Inside Review of Naimittika Rasayana

Namit Vashistha¹, Preeti Sharma²

¹Associate Professor, Department of Swasthavritta and Yoga, KSV Ayurveda Medical College and Research Centre, Shobhit University, Gangoh, Saharanpur, UP
²Assistant Professor Department of Maulik Siddhant and Samhita, KSV Ayurveda Medical College and Research Centre, Shobhit University, Gangoh, Saharanpur, UP

Corresponding Author: Namit Vashistha

ABSTRACT

Rasayana (Immunomodulator) have been mentioned in the treatment of various diseases, Naimittika Rasayana are disease specific and are capable to act at the level of Agni (digestive fire), Rasa (plasma), and Srotas (Channels). It increases Ojas, Vyadhikshamatva, Bala (immunity) and even exhibits multidimensional activities like anti-oxidant, tissue protective, immune stimulant, and immune potentiating, immune competent and improves the quality of life. In this paper an effort has been made to know about the diseases specific Naimittika Rasayana mentioned in Ayurvedic Literature.

Keywords: Naimittika Rasayana, Quality of Life, Rasayana, Vyadhikshamatva (Immunity)

INTRODUCTION

"Health is Wealth". Rasayana promote longevity by retarding ageing process and preventing diseases, which is one of the eight clinical specialties of classical Ayurveda practiced extensively and effectively since ages. Though chiefly concerned with improving the health status Rasayana is used also as curative treatment with effect. Thus, it serves the dual purpose of eradicating the ailments and keeping them away thereby promoting and prolonging the life span.

Acharya Sushruta defines Rasayana Tantra is one which deals with delaying of ageing process, increasing of intellect and strength, prolongation of life and curing of disorders¹. Rasayana as the process by which there will be stability of body, all types of sensory and motor organs; and no graying of hair, wrinkling and baldness.² Rasayanas are non-toxic Ayurvedic complex herbal preparations or individual herbs used to rejuvenate or attain the complete potential of an individual in order to prevent diseases and degenerative changes that leads to disease³. In this paper an effort has been made to know about the diseases specific Naimittika Rasayana mentioned in Ayurvedic Literature.

MATERIALS AND METHODS

We know that “necessity is the mother of all inventions”, so the same principle applies in origin of Rasayana also. Because the origin of Ayurveda⁴ had explained in detail in Deerghanjeevi-thadyayam (chapter on desire for life) of Charaka Samhita which is the first chapter of the entire textbook. Here the Ashtanga of Ayurveda also explained including the Rasayana Tantra too. But later in Chikitsastana of the same text, in Rasa nadyaya Acharya Charaka were forced to describe the origin of Ayurveda⁵ in the Ayurvedasamuthaniya Adyaya, 4th pada of the same. In Second Pada,of Rasayana chapter, Pranakamiyamadyayam, Acharya told that, because of the lifestyle the man became abode of diseases. By following these muscles become flabby, joints become loose, blood becomes afflicted and fat gets liquefied. In such persons, marrow does not remain intact inside the bones, there occurs impairment in the ejaculation of semen and Ojas (semen) gets diminished. In such circumstances, person feels exhausted,
languid and falls victim to excess sleep, drowsiness and laziness. He loses enthusiasm, incapable of physical and mental work. He loses memory, intellect and complexion and becomes an abode of diseases. Thus, he fails to enjoy his life. This necessities the full fledged domain of the Rasayana Sastra in diseased.

**Rasayana in Diseased**

The objectives of Ayurveda is to maintain the health of a healthy individual and cure of disease of patients. Ayurveda maintains health in healthy and alleviates disorders in diseased. The ultimate aim in both is equilibrium of essential factors *Dhatusamyata* (Balance in fundamental support of body). *Dhatusamyata* can be secured by *Cikitsa* and this Cikitsa (treatment) is classified into Bhesaja (with medicine) and Abhesaja (without medicine).

