

MULTIDIMENSIONAL APPROACH OF RASAYANA

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ABSTRACT

The disease preventive and health promotive approach of *Ayurveda* which take into consideration the whole body, mind and spiritual while dealing with the maintenance of health, promotion of health and treating ailments is holistic and finds increasing acceptability in the world. There is description of divine *Rasayana* agents like Soma in *Atharvaveda*. Ancient *Ayurvedic* physicians has developed dietary and therapeutic measures to delay ageing and rejuvenating whole metabolism of the body system. This revitalization and rejuvenation are known as *Rasayana chikitsa*. Essentially *Rasayana* therapy has a very large scope. *Rasayana* does not mean only rejuvenation or delay ageing, neither it means only revitalization. *Rasayana* is not a drug therapy but is a specialized procedure practiced in the form of rejuvenate recipes, dietary regimen and special health. In modern era there are many diseases which has not specific treatment in the medical

science. Taking *Ayurvedic Rasayana* drugs is helpful to increases immunity of the person to keep him away from the diseases. *Rasayana* prevents and cures physical as well as mental disorders. *Ayurveda* describes *Rasayana Chikitsa* to increases *Ojas* in the body, *Ojas* further increases immunity of the individual. *Ojas* is equivalent to the immunity and strength of the body. The more *Ojas* in your digestion products, the greater your immunity to the diseases. *Ojas* support pleasure, memory, intelligence and higher states of awareness.

KEYWORDS: *Ayurveda*, *Rasayana*, *Ojas*, Diseases, Immunity.

INTRODUCTION

It is being seen that number of patients is being increasing day by day even after many efforts. It means health cannot be restored by treating patients only. Therefore, it is needed to focus on healthy persons to maintain their health. The government is also emphasizing on wellness centers now. Today everyone accepts that prevention is better than cure. It has been focused on prevention by *Ayurveda* many years ago. The primary purpose of *Ayurveda* is “*Swasthasya Swasthya Rakshnam*”^[1] i.e., to protect health of the healthy persons, and to fulfill this purpose many activities have been explained in *Ayurveda* i.e., *Dincharya*^[2], *Ritucharya*^[3], *Adharniyavega*^[4], *AaharVihara*^[5], *Yoga*^[6], *Rasayana*^[7] etc. *Rasayana* therapy is one of the unique and most prominent components of *Ayurvedic* medicine. *Ayurveda* being the holistic science of life, has two important folds of objectives as

1. To preserve and promote the health of the healthy person
2. To alleviates the illness of the sick.

Thus, it has a dual role in encompassing both "the health" and "the disease". Out of the two, the former has been given greater significance than the later. *Ayurveda* deliberates extensively on the approaches and the methods of preventive and promotive health care. The entire range of *Swasthavritta*, *Sadavritta*, *Achara*, *Ahara- Vihara* and the rejuvenative measures of *tantra* have been developed since antiquity for promotion of health and prevention of diseases. *Rasayana* - It is a *Sanskrit* word consist of *Rasa* (nutrition) & *Ayan* (path) which refers to nutrition and its transportation in body channels (*Stroto Prasadana*). *Rasayana* therapy basically refers to the tissue nourishment & rejuvenation process. "*Labhopayo Hi Sastadinam Rasadinam Rasayanam*"^[8] *Rasayana* has comprehensive scope to positive nutrition, immunomodulator, longevity^[9] and substance of mental and sensorial competence by promotion of mental and physical health also rejuvenation activity. Many *Rasayana* describe in *Ayurveda* according to essentiality like *Medhya Rasayana*^[10] for developing brain, *Hridya Rasayana* for being a good cardiac activity, *Twachya Rasayana* for healthy skin as well as good cosmetic etc. *Rasayana Karma* affords a preventive role against all range of life style disease through improved metabolism, promote immunity, and improve endocrine, exocrine secretion, antioxidant action, anti-aging, haemopoietic effect, adaptogenic action, anabolic action and neuroprotective action at molecular level.

