

## The Importance Of Parada And Its Sanskara In Rasashastra – An Ayurvedic Prospective

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### ABSTRACT

**Rasashastra**, a specialized branch of Ayurvedic science, deals extensively with the preparation and application of mercurial, metallic, and mineral-based medicinal formulations. This discipline not only outlines the procedures for manufacturing these potent medicines but also provides clear guidance on dosage, indications, contraindications, and potential adverse effects, especially if these medicines are not prepared or used correctly according to classical texts. Medicines in Rasashastra are typically categorized into three major classes based on their origin: **Natural origin** – comprising plant-based ingredients. **Animal origin** – including substances derived from animals. **Metal and mineral origin** – involving various metals and minerals, used to promote health and well-being. Historically, natural products have been extensively used in all branches of Ayurveda, reflecting their widespread availability and therapeutic efficacy. Among these, **Parada** (mercury) holds a special place in Rasashastra due to its unique medicinal and alchemical properties. **Sanskara**, in the context of Rasashastra, refers to the transformative processes or procedures applied to substances to enhance their properties. This qualitative alteration improves, enriches, or modifies the material, often aimed at reducing harmful effects or achieving a desired therapeutic outcome. In the case of Parada, these Sanskara procedures are essential for making mercury suitable for medicinal and alchemical purposes. In Ayurvedic literature and Rasashastra, Parada (mercury) is revered for its mystical and therapeutic significance. It is primarily employed for two purposes: **Deha-vadha** – for medicinal purposes and body rejuvenation. **Loh-vadha** – for alchemical transformations, including occult and spiritual enhancement. To fully realize the potential of Parada, classical Ayurvedic texts describe the need for performing **Ashta Sanskara** (the Eight Sanskaras), which are essential purification and processing techniques for mercury. These eight Sanskaras are mandatory for preparing mercury for medicinal purposes (Deha-vadha), ensuring its safety and efficacy when used for body rejuvenation. In the present article, an effort is made to explore and explain the practical aspects of the **Ashta Sanskaras** of Parada, focusing on their role in ensuring the safe and effective use of mercury in Ayurvedic medicine.

**KEYWORDS:** Suta, Rasendra, Mishraka, Sanskara, Parada, Ashta Sanskara.

### INTRODUCTION

**Rasashastra** is a highly specialized division of Ayurvedic science that focuses on the preparation and application of medicinal formulations derived from mercurial, metallic, and mineral sources. It encompasses the complete process of manufacturing these medicines, including their dosage, therapeutic indications, contraindications, and potential adverse effects. The foundational texts of Rasashastra emphasize the importance of preparing these medicines correctly as per classical methods; failure to do so can lead to serious health risks.[1]

The ingredients used in Rasashastra-based formulations can be classified into three main categories: **Natural origin** – plant-based materials that have been widely used in Ayurveda since ancient times. **Animal origin** – substances derived from animals, which play an important but often supplementary role in the healing process. **Metal and mineral origin** – including various metals and minerals that are prepared through intricate procedures to make them safe and efficacious for therapeutic use.[2]

Throughout the classical age, **natural substances** have been extensively utilized across all branches of Ayurveda, owing to their availability, safety, and healing properties. However, the use of **metals and minerals** has also been an integral part of Ayurvedic treatments, although these substances have been employed less frequently compared to herbal medications. This limited use stems from concerns regarding their inherent toxicity if not processed properly.[3]

India, being rich in various metals such as arsenic, lead, zinc, and copper, has harnessed these resources for therapeutic purposes. Among the metals used in Ayurveda, **Parada** (mercury) holds a unique and revered position due to its

remarkable healing properties. Despite its toxic nature in its raw form, when properly processed through specific purification methods, mercury can be transformed into a powerful therapeutic agent.[4]

**Samskara**, in the context of Rasashastra, refers to a series of transformative processes applied to metals, minerals, or other substances to enhance their qualities. The term **Samskara** literally means "refinement" or "purification," and in Rasashastra, it encompasses various procedures aimed at improving, enriching, modifying, or reducing the harmful effects of these substances. The objective of these processes is to make metals and minerals safer for human use while maximizing their therapeutic potential.[5]

