IJAYUSH
International Journal of AYUSH
AYURVEDA, YOGA, UNANI, SIDDHA AND HOMEOPATHY
http://internationaljournal.org.in/journal/index.php/ijayush/

International Journal
Panacea
Research library
ISSN: 2349 7025

Review Article | Volume 13 Issue 11 | November 2024

THE CONCEPT OF MARANA AND JARANA - A REVIEW ARTICLE

Dr. Shalini Jayaswal

Assistant Professor, Department of Rasashastra Evum Bhaishajya Kalpana,

Motherhood Ayurvedic Medical College & Hospital, Roorkee – Uttarakhand

Email ID- shallojas@gmail.com

ABSTRACT

One of the specialty areas of Ayurveda known as the science of mercury is called Rasashastra. This branch is important for both therapeutic and preventative purposes. It adheres to several tenets and customs, including Sodhana, Marana, and Jarana. In addition to managing mercury as Rasa, hence the name Rasashastra, it also handles other Rasa dravyas, such as metals and minerals. Rasashastra, a branch of Ayurveda, investigates the origin, physical and chemical qualities, variations, therapeutic benefits, and uses of Rasa dravyas. Understanding the background and notion of this branch is also essential; in light of this, the current paper examined a review of the concept of Marana and Jarana in Rasashastra.

Keywords: Marana, Jarana, Rasashastra.

INTRODUCTION

A branch of Ayurveda called Rasashastra focuses on medicine formulations that use metals and minerals. Parada has a greater therapeutic value than other drugs since it can absorb all metals and minerals. Shodhana is the procedure that not only eliminates metal and mineral doshas but also increases the drug's potency and strength. The specific cycle or process should be used for creating Rasa dravyas, depending on the concept of the metal and the disease for which it is meant to be used.[1,2,3,4] In the Jarana cycle, Parada reverts to its original

state free from Galena, Patina, and other processes. Marana reduces the harmful effects of medications by a certain technique that should transform metals and minerals into an acceptable structure. Ayurvedic medicine's Rasashastra uses minerals, pearls, metals, etc. for therapeutic purposes. Shodhana is a form of Samskara, one of several Parada procedures known as Samskaras in Ayurvedic pharmaceutics. That is the exact meaning of the word "Shodhana." The metal or mineral overcomes its initial negative qualities and gains a new, therapeutically beneficial quality during the Shodhana process. The most common way of subjecting substances includes Svedana, Mardana, Prakshalana, Galana and Avapa, etc.[4,5,6,7] The other formulation based procedures of Rasashastra are as follows:

Nirvapa: Super hot metals, plunged in fluids.

Bhavana: Maceration

Bharjana: Searing in container

Between Shodhana and Marana, metals such as Vanga, Yashada, and Naga should undergo a procedure known as Jarana. At temperatures between 400 and 6000 degrees Celsius, the metal is repeatedly triturated in Jarana with either metals or minerals like Parada and Hartala, or with vegetables like Palash Pushpa, Pipala twak, and Apamarga Panchanga, until it turns into a fine powder.

Marana

Before being absorbed by the body, the metals and minerals are burnt. This technique is known as Marana. It is implied that the slain metal cannot return to its metallic state after Marana. The metal must be made as tiny as possible in order for the body's adipose tissue to absorb it because it cannot be absorbed in its natural form. Marana is the most effective strategy for this. The metal also loses its therapeutic value and all of its physical characteristics. As a result, metals treated in this manner do not retain any poisonous or hazardous properties. However, the dosage, vehicle, and other elements must also be considered for a safe therapeutic application. Vaikranta, Makshika, and Abhraka are among the few minerals that must pass through the Marana in order to be used medicinally. The Marana process can be called Samanya Marana or Vishesha Marana, although there is no

clear classification for it. Vishesha Marana is an individual method for a particular metal, whereas Samanya Marana is a collective approach for all metals. Additionally, Vishesha Marana for Lauha can be divided into many sections.

Metals are ground into powder using a procedure called "Ayaskriti" for internal usage. This is where Marana was first mentioned. The technique known as Ayaskriti, or "Making of Lauha," involves adding organic material to metal while it is being subjected to extreme heat treatment in order to cause it to decompose. Numerous physical tests, such as Varitaratva, Rekhapurnatva, Nischandrika, Apunarbhavatva, and Niruthatwa, can be used to standardize the Marana procedure. These tests verify whether or not the Bhasmas meet the required quality standards. The goal of each test was to create a material with Laghu, fine, absorbable, and digestible qualities.[6,7,8,9] The major steps involved the process of Marana is depicted in

- ✓ Shodhan of Metal and Minerals
- ✓ Bhavana with herbal juices
- ✓ Chakrika Nirmana
- ✓ Sharava Samputikarana
- ✓ Puta

Parada Marana

Various drugs or juices are added to the metals and minerals to create a paste that is then heated. The benefit of the Marana process is that when metals and minerals are transformed into Bhasma, they will be retained in the framework, blend in with blood, and produce their ideal outcome without making unsafe side effects. Mercury is successfully converted into ashes, and if used internally, it may give a person the Amara, which means they will live much longer.

