



INCREDIBLE EFFECT OF RASAYANA IN IMMUNITY

Dr. Priyanka

PG Scholar, Rachana Sharir Department, Shri Krishna Govt. Ayurvedic College, Kurukshetra

Dr. Sachin Sharma

Associate professor, Rachana Sharir Department, Shri Krishna Govt. Ayurvedic College, Kurukshetra

ABSTRACT Ayurveda is a holistic science that emphasizes the maintenance and promotion of health through the prevention and curing aspects. According to Sushruta Samhita, term swasthya is the equilibrium state of Dosha, Agni, Dhatu, and Mala. Three doshas (vata, pitta, kapha), Agni (dhatvagni, bhutagni and jatharagni), Saptas Dhatu (Ras, rakta, mansa, meda, asthi, majja, shukra) and Trimala are responsible for maintaining good health. Rasayana is one of the eight clinical specialties of Ayurveda. The Rasayana therapy improves the qualities of Rasa and enriches it with nutrients so one can attain longevity, memory, intelligence, freedom from disorder, youthfulness, excellence of luster, complexion, and voice. The word "Rasayana" means the way to attain excellent Rasadi Dhatus. In Ayurveda, one of the major methods of presentation of positive health has been described i.e. Rasayana. This resistance power of the body, which prevents the development of diseases, is called Immunity or Vyadhikshamatva. The ultimate aim of Rasayana therapy is to correct Dosha imbalance and improve Agni and Dhatu function which overall improves strength and immunity. The application of Rasayana therapy comes in perspective of premature ageing and death. Rasayanas are used for preventive, curative, and health-promotive purposes.

KEYWORDS : Rasayana, Dosha , Rasa, Agni, Vyadhikshamatva

INTRODUCTION

Ayurveda is an ancient Indian system of medicine. Ayurveda can be defined as a system, which uses the principles of nature, to maintain health in a person by keeping the individual's body, mind, and spirit in perfect equilibrium with nature. Ayurveda has two aims i.e. prevention & promotion of health and secondly, cure of the disease. Acharyas promoted the use of rasayana to enhance the oja and immunity. Rasayana therapy means rejuvenation therapy. Rasayana are health-promoting and rejuvenating agents which by their empirical effects produce resistance against disease both physically and mentally.

The word Rasayana is derived from two words "Rasa" and "Ayana." The word Rasa is used to denote different objects in Ayurveda namely, as Dhatu, Secretion, Taste, and Juice. The second word Ayana refers to circulation in general. Hence, the word Rasayana refers to nutrition and its transportation in the body.^[1] It is a state of improved nutrition leads to a series of secondary attributes such as prevention of aging and longevity, immunity against diseases, mental competence, and increased vitality of the body. According to Acharya Charaka, use of Rasayanas results in Dirghamaayu, Smriti, Medha, Aarogyam, Tarun Vaya, Prabha, Varna, Swara, and Dehaindriya Bala.^[2] According to Acharya Sharangdhara, various drugs, diets, and regimens that promote longevity by delaying aging and preventing diseases are called Rasayana such as Amrita, Guggul, and Haritaki.^[3]

Rasayana therapy is the lead therapy employed to treat Ojas or immunodeficient disorders, in such a way that it increases the essence of each Dhatu, starting from Rasa and enrich Ojas. This resistance power of the body, which prevents the development of diseases, is called as Immunity. Ayurveda has propounded the concept of immunity as Vyadhikshamatva.^[4] Acharya Chakrapanidatta has interpreted the term Vyadhi-ksamatva as Vyadhi bala Virodhitva, that is, antagonistic to the strength and virulence of the disease and Vyadhyutpada Pratibandhakatva, that is, the capacity to inhibit and bind the causes and factors of the disease.^[5] In fact, one of the therapeutic strategies in Ayurvedic medicines is to enhance the body's overall natural resistance to the disease-causing agent rather than directly neutralizing the agent itself. The use of herbs for improving the overall resistance of body against common infections and pathogens has been a guiding principle of Ayurveda.^[6]

Vyadhikshamatva which appears in Ayurvedic scriptures by the same Sleshma, Bala, and Ojas.

