



APPLICABILITY OF RASAYANA TREATMENT MODALITY IN PROTECTING SWASTHYA

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ABSTRACT

In today's fast-paced lifestyle, many individuals struggle to adhere to healthy and happy living principles, often due to lack of awareness or their personal, social, or professional commitments, which may lead to improper dietary and lifestyle choices. These factors result in premature aging and the onset of various lifestyle-related disorders. In 2018, the World Health Organization estimated that lifestyle disorders were responsible for 71% of global deaths. It is projected that by 2030, the prevalence of lifestyle disorders may rise to 67%, highlighting the urgent need for health promotion and preventive healthcare approaches.^[1] In this context, Ayurveda assumes a crucial role in addressing curative, preventive, and promote aspects of health. It has two primary goals: maintaining the well-being of healthy individuals and treating diseases in those who are already affected. The primary focus is on implementing specific measures to maintain an individual's health such as dinacharya, rutucharya, sadvritta, a well-balanced diet, and a healthy lifestyle, along with the use of Rasayana. Rasayana tantra is a specialized branch of Ayurveda that primarily centers on preserving and enhancing health by revitalizing metabolism and boosting immunity. It is essentially a therapeutic approach designed to address both aging (jara) and diseases (Vyadhi), categorized into two types: swasthasya urjaskara and arthasaya roganut. Rasayana aims to ensure not only a longer and healthier life but also mental well-being and resistance against various geriatric conditions and lifestyle-related disorders.

KEYWORDS: Swastha, Health, Life-style disorders, Dinacharya, Rasayana, Achara Rasayana.

INTRODUCTION

Definition of swastha

➤ सुष्ठु निर्विकारत्वेनावतिष्ठत इति स्वस्थः | (Ch.Su.5/13)

One who doesn't have any vikara is known as swastha.

➤ सुष्ठु अवतिष्ठते नीरोगत्वेनेति स्वस्थः | (Ch.Su.1/68)
Chakrapani commentary)

The condition free from disease is known as swastha.

➤ समदोषः समाग्निश्च समधातुमलक्रियः |
प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते || (Su.Su.15/41)

Equilibrium status of dosha, dhatu, mala, Agni along with mental, sensory and spiritual pleasantness and happiness is known as swastha. The current modern definition of health is - a state of complete physical, mental and social well-being and not merely absence of disease" (WHO).

➤ रुग्णपशमनं, स्वस्वर्णयोगः, शरीरोपचयः, बलवृद्धिः, अभयवर्हाय भिलाषः, रुचिराहारकाते, अभयवहतस्य चाहारस्य काते सम्यग्जरणं, निद्रालाभो यथाकालं, वैकारिणां च स्वप्नानामदर्शनं, सु

खेन च प्रतिबोधनं, वातमूत्रपुरीषेतसां मुक्तिः, सर्वाकारैर्मनोबुद्धीन्द्रियाणां चाव्यापत्तिरिति | (Ch.Vi.8/89)

Alleviation of disease, normalcy of voice and complexion, increased strength, desire for food, appreciate taste of food, proper and timely digestion of ingested food, sleep at appropriate time and appropriate dreams, awakening with happiness, proper evacuation of flatus, urine and semen, equilibrium status of mind, intellect and sense organs are the features of a healthy person.

Swasthya

सुष्ठु निर्विकारत्वेनावतिष्ठत इति स्वस्थः, तस्य भावः स्वास्थ्यम् | (Ch.Su.5/13 chakrapani commentary)

One who doesn't have any vikara is known as swastha. The state of being 'swastha' is known as swasthya. According to ugraditya, the author of kalyanakaraka there are two types of swasthya. Paramartha swasthya and vyavahara swasthya. Paramartha swasthya is the swasthya obtained due to

decreased effects of past deeds, the soul experiences eternal happiness of liberation that is salvation. The equilibrium state of Agni, dhatu, dosha, mala along with blissful state of soul and mind is vyavahara swasthya.

Vikara

Vikara or disease refers to prakritiranyathabhava that is deviation from normal state. Swastha is reason for happiness whereas Vikara leads to dukha or unhappiness.

