



## Parada in Relation to Dehavada: A Review

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### ABSTRACT

*Parada (mercury) is the potent mineral which has many qualities. If the Parada is made potent by doing the eight Sanskaras (procedures) followed by using in the treatment can help in achieving the Deha Siddhi (making the body stable from diseases/attaining immortality). There are various ways for Deha Siddhi according to various authors. For making the Paradaso potent that it can help for Dehavada, for this Mana (mind), Indriyas (sense organs), Deha Sthirata (stability of body) is needed. This can be achieved by healthy condition only. Deha Siddhi concept includes Moksha Prapti (salvation). But how to attain, what are ways to attain, why it should be attained etc answers will help to better understand the Deha Siddhi concept. Various concepts of Moksha/Jivan Mukti, concept of Mrut (when mercury loses its metallic nature e.g., Parada Bhasma), Baddha (binded), Murchita (inactive) Rasa (mercury) and Vayu (air), concepts of Gnana Chakshu, Karma Marga etc, concepts of Deha Sthirata (steadiness of body) according to different acharyas are need to be studied for understanding Deha Vada. There are various medicines helpful to attain Deha Siddhi. But Paradaand Abhraka (Mica) which are said as Hara Gaurishrusti (combination of mercurial and mica preparations which is related to God Shiva and Goddess Parvati respectively) will be more helpful for Dehavada. Here, we have tried to compile the properties of Parada to prove its effect on Dehavada.*

**Keywords:** Parada, Dehavada, Moksha Prapti, Dehasiddhi, Moksha

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### INTRODUCTION

*Parada* is the hydrargyrum element having atomic number 200 with 357 boiling point and -39°C freezing point [1]. It is called as *Shiva Viryaso* it is as potent as *Shiva*. It has many synonyms. It has the great importance in *Dehavada* as it has many qualities in it. But the only precaution to be taken is, the *Parada* should be purified properly, used cautiously according to age, *Prakruti*, *Agni*, *Bala*, etc.

**Parada Nirukti** (etymology) [2]:

That which directs the body from *Samsara (Punarjanma)* (rebirth) to other side (*Moksha*) (free from taking birth) is *Parada*.

**Parada synonyms:**

There are many synonyms of *Parada*. Among them, synonyms which are related to *Dehavada* are *Parada*, *Dehada*, *Paramamruta*, *Amruta*, *Chapala*, *Mrutyunashana*, *Rasayana*, *Rasayana Shreshtha* etc [3].

**Types of Parada:**

There are 5 types of *Parada* according to *Kshetrabheda* [4] (types according to domain):

*Rasa*, *Rasendra*, *Suta*, *Parada*, *Mishraka*. The *Nirukti* of each type are mentioned as,

*Rasa*-As it eats all of the *Dhatus* (seven fundamental energies) so named as *Rasa* [4]. It is red coloured, devoid of *Doshas* (three fundamental energies), is *Rasayana* (rejuvenation) and destroys *Raga* (attachment), *Vruddha Avastha* (old age) and leads to *Amaratva* [5] (long life).

*Rasendra*- It is said to be the king of *Rasa* and *Uparasa* (secondary mercurial preparations), hence known as *Rasendra* [4]. It is *Syava* (blackish yellow coloured), *Ruksha* (rough) and *Atinirmala* [5] (transparent, shiny and clear).

*Suta*- As it is responsible for the *Deha* (able to convert body immortal) and *Loha Siddhi* (able to convert lower metals into higher metals), it is known as *Suta* [4]. It is *Ishata Pita* (slight yellowish coloured), *Ruksha* and *Doshayukta* (full of blemishes). When 18 *Sanskaras* are performed, it causes *Deha* similar to *Loha* [5].

*Parada*- As it is responsible to shift the humans from the diseases which is similar to the *Panka Samudra* (ocean of mud) towards healthiness, so it is named as *Parada* [4]. It is *Sweta* (white coloured) and *Sarvarogahara* (removes all the rogas)[5].

