



Rasayan Visheshank



# आरोग्यमंदिर

## पत्रिका

AROGYAMANDIR PATRIKA

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### Editorial

**D**etailed information of the diseases alongwith their treatment - Shaman or Shodhan - is discussed in great scientific details in Ayurved. But then just for this reason if Ayurved is to be understood or considered as a Science

merely useful for treatment then that would not be correct.

Ayurved does not only describe how the treatment of the disease needs to be thought of and carried out, but also explains in great details, the ways and means of preventing the occurrence of the disease.



The concept that has been described in Ayurved to achieve the basic motto of 'स्वस्थस्य स्वास्थ्यरक्षणम्' is the concept of Rasayan. Charakacharya has considered this concept extremely important and perhaps therefore we find that the first chapter of Charak Samhita Chikitsasthan is completely devoted to Rasayan.

Through this issue of **Arogyamandir Patrika**, we are trying to place before you this concept of Rasayan, in brief. It is also imperative to draw the attention to the fact that many of the times, use of *Adravya Chikitsa* also helps in achieving the Rasayan effect that is expected to be seen alongwith proper treatment.

In fact, rules discussed in *Sadavrutta* themselves have Rasayan effect on human body. In such condition it is imperative to choose the right Rasayan for not only the body, but for the each Dhatu, each Srotas, each Indriya and also the Manas. The right choice of Rasayan brings success to both the Chikitsa and as well as the Chikitsak.

Awaiting your valuable feedback.

Yours sincerely,

**Vd. Shailesh Nadkarni**

### Vishaya pravesh

**I**n today's fast developing world, we observe some of the diseases or patients suffering from such diseases, where there is hardly any specific treatment available in modern medicine. Some of the patients who are relieved of a disease, get affected either by the same or a new disease. This happens in patients having *Alpa Vyadhikshamatva* (low immunity). To boost Vyadhikshamatva (immunity), Ayurved describes Rasayan Chikitsa, which is also known as *Apunarbhava Chikitsa*.

The word Rasayan has been used with different connotations. Rasayan means one which prevents old age (Jara). It cures and gives protection from disease (Vyadhi). Rasayan Chikitsa describes 'Medhya' and 'Aachar' Rasayan for mind as well as body. In fact, Rasayan is the restorative remedy for promotion of health, longevity and immunity. Its for this reason that 'Rasayan' is considered one of the speciality of Ashtang Ayurved.

In this issue of Arogyamandir Patrika, we discuss Rasayan Chikitsa in detail and its uses and how helpful it can prove in conditions like; Immunity compromised diseases.

### Objective of Ayurved

इह खलु आयुर्वेदप्रयोजनं ।  
व्याध्युपसृष्टानां व्याधिपरिमोक्षः स्वस्थस्य  
स्वास्थ्यरक्षणञ्च । सु. अ. १

It is possible only through Rasayan Yoga to cure the diseases of the diseased and enhance the health of the healthy individual.

### Rasayan Nirukti -

रस + अयन

Rasa denotes Rasadi seven dhatus, Ayana means 'measures to achieve.

रसो गन्धरसे स्वादे तिक्तादौ विषरागयोः । ऋद्धरादौ द्रवे वीर्यं देह धात्वम्बुपारदेः ।

Aushadhi yoga enriched with paradadi contents which improves Bala (Strength), Veerya (Vitality) and Oja (Immunity) are known as Rasayan.

### Definition of Rasayan

One can find many different definitions of Rasayan in different texts but they all indicate the same thing. Aahar, vihar and Aushadhi which promotes Rasa, Raktadi Dhatu is known as Rasayan.

स्वस्थस्य ऊर्जस्करं यत्तु तद् वृष्यं तद् रसायनम् । च.चि. १/५

यज्जराव्याधिविध्वंसि भेषजं तद् रसायनम् । धन्वंतरी सुश्रुत

देहेन्द्रियदन्तानां दृढीकरणमेव च ।

वलीपलितखालित्यवर्जनेऽपि च या क्रिया ॥

पूर्ववैद्यप्रणीतं हि तद् रसायनमुच्यते । वै.सं. २

रसायनं च तद् ज्ञेयं यद् जराव्याधिनाशनं । शा.सं.

Rasayan is the one which delays the Jara or Vruddhavastha (old age) and helps cure the disease.

यज्जराव्याधिविध्वंसि वयसः स्तम्भकं तथा ।

चक्षुष्यं बृंहणं वृष्यं भेषजं तद्रसयानम् । यो.र. (रसायनाधिकार)

Aushadhi which prevents premature ageing and diseases, which is Ayushsthan, Chakshushya (beneficial for eyes), Brumhan (enhances quality of Dhatus) and Vrushya (Aphrodisiac) is known as Rasayan.



## Rasayan

In Ayurveda medicines are classified in two categories.

**1. Swasthasya Oorjaskar** - The one which is beneficial to a healthy person for increasing Bala & Swasthya. It enhances the health of a healthy person by increasing Jeevaneeya Tatva and strength of body i.e. Sharir Bala.

