



A Comprehensive Review on Kshetrikarana w.s.r. to Rasayana Sevan of Parada

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Date of Submission: 10 Nov. 2022

Date of Acceptance: 16 Dec. 2022

ABSTRACT

RasaShastra is the branch of *Ayurveda* where the majority of Mercurial compounds are found that can be used for the purpose of medication or Rejuvenation. It is told in ancient *Samhitas* that if a patient or a healthy person wants to consume *parada* for rejuvenation effect, *kshetrikarana* (*Sharir Shodhan*) is must without *kshetrikarana* it cannot be done properly. It is compared with the farming of a farmer and the body is considered as land which is to be ploughed before seeding and *parada* or its formulations are considered as *Beeja*. It is also said by different *Acharya* of *Rasa Shastra*, if *Parada bhakshan* is done without proper processing of body it does not show any desired effect but definitely will give adverse effects like *visha sevan* without *Kshetrikarana*, *parada* alone or its compound formulations cannot be absorbed by the body, It is important to do *Kshetrikaran* before *Parada bhakshan*.

Keywords: *Parada*, *Parada bhakshan*, *Kshetrikaran*, *Formulations*.

INTRODUCTION

Ayurveda the immortal science of life is practiced in the Asian subcontinent since *Vedic* period. It has been given vital importance to the practice of metals and minerals-based therapies. *Nagarjuna* the Indian based alchemist in 8th century AD first introduced the use of metals and minerals¹. Various metals and minerals can be used as per the desired effect in the body as *Rasayana* or some other. Ancient *Acharyas* has explained about the consumption of *rasa-rasayana* which is an important part for *jivan mukti*². According to *Raseshvar darshan*, *jivanmukti* is to be attained during the life of the person because after death there is no importance of *jivanmukti* and other five *darshan* have considered that *jivanmukti* is a state which come after death, *Rasarnava* is spoken that *themukti* is not *pratyaksha* like a *aamla* fruit is in hands and the explanation is also given for the same.³ And there they have explained about the concept of *kshetrikarana* which is meant to process the body^{4,5}. *Kshetrikarana* is associated with the five *karmas* and also known as *Panchkarma* in *Rasa Shastra*^{6,7}. The concept of *Panchkarma* (*Sharir shodhana*) is explained in *Charak Samhita* and other treatise and *Snehan* and *Swedan* both are considered as *Poorva karma* before each *karma* of *Panchkarma*. Somehow different from *Panchkarma* in *Rasa Shastra* here the five *karmas* are *patchan*, *snehan*, *swedana*, *vamana* and *virechan*⁸. Some controversies are also there as *Acharyadhundhuknath* has considered *Krumipatana* and not *Patchana*⁹. *Kshetrikarana* is given prime importance with concern to *Paradaor Rasa* *sevan*. Ancient *Acharyas* has explained clearly the *Panchkarma* will clean up the body so that the fresh clean body will accept the *Rasa* given and will give back the desired effects or otherwise if *Rasa* given without *kshetrikarana* it will not give the desired effect but adverse effects or ill effects just like *visha* too¹⁰

OBJECTIVES

RASAYANA SEVAN VIDHI

After browsing through a number of ancient *Rasa* literatures the *Rasayan sevan* vidhi given has some unique differences according to different *Acharyas*. They have explained the *sevan krama* of *Rasayana* in some kind of different patterns. Which are associated with a number of procedures carried out after *Panchkarma* so that the body will regain its *Bala* again to incorporate the use of *Rasayana*.

