

A Critical Review of *Rasendra Chintamani*

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ABSTRACT

Rasashastra forms the basis of Ayurvedic pharmaceuticals and the principles of *dhatuvada*, *dehavada*, and *chikitsavada* forms the basis of *Rasashastra*. *Rasendra Chintamani* is one among the textbooks that explains these principles. The current article focuses on the book's structure, author, historical period, chapters with detailed information, and unique features. *Rasendra Chintamani* holds an important place amongst academicians, researchers and student of *rasashashtra*. The contribution of the text towards Ayurveda is also described in details. The uniqueness of *Rasendra Chintamani* is in the description of several metallic and mercurial preparations for the purpose of internal use as medications.

Key Words *Rasashastra*, *Dundukanatha*, *Dehavada*, *Dhatuvada*, *Chikitsavada*

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INTRODUCTION

Rasendra chintamani is a 15th century AD text book. It was written by *Acharya* Shri Dundukanatha, who was *Acharya* Kalanatha's *shishya*. According to *Acharya*, he wrote this text based on his own experienced knowledge and methods, including only those preparations and procedures that are useful in the field of *rasashashtra*. It is divided into nine chapters and is known as *adhyaya*.

Commentary and publications

It was first published in 1933 by Jaipur nivasi *Acharya* Sri Maniramasharma with Sanskrit commentary, but it is no longer available. It was then released in its mularupa by *Acharya* Yadavji

Trikamji in 1981. Apart from this, Sri Ramachandra Guha published a book with the same title with 9 chapters in 1987 through Sri Jivananda Vidyasagar in Kolkata. Both of these are currently unavailable. Scholars can currently obtain a copy of *Sri Siddhipradahindivyakhya* by Sri Siddhinandan Mishra, which was written by Chaukamba Orientalia in Varanasi. According to *Acharya* Dundukanath, the contents mentioned in the text are only those that he has personally experienced and performed in the presence of his guru. The formulations listed in the text are those that the author has created and successfully used among patients. The first to seventh chapters focus solely on the fundamental principles and

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dravyas used in *rasashastra*. While the eighth and ninth chapters focus on herbal and herbo-mineral formulations with practical applications.

Mangalacharana-Prathama adhyaya¹

The explanation for the text's name, according to Acharya, is that "*chinthamani*" despite its small size, pleases the *purusha*, just as the book, provides the reader with complete knowledge of *rasavaidya*. The *yogya guru shishya lakshanas* are discussed in this chapter. If there is someone else involved in *grantha chaurya*, the author curses them to be ruined. *Anithya vastus* are addressed in order to determine which *murkhajananga* is drawn to and which *vidvaan* should avoid. In this chapter, the author described *Trividha Dukhah* and *Trividha Yogas*, which were mentioned by *Siddhas*. The benefits of *trividha yogas* i.e., *rasayoga*, *pavanayoga*, *gyanyoga* are listed in the *prashamsato* overcome the *TrividhaDukhah*. *Panchparad puja* i.e., *Darshana*, *Sparshana*, *Bhakshana*, *Samarana*, *Pujana* and *Dana* is also mentioned to conquer *trividhdukhah* (*Adhi bhautik dukhah*, *Adhidaivik dukhah*, *Adhyatmik dukhah*). *Paraddarshanapuja* grants *phalaprapti* as *kedareshwaralingadarshana*. *Paradsparshana puja* grants *siddhiprada*. *Paradsevana puja* provides *trividhdukhahnashan*. *Paraddhyan/smarana* indicates *papanashan*. In *Parad dana puja vaidyas* who administer *vidhi vatsamskruta parada* will be given the opportunity to perform *asvamedha yajna* as a reward. Even after 100-1000 years of rebirth,

those who perform *nindana* of *parada* will not be safe from evils.

