



Review Article

Volume 15 Issue 05

May 2026

## A CRITICAL REVIEW ON ROLE OF *KSHETRIKARANAMA* IN ENHANCING LONGEVITY AND DISEASE RESISTANCE PRIOR TO *PARADA SEVANA*

\*Damini Dharmarao<sup>1</sup>, Bharti Umretia<sup>2</sup>

<sup>1</sup>4<sup>th</sup> Semester PG Scholar, Upgraded Department of Rasashastra and Bhaishajya Kalpana, Government Ayurveda College, Vadodara, Gujarat, India

<sup>2</sup>Reader and Head, Upgraded Department of Rasashastra and Bhaishajya Kalpana, Government Ayurveda College, Vadodara, Gujarat, India

\*Corresponding author's Email ID: [daminidharmarao@gmail.com](mailto:daminidharmarao@gmail.com), Contact no. 7776969589

### ABSTRACT

Ayurveda is a holistic system of medicine that emphasizes both disease management and health promotion through preventive and rejuvenative therapies such as *Rasayana*. Rasashastra, an important branch of Ayurveda, primarily focuses on *Dehasiddhi*, for which *Parada* is regarded as *Parama Rasayana*. '*Kshetrikarana*' is a specialized preparatory protocol described in classical Rasashastra for optimizing the administration of *Rasayana*, especially *Parada* based formulations. It involves systematic body conditioning to improve drug assimilation, therapeutic efficacy, and safety by preparing the body as a receptive "*Kshetra*" for treatment. The process mainly includes Panchakarma based procedures such as *Pachana*, *Snehana*, *Swedana*, *Vamana*, and *Virechana*, along with *Krimipatana* in certain texts. Classical references indicate that absence of *Kshetrikarana* may lead to poor assimilation, inadequate therapeutic response, and possible toxic effects. Various formulations and regimens described in Rasashastra further highlight its role in enhancing *Bala* (strength), longevity, and disease resistance. Thus, *Kshetrikarana* serves as an essential prerequisite for the safe and effective administration of *Rasayana* therapy by enhancing the body's receptivity and adaptability towards *Parada* based *Rasayana* formulations.

**Keywords:** *Kshetrikarana*, *Rasayana*, *Arota Parada*, *Shodhana*, *Dehasiddhi*

348

## INTRODUCTION

Rasashastra, a specialized branch of Ayurveda, is based on the principles of Raseshvara Darshana, described in the Sarva Darshana Samgraha. Unlike other philosophies that consider *Moksha* after death, this system emphasizes *Jivanmukti* (liberation during life)<sup>i</sup> achieved through the proper use of *Parada* (mercury). Rasashastra has been developed with two main objectives, *Lohasiddhi* (transmutation of metals) and *Dehasiddhi* (maintenance of a strong and disease-free body) through processed mercury acting as a potent *Mahaushadha*.<sup>ii</sup> Subsequently, *Chikitsavada*, which involved the therapeutic application of mercury-based formulations in disease management, became increasingly popular.

Among these, *Dehasiddhi* held prime importance as it focuses on achieving *Jivanmukti* through *Rasayana Sevana*.<sup>iii</sup> However, administration of such potent preparations requires proper preparation of the body. This preparatory process is known as *Kshetrikarana*. According to Ayurveda the *Sharira* (Body) is considered as the *Kshetra* (Field) and *Atma* (Soul) as *Kshetragya* (Observer). It ensures proper absorption and desired action (complete alleviation of disease) with mercury-based formulations.<sup>iv</sup> *Kshetrikarana* refers to *Sharira Shuddhi* (purification of the body) processes that make a suitable field for receiving *Rasaushadhi*.<sup>v</sup> *Kshetrikarana* includes the procedures such as *Snehana* (oleation), *Swedana* (sudation), *Vamana* (emesis), *Virechana* (purgation), *Pachana* (digestion) and/or *Krimipatana* (deworming)<sup>vi</sup> conceptually similar to purification methods described as *Panchakarma*. Without proper *Kshetrikarana*, *Rasa* administration may not yield desired results and can even produce harmful effects, similar to *Visha*.<sup>vii</sup> Therefore, it is considered as an essential prerequisite step for the safe and effective practice of *Rasaushadhi*.

## MATERIAL AND METHODS

This review was carried out by thoroughly referring to 22 Rasashastra literatures like Rasendra Mangala, Rasahridayatantra, Rasarnava, Anandakanda, Rasaparakasha Sudhakara, Rasendra Chudamani, and others authoritative literatures to gather the references related to *Kshetrikarana*. The information pertaining to *Kshetrikarana* was identified in 17 texts and is presented in table no.1. Research articles on *Kshetrikarana* from PubMed, Google Scholar, AYUSH Research Portal, and DHARA were reviewed, and authors' opinions were also discussed.

**Table No.1: Details of Kshetrikarana in various Rasagratha**

S. N.	References	Details of Kshetrikarana
1.	Rasopanishada (Chapter 1)	<ul style="list-style-type: none"> <li>18<sup>th</sup> chapter deals with Kshetrikarana, but presently 16 chapters are available only.</li> </ul>
2.	Rasa Hridya Tantra (Avabodha 19)	<ul style="list-style-type: none"> <li>Process of Kshetrikarana (Snehana, Swedana, Vamana, Virechana, Shodhana Pana yoga)</li> <li>Akritakshetrikarana Hani</li> <li>Pathya Apathya during Kshetrikarana</li> <li>Kshetrikarnartha Devdaru Taila Sevana, Aarota Parada Sevana, Abhraka Bhasma Sevana, Abhraka Satva Sevana, Jarita Parada Sevana and Parada Bhasma Sevana</li> </ul>
3.	Rasarnava (Patala 8)	<ul style="list-style-type: none"> <li>Dehavedhartha Kshetrikarana</li> <li>Process of Kshetrikarana (Snehana, Swedana, Vamana, Virechana, Krimipatana)</li> <li>Aarota Rasa Sevana Krama</li> </ul>
4.	Anandkanda (Ulhasa 6)	<ul style="list-style-type: none"> <li>Dehavedhartha Kshetrikarana</li> <li>Process of Kshetrikarana (Pachana, Snehana, Swedana, Vamana, Virechana, Krimipatana)</li> <li>Aarota Rasa Seva Krama</li> </ul>
5.	Rasa Prakasha Sudhakar (Chapter 1)	<ul style="list-style-type: none"> <li>Kshetrikarana is explained under the 18<sup>th</sup> Parada Samskara: Sevanasamskara (Word Kshetrikarana is not used)</li> <li>Meaning of Kshetrikarana</li> <li>Process of Kshetrikarana</li> <li>Pre- Rasayana regimen</li> <li>Aarota Rasa Seva Krama</li> </ul>
6.	Rasendra Sara Sangraha (Chapter 1)	<ul style="list-style-type: none"> <li>Process of Kshetrikarana</li> <li>Need of Kshetrikarana</li> <li>Relevance of Kshetrikarana</li> <li>Pathya during Kshetrikarana</li> </ul>
7.	Rasa Ratna Samuchhaya (Chapter 11)	<ul style="list-style-type: none"> <li>Rasa Bhasma Sevana Vidhi</li> </ul>
8.	Rasendra Chintamani (Chapter 3)	<ul style="list-style-type: none"> <li>Process of Kshetrikarana (Snehana, Swedana, Vamana, Virechana, Krimipatana)</li> <li>Need of Kshetrikarana</li> <li>Relevance of Kshetrikarana</li> <li>Phala of Kshetrikarana</li> </ul>

