

## A CRITICAL APPRAISAL ON DEHAVEDHA AND ITS PRACTICAL APPROACH

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## ABSTRACT

**Introduction:** ‘*Rasayana*’ is the performance by which the seven consecutive *Dathus* in the body are enhanced. *Rasayana* prevents senility and eradicates diseases. ‘*Dehavedha*’ is an integrated method of *Rasayana karma* described in *Rasashastra*. For performing *Dehavedha*, *Rasa Dravyas* (Minerals, metals etc) are inevitable. **Methodology:** Present work is a literature review on the various phases involved in *Dehavedha* and its beneficial effect on body. **Analysis:** In *Dehavedha Karma*, the person is undergone *Panchakarma* followed by ‘*Kshetreekarana*’. *Kshetreekarana* is followed by ‘*Vidha rasa seva*’ which offers *Dehavedha*. **Result and Discussion:** ‘*Vidha Rasa*’ easily achieves ‘*Deha Kramana*’. The detailed knowledge of *Saptadathu Vedha*, enlightens that accurately ‘*Jaritha Parada*’ is capable to target and improve the quality of specific *Deha Dathu*. This *Saptadathu Vedha* concept opens a new route in the treatment to attain equivalence in *Dathus*. **Conclusion:** ‘*Saptadhathu Vedha*’ hints the therapeutic influence of different *Rasadravayyas* on *Dehadathu*. By means of classical formulations or those formulations synthesized by blending these *Rasa Dravyas* with *Parada* must definitely exhibit their ability in pacifying and preventing corresponding diseases.

**Keywords:** *Rasayana*, *Dehavedha*, *Kshetreekarana* *Deha Kramana*, *Saptadathu Vedha*,

## INTRODUCTION

*Ayurveda*, through its therapeutics aims on 2 facets, 'Swasthasya Swaasthya Rakshanam' and 'Athurasya Vikaaraprashamanam', which can be unevenly considered as the preventive and curative aspect of treatment.<sup>1</sup> both these aspects, are fulfilled through *Rasayana Karma*. For a medicament to be *Rasayana*, it should follow 3 criteria, namely *Swasthasya Ojaskara* (To maintain healthy state of an individual), *Arthasya roganuth* (To cure the one suffering from a disease), *Jaravyadhi vidhwasmakara* (To resist ageing and illness)<sup>2</sup>. Also, *Rasayana Dravyas* can enhance the *Rasaadi – Sukraantha dathus* (Seven tissue systems from *Rasa* to *Sukra*) both quantitatively and qualitatively. 'Health' is defined as the physical, mental and social well-being of an individual. To effort for attaining such up-gradations, the basis is the body. Hence the body, which is the principle factor and the inseparable cause for such up-gradations should be considered as prime. *Dehavedha* is an integrated form of *Rasayana karma*. 'Vedha' means 'transformation'. 'Dehavedha' literally means the transformation of a 'disease susceptible body' to a 'disease free healthy body'. For performing *Dehavedha*, *Rasa Dravyas* (Minerals, metals etc) are

inevitable. In *Dehavedha*, the knowledge of *Saptadathu Vedha* (enhancing the 7 tissue systems in the body) is unique in *Rasashastra*. Here each *Dehadathu* can be optimized using processed *Parada* (Mercury) and specific *Rasa Dravyas*. It clearly points out the relationship between particular *Rasa Dravya* with a specific *Dehadathu*.

### Methodology

Present work is a literature review on various phases involved in *Dehavedha Karma* and how the knowledge of *Saptadathu Vedha* can be practically utilized at present. *Dehavedha Karma* can be divided into four phases<sup>3</sup>. 1. *Panchakarma* (Five cleansing therapies) 2. *Padhyahara Seva* (Consuming wholesome diet) 3. *Arota (ka) Rasa Seva* (Intake of processed mercurial formulation) 4. *Sidha (Vidha) Rasa Seva* (Intake of mercurial formulation undergone *Vedha Karma*). The first 3 phases are collectively called as 'Kshetreekarana'. 'Kshetra' means an 'appropriate body' which can accommodate the 'Vidha Parada' (*Parada* which had undergone 'Vedhana samskara'). The aim of *Kshetreekarana* is 'Rasabeeja Vapanakshamam' (ability to admit *Parada*).

