



LASUNA RASAYANA –AN AYURVEDIC REJUVINATING THERAPY

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ABSTRACT

Ayurveda is the science of life. It helps to Prevent disease and to treat them. Now due to the changing life style and new modes of adopted social behaviour of man, he has invited early old age and diseases associated with it all by himself. *Ayurveda* has a specialised branch called *Rasayana*(Rejuvenation)which has its action on different diseases and even on normal healthy individual according to the selection and the mode of application. *Rasayana* helps in proper nourishment of *Rasadi dhathus*(body tissues) and promote life span, intellect and strength. *Avarana*(obstruction)is a condition where *Vata*(de vital)gets occluded by other *Doshas* and that *Prakupita vata*(abnormal de vital) scatters those *Doshas* to different parts of body to cause diseases. So *Vata* is the prime cause of *Avaranajanya Vatavyadhi*(diseases due to obstruction).*Lasuna* (Garlic)*Rasayana* is specially indicated in the same. Garlic has been used widely during the early ages in greek civilisations and properly recorded. The *Guru,Snigdha guna* and *Ushna virya* of *Lasuna* helps to alleviate *Vata*. It also helps in *Srodhosodhana*(clearing body channels). The property of Garlic has been proved by researches and act as a supporting evidence of our treatises. Judicious usage of pearls of *Ayurveda* helps man to over come the adverse effects of urban life.

KEYWORDS: *Rasayana, Rasadi, Avaranajanya Vatavyadhi, Prakupita vata, Srodhosodhana.*

INTRODUCTION

Ancient science of life,*Ayurveda* gives so much importance to prevention of disease and preservation of health than cure of disease after its manifestation. Its very objective is to maintain equilibrium of *Dhathus*(Tissue elements).^[1]That is the reason, *Ayurveda* has enumerated two type of approaches – *Swasthasya urjaskara*(Which promote health and vigour) and *Aturasya Roganut*(that which cures diseases)in the treatment of human beings.^[2]*Rasayana* is one among the branches of *Ayurveda* which comes under the second criteria of Prevention of Diseases. This branch of science gives importance to Rejuvenation or restoring original condition of the body. *Rasayana* therapy has been described in detail in all our Ancient texts of *Ayurveda*. The references of prayers for long life in Vedas makes clear the quest for long life in those ages. Though it was practised earlier during the golden days of *Ayurveda*, its prevalence and acceptance in today's world has comedown. Though many drugs and formulations are having *Rasayana* as a *Karma*(action), its use in a proper way as a *Rasayana* is not happening nowadays.

Rasayana

The word *Rasayana* comes from the two words-*Rasa* and *Ayana*. *Rasa* is the foremost *Dhathu* formed during the process of digestion. The word meaning of *Ayana* means to go or to move.^[3]In this context it means *Marga* or *Srotas*(pathway). The word *Rasayana* means that which imparts superior type of *rasadi dhathus*(tissues) in the body due to which it produces mental and physical health, prevent ageing and preserve youthfulness.^[4]

Rasayana Tantra is that which is meant for stabilising the age(youthfulness), promoting life span, intellect and strength and eliminating diseases. Long life, Memory, health, youth, good complexion and voice, excellence of body tissues and *indriyas*(senses), verbal excellence and lustre are told as the benefits of *Rasayana*.^[5]Many types of *Rasayana* are being enumerated by our *acharyas* which are to be used in various conditions.. Among them, *Naimittika Rasayana* is indicated in specific disease conditions. *Lasuna Rasayana* is a type of *Naimittika rasayana* which can be applied in many types of simple and complex medical conditions.^[6]

Lasuna

Lasuna is the most superior drug in the diseases caused by *Vata* alone. For all the *Pavanopahata Vyadhi* (disease

due to de vital obstruction) *Lasuna* is told to be the best. Since it is born out of *Amrit*(Nectar) it itself is a *Rasayana*. *Lasuna Yusha*(a preparation) is specially *Vatanasana*(alleviate).^[7]

Botanical Name-*Allium Sativum*

Family-Liliaceae

Parts used-Root, Oil

Table I: Properties of *Lasuna*

Rasa	Guna	Veerya	Vipaka	Karma
<i>Amlavarjitha</i> <i>Pancharasa</i> (All except sour taste)	<i>Snigdha, Guru, Sara, Tikshna</i> (unctuous, heavy, moving, sharp)	<i>Ushna</i> (hot)	<i>Katu</i> (pungent)	<i>Kaphavatahara, Rasayana</i> (rejuvenating), <i>Balya, Vrishya, Asthi sandhana</i> ^[8]

Lasuna Rasayana

Purvakarma

When *Lasuna* is given as *Rasayana* it should be preceded by *Snehana*(oleation) and *Swedana*(sudation) followed by *Sodhana*. If it is given with out *sodhana*(elimination)it will turn out to be *Nishphala*(futile).After *sodhana* and *peyadi krama Yavanna*(barley) should be followed for 3,5 or 7 days till *Purana sakrut* attains *sudhi*(purity).

Rasayana vidhi

After all *Purva karmas* *Lasuna* collected from Himalaya and *Sukadesha* in *Vasantharitu* (spring season) which is devoid of husk is kept in *Madiradi*(wine) for overnight. The very next day it is taken out, grinded and juice is extracted. This *Lasuna swarasa* is taken along with one third quantity of *Ksheera*(milk) in a fixed Dose. 2 *pala*(68gm) is told to be the dose of *swarasa*(juice). Before intake of *swarasa*, Juice mixed with Milk should be given for *Gandusha*(gargling) for attaining *Kandanalasudhi*.