Swasthavritta

सुष्ठु अवतिष्ठते नीरोगत्वेनेति स्वस्थः, तस्य वृत्तिः स्वस्थरूपतया नुवर्तनं तत्र स्वस्थवृत्तौ मतमभिमतं पूजितमितयावत् (Ch.Su.1/6 8 Chakrapani Teeka)

The condition free from disease is known as swastha. The regimens followed to keep one self-healthy is swasthavritta.

स्वस्मिन् स्थाने स्वस्मिन् कर्मणि स्वसु रूपे स्थीयते तत् वृत्तम् स्वस्थवृत्तम्॥

The condition where all dosas, dhatus and malas are in their normal site, form, performing normal functions is 'swastha'. Vrutta means acara, carita or bhava or regimens to be followed to attain health. Regimens which are to be followed to keep one self-healthy are known as swasthavritta. It includes dinacharya, rutucharya, hita Ahara sevana, vyayama, rutu shodhana Rasayana etc. Consumption of food after the digestion of previous meal, non-suppression of natural urges, celibacy, non-violence all these factors contribute to promote health.

Need for swasthya

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्॥१७॥

रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च (ca.su.1/15)

For attaining dharma, artha, kama and moksha – health is an important factor.

न जन्तुः कश्चिदमरः पृथिव्याम् जायते क्वचित्

अतो मृत्युनिवार्यः स्यात्किन्तु रोगाग्निवास्येत् (Sha. S.Poorva. 5/53)

No creature in this world is immortal, it is impossible to prevent death, but it is possible to prevent disease. So one should try for that which is preventable.

Importance of Swastha

सर्वमन्यत् परित्यज्य शरीरमनुपालयेत्

तदभावे हि भावानां सर्वाभावः शरीरिणाम् (Ch.Ni.6/7)

Charaka emphasizes that one should take care of his body by neglecting all other things because if body is not healthy then nothing is existing.

नगरी नगरस्यैव रथस्यैव रथी यथा

स्वशरीरस्य मेधावी कृत्येष्ववहितो भवेत् (Ch.Su.5/106)

A person should perform such actions which are good for his body as the officer InCharge of the city and

charioteer in charge of the chariot protect city and the chariot respectively.

Swastha Lakshana

अन्नाभिलाषो भुक्तस्य परिपाकः सुखेन च सुष्टविणमूत्र वातत्वम् शरिरस्य तु लाघावम्॥ सुप्रस्नेन्द्रियात्वाम् च सुखस्वप्नप्रबोधनम् बलवर्णायुषो लाभः सौमनस्यम् समाग्निता॥ विध्याद् आरोग्या लिङ्गानि विपरिते विपर्ययम्॥ (Ka.S.Khi.5/6)

- Desire for intake of food. Proper and easy digestion of ingested food
- Proper evacuation of stool, urine and flatus
- Lightness of body and pleasantness of sense organs
- Proper timely sleep and awakening
- bala, varna, ayu labha
- Saumansya and samaagnitha

Factors Affecting Swastha

- Ahita ahara sevana
- Improper lifestyle
- Vega dharaneeya
- Dashavidha papakarma
- Lack of physical exercises

Measures Adopted to Maintain Swasthya

The articles conducive for maintenance of swasthya and capable of preventing the diseases should be taken daily.^[2] It includes dinacharya, rutucharya, hita Ahara sevana, vyayama, rutu shodhana, Rasayana etc.

HITA AHARA

Acharya charaka emphasizes on food which are wholesome to the body like shashtika shaali, green gram, saindhava, amla, yava, anthariksha jala (rain water), milk, ghee, meat and honey. These should be consumed regularly for maintenance of health and prevention of diseases.^[3]

HITA VIHARA

One should avoid prajnaapradha, take care of indriyas by proper utilization of sense organs. Have knowledge about desha, kala, atma. Should follow sadvrutta to prevent diseases. Consumption of food after the digestion of previous meal, non-suppression of natural urges, celibacy, non-violence all these factors contribute to promote health.^[4]

