Review Article

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RASAYANA THERAPY: A MAGIC CONTRIBUTION OF AYURVEDA FOR HEALTHY LONG LIFE

Anil Kumar Singh^{1*}, Arvind Kumar Gupta², Manish³, Pramod Kumar Singh⁴

¹Associate Professor, Department of Kayachikitsa, VYDS Ayurvedic College, Khurja, Dist Bulandshahr (U.P.), India

²Assistant Professor, Department of Maulik Siddhanta, VYDS Ayurvedic College, Khurja, Dist Bulandshahr (U.P.), India

³Assistant Professor, Department of Panchakarma, VYDS Ayurvedic College, Khurja, Dist Bulandshahr (U.P.), India

⁴Assistant Professor, Department of Kriya Sharir, VYDS Ayurvedic College, Khurja, Dist Bulandshahr (U.P.), India

Received on: 31/01/14 Revised on: 20/02/14 Accepted on: 26/02/14

*Corresponding author

Dr. Anil Kumar Singh, Associate professor, Dept. of Kayachikitsa, V.Y.D.S. Ayurvedic Mahavidyalaya, Khurja Dist., Bulandshahr, U.P. - 203131
India Email: vdanilsing@yahoo.co.in

DOI: 10.7897/2277-4343.05109

ABSTRACT

Ayurveda is one of the most ancient medical sciences of the world. It is considered the Upaveda of Atharva Veda and thus its antiquity goes back to Vedas, the oldest recorded wisdom on the earth. Based on the fundamental laws of nature, Ayurveda propounds a highly evolved science of life, health and cure where the concept of aging and rejuvenation finds a prominent place. After birth, growth and senility ultimately leading to death are inevitable processes. It is correctly stated that aging begins before birth and continues throughout life at different rates, in different races for different individuals and for different tissues of the body. It involves two opposite processes that simultaneously come into operation i.e. growth and atrophy. Aging represent structural and functional changes of an organism over its entire life span. In India the Ayurvedic School of medicine is probably the first to describe the science of life, its central theme being efforts to protect life from disease and aging. Rasayana is one of the eight clinical specialties of classical Ayurveda. Rasayana is not a drug therapy but is a specialized procedure practiced in the form of rejuvenative recipes, dietary regimen and special health promoting conduct and behavior i.e., Achara-Rasayana. Rasayana means the way for attaining excellent Rasa i.e. one attains longevity, memory, intelligence, freedom from disorder, youthful age, excellence of luster, complexion and voice, optimum strength of physique and sense organs, successful words, respectability and brilliance.

Keywords: Rasayana, Agni, Srotus, Dhatu, Immunity, Healthy, Long life.

INTRODUCTION

Ayurveda is one of the ancient sciences of healing, originated in India 5,000 year ago. In addition to several Ayurvedic medicines for the prevention of various diseases, Ayurveda also recommends a number of anti-aging supplements or foods called Rasayanas. In the aspects of history, Rasayana has been described elaborately in the four Padas of the 1st chapter in Cikisthasthana of Charak Samitha. In Susrutha Samitha it is found in 27-29 chapters of Chikisthasthana and Astangahrdaya of Vagbhata of Uttara-tantra. The effect of Rasayana - considering the Ayurvedic concepts of physiology Rasayana agent promotes nutrition through following modes: by direct enrichment of the nutritional quality of Rasa (nutritional plasma) - Satavari, milk and Ghee and by promoting nutrition through improving Agni (digestion and metabolism) as Bhallataka, Pippali, promoting the competence of Srotas (microcirculatory channels in the body) as Guggulu etc. By proper use of Rasayana a person can get a happy healthy long life.

Labhopayo hi Sastanam rasadinam Rasayanam

The word Rasayana is composed of two words Ras + Ayan. The means by which one gets the excellence of Rasa (the nourishing fluid which is produced immediately after digestion) is known as Rasayana. These Rasa nourishes our body and stimulates the immunity of the body and keeps us healthy. This is one of the most effective rejuvenation therapies of Ayurveda that keeps the body young and agile and helps to promote the health and longevity in the body in addition to the treatment of various ailments. Apart from the excellence of Rasa, the

individual is endowed with psychic excellence like sharp memory, by virtue of rejuvenation therapy. The term Rasayana connotes a specific meaning. Drugs, diet and regimens which promote longevity by delaying aging and preventing diseases are called Rasayana. The term Rasa has different connotation. In the present context, it means the body fluid which is responsible for nourishment of entire physique. Impairment of circulation of this body fluid results in diseases and decay. This body fluid of good quality should not only be present in adequate quantity, but also it should be able to permeate (circulate) throughout the various cells of the body to provide the type of nourishment they need. Rasayana is a specialized type of treatment influencing the fundamental aspect of body viz. Dhatus, Agni, Srotansi and Ojus etc¹.

