

LASHUNA RASAYANA – NECTAR ON EARTH**Pavithra S¹, Darshan Babu N², Pampanna Gouda H³**

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ABSTRACT

Background: Ayurveda is the science which not only deals with treatment of disease but also maintenance of the healthy condition and rejuvenator therapies. The science has a concern and providence over social problems, environmental consideration and socio-economic observation that have endeavoured to resolve them with comprehensive plans and objectives. *Acharyas* have advised that one who desires happiness, health and longevity should follow *swasthya-rakshana karmas* like *dinacharya* (daily regimen), *ritu-charya* (seasonal regimen), *sadvrta* (good conduct), *rasayana* (rejuvenation therapies) etc. *Rasayana* is the therapy that not only acts as promoter of health but also a disease curing therapy. Present day diet and lifestyle are the major factor thought to influence susceptibility to many diseases. Many lifestyle induce disorders are only controlled rather being cured; practice of *rasayana* regularly will avoid the occurrence of such diseases. **Aims and objectives:** To highlight the importance of *rasayana* therapy and *lasuna rasayana* in *vatavyadhi*. **Materials and methods:** study aims in compiling the importance of *lashuna rasayana*. **Conclusion:** *Rasayana* therapies not only help in avoiding occurrence of diseases but also will help the diseased to get rejuvenated. *Lasuna rasayana* is one such *rasayana yoga* which has its indication in *vata-vyadhis*.

Keywords: Lifestyle, *Lashuna Rasayana*, *Rasayana*, *Vata vyadhi* etc.

INTRODUCTION

In ancient times people used to do their work themselves, there was no machinery works & also lifestyle said to be very simple. They were healthy, fit in all aspects with their works, exercises & other fitness work were also been followed, as there was no 'automatic methods' in the work, mechanical work was predominant by this they are physically & mentally proved to be fit. But the present day scenario is exactly opposite due to machineries, improper foods, life style, busy schedule etc. causing anxiety, debility, depression & other ailments. In ancient times also, due to some variation in the food habits, they succumbed to different type of

disorder which paved the way to acharya's to think over it & divided the science into eight precious branches, *rasayana* (rejuvenation) is one among them.

Nirukti: (etymology) *Rasayana*- according to *Amarakosha*, *rasayana* comprises of two terms

i.e. *Rasa* – that which is getting transformed day by day.

Ayana – said to be path / movement.¹

Paribhasha: Acharya Charaka explains the *rasayana* as which nourishes the *rasadidhathu's*. Commentators further clarified that the word *rasadinam* in the shloka refers to *rasadi saptadhathu*

shasthanam in shloka refers to *prashasta* (ideal) *dhathu*.²

Aim of Ayurveda: Ayurveda clearly stated that maintenance of equilibrium of the tissue elements. So to maintain & prevent the ailments, the path showed by our *Acharyas* is *Rasayana*. *Acharya Chakrapani* in his commentary explains that the therapy that cures the ailments as well as *jara* (old age) is known to be *rasayana*.³

Different opinions regarding Rasayana:

According to Bhavaprakasha: *Acharya* explains that the therapeutic measures or the drug which prevents & controls aging, its consequences & helps in postponement of ageing, which is beneficial to eyes, which vitalizes & nourishes the tissues & acts as aphrodisiac, considered to be *rasayana*.⁴

According to Haritha: *Acharya* explains that *chikitsa* which does the *dridhikarana* (strengthens) of the *deha* (body), sensory organs, teeth's & eliminates diseases of hair like greying, baldness etc. referred to be *rasayana* & the *vaidyas* (doctor) of ancient times described this type of therapy into *rasayana*.⁵

According to Sushruta: *Acharya Sushruta* defined *rasayana* as the one which does the *vayasthambhana* (stops aging), *medhya* (tunes brain functions) & *balakara* (provides strength), also it helps in curing of diseases. Commentators further explained that one who consumes the *rasayana* he will stay healthy for hundred years i.e person indulging in *rasayana* is bestowed with good health and longevity.⁶

According to Sharangadhara: that which removes *jara* & disease, considered to be *rasayana*. Commentators added that which helps *rasadidhathu*'s to reach their proper destination & helps to destroy the disease as such, is referred to be *rasayana*.⁷

Types of rasayana:

1. *Kutipraveshika*
2. *Vatatapika*
3. *Shodhana*
4. *Shamana*
5. *Medhyarasayana*
6. *Dhronipraveshika*
7. *Achararasayana*
8. *Kamya* (*Shreekamya*, *medhyakamya*, *ayukamya*)
9. *Naimittha*
10. *Ajasrika*

Likewise *acharya*'s differentiated *rasayana* into many types.

