



Review Article

**A REVIEW ON THE RASAYANAS (REJUVENATIVES) FROM CHAKRADATTA AND MARKET SURVEY FOR THE AVAILABILITY OF RASAYANA DRUGS AND FORMULATIONS**

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**ABSTRACT**

*Rasayana* therapy is the essence of Ayurveda. It places great emphasis on prevention and encourages the maintenance of health through close attention to balance in one's life. For achieving this state, Ayurveda encircles various approaches of assessment. Various *Rasayanas* are mentioned in Ayurveda compendiums. Chakradatta is one of the important compendia written by Chakrapani which is known as *Chikitsasangraha* wherein details about treatment methods are given. Details of *Rasayan* chapter of Chakradatta, and drugs/ formulations having '*Rasayana*' word in their indications are reviewed in this article. After studies it is found that, 22 *Rasayana* drugs/ formulations are mentioned in the *Rasayan* chapter of Chakradatta, and 22 *Rasayana* drugs/ formulations are mentioned in overall text, apart from the *Rasayan* chapter of Chakradatta.

A market survey was conducted in the area around the PDEA's College of Ayurved and Research Centre, Nigdi, to find the availability of *Rasayana* drugs and formulations from Chakradatta. It was found that out of 51 raw drugs and formulations 40 are available in the market.

**INTRODUCTION**

Everybody aims at healthy and prosperous life. *Rasayana* replenish the vitals in our body thus keeping us away from malady. It increases the quality of each *Dhatu* (deep tissues) starting from *Rasa*. *Rasayana* play important role in achieving the objective of Ayurveda - to promote and preserve the health, longevity in health and cure the sick<sup>[1]</sup>

*Rasayanas* are mentioned in all the Ayurvedic texts but, each one has varied manner of writing according to the factors like time, tone of writing etc.

Lifestyle has a significant influence on physical and mental health of human being. The modern lifestyle has several advantages for easing peoples' life. On the other hand, different modern lifestyle patterns have negative effects on health physically, psychologically, and socially, which results into inviting diseases. Need of using *Rasayanas* is increasing in today's era.

The purpose of this article is to study the *Rasayanas* from Chakradatta.

Some previous done review articles have highlighted the uniqueness of Chakradatta, use of metallic and mercurial preparations for the purpose of internal use as medication. Eg. *Rasaparpati* made from purified and processed mercury and sulphur is a useful innovation of Chakradatta.<sup>[2]</sup>

Chakradatta is one of the important treatises composed by Shri Chakrapanidatta, the well-known commentator of *Charak Samhita*. Most of the historians fixed the period of Chakrapanidatta as 11<sup>th</sup> century AD. A verse at the end of Chakradatta clearly indicates that he followed the text of Vrinda's *Siddhayoga* clearly suggests that this work is considered as post Vrinda treatise. Entire Chakradatta is composed of 4800 verses which are divided into 79 chapters. There are 198 verses in the *Rasayan Adhikar* (Topic).

In ninety stanzas in Arya meter the processing including seven methods as received traditionally has been described in terms of free from ignorance, contrary knowledge, and doubt. This was systematized by some Tantric scholar, after studying the scriptures authored by the sage (Nagarjuna) and extracting the essence from them, for the benefit of his fellow men

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Chakrapani gives the etymology of word *Rasayana* as the medicine which destroys old age and a disease.

#### **MATERIAL AND METHODS**

**Material:** *Chakradatta* by Chakrapanidatta with Vaidyaprabha Hindi Commentary.

*Chakradatta* by Chakrapanidatta with Sanskrit commentary by Shivdas Sen

**Methodology-** Literary review on the *Rasayan Adhyay* (Chapter) of *Chakradatta* is done. Drugs/formulations having '*Rasayana*' word in the indications are mentioned from the *Rasayan Adhyay* and other *Vyadhi Adhikars*. List of *Rasayana* prepared for market survey.

#### **OBSERVATIONS AND RESULTS**

*Chakradatta* is the *Chikitsa Grantha* (compendium of treatments), it does not have any *Sthan* and *Rasayan Adhikar* is the 66<sup>th</sup> *Adhyay* in the text. Following *Prakaranas* (Points) are mentioned in this *Adhyay*.

