



A Critical Review on *Tamra parpati*: Integrative Evaluation of Its Preparation and Therapeutic Potential

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ABSTRACT

Background: Tamra Parpati is a classical Ayurvedic herbo-mineral formulation described in *Rasashastra*, prepared using *Shuddha Parada*, *Shuddha Gandhaka*, *Tamra Bhasma*, and *Shuddha Vatsanabha* through the *Parpati Kalpana* technique. Owing to its unique physicochemical characteristics and synergistic pharmacological actions, it has been traditionally indicated in chronic, systemic, and metabolic disorders. This review critically evaluates its method of preparation, pharmacodynamics, therapeutic applications, and safety considerations based on classical literature and contemporary evidence. **Methods:** A narrative critical review methodology was adopted. Primary data were sourced from classical Ayurvedic texts including *Rasa Tarangini*, *Rasa Ratna Samuccaya*, *Ayurveda Sara Sangraha*, and *Bhaishajya Ratnavali*. Secondary data included recent pharmacological studies, experimental analyses, and available clinical reports on Parpati formulations and Tamra-based herbo-mineral compounds. Information was compiled, compared, and synthesised to evaluate preparation processes, therapeutic rationale, and safety profiles. **Results:** The *Parpati Kalpana* process, involving controlled heating of *Kajjali* to produce thin flakes, enhances drug bioavailability, minimises metallic toxicity, and improves stability. Classical and modern evidence suggests that Tamra Parpati exhibits multifactorial actions such as *Rasayana*, *Deepana-Pachana*, *Yakritottejaka*, and *Krimighna*. Therapeutically, it is indicated in *Rajyakshma*, *Pandu*, *Sannipata Jwara*, *Grahani*, and *Kushtha*, with efficacy modulated by specific *Anupanas* including honey, *Triphala* decoction, or castor oil. Physicochemical transformation during preparation ensures therapeutic potency while reducing toxicity concerns. **Discussion & Conclusion:** Tamra Parpati emerges as a potent, cost-effective Ayurvedic formulation with significant therapeutic potential. However, despite promising classical descriptions and preliminary scientific insights, robust pharmacological evaluations and well-designed clinical studies remain essential to ensure safety, standardization, and evidence-based integration into contemporary practice.

Keywords : Parpati Kalpana, Tamra Parpati, Kajjali, Rajyakshma, Kustha, Herbo-metallic Preparations.

INTRODUCTION

Rasaushadhi, the mercurial and mineral-based formulations of Ayurveda, hold a significant place in Ayurvedic therapeutics due to their rapid action, low dose, and wide range of indications. These formulations primarily contain *Parada* (mercury), *Gandhaka* (sulphur), and various metals and minerals in incinerated (*Bhasma*) or processed forms. *Rasaushadhi* are broadly categorized into four principal *Kalpanas*—*Kharaliya Rasayana*, *Parpati Kalpana*, *Kupipakva Rasayana*, and *Pottali Kalpana*—each designed with unique pharmaceutical techniques to enhance the therapeutic potential and safety of metallic and mineral drugs.

Parpati Kalpana is one of the 25 *Rasa Bandhas* described in classical *Rasa Shastra*, developed to mitigate *Chanchalatva* (volatility) and *Durgrahatva* (difficulty of assimilation) of *Parada*, thereby rendering it suitable for internal use. The word *Parpati* is derived from its flake-like shape (*Parpata/Parpatika* being its synonyms), formed by pressing molten *Kajjali* (black sulphide of mercury) on a banana leaf. The basic constituents of *Parpati* include *Parada* and *Gandhaka*, processed through various stages such as *Murcchana*, *Sagandha/Nirgandha*, *Sagni Paka*, and *Pota Bandha*.

Different forms of *Parpati* have been described in ancient *Rasa Shastra* texts. Among them, *Tamra Parpati Rasa* holds a significant place. The first classical mention of *Tamra Parpati* is found in *Rasa Ratnakara* in 7-8th century, and it is subsequently referenced in



various other authoritative texts listed under the Drugs and Cosmetics Act, 1940. This formulation incorporates Tamra Bhasma as a key ingredient, along with Asta Samskarita Parada, Shuddha Gandhaka and Shuddha Vatsanabh. It is therapeutically indicated in conditions such as Grahani (malabsorption syndrome), Shula (colicky pain), Meha (polyuria), Pandu (anemia), Dadru (tinea infections), Switra (leucoderma/vitiligo), Kushtha (skin diseases), and Yakrit-Plihodara (disorders of the liver and spleen).

