



**OVERVIEW ON SATVAPATANA WITH RASASHASHTRA**

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**ABSTRACT**

Rasashastra is a branch in Ayurveda that arrangements with Ayurveda Pharmaceutics utilizing medications of changed beginning like metals, minerals, gemstones, mercury, and so forth Indian speculative chemistry comprises of different cycles like shodhana (sanitization), marana (cremation), amrutikarana (handling the burned debris to soak up more characteristics), and so forth One among these cycles is Satvapatana (extraction of substance from mineral metals). Satvapatana is an interaction where the mineral metal referenced in texts of Indian speculative chemistry are blended in with different medications and exposed to warm by which the quintessence of the mineral is acquired. The satva of the medications are of various tones and various kinds of hotness are referenced to remove the satva for various minerals dependent on the hardness of the medication. These satvas are utilized in various cycles of Mercury and furthermore in therapeutics.

**KEYWORDS:** Satvapatana, rasashastra, satva, minerals, mercury.

**INTRODUCTION**

In Rasashastra-Indian speculative chemistry, different cycles have been clarified like shodhana (sanitization), marana (burning), satvapatana (extraction of center metal from metals), murchana (cycles of mercury), jarana (cycles of mercury), and so on so these medications can be utilized for different samskaras (processes) of mercury and furthermore for therapeutics. One such interaction is satvapatana. Satvapatana is an interaction wherein the mineral metals are blended with different substances and exposed to warm by which the satva or embodiment of the mineral is gotten. Satva Lakshana: Any mineral is blended in with kshara (salt), amla (sharp) and dravaka varga and exposed to warm in a koshti or musha (cauldron) by which the satva is procured.<sup>[1]</sup> In Rasashastra, satvapatana of numerous rasa dravyas (mineral minerals) has been clarified in different books of Indian speculative chemistry. The satvas (quintessence of minerals) separated are utilized not simply in therapeutics yet in addition referenced for the handling of Mercury.

**General technique for extraction of satva**

Any mineral whose satva must be separated is blended in with guda (jaggery), tankana (borax), guggulu (Gum of Balsamo dendron), laksha (lac) and sarjika (soluble material containing soft drink bi carb); pulverized with goats milk and a bolus is ready and exposed to warm by

which the satva is acquired.<sup>[2]</sup> In Rasa Ratna Samuchchaya, the creator believes to extricate the satva by giving bhavana with any of the juice of these medications suryavarta (Heliotropium indicum), kadali (Musa paradisiaca), vandhyakarkoti (Momordica dioica), koshataki (Luffa acutangula), suradali, shigru (Moringa oleifera), vajrakanda (Ampelocissus araneosa), jalapippali (Phyla nodiflora), kakamachi (Solanum nigrum); then, at that point, consolidating amla (sharp), kshara (basic material) and exposing to warm.<sup>[3]</sup>

**Blending of the satvas**

The satvas that must be amalgamated, are blended in with shodhana varga dravyas (cleaning drugs), later kept in a musha (cauldron) and exposed to warm. By this the satvas get blended well.

**Employments of Satva**

Abhraka satva is utilized with the end goal of rasa and rasayana<sup>[4]</sup>, also, is said that it does pakshachinna of mercury (making mercury stable to warm). Mercury does charana of the abhraka satva like loha (iron). Makshika satva for dehavada (making body liberated from infections and advanced age) and lohavada (changing over lower metals to honorable metals)<sup>[5]</sup>, vimala satva when blended in with parada makes a decent rasayana (restore)<sup>[6]</sup>; rasaka satva is utilized for different purposes.<sup>[7]</sup> The satva of Tuvvari (alum) is utilized for the

bandhana of rasa furthermore, uparasa and for Kramana (interaction of mercury).<sup>[8]</sup> The satva of gairika (red ochre) blends well in with mercury and has more qualities<sup>[9]</sup> and the satva of chapala (tin metal) for a long time impacts. The mudrika (ring) ready with tuttha satva (blue bitterness) also, bhunaga satva (copper extricated from worms) at the point when put in water and when this water is taken inside, it is said to soothe shula (torment) and furthermore helpful in relieving charachara visha (harms), bhutadibhaya (dread), netraruja (torment in eyes), in injury recuperating, etc.<sup>[10]</sup>

### General refinement strategy for satvas

The samanya shodhana (general strategy for refinement) of all satvas is by pulverizing with Nimbu rasa (juice of Citrus limon) and juice of ardraka rasa (juice of Zingiber officinale) for three days each by which the shodhana (purging) happens and furthermore the satvas will actually want to blend with other drugs.<sup>[11]</sup> Sorts of agni (heat): In light of the hardness, the measure of hotness given to the metals to remove the satva is unique. Tivragni (high hotness) is given for Abhraka, Vaikranta, Makshika, for Vimala-heat with six prastha (4608g) of kokila (charcoal), Drudagni for Tuttha, heat in Baluka yantrapaka (sand as a media to give more heat) for Talaka (orpiment), and Khadirangara (heat with coals of Khadira plant) for Rajavarta (lapis lazuli).

### Conversation

Satvapatana is a significant interaction in rasashastra. The satvas separated from various minerals are used in the handling of mercury and furthermore utilized in therapeutics. A scholarly survey did likewise put light on the shade of distinctive satvas and these can be taken as the prashasta lakshana (trial of immaculateness) for these satvas. The quantum of hotness referenced for the extraction of the satvas additionally shifts in light of the hardness of the medication. Various sorts of fuel and measure of hotness have been referenced. The purging cycles of the satvas have been referenced to toss light that the satvas must be utilized solely after purging to get the ideal remedial outcome.

### CONCLUSION

Satvapatana process is referenced not simply to utilize separate the quintessence of the mineral metal for remedial reason yet in addition for the handling of mercury. Kankshi satva (alum) is an model for this, as the satva of it is utilized for the kraamana of mercury. And furthermore in the jarana of parada, the satva jarana is referenced; where the jarana of abhraka will make the parada (mercury) agnisthayi (heat safe). Hence satvapatana is a significant interaction in rasashastra and broad examination can be completed around here.

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