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Review Article

A CONCEPTUAL STUDY OF RASAYAN – A REVIEW

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ABSTRACT

Ayurveda is a science of life having two main aims, one is to maintain the health of the healthy person and the second is to cure the diseases of diseased person. Now a day due to the continuous changing lifestyle patterns, improper *Aahar* and *Vihar*; stress, etc there is a negative impact on mental, physical and emotional well-being of the individual. *Rasayan* is one among the branches of *Ashtang Ayurveda*. The word *Rasayan* is composed of two words *Ras* + *Ayan*. 'Ras' means fluid or juice & 'Ayan' means pathway. Hence the literal meaning of *rasayan* is 'fluid pathway.' *Rasayan* medicines are capable of imparting superior *Rasas* and *Dhatus* to the body and toning up the system of healthy persons. "*Labhopayo hi shastanam rasadinam rasayanam*" states that a person undergoing *rasayan* therapy attains longevity, memory, intellect, freedom from disease, youth, excellence of luster, complexion, voice, excellent potentialities of the body and *Vayasthapan*, *Aayushkar*, *Medhakar*, *Balkar* and *Jaravyadhi Nashan* effects. Chapters of *Rasayan* find foremost place in the *Charak samhita Chikitsa sthan*. In *Sushrut Samhita* it is explained in chapters 27-30 of *Chikitsa sthan*. In *Ashtang Hridaya* *Rasayan* does not find a special place in *Chikitsa sthana* and is described only briefly that in the *Uttar Tantra*. *Adityaparni Amalak* with *Svarn* and *Madhu* is *Ayurvardhak Rasayan*, *Bala Kalp*, *Ajagari Go Chandan*, *Mohanik*, *Madhu* and *Svarn Bijak Kalpa*, *Bilva Rasayan*, *Tilabeeja Brahma Ghrit*, *Nilotpala*, *Yashtimadhu*, *Padmaka beeja*, *Priyangu*, *Laja*, *Madhu* with *Milk*, *Kashmarya Kalpa*, etc. are said as *rasayan* by *Acharya Sushrut*. *Ashwagandha Churn*, *Bhringaraj Swaras*, *Guduchi Swaras*, *Bala*

Rasayan, *Brahmi Rasayan*, *Haritaki Ghrita*, etc. are said to be *rasayan* by **Aachary Vagbhata**. Regular practice of *Rasayan* attains longevity, memory, intellect, freedom from disease, youth, excellence of luster, complexion, voice, excellent potentialities of the body and sense organs i.e., what he says comes true, respect and brilliance. **Aachar-Rasayan** is basically the non-pharmacological way of acquiring the *Rasayan* effect with the good personal, moral and social behaviour. So, it is the demand of time to study about *Rasayan* and use it in day-to-day life.

KEYWORDS: Ayurveda, Aachar Rasayan. Brihattaryi, Rasayan.