**2. Aartasya Roganut** - It is the Bhesaja that cures the disease. Hence, Rasayan is used as both Swasthasya Oorjaskar and Aartasyaroganut. e.g. Guduchi, Haritaki, Nagabala, Guggul

### Benefits of Rasayan

दीर्घमायुः स्मृति मेधामारोग्यं तरुणं वयः ।

प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम् ।

वाक् सिद्धिं प्रणतिं कान्तिं लभते ना रसायनात् ।

लाभोपायो हि शस्तानां रसादीनां रसायनम् । च.चि. १/७-८

Rasayan is related with promotion of nutrition through improving Agnivyapara thereby enhancing metabolism by means of proper circulation of Rasa.

In turn it improves nutritional status of Dhatus in better quality and appropriate quantity. This promotes longevity, memory, intelligence, freedom from disease, youthfulness, enhances luster, complexion, improves voice, optimum strength of sense organs, potent words, modesty, brilliance.

Rasayana means the way for attaining excellent Rasadi seven dhatus by way of Ahara, Vihara and Aushadhi. In this way it protects health of an healthy individual. Also Rasayan cures the disease and prevents them through modulated immunity.

It also improves mental functions. Achara Rasayan mentioned by Charaka is also Manasik Rasayan.

### Who can consume Rasayan?

पूर्वे वयसि मध्ये वा मनुष्यस्य रसायनम् । सु.चि. २७/४

Rasayan is to be consumed at the age of 16 to 30 years or from 30-60 years of age.

Can the person not avail the benefits of Rasayan before this age? In fact, the textual reference is that before administration of Rasayan proper purification i.e. Sanshodhan of body is necessary.

नाविशुद्ध शरीरस्य युक्तो रसायनो विधिः ।

न भाति वाससि क्लिष्टे रङ्गयोग इवाहितः । सु.चि. २७/३-४

तस्या संशोधनैः शुद्धः सुखीः जातबलः पुनः । च.चि. १/१/२४

It is mentioned that without proper Sanshodhan or Purification (cleansing) of body the Rasayan acts as the colour on dirty clothes. Means proper and adequate purification of body is very essential and specifically mentioned to get the entire benefits of Rasayan Chikitsa.

Hence, one should not administer Rasayan before 16 years and after 60 years of age as during this age body cannot tolerate Sanshodhan. But by other opinion

यस्तु वृद्धो बालो वा नाति बलहीनः संशोधनसहः  
स रसायनाधिकारी चेति ।

A child or an old person who is strong enough to tolerate Sanshodhan can be administered Rasayan. So, ultimately physician should decide by himself.

There is also one another reason for Sanshodhan before administration of Rasayan.

For proper functioning of Rasayan, the Srotas i.e. channels in the body should be competent and free flowing of Rasayan dravya is possible only when Vata dosha is functioning actively. This will not be achieved if Amadosha is present in the body.

Hence for getting all benefits of Rasayan or Rasayan Chikitsa texts has mentioned Amapachan (Digestion of Ama) and purification of entire body through appropriate Panchakarma.

While administration of Rasayan as purification of body is necessary the mental purification is also important. One should not suggest Rasayana for individuals whose mind is full of Rajasa and Tamasi Bhava.

As mentioned by Sushrutacharya, the physician should never prescribe Rasayan to a person with evil designs, who is not free from mental and physical defects, Sushrutacharya mentions as the person who is Anatmavan, Daridri (Poor), Pramadi, Vyasani (Addicted), Adharmik and unfaithful, who has no faith in this therapy should not administer Rasayan.

### Importance of Rasayan

यथाऽमराणामृतं यथा भोगवतां सुधा ।

तथाऽभवन्महर्षीणां रसायनविधिः पुरा ॥ च.चि. १/७८

As in ancient era Amrut was meant for Deva (God) and Sudha for Naga similarly Rasayanvidhi was mentioned for Maharshi, the great sages.

न जरां न च दौर्बल्यं नातुर्यं निधनं न च ।

जगमुर्वर्षसहस्राणि रसायनपराः पुरा ॥ च.चि. १/७९

In ancient era Maharshi could restrain themselves from old age, debility, diseases and death for thousand years because of proper administration of Rasayana.

न केवलं दीर्घमिहायुरश्नुते रसायनं यो विधिवन्निषेवते ।

गतिं स देवर्षिनिषेवितां शुभां प्रपद्यते ब्रह्म तथैति चाक्षयम् । च.चि. १/८०

The person who has administered Rasayan according to prescribed procedure is able to get longevity and also enjoy the auspicious life of Devas and Rhishi after death and helps the individual to attain salvation.

### Shatavari Kalpa

- Sarvadhatushakti kalpa useful for people in all age groups, males as well females
- Effective with Medhya, Shukravardhan, Snigdha, Pittashamak & Netrya action
- Useful for women during pregnancy & postnatal period



## Types of Rasayan

### Types of Rasayan

A. Rasayan therapies are described according to administration or procedure.

#### 1. Kutipraveshik Rasayan 2. Vatatapik Rasayan

B. Rasayan is divided as per Uddeshya (Purpose) into 3 types.

1. Ajasrik Rasayan 2. Kamyas Rasayan 3. Naimittik Rasayan

#### A.1. Kutipraveshik Rasayan

‘वातातपे विहाय कुटीं प्रविश्य यद् रसायनं सेव्यते तत् कुटीं प्रावेशिकम् ।’

Kutipraveshik Rasayan is the one which is administered by keeping the individual inside a cottage without exposing to wind and the sun.

