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## A Detail Study on Parpati Kalpana w.s.r to Vijay 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 Rasayana, 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 processing's of Mercury. Parpati Rasayana Kalpanas are the most popular among the processing's of Mercury and are widely used. These are therapeutically effective mineral and metallic formulations; including both Sagandha and Nirgandha Parada Yukta yogas. The name "Parpati" is given to this preparation because of its form and the method of preparation as it is made in the form of thin flakes (Papada). This process dates back to 11<sup>th</sup> century and is found widely in Ayurveda literature. Parpati Rasayanas have high therapeutic value, potent, less toxic and cost effective medicines. Vijay Parpati is one of the formulations used in Grahani (Malabsorption sprue syndrome). Hence the Parpati kalpanas are enumerated with special reference to the preparation of the vijay Parpati.

**Key words:** Rasashastra, Parpati kalpana, Vijay Parpati.

### Introduction:

Many acharyas in (800 AD) devoted his entire life and energy to develop Rasa Shastra. With his effort Mercury, Metals and Minerals became very Introduction of Mercury, Metals and minerals in the therapeutics started almost a new era, it was accepted much earlier that everything in the world can be used as a medicament and use of same minerals were also in practice in the age of classics i.e., up to 400 AD. But later on one of the great exponents of Indian Medicine, Nagarjuna 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 herbal 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 (Flakes) is a well known and successfully used preparation for the management of Grahani (Malabsorption sprue syndrome). Before the invention of Parpati, Grahani was considered difficult to cure but after the invention of Parpati it became curable. The use of Parpati was found beneficial for

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alleviating associated symptoms of Grahani as well as various other diseases like Rajyakshma, 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 name “Parpati” is given to this preparation because of its form and the method of preparation as it is made in the form of thin flakes. It is also said about it that because of its similarity of Papada it is called Parpati. Grammatically the term “Parpat” is masculine in gender but by adding “I” prefix, it became feminine in gender i.e. Parpati. Parpata, Parpati and Parpatika are its synonyms and emphasise its lightness (Laghutwa).

The description of Parpati has been used in therapeutics since 8<sup>th</sup> / 9<sup>th</sup> century A.D. Probably Nagarjuna was the first scholar to introduce Parpati and other Rasa preparations in the therapeutics in Rasendra Mangal. There is mention of the preparation of Rasa Parpati ( Parpati ) which is indicated for Kusta roga (skin disease) but internal use of Mercury and introduction of scale preparations goes to Chakrapani, the commentator of Charaka Samhita, an author

of therapeutic book Chakradutta (11<sup>th</sup> century A.D.)

A detail description of Rasa Parpati in Grahani chikitsa was given by the Chakradutta (C.D. 4/90). The scaly preparations of mercury are prepared by melting of Kajjali (Black sulphide of mercury) and suddenly cooling it under manual pressure and given name Ras Parpati by Chakrapani i.e. “Rasa Parpatika Khyata Nibadda Chakrapana”. This clearly indicates that Chakrapani was a creator of Rasa Parpati

Parpati is a thin flake like preparation consisting of Mercury and Sulphur. Parpati is such a preparation which is prepared by following various specialized processing techniques like Shodhan Samskara and Murchana. It is considered that Mercury when amalgamated with Sulphur loses its blemishes and toxic nature and gets converted into black shiningless 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.

### **General method of Preparation of Parpati**

:Purified Mercury (Parada) and Sulphur (Gandhaka) are taken in a mortar (Khalwa) in equal proportion and are ground well till it becomes as Kajjalabhasa (Just like kajjali), Slakshnata (smoothness), Anjana sadrusa sukshma( minute as anjana), Rekhapurnata, Jala pareeksha ( Floating on water ), Loha pareeksha (If Kajjali is mixed

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with lime juice color of Swarna will not turn to white if it is properly prepared) and Agnipariksha (Fumes will come out and there will not be any ashes). Other drugs mentioned in the formula depending upon type of Parpati Kalpana are added one by one and mixed well by trituration in the mortar (Khalwa) till it becomes as homogeneous mixture.

Later a little cow-dung is placed over the floor and is made into a pit. A piece of plantain leaf (Kadali patra) or Eranda leaf is placed over the pit. The total triturated mixture is taken in a ghee smeared spoon and is melted over sikata yantra. When it is converted into liquid state, it is taken off from the fire and poured carefully on the plantain leaf placed over cow-dung pit. Another plantain leaf is covered over the melted Kajjali and a little amount of fresh cow-dung is spread over it and gently pressed. After it is allowed to cool and the flakes of the Parpati are taken out, powdered and preserved.

