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), sadvruta (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. Niruki: (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. 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 sathdhathu.
shasthanam in sloka refers to prashasta (ideal) dhatu.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 rasayana4.

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 rasayana5.

According to Sushrutha: Acharya Sushrutha defined rasayana as the one which does the vayastambhana (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 longitivity6.

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 rasayana7.

Types of rasayana:
1. Kutipraveshika
2. Vatapatika
3. Shodhana
4. Shamana
5. Medhyarasayana
6. Dhronipraveshika
7. Acharararasayana
8. Kamya (Shreekamya, medhyakamya, ayukamya)
9. Naimiththa
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), brilliance8.

Time of administration of Rasayana: Rasayana-prayoga (administration) is done when person enters in madhyamavaya 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, dhatu (tissues) etc. factors considered to administer the rasayana9.

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

Formulations mentioned under Rasayana:
Brahma rasayana Lashuna-rasayana, Amalaka-ghritha Guduchi-rasayana, Vidangavaleha Narasimha-rasayana,
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 naimithika type of rasayana i.e. which helps in treating the ailments. Best example for this is Lashuna Rasayana.

**Lashuna Rasayana:**

**Lashuna:** The term lashuna (garlic) is been mentioned in brihattrayi in different context, it is extensively described in context 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 & raktha disorders. Kashyapa mentioned two varieties viz. Girija those grown in mountain areas & Kshetraja that cultivated in plains respectively.

**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 points.

**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 rasana. The brahmanas do not eat it because it is born from body of a demon. As it is actually 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 delicate & shy due to closeness of her husband & essence of nectar, eructation’s developed to Indrani, through this eructation, nectar fell down in unholy place and then Indra told to Indrani that you will be endowed 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 brhamanas & this rasayana will be named as lashuna.12.

**Method of usage of Lashuna:** On auspicious day, the resolute man having excessive agni (good appetite), free from agitation, living pleasurably in a place not having 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, discarding the leaves, the seed & the stem after cutting into small pieces, should be inundated in sufficient quantity of ghriha (ghee)& prepared. Befitting the child (his disease/condition) the fresh ghriha made with fresh butter & recently extracted oil should be used. These cut pieces should be inundated sufficiently in oil or ghriha & when these settle down in spite of inundation should be used. After using good unction for two, three, five, ten or eight days, avoiding the worry about own self, day sleeping; having proper digestion of diet, getting up pleasurably, having recitation of auspicious hymns / words by brhamanas.
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 given\textsuperscript{13}.

**According to Acharya Vagbhatta:** 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 pratah-kala (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\textsuperscript{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 sheetam-busevana (intake of cold water) should be done. The remaining portion of juice should be consumed after the patient becomes steady & get relieved of exhaustion\textsuperscript{15}. After consuming of lashuna-rasayana 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 advised\textsuperscript{16}.

**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.\textsuperscript{17}

**Other references:** Lashuna should be consumed during cold seasons, in varsha-rutu for person suffering from vata, and can be consumed in all seasons & when grishma-rutcharya is followed\textsuperscript{18}. 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 unconscious\textsuperscript{19}. 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 also\textsuperscript{19}. After digestion of lashuna, pura-nashali, 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) samanabhangha (equal quantity) of ghritha is taken & churned well & kept for 10 days then uses or lashuna with vasa kept of 10 days and then used\textsuperscript{20}.

**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 vatavyadhi21. 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 & piththa, 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, ativrdhi (ascites), absence of patience & helplessness, by poor & bad natured, those having received shodhana-basti22.

**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 yushapan, shuktapan – 8days: then afterwards mudga & mandasevana25.

**Apathya aahara:** (unwholesome): Viruddhaanna, vidahishaka, gorasa, abhishyandi-anna, mamsa, ikshu, margagama, maithuna, chintha, 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 naimiththa 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.

REFERENCES


CORRESPONDING AUTHOR
Dr. Pavithra S
First year P.G. scholar
Dept. of P.G. Studies in Samhita & Siddhanta, SDM College of Ayurveda, Udupi, Karnataka, India
Email: drpavithra13@gmail.com

Source of support: Nil
Conflict of interest: None Declared