

A BIRD VIEW OF POTTALI KALPANA – IN CURRENT TRADITIONAL PRACTICE

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ABSTRACT

Pottali kalpana is one among *Chaturvidha rasayana kalpana* of *Parada*. *Pottali kalpanas* are unique and strong *bandha* or hard consolidation process of *Parada*. *Pottali kalpanas* are explained as most potent form formulations which can be carried easily and also preserved easily. In this regard there were 70 *Pottalis* are explained in *Rasagranthas* among which 2 – 3 *Kalpas* are in use. In other part in traditional practice 86 *Pottali* forms of medicines are explained in Jain Granthas, which are seen in day today practice by traditional healers (*Paramparagat Vaidyas*). These formulations are more effective in the management of acute conditions of diseases.

Keywords: *Pottali Kalpana*, Traditional System, Jainism

INTRODUCTION

Rasashastra deals with Indian Alchemy which deals with *Parada* (Mercury). *Gandhaka* is used for pacifying the toxic effects and also enhances the therapeutical effect of Mercury.¹The basic property of mercurial preparations was described as these drugs have lesser dosage form and quickness in treating the diseases. for advising Rasa drugs there is no need of examination of patient, *Kala*, *Desha*, *Dosha* etc. these are administered on the basis of assessing *Vyadhi laxana* and *Yukti* of *vaidya*.² The mercurial preparation are broadly classified in to four categories. They are 1) *Kharaliya kalpana*. 2) *Parpati kalpana*. 3) *Kupipakwa kalpana* and 4) *Pottali kalpana*. Among these formulations *Pottali Kalpana* which is neglected part in the current practice. In the *Parishishta* of *Rasayoga sagar*³ 27 *Rasapottalis* are mentioned among which many are not seen in practice but they were merely documented in institutional PG thesis. Apart from *Rasashatra* text book there are 86 *Pottalis* are explained in Jain compendiums, which are prepared and used by traditional healers to treat acute condition. Some of the references we can find in *Pottali Vidhrum*.⁴

Definition of *Pottali*⁵:

Vistaaritasya vastunaha alpo bhavam pottam, pottalati gruhnati itee Pottali II

*Parada vignaneeyam*⁶

The concept developed to obtain to spread out drug material in to hard compact form is called *Pottali kalpana*.

Types of *Pottali*:⁷ On the basis of method of preparation of *Pottali kalpana* it as classified in to.

1. *Gandhaka drava swedana* method.
2. *Kaparda pooran* method.
3. *Putra paka* method.
4. *Valuka yantra* method.

Among these methods *Gandha drava* method is commonly used for the preparation of *Pottali*.

The *Gandhaka swedana* method is mentioned in Jain treatises for the preparation of compact *Pottali* formulation as first aid medicines which are cost effective. These *Pottali Kalpanas* are identified by their structure, action and names of *Nath* or *Tirthankar* who propagated it. Example: *Sthmba Pottali*, *Vrutta Pottali*, *Chandra pottali*, *Sura pot-*

tali, lekha pottali, Ashta moorta pottali, Chatushkona pottali. These are mentioned on structure and angles. On the basis of name *Natha pottali, Siddha rasa pottali, Rasa pottali, Suvarna pottali, Sarveswara pottali*.

Among these *Pottali* in this article five *Pottalis* are explained which are in day to day practice by traditional healers (Paramparagat vaidya);

1. *Astamurta Pottali*:⁸

As name indicates it is having eight angles and 8 faces arranged in the form crest of diamond.

Ingredients and method of preparation: 2 parts of *shodhita Parada*, 2 parts of *bringaraj shodhita Gandhaka*, ½ part of *Tamra bhasma*, ¼ part of *Hema beeja* and 1 part of *talaka* are lavigated with *Kumari swarasa* (Aloe vera juice) for 3 days and *Pottali Pachana* is done for 8 hours in *Gandhaka drava*. After proper *Pachana* it is placed in *Jambeera swarasa* for one day.

Uses (Indications): mainly used in *Hrudaya vikara, Sandhivikara, Gulmaja Udara shoola, Atisara*

Matra (doses): *Avartana* is done on *Sanekallu* (rotation on hard stone which is used to prepare *Chandan* paste) in honey method for usage i.e. 4 *Avartana* in *Atisaara*, 6 *Avartana* in *Hrudaya vikara*, 8 *Avartana* in *Sandhivata* and 10 *Avartana* in *Udara shoola*.