Murchhanadhyaya-Dvithiya adhyaya²

Murchhanalakshana and *murchhanaprakara* are clarified, including *sagandhamurchhana*, *nirgandhamurchhana*, *sagnimurchhana*, *niragnimurchhana*, *bahirdhumamurchhana* and *anthardhumamurchhana* etc. *Murchhanalakshana* is described as *अव्यभिचरितव्याधिघातकत्वमूर्च्छना* means *murchhana* is the process by which mercury compound completely eliminates diseases. It is one of the most important *samskaras* in the *parada* and so it cures all types of *vyadhis*. 1/2 *pala* (20gm) is the minimal quantity for *parad samskara* is mentioned by *acharya* over here and according to *Rasarnav* the quantity to be taken is 4 *tola*. For *murchhana* '*shada guna gandhak jarit parad*' is considered as the best *rogaghna* and *abhrak/suvarna jarit parad* is considered as *rasayan*. Two forms of *sikata yantra* are mentioned for *gandhak jaran* i.e., *kacchapayantra* (*valuka yantra* in earthen pot) and *budhara yantra* (*valuka yantra* in pit). *Kupidridhikaranartha lepa* of *lavana* and *khatika* is mentioned. In the end of the chapter, two preparation procedures are described for *Raskarpura*.

Bandhanadyaya-Trithiya adhyaya³

In the beginning of the chapter importance of *murtibadhparad* is explained such as '*स्वाभाविकद्रवत्वे सति वह्निना नुच्छिद्यमानत्वं मूर्तिबद्धत्वम्*' means when if mercury is set on fire and it remains in its natural liquid form, nothing changes occurs to it, January 10th 2022 Volume 16, Issue 1 Page 112

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then it is said to be *murtibdhparad*. Since it comes from Lord Shiva, *parada* is a very *prabhavidravya*. For *parada siddhi*, like *anuvasana*, *ekaunavimshati samskaras* are told. For *paradadoshanivaranadifferent dravyas* are mentioned for different *doshas* are as follows:

Table 1 Shodhandravayas for different *parad dosha*.

S.No.	Shodhandravayas	Parad dosha
1.	Ishtika, haridra, godhuma, tumbika, jambirinimbu	Naga dosha nashana
2.	Indravaruni, ankola	Vanga dosha nashana
3.	Aragvadhya, ghrutakumari	Mala dosha nashana
4.	Krushna dhatur	Chapalya dosha nashana
5.	Triphala, ghrutakumari	Visha dosha nashana
6.	Trikatu, ghrutakumari	Giri dosha nashana
7.	Chitrak, ghrutakumari	Agni dosha nashana

Also, *Saptakanchuk dosha nivarana* of *parad* is done by triturating *parad* in *ushna kanji*. The *phalashruthi* of *mardana*, *uthapana*, *swedana*, *kanji nirmana* for *swedana*, and *urdhwa, adha, tiryakpatana yantra* in the *samskara* are addressed. It is explained about *niyamana*, *depana*, *anuvasana*, *jarana* and its *phala*. *Jirnaparad* should be taken only after *shodhan* (*vaman*, *virechan* etc.) of person. Different type of *paradjarana* is mentioned with its different *phala shrutis* are as follows:

Table 2 Different types of *paradjarana* along with its *phala shrutis*.

S.No.	Type of <i>paradjarana</i>	<i>Paradjaranaphala</i>
1.	<i>Sama gunagandhakjarit</i>	Hundred times more efficient than <i>samanyashodhitparad</i>
2.	<i>Dvigunagandhakjarit</i>	<i>Kushthanashak</i>
3.	<i>Tri gunagandhakjarit</i>	<i>Jadyanashak</i>
4.	<i>Chaturgunagandhakjarit</i>	<i>Valipalimashak</i>
5.	<i>Panchagunagandhakjarit</i>	<i>Kshyanashan</i>
6.	<i>Shadagunagandhakjarit</i>	<i>Sarvarogahar</i>

