

A LITERARY REVIEW ON MRITTIKA CHIKITSA W.S.R. TO KRISHNA MRITTIKA

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ABSTRACT

Ayurveda is a holistic system of medicine, which aims to balance body, mind and spirit through diet & lifestyle and use of *Panchamahabuta Siddhanta*. Earth (*Mrittika*), water (*Jala*), Fire (*Agni*), Air (*Vayu*) and Space (*Akash*) are building block of three biological humors. The theory of *Triguna* and *Panchamahabhuta* are based on the concept of universe and individual beings. *Mrittika* is one element of nature having enormous impact for healthy life and therapeutic effect in various diseases. Different color of the *Mrittika* helps in absorbing different color and conveying them to the body. Under *Parthiva Chikitsa* the use of *Krishna Mrittika* has been clearly explained by *Sages* having *Shothahar* and *Shoolhar* effect. Properties of *Mrittika* can be enhanced for desired effect by using different *Kashaya* & water amount according to the disease during its preparation. An attempt has been taken to explore the properties of *Krishna Mrittika* along with its use through this paper.

KEYWORD: *Krishna Mrittika*, *Panchamahabhuta*, *Shothahar*.

INTRODUCTION

Mrittika is one among the five constituent elements of the universe having an immense impact on the human body. Based on the concept of *Panchabhautika Chikitsa*, *Aacharya Charak* has described an individual as an epitome of the universe as all the material and spiritual phenomenon of the universe are present in the individual and all those present in the individual are also present in the universe.^[1] Disease occurs due to depletion of the *Panchamahabhuta* and its supplementation is the treatment. Different types of *Mrittika* and its uses in different disease along with their effect has mentioned in ancient classics of *Ayurveda*.

Mrittika found in different parts have different properties and acts separately in the body. The constituents of *Mrittika* vary according to the region, the kind of the rocks found and the process of soil formation. In the classics of *Ayurveda* probable mode of action of *Mrittika* can be understood on the basis of its color and *Guna*.

Properties of different types of *Mrittika*

In *Ayurvedic* texts, properties of *Mrittika* have not been mentioned directly but these are indicated indirectly. Properties of water present in particular type of *Mrittika* is described in texts. *Aacharya Charaka* has mentioned that properties of water depend upon the type of soil on which it falls.^[2]

Type of the soil	Properties of water
<i>Shweta</i>	<i>Kashaya</i>
<i>Pandu</i>	<i>Tikta</i>
<i>Kapila</i>	<i>Kshariya</i>
<i>Ushara</i>	<i>Lavana</i>
<i>Parvata</i>	<i>Katu</i>
<i>Krishna</i>	<i>Madhura</i>

Aacharya Sushruta has also described properties of water falling on a particular soil. It can be assumed that soil also possess same properties as that of water falling on it.^[3]

Properties of water falling on the soil

Colour of the soil	Properties of water
<i>Lohita</i>	<i>Madhura</i>
<i>Kapila</i>	<i>Amla</i>
<i>Pandu</i>	<i>Lavana</i>
<i>Peeta</i>	<i>Katu</i>
<i>Neela</i>	<i>Tikta</i>
<i>Shukla</i>	<i>Kshaya</i>

In *Harita Samhita* five types of *Mrittika* have been explained along with their properties. According to the color of the *Mrittika* properties of water is also mentioned^[4].

1. *Krishna* (Black) - *Madhur Rasa* and *Rukshya*
2. *Rakta* (Red)- *Tikta Rasa*

3. Sita (White)- Madhur and Amla Rasa
4. Pita (Yellow)- Kashaya Rasa
5. Nila (Blue)- Katu Rasa

Uses of different types of *Mrittika*

Rakta Mrittika

- Acharaya Charak has indicated the use of *Rakta Mrittika* (Geru) for the treatment of *Raktapitta*.^[5]

