

RASAYANA- A GENERAL APPROACH**Dr. Ravi Joshi*¹ and Dr. Vidya Rani Joshi²**¹Associate Professor (Kayachikitsa Dept) in Gangasheel Ayurvedic Medical College, Bareilly, U.P.²Assisntent Professor Dev Bhoomi Medical College of Ayurveda and Hospital.***Corresponding Author: Dr. Ravi Joshi**

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ABSTRACT

Rasayana tantra is one of the eight major clinical disciplines of Astang Ayurveda. The term does not only refer to a drug or therapy but to a comprehensive disciplines which may of course include a therapy. It is a multiangled approach taking care of the body, the mind and the spirit. Ayurveda have two main objectives, to maintain the health of healthy individuals and to care the disease of the diseased person. Rasayana chikitsa is mainly used for maintaining the health individuals, although it can be used for diseased also. Susruta defines Rasayana an a measure which prolongs longevity develops positive health and improve mental faculties and provides resistance and immunity against diseases. It is a specialised type of treatment influencing the fundamental aspect of the body viz, dhatu (body tissues) Agni (the metabolic activity) and srotas (microcirculation) and helps in the prevention of aging. As per classification or Rasayana charak described kutipravesika and vatatapika according the mode of administration, susrutha described Rasayana according to object ie kama, naimittika and Ajasrika. Again it classified special Rasayana drug and measures ie- medhya and Achara Rasayan for mental and rejuvenative purpose. Thus as also concluded elsewhere the Rasayan Therapy of Ayurveda is a very comprehensive desipline on an interesting philosophy and on sound scientific footings. It introduces a new concept of nutrition, longevity, immunity and mental competence and ability.

KEYWORDS: Rasayana, dhatu, srotas, Agni, rejuvenative etc.**INTRODUCTION**

Rasayana is a special type of treatment containing various methods of rejuvenation.^[1] It derives from Rasa and Ayana. The literal maning of Rasa is the essence of something. The concept of Rasayana is based on two principles of conservation and transmutation of energy. Rasayana therapy strives to improve physical, mental and moral qualities. It prevent old age, restores youthfulness, improve the complexion and the voice, increase physical strength and immunity. It is not a drug therapy but is a specialised procedure practised in the form of rejuvenative recipes, dietary regiman and special health promoting conduct and behaviour ie- Achara Rasayan. Rasayana stands as an answer to solve the problem of healthful longevity including mental development and resistance against disease. That is why Rasayana tantra has been included as one of the eight major divisions of Astang Ayurveda. Rasayana is a specialized type of treatment influencing the fundamental object of body viz Dhatus, Agni and srotansi and ojus ect. Rasayana chikitsa boosts the ojus and immune system. The focal basis of rasayana is accelerated and appropriated nutrition leading to improved biological competence of the body. labhopyo hi sastanam rasadinam rasayanam (c.ch. 1/8).^[2]

MATERIAL AND METHODS

Literature search – Review of literature regarding Rasayana is collected from

1. Charak Samhita.
2. Susrutha Samhita.
3. Sarangdhar Samhita.

All compiled matter is reorgnized and critically analyzed for the discussion and attempt has been made to draw some fruitful conclusions.

OBSERVATION AND RESULTS**Classification of Rasayana**

A comprehensive classification of rasayana is available in susrutha samhita. Following is the most rational classification of rasayana according to the classical description and importance commentaries.

According to the mode of administration (Charak).

- a. Kutipravesika Rasayana (intensive indoor rejuvenativa regimen).
- b. Vatatapika or surya marutika Rasayana (ont door rejuvenative regimen).
- c. According to the object (susrutha).

