

VYASPATHAK RASAYAN AND AMALAKI

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ABSTRACT

Ayurveda is the oldest methodical branch of knowledge which speaks its reality in the sketch of philosophy. It comprises most scientific milieu of derivation. As per ancient Ayurveda scholars for getting a desirable outcome of any medication, it should be precisely analyzed before prescribing to the patient. There are numbers of classical formulations successfully practiced by Ayurveda physicians for treating various ailments but in maximum cases there is lack of data regarding their details mechanism of action. Rasayana is explained in all classical treatises in great details. It is a distinct branch in Ashtanga Ayurveda and indicates its importance in treatment. All classical treatises have explained Rasayanas in great details. Creators of Bruhatrayi and Laghutrayi have dedicated separate chapters for explaining Rasayanas. Different definitions and Niruktis help in clarifying basics of Rasayana. Commentators such as Acharya Chakrapanidatta, Gangadhara, Yogindranath Sen, Dalhana, Arundatta, have also put forward different aspects of Rasayana and have brought forward different facets. The purpose of Ayurveda is maintenance of Swasthya (health) and treatment of the Aatura (diseased person). Practical application of Rasayana at both the levels help in serving the purpose. Classification of Rasayana in different ways help in understanding its use in different indications. As age progresses we suffer from some loss from time to time. Replenishment of these losses needs use of different rejuvenating agents at different age groups. Use of Rasayana also means escalation of Satva Guna of mind and that can only be achieved by simultaneous use of Achara Rasayana. In the present paper we are discussing regarding the vyaspathak rasayan and amalaki.

Keywords: Vyaspathak Divya Rasayan , Ayurveda , Amalaki.Etc

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INTRODUCTION

The word 'Arogya' means good health and 'Vardhini' means improver. It means a formulation, which improves good health, is known as 'Arogyavardhini'. This is used in the imbalances of all the three Dosha (humour). As per ancient Ayurveda scholars behind each successful physician there is panorama of appropriate knowledge of the drugs. Ayurveda recommends the use of plant based as well as mineral based medicines for treating various disease conditions.

Rasayana-tantra represents the basic approach of Ayurveda which comprises preventive promotive and curative aspects of health and carries the most practical methods for management of health and disease through its measures as the Rasayana-chikitsa [1]. The classification to consider treatment for ageing (Jara chikitsa) as synonymous with Rasayana-chikitsa (Rasayana treatment) as one of the eight branches of Ayurveda is not only to specialize certain methods in any particular knowledge domain of the Ayurvedic system but as a process by which the body tissues attain its best capacity to perform their systemic activities As one the eight branches of Ayurveda, Rasayana-chikitsa is applicable in all branches of Ayurveda irrespective of any particular domain of knowledge and it has great relevance as a procedure to attain and maintain good health.

Benefits of Rasayana The benefits of following Ayurvedic way of life is the benefits of Rasayana. By controlling the natural cause of health and disease one can maintain health. It is possible to change the course of disease whether it is

natural or the self-imbibed. The process, measure and procedures to keep healthy life and drive away diseases to keep longevity is the purpose of Ayurveda [5]. It is required special attention in the course of life to give more focus on controlling degeneration. In the normal process of degeneration to prolong the longevity without disease is the intention and special measures for such purposes are taken into consideration in Rasayana-chikitsa. The function of body tissues or specific activities of internal organs are in stake in the old age or in a clinical situation when normal procedures are failed. The benefits of Rasayana are Long life, excellent memory, brilliance, health and young age, radiating lustre, pleasing colour, commanding voice, great strength of body and sense organs, Influencing speech, reverential attitude and loveliness [6]. That process which facilitates optimum movement acquisition, assimilation and circulation of the essence of food or medicine to gain the above benefits is attained through Rasayana chikitsa. The benefits are focused attaining strength (balya), life giving (Jivaniya), bulk promoting (Brahmaniya) and stabilising the ageing process which is anti-ageing (Vayahsthapana) [7].

