

RODHANA, NIYAMANA & DEEPANA SAMSKARA – A PRACTICAL REVIEW

Dr. Chithkala R. Sharma^{*1}, Dr. Joshi Vatsas J.², Dr. Sangeeta Rao³ and Dr. Vikram S.⁴^{1,2}PG Scholar, Department of PG Studies in Rasashastra and Bhaishajya Kalpana, Sri Sri College of Ayurvedic Science and Research, Bengaluru, Karnataka.³Professor, Department of PG Studies in Rasashastra and Bhaishajya Kalpana, Sri Sri College of Ayurvedic Science and Research, Bengaluru, Karnataka.⁴Professor, HOD, Department of PG Studies in Rasashastra and Bhaishajya Kalpana, Sri Sri College of Ayurvedic Science and Research, Bengaluru, Karnataka.***Corresponding Author: Dr. Chithkala R. Sharma**

PG Scholar, Department of PG Studies in Rasashastra and Bhaishajya Kalpana, Sri Sri College of Ayurvedic Science and Research, Bengaluru, Karnataka.

Article Received on 22/09/2023

Article Revised on 13/10/2023

Article Accepted on 03/11/2023

ABSTRACT

The procedures of Ashta Samskara of Parada have Phalashruti which may appear contrary in their sequential order like for example; Murchhana is done to make Parada attain Murchhavastha intentionally and immediately the next one is Utthapana, done to recover from the Vyapatti caused by Murchhana. From the texts, we get to know that the probable reasoning for all these could be to imbibe qualities like Sthirata, Achanchalatva, Pakshachinnatva etc. in Parada as the final aim of Ashta Samskara. To confirm if the above acquired qualities are Sthayi in Parada the sequence has to be continued and checked until established. So, to practically observe and understand these steps, after attempting Swedana, Mardana, Moorchana, Utthapana, Trividha Patana Samskara, the next three Rodhana/Bodhana, Niyamana and Deepana Samskara were taken up and this article explains the detailed attempts of the same.

KEYWORDS: Rodhana Samskara, Bodhana Samskara, Niyamana Samskara, Deepana Samskara, Samskara, Ashtasamskara.**INTRODUCTION**

Rasacharya says that the Parada after it undergoes Samskara from Swedana to Trividha Patana attains Shandhatva^[1]/ Marananta Avastha^[2]/ Napumsakatva^[3]/ Mandaviryatva^[4] and the Vidhi done to get rid of it is known as Rodhana/Bodhana Samskara.^[1] Acharya also mentions that because of Rodhana Samskara, the excessive Chapalatva brought about in Parada^[5] has to be controlled and hence Niyamana Samskara should be done to give Sthirata to Parada.^[6] After this stage Parada should be made fit for accepting Grasa for Jarana which is said to be done with the help of Deepana Samskara.^[7] Therefore, after Trividha Patana Samskara^[8] an attempt for the further Samskara of Rodhana, Niyamana & Deepana were made to practically observe and understand the phenomena.

MATERIALS AND METHODS

Individual Rasagrantha explains different methods to achieve the goals of Rodhana, Niyamana and Deepana Samskara. To accomplish these motives with the easily accessible Dravya and Vidhi, references were selected from Ayurveda Prakasha.^{[9][10][11]}

Details of the Practicals**PRACTICAL 1: RODHANA SAMSKARA****A] Ingredients:** According to the reference taken above, the selected method for Rodhana Samskara was Sthapana Vidhi with Jala and Saindhava.**Table 1: Ingredients with Quantity.**

Ingredients	Quantity
Trividha Patita Parada (Hydrargyrum/Mercury)	230 g
Saindhava Churna (Rock salt) [10 Palam]	480 g
Jalam [3 Prastha]	2304 g

B] Method

- Initially the Saindhava Khanda was taken and pounded with the help of Ashma Khalva to obtain Sukshma Churna of it.
- The considered amount of water was taken and the Saindhava Churna was dissolved in it and mixed well.

