

Rasayana: An Eminent Approach for Health Advocacy

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ABSTRACT

The principles of Ayurveda focus not only on curing the disease but also maintaining health of an individual. *Rasayana* is the specialised branch of Ayurveda that primarily deals with delaying premature aging, improving health (i.e. physical, mental, social etc) . Many researches carried out on *Rasayana dravya* report their Antioxidant, Adaptogen, Immunomodulatory, Nootropic biological activities that could be a promising therapeutic alternative for curing various ailments. In earlier times, people traditionally practice these drugs for keeping themselves healthy but by the time this culture faded away. The outbreak of COVID-19 created awareness among people to enhance their immunity by adopting some health promoting measures such as practicing yoga, consuming golden milk, *giloy kwatha*, *ayush kwatha*, *chyawanprash* etc. Collectively all these practice acts as *Rasayana* to keep an individual protected from opportunistic infections by developing their natural immunity. Conjoint approach of Government and public is required for creating a healthy society by incorporating *Rasayana* therapy as a part of their daily regime. Comprehensive review of various sources conducted for this research paper such as Ayurveda literature, books, journals and published articles.

Key Words *Ayurveda, Rasayana, Ethnobotanical uses of Rasayana*

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INTRODUCTION

Ayurveda is science of life that explains three basic aspirations of our lives such as *Praneshna* (pursuit of healthy life) , *Dhanaeshna* (pursuit of wealth) and *Parlokesna* (pursuit of other world) ¹. Among them first pursuit i.e. *Praneshna* or healthy life serves as the basis for other two pursuits. Hence, nourishment of healthy life requires competent management of health and diseases this can be achieved by following eminent branch of Ayurveda named as *Rasayana*.

The word *Rasayana* is composed of two terminologies i.e. *Rasa* and *Ayana*. *Rasa* can be taken as *swarasa* (fresh juice), *aswada* (taste), *parad* (alchemy) and *rasa dhatu*. *Rasayana* is composed of two entities i.e. *rasa* (pioneer *dhatu* provide nourishment to whole body) and *ayana* (path or channels helps in circulation of *rasa*) ². Hence, one can relate *Rasayana* as the transportation of optimal nutrition in the body which is responsible to keep the body healthy and helps to guard body from various ailments. As

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per the report “India Health of the Nation’s States” - The India State - Level Disease Burden Initiative in 2017 by the Indian Council of Medical Research (ICMR) estimated death proportion by Non - Communicable Diseases in India increased from 37.9% in 1990 to 61.8% in 2016 which have four potential risk factors - unhealthy diet, lack of physical activity and consumption of alcohol, tobacco³. All these factors contribute to impair or diminish the optimal body functions and immunity of an individual that leads to initiation of various diseases such as Rheumatoid arthritis, Psoriasis, Cancer, Alzheimer’s disease, Parkinson disease, Crohn’s disease, Asthma etc. So, *Rasayana* therapy can be a potential option to overcome this massive disease spread as it is the specialized branch that deals with various aspects of nutrition, rejuvenation, geriatrics, immunology and codes of conduct (*achara rasayana*) that enables an individual to attain an equilibrium status of *dosha* (physical & mental), *dhatu* (body humours) and *mala* (excretory products, metabolic wastes and toxins).

Material and Methods

Ayurvedic classical texts such as *Samhita* (*Charaka Samhita*, *Sushruta Samhita*, *Astanga Hridaya*), *Nighantu* (*Bhavaprakash Nighantu*, *Dhanvantari Nighantu*, *Kaiydeva Nighantu*, *Mahaasadha Nighantu*, *Priya Nighantu*, *Raj Nighantu*), *Dravguna* literature, various published journals, articles and books were thoroughly re-envisioned for collecting significant information about *Rasayana*.

Divisions of *Rasayana*

1 On the basis of *Dravya*

***Dravyabhuta Rasayana*:** When different substances such as food, milk, herbs, minerals, herbomineral preparations are used to get *Rasayana* effect.

***Adravyabhuta Rasayana*:** When codes of conducts (*Achara Rasayana*) are used in place of any substance to get *Rasayana* effect.

2 On the basis of Purpose⁴

***Kamya Rasayana*:** It is used by healthy individuals for further improving their health. It can be taken for purpose of *Prankamna* (promotion of longevity), *Srikamna* (enhancing complexion & lustre), *Medhakamna* (enhancing memory & intellectual ability).