**Table 1:**<sup>4</sup>

Phase 1		
<i>Panchakarma</i>	Drugs used	Duration
<i>Pachana</i> (Digestive therapy)	Decoction of <i>Kantakari</i> ( <i>Solanum xanthocarpum</i> L), <i>Dhanyaka</i> ( <i>Coriandrum sativum</i> Linn), <i>Sunti</i> ( <i>Zingiber officinale</i> Roxb)	3 days
	Decoction of <i>Triphala</i> ( <i>Terminalia chebula</i> Retz), ( <i>Terminalia bellerica</i> Roxb), ( <i>Embllica officinalis</i> Gaertn)	3 days
<i>Snehana</i> (Oleation therapy)	Rice processed with ghee and decoction of goat's meat consumed in the daytime. 4 <i>Nishka</i> (12 gm) cow's ghee with 1 <i>Nishka</i> (3 gm) <i>Saindhava lavana</i> (Rock salt) at night. External application of <i>Bringaamalaka Tailam</i> . ( <i>Eclipta alba</i> L) ( <i>Embllica officinalis</i> Gaertn)	7days
<i>Swedana</i> (Fomentation therapy)	<i>Ushma Sweda</i> (Medicated steam fomentation) for 2 Ghatikas (~ 48 minutes) each day	7 days
<i>Vamana</i> (Emesis therapy)	Decoction of <i>Madanaphala</i> ( <i>Randia dumetorum</i> Lam) added with <i>Pippali</i> ( <i>Piper longum</i> Linn), <i>Indrayava</i> ( <i>Holarrhena antidycentrica</i> Roxb), <i>Yashtimadhu</i> ( <i>Glyrrhiza glabra</i> Linn), <i>Lavana</i> (Rock salt)	-
<i>Virechana</i> (Purgation therapy)	Formulation prepared by <i>Parada</i> (Mercury), <i>Tankana</i> (Borax), <i>Gandhaka</i> (Sulphur), <i>Trikatu</i> -( <i>Piper longum</i> Linn, <i>Piper nigrum</i> Linn, <i>Zingiber officinale</i> Roxb), <i>Triphala</i> -( <i>Terminalia chebula</i> Retz, <i>Terminalia bellerica</i> Roxb, <i>Embllica officinalis</i> Gaertn) and <i>Jayapala</i> ( <i>Croton tiglium</i> Linn) - Dose- 2 gunja (250 mg)	-

<b>Phase 2</b>		
<i>Padhya Ahara</i> (Wholesome diet intake)	Juice of <i>Kethaki</i> (Pandanus odorifer Kuntze) and <i>Jambeera</i> (Citrus limon Linn) – To remove the <i>lavana doshas</i> in the body <i>Triphala Kashaya</i> (Decoction of Terminalia chebula Retz, Terminalia bellerica Roxb, Emblica officinalis Gaertn)- To remove the <i>Kshara doshas</i> in the body <i>Vidangaadi Kashaya</i> (Decoction of Embelia ribes Burm, Acorus calamus Linn, Saussurea lappa CB) or <i>Tinthini Kshara Jala</i> (Alkaline water prepared from Tamarindus indica Linn)- To remove the <i>Amla doshas</i> in the body	-
In addition, <i>Vachaadi Choorna</i> and, <i>Syaamaadi Choorna</i> is also recommended for the purpose of <i>Krimihara</i> and <i>Rogasamana</i> respectively.		
<b>Phase 3</b>		
' <i>Arotaka Rasa Seva</i> ' (Intake of processed mercurial formulation)	<sup>5</sup> Ingredients - 2 <i>gunja</i> (250 mg) <i>Arotaka Parada</i> with 2 <i>gunja</i> (250 mg) each of <i>Kantha Loha Bhasma</i> , <i>Abhraka Satwa Bhasma</i> , with honey and ghee.	1 month (Minimum period)
<b>Phase 4</b>		
<i>Viddha / Sidha Rasa Seva</i>	<i>Parada</i> which has undergone ' <i>Vedhana Samskara</i> ' (17 <sup>th</sup> <i>Samskara</i> ) is used.	-