- iii. This homogeneous mixture was then filtered through bandage cloth where physical impurities were seen on cloth during filtration.
- iv. Subsequently, a 5 kg capacity thick and transparent air tight glass jar was taken.
- v. Trividha Patana Samskarita Parada was carefully placed inside the jar first and then the filtered homogeneous Saindhava Jala was filled. 'Photo. 1' 'Photo. 2'
- vi. The lid was closed and air tight atmosphere in the jar was achieved.
- vii. Single layered Sandhibandhana was done with Kora cloth and Multani Mitti.
- viii. Following to that, the Kacha Patra was placed carefully in a Rajahasta Garta and mud was filled around the jar upto the lid. 'Photo. 3'
- ix. The set up was left untouched for three days (72 hours).
- x. After the said time period, the Kacha Patra was taken out and Parada was collected and stored carefully. "Photo. 4"

Table 3: Ingredients with Quantity.

Ingredients		Quantity
Bodhita Parada (Hydrargyrum/Mercury)		230 g
Chinchadi Kashaya		Q.S (~3680*5 = 18400 g)
Kashaya Dravya	Used Part	Quantity
Chincha (Tamarindus indica Linn.)	Patra	1380 g
Bhringaraja (Peeta Bhringaraja - Wedelia chinensis Merrill)	Panchanga	1380 g
Abda (Cyperus rotundus Linn.)	Granthi	1380 g
Kanaka (Datura metel Linn.)	Patra	1380 g
Jalam (Water)		58880 g

B] Method

- i. First of all, the Kwathya Dravya were freshly collected except Abda and washed and dried on the previous day.
- ii. Next day morning all the Kwathya Dravya were taken initially 920g each and kept for Kashaya with 4 Part of Jalam^[12] and was reduced to 1/4th of it. "Photo. 5"
- iii. While the Kashayam was getting prepared, simultaneously a fresh Kadali Patra was taken, cleaned and its mid-rib was got rid of.
- iv. After that it was cut into two pieces and they were heated for few seconds over a very mild flame of domestic gas stove burner.
- v. Further, one piece of leaf was kept over the other and a Droni was made out of it and Bodhita Parada was placed through hand in this Droni. "Photo. 6"
- vi. Later the Pottali was made with an extra banana leaf and under it a Kora cloth as the outer most cover which was tied in the middle of a Loha Danda neatly with the help of a plastic thread giving it a solid shape.
- vii. This rod was kept over a stainless steel vessel to mimic the classical Dola Yantra^[13] set up and this whole set up was kept in a Valuka Yantra to provide

C] Collection

Collection was done in two steps. Primarily, the supernatant Jala was decanted carefully. Later the bottom muddy solution with Parada was kept separately and Ushna Jala Prakshalana was done to obtain Shuddha Parada.

Table 2: Amount of Parada retrieved from various methods.

Collection Method	Obtained Quantity
Hot water washing	230 g

PRACTICAL 2: NIYAMANA SAMSKARA

A] Ingredients: According to the reference taken above, the method selected for Niyamana Samskara was Swedana Vidhi with Chinchadi Kashaya.

- viii. A steady and sustained heating source for the Swedana.
- viii. The prepared Kashaya strained in 16 Part quantity to Parada (3680 g) as per the Teeka of Ayurveda Prakasha^[10] was carefully filled into the Dola Yantra to conduct the Swedana for Niyamana Samskara.
- ix. Ek Dina (24 hours) Swedana was done continuously over Madhymagni with the help of LPG cylinder sourced medium sized burner domestic gas stove.
- x. The Kashaya was seen subtly boiling due to indirect heat and making a thick layer around the Pottali. "Photo. 7"
- xi. Kashaya was continuously prepared and kept ready to be added as and when required with maintenance of Parada:Kashaya ratio as 1:16.
- xii. After the said time period, the stove was switched off and left for Swangasheeta.
- xiii. On the next day, the Pottali was removed from Kashaya, carefully opened and Parada was collected back and stored carefully. "Photo. 8"

C] Collection

Collection was done in two steps. Primarily, the Parada from the Droni was carefully poured to a bowl along with little Kashaya and then in the second step all of it

was cautiously washed with Ushnajala and clean Niyamita Parada was obtained.

Table 4: Amount of Parada retrieved from various methods.

Collection Method	Obtained Quantity
Hot water washing	230 g

Table 5: Ingredients with Quantity.