9.	Rasamanjiri (Chapter 7)	<ul style="list-style-type: none"> <li>• Pre <i>Rasayana</i> regimen</li> <li>• Process of <i>Kshetrikarana</i></li> <li>• Need of <i>Kshetrikarana</i></li> </ul>
10.	Rasa Sanket Kalika (Ullhasa 1)	<ul style="list-style-type: none"> <li>• Shortly mentioned under the heading "<i>Rasa Sevana Vidhi</i>"</li> </ul>
11.	Ayurveda Prakasha (Chapter 1)	<ul style="list-style-type: none"> <li>• Process of <i>Kshetrikarana</i></li> <li>• Need of <i>Kshetrikarana</i></li> <li>• Relevance of <i>Kshetrikarana</i></li> <li>• Contraindications of <i>Kshetrikarana</i></li> <li>• <i>Aarota Rasa Sevana</i></li> </ul>
12.	Rasa Chandanshu (Chapter 1)	<ul style="list-style-type: none"> <li>• Before <i>Parada Sevana</i>, it is advised to do <i>Virechana</i> and <i>Pathya Sevana</i>.</li> </ul>
13.	Rasa Tarangini (Taranga 7)	<ul style="list-style-type: none"> <li>• Definition of <i>Kshetrikarana</i></li> <li>• Process of <i>Kshetrikarana</i></li> <li>• Contraindications of <i>Kshetrikarana</i></li> </ul>
14.	Rasamitra (Chapter 2)	<ul style="list-style-type: none"> <li>• Only <i>Virechana</i> is mentioned.</li> <li>• In acute conditions, it is advised not to follow <i>Kshetrikarana</i>.</li> </ul>
15.	Brihada Rasarajasundar (Chapter 2)	<ul style="list-style-type: none"> <li>• Need of <i>Kshetrikarana</i></li> <li>• <i>Akshetrikruta Lakshana</i></li> </ul>
16.	Rasajalanidhi (Vol. 1, Ch. 4)	<ul style="list-style-type: none"> <li>• Definition of <i>Kshetrikarana</i></li> </ul>
17.	Parada Samhita (Chapter 39)	<ul style="list-style-type: none"> <li>• Need of <i>Kshetrikarana</i></li> <li>• Relevance of <i>Kshetrikarana</i></li> <li>• Contraindications of <i>Kshetrikarana</i></li> <li>• <i>Kshetrikruta Lakshana</i></li> <li>• <i>Kshetrikarana Phala</i></li> </ul>

## OBSERVATIONS AND RESULTS

The word *Kshetrikarana* is derived from the words *Kshetra* (Field/Body) and *Karana* (To prepare/To make). *Kshetra* (derived from “क्षेत्र”) refers to a place where living beings reside; it denotes land or field (*Bhumi*), and the term *Kshetri* means one who exists or resides in that *Kshetra*.<sup>viii</sup>

*Rasayana* is a therapeutic modality which, when properly administered, helps in alleviating diseases, delaying premature ageing, enhancing *Medha* (intellect), improving vision, and nourishing as well as replenishing the *Dhatu* (bodily tissues) However, its optimal

efficacy depends on prior preparation of the body. Before administering *Rasayana* therapy, the body should be converted into a suitable *Kshetra* (field). This preparatory process is known as *Kshetrikarana*<sup>ix</sup> which involves making the body capable of properly receiving and responding to *Rasayana* drugs. It is analogous to the preparation of land before sowing seeds, where proper conditioning ensures better outcomes.<sup>x</sup>

*Kshetrikarana* is primarily achieved through *Shodhana Karma* (purification procedures), which are seen incorporated within *Panchakarma* therapy. Following this, the body is gradually strengthened through appropriate dietary measures<sup>xi</sup> such as *Shali* rice, *Yavagu* (rice gruel), and *Mudga* (green gram).<sup>xii</sup> By doing so, it is made capable of *Parada Rasayana Sevana*.

### **Need of *Kshetrikarana***

*Rasayana* therapy administered without prior *Kshetrikarana* leads to improper assimilation of *Parada* (mercury), causing its dispersion in the body and aggravation of *Dosha*<sup>xiii</sup> Just as a field must be prepared before sowing seeds, the body requires proper conditioning to ensure the effectiveness of *Rasayana*.<sup>xiv</sup>

In the absence of *Kshetrikarana*, *Rasayana* may become ineffective or even harmful, with improperly used *Parada* potentially producing toxic and adverse effects.<sup>xv</sup> Therefore, *Kshetrikarana* is an essential prerequisite for achieving the intended rejuvenative and therapeutic benefits of *Rasa* and *Rasayana* therapies.<sup>xvi</sup>

### **Relevance of *Kshetrikarana***

The person who performs *Rasayana* after *Kshetrikarana*, followed by balanced and good diet attains *Dehasiddhi* (maintenance of a strong and disease-free body)<sup>xvii</sup> and the body becomes free from aging and disease, attaining a state described as non-decaying and long-lived like gods.<sup>xviii</sup> Also, the properly administered *Rasendra* (Mercury) will promote *Buddhi* (intellect), *Smriti* (memory), *Prabha* (radiance), *Kanti* (complexion), *Bala* (strength) and *Rasa Dhatu* (1<sup>st</sup> metabolic product of food)<sup>xix</sup>

