

अग्निसंस्कार

Wsr To Panchamrita Parpati

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Abstract

Rasa Shastra, one of the Pharmaco-therapeutic branches of Ayurveda, incorporates many of the inorganic, herbo-mineral and metallic pharmaceutical preparations namely Khalviya, Parpati Rasayana, Pottali Rasayana and Kupipakwa Rasayana, Parpati Rasayanas are one among the Rasaoushidhis mentioned in the Ayurvedic classics and the therapeutically effective mineral & metallic formulations. These are the most popular among the processings of Mercury. The parpati formulation have always held a unique place as 'Rasaoushadhi'. These formulation are named so on the shape and appearance in which the end product is obtained (Papad shape – thin flake). Most of these formulations are specifically indicated in 'Grahaniroga'(Malabsorption sprue syndrome). The first reference of Parpati is mentioned in 'Grahani Chikitsa' found in 'Cakradatta' a book written by Acharya Chakrapani in 11th century. Panchamrut Parpati is one of the specific formulations used in all types of Grahani Rogas. Hence the Parpati Kalpanas are enumerated with special reference to the preparation of Panchamrut Parpati.

Key words: Parpati Kalpana, Rasa Shastra, Panchamrut Parpati.

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I. Introduction

Introduction to Mercury, in Rasashastra the term Rasa is indicative of Parada (Mercury). In vedic period, single herbs were used for medication. Minerals and animal substances were also in use but no compound preparations were prepared. In the ancient Ayurveda the emphasis has been over the herbs and their therapeutic usages. Later on animal products, metals and minerals started to find favor of the Ayurvedic practitioners which were found very effective and potent for immunization, rejuvenation, and elimination of diseases. One of the great exponents of Indian Medicine, Nagarjuna (800 AD) devoted his entire life and energy to develop Rasa Shastra. With his effort Mercury, Metals and Minerals became very popular tools of Therapy. The compounds prepared

with Mercury are considered to be the best. It has been a practice for many years to combine Mercury and Sulphur with other drugs or metals for enhancing their potency. It is also observed that when the vegetable drugs combined with mercurial compounds or with Sulphur their activities may last very longer period. The Rasagranthas clearly indicate that Mercury on account of its very powerful yogavahi properties, when mixed with other substances, increases their properties immensely and their shelf life period for indefinite period.

Parpati Kalpana have always held a unique place as Rasaoushadhi'. It is known for its distinct and uniform method of preparation followed by all authors. The use of Parpati was found beneficial for alleviating associated symptoms of Grahani as well as various other diseases like Rajayakshma, Kustha, and Gulma etc. In the chronic phase of Grahani where the need of antitubercular therapy arises there Gold alone or along with Silver, Copper, Iron etc. proves highly beneficial. With the above idea a number of Parpatis are derived in subsequent periods such as a *Tamra Parpati* (Rasa Prakasa Sudhakar), *Panchamruta Parpati* (Rasendra Sara Sangraha), *Swarna Parpati* (Rasapaddhati), *Loha Parpati* (Rasa paddhati), *Vijaya Parpati* (Bhaisajya Ratnavali) etc. were developed by different scholars by adding one or the other ingredients like gold, Silver, Iron, copper, Mica, Pearl and other precious stones etc.

Derivation of the term "PARPATI":

The term 'Parpati' emanates from the root word 'Parpata' which means Papad or thin wafer. The terms Parpata, Parpati, Parpatika, are synonymous words in classics.

Later to Chakradattamany books such as 'Vangasena', Rasa Ratna Samucchaya', 'Rasendra Sarasangraha' significantly mention about Parpati Kalpana. The reference of Parpati Kalpana is also traced from a book 'Rasendra Mangala' believed to be written by Acharya *Nagarjuna* of 8th century.

Definition of Parpati according to Rasa Ratna Samucchaya' – liquefied Kajjali (Black sulphide of sulphur) is poured neatly over mocha *Patra* (*Shalmali Patra*) or any suitable leaf to obtain it in thin flake form. It is also called as *Pota Bandhaof Parada*.

