

Review article**Rasayana - A Focus on Ayurveda study**

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ABSTRACT:

Ageing is a process of unfavourable progressive changes associated with decline in vigour and ending in death. The process of ageing involves the coexistence of two opposing factors namely evolution (growth) and involution (atrophy). These processes continue to operate throughout the life but their comparative importance tends to vary in different age groups. With advancing age, the process of involution becomes relatively preponderant and gains the upper hand which has been rightly told by our ancient Acharyas i.e., as the age advanced, human beings gradually lose some of their attributes, because of functional and structural alterations in almost all organ systems. Ageing in individuals is affected to a greater extent by genetic factors, diet, social conditions and the occurrence of age related disorders.

KEY WORDS: Ageing, Evolution, Genetic, Social conditions**INTRODUCTION:**

Rasayana, being practised effectively and extensively since ages, is a group of medicinal preparations which are immune stimulants and capable of preventing the causation of many ailments such as untimely ageing. Ageing is a process of unfavourable progressive changes associated with decline in vigour and ending in death. The process of ageing involves the coexistence of two opposing factors namely evolution (growth) and involution (atrophy). These processes continue to operate throughout the life but their comparative importance tends to vary in different age groups. With advancing age, the process of involution becomes relatively preponderant and gains the upper hand which has been rightly told by our ancient Acharya i.e., as the age advanced, human beings gradually lose some of their attributes, because of functional and structural alterations in almost all organ systems. Ageing in individuals is affected to a greater extent by genetic factors, diet, social conditions and the occurrence of age related disorders.

AIMS & OBJECTIVES:**Aim:** Rasayana- A Focus on Ayurveda study**Objectives:** To Study the Rasayana as per Ayurveda classical and focus on Ayurveda Review Rasayana.**MATERIALS & METHODS:****MATERIALS:****Source of Data-**

- Laghutrayee Samhita
- Bhrhatrayee Samhita
- E-Journal

METHODS:**Review of Literature:**

An individual is said to be Swastha or healthy only when Dosas, Dhatus, Malas and Agni are functioning normally and mind, soul and sensory as well as motor organs are in tranquil (Su. Su. 15). Dhatusamyata can be secured by Cikitsa (Ca. Su. 16/34) and this Cikitsa is classified into Bhesaja and Abhesaja. Bhesaja type is subclassified into Rasayana and Vajikarana. (Ca. Ci. 1/1/4-6) under the category of Swasthasya Urjaskara. Both these have greater role in Pranaisana as they fulfil both the aspects of achievement of Pranaisana. By the end of life, there is end of everything. That can be achieved by following the rules meant for healthy individuals and by non-negligence in the treatment of diseases if they occur. Here also, the importance is given for Swasthyapalana in achieving Prana (long life span as commented by Cakrapani on Ca. Su. 11/3). Rasayana or Jara Cikitsa is one amongst the eight branches of Ayurveda; practiced extensively and effectively since ages. Though chiefly concerned with

improving the health status Rasayana is used also as curative treatment with effect. Thus, it serves the dual purpose of eradicating the ailments and keeping them away thereby promoting and prolonging the life span.

Historical Background:

No direct references can be observed in any of Vedic literatures. But, one can get a number of references regarding the beneficial effects of Rasayana such as prolonging the life span, maintaining or establishing the youthfulness and also delaying the ageing process. In Rgveda, there are hymns saluting Aswinis for their effective approach in maintaining the equilibrium of Tridhatu and prolonging the life span (Rg. 1-34-6 and 1-34-11).

Aswinis, known as Devanam Bhisajau', were expert in the field of Rasayana.

Their deeds concerned with Rasayana are as follows:

- Turned Kaksivan young from old (Rg. 1-112-11, 1-116-7).
- Kali was turned into a young subject (Rg. 1-112-15).
- Cyavana became younger and his life span got increased (Rg. 1-116-10, 1-117-13, 1-118-6).
- Citizens of Jahnu were endowed with strength and longer life span (Rg. 1-116-19).
- Ghosa who was diseased, old and unmarried was turned into a healthy and young lady who later got married (Rg. 1-117-7).
- Injured Syava was treated effectively and his life span lengthened (Rg. 1-117-24).
- Old sage Vandana was converted into a youth (Rg. 1-119-7).
- The life span of Somaka, the son of Sahadeva, got lengthened. (Rg. 4-15-9).
- Devas became Ajaramara by consuming the elixir which was originated during

Definition:

Rasayana Tantra is one which deals with delaying of ageing process, increasing of intellect and strength, prolongation of life and curing of disorders.

Dalhana says that Vayahsthapana means prolonging the life upto hundred years, Ayuskara means increasing the life span above hundred years. According to others, Vayahsthapana means maintaining youth and delaying ageing. Cakrapani also has the same opinion.

According to Harita Samhita Prathama Khanda 2/22, Rasayana is that process by which there will be stability of body, all types of sensory and motor

organs; and no graying of hair, wrinkling and baldness. Acharya Charaka simply defined Rasayana as the means by which an individual gets the excellence of Rasa, etc. Dhatus. Along with physical excellence, psychic excellence like sharp memory etc. are also endowed by this, says Cakrapani.

Classification Of Rasayana :

(A) Two types have been mentioned in Ca. Ci. 1/1/16.

(i) Kutipravesika

(ii) Vatatapika

(A) This classification is based on the mode of administration. Kutipravesika is one in which Rasayana is given with person staying inside a closed Kuti whereas Vatatapika is that in which Rasayana is administered with patient exposed to Vata and Atapa. In other words, Kutipravesika is an indoor administration while Vatatapika is an outdoor administration of Rasayana.