Ingredients		Quantity
Niyamita Parada (Hydrargyrum/Mercury)		230 g
Chitrakamoola Kashaya		Q.S (~3680*10 = 36800 g)
Kashaya Dravya	Used Part	Quantity
Chitraka (Plumbago zeylanica Linn.)	Moola	6000 g
Jalam (water)		147200 g

B] Method

- i. First of all, the Kwathya Dravya (Chitrakamoola) was procured in dry coarse powder form from a genuine source.
- ii. On an auspicious Monday morning two simultaneous batches of Kashaya was kept with initial weight of 3 kg of Chitrakamoola, 8 Part of Jalam^[14] and was reduced to 1/4th of it which nearly required 3.5 hours. "Photo. 9"
- iii. While the Kashaya was getting prepared, a fresh Kadali Patra was taken, cleaned and its mid-rib was cut.
- iv. Then it was made into two pieces which were heated for few seconds over a very mild flame of domestic gas stove burner.
- v. Later, one piece of leaf was kept over the other and a Droni was made out of it and Niyamita Parada was placed through hand in this Droni. "Photo. 10"
- vi. Later the Pottali was made with an extra banana leaf and under it a Kora cloth as the outer most cover which was tied in the middle of a Loha Danda neatly with the help of a plastic thread giving it a solid shape.
- vii. This rod was kept over a stainless-steel vessel to mimic the classical Dola Yantra and this whole set up was kept in a Valuka Yantra to provide a steady and sustained heating source for the Swedana similar to Niyamana Samskara.
- viii. Since there was no mentioning of Kashaya quantity, this Kashaya was strained after necessary reduction and taken in 16 Part quantity to Parada (3680 g) as per the Teeka of Ayurveda Prakasha^[10] given for



Photo. 1 Placed Parada.

PRACTICAL 3: DEEPANA SAMSKARA

A] Ingredients: According to the reference taken above, the method selected for Deepana Samskara was Swedana Vidhi with Chitrakamoola Kashaya.

- ix. Niyamana Samskara. The same principle was adopted to fill up Drava medium in Dola Yantra for the Deepana Samskara Vidhi as well.
- x. Tri Dina (72 hours) Swedana was done continuously over Madhymagni with the help of LPG cylinder sourced medium sized burner commercial gas stove.
- xi. The Kashaya was seen forming a sticky, black, thin layer like Santanika (Malai) over its outer most surface and subtly boiling due to indirect heat. "Photo. 11"
- xii. Kashaya was continuously prepared and kept ready to be added as and when required with maintenance of Parada:Kashaya ratio as 1:16.
- xiii. After the said time period, the stove was switched off and left for Swangasheeta.
- xiv. On the next day, the Pottali was removed from Kashaya, carefully opened and Parada was collected back and stored carefully. "Photo. 12"

C] Collection

Collection was done in two steps. Primarily, the Parada from the Droni was carefully poured to a bowl along with little Kashaya and then in the second step all of it was cautiously washed with Ushnajala and clean Ashtasamskarita Parada was obtained.

Table 6: Amount of Parada retrieved from various methods.

Collection Method	Obtained Quantity
Hot water washing	229.5 g



Photo. 2 Filling of filtered Saindhava Jala.



Photo. 3 Kacha Patra in Bhugarta.



Photo. 4 Collected Parada after Rodhana Samskara.



Photo. 5 Chinchadi Kashaya Preparation.



Photo. 6 Kadali Patra Droni for Niyamana.



Photo. 7 Thick layering of Kashaya around Pottali.



Photo. 8 Collected Parada after Niyamana Samskara.



Photo. 9 Chitrakamoola Kashayam.



Photo. 10 Placing of Parada for Deepana Samskara.



Photo. 11 Santanika like thin layering on Kashayam.



Photo. 12 Collected Parada after Deepana Samskara.



Photo. 13: Ashtasamskarita Parada.

DISCUSSION

Saindhava Jala Pramana: For Rodhana Samskara, just Saindhava Jala has been told but no proportion has been told by Ayurveda Prakashakara. Therefore, cross reference was taken from Rasa Prakasha Sudhakara^[15] where Acharya Yashodhara has given proportion as 10 Pala Saindhava in 3 Prastha Jala which was adopted.

Garta Nirmanam: For Rodhana Samskara the Acharya has told to keep the vessel in Rajahasta Garta which Samskruta Teekakara has told to be approximately 30 Angula in length, width and depth of a normal human.^[16] Since there was no safe place to make such pit, a Puta setup of the institution of similar dimensions was taken and filled with fresh mud.

