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. The 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. The mercurial preparations 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 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 Vidhram.

Definition of Pottali:
Vistaartisyavastunahalpo bhavam pottam, pottalatigruhnatiiteePottaliII Paradavignaneeyam

The concept developed to obtain to spread out drug material in to hard compact form is called Pottali kalpana. Types of Pottali: 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. Puta paka 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: Sthamba 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. **Astawurta Pottali**: 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 ligavated 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 Atisara, 6 Avartana in Hrudaya vikara, 8 Avartana in Sandhivata and 10 Avartana in Udara shoola.

2. **Siddha rasa pottali**: 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 vruna, Arshas and Bhagndhara.

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

3. **Naath Pottali**: Explained by Acharya Matsendra Naath

**Ingredients and method of preparation:** Equal quantity of Ashta samskariata Parada, Rajata bhasma, Amruleekruta swarnamakshika Bhasma and 4 parts of Shodhita gandhika. 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 prushtha (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. **Sarweshvara Pottali**: 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**: 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 Sampadaya 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 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 medicinal formulation to the limelight of science.

Acknowledgement:
I am very much thankful to late Vaidya Krishnaji, Vaidya Bhimaji Pateel and Vaidya Natthudas for their support in bringing this article by sharing their knowledge and practical demonstrations of *Pottali Kalpana*.

REFERENCES:

Source of Support: Nil
Conflict Of Interest: None Declared