

## A CONCEPTUAL STUDY OF RASAYANA W.S.R. TO CHARAK

Dr. Pallavi U. Kumare\*<sup>1</sup> and Dr. Arun Bhatkar<sup>2</sup><sup>1</sup>PG- Scholar, <sup>2</sup>Associate Professor and HOD

Sanskrit Samhita and Siddhant Department, Government Ayurved College, Nagpur.

Article Received on  
19 Aug. 2021,Revised on 07 Sept. 2021,  
Accepted on 27 Sept. 2021

DOI: 10.20959/wjpr202112-21927

## \*Corresponding Author

Dr. Pallavi U. Kumare

PG- Scholar, Sanskrit

Samhita and Siddhant

Department, Government

Ayurved College, Nagpur.

## ABSTRACT

Long, healthy and disease free life is admired by every person since antiquity. *Ayurveda* is the branch of life through which a prolonged, happy and healthy life can be achieved. The main aim of *Ayurveda* is to protect health of healthy person and alleviate disorder in the diseased. Accordingly two types of treatment are also prescribed to protect health of healthy person or to give him more energy or strength and therapeutic treatment of the disease in patients condition. Mental and physical health are secured through *Dinacharya*, *Rutucharya*, *Sadvritta palan*, along with it *Aushadhi*, *Panchakarma* and *Rasayana* helps to secure health and cure the disease. among which *Rasayana* is

the therapy which increases the essence of *Saptadhatu* which leads to Increase the immunity of person, which results long, healthy and disease free life.

**KEYWORDS:** *Ayurveda*, *Rasayana*, *Agni*, *Srotas*, *Dhatu*.

## INTRODUCTION

*Kayachikitsa*, *Balantantra*, *Grahachikitsa*, *Urdhvanga Chikitsa*, *Shalya Chikitsa*, *Vishachikitsa*, *Rasayana Chikitsa* and *Vajikarana Chikitsa* are eight branches of *Ayurveda*.<sup>[1]</sup>

*Rasayana* is one of them, which is explained in all *Ayurvedic* texts. *Acharya* has considered the main purpose of the *Ayurveda* as the protection of health of healthy person and to prevent the disease of sick person.<sup>[2]</sup> Therefore the first two chapters, *Rasayana* and *Vajikarana* have been described in order to improve the health and longevity of healthy person in the beginning of *Chikitsasthan*. *Rasayana* and *Vajikaran* are explained under the *Chikitsasthan* because they perform their specific work as well as both of them have the ability to remove diseases. *Rasayana* not only enriches all the *Saptadhatu* but by increasing the *Satva Guna*, it becomes *Sadhan* for *Moksha*, hence it is better than *Vajikarana*.<sup>[3]</sup> *Rasayana* is more effective in

childhood, while youth is suitable for *Vajikarana*. The use of *Rasayana* is self evident, it has been describe first.

### **Rasayana Definiation**

*Rasayana* is a *Sanskrit* word which is made up of two constituent words, *Rasa* and *Ayana*. In this *Rasa* is not only been used in context of *Rasadhatu* but as a *Rasaraktaadi Saptadhatu*. The meaning of the word *Ayan* is *Apyayan*, which means enhancement. From this point of view, the therapy helps in providing best quality of *Saptadhatu* can be termed as *Rasayana*.<sup>[4]</sup> *Charak* has explained, those medicines and means are called *Rasayana*, through which body fulfilled with excellence of *Rasaraktaadi Dhatu*, and by which good health and longevity is established.<sup>[4]</sup> *Sharangadhara* has called the medicine that destroy old age and diseases as *Rasayana*.<sup>[5]</sup> such as *Giloya*, *Rudravanti*, *Guggul* and *Haritaki*. *Acharya Sushruta* has describe the *Rasayana* as a measures which decreases the aging process, provides longevity and increase mental as well as physical strength and which destroys the disease process.<sup>[6]</sup>

