

Analyzing the Rasayana Tantra Healing Technique

Dr. Akashra Lokhande¹, Tushra Mehto²

Assistant Professor¹, Student²

Department of Kayachikitsa

Sas Ayurvedic Medical College And Hospital

Corresponding Author's Email: - shriramragadl1992@gmail.com¹, sunil.metetre@rediffmail.com²

Abstract

Rasayana chikitsa is one of the eight branches of Ayurveda. It is also known as jara-chikitsa (anti-aging treatment) in Ayurveda. The goal of Ayurveda is to not only diminish the symptoms of sickness but also to eliminate it entirely. 'Prevention is preferable to cure.' Ayurveda prevents this lifestyle condition by nidana parivarjana, panchkarma, Rasayana chikitsa, and adhering to pathya-apthya. The notion of Rasayana-chikitsa as a branch is important not only in old age but should be started at an early level.

The current article explained the Rasayana-chikitsa, epidemiology, kinds, methods, and its effect on the body in detail.

***Keywords:** Rasayana; Effects; Review; Ayurveda.*

INTRODUCTION

The ancient wisdom of Ayurveda will greatly aid in the prevention and control of lifestyle disorders in the modern day. The classification of treatment for ageing (Jara chikitsa)(1) as synonymous with Rasayana-chikitsa (Rasayana treatment) as one of the eight branches of Ayurveda is not only to specialise certain methods in any particular knowledge domain of the

Ayurvedic system, but also as a process by which the body tissues attain their best capacity to perform their systemic activities (. Rasayana-chikitsa, as one of the eight branches of Ayurveda, is applicable in all areas of Ayurveda, regardless of any particular sphere of study, and it has tremendous significance as a technique to obtain and maintain good health.

Etymology of Rasayana

The derivation of the word "Rasayana" provides useful insight into the objective for which the Rasayana tantra has been produced throughout Ayurvedic history. The term "Rasayana" is made up of two words: "rasa" and "ayana."

- Rasa comes from & ras dhatu, and the verb is rasayati, rasyate, which means to taste, savour, want, and so on. The term rasa refers to the sap, the finest portion of everything, essence, marrow, elixir, melted butter, milk, poison, nectar namata), soup, the main fluid of the body (visishta rasa dhatu), mercury (parada), sperm, gold (suvarna), six flavours (shad rasa), sentiment, love, desire, and so on. (2)

- Ayana is derived from I or ay dhatu, and the verb is ayati, ayate, which means to travel, stroll, flow, or progress, among other things. The term ayana refers to travelling, walking, road, course, circulation, progressing, and so on (3).
- Rasayana, a combination word that signifies an alchemist, a route for the (body) fluids, a treatment that is said to prevent old age and lengthen life, an elixir, buttermilk, poison, mercury employment (nparada prayoga), a drug used in vermifuge (Embelia ribes), long pepper, Terminalia chebula (Citrina),

Types of Rasayana therapy (4,5,6)

Rasayana treatments are categorized into several categories based on administration, therapy approach, and so forth.

Table 1: Types of the Rasayana therapy

Dvidha bheda		
1. kutipravesika	dravyabhuta, i.e., ghrta etc.	samshodhana
2. vatatapika	Adravyabhuta, i.e., achara rasayana	samshamana
Trividha bheda		
1.kamya 2.naimittika 3.ajashrika	1.jangama, i.e.dugdha 2.Audbhida,i.e.guduci 3.parthiva, i.shilajatu	

Chaturvidha bheda			
1. Abhayamalaki rasayana pada			
2. Pranakamiya	rasayana	pada	
3. Karapracitiya	rasayana	pada	
4. Ayurvedasamutthaniya rasayana pada			

Methodology of Rasayana Therapy

Table 2: The sequence of the Rasayana therapy

Purva karma	Pradhana karma	Pashchata karma
building a kuti	administration of <i>Rasayana yoga</i>	management of the dietary, life-style and social conduct of the patient including parihara kala
collection of necessary drugs and other materials		niskramana of the patient
kuti pravesha of the patient		observance of <i>nitya Rasayana</i> for the rest of the life
preparation of the patient including <i>samshodhana</i>		

The degree to which these methods are adapted and followed determines the result of Rasayana therapy. Purva karma, pradhana karma, and pashchata karma are examples (7). Purva karma consists of the shamana and shodhana cikitsa, which result in a pure body (shuddha sharira), to which a proper Rasayana ausadha is delivered.