1. Sleshma-Sleshma in normal state is called Bala and Oja. Sleshma in abnormal state called "dosha" and "papma" diseases.^[7] Kapha in normal state provides compactness, stability, heaviness, vitality, immunity, resistance, courage, and greedlessness.^[8]
2. Oja-Ojas has been considered vital in the defence mechanism of the body; it not only resides in the heart (hridya) but also circulates all over body and maintains healthy status of the person.^[9]

According to Acharya Charaka (during embryogenesis) the Oja appeared foremost in the human body.^[10]

3. Bala-Bala imparts firm integrity to the muscles, improves the voice and complexion, and helps the person to perform his natural functions normally.^[11] There are 3 types of Bala in Ayurveda.^[12]
- (1) Sahaja bala: The constitutional strength present since birth. It depends on the healthiness of Shukra and artava.
- (2) Kalaja bala: According to time, season, and age
- (3) Yuktikrita bala: Plans for enhancing immunity and acquiring bala, such as proper ahara, performing exercise, and using different beneficial yoga

Aim & Objective

To review Rasayana & Vyadhikshmatava from various Ayurvedic samhita. To study Rasayan Therapy improves our inner immune power and fights against diseases to maintain health of a diseased person and gives strength to all dhatu.

METHOD & MATERIAL

The related references have been collected from different Ayurvedic texts and their available commentaries, and related websites. The collected references have been critically observed, compiled, and discussed thoroughly.

Dravyabhuta Rasayana Therapy – Dravya means substances. Therefore, the rasayana therapy where various herbs, minerals foods etc. are used is known as Dravyabhuta Rasayana Therapy.

Adravabhuta Rasayana Therapy – Adravya consequently means that where no substance is used hence when modalities like good behavior meditation etc. are used. This is also known as Achara Rasayan.

Classification of Rasayana: Based on the aim

(1) Naimittika Rasayana: Used for a particular cause, which cause a disease.eg.

- Netra roga – Jyotishmati, Triphala, Yashtimadhu.
- Hridya roga – Shaliparni, Arjuna, Pushkarmula.
- Twak roga – Tuaraka, Somaraji, Bhalattaka.
- Pandu – Lauha, Mandura.
- Medha- Mandookparni rasayana
- Vata vyadhi – Guggula, Bala, Nagbala.

(2) Ajasrika Rasayana- It is used to maintain good health and improve the quality of life through a healthy life style, diet, or exercise in daily routine. Eg. Milk, Ghee, Honey, adopting the principles of Achar rasayan.

(3) Kamyas Rasayana- It is used to fulfil a desire or to serve a special purpose. E.g.

Prana Kamyas- achieves or maintains the best quality of prana in the

body. e.g. – Amalki, Haritaki, Guduchi.

Medha Kamyā- enhances the memory and intellect. e.g. – Brahmi, Vacha, Mandukpurni, Sankhpuspi.

Based on Mode of Action

- (1) Samsodhan – expels the aggravated dosas
- (2) Samsamana – pacifies the accumulated ones.

As Per Method Of Use

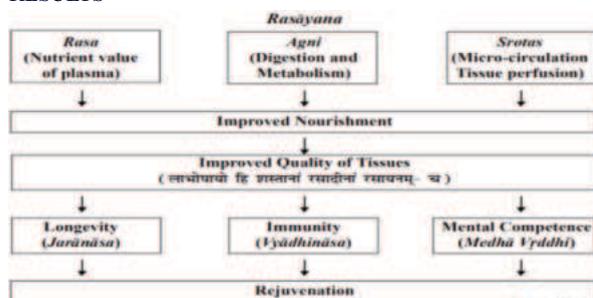
1) Kutipraveshik Rasayana – It is the procedure of an Indoor therapy. This is administrated by keeping the individual inside a special cottage.

2) Vatatapika Rasayana – It is an outdoor therapy. This is administrated even if the individual is exposed to the wind and the sun. In today's lifestyle we can administer this rasayana without disturbing our daily routine.