Parpati is such a preparation which is prepared by following various specialized processing techniques like Shodhana Samskara and Murchana. It is considered that Mercury when amalgamated with Sulphur loses its blemishes and toxic nature and gets converted into black shining less powder form which is known as a state of Murchana. When mercury becomes *Murchhita* it attains various therapeutic qualities. These therapeutic qualities can be potentiated with the addition of certain other materials like Bhasmas of Gold, Silver, Copper, Iron etc. This addition of various materials and heating process is considered as Agni Samskara which is responsible for inducing various therapeutic qualities.

Types of Parpati:

1.Sagandha Parpati: preparations containing sulphur along with mercury as main ingredients. Examples: *Rasa Parpati*, *Loha Parpati*, *Swarna Parpati*, *Tamra Parpati*, *Vijaya Parpati*, *PanchamrutParpati*, *Gagana Parpati*, *Bola Parpati* etc.

2.NirgandhaParpati: preparations which do not contain sulphur Or mercury as main ingredients. Examples: *Shweta parpati*, *Mallaparpati* etc.

General method of preparation of Parpati:

Pure sulphur and mercury are added with other mentioned ingredients such as Dhatu Bhasma, Rasa Dravyas and taken in a mortar pestle and triturated to obtain appropriate *Kajjali*. Meanwhile cow dung has to be placed on a plane surface of one square feet with even upper part. Over this one piece of ghee smeared banana leaf has to be firmly spread. The remaining cow dung has to be taken in a wider piece of banana leaf and a firm

Pottalihas to be tied.

Now around 20-25 g of Kajjali is taken in a Ghee smeared stainless steel tablespoon and melted over fire. It has to be stirred continuously and the wet paste is collected over the ghee smeared leaf. Soon the paste has to be pressed for a minute with the ghee smeared base of Pottali with downward and forward force. As a result the drug material attains thin flake shape with jet black color, shiny exterior, thin layer of ghee and imprints of banana leaf on both sides. It is then stored in airtight container.

Parpati Pakas:

While describing Parpati preparations, 3 Pakas have been mentioned in the texts i.e **Mrudu**, **Madhyam** and **Kharapaka**. In these Pakas Mrudu and Madhyama Paka preparation are the best to be used therapeutically.

Mrudupaka: in this Paka, Parpati remains safe and may not break easily on bending.

MadhyamaPaka: in this Paka Parpati is broken easily and glitters like *Roupya*(silver) in the broken place.

Khara Paka: in this stage the product cannot be converted into Parpati form and powder form. It loses its luster. It is not indicated for therapeutic purpose. But exceptionally *RudraParpati* is only one Parpati prepared by Khara Paka.

Importance of cow dung in parpati preparation.

Parpati is usually employed for the management of diseases born out of 'Mandagni' . Cow dung, which is the output of alimentary tract, is believed to have some digestive enzymes and other additional secretions (cow's bile) which traverse through the leaf and influences the medicine prepared over it. The bile content of cow which is absorbed into the Parpati contribute to regulate bile disorders of human system and *other Pitta Vikaras*.

Indications of parpati:

It is a good aphrodisiac and pacifies all three dosha. These preparations are widely indicated in *Grahaniroga, Aamashula, Atisaara, Pravahika, Arsha, Yakshma, Shotha, Pandu, Kamala, Pliharoga, Gulma, Jalodara, Amlapitta, Vatarakta, Chardi, Bhrama, Kushtha, Prameha, Vishama Jwara, Ajirna, Agnimandya, and, Aruchi*.

