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A REVIEW OF PARPATI KALPANA W.S.R TO SHEEETALA PARPATI

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ABSTRACT

Ayurveda, often refered as the “science of life,” derives its name from two Sanskrit words: *Ayur*, meaning life, and *Veda*, meaning knowledge or science. It is a traditional system of medicine that emphasizes the holistic relationship between the body, mind, and soul. In Ayurveda one of its specialized branches is Rasashastra, focuses on the pharmaceutical and therapeutic use of metals and minerals. Based on their preparation methods, Parada formulations are classified into four major types: Khalviya Rasayana, Parpati Rasayana, Pottali Rasayana, and Kupipakwa Rasa. Parpati Kalpana is an Ayurvedic pharmaceutical preparation named after its thin, papad-like shape . Although the preparation method is similar, variations in ingredients provide diverse traditional therapeutic applications. Its quality and safety depend on proper preparation, dosage, and quality control. Parpati Rasayanas are valued in Ayurveda for their therapeutic potential, potency, and cost-effectiveness, while their safety depends on proper preparation and quality control. A comprehensive review of classical literature and available references on Parpati Kalpana and Kutaja Parpati is presented in this section.

INDRODUCTION

Rasashastra is a specialized field of Ayurveda concerned with the processing and traditional medicinal use of metals, minerals, and substances such as Parada (mercury). Owing to the liquid nature and potential toxicity of mercury, it is subjected to various pharmaceutical procedures known as Samskaras. The process of converting mercury from its liquid state into a solid, powder, or bolus form is known as Rasa Bandha. Parpati Kalpana is a type of Agnisthayi Murchhita Parad Bandha; Pota Bandha, in which Kajjali is subjected to heat and transformed into a thin, flake-like form. Due to its Laghutva (lightness) property, Parpati is traditionally considered suitable for therapeutic use across different age groups, from paediatric to geriatric patients.[1]

In Ayurvedic practice, Parpati formulations are primarily described for managing certain gastrointestinal conditions. Variations in ingredients and preparation techniques give rise to different types of Parpati with distinct traditional applications. Studying these formulations through pharmaceutical standardization, physicochemical characterization, and systematic safety evaluation is essential for understanding their properties and ensuring quality. Parpati Kalpana is a traditional Ayurvedic formulation widely described in the management of Grahani (digestive disorders), Atisara (diarrhoea), Agnimandya (impaired digestion), Arsha (haemorrhoids), Gulma (abdominal masses), Kushta (skin disorders), and Rajayakshma (a condition traditionally associated with tuberculosis). Its therapeutic applications vary according to the type and composition of the formulation.

A. ETYMOLOGY

The word Parpati originates from the Sanskrit term Parpata, meaning a thin, crisp wafer.[2] It is a traditional Rasashastra formulation distinguished by its thin, brittle, and flake-like structure. It is prepared by heating Kajjali under controlled conditions, resulting in a wafer-shaped product that may be administered in powdered form according to traditional practice. Classical texts such as Rasatarangini also use the term Parpatika, while Bharat Bhaishajya Ratnakar describes fragments remaining in the preparation vessel in connection with this term. Therefore, Parpata, Parpati, and Parpatika are related terms found in Ayurvedic literature.

B. HISTORY

The exact originator of Parpati Kalpana remains uncertain. Rasendra Mangala, an early text of Rasashastra, describes its use in the management of Kushta Roga. Chakrapani Datta, the

author of Chakradatta (11th century CE), discussed Parpati Kalpana under Grahani Chikitsa and referred to it as Rasa Parpati. Various classical texts, including Rasa Ratna Samuccaya, Rasendra Sara Sangraha, Rasa Prakasha Sudhakara, and Yogaratnakara, provide references to different types of Parpati. Bhavaprakasha and Bhaishajya Ratnavali also describe several Parpati formulations, with Shrivatsanka mentioned in connection with the origin of Rasa Parpati. Rasatarangini, a later text on Rasashastra, provides detailed descriptions of the preparation methods, stages of heating (Paka Kala), and characteristic features of proper preparation (Paka Lakshana).

C. NOMENCLATURE OF DIFFERENT PARPATI KALPANAS

1. Based on primary ingredients: Rasa Parpati is prepared using Parada (mercury) and Gandhaka (sulphur).
2. Based on metals or minerals: Formulations containing additional metallic ingredients are named accordingly, for example, Lauh Parpati.
3. Based on added medicinal substances: Preparations containing specific herbal or other medicinal ingredients are named after those substances, such as Bola Parpati.
4. Based on the number of ingredients: Formulations are named according to their principal constituents, such as Panchamrita Parpati.
5. Based on therapeutic indications: Certain formulations are named according to their traditional uses, such as Kushthanta Parpati, associated with skin disorders.
6. Based on colour: Preparations are named according to their characteristic colour, for example, Shweta Parpati.
7. Based on the associated person: Some formulations are named after their traditional proponents or associated practitioners, such as Bhairavnatha Parpati.
8. Based on composition: Certain preparations, such as Malla Parpati, differ in their ingredients from conventional Parpati formulations and are classified accordingly.

