

A CRITICAL REVIEW OF PARADA SAMSKARAS IN CONTEXT OF AYURVEDIC & MODERN CONCEPT**Dr. Manoj^{1*}, Dr. Amit Singh², Dr. Sohit Singh³**¹Assistant Professor, Department of Rasashastra & Bhaisajya Kalpana, GS Ayurveda Medical College and Hospital Hapur, UP.²Assistant Professor, Department of Kaumarbhritya, Chandra Shekhar Singh Ayurved Sanshathan, Kaushambi, UP.³Assistant Professor, Department of Dravyaguna, GS Ayurveda Medical College and Hospital Hapur, UP.***Corresponding Author: Dr. Manoj**

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ABSTRACT

Rasashastra is a division of Ayurvedic science covenants with manufacturing of mercurial, metallic and mineral medicinal preparation with dosage, indications, contraindication with possible adverse effects if medicines were not used or correctly prepared as per classics. In characteristic medicines contains three classes of fixings viz, 1 - natural beginning, 2-creature beginning, 3-metal commencement to achieve the cheery and sound life. Natural items were broadly utilized in the exemplary age in all branches of Ayurveda. Metal and minerals were moreover utilized as a piece of curative specialist yet less as often as possible when contrasted with home grown medication since they have harmfulness. 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. Samskara literally means a process or procedure by use of which there is enhancement in properties. Samskara 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-vadha (Medicine, body rejuvenation) and Loh-vadha (Occult, Alchemical and Spiritual upliftment). To completely attain all the purposes, Ayurveda texts inform about Ashtha-Sanskar (Eight processes) required to purify mercury. Of these, only the first eight are recommended for Dehvadha (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 vulgar metals into gold (Loh-vadha). So in this current article we attempted to do the practical aspects of Astasanskar of Parad.

KEYWORDS: Suta, Rasendra, Mishraka, Samskara, Parada, Ashtasamskara.**INTRODUCTION**

Rasashastra is a division of Ayurvedic science covenants with manufacturing of mercurial, metallic and mineral medicinal preparation with dosage, indications, contraindication with possible adverse effects if medicines were not used or correctly prepared as per classics. In characteristic medicines contains three classes of fixings viz, 1 -natural beginning, 2-creature beginning, 3-metal commencement to achieve the cheery and sound life. Natural items were broadly utilized in the exemplary age in all branches of Ayurveda. Metal and minerals were moreover utilized as a piece of curative specialist yet less as often as possible when contrasted with home grown medication since they have harmfulness. 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. Samskara literally means a process or procedure by use of which there is

enhancement in properties. As per Vedas, parad or parada is an exceptional gift from nature. It is one of the unadulterated and promising metal. it has otherworldly and strict importance, yet has broad mending properties too. Ayurvedic drugs are ready from parad. Clinical science acknowledges the force of parad for controlling hyper pressure, asthma what's more, improve sexual capacity. 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. Samskara 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-vadha (Medicine, body rejuvenation)

and Loh-vadha (Occult, Alchemical and Spiritual upliftment). To completely attain all the purposes, Ayurveda texts inform about Ashta-Sanskar (Eight processes) required to purify mercury. Of these, only the first eight are recommended for Dehvadha (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 vulgar metals into gold (Loh-vadha). So in this current article we attempted to do the practical aspects of Astasanskar of Parada.

Ayurvedic Literature on Parada

Rasashastra dravyas incorporate minerals and metal which are principally Bhumi 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 Parada (equivalent word – rasa). It is accepted to be divine beginning also, according to the folklore it is viewed as Shiv – veerya. As per references accessible in rasa traditional texts, at first Parada was utilized for lohavada (a course of changing over lower metals in to higher one) yet as time passed its utilization for dehvadha (treating sickness) was brought into picture and was effectively seen. Thus advanced its utilization in treatment. The type of Parada utilized demonstrates its harmfulness and utility. In Rasashastra most extreme occasions Parada is utilized along with sulfur. 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.^[1]

Equivalent & Vernacular Names of Parada^[2]

Sanskrit-Parada
Hindi-Para
Marathi-Para
English-Parada
Latin-Hydrargyrum (Hg)

Shuddha Paradaswaroop^[3]

The Parada having blue hint inside and brilliant outside, also, having lustre of sun as seen as early afternoon, is supposed to be best, though, the Parada which has smoky grayish 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 flims, it produces violet light.

Sorts of Parada^[4]

As per the beginning of Parada. It is ordered in to 5 types viz-Rasa, Rasendra, Suta, Parada and Mishraka.