The special cottage called as 'Trigarbha Kuti' is been prepared for administering 'Kutipraveshik Rasayan'.

This Kuti (cottage) should be constructed at a good site where land should be plain, facing towards the east or the north, well lighted, spacious, clean which is not exposed to wind or the sun. On such place mental and undesirable unforeseen diseases are prevented.

Vagbhattacharya has mentioned to construct this kuti towards the North.

#### Kutipraveshik Rasayan Yogya

समर्थनामरोगाणां धीमतां नियतात्मनाम् ।

कुटीं प्रवेशः क्षणितानां परिच्छदवतां हितः ।

अतोऽन्यथा तु ये तेषां सौर्यमारुतिको विधिः ॥ च.चि. १/४/२७

This Kutipraveshik therapy is useful for persons who are able bodied with physical and mental health, intellectual, self controlled, who have sufficient time to spare and who have adequate wealth.

On auspicious day in Uttarayana, Shukla Paksha with an auspicious constellation (Nakshatra) and favourable Muhurta, a person desirous of undergoing Rasayan therapy should enter into cottage, endowed with the perseverance and memory, full faith, single minded, having removed all mental afflictions, worshipped the good and Brahmins and having performed the Pradakshina around them.

#### Chyavanprash (Ashtavarga)

- Excellent Rasayan, Balya Avaleha
- Useful as Vyadhinashan (Curative) as well as Pratibandhan (Preventive)
- Most effective on Pranavaha Srotas



#### Loha Bhasma

- An excellent Haematinic & Tonic
- Useful in Anaemia by increasing quality, quantity & strength of Rasaraktadi Dhatu
- Useful in Pandu, Agnimandya, Yakrut Vikar, Krumi, Kamala, Kushtha, Sarvanga Shotha, Pleehavruddhi, Udara & Dourbalya



#### A.2. Vatatapik Rasayan

वातं च आतपं च - वातातपे ताभ्यां चरति इत्यर्थे ठक् वातातपिकम्

Vatatapik Rasayan is the one which can be administered even if the individual is exposed to the wind and the sun. This is external kind of administrative procedure. The purificatory procedures are not necessary for administering this Rasayan. This is more easy and simple method than Kutipraveshik Rasayan.

#### Vatatapik Rasayan Yogya

The persons not fulfilling the criteria of suitability for Kutipraveshik Rasayan, should administer Vatatapik Rasayan.

#### Precautions to be taken during Rasayan Sevan

रसायनविधिभ्रंशाज्जायेरन् व्याधयो यदि ।

यथास्वमौषधं तेषां कार्यं मुक्त्वा रसायनम् । च.चि. १/४-२९

If diseases appear by the wrong administration of rejuvenation therapy then the medicines appropriate for those diseases should be administered leaving aside the Rasayan therapy temporarily. Once the disease is subsided the Rasayan therapy can be continued again.

#### Types of Rasayan as per purpose (Uddesh)

**Ajasrik Rasayan** - To be used for daily intake Useful for daily consumption viz. Achara Rasayan, Shadrasyukta food, Milk, Ghee etc.

**Kamyas Rasayan** - To be used for some specific purpose, for promotion of health viz. Ayuvruddhi (for longevity), Medhavruddhi (for increasing memory), Balavruddhi (for increasing strength), Buddhivardhan (Medhya Rasayan)

**Naimittik Rasayan** - To be used to counteract diseases such as Kushtha, Madhumeha, Yakshma viz. use of Shilajatu, Bhallatak, Tuvarak

#### Suvarna Vasant Malati

- Prime Vasant Kalpa in all diseases
- Most effective in chronic disorders by enhancing Dhatvagnivardhan & Dhatupariposhan



#### Suvarna (Svarna) Bhasma

- Most fruitful bhasma when all other treatment fails
- Useful in Jeerna vyadhi, Dhatukshaya, Rajayakshma, Shwasa, Kasa, Grahani, Jwara, Unmada, Napunsakata & Hrudroga



## Various Rasayan for various purpose

### Rasayan for Apunarbhava (prevention) of diseases

Hrudroga	-	Arjuna
Yakshma	-	Pippali
Pandu	-	Loha
Amavata	-	Bhallatak
Prameha	-	Shilajatu, Haridra, Amalaki
Sheetapitta	-	Haridra
Shwasa	-	Bhallatak
Medoroga	-	Haritaki, Guggul
Kushtharoga	-	Tuvarak
Manasroga	-	Medhya Rasayan like Brahmi Shankhapushpi

### Rasayan for specific Dhatu

Rasa	-	Manda, Aapya, Kharjuramantha, Lajmanda, Shatavari, Amalaki
Rakta	-	Amalaki, Bhrungraraj, Loha, Tamra Bhasma
Mansa	-	Bala, Ashwagandha, Kushmanda, Mamsa, Mamsa Rasa
Meda	-	Shilajatu, Haritaki, Amruta, Guggul
Asthi	-	Laksha, Pravala, Kukkutandatwak Bhasma
Majja	-	Vasa, Majja, Ghruta, Roupya Bhasma
Shukra	-	Nagabala, Kapikacchu, Milk