**Parpati pakas:** While describing Parpati preparations, 3 pakas have been mentioned in the texts i.e., Mrudu, Madhyama and Khara paka. In these pakas Mrudu & Madhyama paka preparation are the best to be used in therapeutically.

**Mridu paka:** In this paka, Parpati remains safe and may not break easily on bending.

**Madyama paka:** In this paka Parpati is broken easily and glitters like rupyā (silver) in the broken place.

**Khara paka:** In this stage the product cannot be converted in to Parpati form and powder form. It loses its actual luster. It is not indicated for therapeutic purpose.

### Properties of Parpati:

In general Parpati will be dark in color, easily breakable, glittery and flack like in appearance. It preserves its potency indefinitely and is kept in glass bottles. It increases Lustre, strength and appetite. It is beneficial in Antrasoṭha, Antravṛana, and Durgandha pureesha. It strengthens intestines and regulates intestinal movements.

### Importance of cow-dung in Parpati

**preparation:** Parpati is usually employed for the management of diseases born out of “Mandagni” and pittajanya rogas like Grahani etc., the chief ingredients of Parpati i.e., Parada and Gandhaka are parthiva dravyas and they are treated with various vanaspatika dravyas before being used for the processing of actual medicament. Beside this the most interesting feature of this Kalpana is the usage of fresh cow-dung which is an animal product. This fresh cow-dung contains larger proportions of cow’s bile and other Bilius products. During the preparation of Parpati these Bilius principles are absorbed into the heat and melted kajjali (Mixture of Hg+s) through the plantain leaf media. The Biliary principles of cow which are absorbed into the Parpati contribute to regulate the biliary disorders of human system and other pitta vikara when taken internally. Due to this reason the administration of Parpati proves beneficial in diseases of mandagni and other pitta irregularities. In addition to this the Diet also plays an important and significant role in this Parpati Kalpana. Perhaps this is the only

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Kalpana which is formulated by using the products and byproducts of vegetable, minerals and animal origin and this is the unique feature of this Kalapana.

The name Parpati is derived from the method by which flakes of the compound are obtained. It is also called as Parpatika, Parpad etc. Parpati is one among twenty six bandhas described in Rasa texts, for getting rid of quickness and uncapturability of Mercury. It was Chakrapani (11<sup>th</sup> A.D.) who highlighted the therapeutic use of Parpati, though it was included in Rasabandhas in various classics of Rasasastra of olden times

Of all the Rasaushadhas, Parpati is specifically indicated for diseases of GIT. Though the composition appears to be almost similar to other Rasa yogas, Parpati is particularly indicated in Grahani, pravahika etc... Specialty of this preparation is where the liquefied kajjali is poured in a Kadali patra, Eranda patra and covered with another leaf and pressed here the leaves that are specified are green in colour and rich in chlorophyll.

Because of the heat, the chlorophyll gets absorbed into the formulation and exerts therapeutic effects on human systems especially on G.I.T.

### **Role of Parpati in Grahani:**

Grahani can be considered to be a syndrome with persistent chronic diarrhea as the predominant feature. Its etiopathogenesis includes the main etiological factor as taking of non beneficial diet by persons recovering from diarrhoea with poor digestive capacity. The clinical features includes frequent passage of stools of irregular consistency most of the time liquid, but sometimes well

found containing undigested food matter, with pain and foul smell.

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 samskara provided through Agni. With the contact of Agni, Ushnaguna and deepana properties responsible for increasing the appetite are derived. By the alleviation of the vitiated vayu the main symptom i.e. Atipravritti of mala gets converted to Samyak parvritti. By the deepana, pachana and ushna properties of the drugs the intestinal ducts (Srotas) are opened and properly digested poshak Rasa absorption gets started. Due to the lack of proper nutrition, Pandu, Svayathu, Gulma, Jalodar etc. associated symptoms arise in Grahani. Deepan and grahi property of Parpati improves absorption of nutritive materials and supplementation of Iron, Copper etc. gradually relieves the associated 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 Chakrapanidatta, the Rasa Parpati is famous for alleviating Grahani, kshaya, Arsha and Ajirna (C.D.4/90)
3. According to Rasa Tarangini, Parpati is useful in the treatment of following

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diseases:Grahani,Arsha,Kshaya,Kamala ,Kasa, Pandu with Svayathu, Jalodara, Bhasmaka, Gulma, 18 types of Kushta, Atisara, Pliha, Amavata, Daha, Amlapitta, Jwara, Vridha dosha, 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 Vardamana prayoga

### **Samanya Prayoga:**

In Samanya Prayoga, Parpati is given in a dose of 1-2 Ratti mixed with fried Jeerak and Hingu in divided doses. In these prayoga, dieteric restrictions is not necessary, in case of Unmada and Apasmara the starting dose mentioned is 8 gunja per a day.