In the context of Rasayana treatment, the administration of a proper Rasayana

ausadha becomes the pradhana karma. During and after the Rasayana therapy, one must follow the Achara Rasayana, which consists of applying Ahara, vihara, and ausadha; the directions to be followed during this period are called as pashchata karma. Pashchata karma is made up of parihara kala, which lasts twice as long as pradhana karma. Following the parihara kala, the person is permitted to resume regular diet (8).

ACHARA RASAYANA,

A Moral Philosophy

Ethics is the study of what is ethically good and evil, as well as moral responsibility and obligation (9). It's fascinating to see such moral principles instilled inside the Rasayana tantra. They are known as achara Rasayana. Maintaining a moral conduct not only keeps a person healthy, but it also helps to the survival of a healthy society (prasannatma). Regular study is sometimes referred to as Rasayana (shastrapara,... Rasayanam) in this context (10). It is recommended that this routine be followed on a regular basis throughout one's life (nitya, Rasayanaprayogo yasya sa nitya Rasayana.) (11). The prescriptions presented as achara Rasayana can be divided into two categories.

1. Ahara prescriptions (Dietary measures) and
2. Vihara prescriptions (Lifestyle measure)

AHARA

Prescriptions Dietary Measures

Every living thing is dependent on food, and as the saying goes, "you are what you eat." Dietary strategies take care of this crucial feature of human beings. Rasayana tantra is defined as the preservation of the optimal circulation of rasa dhatu. All of

the remaining dhatus receive food from the rasa dhatu. If the rasa dhatu lacks sufficient nutrition, it results in the anuloma ksaya of other dhatus. For example, the appearance of brain tissue is similar to that of ghee (mastulunga sadrsha, ghrtam). Achara Rasayana recommends consuming ghee and milk on a daily basis (nitya, ksiraghrtashinam), since ghee provides regular protection and food to the brain. The samanya vishesa padartha can explain this. (12) Not only has the therapeutic significance of food (Ahari mahabhaisajyam – Kashyapa) been known for a long time, but so has the importance of frequent ingestion of food (samashana) in right amount (matrashi)(13). Pathya Ahara-sevana, hitatama ahara,sevana, satmya Ahara sevana convey the excellence of Ahara or dietary measures at the correct moment, while avoiding apathya Ahara, Ahitatama Ahara, asatmya Ahara sevana (14)

VIHARA

Prescriptions (Lifestyle Measure)

Even though rasa dhatu is rich in nutrients, it will be useless if it is not well circulated. Bringing nutrients from kostha to shakha and metabolic waste from shakha to kostha is only feasible if normal circulation and microcirculation are maintained. The circulation can also be increased and

decreased with the use of samanya vishesa padartha. Several exercises have been suggested to improve circulation. Yoga is really good in this regard. Both the body and the intellect should be in sync with daily living. Not engaging in vega-dharana (15) also improves circulation by causing the patency of the channels. A person's social and personal behaviours are good indicators of his or her overall health, i.e., personal hygiene. As a result, excellent behaviour indicates good health. The ancient sages have described virtuous behaviour of a person as evidence of both the sukha and hita Ayusa (16). The ideal vihara will integrate Sattvika conduct with an egoless personality.

The Vihara prescriptions (Lifestyle measure) may also be loosely divided into two types (17). They're

- personal conduct
- social conduct

Sattvika behaviour can be classified as personal behaviour.

