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Pottali Rasayana— The Emergency Medicine of Ayurveda W.S.R.To Hemgarbh Pottali

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Abstract – *Pottali rasayana* is an abandoned miraculous medicine which has its existence in ayurvedic classics, though it is the only emergency medicine described in ayurvedic texts. The *pottali rasayana* is one among the mercurial compound processed with the help of sulphur, the name *pottali* is given to this preparation, based on its compactness. i.e. the medicine of large magnitude is compacted into a small *pottali* like structure. The administration of *pottali rasayana* is also very unique as this is applied on the tongue after rubbing on a hard surface with the help of honey, ardraka or pan swaras. As its quick assimilation in the blood results in instant effect which proves its utility in emergency condition. During ancient time, it was used in sannipataj awastha like shock, comma or delirium as mentioned in Rasamritum.

Key words- *Pottali rasayana*, emergency, medicine, sulphur, sannipataj awastha, shock, coma

INTRODUCTION

Ayurvedic medicines had an important place in human health care since ancient time. The administration of Ayurvedic medicines have become much popular since last few decades. Ayurvedic medicine are herbal, mineral and herbo-mineral compounds, which are dealt under *Ras shastra* and *bhaishjya kalpna*. The qualities of *Rasaushadis* like quick action, small dose, palatability and high efficacy are the main causes of popularity of Rasshatriya preparations. In *Ras-shastra*, Parad (mercury) is the main constituent of herbo-mineral medicines. Mercurial compounds with sulphur are more common. There are mainly four types of mercurial preparations with sulphur, viz

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| 1. Kharaliya Rasayan | e.g. | Arogyavardhini vati |
| 2. Parpati Rasayan | e.g. | Ras Parpati |
| 3. Kupi pakva Rasayan | e.g. | Ras sindur |
| 4. Pottali Rasayan | e.g. | Hemgarbh Pottali Rasa |

The *pottali rasyana* is one among the mercurial compound processed with the help of sulphur. The word *Pottali* has been used in Ayurvedic classical books for different purposes. *Pottali* as a structure that keeps resemblance with a pouch having some herbal or other drugs in it. But from the point of view of *Rasa Shastra*, *Pottali Kalpana* should be considered as separate *Kalpana* of metallo-mineral drugs evolved in order to keep multiple components into a compactly processed form.

In ancient time, the physicians attending the patients were supposed to carry the medicine in the containers and during transportation, the medicine usually destroyed due to breakage of containers. Therefore there was a need of a form of medicine which is as effective as other forms, and it should be convenient to carry with no danger of destruction. So the *Pottali kalpana* came in to existence in which the medicine were hard and in solid form, where the Physicians used to carry the *Pottalis* with them comfortably and were able to administer it when and wherever required. *Pottali Kalpana* was invented with a vision for convenience in transportation, administration, dose fixation and preservation. Enhancement of properties of *Pottali kalpana* was an additional achievement in the process of formation of *Pottali*.

Now-a-days in fast growing world everybody wants quick results, quick fame, quick money, and quick cure i.e. a quick treatment by a quick medicine. The expectations are larger that the patients should be treated quickly and everyone wants miracle, even in emergency conditions the expectation are like that as the medicine is given, the patient should get up. Whenever we talk about the ayurvedic antibiotics we have nothing to say, although in daily practice or in surgical cases, antibiotics are eminent part of a medical prescription. But unfortunately we have not succeeded in developing an antibiotic which could be given by the name of ayurvedic antibiotic, If this preparation is given proper attention, it could be proved a mile stone in the field of ayurvedic antibiotics. Main contents of Hemgarbh Pottali Rasa are shudha Swarna, shudha Parada, Shudha Tamra Bhasma and shudha Gandhaka^[1]. These all

are the well established antimicrobial substances according to Ayurvedic literature, so a good antimicrobial activity was expected. So here we are trying to explore the most efficacious and wonderful drug i.e. Hema garbh pottali rasa, its method of preparation and uses.

MATERIAL & METHOD

Ayurvedic texts consider bhasma as efficient drug vehicle and recommend its use along with herbal preparations. It has also been narrated that this combined therapy enhances the efficacy of herbal preparations; besides their own effects. In pottali, parad is a main constituent which is a strong element to prevent jara (aging process), makes the body strong like vajra removes *vali palit* and cures all diseases^[2]. Gandhaka is the 2nd most important constituent of Hemgarbh pottali Rasa, purified Gandhaka is strong *jantughana* (microcidal), *krimighana*, *vishaghana* and *deepana pachana* in properties. Gandhaka is also having synergistic action with parad as it potentiates the properties of parada, because the Gandhaka is said to be “*sutendraviryaprad and sutjita*”^[3]. Another constituent of Hemgarbh Pottali Rasa is Swarna, which is an established and well described Rasayan by our great aacharyas, the Swarna is also a *balya*, *medhya*, *brimhana*, *ojovardhaka* and *tridoshaghang*^[4] as well. In metallic bhasma the bhasma of Tamra is another main ingredient of Hemgarbh Pottali Rasa, as we all know Tamra is useful in *Kasa*, *shwas*, *kusth*, *pandu* and *krimirog*^[5] etc it is also a major part of medicines being used for liver diseases and a famous cardiac stimulant. By the combination of copper bhasma and pure Gold and purified mercury and also with the combination of purified sulphur, Hemgarbh Pottali Rasa is prepared which is a potent medicine in emergency aspects.

