

A REVIEW ON KUPIPAKWA RASAYAN

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ABSTRACT

Rasa shastra, one of the pharmacotherapeutic branches of Ayurved, incorporates many of the herbo mineral metallic pharmaceuticals preparations prepared out of the parad namely khalviya rasayana, pottali rasayana and kupi pakva rasayana. This research article focused on the kupi pakva rasayana. These are most popular among the processing mercury. It is believed that the cause for the invention of Kupipakva method might be certain special procedures done on Parada and Gandhaka and also the temperature is particularly controlled to get the desired effect in the final product. Such procedures of Gandhaka Jarana have firstly been mentioned by Acharya Govinda Bhagvat Pada in his treatise.

Key Words – Kupipakwa rasayan, Parad, Gandhaka Jarana.

AIM

To have a review on Kupipakva rasayana.

Kupipakwa Rasayana

- Kupipakwa Rasayana kalpana have always been known for their absolute potency and smaller dosage.
- They are largely produced and marketed by pharmaceutical companies.
- These formulations have very wider range of therapeutic utility.

Chaturvidha rasayana

- khalaviya rasayana
- parpati rasayana
- pottali rasayana
- kupipakwa rasayana

Kupipakwa Rasayana Definition -

This term indicates suitable glass bottle; pakwa means paka in agni; rasa term stands for parada and ayana means sthana. The formulations prepared by subjecting suddha parada, suddha gandhaka and any of the other rasadravya to a specific heat in any selected glass bottle following the unique method of preparation mentioned in the books in called as kupipakwa rasayana.

BRIEF HISTORY:

The first reference of kupipakwa rasayana may be traced from a book of 13 th century named “RASAPRAKASA SUDHAKARA” written by Sri Yasodhara.¹ 14 th Century book named Rasacintamani written by Sri Anandadeva Suri. From book of 16th Century named Rasakaumudi and 17th Century book named Ayurveda Prakasa and Rasatarangini a book of 20th Century deals with many Kupipakwa Rasayana kalpa²

NIRUKTI -

- kupi iti kacha kupi
- pakwam iti agnina pakwam
- rasasya paradasya
- ayanam sthanam arthat
- kupyam agninam pakwam yadrasaayanam tat kupi pakwa rasayanam

Classification of Kupipakwa rasayana yoga:

1. Depending on presence of gandhaka as ingredient:
 - a) Sagandha: contains gandhaka as ingredient
eg. Rasasindura, Manikya rasa, Malla sindura etc.

- b) Nirgandha: which doesn't contain gandhaka
eg. Rasakarpura, Rasapuspa
2. Classification depending on place of medicine:
 - a) Galastha or Kanthastha: medicine accumulated at the neck of bottle
Eg. Rasasindura, Rasakarpura
 - b) Talastha or Adhahstha: Medicine accumulated at the base of the bottle eg. Rasasindura, Samirpannaga rasa
 - c) Ubhayastha: Medicine accumulated both at the base and neck of the bottle eg. Manikyarasa and Purnacandordaya rasa
3. Classification depending on method of preparation adopted:
 - a) Bahirdhuma vidhi : Kupipakwa method
Eg. Rasasindura, Rasakarpura ,
Malla sindura etc.
 - b) Antardhuma vidhi: Sarava samputa method
Eg. Rasasindura, Rasakarpura, etc.

Kupipakwa rasayana kalpa (Purva karma)

1. Collection of instruments & equipments:

2. Purification of raw drugs

3. Preparation of kajjali

4. Preparation of kupi

5 Filling of kajjali into the kupi

1) Ausadha dravya (raw drugs) :

The necessary drugs required in this preparations are suddha parade and suddha gandhaka; dhatu bhasma or dhatu patra ;any of the other rasadravya;gandhakamla,saindhava lavana etc.

2) Kacha kupi (glass bottle):

The glass bottle which is most convenient and quite regularly selected for this purpose is the beer bottle of 650 ml capacity. It will be lengthy,round and firm based with elongated neck and usually amber colored.

3) Kupi stand:

It is a stand to keep the bottles tilted or inverted after washing. It is useful to dry the bottles and to cover them with wet mud and cloth.

4) Vastra(cloth):

Clean and strong cotton cloth of enough width to cover the glass bottle.This is used for the purpose of covering the bottle after smearing with wet clay.

5) Multani clay, vastra (cloth) and mrtvastralepana:

Clean and soft multani clay and cotton cloth pieces of required size are taken here for the purpose of preparing mrtvastralepita kacakupi. Seven layers of mrtvastralepana have to be done. It has to be dried after each lepana (covering).

6) Valuka yantra:

It is a bucket shaped cast iron vessel of bigger size with 1 inch thick surrounding body and 2 inches thick base. It needs to have two strong handles above for the purpose of lifting it.

If this kind of iron vessel is unavailable, then any strong mud flowerpot of similar size may be used here for the purpose after covering it seven times with wet mud and cloth. Every second covering should be put after first one is dry.

