

A Review Article on Kshetrikarana – Sarirashodhana in Rasasastra

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Abstract

Major objectives of Rasasastra is to make the body free from diseases and help to attain moksha in this life itself. This is called dehavada. It can be achieved by application of processed (samskarita) parada into the body. Just like the land has to be ploughed and prepared before sowing seeds, body (kshetra) has to be made fit through specified procedures of panchakarma before administration of rasoushadhas. Panchakarma therapy is a very important and essential part of Ayurvedic treatment. Panchakarma therapy includes five purification procedures of the body through different routes. Making the body (kshetra) fit for administration of rogasamanaoushadhas (rasa ouashadhas) and rasayanaoushadhas through specified procedures of panchakarma to attain better results in terms of disease cure and rejuvenation is called Kshetrikarana in Rasachikitsa. The process of kshetrikarana is mentioned in different Rasasastra texts like Ayurveda prakasha, Rasatarangini, Rasahridayatantra etc in the context of Parada sevanavidhi (intake of mercurial preparations). Pachana, snehana, swedana, vamana and virechana are the kayashodhana procedures according to Ayurveda prakasha. After Kshetrikarana, suitable medicines are administered along with proper diet to cure prevailing ailments. Here is a compilation work on the different views about sarirashodhana according to different classical Rasasastra text books - Rasatarangini, Rasahridayatantra, Ayurveda prakasha and Anandakanda.

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INTRODUCTION

Rasasastra is a branch of science which deals with mercury and other mercurial compounds. In addition to the disease curing properties, mercury and mercurial compounds have rasayana properties also. Treatment of diseases with these rasa-rasayanaoushadhas is called rasachikitsa. Before administration of rasa-rasayanaoushadhas, body has to be properly purified. All such measures taken to make the body fit for administration of rasayanaoushadhas are collectively termed as kshetrikarana. Most people are unaware of the Panchakarma therapies in Rasasastra. Rationale of this work is to make people understand about the importance of sarirashodhana before rasoushadhaseva. Specially administered medicines that alleviate all the diseases from the body, slow down the ageing process, promote intellect and act as aphrodisiac and netrya are

known as rasayanaoushadha[1]. Acharya Sadanandasharma in Rasatarangini has given a detailed description of Kshetrikarana, rasayanoचितचिकित्सा, rasabhakshanakala, pathya and apathya during rasayanaseva etc. Other acharyas have also given information about the purification procedures before rasayanaseva. Different views on kshetrikarana according to Ayurveda prakasha [2], Rasahridayatantra [3] and Anandakanda [4] are discussed in (Table 1).

Rasayanaseva

After appropriate pancakarmachikitsa, the suitable medicines that cure the prevailing diseases are administered. Later the selected medicines are administered along with suitable diet to reinstate the lost physical energy in the person. After regaining the physical strength or after

making the body fit for rasayana seva or in other words after proper ksetrikarana the

selected rasayanaoushadha are administered for appropriate rejuvenation.

Table 1: Steps in kayashodhana according to different acharyas

SL. No	Ayurvedaprakasha	Rasahrdayatantra	Anandakanda
1.	Pachana - with drugs like chitraka(Plumbago zeylanica) etc.	Snehana - by intake of drugs like ghee and saindhava lavana(rock salt) for three days at morning time.	Pachana - Doshotklesha by lavana, then shodhana. Then jirnarasa should be taken. Laghu ahara should be taken after that. Kashaya (with kshudra, coriander and nagara) should be taken at night time. After this triphala kashaya should be taken for three days.
2.	Snehana - intake of ghrita(ghee) and saindhava lavana at morning for three days.	Kwathaseva - after snehana, kethakimula kwatha for three days.	Snehana - Intake of ghee rice + mutton soup/green gram soup daily. Cow'sghee(16g) + rock salt(4 g)at night time. Abhyanga(massaging) with taila which is processed with bhringaraja swarasa/kalka and amalaka swarasa/Kalka. This is for 7 days.
3.	Swedana (steaming)- applying vastraputa heated in vahni.	Swedana - according to swedavidhi.	Swedana - Sakthuprayoga with matsya, masha, tila etc. Gatraswedana with kashaya (rasna, balamula, agaru....-768 g, takra, ksheera, kanji...- 96g + water - 6kg) for two khatika.
4.	Vamana (vomiting) - by drugs like madanaphala(Randia dumetorum) etc.	Samshodhana - by katurohini(Picrorhiza kurroa)kashaya.	Vamana - with madanaphala kashaya which is added with pippali(Piper longum) churna, indrayava churna, yashtimadhu churna, saindhava etc.
5.	Rechana (purgation) - by Icchabhedi rasa, Naracha rasa etc.	Virechana - after samshodhana, sleshmantha virechana should be done.	Virechana - with tablet made of parada, gandhaka, tankana, trikatu churna, triphala churna - all equal, jayapala - equal to all.

