

## A REVIEW ON THE CONCEPT OF JAARANA IN RASASHASTRA

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### ABSTRACT

Rasa Shastra is a branch of science which extensively deals with Pharmaceutical processings of various drugs of metal/mineral, animal and plant origin. But great emphasis has been laid upon Parada (Mercury) and other metals and mineral drugs. Jaarana is one of the innumerable procedures described in the classics of Rasa Shastra. According to the classical texts, Jaarana is an elaborate procedure. In Rasa Shastra, the concept of Jaarana can be interpreted in various contexts such as Jaarana as a Parada Samskara; Jaarana as Gandhaka/Bali Jaarana and Jaarana of Puti Lohas. Hence, an attempt has been made to review the concept of Jaarana told in Rasa Classics.

**KEYWORDS:** *Parada, Jaarana, Alchemy, Puti Loha.*

### INTRODUCTION

Jaarana is one such unique processing of Rasa/ Parada (Mercury) which is useful in both Dhatuvada (deals with Alchemical procedures) and Dehavada (deals with Therapeutics and Rejuvenation). Though the name Jaarana is mentioned in different contexts, the procedure of Jaarana and its use varies as per the need. Nirukti of Jaarana.<sup>[1]</sup> According to Vachaspathya-“Jaarayathi jaaraka” A substance which can digest or which can cause decay of any substance is known as ‘Jaaraka’. In Sanskrit-English dictionary of Monier-Williams, the word ‘Jaarana’ is described as a process of causing decay Process of digesting Oxidation of minerals

Consumer Condiment Definition of Jaarana in Rasa Classics. According to Ayurveda Prakasha, a procedure in which the 'Graasa' like Abhraka, Swarna etc. is completely digested within Parada without carrying out the procedures like Gaalana and Paatana is known as Jaarana. After Jaarana, the original state of Parada will remain unchanged i.e., the weight and physical state of Parada remains same as before. According to Rasendra Chudamani and Rasa Ratna Samucchaya, when molten Graasa of various metals or molten Satva are processed with Parada by using different Yantras like Vida Yantra; those Graasa get digested completely in Parada. This phenomenon is known as Jaarana. There are millions of varieties in it. Jaarana is a process in which the molten Graasa of Dhathus gets digested in Parada thereby resulting in Graasa Kshaya (the Graasa Kshaya occurs after its complete digestion in Parada). When Gandhaka and other metals are added to Parada, added Gandhaka etc. gets completely digested in Parada. This unique processing of Parada is called as Jaarana and it is carried out in Valuka Yantra, Kacchapa Yantra etc.<sup>[2]</sup> While treating any patient Acharyas have given unique importance to the medicines amongst the four pillars of treatment. In general, if we see, there are limitations in the action of herbal medicines as compared to the herbo-metallic combinations, which have shown promising results in various diseased conditions. So, one can say the molecules designed by Indian alchemy have upper hand in treating various diseases. The authenticity of any medicine depends upon its pharmaceutical cloning, excellence in quality and admirable results. Hence for preparation of any medicine shodhana, jarana etc are to be carried out.

### Historical development

Historically detailed description of Gandhaka Jarana and its effects has been found mentioned in "Rasendra Chintamani" (12th A.D.). Before this a few references regarding Gandhaka Jarana are found in "Rasarnava", "Rasendra Cudamani" and "Rasa Prakash Sudhakara" Later, a detailed description with regards to importance necessity and affection is found mentioned. VangaJarana is describe in Rasatarangini.

### Gandhaka jarana

In Ayurveda Prakash, Jarana are used as synonyms, but this is true only in the context of Gandhaka Jarana otherwise Murchana is quite different from Jarana.

### The effects of gandhaka jarana in different proportions

1. Samguna - 100 times more potent than Sodhita Parada
2. Dwi-guna - Kustha Hara

3. Tri-guna - Sarva Vyadhi Vinasana
4. Chatur-guna - Rasayana
5. Panchaguna - Rajaykshamahara
6. Shadaguna – Sarvaroghara

