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 Rasasasra texts like Ayurveda Prakasha, Rasatarangini, etc in the context of Parada Sevanavidhi (intake of mercurial preparations). Kshetrikarana includes the therapies like Pachana, Snehana, Swedana, Vamana and Virechana. While in Rasasasrastra, Shodhana procedures are described before intake of Rasaasashadhi 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 Rasaasashadhi 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 Rasaasashadhi 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 Rasasasra 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,
Snehana, Swedana, Vaman 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 Apunarbhave properties. While in Rasashastra, Shodhana procedures are described before intake of Rasaaushadhi 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 Rasaaushadhi 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 Rasaaushadhi and Rasayana therapy is called as Kshetrikarana.

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

**Need of Kshetrikarana:** Person if undergoes Kshetrikarana, and then undergo Rasayana and follows Pathya his Ayu (lifespan) will be increased and The person becomes Amar (immortal). By doing Kshetri-Karana before Rasayana therapy, one gets the effect of Rasayana therapy very fast. 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 Kshetrikarana one if undergoes Rasayana then he will not have any benefit of the therapy, also there will be Dosh 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 effect. 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 soil.

The importance of Kshetrikarana 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 effective.

**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, Pratimsarana, Karnataila, Padabhayanga etc are must be practiced daily for Swasthasarira as a part of Panchkarma.

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

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

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

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

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

**Snehana:** Snehana (lustroussness), Vishyandana (cleanse), Mandava (soft), Kledana (wetness) External & internal.

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

**Vamaana:** Dosas are expelled out from Urdhavamarga or by Mukha. Ex: Madanphalayagas.

**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 undergone Shodana the application of Rasayana therapy does not succeed like dye applied to a dirty cloth. After doing Kshetrikarana one should use Shali Danya (special type of rice) grown in good place as Pathya. And then undergo Rasayana, Kshetrikarana 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 Kshetrikarana depending upon the Deha Shuddhi 3,5,7 days Samsarjana Karma (dietetic protocol) is to be per-formed.

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

**Ashtmahadosakarvarjiya:** Ucchabhasya, Rathakshobha, Aticankramana, Atyaasana, Ajirnadhyashna, Vismaahitasan, 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. Krimpatana is also described in this context.**

**According to Ayurvedaparakash and Rasarnava, Snehana, Swedana, Virechana, Vamaana, Krimpatana.**

**Snehana : Ghrita + SL for 3 days**

**Swedan:** Pottali

**Virecana : Icchabhedhi Rasa and Naraca Rasa**

**Vaman : Madanphalha**

**Krimipatana : Palasbija, Vayvidanga and Guda.**

**DISCUSSION**

Rasayana should be administered to per-son in their early age or middle age and always done to person who are self con-trolled who have undergone Shodana therapies. If the person undergo the therapies like this, then the Doshas and Dhatus (tissues of the body) are maintained in homeostasis and disease and process of aging will be delayed. 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. By doing Shodana in right time Kosta Shuddhi (cleaning of GI 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 time.

**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. Snehanaproduces involved in the process will do the Utkleshana (excitation) of Dosha and Svedana will do the Draveekarana (liquefication) and brings Utklitha doshas from Shaka (extremities) to Koshta (abdomen). The Vamanaad 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. Kshetrikaran is done mainly for Parada containing medicine i.e., Rasa Ausadhi. Kshetrikarana 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 Kshetrikarana before giving rasa Aushadi & 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 continued.
procedures are not adopted for Kṣhethrikarana. Kṣhethrikarana includes the therapies like Pachana, Snehana, Swedana, Vamana and Virechana. Kṣhethrikarana presents a unique approach in Ayurveda with specially designed procedures for purification of the body. Kṣhethrikarana 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. Kṣhethrikarana 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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Website: http://ijraps.in 603


Cite this article as:
[https://doi.org/10.47070/ijraps.v6i1.124](https://doi.org/10.47070/ijraps.v6i1.124)

Source of support: Nil, Conflict of Interest: None Declared

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