The essence of food or medicine ingested is also known as rasa. This end product is responsible for formation of Rasa-dhathu [12]. The transformation of well-formed essence after digestion (Ahara Rasa) determines the successive formation of all seven dhathus in which the first formed

dhathus is Rasa dhathu. In old age or in ageing process the control of formation of Rasa dhathu is lost and end result starts with loss of sensory functions and related symptoms of malfunction of internal organs. The structural deformities of the pathways which carry the Rasa into the dhathus are one of the causes of decay and dysfunction of dhathus. The importance of "Srotas" or channels micro pathways or systems as a whole, play a major role in this process. The specific varieties of the channels in the human body are the same in number as the structural entities in it [13]. The channels of circulation carry the dhatus undergoing transformation to their destination. The possible blockages and immobility of channels cause functional delay and excessive or less diverted movement of nutritional fluids described in detail under the "Srothas" concept and its "dusti" or vitiation [13]. Rasayana chikitsa is incomplete and cannot give in good result if the Srotas are vitiated. The ayana (movement) of Rasa is main process behind any Rasayana function.

The word "Mala" is derived from "malineekarannath mala" which means, it constitutes waste materials which need to be eliminated through various channels of the body at the last stage of metabolism. If the accumulation of waste products happens diseases are developed. The gross forms of waste products are urine, faeces and sweat. The subtle waste constituents are exudates or secretion from epithelial lining of eyes, nose and mouth. At various stages of digestion like in that of Avasthapaka, waste products are formed

and get divided. "Aama" plays a major role in understanding Rasayana concepts. Aama is the toxins resulting from improper digestion of food or waste accumulation in the body [26]. Aama needs to be eliminated from the body or it should get disintegrated by means of drugs or through purificatory measures (sodhana) or palliative (samana) chikitsa. The Rasayana therapy is advised only after removing the accumulation of Malas from the body. The example given by Charaka at this context is like a guide line exposing the importance of waste elimination to achieve rasayana effect [27]. A dirty cloth cannot absorb any new colours unless the dirt is removed. Maximum benefit of Rasayana is achieved when the toxins are removed from the body. The concept of "Sama mala" balanced state of waste elimination gives another dimension for healthy living. The process of waste elimination includes generation of waste, accumulation and elimination. If the amount of waste produced is high and the process of elimination is slow, it will result in imbalance. Similarly the waste elimination is rapid and formation of waste constituents is slow which can also result in more stress and over activity of related organs. The balance is very much essential in keeping the body fit. The process of waste elimination plays a major role in making the body more sensitive and receptive to assimilate the Rasayana effect of a given medicine.

Vyasdivya rasayan and Amalki uses

Amalaki is a natural remedy long used in Ayurveda (the alternative medicine of

India). Sometimes referred to as amla or Indian gooseberry, Amalaki is sourced from *Emblica officinalis* (a tree native to tropical regions in southeastern Asia). Amalaki contains a number of substances thought to enhance health, including vitamin C and other antioxidants. Amalaki is also one of the three herbs included in Triphala, an herbal formula widely used in Ayurvedic medicine.

Uses

In Ayurveda, Amalaki is said to aid in the treatment of the following health conditions:

- Atherosclerosis
- Diabetes
- Diarrhea
- High blood pressure
- High cholesterol
- Joint pain
- Obesity

Amalaki is commonly used to promote longevity in Ayurveda. It's also used by Ayurvedic practitioners to improve the health of the blood, bones, digestive system, liver, and skin.¹

Additionally, Amalaki is said to possess cooling properties that can help soothe pitta (one of the three doshas). According to the principles of Ayurveda, excess pitta can contribute to inflammation, difficulty sleeping, skin problems, gastrointestinal disorders, and stress-related issues such as high blood pressure.

In addition, Amalaki is thought to reduce inflammation, alleviate pain,

promote detox, sharpen memory, and protect against cancer.

Benefits

Despite its long history of use in Ayurvedic medicine, Amalaki, and its health effects have been tested in few scientific studies. However, some preliminary research suggests that Amalaki may offer certain health benefits. Here's a look at some key findings from the available studies on Amalaki:

Conclusion:

Hence we can say combination therapy of rasayana and amalika is better useful for mankind.

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