

**CONCEPTUAL STUDY OF RASAYAN W.S.R. TO GUDUCHI  
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Ayurved College, Raipur.**ABSTRACT**

Desire of long and healthy life has been cherished by the man since ages. Āyurveda aims at maintenance of health in healthy individuals and prevention and cure of the diseased one. The definition of health given by ācārya Suśruta covers all the perspectives of health viz. physical, mental, social and spiritual. Rasāyana tantra which has been mentioned among eight branches of Āyurveda describes the measures which enhance longevity and memory, alleviate diseases and slow the ageing process resulting in total gain of physical and mental health. It has been placed under svāsthya urjaskara type of class of medicine. Guḍūcī (*Tinospora cordifolia*) has got a place in medhya rasāyana,

vayasthāpana, dāha praśamana, tṛṣṇā nigrhaṇa, stanya śodhana and tṛptighna mahākaṣāya group of drugs and many others. It has been mentioned to possess rasāyana, balya, agni dīpana, tridoṣa śāmaka, viṣaghna and bhūtaghna properties. Caraka has mentioned use of giloya svarasa for rasāyana purpose similar to the nāgabalā rasāyana.

**KEYWORDS:** *Rasayana, Guduchi, Nagabala.***INTRODUCTION**

In modern era of science and technology health care facilities have reached the zenith. Expansion and innovations of modern medical science have led to enhanced life span and better treatment of many diseases but the health outcome in terms of quality of life still needs to be pondered upon. The people who appear healthy, are accustomed to many troubles like anxiety, stress, fatigue etc. They may not appear ill in young age but these factors affect the

work performance in routine and act as main causative or precipitating factors for severe diseases in late age. Hence, health and health related quality of life is a necessity of today to run in the race of competition and enjoy the life in terms of *sukhayu* (personal life with concern to health) and *hitaayu* (social life beneficial for self and society). To meet this necessity some common, affordable and feasible measures must be adopted in the form of medicine and behavioral regimen. Rasayan which has been mentioned among eight branches of *ayurveda* describes the measures which enhance longevity and memory, alleviate diseases and slow the ageing process resulting in total gain of physical and mental health. The *rasāyana tantra* of *Caraka*, *Suśruta* and *Vāgbhaṭa* is gaining popularity now a day as antiageriatric medicine, enhancer of immunity and pacifier of many diseases too. The luxurious life style of present era has forced the human beings to encounter many kinds of physical and mental ailments. The adulteration in food materials, pollution and normal mechanism of wear and tear is responsible for gradual accumulation of toxic substances in the body which could only be combated by use of *rasāyana*. *Guḍūcī* (*Tinospora cordifolia*) has got a place in *medhya rasāyana*<sup>5</sup> & *vayasthāpana*.

## AIM AND OBJECTIVES

- Conceptual study of Rasayan
- Guduchi as a Rasayana

### *Rasayana*

The *rasāyana* refers to the way or method of attainment of *rasa*. *Rasāyana* refers to a canal or channel for the fluids of the body, a medicine supposed to prevent old age and prolong life, an elixir etc. Drugs, diet and regimens which promote longevity by preventing ageing and diseases are called '*rasāyana*'.

As per *ācārya Caraka* and *Vagbhaṭa* *rasāyana* is defined as the means by which one attains the excellence of *rasa* (the nourishing fluid which is produced immediately after digestion etc.) and other *dhātus*. *Cakrapaṇi*, while interpreting it, mentioned that the term "*rasādi*" do not only indicate physical but also mental faculties such as memory. *Gaṅgādhara* defines *rasāyana* as that which promotes longevity, memory etc. and it does so by producing excellent *dhātus*.

As per *ācārya Suśruta* "the one which is responsible for maintenance of youthfulness, enhancement of longevity, intellect, strength or immunity and cures the diseases too is known

as *rasāyana*.” The quotation by *ācārya Suśruta* actually refers to the *rasāyana tantra* (science or section) but is significant of the definition of *rasāyana* too. According to *Śārṅgadhar ācāryā*, *rasāyana* is a *dravya* which cures old age and disease. Some examples are *giloya*, *rudantī*, *gugulu* and *haritakī*.

