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(Rejuvination)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 Avaranaanyatatava(conditions 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 propety 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). That is the reason, Ayurveda has enumerated two type of approaches – Swasthasya urjaskara(Which promote health and vigour) and Aturasya Roganur(That which cures diseases)in the treatment of human beings. 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 goldn days of Ayurveda, its prevalence and acceptance in todays world has comeoned. Though many drugs and formulations are having Rasayana as a Karma(Change), 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. 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.

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. Many types of Rasayana are being enumerated by our acharyas which are to be used in various conditions. Among them, Naimitik Rasayana is indicated in specific disease conditions. Lasuna Rasayana is a type of Naimitik rasayana which can be applied in many types of simple and complex medical conditions.

Lasuna
Lasuna is the most superior drug in the diseases caused by Vata alone. For all the Pavanopahata Vydhi (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). \(^7\)

**Table I: Properties of Lasuna**

<table>
<thead>
<tr>
<th>Rasa</th>
<th>Guna</th>
<th>Veerya</th>
<th>Vipaka</th>
<th>Karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amlavajjitha</td>
<td>Snigdha,Guru,Sara,Tikshna(u nctuous,heavy,moving,sharp)</td>
<td>Ushna(hot)</td>
<td>Katu(pungent)</td>
<td>Kaphavatahara,Rasayana(rejuvinating),Balya,Vrishya,Asthi sandhana kara (^8)</td>
</tr>
<tr>
<td>Pancarasa (All except sour taste)</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

**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 *Nisbphala* (futile). After *sodhana* and peyadi krama *Yavanna* (barley) should be followed for 3, 5 or 7 days till *Purana sakrut* attains *sudhi* (purity).

**Lasuna Rasayana**

**Purvakaharma**

After all *Purva karmas* *Lasuna* collected from Himalaya and *Sukadesha* in *Vasanth* *Rtu* (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 *palat* (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 *Kandanala* *sudhi*.

**Paschatkaarma**

After digestion of the *swarasa* ,old *Sali* rice with *yusha* or milk or *jangala* mamasurasara can be given as food. Wine mixed with water or *Aranaanam*, *Phalambu* or *Parisiktham.* After the *Rasayana* therapy one *Virechana* should be given to keep a 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 *Ukrishta matra* and can be given for one *paksha* as *Himamatra*.

**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*,

*Kaphavridhi* – *Hemant* (prewinter), *Silira* (winter), *Vasanth Rtu* (spring)

*Vatavridhi* – *Varsha Rtu* (rainy season)

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

**Contraindications**

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

**Table II: Contraindications**

<table>
<thead>
<tr>
<th>Pancha</th>
<th>Visha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pandu</td>
<td>Visha</td>
</tr>
<tr>
<td>Udara</td>
<td>Vrana</td>
</tr>
<tr>
<td>Urakshatha</td>
<td>Pittavikara</td>
</tr>
<tr>
<td>Sopha</td>
<td>Atisara</td>
</tr>
<tr>
<td>Trishna</td>
<td>Aksihroga</td>
</tr>
<tr>
<td>Panaatayya</td>
<td>Kshama sareera</td>
</tr>
<tr>
<td>Chardi</td>
<td></td>
</tr>
</tbody>
</table>

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

- *Swarasa* + *Madira* - *1Kudava* (192gms)
- *Swarasa* – Half *Kudava* (96gms)
- *Kalka* - *1 Pala* (34gms) \(^9\)

**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 *Mukt* 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.
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 sukhas. 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 with out 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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