### **Procedure for *Kshetrikarana* (*Panchakarma* of *Rasashastra*)**

*Kshetrikarana* involves procedures such as *Pachana*, *Snehana*, *Swedana*, *Vamana*, and *Virechana* these can be seen imbibed within the *Panchakarma* procedures. Some Acharya

have mentioned about *Krimipatana* as one of the *Karma* during *Kshetrikarana* instead of *Pachana*.<sup>xx</sup> After undergoing *Shodhana*, when the body has become free from disease, such a purified body becomes fit for *Kshetrikarana* that is, suitable for sowing the seed in the form of *Parada* (mercury) and can be termed as *Kshetrikruta Sharira*.<sup>xxi</sup> Different Acharya have described these procedures in detail and are discussed in table no. 2

**Table no. 2: Panchakarma procedures during Kshetrikarana**

Reference	Details of Karma
<b><i>Pachana Karma</i></b>	
Anandakanda Amritikarana Vishranti 6/4-6	<i>Laghu Ahara</i> (light diet) is advised, along with a <i>Kwatha</i> (decoction) prepared from <i>Kantakari</i> ( <i>Solanum xanthocarpum</i> ), <i>Dhanyaka</i> ( <i>Coriandrum sativum</i> ), and <i>Shunthi</i> ( <i>Zingiber officinale</i> ) taken in equal quantity 1 <i>Pala</i> (48g) each in <i>Yavakuta Churna</i> (coarse powder) form, mixed with 8 parts of water and reduced to one-eighth part; for 3 nights. Followed with <i>Triphala Kwatha</i> for 3 nights.
<b><i>Snehana Karma</i></b>	
Rasahridayatantra 19/2	<i>Saindhava Lavana</i> (rock salt) mixed <i>Goghrita</i> early in the morning for 3 days.
Rasarnava 18/3	
Anandakanda Amritikarana vishranti 6-7-9	<i>Snehana</i> should be administered for 7 days using internal and external oleation. The patient should be given <i>Odana</i> with <i>Goghrita</i> , <i>Mamsarasa</i> or <i>Mudga Rasa</i> , and <i>Laghu Ahara</i> , while <i>Saindhava Lavaṇa</i> with <i>Goghrita</i> was given at night. <i>Abhyanga</i> with <i>Bhringamalaka Taila</i> advised to achieve adequate <i>Snigdhatā</i> before further therapy.
Rasendra Chintamani 3/183	1 <i>Pala</i> (48 g) <i>Ushna Goghrita</i> should be given with <i>Saindhava Lavana</i> for 3 days.
Ayurved Prakasha 1/490	It is to be done by administering <i>Saindhava Lavana</i> along with <i>Goghrita</i> in early morning for 3 days.
<b><i>Swedana Karma</i></b>	
Rasahridayatantra 19/3	<i>Ketki</i> ( <i>Pandanus odorifer</i> ) <i>Moola Kwatha</i> for 3 days internally and <i>Swedana Vidhi</i>
Rasarnava 18/4	<i>Ketki</i> ( <i>Pandanus odorifer</i> ) <i>Moola Kwatha</i> 3 days internally and <i>Swedana</i> by <i>Yavakshara</i> and <i>Sharkara</i> (Sand).

Anandakanda 6-11-13	<i>Matsya</i> (fish), <i>Mamsa</i> (meat), <i>Masha</i> (black gram), <i>Yava</i> (barley), <i>Tila</i> ( <i>Sesamum indicum</i> ), and <i>Amalaki</i> ( <i>Phyllanthus emblica</i> ) are each taken in a quantity of 1 <i>Prastha</i> , along with <i>Aguru</i> ( <i>Aquilaria agallocha</i> ), <i>Bala Moola</i> ( <i>Sida cordifolia</i> ), <i>Rasna</i> ( <i>Pluchea lanceolata</i> ), <i>Kantakari</i> ( <i>Solanum xanthocarpum</i> ), <i>Musta</i> ( <i>Cyperus rotundus</i> ), <i>Tejpatra</i> ( <i>Cinnamomum tamala</i> ), <i>Guggulu</i> ( <i>Commiphora mukul</i> ), <i>Ativisha</i> ( <i>Aconitum heterophyllum</i> ), and <i>Haridra</i> ( <i>Curcuma longa</i> ), each taken in a quantity of 2 <i>Pala</i> (96g). These are combined with <i>Takra</i> (buttermilk), <i>Godugdha</i> (cow's milk), <i>Kanji</i> (sour fermented gruel), and <i>Jala</i> (water) in a quantity of 2 <i>Aadhaka</i> (~6144ml) and used to prepare a decoction; the prepared formulation is then kept under the bed, and <i>Swedana</i> is administered to the patient lying on the bed, covered with a blanket for 7 days.
Rasendra Chintamani 3/183	<i>Swedana</i> should be done by <i>Vastra</i> (wearing thick, warm clothes) and using <i>Agni Tapa</i> methods.
Ayurved Prakasha 1/490	It is performed using a <i>Pottali</i> prepared with <i>Vastra</i> (cloth), <i>Karpasa</i> (cotton), and <i>Mitti</i> (clay/earth), and <i>Swedana</i> of the body is carried out with this heated <i>Pottali</i> .
<b>Vamana Karma</b>	
Anandakanda 6/14-15	A decoction is prepared from <i>Churna</i> of <i>Madanphala Beeja</i> ( <i>Randia dumetorum</i> ), <i>Patha</i> ( <i>Cissampelos pareira</i> ) using 1 <i>Kudava</i> (192g) of water, reduced to 1/4 <sup>th</sup> . <i>Pippali Churna</i> ( <i>Piper longum</i> ), <i>Indrayava Churna</i> ( <i>Holarrhena antidysenterica</i> ), <i>Yashtimadhu Churna</i> ( <i>Glycyrrhiza glabra</i> ), and <i>Saindhava</i> (rock salt) are added in a quantity of 3g each in the decoction and administered to the patient in the early morning.
Rasendra Chintamani 3/183	<i>Vacha</i> ( <i>Acorus calamus</i> ), <i>Saindhava</i> (rock salt), <i>Madanaphala Beeja Churna</i> ( <i>Randia dumetorum</i> ), and <i>Yashti</i> ( <i>Glycyrrhiza glabra</i> ) are used, along with <i>Rasasindura</i> (1 Ratti), <i>Vacha Churna</i> (6 <i>Masha</i> ), which are mixed with honey and administered with <i>Nimba Kwatha</i> ( <i>Azadirachta indica</i> ) for <i>Akantapana</i> .
Rasajalanidhi vol.1, chap.4	With <i>Vachadi Vamana Aushadhi</i> .
Parada Samhita 39/63	<i>Nimba Kwatha</i> ( <i>Azadirachta indica</i> ) with <i>Parada Bhasma</i> (calcined mercury), <i>Vacha Churna</i> ( <i>Acorus calamus</i> ).
<b>Virechana Karma</b>	
Rasahridayatantra 16/3-4	<i>Katuki Kwatha</i> ( <i>Picrorhiza kurroa</i> ) for 3 days.

