

**Concept of Rasayana Chikitsa w. s. r. to Charaka Samhita****Puradakar Ganesh Shantaram****Associate Professor, Department of Samhita and Siddhanta,  
APM's Ayurveda Mahavidyalaya, Sion, Mumbai.**\* Corresponding author: Email id: [puradkarganesh@gmail.com](mailto:puradkarganesh@gmail.com) Mob No.-9819143240**ABSTRACT**

In *Ayurveda*, *Charakacharya* has explained the *Rasayana Chikitsa* which can be called as Rejuvenating Therapy in modern science. It promotes rejuvenation of body tissues in cured or healthy body. The aim of *Ayurveda* is to establish good health by *Rasayana* Therapy by improving quality and quantity of life. *Doshas*, *Dhatu*s and *Malas* in balanced state gives the best end product called *Ojas* which strengthen the body by boosting Immune System.

*Rasayana* Therapy improves the overall health of the person. It is beneficial to increase the concentration and memory power. It gives longevity, youth, excellent Aura, lustre, good skin complexion, good voice, physical strength, strong sense organs, good oration skills, respect and brilliance. Body can get maximum utilization of end product of digestion which can be healthy food or *Rasayana* medicines, it can help the body to get physiological equilibrium and the main goal of *Ayurveda* can be achieved that is well maintained healthy body.

**KEYWORDS**

*Charakacharya*, *Rasayana Chikitsa*, Rejuvenation Therapy, *Ojas*, Physiological equilibrium, healthy body.

**INTRODUCTION**

There are two main objectives as per *Ayurveda* while treating any human body. First to maintain health of healthy person and second to cure diseases of ill person. *Rasayana Chikitsa* aims to restore body's vitality to its fullest. *Rasayana Chikitsa* helps in retaining the youthfulness of body and mind. In Sanskrit, word *Ayu* means longevity and *Veda* means related to knowledge or science. *Rasayana* describes herbal, herbo-mineral preparations that promotes a youthful state of physical and mental health which expand happiness.

Our life has become very hectic due to physical and mental exertions. The diet has also become faulty as many people are using fast food items. Due to unhealthy lifestyle, which includes irregular meal timings, lack of exercise, addictions, too much sleep and drugs, our body leads to low *Dhatubala*, Low

*Ojas*, vitiation of all three *Doshas*; resulting in- premature ageing, fatigue, debility, depression, stress and low Immunity. *Rasayana* has a more preventive aspect than a curative one. Hence it is done after the treatment of disease to prevent recurrence of that disease or to nourish the tissues that has been damaged by disease. It can also be done in absence of disease to prevent the occurrence of disease.

This article will help in revealing the concepts of *Rasayana Chikitsa* and importance healthy body described by *Charakacharya*. Apart from promoting good health, it is beneficial to increase concentration power and memory power with Rejuvenation Therapy. It brings calmness and de-stresses the mind, relieving it from anxiety, depression and stress related problems.

## AIM AND OBJECTIVES

- 1) To understand the concept of *Rasayana Chikitsa* w. s. r. to *Charaka Samhita*.
- 2) To know the importance of *Dhatus* in a balanced state.
- 3) To improve quality and quantity of life by clearing all the concepts of *Ayurveda*.

## MATERIAL AND METHODS

- 1) Textual materials have been used for this study, from which various references have been collected from *Charaka Samhita*.
- 2) Related websites and modern texts have also been searched

## REVIEW OF LITERATURE

*Rasayana Chikitsa* is the branch of *Ayurveda* science, which deals with various aspects of preventive health care. This branch of *Ashtang Ayurveda* aims at achieving a long and healthy life. It includes longevity, improved memory, health, youthfulness, glow, complexion, generosity, strength of the body and senses. *Rasayana* improves the metabolic activities and results in the best possible bio-transformation. *Rasayana Tantra* is rejuvenating therapy, which promotes rejuvenation in cured or healthy person. The aim of *Ayurveda* is to establish good health rather than just curing diseases.

What is *Rasayana*?