### **Kalpa Prayoga / Vardamana prayoga:**

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 Kalpa Prayoga, 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 Kalpa Prayoga.

It takes 40 days for a Kalpa Prayoga 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 Mandal/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 be repeated for 2, 3 or more times.

### **Pathya and Apathya:**

#### **Pathya:**

Kakamachi, Patola, Pugiphal, Ardrak, Vastuka, Kadalipuspha, Brinjal (black and without seeds), old shalidhanya, Godugdha with sharkara are considered congenial during Parpati prayoga (R.T.6/155).

#### **Apathya:**

a. One should not drink river water or well water immediately for quenching the thirst during Parpati Kalpana 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)

b. During Parpati prayoga following things are contraindicated. Amla sevana, Snan(bathing) with cold water, cool breeze ( sita vayu sevana) anger, chinta, usna dravya sevena, tikta dravyas like Nimba, Guda (Jaggery), Anupa mamsa, stree sambhasana (R.T. 6/161)

According to Chakrapani on in take of drug after 1 ½ hr. the patient should chew

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profuse quantity of betel nut in a day. On 3<sup>rd</sup> day patient is allowed to take meat, ghee, milk and avoid vidahi, sexual intercourse, banana root, mustard oil, small fish and aquatic birds. The patient should take water after waking up in early morning (C.D.4/91-92).

### Details of Vijay Parpati:

Vijay parpati is unique preparation of parpati kalpana . It mainly acts on

grahani. In Granthas it has been told that Lord Shiva has introduced it for cure of diseases and to overcome early ageing so it is called as Vijay parpati which get vijay over critical diseases. Vijay parpati is mainly describe in bhaishajya ratnavali in Grahani Adhyaya . Rasa raj sundar and Rasachandanshu has also explain it. There are two different references of Vijay parpati mentioned in granthas .

### Tabular representation of details of different types of Vijay Parpati in different classics:

S r. n o.	Type of Rasa Parpati	Indredients	Matra and Anupana	Indication	References
1	Vijay Parpati	Shuddha parad - 4 Shuddha Gandhak – 2 Raupya bhasma -1 Suvarna bhasma -1/2 Mukta pishti -1/4 Vaikranta Bhasma-1/4	2 ratti Bhrushta Jirak Churna , Dadhi, Takra.	Grahani, Mandagni, Aamaj Shula Aamayisar, Pandu, Yakshma , Shula.	Bhaishajya ratnavali  Rasaraj sundar (Aamatisar)
2	Vijay Parpati	Shuddha parad -1 Shuddha Vajra -1 Shuddha Suvarna bhasma- 1 Shuddha Rajat bhasma- 1 Mukta pishti -1 Shuddha tamra bhasma- 1 Shuddha Abhrak Bhasma-1 Shuddha Gandhak -7	2 Ratti to 10 Ratti Madhu.	Grahani, Aatisar, Pravahika, Mandagni, Pandu, Udarrog, Kushta.	Bhaishajya ratnavali.  Rasachandanshu.

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**Conclusion:** There are several types of scaly preparations of Mercury where mercury and Sulphur has been used as the base and one another substances have been added to have different action. In addition, there are some scaly preparations which does not contain Mercury and Sulphur, i.e Shweta Parpati and Malla Parpati, these are also grouped under Parpati preparations because these are used in scaly form.

It is obvious from the perusal of the above description that more scale preparations of mercury have been used. Nomenclature of the Parpati is done mainly after the chief ingredient added to Rasa parapti, for example if iron is added then it is called Lauha Parpati and if copper is added, it is Tamra Parpati etc.

Regarding the ingredients of every Parpati Kalpana, 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.

Vijay parpati is one which contains Parad, Gandhak, Rajat Bhasma, Suvarna Bhasma, Vaikranta bhasma and Mukta pishti as its indredients. There is one more reference of Vijay parpati which contains Parad, Gandhak, Suvarna bhasma, Rajat bhasma, Mukta pishti, Tamra bhasma, Abhrak bhasma. so the Vijay parpati can be very effectively used in Grahani chikitsa.

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 haemopitic 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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