Physical Changes: After the completion of Trividha Patana, Parada was observed to be less Chanchala and hence it was subjected to Rodhana Samskara. To one's amazement, after Rodhana the Parada had achieved so much Chachalatva that even with little vibration in held Patra rapid movement of Parada was appreciated.

Niyamana Samskara has been specifically told to get rid of excess Chapalatva or Chanchalata of Parada which gets attributed due to previous Rodhana Samskara. After opening the Droni and seeing the Parada it was clearly observed to have reduced Chanchalya along with very shiny and clear appearance.

Deepana Samskara is being explained for to make Parada Grasarthi^[17] or Bubhukshita and Vegakari^[18] to consume and assimilate Grasa (small portion of metals or minerals).^[19] Amongst which the increased Vega/Chanchalata was observed during filtering, washing and storing of Parada along with extremely blissful clean, shiny appearance similar to VidyutaPrabha as told by Aacharya Govinda Bhagvatpada.^[20]

Dravya Omission in Niyamana Kashaya: Amongst the Dravya mentioned for Niyamana Kashaya as per the main reference from Ayurveda Prakasha, two Dravya Sarpakshi (Rakta Parijata variety)^[21] and Vandhya Karkotaki (Vana Janya Karkoti)^[22] were omitted due to unavailability at present.

Multiple extractions in Kashaya Nirmana: The Kashaya required for Niyamana Samskara had fresh

Dravya and the total required quantity was not known initially and hence the first Kashaya was made as per the Kashaya Nirmana Vidhi with Dravya:Drava in 1:4 Part. After the first extraction the herbs were having the Rasa in them so ¼ of initial quantity of fresh Dravya along with the remaining Dravya from first extraction was taken and second extraction was done and similarly, the final 3rd extraction was done.

This same process of multiple extraction was applied in Deepana Samskara also and maximum 3 extractions were taken from one batch of Kwathya Dravya i.e., Chitrakamoola Shushka Kwatha Choorna.

This principle has been explained by Vrুদ্ধha Vagbhata in Kashaya Nirmana Prakarana where the Acharya has mentioned to make Kashaya till the raw material attains 'Mukta Rasatava'.^[23]

Evaporation rate of Kashaya: The Chinchadi Kashaya made from fresh herbal drugs showed a faster evaporation rate hence required in more quantity compared to the quantity of Kanji needed in Swedana Samskara. Due to its fast evaporation rate the Kashaya was added every 3.5-5 hourly.

On the other hand, Chitraka moola Kashaya had moderate evaporation rate which was more than Kanji but lesser than Chinchadi Kashayam. Hence, in Deepana Samskara the Kashaya was added every 7-10 hourly.

Effect of Valuka setup for Dola Yantra: The Valuka set up played a very crucial role and provided sustained and constant temperature range in both Niyamana and Deepana Samskara. When the temperatures were measured with the help of digital thermal gun, the bottom of bucket showed temperature up to 450°C, that of Valuka was noted to be in the range of 130°C-200°C and the boiling Kashaya was observed to be in the range of 88°C-95°C throughout the entire procedures.

Theory and understanding of Ashtamamsha Shesha: It has been told in Rasagrantha that Parada will remain 1/8th of its original weight after the completion of Ashta Samskara due to riddance of 7 Kanchuka Dosha with each Samskara^[24] which should be approximately 12.5% of initial total weight of Parada.

However, after practically doing Ashta Samskara and obtaining 22.95% of final yield (with 1000 g Ashuddha Parada initially and 229.5 g at the end of Ashta Samskara) the Siddhanta that can be agreed upon to what has been told by the previous senior scholar of the subject who has performed these practical multiple times^{[25][26]} is that due to higher rate of adulteration back in those days and Mrit Patra Yantra the loss of Parada after each Samskara is much. Though the adulteration cannot be avoided, the usage of inert materials available nowadays in making the Yantra can guarantee minimum loss without compromising the fundamentals of the procedures.

On these grounds, practical done here by the authors of this publication being their first ever attempt in this direction makes it challenging to promise anything as the final words on this debate. Meanwhile, the authors urge to other interested emerging M.D Scholars particularly in the Department of Rasashastra & Bhaishajya Kalpana to put sincere efforts and share their findings to draw some conclusions on such enigmatic concepts.