INTRODUCTION

Ayurveda is a science of life having two main aims, one is to maintain the health of the healthy person and the second is to cure the diseases of diseased person. W.H.O. said about health that "Health is a state of complete physical, mental and social well-being and not merely absence of disease. Now a days due to the continuous changing lifestyle patterns, improper **Aahar** and **Vihar**; stress, etc. there is a negative impact on mental, physical and emotional well-being of the individual. Everyone has a natural tendency to aspire for long and disease-free life. To achieve this, there must be a rejuvenating system to protect the ageing and bodily changes. **Rasayan** is one among the branches of **Ashtang Ayurveda**. The word *Rasayan* is composed of two words *Ras* + *Ayan*. '*Ras*' means fluid or juice & '*Ayan*' means pathway. Hence the literal meaning of *rasayan* is 'fluid pathway.' *Rasa* is the vital fluid produced by the digestion of food. *Rasa* provides nutrition, enhances the immunity and sustains life. It also attains longevity, memory, intelligence, excellence of luster, complexion and voice, optimum strength of mind and sense organs. *Rasayan* medicines are capable of imparting superior *Rasas* and *Dhatus* to the body and toning up the system of healthy persons. *Rasayan* aids in increasing natural immunity, enhancing general wellbeing improving the functioning of all fundamental organs of the body and keep the signs of early aging the disease so much importance is given to this particular branch that the chapters of *Rasayan* find foremost place in the **Charak samhita Chikitsa sthan**. In **Sushrut Samhita** it is pushed back to chapters 27-30 of *Chikitsa sthan*. In **Ashtang Hridaya** *Rasayan* does not find a special place in *Chikitsa sthan* and is described briefly that in the *Uttar Tantra*. "**Labhopyo hi shastanam rasadinam rasayanam**" states that a person undergoing *rasayan* therapy attains longevity, memory, intellect, freedom from disease, youth, excellence of luster, complexion, voice, excellent potentialities of the body. The means by which one gets the excellence of *rasa* is known as *rasayan*. It involves the clinical effects like; *Vaya -Sthapan*, *Ayushkar*, *Medha-kar*, *Bal-kar* and *Jara Vyadhi Nashan* effects. The ultimate aim of *Rasayan sewan* is to correct *dosha* disturbances & improve *agni* and *dhatu* function which overall improves strength, immunity, *ojas*, vitality, longevity, memory, intelligence and excellence of luster. According to **Aachary Sushrut**, the substances which decreases aging process, increases the longevity and increases the mental as well as physical strength & which destroys the disease process is called as *Rasayan*. The views of **Aachary Sushrut** are same as **Aachary Charak** in many ways for the *Rasayan-chikitsa*. In *Sushrut Samhita*, the use of *Aahar* as *Rasayan* treatment is described in detail. *Adityaparni Amalak* with *Svarn* and *Madhu Ayurvardhak Rasayan*, *Bala Kalp*,

Ajagari Go Chandan, Mohanik, Madhu and Svarna Bijaka Kalpa, Bilva Rasayan, Tilabeeja Brahma Ghrita, Nilotpala, Yashtimadhu, Padmaka beeja, Priyangu, Laja, Madhu with Milk, Kashmary Kalp, etc. are said as *rasayan* by *Achary Sushrut*. **Aachary Vagbhata** considered the young age group for selection as subjects in *Rasayan*. These were the first texts where emphasis has been put on the use of *Rasayanas* in younger age groups and the importance of doing *Poorv karma* before the administration of *Rasayan drugs* has been mentioned. Definition, types, modes of administration, age and various *Rasayanas* have been described in detail in *Uttaratantra*. Some *Rasayan* drugs mentioned are *Ashwagandha Churn, Bhringaraj Swaras, Guduchi Swaras, Bala Rasayan, Brahmi Rasayan, Haritaki Ghrit*, etc. He had advised the *Vata Prakriti* people to consume milk, *Pitta Prakriti* people to take *Ghee*, the *Kapha Prakriti* people to take *Madhu* (honey) regularly before meals to prevent the ageing effects. *Achary* had also removed the highly potent drugs which are difficult to procure by the common man such as *Soma*. Today is the era of fast lifestyle in which people are not able to follow the rules of healthy and happy living due to unawareness or due to their personal, social or professional obligations like intake of substandard diet, *viruddha, vidahi, abhishyandi aahar* (diets) and abandoning the rules of dietetics as described in *ayurvedic samhita granthas* and modern medical books also. Moreover, performing excessive and irregular exercise, not controlling the impulses of greed, grief, fear, anger, infatuation etc immunity of *Dhatu* goes on decreasing. All these factors are still prevalent today and cause premature ageing and encounter a number of diseases. Due to these factors nourishing fluid of good quality is not produced, *Strotoavarodh* is manifested, therefore nutrition of further *dhatu*s is also impaired and imbalance in *doshas* occurs, which makes the person susceptible for sufferings of various *dhatu*s and *ojokshay*. *Rasayan* is actually that which increases the essence of each *Dhatu*, starting from *Rasa*. According to *Achary Sushrut*, the substances which decreases aging process, increases the longevity and increases the mental as well as physical strength & which destroys the disease process is called as *Rasayan*.

AIMS AND OBJECTIVES:

1. To study about the concept of *Rasayan* in *Ayurveda* and literature of *Brihatrayi* (*Charak Samhita, Sushrut Samhita, Ashtang Hriday*) for understanding the fundamental concept of *Rasayan* and its types with its benefits.
2. To clarify the practical utility of *Rasayan* for the welfare of human beings in present era comparison with literature of *Ayurvedic Samhitas*.