The need for *abhrakadijarana*, *gandhakajaranaphala*, and various types of *vida* to increase the *bubhukshitatva* of *parada*. The *hamsapaka yantra*, *taptakhalvalakshana*, *jarana* with the *kacchapa yantra*, *abhrakasatvajarana*, *garbhadruti* and its *lakshana* are all discussed. The *parada*, *hemabija* and *pratibija* methods of *Ranjana* are clarified, as well as *nagabijanirmana*, *bijaranjanarthataila*, *taila* for *sarana karma*, and *siddha bijanirmana*. The *khotanirmanafrom hingula*, the *hemakrushtinirmana*, the *swarnanirmana*, the *tamradruti*, the *kshetrikaranavidhi* are all clarified. *Kshetrikaran*: this chapter places a specific emphasis on *kshetrikaran*, as it is critical for the body's efficacy of *rasayoga*. *Kshetrikaran* means to prepare the body to eat *Rasayana* in the same way that a field is prepared for spreading seeds. When body is the field, its preparation is *vamanadishodhan*, and the seeds are *rasayan*. Here in this chapter, *snehan* is said to be done by *goghrita+saindhavlan*, *swedan* should be done by *tapasweda*, *vaman* by using *madanphala+vacha+saindhav+yashtimadhu* and also by using *rasasindura 1 ratti(125mg)+vachachurna* by *nimbakwathanupan*, and lastly *virechana* by *icchhabhedi rasa*. Without *kshetrikaran* if we use *parad yoga* it will give toxic effects. After this *pathyasevan* is mentioned during *paradsevan* i.e., *shaliiodana*, *mansarasa*, *yusha* etc. Under *paradsevanavidhi*, *paradbhasmasevanmatra* given is 1 *ratti(125mg)* & after this the person should not take any kind of food for 6 hours. The person

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should be treated with *pippali churn* (1 *masha*) + *haritakichurna* (3 *masha*) at bedtime with lukewarm water for constipation caused by *paradsevan* and also if *parad* is taken along with *tambulpatracan* not cause constipation. *Pathyapathya* of *paradbhakshan* is explained in details. *Rasa-ajirnamsharnartha* methods are also mentioned i.e., 4 *tola karavallakswarasa* + 1 *tola sarijkskhara* or *gomutra* + *saindhavlavan* for *virechan* purpose.

Abhrakadhyaya-Chaturtha adhyaya⁴

In the beginning, the importance of *abhraka* is explained such as *jaramarannashan*, *valipalitkhalitavyardhyaknashan*, *paradbandhak¶dshaktidata* and *siddhidata*. Then *vajrabhrakalakshana*, *abhrakabheda* (*vajra abhrak*, *bheka-vapuabhrak&krushnaabhrak*), *shreshtata* and purification method of *krishnaabhraka* i.e., in *kadlikandaswaras* by *dolayantra* method is discussed. Then after, subjecting it to *shodhana*, the process of *abhrakasatvapatana* is clarified, as well as *abhraksatvaekikaran* by heating it in *mitrapanchaka* is introduced. Even *paradayuktaabhrakasatva* is considered *shreshta*, according to legend. Now further stated that after 7 times *bhavana* with *triphala kwatha* & 3-3 times *bhavana* with *bhringarajaswarasa*, *haridra*, and *amalakiswarasa* each, then putting it in *dhanyarashi* for 1 month, *abhrakasatvabhasmasevanavidhi* is prepared and later used during *kshetrikarana*. Dose prescribed for *abhraksatva* is 1-2 *ratti* (125mg) with *madhu*. The *Nirvap* process

of *vajraabhrakshodhanaingodugdha* for 7 times, then kept in *tanduliyaswaras* or *kanji* for 1 day is clarified. Further *abhrakamaranaprakaras* is explained in details are as follows:

Table 3 Different types of *abhrakmarana*.

S.No.	Contents	Bhavana	Putra
1.	<i>Dhanyabhrak</i>	<i>ArkmooltwakSwarasor Arkakshira</i> + <i>Vataprarooha</i> or <i>VatamooltwakSwaras</i>	7 times <i>Gajaputa</i> + 3 times <i>Gajaputa</i>
2.	<i>Dhanyabhrak</i> + <i>Tankan</i> <i>Churna</i>	<i>Jala</i>	3-7 times <i>Gajaputa</i>

Further 14 *abhrakamarakagana* is mentioned for *gunavrudhyartha*, *amritikarana* of *abhrakabhasma* should be done to remove blemishes, it is to be done in *goghruta&triphalakwath*. *Abhrakadruti*, *muktha* and other *ratnasdrutis* are explained. Finally, *abhrakasatvapatana* is discussed.