Rasarnava 18/4 -5	
Anandakanda 6/16-17	<i>Shuddha Parada</i> (purified mercury), <i>Shuddha Gandhaka</i> (purified sulfur), <i>Shuddha Tankana</i> (purified borax), <i>Trikatu Churna</i> , and <i>Triphala Churna</i> in 1 part and <i>Shuddha Jayapala</i> (purified <i>Croton tiglium</i> ) in 5 parts is administered to the patient with <i>Guda</i> (jaggery) in a dose of 2 <i>Ratti</i> .
Rasendra Chintamani 3/183	Administration of <i>Ichhabhedi Rasa</i>
Ayurved Prakasha 1/490	Administration of <i>Ichhabhedi Rasa</i> or <i>Narach Rasa</i>
Rasajalanidhi vol.1, chap.4	<i>Ichhabhedi Rasa</i> in the morning followed by fasting for the whole day.
<b><i>Krimipatana Karma</i></b>	
Rasarnava 18/6	<i>Palasha Beeja</i> ( <i>Butea monosperma</i> ) + <i>Vidanga Churna</i> ( <i>Embelia ribes</i> ) + <i>Guda</i> (jaggery), additionally, <i>Vacha</i> ( <i>Acorus calamus</i> ), <i>Maricha</i> ( <i>Piper nigrum</i> ), <i>Saindhava</i> (rock salt), <i>Haridra</i> ( <i>Curcuma longa</i> ), <i>Pippali</i> ( <i>Piper longum</i> ), <i>Shunthi</i> ( <i>Zingiber officinale</i> ), <i>Amalaki</i> ( <i>Phyllanthus emblica</i> ) for 3 days.
Anandakanda 6/23-24	<i>Vacha Churna</i> ( <i>Acorus calamus</i> ), <i>Vidanga Churna</i> ( <i>Embelia ribes</i> ), <i>Palasha Beeja Churna</i> ( <i>Butea monosperma</i> ), and <i>Indrayava Churna</i> ( <i>Holarrhena antidysenterica</i> ) along with <i>Guda</i> (jaggery) in the morning for 3 days.
Rasendra Chintamani 3/183	<i>Modaka</i> prepared from <i>Palash Beeja Churna</i> ( <i>Butea monosperma</i> ), and <i>Vidanga Churna</i> ( <i>Embelia ribes</i> ) and <i>Guda</i> (jaggery) should be administered.
Ayurved Prakasha 1/490	<i>Palash Beeja Churna</i> ( <i>Butea monosperma</i> ), <i>Vidanga Churna</i> ( <i>Embelia ribes</i> ) and <i>Guda</i> (jaggery) are to be administered.
Rasajalanidhi vol.1, chap.4	<i>Palash Beeja Churna</i> ( <i>Butea monosperma</i> ), <i>Vidanga Churna</i> ( <i>Embelia ribes</i> ) along with <i>Guda</i> and <i>Odana</i> (cooked rice)

### ***Kshetrikaranartha Yoga***

*Susamskrita Parada* (Processed mercury) should be administered only after the proper *Dehashuddhi* (purificatory process of body) by doing *Panchakarma* and restoration of adequate *Bala* (strength). Once *Dehashuddhi* is achieved through *Panchakarma*, the individual should adhere to a prescribed *Pathya Ahara* to alleviate digestion and metabolism.

Different Acharya have described different *Kshetrikarana Yoga* (formulations) that are discussed in table no. 3.

**Table no. 3: Details of Yoga after Shodhana for Kshetrikarana**

S. N.	Name of Yoga	Matra (Dose), Anupana (Vehicle)	Duration	Significance
1.	<b>R.H.T. 19-10-21</b>			
	<i>Pathya+ Saindhava+ Dhatri+ Maricha+ Vacha+ Guda+ Vidanga+ Rajani+ Sunthi+ Pippali Churna</i>	<i>Ushnodaka</i>	3 days	<i>Sakalahitakrita</i>
	<i>Devdaru Taila+ Goghrita+ Madhu+ Amalaki Swarasa+ Godugdha</i>	-	1 month	<i>Kanti - Medhakara</i>
			2 months	<i>Doshashamana</i>
			3 months	<i>Amarasharira - Mahateja</i>
	<i>Devdaru Taila+ Goghrita+ Triphala Kwatha</i>	-	7 days	<i>Nayana Vikara Shamana</i>
	<i>Devdaru Taila+ Goghrita and eating Shali rice with milk</i>	-	-	<i>Kushtha, Pinasa etc.</i>
	<i>Devdaru Taila+ Goghrita</i>	-	-	<i>Pittaja Vyadhi</i>
	<i>Devdaru Taila+ Taila</i>	-	-	<i>Vataja Vyadhi</i>
	<i>Devdaru Taila+ Guda/ Madhu</i>	-	-	<i>Kaphaja Vyadhi</i>
	<b>Arota Parada Sevana</b>			
	<i>Arota Parada prepared by Sapta Samskarita Parada, Abhraka or Makshika patita, Suta Bhasma, baddha or Kalka</i>	-	-	<i>Niyujyate Prathama</i>
	<i>Makshika Bhasma+ Shilajita+ Loha Churna+ Haritaki+ Bibhitaka+ Vidanga</i>	<i>Goghrita, and Madhu</i>	-	-
	<i>Nishchandra Abhraka Bhasma+ Vidanga+ Triphala with Kshira Yukta Anna</i>	<i>Goghrita, and Madhu</i>	Every day	<i>Rasayana</i>
	<i>Trikatu+ Vidanga+ Triphala+ Swarnamakshika Bhasma+ Shilajitu+ Abhraka Bhasma</i>	<i>Kshira yukta Odana</i>	Every day	<i>Shatavarsha Jiveta</i>
2.	<b>Rasarnava 18/9-15</b>			