***Naimittika Rasayana*:** These are consumed as a precautionary measure for certain diseases such as *Amalaki*, *Haridra*, *Shilajit* for *Prameha*; *Khadira*, *Bhallataka*, *Tuvaraka* for *Kushta*; *Brahmi*, *Shankhapushpi*, *Vacha* for *Manas roga* etc.

***Ajasrika Rasayana*:** Dietary items consumption on daily basis for nutriment of body such as *mudga* (green gram), *madhu* (honey), *ghrita* (ghee), cow milk etc.

3 On the basis of technique of application⁵

***Dronipravesika Rasayana*:** In this method, an individual consume some divine herbs and stay in a *droni* (boat) for six months to get intellect, health, lustre, strength etc. But this method isn’t feasible in present time.

***Kutipravesika Rasayana*:** An individual after *samshodha* (detoxification) enters in *Trigarbha*

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cell for consuming *Rasayana* for a stipulated time period. It is considered as extremely beneficial indoor method of *Rasayana* therapy.

Vatatapika Rasayana: An individual consume *Rasayana* exposed to *Vata* (air) and *Atapa* (sunlight) or in simple terms they can continue their daily routine while consuming *Rasayana*. It is versatile method of *Rasayana* therapy but possess lesser effects as compared to indoor method.

4 Other Rasayana ⁶

Medhya Rasayana: *Mandukaparni swarasa* (freshly extracted juice) , *Yashtimadhu churna* (powder) with milk, *Guduchi swarasa*, *Shankhapushpi kalka* (paste) these four are

beneficial for *Medhya* purpose (improve intellect, retention, cognition etc) . *Shankhapushpi* is considered best among them.

Achara Rasayana: Various codes of conduct such as *ahimsa* (non-violence) , *samjagran* (timely waking up in morning) etc all these practices enhance the *satva guna* and balances the *raja*, *tama guna* which helps us to acquire personal, social, moral well being as Mental and Social health also contributes toward all over well being of an individual.

Classification of Rasayana

Rasayana dravyas are described under various *Varga* of *Nighantu* [Table 1]

Table 1 Classification of *Rasayana dravyas* in *Nighantu varga* along with their Botanical name & Family

S.no	Drug basonym, Botanical name & Family ⁷	Bhavaprak ash Nighantu ⁸	Dhanvantari Nighantu ⁹	Kaiydeva Nighantu ¹⁰	Madanpal Nighantu ¹¹	Mahausad ha Nighantu ¹²	Priya Nighantu ¹³	Raj Nighantu ¹⁴
1.	<i>Aakashvalli</i> <i>Cassytha filiformis</i> Linn. (Lauraceae)	-	-	-	-	-	-	Gu.V. 3/55
2.	<i>Amalaki</i> <i>Embllica officinalis</i> Gaertn. (Euphorbiaceae)	Ha.V. 1/39	Gu.V. 1/212	-	-	Mah.V. 1/63	-	Amr.V 11/158
3.	<i>Amritasrava</i> <i>Vitis latifolia</i> Roxb. (Vitaceae)	-	-	-	-	-	-	Gu.V. 3/141
4.	<i>Asana</i> <i>Pterocarpus marsupium</i> Roxb. (Fabaceae)	Vat.V. 5/21	-	Au.V. 1/814	Vat.V. 5/34	-	Ha.V. 1/128	-
5.	<i>Ashvagandha</i> <i>Withania somnifera</i> Linn. (Solanaceae)	Gu.V. 3/190	-	Au.V. 1/1046	Abh.V. 1/174	Bi.V. 3/42	Shat.V 3/110	-
6.	<i>Ativisha</i> <i>Aconitum heterophyllum</i> Wall. (Ranunculaceae)	-	-	-	Abh.V. 1/249	-	-	-
7.	<i>Bakuchi</i> <i>Psoralia corylifolia</i> Linn. (Fabaceae)	Ha.V. 1/207	Gu.V. 1/164	Au.V. 1/706	-	-	-	-
8.	<i>Bandak</i> <i>Dendrophthoe falcate</i> Linn. (Loranthaceae)	-	-	-	-	-	-	Par.V. 5/70

