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A Review on Classical Ayurvedic Preparation “*Panchamrita Parpati*”

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Abstract

Ayurveda the ancient most medical science has dealt with several herbomineral formulations which are found very much effective in the management of chronic ailments. *Panchamrit Parpati* is such a herbomineral compound is being used by the ayurvedic physician from medieval period to till date in the management of several chronic diseases. *Panchamrit Parpati* is a very popular medicine in ayurveda and as per his name concern it contains five important minerals which are use to make this formulation by a specific process called ‘*parpati*’ preparation. The ancient ayurvedic literatures of the different period have been vividly reviewed to collect the information regarding preparation, properties, mode of action, dose and therapeutic indication of the drug and that information have been submitted here in this article with a methodical manner to establish the claim of our classics. The drug has beneficial curative and preventive effect on the problems like *atisara* (diarrhoea), *grahani* (irritable bowel disease), *arsha* (haemorrhoids), *swash* (breathing difficulty) etc. The unique preparatory process of the drug causes enhancement of potency of the ill gut through maintenance of *jatharagni* & *dhatwagni*.

Keywords: Panchamrita parpati, kostha, kosthagni, pachakagni

Introduction

Rasausadhi of ayurveda has been introduced in second or fourth century A.D. by Nagarjuna, before that ayurvedic treatment was mostly based on herbal ingredients or somewhere on animal components like milk, cows’ urine, *prabal*, *shankha* etc. Introduction of *agni* in ayurveda is a unique concept beside the theory of *dosha*, *dhatu* and *mala* because homeostasis of *dosa*, *dhatu*, *mala* & *agni* are the key factors of true physical health. *Agni* is the most important one which keeps balance between *vata* & *kapha* and provides nourishments to the *dhatu* (tissue). There are 13 types of *agni* have been mentioned by our classics where seven *dhatwagni*, five *bhutagni* & one and only *jatharagni* are the member of those *trayodas agni*’s. It has also been stated by *charak* that *pachakagni* or *jatharagni* is the main agni which maintain the strength and action of other twelve *agnis*. In Human gut the structure *grahani* (started from pyloric end of the stomach to the whole of the small intestine) is producing *agni* where “*Sasthi Pittadhara Kala* ^[1]” remains. When the disturbances found in *sasthi pittadhara kala* of human gut then the digestion, metabolism, absorption and assimilation of food became deranged and causes the diseases *grahani roga* which is similar to the irritable bowel syndrome or malabsorption syndrome of modern medical science. As now a days IBS is a great health hazards to the society and no such effective remedies are found in modern medical science to combat such

problem, so efforts are going on to find out the solutions through the concept of ancient ayurvedic science. *Panchamrit Parpati* is a unique composition praised by almost all ancestors of medieval period and also the ayurvedist of present era as a *dipak* and *pachak* (stimulating agent for digestive and metabolic juice). It has been known to all that, after a long suffering from digestive diseases like diarrhoea, dysentery, gastritis etc the gut become ill and inability to perform proper reflexes by producing several digestive and evacuatory problems. In such chronic ill, inactive, hypoactive & hyperactive condition the prime aim of physician is restoration of *agni* & making healthy intestinal mucosa. The ingredients like *gandhak*, *parda*, *lauha*, *tamra*, *abhra* all are *rasayan* in action & the *parpati pak* like procedure makes those minerals very much potent towards absorption of the same & provides nourishment of the gut in general and in *sasthipittadhara kala* in specific. It is obviously known to all that when *agni bala* become more than the provocation of *kapha* become down & *rogi bala* (strength of patient) become more which gives rise to nourishment of the body as a whole through the afore said statement the *kapha pradhan roga* or *vata kapha pradhan* disease like *swas*, *kasa*, *rajyakshma* also could be treated successfully with the aids of *panchamrita parpati*. In present study different *nighantus* like *bhavprakash nighantu*, *kaiyadev nighantu*, *madanphala nighantu*, *raj nighantu*, *dhanwantari nighantu* etc. of mediavel periode has

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been vividly reviewed to gather information regarding the drug and it has been tried to supplement those data with diligence. The main aim and objectives of this article are to justify the claim of our ancestor regarding the properties action and effectiveness of *panchamrita parpati* with the references of different texts of ayurveda specially *nighantus* (Text related to ayurvedic formulations and pharmaceuticals).

Material and Methods

Ayurvedic literatures of different era like *Rasendra sar samgraha*, *Bhavprakash Nighantu*, *Kaiyadev Nighantu*, *Rasendra Chudamani* etc have been reviewed with chronological order. Those information's related to properties action dose etc. have been furnished here with in a methodical manner.

Method of preparation of *PANCHAMRITA PARPATI* is *VATI* (pill) *Kalpana*.