DINACHARYA

Dinacharya are the regimens followed every day. These regimens are performed to prolong life span. Dinacharya begin with getting up from the bed till one goes to bed at night. Benefits of dinacharya include Shuchitha (cleanliness), Suprasanendriyata (proper functioning of indriyas), Balalabha (improved strength), Ayusho labha (prolongs longevity), Saumanasyata (pleasant mind).^[5] Dinacharya narrated in Brihatrayee is ideal life style to maintain health. Principle of Dinacharya is basically related with harmonization of human body with environment and this practice basically balances the Doshas which ultimately results in good health. Acharya Sushruta has explained these concepts under the chapter

titled “Anaghatabadha pratishedha chikitsa”. In this chapter, prophylactic measures are mentioned for preventing diseases and promoting health such as danta dhavana, jihwanirlekhana, gandoosha, kavala, anjana,

shiroabhyanga, parisheka, lepa, vyayama and appropriate duration, snana, padabhyanga, general rules of conduct, food, drinking water etc.

REGIMENS	BENEFITS
ब्रह्मि मुहुर्थे (early awakening)	आयुषो रक्षणार्थं
दन्त धावन (brushing of teeth)	दौर्गन्ध्यहर, श्लेष्म अपकर्षति, वैशद्यम् अन्नभिरुचि, सौमनस्यम् करोति
जिह्वानिलेखन (tongue scraping)	मुख वैरस्य, दौर्गन्ध्यशोफजाड्याहरम्, सुखम्, दन्त दाह्यकरं, रुच्य
गण्डूष, कवल (gargling)	हनुबल, स्वरबल, वदनोपचय, न च दन्तक्षय, दृढबल, इन्द्रिय प्रसाद
अञ्जन (collyrium)	स्वस्थवृत्तम् अभिप्रेत्
धूमपान	उरः कण्ठ शिरश्च लघुता
नस्य	ऊर्ध्वं जन्तुगत विकार हर, प्रसन्न मुख, सुखस्वप्न प्रभोधन
व्यायाम (exercise)	स्थैर्यकरणाम्
अभ्यङ्ग	जराश्रम वातहा, दृष्टिप्रसाद, पुष्टायु, स्वप्न सुत्वक् दाह्यकृत्
पादाभ्यङ्ग	मारुतश्च उपशाम्यति
शिरौ अभ्यङ्ग	इन्द्रिय प्रसादन निद्रालाभः
स्नान	श्रमहरणाम्, तृष्याम्, आयुष्यम्, शरीरबलसन्धानम्, ओजस्करम् परम्
पादप्रक्षालन वस्त्रधारण	चक्षुप्रसादन, तृष्य, यशस्य, आयुष्य

Ratricharya

Ratricharya, in brihatrayees is a less explored topic which received attention from later-century authors who elaborated on its significance. It extends beyond mere sleep, forming one of life's three pillars alongside Ahara and Brahmacharya. Notably, the lack of awareness regarding night regimen is widespread in today's youth-centric lifestyle. Acharya Vagbhata says that one who is always cautious in analyzing their Dinacharya and Ratricharya will never get afflicted with sufferings. Ratricharya mainly includes Ahara, Maithuna and Nidra.^[6] One should take dinner during the first part (prathamaprahara- 3 hours) of night and it should be lesser in quantity in comparison to day time but it should not be heavy and troublesome in digestion. Light, nutritious and wholesome food particularly in early part of night will facilitate easy digestion and keep gastro intestinal tract unloaded.^[7] According to Acharya Susruta, after meals one should sit comfortably like a king until the heaviness and discomfort of food is relieved; then walk for 100 steps and should lie down on bed by left side.^[8] According to BhavaPrakasha, after having food one should do achamana, remove the remnants of food particles residing between the teeth with tooth pick. One should sleep after taking light and wholesome food with peaceful, fair minded and having accounted entire activities of the day and after offering prayers to the God in his own bed.^[9] Each and every procedure in Ratricharya like sandhyakalavarjya karma, importance of moonlight, ratrihोजना, importance of anjana, dhoomapana, sexual desire and shayanavidhi etc are having its own importance in preventing diseases and promoting health.^[10]

