



ROLE OF JARANA PROCESS IN RAS SHASTRA

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ABSTRACT

Rasa Shastra is known as iatrochemistry of Ayurveda. Rasa Shastra means science of Rasa dravya which includes mainly mercury. There are so many procedures like Sodhana, Jarana, Marana which play very important role in making of Rasa Dravya and Rasa Yoga. In this article my main focus is on role of Jarana process in Rasa Shastra. Jarana is one of the Samskara of Parada. Jarana is thirteenth of the eighteen Samskara of Parada. Ayurveda Samskara refers to the detoxification process of metals and Jarana is a phase of an alchemical process, involving the total digestion or assimilation of a metal into the mercury (Rasa). Because it issues from a series of operations, Jarana may be viewed as the culmination of these alchemical Samskara as much as an operation in itself. From this point onwards, it becomes quite artificial to distinguish mercury from the metals to be transmuted. Once mercury has digested a given metal, that metal no longer exists and there is no weight increase in this process. Then it is alchemically activated mercury itself that will become transmuted into silver or gold. Mercury had to undergo 8 processes (example- jarana) before it could be used for transforming either metals or the human body. A combination of male and female principles (i.e. mercury and sulphur) forming cinnabar or mercuric sulphide or even of mercury and mica, was supposed to be highly potent and was therefore consumed as a Rasayana or medicine for increasing body fluids or vitality. The earliest mention of Rasayana was found in Ayurveda which was probably composed by 8th or 9th century BC, since it was a part of Atharva veda, the last of the four Vedas. Ayurveda (आयुर्वेद, Ayurveda) is a branch of Indian science dealing with medicine, herbalism, taxonomy, alchemy and related topics. Jarana is a process in which mercury remains in its original form & appearance even after ingesting Rasa of Abhraka satva, Gandhaka, Svarna, etc. metals in different proportions. Even there is no change in the weight of the Parada.

KEYWORDS :

INTRODUCTION –

Parada and other Jarana process able drugs produce many toxic effects on internal use, because of their toxic nature and impurities¹. That's why so many process are described in Rasa Shastra texts to reduce their toxic effects and impurities to the minimum extend. In this context Gandhaka Jarana and Vanga Jarana deserves mention². Literary study reveals that these processes are not only remove the Dosh (impurities) on the toxic effects of Parada but also potentiate it in many ways. This is true in all the cases but in case of Parada Samskara and Gandhaka Jarana³ it is more true as many potentiating effects of these Samskara have been found mentioned in the texts. In the context of Gandhaka Jarana it is mentioned in the text that without daring Sadagunabali Jarana⁴, the Parada does not become suitable for curing diseases. Thus Gandhaka Jarana is an important process in which sulphur in different proportions is added in the mercury and made to burn in it with the help of fire applied through Baluka Yantra system of heating.

HISTORICAL DEVELOPMENT:

- Historically the 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"⁶. Later on a detailed description with regards to importance necessity and affection is found mentioned.
- Vanga Jarana is describe in Rasa tarangini.

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. As in Murchana Parada definitely acquires disease curing capacity and converts into therapeutically effective compound form, which is entirely different than Bhasma form while is entirely different than Bhasma form while in Jarana mercury returns in its original state without being subjected to galena and patina etc. processes which is not possible.

The effects of Gandhaka Jarana in different proportions:

Sl.No. Quantity of Sulphur Effects produced⁴

1 Samguna Parada	-	100 times more potent than Sodhita
2 Dwi-guna	-	Kustha Hara
3 Tri-guna	-	Sarva Vyadhi Vinasana
4 Chatur-guna	-	Rasayana
5 Panchaguna	-	Rajaykshamahara
6 Shadaguna	-	Sarvaroghara

Thus Gandhaka Jarana in different proportions is highly important in making mercury potentiated in different ways specially from therapeutic point of view.

Vanga Jarana pharmaceutical:

There is many referances of Vanga Jarana but I have chosen Vanga Jarana with the help of Aswatha Churna with special reference of Rasa tarangini⁵.

Equipments:

Fireplace, Iron vessel, bowl shape frying pan, Iron ladle, Steel vessels(2), Tray, Weighing machine,.