2. *Siddha rasa pottali*:⁹

The *Pottali* which is having capacity to combat the acute and chronic disease and which is explained by *Siddha bhairava* is referred as *Siddha rasa pottali*.

Ingredients and method of preparation: 3 parts of *Shodhita Parada*, 3 Parts of *shodhita Gandhaka*, ½ part *Hema beeja* processed in *Tuttha sadhita jala* for 36 hours and given in the shape *Gutika kara*. It is subjected for 6 hours of *Gandhak pachana*.

Uses: *Daruna Dushta vrana, Arshas and Bhagn dhara*.

Matra: 10 rotation processed in *Kadali kanda swarasa*.

3. *Naath Pottali*:¹⁰

Explained by *Acharya Matsendra Naath*

Ingredients and method of preparation: Equal quantity of *Ashta samskariata Parada, Rajata bhasma, Amruteekruta swarnamakshika Bhasma* and 4 parts of *Shodhita gandhaka*. *Kajjali* is prepared by using all the ingredients and processed with *Ahiphena Kashaya* for 7 days. This *rasa-kalka* is given in the shape *Kurma prushta* (Pentagonal), *pottali* is prepared and subjected for 18 hours *pachana* in *Gandhaka drava*.

Uses: *Apasmara, Manovibramsha*, to attain *Shareera siddhi*.

Matra: 8 *avartanas* with *Ikshurasa*.

4. *Sarveshwara Pottali*:¹¹

Ingredients and method of preparation: Equal quantity of *Shuddha Parada, Rajata bhasma, Swarna makshika bhasma, Shodhita Gandhaka*, ¼ part of *Hema bhasma*, 1/2 part of *Gunja choorna* is processed with *dhattura patra swarasa* for 3 days. *Puga kara pottali* is prepared.

Uses: In All types of *Jwara, Swasa, Kasa, Kamala and Adhyavata*.

Matra: 10 – 18 *Avartana* with *Ardraka swarasa*

5. *Suvarna Pottali*:¹²

Ingredients and method of preparation: 1part of *Shodhita Parada*, 1 Part of *Suvarna patra*, 1part of *Swarna Makshika* and 3 Parts of *Shodhita Gandhaka* processed in *Tanaduleeya Rasa* for 3 days and quadrangular shape *Pottali* is prepared after doing 8 hours of *Pachana* in *Gandhadrava*.

Uses: *Vajikara, Ateevrushya, Pumsatwa karaka, Santankara*.

Matra: 8 *Avartana* in *Dugdha* for 72 nights.

These preparations are available in day today practice of traditional vaidyas belongs to *Nath* and *Shaiva* Sampradaya are giving tremendous or miracle effect in treating acute and chronic condition of diseases.

DISCUSSION

Pottali kalpana is one among the fast acting drug explained by *Acharyas* in *Rasashastra* texts. Due to lack of practical application the present generation of Ayurvedic doctors are not aware of these medicines. Many times it will become difficult to explain the drug action in scientific way. But one can witness miracle healing of *Pottali Kalpanas* by traditional healers in chronic diseases. To bring these *Pottali kalpana* in to regular clinical practice proper documentation of traditional practice to frame a bridge in between tradition to Science is the need of hour. To full fill these criteria clinical researches may be carried out in the collaboration with different branches of AYUSH. In this regard some of the works are under phase wise clinical research. For example: *Nath pottali* in *Apasmara, Suvarna pottali* in oligospermia. Apart from clinical study one can carry out pharmaceutical analytical and structure analysis by preparing these formulations in the guidance of Vaidyas who are preparing these formulations for their personal traditional clinical practice.

CONCLUSION

Pottali kalpanas are the very effective method of binding of medicines to carry them safely. The concept of *Pottali* not only seen in *rasa* texts it also found in different manuscripts of Indian heritage. Scattered medicinal formulation

are to be compiled and scientifically propagated by taking the help of tradition Vaidyas to bring miracle healing me-

dicinal formulation to the lime light of science.



ASHTAMURTA POTTALI SIDDHA RASA POTTALI SARWESHWARA



NATH POTTALI SUWARNA POTTALI

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