MATERIALS & METHODS:

1. *Charak Samhita, Sushrut Samhita, Ashtang Hriday* and its commentary in Hindi.
2. Other *Ayurvedic Samhita*, modern literature and journals related to *Rasayan* were analyzed for comprehensive understanding of concept of *Rasayan* its historical review, types, mode of action, need, benefits and uses.

REVIEW OF LITERATURE

- **Aacharya charak** had devoted the 1st chapter of *chikitsa sthan* to *Rasayan*, which indicates the importance of *Rasayan*. He had described various *Rasayan Yoga* viz. as 6 *yogas* in *Ch. Chi 1-1*, 37 *yogas* in *Ch. Chi 1-2*, 16 *yogas* in *Ch. Chi 1-3*, 4 *Rasayan yogas* in *Ch. Chi. 1-4*.
- **Charak Samhita:** Due to its Marvellous effects and also having role in alleviation of diseases.
- **Sushrut Samhita:** *Sushrut* has described *Rasayan in chikitsa sthan* in four chapters i.e., from 27th to 30th, which indicates that *Rasayan* was not emphasized much by *Aachary Sushrut*. This is probably due to the fact *Sushrut Samhita* is primarily dealing with surgical discipline. He has given comprehensive, systematic and scientific classification of *Rasayan*.
- **Vagbhatt Samhita:** The description of *Rasayan* in last chapters of *Uttara tantra* i.e. 49th chapter of *Ashtang Samgraha* and 39th of *Ashtang hridaya* indicates the fact that at that time *Rasayan* was less admired, as aim of curing the diseases would have been more essential. The description of *Rasayan* resembles close to *Charaka Samhita*. Definition, types, modes of administration, age of administration and various *Rasayana yogas* have been described in detail.
- **Sharangadhar Samhita:** - In *Purva khand 4th chapter* Aachary Sharangdhar has beautifully described the progressive Ageing where it has been described that every individual is at risk of losing one of the following properties at every decade. *Rasayan* are very efficient in delaying these impacts so these changes are not too troublesome to the patients. The preventable changes can also be barred with the use of *Rasayan*.
- **Kashyap samhita:** - In *Kalpa sthana of Kashyap samhita* *Rasayan* are said to destroy senility and diseases.
- **Rasayan Chikitsa** has importance from both the preventive and curative aspect of *Aachary Charak* has explained *Rasayan* in *Chikitsasthan* in four *Paadas* such as
 - ✓ *Abhayaamalakiyarasayanapad*,
 - ✓ *Pranakamiyarasayanapaad*,
 - ✓ *Karaprachitiyarasayanapaad*,
 - ✓ *Ayurvedasamutthanrasayana-paad*

In the *Chikitsasthan*, *Bhesaj* (drugs) are classified into two categories

- ✓ *Swasthyorjaskarm kinchit*,
- ✓ *kinchit artasya rognut* i.e., Some drugs are useful for healthy person which promotes health and longevity. Some drugs help in curing various diseases.
- ✓ *Vayasthapan Varga* consists of ten drugs i.e. *Amrita, Abhaya, Amalaki, Aparajita, Rasna, Jeevanti, Shatavari, Mandukaparni, Sthira and Punarnava*. *Aachary Sushrut* has explained *Rasayan* as
 - ✓ *Sarvopaghatashamiyam rasayanam*,
 - ✓ *Medhaayushkiyam rasayanam*,

- ✓ *Swabhavavyadhipratishedhaniyam rasayanam,*
- ✓ *Niruttasantapanium rasayana.*