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9.	<i>Bandhyakarkoti</i> <i>Momordia dioica</i> Roxb.ex Wild (Cucurbitaceae)	-	-	-	-	-	-	Gu.V. 3/63
10.	<i>Bhringraj</i> <i>Eclipta alba</i> Hassk. (Asteraceae)	Gu.V. 3/241	-	Au.V. 1/1575	Abh.V. 1/238	-	Shat.V 3/145	Sat.V. 4/141
11.	<i>Brahmi</i> <i>Bacopa monnieri</i> Linn. (Scrophulariaceae)	-	-	Au.V. 1/722	Abh.V. 1/286	-	Shat.V 3/119	-
12.	<i>Bruhatchanchu</i> <i>Cochorus fascicularis</i> Lam. (Tiliaceae)	-	-	-	-	-	-	Sat.V 4/147
13.	<i>Chopachini</i> <i>Smilax china</i> Linn. (Liliaceae)	-	-	-	-	Mah.V 1/82	-	-
14.	<i>Dravanti</i> <i>Croton tiglium</i> Linn. (Euphorbiaceae)	-	-	-	-	-	-	Par.V. 5/136
15.	<i>Dugdhapeni</i> <i>Taraxacum officinale</i> Weber ex Wiggers (Asteraceae)	-	-	-	-	-	-	Par.V. 5/99
16.	<i>Eranda</i> <i>Ricinus communis</i> Linn. (Euphorbiaceae)	-	-	-	-	-	-	Ks.V. 15/114
17.	<i>Gambhari</i> <i>Gmelina arborea</i> Linn. (Verbenaceae)	Gu.V. 3/7	-	Au.V. 1/33	Abh.V. 1/52	-	Ha.V.1/2 2	-
18.	<i>Gokshura</i> <i>Tribulus terrestris</i> Linn. (Zygophyllaceae)	-	-	-	-	-	-	Sat.V. 4/43
19.	<i>Guduchi</i> <i>Tinospora cordifolia</i> Wild Miers ex. Hook (Menispermaceae)	Gu.V. 3/7	-	Au.V. 1/10	Abh.V. 1/39	Bi.V. 3/22	Pi.V. 2/18	-
20.	<i>Guggulu</i> <i>Commiphora mukul</i> Hook ex Stocks (Burseraceae)	Kar.V. 2/39	-	Au.V. 1/1418	-	Cha.V. 2/11	-	Cha.V. 12/105
21.	<i>Haritaki</i> <i>Terminalia chebula</i> Retz. (Combretaceae)	Ha.V. 1/20	-	Au.V. 1/224	Abh.V. 1/22	Mah.V. 1/51	-	-
22.	<i>Jala Madhuca</i> <i>Madhuca indica</i> J.F.Gmel. (Sapotaceae)	-	Amr.V. 5/43	-	-	-	-	-
23.	<i>Jivanti</i> <i>Leptadaenia reticulate</i> W.&A. (Asclepiadaceae)	Gu.V. 1/43	-	Au.V. 1/100	Abh.V. 1/86	-	Shat.V 3/95	-
24.	<i>Kakadani</i> <i>Cardiospermum halicabum</i> Linn. (Sapindaceae)	-	-	-	-	-	-	Gu.V. 3/111

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25.	<i>Kakmachi</i> <i>Solanum nigrum</i> Linn. (Solanaceae)	Gu.V. 3/247	Ka.V. 4/19	Au.V. 1/710	Abh.V. 1/251	-	Shat.V. 3/147	-
26.	<i>Kaknasa</i> <i>Martynia diandra</i> Glox. (Martyniaceae)	-	-	-	-	-	-	Gu.V. 3/108
27.	<i>Ketaki</i> <i>Pandanus odorotissimus</i> Linn. (Pandanaeae)	-	-	-	-	-	-	Ka.V. 10/71
28.	<i>Kubjaka</i> <i>Rosa moschata</i> Herrm. (Roraceae)	-	Amr.V. 5/135	-	-	-	-	-
29.	<i>Kumari</i> <i>Aloe vera</i> Tourn.ex Linn. (Liliaceae)	-	-	Au.V. 1/1640	-	-	-	-
30.	<i>Lakshmana</i> <i>Ipomoea sepiaria</i> Roxb. (Convolvulaceae)	-	-	-	-	-	-	Mu.V. 7/120
31.	<i>Mahashatavari</i> <i>Asparagus sarmentosa</i> Linn. (Liliaceae)	Gu.V. 3/392	-	Au.V. 1/1063	Abh.V. 1/180	-	-	-
32.	<i>Mamsarohini</i> <i>Soymida febrifuga</i> A. Juss (Meliaceae)	-	Ka.V. 4/85	-	-	-	-	Cha.V. 12/147
33.	<i>Mandukparni</i> <i>Centella asiatica</i> Linn. (Umbelliferae)	Gu.V. 3/280	-	-	-	-	-	-
34.	<i>Musli</i> <i>Asparagus adscendens</i> Roxb. (Liliaceae)	Gu.V. 3/183	-	Au.V. 1/1606	Abh.V. 1/269	-	Shar.V. 4/36	-
35.	<i>Pilu</i> <i>Salvadora persica</i> Linn. (Salvadoraceae)	-	-	Au.V. 1/454	-	-	-	-