Ritucharya

Ritu, the season, classified by different features expresses different effects on the body as well as the environment. Ayurveda has depicted various rules and regimens (Charya), regarding diet and behavior to

acclimatize seasonal enforcement easily without altering body homeostasis. As adaptations according to the changes, is the key for survival, the knowledge of Ritucharya (regimen for various seasons) is thus important. People do not know or ignore the suitable types of food stuffs, dressing, and others regimen to be followed in particular season, this leads to derangement of homeostasis and causes various diseases, such as obesity, diabetes, hypertension, cancer, and so on. Lifestyle diseases are a result of an inappropriate relationship of people with their environment. Onset of these lifestyle diseases is insidious, delayed development, and difficult to cure. In our country the situation is quite alarming due to rapid changing of disease profile. The World Health Organization has identified India as one of the nations that is going to have most of the lifestyle disorders in the near future.^[11] In Tasyashitya chapter of Charaka Samhita, it is said “Tasya Shitadiya Ahaarbalam Varnascha Vardhate. Tasyartusatmayam Vaditam Chestaharvyapasrayam,” which means ‘the strength and complexion of the person knowing the suitable diet and regimen for every season and practicing accordingly are enhanced.^[12] Uttarayana indicates the ascent of the sun or northward movement of the sun. In this period the sun and the wind are powerful. The sun takes away the strength of the people and the cooling quality of the earth. It brings increase in the Tikta (bitter), Kashaya (astringent), and Katu (pungent) Rasa (taste), respectively, which brings about dryness in the body and reduces the Bala (strength). It is also called Adana Kala. During Uttarayana the seasonal changes in Indian subcontinent is from Shishira (winter) to Vasanta (spring) and to Grishma (summer). The period can be compared to mid-January to mid-July, when warmness and dryness in weather increases. It has an overall debilitating effect on environment, to which human being is also a part. Dakshinayana indicates the descent of the sun or movement of the sun in southern direction.

In this period, the wind is not very dry; the moon is more powerful than sun. The earth becomes cool due to the clouds, rain, and cold winds. Unctuousness sets in the atmosphere and Amla (sour), Lavana (salty), and Madhura (sweet) Rasa are predominant, so the strength of person enhances during this period. It is also called Visarga Kala. During Dakshinayana, the seasonal changes occur in the Indian subcontinent from Varsha (monsoon) to Sarata (autumn) and to Hemanta (late autumn). This period can be compared to mid-July to mid-January, when cool sets, and due to which anabolic activity dominates over the catabolic activity in the environment.^[13]

Rasayana

Rasayanas encompass a range of methods aimed at enhancing the quality of bodily tissues, known as prashasta dhatus.^[14] These methods are especially beneficial for the primary tissues, or rasadi dhatus, and are geared towards promoting longevity (ayu), strength (bala), intelligence (medha), disease recovery, and the prevention of premature aging (vayahasthapanam).^[15] Rasayanas come in various types, including Dravyabhuta, Adravyabhuta, kutipravesika, Vatatapika, Shodhana rasayana, Shamana rasayana, Kamyas Rasayana, Naimittika Rasayana, and Ajasrika Rasayana. The significance of a purification process, Shodhana, is underlined before Rasayana therapy,^[16] as it is akin to cleaning a soiled cloth before dyeing it. Acharya Charaka's analogy emphasizes that administering Rasayana without prior purification is ineffective.^[17] Shodhana can be carried out using substances like haritaki churna, saindhava lavana, amalaki, Guda, pippali, vacha, vidanga, and shunthi with warm water. The duration of samsarjana karma (post-purification diet) should be determined based on vegas, with options for 3, 5, or 7 days. Subsequently, the dosage of Rasayana is tailored based on the rogi bala, desha and kala.^[18] Rasayanas serve diverse purposes, including disease treatment, prevention, and the promotion of overall health.

CURATIVE – NAIMITTIKA RASAYANA

In Ayurvedic texts, the significance of rasayana in managing particular ailments is highlighted, and such rasayana is referred to as Naimittika rasayana. These are specific Rasayanas mentioned for specific diseases.^[19] They help in preventing recurrence of the disease. This includes single drug as well as compound preparations of both herbal and herbo-mineral origin indicated in patients of specific disease. Few of the examples are agasthya haritaki, kantakari avalehya in kasa, shilajatu Rasayana in mootra vikaras etc.