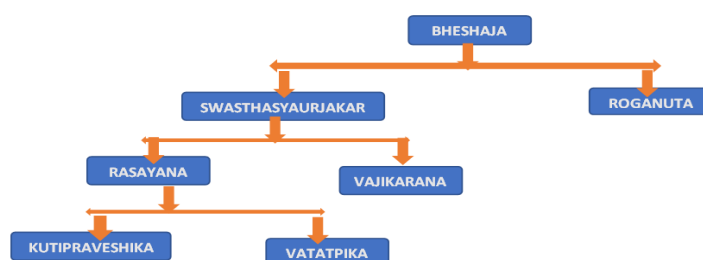
### **Benefits of Rasayana**

Benefits of *Rasayana* are long life, sharp memory, good perception power, health, youthfulness, excellent radiance, good complexion, beautiful voice and high degree of sence power.<sup>[7]</sup> It keeps away person from *Tandra*(sleepiness), *Nidra* (sleep), *Shrama*, *Klama* (clumsiness), *Aalasya* (laziness), and *Dorbalya*(weakness). It keeps *Vata-Pitta-Kapha* in equilibrium state. Makes the body firm and brings stability. Removes slackness of muscles, stimulates *Jatharagni*, improves bodys radiance and tone.<sup>[8]</sup>

### **Types Of Rasayana**

*Bheshaja* is of two types *Swasthasyaaurjaskara* and *Roganuta*.<sup>[9]</sup> *Swasthasyaaurjaskara* is for the prevention of health of healthy person and to increase the *Bala* and energy of body. It is again having two type *Rasayana* and *Vajikarana*.<sup>[10]</sup> *Rasayana* is of two types *Kutipraveshik* and *Vatatpika*.<sup>[11]</sup>

### **Types**



### ***Kutipraveshika And Vatapika***

*Kutipraveshika* – *Kuti* is said to be that small house, in which there is little space for sleeping and sitting and build in silent place and safely. when *Rasayana Dravya* are consumed by entering *Kuti*(hut) according to prescribed rules, then that *Rasayana* intake is called as *Kutipraveshika Rasayana*.

*Vatatpika* – while using *Rasayana Dravya* when there is no any restriction of staying in a particular place, where sunlight and air can enter, it is called as *Vatatpika Rasayana*.<sup>[11]</sup>

### ***Aamalaki and Haritaki***

*Haritaki* and *Aamalaki* both are curative and *Rasayana*, that is why it is desirable to describe both of them before other *Rasayana Dravyas*. In these too, *Haritaki* has more healing power than *Aamalaki*, where as *Aamalaki* has more *Rasayana* properties. But as *Rasayana Adhyaya* is described under *Chikitsasthan*, so considering the uniqueness of *Haritaki* from *Chikitsa* point of view, it has been described first and *Aamalaki* has been described after that.<sup>[12]</sup>

### ***Aachar Rasayana***

There are two types of *Rasayana*, *sharisa* and *Manas Rasayana*, *Aachara Rasayan* is *manas Rasayana*. The benefits of *Rasayana* Seen only in those people whose mind and body are pure or *dosharahita*. In such person aspirations proved, i.e. all the qualities of *Rasayana* are obtained. using the *Rasayana dravya's*, only those who are virtuous, disease-free, ready to listen *gurus* and *saints*, should take *Rasayana chikitsa*, Said by *charaka aacharya*.

At the time of *Rasayana chikitsa*, one has to follow *pathya*, for several days one has to be Patience. That is why person need to be *Nigrahi* (retrained) and *Aatmavan* (self-centered.) There are some rules about how a person should behave while consuming *rasayana dravya* or at other times. This is called *Aachar Rasayana*. It is believed that a person who is always Truthful, non-angry, non-violent, calm, non-religious, zealous in chanting and holiness, charitable, Staying away from cruelty, being kind, sleeping for the right amount of time and waking up at the right time, who is always eating milk and ghee, who consumes food considering the time and place, who is humble, who has good manners, who has a sweetness of spirituality, who is *Aastika*, *Jitatma* and who studies theology, must always consumes *Rasayana*. This means that even if the person behaving in this way does not consume other *Rasayana Dravya*, he still gets all the benefits of the *Rasayana*. Hence, if such a person

consume *Rasayana Dravya*, he will get more benefits than other people and that is why *aachara rasayana* is considered superior.<sup>[13]</sup>

### **Rasayana Yog**

In *charak Samhita Rasayana* is explained under four *padas*. Where total 63 *rasayana yog* are explained. Most of *Rasayana Dravyas* having properties of rejuvenation and escalation of *satva guna* of mind and also some of them play an important role in some specific diseases.

