

REVIEW OF PARAD ASHTA-SANSKAR

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ABSTRACT

Rasashastra is a branch of ayurveda that includes manufacturing of medicinal Preparation which contains Herbs, Metal and Herbo-Metallic preparation with dosage, indications, contraindication with possible adverse effects if medicines were not used or correctly prepared as per classics. In characteristic medicines contains basic three classes 1. *Audhbjij* (Plant origin) 2. *Jangam* (Animal origin) 3. *Parthiv* (Metal origin). Plant origin items were broadly utilized in all branches of Ayurveda compare to Metal and minerals. India have substantially more metal, for example, – Arsenic, lead, zinc, copper and so forth, which are utilized for treatment for different illnesses, Parada is one of them. Sanskara literally means a procedure by use of which there is enhancement in properties. Sanskara is the qualitative alteration done for improvement, enrichment, modification, lowering the bad effects. Parada due to its mystical importance in Ayurveda and Rasa shastra is briefly used for two purposes; *Deha-vaad* (Body rejuvenation) and *Dhatu-vaad* (Occult, Alchemical and Spiritual upliftment). To

completely attain all the purposes, Ayurveda texts inform about *Ashthadasha-Sanskara* (Eighteen processes) required to purify mercury. Of these, only the first eight are recommended for *Dehavaad* (medicinal purposes) while the next ten steps are used only for purifying mercury in such a way that it can transform Lower metals into higher metals like gold (*Loh-vaad*). All Rasashastra texts contain different material and method for *Ashta-sanskara*. So, in this current article we attempted to do the Review of *Ashta-sanskara* of Parada.

KEYWORDS: *Ashta-sanskar, Parad, Dhatu-vaad, Deha-vaad, Sanskar.*

INTRODUCTION

Rasashashtra is the branch of ayurveda that includes ayurvedic medicinal preparation which contains herbs, mineral, herbomineral preparation with dosages, indications, contraindications with possible adverse effects if medicine were not used or correctly prepared as per classical texts. In characteristic medicines contains basic three classes 1. *Audhbhij* (Plant origin) 2. *Jangam* (Animal origin) 3. *Parthiv* (Metal origin). Plant origin items were broadly utilized in all branches of Ayurveda compare to Metal and minerals. India have substantially more metal, for example, – Arsenic, lead, zinc, copper and so forth, which are utilized for treatment for different illnesses, Parada is one of them. As per Vedas, parada is an exceptional gift from nature.^[1] It is one of the unadulterated and promising metal. When parada, which is polluted is purged and blessed by different cycles, it become strong and is known as shuddha parad the old-style test *Rasaratna samuchchaya* states that "*Siddhae rase Karishyami Nirdraaridrayam agadam jagat*". All in all, if parada is purified and changed over in to disinfected structure, then, at that point all sicknesses and destitution of the world can be disappeared. *Sanskar* is the qualitative alteration done for improvement, enrichment, modification, lowering the bad effects or any such procedure. Parada due to its mystical importance in Ayurveda and Rasa shastra is briefly used for two purposes; *Deha-vaad* (Body rejuvenation) and *Loh-vaad* (Occult, Alchemical and Spiritual upliftment). To completely attain all the purposes, Ayurveda texts inform about *Ashthadasha-Sanskar* (Eight processes) required to purify mercury. Of these, only the first eight are recommended for *Dehavaad* (medicinal purposes) while the enduring ten steps, which are obscure and have occult overtones, are used only for purifying mercury in such a way that it can transform lower metals into higher metals like gold (*Loh-vadha*). So, in this current article we attempted to do the Review of *Ashta-sanskar* of Parad.

Ayurvedic Literature on Parad

Rasashastra Dravya's incorporate minerals and metal which are principally *Bhumij* in beginning, Parada is additionally one among them. In rasashastra, the additional standard significance of Parada is effortlessly seen as the entire branch is named after Parad (*rasa*). It is accepted to be divine beginning also, according to the folklore it is viewed as *Shivveerya*.^[2] As per references accessible in rasa traditional texts, at first Parada was utilized for *lohavaad* (a course of changing over lower metals in to higher one) yet as time passed its utilization for

dehavaad (treating sickness) was brought into picture and was effectively seen. Thus advanced its utilization in treatment. The type of parade utilized demonstrates its harmfulness and utility. In Rasashastra most extreme occasions parada is utilized along with sulphur. Accordingly shapes parada sulphide which is safest. But still in whichever structure parada is utilized it ought to be taken care of cautiously as its abuse might prompt toxicity.^[3]

