



A REVIEW ON RASAYANA WITH RESPECT TO DAY TO DAY CLINICAL PRACTICE

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ABSTRACT

Ayurveda the eternal life science from many centuries proved to be the most efficient tool in the health management system. Statistics says on worldwide basis one among the three deaths is from infectious or communicable diseases. Deaths causing due to communicable diseases covers 55% in developing countries and 14% in developed countries. In Ayurvedic science the communicable diseases are mentioned under the janapadhodwamsa includes the causative agents; its features the methods of prevention of diseases have been clearly explained. The techniques of managing communicable diseases advised include the usage of rasayana therapy and panchakarma procedures. Apart from the treatments targeting the causative organism these treatment modalities aims in bringing back the normal health to the individual and curing the disease. These methods prove efficient in the management of disease as well as maintaining the health and effectively preventing any upadravas or secondary disorders. . An effort has been made to find possible Ayurvedic comparison to the current most prevalent communicable diseases and classify under the pranavaha srotas(respiratory system), annavaha srotas(alimentary canal), udakavaha srotas(channels carrying fluids), rasavaha and rakthavahasrotas(lymph and circulatory system) based on the particular signs and symptoms and the system involved. Also aims to provide information among the rasayana oushadies which can be in co operated in day to day clinical practice along with vyadhi hara chikitsa. This may provide answer to the challenge of resistant type micro organism and the side effects causing by conventional causative organism targeted treatment.

Key words: Janapadhodwamsa, Rasayana therapy.

INTRODUCTION: Communicable disease is defined as an illness due to specific infectious agent or its toxic products which under certain condition tends to spread among individuals in a community. The factors responsible for the spread of communicable diseases are referred to as epidemiological triad. Agent, host and environment forms the epidemiological triad. Agents are broadly classified in to five groups 1) Biological agents includes viruses, bacteria, fungi, protozoa, that found in the reservoir of infection(man ,animals, insects, soil) 2) Nutrient agents includes proteins, fats, carbohydrates, vitamins, minerals and

water.(excess or deficiency causes diseases) 3) Physical agents covers heat, cold, pressure, radiation, electricity. 4) Chemical agents includes metals like lead, chemical fumes dust gases. 5) Chronic friction and other mechanical forces may cause trauma injury fracture. Host includes ,the factors that should consider includes age, sex, genetic predisposition, nutrition, occupation, custom and habit, human behavior. Environment can be classified in to 1) Physical environment (unsafe water, contaminated soil) 2) Biological environment (through rodents, animals insects) 3) Social environment (custom,

habits, culture, education, standard of living).

Spectrum/ Types :Based on the severity / prognosis communicable diseases are classified in 6 categories. 1) Sub clinical cases 2) Extremely mild cases 3) Mild cases 4) Moderately severe cases 5) Severe cases 6) Cases result in death.

Disease cycle: The entire process of disease manifestation to regaining the normal health by the individual is explained under the six stages 1) Incubation period- time period between the entry of disease agent in the body and manifestation of clinical signs and symptoms. 2) Prodromal period- marked by vague signs and symptoms. 3) Fastigium- clear cut signs and symptoms, patient usually confined to bed. 4) Defervescence- patient begins to feel better as body defense mechanism responds. 5) Convalescence- patient recovery is establishing condition will be improving fast. 6) Deflection- patient recovers from the illness.

Preventive measures: Classified as primary prevention, secondary prevention, tertiary prevention.

1) Primary prevention- Action taken prior to the onset of disease which removes the possibility that a disease will occur. This is achieved by a) Health promotion b) Specific protection (immunization, vit A supplementation for xerophthalmia)

2) Secondary prevention- Action which halts the progress of a disease at its incipient stage and prevents complications. By a) Early diagnosis b) Adequate treatment.

3) Tertiary prevention- all measures available to reduce or limit impairments and disabilities ,minimize suffering caused by existing departure from good health and to promote the patients adjustment to

irremediable condition. Includes a) Disability limitation b) Rehabilitation of functional, vocational, social and psychological aspect.

Ayurvedic concept: The communicable diseases concept is explained in Ayurvedic classics under *janapadodhamsa*. *Janapadodhamsa* is defined as *Samanya tat vaigunya samankala samanalinghacha vyadhyor abhi nirvitta mana jana padam udwamsayati*.^[3]

Due to the vitiation of the factors which are common to the population, produces same signs and symptoms result in the manifestation of same disease causing death to a community can be termed as *Janapadodhamsa*.