Table No.1- Procedure of *kshetrikarana* according to different *Acharya*

S.No.	<i>Anand kand</i>	<i>Rasarnava</i>	<i>Ayurveda prakash</i>	<i>Rasa tarangini</i>	<i>Rasahridya tantra</i>
1.	Shaman aushadhi- ¹¹ Shyamatrivrut ,	1.Godugda, Goghrit, Aamalaki swarasa, Madhu, devdaru	1. Shrangarabhruk and laxmivilasadi abhraka satva pradhan sidha aushadhi should	1. After panchkarma or sharir shodhan pathya is advised so	1.Mixture of five ingredients is to be

<p>chitrakmoola, vidang beeja, vasapatra, trikatu, triphala,saind hav lavana, devdaru musta churna 10 gms each and 12 gms twice a day for 7 days with ghрут.</p>	<p>and taila – mix them all together and consume as 2,4,6 pala according to laghu, madhyam and uttam mana for 3 months daily¹⁴</p>	<p>be consumed for 6 months and 12 months. And when the body becomes sabal then only rasayana sevan is done.¹⁹</p>	<p>that the nirbala sharer will become capable of rasayana sevan.²³ 2. And the roga should be treated with appropriate medication.²⁴</p>	<p>administere d according to agni bala of the patient in adham(1.5 tola each), madhyam(3 tola each) and (jyeshta matra4.5tola each).60 2. All 5 together →Mixing well →internal administrati on. 3. This is if continous for 1.1month→ Kanti and medha ↑ 2.2Months →Cluter of diseases↓ 3.3 Months →devtao k saman deepta sharir 61</p>
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2.	<p>Poorvakarma-¹² Godugda, Goghrit, Aamalaki swarasa, Madhu, devdaru and tila taila all are mixed together, and administered for one month daily in morning.</p>	<p>1. Aarota¹⁵- abhraka and swarna makshik shodhit, Patan sanskarita and bhringraj and tanduliya mardita parada is called as aarota. 2. It should be consumed for dehasiddhi at first day.</p>	<p>1. Abhraka bhasma is to be consumed for 1 month initially meant to say whenever it is confirmed that the body is become eligible for rasayan sevan upto that time Akhand sevan is to be done.²⁰</p>	<p>1. After roga shanti the formulations containing abhraka bhasma is to be administered.²⁵ 2. following this patya should be advised so that the body will attain the rasayanupyogi nature.²⁶</p>	<p>1.Aarotaka rasa-Parada after pachan sansakar Or Ashtasanska rita parada is called as Aarotaka rasa.⁶² 2.Parada+D hanyabhrak →damru yantra → again and again do urdhvapatan so that the parada become Sthir.⁶³ 3.This is called as aarota and this is to be used for the first for KSHETRIK ARANA.⁶⁴</p>
3.	<p>1. ArotaRasa-¹³ Loha,Tamra, abhrak and swarnamakshi</p>	<p>Aarotaka¹⁶¹⁷- If mardana of arota is done for 6 times and then bhasma is formed then it is</p>	<p>After sharir shuddhi , person is advised to take shali chaval bhat, jangal desh ke jeevo ka mans ras , mung</p>	<p>1.Rasayanochita rasa- Swarna jarita or Abhraka satva jarita or vajra jarita</p>	<p>3.Arotaka rasa sevan-⁶⁵Makshiks atva+Shilaja t+Kantaloha</p>

<p>k , the satva of all four are prepared into bhasma separately.</p> <p>2. Arotak- The murchit and ranjit paradaa after its 7 sanskaras done is known as Arotaka. It is parama dehasiddhikar .</p> <p>3. Kantlohasatva bhasma, Abhraksatva bhasma and Arotita parada 2 ratti all together are triturated along with madhu , ghrith and triphla churna and taken for 1 month. And like wise can be continued for 2, 3, 4, 6</p>	<p>called as Akhota.</p> <p>2. It should be consumed for the whole year.</p> <p>3. If shilajatu, madhu, vayavidang, ghrith , loha, hare, parada, and mashik is consumed regularly for 15 days it will be helpful to regain the energy. Just like the moon as it becomes full within 15 days.¹⁷</p>	<p>aadi ka ras for bala vriddhi.²¹</p>	<p>parada or only Shuddha para bhasma use is Uttam.²⁷</p>	<p>bhasma+Harad + Baheda +vayvidanga + Ghee + shahad +Aarotakaras →each in equal ammount →Kharal→ Mardana →1-1 masha goli Administere d in morning and evening with unequal amount of Shahad and ghee followed by go dugdha and pathya sevan.</p> <p>2.If taken for 15 days the the body will get bala just like chandrama.</p>
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	months respectively.				3. All sapta dhatu will get poshana.
4.	Khotabaddha rasa- ¹⁴ Arotit paradae is khota baddha paradae , 1 Gunja khota baddha parada, if consumed for 1 month along with madhu then it will do kramana of deha and loha. And if consumed for 16 months then person will get rid of all its illness and live for more than 100 years.	Uttam yoga- ¹⁸ Agastya, ghritkumari swarasa, madhu, nishahaldi , daruhadi , triphla and guda along with kalk of parada, abhrak , kantloha, madhu and ghrit if consumed then person will become Amar.	1/4 th part abhrak stava jeerna, 1/2 part kantloha jeerna, sambhag kanta jeerna parada is to administered for the first time, and after that shudh parada is administered. ²²		