Valmika Mrittika

- Acharaya Charaka has indicated the use of *Valmika Mrittika* for the treatment of *Urustambha*.^[6]
- Acharaya Sushruta has indicated the use of *Valmika Mrittika* for the treatment of *Visha*.^[7]
- In *Yogratnakar*, *Valmika Mrittika* has been indicated for the treatment of *Udavarta*^[8] and *Amvata*.^[9]

Krishna Mrittika

In Ayurvedic texts the use of *Krishna Mrittika* is being explained in different context:

In *Bhavaprakasa Nighantu*, *Krishna Mrittika* has been kept in *Ashtama Dhatwadi Varga* and Sanskrit names of the *Krishna Mrittika* are mentioned viz., *Mrid*, *Mridaa*, *Mrittikaa*, *Mritsanaa*, *Ksetrajaa*, *Krishna Mrittika*, *Krishna Mrit*. Also, indications of *Krishna Mrittika* in various disorders have been stated for eg., *Kshata*, *Daah*, *Raktapradar* or *Raktavikaar*, *Pradararog*, and in *Kaphaja Pittaja Vikara*.^[10]

In *Charaka Samhita*, Acharaya have mentioned that *Raktapitta* gets alleviated by the use of the water which contains *Bhasma* of *Vaidurya*, *Moti*, *Suvarn* & *Shankh*, *Geru*, *Krishna Mrittika*, and *Choorna* of *Amla* & *Sugandhawala*.^[11]

In *Sushruta Samhita*, application of *Krishna Mrittika* mixed with bile of the deer, *ghee*, *Nisotha*, *Tanduliyaka* etc. is mentioned for the treatment of the symptoms i.e., shedding of hairs, headaches, bleeding from minute channels and development of tumors produced by the use of poisoned comb.^[12]

In *Sharangdhar Samhita*, *Krishna Mrittika* has been used for the treatment of *Shotha*.^[13]

In *Bhaishajyaratnvali*, *Krishna Mrittika Potli Swedana* has been indicated for the treatment of *Shoola*.^[14]

Rasa of Krishna Mrittika

Acharaya Charaka while explaining the properties of best drug has mentioned that the *Rasa* of *Krishna Mrittika* is *Madhura*.^[15] Also in *Harita Samhita*, *Madhura Rasa* of *Krishna Mrittika* is described.^[16]

Presumption of Guna, Veerya and Vipaka of Krishna Mrittika

In Ayurvedic texts, there is no direct indication of *Guna*, *Veerya* and *Vipaka* of *Krishna Mrittika*. Here, an attempt has been made to conclude the *Guna*, *Veerya* and *Vipaka* of *Krishna Mrittika*.

Presumption of Guna

Acharaya Charaka has mentioned that the *Guna* of *Madhura Rasa* are *Snigdha*, *Sheeta* and *Guru*.^[17] So, *Guna* of *Krishna Mrittika* can be assumed as *Snigdha*, *Sheeta* and *Guru*.

Presumption of Veerya

Acharaya Charaka has described that *Dravya* having *Madhura Rasa* and *Madhura Vipaka* possess *Sheeta Veerya*.^[18] From this we can presume the *Veerya* of *Krishna Mrittika* to be *Sheeta*.

Presumption of Vipaka

Acharaya Charaka has mentioned that the *Dravya* having *Madhura Rasa* possess *Madhura Vipaka*.^[19] From these we can assume that *Vipaka* of *Krishna Mrittika* is *Madhura*.

Rasa Panchaka of *Krishna Mrittika* is summarised in the table below:

Rasa	Madhura
Guna	Snigdha, Sheet, Guru
Veerya	Sheeta
Vipaka	Madhura

Method of preparation of Krishna Mrittika Lepa

- Fresh, dry and fine *Krishna Mrittika* is taken.
- *Mrittika* should be free from stones, wood, insects etc.
- *Mrittika*'s source should be away from industrial area, pesticides exposed soil, away from other contaminated areas.
- During the whole procedure, *Mrittika* should not be touched with bare hands.
- Appropriate amount of water/ (according to the disease) is added to *Mrittika* to form a semisolid paste.
- Paste should be on a cotton cloth and make shape into a *Lepa* corresponding to the area to be applied with the help of hands and various wooden tools.
- Prepared *Lepa* had a thickness of ~ 0.75 inches.