Causative factors: *The tu khalwime bhava samanya janapadesu bhavanti thtdyatha vayu udaka desha kala iti.*^[3]

The factors which are common to the entire population, air, water, place or habitat and the time period forms the responsible factors for the manifestation of communicable disease. Feature of vitiation of these factors has also been clearly explained in our science.

Spectrum/ types: Classification is based on the severity. Diseases arising due to vitiation of vayu (air) is less severe than arising due to vitiation of jala(water). Diseases arising due to vitiation of desha (place) is more severe than due to water and less severe than that of vitiation of kala(particular time period).^[4]

Preventive measures and methods of management:

For the treatment purpose the said causative factors should be avoided

Karmapanchavidham tesham bhesajam paramuchyathe rasayana vidhivat cha upayogam prashasyathe sasyathe dehavritticha bnesaji poorvamudruthi^[5]

Administration of panchakarma, proper administration of rasayana therapies is advised in the effective management of communicable diseases. The herbs used for the medicine preparation should be collected prior to the onset on diseases in that particular area.

Rasayana therapy and its importance: According to *kalpadruma rasayana* means *rasaraktadi dhatus* (the seven basic tissues) reaches their proper destination or the process which help in proper nourishment of tissues by *poshaka rasa*. According to Sushrutha rasayana can be defined as

Rasayanatantram *nama*
vayasthasthapanam *ayumeda* *balakaram*
rogapaharana *samrudham* *cha*.^[6]

Rasayana tantra includes different steps of delaying aging process, increases longevity, intelligence and provide disease resistant power to the individual. According to Charaka *rasayana* is the method to produce the dhatus of optimum quality.

Labhopayohinsastanam *rasadeenam*
rasayanam

According to Shargadara rasayana treatment is one which result in the prevention of diseases due to old age.

Rasayanam ca tat jneyam yat jara vyadhi nasanam.^[7]

Types of rasayana:

1) Classification based on *prayojana* (benefit)

- a) *Kamya rasayana*
- b) *Ajasrika rasayana*
- c) *Naimittika rasayana*

2) Classification based on *bhesaja* (medicine used)

- a) *Dravya bhuta*
- b) *Adravya bhuta*

3) Classification based on *prayoga* (administration)

- a) *Kuti pravesika*
- b) *Vatatapika*
- c) *Droni pravrsika*

4) Classification based on effect

- a) *Samshodana*
- b) *Samshamana*

Rasayana in cooperation in day to day clinical practice for the effective management of communicable diseases:

Importance:

The benefits of rasayana as explained in classics involves

- * Optimum body strength physically and against diseases.
- * Good complexion, good voice and body glow.
- * Promotes mental health.
- * Provides good memory and intellect.
- * Good power of senses.
- * Provides good life span.
- * Helps to fight against as well as curing the diseases.

Probable mode of action of rasayana

By direct enrichment of the nutrient quality

- ❖ Promoting nutrition through *agni vyapara* (increases digestive fire)
- ❖ By providing competence to the *srotasas* (channels or passages)
- ❖ *Naimittika rasayana* acts by making the cell potent to the disease causing pathogens.

It is evidently told in our classics that for the manifestation of a disease there should be involvement of srotas, its *dusti* (vitiation) as a part of *vyadhi samprapti* (pathogenesis). Treatment involves *samprarti vighatana* (breaking the process of pathogenesis). Since rasayana therapy could act at the level of srotasas will prove an effective tool in disease management



Major prevalent communicable diseases with possible Ayurvedic correlation,

srotasas involved

Communicable Diseases	Possible Ayurvedic Correlation	Srotas Involved
Lower Respiratory Infections	Pranavaha Sroto Vikaras (Shwasa)	Pranavaha Srotas
Diarrhoeal Diseases	Atisara / Pravahika	Udakavaha Srotas
Tuberculosis	Rajayakshma	Rasavaha Srotas Vitiation Leads To Vitiation Of Other Srotasas
Measles	Romantika Jwara	Rasa Vaha Srotas
Malaria	Vishama Jwara	Rasa Vaha Srotas
Pneumonia	Shwasanaka Jwara	Rasavaha, Pranavaha Srotas.
Filariasis	Shlepada	Rasavaha, Rakta Vaha Srotas

Rasayana comes under *urjaskara chikitsa*(rejuvenating treatment). Hence it act at the level of *dhatus* (tissues) in a *swastha* person administration of rasayana

oushadies proves to be very effective in prevention of any diseases.