CONCLUSION

The different Parada Swaroopa changes were observed throughout these three practicals. From being Shandha slow Parada to becoming Ati Chanchala after Rodhana Samskara, from Ati Chanchala to Samanya Chanchala Parada after Niyamana Samskara and even more Chanchala with clear, shiny appearance after completion of Deepana Samskara were all well observed.

Hardly any loss of Parada was seen during these three Samskara where Parada was retrieved completely 100% of its initial weight at the beginning of Rodhana and Niyamana Samskara whereas an infinitesimal loss of 0.5g Parada was noted after Deepana Samskara and 229.5 g of Ashta Samskarita Parada was collected and stored at the end.

Last but not the least and with utmost gratitude and humbleness the authors surrender the whole work at the lotus feet of Mahadev and Devi Rasankunshi because nothing is desirable and achievable without their blessings.^{[27][28]} “Photo. 13”

ACKNOWLEDGEMENT

The authors want to thank the institute for its support and help to felicitate required materials and fuel source and a safe and secure environment.

The authors are thankful to the Department of PG studies in Dravyaguna, Sri Sri College of Ayurvedic Sciences and Research, Bengaluru for providing necessary fresh drugs throughout this journey and also thanks the Amruthkesari Depot, Chickpete, Bengaluru for being a genuine source for the dry raw materials.

The authors also acknowledge the help and support of lab staff of teaching pharmacy, Department of PG studies in Rasashastra & Bhaishajya Kalpana, Sri Sri College of Ayurvedic Sciences and Research, Bengaluru.

REFERENCES

1. Mishra G. ‘Arthavidyotini’ Sanskrit & ‘Arthaprakashini’ Hindi commentaries on Ayurveda Prakasha of Sri Madhava. Adhyaya 1, verse 86. Varanasi: Chaukhambha Bharati Academy, 2007; 54.
2. Gupta N. Parada Samhita with Hindi commentary. Adhyaya 8, verse 288. Mumbai: Khemaraj Shrikrushnadas, 2003; 71.
3. Gupta N. Parada Samhita with Hindi commentary. Adhyaya 8, verse 289. Mumbai: Khemaraj Shrikrushnadas, 2003; 71.
4. Shastry D. ‘Mugdhavabodhini’ Samskruta commentary by Chaturbhuj Mishra and Hindi commentary on Rasa Hrudaya Tantra of Shrimad Govinda Bhagvadpada. Avabodha 2, verse 16. Varanasi: Chaukhambha Publishers, 2001; 27-28.
5. Mishra S. ‘Siddhiprada’ Hindi commentary on Rasa Ratna Samuchhaya of Sri Vagbhatacharya. Adhyaya 8, verse 64. Varanasi: Chaukhambha Orientalia, 2021; 219.
6. Mishra G. ‘Arthavidyotini’ Sanskrit & ‘Arthaprakashini’ Hindi commentaries on Ayurveda Prakasha of Sri Madhava. Adhyaya 1, verse 95. Varanasi: Chaukhambha Bharati Academy, 2007; 57.
7. Mishra S. ‘Siddhiprada’ Hindi commentary on Rasa Ratna Samuchhaya of Sri Vagbhatacharya. Adhyaya 8, verse 65. Varanasi: Chaukhambha Orientalia, 2021; 219.
8. Chithkala R Sharma, Joshi Vatsas, Sangeeta Rao, Vikram S. Patana Samskara-A Practical Review. WJPMR, 2023; 9(10): 271-279.
9. Mishra G. ‘Arthavidyotini’ Sanskrit & ‘Arthaprakashini’ Hindi commentaries on Ayurveda Prakasha of Sri Madhava. Adhyaya 1, verse 88-89. Varanasi: Chaukhambha Bharati Academy, 2007; 55.
10. Mishra G. ‘Arthavidyotini’ Sanskrit & ‘Arthaprakashini’ Hindi commentaries on Ayurveda Prakasha of Sri Madhava. Adhyaya 1, verse 95. Varanasi: Chaukhambha Bharati Academy, 2007; 57.
11. Mishra G. ‘Arthavidyotini’ Sanskrit & ‘Arthaprakashini’ Hindi commentaries on Ayurveda Prakasha of Sri Madhava. Adhyaya 1, verse 103. Varanasi: Chaukhambha Bharati Academy, 2007; 59-60.
12. Vidyasagar P. ‘Dipika’ commentary of Adhamalla and ‘Gudhartha-Dipika’ commentary of Kashirama on Sharangadhara Samhita of Sharangadharacharya. Madhyama Khanda. Adhyaya 9, verse 3. Varanasi: Krishnadas Academy, 2018; 212.
13. Mishra S. ‘Siddhiprada’ Hindi commentary on Rasa Ratna Samuchhaya of Sri Vagbhatacharya. Adhyaya

