

A SIGNIFICANT EMPHASIS ON RASAYANA

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ABSTRACT :

Humanity has been toiling hard to conquer pain and death, since the dawn of human civilization. One should be very Thankful to the monumental advances in medical science and the healing arts that our Ancient Acharyas have contributed to the humanity.

In those days Rishis got exhausted weak and flabby due to senility or jara and less feeding got devitalized and lusterless, why such changes take place and how to prevent was a question. The solution was found for this conquest of Jara, as the use of Divya Aushadhi as Rasayanas. These Rasayanas are very effective in gifting one the uttama dhatu, thereby destroys senility. It is the need of the time to primly focus on Rasayanas, Since the population is suffering from early Senility today due to the present days fast mechanical, and hectic life style in this competitive era.

Key words: Rasayana Dhatu Jara Divya Aushadhi

Introduction :

The word Rasayana is formed by two words Rasa & Ayana i.e. Rasa + Ayana = Rasayana (Savarna deergha Sandhi)

Rasa : Rasa is pratipadik, when combines with sup- pratyaya, forms, rasa i.e. Ras (vyanjana)+sup=Rasa This is a pullinga shabda.

Sir Monier Monier William's, Sanskrit-English dictionary has mentioned Rasa - the best or finest or prime part of anything essence, nectar, a constituent fluid or essential juice of the body, serum¹.

Ayana : "Ayate, Eyate, Va Anena iti Aayanam"

Sir Monier Monier -William's, Sanskrit English dictionary has mentioned the

meaning of Ayana as - a road, a path (Rigveda), course, way, progress, manner². Thus

the manner or way to have a progress in both

Rasayana : "Rasam Ayate Yasya saha" (Bahurvrihi Samasa)

That which forms Rasa and Rasadi dhatus is Rasayana.

Charaka defines Rasayana as :- "Labhopayohi shastanaam rasaadeenam rasayanam" ||³ Rasayan means the way of attaining excellent rasa etc, dhatus.

Susruta defines Rasayana as :- 'Rasayanatantram naama vayahstapanamayurmedhavabalakaram Rogapaharanasamartham cha.||⁴

Science of Rasayana has for its specific object, of the prolongation of human life and the invigoration of memory and the vital organs of man. It deals with the recipes, which enables a man to retain his manhood or youthful vigour upto a good old age and which generally serve to make the human system invulnerable to disease and decay. Chakrapani defines Rasayana as:- "Yajjara vyadhi vidwamshi bhesajam tad rasayanam" ||⁵

That, Bhesaja which destroys the jara

(old age) and its associated diseases is Rasayana.

Rasayana prayojana (Benefits):

Rasayana benefits one to attain Dheerghayu, smaranashakti, medha (dharana samarthy), Aarogya, tarunavastha, prabha (kanti), varna, swara, uttamabala prapti of Deha nad indriya, vak-siddhi, pranati (namrata), kanti etc. It enables one to attain the uttama rasaadi dhatus.⁶

Charaka has mainly classified Rasayana into (on the basis of Rasayana sevana vidhi)

a) Kutipravesika Rasayana(indoor). b) vatatapika Rasayana(out door).⁷

Dalhana on commenting susruta chikitsatana - 27/4 described, the types of rasayana on the basis of their uddesha (object) of prayoga, they are- a) Kaamya rasayana, b) Naimittika rasayana, c) Aajasruk rasayana.⁸

Materials and Method :

This is a literary study. In this the respective references from Samhitas , respective commentaries, Research Papers, Authentic Websites and indexed Journals were screened, Collected and compiled.

Discussion :

Multiple properties are ascribed to rasayana dravyas in Ayurveda, the

question before the scholars was how these Rasayana possess variety of effects. How can it affect such a diverse range of the body functions? In the recent years many scholars have taken this subject of Rasayana for the Research work and the efforts are made to build a bridge between Ayurveda and modern medicine, at many research centres in India. One such centre is "Therapy and research in Ayurveda" at KEM Hospital- Where the mode of

action of "Ekamoolika rasayana" Guduchi Visa - vis Gentamycin was found Amazing results as both exhibited equal effects. Similarly many researchers Conducted on Rasayana activities.