Rasayana and Modern Perspectives

Cellular nourishment and vitality in general are extremely beneficial to the body's health. Thus, supplying nourishment to cells located away from the site of absorption plays an important role in health maintenance. The appropriate

function of transformation is required for the production of the optimal rasa dhatu and its absorption (agni). Cells and their organelles regularly metabolise a significant number of chemicals, regardless of tissue type. When the supply does not meet the removal, or vice versa, the resulting deficit (ksaya) or buildup (vrddhi) creates the functional disease, which eventually becomes the structural pathology. Functional disease may be modest and reversible owing to the early stage, but structural pathology may be severe and permanent due to chronicity. The name "Ayana" stresses correct supply as well as matching emptying, which is referred to as circulation. A variety of models have been proposed by current scientists to better understand the effects of Rasayana treatment. These modalities, however, justify Rasayana tantra together rather than separately. They are not.

1. Anti-oxidant effect
2. Immuno-modulatory effect
3. Anti-stress and adaptogenic effects
4. Nootropic effects
5. Anabolic effects
6. Anti-aging effects
7. Caloric restrictions

Antioxidant Effect

The phrase "respiratory burst" refers to an increase in oxygen consumption during an

acute inflammation, and NADPH oxidase is responsible for this (18). The free radical is produced during a respiratory burst. An electrically charged atom or group of atoms having an unpaired electron in the outermost shell is referred to as a free radical. Superoxide, which is generated by the addition of an electron to an oxygen molecule, is a frequent example. A free radical with an unpaired electron is unstable, extremely reactive, and damaging to neighbouring molecules. Free radicals become stable by either giving up their unpaired electron to another molecule or accepting an electron from another. As a result, free radicals may break apart critical biological molecules, causing organelle damage and cell death. The generation of free radicals in the human body is caused by a number of events. They are as follows:

1. Normal metabolic processes
2. Intake of harmful substances, i.e., carbon tetrachloride
3. Exposing to irradiation, i.e., ultraviolet radiation in sunlight, x rays

When the creation and elimination of free radicals are out of balance, it is assumed to be the root cause of a variety of diseases (19). Cancer, atherosclerosis, Alzheimer's disease, emphysema, diabetes mellitus, cataracts and macular degeneration,

rheumatoid arthritis, and general deterioration associated with ageing are among the numerous illnesses connected to oxygen-derived free radicals. A notable illustration of this phenomena is when a coronary artery blockage (e.g., due to atherosclerosis) deprives the heart muscle of oxygen, reperfusion, or the re-establishment of blood flow, may further damage the tissue. The production of oxygen free radicals from the reintroduced oxygen is responsible for this unexpected result (20).

Immuno-Modulatory Effect

The immune system is responsible for a wide range of illnesses, from immunological deficiencies to anaphylactic shock, which results in death. Immune responses impact the generation of oxygen free radicals as well. While an infection or immunological reaction is occurring, it is widely recognised that such a reaction demands a large amount of energy. To accommodate such an energy need, dilated arteries rapidly boost blood flow to that specific region (resulting hyperemia and calor). As a result of phagocytosis by neutrophils and other phagocytic cells, oxygen consumption increases rapidly, leading in the creation of oxygen free radicals (21). Some Rasayana drugs have the potential to inhibit or

stimulate immunological responses. In the case of a deficit, stimulation is important, whereas suppression is important in the case of hypersensitivity. If an agent can stop anaphylactic shock (Type I hypersensitivity), averting imminent death, it is referred to be nectar/amrta, one word for Rasayana (in the etymology) (22). Another intriguing result is that immunological desensitisation of patients by repeated treatment with allergens (23) in current practise indicates the idea of immune-modulation at action in that area as well.