Parada gati

Parada 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 shodhna.

They are 1) Jala Gati 2) Hansa Gati 3) Mala Gati 4) Dhooma gati 5) Jeeva Gati or Adrushya Gati.

Doshas of Parada

There are principally 3 doshas in Parada Naisargika – Visha, Vahni, Mala Yogika-Naga, Vanga Aupadhik – Parpati (Bhumij), Patni (Girij), Bhedi (Varij), Dravi, Malkari (Naga), Andhkari, Dhvankshi (vang)

Ayurvedic Pharmacological and Therapeutic Properties of Parada^[5]

Rasa-shadarasa
Guna – snigdha, sara, master
Virya – Ushna
Vipak – Madhura
Prabhava-Yogavaha

Parada Dosh (Natural adulterations of Parada)

Treatise on Rasashastra mention about the eight natural impurities or doshas of Parada. These impurities are: Vang (Tin), Guru (excessive heaviness), Bhumi (stone, mud, gravel), Naag (lead), Agni (intolerance to heat), Vish/ Garal (poison), Chapal (instability, fickle nature), Girij (minerals etc), Bhushail (Jalaj (water impurities) and Mala (endogenous, exogenous waste like excreta). Parada consumed with any of these impurities causes a burning sensation, ulcer, leprosy, dullness, loss of consciousness, loss of reproductive power and death respectively. Therefore, Parada items needs to be free from these impurities and adulterations before its use as medicine or for other purposes.

Kanchuka Dosh of Parada (Coverings of Parada)

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

Seven Kanchuka Doshas are as follows

- Bhedi (tearing) Kanchuka Dosh
- Malakad (causing impurities) Kanchuka Dosh
- Dravi (liquefying) Kanchuka Dosh
- Dhvanksi (causing darkness of skin) Kanchuka Dosh
- Parpatika (producing scales on the skin) Kanchuka Dosh
- Patanakari (rupturing) Kanchuka Dosh and
- Andhakari (causing blindness) Kanchuka Dosh

Parada due to its mystic importance in Rasa Shastra and Ayurveda is briefly used for 2 main purposes; Loh-vadha (Occult and Spiritual upliftment) and Deha-vadha (Medicine, body rejuvenation). To achieve all the purposes, Ayurveda texts inform about Ashtadash-

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 vulgar metals into gold (Loh-vadha).

Astavidhi Samsakar to purify Parad for Deh-vadha (Rasayana) consist of:

1 - Svedana- Pippali, Maricha, Chitraka, Aradraka, 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 Sauveer for 3-4 days. Everyday fresh herbal paste and Kaanji is used. This process of steaming Parad with natural herbs is called as Svedan Sanskar which helps to clear the impurities present in Parad.

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

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

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

5 - Patana- Parad procured after Utthapana 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.

Urdhvapatan Sanskara- The upward sublimation method is carried out in Urdhvapatan Yantra. The Parad is blend with Tamra bhasma (1/4th the weight of Parad) and Kaanji and carefully blended. The combination of these items is then placed in the lower vessel of Urdhvapatanyantra 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 Kaanji. 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 /Rodhana- Bodhana /Rodhana Sanskara or process awakens Parad after its earlier treatments which give Parad its powers to move in different directions. To accomplish this, Parad obtained from the preceding Patana sanskara 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 sanskaras of Mardana (rubbing).

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

8 - Deepana- Parad procured after the Niyamana 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 Kaanji /Arnaal for one Prahara (3 hrs). This procedure is known as Deepana-sanskara which makes Parad capable of swallowing, digesting or amalgamating other entities. Deepana sanskar is the last Parad sanskara for Deh-Vada. Parad obtained after this sanskar can be used as medicine.

The remaining **10 Sanskaras (treatments)** specifically used for Loh-vadha (alchemical, spiritual and occult purposes) are as follows.

- Grasa (swallowing)
- Garbhadruti (inner liquelication)
- Bahirdruti (outer liquelication)
- Charana (movement)
- Jarana (combination)
- Ranjana (colouring)
- Sarana (pushing)
- Kramana (leaping)
- Vedha (transmentation)
- Sevana (application)

CONCLUSION

Parada due to its mystical importance in Ayurveda and Rasa shastra is briefly used for two purposes; Deha-vadha (Medicine, body rejuvenation) and Loh-vadha (Occult, Alchemical and Spiritual upliftment). To completely attain all the purposes, Ayurveda texts inform about Ashtha-Sanskar (Eight processes) required to

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