Sr.no	CHAPTER	RASAYANA YOG
1	<i>Abhayaamalakiya Rasayanapada: 1</i>	1.Brahmarsayana (1), 2.Brahmarsayana(2), 3. Chyawanprash, 4. Amalkarasayan, 5. Haritakyadi Yoga (1) 6.HaritakyadiYoga(2)
2	<i>Pranakamiya Rasayanapada: 2</i>	1.Shatapak Aamalak Ghrit, 2. Sahasrapak Aamalak Ghrit, 3. Amalkaavaleh, 4. Aamalak powder, 5. Apar Aamalkavaleh, 6. Vidangavaleh, 7. Nagbala Rasayan, 8. Bala Rasayan, 9. Atibala Rasayan, 10. Chandan Rasayana 11. Aguru Rasayan, 12. Dhav Rasayan, 13. Tinish Rasayana, 14. Khadir Rasayan, 15. Shinshapa Rasayana, 16. Asan Rasayan, 17. Amrita Rasayan, 18. Abhaya Rasayan, 19. Dhatri Rasayana, 20. Mukta Rasayana 21. Shweta (Aparajita) Rasayana, 22. Jivanti Rasayan, 23. Atirasa (Asparagus) Rasayana 24. Mandukparni Rasayana, 25. Sthira (Shaliparni) Rasayana, 26. Punarnava Rasayana, 27. Bhallatak Kshir, 28. Bhallatak Kshaudra, 29. Bhalatak oil, 30. Bhallatak Guda, 31. Bhalatak Yush, 32. Bhallatak Sarpi, 33. Bhalatak oil, 34. Bhallatak Palal, 35. Bhallatak Saktu, 36. Bhalatak Lavan, 37. Bhallatak Tarpan.
3	<i>Karaprachitiya Rasayanapada: 3</i>	1.Aamalakayas Brahma Rasayana, 2. Kevalaamalak Rasayan, 3.lohaadi Rasayan, 4. Endra Rasayana, 5. Mandukaparni Medhya Rasayana, 6. Yashtimadhu Rasayan, 7. Guduchi Rasayan, 8. Shankhpashpi Rasayana, 9. Pippali Rasayana I, 10. Pippali Rasayana II, 11. Pippali Vardhman Rasayan, 12. Triphala Rasayan First / 13. Triphala Rasayan II, 14. Triphala Rasayana III, 15. Triphala Rasayana IV, 16. Shilajatu Rasayana.
4	<i>Aayurvedasamutthaniya Rasayanapada: 4</i>	1.Indrokta Rasayana first, 2. Dronipravesika Rasayana 3. Indrokta Rasayana II, 4. Aachara Rasayana.

### **Rasayana Yog which prevent ageing and provide longevity**

*Rasayana dravya's* act at the level of *rasa* by improving specific nutritional value of *poshak rasa*. Which helps in obtaining the best quality of *Dhatus*. They act as a *Rasa Poshak* by there *Madhura Rasa*, *guru*, *snigdha* and *sheeta guna*, and prevent ageing and provide longevity. All the *Rasayana Yog* act as prevent ageing and provide longevity, among which these are some ex. Which mostly effects the age retardation and provide longevity i.e.

*Brahmarasayana, Dwitiya-Brahmarasayana, Aamalaka Rasayana, Haritaki Rasayana, Haritkyadi Rasayana, Indrarasayana etc.*

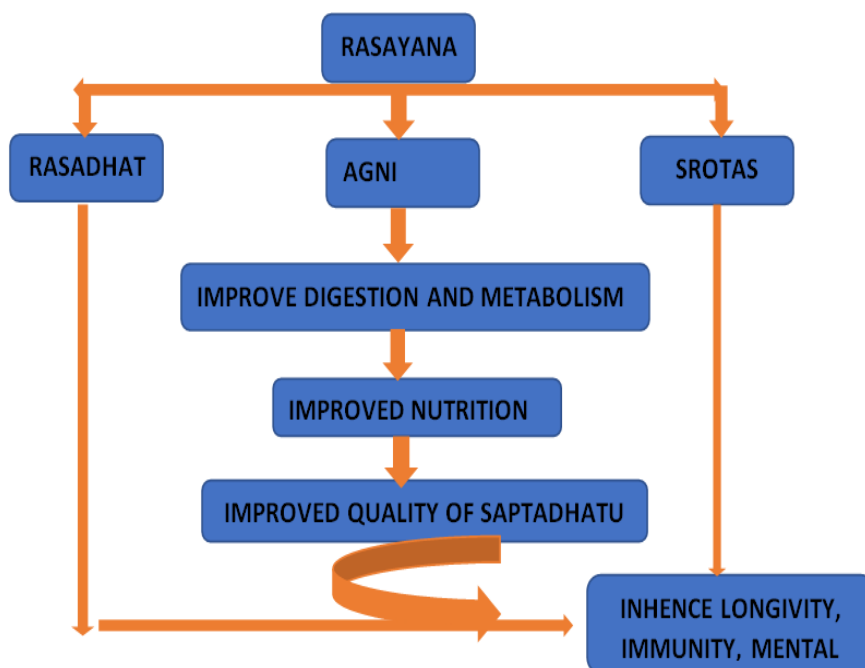
### **Medhya, Smruti and Buddhivardhak Rasayana Yog**