Effects of Rasayana: A person undergoing rejuvenation therapy attains longevity, memory, intellect, freedom from disorders, gets youthfulness, excellence of lustre, complexion & voice, excellent potentiality of the body & sense organs, *vak-siddhi* (i.e. what he says comes true), brilliance.⁸

Time of administration of Rasayana:

Rasayana-prayoga (administration) is done when person enters in *madhyama-vaya* means adolescent or young age & in *youvana-shesha* i.e. last stage of adolescence. But this doesn't mean that it is contraindicated in old age, rather it depends on type of drug, mode of administration, strength, *agni* (digestive power), *dosha*, *dhathu* (tissues) etc. factors considered to administer the *rasayana*.⁹

Drugs used in Rasayana: Ghee, milk, *triphal*, *guduchi*, *rudhanti*, *guggulu*, *lashuna*, *jyothismati*, *shankapuspi*, *yastimadhu*, *mandukaparni*, *brahmi*, *vacha*, *bhringaraja*, *bhallathaka*, *tila*, *gokshura*, *khadira*, *sariva*, *kushmanda*, *nagabala*, *chitraka*, *musali*, *vidarikhand*, *shatavari* etc. drugs used in single or in combination.

Formulations mentioned under Rasayana:

<i>Brahma rasayana</i>	<i>Lashuna-rasayana</i> ,
<i>Amalaka-ghritha</i>	<i>Guduchi-rasayana</i> ,
<i>Vidangavaleha</i>	<i>Narasimha-rasayana</i> ,

Amalakaavaleha *Tuvaraka-rasayana*,
Balaadi-rasayana, *Bhallathaka-rasayana*
Shilajathu-rasayana *Triphala-rasayana*,
 Likewise many formulations can be named
 by considering different references, here in
 this article importance is given to *naimit-
 thika* type of *rasayana* i.e. which helps in
 treating the ailments. Best example for this
 is *LashunaRasayana*.

Lashuna Rasayana:

Lashuna: The term *lashuna* (garlic) has
 been mentioned in *brihatrayi* in different
 context, it is extensively described in con-
 text of *vataroga*. Acharya *Vagbhatta* has
 given much more importance to *lashuna* &
 quoted it as one of the best *rasayana* &
vatahara-dravya. Acharyas emphasised
 the indication of *lashuna* in *vatavikaras*
 and contraindication in *pittha* & *rakthaja*
 disorders. Kashyapa mentioned two varie-
 ties viz. *Girija* those grown in mountain
 areas & *Kshetraja* that cultivated in plains
 respectively¹⁰.

Botanical Description: The drug *lashuna*
 belongs to family *liliaceae* & botanically
 identified as *allium sativum*, it is a bulbous
 herb, 60cm high, leaves are long, flat,
 acute, sheathing the lower half of stem,
 flowers slender, smooth, beaked, small,
 and prolonged into leafy points¹⁰.

Properties:

Rasa – *madhura* (sweet), *lavana* (salt)
Guna – *Snigdha* (unctuous), *guru* (heavy),
tikshna (quick), *sara* (unstable)
Virya – *ushna* (hot)
Vipaka – *katu* (pungent)
Karma – *vata-kaphahara, brihmana,*
rasayana.

Part used – bulb.

Utpatti:

According to Ashtanga-hridayakara–
 drop of nectar which fell on the ground
 from the neck of Rahu (demon) who stole
 the nectar was transformed into *rasona*.
 The brahmanas do not eat it because it is

born from body of a demon. As it is actu-
 ally born from nectar considered to be best
*rasayana*¹¹.

According to Kashyapa: when wife of
 lord Indra did not achieve conception even
 for hundred years, then Indra made her to
 drink *amrutha* (nectar). Because of deli-
 cate & shy due to closeness of her husband
 & essence of nectar, eructation's devel-
 oped to Indrani, through this eructation,
 nectar fell down in unholy place and then
 Indra told to Indrani that you will be en-
 dowed with many children & *amrutha* that
 fell down will turned into *rasayana* on
 earth. Due to the defect of place, will have
 bad smell & will not be used by brhama-
 nas & this *rasayana* will be named as
*lashuna*¹².

