



ASSURING THE WELL BEING OF THE BODY "THE RASAYANA"

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ABSTRACT

The term Rasayana connotes a specific meaning Drugs, Diet, and Regimen which promote longevity. It is composed of two words 'Ras' + 'Ayan'. The term rasa has a different connotation, it may mean a sap or juice, best and the finest, body fluid which is responsible for the nourishment of the entire physique, thus the word means by which one gets the excellence of rasa.^[1] RASAYANA commonly known as REJUVENATION THERAPY is a part of eight clinical specialties of Ayurveda, apart from the utility of this therapy to healthy individuals, even patients who are already suffering from diseases can derive benefits. In this article *Suvarnprashan*, *Chyawanprashan* and *Achaar Rasayana* and concept of *ahaar*, significant knowledge of incompatible diet has been discussed. In Ayurveda, it is believed that the body is the support for the man's well-being. Since the man is established in the body^[2] therefore Health is the priority to lead a good life. The utility of this science consists in the maintenance of health in the healthy and the quieting of disorders in the ailing.^[3]

KEYWORDS: Ayurveda, Ailing, Longevity, rasayana, regimen, Rejuvenation therapy, quieting.

INTRODUCTION

Ayurveda science is one of the world's oldest holistic healing systems. It is based on the belief that health and wellness depend on a delicate relationship between mind, body, and spirit.

The effect of medicine under science is said to be the equilibrium of the body elements, and the procedure of maintaining the equilibrium of the body is the objective of this science.^[4] As the topic suggests that a man should especially devote himself to those endeavors which assure the well-being of the body^[5] which is achieved by increasing the longevity of our body through the *Rasayana* i.e., "THE REJUVENATING THERAPY". The *Rasayana* is a unique and special Ayurvedic rejuvenation therapy that helps you to keep your body young and agile, boosts your vitality, strengthens your immune system, and increases your mental & physical abilities.^[6]

According to Ayurveda immunity of a person is compared to *Ojas* which is the vital essence i.e. White and slightly red yellowish fluid lodged in the heart known as the vital essence of the body, owing to its loss, a man dies.^[7]

Honey is collected by bees from various fruits and flowers likewise the vital essence is collected by

the inherent vital qualities of man from the various physiological process and metabolism inside our body.^[7] A combination of classical ayurvedic treatments comes under this therapy.

AIMS AND OBJECTIVES

- To access knowledge about the term *Rasayana*.
- To maintain health by consuming *Rasayana*.
- To ensure the wellness of the body through daily diet regimes.

The main motive of the article is to know about the fact that medicine is not only for the diseased body but can be precisely used for maintaining good health, adding some basic ayurvedic *Rasayana* into your diet will ensure good immunization and greater health benefits.

RASAYANA

The word *Rasayana* refers to nutrition and its transportation in the body. The therapy enhances the quality of *rasa* and thus promotes longevity. The tissue of the body undergoes a continuous process of decay created by the actions of *Agni* (enzymes). If the process of *Rasayana* is allowed to continue, uninterrupted the aging will surely come in early.^[8]

CLASSIFICATION OF RASAYANA^[9]

Depending on the need and feasibility of a client, the Rasayana therapy can be categorized in the following manner.

Per Method of use

- *Vatatapika Rasayana*, or outdoor practice.
- *Kutipravesika Rasayana*, or intensive indoor regimen using a specially designed *Trigarbha Rasayana Kuti* or Therapy chamber.

Per Scope of application**Kamya Rasayana**

For the promotion of health of the healthy, further subcategorized as-

Shri Kamya -to promote luster and beauty.

Prana Kamya- to promote longevity.

MedhaKamya- to promote mental Competence.

Naimittika Rasayana -to impart biological strength to a person with a disease.

Adjunction Rasayana

which is a non-recipe rejuvenated regimen to be practiced alone or as an adjunct for all forms of Rasayana therapy, remedies, and recipes.

Achara Rasayana -healthy rejuvenated lifestyle and conduct.

Ajastrika Rasayana -daily dietary Rasayana approach, consuming *Satvik*, nourishing elements of diet, such as *Ghritha*, milk, fruits vegetables, etc.