The word *Rasayana* itself made up of two important meaningful words, that are '*Rasa*' and '*Ayan*'. The word *Rasa* cannot be only considered as *Rasa Dhatu*, it should be *Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Shukra and Ojas*. All *Dhatus* should be considered in word *Rasa*. *Ayan* word indicates *Apyayan* i.e. *Vardhana* which means improvement and growth of seven *Dhatus* and *Ojas*. Due to improvement and growth of *Dhatus* and *Ojas*, anti-ageing effect i.e. rejuvenation of body tissues, youth can be maintained in healthy body. Good memory, intelligence, physical and mental strength, Immunity can be obtained by *Rasayana Chikitsa*. This therapy helps in maintaining balanced state of *Dhatu* which further helps in producing healthy *Dhatu* which are body tissues who can have good immunity power. *Ojas* can be compared to Immunity power of body.

## Functions of *Dhatus* and *Ojas* in balanced state-

### *Rasa Dhatu-*

*Rasa Dhatu* in balanced state i.e. *Rasa Saara*/ *Tvak Saara* body can have following characteristics,

The skin is unctuous (*Snigdha*), smooth (*Shlakshna*), soft (*Mridu*), charming (*Prasanna*), delicate (*Sukumara*), lustrous (*Saprabha*) and the hair on the skin are unctuous (*Snigdha*), smooth (*Shlakshna*), soft (*Mridu*), pleasant (*Prasanna*), delicate (*Sukumara*), minute (*Sukshma*), sparse (*Alpa*), deep rooted (*Gambheera*).

Person with *Uttam Tvak/Rasa Sara* is endowed with happiness (*Sukha*), good fortune (*Soubhagya*), sovereignty (*Aishwarya*), enjoyment (*Upabhoga*), intelligence (*Buddhi*), knowledge (*Vidya*), health (*Aarogya*), pleasure (*Praharsha*) and longevity of life (*Aayushyatwa*). One, whose skin (*Tvak*) and hairs (*Roma*) are good looking (*Suprasanna*) and soft (*Mrudu*), is to be understood as *Tvak Sara* person.

### *Rakta Dhatu-*

*Rakta Dhatu* in balanced state i.e. *Rakta Saara* body can have following characteristics,

Ears (*Karna*), eyes (*Netra*), face (*Mukha*), tongue (*Jihva*), nose (*Nasa*), lips (*Oshtha*), palms (*Panitala*), soles of the foot (*Paadatala*), nails (*Nakha*), forehead (*Lalata*), penis (*Medhra*) are unctuous (*Snigdha*), red (*Raktavarna*), beautiful (*Shrimad*) and dazzling (*Bhrajishnu*). This *Rakta Saaratva* gives

happiness (*Sukha*), arrogance (*Uddhatam*), good grasping power (*Medha*), self-respect (*Manasvitvam*), delicacy (*Soukumaryam*), less strength (*Anatibalam*), inability to face difficulties (*Akleshahishnutvam*) and intolerance of heat (*Ushnasahishnutvam*). *Rakta Sara* person is known to possess unctuous (*Snigdha*) and coppery nails (*Tamra Nakha*), eyes (*Nayana*), palate (*Talu*), tongue (*Jivha*), lips (*Oshtha*), palms and soles (*Pani padatala*)

### *Mamsa Dhatu-*

*Mamsa Dhatu* in balanced state i.e. *Mamsa Saara* body can have following characteristics,

Temples (*Shankha*), forehead (*Lalaat*), atlanto-occipital joint (*Krukatika*), eyes (*Akshi*), zygomatic bone region (*Ganda*), jaw (*Hanu*), neck (*Griva*), shoulder (*Skandha*), abdomen (*Udara*), axilla (*Kaksha*), chest (*Vaksha*), joints of limbs are stable (*Sthira pani-pada sandhi*), heavy (*Guru*), good looking (*Shubha*) and well-covered with muscles (*Mamsopachita*).

This *Mamsa Saaratva* gives forgiveness (*Kshama*), patience (*Dhriti*), non-greediness (*Aloulya*), wealth (*Vita*), knowledge (*Vidya*), happiness (*Sukha*), kindness (*Aarjava*), strength (*Bala*), health (*Aarogya*) and long life (*Deerghayu*). *Mamsa Sara* person is known to possess few depressions (hollows) in the body, have well-covered (concealed) bones and joints and musculature.

