

## **A Review: Role of Rasayana in Present Era**

*Siddareddi B Haranal<sup>1\*</sup>, Neela.C. Sudi<sup>2</sup>*

<sup>1</sup>*Assistant Professor, Department of Ayurveda Samhita and Siddhanta*

<sup>2</sup>*Prof. HOD Dept of Rasashatra and Bhishajya Kalpana,*

*S.V.M.Ayurvedic Medical College Ilkal -587125, Dist –Bagalkot, State – Karnataka, India*

**\*Corresponding Author**

*E-Mail- neelasudi@gmail.com; siddareddi5@gmail.com*

### **ABSTRACT**

*Human beings are getting affected vigorously in the society with the different kinds of environmental and dietary factors, this ultimately affecting to the lifespan of the individual, although the measures to overcome this decrease lifespan Rasayana therapy is prime choice, Rasayana Tantra is one of the Eight important branches of Astanga Ayurveda. before administering Rasayana Shodhana (bio purification) is must, The Rasayana should be put into practice only after the proper analysis of clinical presentation and understanding the patient condition in order to achieve the purpose of Ayurveda i.e. Dhatusamya or benefit for Saptadhatu, The current study critically analyzes the mode of administration of Rasayana with respect to various clinical presentations.*

**Key words:** *Rasayana, Shodhana, Dhatu.*

### **INTRODUCTION**

Nowadays living beings are continuously getting affected or toxicated with the different kind of environmental factors and dietary substances which disturb physical and mental status of human beings. This in turn decreases the lifespan of the human being.

In present scenario even young adults are being afflicted with Nidra, Tandra, Alasya, Dourbalya, Shithila Mamsa, Shukra Apravrutti, Indriya dourbalya, Ayu, Bala, Varnahani, absence of Majja in Asthi, loosening of joints and muscles etc. By following a proper Rasayana therapy above all symptoms gets slow and can be eliminated. Rasayana is one of the main branches of Astanga ayurveda.

Rasayana means the way of attaining excellence in all Rasaraktaadi Shaareerika Dhatu through special measures and medicines. all the Acharyas explained regarding the different opinion regarding Rasayana concept.

### **MATERIALS AND METHODS**

Classical texts were reviewed to get the knowledge about Rasayana concept along with concept of Gramyahara and life span of the individual. The measures to pacify the ill effect to the Dhatu with relevance to individual disease were explored through available texts, published articles and authentic websites etc. The collected materials were critically analysed and conclusion was drawn.

### **REVIEW OF LITERATURE**

Gramyahara and its ill effect:

## **Gramyahara**

- Consumers of Amla, Lavana, Katu, Khshara, Shushka Shaaka, Shushkamansa, Tila, Palala and Pistanna
- Virudha (sprout), Shuska Shami Dhanya,
- Viruddha, Asatmya, Rukshya, Kshara, Abhishyandhi bhojana
- Klinna(softened), Guru, Paryushita Bhojana
- Vishamashana, Adhyashana
- Divaswapna, Streemadhyanitya
- Vishamaa Atimatra Vyayama, Shareera Kshobha,
- Bhaya, Krodha, Shoka, Moha, Ayasa.
- On account of such practice, all Shareera dosha are affected from the addiction to an Gramyahara *i.e.* effected or intoxicated dietary substances.

## **Ill effects on Body (Shareera)**

- Shithilibhavanti Mansani (flabby muscle),
- Vimuchyate Sandhaya (loose joint)
- Vidahyate Rakta (decomposed blood)
- Vishyandhate cha analpa Medha (extremely liquefied fat)
- Na sandhiyate astishu Madhya (bone marrow depression).
- Shukram na pravartate(insufficient secretion of semen).
- Nidra tandra alasya samanvito.
- Nirutsaha swasiti (dispireted, breathing difficulty).
- Asamartha chestanam(incapable in activities) of Sahreera and Manasa.
- Nasta Smruti Buddhi Iccha(lacking in memory, intelligence and body lustre).
- Turned into Roga adhisthana bhoota (home of the diseases) and Na sarvam ayurapnoti (fails to enjoy the life measures)

## **Management**

Shuddhi of the all the Shareerika dhatu, we need to go for the Rasayana therapy by following the Shodhana or Panchakarma procedures, first we need to know the what is the importance of Panchakarma before Rasayana, that is Panchakarma is a bio cleansing regimen intended to eliminate the toxic elements from the body and there by enhance the quality of life. Panchakarma presents a unique approach of Ayurveda with specially designed five procedures of internal purification of the body. It is a procedure in which Utklista Doshas (humours) are expelled out through the nearest route after Snehana and Swedana. It is a curative line of treatment for all diseases which are not acquiescent to Shamana Chikitsa. Panchakarma is mainly administered with the intention of Shodhana(cleaning). But along with Shodhana effect, it imparts other benefits like Brimhana, Rasayana, and Shamana etc.