In *Bhaiṣajyaratnāvalī*, *rasāyana* is defined as a drug which prevents geriatric changes and diseases. *Bhāvaprakāśa* and *Yogarātnākara* have added that *rasāyana* is helpful in improving eyesight, providing nourishment and is aphrodisiac. If all the definition are summarised the conclusion is –

#### ***Rasāyana* is a measure of:**

Attaining excellent body tissues by providing nutrition to them.

Maintaining youthfulness and promoting longevity.

Improving cognitive functions, physical strength, stability, eyesight and sexual potency.

Curing the diseases.

#### **Classification of *rasāyana***

##### **As per method of administration**

It is divided into *kuṭīpraveśika* and *vātātāpika*.

In *kuṭīpraveśika* method the person desirous of undergoing *rasayana* is made to live in a specialised cottage after physically and mentally cleansed off of impurities and after doing auspicious *karma*, like worshipping God. The cottage is made on a good place with a good and pleasant atmosphere, suitable for all climatic conditions, *trigarbha* (three concentric courts), and with very small windows. While living in this specialized cottage, he is given the *rasayana* therapy.

In *vātātāpika* method, the person can take *rasāyana* therapy in his usual routine.

##### **As per scope of use**

*Ācārya Dalhana* has categorised *rasāyana* as per the scope of use into three categories – *kāmya rasāyana*, *naimattika rasāyana*, & *ājastrika rasāyana*.

- ❖ ***Kāmya rasāyana*** - These are used with an intention or desire of having vitality, intellect or physical beauty.

### These are further of three types

- *Prāṇakāmya rasāyana* - Used for promotion of vitality and longevity
  - *Medhya kāmya rasāyana* - Used to promote cognitive function.
  - *Shrī kāmya rasāyana*- Used for promotion for complexion and lustre
- ❖ *Naimattika rasāyana*- This group of *rasāyana* is useful in specific diseases. These *rasāyana* promote vitality and longevity besides curing the disease e.g. *śilājīta* in *madhumeha*, *tuvaraka* in *kūṣṭha* & *meha* and *bhalātaka* in *arśa*.
- ❖ *Ājastrika rasāyana*- It includes diet and regime which is a part of daily routine, e.g. use of milk and *ghṛta* 24. This group regulates the wear and tear of body and therefore maintains homeostasis.

### As per behavioural regimen (*Ācāra rasāyana*)

#### The *ācāra rasāyana* includes

Being truthful and free from anger, devoid of any type of indulgence, Non-violent and not exposing the body to much exertion, Peaceful and being soft spoken, practicing meditation and cleanliness, Having stability of mind and practicing charity and peace, Regularly offering prayers to God, cow, Brahmins, mentors and elders, Being free from barbarous acts and being compassionate, Maintaining a balance between sleeping and awakening, Using *ghṛta* and milk regularly, Having proper knowledge of *deśa* (body and habitat) and *kāla* (season) etc, Thinking logically and rationally, being non-egoistic, Having self-control and reverences for elder, Believing in God and validity of knowledge of *vedas* and studying scriptures regularly.

### Eligibility criteria for taking of *rasāyana*

The recipes of rejuvenation produce effects in those who are devoid of physical and mental impurities and are self-controlled. An individual practicing *ācāra rasāyana* (code of ethics) if undergoes *rasāyana* therapy gets benefitted with unimaginable effects of therapy.

*Ācārya Suśruta* has indicated use *rasāyana* in young and middle age.

*Ācārya Vāgbhaṭa* opines that children and old age persons are not suitable for *rasāyana* therapy as they cannot tolerate the *vīrya* or potency of *rasāyana* drug. He explained in the context of sage *Cyavana* that he become young after using *cvanaprāśa* because of his great austerity.

### Ineligibility criteria for taking of *rasāyana*

As per *ācārya Caraka*, the person with evil thoughts, devoid of disease, who is not a *dvijātiya* and who has no faith in the therapy should be deprived of it.

The people who resort to *grāmya āhāra –vihāra*, engaged in multifarious types of works and are devoid of self-control do not get benefited by *rasāyana* therapy.

