

**A REVIEW ON NAIMITTIKA RASAYANA W.S.R. TO MANAGEMENT OF CHRONIC DISEASES****Dr. Arun Kumar Sharma<sup>1</sup>, Dr. Ajay Kumar Pandey<sup>2\*</sup> and Dr. Sujata<sup>3</sup>**

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**ABSTRACT**

Rasayana is one among the major classification of Ayurvedic therapeutics. It can be advised to both diseased and healthy individual in order to strengthen one's body as well as mind. Naimittika Rasayana is a type of Rasayana which is given for the diseased individuals. Acharya Charaka, Acharya Sushruta as well as other commentators allude to their use in treatment of disease. Present day in medical practice it is observed that major proportion of population is suffering from a number of chronic diseases. For those chronic diseases which cannot be treated with lifestyle remedies, medications are often prescribed. Each medication has its own side effects; so in

combination, some medications may interact with another, thus rendering one ineffective or even hyper effective. In this regard, ancient Acharyas of Ayurveda have given consideration to 'Naimittika Rasayana. Which does not only corrects the diseased condition but also produce their effect by enhancing 'agni' and 'ojas' status in patients, meaning thereby an improved metabolic and immune status.

**INTRODUCTION**

Rasayana tantra is one of the eight major divisions of Ashtanga Ayurveda. The word Rasayana is composed two words= Rasa+Ayana; the means by which one gets excellence of 'Ras'(the nourishing fluid which is produced immediately after digestion). Depending on the aim or result produced, Rasayana is of three types Naimittika Rasayana, Ajasrika Rasayana

and Kamyā Rasayana. Here the word 'Naimittika' is made from 'Nimitta', which means 'for cause' or in short it can be said that it is given to combat or balance a specific cause, which is responsible for a disease in body. Medicine, public health, pharmaceutical industry and educational system have reduced record average life spans for much of human population. But in place of infectious diseases most people in world are dying due to chronic diseases. These chronic diseases are the major killers in modern era. According to the Centers for Disease Control and Prevention (CDC) "Chronic disease such as heart disease, cancer and diabetes are the leading causes of death and disability. The CDC further wrote, "Chronic diseases are among the most common, costly and preventable of all health problems.

**Definition:** We may define a disease as chronic disease, slow in its progress (decades) and long in its continuance, as opposed to acute disease, which is characterized by a swift onset and short course.

**Etiological Factors:** Physical inactivity is the primary cause of most chronic diseases. The list of other reasons may include changing lifestyle, never ending desires and needs, moral degradation and more struggles of human being in each and every aspect of life. So, both physical and mental factors equally responsible for their occurrence.

With this background let us think the solution to the problem as we met in our classics. 'Manas' and 'Sharir' are regarded as separate entities in our classics, but not in the sense of separation. According to Ayurveda an organism is the complex combination of Atma, Indriyas, Manas and Sharir i.e. soul, sense organs, mind and body. So when it comes to the treatment, we can see that our Acharyas have given the equal importance to integration aspect of mind and body. To keep them in balanced state they have given some guidelines in form of Dinacharya, Ritucharya and Achar Rasayana. But for diseased state they have mentioned 'Aturavritta' along with 'Naimittika Rasayana' as per disease.

**Naimittika Rasayana** – The chief purpose of Naimittika Rasayana is to cure specific diseases and restoring body's health through determined procedures. It can be classified as three types.

1. Aushadha Rasayana (Drug Rasayana) - All such Rasayanas are listed in table 1.
2. Ahara Rasayana (Dietary Rasayana)- The patient is kept on a special diet only to treat the disease. For example only milk diet is recommended for the patient suffering from ascitis; or patient is to be kept on butter milk only for variable periods to treat piles or Grahani.

3. Achara Rasayana- There is special codes and conducts advocated by Acharyas to treat the disease.

**Table 1: Naimittika Rasayana according to disease.**

	DISEASE	Modern aspect of disease	RASAYANA	Latin name of drugs
<b>Acharya Charaka -</b>				
1.	Raktapitta	Bleeding disorders	Gambhari phal	Gmelia arborea
2.			Nagbala	Grevia hirsuta
3.	Kushtha Pandu Udar-roga	Skin disorders Anaemia Organomegaly,ascitis etc.	Bakuchi	Psoralea corylifolia
4.	Kushtha	Skin disorders	Khadira	Acacia catechu
5.	Unmada Apasmara	Psychosis Epilepsy	Brahmi	Bocapa monnieri
<b>Acharya Sushruta -</b>				
1.	Grahani Gulma Pandu Arsha Kshaya	Ulcerative colitis or IBS  Anaemia Piles Tuberculosis	Haritaki	Terminalia chebula
2.	Hridroga Kasa Shwas Kshya	Heart diseases Cough Dyspnea Tuberculosis	Chyavanprash (cooked mixture of honey,ghee, sugar & herbs)	
3.	Kaphaj Vikara, Agnimandya	Disorders from mucous  Diminished appetite	Bhallataka	Semicarpus anacardium
4.	Madhumeha	Diabetes Mellitus	Shilajeet	Asphaltum punjabinum
<b>Acharya Vagbhata -</b>				
1.	Tridoshaj Vyadhi	Disease in which all 3 doshas- vata,pitta and kapha are involved	Shilajeet	Asphaltum punjabinum
2.	Kushtha	Skin diseases	Tuvaraka	Hydnocarpus laurifolia
3.	Kasa Shwas Yakshama Arsha Grahani	Cough Dyspnea Tuberculosis Piles Ulcerative colitis/ IBS	Pippali	Piper longum

In addition, it can be sub-classified into two types on the basis of determination of place in carrying out, as.

1. Vatatapika Rasayana – This is comparatively simple procedure as no strict regimen is required. The patient is in position to carry out routine activities within the therapy time.

2. Kuti-Praveshika Rasayana – The whole treatment is carried out under the supervision of Ayurvedic expert. It is an indoor therapy performed in a especially designed chamber.

## DISCUSSION

Facts and possibilities regarding the practical implementation of Naimittika Rasayana can be considered as follows.

**Facts:** Concept of Naimittika Rasayana is very unique in Ayurveda. It is proved for its beneficial role in the patients suffering from chronic disease and in promoting vitality and ability to withstand the devastating effects of these diseases. This concept brings a new dimension into the healthcare and promotes an integrated approach between different modalities in the field of medicine. These Rasayanas provide protection against toxic substances and diseases. They promote both physical and mental health, improve the status of ‘Dhatu (tissues), confer immunity and rejuvenate the system. But it is must to follow the codes and conducts mentioned in Ayurveda to get the maximum benefits of such remedies.

**Possibilities:** We can hope for a quality wise healthy society if the use of Naimittika Rasayana is implemented. Its possible implementation may be achieved in following manner.

1. Early disease detection through medical camps.
2. Educating patients properly about does and don'ts.
3. Distributing Rasayanas at cheaper cost under the national policies.
4. Maintaining the quality during manufacturing of Rasayanas.

## CONCLUSION

The use of Naimittika Rasayanas seem to be safe because they do not affect adversely on any system of human body. The remedies produce their effect by enhancing ‘Agni’ and ‘Ojas’ status, thereby an improved metabolic and immune status. But all the modern medicines prescribed for chronic disorders have adverse effects on various organs. So these Rasayanas should be used as main line of treatment to improve the quality life of patient.

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