Acharya sharangadhara has described rasayana drugs for specific dhatus^[20]

DHATUS	RASAYANA DRUGS
RASA	Kharjura, Draksha, Kashmari
RAKTA	Amalaki, Bringaraja, Palandu, Lauha
MAMSA	Bala, Nagabala, Ashwagandha

MEDA	Guggulu, Shilajatu, Amrita, Haritaki
ASTHI	Laksha, Shukti, Shankha
MAJJA	Vasa, Majja, Lauha
SHUKRA	Shatavari, Musli

PREVENTIVE – AJASRIKA RASAYANA

Ajasrika Rasayana is using food substances on regular basis for nourishment.

- Vata prakruti – Ghrita
- Pitta Prakruti – ksheera
- Kapha prakruti – madhu
- Sannipataja prakruti – sheeta jala
- Samsrushta Prakruti – ksheera, ghrita.

These can be taken individually or altogether in early morning. It does vayahasthapanam. Rasayana nourishes all the dhatus and thereby prevent degenerative changes. It helps in preventing diseases and premature ageing.^[21]

Acharya Rasayana is adravyabhuta Rasayana which explains about behavior of a person which is conducive to body and mind such as well behaved, self-controlled, serving elders, devoted to holy scriptures, Observing vigil and sleep in balance, Using ghee and milk regularly, Engaged in japa, cleanliness, Worshipping gods, cow, brahmanas, teacher, perceptor, elders etc.^[22] Mental health is equally important as physical health and longevity cannot be obtained without a healthy mind. In such conditions incorporation of acharya rasayana in lifestyle will definitely helpful for personal as well as social life to control these hazards. Practical implication of acharya rasayana not only increases life span but also it increases quality of life. It is cost-effective strategy to reduce global burden of disease. It is a behavioural therapy on changing the automatic negative thoughts that can contribute to and exacerbate emotional difficulties, depression, and anxiety. It contributes to maintaining biological rhythms and emotional balance by inducing a passive state in both the autonomic and central nervous systems. This process commences with the perception of bodily sensations in the central nervous system, which subsequently triggers emotional responsiveness. As a result, it stimulates nervous activity in the limbic system, leading to the activation of the hypothalamus and initiating responses in the autonomic system. These actions have the potential to normalize important neurotransmitters like serotonin, norepinephrine, and gamma-aminobutyric acid metabolism while regulating various neuro-psychological processes, including mood disturbances and sleep induction. Consequently, this normalization aids in achieving a harmonious neuro-endocrine equilibrium and reducing the likelihood of psychosomatic disorders. Acharya Rasayana enhances self-esteem and fosters positive thoughts, ultimately promoting a positive and happier lifestyle.^[23]

PROMOTIVE – KAMYA RASAYANA

Kamyas Rasayana - these rasayanas are used for achieving a specific desire. They boost body energy

levels, immunity and general health. They are of 3 varieties:

Shree kama – Rasayana which helps in enhancing beauty

Prana / ayu kama – rasayana which promotes longevity

Medha kama – Rasayana which enhances medha.^[24]

Medhya Rasayana are Rasayanas mentioned for increasing medha or intelligence. Medha means to have proper correlation and understanding about the knowledge of the existing objects. Acharya Charaka has highlighted 4 medhya rasayanas.

- Mandukaparni swarasa
- Yashtimadhu churna with ksheera
- Guduchi swarasa
- Shankapushpi kalka – is shreshtha.^[25]

According to Ashtanga Sangraha it is 5, brahma suvachala is included as 5th. These are ayu vardhaka, roghanashaka, increases bala, Agni, varna and swara.

URJASKARA RASAYANA

Urja term is applied in the context of prolongation and promotion of life (jivane), augmentation of bala, Energy, enthusiasm etc. in various Sanskrit koshas. So the substances or drugs those are meant for longevity and enhanced efficiency of the Immune system by fighting against all diseases or reducing the recurrences in episodic diseases are known as urjaskara. Urjaskara or rasayana is that which provides optimum quality of the body tissues due to which it provides both physical and mental health, prevents ageing and disease thus enables to live for a longer period of youthfulness. A healthy person is known by the vigor or Urja he carries in himself to sustain life. The diets, regimens, practices enriching the Urja of a person are known as urjaskara. Urjaskara or Rasayana means causing strength of the body, sense organs, mind and soul i.e. boosting of bala or rejuvenating the vitality.^[26]

MODE OF ACTION OF RASAYANA

Can be explained in 3 levels: Poshaka, Agni and Srotas
Acting at all the levels of rasa: by directly enriching the nutritional value of the circulatory plasma.
Ex: draksha, ksheera, shatavari and all such direct nutrients.