Rasayana that are discussed in this article includes-

1. SUVARNPRASHAN
2. CHYAWANPRASH
3. ACHAAR RASAYAN

Under rejuvenation therapy, a person attains longevity, memory, intellect, freedom from disease, youth, luster, complexion, and excellence of sense organs.^[10]

Day to day different unknown viruses is coming and challenging our immunity. we all need to protect our body against various antigens, therefore, the concept of developing our innate immunity arises and for that, we have to increase infant's immunity.

Acharya Kashyap who is known as the father of *Kaumarbhritya* has described *Suvarnprashan* as a *Sanskara* under the concept of *Lehan*. *Suvarnprashan* is a *JatakarmSanskara* narrated by *Charak*, *Sushruta*, *Vagbhat*, *Kashyap*, *Bhavprakash*, and *Bhaishajya Ratnavali*.

SUVARNPRASHAN

In *Kaumarbhritya* for immunization, *SUVARNPRASHANA* is one of the important contributions to providing healthy and long life to a child. *Prashan* means to eat; to feed, *Lehan* means to lick or lap with the tongue for preventing aspect of infectious diseases, allopathic doctors are advising vaccinations in

the same manner in ancient times *Acharyas* have told about *Prashan* and *Lehan* for preventing the same.^[11] First *Sanskara* performed soon after birth is '*Jatakarma*'. In this *Sanskara*, the mixture of *Madhu*, *Ghritha*, *Suvarna*, and *MedhyaDravyas* are fed to the newborn.

Charak Samhita

Only *Madhu* & *GhrithaLehana* after cutting the cord and before *Stanyapana* is indicated, *Suvarna* is not described for *Lehan*.^[12]

Acharya Kashyapa coined the term *Suvarnprashan* for the administration of gold medicines that are advised to be used for *LehanKarma* and *PrashanKarma*. According to him gold rubbed excessively with a little amount of water on a washed rockby keeping the child's face towards the east then churned or stir in a round with honey and *Ghritha* and should be given to the child. This increases intellect, digestive and metabolic power, increases strength and gives long life also considered auspicious, virtuous, increases complexion, and eliminates *GrahaDosha*.

The Administration of *Suvarnprashan* for a 1-month child will provide extreme intelligence and protection from disease whereas administration on a 6-month child will be able to retain whatever he hears for a longer duration.^[13]

Ashtang Hridaya

- *Suvarna* with *vacha*, *kustha* along with *madhu* & *ghrita*.
- *Kaidarya*, *kanak*, *vacha* along with *madhu* and *ghrita*.
- *Kanchnaar*, *arkapushpi* along with *madhu* and *ghrita*.
- *Suvarna*, *matasyaksh*, *shankha* along with *madhu* and *ghrita*.^[13]

PROPERTIES OF SWARN BHASMA, MADHU, AND GHRITA**SWARN BHASMA^[14]**

RASA- *madhur*, *tikta*, *kashaya*

GUNA- *guru*, *pichilla*, *snigdha*

VIRYA- *Sheeta*

VIPAK- *Madhur*

KARMA- *tridoshar*, *rasayan*, *hridayaroghnanta*, *kshaya*, *unmad*, *sosha* etc.

DOSE- 1/8 to 1/4 Ratti. (15-30 mg) (Ra.Ta)

MADHU^[15]

RASA- *Madhura*, *Kashaya*

GUNA- *Vishada*, *Yogvahi*, *Sukshama*, *guru*.

VIRYA- *Sheet*

VIPAK- *Madhur*

KARMA- *Vatta* and *Pitta Shamak*

GHRITA^[15]

RAS A- *Madhu*

GUN- *Saumya*, *Mridu*

VIRYA-Sheet
VIPAK-Madhur
KARMA-Vatta and Pitta Shaman, Balvardhak

INDICATION

Suvarnaprashana can be given from birth to sixteen years, keeping in mind the rapid growth and development during this phase of life. Acharya Kashyap has not mentioned the dose for *Suvarnaprashana* as according to the age of the baby, the dose will differ. It can be increased monthly as the baby grows. The common dose prescribed by Acharya Kashyap for a newborn child is equal to *VidanghaPhala*, which should increase with the growth of the baby till the quantity is equal to *Amlakifruit*.^[16] Clinically, a minimum therapy of 6 months, 1 year to 2 years is recommended to get considerable results.