According to Vedic literature, **Parada (mercury)** is considered a divine gift from nature, imbued with spiritual and medicinal properties. While it holds great religious and spiritual significance, Parada is also known for its potent healing capabilities. In **Ayurvedic medicine**, purified mercury is used to prepare numerous remedies, and it is recognized for its ability to treat a wide range of diseases.[6] Modern science has also begun to acknowledge mercury's therapeutic potential, particularly in managing conditions like hypertension, asthma, and enhancing sexual function.[7]

However, before mercury can be used in medicine, it must undergo rigorous purification processes to remove its toxic impurities. Once purified, it is referred to as **Shuddha Parada**, a potent and safe form of mercury with enhanced medicinal properties. The classical Ayurvedic text, **Rasaratna Samuccaya**, describes mercury's profound healing power, stating: "*Siddhae rase Karishyami Nirdraaridrayam agadam jagat.*" This translates to: "When mercury is properly purified and transformed, it can eradicate all diseases and poverty from the world." This statement underscores the ancient belief in mercury's potential to bring about holistic health and well-being, provided it is processed through the proper Samskara.[8]

The process of Samskara in Rasashastra not only eliminates the toxic effects of metals like mercury but also enhances their therapeutic potential. For mercury, in particular, the qualitative alterations that result from Samskara make it an invaluable medicinal substance.[9] In Ayurveda, **Parada** is used for two primary purposes: **Deha-vadha** – the use of mercury in medicinal formulations for rejuvenation and treatment of the body. **Loh-vadha** – the use of mercury for alchemical transformations, including spiritual upliftment and the conversion of base metals into gold.[10]

To achieve these objectives, Ayurveda texts describe a sequence of purification processes known as the **Ashta Samskara** (Eight Samskaras), which are essential for the proper preparation of mercury for medicinal use.[11] These eight procedures are necessary for **Deha-vadha**, ensuring that mercury is safe and effective when used for rejuvenation and healing. The first eight Samskaras focus on purifying mercury to make it suitable for medicinal purposes, while additional steps, extending beyond the initial eight, are used for **Loh-vadha**.

The **Loh-vadha** purification processes are more obscure and esoteric, often associated with alchemical practices that aim to transform base metals into gold. These advanced procedures involve spiritual and occult practices and are not commonly used in medicinal preparations. Nevertheless, they highlight the profound spiritual and mystical significance of mercury in ancient alchemical traditions.[12]

In this current article, we aim to delve into the **practical aspects of the Ashta Samskara** of Parada, providing a detailed examination of the processes involved in purifying mercury for medicinal use. Through this exploration, we will shed light on how these classical techniques continue to be relevant in the preparation of Ayurvedic medicines, ensuring their safety, efficacy, and alignment with traditional wisdom.

### **Ayurvedic Literature on Parada**

In the vast corpus of **Rasashastra**, the study of minerals and metals plays a vital role, with **Parada (mercury)** occupying a significant position due to its exceptional importance. Rasashastra primarily deals with substances of **Bhumij** (earthly) origin, and Parada is one of the key elements used in both medicinal and alchemical practices. The exceptional reverence for Parada can be easily understood by the fact that the entire branch of Rasashastra is named after it, with "Rasa" being synonymous with mercury.[13]

**Divine Origin and Mythology-** According to **Ayurvedic mythology**, Parada is believed to have a **divine origin** and is considered the **virya (essence)** of Lord Shiva. In various **classical Rasashastra texts**, Parada is described as having mystical significance and is often linked to the divine aspects of creation and transformation. Its divine connection highlights its potential in both **Lohavada** (alchemy) and **Dehavada** (medicine).[14]

Initially, Parada was primarily used in **Lohavada**, which refers to the alchemical process of converting lower metals into higher forms such as gold. This practice reflects the ancient belief in the transformative power of mercury. However, over time, its use for **Dehavada** became more prominent, where it was utilized for therapeutic purposes in treating various diseases. This shift marked the evolution of mercury's application in Ayurvedic medicine, advancing its medicinal significance beyond alchemy. The utility of Parada in treatment depends largely on its form, as improper handling or preparation can lead to toxicity.