### Rasayan for specific organs

Mastishka	-	Medhya	-	Haritaki
Kesha	-	Keshya	-	Gambhariphala
Netra	-	Chakshushya	-	Jeevanti
Swara	-	Swarya	-	Guggul
Danta	-	Dantya	-	Bhrungaraja
Twacha	-	Twachya	-	Beejak
Bala	-	Balya	-	Suvarna
Prajanananga	-	Vrushya	-	Pippali
Ayu	-	Ayushya	-	Milk

### Rasayan for Specific Srotas

Annavaha	-	Chitrak, Haritaki, Pippali, Maricha, Parpati Kalpa
Udakavaha	-	All fluids
Pranavaha	-	Pippali, Bhallataka, Maricha
Rasavaha	-	Kharjuramantha, Lajamanda, Guduchi
Raktavaha	-	Loha, Amalaki, Bhrungraraja, Manjishtha
Mansavaha	-	Bala, Suvarna Bhasma
Medovaha	-	Shilajatu, Guggul, Kumbha
Asthivaha	-	Laksha, Aabha
Majjavaha	-	Ashwagandha, Vacha
Shukravaha	-	Kapikacchu, Vanga Bhasma, Ashwagandha
Purishavaha	-	Kutaja, Bilva, Haritaki
Mootravaha	-	Gokshur, Punarnava, Shilajatu
Swedavaha	-	Chandan, Vanga Bhasma

### Abhraka Bhasma (Sahastraputi)

- Most potent Bhasma with Pranavaha Srotas Balya, Medhya, Majjavardhak & Rasayan properties
- Abhraka Bhasma (Shataputi) is useful for treatment of diseases & Abhraka Bhasma (Sahastraputi) is useful for Apunarbhava & Rasayan purpose



### Kukkutandatwak Bhasma

- Excellent Rasayan for nourishing & increasing Asthi & Mansa Dhatu
- Useful in Asthikshaya (Degeneration of bones) & Asthisoushrya (Osteoporosis) developed after delivery or due to other causes
- Helpful in Premature graying or loss of hair etc



### Achara Rasayan

Charakacharya has mentioned Achara Rasayan specially for mind (Mana) of an individual. Hence this is Manas Rasayan. Achara means good conduct or behaviour.

सत्यवादिनमक्रोधं निवृत्तं मद्यमैथुनात् । .....

गुणैरतैः समुदितैः प्रयुङ्क्ते यो रसायनम् ।

रसायनगुणान् सर्वान् यथोक्तान् स समश्नुते ॥ (इत्याचाररसायनम्)

च.चि. १/४-३०-३५

Person who is truthful, free from anger, who do not indulge in Sex, Alcohol, Violence, Exhaustion, who is peaceful and with pleasing speech, who practice Japa and with good character, have patience and tapas (penance), who regularly offer prayers to the God, Cow, Brahman, Teacher, Preceptors and Old people, who is uncruel, always compassionate, sleeping and awakening on regular time, take milk and ghee in proper quantity, well acquainted with measurement of Desha & Kala, Free from ego, With good conduct and rational behaviour, who

is not narrow minded, spiritual, whose sensory organs are in good condition, who is always praising knowledgeable, intellectual, seniors, religious persons, who is self controlled and regularly study scriptures, such person get the best out of Rasayan.

Such a person should be equal in comparison with the person always taking Rasayan.

An aspirant who lives such a life and practices Sadachara achieves Rasayan effect i.e. he gets entire benefits of Rasayan.

Hence for an individual to have entire benefits of Rasayan, his physical and mental impurities should be cleared off. Then and then only he can avail the use and benefits of Rasayan.

The physician should never prescribe use of Rasayan for the person who is evil minded. The person even though is free from diseases but never doing service of Guru should not be advised Rasayan.

Achara Rasayana is the speciality of Ayurveda. Such good conduct and behaviour is very essential and important in today's modern world also.

## Important Rasayan Yoga

Charak Samhita Chikitsa Sthana first chapter is 'Rasayan-Adhyaya', which is divided into four quarters.

1. Abhayamalakiya Rasayan Pada
2. Pranakamiya Rasayan Pada
3. Karaprachiteeya Rasayan Pada
4. Ayurved Samutthaniya Rasayan Pada

This contains description of many Rasayan Yoga as mainly consisting of Haritaki and Amalaki. Besides this there are other ingredients / drugs also which will be discussed further.

**Chyavanprash** This Kalpa is used more frequently in practise. The story behind this is, by the use of this medicine Maharshi Chyavan, who had become exceedingly old, became young again. Hence, it is named as Chyavanprash. Administration of this Rasayan promotes Intellect, Memory, Luster, Complexion, Health, Longevity, Strength of Sense Organs, Sexual Capacity, Stimulates Agni and does Vatanuloman.