REVIEW

Ayurvedic system of medicine is may be the first which efforts to shield life of human being from disease and aging. *Rasayana Tantra* is one of the eight most important clinical branches of *Astanga Ayurveda* and this is fully committed to the study of aging and its prevention. *Ayurveda* has two main approaches regarding to the health of a person first to save the healthy condition of a person and second to treat the illness of person. *Acharya Charak* divides all the medicines^[11] into two types. First type of medicine is those which keep up the healthy condition as *Rasayana* and *Vajikarana* and second are those by which we can achieve healthy state of a person after treating different ailments. *Acharya Charak* also mentioned some non-pharmacological aspect for the maintenance of health in a person *Dincharya* (day time routine for maintenance of health), *Ratricharya* (night routine for maintenance of health), *Ritucharya* (routine according to season for the maintenance of health). All these factors include under one sub branch (*Swasth Vritta*).^[12] He also described some social conducts for a healthy society called *Sadvritta*. The approach of *Rasayana* treatment was basically used for maintenance of the health of a healthy person but it can also be used to treat different illness. The *Charak Samhita* which is the foremost among the *Ayurvedic classics* describes *tantra*, in its very first chapter of *Chikitsa Sthana*. It is elaborately divided into four *Padas* where a detailed account of the fundamental concepts of therapy, its variants and methodologies of use are described along with the mention of a range of remedies both single and compound including the popular recipe *Cyawanprasa*.^[13] *Susruta Samhita* which is the second most important classical treatise, does not describe therapy in the beginning of *Chikitsa Sthana* rather it postpones the subject towards the end of *Chikitsa Sthana* while *Vagbhatta* minimizes the description only in one small chapter towards the end of the *Samhita* i.e., in the last but one chapter of *Uttara Tantra*. Such a placing of the sequence of descriptions may be because of numerous other reasons but it could also reflect the fact that presumably the significance of this great science had started declining in its significance indeed in the *Samhita* period itself presumably because of growing supremacy of curative medicine over preventive medicine. There are many mechanisms through which a remedy may accelerate the phenomenon of nourishment. Logically it seems that a may act at three levels of biosystem to promote nutrition such as

1. At the position of *Agn*^[14] by promoting the digestion and metabolism
2. At the position of *Srotasa*^[15] by promoting the microcirculation and tissue perfusion and
3. At the position of *Rasa*^[16] itself by acting as direct nutrition.

Therefore, the remedies act basically on nutrition dynamics and rejuvenate the body and psyche. They are the important means of creation of health, life and prevention of diseases. They sustain the *Ojas* Status and *Bala* in the body and promote *Vyadhikshamatva* (Immunity). *Ayurveda* propounds the concept of *Ojas* describing it as the apotheosis of all *Dhatus* which is responsible for *Bala* i.e., Immunity or biological strength to resist a disease both physical and mental including microbial, metabolic and stress-related ones. They are the enhancers of *Ojas* and *Bala* and hence form the most important component of therapeutics. *Bala* i.e., Immunity. Therapy boosts the *Ojas* (vital force of life) and immune system. Everyone wants to give the impression of being young forever and lifespan by staying healthy. The Therapy of *Ayurveda* is one of the major methods of the preservation of health as described in *Ayurvedic* System of Medicine.

DEFINITION OF RASAYANA

1. ACCORDING TO *SHABDAKALPADRUM*

The therapy which destroys ageing, senility and disorders by providing *vayasthapaka* guna^[17] is called *Rasayana*.

2. ACCORDING TO *ACHARYA CHARAKA*

Drugs or *Aahar* increases *Oja*, *Bala*, *Varna*, *Arogya*, *Prabha*, *Aayu* and *Prakarma*, is called *Rasayana*.^[18]

3. ACCORDING TO *ACHARYA SUSHRUTA*

Rasayana as a drug, which used for the maintenance of the age, improvement of the intelligence and for the elimination of diseases.^[19]

4. ACCORDING TO *ASTANGA HRIDAYA*

Rasayana is the way through which excellent *Dhatus*^[20] starting from *Rasa* can be attained.

5. ACCORDING TO *BHAVAPRAKASHA*

The drugs which destroy ageing and diseases, sustains age and is body stoutening, beneficial for eyes and also aphrodisiac is termed as *Rasayana*.^[21]

MATERIALS AND METHODS

Charak Samhita, Sushruta Samhita, Ashtanghrdaya, Vangasena Samhita, Chakrdatta, Yogratnakar, Sharngadhar Samhita, Park's textbook of preventive and social medicine, Detailed study of *Ayurvedic* and Modern literature e regarding the topic.

CLASSIFICATION OF RASAYANA

As Per method of use

1. *KUTIPRAVESHKA RASAYANA*^[22]
2. *VATATAPIKA RASAYANA*^[23]

1. *KUTIPRAVESHKA RASAYANA*

Kutipraveshika is made up of two words: "*Kuti*" means a "cottage" and *praveshika* means "to enter". In this method, the person has to reside in a specially prepared cottage for a long period while receiving various herbs. The person has to strictly follow the prescribed diets and other instructions given by the physician. It is an indoor therapy.