Bhesaja is again divided into two
1. Some of them tone up the health of healthy person (*Swasthasyaurjaskara*) which subclassified and *Rasayana* is one among them. Medicine belonging to this category is considered to be useful for a healthy person. There are certain natural conditions like old age, which affect even a healthy individual. The medicine belonging to this category helps to maintain excellent physique.
2. Some of them treat the ailments of the patients.

Medicines belonging to this category specifically useful for curing fever etc. But *Acharya* Chakrapani while commenting on this context opined that, the medicine not only maintains the healthy status of a healthy person, to some extent they also help in alleviation of diseases. e.g.: Chyavanap Rasa, Bhallathaka Rasayana etc. Chakrapani added that medicines which are mostly used for rejuvenation therapy, have also their effects to cure diseases and many instances to that effect are available in the concerned chapters. In this concern *Acharya* concluded that, the medicine do the action by producing strength and longevity of the individual.

The definitions of Rasayana Thandra given by the Acharyas, says the importance of these in field of curing disease.

According to Arunadatta, the commentator of Ashtangahrdaya, has clearly pointed out that, Rasayana acts as an antitoxin in the cases of poisoning and as preventive to death resulting from it. Susruta while defining Rasayana given social importance to the term “RogaapahaRasamartha“ (capable of treating the diseases). Chakrapani mentioned Rasayana Dravya are usually alleviative of diseases and also virilific and promotive of vigour in healthy individuals by increasing resistance in the body. Chakrapani again stated in Vimanasthana of Charaka Samhita as, Rasayana is the one which wards off diseases as well as old age. In Tavachandrika commentary also, the word “Vyadhividwamsana”(destruction of diseases) is emphasized. *Acharya* Chakradutta and Baishajyaratnavalikara also emphasized the term “Vyadhividwamsana” while defining Rasayana. Bavaprakasha also mentioned the importance of Rasayana in curing diseases.

**Disease Specific Rasayana**

The greatest potential for improving the health of the people in general is to find in what way they live and follow the routines of their life. Ayurveda emphasizes on both curative as well as preventive aspect. Vikara (diseases) are innumerable in number and any one medicine cannot be expected to act against all kinds as well as against all types of diseases. On the contrary in such a stage of crisis in day today Ayurvedic practice, Rasayana especially Vyadhihara Rasayana, (taking the diseases away) which is specific to a particular disease can play a vital role by giving adequate Rasayana effect along with its Vyadihi Vipareetha (opposite to the diseases) action. Rasayana can be utilized in the correction of *Dhatu-Vaishamya* (imBalance in fundamental support of body).
due to some specific diseases. *Sushruta* considered such *Rasayana* under the category of *Naimittika Rasayana*.22

This consists of two words, The term “Naimittika” is derived from the word Nimitta which means cause or etiology, which is the reason for the Vyadhi (diseases) manifestation. The term *Rasayana* means rejuvenation or promoter of vitality. Thus, *Naimittika* type of *Rasayana* can be defined as *Rasayana* specific to a disease which will improve the vitality of individual towards the specific disease. *"Naimittikam Vyadhinimittam"*23

According to Ayurveda, diseases are produced because of the Dhatu-Vaishamya. Hence *Naimittika Rasayana* can be utilized in the correction of Dhatu-Vaishamya which having sufficient strength to protect body from disorders due to some specific diseases. It improves the state of Dhatu Vaishamya in chronic or Yapyvyadhi (which cannot be easily cured by medicine). Rasyana also known as Urjaskara, i.e giving strength towards the specific disease, by improving the resistance i.e. Immunity, or “Apunarbhava” (which does not allow the recurrence of the diseases). Chakrapani opines on Vyadhikshama as, it is Vyadh-Balavirodhitvam (It is the capacity to restrain or withstand the strength of the diseases i.e., strength to arrest the progress of disease).