Chyavanprash is also Roganashan Rasayan. It promotes health as well as fights the diseases. This Kalpa strengthens Strotas and is useful in disorders like Kasa, Shwasa, Kshataksheena, Hrudroga, Vatarakta, Trushna.

### Haritaki

Haritaki is devoid of Lavanrasa and contains all other 5 Rasa (tastes) Ushnaveerya, Anulomak, Laghu, Deepan, Pachan. Haritaki when consumed regularly person can lead healthy life.

Excellent Vayasthapan promotes longevity, useful in various diseases as per various adjuncts, strengthens Indriyas and Buddhi, increases Memory. Haritaki is described as 'स्रोतोविबंधान् विविधान् हन्ति' one which mainly relieves Srotorodha (obstruction of channels). Use of fruits of Haritaki and Amalaki without seeds is like Amrutakalpa.



अतश्च अमृतकल्पानि विद्यात् कर्मभिः इदृशैः ।

हरितकीनां शस्यानि भिषक् आमलकस्य च ॥ च.चि. १/१-३७

Haritaki is always consumed being Rasayan i.e. it promotes longevity and also cures many diseases.

### Kala (Time)

1. Varsha Rhutu
2. Sharad Rhutu
3. Hemant Rhutu
4. Shishir Rhutu
5. Vasant Rhutu
6. Greeshma Rhutu

### Anupana (Adjunct)

- alongwith Saindhava  
with Khandasharkara  
with Sunthi  
with Pippali  
with Honey  
with new jaggery

Haritaki acts with different attributes depending on method of consumption. Acts as Agnivardhak (stimulates appetite) when chewed, Malashodhak (laxative) when made a paste of it by grinding, when used by boiling it in water acts as Sangrahi binds the stools, acts as Tridoshashamak, pacifies all three Doshas when roasted.

**Persons not eligible for consumption of Haritaki** - Persons suffering with Ajeerna, consuming dry foods, alcohol, overindulgence in sexual activity, lean person due to consumption to Poison, person suffering from hunger, thirst and heat should not consume Haritaki.

### Amalaki

'आमलकं वयःस्थापनानाम् ।' च.सू. २५/४०

Amalaki is the drug of choice for Vayasthapan, promotion of longevity. Amalaki has the same attributes and actions which are mentioned that of Haritaki. Except in potency i.e. Veerya. Amalaki is Sheetaveerya and Haritaki is Ushnaveerya.



हरितकीसमं धात्रीफलं किन्तु विशेषतः ।

रक्तपित्तप्रमेहघ्नं परं वृष्यं रसायनम् । भा. प्र. पू. ख.

### Bhallataka

Bhallataka is used for Vayasthapan Rasayan. It is also useful in many diseases. Administration of Bhallataka cures all diseases caused by Kapha and Vibandha (constipation).

कफजो न स रोगोऽस्ति न विबन्धोऽस्ति कश्चन ।

यं न भल्लातकं हन्यच्छीद्रे मेधाग्निवर्धनम् । च.चि. १/२-१९

Bhallataka is excellent Agnivardhak and Medhya. Being Ushnaveerya it is 'like fire' hence it may develop allergic symptoms like burning sensation, itching and shotha (inflammation).

Hence Bhallataka is to be consumed in small quantity first and once it is acclimatized use according to the prescribed procedure.

Bhallataka when prepared according to the prescribed methods, it works like 'Amruta'.

भवन्ति अमृत कल्पानि प्रयुक्तानि यथाविधिः ।



### Shilajatu

न सोऽस्ति रोगो भुवि साध्यरुपः शिलाह्वयं यं न जयेत् प्रसह्य ।

तत् कालयोगैर्विधिभिः प्रयुक्तं स्वस्थस्य चोर्जा विपुलां ददाति । इति शिलाजतुरसायनम् । च.चि. १/३-६५

There is no curable disease in the Universe which is not effectively cured by Shilajatu when administered properly i.e. at the appropriate time, in combination with suitable drugs and by adopting the prescribed method. When administered to a healthy person it produces immense energy.

During Greeshma Rhutu, because of strong heat of the Sun, stones of metals like gold etc. in the mountains melt and ooze out the exudates in the form of smooth and clean gum is called 'Shilajatu'.

This Shilajatu has smell of Gomootra. It is obtained from stones containing Suvarna (Gold), Rajat (Silver), Tamra (Copper), Loha (Iron). Out of this Loha Shilajatu is the best among all.

Shilajatu is purified first and then triturated before its actual use.

Shilajatu when administered alongwith other metals and milk promotes longevity.



## Important Rasayan Yoga

It is an excellent drug for producing sturdiness of the body. It also promotes Dharana (intellect) and Smruti (memory). Shilajatu derived from Suvarnadi Dhatu (Metals) is Yogavahi. It is useful in all types of therapies. However for (rejuvenation) Rasayan purpose only Louhaj Shilajatu is useful. Shilajatu is used by boiling in cow's milk, Rasa (Mansarasa) (Meat Soup), Yoosha (Vegetable Soup), Jala, Gomootra (Cow's urine) or decoction of different types of drugs.