<i>Godugda+ Goghrita+ Amalaki Swarasa+ Madhu+ Devdaru Taila</i>	<i>2 Pala - Laghu</i>	3 months	<i>Kshetrikarana</i>
	<i>4 Pala - Madhyama</i>		
	<i>6 Pala - Uttama</i>		
<i>Arota rasa prepared by Shodhita and Patita Abhraka- Swarna makshika followed by peshita and Nirvapita in Bhringraja and Tanduliya Rasa</i>	-	-	<i>Dehasiddhi at first day.</i>
<i>Bhasma prepared by triturating 6 times with Kalka</i>	-	1 year	-
<i>Shilajatu+ Vidanga+ Loha+ Haritaki+ Parada+ Swarnamashika</i>	<i>Madhu and Goghrita</i>	15 Days	<i>Durbala Dehadahtu Apurta</i>
<i>Agastya+ Ghritkumari Swarasa+ Nisha+ Triphala+ Guda along with Kalka of Parada, Abhraka and Kantaloha</i>	<i>Madhu and Goghrita</i>	-	<i>Kshetrikarana</i>
<b>3.</b>	<b>Anandakanda Amritikarana Vishranti 6/25-43</b>		
<i>Shyamatrivrutta+ Chitrakmoola+ Vidanga+ Vasapatra+ Trikatu+ Triphala+ Saindhava Lavana+ Devadaru+ Musta 10g each</i>	<i>1 Karsha in a morning with Goghrita</i>	7 days	<i>Sarvarogajita</i>
<i>Godugda+ Goghrita+ Amalaki Swarasa+ Madhu+ Devdaru Taila</i>	<i>2 Pala every day</i>	1 month	<i>Kanti, Medha Bhavati</i>
	<i>4 Pala every day</i>	In 2 <sup>nd</sup> month	<i>Netradosha shamana</i>
	<i>6 Pala every day</i>	In 3 <sup>rd</sup> month	<i>Mahateja</i>
<b>Arotarasa Sevakrama</b>			
<i>Arotarasa prepared by Sequentially Patita and Marita from Loha, Tamra, Abhraka, Swarnamakshika</i>	-	-	<i>Parama Dehasiddhikara</i>
<i>Arotarasa prepared by Svedanadi Sapta Samskara, Murchchita and Ranjita Parada</i>	-	-	<i>Rasayana, Shreshtha Rogashantikara, Sravagunaprad a</i>
<i>Kantaloha - Abhraka Sattva Arota Parada</i>	<i>2 Ratti with Madhu, Ghrita, Triphala</i>	<i>1 month and increasing 2,3,4 and 6 Ratti in</i>	<i>Vali- Palitanirmukta, Sharada Shatama Jivana</i>

			subsequent year and after 16 months reaching 16 Ratti	
	<i>Kantaloha - Abhraka Sattva + Svarnajirna Arota Parada</i>	-	-	<i>Sahastraayushy akaraka</i>
	<i>Khotabaddha- Kramanasiddha Parada</i>	1 Gunja with Madhu	1 month	<i>Deha and Lohasiddhi</i>
			16 months	<i>Shatayushya, Sarvarogajita</i>
<b>4.</b>	<b>Rasaprakashasudhakara 1/158</b>			
	<b><i>Arota Parada Sevana</i></b>			
	<i>Arota rasa prepared by Shodhita and Patita Abhraka - Swarna makshika followed by peshita and Nirvapita in Bhringraja and Tanduliya Rasa</i>	-	1 year	-
	<i>Bhasma prepared by triturating 6 times with Kalka</i>	-	1 year	-
<b>5.</b>	<b>Rasendra Chintamani 3/161-183</b>			
	<i>Shringabhraka/ Lakshmi Vilas Rasa/ and Abhraka Sattva Bhasma</i>	-	-	-
	<i>Abhraka Bhasma Sevana</i>	-	1 month	-
	<i>1/4<sup>th</sup> Abhraka Sattva+ Jirna Parada</i>	-	-	-
	<i>Kanta Loha+ Jirna Parada</i>	-	-	-
	<i>Tikshna Loha+ Jirna Parada</i>	-	-	-
<b>7</b>	<b>Ayurveda Prakasha 1/490-493</b>			
	<i>Shringabhraka/ Lakshmi Vilasa Rasa/ and Abhraka Sattva Pradhana Yoga</i>	-	1 year	<i>Rasayana</i>
	<i>Abhraka Bhasma</i>	-	Minimum 1 month	<i>Rasayana</i>
	<i>First Arota Rasa prepared by 1/4<sup>th</sup> part Jirna Abhraka Sattva + 1/2 part Kantaloha Jirna + Tikshnaloha Jirna Parada then Agnisthayi, Hema-Tara Karta and Baddha Parada</i>	-	-	<i>Siddhiprada</i>
<b>8.</b>	<i>Mrita Abhraka Yoga Sevana (R.T. 7/83)<sup>xxii</sup></i>	-	-	-
<b>9.</b>	<i>Abhraka Bhasma (B.R.R.S.<sup>xxiii</sup>)</i>	<i>2 Gunja to 2 Masha</i>	2 months	-

<b>10</b>	<b>Rasajalanidhi volume1 chapter 4</b>			
.	<i>Churna of Pippali+ Haritaki+ Shunthi+ Saindhava+ Chitraka Moola<sup>xxiv</sup></i>	-	-	<i>Agni Samrakshana</i>
	<i>Pippali+ Haritaki+ Abhraka Bhasma+ Kanta Loha Bhasma (Bhringaraja and Amalaki Swarasa Bhavita) confined within an iron Samputama, kept in a heap of paddy for some time<sup>xxv</sup></i>	<i>Madhu and Goghrita</i>	1 Month	-
<b>11</b>	<b>Parada Samhita (38/68-69)<sup>xxvi</sup></b>			
.	<i>Abhraka Bhasma</i>	-	-	-