## **Benefit of Panchakarma in Rasayana**

For getting a good result of Rasayana or any type of Shamana Chikitsa we have to go for the Shashtrokta shodhana procedure, some of the procedures of Panchakarma acts as Rasayana.

## **Kosta ShodhanaVidhi for Rasayana**

- Person should go for the Snehana and Swedhana
- Drink a warm water

- Choorna of Haritaki, Saindhava, Hmalaka, Guda, Vacha, Vidanga, Rajani, Pippali, Shunti all in equal quantity must be given
- After Shodhana, Samsarjana Krama has to be followed
- He should be given to drink a Yaavaka mixed with Grita for a period of three, five or seven days
- Until clearance of all Purana Varchas

### **Benefits of Rasayana Therapy**

Long life (good), memory, great intelligence, perfect health, youthfulness, bright complexion and colour, bold voice and magnanimity, increase strength, of the body and sense organ, perfection in speech, sexual power and brilliance all these are obtained through proper Rasayana therapy. Rasayana is an Upaya to bring benefit for Sapta Dhatus.

### **DISCUSSION**

Rasayana therapy is very useful in present era. Due to intoxicated food, living, increased mental stress, physical exertion, body tissue going under degeneration. To overcome this problem people finds very difficult to adopt all ancient fundamentals so along with deities and following some principles, we can use Rasayana therapy to keep them healthy, happy, stress free and bring control over their mental urges which in turn disturbs Tridoshas(Humours) of body. By implementing Rasayana, slowly the generation will become healthy and there is no problem in all physical, mental, social and child health.

### **CONCLUSION**

Rasayana Tantra is one of the eight important branches of Astanga Ayurveda. It deals with an important category of medicinal and non-medicinal rejuvenative remedies advocated for promotive and preventive health care including retarding aging and promoting longevity. Rasayana is the means of attaining excellent qualities of Rasa *etc.* Dhatus that is bodily cells and tissues, By adopting proper lifestyle and by using appropriate Rasayana, it is not only possible to regain freedom from diseases, but it is also possible to maintain and even positively promote health. For this, Rasayana is very much important in the present era.

### **REFERENCES**

- 1) Agnivesha, Charaka and Dridhbala. chikitsasthana, chapter, paada 1 verse 7-8. In: Acharya YT, editor. Charaka Samhita of Agnivesha with the Ayurveda-Dipika commentary of Chakrapanidatta. Reprint edition. Varanasi: Chaukhambha Prakashan; 2013. p.376.
- 2) Agnivesha, Charaka and Dridhbala. chikitsasthana, chapter1, paada 2 verse 3. In: Acharya YT, editor. Charaka Samhita of Agnivesha with the Ayurveda-Dipika commentary of Chakrapanidatta. Reprint edition. Varanasi: Chaukhambha Prakashan; 2013. p.381.
- 3) Agnivesha, Charaka and Dridhbala. chikitsasthana, chapter, paada 1 verse 25-28. In: Acharya YT, editor. Charaka Samhita of Agnivesha with the Ayurveda-Dipika commentary of Chakrapanidatta. Reprint edition. Varanasi: Chaukhambha Prakashan; 2013. p.377.
- 4) Agnivesha, Charaka and Dridhbala. chikitsasthana, chapter1, paada 4 verse 36-38. In: Acharya YT, editor. Charaka Samhita of Agnivesha with the Ayurveda-Dipika commentary of Chakrapanidatta. Reprint edition. Varanasi: Chaukhambha Prakashan; 2013. p.389

- 
- 5) Vahata or VriddhaVagbhata. Uttarasthana, chapter 49 verse 4. In: Dr. Sharma SP, editor. Astangasangraha of Vahata or VriddhaVagbhata with the Sasilekha Sanskrit commentary by Indu. Third edition. Varanasi: Chaukhambha Sanskrit Series Office; 2012. p.909.
  - 6) Vagbhata, AstangaHridaya Samhita, Uttarasthana, chapter 39 verse 3. In: Acharya Pt Hari Ramachandra Shastri Paradakara, editor. Astanagahrudaya of vagbhata with the Sarvangasundara of Arunadatta & Ayurveda Rasayana commentary of Hemadri, Reprint edition. Varanasi: Chaukhambha Prakashan; 2013. p. 923.