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Review Article

CONCEPT OF KSHETRIKARANA - PROCESS TO GET BEST RESULT OF RASA AUSHADHI AND RASAYANA- A REVIEW

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ABSTRACT

The process of *Kshetrikarana* (purification to body) is mentioned in different *Rasashastra* texts like *Ayurveda Prakasha*, *Rasatarangini*, etc in the context of *Parada Sevanavidhi* (intake of mercurial preparations). *Kshethrikarana* includes the therapies like *Pachana*, *Snehana*, *Swedana*, *Vamana* and *Virechana*. While in *Rasashastra*, *Shodhana* procedures are described before intake of *Rasaushadhi* and *Rasayana*. According to *Ayurveda* the *Shareera* is considered as the *Kshetra* and *Atma* as *Kshetragya*. The health condition of an individual depends upon their and *Kshetra* (*Shareera*) and *Kshetragya* (*Atma*). To bring our body and *Atma* in pure harmonic balanced stage complete purification of body is required. Without this there is no effect of taking *Rasaushadhi* and *Rasayana*. This unique concept is described in *Ayurveda Prakasha* of *Acharya Sri Madhava*. The method of doing *purification* procedures in prior to administration of *Rasaushadhi* and *Rasayana* therapy is called as *Kshethrikarana*. Concept of *Kshetrikarana* was studied in detail and conclusion was drawn. This unique approach of *Kshethrikarana* can be used in *Swastha* person before *Rasayana* therapy to prepare the body and also in diseased person it can be given to get the maximum benefits of the medicine in the shortest duration of time. The procedures for *Kshethrikarana* can be seen imbibed within *Panchakarma* therapy but all *Panchakarma* procedures are not adopted for *Kshethrikarana*. *Kshethrikarana* includes the therapies like *Pachana*, *Snehana*, *Swedana*, *Vamana* and *Virechana*. *Kshethrikarana* presents a unique approach in *Ayurveda* with specially designed procedures for purification of the body. *Kshethrikarana* is not merely a *Shodhana* therapy but also, allows the biological system to return to its homeostasis & to rejuvenate rapidly & also facilitates the desired Pharmacotherapeutic effects of medicine administered thereafter.

INTRODUCTION

There are Numerous *Rasayana* therapies which include drugs, diet and regimens explained in *Ayurveda* Classical texts. The process of *Kshetrikarana* (purification to body) is mentioned in

different *Rasashastra* texts like *Ayurveda Prakasha*, *Rasatarangini*, etc in the context of *Parada Sevanavidhi* (intake of mercurial preparations)¹. According to the *Ayurveda* classical text *Charaka Samhita* one should undergo the *Shodhana* procedures like *Vamana*, *Virechana*, *Niruha Basti*, *Shirovirechana* before *Rasayana* therapy to get the best results of therapy. The procedures for *Kshethrikarana* can be seen imbibed within *Panchakarma* therapy but all *Panchakarma* procedures are not adopted for *Kshethrikarana*. *Kshethrikarana* includes the therapies like *Pachana*,

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Snehana, Swedana, Vamana and Virechana. The *Rasayana* therapy if not done in proper way will not give desired effects and can cause the increase of *Dosha* in body. There are two types of therapies in *Ayurveda Shodhana* and *Shamana Chikitsa*. Among them *Shodhana Chikitsa* is told *Shrestha* (Superior) due to its *Apunarbhava* properties. While in *Rasashastra*, *Shodhana* procedures are described before intake of *Rasaushadhi* and *Rasayana*. According to *Ayurveda* the *Shareera* is considered as the *Kshetra* and *Atma* as *Kshetragya*. The health condition of an individual depends upon their and *Kshetra (Shareera)* and *Kshetragya (Atma)*. To bring our body and *Atma* in pure harmonic balanced stage complete purification of body is required. Without this there is no effect of taking *Rasaushadhi* and *Rasayana*. This unique concept is described in *Ayurveda Prakasha* of *Acharya Sri Madhava*². The method of doing *purification* procedures in prior to administration of *Rasaushadhi* and *Rasayana* therapy is called as *Kshethrikarana*.³

MATERIAL AND METHODS

References regarding *Kshetrikarana* were collected from various classical and *Ayurveda* published works, published research papers from Pub Med, Google Scholar and compilation was done. Concept of *Kshetrikarana* was studied in detail and conclusion was drawn.

REVIEW OF LITERATURE

Kshetrikarana is a process done before use of *Rasa Aushadhi* or *Divyaaushadhi*. As the farmer prepare the field before seedling in it (by ploughing, watering, mixing manuver and again reploughing) exactly in the same way before application of *Divyaaushadhi* or *Rasa Aushadhi*, the body should be made capable to accept *Rasa Aushadhi* by purifying it with help of *Panchkarma*. *Kshethrikarana* includes the therapies like *Pachana, Snehana, Swedana, Vamana* and *Virechana*. Here the procedures for *Kshethrikarana* can be seen like *Panchakarma* therapy but all *Panchakarma* procedures are not adopted for *Kshethrikarana*.