### Contraindications during *Kshetrikarana*

*Kshetrikarana* should not be performed in *Bala* (Children), *Krishna* (Emaciated), *Kshina* (Debilitated)<sup>xxvii</sup>, *Vruddha* (Elderly), *Garbhini* (Pregnant women), the in persons who are delicate and are fearful of *Panchakarma* procedures<sup>xxviii</sup> and suffering from diseases like *Navajvara* (Fever), *Atisara* (Diarrhoea), *Raktasrava* (Bleeding disorders), *Daha* (Burning)<sup>xxix</sup>

In these conditions, complete *Panchakarma* should not be performed. Instead, only *Virechana* (Purgation) can be administered judiciously. If *virechana* is also not appropriate, it should be avoided, as there is a risk of increasing debility further.<sup>xxx</sup>

### **Pathya- Apathya during *Kshetrikarana* (Diet regimen during *Kshetrikarana*)**

After completing *Kshetrikarana*, the person should follow a wholesome (*Pathya*) diet for one week including *Shali* rice gruel, *Mudga Yusha* (green gram soup), and meat soup prepared from animals of arid regions (*Jangala Mamsa Rasa*).<sup>xxxi</sup> *Ghrityukta Yaavakama* should be administered for 3 days.<sup>xxxii</sup> Administration of a *Shodhana Choorna* is mentioned after *Virechana* so that the *Sharira* become *Parihata Samsargadosha Bali*<sup>xxxiii</sup> It contains *Trikatu*, *Thiphala*, *Guda*, *Vidanga*, *Vacha*, *Rajani Saindhava*, consumed with hot water for 3 days starting from one *Yama* after *Virechana Samsarjana*. During the period of consuming *Deodara* oil, one should avoid *Kanji* (fermented gruel) and leafy vegetables (greens)<sup>xxxiv</sup>

### **Therapeutic administration of *Siddha Suta* for *Rasayana***

For the purpose of *Rasayana*, *Siddha Parada* should be administered in a dose of 1 *Valla* (375 mg) in the early morning. After a period of 2 *Prahara* (6 hours), *Pathya Ahara*

should be taken, Fasting should be avoided beyond 3 *Yama* (9 hours) after the intake of *Parada*. A proper meal is advised at midday. There is a chance of *Vibandha* during consuming of *Parada*; therefore, it is recommended to administer *Parada* along with *Tambula* (Betel leaves). If *Vibandha* persists despite this, *Haritaki* and *Pippali churna* should be administered at night. In cases where *Abhraka Sattva*, *Kantaloha*, *Svarnamakshika*, *Tamra*, *Tikshnaloha Jarita Parada* is there, the initial dose should be 1 *Ratti*, which may be gradually increased upto 1 *Masha* (1 g). The dosage varies depending upon the *Jarita* material. The dose of *Svarnajirna*, *Rajatajirna* and *Tamrairna Parada* is 1, 2 and 3 *Gunja* respectively.<sup>xxxv</sup>

## DISCUSSION

'Raseshvara Darshana' is the philosophical basis of Rasashastra, emphasizes attaining *Jivanmukti* (liberation during life) rather than *Moksha* after death. The primary aim of Rasashastra is to achieve *Dehasiddhi* maintaining a healthy, strong, and disease-free body for a prolonged period. For this purpose, various *Rasayana* formulations were developed, with *Parada* playing a central role. After undergoing processes like *Ashtadasha Samskara*, *Parada* becomes highly potent, enabling the attainment of *Dehavada* and ultimately *Moksha*. To get maximum benefits, proper purification and preparation of the body are essential before administering *Rasayana* or *Rasaushadhi*. Hence, *Kshetrikarana* was introduced as a preparatory procedure to make the body suitable for achieving *Dehasiddhi*.

After reviewing 17 *Rasagrantha*, the concept of *Kshetrikarana* is extensively described in classical Rasashastra literature under various headings such as *Dehavedha Krama*, *Rasa (Parada) Sevana Vidhi*, and the 18<sup>th</sup> *Samskara* of *Parada*. The first reference of *Kshetrikarana* was found in *Rasopanishada* (9<sup>th</sup> century) while the detailed description has been found in *Rasahridayatantra*.

The concept of *Sharira Shodhana* is also mentioned in *Charaka Samhita* before the consumption of *Rasayana*. For this, *Haritakyadi Churna* has been advised, which contains *Haritaki*, *Saindhava*, *Amalaki*, *Guda*, *Vacha*, *Vidanga*, *Rajani*, *Pippali*, and *Shunthi Churna* after proper *Snehana* and *Swedana* has been performed, this is followed by *Samsarjana Karma*.<sup>xxxvi</sup> The same concept can be seen in *Rasagrantha* under the heading *Kshetrikarana*.

The process of *Kshetrikarana* mainly includes procedures derived from *Panchakarma* as *Snehana*, *Swedana*, *Vamana*, *Virechana*, *Pachana* and/or *Krimipatana*. Most of the texts have mentioned various drugs for *Pachanadi Karma*. Only *Anandakanda* has shortly

explained *Pachana* with drugs such as *Dhanyaka*, *Shunthi*, *Kantakari*, *Triphala* which possesses *Ushna*, *Laghu*, *Tikshna*, *Snigdha Guna* that enhances *Pachana Karma*. For *Snehapana*, Acharya has advised to take *Goghrita* along with *Saindhava* for 3 days, this will help *Dosha Utklesha* from the body. Along with this, *Odana*, *Mansarasa* has also been advised. External *Snehana* (*Mardana*) has advised only by Anandkanda with *Bhrungamalaka Taila*. It is followed by administration of *Ketaki Moola Kwatha*. *Saagni* and *Niragni Sweda* method is advised as *Tapa Sweda*, *Pottali Sweda*, *Vastra Sweda*, *Karpasa Sweda*. *Madanaphala*, *Vacha*, *Yashti*, *Nimba* has been advised for *Vamana Karma*. For *Virechana*, *Jayapala*, *Katuki Churna*, *Ichhabhedi Rasa* and *Naracha Rasa* has mentioned. For the purpose of *Krimipatana*, *Palasha*, *Vacha*, *Vidanga Churna* has to be administered along with *Guda*.