Suvarnaprashana has been advised to be given on empty stomach to assure maximum absorption without the interference of food. At least a gap of 2 hours should be given after eating food for administration.

CHYAWANPRASH

The *Chyawanprash* comprises of two words, “*Chyawan*” and “*Prasha*”. The word *Chyawan* is the name of a sage, and also symbolizes ‘degenerative change’. *Prasha* denotes a drug or foodstuff that is suitable for consumption. Indeed, it is a comprehensive ‘metabolic’ tonic. This is one of the excellent rejuvenators, it is exceedingly useful in curing bronchitis and asthma. It is a bodybuilder for a person suffering from consumption, especially old people and children. It alleviates the doshas of a person suffering from loss of voice, disease of the chest, heart, gout, morbid thirst, and defect of urine and semen.^[17]

DOSE

It should be used in such a dose as would not interfere with the normal meals.^[17]

ORIGIN

The twin Ashwini Kumar brothers (the royal physicians to the Gods during the Vedic era) invented this polyherbal preparation to make the sage *Chyawan Rishi* younger and improve his vitality and strength.^[17]

COMPOSITION

The contents of *chyawanprash* mentioned in *Charaksamhita* under “*abhayaamalakiyam part of rasayanadhyay*”. *Chyawanprash* consists of *Amla/Amalaki (Phyllanthus Emblica/Indian gooseberry)* pulp as a base, and this is considered to be the most effective *Rasayana* for sustaining homeostasis. *Chyawanprash* which contains *Amla* has a mixed taste combining sweet, sour, bitter, pungent, and astringent qualities. Regular intake maintains physiological functions and rejuvenates the whole body system.

Five Drugs of *Ashtvarga* are included that are *Riddhi, Jeevak, Rishbhak, Meda*, and *Kakoli* these are threatened medicinal herbs from the Northwest Himalayas, which are not commercially available in the modern era and the ‘*dashmoola*’ class plants whose roots are in use - *Bilva-Aegle marmelos*, *Agnimanth- Premnamucronata*, *Shyonak- Oroxylum indicum*, *Gambhari- Gmelina arborea*, *Patla- Stereospermumsuaveolens*, *Gokshura-Tribulus terrestris*, *Brihati- Solanum indicum*, *Kanthkari-Solanum xanthocarpum*, *Shalparni-Desmodiumgangeticum*, *Prishnaparni- Urariapicta*, *Masaparni- Teramnus labialis*, *Mudgaparni- Phaseolus trilobus*, *Pippali- Piper longum*, *Bala- Sida cordifolia*, *Shringi- Pistacia integerrima*, *Amlaki- Emblica officinalis*, *Draksha- Vitis vinifera*, *Jeevanti- Leptadenia reticulata*, *Pushkar- Inula racemosa*, *Agaru- Aquilaria agallocha*, *Abhaya- Terminalia chebula*, *Shati-Hedychium spicatum*, *Musta-Cyperus rotundus*, *Punarnava- Boerhaviadiffusa*, *Ela- Elettaria cardamomum*, *Chandan- Santalum album*, *Utpal-Nymphoea stellata*, *Vidang-Embeliaribes*, *Vidari-Pueraria tuberosa*, *Roots of vrisa- Adhatodavasica*, *Kaknasika- Martynia annua*.^[17]

MANUFACTURING

According to Acharya Charak 40 grams of each of the above drugs are added in coarsely powdered form with five hundred fruits of *Amalaki* and all together should be boiled in 12.288kg of water, when it is fully boiled that is the juice of medicines have come to the water, the decoction and the fruits of *Amalaki* should be taken out the fruits of *Amalaki*, after the removal of its seeds, be fried in 576 g of ghee and oil and this should be added in the decoction, the paste along with 2.4kg of pure sugar should be boiled with the decoction earlier obtained until it attains the consistency of linctus then allow it to cool and then 288g of honey, 192 g of *Tugakshiri*, 96g of *Pippali* and 48g of each *Tvak, Ela, Patra*, and *Kesar* should be added.^[17]

INDICATION

It can be consumed in all age groups and every season. *Chyawanprash* should be taken in quantity such that it does not interfere with hunger and appetite. The general dose of administration is 12 to 29 g and is taken with warm milk empty stomach.^[17]

BENEFITS

As per Ayurveda, our physical body comprises three doshas that are *Vatta, Pitta*, and *Kapha*, the neurological function, digestive power, and lymphatic system of the body are controlled by them respectively. Each one of them is present in certain quantities and is believed that the rise i.e. *vriddhi* and loss i.e. *Kshaya* state will produce deformity to the health. Acharya Vagbhata in *Sutrasthan* of *AshtangHridya* under *Ayushkamiya Adhyaya* has mentioned that the *VikrutaAvastha* i.e., the imbalance of doshas will lead to a diseased body, and *Avikruta Avastha* i.e., the balanced state of doshas will lead to a

healthy body.^[18] Therefore Chyawanprash helps to balance the three doshas.