Aim of Rasayana therapy is to achieve long and healthy life

Rasayana Chikitsa boosts the Ojus (vital force of life) and immune System. It helps a person to maintain good health or to establish impaired or lost physical or mental health. Ojaswi is used to describe those people who keep good health in all seasons and all stages of life. It is like obtaining high rank in a physical or mental fitness. Ojus gives a bright look, sharp memory, high performance and every expected pleasure. Rasayana Chikitsa is supposed to nourish blood, lymph, flesh, adipose tissue and semen, and thus prevent freedom from chronic degenerative disorders like Arthritis and disease of senility. Rasayana is to improve metabolic processes which results in best possible biotransformation and produce the best quality bodily tissue and delay senility and prevent other diseases

of old age. Rasayana which has a marked action on sexual organs are called Vrishya as Shukra Dhatu is best nourished by it. Rasayana builds natural resistance against infection. Rasayana drugs invigorate the body in general by sustaining the required balance between anabolism and catabolism. Rasayana drugs which may act as antioxidants as well as Immunomodulator may also act as anti-aging.

Historic Consideration of Rasayana

Rasayana therapy is as old as the Vedas because many references on Rasayana therapy are available in the Atharva Veda. Extensive descriptions of divine Rasayana agents like Soma are available in classics. References about Achara Rasayana and Sadvritta are also available in the Vedic texts similar to Charak description (Rig-Veda 5/1/7 and Atharvaveda 16/2/2). Besides extensive references is available regarding the superiority of certain other common Rasayana drugs like Pippali, Jivanti and Punarnava etc. Similarly a concept of Ajasrika Rasayana also appears in Vedic literature. Vedas have seriously considered the problems of aging and its delaying. It has been the cherished wish of human race to achieve long life and to live at least 100 years in perfect health. "Jivema Sharadah Shatam".²

Charak Samhita

Charak Samhita which is considered the earliest text of this period appears to have given extensive consideration on the subject. Charak in its section on Chikitsa starts with an exhaustive chapter on Rasayana therapy dealing with the physiological, pharmacological, therapeutic and clinical aspects of the Rasayana. Charak appears to have correlated this with the fundamental principles of Ayurveda as related to the concept of Ras Samvahan, the concept of Dhatu, the Agni, the Srotansi, the Doshas and the Dosha Prakriti. Charak has advocated special the outdoor and indoor regimen and he introduced a large number of Rasayana drugs both in single and compounds, herbs and minerals.³ The knowledge appears to have been so much developed that Rasayana therapy has to be designated as one of the eight major branches of Ayurveda. In the beginning of Chikitsasthan Chapters, Rejuvenation therapy and Aphrodisiacs are explained. In beginning of Rasayana therapy term Bhesha and its Synonyms are explained.⁴ Further Bhesha (medicines) is divided into 2 types:-

1. Some of them tone up the health of healthy person i.e. Swasthasyauryaskara⁵
2. Some of them treat the ailments of the patients "Kinchit Artasya Rognut."⁶

Medicine belonging to first category is considered to be useful for a healthy person. There are certain natural conditions like old age, which affect even a healthy individual. The medicine belonging to this category helps to maintain excellent physique. Those medicines which invigorate a healthy person are mostly rejuvenators.

Sushruta Samhita

Sushruta Samhita is next important text of Ayurveda. A critical study of this text in reference to Rasayana

Therapy was almost same as described by Charak. But the way of description of Rasayana in Sushruta Samhita is something different. Sushruta has omitted the philosophical aspects of subject and has given lesser importance to the physiological concepts. Sushruta has not given much importance to specialized regimen of Rasayana therapy like Vatapika and Kutipravesika procedure of Charak. However, he has advocated the use of Ahara for Rasayana treatment similar to Vranitagara described for the use of the wounded persons in a different context. Dalhana considered this context comparable to Charka's Kutipravesika procedure. The most important contribution of Sushruta and the great commentator Dalhana towards the development of Rasayana therapy, is the classification of Rasayana.⁷ They described that Rasayana therapy have two aspects:-