Paschatkarma

After digestion of the *swarasa*, old *Sali* rice with *yusha* or milk or *jangala mamasarasa* can be given as food. Wine mixed with water or *Aranaalam, Phalambu* or *Parisiktham*. After the *Rasayana* therapy one *Virechana* should be given to keep a check on *Pitta kopa*. Time of administration-*Sabhakta* (with food) or *Prakbhakta*(before food)

Lasuna can be given for 1 month or 6 months as *Utkrishta matra* and can be given for one *paksha* as *Hinamatra*

Indications

Rasayana is indicated in all types of *Avarana* except due to *Pitta* and *Raktha*. It is told to be given to *Purvavayasi*(young age) and *Madhyama vayasi*(middle age) after proper *sodhana*. It is also said to be given to all who are eligible for *Sodhana*.

According to *Kala*,

Kaphavidhi

Hemanta(prewinter), *Sisira*(winter), *Vasantharitu*(spring)

Vatavidhi – *Varsha Ritu*(rainy season)

Lasuna Rasayana can be practised in all *Rtu*'s following *Greeshma Rtu charya*(summer regimens).

Contraindications

Lasuna Rasayana is Contraindicated in person who likes Water, jaggery, milk, who hates *Mamsa, Madya* and *Amla rasa*, who has *Ajeerna* due to over eating. Diseases contraindicated are

Table II: Contraindications

<i>Pandu</i>	<i>Visha</i>
<i>Udara</i>	<i>Vrana</i>
<i>Urakshatha</i>	<i>Pittavikara</i>
<i>Sopha</i>	<i>Atisara</i>
<i>Trishna</i>	<i>Akshiroga</i>
<i>Panaatyaya</i>	<i>Kshama sareera</i>
<i>Chardi</i>	

Dosage (according to the form of *Lasuna* used)

Swarasa + *Madira* - 1 *Kudava*(192gms)

Swarasa – Half *Kudava*(96gms)

Kalka - 1 *Pala*(34gm) ^[9]

Dose

Pravara matra - 8 or 10 *Pala*

Madhyama matra - 6 *Pala*

Avara matra - 4 *Pala* ^[10]

Treatment of complications

In case of any *Upadrava* due to this, *Swedana* can be done. *Seetambu* (cold water) can be given in case of *Chardi* and *Murcha*. *Trishna* can be cured with *Dadima swarasa, Aranala* or *Madya* with *Kanji*. *Vidaha* can be treated with *Mukta* and *Karpura Mala* coated with *Seetha dravya*.

Mode of actions

In different phases of life, different dosas predominate: In the early part of life, *Kapha dosha* predominates in the body; in the middle age, *Pitta dosha* related diseases predominate and *Kapha dosha* dominance leads to degenerative changes during old age. *Rasayana* drugs by their specific activity subdue the vitiated *vata* and help in preserving the bodily physiological functions by restoring the feeling of well-being.

Studies have proved that several natural compounds possess anti-ageing and anti-oxidant properties. Studies have isolated quercetin (QUER) and its derivative, namely quercetin caprylate (QU-CAP) from Garlic which acts as a proteasome activator with anti-oxidant

properties that consequently influence cellular lifespan, survival and viability of HFL-1 primary human fibroblasts. Moreover, when these compounds are supplemented to already senescent fibroblasts, a rejuvenating effect was observed.^[11]

Garlic has a property to increase in hepatic total lipids, triglycerides and phospholipids and decrease in free fatty acids. Thus it has protective mechanism on human body.^[12]

DISCUSSION

Rasayana is one among the branches of *Ayurveda* which helps to improve the health and longevity of human beings. The *Sodhana* given before administration of *Rasayana* will help to clear out *Dosha* from *sakhas*. *Lasuna* by its *Guru Snigdha Guna* and *Ushna Veerya* helps to pacify *Vata* and can act at *Dhathu* level to heal the disease. It also helps to remove the *Avarana Vyadhis*. *Lasuna swarasa* is given along with milk to counter the spiciness and hotness of garlic. This is especially not beneficial for people with *Pitta* body type and Blood disorders as the *Tikshna Guna* of *Lasuna* may cause a *Pittakopa* in consumer.

CONCLUSION

Garlic was in use at the beginning of recorded history and is documented in ancient medical texts from Egypt, Greece, Rome, China and India. Even Bible refers to its use. It was administered to provide strength and increase work capacity for labourers in many cultures. Almost 25 centuries ago, Hippocrates, the Father of Medicine, stated "let food be thy medicine and let medicine be thy food". And in support of this statement, Hippocrates prescribed garlic for a variety of conditions. Garlic was given as perhaps one of the earliest "performance enhancing" agents to the original Olympic athletes in Greece.^[13]

According to *Ayurveda*, a person originates from *Rasa* and the wise should carefully and without any laps protect *Rasa*. *Rasayana* prevents all types of bad effects of time, improper food and drinks and improper behaviour. But, a person who is not free from mental and physical defect will never get the effect of *Rasayana* therapy. The selection of type of *Rasayana* and the drug of choice should always be cautiously done. The indications and contraindications are to be specifically scrutinised or else we will have to encounter serious complications.

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