**Rasayan Nirukti** (definition)- The medicine which prevents ageing and disorders is known as *Rasayan*<sup>[3]</sup>

**Rasayan Prayog Kal (time of consumption) and the reason for Shodhan (purification) before Rasayan consumption.**

*Rasayanas* should be administered after *Sharir Shuddi* (purification of body) in the early or middle youthful age.<sup>[4]</sup> Description of *Shodhan* process is not mentioned in this text. The reason here given is *Rasayanas* administered to the person with the unpurified body is ineffective like dyeing a dirty cloth.<sup>[5]</sup>

After the introductory part, herbal *Rasayana* formulations are mentioned like *Pathya Rasayan*, *Rutu haritaki Rasayan*, *Triphala kalka Rasayan*, *Pippali Rasayan prakaran-* *Pippali Rasayan*, *Kinshuk kshar Bhavit Pippali*, *Triphala Rasayan*, *Medhya Rasayan*, *Ashwagandha Rasayan*, *Bhrungaraj Rasayan*, *Vruddhadarak Rasayana*, *Hastikarna Rasayan*, *Dhatri choorna Rasayan*, *Guduchyadi Rasayan*, *Saraswat (Brahmi) Ghruta*.

**Paryushit Jal Prayog (early morning water intake) and Jala Nasya (water intake through nostrils)**

*Chakradatta* has used *Jala* (water) which is *Aahariya Dravya* (food content) as *Rasayan*, but the peculiarity is that he has recommended using *Paryushit Jala*. (water which is kept overnight)

**Indications-** *Kaas* (cough), *Shwas* (dyspnea), *Atisar* (diarrhea), *Jwar* (fever), *Pidika* (boils), *Katishool* (lumbago), *Kushth* (skin problems), *Koth* (urticaria), *Mutraghat* (retention of urine), *Udar* (ascitis), *Arsha* (piles), *Shoth* (oedema), *Gala Rog* (diseases of throat), *Shirah* (head), *Karna* (ear), *Akshi Roga* (eyes), other *Vata*, *Pittaj Kshataj*, *Kapha* Diseases.

**Jala Nasya-** *Praatimarsha Nasya* is the type of *Nasya* which must be done every day. For this purpose, *Chakradatta* has again made the use of *Jala*. It is intake of water from the nose, early in the morning. This

alleviates *Vyanga* (shades), *Vali Palit* (wrinkles and greying of hair), *Peenasa* (cold), *Vaiswarya* (harshness of voice), *Kaas* (cough), *Shothaghna* (oedema), *Drushtijanana* (promotes vision).

#### **Amrutsar Loha Rasayan**

In this topic details of *Lohashastra* are explained. This topic is propounded by Nagarjun, the Lord of Sages.

Following points are covered in this *Amrutsar Loha Rasayan*. For alleviation of various disorders and promoting therapy, having worshipped Lord Siva, one should take this *Amrut Saar Loha* on auspicious and holy day in the dose of ten *Krushnal/ Ratti* (1.25gm) according to strength and age. A special *Mantra* has to be recited during the *Mardana* (rubbing) of *Loha*.

Immediately after taking the *Rasayana*, one should have water or milk.

- The juice of *Kantakramaka* (*Cyperus rotundus*) after chewing it should be thrown out.
- After washing mouth, *Tambul* (*Piper betle*) with Camphor, if available, should be chewed.

*Bhojan vidhi* (diet), use of vegetables, fruits, different *Anupan* (adjuvant) are explained in detail. *Loha Rasayan* in *Vardhaman Matra* (gradually increasing manner) is explained.

Thus, in ninety *Shloka* (verses) in *Arya meter*, related to *Amrutsar Loha*, processing including seven methods as revealed traditionally has been described.

1. *Sadhya Sadhan Pariman Vidhi* (the quantity of materials)
2. *Loha Maran Vidhi* (the method of killing iron)
3. *Loha Sthalipak* (the method of vessel heating)
4. *Putapak Vidhi* (the method of closed heating)
5. *Pradhan Nishpatti Paak Vidhi* (the final processing of Iron)
6. *Abhrak Vidhi* (the processing of mica)
7. *Bhakshan Vidhi* (the method of intake)

Properties of different types of *Loha* like *Kalinga*, *Bhadra*, and *Vajra* etc. are also mentioned.

**Tamra Rasayan Prakaran- Shadang Tamra Yog, Saptanga Tamra Yog**

*Shadanga Tamra Yog* is the preparation of pure mercury, pure copper and pure mica. Preparation methods and purification process have been elaborated. *Chakradatta* has clearly mentioned that pure *Tamra* (copper) should be like red ochre (*Gairikabha*) and pure *Abhrak* (mica) should be lustreless (*Chandrika Virahit*)

**Saptanga Tamra Yog-** This is also known as *Saptanga Tamra Yog* in Shivdas Sen teeka. This preparation mainly contains Nepali *Tamra* and *Gandhak*.