*Mishraka*- That which stays in the form of *Teja* (inner radiance) in the *Dhatus*, is the *Mishraka Parada* [4]. It has *Mayurpankha Sadrusha Varna* (colour similar to feather of peacock). This also if purified with 8 *Sanskaras* then it can give various *Siddhis* [5] (accomplishment of paranormal powers).

Other types of *Parada* according to *Varna* (colour) are: *Sweta*, *Pita*, *Syava* and *Misrita Varna*. Types of *Parada* according to the *Jati* (caste) are: *Brahmin*, *Kshatriya*, *Vaishya*, *Shoodra* [5].

### Concept of *Rasa* and *Rasayana*:

Concept of *Rasa*-

- In the conversation between Lord Shiva and Goddess Parvati, Lord Shiva says to the Lord Parvati that it is secreted from by body. In the *Suptavastha* (impure form) it is as potent as me as it is produced from me. Thus, it is called as *Rasa*.
- Also, as the *Uttam Sadhaka* (experts) people use it for *Moksha Prapti* (for becoming free from rebirth) so named as *Rasa* [2].
- *Rasa* is the group which is derived from *Parada* i.e., *Maharasa*, *Uparasa*, *Sadharana Rasa* etc [1].

Concept of *Rasayana*-

*Rasayana* name itself explains its meaning. It imparts the rejuvenating properties to the *Dhatus*, *Srotasa* and thus removes the diseases [6].

According to *Rasa Tarangini*, *Rasayanais* that which has *Vyadhi Nashaka* (disease destroying) property along with the *Vayahsthapaka* (antiaging property), *Medhya* (brain tonics), *Vrushya* (aphrodisiac property), *Netrya* (beneficial for eye) action [7].

*Rasayana* is the term used when the *Maharasa* etc *Vargas* (groups) are formulated by specific procedure.

There are 4 types of *Rasayanas*: *Kharaliya Rasayanas* (that which is prepared by mortar and pestle), *Parpati Rasayanas* (flattened/papad shaped rejuvenators), *Pottali Rasayanas* (*Pottali* shaped rejuvenators) and *Kupipakva Rasayanas* (medicine prepared in glass bottle/*Kupi*). Among them, succeeding one is best i.e., *Kupipakva Rasayana* is best. This can be said as the property of *Parada* will increase by processing, and impart *Rasayana* action.

Also, while administering the *Rasayana* to achieve maximum benefits, *Achara Rasayana* (good conduct) and *Trividha Chikitsa* (*Adhidaivika*, *Adhibhautika*, *Adhyatmaka*) should be followed because without that, the *Rasayana* cannot impart its action to its full capacity. Also, the *Rasayana* effect as per *Prakruti*, *Dosha*, *Vaya*, *Bala*, *Kala*, *Ritu*, *Desha*, *Agni*, *Satva*, *Satmya* etc differs.

*Rasa* and *Rasayana* are important concepts as they are essential for attaining *Svasthanavastha* which will lead to attain *Deha Siddhi*. Thus, *Rasa* and *Rasayana* act as *Purvakarmas* (foremost procedures) for *Dehavada*.

### *Rasayana* and *Kshetrikarana*:

*Rasayana* is the *Dravya* having rejuvenating property. It is administered for betterment of quality of life in various *Rogas*, it is advised after the *Kshetrikarana* procedure for better results.

*Kshetrikarana* is the process in which *Sharir Rupi Kshetra* (body as field) is developed with the help of *Panchakarma* followed by *Laghu Pathya Ahara* (beneficial and digestive diet). Thus, *Roga Hara* action will be achieved.

## MATERIAL AND METHODS

### About *Dehavada*:

*Dehavada* is the important concept mentioned in various classical texts. According to *Rasarnava*, it is clearly mentioned that *Dhatuvadais* not only the main aim of *Rasashastra*, main aim is to achieve the *Moksha* through *Dehavada* [2-8].