Various *Yoga* for *Kshetrikarana* has described in many rasashastra texts, with the maximum number of references found in *Rasahridayatantra*. Among these, *Arota Parada Sevana* is considered the most common and effective *Kalpa* for *Kshetrikarana*. *Yavaka* is commonly advised as *Pathya* during *Kshetrikarana*. The term 'Yavaka' has two interpretations: one referring to *Yavagu* and the other referring to recipes made with *Yava*. Among these interpretations, *Yavagu* was well accepted by the Acharya. The author of *Rasahridayatantra*, has advised *Kanji* and leafy vegetables to be avoided during the *Devdaru Taila Sevana*. The probable mode of action of *Kshetrikarana* can be summarized as stimulation of *Agni* (metabolism), elimination of *Ama* (toxins), enhancement of drug bioavailability, restoration of systemic balance. Performing *Kshetrikarana* prior to *Parada Sevana*, *Pachana Karma* exerts *Deepana* and *Pachana* effect, thereby enhancing the *Agni* and eliminating *Ama* (toxins) from the body. *Snehana* procedures involve in *Utkleshana* (excitation) of *Dosha*, while *Swedana* procedures in *Draveekarana* (liquefaction) and help bring the vitiated *Dosha* from *Shakha* (extremities) to *Koshtha* (abdomen). Subsequently. *Vamanadi Shodhana Karma* expels the morbid *Dosha* from the body, thereby cleansing the system from toxins. The *Samsarjana Karma* performed after *Shodhana Karma* helps restores strength, improves digestion and assimilation, and prepares the body for *Rasayana* so that maximum therapeutic benefits can be achieved.

Many texts have mentioned the need of *Kshetrikarana* as without *Kshetrikarana* there may be poor assimilation (*Kramana*), may aggravate *Dosha*, may produce poison like effects. *Kshetrikarana* holds great relevance in achieving *Dehasiddhi*, prepares body for rejuvenation,

Promotes longevity and disease resistance. It bridges *Shodhana* and *Rasayana*, making it a crucial preparatory step in Rasashastra therapeutics.

*Kshetrikarana* demonstrates the profound insight of ancient Acharya in preparing the body, purify and optimize bodily functions, ensuring safe assimilation and enhanced efficacy of *Parada* based *Rasayana* therapy. However, in modern clinical practice, its complete classical application is rarely feasible, as patients primarily seek treatment for specific diseases rather than *Dehasiddhi*. Rasashastra texts also emphasize that, during diseased states, priority should be given to *Vyadhi Chikitsa* rather than extensive preparatory *Rasayana* procedures.

Despite these practical limitations, the fundamental principle underlying *Kshetrikarana* remains highly relevant even today. Prior to the administration of *Parada* based formulations, emphasis should be placed on achieving basic *Samyaka Shuddhi* of the patient. This may include appropriate *Deepana-Pachana*, correction of *Agnimandya*, mild *Shodhana* where indicated, regulation of diet and lifestyle, and improvement of the patient's metabolic and physiological status. Such preparatory measures help in enhancing drug absorption, bioavailability, tissue receptivity, and therapeutic response while simultaneously minimizing the possibility of adverse effects.

Therefore, although the classical extensive procedures of *Kshetrikarana* may not be practically applicable in modern clinical settings, its core therapeutic principle can still be effectively incorporated in a modified form. Adopting essential preparatory measures before administering *Parada*-based medicines can significantly contribute toward achieving maximum therapeutic efficacy, better patient compliance, and safer clinical outcomes.

## CONCLUSION

*Kshetrikarana* represents a highly systematic and rational preparatory approach in Rasashastra intended to optimize the administration of *Parada* based *Rasayana* therapies. The classical literature reviewed in this study clearly demonstrates that the concept extends beyond simple purification and serves as a comprehensive bio-conditioning process designed to enhance physiological adaptability, metabolic competence, and therapeutic receptivity of the body. The procedures incorporated under *Kshetrikarana*, including *Pachana*, *Snehana*, *Swedana*, *Vamana*, *Virechana*, and *Krimipatana*, collectively contribute towards the removal of metabolic impurities, normalization of *Dosha*, stimulation of *Agni*,

and restoration of internal equilibrium. Such interventions create a favourable biological environment for the effective assimilation and action of potent *Rasaushadhi*. The sequential integration of *Shodhana*, *Pathya Ahara*, *Samsarjana Krama*, and *Rasayana* administration reflects a well-structured therapeutic framework emphasizing both safety and efficacy.

Classical references consistently indicate that administration of *Parada* without proper *Kshetrikarana* may result in undesirable outcomes including impaired absorption, reduced therapeutic efficacy, and toxic manifestations. Conversely, properly conducted *Kshetrikarana* enhances *Bala*, *Dhatu Poshana*, longevity, cognitive functions, and disease resistance, thereby supporting the attainment of *Dehasiddhi* as described in Rasashastra.

The review also highlights the remarkable conceptual correlation between *Kshetrikarana* and contemporary principles of detoxification, metabolic correction, gut optimization, and enhancement of drug bioavailability. This indicates the scientific relevance of the concept even in present-day healthcare perspectives. Therefore, *Kshetrikarana* can be considered an indispensable prerequisite for the safe and effective implementation of *Rasayana* therapy and *Parada Sevana*.

Though the extensive classical procedures of *Kshetrikarana* may not be entirely feasible today, its fundamental concept remains clinically significant. Preliminary measures like *Deepana-Pachana*, *Agni* correction, mild *Shodhana*, and dietary regulation before *Rasaushadhi* administration can improve drug assimilation, efficacy, and safety. Hence, a modified approach to *Kshetrikarana* may support safer and more effective therapeutic outcomes. Further interdisciplinary research and clinical validation are essential to explore its therapeutic potential and to establish standardized protocols for its integration into evidence-based Ayurvedic practice.

## References

- 
- <sup>i</sup>Madhavacharya. Sarvadarshan Sangrah. Commentary by Sharma U. Varanasi: Chaukhambha Vidya Bhavana; 2019. Ch. 9, Ver. 3. p. 324.
  - <sup>ii</sup> Shree Bhairava. Anandkand. Commentary by Mishra S. Reprint ed. Varanasi: Chaukhambha Orientalia; 2015. Ch. 6 (Dehavedha Karma), Ver. 3. p. 123.
  - <sup>iii</sup> Tripathi I, editor. Rasarnavam (Rasatantram). Varanasi: Chowkhamba Sanskrit Series Office; 2012. Ch. 1, Ver. 3. p. 9.