Equivalents & Vernacular Names of Parad

Sanskrit-Parad, Hindi-Para, Marathi-Para, English-Parada, Latin-Hydrargium (Hg).^[4]

Shuddha Paradswaroop

The parad having blue hint inside and brilliant outside, also, having lustre of sun as seen as early afternoon, is supposed to be best, though, the Parad which has smoky greyish or dull white tone or peculiar blended shading ought not be utilized in distinctive rasa karmas. In present day science a comparative clarification with respect to parada states that parada is a silver white fluid metal, with slight somewhat blue hint. In dainty films, it produces violet light.^[5]

Types of Parad

As per texts there are 5 types of parada- *Rasa, Rasendra, Suta, Parada and Mishraka*.

Parad Gati

Parad has 5 sorts of *gati* which is viewed as the fundamental driver of loss of parada while producing parada contain *kalpas* or while doing *parada shodhan*. They are 1) *Jala Gati* 2) *Hansa Gati* 3) *Mala Gati* 4) *Dhooma gati* 5) *Jeeva Gati* or *Adrushya Gati*.^[6]

Dosh of Parada

There are principally 3 doshas in NAISARGIKA – *Visha, Vahni, Mala*, YOGIKA-*Naga, Vanga* AUPADHIK – *Parpati* (Bhumij), *Patni* (Girij), *Bhedi* (Varij), *Dravi, Malkari* (Naga), *Andhkari, Dhwanakshi* (vang)

Ayurvedic Pharmacological and Therapeutic Properties of Parada

RASA: *shadarasa*, GUNA: *Snigdha, sara*, VIRYA: *Ushna*, VIPAK: *Madhura*, PRABHAVA: *Yogavahi*.

Parada Dosha (Natural adulterations of Parad)

Treatise on Rasashastra mention about the eight natural impurities or doshas of Parad. These

impurities are: *Vang* (Tin), *Guru* (excessive heaviness), *Bhumij* (stone, mud, gravel), *Naag* (lead), *Agni* (intolerance to heat), *Vish/ Garal* (poison), *Chapal* (instability, fickle nature), *Girij* (minerals etc), *Jalaj* (water impurities) and *Mala* (endogenous, exogenous waste like excreta). Parad consumed with any of these impurities causes a burning sensation, ulcer, leprosy, dullness, loss of consciousness, loss of reproductive power and death respectively. Therefore, Parad items needs to be free from these impurities and adulterations before its use as medicine or for other purposes.^[7]

Kanchuka Dosha of Parad (Coverings of Parad)

Apart from the above-mentioned natural adulterations of Parad, Treatise on Rasashastra mention about extra impurities of *Parad* in form of encapsulation or external coverings. These layers of extra impurities are known as *Kanchuka* and as they are totalled 7 in number they are also called to as *Sapta* (7)- *Kanchuka* (covers) dosha (adulterations) of Parad. In short, these coverings are a mixture of other metals in powdered form with Parad, which cause disorders in the body if Parad is consumed without getting rid of these layers^[8]:

Seven Kanchuka Doshas are as follows

1. *Bhedi* (tearing) Kanchuka Dosha
2. *Malakari* (causing impurities) Kanchuka Dosha
3. *Dravi* (liquefying) Kanchuka Dosha
4. *Dhvankshi* (causing darkness of skin) Kanchuka Dosha
5. *Parpati* (producing scales on the skin) Kanchuka Dosha
6. *Patani* (rupturing) Kanchuka Dosha and
7. *Andhakari* (causing blindness) Kanchuka Dosha

Parad due to its mystic importance in Rasa Shastra and Ayurveda is briefly used for 2 main purposes; *Loh-vaad* (Occult and Spiritual upliftment) and *Deha-vaad* (Medicine, body rejuvenation). To achieve all the purposes, Ayurveda texts inform about *Ashthadasha- Sanskar* (18 processes) required to clean Mercury. Of these, only the first 8 are suggested for *Deh-vadha* (medicinal purposes) while the remaining 10 steps, which are obscure and have occult implications, are used only for purifying Parad in such a way that it can change lower metals into higher metal like gold (*Loh-vadha*).

Parad Shodhan

Definition: Elimination of various impurities from raw drug by different processes like

Mardan, Swedan is known as *Shodhan*.