The *Dehavada* is making the body strong or eligible to attain *Moksha* with the help of *Parada*.

*Moksha* or *Jivanmukti* can be defined as when *Atma Sakshatkar* (contact with inner soul) is achieved then *Mithya Gyana* (false knowledge) is destroyed through *Abhyasa* (continuous learning) but the *Jiva Dharana* (focusing on inner soul) is done for purpose of fulfilling the *Prarabhdha Karma* (past deeds)[2].

### Why healthy body is needed for *Dehavada* [9]?

The main aim of *Ayurveda* is 4 *Purusharthas*. i.e., *Dharma, Artha, Kaam* and *Moksha*.

Through the 3 *Eshana* (*Praneshana, DhanaEshana, Parloka Eshana*)(three pursuits) mentioned by *Charaka Acharya*, and healthy body by an individual with the basic principle of *Ayurveda*-to keep the healthy person healthier and to prevent the diseases from the diseased person; we can achieve the *moksha* with help of *Parada*.

As per *Mahasiddhas Acharyas*, by procedure of *Hatha Yoga*, one individual can attain *Sthira Mana* (stable mind) and *Drudha Sharira* (strong body) which is helpful for detachment from *Kaam* (desires), *Krodha* (anger), *Lobha* (greed), *Moksha* and can be possible for longevity of life.

The *Moksha/Muktican* be attained by *Gnana*. *Gnana* occurs by doing *Abhyasa/Yogabhyasa*. *Yogabhyasa* is possible by the *Sthira Sharira*.

As the body, money, daily used *Dravyas* etc are *Panchabhautika*, so they will not last forever. If the body will be *Anitya* then various *Rogas* will attack and affect the body. In this condition how body will be able to attain *Deha Siddhi* [5]!!!

Also, until the *Sharira Ashrita Shad Vikara* (*Atma +Panchabhutas*) will stay in the body, it will remain in *Asthira Avastha*. Without the healthy body, *Sthira Indriyas* and *Mana* (steady sense organs and mind) we cannot fulfill the aim of performing devotional works(worshipping), learning, *Dharma, Artha, Kama, Moksha* etc. It can be achieved only by the *Nirogi Sharira*. By the *Vyadhi, Vruddhavastha, Moha, Shoka, Marana* the *Param Brahma* (God) cannot be devoted as *Param Brahma* is *Agrahya* by *Indriyas*.

If the *Sharira* (body) is mortal then, *Yogasiddhi* (excellence in yoga practices) cannot occur. If *Mana* is not diverted towards *Yoga Abhyasa*, then the *Param Brahma* cannot be achieved. So, *Dehavada* is useful to cover these drawbacks and is possible only by processing and intake of *Parada* [5]. According to *Rasarnava*, if *Pinda* (body) is destroyed then *Dharma, Artha, Kriya, Yoga, Gati* and at last *Moksha* will also be destroyed simultaneously [8].

#### **When Parada should be used?**

For *Deha Siddhi Parada* is taken with other drugs as a *Rasayana*. *Rasayana* are indicated at early morning [10].

#### **How Parada usage is superior/compulsory than other Dravyas in Dehavada?**

As *Parada* is *Alpamatra Upyogitvada*(effective in less dose), *Aruchi* (loss of desire towards food), *Aprasangataha*(doesn't cause the feeling of not taking the food), *KshipraArogyaDayitvada*(fasten the healthiness state), so it is superior than other *Dravyas* [9]. Also, all the *Dravyas* finally mix into the *Parada* as it is said as, All the *Kastha Ausadhis* mingle into *Naga* (lead), *Naga* into *Vanga* (tin), *Vanga* into *Shulba*(iron), *Shulba* into *Tara*(silver), *Tara* into *Kanaka* (gold), *Kanaka* into *Suta* (mercury) [9].