### Pippali Rasayan

Pippali is the drug which is dual in action i.e. Roganashak as well as Swasthasya Oorjaskar Rasayan means it cures diseases and promotes health also.

पञ्चाष्टौ सप्तदश वा पिप्पलीर्मधुसर्षिषा ।

रसायनगुणान्वेषी समामेकां प्रयोजयेत् ॥ च.चि. १/३-३२

A person desirous for Rasayan should take fine powder of five, eight, seven or ten pippalis alongwith Ghee and Honey for one year.

This Pippali Rasayan helps in Kasa, Kshaya, Shosha, Shwasa (Asthma), Hikka (Hiccup), Galaroga (Diseases of throat), Arsha (Piles), Grahavivikar (Sprue syndrome), Panduroga (Anaemia), Peenas (Chronic Sinusitis), Shotha (Oedema) and Gulma (Tumor), Vatabalask Fever. The physician should confirm the quantity of Pippalis depending on Agnibala (digestive capacity) and condition of the disease.

Pippali should be administered in morning when Kapha Dosha is aggravated the most, administration before food when Kapha Dosha is in middle state and if Kapha Dosha is at its normal level then Pippali should be consumed after food.

### Pippali Vardhaman Rasayan

बृंहणं स्वर्यमायुष्यं प्लीहोदरविनाशनम् ।

वयसः स्थापनं मेध्य पिप्पलीनां रसायनम् ॥ च.चि. १/३-४०

Pippali should be administered for ten days starting with 10 Pippalis and thereafter everyday increasing with 10 Pippalis. Then in similar manner reduce the quantity by 10 Pippali for next 10 days alongwith cow milk.

Thus the Pippalis which are administered in ascending and descending order when digested then consume Sathi Chawal with milk and Ghee. This quantity of 1000 Pippalis in Vardhaman Krama is called Pippali Vardhaman Rasayan.

The dosage is excellent with 10 Pippalis, medium or moderate in 6 Pippalis and 3 Pippalis is the smallest dose.

This Pippali Vardhaman Rasayan nourishes the Dhatu. It is promoter of voice and longevity, restores youth and promotes intellect. Useful in diseases like Pleeha, Udara & Swarabheda.

Though it may not be mentioned as Rasayan in texts but the time tested dosage form of Pippali is Chousashta Pippali Choorna. Today when patient compliance is important, use of Chousashta Pippali Choorna is very practical.

Use Chousashta Pippali Choorna in dose of 125 mg with milk and ghee in Rasayankala. Increase 125 mg daily for one week continuously and then decrease dose in similar way.

### Medhya Rasayana

Charakacharya has mentioned four Yoga as Medhya Rasayana. Medhya 'मेधायै हितानि' means useful for increasing intellect, Buddhivardhak Rasayana.

1. Mandukaparni Swarasa
2. Yashtimadhu Choorna
3. Guduchi Swarasa
4. Kalka (paste) of Shankhapushpi (with root & flowers)

Use them with cow milk. This Rasayana are Ayurvedhak (increase longevity), Roganashak (cures diseases), Bala, Agnivardhak (promotes strength, digestion and metabolism), Varna (complexion) and Swara (voice). Among these, Shankhapushpi is 'Vishesh Medhya' the drug par excellence for promotion of intellect.

This Rasayana are used regularly in psychological diseases mainly affecting intellect such as Unmada, Apasmar, Apatantrak, Atatvabhinivesha and Moorchha. Sushruta has mentioned Mandukaparni Swarasa and Brahmi Swarasa as Medhya Rasayan.

### Triphala Rasayan

Person should take powder of one Haritaki after the previous meal is digested (i.e. early in the morning). Powder of two Bibhitakas before food and powder of four Amala after food with ghee and honey for one year regularly. With this therapy person lives for 100 years, free from diseases and ageing. Triphala is Rasayan mainly for longevity and it prevents aging and diseases.

### Shatavari

Shatavari in powder form, when consumed with milk, ghee, taila or warm water acts as Balavruddhikar & Saptadhatuvardhak i.e. it strengthens the body by nourishing all seven Dhatus.



शतावरी गुरुः शीता तिक्ता स्वाद्वी रसायनी ।  
मेधाग्निपुष्टिदा स्निग्धा नेत्र्या गुल्मातिसारजित् ।  
शुक्रस्तन्यकरी बल्या वातपित्तस्रशोथजित् ।  
महाशतावरी मेध्या हृद्या वृष्या रसायनी । भा. प्र.

Shatavari is known as Rasayan for Rasadhatu. It is useful in symptoms of Rasakshaya which are physical as well as psychological symptoms like Shabdasaahishnuta (intolerance of noise).

Today Shatavari is well known by its Stanyajanak (Galactogogue) action only. Whereas Shatavari is excellent in nourishing all the seven dhatus from Rasa to Shukra. Hence, in case of Shabdasaahishnuta, showing irritability and intolerance, which is mainly due to mental stress or stress developed during old age or menopause in females Shatavari is useful.