Swarna jarita parada bhasma, abhraka - sattwa jarita parada bhasma, vajradi jaritaparada bhasma or only parada bhasma; any of these may be used as good rasayana aushadha.

Parada bhasma or any of the parada yoga are to be administered in the morning in

suitable dosage and within three hours of its consumption, proper diet has to be advised. In the afternoon when person feels hungry, the appropriate food mentioned under pathya is advised for intake [5].

Table 2: Dosage of parada (rasa matra)

Suvarna jarita parada matra	125 mg
Rajata jarita parada matra	250 mg
Tamra jarita parada matra	375 mg

Pathya during rasayanaseva

During consumption of parada bhasma or any of its compound formulations, the person should consume the following compatible foods as pathya.

Tanduliyaka (Amaranthus spinosus), coriander, patola, alabuka, etc which are processed by ghee, rock salt, coriander, jiraka and ginger etc. One should also use wheat, old shali rice, cow's milk, ghee, hamsodaka, and soup prepared by mudga(green gram).

Apathya during rasayanaseva

The edible things like brihati(Solanum indicum), bilva (Aegle marmelos), kushmanda (white gourd), vetragra, karavella(bitter gourd), masha, masura, nishpava, kulattha(horse gram), sarshapa,

tila, etc should not be consumed . Also one should avoid things like langhana (abstinence from food), udvartana (massage with medicated powders), snana (bath), chicken, alcohol, asava, flesh of animals belonging to anupa desha, kanji, eating in banana leaf, on bronze plate, foods which are heavy, vishtambhi (causing constipation), pungent and hot during the consumption of parada bhasma[6].

Contraindications of Pancha karma

According to Rasasiddh Nithyanath, panchakarma is contraindicated in navajwari, atisara rogi (person with diarrhoea), garbhini (pregnant women), balaka (children) and vriddha (old age people).

Table 3: Complications and management in Paradaseva

Udgara (belching)	intake of Krishna jiraka
Vatika vedana	massage with Narayana taila
Arati (uneasiness)	sprinkling cold water on head
Thirst	coconut water/ soup of green gram with sugar

DISCUSSION

After shleshmanta virechana (purgation), yavagu (porridge like diet) along with ghee should be taken for three days. One churna yoga with pathya (Terminalia chebula), rock salt, dhatri, maricha etc should be taken along with hot water at 7 am for three days. After all these, when the body becomes free from diseases and becomes healthy, rasayana oushadhas can be taken [7].

In Ayurveda prakasha, keetapatana (deworming) is also mentioned in the context of sarira shodhana. Drugs like palasabija (Butea monosperma), vidanga (Embelia ribes), guda and modaka are used for keetapatana. According to acharya, after sarirashodhana, siddhoushadhas like abhraka sattwa, lakshmililasa rasa etc can be consumed for a period of six months or twelve months. After this when the body becomes healthy, we can start rasayana seva. This will give better results.

Different peya prayogas (liquid diet of thick consistency) like lavanadosha nasaka peya, ksharadosha nasaka peya, amladosha nasaka peya etc are mentioned in Anandakanda after sarira shodhana. For krimipatana, vacha churna(Acorus calamus), vidanga churna, palasabeeja

churna, and indrayava churna along with guda can be given. Oushadha churna can be taken along with ghee for seven days. This churna cures the prevailing diseases and at the same time strengthens the body. After this rasayana oushadha can be consumed.

When a person stops intake of parada bhasma, he should consume brihati and bilwa fruits [8].

CONCLUSION

According to acharya Vagbhata, by mere looking at mercury , human beings get the merits which is equal to that acquired by performing one hundred ashwamedha yajna or by giving away one crore cows or donating a thousand gold coins or bathing in all the holy waters. Also the great sins will disappear by consuming, touching, donating, dedicating upon and worshipping the mercury. The administration of processed parada in a purified body will definitely help us to attain dehasiddhi. By attaining dehasiddhi we can keep the body healthy for a long period of time. At the same time, with this siddha deha we can perform severe austerities and can attain jivanmukti(salvation) in this life itself. Lord Shiva is telling to goddess Parvati that, without body purification, if we are

consuming amrit, it also will be converted into visha. This also indicates the importance of sarira shodhana before rasa-rasayana sevana.

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