Shodhan is meant for

- a) Purification of physical, chemical and natural properties
- b) Enhancer of properties
- c) Preprocedural of next Samskara. There are two types of *parad shodhan*-
 - 1) *Samanya Shodhan*- for *Rognashan*
 - 2) *Vishesh Shodhan*- for *Rasayan Gun Prapti*
 - 3) *Parad Sanskara*

1) Samanya Shodhan^[9]

There are many methods are mentioned for *samanya shodhan* of *parad* in different text of *rasashastra*.

All those methods are useful for removal of '*Kanchuka dosha*' of *parad*

After removal of *Kanchuka dosha*, *parad* is use to take in the formation of medicine and it passes *Rognashan* properties.

Here we mentioned some of procedure of *parad shodhan* which are frequently use in practice.

- a) *Mardan* with same proportion of *Sudha* for 3 days then wash with water then again *mardan* with same proportion of Garlic and half proportion of *saindhav* up to its color changes to black and then wash with lukewarm water.
- b) *Mardan* with *Ghrit kumari*, *chitark*, *raktasarpash*, *bruhati*, *triphala kwath* for 3 days. Then wash with water
- c) *Mardan* with *naagwallipatra swaras*, *Adrak swaras*, *kshartraya*, and then wash with lukewarm water and *amla kanji* and collect it.
- d) *Mardan of parada* with *Sudha* for 7 days and then *mardan* with *Gruhadhuma*, *haridra*, *Ishtika churna*, for 7 days and then wash with *kanji*.
- e) *Mardan of parada* with garlic and *saindhav* in *tapta khalwa* for 7 days and then wash with *kanji*.

2) Vishesh Shodhan

Vishesh Shodhan is done for removal of *Vish*, *Vanhi*, *Mala*, *Naag*, *Vanga*, *Chapalya*, *Giri*, *Asahyaagni dosh*.

a) For removal of Naag dosha

Mardan of parada with *Gruhadhuma*, *Ishtika churna*, *haridra churna*, and *una* (woolen cloth) for 1 days and then wash it with *amla kanji*.

b) For removal of Vanga dosha

Mardan of parada with *Indrayan*, *Ankol*, *haridra churna* for 1 days and then wash it with *kanji*.

c) For removal of Agni dosha

Mardan of parada with *Chitrakmool churna* or *triphala churna* for 1 days and then wash it with *kanji*.

d) For removal of Mala dosha

Mardan of parada with *Amaltas twak* or *kumari swaras* for 1 days and then wash it with *kanji*.

e) For removal of Chapalya dosha

Mardan of parada with *Krushna Dhatura beej* or *Panchaang* for 1 days and then wash it with *kanji*.

f) For removal of Visha dosha

Mardan of parada with *triphala churna* or *Chitrakmool churna* for 1 days and then wash it with *kanji*.

g) For removal of Giri dosha

Mardan of parada with *Trikatu churna* for 1 days and then wash it with *kanji*.

h) For removal of Asahyaagni dosha

Mardan of parada with *Gokshur churna* or *Kalka* for 1 days and then wash it with *kanji*.

3) Parada Sanskara^[10,11]

Sr NO	SAN SKARA	R. H.T	RASAR NAV	R. R	A. K	R.P. S	R.R.S.	R. Ch	A. P
1.	Swedan	+	+	+	+	+	+	+	+
2.	Mardan	+	+	+	+	+	+	+	+
3.	Murchhan	+	+	+	+	+	+	+	+
4.	Uthhapan	+	+	+	+	+	+	+	+
5.	Patan	+	+	+	+	+	+	+	+
6.	Rodhan	+	+	Nirodhan	+	+	+	+	+
7.	Niyaman	+	+	+	+	+	+	+	+
8.	Deepan	+	+	+	+	+	+	+	+

9.	Anuwasan	+	+	+	+	+	+	+	+
10.	Graasmaan	+	+	+	+	Abhrak Graas man	Abhrak Graas man	+	+
11.	Charan	+	+	+	+	+	+	+	+
12.	Garbha Druti	+	Draavan	+	+	+	+	+	+
13.	Baahya Druti	+	Druti melan	+	+	+	+	+	+
14.	Jarana	+	+	+	Raag	+	+	+	+
15.	Ranjan	+	+	+	+	+	+	+	+
16.	Sarana	+	+	+	+	+	+	+	+
17.	Kraaman	+	+	Prati saaran	Prati saaran	+	+	+	+
18.	Vedh	+	+	Loha Kraaman	Loha Kraaman	+	+	+	+
19.	Bhakshan	+	+	Deha Kraaman	Deha Kraaman	Sevan	Yog	+	+

Ashta-sanskar to purify Parad for Deh-vadha (Rasayana) consist of

1 Swedan- *Pipali, Maricha, Chitark, Adrak, Triphala* and *Saindhav Lavan* are mixed together and made into paste. Parad sixteen times the weight of the mixed herbal paste is added with this paste carefully blended and the mixture rolled into a ball. The ball is tied in a poultice and steamed in *dolayantra* filled with *kanji* for 3-4 days. Everyday fresh herbal paste and *Kanji* is used. This process of steaming Parad with natural herbs is called as *Swedan Sanskar* which helps to clear the impurities present in Parad.