In **Rasashastra**, Parada is often combined with **sulfur**, forming **Parada Sulphide**, which is considered one of the safest forms of mercury for therapeutic use. This combination, known as **Gandhak Kalpa**, neutralizes some of the toxic

properties of mercury, making it suitable for medicinal applications. Despite its benefits, the handling and use of Parada must be done with great care, as improper use or dosage can result in mercury toxicity, which can lead to severe health complications.[15]

**Vernacular Names of Parada** - In Ayurvedic literature, Parada has various equivalents and vernacular names depending on the region and language. Some of the common names include:

**TABLE NO.1 VERNACULAR NAMES**

Language	Name of Mercury
Sanskrit	Parad
Hindi	Parada
Marathi	Para
English	Parada or Mercury
Latin	Hydrargyrum (Hg)

#### **Shuddha Parada (Purified Mercury) [16]**

The quality of mercury, referred to as **Shuddha Parada** (purified mercury), is of utmost importance in Rasashastra. According to classical Ayurvedic texts, the best form of mercury is described as having a **blueish tint inside** and a **golden exterior**. It is said to possess the **lustre of the sun at noon**, symbolizing its brilliance and purity. This high-quality Parada is considered ideal for use in **Rasa Karma** (medicinal or alchemical processes).

Conversely, mercury with a **smoky, grayish, or dull white color**, or one that appears to have a **strange mixed hue**, is deemed unfit for use in any Rasa Karmas. In modern science, mercury is described as a **silver-white liquid metal** that may exhibit a slight **bluish tint**. When spread into thin films, mercury can produce a **violet light**, which is a phenomenon that aligns with ancient descriptions of the metal's appearance.

#### **Types of Parada**

According to its origin and use, Parada is classified into five different types in **Rasashastra**:

1. **Rasa**
2. **Rasendra**
3. **Suta**
4. **Parada**
5. **Mishraka**

These classifications help differentiate the forms of mercury used for different purposes, whether for medicinal applications or alchemical practices. Each type has specific characteristics and applications within the vast science of Rasashastra.

#### **Parada Gati (Movements of Mercury) [16]**

During the preparation of Parada-based formulations or when purifying mercury, **five types of Gati (movements)** of mercury are observed. These movements are considered crucial as they can lead to the **loss of mercury** during the process of **Parada Kalpas** (mercurial preparations) or **Shodhana** (purification). The five types of Gati are:

**TABLE NO.2 TYPE OF GATI**

Type of Gati	Description
<b>Jala Gati</b>	Movement of mercury into water.
<b>Hansa Gati</b>	Swan-like movement, where mercury glides or floats away.
<b>Mala Gati</b>	Movement of mercury along with impurities.
<b>Dhooma Gati</b>	Vapor-like movement, where mercury escapes as a vapor.
<b>Jeeva Gati / Aadrushya Gati</b>	Invisible movement of mercury.

Understanding and controlling these movements are essential to prevent the loss of mercury during purification or preparation, as well as to maintain the safety and efficacy of the final product.

**TABLE NO. 3 DOSHAS (IMPURITIES) AND DESCRIPTION:**

Category	Doshas (Impurities)	Description
Naisargika Doshas	Visha	Poisonous or toxic elements.
	Vahni	Heat-generating impurities.
	Mala	Other natural impurities.
Yogika Doshas	Naga	Impurities from lead.
	Vanga	Impurities from tin.
Aupadhik Doshas	Parpati (Bhumij)	Impurities related to its terrestrial origin.
	Patni (Girij)	Impurities due to its mountainous or rocky origin.
	Bhedi (Varij)	Impurities from aquatic sources.
	Dravi	Liquefied impurities.
	Malkari (Naga)	Impurities acquired from contact with lead.
	Andhkari	Impurities that reduce visibility or clarity.
	Dhwankshi (Vanga)	Impurities from contact with tin.

The removal of these Doshas is essential for rendering Parada safe for medicinal and alchemical use. Classical texts describe various **Samskaras (purification processes)** designed to eliminate these impurities and enhance the therapeutic efficacy of mercury.

In summary, the extensive Ayurvedic literature on Parada highlights its importance as a cornerstone of **Rasashastra**, both in medicinal applications and alchemical traditions. Proper understanding and application of Parada's properties, types, movements, and impurities are crucial for harnessing its full potential while ensuring safety in its usage. Through proper Samskaras and purification techniques, Parada can be transformed from a toxic substance into a powerful medicinal agent, reflecting the profound wisdom embedded in Ayurvedic texts.