Although Tamra Parpati has been extensively utilized in traditional and clinical Ayurvedic practice, but there is a lack of comprehensive data and systematic evaluation, which has created a significant gap in understanding its classical foundation and contemporary relevance. In light of this, the present study aims to critically examine the classical rationale, compile textual references, document the ingredients along with their specific proportions, elaborate the method of preparation, and assess its pharmacodynamic attributes and therapeutic indications. Additionally, the study reviews recent research developments pertaining to Tamra Parpati Rasa, thereby supporting its evidence-based validation and enhancing its clinical utility in modern integrative medicine.

Materials and Methods

Data for literature review was collected through Samhitas (classical texts), Nighantus (lexicons), Ayurvedic Formulary of India (AFI). The contemporary review was done from modern textbooks and peer-reviewed scientific research journals¹ on PubMed, Scopus, Elsevier, and other relevant databases. Further, each ingredient was evaluated for their Ayurvedic property (pharmacodynamic attributes).

Upon reviewing the literature, it was found that Tamra Parpati is mentioned in a total of 21 authoritative Rasashastra texts, ranging from early classical works such as *Rasa Ratnakara* (7th–8th century CE) to more recent publications like the *Ayurvedic Formulary of India* (AFI) published by the Ministry of AYUSH, Government of India shown in table no. 1.

The Rasa (taste), Guna (attribute), Veerya (potency), Vipaka (biotransform), and Doshaghnata (effect on Doshas) of Tamra Parpati are well depicted in Table 2. Among the four ingredients, a predominance of Tikta (bitter), Kashaya (astringent), and Katu (pungent) rasa was noted. In contrast, Madhura (sweet), Amla (sour), and Lavana (salty) rasa were present in minimal proportions. The dominant Guna (attributes) of Tamra Parpati were observed to be Snigdha (unctuous), Sara (flowing), and Ushna (hot). In terms of Veerya (potency), the formulation predominantly exhibited Ushna Veerya (hot potency). The overall Vipaka (post-digestive effect) was primarily Katu (pungent). Regarding its doshic action (Doshaghna Karma), Tamra Parpati was found to be chiefly effective in balancing Pitta and Vata doshas. Shown in table no. 2.

Based on the collective evidence from classical Ayurvedic texts, the formulation is indicated in a wide range of disorders, including *Rajyakshma*, *Sannipataj Jwara*, *Pandu*, *Shoola*, *Vatapitta Prakopa*, *Dadru*, *Prameha*, *Kushtha*, *Grahanī*, *Svāsa*, *Kāsa*, *Kṛmī*, *Kamala*, and several systemic ailments. Many references also describe it as *Sarvarogahara*. Furthermore, texts such as *Yogaratanakara*, *Rasa Chandanshu*, *Vaidya Chintamani*, *Rasa Raja Sundara*, *Nighantu Ratnakara*, and *Vaidya Kalpadruma* provide details of *Anupana* like *Madhu*, *Adraaka Swarasa*, *Triphala Swarasa*, *Eranda Taila*, *Kumari Swarasa*, *Bakuchi Swarasa*, and *Khadira Kwatha*, according to the specific condition being treated. shown in table no. 3.

Based on the collective analysis of classical Ayurvedic texts, the formulation predominantly consists of *Shuddha Parada*, *Shuddha Gandhaka*, and *Tamra Bhasma*, with *Vatsanabha* included in several references. While the proportion of ingredients varies slightly across sources, the core composition remains consistent. However, *Vatsanabha* is not mentioned in *Rasodara Tantra*, *Rasa Chintamani*, *Rasa Kankali*, *Rasa Ratnakar*, *Dhanwantari Nighantu* (Part 1), and *Vangasen*. Additionally, texts such as *Rasayogasagar*, *Rasa Chintamani*, and *Rasa Kankali* also describe the use of *Bhavana Dravyas* and the recommended dose of Tamra Parpati was found to range from ½ ratti to 3 ratti, with 1 to 2 ratti being the most frequently mentioned dose across multiple classical texts shown in table no. 4.