### Procedure

Elaborate description of Jaarana Samskara is available in Ayurveda Prakasha. Here, Graasa refers to Gandhaka, Abhraka and other specified Rasa Dravyas which are being added into Parada. Jaarana is that procedure wherein Abhraka, Swarna etc. Graasa is digested within Parada without carrying out the procedures like Gaalana, Paatana. Here, Paatana refers to either Urdhwa or Adha or Tiryak Paatana procedure. Gaalana refers to filtration through cloth. The word Aadi signifies Loha and other Dhathu which can be used as Graasa.<sup>[3]</sup> Purva Avastha Pratipannatwam signifies that after Jaarana procedure, the weight of Parada should remain same as before which means there should not be any change in the weight of Parada. According to Ayurveda Prakasha Vyakhya, after the procedure of Bija Graasa and completion of Jaarana process, the weight of the Mercury should not increase. In case, if there is any increase in the weight of mercury, then it must be subjected for Swedana Samskara again.<sup>[4]</sup> Also, after Jaarana, added Graasa should not get separated from Parada even if it is subjected for Paatana and filtration using cloth. Jaarana has been explained with a simile. As food gets absorbed and assimilated in the body after its proper digestion bringing about neither its separation nor change in the weight, similarly in case of Graasa of Abhraka etc. in Parada, it does not change the original Swaroopa of Parada.

### DISCUSSION ON JARANA

According to Ayurveda Prakasha, a procedure in which the 'Graasa' like Abhraka, Swarna etc. is completely digested within Parada without carrying out the procedures like Gaalana and Paatana is known as Jaarana. After Jaarana, the original state of Parada will remain unchanged i.e., the weight and physical state of Parada remains same as before. According to Rasendra Chudamani and Rasa Ratna Samucchaya, when molten Graasa of various metals or molten Satva are processed with Parada by using different Yantras like Vida Yantra; those Graasa get digested completely in Parada. This phenomenon is known as jaarana. There are millions of varieties in it. Jaarana is a process in which the molten Graasa of Dhathus gets digested in Parada thereby resulting in Graasa Kshaya (the Graasa Kshaya occurs after its complete digestion in Parada). When Gandhaka and other metals are added to Parada, added

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### Stages of jaarana

According to Rasa Ratna Samucchaya, the process of Jaarana has been explained under 3 stages viz,

- i. Charana of Graasa which includes the addition of Graasa into Parada.
- ii. Dravana which involves liquefying of Graasa in Parada.
- iii. Jaarana in which the Graasa gets merged into Parada completely.

### Types of jaarana

According to Rasa Ratna Samucchaya, there are 2 types of Jaarana namely Samukhaa Jaarana and Nirmukhaa Jaarana. Saamukhaa Jaarana. The process of adding 1/64th part of the Bija (pure Gold or Silver) to Parada is called Mukha. Parada becomes capable of digesting the Graasa i.e., Graasalolupa. Such a Parada is known as Mukhavaan, which can consume even extremely hard metal. Such type of Jaarana is called as Saamukhaa Jaarana by a Rasa siddha named Mrigachari.<sup>[5]</sup>

### Nirmukhaa jaarana

Without making Mukha in Parada, if Bija is added as Graasa then it is called Nirmukhaa Jaarana. A pure Gold and pure Silver is called Bija. In order to digest the Graasa put into Parada, a Bida is prepared from Kshara, Amla, Mutra etc.

## DISCUSSION

Jaarana Samskara While defining Jaarana, the commentator of Ayurveda Prakasha describes it as a process achieved without doing Gaalana & Patana karma. It is also explained that Jaaritha Parada remains in its Purva Avastha (original state and weight) even if it is subjected for Patana & Vastra Gaalana. But according to some authors, Jaaritha Parada should not be subjected for Patana & Vastra Gaalana as its Bija may get separated. Samskaras viz, Gaganabhakshana, Charana, Garbha druti and Bahya druti can be incorporated within Jaarana & may be considered as different stages of Jaarana. In Jaarana karma, Parada is made Bhubhukshita i.e., which can digest any metal added to it for the first time after 8 Samskaras. As Loha Vada is not in practice now a days, Jaarana Samskara may not be of much importance.<sup>[6]</sup>

## CONCLUSION

The process of Jaarana is important in all aspects of Rasa Shastra including Lohavada and Dehavada. It can add more pharmaceutical as well as chemical properties to Parada. It is the basic process behind the whole Samskaras after Deepana to Bhakshana. From Chikitsa and Rasayana point of view, Gandhaka Jaarana plays a vital role in eradicating all the diseases. Shad guna Bali Jaarita Parada is considered important as it is Sarva Rogahara (cures all the diseases) and Adbhuta karya krit (most potent). Jaarana of Puti Lohas helps to convert them into powder form through oxidation thereby facilitating further procedures like Marana.

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