Dronipravesika is similar to Kutipravesika with slight modification wherein the individual is made to stay in a Droni (made out of Palasa) for six months consuming milk diet (Ca. Ci. 1/4/7).

(B) Two types as mentioned by Dalhana based on their mode of action.

1. Samsodhana 'Dosasya Samsodhanadi Samsodhanam'
2. Samsamana - 'Samsamanam Nagabaladi Prayogadikam' Samsodhana and Samsamana, both are curative in nature. Samsodhana type of Rasayana expels the aggravated Dosas whereas Samsamana type pacifies the accumulated ones.

(C) Three types as per Dalhana's opinion.

1. Kamya
2. Naimittika
3. Ajasrika

This classification is probably based on the utility of Rasayana.

Kamya Rasayana is subdivided into Pranakamiya, Srikamiya and Medhakamiya Rasayanas. i.e., to increase the life span, to prolong the life span and to increase the cognitive abilities of mind respectively. "Naimittikam Vyadhinimittam" i.e., Naimittika type of Rasayana is nothing but Rasayana specific to a disease.

"Ajasrikam Ksiraghrtabhyasadikam" i.e., Ajasrika Rasayana deals with daily intake of milk, ghee, etc. Rasayana so as to promote the body immunity.

(D) Susruta has classified into four types

- (1) Sarvopaghata Samaniya
- (2) Medhayuskamiya
- (3) Svabhavavyadhi Pratisedhaniya
- (4) Nivrtta Santapiya

In this, Sarvopaghata Samaniya deals with Rasayana to counteract the disease process. Medhayuskamiya is one by which an individual can increase his intellect and prolong his life. Svabhavavyadhi Pratisedhaniya is one which delays the onset of Svabhavika Vyadhis like Ksut, Jara, Pipasa, Mrtyu, etc. and Nivrtta Santapiya Rasayana rebuilds the physical and mental faculties following their disturbance due to disease process. It can be further classified into five types based on their benefits (Charaka Sutrasthana, 4th chapter).

1. Dirghayuskara - Jivaniya and Brmhaniya
2. Tarunyakara - Vayahsthapana
3. Balakara - Balya
4. Medhakara - Medhya
5. Rogahara - Roganut (specific to disease)

One more Rasayana variety has been mentioned in Ca. Ci. 1/4/36 i.e., Acara Rasayana or Nitya Rasayana where in an individual follows Sadvrtta and Swasthavrtta strictly and gets the beneficial effects. Persons who are truthful and free from anger, alcohol and sexual indulgence; who do not indulge in violence and over exercise; who are peaceful and pleasing in speech, who practice Japa, Tapa, cleanliness, charity; who are stable and steady; who regularly offer prayers to Gods, cows, brahmanas, teachers, preceptors and aged people; who are compassionate and merciful; who go to sleep and awake at regular time; who habitually take ghee and milk; who are experts in the knowledge of rationality; who are free from ego; whose conduct is good; who are not narrow minded; who love spiritual knowledge; who have excellent sense organs, respect for elders; who believe in the existence of Gods; who have selfcontrol and who regularly study Dharmasastras will get best out of rejuvenation therapy. If persons endowed with these qualities practise rejuvenation therapy, they get all the rejuvenation effects.

Rasayana Vidhi :

Two varieties of Rasayana have been mentioned based on the mode of administration. They are -

- (a) Kutipravesika
- (b) Vatatapika

Kutipravesika is done with persons taking Rasayana inside a specially constructed Kuti (Ca. Ci. 1-1/16-24) and Vatatapika is administered with individuals exposed to Vata and Atapa.

Before Rasayana, person should be administered with Samsodhana and Samsarjana Krama (Ca. Ci. 1-1/25-28)

Significance of Rasayana :

If Rasayana is administered without Sodhana then it will be of no use just like colouring a garment which is unclean or stained cannot be appreciated (Su.Ci. 27/3-4).

Factors to be avoided during Rasayana (Ca. Ci. 1-2/3)

Aharaja :

- Substandard diet
- Sour, salty, pungent and alkali
- Dry vegetables and meat
- Derivatives of Sesame
- Germinated cereals and pulses, freshly harvested
- Contradictory, unwholesome, dry, Abhisyandi food
- Softened, heavy, putrid and stale food
- Irregular food intake and food taken before the digestion of earlier food
- Alcoholic drinks

Viharaja:

- Day sleep
- Regular sexual intercourse
- Irregular and excessive exercise
- Over work

Contra Indications for Rasayana (Su. Ci. 30/4)

Rasayana should not be administered to following seven persons.

- Intemperate
- Lazy
- Poor
- Careless
- Immoral
- Sinful
- Who disregard medicines

If administered, Rasayana will give no beneficial effect because of following respective reasons. They are -

- Ignorance
- Non commencement of the treatment
- Poverty
- Instability of the mind
- Depending on others
- Non righteous deeds
- Inability to secure the genuine drug

RESULT & DISCUSSION:

If we are able to understand the Rasayana properly the Swasthya can be judge at its initial stage only and treated easily. Thus the proper knowledge of Rasayana helps in understands the process of manifestation of Swasthya condition. Also the knowledge of Vyadhi Parimokshana is helpful for getting the knowledge of Swastha.

CONCLUSION:

The proper knowledge of the Rasayana helps in understanding the process of manifestation of Swasthya. The knowledge of Rasayana is helpful for getting the knowledge of Swasthaya.

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