Ingredients

Suddha Vanga : 500grams
Aswatha powder(Ficus religiosa) : 500gm

Procedure :

Suddha Vanga was taken on bowl shape frying pan and was heated using fireplace up to proper melting and after that we scattered over Aswatha powder in very less amount and do Dridha Mardana of Vanga with the help of ladle again after 10 min we scatter some more Aswatha powder on it and repeat this process again and again .on first day after 4 hours Mardana and scattering process we are not going to see any changes in Vanga it still appear in liquid form. Second day we continue this process and scatter some more powder of Aswatha and repeat the process, this day also after 4

hours of *Dridha Mardana* we are not going to see any changes in *Vanga* liquid form. 3rd day we again repeat the same process for and hour after that we are going to see some changes in *Vanga* liquid form so after nine hours of scattering and *Mardana* process we found that *Vanga* change its state and come into powder or solid after that we cover the steel pan with *Sarav* and increase flame and wait till *Vanga* get red hot. Finally we collect all *Vanga* from steel pan after cooling down.

PRECAUTIONS-

- We should not scatter all 600gm *Aswath* at one time.
- *Vanga* should be complete melt before scattering of *Aswatha*.
- Care should be taken to avoid unwanted accident during *Dridha Mardana*.
- We should finally do that red hot process for getting best *Jarit Vanga*.

Specific observations:

- There was gradual change in state of *Vanga*.
- During heating *Vanga* pieces were melt breaking with crackling sound and small pieces were coming out of the pan.
- During *Mardana* of *Vanga* I used *Aswatha* wood once but that was not as much usefull as iron ladle
- Stirring of *Vanga* was needed at initial stage of heating for fast drying.

Table Showing Numerical summary of various parameters obtained during the pharmaceutical process of *Jarana* of *Vanga* with *aswatha churna*

S.NO	Date	Time taken in <i>Jarana</i>		Weight of <i>Vanga</i> in <i>Jarana</i> hetu dravya gm.		
				Before <i>Jarana</i>	After <i>Jarana</i>	
1.	16-07-18	11:00	3:00	500gm	-	<i>Aswatha churna</i>
2.	17-07-18	10:00	2:00	-	-	<i>Aswatha churna</i>
3.	18-07-18	10:00	11:00	-	500gm	<i>Aswatha churna</i>

After completion of *Jarana* process *Vanga* powder was collected carefull.

Need of *Vanga Jarana*-

We need to do *Jarana* process of *Vanga* to increase its melting point and convert it into solid form for further maran process of *Vanga*

RESULT :-

- Quantity of *Jarit Vanga* obtained - 500 gm.
- Total weight loss in material - 0 gm.
- Colour of material obtained - whitish powder

IMPORTANCE OF *JARANA*:

The *Rasa Shastra* texts claim that *Parada* treated with *Gandhaka Jarana* process becomes highly potentiated and many pharmacological and therapeutic properties. This potentiation depends on the proportion of Sulphur made burnt during *Jarana* process. According to textual references *Sadaguna bali jarita Parada* is claimed to be much more effective than *Samguna* or *Dwi-guna bali jarita parada*. Not only this some texts claim that without *sadaguna bali Jarana*, parade does not develop a disease curing capacity. Hence from therapeutic.

DISCUSSION-

Jarana dravya are mentioned as '*Mayuradi*' i. e *Mayuradi* plants. *Mayur* means *Apamarg* and '*Aadi*' mean some other plants. On studying the previous references of *Vanga Marana* in the same text i.e. *Rasa Tarangini*, *Jarana dravya* used were *Vasa*, *Ashwatha* and *Apamarg*. So these plants were selected as *Jarana dravya* under the term '*Mayuradi*'. Selection of these dravyas was supported by the description of the same reference in the textbook '*Ayurveda*

Aushadhikaran' where it has been mentioned to use the powders of and *Apamarg Vasa* and *Ashwatha* for *Jarana* process. After *Jarana* process, the fine powder collected did not undergo any change when subjected to intense heat i.e. no change of form was observed even when it turned red hot. Changes have been happened during the process of *Jarana*, are as follows –

- When *Shodhit Vanga* was melted, the remnants, which were persisted in the *Vanga* from the *Shodhana* medium, may have burnt out.
- There is no weight changes in main product.

CONCLUSION-

In my present article i have focus on *Jarana* of *Gandhak* and *Vanga Jarana*. *Jarana* is also a very good process of purification. *Jarana* is a process by which *guna vridhi* of *dravya* occurs without increasing in weight of *dravya*. Importance of *Jarana* in *Vanga* dhatu is it increases melting point of *Vanga* so by this *Marana* of *Vanga* is easily done. So in this way *Jarana* is very important process of *Ras Shastra*.

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