Anti-Stress and Adaptogenic Effects

Stress has both positive and negative impacts on the body. The good element of stress, known as eustress, prepares people to face challenges and is hence advantageous. Another type of stress, known as distress, contributes to illness pathogenesis. Stress is generated by stressors, which are any disturbances of the human body, such as heat or cold, environmental toxins, toxins created by bacteria, severe bleeding as a consequence of an injury, or a strong emotional reaction. When a stressor enters the body, it seeks to counteract it by altering the homeostatic systems. If it is effective, homeostasis, or health, is maintained.

In contrast, if the stressor is excessive, the body's usual counteracting processes are insufficient to relieve it, and hence high stressors are accountable for disease aetiology. Such alterations occur in the body's regulation systems known as the stress response or general adaption syndrome (GAS). The hypothalamus is the primary regulator of GAS. This GAS is divided into three stages: an early fight-or-flight response, a gradual resistance reaction, and finally weariness. Although the exact association between stress and disease is unknown, it is established that stress may lead to specific diseases by temporarily blocking key immune system components. Gastritis, ulcerative colitis, irritable bowel syndrome, hypertension, asthma, rheumatoid arthritis, and other stress-related illnesses. People who are under persistent discomfort are more likely to acquire chronic illnesses or die prematurely. It has been scientifically demonstrated that macrophage-secreted interleukin-1 (IL-1) is a key relationship between stress and immunity (24).

If a medicine is capable of resisting discomfort, it is plainly capable of preventing the onset of chronic illnesses or even premature ageing and death. Rasayana medications warrant the title nectar/amrta, which is one term for

Rasayana (refer in the etymology). Furthermore, a research found that the activation of the psycho-neuro-endocrine-immune (PNI) axis stimulated both cellular and humoral immunity. As a result, a single Rasayana medication can perform a variety of functions in the body (25).

Nootropic Effects

It is commonly acknowledged that the major literary works of ancient times (when no written materials were accessible) were preserved through the tradition of remembering and oral recitation (smṛti - the entire body of holy tradition or what human instructors recalled) (26). The sages' main challenges were to maintain their memories intact and to remember at will. It is not surprising to learn that they rarely struggled to discover a solution to these pressing difficulties, considering many sages made their living by learning and remembering. They overcome the human mind's weakness by establishing control mechanisms for that weakness, such as dhi (understanding), dhṛti (keeping), and smṛti (remember), and grouping them together under the idea of medh" (strong intellect) (27). They went on to locate and prescribe food and medicine products that were claimed to

improve intellectual capacities, designating them medhya Rasayana.

Anabolic Effects

According to this view, Rasayana medication exhibits rejuvenation benefits through its capacity to rebuild worn-out tissue and fill nutritionally deficient states. This idea is supported by an apparent weight gain and increased quality of life after using such medications. The definition of anabolism is "the formation of complex chemical entities from smaller, simpler components" (28). Rasayana medications may therefore enhance bodily tissue creation (dhatu vardhaka) by boosting anabolic metabolism.

Anti-Aging Effects

Aging is described as "a natural process characterized by gradual changes in the body's homeostatic adaptive responses." It causes visible structural and functional alterations and increased sensitivity to environmental illness and stress. Gerontology is the branch of medicine that studies the processes and issues related with ageing, whereas geriatrics is the area of medicine that cares for the old. (29)

Caloric Restrictions

It is very interesting to discover that caloric restrictions are prescribed in every

religion, for example, upavasa in Hinduism (tapopavasadyayana), Ramadan in Islam (the Holy month of Ramadan/ramazan), Lent in Christianity (a 40-day fasting)(30), upavasa in Jainism (upavasa), Yom Kippur in Judaism (fasting among the purification rites), Fasting as a therapeutic tactic is very common among yoga practitioners as well as naturopathic practitioners.

To have such global acceptance and qualifications, it must have a solid scientific foundation. Several researchers have discovered that fasting enhances the absorption surface area of the gut by 20-30%, decreases tumour cell proliferation, and maximises absorption efficiency by reorienting the cell lining of the intestine (31).