Method of usage of Lashuna: On auspi-
 cious day, the resolute man having exces-
 sive agni (good appetite), free from agita-
 tion, living pleurably in a place not hav-
 ing direct entry of air, possessing blankets
 of hides of deer, silk, cotton or hairy hump
 of lion, elephant etc., wearing clean
 clothes, abundantly fumigated with *aguru*,
 possessing fumigation material as well as
 powders & wearing daily sandals, should
 use *lashuna*. The *lashuna* is brought by
 one & prepared by another person, dis-
 carding the leaves, the seed & the stem
 after cutting into small pieces, should be
 inundated in sufficient quantity of *ghritha*
 (ghee) & prepared. Befitting the child (his
 disease/condition) the fresh *ghritha* made
 with fresh butter & recently extracted oil
 should be used. These cut pieces should be
 inundated sufficiently in oil or *ghritha* &
 when these settle down in spite of inunda-
 tion should be used. After using good un-
 ction for two, three, five, ten or eight days,
 avoiding the worry about own self, day
 sleeping; having proper digestion of diet,
 getting up pleurably, having recitation of
 auspicious hymns / words by brhmanas.

One should eat these in sitting posture & then should always use hot water, as a condiment *ardraka*, *vishwabheshaja* & *kesara* of *matulunga* or *jiva* & *dadhima* are to be given; except radish all green vegetables should be given¹³.

According to Acharya Vagbhata: Its tubers obtained at the end of spring season from the region of himavat of Saka country. The outer cover is removed & kept in *madiradi-dravya* for a night, next *pratahalkala* (early morning) it is separated & from that the *swarasa* (juice extract) should be squeezed then mixed into 3 parts of *sura* (fermented preparation), *madya*, *taila* (oil) & *dadimanda* (gruel) or with *kanji*, *ghritha* or any decoctions of drugs appropriate to the diseases. The filtered juice alone should be consumed in the morning, preceded by the procedure of *gandusha*¹⁴ (gargling). If one experiences *shoola* or *vedhana* (pain) by intake of this than *swedhana* (sudation) should be carried out. Similarly if one experiences *vamana* (emesis), *virechana* (purgation) or *murcha* (unconscious) than *sheetambusevana* (intake of cold water) should be done. The remaining portion of juice should be consumed after the patient becomes steady & get relieved of exhaustion¹⁵. After consuming of *lashunarasayana* if there is *shareera-daha* (burning sensation) then *sheetha* (cold) *virya dravya siddha lepa* is done to *Madhya-shareera* or *dharana* (wear) of mala prepared with *muktha* (coral) & *karpura* should be advised¹⁶.

Period of use of lashuna & dose: It is beneficial in all the disease of those not having loss of digestive fire & strength. Free from peelings, unwashed *lashuna*, capable of stabilising the age & palatable, should be used in the month of *Paushya* or *Magha*, its doses & also regulations are

according to digestive or metabolic fire of the body, period & congenial.¹⁷

Other references: *Lashuna* should be consumed during cold seasons, in *varsharutu* for person suffering from *vata*, and can be consumed in all seasons & when *grishma-rutucharya* is followed¹⁸. After *snehana* (oleation), *shodhana* (cleansing), one should take *sheetha* & *madhura* articles, surrounded by attendants who have adorned themselves with garlands, earrings & unguents. Four *palas* dose of *lashuna* is small, six *palas* is medium & eight or ten *palas* is the best one. The numerical dose is 100, 60 & 50 best, medium & low dose respectively of dry, strong seeds (cloves) along with peels; of green *lashuna* the dose is according to *palas* or else one should eat the prepared ones till one has enthusiasm or becomes unconscious¹⁹. Juice of *lashuna* along with *madira*, maximum dose in one *kudava* (192 gm) & half of it, the minimum dose & *kalka* (paste) can be taken one *pala* (48 gm) & consumed before food or along with food also¹⁹. After digestion of *lashuna*, *puranashali*, *anna* & *mudgarasa*, *ksheera*, *mamsa-raasa* should be administered. In case of *trishna* (thirst) with food only *Madya-pana* is done or else one can take *kanji* (gruel) or *phalarasa* (fruit juice). In case of *kalka* (paste) *samanabhagha* (equal quantity) of *ghritha* is taken & churned well & kept for 10 days then uses or *lashuna* with *vasa* kept of 10 days and then used²⁰.