Need of *Kshetrikarana*: Person if undergoes *Kshethrikarana*, and then undergo *Rasayana* and follows *Pathya* his *Ayu* (lifespan) will be increased and The person becomes *Amar* (immortal)⁴. By doing *Kshethri-Karana* before *Rasayana* therapy, one gets the effect of *Rasayana* therapy very fast⁵. Without *Kshetrikarana* this ingested *Amrita (Parada)* is like *Visha* in the same way as seedling in *Usharabhumi* does not yield any fruit. In all *Rasayana Karma, Sharirashuddhi* is very necessary and must. Taking *Rasayana* without *Sharirashuddhi* does not give much effective results.

Importance of *Kshetrikarana*: Without *Kshethrikarana* one if undergoes *Rasayana* then he will not have any benefit of the therapy, also there will be *Dosha Vridhi* (increase or imbalance in three biological humours). As a result the effect of *Rasayana* will not be got, and at the same time there will be opposite effect⁶. Without proper purification of the body if *Parada* (Mercury) which is considered as *Amruta* (nectar) if given it will work as *Visa* (poison). Just like sowing good seeds in a field with sandy soil⁷.

The importance of *Kshethrikarana* has been explained in classical *Ayurveda* texts in the form of a simile. Without *Shodana* or *Shareera Shuddhi* (cleansing of body) if *Rasayana* is administered it becomes use-less like dirty cloth when dipped in colour, it won't absorb colour, in the same manner without *Shodana, Rasayana* if administered will not be much effective⁸.

***Rogahetunirmulana*:** In any disease which are cured by *Langhan-Pachanadi* process. There may be possibility of recurrence of disease but if it is cured by *Shodhan Karma*, there is no possibility of recurrence, as it eliminates or ends the origin of disease.

***Dinacharya*:** The daily activities like *Saucha, Dantadhavan, Abhayanga, Sirastaila, Pratimarsanasya, Karnataila, Padabhayanga* etc are must be practiced daily for *Swasthasarira* as a part of *Panchkarma*.

***Ritucharya*:** To avoid the *Ritujanyavyadhi, Sanchitadosas* should be expelled out in their respective ritues.

***Adharaniyavegapravartana*:** Disease produced by *Vegadharana*, are treated by specific procedure *Pancha karma*.

***Vishapratikar*:** *Vaman* and *Virecana* are two important procedure of *Panchakarma* performed in *Vishabhakshana* or *Vishadamsha*.

Procedure: According to the classical text *Ayurveda Prakasha* the procedures like *Pachana, Snehana, Swedana, Vamana, Virechan* should be done before the administration of *Rasayana* therapy⁹. Considering the difficulty in performing all the *Shodhana* therapies for normal individuals before *Rasayana*, after proper *Pachana, Snehana and Swedan Virechan* should be given to patient¹⁰.

***Pachana*:** Digests the *Ama* but does not increase the *Agni*. Ex: *Nagkesar, Kutaki, Samudralavana, Jira, etc Hingwastakacurna, Pancha Kola Asava, Agnitundivati*.

***Snehana*:** *Snehana* (lustrousness), *Vishyandana* (cleanse), *Mardava* (soft), *Kledana* (wetness) External & internal.

Swedana: Swedana is the procedure, which relieves *Stambha, Gaurava, Shita*, by inducing sweating. Ex: *Dashomaanisvedopagani* drug like *Sobhanjana, Eranda, Tila, Punarnava* etc.

Vamana: *Dosas* are expelled out from *Urdhavamarga* or by *Mukha*. Ex: *Madanphalayogas*.

Virechana: *Dosas* are expelled out through *Gudamarga*.

Type: *Mridu : Amlatasa*

Sukha : Nisotha

Tikshna : Snuhi

Method of taking Rasayana therapy: A systematic way of undergoing *Rasayana* therapy is been told in *Ayurveda* classics. *Rasayana* should be used by the wise physician in young or middle age invariably after prior *Snehana* (Oleation) and *Shodhana*. If a person without having under-gone *Shodana* the application of *Rasayana* therapy does not succeed like dye applied to a dirty cloth¹¹. After doing *Kshethrikarana* one should use *Shali Danya* (special type of rice) grown in good place as *Pathya*. And then undergo *Rasayana*¹². *Kshethrikarana* will be the *Poorvakarma* (Preparatory Techniques) before *Rasayana Prayoga* (administration) and *Shodana* is done until *Purana Mala* (old toxins) gets eliminated from the body. After *Kshethrikarana* depending upon the *Deha Shuddhi* 3,5,7 days *Samsarjana Karma* (dietetic protocol) is to be performed¹³.

