



Review article

A Prospective Study on *Parpati Kalpana* w.s.r to *Panchamrut 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 11th century and is found widely in Ayurveda literature. *Parpati Rasayanas* have high therapeutic value, potent, less toxic and cost effective medicines. *Panchamruta 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 *Panchamruta Parpati*.

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

Introduction

Introduction of Mercury, Metals and minerals in the therapeutics started almost a new era, it was accepted much earlier that every thing 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 (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 (Flakes) is a well known and successfully used preparation for the management of *Grahani* (Malabsorption sprue syndrome). Before the invention of *Parpati*, *Grahani* was

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considered difficult to cure but after the invention of *Parpati* it became curable. 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 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 8th / 9th 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 *RasaParpati* (*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* (11th century A.D.).

A detail description of *RasaParpati* 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 *RasParpati* by *Chakrapani* i.e. “*RasaParpatika 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.

Types of *Parpati*:

I Basing upon the *Kajjali* and other ingredients, it is of three types

1. *Parpati* containing only *Kajjali* of *Parada* and *Gandhaka*.

Ex. *Rasa Parpati*

2. *Parpati* containing *Kajjali* with one or more *loha / dhatu*.

Ex. *Swarna Parpati*, *Panchamrita Parpati*, *Loha Parpati*, *Vijaya Parpati*, *Gagan Parpati*, *Mandoor Parpati*, *Mani Parpati*.

3. *Parpati* containing *kajjali* and one or more vegetable drugs.

Ex: *Pranada Parpati*, *Bola Parpati*.



II. Again on the basis of ingredients *Parpatis* are of 2 types:

1. **Sagandha Parpati:** Containing Parada and Gandhaka ex: *Rasa Parpati*, *Gagan Parpati*, *Tamra Parpati*, *Swarna Parpati*, *Loha Parpati*, *Bola Parpati*, *Panchamrita Parpati*, *Vijaya Parpati*, *Mandoor Parpati*, *Mani Parpati*, *Pranada Parpati* etc.,

2. **Nirgandha Parpati:** Without Parada and Gandhaka ex: *Sweta Parpati*, *Malla Parpati*, *Sital Parpati* etc.,

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 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 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.

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

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

Khara paka: In this stage the product can not be converted in to *Parpati* form and powder form. It loses its actual luster. It is not indicated for therapeutic purpose. But exceptionally *Rudra Parpati* is only one *Parpati* prepared by Kharapaka.

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 Antrasodha, Antravrana, 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 *sanGrahani* etc., the chief ingredients of *Parpati* i.e., Parada and Gandhaka are pardhiva 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 Bilious products. During the preparation of *Parpati* these Bilious 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 pitha 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 Kalpana which is formulated by using the products and byproducts of vegetable, minerals and animal origin and this is the unique feature of this Kalpana.

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 un-capturability of Mercury. It was Chakrapani (11th 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 *Rambha patra*, *Eranda* leaves and covered with another leaf and pressed, here the leaves that are specified are green in color 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.

The effects of chlorophyll are:

Green leaves contain Chlorophyll
($C_{55}H_{70}O_6N_4Mg$)

a).	Carotene	:	Orange
b).	Xanthophyll	:	Yellow
c).	Chlorophyll A	:	Blue Green

d).	Chlorophyll B	:	Yellow to Green
e).	Phaeophytin	:	Green

Properties of Chlorophyll are summarized as below mentioned

1. Detoxifies Liver.
2. Eliminates body odor.
3. Anti-mutagenic activity.
4. Anti-Oxidant than Carotene, beta carotene, Vit C & E.
5. Anti-atherogenic.
6. Free radical scavenger.
7. Stimulates enzymes activity.
8. Clears constipation & Flatus.
9. Calcium oxalate stones are dissolved.
10. Cholesterol & triglycerides.
11. Natural body cleaners, Rebuild neutralizer of toxins.
12. Natural antiseptic and antibacterial.
13. Anti yeast activity challenges *Candida* Species.
14. Anti-inflammatory – useful in arthritis, mouth ulcers ulcerative colitis and Sore throat.
15. Promotes healthy intestinal flora.
16. Significantly inhibits several mutagens, cigarette smoke, petroleum and diesel emission particles coal dust.
17. Marked reduction in Liver and cancer of
18. Blood in Anemia.
19. Naturally supplements Vit, Minerals, enzymes
20. Abundant, Non toxic, may be life saving.

Role of *Parpati* in *Grahani*:

Grahani can be considered to be a syndrome with persistent chronic diarrhoea 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 some times



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, Usnaguna 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 usna properties of the drugs the intestinal ducts 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 swa*Rasa* 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, 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, 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:****1. Pathya:**

Kakamachi, Patola, Pugiphal, Ardrak, Vastuka, Kadalipuspha, Brinjal (black and without seeds), old shalidhanya, 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 *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 sevana, 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 profuse quantity of betel nut in a day. On 3rd 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).