Shodhan is very essential for a person who wishes to undergo rasayana therapy as a preparatory procedure. Rasayana is more effective when it is given after panchakarma therapy. The shodhan process detoxifies both body & mind. This helps in the initial detoxification of the body and prepares it for the rasayana regime.

Achara Rasayana: One more Rasayana variety has been mentioned in Charak Samhita is a nonpharmacological form and in this Sadvrta and Swasthavrta are followed strictly and gets the beneficial effects. It is just like a code of good conduct and habit.

RESULTS



DISCUSSION

The word 'Rasayana' is composed of two words Rasa + Ayan. Rasa means "nourishing juice" and Ayan means "pathways or channels". So Rasayana means by which one gets the excellence of Rasa (Nourishing juice) is known as Rasayana. The body's resistance is important in the health of living beings, for prevention and rapid recovery from diseases. This force computed, as regards everyday wellness termed Vyadhikshamatva. Principles of Vyadhi Kshamatva in Ayurveda are free from diseases and lead a healthy and prosperous life. The majority of Rasayana drugs work on multiple areas and help in the achievement of Vyadhikshamatva through dipana, pachana, medhya, antioxidant, adaptogenic, and immunomodulators properties.

CONCLUSION

Thus we can say that rasayana has important role in immunity enhancement. It is required to create awareness among people about rasayana, which will prevent disease & promote health of the every individual. Rasayana Therapy is that which rejuvenates the whole body and makes new and disease free body. Rasayana Therapy is a kind of Rejuvenation Therapy as well as preventive therapy. Rasayana therapy is a specialized part of treatment in Ayurveda which mainly deals with disease prevention and promotion of health by revitalizing the metabolism and enhancing the power of the immune system. Rasayana drugs are not only immunomodulatory activity, but also have other effects such as immune-stimulation, anti-stress, antioxidant properties. Modification and balancing such immune responses with immunomodulatory, antioxidant, and increase the Ojas Rasayana offer a huge potential for the development of health promotion and cure of diseases.

REFERENCES

1. Chulet R, Pradhan P. A review on rasayana. Pharm Rev 2009;3:229-34.
2. Shastri K. Charak Samhita Chikitsasthana. Varanasi: Chaukhambha Bharti Academy; 1975. p. 1-1, 7-8, 5.
3. Sharangdhar A. Sar Sam Poorva khanda. Hindi Commentary by Dr. Smt. Shailaja Srivastava. Varanasi: Chaukhambha Orientalia; 1998. p. 4-14, 48.
4. Rajagopala S, Ashok BK, Ravishankar B. Immunomodulatory activity of vacha dhatriyadi avaleha in albino rats. Ayu 2011;32:275-8.
5. Tripathi JS, Singh RH. The concept and practice of immunomodulation in ayurveda and

the role of rasayanas as immunomodulators. Anc Sci Life 1999;19:59-63.

6. Patwardhan B, Warude D, Pushpangadan P, Bhatt N. Ayurveda and traditional Chinese medicine: A comparative overview. Evid Based Complement Alternat Med 2005;2:465-73.
7. Shastri K. Charak Samhita, Sutrasthana, 17-117. Varanasi: Chaukhambha Bharti Academy; 2005. p. 366.
8. Shastri K. Charak Samhita, Sutrasthana, 18-51. Varanasi: Chaukhambha Bharti Academy; 2009. p. 385.
9. Gupt KA. A.H. Su.11/37-38, Varanasi: Chaukhambha Sanskrit Sansthan; 2011. p. 167.
10. Shastri K. Charak Samhita, Sutrasthana, 17-75. Varanasi: Chaukhambha Bharti Academy; 2009. p. 351.
11. Shastri A. Sushrut Samhita, Sutrasthana, 15-25. Varanasi: Chaukhambha Sanskrit Sansthan; 2005. p. 61.
12. Shastri K. Charak Samhita, Su. 11-36. Varanasi: Chaukhambha Bharti Academy; 1992. p. 228.