*Svarna* (gold) is superior than *Mrut*(mitti), *Mani*(precious stone) is superior than *Svarna*, *Vana* is superior than *Mani* and *Rasa*(mercury) is superior than *Vana*. *Rasa* is most superior and nobody was and will be as effective as it can [1]. So, by these, one can say that just as the *Yogis* get the *Moksha* by the meditation of *Shiva*, similarly the *Parada* which has eaten the *Svarna* etc *Dhatu*s can help in *Deha Sthiratva* if taken wisely [7]. Also, *Tamra* has 32 *Gunas*, *KantaLoha* has 40 *Gunas*, *Tikshna Loha* has 64 *Gunas*, *Rajata* has 80 *Gunas*, *Svarna* has 100 *Gunas*, *Abhraka* and *Hiraka* has 1000 *Gunas* and *Parada* has *Shatkoti Gunas* (100 crore i.e., arba)[5].

#### **Why Parada is used for Dehavada:**

It is said that the *Moksha Praptican* occur only by the *Parada* [2].

Also, it is mentioned that the *Amaratva*(long life) can be attained by *Parada Yoga Sevana*(intake of mercury formulations) [5]. When the body, money, *Dravyas* is *Anitya* then for attaining *Moksha*, *Gnana* is essential, *Gnana* comes by *Abhyasa* (constant reading), *Abhyasa* can come if *Deha* is *Sthira*, and *Deha* cannot remain *Sthira* without the *Parada* [5]. As told by *Rasa Hridaya Tantra* previously, *Moksha* can be attained by *Gyana* [9]. *Rasarnava* added that by *Vayu Dharana Gyana* occurs [8].

Through *Rasa, Manabecome* free from *Chanchalya*(unsteadiness) etc *Doshas* and will attain *Sthirta*. This *Samadhitha Mana* through *Gyana* (see the *Avyaktata* (unmanifestation) in all human beings and in *Vibhakti*(seperation)) and *Vignana*(development of various *Padarthas* through *Avaykta Avastha*) will know the *Satya* (truth)and eventually *Mantra Kriya Siddhi* occurs [8].

#### **How the Parada can act in Dehavada:**

It is mentioned that by the combination of *Hara Shrusti* (*Rasa*)(mercury) and *Gauri Shrusti* (*Abhraka*)(*Mica*) in one or other way, immortality can be achieved. Just as the *Svarnadi Dhatu*s are mixed with the *Parada* to make it potent like *Amruta*, similarly *Yogis* will mingle with the *Paramatma* and attain the *Moksha*. After intake of *Parada*, the *Jaranasha* (removal of old age) occurs. After *Jara Nastata*, the continuous exposure of *Yogais* possible. By that *Yoga Abhyasa*, the *Astaguna Gyana* is achieved i.e.,*Daya* (compassion), *Kshama* (forgiveness), *Ansuya* (free from envy and jealousy), *Saucha* (cleanliness), *Anayasa* (peaceful), *Mangala* (auspiciousness/brave), *Akaparnya* (without meanness), *Aspruha* (free from desires).

Through this, the *Brahma Gyana* (divine knowledge) occurs (*Sarva Khaluldam Brahma*- all things on earth are source of God). This *Gyana* will help in *Moksha Prapti*.

*Brahma Gyana* is *Jyoti Svarupa Paramtatva*. It is not achieved by *Vairagya* (detachment) only but it needs the *Abhyasa*, *Sthira Deha* and *Gyana*. This *Jyoti Svarupa* covers all the universe and divide into these three things by its one part only. After attaining *Sthirata* of body, the *Atma* and *Paramatma* can be combined with the help of *Yoga*. *Yoga* has great importance in attaining *Brahma Gnana*. *Yagna*(worship/sacrifice), *Dana*(donation), *Tapa* (spiritual meditation practices), *Veda Adhyayana* (studying *Vedas*), *Dama* (diverting *Mana* from *Indriya Vishaya*), *Sadachaara*(performing the *Vidhis* described in *Veda*) etc. these can be beneficial to remain healthy but *Brahma Gyana* cannot be achieved. Later by continue *Yoga* practice, he will be devoid from the various *Arthas* (wishes, false knowledge), *Swartha* (giddiness) and become devoid of *Smruti* (memory), *Karya*, *Akarya* etc and move towards *Chitta Ananda Avastha* (endless happiness stage)/*Brahma Prakash Swaroopa*.