2 Mardan- Parada procured after *Swedan Sanskar* is further vigorously rubbed individually with the following ingredients; *Sarshap, Rasona, Soot* (Jute or any cloth with a rough surface), *Triphala, Adrak and Lavan (Saindhav Lavan)*. This process is called as *Mardana Sanskar* which helps to clear Parad impurities that might not have been cleared by Swedan process.

3 Murchan- The next process after *Mardana* includes a further combination or processing of Parad with decoctions formed from *Triphala, Chitark* and *Kumari* for one week each. This process is called as *Murchan Sanskar* which completely eliminates abnormalities and gives it a pulverised form.

4 Uthhapan- Parad needs to recover its natural traits and form which is achieved from the Uthhapan process. The *Murchit Parad* is steamed properly with *Kanji* and carefully washed (The time-span is not fixed). The process gives Parad its normal form, eliminating all

impurities.

5 Patana- Parad procured after Uthhapan is treated to three different types of *Patana-karma* (sublimation process; downward, upward & oblique). This process is carried out in a special set of apparatus called as *Patan-Yantra* which are distinct for each process.

Urdhavpatan Sanskar- The upward sublimation method is carried out in *Urdhavpatan Yantra*. The Parad is blend with *Tamra bhasma* (1/4th the weight of Parad) and *Kanji* and carefully blended. The combination of these items is then placed in the lower vessel of *Urdhavpatan yantra* and heated. At the end, Parad is collected from top vessel. This process completely removes the *Vang* impurities of Parad.

Adhapatan Sanskara- The downward sublimation method is carried out in *Adha Patan Yantra*. The Parad is combined with *Saindhava Lavan*, *Triphala*, *Sarshap* and *Shobhanjan Beej* (seeds) (these ingredients taken 1/16th weight of Parad) and the combination is blended properly in *Kanji*. The Parad paste is applied on the internal side of the upper vessel of *Adhapatan Yantra* and the lower vessel is dipped in water. The upper vessel is exposed to heat, which results in collecting of Parad in the lower vessel.

6 Bodhana / Rodhan- *Bodhana / Rodhan Sanskar* or process awakens Parad after its earliertreatments which give Parad its powers to move in different directions. To accomplish this, Parad obtained from the preceding *Patana sanskar* is tied in a poultice with bark obtained from the *Bhurjapatra* tree. The poultice is then steamed in salt-water (mixed with saline water). It removes impotency of Parad which occurs due to its previous *sanskar of Mardana* (rubbing).

7 Niyaman- This type of Sanskar is done to remove any defects or instability with Parada after the *Bodhana sanskar*. The Parad is steamed with *Rason*, *Bhringraj*, *Amlika*, *Navsagar* and *Musta*. The process needs to be carried out for three days, which is said to purify Parad of its *Mala* impurities.

8 Deepana- Parad procured after the *Niyaman sanskar* is considered free of its impurities and its unpredictable properties. However, it still needs to be prepared for combining with other components to form complex and compound preparations. To complete this, Parad is steamed with the help of *Dolayantra* filled with *Kanji* for one *Prahara* (3 hrs). This procedure is known as *Deepana-sanskar* which makes Parad capable of swallowing, digesting or

amalgamating other entities. *Deepana sanskar* is the last Parad sanskar for *Deh-Vaad*. Parad obtained after this sanskar can be used as medicine.

CONCLUSION

Parad have special importance in rasashastra as it holds special and multiple beneficial property that we can use in dehavaad and dhatuvaad. Different rasashastra texts explains multiple way to purify parad doshas as availability of raw materials and instruments for its shodhan. After ashta-sanskar of parad all Kanchuka and other dosha gets removes from its core and eligible for internal or external use in medicinal preparations. First eight sanskar of parad are easy and convenient to perform as explain but next 10 sanskar are very difficult to perform because of lack of proper procedure, material and method and raw material. Here we attempt to review first eight sanskar of parad with available material and methods.

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