Application of Krishna Mrittika Lepa

- Before application of *Krishna Mrittika Lepa*, *Mridu Svedana* should be given to the affected area of the patient for about 15 minutes.
- Then *Krishna Mrittika Lepa* is applied.
- After 30 – 45 minutes of application, *Lepa* started drying up and cracks started appearing.
- Then *Lepa* is removed and the area is cleansed with lukewarm water.

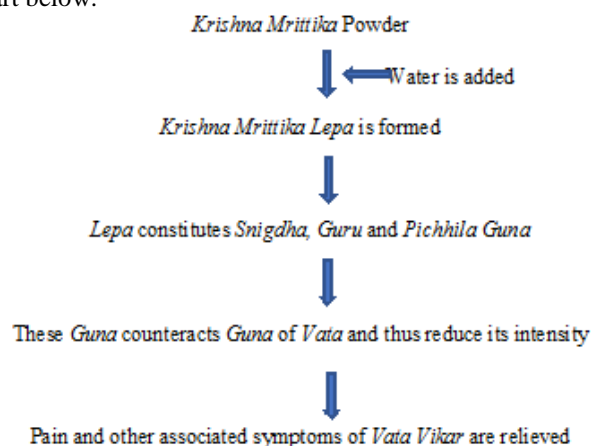
Probable mode of action of Krishna Mrittika Lepa

Krishna Mrittika powder is taken. To this powder, water is added accordingly to make *Lepa*. Now, this *Lepa* constitutes *Snigdha*, *Guru* and *Pichhila Guna*. These properties are opposite to the properties of *Vata Dosha*. So, the *Lepa* will counteract the properties of *Vata*.

Dosha and reduce its intensity i.e *Snigdha Guna* will act on *Ruksha Guna* of *Vata*, *Guru Guna* will reduce *Laghuta* of *Vata* and *Pichhila Guna* will counteract the

Vishada Guna of *Vata*. Thus, by reducing the intensity of *Vata Dosha* properties, pain and other associated symptoms of *Vata Dosha* will be relieved.

It is summarized in the flow chart below:



Presumption of Mahabhuta in black soil on the basis of Morphological and Physiological properties of soil-

1. Soil is black in colour mainly because it is formed by the weathering of lava rocks and is high in iron, alumina and magnesia content. This indicates the presence of *Prithvi Mahabhuta*.

2. Black soil is highly retentive of moisture, extremely compact and tenacious when wet. It is contractible and develops deep wide cracks on drying. This property shows the presence of *Aakasha*, *Vayu* and *Jala Mahabhuta*.

3. It has clayey texture and is highly fertile. Due to its higher fertility and retentivity of moisture, it is widely used for producing several important crops. Due to the continuous process of decaying and decomposition there may be predominancy of *Agni Mahabhuta*.

DISCUSSION AND CONCLUSION

Mrittika Chikitsa used in promotion of health, prevention and management of different disease. Basically, application of *Mrittika* is done on different parts of the body for different purpose like for cosmetic purpose, pain relief, and for the treatment of different diseases. Various types of *Mrittika* is used in the treatment of the disease on basis of their colors and properties. *Mrittika Chikitsa* can be used in the management of different disease as it is easily available and cost effective. In *Mrittika chikitsa*, *Krishna Mrittika* is the one which is used widely. As *Krishna Mrittika* have *Shothahar* and *Shoolhar* effect, it can be used in the diseases occurring due to vitiation of *Dosha*. Disease like *Raktapitta*, Post Traumatic Stiffness, *Raktavikaar*, *Pradararog*, *Amvata* etc. can be cured through the application of *Krishna Mrittika*. Use of *Kashaya* according to the disease while preparation of *Krishna Mrittika Lepam* would be more effective for the treatment of many diseases.

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