**Shilajatu Prakaran- Shilajatu Rasayan, Shivagutika**

Charak says that there is no disease in the world which is not cured using *Shilajatu*. It also provides great energy to the healthy person if used methodically and timely<sup>[6]</sup> Chakradatta has followed this and suggested the use of *Shilajatu* as *Rasayan*. Properties of *Shilajatu*, types, decoctions for processing, quantity, *Anupan*, contra indications etc points have been elaborated. Method of using *Shilajatu* as described by Charak is explained here in detail by Chakradatta.

*Shivagutika* is mentioned in the *Shilajatu Prakaran* after the description of *Shilajatu*. This *Rasayan* was revealed by Lord Shiva to Ganesh, as it came out of Lord Shiva's mouth it is known as *Shiva Gutika*.

Chakradatta has recommended using the best *Shilajatu* derived from *Krushna Loha* (black iron) at the time when the sun heat is intense.

Charak has said that the fruits of *Bhallataka* (*Semecarpus anacardium*) irritant, inflaming and like fire, but become like *Rasayan* if used methodically. There is no disorder of *Kapha* (phlegm) and

obstructive condition which cannot be ameliorated by *Bhallataka* quickly. Moreover, it promotes intellect and *Agni*.<sup>[7]</sup> Chakradatta has used *Bhallatak* as *Rasayan* in the form of *Amrut Bhallatak*. It is the last *Prakaran* in the *Rasayan Adhyay* of Chakradatta. This *Rasayana* contains *Bhallatak* (*Semecarpus anacardium*) as main ingredient hence the name. This *Rasayan* is the king of all *Rasayanas* as it is said to cure all the diseases.<sup>[8]</sup>

22 *Rasayana* formulations are mentioned in these *Prakaran*s.

*Rasayanas* described in Chakradatta other than *Rasayan Adhyay*- Apart from the *Rasayan Adhyay* of Chakradatta there are some other *Rasayan* formulations mentioned in the text. Each of them is mentioned in different *Vyadhi Adhikars*. 22 such *Rasayana* formulations are mentioned in Chakradatta in other *Adhikars*. The list of *Rasayanas* from other *Adhikarans* and their type is given in the table below.

All the *Rasayana* preparations are recommended for *Abhyantar prayog* (internal use). Only *Trinshati Prasarini tel* from *Vatavyadhi Chikitsa* can be used for *Bahya Prayog* (external use) also like *Abhyanga* with other *Abhyantar prayog*.

**Table 1: Rasayanas from Chakradatta other than Rasayan Adhikar**

S. No.	Rasayan formulations from Chakradatta	Type of Rasayan	Vyadhi adhikar
1.	<i>Bruhat Suran Modak</i>	<i>Modak/ Vatak</i>	<i>Arsha Chikitsa</i>
2.	<i>Shreebahushaal Gud</i>	<i>Vatak (tablet)</i>	<i>Arsha Chikitsa</i>
3.	<i>Bhallatak Loha</i>	<i>Ghruta (ghee)</i>	<i>Arsha Chikitsa</i>
4.	<i>Yogaraj Rasayan</i>	<i>Vati</i>	<i>Pandurog Chikitsa</i>
5.	<i>Kamdev Ghruta</i>	<i>Ghruta</i>	<i>Raktapitta Chikitsa</i>
6.	<i>Kushmanda Rasayan</i>	<i>Avaleha (linctus)</i>	<i>Raktapitta Chikitsa</i>
7.	<i>Eladi Ghruta Mantha</i>	<i>Mantha</i>	<i>Yakshma Chikitsa</i>
8.	<i>Chawanprash</i>	<i>Avaleha</i>	<i>Yakshma Chikitsa</i>
9.	<i>Agasti Haritaki</i>	<i>Avaleha</i>	<i>Kaasa Chikitsa</i>
10.	<i>Vyaghri Haritaki</i>	<i>Avaleha</i>	<i>Kaasa Chikitsa</i>
11.	<i>Trinshati Prasarini Tail</i>	<i>Taila (oil)</i>	<i>Vata Vyadhi Chikitsa</i>
12.	<i>Narikel Khanda</i>	<i>Khanda</i>	<i>Shoola Chikitsa</i>
13.	<i>Khandamalki</i>	<i>Khanda</i>	<i>Parinamshoola Chikitsa</i>
14.	<i>Nagbala Choorna</i>	<i>Choorna (powder)</i>	<i>Hrudrog Chikitsa</i>
15.	<i>Sukumarak Ghruta</i>	<i>Ghruta</i>	<i>Mutrakruchra Chikitsa</i>
16.	<i>Dadimadya Ghruta</i>	<i>Ghruta</i>	<i>Prameha Chikitsa</i>
17.	<i>Loha Rasayan</i>	<i>Ghruta</i>	<i>Sthaulya Chikitsa</i>
18.	<i>Vardhaman Pippali Rasayan</i>	<i>Pippali Akhanda (whole)</i>	<i>Pleeha Yakrut Chikitsa</i>
19.	<i>Khadir Niryas Ras</i>	<i>Niryas (resinous substance)</i>	<i>Kustha Chikitsa</i>
20.	<i>Chitrak Haritaki</i>	<i>Avaleha</i>	<i>Nasarog Chikitsa</i>
21.	<i>Sheeta Kalyanak Ghruta</i>	<i>Ghruta</i>	<i>Asrugdar Chikitsa</i>
22.	<i>Godhumadya Ghruta</i>	<i>Ghruta</i>	<i>Vrushya Adhikar</i>