Rasayanas endows one with Prashasta dhatus (Sapta Dhatus) longevity of life, etc. Super adds the "Ojas " this oja constitutes the Bala in modern terminology "The immunity" this can be illustrated as⁹-

Modern approach

Anti biotic(Drug) → Microbe

↘ Rोगि ↙

Ayurvedic approach

Rasayana

Microbe

↘ Rोगि ↙

Here in the present Double blind clinical study was conducted, Group – A is administered with inj. Gentamycin (an Antibiotic) while Group - B is administered the Guduchi (Rasayana), the results found in the both the groups were encouraging, amazing, same and scientifically significant, which was being interpreted as

Inj. Gentamycin = Guduchi (Rasayana), wherein the antibiotic targeted the microbe thus combated the infection, while Amruta (Rasayana) acted upon

the Shareera Dhatus thereby imparted the Prasasta dhatus ,Which boosts the immunity (Vyadhikshamatva), that overcomes the Toxic Activity of the Microbe on the Shareera.

The application of Rasayana, its importance and adoptation in day to day life is was being well explained by Acharya Atreya in the 3rd adhyaya of Charaka vimanasthana – Janapadaodwamsa vimaanadhyaya ,in the concept of Niyata Ayu and Aniyata Ayu,Agnivesh asked it is seened in

practice that some meets -Kaala mrutyu and some Akaala Mrutyu, where Acharya Atreya opines that Akaala mrutyu does not exist and denied it . The Samshaya (doubt) about the existence of Akaala Mrutyu is simply a resultant of Apatya and Kupatya sevana i.e. Trividha Hetus for Rogas (Asatmendriyarthasamyoga, Pradjnaparaadha and Parinama). If one overcomes and avoids these hetus of the Rogas and appropriately undergo Rasayana Therapy, then definitely one can lead a long life, overcome, abide diseases and Postpones the Death with the endorsement of the desire of Dirghayu, Hitaayu and Sukhayu. Thus Acharya Atreya concluded with dining the concept of Akaala Mrutyu and justified Mrutyu will be Always Kaalamrutyu itself.

A quick review of current researches on rasayana drugs envisages the following types of drug actions¹⁰.

Adaptogen¹¹

Antioxidant¹²

Bone marrow proliferation¹³

Cidal constituents¹⁴

Humoral immunity

Immuno-competent

Immuno-modulators¹⁵

Immuno-potentiating

Immuno-stimulant

Mental agility¹⁶

Nephro-protection

Reductants

Anti stress¹⁷

Tissue protection¹⁸

Cardio Tonic effect¹⁹

Anti aging property²⁰

Thus the rasayanas by definition, give sharp memory, intellect and longevity, and along with freedom from illness, also restore youth. It is also found in a series of experiments that the rasayanas are immuno-stimulant in nature.

Several newer physio-pharmacological terminologies are used to explain the rasayana effect of the drugs. Irrespective of language, these studies provide us a greater understanding and clarity about rasayana drugs. It is now that we have to understand rasayana effect through the terminologies like Antioxidant, Improving Immune Status, Adaptogen activity, Tissue Protection & Regeneration, Intellect promotion, Stress relieving, Cell Proliferation & Regeneration, Bactericidal & Anti microbial Activity and Cardiotonic effect. Immunomodulation is another important tool for Ayurvedic doctors. One has to promote immunity potentials of an

individual in any given condition to obtain better results. It is now evident that adding one suitable rasayana drug along with the treatment provides better results.

Conclusion :

- 1) Rasayana dravya enhances the Jatharagni along with all remaining Agnis.
- 2) Rasayana have multi dimensional properties and are very useful in many conditions through providing Prashastha dhatus.
- 3) Rasayana dravya increases Vyadhi kshamatva.

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