It is common assumption of physicians that Shatavari as a single ingredient or products containing Shatavari should be used in females only. In fact in every individual it is essential that Rasa-dhatu should be well nourished. Therefore, Shatavari is very effective in males also. It may not be exaggeration that Shatavari is the best example of aphorism 'तद् वृष्यं तद् रसायनम्'

### Chousashta Pippali

- The most potent Pippali Choorna triturated in Pippali kwath for 64 prahar
- Phupphusa Balya, Agnideepak, Amapachak, Rasayan Choorna
- Strengthens Pranavaha Srotas



## Ojas

### Ojas

‘रसादीनां शुक्रान्तानां धातूनां यत्परं तेजस्तत्खलु ओजस्तदेव बलम् इति ।’  
सु.सू. १५-१८

The supreme essence of all Saptadhatu from Rasa to Shukra is known as Ojas. It means vigour or the essential energy of the immune system. Ojas is responsible for strength, vitality and immunity against diseases. The concept of Ojas in Ayurveda is very subtle and fundamental.

The main two functions of Dhatus are ‘Shareer Dharan’ and ‘Poshan’ i.e. sustaining and maintaining body as well as nourishment of the body. Ojas sustains the body.

ओजः सर्वशरीरस्थं स्निग्ध शीतं स्थिरं सितम् ।

सोमात्मकं शरीरस्थं बलपुष्टिकरं मतम् । भा.प्र.पू. ३

Ojas is pervaded in entire body, Snigdha (moist), Sheetal, Sthira (gives stability and support), of the nature of nectar (Soma), transparent and strengthens and nourishes body.

### Site and Quantity of Ojas

ओजो हि परापरभेदेन द्विविधम् । च.शा. ७/१५ चक्रपाणि

Ojas is known as Para and Apar. ‘Para Ojas’ is the superior one, Pranaswarupa, located in heart mainly. It is extremely vital, when it is destroyed person dies immediately.

‘Apara Ojas’ is existing by way of ten dhmanis circulating throughout the body. When this Apar Ojas is diminished it causes abnormal conditions like low immunity and less strength.

The quantity of Para Ojas is been described as ‘Ashtabindu’ and of Apar Ojas is ‘Ardhanjali’.

### Importance of Ojas

येन ओजसा वर्तयन्ति प्रीणिताः सर्वदेहिनः

यदृते सर्वभूतानां जीवितं नावतिष्ठते । .....

.....यत् शरीररसस्नेहः प्राणा यत्र प्रतिष्ठिताः ।

तत्फला बहुधा वा ताः फलन्तीव ति महाफला ॥

Every individual is living due to Ojas without which they are unable to live or they die, this Ojas stays in the body right from the embryo stage, it is in the form of essence of Rasa and enters into heart during its formation and sustains throughout the life.

As the Sneha (Ghee) is already present in the milk, similarly Ojas is the Sneha of Rasadhata in the body which is the life.

### Saraswatarishta

- Effective on Vatavahi Nadis, Pittashamak, Rasayan, Arishta which energizes mind
- Corrects slurred speech in Pakshagata, Ardita & other speech disorders in children
- Increases Dhi, Dhruvi, Smruti, Medha, Bala & Kanti



खल्वोजस्तदेव बलमित्युच्यते । सु.सू. १५-१८

The Ojas itself is the main determinant of Bala (strength) and Vyadhikshamatva (resistance against diseases) in the body. Preenan and Jeevan are the functions of Ojas and Bala.

### Bala (Biological strength) is of 3 types.

त्रिविधं बलं सहजं कालजं युक्तिकृतं च । च.सू. ११-३६

Sahaj - Genetic or Constitutional. Bala (strength) which is from the time of formation of foetus.

Kalaj - This bala (strength) is gained as per age or season. e.g. in Hemant Rthutu Bala is at its highest and in Greeshma it is very lowest.

Yuktikruta - This is acquired strength which is achieved or induced with the help of dietary and other regimen. With the help of Rasayana, Ojas (vitality) increases, thereby increases strength.

### There are 3 disorders of Ojabala described in texts.

‘त्रयो दोषाः बलस्योक्ताः’ सु.सू. १५/३०

1. **Ojovypat (Immune disorder)** - the immunity is deranged.
2. **Ojovisransa (Dislodged immunity)** - here the Ojas has been dislodged from its site where there is unequal immunity.
3. **Ojokshaya (Diminished immunity)** - Here there is suppression of Ojas. e.g. Shosha, disorders like Rajayakshma and Ojokshaya.

### Vyadhikshamatva

न च सर्वाणि शरीराणि व्याधिक्शमत्वे समर्थानि भवन्ति । च.सू. २८/७

व्याधिक्शमत्वं व्याधिबलविरोधित्वं व्याध्युत्पादप्रतिबंधकत्वमिति यावत् ।

च.सू. २८/७ चक्रपाणि

Vyadhikshamatva has two attributes. Resistance to strength of the disease or reduce this strength and the other one is to prevent the reoccurrence of diseases.

Hence Vyadhikshamatva i.e. resistance to diseases or immunity from diseases includes both attenuation of the manifested diseases as well as prevention of the unmanifested ones.

In this way Vyadhikshamatva or immunity in Ayurveda denotes preventive as well as curative attribute.

