ROLE OF RASAYANA THERAPY IN JARA AWASTHA

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ABSTRACT

Ayurveda is the ‘science of life’ which has the basic aim to promote health and prevent disease. In this world, every living being has the desire to lead long life filled with happiness and free from diseases. Ageing is a natural phenomenon in which there are structural and physiological changes of body functions with psychological activities (cognitive functions). During ageing basically two features are visible 1. A relative decrease with overall growth and development 2. A subsequent increase in generalised atrophic changes. In Ayurveda, Acharya Sushruta has mentioned ‘Jara’ in ‘Swabhavbal praviti vyadhi’ along with kshudha, pipasa and mrityu this leads to decreased nourishment of Dhatus. Rasayana play a key role in the maintenance of having life span free from diseases. It is also applied as a preventive and curative measure. Rasayana delays the process of jara and enhances the immune-modulatory system of body as well as has curative aspect for diseases. In classical texts of Ayurveda, the effect of Rasayana have been mentioned as to attain longevity, improved harmony and intelligence, enhancement youthfulness, lusture, complexion and voice. Due to this there is a physiological and metabolic restoration of body which is applicable on body at the level of Agni, Srotas, Rasa through promote of digestion and metabolism, microcirculation and tissue enhancement, by acting as a nutrition respectively. In this way the administration of Rasayana boosts up the body and mind.

Keywords: Jara, Rasayana, Agni, Srotas, Rasa.

INTRODUCTION

In this world all the different creatures of god are made of panchamahabhoot which is classified into living and non-living being.¹ According to Ayurveda life is a composition of panchamahabhoot and soul that is called as atma.² The continuity of life depends upon both this factor through kala i.e. time. Therefore, the importance of kala is highlights of this principle rule of nature. In our classical text kala has three important natural phenomenon as follows³:-

2. Steady of life.
3. Degradation or deterioration of life.

In Drashan shastra the concept of life is described at the atomic or cellular level by vashashik darshan and sadadhatuj purush by shankhaya darshan which is also mentioned as a fundamental principle in ayurveda text⁴.
Acharya charak and vagbhatta named the very first chapters of their samhitagrantha “Deerghanjivitiyan” and “Ayushkamiyam” respectively which is focused on basic objectives of ayurveda i.e. 5
1. To maintain happy and longevity healthy life.
2. To cure the disease of individual.

In present time each individual desire to live to happy long and comfortable life which means “Hitayu” and “Sukhayu”. But in jara awastha both these factors are disturbed. Ageing can be defined as a progressive accumulation through life of random molecular defects that build up within tissues and cells. Eventually, despite multiple repair and maintenance mechanisms these result in age related functional impairment of tissues and organs. In these process changes occurs from conception to death which is differ in different individual with time period which is interlinked physiological and pathological both. It is not possible to draw a line between them. In a same way Acharya Sushrutamentioon “Swabhavabala pravatta vyadhi” classified into two ways 6:-
1. Kalaja jara which is a physiological ageing which occur naturally it is yaphya.
2. Akalaja jara is a pathological ageing which occur prematurely due to improper diet, sedentary lifestyle, spreading unawareness by our surrounding people which affect the psychology of old age people.

Our classical text to maintaining these conditions the branch of ashtang ayurveda mention as rasayana. It deals with old age-related disorder and works as a rejuvenator in healthy condition. It works both on chronological and pathological ageing. It has an ability to promote life longevity and focus on all the aspect of health in a proper manner and positive way.

Aim and objectives
To study the concept of rasayana in relation to ageing at the level of Agni, Srotasa, and Rasa.

Need of study
The world population elderly is increases day by day by following reason in the cumulative effect i.e.
1. Decrease mortality rate of child.
2. Fertility rate low.
3. Birth rate fall.

4. Improvement of health facilities.

WHO projects that in 2010 an estimated 524 million people where age 65 or older which is 8 percent of the world population by 2050, this number is expected to nearly triple to about 1.5 billion, representing 16 percent of the world population between 2010 to 2050 the number of older people in under developed countries is projected to increase more than 250 percent, compare with 71 percent developed countries. The burden of diseases which is related to old age increases day by day which arises to provide a systematic management for it. In a huge manner the age-related problem being degenerative in nature which title as “Jara awastha vyadhi” can be classified into five ways.
1. Structural abnormality.
2. Functional insufficiency.
3. Psychological disturbance.
4. Social imbalance.
5. Impairment of intellectual.

For the management of “Jara” ayurveda describe about rasayan to maintain youthfulness by stabilising the Agni, purified the Srotas and provide nutrition has a Rasa.

