ABSTRACT

Rasayan chikitsa is rejuvenating therapy mentioned in Ayurveda. Charaka has mentioned two types of Rasayan paddhati viz. Kutipraveshik rasayan and Vataatpik rasayan. Out of these two methods of Rasayanvidhi, Kutipraveshik rasayana is more beneficial method but very difficult to implement practically. Suvarnprashan vidhi is mentioned by various texts and indicated in neonates for rasayan purpose and good health. Suvarnprashan vidhi is very simple method and its benefits are almost same. In present study Kutipraveshik rasayan and Suvarnprashan vidhi were studied and compared on classical background regarding their benefits. Primary aim was to find alternative method for Kutipraveshik rasayan. After literary study and critical analysis of findings, we found some important similarities in between two methods. It can be said that by Suvarnprashan vidhi we can gain more health to new generation. Present study is literary only hence has its own limitations. But we hope that this study has opened new dimensions and further clinical trials are expected to gain more strong evidence.

Keywords: Suvarnaprashan, Kutipraveshik Rasayan, 16 sanskar.

1. INTRODUCTION

There are 16 rites (sanskar) which are anticipated in the human’s life.1 Jatkarma is the first rite after the birth. Sushrutacharya and Vagbhat both have described the Suvarnaprashan procedure in their respective Samhita.2,3 Kashyap samhita is especially related to child health. That’s why, the Suvarnaprashan procedure has described in more details in Kashyapsamhita. All the benefits of this procedure for the children explained by Kashyap have also been explained by Aacharya Charak in the context of Kutipraveshik Rasayana.

Benefits of Suvarnaprashan and Kutipraveshik rasayan found in classical texts are very similar. In these circumstances, the comparison of Suvarna-prashan and Kutipraveshik Rasayana seems necessary. This study was carried to find out alternative to Kutipraveshik Rasayana as this method is difficult to execute. We hope this study has wide scope to new researchers to carry out further clinical trials.

2. METHODS

This study is Literary review. Suvarnaprashan and Kutipraveshik rasayan were reviewed critically from different classical texts (samhitas) to draw inferences. Similarities and dissimilarities were discussed on classical background.
3. RESULTS AND DISCUSSION

3.1. Benefits of Suvarna-prashan and Rasayana

3.1.1. Suvarna-prashan

Suvarnprashanam hi etad medhag-nibalavardhanam |
AyushyaM mangalaM punyaM vrushyaM varnyaM grahapaham ||
Masatparam medhavi vyadhбирnach ghrushyate |
ShadabhirmasaH shrutadharaH suvarnprashanat bhavet ||

3.1.2. Rasayana

Dirhamayu smrutirmedha arogyaM tarunaM vayaH |
prabhavarnaswaraudaryaM de-
hendriyabalaM param ||
VaksiddhiM pranatiM kantiM labhate na rasayanat |
Labhopayo hi shastanaM rasadinaM rasayanaM ||

Above shlokas (verse) shows the similarities between Suvarna-prashana and Kutipraveshik rasayan. Table 1 shows similarities between these two. In these circumstances, the comparison of Suvarna-prashan and Kutipraveshik Rasayana seems necessary in the context of similarities, dissimilarities and drawbacks if any.

3.2. Comparison between Suvarna-prashan and Kutipraveshik Rasayana

3.2.1. Sharira shuddhi

Shodhan vidhi is very important to get the benefits of the Kutipraveshik Rasayana. The need for the Shodhan vidhi is due to the fact that only a pure body can get the benefits from Kutipraveshik Rasayana. Just like the color applied to a dirty cloth sticks to the dirt and does not get applied properly, exactly the same way – the Rasayana-prayog done on an impure body does not yield the anticipated results. As a result, the one cannot get the described benefits of the Rasayana. In relation to Suvarna-prashan, the child conceived after Beejshuddi would be Pure and Nirdosh after the birth. The few Doshas which are present after the birth can be removed from the body with the help of Sadyavaman as a part of navajat paricharya. Such a child does not require any additional Shuddi since his body is already pure.

3.2.2 Kutipravesh

Staying in the Kuti till the time the Rasayana-prayog is completed, is an important aspect of Rasayana-vidhi. This procedure is termed as Kutipraveshik Vidhi. The reason one needs to stay in the Kuti during the procedure is the change in the climate can also impact the Doshas despite following the diet prescribed during the Kutipravesh. The climate conditions in the Trigarbha Kuti can be controlled and monitored to reduce impact of the change in climate during the procedure. The special settings can also be done for the new-born and post-delivery mothers by using the Agni and Dhupa. This would restrict the development of any Doshas in the new born. The new born would be kept in the Kuti for entire duration of the procedure and would be taken out after completion of the same to take the blessings from the god.

3.2.3 Diet (Ahara)

Milk is the main diet that would be followed during the Kutipraveshik Rasayana. Milk is Satwik and Balawardhak diet and is also a Rasayana by itself. That’s why, there is no comparison of the milk with other diet that can be prescribed during the Kutipravesh. The new borns are also dependent on Milk for the growth. Hence, there is a similarity between Suvarna-prashan and Kutipraveshik Rasayana in the terms of the diet that needs to be followed.

3.2.4. Rasayanadravya

The samhita writers have described multiple Rasayanadravya among which Suvarna Dhatu is the one. Rasayanadravya or Dhatu are by nature long lasting and if they are consumed as prescribed then they can help make the human body also the long lasting one. This is an im-

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important principle in the evolution of Rasashastra. Gold is the best among all the Dhatus and Kashyap has prescribed the gold from the first day of the birth till six months. It has multiple benefits just like the Rasayana.

3.3. Comparative analysis

All the above description helps to understand the similarities between Kutipraveshik Rasayana and Suvarna-prashan. Kutipraveshik rasayanavidhi and Suvarnaprashan vidhi has four main similarities in means of Sharirshudhi, Trigrabha kuti, Dugdhahar and Rasayan sevan (Table 1). Therefore, daily administration of Suvarnaprashan will make a big difference in child growth and development. It may be helpful to buildup lifelong immunity. Therefore, it is truly mentioned in Kashyap samhita that, SukhdhukhaM hi balanaM drushyate lehanashrayat\(^\text{10}\) The above interpretation is related to Suvarna-prashan as described by Kashyap and Kutipraveshik Rasayana as described by Charak. Suvarnaprashan is carried out at many places by Ayurvedic doctors on the occasion of Pushya nakshatra, i.e. once in a month only. The doctors need to consider that, Suvarna along with Madhu (honey) and Ghruta consumed daily can prove to be more beneficial.

4. CONCLUSION

The Kutipraveshik Rasayana procedure has almost been stopped nowadays due to the multiple problems to implement the same. In such circumstance, it would be beneficial to implement the Suvarna-prashan as prescribed by Kashyap to build a strong and competent generation for the new India. Clinical trials on same topic are needed for more strong evidences.

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**TABLES**

<table>
<thead>
<tr>
<th>SN</th>
<th>Kutipraveshik Rasayan</th>
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<tbody>
<tr>
<td>1</td>
<td>Sharirshuddhi by <em>Panchakarma</em></td>
<td>Natural <em>Shuddha sharir</em></td>
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<td>2</td>
<td><em>Trigarbha kuti</em></td>
<td>Inside a protected room</td>
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<td>3</td>
<td><em>Dugdhaahaar</em></td>
<td><em>Dugdhaahar</em></td>
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<td>4</td>
<td><em>Rasaayan sevan</em></td>
<td><em>Suvarn has quality of Rasayan</em></td>
</tr>
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Table 1. Similarities between *Kutipraveshik rasayan* and *Suvarnaprashan*