As the title "Alchemy in India and China" suggests, this thesis deals with some comparative aspects of Indian and Chinese alchemy. However, it should be noted that a comprehensive study of alchemy in these two countries is not the aim of this work.

The "scientific Revolution Problem", meaning why modern science developed in the West and not in India and China in spite of their initial progress in various scientific fields such as astronomy, mathematics, chemical technology, etc., provided the initial impetus for this study. In this work we concentrate on chemical and protochemical formulations with the above problem in mind. Other aspects of alchemy, for instance, internal alchemy nei dan ( nei dan ) in the Chinese context and the religious and ritualistic tantra ( ) aspect in the Indian context are only mentioned and not studied in any depth in this thesis. Certain characteristics of Indian and Chinese alchemy, involving chemical and protochemical practices such as transmutation of metals, origin and development of elixirs in the medieval period are discussed here. The emphasis is on the transmission of ideas with respect to the above processes in these two culture areas.
The contribution and place of alchemy in the overall development of chemistry is discussed to a limited extent in the concluding chapter of this thesis.

History of science is a field of study requiring basic knowledge of both humanities and science. To make the arguments and conclusions of this thesis accessible to intellectuals in India who might be experts in only one of the above areas we complement and elaborate these by explanatory and descriptive material sometimes taken from established sources with due accreditation.