Improves digestion and metabolism – Acharya Charak has mentioned Chyawanprash under Rajyakshama; tuberculosis treatment, Protecting and strengthening the respiratory system, and antioxidant and immune booster.^[17]

IMPORTANCE OF RASAYANA

It is believed that as the Ambrosia is to the gods, and as the nectar is for serpents so in ancient times, this rejuvenation therapy became useful to the great sages. It kept them free from old age, weakness, diseases, and death and they lived for thousands of years. By the intake of these rejuvenating preparations, it is also believed that a person enjoys auspicious life after death.^[19]

Lord PunarvasuAtreya said that the Rasayana brings unimaginable and wonderful effects. It promotes life, maintains positive health, preserves youth, and cures morbid sleep, drowsiness, and physical as well as mental fatigue. Besides dealing with the virus during the pandemic the second most challenging thing was the mental health, a person dealing with the financial crisis and the pain of losing their loved ones pushed them towards mental illnesses such as anxiety and depression. Therefore the Rasayana specifically the MedhyaRasayan brings mental stability as well as relief and excellence.

ACHAAR RASAYANA

Acharya Charak has mentioned the same in the fourth part of Rasayana Adhyay. The Achaar Rasayan mainly focuses on psychological aspects, that help in maintaining the equilibrium of manas doshas by increasing the SatvaGuna, according to the Acharya eligibility of a person for rejuvenation therapy is discussed here – He believes that the person who is truthful and free from anger, devoid of alcohol and sex indulgence, violence and exhaustion, who practices Japa and offers prayers to god, cows, brahmans, teacher and old people, proper sleep-wake cycle and habitual intake of milk and ghee, good conducts and spirituality will offer the desirable effects.^[20]

CONTRAINDICATIONS

Acharya Sushruta has said that Rasayanas are contraindicated to the following seven types of people they are; those who are not self-controlled *Anatmavan*, lazy *Aalsi*, financially weak *Daridra*, the indigent or unwise *Pramadi*, addicted *Vyasani*, sinful *Papkrut*, those who do not trust on medicines *Bhaisajapmani*.^[21]

Under the Achaar Rasayana healthy rejuvenating lifestyles and conducts are to be discussed now here we will discuss the diet under which Acharya Charak in Vimansthan of Samhita hastold about “*ahaarvidhividhan*” that are some dietetic rules and procedures for those who are healthy as well as the patients. One should eat food that is hot, unctuous, and

non-antagonistic in potency and due measure, after the full digestion of the previous meal, neither too fast nor too leisurely, without talking or laughing, with full concentration and having proper regard for oneself.^[22]

BENEFITS

- Eating hot food will excite the gastric fire which is soon digested and stimulates the peristaltic movement and break up the mucus in gastric secretion, Therefore one should eat hot food. The unctuous food being eaten strengthens the sense organs, increases the vigor and brightness, complexion too. The balanced food does not disturb the equilibrium of the TridoshasVatta, Pitta, and Kapha and is easily pushed down to the rectum without affecting the gastric fire and is easily assimilated.
- Food should be eaten on empty stomach after digestion of the previous meal, when the previous meal is lying undigested in the stomach getting mixed with the semi-digested chime immediately provokes all the humor, so as soon as the food gets digested naturally the hunger is born, the channels are clear, peristaltic movement is normal and urges for evacuation of the flatus, urine, and feces are well attended.
- Food containing antagonistic property disorder of incompatible dietary arises, incompatible food is itself a vast topic and is discussed in later parts of the article.
- Eating in a congenial place provided with all the necessities and circumstances will enhance the state of mind.
- By eating hurriedly the food is liable to go the wrong way or injure the health therefore one should not eat hurriedly.
- One eating too leisurely is not satisfied even if he eats much, the food gets cold and is digested irregularly.
- One who talks and laughs and is preoccupied while eating is liable to suffer the same disorders like the one who eats too hastily and therefore one should eat with due attention to oneself.^[23]