Panchkarma Procedures of *kshetrikarana*- In *Ayurveda*, ancient *Acharyas* are not in a straight line, different *Acharya* are having different procedures which are discussed below.

S.No	Anandkand	Rasarnava	Ras Hridya Tantra ³⁸	Ayurved Prakash	Rasa Tarangini ⁴⁴
1.	Patchan- ²⁸ Laghu ahara Kantakar+i dhaniya+ shunthi(1pala ach yavakut churna)+8 parts water→Reduced to 8 th part →Given to pt for 3 nights and after that do the same for triphla kwath for 3 nights.				1.With the drugs like chitraka
2.	Snehan – ²⁹ 1. Bhaat+ghrit →patient 2.Mansrasa 3. Matra poorvaka bhojana 4.At night saindhav + Goghrit 5. Mardana by Bhrangamlaka taila all the procedure should be done for 7 days.	1. Administer ³⁴ ghrit and saindhav to the patient for 3 days early in the morning. 2. After that ketki pushp kwath should be administered for next 3 days.	1. It is to be done by administrating saindhav lavana along with go ghrita early in the morning. 2. after the completion of snehana the decoction prepared with ketki moola is given to the patient for 3 days.	1. It is to be done by administrating saindhav lavana along with go ghrita in early morning for 3 days. ³⁹	1.It is to be done by administrati ng saindhav lavana with go ghrit for three days in the early morning.

3.	Swedan- ³⁰³¹ Machli, mans, urad, yava,tila, aamla all are taken 1 prstha + Agaru, balamool, rasna , kantakari, musta, tejpatra, guggulu,ativisha, haridra all are taken as 2 pala each + Takra, godugdha, kanji ,jala 2 aadhak →Jala →prepare decoction→Give sweda to the patient.	1. Swedana ³⁵ shou ld be done with yavakshar and shaker. 2. Triphla kwath should be administered for next 3 days.	1. It is to be according to the swedana vidhi.	1. It is to be done with a pottali prepared with vastra, kapas and mitti →Do agni swedan of pottali and then do swedana of body with hot pottalli. ⁴⁰	1. It is to be done by applying heated vastra in pottali form.
4.	Vaman- ³¹ Madanphal beej churn +patha churna 12 gm + 1 kudav jala →Prepare decoction →Reduced to 4 th part. Add pippalli churna, Indrayava churna , yashti madhu churna and saindhav churna 3 gms		1. By administrating katurohinyadi kashya .	1.It is to be done by administrating madanphal aadi dravya . ⁴¹	1.It is done by administrati ng madanphal churna.

	each. Administer this to the patient early morning then →2 to 3 vega will be there.				
5.	Virechan – ³² Shu. Parada, shu gandhak, shu tankan, trikatuchurna, triphla churna 1 part each and shu. Jayapala 5 parts →Do mardana →Administer it to the patient with guda in the dose of 2 Ratti.	1 ³⁶ .Administer Katuki kwath for 3 days 2. Bhat prepared with yava and ghrit is given to the patient.	1. After samashodhana shleshmantaka virechan is to be done.	1. It is to be done by administrating icchabhedi rasa , Narach rasa adi. ⁴²	1.It is done by administrati ng Iccha bhedi rasa and narach rasa.
6.	Krimipatan- ³³ Vacha churna , Vidang churna , Palash beeja churna , indrayava churna 3 gms each. Take 1 karsha churna and 1 karsha guda →Administer this to the pt for 3 days early in the	1. ³⁷ Palash beej , Vaya vidang →Form churna →Prepare modak with guda →Administer to the patient. 2. Prepare decoction of Bimbiphal and addvacha, marich,sendha		1.Palash beej churna , Vai vidangchurna and guda is to be administered. ⁴³	