Mandagni is mainly responsible for causing Grahani Roga. Hence restoration of Agni is the principle concern in the management of Grahani Roga. The process of Parpati preparation is a Samskaraprovided through Agni. With the contact of Agni, Ushna Guna and Deepana properties responsible for increasing the appetite are derived. By the alleviation of the vitiated Vayu the main symptom i.e. Ati Pravritti of mala gets converted to Samyak Pravritti. By the deepana, pachana and Usnproperties of the drugs the intestinal ducts are opened and properly digested poshak Rasa absorption gets started. Due to the lack of proper nutrition, Pandu, Swayathu, Gulma, Jalodar etc. associated symptoms arise in Grahani. Deepana and Grahipropeerty of Parpati improves absorption of nutritive materials and supplementation of Iron, Copper etc. gradually relieves the symptoms.

Anupana: Honey, Ghee, Milk, Buttermilk, Fried Jeeraka, sugar and Dadima Swarasa are indicated.

Applied Therapeutic Aspect of Parpati:

1. The Parpati used to get rid of all sorts of diseases starting from childhood to old age (R.R.S. 11/82).
2. According to Chakrapani Datta, the Rasa Parpati is famous for alleviating Grahani, Kshaya, Arsa and Ajirna (C.D.4/90).
3. According to Rasa Tarangini, Parpati is useful in the treatment of following diseases: Grahani, Arsha, Kshaya, Kamala, Kasa, Pandu with Svayathu, Jalodara, Bhasmaka, Gulma, 18 types of Kushta,

Atisara, Pliha, Matibhrama, Amavata, Daha, Amlapitta, Jwara, Vridhadosha, Sotha and it is Vrishya.(R.T.6/140-142)

Matra and Prayoga:

The Parpati Prayoga is of 2 types i.e., Samanya Prayoga and Kalpa or Vardhamana Prayoga.

SamanyaPrayoga:InSamanyaPrayoga, Parpati is given in a dose of 1-2 Ratti mixed with fried Jeeraka and Hingu in divided doses. In these Prayoga, dietetic restrictions are not necessary, in case of *Unmada* and *Apasmara* the starting dose mentioned is 8 Gunja per a day.

KalpaPrayoga / Vardamanaprayoga:

- 1.Start with dose of 2 Ratti (250 mg) and increase it gradually up to 10 Ratti (R.T. 6/143)
- 2.According to Chakrapani it should be started in the dose of 2 Ratti (250 mg) and increased gradually up to 12 Ratti. (C.D.4/87)
- 3.In KalpaPrayoga, Parpati should be administered in 2 Ratti dose initially and increase it by 1 Ratti daily or alternate days till 10 Ratti dose per day is reached. This dose should be continued till the disease is cured and thereafter the dose may be reduced by 1 Ratti daily till it becomes 2 Ratti. Then the treatment may be stopped. This is a common procedure to be followed for all types of Parpati while using as KalpaPrayoga. It takes 40 days for a KalpaPrayoga in the above mentioned way. Depending upon the severity of disease and strength of the patient, it can be used for 36 days, 40 days, 60 days or 96 days. This 36/40/60/96 day's Prayoga period is called *Mandala/Chakra*. The quantity of Parpati consumed when used for 36 days chakra is 188 Ratti, for 40 days 310 Ratti, 60 days –480 Ratti, 90 days – 768 Ratti. The type of Mandal to be used will be decided by the physician. If needed, it can berepeated for 2, 3 or more times.

Pathya and Apathya:

1.**Pathya:**Kakamachi, Patola, Pugiphal, Ardraka, Vastuka, Kadalipuspha, Brinjal (black and without seeds), old Shali Dhanya, Godugdha with Sarkara are considered congenial during Parpati Prayoga (R.T.6/155).