7) Valuka (sand):

Sand selected here to fill into the valukayantra is expected to be clean, filtered and uniformed as it is the media of regulated heat transmission in the process. It should not be mixed with mud or gravel.

8) Loha salaka (Thin iron rod):

A thin iron rod of around 3 to 4 feet length is selected. On end of it is heated red hot and used to clean the mouth of the bottle when the drug fumes block it during the process of heating.

9) Agni bhatti (fire chamber):

It is the fire place specially designed and constructed for the purpose of heating the valuka yantra firmly fixed over it. The construction is done on the ground with mud or cement bricks.

Its length breadth and height are expected to be around 4 to 5 feet. On the superior portion an opening only to accommodate the base of valuka yantra is left, the neck and the handles of the vessel should remain above the surface.

PRADHAN KARMA -

Kupipakva rasayana vidhi:

- 1) If suddha parada and suddha gandhaka are the ingredients, they are taken in khalvayantra and triturated continuously for 4 to 5 days.
- 2) The kajjali may be subjected for bhavana with any bhavana dravya mentioned
- 3) If any metallic foils like swarnapatra are mentioned in the preparation they are carefully cut into smaller pieces and take into khalva yantra.
- 4) To it equal quantity of suddha parade is added and triturated rigorously for 4 to 5 days until one gets a fine paste of drug.
- 5) And this drug mass is triturated with mentioned quantity of gandhaka for 2 to 3 days.
- 6) This kajjali may also subject to bhavana.
- 7) Later the bhavit kajjali is carefully collected and filled into the beer bottle
- 8) Seven layers of mrtvastralepana has to be done the bottle
- 9) See that only $\frac{1}{4}$ to $\frac{1}{3}$ of bottle is filled with kajjali.
- 10) Mouth of bottle is closed temporarily with a cork and placed firmly in valuka yantra

Number of agni of mrdu, madhyam, tiksna intensity is respectively given for 6 hrs.

1 heating pattern / heating schedule

Agni	Temp	Changes in the bottle
Mrdu agni	150°C to 250°C	The mouth of bottle is kept open. The kajjali start melts.
Madhyama agni	250° C to 500 ° C	The kajjali starts to boil as a result of which fumes emerge gradually followed by flames. Both fumes and flames subside at one point. The new compound formation is anticipated at this stage.
Tiksna agni	500° C to 650° C	The bottle is carefully corked when all the fumes and flames arising are ended Here the new compound gets collected at the neck of the bottle.

- 11) The cork of bottle has to be removing soon after the beginning of heating process.
- 12) In the case the of bottle gets blocked it has to be frequently cleared with hot iron rod
- 13) This stage will be followed by tiksna agni of 6 hrs
- 14) Now the cork of the bottle is refitted and correctly sealed the bottle is allowed to cool on its own.

Confirmatory test of kupipakva rasayana:

1. Flames arising from the bottle should be completely stopped.
2. The cold salaka inserted into the bottle should not emit fumes.
3. The base of bottle should appear red in torch
4. The molecules of mercury are seen rising up in circular motion inside the bottle.
5. A copper coin placed on the mouth of the bottle loses its color at the base as it comes in contact with molecules of mercury.

Kupi-mukha-mudrana-

The closure of the bottle opening with acork is called kupi-mukha-mudrana .The cork is usually prepared by rolling the wet mud smeared cloth tightly into small cork shape. It is also done by rolling piece of chalk with cloth and wet mud .The cork should be 2 to 3 inches in length.

Pachhat karma-

1. Next day the bottle is taken out from valuka yanta and the bottle is cleaned from outside.
2. After spotting the presence of end product in bottle it is carefully wrecked by tying kerosene soaked thread.

3. The prepared medicine at the neck or at the base is carefully collected in the same shape and bottle held inverted.
4. Check whether the medicine contains any glass pieces mixed with it.
5. The end product may be neatly stored in a moist proof polythene bag or air tight glass container. ^{3,4,5}

DISCUSSION -

Kupipakwa rasayana is one of the method preparations of rasashoudhi among the four types of the paradiya rasayana. In this procedure medicine is prepared in the kachkupi, gandhak murchhana can be done in this method, parad will be used as medicinal purpose after that. sindoor kalpa is indicate for the many diseases like, jwar, prameh, shool, Bhagandar, gulma, pandu, shoulya, kustha, smaranshakti and aayushyavardhak, vajikar, jalodar, sankramak jantu and vishahar. Kachkupi put in the valuka yantra while heat is given, heat given in 4 step first deepagni second mrudagni, thirdly mandagni, and fourthly tikshagni. The prepared medicine at the neck or at the base is carefully collected in the same shape and bottle held inverted.

CONCLUSION -

Potency of kupipakwa rasayan remains for longer period. It requires minimal dose. Easy for administration. More potent as compared to other pure herbal preparations. When mixed with other drugs, it reduces the dose of other drugs. Due to its quicker action. Chemical bond becomes stronger in the following order; Kajjali, Parpati, Pottali and Kupipakwa Rasayana.

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