Jarana

Jarana, which is usually completed before Marana of metals like Vanga, Yashada, and Naga, is a transitional between Shodhana and Marana. The method for Jarana, also known as Marana, was explained by the ancient Rasa granthas. In accordance with Rasamrita's

guidance, Apamarga panchanga is used to complete the Jarana of Vanga. In order to obtain Kshara rahit jarita vanga bhasma, the Jarita vanga was thereafter Prakshalita.

Parada Jarana

In order to make mercury extremely potent from a Rasayana and Lohavedha standpoint, it is made to swallow, digest, and consume different Satvas that are formed from minerals and some metals in different amounts. It fulfills the functions of Rasayana and Dhatuwada. But without Agni Samskara, it is not feasible. The Rasa Shastra books ensure that Parada handled with the Gandhaka Jarana procedure has several pharmacological effects and is highly potentiated. The amount of sulfur eaten throughout the Jarana process determines this potentiation. Samukha, Nirmukha, and Vasanamukha are among the different varieties of Jarana.

Vanga Jarana

As instructed by Rasamritam, Jarana of Vanga was done. After the temperature reached 510^{o}C, the Shodhita Vanga was placed in the iron pan and left over fire until it had softened and dried and a small group of broken Apamarg Panchanga had become familiar with the iron dish. The dried Apamarga and liquid Shuddha Vanga continued to rub against the hot iron skillet's exterior until the Vanga as a whole reduced to a powder the color of garbage. After that, the powdered Vanga was gathered in the middle of an iron ladle, covered with an earthen saucer and further heated until it reached a red hot temperature. The heating was then switched off, and it was left to cool. After cooling in a stainless steel jar, Vanga's white ash was combined with four times as much water to eliminate its alkaline properties. In order to prevent a shortage of settled Vanga bhasma, the water was then carefully removed in this way. The process was then repeated until the water was neutral. After that, the Jarita bhasma was dried for future use.[9,10,11]

Jarana Bheda

1. Bhuchari jarana and Khechari jarana.

2. Bala jarana and Vridha jarana.

3. Samugha jarana, Nirmugha jaranai and Vasanamugha jarana

CONCLUSION

Mercurial formulation offers a rapid and long-term treatment, thus used for curative purposes under the title of Rasashastra. This stream employs various methods to eliminate the Dosha (contaminations) that are present in mercury in order to enhance its therapeutic potential. Some Ayurvedic Rasashastra techniques, such as Shodhana, Marana, or Jarana, are used to change incompatible metals into compatible forms. The Doshas of metals and minerals are eliminated by the Shodhana process; Parada is transformed into its own state without being subjected to procedures like Galena and Patina; and Marana removes the harmful effects of medications, enhancing the therapeutic qualities of Rasa dravyas.

REFERENCES

1. Satpute Ad Rasaratna Sammuchaya. Delhi: Chowkhamba Sanskrit Pratisthan, 2014.
2. Bajpayee Rd Rasahridayatantra. Varanasi: Krishnadas Academy, 1998.
3. Shastry. K. Rasatarangini.11th Ed. Varanasi: Motilal Banarasidas, 2004.
4. A text Book of Rasashastra by Dr. Vilas Dole and Dr. Prakash Paranjpe, Published by Chaukhamba Sanskrit Pratishthan, Delhi Reprint, 2006; 272.
5. Rasaratnasamuchchaya by Dr. A.D. Satpute, published by Chaukhamba Sanskrit Pratishthan, Delhi. Reprint: 2006; 110.
6. A text Book of Rasashastra by Dr. Vilas Dole and Dr. Prakash Paranjpe, Published by Chaukhamba Sanskrit Pratishthan, Delhi Reprint, 2006; 273.
7. Krishna JM, Gaude R, Yeriswamy H, Sudhindra AN, Yernal R, Bondre H, Significance of Parad in Rasashastra - A review. J-Ayu Herb Med, 2017; 169-174.
8. Maharshi Sushruta, Susruta Samhita, Hindi Commentary by Dr. Bhaskar Govind Ghanekar, Ed.- 5th and reprint, Delhi: Motilal Banarasidas, 1997.
9. Vagbhatta, Ashtang Hridya, Hari Shastri Paradakara, Vaidya, editor, ed. 9th, Varanasi: Chaukhambha Orientalia, 200; 12/29-32.
10. Shri. Kayastha Chamunda, Rasa Samketa Kalika, by Dr. Indradeva Tripathi Published by Vd. Yadavji Trikamji Acharya Ed. 1st, Varanasi: Chaukhamba Amarbharti Prakashan, 1984.
11. Vagbhtacharya, Rasa Ratna Samucchaya, Ambikadatt Shastri, editor, Ed. 9th, New Delhi: Meharchand Lakshmandas Publication, Chaukhamba Amarbharti Prakashan, 1995; 28/10-15, 571-572