

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:-

1. Origin of life.
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 “*Ayushkamyam*” 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*”⁶. 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 organs⁷. 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 Sushrutamention* “*Swabhavabala pravatta vyadhi*” classified into two ways⁸:-

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 life-style, 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 countries⁹. 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 vayadhi*” 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 *dushtirasa* which blocks the *srotasa* known as *srotoawrodha*. 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 to behave as nourishment to *dhatu*s and regulates the *ama* by its *deepan* and *pachan* 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 *dhatu*s 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*.¹⁰ 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 *ahardravayas*, a headly suitably deals with by *jatharagni* and *bhootagni pakas*, carry towards to *dhatavagnipaka*. This *paka* has two aspects first is *kiita paka* and another one is *prasadapakha*¹¹ The final products arising out of *prasada paka* are then transformed to the *saris dhatu*s through their respective *srotamsi*. But due to *hetu sevana* in old age which vitiated the *vatadosha*, decreased the *kapha 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 *dhatu*s also suffer *dushti* This condition leads to the impairment of the functions of *srotamsi* also, resulting in consequence in *srotorodha* or obstruction of the *srotas*. At this stage of *dhatavagni dushtikittapaka* and *dushtiprasadha* is formed this mechanism alter the structural and physiological function of *dhatu*s. *Rasayan* on *srotas* work as a *srotasashodhana* which carry the proper flow of blood, supply nutrition and remove out the waste product from the respective *dhatu*s In this way they provides proper channel for micro circulation and tissue perfusion and its helps the respective *dhatu*s to do its actual function.

In *jara awastha* *rasa* play a prime role to provide direct nourishment at the level of *dhatu*s. *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 *dhatu*s for nutrition point of view with enhancing the activity of sense organ including *mana* and provide immunity against disease¹² *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 out the obstruction of *srotasa* for the proper supply of nutrition to the *dhatu*s¹³. *Tikta rasa* have digestive and carmitive property with scarping nature to clear toxins from the respective *dhatu*s¹⁴. In this way, *rasa* helps in proper function of gastro –intestinal tract.

Management of *jara*:-

- **Dosing**- In *jaraawastha* the *agni* in *vishawastha* and specially *samana* and *vayanvayudushti* is caused. For this *rasayan* should be given between the meals and after the meals in morning time¹⁵. 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 “*Swathikahara*” its means which is good for body, mind and soul. *Medha rasayana*¹⁶ 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 follows¹⁷:-
 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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