This *Prakash Swaroopa* will situate between the two eyebrows. The *Yogi* can view this *Prakash* by the concentrating with the help of *Khechari Mudra*. This *Prakash* can be achieved by few persons only who have done *Punya Karma*. Through this *Punya Karma*, the *Prakash* can be viewed with the help of *Yoga Marga* and *Gnana Chakshus*. By concentrating the *Manain* this *Prakash*, the *Purusha* will see whole universe as *Sphurita* (*Prakashita*) and *Chinmaya* (*Brahma Maya*). As a result, he will be devoid of *Subha Asubha*, *Papa*, *Punya Karmas* and thus move towards *Brahma Swaroopa*.

By attaining *Brahma Swaroopa*, *Jiva* and *Atma* will be combined, so *Vishaya* (objects of *Indriya*) knowledge cannot occur. As a result, *Indriya* cannot interact with its *Vishayas*, so *Indriya* will not work properly. So, *Sukha*, *Dukha*, *Raga*, *Dvesha* etc *Bhavas* will be not known by that person. He will be diverted towards *Satyachara*, *Dharma Pradhana Karmas*, *Musha Rahita* (devoid of bad deeds and *Asatya*), *Nirvishesha Avastha* (remaining in same state i.e., *Mana* and *Apamana* will be same for that person). He will attain *Purnata*, *Anima* etc eight *Siddhis* and will lean towards *Paramananda Swaroopa*.

So, *Brahma Adidevta* and *Rushi*, *Muni* etc with the *Divyasharira* continue to perform *Yoga* for attaining the *Parbrahma* (*Mukti*) *Avastha*.

Thus, with the eight *Samskara* of *Parada* and *Abhraka* combination, the *Divyasharira* (divine body) is attained as with that (*Divyasharira*) only, *Moksha* desire can be fulfilled.

#### **How Jivanmukti can be achieved?**

*Jivanmukti* or *Mukti* is said to be achieved after *Mrutyu*(death). But according to *Rasarnava*, that type of *Mukti* is *Nirthaka* (useless). The body is needed to attain *Moksha*. If it is like that, then according to *Rasarnava*, the donkey can attain *Moksha* [8].

*Karma Yogais* used for attaining *Sthirta*of the body. It is of 2 types: *Rasa* (*Parada*) and *Prana Vayu*.

When *Parada Murchana* done by *Ausadhis* and *Vayu Murchana*(inactivation)done by *Pranayama*etc.then it will remove the disease and will control the *Prana Vayu*. When *Parada Marana* (*Mrut*)will be done by *Vishista Ausadhis* and *Prana Vayu Marana*(killed)in the form of *PrasuptaAvastha*(inactive stage), then it will be responsible for life (*Jivayati*), When *ParadaBaddha* done with specific*Ausadhis*and *Vayu Baddha*(binding)done with *Samadhi*etc*Yogas*will give the capability to walk on air [8].

According to *Rasendra Chintamani* there are 3 ways for being attaining *Sukha* and to remove *Nitya Anitya Dukhas*. These are *Gyana Yoga*, *Pavana Yoga*, *Rasa Yoga*. These are related to *Brahma-Vishnu-Mahesh* which are responsible for *Utpatti-Raksha-Samhara*of three *Shrustis*. Just as *Satva Guna Pradhana* Lord *Vishnu* perform *RakshaKarma* of *Sansaras*similarly*SatvaGunaPradhan*apersons are *Gyana Yoga Adhikaris*. Similarly, just as *Tama Guna* Lord *ShivaisUgraTamasi*, similarly *TamasaSatva* people can practice the *HathaYoga*and become *Pavana Yoga Adhikari*. Just as *RajoGunaPradhana*Lord *Brahmacan* handle the daily activities and protect the *Srusti*, similarly *RajoGunaPradhana Purusha* can practice various things and said as *Rasa Yoga Adhikari* [11].