1. Kanya Rasayan for promotion of health of the healthy.
 - a. Pranakanya (Promotes longevity and lifespan).
 - b. Medhakanya (improves mental faculties).
 - c. Srikanya (improves beauty and lusture of the body).
2. Naimittika Rasayana as an adjunct for cure of diseases.
3. Ajasrika rasayana for use as daily routine.
4. Special rasayana drugs and measures.
 - a. Medhya rasayana for rejuvenation of brain and mental health.
 - b. Achara Rasayana ie. – rejuvenative life sytle.
 - c. According to prabhava or effect –
 - i. Samsodhana rasayana or bio – purificatory rasayana.
 - ii. Samsamana rasayana or palliative Rasayana.

Method of use

Vatatapika Rasayana is indicated in those patient who do not have enough resources and who can not afford intensive rejuvenative care. This therapy is used while leading normal life. Sansodhana karma is not essential in such cases. For kutiprevesika Rasayana shodhana karma is essentials. After sansodhana, patient enters into a specially constructed therapy room called trigarba kuti. He has to follow specific code and conduct of life with strict diet control. it leads to kaya kalpa ie- complete bio – physiological transformation of person.

The rasayana used in healthy person for maintenance and promotion of positive health called kanya rasayana. Another rasayana therapy of specific diseased are known as naimittika rasayana. For example shilajitu is a naimittika rasayana for a patient of diabetes mellitus. It is not the specific medical treatment for a particular disease, but it should be used as and adjuvant to the specific therapy. Ajasrika rasayana is used in the form of sattvika ahara consisting of grutt, Ksira etc. constant use of such nourishing diet produce non specific rasayan

prabhava in the body. All the rasayan agents possess some medhakara or brain tonic effect and they improve the mental faculties. But some rasayana drugs have specific effect at this level and hence they are specially known as medhya Rasayana. Medhya meanse anything which is beneficial for medha, which is responsible for dhi (intelligence), dhrti (retention power) and smriti (Memory). Medhya drugs also possess anti-stress and adaptagenic effect which has been proved by recent scientific studies beside the nootropic activity.

Achara Rasayana means rejuvenating life style with such social and personal conducts by which one can acquire the rasayana effect. It broadly includes.

- a. Improved personal behavior.
- b. Improved social behavior.
- c. Sattvika ahara.

Achara rasayana is essentially a non-pharmacological approach to social and mental health care leading in turn to positive health and longevity. There are certain rasayana drugs which when used may induce vama, virechana and swedana karma in the body and thus the body gets purified. Vitiated dosas are expelled from the body These are called samsodhana rasayana. Samsamana group of rasayana drugs produce rasayana prabhava in the body restoring dosa samya or internal homeostasis and metabolic constancy.

Specific Rasayana for Specific Age Group

Rasayana can be used according to the necessity but several factors should also be kept in mind such as vya (age), satmya (Adaptability), dhatu (tissue specificity), desa (Climate), prakriti (Constitution), Vyadhi (disease) etc. Early adult and middle age (b/w 3rd to 5th decades) are the best period for rasayana therapy to have maximum of antiaging effect. There can be specific rasayana for specific age group which help in restoring the loss of specific biovalues of the respective ages.

Table No. 1.

Age Group	Desired effect	Suitable Rasayana drugs
1-10	Balya Vrddhi (Strength)	Vaca (Acorus calamus linn) Kasmari Gmelina arborea linn
11-20	Vrddhi (Growth)	Ashwagandha (withania somnifera) Bala (sida cardifolia linn)
21-30	Chavi (Beauty)	Amalaki (emblica officinalis)
31-40	Medha (intellect)	Sankhapushpi (convolvulus pluricaulis chois) Jyotismati (celastrus panniculatus)
41-50	Twak (Skin health)	Somraji (centra therumantelminticum) Bhrangraj (Eclipta alba)
51-60	Dristi (Vision)	Caksushya (cassia absus) Saptamritalouha (An ayurvedic formulation)
61-70	Sukra (Sex)	Atmagupta (mucuna prurita) Ashwagandha (withania sominifera)
71-80	Vikrama (physical strength)	Ashwagandha (withania somnifera) Amaliki (Embllica affcinialis)
81-90	Buddhi (wisdom)	Bharmi
91-100	Karmendriya (locomotor activity)	Rasayana therapy is not much effective Rasayana dravya slect on the basis of symptoms.