Gandhakadhyaya-Panchama adhyaya⁵

The chapter begins with clearing all dust like impurities by washing *gandhaka* with *jambirinimbuswaras* after that different *shodhanas* of *gandhaka* are identified, for special *gandhakshodhan* 'adhapatan method' is indicated. For this method liquid media used is *godugdha* or *kanji* with *goghruta*. Other methods are also mentioned such as 1. *Goghruta&godugdhanirvap* method and 2. *Gandhak + 1/4Tankan + Nimbuswaras* and *eranda tail bhavana*. Here *grahyagandhak* is like *navaneetprabha* i.e., its shine like *navaneet (amalar)gandhak*. Further methods for *gandhanashana* of *gandhaka* is mentioned by adding *suryavartarasa&godhugdha* in *gandhakchurna*. *Gandhakatailanirmana* and its

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use in *kushthanashan* is explained. Procedures for the *nirmana* of *baddhagandhaka/gandhakapishti*, which aids in *gandhakajarana* and *sheeshakmarana*. Lastly properties of *shuddhagandhak* is mentioned i.e., *kushthahar*, *mrutyuhar*, *jwaradi rog nashak*, *agnivardhak* and *viryavruddhikar*.

Sarvalohadhyaya-Shashta adhyaya⁶

Lohadibhasmaprashamsa and *dhatu samanyashodhana* are the first two steps. It is accompanied by *naaga* and *swarnavisheshashodhana*, *raupya*, *tamra*, *pittala*, *kamsya*, and *satvashodhana*. Then *sarvadhatumarana* using *parada*, different methods of *swarnamarana*, *raupyamarana*, *tamramarana* are explained. *Parpatinirmanaprakara*, *satvamarana* of *makshikaandkharpara*, *vanga*, *naga*, *lohamarana* are mentioned. The *matras* of *swarna*, *tamra*, *rajatha*, and *loha*, as well as the *gunas* of *dhatu* and *anupana* for *swarnasevana*, are then discussed. Finally, 18 different forms of *loha*, the value of *kanthaloha*, and the *manduraguna* are discussed.

Vishoparasa sadhana adhyaya-Sapthama adhyaya⁷

Vishabheda, *vishalakshana*, *grahyavisha*, *vishashodhana*, and *vishasthapanavidhi* are all listed at the start. No. of *visha* is 18, in which *somyavisha* are 8 in no. name as *saktuka*, *mustak*, *kaurma*, *darvikar*, *sarshap*, *saikat*, *vatsnabhand* *shrunvivish*. *Tikshnavisha* are 10 name as *kalakuta*, *meshashrungi*, *durdar*, *halahal*, *karkota*, *raktashrungi*, *keshar*,

yamadranashtra and *granthivish*. *Vishasthapanavidhi* of *vishadravyas* is done by keeping them into cotton cloth dipped in *raktasarshap* oil, due to this *vishadravya* does not loses its potency. Further it is followed by the explanation of *vishamarana* by adding and triturating it with equal *tankan*. *Sharad*, *grishma*, *vasant* and *varsha ritu* is considered as *nishiddhakala* and *dishtakalagiven* *ashemant* and *shishir* for *vishaprayoga*. *Vishamatra* for *rogi* is mentioned by *achrya* is from *tilapramana* upto 8 *jawa* along with *vishasevananishedha*. Then there's a discussion of *pathya* during *vishasevana*, *vishasevanahani*, *vishavega*, and *adhikamatravishasevana* management. Following that, a brief explanation of *upavisha* is given, as well as the use of *vamana*, *vishasevanaayogya*. The topic then moves on to *ratna*, which includes *hiraka*, *bheda*, *prayogavidhana*, *shodhana*, *bhasmaprashamsa*, *vaikranthashodhana*, *marana*, *ratnasankhya*, *ratnasamanya*, and *visheshashodhana*. Then *dhatu*, *uparasa*, *ratnasadharanashodhanaprakara*, *ratnamarana*, *harathalashodhana*, *shuddhaharatalaguna*, *haratala*, *manashshila*, *tuttha*, *swarnamakshikasatvapatana*, and *bhunagasatvapatana* is mentioned. Following that is a definition of *manashilashodhana*, *shuddhamanashshilaguna*, *kharparashodhana*, *tutthashodhana*, *shuddhatutthapariksha*, *rajathamakshikashodhana* and *marana*. Then there's *kasisashodhana*, *kasisaguna*, *kantha pashanashodhana*, *shreshtavaratikalakshana*,
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varatikashodhana, *varatikaguna*, *hingulashodhana*, *shuddhahingulaguna*. Finally, *sauvira*, *tankana*, *shankha*, *kankushta*, *gairika*, *srotonjana* and *nilanjanashodhan* and *tailapatanavidhi* from various *bijas* are listed.