'*Arotaka Rasa*' is defined as Mercury which has undergone 7 consecutive *Samskaras* (Processing techniques), namely from '*Swedana*' to '*Niyamana*'. Thus, mercury attains purity, capability for *Rasayana* and ability to cure disease <sup>6</sup>. Depending on the number of times the *Vedana Karma* has been through, mercury used in this process can be *Shata Vedhi* (completed hundred *Vedha Karma*), *Sahasra Vedhi* (completed thousand *Vedha Karma*), *Dasasahasra Vedhi* (completed ten thousand *Vedha karma*), *Laksha Vedhi* (completed one lakh *Vedha karma*), *Dasalaksha Vedhi* (completed 10 lakh *Vedha Karma*), *Koti Vedhi* (completed 1 crore *Vedha Karma*). The so processed mercury should be administered with *Gandhaka* (Sulphur) or *Divyamooli* (Special herbs holding the property of *Rasayana*) <sup>7</sup>. This helps in '*Samyak Kramana*' (distribution throughout body, which favours optimum bio-availability) and thereby '*Swaguna Prakatana*' (exhibiting its therapeutic effect).

Dehavedha offers *Sthira Pinda* <sup>8</sup> (an enduring healthy body). Such a body is known as '*Divyatana*' which is the basis of '*Jeevanmukthi*', the pure goal of *Rasashastra*. *Jeevanmukti* is a stage of attaining a healthy body devoid of ageing and disease with the habitation of '*Shaiva Bhava*' (divinity) <sup>9</sup>. 'Without a

healthy body one cannot perform his duties. Righteousness in duty visualises right action in a society. Right action always follows right choices and thereby right path in life. Right path in life favours salvation' <sup>10</sup>. Therefore, every effort should be taken to attain and preserve a healthy body through *Rasarasayanas* <sup>11</sup>.

#### **Dathu Vedha Karma**

*Dathu Vedha Karma* is a method of optimizing each *Deha Dathu* using specific *Rasadravayas*. In the aspect of *Chikitsa*, *Dathurvedha* is substantial, because in accordance with a disease, there may be single or multiple *Dathu* impairment. Hence each *Dathu* can be boosted discretely or jointly by means of corresponding *Rasa Dravyas*. For performing *Dathu Veda*, the particular *Rasa Dravya* should be done, '*Jarana*', with *Parada*. '*Jarana*' literally means 'assimilation'. It is a processing method of *Parada*, where a substance is made to digest in *Parada* without any physical alteration in the latter. In fact, *Parada* is the common ingredient for each *Dathu Vedha*. In the book *Anandakandha*, Acharya Bhairava describes the ability of certain *Rasa Dravyas* to undergo *Vedha Karma* of particular *Deha Dathus*. They are as follows <sup>12</sup>.

Table 2	
<sup>12</sup> <i>Sapthadathu</i>	<i>Rasadravayas</i>
<i>Rasa Vedha</i>	<i>Kantha Lauha Jaritha Parada</i>
<i>Rakta Vedha</i>	<i>Tamra Jaritha Parada</i>
<i>Mamsa Vedha</i>	<i>Tapya Jaritha Parada</i>
<i>Meda Vedha</i>	<i>Rajatha Jaritha Parada</i>
<i>Asthi Vedha</i>	<i>Swarna Jaritha Parada</i>
<i>Majja Vedha</i>	<i>Abhraka Jaritha Parada</i>
<i>Sukra Vedha</i>	<i>Vajra Jaritha Parada</i>