AHAAR

THE PHYSIOLOGY OF DIETARY HABITS

When a man indulges in drinks and food which are ingested in various ways that are swallowing, chewing, eating, or licking and which are promiscuous as regard with their nature, mode of preparation, combination, season, rules of eating and homologation then as a consequence of this his *vatta*, *pitta*, and *kapha* suffer derangement. Being deranged, they spread throughout the body and take up their positions obstructing the orifices of the body channels. Under such conditions, whatever morsel of food a man takes mostly turned into urine and feces, and no other body element is formed in any measure. Accordingly, men who are extremely thin and weak are to be carefully maintained.^[23]

In this manner, the body is the result of the nourishment ingested in the four food manner that is eaten, drunk, liked up, and masticated similarly the disease that afflicts this body are equally the result of food that is eaten, drunk, liked up and masticated. It is a distinction between the use of a wholesome diet and that of an unwholesome diet that is responsible for the distinction between health and disease in the body.

THE INCOMPATIBLE FOOD

VirudhAhara

Acharya Charak has classified foods that are incompatible with the body according to their cause and origin. Foods and their combinations that interrupt the metabolism of tissues, inhibit the process of tissue formation, and have properties that are opposite those of tissues are called *VirudhAhara*. The consumption of incompatible foods is a major cause of many illnesses. Modern food culture involves many combinations of such foods.

Incompatibility is of several kinds some articles are mutually incompatible on account of their qualities, some articles become so when combined, some by the mode of preparation, some by the conditioning factors of place, time, dose, etc, and some by very nature. Now concerning those articles of diet that are most commonly used we shall make some observations; restricting ourselves to a particular incompatibility in each case. Some basic incompatible foods are given below-

- Fish should not be eaten in conjunction with milk. while both alike are sweet, sweet in post-digestive effects, and hyper liquefaction, they are incompatible in the matter of potency which tends to vitiate the blood and causes the obstruction of the channels, particularly *Chilichima Fish* in addition it produces intestinal toxemia.
- The flesh of domesticated land or aquatic creatures should not be eaten in conjunction with honey, *til*, *gur*, milk, black gram, radish, lotus stocks, or sprouted grains. such a mixed diet develops deafness, blindness, tremors, idiocy, indistinctness of speech, nasal articulation, and death. The leaves of *Gelmeniris*, *kurroa*, or the flesh of pigeon, fried in rapeseed oil must not be eaten together with honey and milk. Such a mixed diet causes increased liquidity of the blood, dilatation of the vessels, epilepsy, or death itself.
- One must not drink milk having eaten garden radish, garlic, moringa, large basil, holy basil, surface, for fear of developing dermatosis.
- Jatuk- shak and ripe Lakoocha must not be eaten with honey or milk. Such practices bring about death or loss of strength, complexion, radiance, and virility of some other major disease or impotency.
- Ripe Lakoocha should not be used with black-gram soup or with Gur and ghee as such combination is incompatible.
- Similarly mango, Indian hog plum, pomelo, Lakoocha, Bengal currant, lemon, wood apple,

tamarind, walnut, jackfruit, coconut, pomegranate, emblic myrobalan, and such other sour substances are incompatible with milk. Also, the Italian millet, wild common millet, moth gram, horse gram, and black gram are equally incompatible with milk.