1. Kamya Rasayana for healthy person and
2. Naimitiika Rasayana for diseased persons

Sushruta has introduced a number of newer Rasayana drugs which have not been mentioned in earlier Samhitas like Charak Samhita and Bhel Samhita as Kalamegha, Varahi Kanda, Golomi, Chhattra, Atichhatra, Gambhari Phala, Shwetaksha and Karvira.⁸

Some compound drugs are

Shweta Vakuchi Rasayana Yoga, Krishan Vakuchi Rasayana Yoga, Vacha Rasayana Yoga, Rasayana Shatpaka Vachagharita, Ayurvedhaka Rasayana, Nilotpala Kwath Rasayana, Vasa taila Rasayana Yoga, Rasayana Samartyaprad Yoga, Daridrya Nashak Rasayana Yoga and Yavadi Yoga. Certain drugs like Vidanga, Kashmari, Vacha, Brahmi, and the 24 types of somas are described⁹ but certain drugs like Amalaki, Pippalli and Shankhapushpi have found priority consideration in Charak Samhita but not described in Sushruta Samhita.

Vagabhatta

The two later texts written by Vagbhatta namely Ashtanga Sangraha and Ashtang Hridaya appear to have largely adopted Charak Samhita however some newer drugs have been introduced in this text. Concepts of Achara Rasayana, Vatapika Rasayana and Kuti Pravesika Rasayana are similar to Charak Samhita. One distinct observation made by Vagabhatta regarding the age factor in selection of subjects for the use of Rasayana therapy is indicated in younger or middle age groups. No such emphasis has been put on the use of Rasayana therapy in younger age groups in earlier texts. Vagbhatta has also indicated the Poorvakarma before the administration of Rasayana drugs.¹⁰

Bhel Samhita

Another text commonly referred to Samhita period is Bhel Samhita which appears to be a contemporary writing to Charak Samhita. This is not available in complete form. Achara Rasayana is described in this Samhita. There is specific indication of Rasayana therapy in "Rajyakshma" in this Samhita. Pippali Rasayana and Pippali Vardhman Rasayana are also described in this Samhita. The topics which are specifically described in Bhel Samhita are Rasayanas in the form of Shukra Shodhana Vasti,

Rasayana Vasti. Following Rasayanas preparations have been newly introduced by Bhel are:-

- Jivakadi Rasayana Ghrita,
- Mahasneha Rasayana,
- Shatavaryadi Rasayana Vasti,
- Pancha mulyadi Rasayana and
- Shatapaka Sukumara Taila.

In Bhel Samhita, there is no independent chapter on Rasayana therapy but Rasayanas are described in chapter naming “Dirghayushyopaya”. The concepts are as similar as described by Charak.

Kashyapa Samhita

The other contemporary Samhita is the Kashyapa Samhita; this book is not available in complete form however, the available Samhita does not show any separate description of Rasayana therapy, of course there is scattered description of Rasayana therapy in different context. Similar to Bhel Samhita, Rasayana therapy is specifically indicated in management of Rajyakshma. It has been indicated in cases of Kshaya and Kshina. Special drugs described by Kashyapa samhita are the following:- Single drugs are Brahm, Lashuna and compound drugs are like Shatpushpa Kalpa, Lashuna Kalp and Madhu Sharkara Yoga. There is description of different types of Kshira and Mansa. Nagbala, Mandukparni, Yashtimadhu, Brahmi, Rasona has been specially indicated in the treatment of Rajyakshma while describing the properties of shatpushpa, shatawari and lashun Kalp, Kashyapa touch the concepts of Vrinhana, Balkara, Vrishya, Varna-Ojovardhana, Ayushya, Samriti Medha Vardhna and Vayasthapana effects of Rasayana therapy. Kashyapa also suggest Poorva Karma for Rasayana therapy.

Chakradutta

Chakradutta has emphasized the role of Sanshodhana therapy as a Poorvakarma for Rasayana therapy. He has also described popular Rasayana drugs like Chyavanprash, Bhallataka yoga, Vardhmaan Pippali Rasayana, Agastya Haritaki, Vyaghri Haritaki and Loh Rasayana etc. He has described the special use of Haritaki in various seasons under the term Ritu Haritaki. Chakradutta has described certain minerals like Loha, Shilajatu, Swarna, Rajat and Tamra. Chakradutta has also described use of Rasayana Drugs in younger and middle age groups.

