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# A Review: Why are there Different Types of *Shodhan* Processes Described in *Rasatarangini*?

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**Abstract:** *Rasashastra is the backbone of Ayurvedic medicine. Many herbal, mineral and metal Dravya are used in Rasashastra to prepare medicines. Many of these Dravya have inherent poisonous properties also. So it is essential to purify them before converting into medicinal form. But when we go through our classical texts, we find that there are many types of Shodhan methods which were explained with different types of Shodhan Dravya. Shodhan can be done with below said methods - Swedan, Mardan, Nirvapan, Prakshalan, Bhavana, Aatap suska processes etc. Rasatarangini has its own importance in a way that it is the last book of modern Rasashastriya literatures. It has included many ancient as well as modern methods of Yog preparations which are purely practical based. A try has been given to illustrate the importance and methods of purification process explained in Rasatarangini with special emphasis on Maharasa Vargiya Dravya.*

**Keywords:** Ayurved, Rasashastra, Rasatarangini, Shodhan, Maharasa

## I. INTRODUCTION

Ayurveda now a day, acquiring its glorious publicity due to the medicinal part of treatment which is very unique in its own way. Ayurvedic medicines have less side effects and long lasting effect due to drugs used in it. Here comes the role of *Rasashastra* which is the integral part of Ayurvedic medicine. *Rasashastra* uses many herbal, metal and mineral materials which are originally occurring in nature in their impure forms which are adulterated with many impurities that may be poisonous. Sometimes for commercial benefits these drugs are mixed by their substituents which have to nullify before use it as medicine. This term of detoxification is called as *Shodhan* by Acharya.

उद्दिष्टैरौषधैः सार्द्धं क्रियते पेषणादिकम् ।

मलविच्छिन्नये यत्तु शोधनं तदिहोच्यते ।। (रसतरंगिणी 2 / 52)

Elimination of *Mala* adhered to Drugs by the process of *Mardana*, *Kshalan*, *Nirvapan* etc. with the prescribed media is called as *Shodhana*.<sup>1</sup>

Then a question put forth that why there is need of so many *Shodhan Dravya* and processes? All *Rasashastriya Dravya* are classified into many groups on the basis of their affinity towards *Parada* like *Maharasa*, *Uprasa*, *Sadharana Rasa*, *Dhatu Varga*, *Sukla Varga*, *Visha Varga*, *Upvish Varga*, *Ratna Varga*, *Upratna Varga* etc.

## II. MATERIAL AND METHOD

*Maharasa Vargiya Dravya* have great affinity towards *Parada* to take part in any chemical reaction. *Dravya* enlisted in this group are as follows:

अभ्रवैक्रान्तमाक्षिकविमलाद्रिजसस्यकम् ।

चपलोरसकश्चेतिज्ञात्वष्टासंग्रहेद्रसान ।। (र.र.स.)<sup>2</sup>

*Shodhana* process of each drug and thorough discussion on media used for the same mentioned in *Rasatarangini* are described below

A. *Shodhan* of *Abharaka*

1) 1<sup>st</sup> method: Immerse the red hot *vajraabhraka* in kanji seven times then *mardan* with any *amla drava* in a *kharala* for a day. *Abharaka* becomes *Shuddha*.<sup>3</sup>

- 2) 2<sup>nd</sup> method: Red hot the *Abhraka* in the fire and submerge it in cow milk or *Triphala kwatha* seven times. *Abharaka* will get purified<sup>4</sup>.
- 3) 3<sup>rd</sup> method: Red hot the *Abhraka* in the fire and dip it in *Badari kwatha* seven times and grind it at last. *Abharaka* will get purified<sup>5</sup>.
- 4) 4<sup>th</sup> method: Red hot *Abhraka* in fire and immerse it cow milk seven times than *mardan* it with any *amla drava* like *bijora nimbu swarasa* for a day and *mardan* with *cholai swaras* for a day. Like this it get purified in three days<sup>6</sup>.