TYPES OF PARPATI KALPANA[3]

1. Sagandha Parpati: Prepared using Gandhaka (sulphur) as an ingredient. Examples include Rasa Parpati, Tamra Parpati, Loha Parpati, and Vyoma Parpati.
2. Nirgandha Parpati: Prepared without the addition of Gandhaka (sulphur). Examples include Kshara Parpati, Malla Parpati, and Somala Parpati.

MATERIAL AND METHODS

1. **Lauha Darvi** (Iron Pan) An iron pan is commonly used to heat and liquefy Kajjali during Parpati preparation[5]. Some classical texts also mention the use of a copper vessel (Tamra Patra)
2. **Agni** (Heat): Mild heat (Mridu Agni) is applied using a stove, electric heater, or traditional furnace to transform Kajjali into a suitable consistency for Parpati formation.
3. **Ghrita** (Ghee): Ghee prevents Kajjali from sticking to the vessel and leaf. Traditionally, it is also considered beneficial for balancing Vata and Pitta.
4. **Gomaya** (Cow Dung): Cow dung is traditionally used in the preparation setup. Its specific contribution to the therapeutic properties of Parpati requires scientific verification.
5. **Patra** (Leaf): Leaves such as Kadali (banana), Kutaja, Kamala (lotus), and Eranda (castor) are used to separate Parpati from direct contact with cow dung.Kadali Patra possesses Kashaya Rasa (astringent taste), which is traditionally considered to support the potency of Parpati Kalpana.[6]
6. **Warm Water**: Warm water is used to remove residual ghee or oily material from the prepared Parpati, followed by drying

METHODOLOGY

Preparation of Kajjali

Kajjali serves as the fundamental ingredient in most types of Parpati Kalpana, as it is generally prepared using Shuddha Parada (purified mercury) and Shuddha Gandhaka (purified sulphur). It is obtained by continuously triturating these ingredients, with or without other specified metals, without adding any liquid medium, until a fine, black, lustreless powder is formed.

In certain preparations, such as Rasa Parpati, additional metals like gold, silver, copper, or iron may be incorporated. When gold or silver is included, it is generally triturated with mercury first, followed by the addition of sulphur to obtain Kajjali. In other types of Parpati, sulphur is added to mercury initially, and the required Dhatu Bhasmas are incorporated subsequently, according to the specific formulation.

Preparation of Parpati

Fresh cow dung (Gomaya) and banana leaves (Kadali Patra) are collected for the preparation. The cow dung is spread over a flat surface to form a uniform platform, and a banana leaf is

placed over it. Small portions of cow dung are wrapped in banana leaves to prepare small boluses (Pottali), which are used during the pressing process.

An iron ladle (Loha Darvi) is coated with ghee (Ghrita), and the banana leaf used for receiving the molten material is also smeared with ghee. The prepared Kajjali is transferred into the greased ladle and heated over a mild flame while being stirred continuously. Once the mixture melts completely and forms a uniform liquid mass, it is carefully poured onto the prepared banana leaf.

Immediately after pouring, the molten material is gently pressed using the prepared Gomaya Pottali. Within a short period, the material solidifies into thin, brittle flakes known as Parpati. The flakes are then collected carefully and stored in a suitable, clean, dry container for further use.

Parpati Paka[7]

Classical Ayurvedic texts describe three stages of Paka (cooking) during the preparation of Parpati Kalpana. These stages are classified according to the degree of heating and the characteristics of the final product:

Mridu Paka Madhyama Paka Khara Paka

1. **Mridu Paka:** Obtained by mild heating. The colour changes to (*Mayura Chandrika Varna*).[8] The product is smooth, less lustrous, and breaks without a crackling sound.
2. **Madhyama Paka:** Achieved through moderate heating. The *Parpati* becomes crisp, produces a crackling sound when broken, and exhibits silvery-white edges with a black surface.[9]
3. **Khara Paka:** Results from excessive heating. The product becomes dry, coarse, and reddish in colour and is considered difficult to digest.