Just as *Brahma-Vishnu-Mahesh*are equal similarly all the three *Yogas*(*Gyana*, *Pavana*and *Rasa Yoga*)are equal. *Sukumaara* person cannot perform the *PavanaYoga*as he is unable to control the *Prana Nirodha*(to stop the flow of *prana*) difficulty. This type of person (*KathoraChitta*) will be not able to do the *Siddhi*of*Gyana Yoga*. Thus, Lord *Shiva* told that *Pavana Yoga* is suitable for the *Suddhachitta*(*Jitendriya*) and *AkushalaVichar*apersons. Further Lord *Shiva* explains that, if the person doesn't control *Prana*and*Trushnas*(*PragnaparadhajanyaVishayas*) and doesn't increase the *Gyan*then he cannot perform *Yoga Sadhana* [11].

*Rasa Yogais* for *Sansarika*people. Through this old age and *Mrutyu*can be destroyed. Apart from this, through *Rasa Yoga*, *Mana Sthirta*can be attained. *Rasa* can impart *ShariraSthirta*through*Yoga Abhyasa*thereby removing the *Mana Chanchalta* [11].

Thus, the *Parada* should be used first on the *Loha* (*RaktadiDhatus*) and then on the *Deha*. *Karma Patha* is very difficult to adopt. But once it has been achieved, then *Gyan*adevelops. By grace of *Guru Shisksha*, the *Gyana* along with *Karma Patha* opens automatically. At Later stage, as *Karma Patha* is followed, that

*Avaykta Gyana* will convert in the form of *Gyana Chakshu*. It is called as *Lakshyakanmesha*. By the help of this, all difficulties by which *Chittavikshiptata*, *Chittavibhrama* occurs will be destroyed. Also, with this *Gyana Chakshu*, *Durbala* person will be benefitted to move from *Achanchalta* and *Balvana* has opportunity to move forward into this *Jyoti*. In *Yoga Marga*, it is said as “*Mahabhi Nishkramana*” [12].

After attaining this *Gyana*, *Atma* cannot perform the *Karma* (actions) without the body.

#### **Why Jivanmukti is essential?**

*Jivanmukti*(attaining salvation) is the main goal of an individual. Unless the person will destroy the *Bandhanas* and *Avarana*, till that he cannot achieve *purnata* [12].

*Jivanmukti* stage which we often call, in that *Avastha* though *Avarana* of *Agyana* is not present but *Vikshepa Shakti* will be there. Through this *Vikshepa Avastha*, in *Vedanta* it is said as “*Prarabdha* will not destroy by *Tatva Gyana*, for that *Bhoga* (hard work/ destroying the bad deeds in this *Janma* only) is essential. By this way, *Jivanmukta* is *Anitya* as the *Deha* will be destroyed as soon as the *Prarabdha* will be over. Due to *Dehapata*, *Videha Kaivailya* will be there. That is completely different than *Jivanmukti*.

#### **Which type of Parada should be used for Dehavada?**

The *Parada* which is to be used for *Dehavada* should be *Astasanskarita* (8 *Sanskaras* should be performed). Because when *Asta Sanskarita Parada* is used, it has that much quality that it can make body suitable for *Dehavada*.

*Gandhaka* which is used in formulations for *Dehavada* should be *Vishesha Sodhita* in *Bhrungaraja Swarasa*. *Brahmin* and *Sweta* type of *Parada* should be used for *Deha Siddhi*. [5]

*Vrudha Baddha Parada* in which *Shadgunaa AbhrakaJarana* is performed is useful for making long living *Deha*. (*Dehavada*) [12].