Table 1

S.NO.	Classical Texts	Time Period
1.	Rasa Ratnakar	7th–8th century
2.	Dhanvantri Nigantu	10th–12th century
3.	Nighantu Ratnakar	12th century
4.	Vaidhak Kalpdrum	12th century
5.	Vanga Sen	12th century
6.	Rasa Ratna Samuchhaya	13th century
7.	Rasa Kankali	13th century
8.	Vaidhyk Chintamani	15th century



9.	Rasa Chintamani	15th century
10.	Rasodar Tantra	16th century
11.	Rasa Ratna Manimala	16th century
12.	Narayan Vilas	16th–17th century
13.	Yog Ratnakar	18th century
14.	Rasa Raj Sunder	19th century
15.	Rasa Chandanshu	20th century
16.	Rasa Yog Sagar I	20th century
17.	Rasamrit	20th century
18.	Ayurved Sara Sangrah	20th century
19.	Rasa Darpan	20th century
20.	Siddha Yoga Sangrah/A.F.I part 2 12:1	20th century

Table -2 Showing Ayurveda Pharmacology of the Drugs

DRUG	RASA	GUNA	VEERYA	VIPAKA	DOSHAGNATA
Parad ⁱⁱⁱ	Shadrasa	Snigdha, Sara and Guru	Ushna	Madhura	Tridoshaghna
Gandhak	Madhura ^{iv} , Katu, Tikta, Kashaya ^v	Ushna, Sara, Snigdha.	Ushna	Katu	Kapha Vatahara, Pitta vardhaka
Tamra Bhasma ^{vi, vii}	Tikta, Kashaya, Madhura, Amla	Laghu, Sara	Ushna, sheeta	Madhura, Katu	Pitta-Kaphara.
Vatsnabha ^{viii}	Madhura	Laghu, Ruksha, teekshna, vyavayi, vikasi	Ushna	Madhura	Vata – Kaphahara

Table 3 - Showing Reference of Tamra Parpati in Different Classical Texts

S.NO.	REFERENCES	INDICATION
1.	Yogratnakar ^{ix}	Kasa Adhikar 1. Rajyakshma - with Madhu for 21 days. 2. Sannipataj jwar - with Adrakswaras 3. Pandu – with Triphala swaras. 4. Shool – with Eranda tail. 5. Vatapittaprakopa – with Kumari swaras. 6. Dadru – with Bakuchi swaras 7. Prameha – with Triphala- Madhu 8. Kushtha – with Khadira Kwath.
2	Rasa Chandanshu ^x	Kasa Adhikar 1. Rajyakshma - with Madhu for 21 days. 2. Sannipataj jwar - with Adrakswaras 3. Pandu – with Triphala swaras. 4. Shool – with Eranda tail. 5. Vatapittako – with Kumari swaras. 6. Dadru – with Bakuchi swaras 7. Prameha – with Triphala- Madhu 8. Kushtha – with Khadira Kwath.