#### B. Shodhana of Vaikrant

- 1) 1<sup>st</sup> method: Tie a *pottali* of clean cloth containing pieces of *Vaikrant* and *Saindhav lavan* or *sajji kshar* or *java kshar*. Do *svedan* the *pottali* in any *amla drva* like *kanji* or *nimbu sawaras* etc or *kodho kwath* or *gomutra* on rapid fire by *dola yantra* method. In this way *Vaikrant* get purified<sup>7</sup>.
- 2) 2<sup>nd</sup> method: Tie a *pottali* of cloth containing *saindhav lavan* and *yava kshar*. Do *svedan* of this *pottali* in *kulath kwatha* on rapid fire by *dola yantra* method for three hour. In this way *Vaikrant* get purified<sup>8</sup>.
- 3) 3<sup>rd</sup> method: Tie a *pottali* of cloth containing *Vaikrant*. Do *swedan* of this *pottali* in *kadali kand swaras* by *dola yantra* method for three hour. In this way *Vaikrant* get purified<sup>9</sup>.

#### C. Shodhan of swarna Makshik

- 1) 1<sup>st</sup> method: Grind well the *swarna makshik* in *loha kharal*. When properly ground, filter it in a sieve. Now mix *nimbu Swaras* in this filtered fine powder of *swarna makshik* in an iron ladle. Now put this ladle on the stove and cook it in fairy flame and keep stirring continuously with an iron spatula. When the *Swarna makshik* becomes like color of red lotus while cooking, add lemon juice to it and cook and keep stirring. In this way, cooking in intense fire for two or three days makes the *swarna makshik* pure<sup>10</sup>.
- 2) 2<sup>nd</sup> method: Take the best *swarna makshik* and make its powder. Now make a *pottali* of this powder in a cloth and hang it in *dolayantra* and fill the pot with *kala marsha kashay* and cook it in the fire. In this way, after cooking for one day, the *swarna makshik* powder is filtered by the cloth of *pottali* and comes down to vessel and the impurities stone etc. remains in the cloth. This powder should be dried and used. This is pure *swarna makshik*<sup>11</sup>.
- 3) 3<sup>rd</sup> method: *swarna makshik* is purified in a perfect way by heating it twenty-one times and extinguishing it in lemon juice<sup>12</sup>.
- 4) 4<sup>th</sup> method: Make fine powder of *swarna makshik* and put it in a vessel and fill the vessel with *kadali kandh* juice. Now cook it in high flame for an hour. In this way *swarna makshik* becomes pure<sup>13</sup>.

#### D. Shodhan of Rajat Makshik

- 1) 1<sup>st</sup> method: Make fine powder of best *Rajat Makshik* in a *Kharal*. Now put this powder in an iron pan and fill it with lemon juice and put the pan on the stove and cook it in a fiery flame, stirring continuously with a spoon. When lemon juice dries then add lemon juice again and cook while stirring. When the *Rajat makshik* on cooking becomes of the color as the red lotus, then remove the pan from the stove and get the pure *Rajat makshik* and use it to make *bhasma*<sup>14</sup>.
- 2) 2<sup>nd</sup> method: Tie the *Rajat Makshik* in a cloth and make *pottali*. Hang this *pottali* in *vasaptra swarasa* in *dolayantra* and cook for 3 hours on fire. In this way, *Rajat makshik* gets purified soon by this method<sup>15</sup>.
- 3) 3<sup>rd</sup> method: Filling a *Meshsringi swaras* in *dolayantra* and cooking (*swedan*) the *Rajat makshik* for 6 hours also make the *Rajat makshik* pure<sup>16</sup>.

#### E. Shodhan of Shilajatu

- 1) 1<sup>st</sup> method: To Shodhan *Shilajatu*, take four large iron vessels. Now put *Silajatu* powder in a vessel, add double part much hot water of *Shilajatu* and half part of *triphal kashayam* of *Shilajatu* and keep it in the sun for 3 hours. After this, mash it well in the sun and filter it by a cloth. Now fill the filtered black water of *Shilajatu* in one of above 4 vessels and keep it in strong sunlight. Due to strong sunlight, a soft clean and dark black colored layer like cream will be appeared on the water. Gently remove this cream like *Dravya* and put it in another vessel's hot water. When the creamy layer on the second pot water settles, pour it into the hot water of the third vessel. Similarly, put the cream of the third pot in the fourth pot. In this way, remove the layered *shilajatu* in cream form from the vessels containing the *shilajatu* until the water becomes a clear color and the entire stone, sand, clay etc sit on the bottom of the vessel. Thus in the end, with full caution, collect the pure *Shilajatu* that comes over the clean water in the clean vessel. By this method, *Shilajatu* is purified in the best way. Feel free to use it in the formulation<sup>17</sup>.