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36.	<i>Pippali</i> <i>Piper longum</i> Linn. (Piperaceae)	Ha.V. 1/20	Shat.V 2/74	Au.V. 1/1167	-	Mah.V. 1/38	Pi.V. 2/2	-
37.	<i>Punarnava</i> <i>Boerhavia diffusa</i> Linn. (Nyctaginaceae)	-	-	-	Abh.V. 1/169	-	-	-
38.	<i>Rakta shigru</i> <i>Moringa concanensis</i> Nimmo. (Moringaceae)	-	-	-	-	-	-	Mu.V. 7/33
39.	<i>Rasona</i> <i>Allium sativum</i> Linn. (Liliaceae)	Ha.V. 1/222	-	Au.V. 1/1221	Sh.V. 7/75	Ma.V. 1/32	-	-
40.	<i>Shalmali</i> <i>Salmalia malabarica</i> Schott & Endl. (Bombacaceae)	Vat.V. 5/55	-	-	Vat.V. 5/54	-	Ha.V. 1/158	-
41.	<i>Shalaparni</i> <i>Desmodium gagnetium</i> DC (Fabaceae)	Gu.V. 3/33	-	Au.V. 1/46	Abh.V. 1/62	Bi.V. 3/12	Ha.V. 1/33	-
42.	<i>Shankhapushpi</i> <i>Convolvulus pluricaulis</i> Chois (Convolvulaceae)	Gu.V. 3/270	-	Au.V. 1/1496	Abh.V. 1/277	-	-	-
43.	<i>Sharpunkha</i> <i>Tephrosia purpurea</i> Pers. (Fabaceae)	-	-	-	-	-	-	Sat.V. 4/73
44.	<i>Shitivara</i> <i>Celosia argentea</i> Linn. (Amaranthaceae)	-	-	-	-	-	-	Sat.V. 4/52
45.	<i>Shravani</i> <i>Sphaeranthus indicus</i> Linn. (Asteraceae)	-	-	-	-	-	-	Par.V. 5/21
46.	<i>Sitamaricha</i> <i>Piper nigrum</i> Linn. (Piperaceae)	-	-	-	-	-	-	Pi.V. 6/34

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47.	<i>Somavalli</i> <i>Ephedra gerardiana</i> Wall. (Gnetaceae)	Gu.V. 3/257	-	Au.V. 1/702	-	-	Shar.V 4/47	-
48.	<i>Suvarchala</i> <i>Gyandropsis pentaphylla</i> Dc. (Capparidaceae)	-	Ka.V. 4/88	-	-	-	-	-
49.	<i>Talmuli</i> <i>Curculigo orchioides</i> Gaertn. (Amaryllidaceae)	-	-	-	-	-	Shat.V 3/112	-
50.	<i>Tilak</i> <i>Wendlandia exerta</i> DC (Rubiaceae)	Pu.V. 4/56	-	Au.V. 1/1508	Kar.V. 3/101	-	-	-
51.	<i>Varahikanda</i> <i>Dioscorea bulbifera</i> Linn. (Dioscoreaceae)	Gu.V. 3/179	Ka.V. 4/83	-	-	-	-	Mu.V. 7/88
52.	<i>Vasuka</i> <i>Osmanthus fragrans</i> Lour. (Oleacea)	-	-	-	-	-	-	Par.V. 3/124
53.	<i>Vidarikanda</i> <i>Pueraria tuberosa</i> DC (Fabaceae)	Gu.V. 3/182	-	-	Abh.V. 1/219	-	Pi.V. 2/44	-
53.	<i>Vishwagranthi</i> <i>Adiantum lunulatum</i> Burm. (Polypodiaceae)	-	-	-	-	-	-	Par.V. 5/124
54.	<i>Vridhadaruka</i> <i>Argyria speciosa</i> Sweet. (Convolvulaceae)	-	-	Au.V. 1/1578	Abh.V. 1/256	-	-	-