- 
- iv Chamunda K. Rasa Sanket Kalika. Translated by Shastri PS. Varanasi: Chowkhamba Krishnadas Academy; 2005. Pratham Ullhasa, Ver. 47. p. 18.
- v Sharma S. Rasatarangini. Commentary by Shastri K. Delhi: Motilal Banarasidas; n.d. Saptam Tarang, Ver. 79-80. p. 114.
- vi Dhudhuknath A. Rasendrachintamani. Translated by Mishra S. Varanasi: Chaukhambha Orientalia; 2006. Ch. 3, Ver. 183.
- vii Madhava. Ayurveda Prakasha. Edited by Mishra G. Varanasi: Chaukhambha Bharati Academy; 2024. Ch. 1, Sloka 483, 488. p. 222.
- viii Dev R. Shabda Kalpa Druma. 4th ed. New Delhi: Nag Publishers; 1987. Vol. 4, Chaturtha Kanda.
- ix Sharma S. Rasatarangini. Commentary by Shastri K. Delhi: Motilal Banarasidas; n.d. Saptam Tarang, Ver. 75,79. p. 113.
- x Shalinath A. Rasamanjiri. Translated by Mishra S. Varanasi: Chowkhamba Orientalia; 2010. Ch. 7, Ver. 4-5. p. 133.
- xi Sharma S. Rasatarangini. Commentary by Shastri K. Delhi: Motilal Banarasidas; n.d. Saptam Tarang, Ver. 76. p. 113.
- xii Govinda Bhagavatpada. Rasa Hridaya Tantra. Translated by Rasashastri D. Varanasi: Chaukhambha Orientalia; 1989. Ch. 19, Ver. 9. p. 225.
- xiii Govinda Bhagavatpada. Rasa Hridaya Tantra. Varanasi: Chaukhambha Orientalia; 1989. Ch. 19, Ver. 8. p. 227.
- xiv Sharma SS. Rasatarangini. Commentary by Shastri K. Delhi: Motilal Banarasidas; n.d. Saptam Tarang, Ver. 78. p. 113.
- xv Shalinath A. Rasamanjiri. Translated by Mishra S. Varanasi: Chaukhambha Orientalia; 2010. Ch. 7, Ver. 2, 4. p. 133.
- xvi Shalinath A. Rasamanjiri. Translated by Mishra S. Varanasi: Chaukhambha Orientalia; 2010. Ch. 7, Ver. 2, 4. p. 133.
- xvii Sharma SS. Rasatarangini. Commentary by Shastri K. Delhi: Motilal Banarasidas; n.d. Saptam Tarang, Ver. 76. p. 113.
- xviii Madhava. Ayurveda Prakasha. Edited by Mishra G. Reprint ed. Varanasi: Chaukhambha Bharati Academy; 2024. Ch. 1, Ver. 481. p. 221.
- xix Bhatta GK. Rasendra Sara Sangraha. Edited by Suresh P, Kumari V. Varanasi: Chaukhambha Sanskrit Sansthan; 2012. Ch. 1, Ver. 109. p. 40.
- xx Dhudhuknath A. Rasendrachintamani. Translated by Mishra S. Reprint ed. Varanasi: Chaukhambha Orientalia; 2006. Ch. 3, Ver. 183. P.50.

- xxi Gupta NP. Parada Samhita. 1st ed. Mumbai: Khemraj Shrikrishnadas; 2003. Ch. 39, Ver. 70, p. 329.
- xxii Sharma SS. Rasatarangini. Commentary by Shastri K. Delhi: Motilal Banarasidas; n.d. Saptam Tarang, Ver. 83. p. 114.
- xxiii Vaidya Dattaram Choube. Brihat Rasaraja Sundara. 3rd ed. Varanasi: Chaukhambha Orientalia; 2000. P. 26
- xxiv Mookerji B. Rasa Jala Nidhi (Ocean of Indian Chemistry and Alchemy). Delhi: Parimal Publications; n.d. Vol. 1, Ch. 4. p. 164.
- xxv Mookerji B. Rasa Jala Nidhi (Ocean of Indian Chemistry and Alchemy). Delhi: Parimal Publications; n.d. Vol. 1, Ch. 4. p. 165.
- xxvi Gupta NP. Parada Samhita. 1st ed. Mumbai: Khemraj Shrikrishnadas; 2003. Ch. 39, Ver. 68-69, p. 330.
- xxvii Sharma SS. Rasatarangini. Commentary by Shastri K. Delhi: Motilal Banarasidas; n.d. Saptam Tarang, Ver. 81. p. 114.
- xxviii Madhava. Ayurveda Prakasha. Edited by Mishra G. Reprint ed. Varanasi: Chaukhambha Bharati Academy; 2024. Ch. 1, Sloka 488. p. 222.
- xxix Madhava. Ayurveda Prakasha. Edited by Mishra G. Reprint ed. Varanasi: Chaukhambha Bharati Academy; 2024. Ch. 1, Sloka 486. p. 222.
- xxx Sharma SS. Rasatarangini. Commentary by Shastri K. Delhi: Motilal Banarasidas; n.d. Saptam Tarang, Ver. 82-83. p. 114.
- xxxi Madhava. Ayurveda Prakasha. Edited by Mishra G. Reprint ed. Varanasi: Chaukhambha Bharati Academy; 2024. Ch. 1, Sloka 492. p. 224.
- xxxii Govinda Bhagavatpada. Rasa Hridaya Tantra. Commentary by Mishra C. Translated by Rasashastris D. 1st ed. Varanasi: Chaukhambha Orientalia; 1989. Ch. 16, Ver. 9. p. 228.
- xxxiii Govinda Bhagavatpada. Rasa Hridaya Tantra. Commentary by Mishra C. Translated by Rasashastris D. 1st ed. Varanasi: Chaukhambha Orientalia; 1989. Ch. 16, Ver. 6-7. p. 227.
- xxxiv Govinda Bhagavatpada. Rasa Hridaya Tantra. Commentary by Mishra C. Translated by Rasashastris D. 1st ed. Varanasi: Chaukhambha Orientalia; 1989. Ch. 16, Ver. 15. p. 229.
- xxxv Madhava. Ayurveda Prakasha. Edited by Mishra G. Reprint ed. Varanasi: Chaukhambha Bharati Academy; 2024. Ch. 1, Sloka 495-499. p. 224-225.
- xxxvi Agnivesha. Charaka Samhita of Acharya Charaka, Dridhabala Krit. Edited by Shastri K, Chaturvedi G. Chikitsa Sthana, Ch. 1.1, Ver. 24-28 Varanasi: Chaukhambha Bharti Academy; 2020. p. 10.