Conceptual Study: Agni is one of the ten factors which are required to be examined before initiating the treatment of a patient. Its importance is very much because all the internal disease is caused by vitiation of this agni. It plays a prime role in maintenance of health and causation of disease as well as decay. In old age people vatadosha is physiologically in a dominant stage and rasadhi dhatus in derived condition because of the dominance of vatadosha it affect the agni which convert in the form of vishamata known as vishwagni. This vishwagni fluctuating the agni in two form hypofunctional form i.e. mandagni which work on the food in improper manner formed “Ama” This ama dosha is considered in ayurveda to be responsible to produce all types of the internal disease. Ama later forms dushtirasra which blocks the srotas known as srotawrothda. In other second stage hyperflucational of agni i.e. tiksnagni which causes dhatusosha or bala ksha. In this mechanism mainly jatharagni, bhootagni and dhatuwagni is disturbed. For the correction and stabilisation of agni rasayana play a key role.
role to behave as nourishment to dhatus and regulates the ama by its deepan and pachaan property. So, the functioning of agni is normalising to maintain effect on samana vayu in this own sthana. By the major activity of rasayana all the dhatus are formed in systemic manner and its product is oja which provides immunity to body to resistance against the diseases.

Srotas means a channel or pathway. It as property to exude, to ooze, to filter, to permeate. They may be sthula or sukshma. The internal transport system of the body, represented by srotamsi has been given a place fundamental importance in ayurveda –both in health and disease. It as mechanism to circulates the ahardravyas, a headly suits deals with by jatha-ragni and bhootagni pakas, carry towards to dhatavagnipaka. This paka has two aspects first is kiita paka and another one is prasadapakha. The final products arising out of prasada paka are then transformed to the saris dhatus through their respective srotamsi. But due to hetu sevana in old age which vitiated the vata dosha, decreased the kaptha dosha, and irregularities in pitta dosha which arises a phenomenon called khavaigunya or srotodushti. In case of pachakagni dushti i.e. impairment of the pachakpitta, the ama of this pitta, contributed to dhatus also suffer dushti. This condition leads to the impairment of the functions of srotamsi also, resulting in consequence in srotorodha or obstruction of the sortas. At this stage of dhatavagni dushtikittapaka and dushtiprasadha is formed this mechanism alter the structural and physiological function of dhatus. Rasayan on srotadashtuski work as a srotasashodhana which carry the proper flow of blood, supply nutrition and remove out the waste product from the respective dhatus. In this way they provides proper channel for micro circulation and tissue perfusion and its helps the respective dhatus to do its actual function.

In jara awastha rasa play a prime role to provide direct nourishment at the level of dhatus. Rasa regulates the vata dosha dominance by madhur rasa and correct the pitta disturbance by tikta and kashyarasa. Most of the rasayana drugs are madhur and tikta rasa. Some of the drugs which have rasayana property are having katu and kashya rasa. Madhur rasa specifically acts on all the seven dhatus for nutrition point of view with enhancing the activity of sense organ including mana and provide immunity against disease. Katu rasa act at the level of agni which regulates enzymes secretion and absorption of the nutrition substance from micro-circulation of blood. It also dilated the srotasa to remove the obstruction of srotasa for the proper supply of nutrition to the dhatus. Tikta rasa has digestive and carmitive property with scarping nature to clear toxins from the respective dhatus. In this way, rasa helps in proper function of gastro-intestinal tract.

Management of jara:-

- **Dosing:** In jaraawastha the agni in vishawastha and specially samanya and vayanyayudushti is caused. For this rasayan should be given between the meals and after the meals in morning time. The quantity of rasayana drugs prescribe according to prakrati, agni, sara, satva because of the dynamics of gastrointestinal tract not enough to absorption and in old age their psychological disturbance to take drug.

- **Diet:** Goal of diet care in old age people to achieve healthy, purposeful and independent living as well as quality of life through “Swathikarah” its means which is good for body, mind and soul. Medha rasayana which works on brain therefore they help in proper function of brain and cure the psychological disease. Amalikarasayna is good in cardiovascular disease. Good hydration is essential for proper metabolism and diet having deepan - pachan property help in regulating ama. Limit consumption of food with high calorie density, high sugar & high salt intake. Diet chart should be made according to disease and condition of old people.

- **Mode of Living:** Achara rasayana should be follows in old age which help us to away from jara awastha which as follows:-

  1. Always speak truth and pleasant words.
  2. Control over the mental activity and maintain the mental peace.
  3. Leading the sense organs and mind towards the Adhyatmachintana.
4. Healthy habitats and thoughts.
5. Be respectful towards elderly people, teachers and gods.
6. Abstinence from anger, violence, jealousy etc.

**CONCLUSION**

1. *Jara* is a natural phenomenon with reference to *kala* i.e. time.
2. *Rasayana* play major role to maintaining the status *agni, srotasa, rasa* by proper digestion and metabolism, enhancing the micro circulation at the level of tissue and provides nutrition respectively.
3. By proper diet and dose of *rasayna* and follows the fundamental principle of *achara rasayna* to avoid ageing at some extent.

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