Prayogiyaadhyaya-Ashtama adhyaya⁸

Agni bala, *vrudhhihrasa* of *matra*, *agrahyaaushadha*, and *prayogayogyaaushadha* are among the concepts covered in this chapter. Then there's *mudra*, *anthar dhumag* and *hakajirna paradaguna*, *parada* storage, *rasayana* and *vajikarayogas* like *gandhamruta rasa*, *mrutyunjaya rasa*, *gandhadaha*, and *ratneshwara rasa*, and so on. Then there's *pathyapathyaduring lohabhasmasevana*, *loha dosha* and *lohaajirnaupadrava*, *shankaralohabhasmamatra*, *supakvaushadhilakshana*, *triphalarparimana* for *lohashodhana*, and *lohamarana*. The quantity of *jala* for *triphalakwatha*, which is used to prepare *lohabhasma*, *lohapakarthakashayavidhi* and the use of *avasheshajala*, and the quantity of *dugdha* in *lohapaka* are then discussed. It is followed by information on the need for *kantha kramaka*, *ghrithamatra* in *lohapaka*, *lohamarana*, its requirements, *sthalipaka* and *putapakavidhi* of *loha* and its *lakshanas*, and *sthalipaka* and *putapakavidhi* of *loha* and its *lakshanas*. Then *abhrakashodhana* and *samskara* are listed, as well as *anupana* for *lohabhasma*, *lohasevanottaravarjya*, its *bhojana kala*, *vidhana*, *sevyasevyashaka*, and *shreshtamamsa*. Finally, *tamrayogas* such as *lakshmivilas rasa*, *shilajatuutpatti*, its *guna*, *bheda*, *lakshana*,

pareeksha, *shodhana*, and *prayoga* are listed, as well as *abhrakayogas* such as *kameshwara modakam*, *shringarabhra rasa*, and others. In this chapter, a total of 29 *yogas* are discussed.