Acting at the level of Agni: that is at the level of digestion and metabolism. This group of rasayanas improves the digestion, absorption and metabolism leading in turn to improved nutritional status. Ex: pippali, haritaki, chitraka.

Acting at the level of srotamsi: that is the microcirculatory channels carrying nutrition to the tissue. These rasayanas clean and activate the micro circulatory channel that is sroto shuddhi leading to improve micro circulation. Ex: guggulu, pippali, rasna etc. By enriching nutritional quantity of poshaka rasa most of the rasayana drugs are deepana, pachana and

hence improve Agni, and promote dhatu poshana. By promoting competency of srotas leading to better bio-availability of nutrients to tissues and improve tissue perfusion.^[27]

Some of the measures which can be adopted in day to day life.

1. Nitya Abhyanga
2. Nitya Vyayama
3. Abhyanga to foot, ear and head
4. Nitya ksheera, ghrita sevana
5. Amlaki Kashaya for netra prakshalana
6. Sauvira anjana

Rasayana and Free Radicals

It is increasingly being realized that many of today's diseases are due to "oxidative stress" that results from an imbalance between formation and neutralization of free radicals. A free radicle is any atom or molecule that has a single and unpaired electron in an outer shell. For most biological structures, free radicle damage is closely associated with oxidative damage. Free radicals are produced in the body as byproducts of normal metabolism, as a result of exposure to radiation and some environmental pollutants. As they are highly reactive, they can damage cellular components and cause a variety of diseases. If free radicals overwhelm the body's ability to regulate them, a condition known as oxidative stress ensues. A role of oxidative stress has been postulated in many conditions, including atherosclerosis, inflammatory condition, certain cancers and the process of aging. The free radical theory of aging (FRTA) states that organisms age because cells accumulate free radical damage overtime. Reduction of free radicals or decreasing their rate of production may delay aging. Antioxidants neutralize free radicals by donating one of their own electrons, ending the electron stealing reaction. They are reducing agents and limit oxidative damage to biological structures by passivating free radicals. They act as scavengers, helping to delay or inhibit cell and tissue damage. The free radicle theory of ageing implies that antioxidants such as vitamin A, vitamin C, vitamin E will slow the process of ageing by preventing free radicals from oxidizing sensitive biological molecules or reducing the formation of free radicals. Rasayanas are rejuvenators, nutritional supplements and possess strong antioxidant activity. They also have antagonistic actions on the oxidative stressors.^[28]

Telomere and Rasayana

Ageing is a multifactorial, irreversible phenomenon regulated by intrinsic and extrinsic factors. There are many causes of ageing like DNA damage free radicals, oxidative stress and shortening of telomere length. Telomeres are responsible for maintaining chromosomal stability. Maintenance of telomere length is regulated by telomerase enzyme. Telomeres shortening has been pointed to as the main factor that speeds up cell ageing and promotes degeneration

processes. Rasayana may enhance telomerase activity in individuals and thereby delay the onset of ageing process. Ex: Amalaki Rasaya. The data indicate that the maintenance of telomere length is facilitated by an increase in telomerase activity upon Rasayana administration in aged individuals and Amalaki Rasayana may prevent the erosion of telomeres over a period of time in aged individuals to promote healthy ageing.^[29]