* Ha.V. - Haritkyadi varga, Vat.V. - Vatadi varga, Gu.V.- Guduchyadi varga, Kar.V.- Karpuradi varga,, Pu.V. - Pushpa varga, Amr.V.- Amradi varga, Ka.V.- Karviradi varga, Shat.V.- Shatapushpadi varga, Au.V.- Ausadha varga, Abh.V.- Abhyadi varga, Sh.V.- Shaka varga, Mah.V.- Mahausadha varga, Bi.V.- Bilvadi varga, Cha.V.- Chandanadi varga, Pi.V.- Pippalyadi varga, Shar.V.- Sharadi varga, Par.V.- Parpatadi varga, Sat.V.- Satavahadi varga, Ks.V.- Kshiradi varga, Mu.V.- Mulakadi varga

Mode of action of Rasayana

The definition of *Swastha* according to *Acharya Sushruta* is stated as an equilibrium status of *Dosha*, *Agni*, *Dhatu*, *Mala* and cheerful state of *Atma* (soul), *Indriya* (sense organs), *Manas* (mind) ¹⁵. *Rasayana* therapy offer a package of healthful longevity, mental development and

resistance from opportunistic infections.

Rasayana dravya directly act on level of *agni* and *rasa* produces adequate *poshaka rasa* which further promotes production of rest *dhatu*s. All *dhatu*s are formed in optimal level in terms of their quality, quantity which is responsible for the execution of vital functions of our body such as

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Vayasthapan, Ayushkara, Medhakara, Swasthaurjaskara etc.

The drug should be chosen on basis of our desired outcome for example *Brahmi, Shankhpuspi, Vacha, Jyotishmati* should be used for *Medhya karma* and *Kshira, Ghrita, Draksha, Amalaki* for *Swasthaurjaskara karma*. *Rasayana* should be consumed at '*Purve vayasi madhye va*'

¹⁶ by the individuals belong to middle or late adult age (30-70 years of age) to get their maximum therapeutic benefits as the body undergoes numerous degenerative changes due to dominance of *Vata dosha* in elderly age. *Rasayana* drugs exhibit Antioxidant, Adaptogenic, Immunomodulator, Nootropic biological activity [Table 2].

Table 2 Biological activity, description, indication and examples of some common herbs used as *Rasayana* ¹⁷

Biological activity	Description	Indications	Examples of Medicinal herbs
Antioxidant	Inhibits the oxidative damage to the cells caused by free radicals	Alzheimer's disease, Parkinson's disease, Cancer, Atherosclerosis	<i>Ashvagandha, Amalaki, Haridra, Vacha, Brahmi, Shankhapushpi, Jyotishmati, Shatavari</i>
Adaptogen	Enhance body's threshold to cope up with stressors or environmental factors such as trauma, anxiety etc.	Anxiety, Injury, Aging, Hypotension, Hyperglycemia, Asthma	<i>Guduchi, Amalaki, Haritaki, Tulsi, Bala, Pippali, Ashvagandha, Shatavari, Kalmegha</i>
Nootropic	Promote intellect and higher functions of brain such as cognition	Alzheimer's disease, Attention Deficit Hyperactivity Disorder	<i>Shankhapushpi, Guduchi, Madhuyasti, Brahmi, Vacha, Jyotishmati</i>
Immunomodulators	It adjust the ability of immune response by amplifying or mitigating it	Ankylosing spondylitis, Crohn's disease, Psoriasis, Rheumatoid arthritis, Inflammatory Bowel Disease	<i>Guduchi, Haridra, Ashvagandha, Vasa, Shatavari, Punarnava, Madhuyashti, Vidang, Neem</i>

Ethnobotanical uses of *Rasayana dravya* by various regions of Indian States

Tamil Nadu ¹⁸

Villupurum district

In *Villupurum* district, *Shatavari* (*Asparagus racemosus* Linn.) is known as *Thanneervitankilangu* and its root is used in form of decoction to treat Diarrhoea, Dysentery, Bronchitis, General debility. Roots are boiled with milk to enhance milk secretion in lactating mother ¹⁹. *Kakmachi* (*Solanum nigrum* L.) is called as *Manathacalli* and their fresh leaves juice is used to heal Stomach ulcers ²⁰. *Sharpunkha* (*Tephrosia purpurea* Pers.) locally known as *Kolinchi* and its whole plant is used for

treating various ailments related to liver, spleen, kidney and heart ²¹.