VARIOUS TECHNIQUES OF POTTALI PREPARATION

Mainly three basic procedures could be classified as a method of pottali preparation –:

1. Bhavana Samskara
2. Puta paka Samskara
3. Pottali Paka

1. Bhavana Samskar

All Purified ingredients are mixed in *Khalva Yantra* and *Bhavana* should be given with some herbal juices or decoctions till the mass attains viscous and semisolid state. By examining the *Subhavita Lakshanas*, whole mixture is to be collected, dried, powdered and preserved. e.g. a. Hansa pottali rasa (R.S.S.)

b. Gandhakadi pottali rasa (R.R.S.)

2. Putapaka Samskara

In this method, after the collection of all ingredients according to classics, different putas are

given. Putas may be given either after filling in the kapard or directly to the mixtures of ingredients.

3. Pottali Paka

This is the method, which is originally associated with the concept of pottali, because after preparing a conical shape pottali, this is given continuous heat treatment in a molten sulphur until attainment of *paka lakshans*.

In many of the *Pottali* preparations *Parada* and *Gandhaka* are the basic ingredients *Shodhita Gandhaka* should be taken both as ingredient and for *Swedana* of *Pottali*. *Herbal drugs like Kumari, Tulasi, Chitraka, Baboola Nirryasa, etc.* are advocated as a binding agent for the shape of pottali. Texts opine the shape of *Shikhararambhikakara* means the base being wide with narrow pointed tip resembling the shape of a pyramid (Rasayana Sara) and according to some the shape of *Pottali* should be *Pugamatra Gutikhritva* the *Pottali* should look like *Pugaphala* (fruit of *Areca catechu* nut) in shape and size (Va. Chi) and some mentioned its shape should be of *Shankvakara*. Further a text mentions the size and shape of *Pottali* as *Karshya Manascha Vartika*, means *Pottali* should be in the shape of *Varti* and approximately weighing of one *Karshya*. The container in which *Pottali* is to be boiled in the molten Sulphur media should be of earthen one. the authors opine to use silk cloth to tie *Pottali* for *Gandhaka Paka* but the layers of the cloth to be tied vary from 1 – 4 sandwiched with fine powder of Sulphur

- Some specific signs have been mentioned in the Rasa classics for the determination of *Pottali Paka*. They can be categorized under the following headings.
 - a) As per the color of the *Gandhaka* the *Paka* of *Pottali* is considered perfect or completed when the color of the Sulphur becomes
 - i. *Vyoma Varna* (sky color) - Lakshmipathi Shastri on Y.R, Yadavji trikamji Acharya on Rasamrutam.
 - ii. *Neelashyama Varna* (bluish black) – by V.M.Dwivedi on B.R.S.
 - b) Metallic sound produced by *Pottali* when banged again the container or any hard substance.
 - c) Burning of cloth: During the processing when the cloth containing *Pottali* burns, that sign is considered as one of the *Paka Lakshanas* of *Pottali*.

METHOD OF ADMINISTRATION & IT'S USES

Administration of pottali should be done by scratching a line over the stone with the help of either ardraka swasara or pan swasara

(Rasamritam). Some text also mentioned madhu and ghrīt also. They are specifically preferable in diseases like *Kshaya*, *Kasa*, *Shwasa*, *Pakshaghata*, *Sangrahani*, *Panduroga*, *Hridroga*, *Napumsakata* etc. Approx 90% pottali described in literature are of putpaka method even than the method of Pottali preparation in Gandhak drav is more popular. It was thought that the Mercurials if treated with liquid Sulphur becomes therapeutically more efficacious. It is mentioned that all the *Vatis* or *Gutikas* can be made into *Pottali* by the general method of Pottali preparation. In this way *Anadabhairavi*, *Jwarankusha Rasa* etc. can also be made into *Pottali*.

Among all the *Pottalis*, Hemagarbha Pottali Rasa is the important *Pottali* preparation which is administered to the patient who is unconscious, in coma, or even at death bed, where the patient recover himself immediately by its administration. It helps to remove throat obstruction by the *Kapha* during death, because of which patient is able to breathe and speak out, also gains consciousness. Therefore, it is important to all the physicians to keep himself with such preparations for the emergency conditions.

Vagbhata has also observed that all the diseases are communicable (*Sancharanasila*). Susruta and Vagbhata had recognised a number of disease as *Samkramaka* (infectious). They have also indicated the association of micro-organisms with some such diseases. The diseases, which are considered communicable, by Sushruta^[6], Vabhata and Bhava Mishra are *Kustha* (leprosy and some skin

diseases), *Jwara* (fevers), *Sosha* (tuberculosis), *Netrabhisyaanda* (Ophthalmic and infected eye diseases), *Upadansa* (Syphilis), *Bhutonmada* (psychic and neurological upsets), *Romantika*, *Masurika* (Smallpox), *Granthi* (tumours and abscess), *Visarpa* (Eryseples), *Apasmara and sheetalika*. The role of Hema garbh pottali rasa is proved helpful in the management of infectious disease due to having anti microbial properties in it.

Conclusion-

Hemgarbh Pottali Rasa is the medicine described to use in *Sannipataj awastha*. The method of its administration helps its quick absorption directly from tongue to blood as the tongue has rich blood supply. It also escapes first pass metabolism which occurs in medicine through oral route. So a little quantity is proved to be highly efficient in controlling the emergency stages too. Although the preparation of pottali is little bit difficult as the *Lakshana* of Perfect *Pottali* (should be very fine, heavy and should not spread as granules/ pieces etc.) are attained only when prepared cautiously at each stage according to text. But its effect are miraculous. *Pottali* like *HemGarbha Pottali* is administered even in incurable and difficultly curable diseases. They are specifically preferable in diseases like *Kshaya*, *Kasa*, *Shwasa*, *Pakshaghata*, *Sangrahani*, *Panduroga*, *Hridroga*, *Napumsakata* etc.

Therefore this miraculous medicine should be universally accepted and should be used in the serious condition in respiratory disorders etc. so that it can again attain its previous glory.

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