*Ācārya Suśruta* has mentioned seven types of persons who should not use the *rasāyana*.

Persons devoid of self-control or self-restrained.

Who are idle or lazy.

Who are poor and can't afford measures.

Who are careless or commit blunders habitually.

Who are addicted to something.

Who commits to sinful acts.

### *Medhya rasāyana*

*Ācārya Caraka* has mentioned four special rejuvenating indications as *medhya rasāyana* which are specially wholesome and beneficial for intellect. These are *maṇḍūkapaṇṇi svarasa*, *yaṣṭīmadhu cūrṇa* with milk, *guḍūcī svarasa* and *śaṃkhaṇḍī kalka*. These four *rasāyana* increase longevity, cure diseases, enhance the strength, *agni* (digestive fire), complexion and voice. These are especially has *medhya* properties.

### Mode of action of *rasāyana*

*Rasāyana* drugs and measures act at one or all the three above mentioned levels. As a result rich, good and healthy tissue develop in the body, this gives a person longevity, immunity, vitality, happiness and improved intellect etc.

- ❖ ***Poṣaka rasāyana-*** These *rasāyana* act at all levels of *rasa* by directly enriching the nutrition value of the circulating plasma. Examples are *drākṣā*, milk, *śatāvarī* and all such direct nutrients.
- ❖ ***Agni vardhaka rasāyana-*** Acting at the level of *agni* i.e. at the level of digestion and metabolism, this group of *rasāyana* improve the digestion, absorption and metabolism leading in turn to improved nutritional status. Examples are *pippalī*, *harītkī*, *citraka* etc.
- ❖ ***Srotosodhaka rasāyana-*** Acting at the level of *srotāmsi* i.e. the microcirculatory channels carrying nutrition to the tissue, these *rasāyana* clean and activate the micro-circulatory

channels i.e. *srotiśuddhi* leading to improved micro-circulation and tissue perfusion. Examples are *guggulu*, *pippalī*, *rasona* etc.

The *rasāyana* work through the *acintya śakti* i.e. *prabhāva*. *Ācārya Śuśruta* have placed it in *ābhayantra śamana* (internal pacificatory measure) *cikitsā*.

### Indication of specific *rasāyana* in specific conditions

*Śārṅgadharācārya* has described the progressive aging where it has been described that every individual is at risk of losing one of the following properties at every decade. *Rasāyana* can be used according to the necessity but several factors should also be kept in mind such as age, *sātmya* (adaptability), *dhātu*, *deśa* (climate), *prakṛti* (constitution), *vyādhi*, *kāla*. Early adult and middle age (between 3rd to 5th decades) are the best period for *rasāyana* therapy to have maximum of anti-aging effect. There can be specific *rasāyana* for the specific age groups which help in restoring the loss of specific bio values of the respective age.

### *Rasāyana* in different decades

S. N.	Decade	Loss of feature	Described <i>Rasāyana</i>
1	0-10	Childhood ( <i>bāla</i> )	<i>Vacā</i> , <i>Kāśmari</i>
2	11-20	Growth ( <i>vṛiddhi</i> )	<i>Aśvagandhā</i> , <i>Balā</i>
3	21-30	Lustre ( <i>chavi</i> )	<i>Āmlakī</i>
4	31-40	Intellect ( <i>medhā</i> )	<i>Samkhapuspī</i> , <i>Jyotiṣmatī</i>
5	41-50	Complexion ( <i>tvaka</i> )	<i>Bhrṅgrāja</i> , <i>Somarāji</i>
6	51-60	Vision ( <i>drasti</i> )	<i>Cakṣuṣya</i> , <i>Saptāmṛtā</i>
7	61-70	Reproductive power ( <i>śukra</i> )	<i>Ātmaguptā</i> , <i>Aśvagandhā</i>
8	71-80	Courage ( <i>vikrama</i> )	Not effective
9	81-90	Intelligence ( <i>buddhi</i> )	Not effective
10	91-100	Motor organ ( <i>karmendriya</i> )	Not effective
11	101-110	Mind ( <i>ceta</i> )	Not effective
12	111-120	Cessation of life ( <i>jīvita</i> )	Not effective

### Mythological origin of *guḍūcī*

The king of *Laṃka*, *Rāvaṇa* who was very proud and leader of demons abducted *Sītā* (wife of Lord *Shrī Rāma*). Lord *Rāma* had a war with the help of *vānars* and killed *Rāvaṇa*. After this incidence, Lord *Indra* (king of deities) was very happy with lord *Rama*. He revitalised the *vānara* (killed in war by demon) with the help of divine *amṛatā*. After that the places where the sprinkled divine *amṛatā* fell from the bodies of *vānars* gave rise to *giloya*.

