

CONCEPT OF SHARIRA SHODHANA IN RASASHASTRA

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ABSTRACT

'Rasasastra' or Ayurvedic alchemy is an important branch of Ayurvedic Pharmacology. It deals with the pharmaceutical process of metallic, mineral and poisonous drugs, making it fit for internal administration. The main aim of *Rasasastra* is *Dehavada* - Make body free from disease and to attain *Moksha*. Administration of *sanskrita parada* opens way for this. Significance of *rasaushadhi* are *Alpamatra upayogitwat* (small dose), *Arucheaprasangatha* (palatability), *Kshipram arogyadayitwat* (gives quick results). But *acharyas* also mentioned about the purificatory procedures that have to be done before the administration of *rasaushadhi* and it is called as *kshetri karana*.

KEYWORDS: *Kshetri Karana, Sarira shodhana, Rasayana, Parada.*

INTRODUCTION

In modern Ayurvedic practice *Rasoushadhi* are considered as more effective. As they possess many properties like low therapeutic dose, quick action, palatability, shelf life, *rasayana* action etc. The process of making body fit for administration of *rasaushadhi* and *rasayana aushadhi* through specified purificatory therapies is termed as *kshetri karana* in.

Rasa chikitsa^[1]

The process of *kshetri karana* is mentioned in various *granthas* like Ayurveda Prakasha, Rasa Tarangini, Rasendra Chintamani, Rasahridaya Tantra, Anandakandah etc in the context of *rasasevana vidhi*. *Shodhana karmas* include

Snehana, Swedana, Vamana, Virechana and Krimipatana.

Importance of kshetri karana.

Acharyas have clearly mentioned the need of *kshetri karana* in *rasa chikitsa*. *Kshetra* is field, as the land has to be prepared (remove weeds, ploughing, adding manure) before sowing seeds to get maximum yield, the body which is compared to *kshetra* has to be made fit by various therapies for sowing the *aushadha (parada)*. By the procedures mentioned in the classics the body has to be prepared to receive the *Beeja*.

Methods^[2]

It includes the following procedures- *Pachana, Snehana, Swedana, Vamana, Virechana* and *Krimi patana*.

Rasendra chintamany includes *Krimi Patana* procedure.^[3]

Pachana

It is done to improve the agni of the individual and digestion of doshas. Person should be administered with *laghu ahara* in day time. *Kwatha* is prepared with drugs like *khsudra, Dhanyaka* and *nagara* each 1pala with 8 times of water and reduced to 1/8, filtered and administered for 3 nights. Followed by *Triphala kwatha* for 3 days. This helps for the *Pachana*^[4] of *Doshas*.

Snehana

As per Anandakandah^[5] *Chaga mamsa rasa* with *ghritha* during the day or *Anna/mudga yusha* with *grutha*. *Snehapana* during night with *saindhava siddha Goghritha*- 1 nishka of *saindhava* (4g) with 4 nishka (16g) of *ghrita* for 7 days. *Abhyanga* with *Bhringamalaka thailam*. As per *Rasa Hridaya Tantra*^[6] *Saindhava siddha Goghritha* is administered early morning for 3 days followed by *Kethaki moola Kwatha* for 3 days. As per *Rasendra Chintamany*^[7] -*Saindhava siddha ghrita* for 3 days

Swedana

Anandhakandah has mentioned about *Bashpa* or *kumbha sweda*.^[8] *Kwatha* has to be prepared out of *saktu* prepared from *Machali, Mamsa, Masha, Tila, Yava, Amla* (1 prastha), One pala of *Agaru, Balamula, Rasna, Kantakari, Musta, Tejapatra, Guggulu, Ativisha, Haridra* (2pala each) *Takra, Godugdha, Jala* and *Kanji* together 2 *adhaka* and *Swedana* is done with this *kwatha*. *Rasendra Chintamany*^[9] has mentioned *Anagneya Sweda* (cloth fomentation and remains in closed room) and *Aagneya sweda*. *Rasahrudaya Tantra*^[10] opines to adopt the most suitable method.

Vamana

As per Anandakandah^[11] *Vamana* is induced by intake of 1 *Madanaphala churna* and *pata churna* (same quantity) added with 16 times of water and reduced to 1/4 and is filtered through cloth added with 1 *karsha* of *pippali, indrayava, yashtimadhu* and *lavana* and is advised in the morning. *Rasendra Chintamany*^[12] Opines to administer *Vachadi vamana oushadha* (*Vacha, madanaphala beeja churna, saindhava, yashtimadhu*). Also he mentions administering *Nimba Kwatha, suta bhasma* and *vacha churna*.

Note: In *Rasendra chintamany Vamana* is explained after *Virechana*. He has specified not to administer *vamana*^[13] for *sukumara* and those who has fear to administer *vamana*, instead to give them *virechana* followed by *oushadha sevana* considering that all doshas are expelled by *Virechana*.

Virechana

Anandhakandah has mentioned a combination for Virechana.^[14] *Shudha Parada, Shudha tankana, Shudha Gandhaka, trikatu churna, Triphala churna, Shudha jayapala* in mentioned dose is taken and triturated well (First *kajjali* is prepared and other ingredients are added as *churna* one by one) and administered in a dose of 2 *ratti* with *guda*. As per Rasendra Chintamany^[15] *Ichabhedi rasa* has to be administered for virechana. Rasa hridaya Tantra opines to administer^[16] *Katurohinikwatha*.

Krimipatana

Some treatise like Rasendrachintamany have not mentioned *pachana* in *shodhana karmas*, instead have added *Krimipatana* or *kitapatana karma*. Anandakandah has also explained about this after *shodhana karma*. So this can also be adopted for the proper absorption of administered *rasa*. Rasendra Chintamany^[17] has advised to administer *modaka* prepared from *Palasha beeja, vidanga* and *guda*. Anandakandah^[18] has insisted to take a combination of *vacha, vidanga, palasha beeja* and *indrayava (1karsha)* with 1 *karsha* of *guda* during morning time for 3 days.

Pathya

After *kshetri karana* Rasendra Chintamany^[19] has advised to take *Shaliodaana, Jangala mamsa* and *mudga rasa*. Rasahrudya tantra has mentioned about intaking of *Ghrutha yukta Yavaka*^[20] for 3 days. Also intake of *Devadaru prayoga* like *Devadarvyadi thaila*^[21] is mentioned.

Apathya

Kanjika, shaka, odana with milk^[22] is also contraindicated. Prayoga after *kshetri karana- laxmivilas rasa, Abhraka satva* etc kalpa can be administered for a period of 1 month. *Arotha* and *Khota bandha parada* can be administered.

Need for kshetri karana

If a person intakes *Rasa* without *Kshetri karana*, there will be aggravation of *doshas* in the whole body (No proper absorption of *rasa*) resulting in many disorders.^[23] In Anandakandah it is clearly mentioned that even though the quality of seed is high it can't flourish well in saline or alkaline field, similarly the effect of *rasa* administered to a person without performing *kshetri karana* become fruitless. There are also measures explained to deplete *kshara, lavana, amla dosha* from the body.^[24]

CONCLUSION

Rasa yogas have too much to do in future. In order to get the maximum result conversion of our body to an ideal *kshetra* is mandatory. Purificatory procedures are mainly neglected during the treatment. If the body channels are properly cleared from *doshas* then the *kramana* of *rasa* is easy which will give way to effective treatment and better results.

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