- The potherb, safflower, sugar wine, Maireya, and honey, if taken together provoke vatta inordinately.
- The flesh of the parakeet bird, if fried in rapeseed oil, becomes incompatible and provokes pitta inordinately.
- Milk pudding is incompatible with a beverage of Mantha and provokes Kapha inordinately.
- Indian spinach prepared with til paste causes diarrhea.
- Crane's fish is incompatible with Varuniwine, if it is cooked in lard and eaten causes sudden death.
- Peacock's flesh roasted on a spit made of castor plant wood, or cooked over a fire of castor twigs or prepared in castor oil if eaten will cause immediate death.
- The flesh of the parakeet bird, if eaten having roasted it on a spit made of the turmeric plant wood or having cooked it over a fire of turmeric wood twigs will cause immediate death.
- If the flesh of the parakeet bird, which is strewn with ashes and dust mixed with honey, is eaten, causes immediate death.
- Long pepper prepared in fish oil, causes immediate death and so does black nightshade in conjunction with honey.
- The taking of honey which is heated or of any honey by one who is afflicted with heat results in death.
- Honey and ghee in equal quantity, honey, and rainwater in equal quantity, honey and the seeds of the east Indian lotus, honey followed by a drink of hot water, the marking nut, and the hot water, stale black-night shade and the flesh of bearded vulture roasted on a spit – all these are instance of dietetic incompatibility.
- The use of cold, dry and similar things in winter and the use of pungent, hot, and similar things in summer, are examples of theseason. The use of dry and acute drugs in an arid country and the use of unctuous and cold things in a wet country are examples concerningtheclimate.
- The taking of sweet and cold things by a person to whom only pungent and hot substances are homologous is an example of homologous
- The use of articles of diet, drugs, and procedures which are similar in quality to that of the susceptible bodyhumors constitutes humoral incompatibility. In the case of peacock's flesh roasted on a spit made of castor plant sticks where food is converted into poison during preparation.
- The use of a substance of cold potency in combination with a substance of hot potency is to be known as incompatibility of potency.
- Incompatibility of bowel tendency includes where a hard-bowel person is administered a drug, small in

dose, weak in potency, and poor in laxative quality. Or where a soft-bowel person is given a drug heavy, cathartic, and in a large dose.

- When a vata provoking meal is given to one who is exhausted on account of fatigue, sexual act, or physical strain. Similarly, if kapha provoking meal is given to one subject the lethargy of sleep or indolence is incompatible with the state of the patient.
- When a person takes his meal without relieving himself of feces and urine or eats without the feeling of hunger or does not eat despite severe hunger, comes under incompatibility of rules of eating.
- When a person takes hot substances after a meal of the flesh of an animal or eats cooling things after taking ghee and similar articles.
- The culinary incompatibility where food is prepared with bad and rotten fuel or is undercooked or overcooked or burnt.
- Where sour things are taken with milk comes under incompatibility of palatability where an article of food in unpleasant of taste.
- Incompatibility about richness of quality where the juice is taken of unripe, overripe, or a putrified substances.
- Thus food taken in any of the above-mentioned ways constitutes dietetic incompatibility.^[24]

RESULTS FROM INCOMPATIBLE DIET

Impotency, blindness, acute spreading affections, eruptions, insanity, fistula, fainting, intoxication, tympanitis, anemia, chime, toxemia, leprosy, dermatitis, assimilation disorders, edema, acid dyspepsia, fever, rhinitis, fetal disease, and death.

The following are the countermeasures for these and other diseases are- vomiting, purgation, administration of sedatives as the prophylactic measures due to dietary incompatibility. The incompatibility becomes neutralized if it is homologous to the person concerned, if it is slight, if the person concerned is of strong digestive power, if he is young, or if he has an abundance of the unctuous element in his body, and also strong by exercising.^[24]

GRAMYA AHAAR- SUBSTANDARD DIET

Acharya Charaka under the Rasayana chapter of Chikitsa Sthan in Charak Samhita mentioned that all the defects in the body are caused by the following-

- Intake of substandard diet and ingredients of food which are sour, saline, pungent, and alkaline.
- Intake of dry vegetables, meat, sesame seeds, and paste of sesame seeds.
- Intake of germinated cereals and pulse, ingredients which are mutually contradictory, unwholesome and ununctuous, saline, and *Abhishyandi* (those which obstruct the channels of circulation).
- Intake of softened, heavy, putrid, and stale food. physical defects are also manifested in the following type of person-

- Those who mostly indulge in irregular intake of food.
- Those who are addicts today sleep, sexual enjoyment with women, and alcohol.
- Those who expose their physique to the strain of irregular and excessive exercise.
- Those who are subjected to an excess of fear, hunger, grief, greed, infatuation, and overwork.