Types of *Rasayan* mentioned in Brihatrayi: -

- *Naimittik Rasayan*
- *Ajasrik Rasayan*
- *Kamya Rasayan*

Naimittik Rasayan: - It is utilized for specific curative purpose. It has recovery from prevailing diseases. Some examples of this *Rasayan* are: **Pandu** - *Loha, Mandura, Swarnmakshik Prameh* - *Haridra, Shilajatu, Amalaki Kushtha*- *Khadira, Tuvaraka, Triphala, Bhallatak Mutravahasrotas Vyadhi* - *Gokshuru, Punarnava, Shilajatu Vata Vyadhi* - *Shilajit, Guggulu, Rasna, Bala Chakshushya:* - - *Triphala, Madhuyashti Swashan Tantara*- *Pippali, Sirisha, Chyawanprash Manas Roga*- *Ashwagandha, Shankhpushpi, Brahmi.*

Rasayan sewan vaya talika

Vaya (Age)	Vayanusar Guna	Rasayan Aushadhi
1-10	Balyam (Childhood)	Vaca (Acorus calamus), Kasmari (Gmelina arborea), Svarna (Aurum)
11-20	Vridddhi (growth)	Kasmari (Gmelina arborea), Bala (Sida cordifolia), Aswagandha (Withania somnifera)
21-30	Chhavi (lusture)	Amalaki (Phyllanthus emblica), Lauha Rasayan.
31-40	Medha (sharpness in Perception)	Shankhapushpi (Convolvulus pluricaulis), Yashtimadhu (Glycyrrhiza glabra), Aswagandha (Withania somnifera), Guduchi (Tinospora cordifolia)
41-50	Twak (skin and appendages)	Bhringaraja (Eclipta alba), Bakuchi (Psoralea corylifolia), Priyala (Buchanania lanzen), Haridra (Curcuma longa)
51-60	Drishti (visual acuity)	Triphala ghrta, Saptamrita lauh.
61-70	Shukra (fertility)	Kapikacchu beeja (Mucuna pruriens), Aswagandha (Withania somnifera), Krishna Musli (Curculigo orchioidea), Milk, ghrta etc.

Ajasrik Rasayan: - It is used to improve health and maintaining good healthy lifestyle, diet or exercise. It involves utilization of milk, ghee, honey and maintenance of discipline life style.

Kamya Rasayan: - It is used to improve function like; *kama* desire. It also improves prana (life energy), *medha kamya*; used for enhancing the memory and intellect.eg. *Shankhapushpi. Ayush Kamya*; used for increasing longevity.

Aushadh Rasayan- based on the *Aushadh* (Drug used for *Rasayan* purpose).

Aahar Rasayan- based on diet and Nutrition.

Aachar Rasayan- based on conduct and behaviour.

Aachar Rasayan:- The one who is truthful, free from anger, abstaining from alcohol and women, nonviolent, non-exerting, calm, sweet spoken, engaged in *jap* (repeated incantations), and cleanliness observing charity, penance, worshipping gods, cow, *brahmanas*, teacher, preceptor, elders, devoted to love and compassion, observing vigil and sleep in balance, using ghee and milk regularly extracted from cow, well behaved, self-controlled, serving elders, devoted to holy scriptures these individuals only get blessed with fruits of rasayan.

Aachar-Rasayan is basically the non-pharmacological way of acquiring the *Rasayan* effect with the good personal, moral and social behaviour. In this the ways of living, role of *Satvika* diet, what to do and what to avoid have been described. By following the principles of *Aachar Rasayan*, person can achieve psychological and social satisfaction which is essential for a healthy living.

Vayasthapak Mahakashay: - *Mahakashay* is a type of *rasayan* used as anti-aging stabilizer and also cures various diseases and improve aphrodisiac power. This contains; ***Guduchi (Tinospora cordifolia), Haritiki (Terminalia chebula), Amalki (Emblica officinale), Shweta (Clitoria ternatea), Jeewanti (Leptadenia reticulata), Atirasa (Asperagus racemosus), Mandookparni (Centella asiatica), Punarnava (Boerhaavia diffusa), etc.*** There is very good effect of Ayurvedic *Rasayan* as neuro-protector in Alzheimer's disease. *Amalaki rasayan*, prepared from Indian gooseberry fruits, and *Rasa-Sindoor*, an organo-metallic *Bhasma* prepared from mercury and sulphur improves general well-being. *Amalaki rasayan* and *Rasa-Sindoor* in providing a holistic relief from the common neuro-degenerative disorders.

