decoction of *triphalā* mixed with *yavakṣāra* is stronger than the above (117, 118).

Dosage

The initial dose should be continued for three days. From the fourth day, it should be increased gradually up to 8 g, which should not be exceeded further. Initially, the increase should be 2 *raktikā* (250 mg), the next one 3 *raktikā* (375 mg) and from fifth onwards it should be 5 *raktikā* (625 mg) (till 8 g). If the course is of one year, first there will be gradual increase and in the end, the gradual decrease would follow for the same number of days. Out of the dose of 8 g, 3 g should be taken each morning and evening and the remaining 2 g at noon (119-122).

Thus, one taking this nectar (*amṛtasāra lauha*) attains lustre and body stable for long only for a period of three weeks, let alone amelioration of all disorders (123).

Thus, in 90 stanzas in *ārya* meter, the processing, including seven methods, as used traditionally, has been described in terms free from ignorance, contrary knowledge and doubt. This was systematized by some *tantric* scholar, for the benefit of his fellowmen, after studying the scriptures authorised by the sage (Nāgārjuna) and extracting the essence therefrom (124, 125).

Thus, *Amṛtasāra lauha* concludes.