Maharashtra ²²

Pawara, Bhil and Pardhi tribes

Shalmali (*Salmalia malabarica* Schott & Endl.) is known as *Semur* and *Semul* its plant gum is used to treat leucorrhoea, tuberculosis. Bark and flowers of *Semur* helps to alleviate conjunctivitis. *Guduchi* (*Tinospora cordifolia* Wild Miers ex. Hook) is named as *Gurvail* whose freshly extracted juice along with sugar use to manage typhoid and malarial fevers. *Shatavari* (*Asparagus racemosus* Linn.) called as *Naarbod* and its root powder is used to enhance strength and vigour ²³.

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Uttar Pradesh²⁴

Chandauli district

Varahikanda (*Dioscorea bulbifera* Linn.) is known as *Piska*, its boiled tubers used orally for reducing body heat. *Talmuli* (*Curculigo orchioides* Gaertn.) called as *Kali musli* whose dried rhizome powder is administered orally along with honey to enhance semen production in males. *Shalparni* (*Desmodium gangeticum* DC) is locally known as *Shalparni* their leaves paste along with aloe vera applied externally to prevent hair loss. *Ashvagandha* (*Withania somnifera* Linn.) known as *Ashvagandha* use to enhance reproductive fertility, memory loss. It is also used in form of a skin ointment²⁵.

Nagaland²⁶

Chungtia village

Rasona (*Allium sativum* Linn.) is called as *Lasung* their bulbs are used to manage high blood pressure by keeping them in mouth for half an hour each day without chewing. Paste of bulb is applied externally on spider bites, snake bites and skin diseases. *Mandukparni* (*Centella asiatica* Linn.) known as *Longtsukolok* its whole plant decoction is used for gastrointestinal disturbances. *Gambhari* (*Gmelina arborea* Linn.) locally known as *Ekong* their drupe's mesocarp is externally applied to treat skin disorders²⁷.

Haryana²⁸

Karnal, Panipat, Sonipat, Jind districts

Mandukparni (*Centella asiatica* Linn.) is known as *Mandukparni* used in memory loss, their freshly extracted juice to get relief from burning sensation of urine. *Amalaki* (*Embllica officinalis*

Gaertn.) is locally called as *Aonla* their fruit juice orally administered for about one month along with sugar to improve eyesight, fruit juice is taken with lemon juice and sugar for curing dysentery. Decoction of *Aonla* (*Amalaki*) leaves heal mouth ulcer within 2-3 days. Fresh roots paste of *Aonla* (*Amalaki*) is orally administered for 4-5 days with water to alleviate jaundice. *Eranda* (*Ricinus communis* Linn.) is called as *Arand* their leaves are warm slightly along with mustard oil to resolve joint swelling and pain, decoction of their leaves are used for relieving constipation and it also regulate menstrual cycle in females. Dry root powder of *Arand* (*Eranda*) is consumed orally before breakfast for 4-5 days for purpose of abortion. *Aranda* (*Eranda*) seeds oil is extremely effective in relieving constipation especially in pregnant females²⁹.

DISCUSSION

Rasayana acts on multi-dimensional aspects in human body. It provides a unique way to keep ourselves healthy by adopting some measures such as diet, medicinal herbs and regulations. It has a potential to combat various ailments such as Alzheimer's disease, Parkinson's disease, Cancer, Atherosclerosis etc due to exhibition of Anti-oxidant, Immunomodulation, Adaptogenic and Nootropic activities¹⁷. The clinical studies carried out on numerous *Ayurvedic* herbs such as *Ashvagandha*, *Amalaki*, *Guduchi* etc elicit their probable mechanism by exhibiting immune-modulation, scavenging of free radicals, self

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renewal of cells by eliminating damaged cells or tissues. During COVID-19 no specific treatment guidelines were there, Ministry of Ayush, Government of India, advised people to consume Golden milk, *Ayush kwath*, *Samshmani vati* etc. The basic idea is to enhance the *agni* which in turn correct digestion, metabolism and absorption that contributes to the formation of optimal *rasa dhatu* that will lead to further production of rest *dhatu*s. All of them together perform the various functions in the body that are essential for the survival and promotes immunity of an individual

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CONCLUSION

Rasayana is the specialized branch of Ayurveda that deals with the prevention of premature aging, promoting health and pacification of disease. *Rasayana dravyas* should be incorporated in daily regime of every individual to remain healthy. The infection and disease invade those persons who have inadequate immunity response. Further researches are required to explore effects of numerous drugs documented as *Rasayana* in classical texts.

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