Use of *Parpati* in diseases along with Anupana:

1. Unmada – Rasna mool churna and Goghrita.
2. Apasmar – Brahmi swaras and Trikatu churna
3. SanGrahani – Sweta Jeeraka Churna and Hingu.
4. Udara soola – Oil of Eranda beeja
5. Pandu with sotha – Guggulu churna
6. Kustha – Nimba panchanga, Bakuchi and Bhringaraj churna
7. Vatajwara – Dasool Kwatha
8. Kasa – Trikatu Churna (R.T.6/14 – 153)

Details of Panchamrit *Parpati*:

Mercury (Parada), Sulphur (Gandhaka), Mica (Abraka), Iron (Loha), Copper (Tamra) are the five constituents of Panchamrit *Parpati* as described by Dunduka Nath in 14th A.D. in Resendra Chintamani. The same has been adopted by later workers i.e. Govind das etc. This is the popular Panchamarit *Parpati* of today however the word Panchamrit was coined early by Bindu in *Rasa padhati*. Constituents of Panchamrita *Parpati* are only four according to him. It does not contain iron but in place of it sulphur is used in double quantity. Lolubaraj (16th A.D.) has also described only four constituents. In this Panchamrit *Parpati*, instead of Tamra, Gandhaka has been used in double quantity. Vidyapati (17thA.D.) completely changed the constituents of Panchamrit *Parpati*. According to him, Naga and Vanga Bhasma are added in place of Loha and Abraka. Later Pandit Hariprapanna shahtri has compiled nine varieties of Panchamarit *Parpati* in Rasyoga Sagar. There are little variations in many of them but the fourth type is quite different which contains Swarna, Rajita, Tamra, Loha, Naga Vanga, Abraka, Gandhaka and Mercury. Thus it contains maximum numbers of ingredients, however, the name Panchamrit *Parpati* is retained which denotes only five constituents. It has been also treated by several other drugs of herbal and minerals origin. It is most obvious from this attempt that the *Rasayanacharyas* wanted to increase the potency or to widen the range of efficacy by adding several new ingredients from time to time.

The Panchamrita *Parpati* (Fourth type) which is described in *Rasayoga* sagar was subject to Crystallography study in the department of Physics, Banaras Hindu University, Varanasi, for scientific study under the supervision of Dr.O.N.Srivastava, Reader Dept.of



Physics, Banaras Hindu University, Varanasi. His reference is here with mentioned....

“The sample is certainly crystalline as clear cut powder lines are visible. In the pattern of lines, evidence for the presence of f.c.c elements can clearly be seen, the lines are of course little broad. This would indicate that the following elements are present.

Gold [Au]
Silver [Ag]
Copper [Cu]

The line other than those following the f.c.c pattern is $N [h^2+K^2+I^2] = 3, 4, 8, 11, \dots$. Are rather too many indicating that this belongs to a system other than? These would most probably come from the element Tin. Thus besides the above three elements Tin is also thought to be present. The presence of other possible elements is not proved, based on the present powder. X-Ray diffraction pattern”.

From the above reports it is seen that the metal from different compounds is a mixture Substances. Those which remain in crystal form are only traceable. By this method, for others, other technique has to be adopted. Of course the conversion of metal into other forms by this process has much importance from the point of view of penetration in the wall of the Gut and adsorption in the system. For the study on this line, it is suggested to throw sufficient light on the constitution of the type of *Parpati*.

The dose of Panchamrita *Parpati* is as usual except the last one which has been presented to be taken in the does of 125 mg only. Regarding indications, Panchamrita *Parpati* is supposed to be used for Dyspepsia, Mal absorption syndrome, chronic Cough, Haemoptysis, Tuberculosis, Arthritis and Skin disorders.

Tabular representation of details of different types of Panchamrita *Parpati* in different classics:

S.No	Typ of <i>Rasa Parpati</i>	Ingredients with Quantity	Dose & Anupana	Indications	Textual References
1	Panchamrita <i>Parpati</i>	SuddhaParada - 4 Masha SuddhaGandhak- 8 Masha LohaBhasma - 2 Masha AbhrakBhasma - 1 Masha Tamra Bhasma - 4 Ratti	2-2- Ratti Ghee, Milk, Madhu	<i>Grahani</i> , Aruchi, Chardi, Dusta Arsas, Atisara, Raktapitta	Rasendra SaRasangraha, <i>Rasa</i> Chandamsu, Bhaisajya Ratnavali, <i>Rasa</i> Chintamani, Vaidya Kalpe drum, <i>Rasa</i> Ratnakara, Rasaraj Sundar, Rasendra Kalpadruma, <i>Rasa</i> Kamadhenu, Yogi Maharava,