Navama adhyaya⁹

It is divided into a number of *adhikaras* and *yogas* that can be used in daily life, and they are as follows: *Jwaradhikara-41 yogas*, *jwarathisara adhyaya-1 yoga*, *atisaradhikara-4 yogas*, *sangrahani adhikara-14 yogas*, *arsharoga chikitsa-8 yogas*, *agnimandya chikitsa-18 yogas*, and *vajramushalakshnamare* all defined in this chapter. Then *krimirogadhikara-1 yoga* is stated. *Pandurogadhikara* has 11 *yogas*, *rakthapittadhikara* has 3 *yogas*, *rajyakshmachikishadhikara* has 9 *yogas*, *kasaadhikara* has 1 *yoga*, *swasa-hikkaadhikara* has 4 *yogas*, *trishna roga dhikara* has 1 *yoga*, and *unmadaapasmararogadhikara* has 2 *yogas*. *Parpatiprayoga* is clarified in the same chapter. Then there are 8 *yogas* in *vata vyadh iroga dhikara*, *vatararakthadhikara-3 yogas*, *amavathadhikara-5 yogas*, *shularogadhikara-14 yogas*, and *amlapittadhikara-9 yogas*, as well as descriptions of *abhraka*, *lohabhasma*, *mandura*, *parada*, and *gandhaka shodhana*. Then there are *kapha rogadhikara-8 yogas*, *hridrogaadhikara-4 yogas*, *asmari rogadhikara-4 yogas*, *mutrkrichra-mutraghataadhikara-5 yogas*, *pramehaadhikara-20 yogas*, *bahumutra somarogadhikara-6 yogas*, *udara rogadhikara-31 yogas*, *rechanaphala*, and *virechanaayogyas* are also mentioned. In *gulmarogadhikara*, there are 12 *yogas*, *udavartaanaha rogadhikara-3 yogas*,
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*vrudhi sleepadarogadhikara-4 yogas, arbuda rogadohikara-4 yogas, vidradhirogadohikara-vidradheshchikitsa (all yogvahi yoga), shotha rogadohikara-6 yogas, sthaulyaadhikara-5 yogas, bhagandhararogadhikara-1 yoga, vrana rogadohikara-1yoga, kushta rogadohikara-44yogas, visarpa –vispota-snayurogadohikara 4 yogas, sheetapittarogadhikara -3 yogas, masurikarogadhikara -1yoga, kshudra rogadohikara-1yoga, mukha rogadohikara-3yogas, netra rogadohikara-3yogas, strirogadohikara-9yogas, balarogadhikara – all the drugs mentioned above but in low doses, vishadhikara-1yoga are explained. So far, 322 yogas have been clarified. By comparing *rasashastra mahatva* to salt, *Granthopa samhara* highlights *rasashastramahatva*. No food will be tasty if *lavana* is not added, and no *shastra adhyayana* will be fruitful if the individual does not study *rasashastra*. The chapter concludes with the *paradamahatva*, which explains how *parada* can help an individual become *ajara, amara, and dhanavan* without exerting any effort.*

DISCUSSION

The following are some of the textbook's highlights:

The concepts presented in this literature are related to *rasashastra*, which the author has personally adopted and can be performed and practised efficiently by an Ayurvedic scholar in the future. The first seven chapters focus more on *dhatu* and its *nirmana*, indicating that it was more focused on *dhatuvada*. The significance of

sustainingarogya is emphasised, implying that the concept of *dehavada* was widespread. The eighth and ninth chapters cover herbal, mineral, and herbo-mineral compositions. They can be used in a variety of situations, demonstrating their practical utility. The relevance of *chikitsavada* is also emphasised.

In the text, there is a void. chapters and their contents are disorganised, i.e. *Murchana* and *Jarana* are summoned immediately after *Mangalacharana*. There was a discussion of *parada* and its *ashta samskara*, as well as *yantra*. The procedure of *Ranjana* and *Kshetrikaranawere* also discussed here. Also there's an explanation about *abhraka, gandhaka, dhatus* like *loha, naga, and vanga*, and finally *raupya, tamra, and Swarna* was given. Later on, the concepts of *visha* and *ratna*, as well as *haratala, manahshila, tuttha, and swarnamakshika*, are introduced. The next two chapters are devoted exclusively to yoga, including discussions on issues such as *lohamarana, putapakavidhi, and shilajithu*. The importance of *rasashastra* is discussed in the final chapter. Despite the fact that this text book was published after the *Rasaratna samucchya* period, it is not organised in a systematic manner, and contents are presented at random. The *murchana* and *ashtasamskaras* of *Parada* are not explained in order. We will not discover any descriptions of *Maharasa uparasa sadharana rasa*, etc., nor will we find any explanations of *paribhasha, yantra, musha* and other basic

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rasashastra notions. Overall, the book lacks a well-organized and methodical structure.

CONCLUSION

Though written at the time of *chikitsavada*, *Rasendra chintamani* focuses more on the concept of *dhatuvada* (1-7) and less on *chikitsavada* (8th & 9th). However, only those concepts are explained that are useful in the real world. Ayurveda is the science of life. As a result, the book is extremely useful for *Rasashastra* scholars, practitioners, and researchers.

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