morning.		<p>namak, haldi , peeper, sonth , aamla, guduchi and vidang then administer for 3 days.</p> <p>3. Give jadhan dhan ka bhaat to eat for the patient with dudh, mung I dal and yava ki kanji .</p>			
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After the completion of the *Panchkarma* procedures regularly, the body which became eligible for *RasyanSevan* is known as *Kshetra* ,*Paradaor* its compounds to be administered is called as *Beej*. Accurate time for the administration of rasa is, after the proper completion of *kshetrikarana*.⁴⁵ It is said that if rasa is administered without *kshetrikaran* then it will not show any kind of good effects but show ill or adverse effects definitely.⁴⁶It is also said that the use of *rasayana* without *kshetrikaran* ia just like *visha sevan* just like when if we plant fertile seed in the barred land then it will not show any yield.⁴⁷

RASA BHAKSHANA KALA –

It should be administered in the early morning, after two hours of *Rasa sevan pathya yukta*, *shuddha satmaya bhojana* should be taken. The patient should not remain without food for 3 hours after Rasa Bhakshana. Mid-day meal is compulsory and should not be skipped in any condition. There are fair chances of *Malabaddhata* (Constipation) during rasa *Bhakshana*, which can be avoided by administrating rasa with *Tambula Patra*.

In case if *Malabaddhata* occurs the it should be treated with the mixed powder of *Pippalli* and *Harad* at night with the dose of 1 *Masha*.⁴⁸It is to be administered in the dose of 1 *Rattiby* wrapping the *Ras Bhasma* in *Tambula Patra* after worshipping lord *Shiva*, taking permission from guru and a *Shubh* day should be decided according to *Jyotisha*. In spite of it

if constipation occurs then patient is advised to take *Churna* of *Harad* and *Pippali* mixed together at bed time.⁴⁹

RASA BHAKSHANA VIDHI

For *Rasa Bhakshana* the *Parada* taken should be *Agnisthayee*, which would be capable to prepare *Swarna* and *Rajat* ,*Baddha Parada*. Which is capable to win all the *Roga* and can also give *Rasayana Phala*.⁵⁰

Parada bhasma is to be taken with a free and satisfied mind without any kind of suspense related to anything or the medicine to be administered. Milk mixed with *Swarna Bhasma* and *Shunthi* is advised as *Nasya* for *Uttam Kraman* and *Anjana* is advised to be taken with milk rubbed with *Hemadi* six *loha* which is *Param Kraman*.⁵¹

There are also chances for the emergence of *Vikara* during *Rasa Bhakshana* because of Minute mistakes related with *Pathya* and *Apathya* , which is called as *Rasajeerna*. This can be cured easily by administration of Decoction prepared with *Sharpunkha*, *Patolbeej* , *Devdaali* And *Kaakmachi* individually for 7 days. 52 (Rasendra chintamani) It is advised to take *Choti Ilaichi*, *Dalchini* , *Karpoor*, *Naagkeshar* , *Sheetalchini*,*Katuki*, *Supari* along with *Tambula Patra* which is very important to spread the *Prabhav* or *Guna* of *Parada* all over the body. The above ingredients when administered with *Parada Bhasma* can act as *Param Kraman*.⁵³ (*Rasa chamdanshu*)

RASA BHAKSHANA MATRA

Table No.-⁵²⁽⁵⁴⁾ According to *RasaTarangini*

S.No.	Rasa	Matra
1.	<i>Swarna jarit</i>	½ Ratti
2.	<i>Vaikrant jarita</i>	½ Ratti
3.	<i>Vajra Jarita</i>	¼ Ratti
4.	<i>Anya jarita</i>	1 Ratti