A market survey was conducted to find the availability of *Rasayanas* from Chakradatta in the area around the Study center. For this purpose, check lists were prepared according to the types of formulations like *Avaleha*, *Ghruta* etc. During the literary study of *Rasayanas* from Chakradatta it was observed that not all the *Rasayans* can be made available in the market, as they need to be freshly prepared for immediate use. So, the survey was conducted in this way to find out the raw materials and ready formulations to provide ready to use list of available *Rasayana*.

To calculate the number of available *Rasayana* drugs and formulations from Chakradatta some criteria had to be considered. Because after the market

survey it was observed that it is difficult to get the exact same combination mentioned in Chakradatta. So the numbers of available drugs, formulations were calculated on the following criteria:

- Formulations with similar names as that from Chakradatta or
- Formulations with same *Vyadhi adhikar* as Chakradatta or
- Formulations with same contents of Chakradatta or
- Raw drugs and materials available in the local market.

**Table 2: Number of Available drugs/ formulations**

Formulations and drugs From Chakradatta	Total number	Available number
<i>Avaleha</i>	10	9
<i>Ghruta</i>	8	3
<i>Taila</i>	1	1
<i>Choornas</i> and other raw materials	25	24
Miscellaneous	7	3
Gross total	51	40

## DISCUSSION

Chakradatta is the *Chikitsa Grantha*, as this *Samhita* is written after *Bruhatrayee*, it is seen that *Rasayan* therapy was less admired may be due to strict following of *Dinacharya* (daily regime), *Rutucharya* (seasonal regime) and *Sadvritta* (code of conduct) or may be *Chikitsa* is prioritized rather than prevention of disease. So, the *Rasayan Adhyay* is placed much later after the *Chikitsa Adhyays*. Chakradatta is based on *Vrunda* treatise, so, he can be seen following *Vrunda* in many ways, but with the changing times the field of *Rasa Shastra* was seen evolving. *Rasa Aushadhis* (medicines having metals and minerals) were being used in the treatment of diseases. Impact of this development can be observed in *Rasayana Adhyay*. He has included plant based *Rasayans* and three *Rasa Aushadhis* (*Loha*, *Tamra*, *Shilajatu*) in this *Adhyay*. Inclusion of *Rasa Aushadhis* like *Amrutsar Loha*, *Tamra Yogas* in *Rasayan Adhyay* is not seen in *Bruhatrayees* and *Vrundamadhav*.

*Loha Shastra* explained by Chakradatta is from the Nagarjun era. Guptakalin Nagarjun is believed to be from 4<sup>th</sup>- 5<sup>th</sup> century.<sup>[9]</sup> *Rasashastra* was developing when Chakradatta was written. Chakradatta is the first one to include *Rasa Aushadhis* in *Chikitsa*<sup>[10]</sup>. It shows that Chakrapani knew the importance of including *Rasa Aushadi* in *Rasayan Adhikar*. It points out the knowledge of Chakrapani on *Rasa Aushadhi* which is seen missing in the *Samhita* period itself. Most of this part is studied in *Rasa Shastra*.

## CONCLUSION

From the above studies it is concluded that 44 *Rasayana* drugs and formulations are mentioned in Chakradatta. He has mentioned plant based *Rasayanas* and *Rasa aushadhis* in his *Rasayan adhyay*.

Contribution of Chakradatta in *Rasayanas*- with the changing time, *Rasashastra* was evolving and Chakradatta knew the importance of including *Rasa aushadhis* in *Rasayanas*. *Amrutsar Loha* from *Guptakalin Nagarjun* period, *Tamra Yogas*, *Abhrak Bhasma* are included in *Rasayanas* which are not seen in *Siddhayog Samgraha*.

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