### Ojakshaya

अभिघातात्क्षयात्कोपात् शोकाध्यानाच्छ्रमात्क्षुधः ।

ओजः सङ्क्षीयते ह्येभ्यो धातुग्रहणनिःसृतम् ॥ सु.सू. १५/२४

Diminution of Ojas may occur due to trauma, diminution of tissues, anger, grief, anxiety and starvation. Sushrutacharya has also included mental causes under this.

### Brahmi Vati (Suvarnayukta)

- Suvarnakalpa containing Medhya, Mastishka Balya & Rasayan drugs like Brahmi, Suvarna Bhasma alongwith other ingredients
- Relieves physical & mental fatigue being Balya
- Excellent energizer & memory enhancer



## Ojakshaya

According to texts Ojakshaya is mentioned as one of the symptoms or Nidanarthakar Roga of many diseases. For e.g. in the diseases like Prameha, Pandu, Shosha, Rajyakshma, Unmada, Madatyaya, Avrutavata. Ojakshaya (diminution of Ojas) developed due to vitiation or aggravation of Doshas. Hence it is necessary to include Ojovardhak aushadhi alongwith Doshashamak aushadhi for treatment purpose.

### Symptoms of Ojakshaya

बिभेति दुर्बलोऽभीक्षणं ध्यायति व्यथितेन्द्रियः ।

दुश्छायो दुर्मना रुक्षः क्षामश्चैवौजसः क्षये ॥ च.सू. १७-७३

Fear complex, constant weakness, worry, affliction of sense organs with pain, loss of complexion, cheerlessness, roughness and emaciation are the symptoms of diminution of Ojas.

### Ojabala Niyamak Bhava

From the qualities of Ojabala and their ratio the condition of Ojakshaya can be recognized.

तत्र बलेन स्थिरोपचितमांसता सर्वचेष्टास्वप्रतिघातः

स्वरवर्णप्रसादो बाह्याभ्यन्तराणां च करणानामात्मकार्यं प्रतिपतिर्भवति ।

सु.सू. १५-२५

Sthiropachitamansata - Strong and well formed musculature  
Sarvacheshta Pratighata - Proper and smooth functioning of all motor activities

Swara-Varna-Prasad - Clear voice, bright complexion  
Proper functioning of all the sensory, motor and psychic functions.

### Treatment

- 1. Nidan Parivarjan** - To rule out the causative factors dietary as well as mental / psychic
- 2. Hrudya Aushadhi Sevan** - The main site of Ojas being Hrudaya. Use of drugs from Hrudya Gana.
- 3. Doshahar Chikitsa** - Ojakshaya developed in particular diseases should be treated with the doshahar treatment in pacifying related doshas. e.g. Vatahar in Vataja Prameha
- 4. Ojovardhak Chikitsa** - After Srotoshodhan Jeevaneeya, Brumhaneeya and Balya medicines are useful. Milk and Mansarasa are Ojovardhak. Also Achar Rasayan i.e. Behavioural conduct is important.

### Antioxidant

According to modern science Antioxidants are dietary substances including some nutrients such as beta carotene,

Vitamin C, E and Selenium. They prevent damage to body cells or repair damage that has been done.

In the body, oxidative process caused by substances called free radicals can lead to cell dysfunction. This may develop diseases like heart diseases, diabetes etc.

Antioxidants work by significantly slowing or preventing this process. They also improve immune function and lower risk of infection or even diseases like cancer.

Antioxidants also have anti-aging effect because they are scavengers of free radicals that are associated with Alzheimer's disease and Parkinson's disease.

An apple once cut, it begins to turn brown, but stays white if dipped in an orange juice which contains Vitamin C. The antioxidant process in the body is similar to stopping an apple from browning.

### CD 4 Count

The immune system in the body contains different types of cells that help protect the body from infection. One of these types of specialized cells are called the CD4 or T-cells.

HIV (Human Immuno-deficient Virus) attacks these cells and damages the CD4 cells weakening body's immune system. This eventually leaves the body at risk for illness and infections.

Early in the course of the disease the body can make more CD4 cells to replace the damaged one. But afterwards more cells are damaged thereby increasing the number of cells. This affects immune system.

The CD4 count gives knowledge about the number of CD4 cells by way of which how strong the immune system and stages of the diseases, risk of complications and debilitating infections can be known. It is also used to identify possible health problems which are at risk.

The higher the number the stronger the immune system.

People without HIV infections have about 700 to 1000 CD4 cells in a drop of blood. HIV infected people are considered normal if CD4 count is above 500 CD4 cells.

If the CD4 count is below 200 cells the individual is diagnosed of having AIDS.

In persons diagnosed with HIV positive, CD4 count should be performed every 3 to 6 months.

The CD4 count tends to be lower in the morning and higher in the evening. Acute illness such as Pnuemonia, Influenza, Herpes Simplex, Cancer Chemotherapy can lower the CD4 count.

### Swamala Compound

- The best Rasayan formulated with Chyavanprash (Ashtavarga), Suvarna, Rajata, Abhraka and Kantalooha Bhasma & Markardhwaja
- Specially useful for maintaining health in every season
- Enhances & promotes Oja (Vitality), Smruti (Memory), Rakta (Blood), Immunity



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