					<i>Rasajalanidhi,</i>
02	Panchamrita <i>Parpati</i>	Suddha Parada - 1Pala SuddhaGandhaka - 1Karsa TamraBhasma - 1 Pala Parada Bhasma - 1 Pala Shodhita Vatsanabi - 1 Pala	2-2-Ratti Ghee, Madhu, Bakuchi Kashaya	Kusta	Chikitsakrama Kalpavalli
03	Panchamrita <i>Parpati</i>	Suddha Gandhaka - 2 Parts Abhraka Bhasma - 2 Parts Suddha Parada - 1 Part Loha Bhasma - 1 Part Tamra Bhasma - 1 Part	2-2- Ratti	Kasa, Atisara, Jwara, Kamala, Pandu, Prameha	Chikitsa Sara, <i>RasaVaidya</i> Chandrodaya
04	Panchamrita <i>Parpati</i>	Swarna Bhasma - 1 Karsa Rajitha Bhasma - 2 Karsa Tamra Bhasma - 3 Karsa Abhraka Satvam - 5 Karsa KantalohaBhasma- 5 Karsa Nagavanga Bhasma - 4 Mash Suddha Gandhaka - 4 Karsa Suddha Manashila - 4 Karsa Suddha Haratala - 4 Karsa Suddha Parada - 10 Karsa Suddha Gandhaka - 20 Karsa	1 Ratti	Rajayakshma Swas, Kasa Visuchika, Prameha Aruchi	<i>RasaRatna</i> Samuchaya <i>Rasaraja</i> Sundara
05	Panchamrita <i>Parpati</i>	Tamra Bhasma - 1Part Loha Bhasma - 1 Part Suddha Gandhaka - 1Part Suddha Parada - 1Part	3-3-Ratti Ghee, Madhu	Agnimandya Swasa, Kshaya	<i>Rasavatara</i> Narayana Vilas



		Sonamukhi - 1 Part			
06	Panchamrita <i>Parpati</i>	Suddha Parada - 1Part Suddha Gandhaka - 1 Part Suddha Tamra Bhasma - 1Part SuddhaAbhrakaBhasma -1Part Suddha Loha Bhasma - 2Part	3-3-Ratti Ghee, Milk	Mandagni, Atisara, <i>Grahani</i> ,Kamala, Pandu, Kusta, Pleeha Gulma,Shotha, Amavata,Jalodara	<i>Rasavatara</i>
7	Panchamrita <i>Parpati</i>	Suddha Parada - 1Part Loha Bhasma - 1 Part Abhraka Bhasma- 1Part Tamra Bhasma - 1Part Suddha Gandhaka - 2 Part	3-3- Ratti Gomutra,	Jeerna Jwara, Atisara, Kasa, Kamala, Pandu, Prameha	<i>Rasaraja</i> Sundar Vaidya Darpana <i>Rasa</i> Kaumudi <i>Rasa</i> Ratna Manimala <i>Rasa</i> Pradeep <i>Rasayana</i> Khandam VaidyaChintamani <i>Rasa</i> Muktavali Yogichandrika <i>Rasa</i> paddati <i>Rasa</i> Parijatha Nighantu Ratnakara
08	Panchamrita <i>Parpati</i>	Tamra Bhasma - 1Part Naga Bhasma -1 Part Loha Bhasma -1 Part Vanga Bhasma - 1Part Suddha Parada - 1Part Suddha Gandhaka - 10 Part	6-6-Ratti Pippali, Madhu	Kasa, Kshaya, <i>Grahani</i> Arsas	Vaidya Rahasyam, <i>Rasavatar</i> , <i>Rasa</i> Kamadhenu, <i>Rasa</i> Bhed Chandrodaya, Yoga Chandrika,
09	Panchamrita <i>Parpati</i>	Tamra Bhasma - 1 Part Abhraka Bhasma - 1Part Shanka Bhasma - 1Part	1-1- Ratti Madhu	Samasta roga	Rasendra Kalpadrum



		Parada Bhasma - 1 Part Parada Bhasma - 1 Part Suddha Gandhaka - 4 Part			
10	Panchamrita <i>Parpati</i>	Suddha Parada – 1 part Suddha Gandhaka – 4 Parts Loha Bhasma – 1 Part Tamra Bhasma – 1 Part Abhraka Bhasma – 1 Part	1 – 3 Ratti, Jeeraka, Madhu, Buttermilk DadimaRasa	Atisara, <i>Grahani</i> Pandu, Aruchi, Sula	Siddha yoga Sangraham
11	Panchamrita <i>Parpati</i>	Suddha Parada – 2 part Suddha Gandhaka – 8 Parts Loha Bhasma – 2 Part Tamra Bhasma – 2 Part Abraka Bhasma – 1 Part	1 – 3 Ratti Jeeraka, Madhu, Buttermilk	Ama and Rakta yukta Pravahika	Yoga Ratnakara

Conclusion:

There are several types of scaly preparations of Mercury viz, Pranada, Chandramitra, Unmada, Kushthanta, Bola and Abhra *Parpati* etc, 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. Few formulations were nomenclatured basing upon number of the chief

ingredients i.e. if five ingredients are there then it is Panchamrita *Parpati* and seven ingredients then it is Saptamrita *Parpati*. Few names have been also proposed on the basis of their special indications and efficacy i.e. Kusthanta *Parpati* which is useful in Kushta disease.

A great variation is observed regarding the ingredient in the same *Parpati* for example Panchamrit *Parpati* alone has been described to be of nine types as described by Vaidya Hariprapanna Sharma in *Rasayoga Sagar*. 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 *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*.

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, Kupilu *SwaRasa* 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 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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