Doses: 250mg b.i.d

Result and Observation

Table 1: Composition of *Panchamrita Parpati* according to different Classics

S. No.	Drug Name	Ayurveda Samgraha [2]	Rasendra Sara Samgraha [3]	Rasendra Chintamani [4]
1	Gandhak	+	+	+
2	Parad	+	+	+
3	Lauha	+	+	+
4	Abhra	+	+	+
5	Tamra	+	+	+

Table 2: Showing the Pharmacodynamics (*Rasa, Guna, Virya, Vipaka and Dosa karma*) of *Rasa varga Dravya* present in *Panchamrita PARPATI*

Rasa	Rasapanchaka	Rasendra Sara Samgraha	Bhavprakash Nighantu [6] (1500-1600 A.D)	Kaivadeva Nightantuh [7] (1425 AD)	Rasendra Chudamani [8]
Parada	Rasa	-	Shadarasa	-	-
	Guna	-	Srigadha, Sara	-	-
	Virya	-	-	-	-
	Vipaka	-	-	-	-
	Dosa Karma	-	Trido Shnashak	-	-
Gandhaka	Rasa	Madhana	Katu Tikta Kasaya	Katu Tikta Kasaya	Madhu Rasa
	Guna	Usna	-	Sara	-
	Virya	Usna	Ushna Virya	Usna	Ushna
	Vipaka	Katu	Katu Vipaka	Katu	-
	Dosa Karma	-	Kaphavata shamak Pitta Janak	Pitta Vardhak	Katu Vipaka
Lauha	Rasa	-	Tikta Madhur Kasaya	Tikta, Kasaya, Madhura	-
	Guna	-	Guru	Guru, Ruksha	Tikta
	Virya	-	Shita	Shitavirya	Ushna, Snigdha, Sita
	Vipaka	-	-	-	Ushna/Shita
	Dosa Karma	-	Vatajanak Kaphapitta nasak	Vatakarak	-
Tamra	Rasa	-	-	Tikta, Madhura, Kasaya, Amla	Tridosas Samak
	Guna	Ushna	-	Laghu	Kasaya, Tikta, Madhura, Amla
	Virya	Ushna	-	Shita Virya	Sita, laghu, Sara, Singdha
	Vipaka	-	-	Katu vipaka	Ushna
	Dosa Karma	-	-	Kapha Pitta Nasan	Katu
Abhra	Rasa	-	Kasaya Madhur Rasa	Madhur, Kasaya	Lekhan
	Guna	-	Shita	Guru	-
	Virya	-	-	Shita Virya	Shita Virya
	Vipaka	-	-	-	-
	Dosa Karma	-	Tridosas Shamak	Triodosas Nasak	Vatapittakapha nasak

Table 3: Nine type of *Panchamrita parpati* according to *Rasayogsagar* and their therapeutic Uses [9]

Panchamrit Parpati-1	Suddha Gandhak: Suddha Parad: Lauha: Abhrak: Tamra Bhasma
Panchamrit Parpati-2	Suddha Gandhak: Tamra Bhasma: Paradbhasma: Suddha Vatsnabha: Kakmachi: Bakuchi Swaras: Ghee: Madhu
Panchamrit Parpati-3	Suddha Gandhak: Abhrak Bhasma: Suddha Parad: Lauha: Tamra bhasma
Panchamrit Parpati-4	Suvarna: Rajat: Tamra: Abhrak sattwa: Kanta lauha: Naag: Vanga: Suddha Gandhak: Manashila: Harital: Swarna Makshik: Nilanjan: Vatsnabh:, Suddha parad
Panchamrit Parpati-5	Swarna Makshik: Tamra: Lauhabhasma: Suddha parad: Suddha Gandhak
Panchamrit Parpati-6	Suddha Parad: Suddha Gandhak: Tamra: Abhrak Bhasma: Lauha Bhasma
Panchamrit Parpati-7	Suddha Parad: Lauha, Tamra: Abhrak Bhasma: suddha Gandhak
Panchamrit Parpati-8	Tamra: Naag: Lauha: Vanga: Suddha parad: Suddha Gandhak
Panchamrit Parpati-9	Tamra: Abhrak: Sankha: Parad: Suddha Gandhak

Table 4: Properties of Extra Three Herbal Ingredients Which are mentioned in *Rasayogsagar* as the Composition of *Panchamrita Parpati*