### *Meda Dhatu-*

*Meda Dhatu* in balanced state i.e. *Meda Saara* body can have following characteristics,

Complexion (*Varna*), voice (*Swara*), eyes (*Netra*), hairs (*Kasha*), small hairs (*Loma*), nails (*Nakha*), teeth (*Danta*), lips (*Oshtha*), urine (*Mutra*), faces (*Purisha*) are excessively unctuous (*Snigdha*). This *Medasarata* gives wealth (*Vita*), sovereignty (*Aishvarya*), happiness (*Sukha*), enjoyment (*Upabhog*), charity (*Pradaan*), kindness (*Aarjava*), delicacy and they cannot tolerate severe treatment (*Sukumaropacharata*).

#### *Asthi Dhatu-*

Heels (*Parshni*), ankles (*Gulpha*), knees (*Janu*), forearm (*Aratni*), collarbones (*Jatru*), chin (*Chibuk*), digits (*Parva*), bones (*Asthi*), nails (*Nakha*), teeth (*Danta*) are robust or big (*Sthula*). This *Asthisarata* gives enthusiasm (*Mahotsaha*), activeness (*Kriyavanta*), endurance (*Kleshasaha*), well-built body (*Sara-sharir*), strong stable body (*Sthira-sharira*) and long life (*Aayushmanta*). *Ashtisara* person is known to possess a big head and shoulders (*Maha shira skandha*) and big teeth (*Brihat danta*), big jaws (*Brihat Hanu*), bones and nails (*Brihat asthi* and *Brihat nakha*).

#### *Majja Dhatu-*

Soft body (*Mrudvanga*), strong (*Balavanta*), unctuous complexion (*Snigdha varna*), melodious voice (*Snigdha svara*), prominent joints (*Sthulasandhi*), long joints (*Dirgha sandhi*), rounded joints

(*Vrutta sandhi*). This *Majjasarata* gives long life (*Dirghayusha*), strength (*Balavanta*), good learning (*Shrutabhaj*), richness (*Vittabhaja*), special knowledge of science (*Vidhnyanbhaj*), progeny (*Apatyabhaj*) and respect (*Sammanbhaj*). *Majjasara* person is known to be not lean and thin (*Akrusha*), but to be powerful (*Uttam Bala*) to possess mellow (*Snigdha*) and sonorous (*Gambhira*) voice (*Swara*) and is endowed with good fortune (*Soubhagyopapanna*) and has big eyes (*Mahanetra*).

#### *Shukra Dhatu-*

Gentleness (*Soumya*), gentle look (*Soumyaprekshina*), milky white sclera (*Kshirpurna netra*), good sexual capacity (*Praharshabahula*), unctuous (*Snigdha*), round (*Vritta*), firm (*Sara*), even (*Sama*) and compact (*Samhat*) teeth (*Danta*) and their teeth resemble like Arabian jasmine (*Shikhar danta*), have pleasant and unctuous complexion and voice (*Prasanna snigdha varna swara*), these people are lustrous (*Bhrajishnu*) and have prominence of gluteus region (*Mahasphik*). This *Shukrasarata* gives liking by women (*Stripriyatva*), they enjoy intercourse (*Stri upabhogitva*) and have strength (*Balawanta*), happiness (*Sukhabhaj*), sovereignty (*Aishwaryabhaj*), health (*Aarogyabhaj*), wealth (*Vittabhaj*), respect (*Sammanbhaj*) and good progeny (*Apatyabhaj*). *Shukrasara* person is known to possess unctuous (*Snigdha*), compact (*Samhat*) and white (*Shweta*) bones (*Asthi*), teeth (*Danta*) and nails (*Nakha*) and has excessive sexual desire and children (*Bahula kamapraja*).

### *Ojas-*

This is *Mahadhatu* and best end product of digestion of all *Dhatus*. Any disturbance in *Ojas* can lead to disorders ranging from physical and mental tiredness to chronic or acute, mild or severe types of diseases.

*Rasayana Chikitsa* helps in producing and maintaining this balanced state of *Dhatus* and *Ojas* which is called as *Dhatu Saarata* which helps in enhancing quality and quantity of life.

According to *Charakacharya* treatment that enhances quality of health in healthy person are *Vrushya* (Aphrodisiacs) and *Rasayana* (Anti-ageing treatment). Sometimes *Vrushya* and *Rasayana* medicines are used in treating diseases, similarly some medicines act as *Vrushya* and *Rasayana*.