Ritu Haritaki Rasayan: In *Amlapitt Rasayan Chikitsa* involves utilization of various herbs like ***Amalaki, Bhringaraj, Ashwagandha, Punarnava, Chitraka and Haritaki.*** *Rituharitaki Rasayan* describes the *Rasayan* effect of *Haritaki* taken along with different *Anupan*. *Amlapitt*, a disease of *Annavaha strotas* related with the gastric problem. *Haritaki* along with *Guda* (Jaggery) having curative properties for all types of gastric disorders. It possesses properties like; *Dipana, Anulomana* and *Tridoshashamak* which relieves *amlapitt*. Gastric problem like heartburn; nausea and vomiting contribute greatly for *amlapitta*. ***Amlapitt*** is caused due to *Viruddhashan* and *Pittaprakopak bhojana* and *pana*. The symptoms of *Amlapitt* involve *avipaka, klama, utklesha, amlodgar* and *aruchi*.

Rasayan for Rajonivritti Janya Lakshan: - *Rajonivritti* (Menopause) condition occurs due to hormonal changes in middle age women. *Rasayanakalp Vati* contains dried powdered of many herbs like; ***Haritaki (Terminalia chebula Retz), Amalaki (Emblic officinalis Gaerth), Guduchi (Tinospora cordifolia Willd), Mandukaparni (Centella asiatica Linn), Jatamansi (Nardostachys jatamansi DC), Suddha Guggulu (Commiphora mukul) and Praval Bhashma (Corallium rubrum).***

Bhasm as Rasayan:- *Bhasm* are Herbo-mineral formulations of ayurveda, very important composition of *Rasashastra*. The advantage of *Bhasmas* is that this formulation having small size and thus provides better therapeutic effects. Utilization of metals and minerals of aquatic and soil origin in *ayurveda* is the basis of

bhasm these metals and minerals after several process of purification and calcinations forms nanosized fine powders as *bhasm*. *Bhasm* performed many vital functions as *rasayan* such as stimulant, antioxidant, improves strength, immunity, longevity, memory and intelligence etc.

Modern view of *Rasayan*: -

- ***Rasayan* in cancer:** *Rasayan* reduced radiation induced peroxidation in liver. *Rasayan avaleha* gave better results in controlling the adverse effect of chemotherapy and radiotherapy such as nausea, vomiting, mucocitis, fatigue, xerostomia, alopecia.
- ***Rasayan* in Tuberculosis:** *Rasayan* compound is beneficial in the management of tuberculosis with anti-Koch's treatment. It significantly decreases cough, fever, dyspnoea, haemoptysis, and increased body weight.
- ***Rasayan* in rheumatoid arthritis:** Vardhaman pippali *rasayan* is effective in the management of Aamavata (rheumatoid arthritis)
- ***Rasayan* in geriatrics:** Guduchyadi medhya *rasayan* showed memory enhancement, antistress, antidepressant and anxiolytic properties in senile memory impairment.
- ***Rasayan* in infectious disease:** *Rasayan* is used to prevent the infection and to arrest the infective diseases promoting the immunity of the vital essence of the respective body tissue as being affected and break the intensity of the processing of interaction between the microorganism and body resistance with the programmed theism. In almost all infective diseases are prevented to the practice of *aachar rasayan* as it regulates the neuro transmitters to maintain the psychological threshold so that the individuals are kept themselves alert from the source of infection.

CONCLUSION:

- *Rasayan* improve digestion and metabolism due to its *Agni Vardhak* quality.
- *Rasayan* improves tissue perfusion Bioavailability due to its *Laghu, Sara, Tikshn* quality.
- *Rasayan* has Anxiolytic action on mental depression as *Satvagunapradhan* quality.
- *Amalaki Rasayan* contains Vit. C and in brain (Neurons) Antioxidant Vit. C.
- *Rasayan* has to accelerate the nutrition so as to improved biological competence of the body. It promotes long life, improves memory and intellect and improves physical and mental health.
- Regular practice of *Rasayan* attains longevity, memory, intellect, freedom from disease, youth, excellence of luster, complexion, voice, excellent potentialities of the body and sense organs i.e. what he says comes true, respect and brilliance.

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