## RESULT AND DISCUSSION

*Dehavedha karma* through *Rasarasayana* ensures longevity by granting an 'imperishable health'. But this divine procedure still remains resting in textbooks and far from common practice. In the present era, *Rasa-vaidhyas* are facing numerous challenges in processing *Parada* and other *Rasa Dravyas*. Completing 'Ash-tadasha Parada Samskaras' (18 sequential processing techniques of mercury) is still in vain. Hence *Dehavedha Karma* through *Vidha Parada* is beyond common practice. But the concept of *Dehavedha* especially the *Saptadathu Vedha* opens a new path in the treatment methodology. Optimizing individual *Dathu* in accordance with the pathological situation is the main principle in attaining normal health. After considering the association between particular *Rasa Dravya* and *Sapta Deha Dathu*, it should be used in curing a disease or to maintain ideal health. Numerous *Rasarasayanans* and added formulations has been framed based on the knowledge of *Saptadathu Vedha*. These formulations can either optimize single impaired *Dathu*, based on 'Khale-Kapotha Nyaya'.<sup>13</sup> e.g. *Pindi Rasa*<sup>14</sup> (which is a combination of 'Tamra' (Copper) with *Parada*). This formulation is indicated in *Kampa Vata* associated with burning sensation. At this point the involvement of *Rakta Dathu* can be anticipated. Or it can optimize succeeding *Dathus* according to 'Kedari-Kulya nyaya'<sup>15</sup> E.g. *Amruteshwara Rasa*<sup>16</sup> (comprising *Rasa Bhasma* and *Loha Bhasma*, indicated in *Rajayakshma*, where the leading cause may be *Rasadathu Dushti*.) This combination may hold a special influence on *Rasa Dathu* and may further enhance succeeding *Dathus* like *Rakta*, *Mamsa*, *Meda* etc according to *Kedari-Kulya nyaya*. Similarly, in the impairment of multiple *Dathus*, a combination of different *Rasa Dravyas* which have

specific influence on those *Dathus* may be used. Thus, there may be a 'one to one' pharmacological action based on 'Khale – Kapotha nyaya'. In terms of clinical research, a new and elaborate exploration is required to understand the association of metals and minerals described in *Ayurveda* with various tissue systems in the body.

## CONCLUSION

*Dehavedha* grants 'Pindasthiratwa' (*Divya Tanu*) which is the absolute basis of 'Jeevanmukthi'. The aforesaid *Rasarasayanans* fulfil the aspects of *Rasayana karma* like 1.enhancing *Ojas* in a healthy, 2.curing a disease 3.preventing the occurrence of ageing and disease in an individual. 'Saptadathu Vedha' hints the therapeutic influence of *Rasas*, *Lohas* etc on each *Dehadathu*. In the *Saptadathu Vedha* concept *Parada* remains as the constant ingredient. By choosing appropriate *Rasa Dravyas* and performing *Jarana* (assimilation) with *Parada*, the latter attains the ability to uplift a weak *Dathu*. Thus, the optimum structural and functional excellence of a *Dathu* is accomplished. Hence *Saptadathu Vedha* directly suggests association, between a particular *Rasa dravya* and *Deha Dathu*. As a first step, accurate assessment of *Dathu* impairment is done. In the second step, after understanding the pathological involvement of major *Dathu* a suitable *Rasa Dravya* is selected for optimizing that particular *Dathu*. The selected *Rasadravaya* may directly exhibit its therapeutic effect on the *Dathu* based on the *Saptadathu Vedha* concept. This also suggests a method in choosing out a particular formulation from the bulk described in our classics. Consuming such classical formulations or those synthesized by blending these *Rasa Dravyas* with *Parada* must exhibit their ability in pacifying and

preventing corresponding disease. The concept of *Saptadathu Veda* also opens a new path for research works to recognize the relationship of different tissue system with the mineral drugs.

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