- 9, verse 3-4. Varanasi: Chaukhambha Orientalia, 2021; 226.
14. Vidyasagar P. 'Dipika' commentary of Adhamalla and 'Gudhartha-Dipika' commentary of Kashirama on Sharangadhara Samhita of Sharangadharacharya. Madhyama Khanda. Adhyaya 9, verse 3. Varanasi: Krishnadas Academy, 2018; 212.
 15. Mishra S. 'Siddhiprada' Hindi commentary on Rasa Prakasha Sudhakara of Acharya Yashodhara. Adhyaya 1, verse 63. Varanasi: Chaukhambha Orientalia, 2004; 13.
 16. Mishra G. 'Arthavidyotini' Sanskrit & 'Arthaprakashini' Hindi commentaries on Ayurveda Prakasha of Sri Madhava. Adhyaya 1, verse 88-89. Varanasi: Chaukhambha Bharati Academy, 2007; 55.
 17. Mishra S. 'Siddhiprada' Hindi commentary on Rasa Ratna Samuchhaya of Sri Vagbhatacharya. Adhyaya 8, verse 65. Varanasi: Chaukhambha Orientalia, 2021; 219.
 18. Mishra S. 'Siddhiprada' Hindi commentary on Rasa Prakasha Sudhakara of Acharya Yashodhara. Adhyaya 1, verse 70. Varanasi: Chaukhambha Orientalia, 2004; 15.
 19. Vidyabhushana A, Vidya Ratna N. 'Rasaratnasamucchaya Bodhinyakhya' Samskruta commentary on Rasa Ratna Samucchaya of Mahamati Srimad Vagbhatacharya, Adhyaya 8, verse 70. Kolkata: V.V Mukharjee, 1927; 205.
 20. Shastri D. 'Mugdhavabodhini' Samskruta commentary by Chaturbhuj Mishra and Hindi commentary on Rasa Hrudaya Tantra of Shrimad Govinda Bhagvadpada. Avabodha 2, verse 19. Varanasi: Chaukhambha Publishers, 2001; 32.
 21. Acharya YT, 'Nibandhasangraha' commentary on Sushruta Samhita of Sushruta. Kalpasthana, Adhyaya 8, verse 117. Varanasi: Chaukhambha Krishnadas Academy, 2019; 593.
 22. Sena N. Vaiydyaka-Sabdasinghuh (comprehensive glossary of Ayurvedic technical terms with synonyms of Sanskrit, Latin, Hindi, Tamil, Telugu, Bengali etc. and having references of standard Ayurvedic text) compiled by Kaviraja Umesachandra Gupta. Varanasi: Chaukhambha Orientalia, 2005; 935.
 23. Mishra J. 'Shashilekha' Samskruta commentary of Indu on Ashtangasangraha of Vahata or Vrddha Vagbhata. Kalpasthana, Adhyaya 8, verse 9. Varanasi: Chowkhamba Sanskrit Series Office, 2016; 617-618.
 24. Gupta N. Parada Samhita with Hindi commentary. Adhyaya 8. Mumbai: Khemaraj Shrikrushnadas, 2003; 77.
 25. Gupta N. Parada Samhita with Hindi commentary. Adhyaya 8, verse 11. Mumbai: Khemaraj Shrikrushnadas, 2003; 55.
 26. Dwivedi V. Parada Vijnaniyam Adhyaya 8, published by Shree Sharma Ayurveda Mandir, 2nd edition, Nagpur; Shivshakti press, June, 1978; 124-126.
 27. Mishra S. 'Siddhiprada' Hindi commentary on Rasendra Chudamani of Acharya Somadeva, Adhyaya 15, verse 65. Varanasi: Chowkhamba Orientalia, 2019; 307.
 28. Tripathi I. 'Rasachandrika' Hindi commentary and 'Bhagirathi' Hindi remarks on Rasarnava Nama Rasatantram (Parvati Parameshwara Samvadatmaka). Patala 2, verse 105. Varanasi: Chowkhamba Sanskrit Series Office, 2001; 30-31.