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 Rasadravyas on Dehadatu. 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,
Ayurveda, through its therapeutics aims on 2 facets, ‘Swasthasya Swaasthyaa Rakshanam’ and ‘Athrasya Vikaaraparshamanam’, which can be unevenly considered as the preventive and curative aspect of treatment.\(^1\) Both these aspects, are fulfilled through Rasayanam karma. For a medicinal to be Rasayana, it should follow 3 criteria, namely Swasthasya Ojaskaraka (To maintain healthy state of an individual), Arthasya rogakunth (To cure the one suffering from a disease), Jaravyadhi vidhwasmakara (To resist ageing and illness)\(^2\). 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 Saptada-thu 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 Deha dathu.

**Methodology**

Present work is a literature review on various phases involved in Dehavedha Karma and how the knowledge of Saptada-thu Vedha can be practically utilized at present. Dehavedha Karma can be divided into four phases\(^3\). 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 Vapannakshamam’ (ability to admit Parada).

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<th>Table 1: 4</th>
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<tr>
<td><strong>Phase 1</strong></td>
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<tr>
<td><strong>Panchakarma</strong></td>
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<td>Pachana (Digestive therapy)</td>
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<td>Snehana (Oleation therapy)</td>
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<td>Swedana (Fomentation therapy)</td>
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<td>Vamana (Emesis therapy)</td>
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<td>Virechana (Purgation therapy)</td>
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In the book Divyatanu Jarana Shaiva Jeevanmukti, the particular habitation of ‘healthy body devoid of ageing and disease with the Rasashastra as the basis of ‘Shaiva Bhava’. Such a body is known as ‘Dehavedha’ (Wholesome diet intake). Dehavedha offers Viddha / Sidha (Well being) and Samskara / Parasamkara (well being) respectively. In addition, Vachaadi Choorna and Syamaadi Choorna is also recommended for the purpose of Krimihara and Rogasamana respectively.

Phase 2

<table>
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<tr>
<th>Padhya Ahara (Wholesome diet intake)</th>
<th>Juice of Kethaki (Pandanus odorifer Kuntze) and Jambeera (Citrus limon Linn) – To remove the lavana doshas in the body. Triphala Kashaya (Decoction of Terminalia chebula Retz, Terminalia bellerica Roxb, Emblica officinalis Gaertn) - To remove the Kshara doshas in the body. Vidangaadi Kashaya (Decoction of Embelia ribes Burn, Acorus calamus Linn, Saussurea lappa CB) or Tinthini Kshara Jala (Alkaline water prepared from Tam-arindus indicu Linn) - To remove the Amla doshas in the body.</th>
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Phase 3

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<th>‘Arotaka Rasa Seva’ (Intake of processed mercurial formulation)</th>
<th>5 Ingredients - 2 gunja (250 mg) Arotaka Parada with 2 gunja (250 mg) each of Kantha Loha Bhhasma, Abhraka Satwa Bhhasma, with honey and ghee. Imonth (Minimum period)</th>
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Phase 4

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<tr>
<th>Viddha / Sidha Rasa Seva</th>
<th>Parada which has undergone ‘Vedhana Samskara’ (17th Samskara) is used. -</th>
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‘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. 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). This helps in ‘Samyak Kramana’ (distribution throughout body, which favours optimum bioavailability) and thereby ‘Swaguna Prakatana’ (exhibiting its therapeutic effect).

Dehavedha offers Sthira Pinda (an enduring healthy body). Such a body is known as ‘Divyatantu’ 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). 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.

Therefore, every effort should be taken to attain and preserve a healthy body through Rasarasayasanas.

**Dathu Vedha Karma**

Dathu Vedha Karma is a method of optimizing each Deha Dathu using specific Rasadravyyas. In the aspect of Chikitsa, Dathuvedha 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 Drvyas to undergo Vedha Karma of particular Deha Dathus. They are as follows: 

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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 Sapt Deha Dathu, it should be used in curing a disease or to maintain ideal health. Numerous Rasarasayanas 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’, e.g. Pindi Rasa (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’ E.g. Amruteshwara Rasa (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 Rasarasayanas 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 Rasadravya 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
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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