Property	Details
<b>Rasa (Taste)</b>	Shadarasa (All six tastes)
<b>Guna (Qualities)</b>	Snigdha (unctuous), Sara (fluid), Master (chief)
<b>Virya (Potency)</b>	Ushna (hot)
<b>Vipaka (post-digestive taste)</b>	Madhura (sweet)
<b>Prabhava (Special effect)</b>	Yogavaha (facilitates synergy with other substances)

### Parada Dosha (Natural Adulterations) and Kanchuka Dosha (Coverings of Parada)

#### Parada Dosha (Natural Adulterations of Parada)

According to the **Treatises on Rasashastra**, Parada (mercury) contains eight natural **impurities** or **doshas** that need to be removed through proper purification methods. These doshas are associated with the toxic properties of mercury, which can cause severe health issues if not purified. The eight natural impurities of **Parada** and their corresponding harmful effects are:

**TABLE NO.5 PARADA DOSHA (IMPURITY) AND EFFECT ON THE BODY**

Parada Dosha (Impurity)	Effect on the Body
<b>Vang (Tin)</b>	Can cause leprosy.
<b>Guru (Excessive heaviness)</b>	Causes dullness and loss of consciousness.
<b>Bhumij (Stone, mud, gravel)</b>	Leads to a burning sensation and ulceration.
<b>Naag (Lead)</b>	Causes dullness and heaviness, resulting in loss of reproductive power.
<b>Agni (Intolerance to heat)</b>	Can lead to skin burns.
<b>Vish/Garal (Poison)</b>	Causes death through toxicity.
<b>Chapal (Instability, fickle nature)</b>	Causes instability and improper absorption.
<b>Girij (Minerals), Bhushail (Water impurities)</b>	Leads to various skin and systemic disorders.

If Parada retains any of these **impurities**, it can lead to severe effects like **burning sensation, ulcers, leprosy, loss of consciousness, reproductive power loss**, and ultimately **death**.

#### KANCHUKA DOSHA OF PARADA (COVERINGS OF PARADA)

Apart from these natural adulterations, Parada can also be affected by **Kanchuka Doshas** (coverings or encapsulations), which are impurities from other metals mixed with mercury in powdered form. These impurities can severely affect the body if not removed properly. There are **seven Kanchuka Doshas**:

**TABLE NO.6 KANCHUKA DOSHA AND DESCRIPTION:**

Kanchuka Dosha	Description
Bhedi (Tearing)	Causes tears or ruptures in the tissues.
Malakad (Causing impurities)	Leads to the accumulation of impurities in the body.
Dravi (Liquefying)	Causes excessive liquidity and imbalance in body fluids.
Dhvanksi (Darkening of skin)	Results in the darkening of skin tone.
Parpatika (Scales on the skin)	Causes scaling or flaking of the skin.
Patanakari (Rupturing)	Leads to the rupture of tissues or skin.
Andhakari (Causing blindness)	Can lead to vision problems and blindness.

These seven **Kanchuka Doshas** must be eliminated through the appropriate purification processes to make Parada safe for use.

#### **Astavidhi Samskara (Eight Purification Processes of Parada for Deh-vadha)**

The **Astavidhi Samskara** are eight purification methods designed specifically for removing **Parada doshas** and making it suitable for medicinal use in **Deh-vadha (body rejuvenation and therapeutic applications)**.