3.	Vaidya chintamani ^{xi}	Kasa Adhikar 1. Rajyakshma - with Madhu for 21 days. 2. Sannipataj jwar - with Adrakswaras 3. Pandu – with Triphala swaras. 4. Shool – with Eranda tail. 5. Vatapittako – with Kumari swaras. 6. Dadru – with Bakuchi swaras 7. Prameha – with Triphala- Madhu 8. Kushtha – with Khadira Kwath.
4.	Rasodar Tantra ^{xii}	Swas ,Kasa Hridaroga, ParinamShool,Gulma,Udara
5.	Rasayogasagar ^{xiii}	Sleshmavatajjwara , Vatarakta , Ajirna, Grahani, Kustha
6.	Rasa Chintamani ^{xiv}	SleshmaVataj Jwar, Vatarakta, Atisara, Grahini, Kusthadi Roga .
7.	RasKankaali ^{xv}	SleshmaVataj Jwar, Vatarakta, Atisara, Grahini, Kusthadi Roga .
8.	Ayurveda Sara Sangrah ^{xvi}	Grahaṇī,pāṇḍu,ṭṛṣṇāyām, Arśaḥ,kās,śvāsa,kṛmi,śūla, kāmālā
9.	Rasamrita ^{xvii}	Grahaṇī,pāṇḍu,ṭṛṣṇāyām, Arśaḥ,kās,śvāsa,kṛmi,śūla, kāmālā
10.	Rasa Raj Sundar ^{xviii}	Kasa Adhikar 1. Rajyakshma - with Madhu for 21 days. 2. Sannipataj jwar - with Adrakswaras 3. Pandu – with Triphala swaras. 4. Shool – with Eranda tail. 5. Vatapittako – with Kumari swaras. 6. Dadru – with Bakuchi swaras 7. Prameha – with Triphala- Madhu 8. Kushtha – with Khadira Kwath.
11.	Nighantu Ratnakar ^{xix}	Kasa Adhikar 1. Rajyakshma - with Madhu for 21 days. 2. Sannipataj jwar - with Adrakswaras 3. Pandu – with Triphala swaras. 4. Shool – with Eranda tail. 5. Vatapittako – with Kumari swaras. 6. Dadru – with Bakuchi swaras 7. Prameha – with Triphala- Madhu 8. Kushtha – with Khadira Kwath.
12.	Vaidya Kalpdrum ^{xx}	Kasa Adhikar 1. Rajyakshma - with Madhu for 21 days. 2. Sannipataj jwar - with Adrakswaras 3. Pandu – with Triphala swaras. 4. Shool – with Eranda tail. 5. Vatapittako – with Kumari swaras. 6. Dadru – with Bakuchi swaras 7. Prameha – with Triphala- Madhu 8. Kushtha – with Khadira Kwath.
13.	Dhanwantari Nighantu ^l	SarvaRogahar
14.	Vangasen	SarvaRogahar
15.	Narayan Vilas	Murcha,Bhram,Pipasa
16.	Rasa Darpan ^{xxi}	Grahaṇī,pāṇḍu,ṭṛṣṇāyām, Arśaḥ,kās,śvāsa,kṛmi,śūla, kāmālā
17.	Sidha Yoga Sangrah ^{xxii}	Grahaṇī,pāṇḍu,ṭṛṣṇāyām, Arśaḥ,kās,śvāsa,kṛmi,śūla, kāmālā
18.	Rasa Ratna Sammuchaya ^{xxiii}	Kushtha



Table no. 4.

S.NO.	REFERENCES	INGREDIENTS	RATIO	Dose
1.	Yogratnakar ^{xxiv}	1.Tamra Bhasma 2.Sudha Parada 3.SudhaGandhak 4.Vatsanabh	3Parts 3Parts 3Parts 1Parts	2 ratti
2	Rasa Chandanshu ^{xxv}	1.Tamra Bhasma 2.Sudha Parad 3.SudhaGandhak 4.Vatsanabh	3Parts 3Parts 3Parts 1Parts	2 ratti
3.	Vaidya chintamani ^{xxvi}	1.Tamra Bhasma 2.Sudha Parad 3.SudhaGandhak 4.Vatsanabh	3Parts 3Parts 3Parts 1Parts	2 ratti
4.	Rasodar Tantra ^{xxvii}	1.Sudha.Parad 2.Sudha. Gandhak 3.Tamra Bhasma	6Parts 6Parts 3Parts	1-2 ratti
5.	Rasayogasagar ^{xxviii}	1.Sudha.Parad 2.Sudha. Gandhak 3.Tamra BHAVANA DRAVYA 1.Bhringaraj 2.Atarusha 3.Triphala 4.Katutraya 5.Adrak 6.Patra 7.Vyaghri 8.Sigru 9.Vatsanabh 10.Srikhanda	5 Part 5 Part 2.5 Part	1 ratti BD
6.	Rasa Chintamani ^{xxix}	1.Sudha.Parad 2.Sudha. Gandhak 3.Tamra Bhasma BHAVANA DRAVYA 1.Bhringaraj 2.Atarusha 3.Triphala 4.Katutraya 5.Adrak 6.Patra 7.Vyaghri 8.Sigru 9.Vatsanabh 10.Srikhanda	5 Part 5 Part 2.5 Part	1-2 ratti