2. *VATATAPIKA RASAYANA*

It is an outdoor therapy. It consists of two words "*Vata*" means "Air" and "*Atapa*" means "Heat" or "Sun". So, this is a method of taking *Rasayana*, while a person remains exposed to air and heat and this type of *Rasayana* can be taken while working and doing our normal routine work.

AS PER SCOPE OF USE

1. *KAMYA RASAYANA*^[24]
2. *NAIMITTIKA RASAYANA*^[24]
3. *AJASHRIK RASAYAN*^[24]

1. *KAMYA RASAYANA*

It is used to promote general physical and mental health. It is of three types

a. *PRANA KAMYA RASAYANA*

It is used for achieving or maintaining the best quality of *prana* in the body. e.g-*Amalaki, Haritaki, Guduchi* etc.

b. *MEDHYAKAMYA RASAYANA*

Used for enhancing memory and intellect-*Brahmi, Vacha, Mandukparni, Shankhapushpi* etc.

c. SHREE KAMYA RASAYANA

Promoter of complexion.

e.g- *Triphala, Ashwagandha, Amalaki* etc.

2. NAIMITTIKA RASAYANA

To be used in person suffering from specific disease. *Naimittika Rasayana* is not the specific medical treatment for particular diseases but it is used as adjuvant along with the specific management of disease.

Table 1: Naimittika Rasayana For Some of Specific Diseases.^[25]

DISEASE	RASAYANA.
NETRAROGA	<i>Triphala, Jyotishmati, Yashtimadhu.</i>
HRIDYA ROGA	<i>Pushkarmula, Shaliparni, Arjuna.</i>
VATA VYADHI	<i>Guggulu, Bala.</i>
MADHUMEHA	<i>Shilajit, Amalaki</i>
TWAK ROGA	<i>Somaraji, Tuvaraka.</i>
HYPERTANSION	<i>Ashvagandha, Sarpagandha</i>

3. AJASHRIK RASAYANA^[26]

Daily routine use of *Aaharvargiya Rasayana* comes in this category. eg-Milk, Ghrita, Honey, Seasonal fruits etc.

AS PER CONTENTS OF RASAYANA^[27]

1. *AUSHADHA RASAYANA*: - Based on drugs and herbs.
2. *AHARA RASAYANA*: Based on diet and nutrition.
3. *ACHARA RASAYANA*: - Based on conduct and behavior.

Table 2: Various Rasayana for Various Purpose / Disease.^[28]

<i>BRAHMI RASAYANA</i>	Improves our memory, gives sharpness and intelligence.
<i>CHYAWANPRASH</i>	Useful in <i>Shwasa</i> and <i>Kasa</i> .
<i>MEDHYA RASAYANA</i>	Improve the memory and intellect.
<i>SHILAJIT RASAYANA</i>	It is useful in Diabetes and Impotency.
<i>BHALLATAKARASAYANA</i>	Used in skin diseases, purpose and used in treating respiratory conditions.
<i>PIPPALI RASAYANA</i>	Used for anti-ageing purpose and used in treating respiratory conditions.

Table 3: Decade Wise Rasayana By Sharangdhar Samhita.^[29]

AGE (YEARS)	LOSS OF FEATURES	USEFUL RASAYANA
01-10	<i>Balyavastha</i> (childhood)	<i>Swarna bhasma, Vacha</i>
11-20	<i>Vridhhi</i> (growth& development)	<i>Bala, Ashwagandha</i>
21-30	<i>Chhavi</i> (lustre)	<i>Lauha Bhasma, amalki</i>
31-40	<i>Medha</i> (intellect)	<i>Shankhapushpi, Brahmi</i>
41-50	<i>Twaka</i> (complexion)	<i>Jyotishmati, Bhringaraj, Somraji</i>
51-60	<i>Drishti</i> (vision)	<i>Saptamrit lauha, Amalaki, Triphala</i>
61-70	<i>Shukra</i> (reproductive power)	<i>Ashwagandha, Atmagupta</i>
71-80	<i>Vikram</i>	<i>Bala</i>
81-90	<i>Buddhi</i> (intelligence)	<i>Brahmi</i>
91-100	<i>Karmendriye</i> (physical capacities)	<i>Bala, Ashwagandha</i>
101-110	<i>Chetas/Manas</i> (mind)	<i>Rasayana may not be effective.</i>
111-120	<i>Jeevan</i> (ceasation of life)	<i>Rasayana may not be effective.</i>