Table No.-⁵⁵ According to *Ayurved Prakash*

S.No	Rasa	Matra
1.	Swarna jarita	1 Ratti
2.	Rajata Jarita	2 Ratti
3.	Tamra Jarit	3 Ratti

Table No.-⁵⁶ According to *Ayurved Prakash*

S.No	Rasa	Matra
1.	Human	3 Ratti
2.	Horse	6 Mashe
3.	Elephant	12 Mashe

*PATRA*⁵⁷ - It is to be stored in the horns of small animals, boxes prepared with Elephant trunk, bamboo hole and glass vessels.

PATHYA-⁵⁸ - During the consumption of *Parada bhasma* or any of its compounds formulations, the person should consume the following food as Pathya.

1. Brinjal
2. Patola Patra
3. Tanduliya Patra
4. Vastu Paka
5. Punarnava Patra
6. Padm Mula

In the place of drinkingwater hansodak is to be consumed.

APATHYA-⁵⁹

Mithya ahara , Mithya Vihara , Excessive liquid food ,swimming in cold waters of rivers and ponds , jelous , remaining thirsty without intake of water and kakaradi gana.

DISCUSSION

Kshetrikarana is an important step to carry out before *rasa bhakshan*. According to multiple classical texts of *Rasa Shastra* it is an important step which cannot be ignored, if a person wants to do *Rasa Bhakshana* or *Rasayana Sevan*. The ignorance of the step can leads to a lots of damage. *Parada* has got a synonym *Amrut* as it shows the effects like Amrut, But if it is administered to the body with purification then it will not be able to show the good desired effects but definitely the unwanted effects just like *Visha*. The concept has been explained in

classical text by *Acharyas* with an example of farming the crop. Whenever a farmer is planned for farming, first of all he select a good quality of seed and according to that in order to have a good yield he has to make his land suitable for that he do the *shodhana* of his land by subjecting it to plough, watering, fertilizers for 2 to 3 times before the administration of seed because he knows, if he can do the seeding directly it will not get the perfect results even the seeds is of good quality. Just like farm the body is considered and the five procedures as the preparations for making the body good for *rasa bhakshana*. After *sharir shuddhi*, *sharir* becomes very weak and it has to be made strong enough to digest the *rasa*, for that the medication has to be started for 1 month or 6 months as per classics and according to capacity of the patient. By taking bala, age and fear in the consideration acharyas has given some relaxations for sukumar also, they can serve Rasayan sevan after virechan only. After preparing the body eligible for *rasa bhakshan*, the *Rasa* is to be administered directly to the patient with the consideration of a good time as *muhurt*, *Nakshrat*, worshipping lord Shiva. The best time for *parada sevan* is early morning with *tambula patra*, the reason for *tmbul patra* is *Tambula patra* does not allow constipation which is having higher chances to happen during *paradasevan* . In spite of it if occurred the *harad churna* and *pippali churna* is advised to take at bed time. Acharyas have also mentioned about A *mahan dosha* which come into consideration during the *Paradasevan*, At 21st day of *sevan kal* the patient becomes *Kamandha* , and this is very important for the *Kramana* of *parada* but it is not allowed because after *shodhan* all the *strotas* are opened which may leads to loss of *shukra* from all over the body during *shukra sharan* which can leads to death. *Pathya* and *Apathyah* has got a lot of importance and it should be followed strictly. Special contraindication for *Kakarashtaka gana* is given during *rasa sevan*.

CONCLUSION

It can be concluded that *Kshetrikarana* means *sharir shodhana* is very important before the administration of *rasa* to the body. Whatever is the concept behind it is enough to make a glimpse over its importance. According to different *Acharyas* the mode of administration, the procedures, the timing may vary but the concept is common among all. They all have accepted the fact that if *Rasa* is administered without *shodhan* then it will not show any of the desired effects but definitely show the adverse effects like *visha*.

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