Sharangadhara Samhita

Sharangadhara Samhita is a text mainly dealing with Kayachikitsa. Sharangadhara Samhita does not show a separate chapter on Rasayana therapy though essential information about Rasayana therapy is available in the text. The most significant description available in Sharangadhara Samhita on this subject is the definition of Rasayana. Thus Sharangadhara conceived Rasayana as measures which may delay aging, prevent diseases and thus may maintain the positive health. The classical single Rasayana drugs described as Rasayana by Sharangadhara are: Amrita, Rudanti, Guggulu, Haritaki and Swarna.¹¹ Beside a number of Rasayana compounds have been described by Sharangadhara such as:-Louha Rasayana,

Kamdeo Ghrita, Chyavanprashavleha, Kaishora Guggulu, Yogaraj Guggulu and Agastyaharitaki Avaleha

Decade wise kshaya in aging

Balyam vridhim chhavirmedha twakdristi sukravikramou
Budhih karmendriyaschetou jeevitam dashatouhareta

Table 1: Rasayana in different ages

Age (years)	Loss of impact	Useful of Rasayana
1-10	Balya (childhood)	Vacha, Swarna bhasma
11-20	Vridhhi (growth)	Ashwagandha, Bala
21-30	Chhavi (beauty)	Amalaki, Louha bhasma
31-40	Medha (intellect)	Shankhapuspi, Jyotismati, Brahmi
41-50	Tvak (health of skin)	Bhrinraj, Priyal, Jyotismati
51-60	Dristi (vision)	Triphala, Shatawari, Jyotismati
61-70	Shukra (sex)	Ashwagandha, Kappikachhu
71-80	Vikrama (physical)	Bala, Amalaki
81-90	Buddhi (wisdom)	Brahmi, Shankhapuspi
91-100	Karmendriya (locomotors activity)	Ashwagandha, Bala ¹²

Bhavaprakash

This book contributes a small but full-fledged independent chapter on Rasayana where one finds comprehensive definition of Rasayana and a number of Rasayana drugs and preparations. Bava Prakash defines Rasayana as a measure which may delay aging and prevent disease; longevity and improvement in mental faculties have been claimed as the classical Rasayana effects. Rasayana drugs like Mandukparni, Punarnava, Ashwagandha, guggulu and Haritaki have been given special emphasis. However, a review of Bhava Prakash does not show mention of Acharya Rasayana. There is no description of the classifications of Rasayana. There is no description of the administrative procedure of Rasayana therapy but there is genuine emphasis on the role of Sanshodhana Karma as a Poorvakarma of Rasayana therapy.

Madhava Nidana

It is being a text purely dealing with the clinical and diagnostic medicine. It is not concerned with therapeutics and therapeutic procedures and accordingly there is no description of Rasayana therapy in this text.

Yogaratanakara

In this text there is full separate chapter on Rasayana. The definition of Rasayana is same as described by Charak. There is a description of Madhya Rasayana in this text. Jala, Dugdha, Madhu and Ghrita have been indicated as Rasayana and special description on Haritaki is presented. There is also a description of Vardhamana Bhallataka Prayoga.

Classification of Rasayana

Rasayana is primarily divided in to two types

1. Dravyabhuta Rasayana and
2. Adravyabhutas Rasayana (Achara Rasayana)

According to the mode of administration

1. Kutipraveshika rasayana (intensive indoor rejuvenative regimen).
2. Vatatapika rasayana (outdoor rejuvenative regimen)¹³.

According to the object

1. Kamy rasayana- for promotion of health of the healthy.
 - a. Pranakamy (promotes longevity and life span).
 - b. Medhakamy (improves mental faculties).
 - c. Srikamy (improves beauty and luster of the body).
2. Naimittika rasayana -as an adjunct for cure of diseases as Shilajatu, Bhallataka, Tuvaraka etc.
3. Ajasrika rasayana for use as daily routine as milk, ghrita etc¹⁴.