**Method of Administration**

It is that which acts to get rid of specific diseases and is accompanied by other benefits of *Rasayana*. Thus this is also called as Vyadhihara *Rasayana*. The method of administration of *Naimittika Rasayana* i.e., Vyadhihara *Rasayana* can be compared with the administration of Vatatapika *Rasayana*, which is recommended in diseased. The name itself indicates that it is a therapy which does not require any restriction of Vata (air) and Atapa (sunlight). In case of diseased ones Vatatapika is ideal. Mild disturbances may happen in the middle of this procedure due to the incorrect administration of recipe, which can be easily treated. This mode of administration itself proves fit for the present day.

According to the disease condition, specific *Rasayana* drug will be selected for the administration. One can get ample references regarding curative effects of *Rasayana* in the classics along with their health promoting effects such as Pippali *Rasayana*, Bhillataka *Rasayana* in Kustha (skin diseases), Arsas (piles) Ayo *Rasayana* in Mahakustha (skin diseases), Tuvaraka *Rasayana* in Madhumeha (Diabetes), Somaraji Kalpa in Kustha (skin diseases), Kalpa Guggulu Kalpa, Silajatu Kalpa, Vrddhadaru Kalpa, Sarpirguda in Ksataksina (emaciated), Yogaraja in Pandu (Anemia), etc.

Other *Rasayana* Yogas Found Effective In Various Diseases27

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Mode of Action of Naimittika Rasayana

The word *Rasayana* essentially refers to acquisition and circulation of nutrition needed to provide nourishment to the body and tissue perfusion. Hence it may be presumed that a *Rasayana* agent acts at any of the following three levels which are *Rasa* (plasma), *Srotas* (Channels), *Agni* (digestive fire)

**Rasa**

*Rasayana* agents must enrich the nutritional quality of Poshaka (nutritive) *Rasa* as most of them physically contain high quality of nutrients in their bulk and when administered, they are added to the pool of nutrition present in the Poshaka *Rasa* and in turn help in improving in *Dhatu* Poshana (nourishment of fundamental support of body) i.e., *Dhatu* with optimum quality. e.g.: Satavari

**Agni**

*Rasayana* agents improve the *Agni* and thus promote *Dhatu* Poshana. Several *Rasayana* drugs are known to have Deepana (enlightening) and Pachana (digestion) properties by the virtue of their qualities like Laghu (small), Ushna (hot) or by Prabhava (effect), thereby promote the functions of *Agni* for the digestion of food and the *Dhatu* to vitalize the metabolic resulting in turn to improved nutritional status at the level of *Dhatu* i.e. *Dhatu* with optimum quality e.g.: Pippali, Bhallataka.

**Srotas**

Some of the *Rasayana* drugs promote the competence of *Srotas* leading to the better bio availability of nutrients to the tissues and improve tissue perfusion. This is another mode through which a *Rasayana* agent may help in promotion of nutritional status i.e. *Dhatu* with optimum quality. e.g.: Guggulu.

*Rasayana* by virtue of their qualities, actions and Prabhava (effect) promote *Ojas* (immunity). *Ojas* is considered as quintessence of all *Dhatu* of the body. It is the *Ojas* which is responsible for imparting *Vyadhikshamatva* (resistance towards disease) in an individual.

**CONCLUSION**

Thus proved the wisdom of Ayurveda *Rasayana* therapy is given due credentials by all the branches of Ayurveda, because of its innumerable capabilities. It really deserve to be called as nectar/Amta. If Ayurveda as a whole, is able to conquer diseases, similarly *Rasayana Tantra* is also capable enough to triumph over the same. With the advancement of the modern medicine, the new dimensions of *Rasayana Tantra* will come into light. Even though, *Rasayana Tantra* is a single branch of Ayurveda, it covers a vast range of medical activities such as, anti-oxidant effect, immunomodulatory effect, anti-stress and adaptogenic effects etc.

**REFERENCES**


26. i.b.i.d


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