- 2) 2<sup>nd</sup> method: If *Shilajatu* is purified by using cow urine (fresh and clean) instead of *Triphala Kashay* in *Shilajatu Shodhan* and collect the *Shilajatu* in form of cream by placing it in sun light, then *Shilajatu* will get undoubtedly pure<sup>18</sup>.
- 3) 3<sup>rd</sup> method: If *Shilajatu* is purified by using *Bhrinraj Swaras* instead of *Triphala Kashaya* in *Shilajatu Shodhan* and collect the *Shilajatu* in form of layered cream by placing it in sunlight, then *Shilajatu* will get pure<sup>19</sup>.

#### F. Shodhan of Tutha

- 1) For External Use: Take 10 *tola tutha* and make it fine powder, now pour this powder into 5 *tola* of very hot water and dissolve it. Now filter this solution with filter paper or cloth. Now keep this filtered water in a glass container until the crystals settle in the bottom of the vessel. This crystalline *tutha* is used as pure<sup>20</sup>.
- 2) For Internal Use
  - a) 1<sup>st</sup> method: Pour the *Tutha* powder into the mortar and add lemon juice to it and rub it thoroughly for 6 hours. This method will definitely cleanse the *Tutha* soon<sup>21</sup>.
  - b) 2<sup>nd</sup> method: Drying the *Tutha* by giving seven *Bhawana* of *Rakta chandana* and *Manjitha kashaya* also purifies it<sup>22</sup>.
  - c) 3<sup>rd</sup> method: Make *Pottali* of *Tutha* pieces by tying in a cloth. Now put the *Pottali* in *dolayantra* of earthen pot which is filled with cow urine and cook it in it. When all the *Tutha* dissolves in the cow urine then cook that cow urine again. When some liquids remain, remove the vessel and keep it to cool down. In this way, by keeping it for 2-3 hours in solitude, the crystals of *Tutha* are settled down. In this way the *Tutha* is purified in a perfect way<sup>23</sup>.
  - d) 4<sup>th</sup> method: After giving seven times *Bhavana* with any one of the liquids of the described *Amla varga*, it becomes pure after drying<sup>24</sup>.

### III. CONCLUSION

In *Ras Tarangini*, Dravya are not classified into *Maharas*, *Upras*, *Sadharana Ras* etc., but most of the Dravya are very elaborately described. In *Maharasa* group *Abhraka*, *Vaikranta*, *Makshik*, *Vimala*, *Shilajatu* and *Tutha* are described. Four *Shodhan* methods of *Abharaka*, three *Shodhan* methods of *Vaikrant*, four *Shodhan* methods of *swarna makshik*, three *Shodhan* methods of *Rajat makshik* and four *Shodhan* methods *Tutha* are mentioned. *Tutha* is purified in two ways depending on the internal and external use. In these methods of *Shodhan*, there is a particular difference in the Dravya used. *Swedan*, *Mardan*, *Nirvapan*, *prakshalan*, filtration, *Bhavana*, boiling, *Aatap suska* etc. are main methods of *Shodhans*.

### IV. DISCUSSION

When we study *Shodhan* of Dravya in the *rasashastra* texts, we find that *Shodhan* of the same Dravya has been explained in many ways. Then a question comes to mind that when a Dravya is purified by one method, what is the need of other method? For this, after studying the methods of *Shodhan* of the *Maharasa's* Dravya described in *Rastarangini*, we find that the selection of *Shodhan* Dravyas for *Shodhan* process depends upon in which disease it is to be used more over its mode of action- internal and external use. Blended with specific *Bhavana* Dravya and taken with specific *Anupana* these medicines become panaceatic. That is why metal and mineral preparations have low therapeutic dose with maximum efficacy. Depending on the use of the Dravya, *Shodhan* has also been told differently like *Tutha* (external and internal use). If we want to get the desired results from *Ayurvedic* medicines, then the *Shodhan* process should be done with the specific Dravya mentioned for the particular disease, in which we want to use. But in present scenario this concept is not been consider by the pharmaceutical companies and their concept is economical cost of production along with shorter period of manufacturing and easily availability of the Dravya, but for the desired results that has been explained by our *Achatrya* in our classical *texts* about the pharmacokinetics their concept should be strictly adopted for the *Shodhan* processes.

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