Indications of Lashuna: In dislocations, fractures & disease of bone, in the person suffering from all diseases of *vata*, disease of menstruation, seminal disorders, in confusion or giddiness, cough, all *kushta*, parasites, *gulma*, *kilasa*, itching, blisters, discoloration, *timira*, dyspnoea, night blindness, inadequate diet, chronic fever, burning sensation, *tritiyaka* & *chaturta-*

jwara (fever), injury to *srotas*, stiffness of the body, emaciation, bladder stones, dysuria, *kundala*, *bhagandhara*, metrorrhagia, diseases of spleen, lameness, *vata-shonita* & to increase intellect, strength. By use of this, one becomes free from disease & body becomes health soon. It is indicated in all *avarnajanya vatavyadhi* & *shuddha vatavyadhi*²¹. Disease due to cold, breeze & snow, whose body are rigid (loss of movement), fractured, curved, painful bone & joints & which is afflicted with *vata*.

Contraindication of *Lashuna*: It should not to be used in the disease of *kapha* & *pitta*, by one having progressive emaciation of body, aged, having no digestive fire, puerperal women, pregnant women, child suffering from disease of *ama*, fever, diarrhoea, jaundice, piles, stiffness of thighs, constipation, disease of throat & mouth, having received emesis, purgation, nasal instillation & desiccation recently, seized with thirst, vomiting, hiccough, dyspnoea, *ativrddhi* (ascites), absence of patience & helplessness, by poor & bad natured, those having received *shodhana-basti*²².

Note: During *lashuna rasayana jala*, *guda*, *ksheera* are contraindicated & *mamsarasa*, *Madhya* & *amla dravya* are indicated.

Post-procedure: At the end of *rasayana* therapy a mild purgation should be done to expel the excess *pitta* & there by the process of *rasayana* becomes complete²³.

Lashuna sevana upadrava (complications): *Grahani*, *kamala*, *shoola*, *atisara*, *hrillasa*, *chardi*, *arochaka*, *hikka*, *visuchika*, *shwasa*, *nidra* are the complications²⁴.

Pathyaaahara (wholesome): *Shali*, *shastika*, *dadhi*, *takra* – 2-3 days, Then *yushapana*, *shuktapana* – 8days: then afterwards *mudga* & *mandasevana*²⁵.

Apathya aahara: (unwholesome): *Viruddhaanna*, *vidahishaka*, *gorasa*, *abhishtyandi-anna*, *mamsa*, *ikshu*, *margagamana*, *maithuna*, *chinthā*, *shoka*, *vyayama* other important unwholesome food described by acharyas should be avoided.

DISCUSSION

Ashtanga Ayurveda is the broad term used to denote different specialities; one among them is *Rasayana tantra*, which fulfils the preventive as well as curative aspects. Many acharya's explained *rasayana* in their own way ultimately represented rejuvenation of body in terms of stopping the aging and treating the deep rooted disease. Analysing the different types of *rasayana* provides sufficient knowledge that differentiation aims both curative & preventive aspects. Many drugs are there in universe, but few of them are proved to be best rejuvenator, one among them is *lashuna*. Though it possesses unusual taste & is *ushna* in potency, but some processing techniques make it act like best rejuvenator. While analysing the methods which is followed by our acharya's for *lashuna-rasayana* it can be noted that those help to decrease its untoward effect, to reduce its *ushnata* and bring about its *rasayana* effect. It is also important to note that it shouldn't be given in *pitta* & *raktagata vikaras*, as it may worsen the condition. So it is proved to be best drug indicated in all the *vatavikaras*. It is advised that after the administration of *lashuna rasayana* one should take *virechana*, only to remove the excess *pitta* if present. Certain wholesome diets were advised during the intake of *lashuna rasayana* & some foods are contraindicated so, one should follow the same with due respect, thereby person can be bestowed with a proper health & without any untoward effects.

CONCLUSION

Lashuna by its qualities & processing techniques proves to be one of the best *naimittha rasayana*. It depends on *yukti of bhishak* to administer in different forms; it may be in capsule form or tablet or *ksheerapaka* form and ultimately bring out its rejuvenation action. Proper dosage, wholesome diet also plays a vital role in begetting the effect of *rasayana*. The drug *lashuna* proved to best drug in *vata vikaras*, still many research should be taken up to revalidate our acharya's concept of *Rasayana*. In this article an effort is made to bring about the concept of *lasuna-rasayana* explained by acharyas in a complied form.

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