### Etymology of some common synonyms

**गुडू ची-** - Which protects from diseases.

अमृता- - Which protects from death.

छिन्नरुहा - Which attains growth even after it is cut.

### Properties of *guḍūcī*

Properties	D.N. (10 <sup>th</sup> cen.)	B.P. (16 <sup>th</sup> cen.)	R.N.(17 <sup>th</sup> cen.)	P.V. Sharma (19 <sup>th</sup> cen.)
<i>Guṇa</i>	-	<i>Laghu</i>	<i>Gurū</i> ,	<i>Gurū, snighdha</i>
<i>Rasa</i>	<i>Katu</i>	<i>Katu, tikta, kaṣāya</i>	<i>Tikta, kaṣāya</i>	<i>Tikta, kaṣāya</i>
<i>Vipāka</i>	-	<i>Svādu</i>		<i>Madhur</i>
<i>Vīrya</i>	<i>Uṣṇa</i>	<i>Uṣṇa</i>	<i>Uṣṇa</i>	<i>Uṣṇa</i>
<i>Doṣaghantā</i>	<i>Sanipāthā</i>	<i>Doṣa traya</i>	<i>Rakta, vāta</i>	<i>Tridoṣa</i>
<i>Karma</i>	<i>Viṣaghnī,</i> <i>Jvarabhūtaghnī</i> <i>Valīpalita nāśinī</i>	<i>Rasāyana,</i> <i>saṁgrāhī, balya,</i> <i>agni dīpana. āma,</i> <i>trīṣaṇā, dāha, kāsa,</i> <i>pāṇḍuroga, kāmālā,</i> <i>kūṣṭha, vātarakta,</i> <i>jvara, kṛimī, and</i> <i>vamī.</i>	<i>Jvaranāśanī,</i> <i>dāha, arti, vamī,</i> <i>trīṣṇā, prameha,</i> <i>pāṇḍu,</i>	

### Chemical constituent responsible for the bioactivity of *guduchi*

S. n.	Chemical constituent	Class	Bioactivity
1.	Berberine, choline, tembetarine, Tinosporin, palmitine, jatrorrhizine	Alkaloids	Neuro-protective effect
2.	Berberine, palmatine, tembetarine, Magnoflorine, tinosporin, isocolumbin	Alkaloids	Aphrodisic property
3.	Cordifolioside a, tinocordiside, syringin	Glycosides	Immunomodulatory activity
4.	Berberine	Alkaloids	Anti-dyslipidemic activity
5.	(-)-epicatechin, tinosporin, isocolumbin, palmatine	Alkaloids, diterpenoid lactone	Antioxidant activity
6.	Fluranolactone, tinosporin, tinosporide, jateorine, columbin, clerodane derivatives	Diterpenoid lactone	Anti-inflammatory activity
7.	Epoxycerodane, diterpene	Terpenoid	Gastroprotective activity

### CONCLUSION

Intake of *rasāyana* helps in improvement of routine health problems. *Guḍūcī* has *rasāyana* properties which strengthens and promotes the *svāsthā bhāva* or the *dhātu sāmya*. It is the measure of providing excellent nutrition to all the body tissues. It produces a state of *dhātu*



*sāmya* through different modes of action, positive benefits and maintains a good state of physical health, with calm and peaceful mind. In other words, *guḍūcī rasāyana* improves the overall quality of life including physical and psychological domain. Therefore, can be concluded by above that the *guḍūcī can* shows positive effects on overall quality of life. *Guḍūcī svarasa* is affordable and feasible measure which can be adopted in the form of preventive and curative measure.

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