**TABLE NO.7 ASTAVIDHI SAMSKARA PROCESSES:**

Samskara	Procedure	Ingredients/Process	Purpose/Outcome
<b>Svedana</b>	Steaming mercury with herbal paste.	Ingredients: Pippali, Maricha, Chitraka, Ardraka, Triphala, Saindhav Lavan. Mercury 16 times the weight of the herbal paste is blended and tied in a poultice. Steamed in Dolayantra with Kaanji for 3-4 days, changing the herbal paste daily.	Removes surface impurities of Parada.
<b>Mardana</b>	Vigorous rubbing of Parada with herbs and Saindhav salt.	Ingredients: Sarshap, Rasona, Soot (Jute), Triphala, Ardrak, Saindhav Lavan. Mercury is rubbed with each of these individually.	Further purifies mercury by removing deeper impurities that were not cleared in Svedana.
<b>Murchana</b>	Processing Parada with Triphala, Chitraka, and Kumari decoctions.	Mercury is processed with these decoctions for a week.	Pulverizes and eliminates abnormalities, stabilizes the mercury.
<b>Utthapana</b>	Restoring mercury's natural traits.	Steaming mercury with Kaanji and washing it.	Restores mercury's natural properties, eliminating any remaining impurities.
<b>Patana</b>	Sublimation of mercury in three directions: upward, downward, and oblique.	Performed in specialized Patan-Yantras. Urdhvapatan (upward) uses Tamra Bhasma and Kaanji; Adhapatan (downward) uses Saindhava, Triphala, Sarshap, Shobhanjan Beej.	Removes specific impurities like Vang (tin) and prepares mercury for advanced therapeutic applications.
<b>Bodhana/Rodhana</b>	Awakening mercury's potency.	Mercury is tied in a poultice with Bhurjapatra bark and steamed in saline water.	Revitalizes mercury's dynamic properties.
<b>Niyamana</b>	Stabilizing mercury to remove defects.	Ingredients: Rasona, Bhringaraja, Amlika, Navsagar, Musta. Mercury is steamed with these herbs for three days.	Removes remaining impurities like Bhushail, Kanchuka, and Mala impurities.
<b>Deepana</b>	Final preparation to enhance mercury's ability to combine with other substances.	Mercury is steamed with Dolayantra filled with Kaanji for one Prahara (3 hours).	Ensures mercury's ability to amalgamate and combine effectively with other substances in medicinal preparations.

**TABLE NO. 8 SUMMARY OF ASTAVIDHI SAMSKARA (EIGHT PURIFICATION PROCESSES OF PARADA FOR DEH-VADHA)**

Samskara	Description
<b>Svedana</b>	Steaming with herbal paste to remove surface impurities.
<b>Mardana</b>	Rubbing with herbs to remove deeper impurities.
<b>Murchana</b>	Processing with herbal decoctions to pulverize mercury and eliminate abnormalities.
<b>Utthapana</b>	Restoring mercury's natural properties through steaming and washing.
<b>Patana</b>	Sublimation process to further purify mercury.
<b>Bodhana/Rodhana</b>	Awakening mercury's dynamic properties by steaming with Bhurjapatra bark in saline water.
<b>Niyamana</b>	Stabilizing mercury and removing residual impurities by steaming with selected herbs.
<b>Deepana</b>	Final preparation process to enable mercury to amalgamate with other substances in medicinal formulations.

These **Astavidhi Samskara** are essential to purify mercury and make it safe for use in **Ayurvedic medicine**. Only after undergoing these eight processes can mercury be used for **Deh-vadha**, which includes body rejuvenation and healing purposes. The remaining 10 steps are reserved for **Loh-vadha**, involving alchemical transformations such as converting metals into gold.

**TABLE NO. 9 SANSKARAS USED FOR LOH-VADHA (ALCHEMICAL, SPIRITUAL, AND OCCULT PURPOSES)**

Sanskara (Treatment)	Description
<b>Grasa</b>	Swallowing or absorption.
<b>Garbhadruti</b>	Inner liquefaction.
<b>Bahirdruti</b>	Outer liquefaction.
<b>Charana</b>	Movement or dynamic action.
<b>Jarana</b>	Combination or amalgamation.
<b>Ranjana</b>	Coloring or imparting color.
<b>Sarana</b>	Pushing or propulsion.
<b>Kramana</b>	Leaping or sudden movement.
<b>Vedha</b>	Transmutation (changing one substance into another).
<b>Sevana</b>	Application or utilization.

## DISCUSSION

The remaining **ten Sanskaras** mentioned in Rasashastra are utilized specifically for **Loh-vadha**, which is alchemical use of **Parada** (mercury). These processes differ from those used for **Deh-vadha** (medicinal purposes) and are associated with mercury's transformation abilities, often linked to the conversion of base metals into gold and rajat.[17]