7.	RasKankaali ^{xxx}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma BHAVANA DRAVYA 1.Bhringaraj 2.Atarusha 3.Triphala 4.Katutraya 5.Adrak 6.Patra 7.Vyaghri 8.Sigru 9.Vatsanabh 10.Srikhanda	5 Part 5 Part 2.5 Part	1 ratti
8.	Ayurveda Sara Sangrah ^{xxx}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma 4.Vatsanabh	3 Parts 6 Parts 3 Parts 1 Part	½ -1 ratti BD
9.	Rasamrita ^{xxxii}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma 4.Vatsanabh	3 Parts 6 Parts 3 Parts 1 Part	1 ratti
10.	Rasa Raj Sundar ^{xxxiii}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma 4.Vatsanabh	3Parts 3Parts 3Parts 1Parts	1-2 ratti
11.	Bhrihat Nighantu Ratnakar ^{xxxiv}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma 4.Vatsanabh	3Parts 3Parts 3Parts 1Parts	1-3 ratti
12.	Vaidya Kalpdram ^{xxxv}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma 4.Vatsanabh	3Parts 3Parts 3Parts 1Parts	1-2 ratti
13.	Dhanwantari Nighantu ^{xxxvi}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma	1Parts 1Parts 1Parts	1-2 ratti
14.	Vangasen ^{xxxvii}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma	1Parts 1Parts 1Parts	1 ratti
15.	Narayan Vilas ^{xxxviii}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma 4.Vatsanabh	1Parts 1Parts 1Parts 1Parts	1 ratti
16.	Rasa Darpan ^{xxxix}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma 4.Vatsanabh	3Parts 6Parts 3Parts 1Parts	1ratti
17.	Sidha Yoga Sangrah ^{xl}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma 4.Vatsanabh	3Parts 6Parts 3Parts 1Parts	½ -1 ratti
18.	Rasa Ratna Sammuchaya ^{xli}	1.Sudha.Parad 2.Sudha.Gandhak 3.Tamra Bhasma 4.Vatsanabh	4Parts 11Parts 1Parts 4Parts	1 ratti

**Method of preparation** ^{xlii}

Shodhitha Parada (Purified Mercury) and *Shodhitha Gandhaka* (Purified Sulfur) are triturated together to prepare *Kajjali* and the prepared *Kajjali* to be taken in a ghee smeared *loha darvi* and allowed to melt, while being continuously. Once the *Kajjali* is melted to a semisolid consistency, required quantity of *Tamra Bhasma* and *Shodhitha Vatsnabha* are added and stirred. This mixture is heated till molten and spread on the *Arka Patra* and compressed to form a crispy and thin wafer is known as *Tamra Parpati*.

Indications of *Tamra Parpati* with Specific *Anupana* shown in table no. 5.

Table 5

S. No.	Indication (Roga)	Anupana / Adjuvant	Therapeutic Effect / Remark
1.	<i>Rajayakshma</i> (Pulmonary Tuberculosis)	<i>Pippali</i> and <i>Madhu</i> – 2–2 Ratti daily for 21 days	Cures <i>Rajayakshma</i> by enhancing metabolism and immunity
2.	<i>Sannipataja Roga</i> (Tridoshaja disorder)	<i>Ardraka Rasa</i> (Fresh ginger juice)	Balances <i>Tridosha</i> and alleviates systemic imbalance
3.	<i>Pandu</i> (Anemia)	<i>Triphala</i>	Improves digestion, enhances blood formation, and corrects <i>Pandu</i>
4.	<i>Sarva Shoola Roga</i> (All types of pain)	<i>Eranda Taila</i> (Castor oil)	Acts as analgesic and anti-inflammatory
5.	<i>Vata-Pittaja Vikara</i>	<i>Kumarirasa</i> (Aloe vera juice)	Acts as <i>Vata-Pittahara</i> , provides cooling and soothing effects
6.	<i>Dadru Roga</i> (Fungal skin disease)	<i>Bakuchi</i>	Cures <i>Dadru</i> and other fungal skin disorders
7.	<i>Prameha</i> (Urinary disorders/Diabetes)	<i>Triphala</i> and <i>Madhu</i>	Regulates metabolism and controls <i>Prameha</i>
8.	<i>Kushta</i> (All 18 types of skin diseases)	<i>Khadira Kwatha</i> (Decoction of <i>Acacia catechu</i>)	Purifies blood and alleviates all types of <i>Kushta</i>

DISCUSSION

Tamra Parpati, a classical Ayurvedic preparation, holds a prominent place in the *Rasa Shastra* tradition, which emphasizes the therapeutic use of metals, minerals, and other potent substances. This formulation integrates the benefits of purified mercury (*Shuddha Parada*), sulfur (*Shuddha Gandhaka*), incinerated copper (*Tamra Bhasma*), and purified aconite (*Shuddha Vatsanabha*), creating a powerful herbo-mineral compound effective across a wide spectrum of ailments. Each ingredient contributes unique pharmacological properties: *Shuddha Parada* is known for its rejuvenating and *rasayana* effects, promoting vitality and longevity while managing chronic conditions like tuberculosis (*rajayakshma*) and anemia (*pandu*). *Shuddha Gandhaka* offers heat and detoxifying properties, balancing *kapha* and *vata* doshas, and is particularly effective in treating skin disorders (*kusta*) and inflammatory conditions. *Tamra Bhasma* supports metabolic functions and circulation, making it beneficial for respiratory issues (*swasa*), emaciation (*kshaya*), and anemia, while its *ushna* (hot) potency helps counter coldness and stagnation. *Shuddha Vatsanabha*, with its potent *vata-kapha* balancing effects, acts as a *yogavahi* (carrier), enhancing the absorption and efficacy of the formulation.