Special rasayana drugs and measures

1. Medhya rasayana for rejuvenation of brain and mental health.
2. Achara rasayana i.e. rejuvenative life style.

According to prabhava or effect

1. Samshodhana rasayana or bio-purificatory rasayana.
2. Sanshamana rasayana or palliative rasayana¹⁵.

According to Satmya**Ritu Satmya**

1. Aadana kala
2. Visarga Kala

Desh Satmya

1. Sadharana Desha
2. Jangala Desha
3. Anupa Desha

Rasayana drugs for specific Dhatu or tissues**Table 2: Rasayana as per different Dhatus**

Dhatu	Suitable Rasayana
Rasa (plasma)	Kharjura, Draksha, Kashmari
Rakta (blood)	Amalaki, Bhiringaraja, Palandu, Lauha
Mamsa (muscle)	Bala, Nagabala, Ashwagandha
Meda (adipose)	Guggulu, Shilajit, Amrita, Haritaki
Asthi (bone)	Laksha, Shukti, Shankha
Majja (bone marrow)	Vasa, Majja, Lauha
Shukra (reproductive tissues)	Atmagupta, Shatavari, Mushali

Classification According to Modern Medical Science

- To Promote Immunity
- To improve metabolism
- To improve endocrine and exocrine secretions

Kutipraveshika Rasayana

Thus type of Rasayana is administered in cottage constructed at a good site and where the required appliances can easily be procured. The cottage is three walled (Trigarbha Kuti). In a favorable Muhoorta, a person desirous of undergoing rejuvenation therapy should enter into the cottage. That individual should then be cleansed by the administration of elimination therapy. Thereafter, when he/she is happy and has regained his/her

strength, the rejuvenation therapy should be administered. After administration of elimination therapy, normally the patient becomes a little weak. Therefore, proper diet (Sansarjana karma) should be given to patient in order to regain strength.¹⁶

Vatatpika Rasayana

It is not administered in Trigarbha Kuti. It can be administered even if the individual is exposed to the wind and sun hence called Vatatapika Rasayana.

Kamy Rasayana

The most significant contribution of Sushruta to Rasayana Vigyana is the comprehensive classification presented in the text which has been further appropriated by the great commentator "Dalhana" the text of Sushruta Samhita and the Dalhana's commentary light the concept that Rasayana therapy may have two aspects:-

1. Kamy Rasayana

Kamy means desire. The Rasayana used for achieving a specific desire is called Kamy Rasayana. It is further divided into Prana Kamy, Medha Kamy, Shri Kamy used in the healthy persons for promotion of Medha, Pran, Shri Naimittika Rasayana.

2. Naimittika Rasayana

To be used in person suffering from specific disease. Naimittika Rasayana is to be used in person suffering from specific disease. This Rasayana is used as adjuvant along with treatment for specific ailments. Naimittika Rasayana is of more practical significance. Naimittika Rasayana is not the specific medical treatment for particular diseases, but it is used as adjuvant along with the specific management of disease e.g. Ashwagandha Churna, Ashwagandharishta is indicated in the treatment of tuberculosis.

Table 3: Naimittika Rasayanas for specific diseases

Netra roga (eye diseases)	Jyotishmati, Triphala, Shatavari, Yashtimadhu.
Hrid roga (heart diseases)	Shalaparni, Arjuna, Guggulu, Pushkaramula.
Twak roga (skin diseases)	Tuvaraka, Bhallataka, Vidanga, Somaraji, Gandhaka
Rajyakshma (tuberculosis)	Rasona, Nagabala, Shilajatu, Pippali
Pandu (anaemias)	Lauha, Makshika, Mandura.
Shvasa (asthma)	Agastya Rasayana, Bhallataka, Shirisha, Haridra.
Amavata (Rheumatoid Arthritis)	Bhallataka, Kupilu, Rasona.
Vata Vyadhi (neuropathies)	Rasona, Guggulu, Bala, Nagabala.
Madhumeha (diabetes)	Shilajatu, Amalaki, Haridra, Guduchi, Jambu, Methika
Medo roga (lipid disorders)	Guggulu, Haritaki Puskaramula, Vacha.
Raktagata vata (hypertension)	Rasona, Bala, Rasna, Sarpagandha, Ashvagandha
Unmada (psychosis)	Shankhapushpi, Brahmi, Mandukaparni, Yastimadhu

Sanshodhana Rasayana/ Sanshamana Rasayana

The Rasayana drugs which eliminate the vitiated Doshas by expelling from body called Sanshodhana Rasayana.

Rasayana drugs expel Doshas out of body by Vamana, Virechana, and Swedna etc. Examples of Shodhana Rasayana are Pippali, Yashtimadhu etc. There are other drugs which producing Dosh Shaman effect. These drugs are called Sanshamana Rasayana.