2.Apathya:

a. One should not drink river water or well water immediately for quenching the thirst during ParpatiKalpana therapy as it leads to production of disease or increase the severity of disease. Patient is advised to drink plenty of butter milk. (R.T. 6/154)

1. During Parpati Prayoga following things are contraindicated. Amlasevana, Snan(bathing) with cold water, cool breeze (Sita Vayu Sevana) anger, Chinta, Ushna Dravya Sevena, Tikta Dravyas like Nimba, Guda (Jaggery), Anupa Mamsa, StreeSambhasana (R.T. 6/161)

Use of Parpati in diseases along with Anupana:

- 1.Unmada – Rasna Moola Churna and Goghrita.
- 2.Apasmar – Brahmi Swarasa and TrikatuChurna.
- 3.SanGrahani – SwetaJeerakaChurnaand Hingu.
- 4.Udara Shoola – Oil of Eranda Veeja
- 5.Pandu with Shotha – Guggulu Churna.
- 6.Kushtha – Nimba Panchanga, Bakuchiand Bhringaraj Churna.
- 7.Atajwara – Dasha Moola Kwatha.
- 8.Kasa – TrikatuChurna (R.T.6/14-153)

PanchamrutParpati:

Reference: *BhaishajyaRatnavaliGrahanirogadhikar*

Ingredients:

- 1.Sulphur:16 parts
2. Mercury:8 parts
- 3.Loha bhasma:4 parts
- 4.Abhrak bhasma: 2 parts
- 5.Tamra bhasma: 1 part

Method of preparation:

Appropriate Kajjali is prepared and added with mentioned quantity of Lohabhasma, Abhraka Bhasma, and Tamra Bhasma and triturated homogeneously. Now this drug mixture is used to prepare Parpati as per classical method. The end product in the form of Parpati is triturated in a clean Khalwa Yantra and obtained fine powder is stored in a airtight glass container. The medicine will be black in color with no taste and odor.

Dosage, adjuvant, and therapeutic utility:

2 Ratti to 8 Ratti is administered daily increasing 2 Ratti or as per KalpaPrayoga for 21 days along with Madhu and Ghrita.

It is useful in all types of Grahaniroga, Aruchi, Dushta Arsha, Chardi, Purana Atisara, Jwara, Raktapitta, Kshaya Roga. It is known *Vrushya*(aphrodisiac).It is also useful in *Vali, Palita, Netraroga, Sthaulya*. It is good Agnidipaka and induces new energy into the body.

The same preparation is also found in R. Yo. Sa. 2nd part, preparation numbers 43(prathama), other preparations of same name are found in R. Yo. Sa. 2nd part, preparation numbers 44,45,46,47,48,49,50,51(from dvitiya to navami)

II. Conclusion:

A great variation is observed regarding the ingredient in the same Parpati for example PanchamritParpat alone has been described to be of nine types as described by Vaidya Hariprapanna Sharma in RasayogaSagar. So it becomes a necessity of a user to give the full reference of the Parpati before trial & not only the name. The evolution of Parpati preparation which started from Chakrapani is a continuous process. Probably the peak was in 18th A.D. and the preparation seems to be stabilized in that era. In the 20th A.D. probably with the development of modern medicine in our country, there was a general set back in our early stages. So no further development is observed. Of course, with incorporation of new technology a clinical Study is more possible than ever which may start new era as a whole and use of Parpati in particular.

Regarding the ingredients of every ParpatiKalpana, Mercury and Sulphur are the primary ingredients. Later on Iron,Copper, Tin, Zinc, Lead, Silver and Gold have been added out of the metals from time to time in different preparations. In addition precious stones and Jewels i.e.diamond, Pearl, Ruby, Neelam etc. have been also included as ingredients of the Parpati.

A large number of herbs have been also used as ingredients in the preparation of different Parpatis having special indication. Most commonly used herbals are Trikatu, Bhringraja, Shigru, Nirgundi, Chitraka, Zeeraka, Dhatura, Bakuchi, Vacha, KupiluSwarasa or docoction. In Addition to that many herbs have been advised to be taken as Anupana depending upon the disease to be treated.

The therapeutic action of Parpati is concerned, basically it has been recommended for the ailment of the G.I.T e.g. Agnimandya, Amlapitta, Atisara, Grahani and worms of G.I.T. However, with the addition of few

minerals and herbs it has been indicated for the disease of haemopoetic system, respiratory system, uro-genital system and metabolic disorders. It has been also claimed to be useful for every disease if used with different type of Anupana.

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