Parpati Prayoga[10]

1. **Samanya Prayoga:** Parpati is traditionally administered in doses of 1–2 Ratti (125–250 mg), mixed with fried Jeeraka (cumin) and Hingu (asafoetida) in divided doses, without strict dietary restrictions.
2. **Vishesha Prayoga** (Kalpa Prayoga): The classical regimen begins with 2 Ratti, gradually increases by 1 Ratti daily or on alternate days up to 10 Ratti, and then reduces the dose gradually. This pattern is known as Chakra or Mandala Prayoga. Dietary restrictions

include Anna (food), Jala (water), and Lavana (salt), while Ksheera (cow's milk), Takra (buttermilk), and fruit juices are traditionally described as beneficial.

Pathya and Apathya

1. **Pathya:** According to *Rasa Tarangini*, recommended foods during *Parpati Sevan* include *Kakamachi*, *Patola*, *Pugiphala*, ginger, banana flowers, brinjal, aged *Shali Dhanya*, and cow's milk mixed with sugar.
2. **Apathya:** River and well water are traditionally restricted during *Parpati Kalpa Prayoga*. Buttermilk is recommended, while sour foods (*Amla Sevana*) are generally avoided during the treatment period.[11]

Use of Parpati in Various Diseases with Anupana.[12,13]

Traditional Ayurvedic texts describe the following *Anupana* (adjuvants) for administering *Parpati* in different conditions:

- **Unmada:** *Goghrita* and *Rasna Moola Churna*.
- **apasmara:** *Brahmi Swarasa* and *Trikatu Churna*.
- **Sangrahani:** *Hingu* and *Shweta Jeeraka Churna*.6
- **Udara Shoola:** Castor seed oil (*Eranda Beeja Taila*).
- **Pandu with Shotha:** *Guggulu Churna*.
- **Kushtha:** *Bakuchi*, *Bhringaraja Churna*, and *Nimba Panchanga*.

Shelf Life[14]: According to Rule 161-B of the Drugs and Cosmetics (Fifth Amendment) Rules, 2016, Parpati preparations have a prescribed shelf life of 10 years.

Anupana[15]: The traditional Anupana (adjuvant) used with Parpati includes Madhu (honey), Ksheera (milk), Ghrita (ghee), Takra (buttermilk), Bharjita Jeeraka (roasted cumin), Sita (sugar), and Dadima Swarasa (pomegranate juice).

METHOD OF PREPARATION OF SHEETHALA PARPATI[16]

Materials - yantra, Loha darvi, Spoon, Khaiwa yanthra, Plate, Vastra, Match box

Suryakshara – 20 tola

Gandhakamla (Sulphuric acid) – 1 tola

PROCEDURE

20 tola of Suryakshara and 2 tola of Gandhakamla were taken in a Khalwayantra and triturated thoroughly (Mardana). During trituration, the evolution of fumes was observed. The

process was continued until the fumes ceased and a homogeneous mixture was obtained.

A portion of the prepared mixture was transferred to a Darvi and heated over mild heat (Mandagni), with continuous stirring using a spoon. The mixture gradually melted and, after complete liquefaction, was poured onto a smooth marble surface. It was then gently pressed with a plate to obtain Sheetha parpati.

Dosage

6–12 Ratti, as reported in the source.

Anupana

Jeeraka Churna with Sheetala Jala (cold water).

Properties and Cautions

Traditional properties

Described as having Ushna (heating) and Tikshna (sharp or intense) properties. Traditionally associated with digestive action.

Described as influencing Vata and Pitta Doshas.

Cautions

The text warns against excessive dosage.

Overuse may cause adverse effects, as described by the author.

The preparation contains a substance identified in the text as sulphuric acid; therefore, its safety must be independently established before any medicinal use.

Traditional Indications

According to the text, Sheetala Parpati is traditionally indicated in the following conditions:

Mutrakrichra – Difficulty or discomfort during urination. Chardi – Vomiting.

Udara Shoola – Abdominal pain.

Vata-Pitta disorders – Conditions described in Ayurveda as involving an imbalance of Vata and Pitta Doshas.

Daha – Burning sensation.

Digestive disorders – Certain gastrointestinal complaints mentioned in the text.

CONCLUSION

Sheetala Parpati is a unique Ayurvedic formulation prepared without Parada (mercury), and its method of preparation differs from other Parpati formulations. While most Parpati preparations are traditionally associated with Grahani Roga, Sheetala Parpati is indicated for Mutrakricchra (painful or difficult urination) and Mutravarodha (urinary obstruction). Suryakshara is traditionally described as Atiushna (excessively heating), Tikshna (sharp), Dahaka (burning), and Shoshaka (drying), with Vatanashaka (Vata-alleviating) and Pittakara (Pitta-aggravating) properties. Therefore, careful attention to dosage, duration of use, and proper pharmaceutical preparation is important. Physicochemical evaluation of the formulation helps assess its quality and establish preliminary standards for consistent preparation.

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