Panchakarma Ayogya Purusha: *Navajwara, Atisara, Garbhini, Bala, Vriddha* and *Raktasravana*. As per some Acharyas *Rasa Ausadhi* may be given to *Sukumar* after *Samyakavirechana*.

Ashtamahadosakarvarjya: *Ucchabhasya, Rathakshobha, Aticankramana, Atyaasana, Ajirnadhyashna, Vismaahitasa, Divaaswapna* and *Vyavaaya*.

According to Rasarnava, *Parada* mix with *Abhra, Kantalouha, Ghrita, Madhu* to be taken with *Kalka* of *Agastya, Kumari Rasa, Nisahaldi, Daruhaldi, Triphala* and *Guda*. *Krimipatan* is also describe in this context.

According to Ayurvedaprakash and Rasarnava, *Snehana, Swedana, Virechana, Vamana, Krimipatana*.

Snehana : Ghrita + SL for 3 days

Swedan : Pottali

Virecana : Icchabhedi Rasa and Naraca Rasa

Vaman : Madanphala

Krimipatan : Palasbija, Vayvidanga and Guda.

DISCUSSION

Rasayana should be administered to person in their early age or middle age and always done to person who are self controlled who have undergone *Shodana therapies*¹⁴. If the person undergo the therapies like this, then the *Doshas* and *Dhatu*

(tissues of the body) are maintained in homeostasis and disease are not caused. There will be proper growth and nourishment of *Dhatu*, and the process of aging will be delayed¹⁵. *Kshethrikarana* and *Rasayana* effects are similar. By doing *Kshethrikarana* the *Dushita Doshas* (toxins) and *Mala* (waste products), is removed from the body. It removes the diseases, increases the *Bala, Varna*. If taken properly increases the *Ayu*, and keeps the person *Swastha* (healthy) for a long time. By seeing the benefits of *Kshethrikarana* we can consider itself as *Rasayana*¹⁶. By doing *Shodana* in right time *Kosta Shuddhi* (cleansing of G.I tract) occurs. *Jatharagni* (digestive secretions) increases. *Roga* (diseases) subsides. *Prakruti* (natural constitution of the human body) becomes normal that means the *Doshas* becomes normal. *Indriya* (sense organs), *Budhi* (intellect), *Mana* (mind), *Varna* increases. *Shareera Bala* increases, power to produce progeny also increases. Individual does not become old fast, remains *Swastha*, so *Shodana* to be done in right time¹⁷.

Probable mode of action: By doing *Kshethrikarana* before *Rasayana* there will be *Deepana, Pachana* effect. It will enhance the *Agni* & digest the *Amadoshas* (toxins) in body. *Snehanaprocedures* involved in the process will do the *Utkleshana* (excitation) of *Dosha* and *Svedana* will do the *Draveekarana* (liquefaction) and brings *Utklishta doshas* from *Shaka* (extremities) to *Koshta* (abdomen). The *Vamanaadi shodhan Karmas* will expel the *Doshas* from the body, thereby make the body clear of toxins. The *Samsarjana Karma* followed by the *Shodhan Karmas* will give strength to body and make the body ready for *Rasayana* giving maximum Benefits. *Kshethrikarana* is done mainly for *Parada* containing medicine i.e., *Rasa Ausadhi*. *Kshethrikarana* is process to get best result of *Rasa Ausadhi* and *Rasayana*. But unfortunately now a days it is not performed so much or not performed properly. If we pay attention towards *Kshethrikarana* before giving *rasa Ausadhi & Rasayana*, then *Ayurveda* treatment will be more effective.

CONCLUSION

Administration of *Rasayana Chikitsa* to the people who haven't undergone *Shodhana Karma*, is just like colour doesn't make a dirty cloth shine. This unique approach of *Kshethrikarana* can be used in *Swastha* person before *Rasayana* therapy to prepare the body and also in diseased person it can be given to get the maximum benefits of the medicine in the shortest duration of time. *Kshethrikarana* is a method described in *Ayurveda* text, which is same as *Shodana* or *Panchakarma* therapy. The procedures for *Kshethrikarana* can be seen imbibed within *Panchakarma* therapy but all *Panchakarma*

procedures are not adopted for *Kshethrikarana*. *Kshethrikarana* includes the therapies like *Pachana*, *Snehana*, *Swedana*, *Vamana* and *Virechana*. *Kshethrikarana* presents a unique approach in *Ayurveda* with specially designed procedures for purification of the body. *Kshethrikarana* is not merely a *Shodhana* therapy but also, allows the biological system to return to its homeostasis & to rejuvenate rapidly & also facilitates the desired Pharmacotherapeutic effects of medicine administered thereafter. *Kshethrikarana* may be the the *Purvakarma* of *Rasa Ausadhi* & *Rasayana* therapy, it must be done for better result and also to avoid unexpected *Vikaras*.

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