All of these strategies of caloric restriction contribute to an optimal amount of circulating rasa dhatu, resulting in a Rasayana impact on the body. A recent paper from the University of Wisconsin's Wisconsin National Primate Research Centre (WPRC) established this phenomenon (32).

- Decrease in oxidative stress and damage

- decrease in glycation or glycooxidation hypometabolic state
- alterations in gene expression and protein degradation and
- Neuron endocrine changes.
- Thus, proved the wisdom of the great teachers of Ayurveda.

DISCUSSION

Rasayana treatment is regarded highly by both branches of Ayurveda due to its numerous benefits. It truly deserves to be referred to as nectar/amrta (refer to immune- modulatory and anti-stress sections). If Ayurveda as a whole is capable of conquering ailments, Rasayana tantra is also capable of doing so.

The advent of modern medicine will bring to light new levels of Rasayana tantra. Despite the fact that Rasayana tantra is only one branch of Ayurveda, it includes a wide spectrum of medicinal activities such as antioxidant benefits, immune-modulatory effects, anti-stress and adaptogenic effects, nootropic effects, and so on. As a result, it supports the assertions that Ayurvedic compositions constitute codified literature.

CONCLUSION

Rasayana-chikitsa is thoroughly discussed in Ayurvedic texts. Rasayana chikitsa, an old wisdom, is utilised to effectively avoid various ailments in the modern period. As a result, this review article attempts to go into detail about Rasayana-chikitsa, epidemiology, kinds, methods, and its impact on the body.

REFERENCES

1. Tortora, G.J., Derrickson, B., "Principles of Anatomy and Physiology - 11th edition", John Wiley and Sons, Inc., 2006, 98pp.
2. Tripathi Bramhanand Charak Chandrika hindi commentary on Charak samhita of agnivesha, vol.2nd Chaukhambha Surbharti Prakashan, Varanasi, 2010, chikitsa-stan, Chapter 1, rasayana pada 4st verse no.07, Page no.
3. Gupt kaviraj Atridev hindi commentary on Charak samhita of agnivesha, vol.2nd Bhargava-pushtakalaya Prakashan,banaras ,2000, chikitsa-stan, Chapter 1, rasayana pada 1st verse no.17-27, 168-169 pp
4. Tripathi B.chokhamba, "Astanga-hrudayam" Sanskrit prakashan, New Delhi,2014, sutra-stan, Chapter no.01,verse no.05 ,05pp.
5. Gupt kaviraj Atridev hindi commentary on Charak samhita of agnivesha, vol.2nd Bhargava-pushtakalaya Prakashan,banaras, 2000, sutra-stan, Chapter 07, verse no.26 ,68 pp.
6. Monier-Williams, M., "A Sanskrit-English Dictionary", Bharatiya Granth Niketan, New Delhi,2004, 869pp.
7. Gupt kaviraj Atridev hindi commentary on Charak samhita of agnivesha, vol.2nd Bhargava-pushtakalaya Prakashan,banaras, 2000, sutra-stan, Chapter 30, verse no.24 ,366 pp
8. <http://www.merriam-webstar.com/dictionary/etics>
9. Sembulingam, K., Sembulingam, P., "Essentials of Medical Physiology – 4 th edition", Jaypee Brothers, 2007, 90pp.

10. Tortora, G.J., Derrickson, B.,
“Principles of Anatomy and
Physiology - 11th edition”, John
Wiley and Sons, Inc., 2006, 652-
654pp.

11. Babu, S.S., Jyothi, P., “Research
Methodology for Ayurvedic
Scholars - 2nd
edition”, Chaukhamba Orientalia,
2004, 29pp

12. [http:// www.mdpi.com/2077-14444
/ 10/2/123/htm](http://www.mdpi.com/2077-14444/10/2/123/htm)