#### **Some of the Yogas useful for Dehavada:**

For *Kramana Sanskara*: *Mahabhairavi Gutika* [8]

For *Rasayana*: *Pancadasha Gutika*, *Bhuta Kalantaka Rasa* [8]

Some of the formulations acting on *Doshas* as well as for *Dehavada* purpose are listed as:

1. *Vata Dosh*: *Suchika Bharana Rasa* [13], *Mahavatavidhvamsana Rasa* [14], *Swasa Kasa Chintamani Rasa* [15], *Bruhata Kasturi Bhairava Rasa* [16], *Ekgangavira Rasa* [17]
2. *Pitta Dosh*: *Chandrakala Rasa* [18], *Suvarna Sutasekhara Rasa* [19]
3. *Kapha Dosh*: *Svasa Kuthara Rasa* [20], *Mahalakshmi Vilasa Rasa* [21], *Kaphaketu Rasa* [22], *Panchamruta Parpati* [23], *Garbhapala Rasa* [24], *Hridayarnava Rasa* [25], *Trivikrama Rasa* [26].

**Haragaaurishwar Rasa:** [27] *Su. Parada*- 4 part, *Su. Tamra*- 2 part/ *Su. Abhraka* (according to some), *Su. Gandhaka*- 6 part are taken. *Parada* and *Gandhaka* are triturated to form *Nila Varna Kajjali*. Then *Dadhi* is added and triturated for 1 day and *Golaka* is made. It is covered with cloth and placed in *Valuka Yantra* till all *Valuka* become hot and hand cannot bear the hotness of temperature. After *Svanga Shitata*, *Bhavna* of *Amalaka* and *Gomaya* is given for 7 days respectively and *Vati* of 6 *Ratti* is made. Daily 1 *Vati* should be taken with *Mahisha Dugdha*. *Pathya* of *Dugdha*, *Ghritha*, *Odana*, *Chunchuphala Shaka* is mentioned. This formulation indicated in all types of *Prameha*.

Due to the presence of *Parada*, *Gandhaka*, *Abhraka Dravyas* which has direct relation with Lord Shiva and Goddess Parvati, we can say that they can help body as a *Rasayana*.

#### **DISCUSSION**

The *Parada* is the potent mineral and has the great importance in *Rasashastra*. For proving its effectiveness in *Dehavada*, various points are discussed in the article.

*Dehavada* concept is described in 9<sup>th</sup> cent-17<sup>th</sup> century classical texts approximately. By seeing in these earlier texts, *Vyadi*, *Sarva Darshana Sangraha* by *Madhava*, *Rasarnava*, *Rasa Hridaya Tantra*, *Parada Samhita*, *Parada Vignaniyam*, *Rasendra Chintamani*, *Rasendra Chudamani* etc texts have described *Dehavada* very nicely in one way or other. The *Parada* is compared with the Lord Shiva. As the *Parada* is produced from the Lord Shiva so the qualities of both are similar to greater extent.

In *Raseshwara Darshana*, the definition of *Darshana* is described as “*Shastra* that enlightens about the *Param Tatvagyana* (knowledge of supreme truth) is *Darshana* (Indian philosophy). Just as all the rivers at last mingle with the sea, similarly all *Darshanas* have final goal of attaining *Mukti*. *Param Tatvagyana* is the *Svarupa* (appearance/form) of *Moksha*. Because when the knowledge of *Maya* (illusion) and *Prapanch* (worldly pleasures) [28]; the *Jiva* (*Atma*) tries to detach from these and try to move towards *Shiva*. This transformation of *Jiva* to *Shiva* and *Dvaita* (doctrine of duality) to *Advaita* (non-duality philosophy) is *Jivanmukti*. *Moksha* concept is controversial. As according to some authors *Jivanmukti* is attained after *Mrutyu* (death) stage. But *Rasarnava*, *Raseshwara Darshana* etc strictly denied regarding this and scolded by saying that the *Jivanmukti* is not seen *Pratyaksha* as “*Kara Amalaka Vata/Manivata*” [28-29]. *Rasarnava* has denied the statement and given reasoning to every author. e.g., If it is achieved after death then donkeys etc animals should achieve *Mukti* after death. Also, if *Jivanmukti* is achieved after death, then it is not perceivable by *Indriyas* thus is useless [8]. It is said that the healthy body is essential for attaining