Medhya Rasayana

Medha is to have proper correlation and understanding about the knowledge of the existing objects. Due to Medha a person would be able to obtain the knowledge of existing object and hence person becomes learned. Majority of Medhya Rasayana drugs possess varied properties. Hence it appears difficult to explain the effect of all the Medhya drugs. Nagarjuna has mentioned that Medhya drugs mainly act by their Achintya Veerya i.e. Prabhava. The effect of Medhya Rasayana is also at different levels such as at level of Rasa, Agni, and Srota. At the level of Agni, these drug act by stimulating and improving the function of Agni. At level of Srota, these drugs improve the circulation of Rasa by opening and cleaning the micro channel and then ultimately improve the function of Medha. These drugs have beneficial effect on body as well as on mind. Various Medhya Rasayana drugs used are Mandukparni Svarasa, Shankhpushpi Kalka, Guduchi Svarasa and Mulethi Churna.¹⁷ Some of the Rasayana drugs act by Panchbhautika composition, some by Rasa, Guna Veerya, and Vipaka. Pharmacological properties of drugs are the resultant of different combination of Bhoota. Panchamahabhoot are said to have characteristic of three Mahaguna Satva, Raja, and Tama. Medha are attributed to predominance of Satva Guna, hence Aakashya, Taijus, Aapya drugs having Satva guna predominance improve Medha. On the basis of Rasa Tikta Rasa has direct action on the promotion of Medha. It performs their function by its Laghu property and Deepana-Paachana and Srotoshodhaka action. Madhura Rasa also by promoting the formation of Oja nourishes five sense, mind and medha. Hence Medhya Rasayana drugs appear to be predominantly Tikta-Madhura Rasa. Amla, Lavana and Katu Rasa are having least importance in Medhya action. Similarly Ushana Veerya drugs stimulate Saadhak Pitta which promotes Medha. Ushana Veerya drugs improve Grahan Shakti (power of reception) and Samriti (power of recalling). Majority of drugs are having Madhura Vipaka which nourishes Medha by formation of Oja. So all the Medhya Rasayana drugs improve mental faculties, improve mental function and intellect.

Achara Rasayana

Achara Rasayana is described in various texts. It means good conduct. A careful analysis of qualities of Achara Rasayana reveal that most of them are related with Mana, Dhi, Dhriti along with good conduct and these results in maximum benefit. A person must be truthful, free from anger, which is devoid of alcohol, sex indulgence; a person must not indulge in violence or exhaustion. A person may regularly offer prayers to Gods, teachers, preceptors and old people. A person must be absolutely free from barbarous acts, his period of awakening and sleep is regular, should be free from ego, conduct should be good, must not be narrow minded, should have love for

spiritual knowledge, must have excellent sense organ, having self control, should regularly read scripture, must have regard for elderly people, must take milk and Ghee regularly. If a person endowed with these qualities takes rejuvenation therapy they get all the rejuvenation benefit.¹⁸

Benefit of Rasayana

A persons undergoing rejuvenation therapy attains longevity, memory, intellect, freedom from disease, youth, excellence of luster, complexion, voice, excellent potentialities of the body and sense organs i.e. what he says comes true, respect and brilliance. The means by which one gets the excellence of Rasa is known as Rasayana or a Rejuvenation therapy. A part from excellence of Rasa, the individual is endowed with psychic excellence like sharp memory etc. by virtue of rejuvenation therapy.¹⁹