1. **Grasa (Swallowing):** This process refers to the ability of **Parada** to "swallow" or absorb other metals. It symbolizes the beginning of the alchemical transformation process, where mercury incorporates and engulfs metals like gold or silver. In spiritual terms, this can be seen as the symbolic swallowing of impurities, paving the way for higher spiritual purification or transformation.
2. **Garbhadruti (Inner Liquefaction):** **Garbhadruti** involves the liquefaction of the internal structure of mercury when mixed with other metals or minerals. This process softens and dissolves metals internally, preparing them for further refinement. Alchemically, this liquefaction signifies the breakdown of rigid structures, symbolizing inner spiritual dissolution or transformation.
3. **Bahirdruti (Outer Liquefaction):** **Bahirdruti** refers to the outer liquefaction of substances. While **Garbhadruti** focuses on the inner dissolution, this step is focused on breaking down the outer layers. The duality of these two processes reflects a complete transformation, breaking down both external and internal barriers—essential in both alchemical and spiritual transformation.
4. **Charana (Movement):** In **Charana**, mercury undergoes a process that gives it the ability to move or flow more easily. This reflects both physical mobility and, symbolically, the dynamism required for transformation. In spiritual or occult terms, this may represent the ability to progress or move forward on a spiritual journey, unbound by material constraints.
5. **Jarana (Combination):** **Jarana** is the process of combining mercury with other substances, typically metals, to facilitate its transformative properties. Alchemically, this combination creates new substances, while spiritually, it represents the fusion of opposing forces—physical and metaphysical—leading to enlightenment or inner balance.
6. **Ranjana (Colouring):** The **Ranjana** process involves colouring mercury, where it absorbs and changes colour based on the metals it interacts with. This step symbolizes transformation at a deeper level, not only physically (where metals take on new colours) but spiritually as well, indicating a change in the essence of the soul or energy. Colour changes are also seen as signs of successful alchemical processes.
7. **Sarana (Pushing):** **Sarana** refers to the pushing or propulsion of mercury through a particular pathway in the transformation process. This step signifies mercury's active role in facilitating change, pushing itself and the substances around it toward their alchemical end. Spiritually, this may represent a forceful drive or inner will to move toward enlightenment or transformation.
8. **Kramana (Leaping):** **Kramana**, or leaping, represents mercury's sudden and accelerated movements. In alchemy, it suggests a rapid phase change, where transformations occur in a leap rather than a gradual process. Spiritually, this symbolizes a quantum leap in personal or metaphysical development, transcending previous states of existence.
9. **Vedha (Transmutation):** **Vedha** is perhaps the most famous of the alchemical processes, representing the **transmutation** of base metals into noble metals like gold. This step demonstrates mercury's ability to bring about profound material changes. Spiritually, **Vedha** is symbolic of personal transformation—turning the base, impure aspects of the self into something noble and enlightened.
10. **Sevana (Application):** The final step, **Sevana**, refers to the application or practical use of the purified and transformed mercury. In alchemical terms, this is where the final product, whether gold or a potent elixir, is used. Spiritually, it signifies the application of attained wisdom or transformation into daily life or higher occult practices.

### Philosophical and Spiritual Implications

The **ten Samskaras** for Loh-vadha are not merely physical processes but are deeply symbolic. Each stage represents a facet of **spiritual purification**, moving from a crude, impure state to one of **enlightenment, power, and divine transformation**. These processes reflect the ancient alchemists' belief that, just as mercury could purify and transform metals, the human soul could undergo similar transformations through spiritual practices, shedding impurities to achieve higher states of consciousness.

### CONCLUSION

The ten Sanskaras of Loh-vadha represent an intricate and deeply symbolic process of transformation in Rasashastra, emphasizing mercury's dual role in both material alchemy and spiritual purification. These purification and processing steps not only enable the physical transformation of mercury, allowing it to transmute base metals into gold, but also signify a profound metaphysical journey, where mercury's properties are harnessed to represent the transformation of the soul from impurity to enlightenment. Loh-vadha, unlike Deh-vadha (which focuses on medicinal applications), delves into the realms of occult, alchemical, and spiritual practices, highlighting the ancient belief in the mystical potential of mercury. Each Sanskara, from Grasa (swallowing) to Sevana (application), plays a critical role in unlocking mercury's transformative abilities, both in terms of altering the physical properties of metals and symbolizing a greater spiritual ascent toward perfection, immortality, and divine power. In conclusion, the ten Loh-vadha Sanskaras are not just practical methods for alchemical transmutation but embody the core philosophical essence of Rasashastra—bridging the gap between the physical world and the spiritual realm. These processes serve as a powerful metaphor for personal and spiritual growth, emphasizing the belief that, through proper purification and transformation, both the material self and the spiritual being can attain the highest form of perfection.

### CONFLICT OF INTEREST -NIL

### SOURCE OF SUPPORT -NONE

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