In a healthy person rasayana which can be administered at different ages include sa sa

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1-10 years	<i>Balya</i> (childhood)	Vacha, kashmari
10-20 years	<i>Vrudhi</i> (growth)	Aswaghanda,bala
20-30 years	<i>Chavi</i> (beauty)	Amlaki
30-40 years	<i>Meda</i> (intellect)	Sankhapushpi, jyotismathi.
40-50 years	<i>Twak</i> (skin)	Somaraja, bringharaja
50-60 years	<i>Dristi</i> (vision)	Chakshusya,saptamrythaloha
60-70 years	<i>Veerya</i> (potency)	Aswaghanda kapikachu
70-80 years	<i>Vikrama</i> (physical strength)	Rasayana not much helpful
80-90years	<i>Budhi</i> (intellect)	Rasayana not much helpful
90-100years	<i>Karmendriya</i> (locomotary)	Rasayana not much helpful

According to different *rithus*(seasons) ba p pu 6/34

<i>Greeshma rithu</i>	<i>Hareetaki + guda</i>
<i>Varsha rithu</i>	<i>Hareetaki + saindava</i>
<i>Sarad rithu</i>	<i>Hareetaki + sarkara</i>
<i>Hemantha rithu</i>	<i>Hareetaki + sundi</i>
<i>Sisira rithu</i>	<i>Hareetaki + pippali</i>
<i>Vasantha rithu</i>	<i>Hareetaki + madhu</i>

Rasayana in athura (diseased person)

Rasayana is told as an *urjaskara* treatment(rejuvinative) has its own importance role in treating different disorders. One among the classification of rasayana as told by Sushrutha , *Naimittika rasayana* is disease specific. It is having vyadhi harana property. Few *naimittika*

rasayana explained in different classics involves

- * *Shilajith* in *madumeha*(diabetics mellitus)
- * *Khadira,Bakuchi* in *Kusta*(skin disorders)
- * *Yastimadhu,Mocharasa* in *Kosta vikara*(alimentary canal)

- * *Bhringaraja,Katuki* in *Yakrut vikara*(liver disorders)

Scattered reference of various rasayana oushadies in different disorders are available in various classics with special interactions with the srotas involved are available.

- * *Agastya hareetaki rasayana* → *pranavaha srotas*(respiratory system)
- * *Amrutha bhallataka rasayana* → *rasavaha srotas*(lymph/circulatory system)
- * *Chyavana prasa rasayanam* → *rasavaha srotas*(lymph/circulatory system), *pranavaha srotas*(respiratory system),*annavaha srotas*(alimentary system)
- * *Madhu snuhi rasayana* → *rakta vaha srotas*(circulatory system)
- * *Pippali rasayan* → *pranavaha srotas*(respiratory system), *rasavaha srotas*(lymph/circulatory system)
- * *Shilajatu rasayanam* → *medovaha srotas*(channels providing nutrition to adipose tissue)^[8]

Apart from the few examples quoted here a vast collection of *rasayana oushadies* are available in classics . Rightful and judicial administration of these *rasayana oushadies* in different *vyadhis* along with the prescribed medication will provide promising results. *Rasayana oushadies* should be in cooperated in the clinical practice keeping in mind the *desh*(place) *kala*(time/season) and *prakruthi*(basic constitution) of the patient . This practice can surely bring permanent solution to different problems facing in the current communicable disease management.

CONCLUSION: The utility of *Rasayana chikitsa* is vast and very effective in the prevention as well as management of communicable diseases. By maintaining the optimum level of tissues it helps to

provide good immunity to healthy person. In diseased person *rasayana dravyas* acts at the level of *srotasas*(body channels) thus helps in breaking the pathogenesis of disease by removing vitiation of body channels. Thus administration or in cooperation of *rasayana* in day to day clinical practice provide an effective tool for the management of communicable diseases. Administration of *Rasayana oushadies* along with *vyadhi hara*(disease curing) medication proves to be very effective in curing as well as preventing the recurrence of the disease to the same individual.

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