Table 4: Rasayana According to Deha Prakriti (Constitution).^[30]

PRAKRITI	RASAYANA DRAVYA
<i>Vata</i>	<i>Ashwagandha, Bala etc.</i>
<i>Pitta</i>	<i>Shatawari, Amalakai, Guduchi etc.</i>
<i>Kapha</i>	<i>Bhallataka, Pippali, Guggul etc.</i>

BENEFITS OF RASAYANA**ACCORDING TO CHARAKASAMHITA**^[31]

- Promotes longevity of life.
- Provides immunity against diseases.
- Improved mental and intellectual competence.
- Physical and mental strength improvement.
- Improvement in the complexion and lustre of the skin (Prabha and Kanti).
- Proper, balanced and premium production of all the Sharir Dhatus.
- Delays ageing process by preserving Youthfulness.

ACCORDING TO SUSHRUTA SAMHITA^[32]

- Increase in life-span.
- Acts as rejuvenator.
- Freedom from diseases due to increased immunity.
- Sustains age and youthfulness.
- *Sarva upghatshamaniye* i.e cures all the ailments and problems.

ACCORDING TO ASHTANGA HRIDAYA^[33]

Ashtanga Hridaya listed the benefits of *Rasayana* on the same lines of *Charaka Samhita* with the only exception being that "*Kranati*" advantage is replaced by "*Vrishata*" i.e aphrodisiac property.

RASAYANA THERAPY INDICATION IN PERSONS^[34]

Although *Rasayana* is a treatment procedure that enhance healthy life span and mental faculties but it cannot be administered to all the individuals. Persons who have capable bodied, whose bodies are free from illness, who are gifted with mental power who are self-controlled, who have enough time and who have sufficient wealth are perfect for the *Kuti Praveshika* type of rejuvenation therapy.

According to the *Astanga Hridaya* the individual who speaks the fact, who does not become annoyed, who engages his sense organs in the search of knowledge of soul etc. who is peaceful and who always indulge in good conduct, only must be considered as receiving *Nitya Rasayana*. *Rasayana* therapy generates property in individuals whose mind and body are uncontaminated and who are self- controlled.

RASAYANA THERAPY IS CONTRAINDICATED IN PERSONS^[35]

Acharya Sushruta has said that *Rasayana* are contraindicated to following seven types of people

1. *Anatmavan* (those who are not self-controlled)
2. *Alasi* (Lazy).
3. *Daridra* (Financially weak).
4. Careless
5. *Vyasani* (Addict).
6. *Papkrit* (Sinful).
7. *Bheshajapmani*.

CONCLUSION

Each and every person wants to live healthy and desire of long life. Seven *dhatus* present in our body are responsible for development of the body. *Rasayana* drugs act at the level of *Rasa* by improving the nutritional value of the *poshak rasa* which helps to obtain the best quality of *saptadhatu*. e.g- *Shatavari*, *Bala* etc. Some *Rasayana* drugs act at the level of *Agni* and *Srotas* by improving digestion and metabolism. Drugs such as *Pippali*, *Guggulu*, *Rasona*,

Bhallataka, Vidanga, Chitraka, Haritaki etc. mainly acts at the level of *Agni* to improve the digestion and create excellence of *Saptadhatu*. *Rasayana* therapy have various beneficial effect on our body like *Jara-Vyadhi nashanam*, promotes body tissues (*Dhatus*), Promotion of strength including immunity and alleviation of disorders. Therapy is not only a simple treatment but is a specialized therapeutic procedure of *Ayurveda*. Thus, these drugs can help to prevent the randomly happening cell injuries either by quickly restoring the normal cell function or either by improving the work of endogenous protective mechanism or by itself working as protective mechanism. All these things show that gerontology was the rising branch of *Ayurveda* and *Ayurvedic*-scholars were much aware towards the problems of aged people. *Vyadhikshamatva* (immunity) depends on the presence of *Bala* in the body. *Rasayana* drugs also influence *Oja* which increases *Sharirbala*. A person with appropriate amount of *Bala* is also said *Saptadhatu*sara. This provides the capacity to resist the external disease-causing agent Thus *Rasayana* can act as immunomodulator, strengthening the immunity. An immunomodulator is drug used for its effect on the immune system.

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