Following the above measures, the muscle becomes flabby, joints become vitiated and the fat which is accumulated in excess gets liquefied. In such persons the marrow does not remain intact inside the bone, there is impairment in the ejaculation of semen and the ojas (the vital fluid) undergoes diminution. Under these circumstances, a person feels exhausted and becomes a victim of an excess of sleep, drowsiness, and laziness. He loses initiative, gets dyspnoea, and becomes incapable of physical and mental work. Given all these miseries one should give up all types of unwholesome diets and regimens and should undergo rejuvenation therapy.^[25]

DISCUSSION

The role of Rasayana to maintain the physiology of the body has been discussed, as it is said previously that the motive is to maintain the constituents of a body in its natural state, not only for a diseased person but also for maintaining the health of the healthy person and building the body's strength in terms of immunity.

The ayurvedic approach to preventing diseases involves therapeutic measures to delay aging and rejuvenate the whole body at cellular and tissue levels, the ultimate aim of Rasayana is to balance the doshas, improvement of agni and dhatu functions that will naturally provide strength, immunity (ojas), vitality, longevity, memory, intelligence, and excellence of rasa.

IMPORTANCE OF BUILDING IMMUNITY

Conservation of health and curing disease is the principle of Ayurveda. If people belonging to the same socio-economic background are exposed to the same type of environment then some of them will suffer from respiratory disorders, some with gastrointestinal or some will not be affected at all and will be able to maintain their health status. Ayurveda emphasizes the people having good immunity as well as the ones having bad immunity. Some factors that influence the promotion of immunity are the place of birth, time of birth, favorable weather, excellence of genetic qualities, excellence of properties of food being consumed, excellence of physique, good ability to tolerate various factors, excellence of mental status, favorable factors related to nature, youthfulness, exercise and cheerful attitude. Following are the factors that maintain immunity as well as body strength that are *uttamdhatusarata*, normal functioning of *agni*, balanced state of *dosha*, *dhatu*, *mala* and *ojas*. These factors are maintained by proper diet, regimen, and good habits.^[26]

PHYSIOLOGY OF THE HUMAN BODY

In ayurvedic science, five elements are considered generators of the body that are termed *panchmahabhoota* including *gaakash*, *vayu*, *agni*, *jala* and *prithavi*. Action of these five elements can be practically understood through the media of dosha, dhatu, and mala. Doshas include three important body elements that are vatta, pitta, and kapha which can be called three bio-energies or functional and structural units of the body. Homeostasis of the body is maintained by doshas that regulate all the metabolic process, vatta regulates the catabolic activity (tissue wear and tear), pitta governs the process of nutrients assimilation into tissues and kapha stimulates the synthesis of newer tissue. Dhatus are the seven tissues responsible for the stability and growth of the body. These include – RASA, RAKTA, MAMSA, MEDA, ASTHI, MAJJA, SHUKRA correlated with plasma, blood, muscle tissue, adipose tissue, bone, nerve tissue, bone marrow, and reproductive tissue respectively. MALA is the waste products generated by the body categorized into gross and subtle. Gross waste products are *mutra* (urine), *purisha* (feces), *sweda* (sweat) while the subtle waste products are called *kleda*.

The roots of the tree are very important for the maintenance, stability, and growth of a tree, similarly *dosha*, *dhatu*, and *mala* are essential for maintaining the human body. These elements are compared with GOD – development through genesis, maintenance through operation, and degeneration that is destruction at cellular levels. If the roots decay the tree cannot grow likewise if doshas, dhatu, and mala get vitiated, body mechanisms get disturbed and diseased.^[27]

How does metabolism help to build immunity?

In Ayurveda immunity is correlated with *ojas*. Ojas is the sara (essence) of all dhatu. It is the vigor and is an independent principle of Ayurveda that supports life and protects life against various diseases on which the strength of the body depends. It is of two types *par ojas* and *apar ojas*. The volume of *par ojas* is eight drops and its site is in the heart, the site of *apar ojas* is the whole body, and its volume is *ardhaanjali* (half anjali). At the time of conception, ojas is the essence of *shukra* and *artava* which is called *garbha rasa*. This *garbha rasa* is a nourishing fluid that nourishes a growing embryo, according to the ayurvedic concept of embryology fetal heart is formed in four-month of gestation. After the heart is being formed in the fetus, ojas that is nourishing the *garbha* enter the heart and thus the cardiac activity of the fetus begins. The ojas that enter the heart is of *par* type and destruction of *par ojas* results in death. Different opinions regarding ojas are – according to *sarandhar*, ojas is an up-dhatu of *shukra dhatu* and *Acharya Vagbhatt* believes that ojas is the mala of *shukra dhatu*.^[28]

The formation of ojas is depend upon the qualities of dhatu and dhatu formation depends on the quality of food digestion that ultimately depends on agni.