Table No. 2: Naimittika Rasayanas for Specific Diseases.

Eye disease – Jyotismati, Triphala, Satvari, Amalaki, yestimadhu.
 Heart disease – Arjuna, Pushkarmula, Guggule.
 Skin disease – Tugaraka, Bhallataka, vidang, gandhak.
 Yakshma (tuberculosis) – Rasona, nagbala, Silajutu, Pippali.
 Pandu (Anaemia)- Mandura, lauha, makshika.
 Swasha (Asthma) – Agastaya Rasayana, sirisa, haridra.
 Amavata (Arthritis)- Bhallataka, rasona, Kupilu.
 Vata Vyadhies (neuropathies) – Rasona, Guggule, Bala, nagbala.
 Madhumeha (diabetes)- shilajutu, amalaki, haridra, guduchi, Jambu.
 Meda roga (lipid disorder) – Guggule, haritaki.
 Unmada (Psychosis) – Sankhpuspi, Brahmi, Mandukparni.

Table No. 3: Rasayanas Drugs According to satmya (Adaptability).

1. Ritu satmya (Seasonal adaptability)
 - a. Adana kala – Satvari and laghu rasayana such as amalaki (Feb to july)
 - b. Visarga kala- ushna veerya and guru rasayana like (aug to jan) bhallataka.
2. Desasatmya (Climatic adaptability) on the basis of rasa, guna, veerya, vipaka.
 - a. Sadharana desa – simple rasayana drugs of modest effect.
 - b. Jangala desa – snigdhosana i.e- warm and fatty rasayana.
 - c. Anupa desa – Ruksona or warm dry Rasayana.

Table No. 4: Rasayana Drugs Specific Dhatu or Tissues.

Rasa (Plasma) – Draksa, Kasmari, Kharjura.
 Rakta (Blood) – Amalaki, Lauha.
 Mamsa (muscle) – Bala, Nagbala, Ashwgandha.
 Meda (adipose) – guggule, shilajutu, Amirita, Haritaki.
 Asthi (bone) – Laksha, Sukti, Sankha.
 Majja (Marrow)- Vasa, Majja, louha.
 Sukra (Semen) – Atmagupt, Satavari, Ashwgandha.

2. Acting at the level of agni ie – At the level of digestion and metabolism. This group of rasayana improve the digestion absorption and metabolism leading in turn to improved nutritional status ex- Pippali, Chitraka etc.
3. Acting at the level of srotas ie- the microcirculatory channels carrying nutrition to the tissues. These Rasayana clean and activate the micro – circulatory channels ie. srotosuddhi ex- Guggulu, Rasona etc.

Table No. 5: Rasayana as per Specific prakritis Constitutions.

- a. Dehaprakritis (Body constitutions)
 1. Vata prakritis – Bala, Nagbala, Grutt.
 2. Pitta Prakritis – Amalaki, Satavari.
 3. Kapha Prakritis – Bhallatak, Pippali, Vaca.
- b. Manas Prakriti (mental constitutions)

Sankhpushpi, Bharmi etc.

DISCUSSION

Rasayana may create an improved nutritional status of the body and mind by acting on the level of Rasa, Agni and Srotas. Susrutha defines rasayana as a measure which prolongs longevity, develops positive health and improve mental faculties and provides resistance and immunity against disease.

Rasayana drugs and measures act at one or all the thres above mentioned levels. As a result rich, good and healthy tissues develop in the body. This give to a person longevity, immunity, vitality etc.

1. Acting at all levels of Rasa by direct enriching the nutritional value of the circulating plasma ex – milk, satvari.

CONCLUSION

So every physician and clinician of Ayurveda Should know detail knowledge about Rasayana According to the patient or a normal person. The Aim of Rasayana is to prevention of disease to healthy person or if patient suffer from any disease then to prevent according to chronicity, complications and secondary infection.

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