*Mandukaparni Medhya Rasayana, Yashtimadhu, Guduchi, Shankhpushpi, Brahmarasayan, Indrokta Rasayana*

### **Rasayana Yog In Diseases**

Sr. No.	Rasayana Yog	Diseases
1	Indrarasayana	Shwitra, Kushtha, Udararoga, Gulma, Plihavruddhi, Vishamjwara, Unmad, Apasmara, Murccha, Vataroga.
2	Pippali Rasayana	Kasa , Shwas, Shosh, Kshyaya, Kantharoga, Arsha, Grahaniroga, Pandu Roga, Vishamajwara, Swarabheda, Pinasa, Shotha, Gulma.
3	Vardhamana Pippali	Plihavruddhi, Udararoga.
4	Shilajit	Sarvaroganashaka, Swarna-shilajit in Vata-Pittaj Vikara, Rajat-Shilajit in Kapha-Pittaj Vikara, Tamra-Shilajit in Kaphaj Vikara, Loha-Shilajit in Tridoshaj Vikara.
5	Chyavanaprash	Kasa, Shwas, Urahkshat, Hrudayroga, Vatarakta, Pipasa, Mutravikara.
6	Bhallataka 10 Yog	All Kaphaj Vikara.

### **MODE OF ACTION**



### **DISCUSSION**

*Rasayana's* are used for preservation of Positive health and cure of disease. *Acharya* defines healthy person as one who has équiliboum of *Doshas*, normal State of *Agni*, Normal

conditions of *Saptadhatu*, beside his Soul, the sense organs and the mind should be happy and cheerful. *Rasayana* is a therapy through which healthful longevity including mental development and resistance againsts disease is achieved. *Rasayana dravya's* act at the level of *rasa* by improving specific nutritional value of *poshak rasa*. Which helps in obtaining the best quality of *Dhatu's*. They act as a *Rasa Poshak* by there *Madhura Rasa*, *guru*, *snigdha* and *sheeta guna*. ex. *Shatavari*, *madhuyashti*, *Bala*, *dugdha*, *grita* etc. *Rasayana* having properties which shows effect at the level of *Agni*. *Rasayana dravya's* by their *ushna*, *laghu*, *ruksha* and *katu*, *tikta*, *kashaya rasa* improve the normal functioning of *Agni* and causes *srotas shodhana*, which improves production of *Rasadi saptadhatu* ex. *Pippali*, *guggulu*, *rasana*, *bhallataka*, *rudanti*, these *dravya's* mainly act on *Agni* which improve the digestion and production of excellence of *saptadhatu*., hence promote the *rasayana karma*.

Along with *jatharagni dhatwagni* also play important role in *rasayana*. Gereraly *vasant kalpa* are used for *dhatwagni vardhana*, i.e. *kharpur*, *marich* etc. Different types of *Aasava* improves *dhatwagni* along with *jatharagni*. Along with *Agni*, *Dhatu* and *Srotas Vata Dosha* also play an important role in *Rasayana* therapy, vitiated *Vata Dosha* get corrected by *Rasayana Dravyas*.

## CONCLUSION

Generally *Rasayana* drugs are used for prevention of positive health. *Rasayana* is a specialised type of treatment influencing the fundamental aspects of body that is *Dhatu*, *Agni* and *Srotas*. It is possible that different *Rasayana* drugs may act with predominance effect at different level. *Rasayana* is the preventive therapy which is helpful to maintain health, retard aging process and promote immune system to fight against infection. In today's environmental condition and life style *Rasayana* is very helpful to maintain healthy body and mind. It certain works by improving the *Agni* of the individual, enhancing the quality of the *Ahar-rasa*, *Poshakh Ras* and *Dhatupushti*. Adopting this technique, during infectious pandemic condition, can enhance the disease fighting capacity of the individual as well as can bring good prognosis in the immuno-compromised individuals. From this we can conclude that *Rasayana* therapy can surely promote long and healthy life and protect from infectious diseases by enhance the immunity of the individual.

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