ROLE OF AGNI ON DIGESTION AND METABOLISM

‘Agni’ itself is present in the body in the form of Pitta. When it is normal, it performs the functions like maintenance of normal digestion, normal vision, normal body temperature, normal complexion, valor, happiness, and nutrition. When it is abnormal, all these functions also will be abnormal.

Agni is classified based on their presence inside the body which includes *jathragni* also called *pachakagni*, seven *dhatvagni*, and five *bhautikagni*. The human body continuously undergoes a wear and tear process, formation of new dhatu and destruction of the old one is a continuous process, during childhood the rate of tissue formation (anabolism) is rapid while in old age rate of tissue deterioration (catabolism) is more. Tissues are replenished by food, air, and water. Ingested food undergoes transformation and this process of food transformation is known as *aspachan*. Dhatu agni, *ranjakpitta* (type of pitta dosha), and *vyanvayu* (type of vatta dosha) are responsible for the formation of each dhatu, *dhatvagni* is required that is the agni located on the respective dhatus. Hypoactivity as well as hyperactivity results in excess or depletion of tissue respectively.^[29] The food we intake is used in the form of *ahaaras* which consists of nutrients of seven dhatus. Various theories regarding dhatu formation are described -

KSIRA-DADHI NYAYA (THE LAW OF TRANSFORMATION)

According to this concept, the preceding dhatus that is a fraction of nutrients gets transformed into succeeding dhatus, this is on the analogy of the transformation of milk into curd, curd into butter, butter into ghee, and so on, thus *rasa* being cooked by the respective agnis (specific enzymes) becomes *raktha*, similarly, *raktha* becomes *mamsa* and so on.

KEDARI-KULYA NYAYA (THE LAW OF TRANSMISSION)

According to this concept, the process of nourishment of tissue can be linked to irrigation of different fields by water from a canal. The water first irrigates the nearby fields, and only thereafter, the distant ones are irrigated. Similarly the *rasa dhatu* nourishes *raktha dhatu* first in homologous nutrient fractions.

KHALE KAPOTA NYAYA (THE LAW OF SELECTIVITY)

According to this concept, the nourishment of dhatus takes place by selection. The nourishing fluid travels to different tissue elements through different channels. In the beginning, the nearby dhatu draws its nutrient fractions from the nourishing fluid and the distant one gets nourished at later stages thus the nourishment takes place through different channels this is on the analogy of pigeons carrying grains from a thrashing field and flying out in different directions.

According to some scholars, the time taken for transformation is effected in six days and night, the process of nourishment is a continuous one, like a moving wheel. Thus the function of bhautikagni-enzymes is responsible for the transformation of heterogeneous elements into homologous ones, dhatvagni-enzyme responsible for nourishment and synthesis of tissue elements and jatharagni- chief among all the categories of agni as both the dhatvagni, and bhautikagni are depended on it. Aggravation or diminution of jatharagni results in the same for bhautikagni as well as for dhatvagni. Therefore with an appropriate type of fuel in the form of varieties of food and drinks that are wholesome.^[30]

Thus Rasayan therapy is acting as an immunomodulator by regulating the body's immunity in a good way. Allrasayandravyas are nutrient promoters that work on the regeneration of body tissues.

CONCLUSION

Holistic considerations and personalized dietary planning constitute the basic features of the Ayurvedic concept of nutrition, which will provide optimal health and disease prevention. The Rasayana procedures and recipes are of great value in the promotion, prevention, and therapeutic aspect of health care. A potent poison becomes the best drug on proper administration. On the contrary, even the best drug becomes a potent poison if used badly. Likewise the food alike the rejuvenation therapy itself helps to maintain a healthy state of the body. Health is the state of complete harmony of the body, mind, and spirit when one is free from physical disabilities and mental distractions, the gates of the soul open. We can thus, understand that Rasayana is not a drug therapy but is a specialized procedure practice in the form of rejuvenated recipes, dietary regimens, and special promoting conduct and behavior.

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