The pharmaceutical rationale behind *Parpati Kalpana*—the method of preparing *Tamra Parpati*—is equally significant. The process begins with the purification (*Shodhana*) of mercury and sulfur to eliminate toxicity, followed by the creation of *Kajjali*, a fine black paste formed by triturating the two. This paste undergoes *agni samskara* (fire treatment), during which *Tamra Bhasma* and *Shuddha Vatsanabha* are added, resulting in thin, crispy flakes known as *Parpati*. This transformation not only neutralizes mercury's toxicity but also enhances the formulation's bioavailability and potency. The lightness and flake-like structure of *Parpati* contribute to its therapeutic effectiveness, and its long shelf life ensures sustained efficacy, making it ideal for chronic disease management.



Tamra Parpati's therapeutic applications are extensive and can be tailored using different *anupanas* (vehicle substances) to target specific conditions. For instance, combining it with *pippali* (long pepper) and *madhu* (honey) enhances its effectiveness in treating tuberculosis. Using *Ardra Rasa* (ginger extract) helps manage fevers caused by mixed doshas (*Sannipataj Jwara*). *Triphala* supports its use in treating anemia by restoring red blood cells and boosting vitality. For pain management, *Eranda Taila* (castor oil) serves as a suitable *anupana* to relieve inflammation and discomfort. In the case of skin diseases, *Khadira Kwatha* (acacia bark decoction) enhances its efficacy in treating various types of *kushta*. These tailored applications highlight Tamra Parpati's versatility and its enduring relevance in Ayurvedic clinical practice.

Conclusion

Tamra Parpati, as a classical formulation from *Rasa Shastra*, embodies the holistic nature of Ayurvedic medicine, combining the healing properties of metals, minerals, and herbs in a way that addresses a wide range of health conditions. Its therapeutic potential in treating diseases from *rajayakshma* and *panduroga* to *kushta* and *prameha* underscores its multifaceted value in contemporary healthcare. The rigorous preparation methods ensure that the final product is both safe and effective, even when using inherently toxic substances like mercury. Several studies have explored the pharmaceutical and therapeutic potential of Tamra Parpati, an Ayurvedic formulation traditionally used for gastrointestinal and metabolic disorders. Notable investigations include:

- **Pharmaceutical-Analytical Study (2022)^{xliii}**

Conducted by Vishnupriya J.P. and Surekha S. Medikeri from GAM College, Bengaluru, this study was published in the *World Journal of Pharmaceutical Research*. It focused on the **analytical profiling of Tamra Parpati**, examining its physicochemical properties, standardization parameters, and formulation techniques. The research provided foundational insights into the quality control and consistency of Tamra Parpati preparations, contributing to its validation as a standardized Ayurvedic medicine.

- **Evaluation of Tamra Parpati Rasa on Colon Cancer Cell Lines (2022)^{xliv}**

This experimental study by Dr. Deeksha C.H., Dr. Pradeep Agnihotri, and Dr. K.M. Jaggal from Hubballi, Karnataka, was published in the *International Journal of Trend in Scientific Research and Development (IJTSRD)*. It investigated the **cytotoxic effects of Tamra Parpati Rasa prepared with Asta Samskarita Parad** on colon cancer cell lines. The findings suggested promising anti-cancer activity, indicating its potential role in integrative oncology and opening avenues for further pharmacological and clinical research.

The formulation's adaptability, along with the use of specific *anupanas* to target individual conditions, highlights the precision and flexibility of Ayurvedic medicine. Despite the promising results, continued scientific investigation into the safety, efficacy, and pharmacokinetics of Tamra Parpati will further validate its role in modern medicine. By combining ancient wisdom with modern scientific approaches, Tamra Parpati could offer valuable therapeutic solutions for a variety of chronic and acute health conditions.

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