Rasayana In Non-Communicable Diseases

Non-communicable diseases represent a major challenge on a global scale, particularly in developing countries during the 21st century. Beyond causing human suffering, these diseases significantly impede the socioeconomic development of nations. According to the WHO report, NCDs collectively contribute to around 41 million annual deaths, constituting 71% of global fatalities. In these diseases, in addition to curative, prevention plays a major role. Major cause of non-communicable disease is due to unhealthy lifestyles including unhealthy diets, lack of exercise, use of tobacco, alcohol. All these unhealthy habits affect Agni and makes more prone to all lifestyle disorders. In true sense of concept, Rasayana therapy is not a single drug treatment, but is a comprehensive and specialised regimen capable to enhance longevity and improve mental faculties by acting at the level of Rasa, Agni and the Srotas thus enables organism to procure the best qualities of different Dhatus. Certain drugs such as Satavari, Bala, Amalaki, Draksa, Salparni etc act at the level of rasa by enriching the nutritional value of circulating plasma. Drugs like Ajamoda, Maricha, Haritaki, Citraka act at the level of agni and improves the digestion, absorption and metabolism. Certain drugs act at the level of srotas by cleansing and activating the microcirculatory channels and improves tissue nourishment. eg: Guggulu, Pippali, Rasona, Shilajatu, Bhallataka. So practice of Rasayana improves the Agni and yields formation of enriched tissues and also increases the Ojas of body that which is considered as essence of Dhatus.^[30] In addition to this, adapting the above mentioned measures such as hita Ahara vihara, ajasrika Rasayana, medhya Rasayana, kanya Rasayana, urjaskara Rasayana, achara Rasayana yield good results.

DISCUSSION

The modern lifestyle has become increasingly demanding, characterized by excessive physical and mental exertion, leading to heightened stress. Irregular meal timings due to shifting duties, coupled with the presence of numerous kitchen gadgets, televisions, mobile phones, and computers, have contributed to a lack of physical activity. Moreover, addiction to substances like alcohol, smoking, excessive sexual activity, prolonged sleep, and drugs, along with the consumption of preserved and stale foods, has resulted in diminished dhatu bala, reduced ojas, and imbalances in the doshas. These factors collectively lead to premature aging, fatigue, and weakness, a reduced ability to cope

with stress, recurrent illnesses, and depression. Ayurveda's Rasayana approach to therapeutics distinguishes it as a unique discipline that not only promotes rejuvenation in healthy individuals but also treats diseases in those who are already ill. Rasayana encompasses a comprehensive range of practices, including the specialized use of herbs, herbo-mineral formulations, dietary choices, and lifestyle adjustments, all of which are combined with self-discipline and social etiquette. The ultimate goal is to optimize the condition of the body's tissues and systems, minimizing the impact of causative factors. In essence, Rasayana can be seen as a means of achieving homeostasis, thereby slowing down the aging process and preventing diseases. In a state of good health, Rasayana is akin to a dynamic nutrition regimen that rejuvenates both the body and mind. Ayurveda regards aging as a natural degenerative process and strives to promote healthy aging while ensuring the most effective bio-transformation. Rasayana goes beyond being merely a medicinal therapy; it extends to encompass a specialized procedure involving rejuvenative recipes, dietary guidelines, and health-enhancing behaviors. Many Rasayana practices can be incorporated into one's daily routine to maintain overall mental and physical well-being. Research suggests that Rasayana approaches support healthy aging, combat degenerative changes, and possess rejuvenating potential at the cellular and tissue levels. They enhance the quality of rasa (the nutritive fluid) and thereby contribute to the strengthening and promotion of healthy tissues in the body. The multifaceted nature of Rasayana underscores that Ayurveda's primary focus is on the profound analysis of health parameters, their assessment, and maintenance. Consequently, treatment in Ayurveda encompasses all activities related to diet, lifestyle, or medicines that aim to achieve Dhatu Samya (homeostasis) rather than simply addressing the disease itself.

CONCLUSION

Unhealthy food, an imbalanced lifestyle, heightened mental stress, and physical exertion can lead to the premature degeneration of body tissues. To address this issue, as it can be challenging for people to fully embrace all ancient principles, incorporating dietary adjustments and following specific guidelines, Rasayana therapy can be employed to promote health, happiness, and reduce stress. Rasayana, a specialized branch of Ayurveda, focuses on enhancing overall well-being and preventing diseases. Its judicious application can contribute to a decreased incidence of numerous health conditions, ultimately alleviating the burden on healthcare. The primary goal is to nourish, rejuvenate, and harmonize bodily functions, maximizing the body's potential. When used correctly, Rasayana therapy can facilitate a healthy and joyful long life. In essence, it aids in boosting ojas, which enhances shareerabala. With the rising prevalence of lifestyle and age-related disorders, Rasayanas play a pivotal role in prevention and promotion of individual health.

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