Mode of Action of Rasayana Drugs

Rasayana drugs are used for preservation of positive health. Sushruta defines a healthy man as one who has equilibrium of Doshas, normal functioning of Agni, normal condition of seven Dhatus, beside his soul, the sense organs and mind should be happy and cheerful.²⁰ Rasayana stands as an answer to solve the problem of healthful longevity including mental development and resistance against disease. Rasayana is a specialized type of treatment influencing the fundamental aspect of body i.e. Dhātu, Agni and Srotasa. It is possible that different Rasayana drugs may act with predominance effect at different levels. These comprehensive effects are brought about with the help of the varied Pharmacodynamic properties of these drugs. Rasayana effect is not a specific pharmacological action but is a complex phenomenon operating through a comprehensive mechanism involving the fundamental factors like Rasa-Samvahan, Dhatus, Agni and Srota. It may ultimately be leading to the achievement of the comprehensive effect as stated by Charak "Labhopayo Hi Shastanam Rasadinam Rasayanam".²¹ It produces the Rasayana effects mentioned in term of Vayasthapana and Ayushkara, Medhakara, Urjaskara so that Rasayana drugs acting at level of Rasa by improving specific nutritional values of Poshak Rasa. Probably Rasayana drugs are having Madhura, Guru, Snigdha, and Sheeta properties act as Rasayana at level of Rasa by promoting the nutritional value of the Rasa which in term helps in obtaining the best qualities of Dhatus. The example of such drugs may be Shatavari, Madhuyashti, Bala, Dugdha, Ghrita etc. Rasayana drugs have a fundamental effect at level of Agni or digestion and metabolism. The Rasayana drugs possessing the Ushana, Laghu, Ruksha and Katu, Tikta, Kashaya Rasa may be acting at level of Agni, Vitalizing the organic metabolism leading to an improved structural and function pattern of Dhatus and production of the Rasayana effects. Drugs such as Pippali, Guggulu, Rasona, Bhallataka, Rudanti mainly acts at level of Agni so improve the digestion and create excellence of Saptdhatu. The Rasayana drugs like Vidang, Chitraka, and Haritaki are experienced to enhance Agni at level of Jaathragni. Similarly Amalaki, Amrita, Pippali, Kumari

are supposed to act at level of Dhatu, Agni also causing excellence of all Dhatus. The Rasayana drugs with Katu, Tikta, Kashaya Rasa, Vishada, Ruksha, Laghu Guna, Ushana Veerya and Katu Vipaka may cause Srotoshodhana and may help in the evaluation of the Rasayana effect in the body. Rasayana drugs which influence oja are supposed to induce Bala and Vyadhiksamatava or Immunity. Drugs used are Jivaniya Gana drugs, Swarna and Pippali. Similarly improvement in mental faculty (Medhakara effect) is a benefit of Rasayana therapy

Modern Aspect of Rasayana Therapy

Rasayana Chikitsa means rejuvenation therapy. Rejuvenation literally means to return to youthful conditions or to the normal from diseased state. Rejuvenation therapy helps to promote and preserve health and to cure disease in sick. The therapy enhances one's energy and is even known to have cured the sick. It also increases a healthy person's mental and physical capabilities. It is known to have improved skin complexion and texture, modulates the voice and increases sensing capacity of sense organs. They replenish the vital fluids of our body thus keeping us away from diseases. Taking Rasayana is helpful to increase the immunity of the person to keep him away from diseases. The person became healthy and strong. Some of Benefits of rejuvenation therapy are as follows:-Long life, increase in memory power, good health, young looks, glowing skin, modulated voice, calmness and resistance to disease etc. The possible mechanisms of action, by which Rasayana can be correlated in terms of modern scenario, are follow-

- Antioxidant action
- Immunomodulatory action
- Haemopoietic effect
- Adaptogenic action
- Anti-aging action
- Anabolic action
- Nutritive function
- Neuroprotective action

CONCLUSION

At last it can be concluded that Rasayana therapy is a wonderful treatment procedure of Ayurveda. By its proper use, a person can live healthy and happy long life. Rasayana therapy is not a simple drug therapy but is a specialized therapeutic procedure implicating the fundamental concept of Ayurveda. It may lead to comprehensive clinical effects designated as Vaya Sthapana, Ayushkara, Medhakara, Balakara and Jara Vyadhi Nashana effects. In conformity with this comprehensive effect the practice of Rasayana therapy has been advocated to involve a number of specific considerations like Prakriti (constitutions), Vaya (age), Satmya (biological adaptability to Desha / Kala / Ritu), Dhatus (tissue and tissue nutrition.), Srotasa (microcirculation), Agni (digestive and metabolic factors) and Ojus (vitality). In addition during Rasayana therapy a person desirous for optimum effects should consume a suitable regime of diet and should follow a suitable code

of psychosocial conduct as prescribed under Achara Rasayana.

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Cite this article as:

Anil Kumar Singh, Arvind Kumar Gupta, Manish, Pramod Kumar Singh. Rasayana therapy: A magic contribution of Ayurveda for healthy long life. *Int. J. Res. Ayurveda Pharm.* 2014;5(1):41-47 <http://dx.doi.org/10.7897/2277-4343.05109>

Source of support: Nil, Conflict of interest: None Declared