*Siddhi* of 4 *Purushart* has. For this healthy body *Sthairyata* should be achieved. It is said by Kavi Kalidas that “*Shariramadhya Khalu Dharma Sadhanam*”. When *Sharir* destroys *Dharma* (religion) *Nasha* occurs. By *Dharma Nasha* the person will be diverted from the good deeds. By this *Kriya Chyuti* the *Dharmadi Purusharthas* are not achieved and will lead to *Yoga Bhrustata* (detachment from *Yogic* practices). By *Yoga Bhrustata*, detachment from *Chitta (Atma)* occurs. By detaching from *Atma*, how *Moksha* can be attained? This way *Dehasthirta* is first and foremost condition for *Jivanmukti*. By *Rasa Vidhya* only *Dehasthirta* can be obtained. So, *Jivanmukti* includes both *Pinda Sthairyata* and *Shivatva Prapti* [29].

*Yogabhyasa* is said earlier as helping step towards *Jivanmukti*. *Yogabhyasa* will help to attain *Sthiradeha*. *Suddha* and *Advaita Param Brahma Gyana* is possible through *Yoga* only. Combination of *Jivatma* and *Paramatma* is possible by *Yoga*. When this combination occurs then only *Param Brahma* can be perceived. *Mana* cannot perceive *Param Brahmgyana*. That too *Mana* which is detached from *Yogabhyasa* will surely cannot reach that level to know the svarupa of *Param Brahma* [4].

*Yagna, Dana* (donating *Anna, Vastra*, etc to others), *Tapa* (worshipping god for long time in one place etc), *Vedadyayana (Vedapathana)*, *Dama*(stopping the bad karmas of *Indriyas*), *Sadaachar*(following the *Aptas* and *Dharma Shastra*); by following this whatever *Atmagyana* occurs, that much *Atmagyana* is attained by *Yoga* only [4].

The process of attaining *Jivanmukti* is described above. i.e., by concentrating in the *Param Jyoti* attained by *Yoga Abhyasa* in between the eyebrows, through this he will attain the *Param Gyana* and eventually will detach from the *Subha, Asubha, Papa, Punya, Raga, Dwesha Bandhanas, Mithyachara* and will be *nishpaksha* (will see the universe in same way), attain *Ashta Siddhis, Teja Yukta Sharira* and will remain in *Ananda Magna* (happiness) and will perform *Krutakarya (Satkarya)*[4-9].

The *Yogas* are mentioned which include *Parada* thus can be helpful for *Dehavada*. Various *Yogas* are mentioned in *Anandakanda, Rasa Yoga Sagar* etc books out of which *Hara Gaurishwar Rasa* is chosen. Though it is indicated in *Prameha*, but due to presence of *Parada (Shiva Virya)*, *Tamra/ Abhraka (Parvati Shukra)*, *Gandhaka (Parvati Shonita)* ingredients we can see that most of have origin from Lord Shiva and Goddess Parvati; so, we can say that these *Dravyasare Nitya*. So, they can be used for *Dehasiddhi*.

## CONCLUSION

The main aim of the *Ayurveda* is the *Moksha*. *Moksha* is not only related to free from circle of rebirth. But when the person is healthy, happy related to body and mind is also said as *Moksha*. Also when all persons are *Sarve Sukhinah Bhavantu* (all become happy), *Sarve Santu Niramaya* (when all will be free from diseases), *Sarve Bhadrani Pasyantu, Ma Kaschit Dukkha Bhagbhavet* (when no one will suffer from diseases), when this feeling is kept towards everyone then no bad *Karma* will occur which will take towards the *Moksha*. Thus, by understanding the role of *Parada* towards *Dehavada* we can understand the greatness of *Parada*.

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