Single herbs	Rasapanchaka	Dhanvantri Nighantu ^[10] (1480 A.D)	Bhavaprakash Nighantu ^[11]	Madanapalle Nighantu ^[12] (1374 A.D)	Raj Nighantu ^[13] (1400 A.D)	Kaiyadev Nighantu ^[14]
Vatsanabha (Aconitum Forex)	Rasa	-	-	-	Ati Madhura	-
	Guna	-	-	Laghu, Usna	-	-
	Virya	-	-	-	Usna	-
	Vipaka	-	-	-	-	-
	Dosa Karma	-	-	Vata-Kaphahara	Vata-Kaphahara	-
Bakuchi (Psoralea corylifolia)	Rasa	Tikta	-	Madhur tikta	Tikta Katu	Kasaya, Tikta, Madhur
	Guna	-	-	Sita Sara Ruksha Guna	-	Ruksha
	Virya	Sheetavirya	-	-	Ushna Viirya	Shitavirya
	Vipaka	-	-	Katu	-	Katu Vipaka
	Dosa Karma	Kaphahara	-	Kaphahara	Kaphahara	-
Kakmachi (Solanum nigrum)	Rasa	Tikta	Tikta, Katu	-	-	Katu Tikta
	Guna	-	Snigadha	Snigadha Ushna	-	Snigadha Laghu
	Virya	Ushnavirya	Ushnavirya	-	Ushna Viirya	Ushna Virya
	Vipaka	-	-	-	-	Katu Vipaka
	Dosa Karma	Tridosahara	Tridosa nasak	Triddoshghna	Kaphahara	Tridosa nasak

Discussion

In review of the literatures, it has been revealed that *Panchamrita Parpati* has the multi-dimensional uses like *grahani arsha atisara swas rajyakshma* etc. This medicine is known as *rasausodhi* and usually it composed with the ingredient *parad: gandhak: lauha: tamra: abhra* in the ratio of 16:8:4:2:1. Interestingly other formulation of *panchamrita parpati* has also been found in *rasayogsagar* where nine types of *panchamrita parpati* with different composition are available. As maximum of the ancestors as well as ayurvedist considers *panchamrita parpati* with five ingredients so in present work this well accepted formulation has been taken to be reviewed. It is well known that *sodhita parad* (purified murcery) consist of *sadarasa (madhur amla lavan katu tikta kasaya)* and it is possessing the properties like *snigdha* (unctuous), *balya* (enhances strength), *Rasayan* (rejuvenative). *Sodhita gandhak* (purified sulpher) usually having madhur rasa (taste) and belonging the properties like sara (viscous), *Virya* (potency) is *ushna* (hot), Effect after absorption (*vipaka*) is *katu* (pungent). *Sodhita lauha* (purified iron) is *tikta* (bitter), *madhur* (sweet) in taste along with the qualities of *sheeta* (cold) sara (viscous), and *guru* (heavy). *Sodhita tamra* (purified copper) is also *tikta* and *madhura* in rasa, and that's carrying the properties like *laghu*, and having the potency as *ushna*. The last or fifth ingredient *sodhita abhrak* (purified mica) belonging the properties like *kasaya* (astringent) and *madhura* (sweet) in taste, *sheeta* (cold) in potency have undergone a special preparation named *parpati* preparation than the prepare medicine getting the name *panchamrita parpati* which shows the actions like *amapachan* (digestive) and useful in the treatment of *grahani, aruchi, vamana, atisara* etc.

Ayurveda gives maximum importance to the *kshetra* (space or area which becomes affected) than the *veeja* (causative organism) as in *grahani, puratan atisara, jalodara* like diseases represent a state where *mandagni* is main ethology for accumulation of the *rasa bhaga* or *drava bhaga* (watery portion) in body so stimulation of *agni* or enhancement of *agneya guna* (Metabolic fire) is mandatory towards treatment of those ailments. Among those five ingredients of *panchamrita parpati* as minimum of them are hot in potency and *katu* (pungent) in *vipaka* (effect after absorption), which

initiate *agni* to act on *annaavaha srota* to nourishes *pachak pitta* without causing roughness of *kostha* in first stage and *dhatwagni* (metabolic fire) later. In *parpati* preparation influence of fire for melting those ingredients also potentise the preparation with *ushna guna* which gives extra potency to the properties in its action of *amapachan* or *agni deepan*. *Grahani* is the special area where *panchamrita parpati* is frequently used because of its *ushna guna* which influences *sasthi pitta dhara kala* and provides strength as well as compatibility to the epithelial cells, mucus membrane, submucus layer as well as the muscular architecture of the elementary canal. Though *rasayogsagar* has mentioned nine types of *panchamrita parpati* yet on review it has also been observed that each and every varieties are potent in *agnidipan, pachan, vatasaman* and *kaphanasan* on the basis of Ayurvedic *samanya* and *visesh tatwa* (hot potentiality) of medicine are is capable to enhance the hotness (*agni*) of the *annavaha Stora* in general and *grahani* (the pyloric end of the stomach to end of the small intestine) in special.

Conclusion

From the above discussion it could be concluded that *panchamrita parpati* is a good metabolic or digestive fire enhancer, revitaliser of *annavaha* and *purishbaha srota* and very much useful in the treatment of *grahani, atisara, arsha, rajyaksha* etc.

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