### **Benefits of Anti-ageing treatment-**

A person undergoing Rejuvenation Therapy gains longevity, good memory, intelligence, good health, youth, long life, excellent aura, lustre, good skin complexion, good voice, physical strength, strong sense organs, good oration skills, respect and brilliance. The means by which one gets the maximum utilization of end product of digestion (*Rasa*) is known as *Rasayana* Therapy.

As per sages, *Rasayana* therapy is of two types,

1) *Kuti Praveshika Rasayana*-The *Kuti Praveshika Rasayana* therapy is done with utmost diligence on strict measures and diet, under expert guidance. The

major treatments will be carried out in a specially built hut, surrounded by walls that shut off wind and light. The duration can range from two months to four months. However, this treatment is only performed if you are free of any major illness. Generally, anyone in the age group 25 to 70 years can undergo this procedure.

2) *Vatatapika Rasayana*-The *Vatatapika Rasayana* type is less rigorous and places less restriction on diet in comparison to the *Kutipravesha* procedure. This is particularly prescribed for individuals who find it difficult to follow a strict diet, and for people who are weak with some illness. The medicines to be used for this procedure are generally decided by the physician based on the condition of patient's health. Duration of this procedure is 21 to 60 days.

*Charakacharya* has described use of *Abhaya* and *Aamalaki* and its six preparations for Rejuvenation Therapy in *Charaka Samhita Chikitsasthan Aadhyaya 1, Paada 1*. By administration of these preparations the life of the great Siddhas (those who have attained perfection) was prolonged.

*Sushruta commentator Dalhana* has classified *Rasayana Chikitsa* in three types,

1) *Kamya Rasayana*- *Kamya* it indicates the strong desire or wish for attaining fulfilment of natural desires such as longevity of life, to restore youthful vigour and appearance, to enjoy the pleasure of life, to promote intellect,

intelligence and thoughts, to improve complexion and beauty.

- 2) *Naimittika Rasayana*- *Naimittika* means serving something for a specific cause and duration such as to restore the health of a patient. This *Rasayana* is used to treat patient that are affected by a chronic disease or acute disease which is cured but to regain strength of the body this type is useful.
- 3) *Ajastrika Rasayana*- One can use this type of *Rasayana* on daily basis. This *Rasayana* helps in improving quantity and strength of the *Dhatu*s present in body. It includes exercise, healthy diet, involving ghee and milk in diet.

The main goals of *Ayurveda* are treating the disease and maintaining the health, this *Rasayana Chikitsa* deals with maintenance of health. Healthy state of mind and body can be achieved by this *Rasayana*/ Rejuvenation Therapy.

## DISCUSSION

One of the fundamental concepts of ayurvedic management of diseases and maintenance of health of body is to eliminate toxic materials (vitiating *Doshas*) from the body. *Charaka* describes that the maintenance of health entirely depends on *Bala*. That strength (*Bala*) can be physical or mental. *Charakacharya* has stated that benefits of *Rasayana Chikitsa* include longevity, good memory, intelligence, good health,

life free from disease, youth, long life, excellent aura, lustre, good skin and complexion, good voice, physical strength, strong sense organs, good oration skills, respect and brilliance.

One can get the maximum utilisation of end product of digestion (*Rasa*) by this *Rasayana* Treatment. This treatment helps in balancing the *Doshas*, *Dhatu*s and *Malas* of body which leads to healthy body. This treatment helps in repairing wear and tear of the body due to ageing or diseases. *Rasayanas* are nontoxic in normal doses and are amphoteric (can act as both acid and base), in that way they won't over-tonify the body. Tonics will build up or stimulate the body towards normal health but can be over-tonifying. *Rasayanas* will help to normalise physiology but do it through gentle eliminative functions that tend to focus on one or more organs, so are quite different. Amphoteric herbs seem to have a built in buffer that will help the body to achieve homeostatic balance, building or eliminating to achieve physiological equilibrium.

## CONCLUSION

*Rasayana Chikitsa* is having more preventive aspect than curative one. This treatment helps in preventing recurrence of disease or nourishes the body tissue that has damaged by disease. It can be only achieved in balanced state of *Dhatu*s. *Rasayana Chikitsa* helps in decreasing catabolic processes which postpones ageing, promote proper functioning of vital organs, eliminate

toxic products and boosts digestion power of the body.

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