



Associate Partners



BOOK RIVERS
WE CREATE READERS

BOOK AVAILABLE



ISBN 978-93-5515-127-8
9 789355 151278

₹ 1199/-

BOOK RIVERS
WE CREATE READERS



PROCEEDING OF INTERNATIONAL CONFERENCE

on 19 & 20 November 2021

**Theme- Geriatric Diseases-Care and Cure
to Celebrate**



jointly organized by

**Gujrat Board of Ayurvedic &
Unani System of Medicine &
Parul University**

स्थविर 2021

Organized by : Department of Samhita,
Parul Institute of Ayurved, Parul University.



PROCEEDINGS OF INTERNATIONAL CONFERENCE

THEME-GERIATRIC DISEASES-CARE AND CURE
STHAVIR

ORGANIZED By:

Department of Samhita Parul Institute of Ayurved,
Parul University



Disclaimer

The responsibility for opinions expressed in articles, studies and other contributions in this publication rests solely with their authors, and this publication does not constitute an endorsement by the Book Rivers of the opinions so expressed in them.

Proceeding Of International Conference Sthavir -2021

ISBN: 978-93-5515-127-8

MRP: 1199/-INR

Copyright: @Principal Parul Institute of Ayurved, Parul University, Vadodara, Gujarat

All rights are reserved according to the code of intellectual property act of India,

Published by : Book Rivers (www.bookrivers.com)

(www.brpressindia.com)

HN: 22 Kanchan Nagar Maickale Lucknow

Mobile: 9695375469

CHIEF – PATRON



DR. DEVANSHU J. PATEL
PRESIDENT, PARUL UNIVERSITY

PATRONS



DR. PARUL PATEL

VICE-PRESIDENT
PARUL UNIVERSITY



DR. KOMAL PATEL

MEDICAL DIRECTOR,
TRUSTEE



DR. GEETIKA PATEL

MEDICAL DIRECTOR,
TRUSTEE

EDITOR IN CHIEF



DR. HEMANT TOSHIKHANE

DEAN, FACULTY OF AYURVED,
PARUL INSTITUTE OF AYURVED,
PARUL UNIVERSITY, VADODARA

MANAGING EDITOR



DR. B. G. KULKARNI

PRINCIPAL,
PARUL INSTITUTE OF AYURVED AND
RESEARCH,
PARUL UNIVERSITY, VADODARA

Editor

Photo	Name & Designation
	Dr. Arun R. Vaidya Professor, Dept. of Samhita Siddhanta Parul Institute of Ayurved
	Dr. Amit Upasani Associate Professor, Dept. Samhita Siddhanta, Parul Institute of Ayurved
	Dr. Vijay Bhagat Associate Professor, Dept. Samhita Siddhanta, Parul Institute of Ayurved
	Dr. Sreekanth V M Associate Professor, Dept. Samhita Siddhanta, Parul Institute of Ayurved



Dr. Krishna Rathod
Assistant Professor, Dept. Samhita
Siddhanta,
Parul Institute of Ayurved



Dr. Hemang Joshi
Assistant Professor, Dept. Samhita
Siddhanta,
Parul Institute of Ayurved

DR. MANISHA DUNGHAV

PROFESSOR

AYURVED SAMHITA & SIDDHANTA
DEPARTMENT

PARUL INSTITUTE OF AYURVED &
RESEARCH,
VADODARA



DR. MANJULA K.

ASSO. PROFESSOR

AYURVED SAMHITA & SIDDHANTA
DEPARTMENT

PARUL INSTITUTE OF AYURVED &
RESEARCH,
VADODARA



DR. LOPAMUDRA DASH

ASST. PROFESSOR

AYURVED SAMHITA & SIDDHANTA
DEPARTMENT

PARUL INSTITUTE OF AYURVED &
RESEARCH,
VADODARA



MR. TEJAS VYAS

LECTURER

AYURVED SAMHITA & SIDDHANTA
DEPARTMENT

PARUL INSTITUTE OF AYURVED &
RESEARCH,
VADODARA



FOREWORD

I feel honoured to be requested to write the foreword for this excellent work as special add on by the efforts from the Department of Samhita Siddhanta on conducting Pre International conference Sthavira 2021 under Azadi ka Amrut Mahotsav on 21/10/2021 presiding eminent guest speakers.

I am indeed happy to write a foreword to the book which is combined efforts from the department of Samhita Siddhanta. It has taken a herculean task to compile this book after referring voluminous literature of past and present with reference to Geriatric practice: cure and care by the scholars. This is a genuine work compiling original references by the authors from Ayurveda and contemporary sciences. The resources provide comprehensive knowledge about the subject prepared in accordance with the diseases, drugs involved and its etiopathogenesis. Highly evolved scientific approaches linked with the principles of Samhita Siddhanta are added to this issue which goes beyond the challenge for research and its applicability. Ayurvedic system of medicine has been practiced in the country and globally from time immemorial and has stood the test of many adversities over centuries.

This book of proceedings from the Department of Samhita Siddhanta will be a timely contribution to students, practitioners, scholars and researchers of ayurvedic medicine. The purpose of this book will be served by the progressive discussions and constructive feedbacks from the readers. I am sure the readers will be benefited immensely by this book. I wish the department to get more such opportunities to convert such intricate subject into an interesting and readable one.

Dr. Komal Patel
MBBS, M.S
Medical Director and Trustee,
Parul University.



FACULTY OF AYURVED
PARUL INSTITUTE OF AYURVED

EVENT NAME: STHAVIRA 2021

DATE: 21/10/2021

ORGANIZED BY: DEPT OF SAMHITA SIDDHANT

REPORT

Parul Institute of Ayurved department of Samhita Siddhanta has organized STHAVIRA 2021 Webinar on 21th October 2021. The speaker for the Webinar was Dr. Manoj Upadhyaya who is Professor, Department of Kayachikitsa O.H. Nazar college of Ayurveda, Surat, Gujarat. The subject of the presentation was “Geriatric care in Ayurved Samhita”. The second scientific session was Dr. Girish K.J. Professor, Dept. of Kayachikitsa, SDMC & H, Hassan, Karnataka. The subject exposed by Dr. Girish sir was “Science of Rejuvenation in Ayurveda. Webinar was moderated by Dr. Sreekanth V M, Associate Professor Dept. of Samhita Siddhanta Parul Institute of Ayurveda, Parul University. Total 350 participants were joined on platforms like Youtube and FB live channels.

Overall, the event was well organized and appreciated by all.

HOD
Department Samhita Siddhanta

CONTENTS

SR. NO	TITLE OF ARTICLE	PG.NO
1.	ROLE OF RASAYANA CHIKITSA ON LONGEVITY OF LIFE	12-21
	*Abhishek Singh	
	**Amit Upasani	
	***Arun Vaidya	
2.	TOOLS AND STRATEGIES FOR LONGEVITY OF LIFE	22-26
	*Dr. Amritra S Sarma	
	**Dr. Vijay Bhagat	
3.	ROLE OF RASAYANA CHIKITSA ON LONGEVITY OF LIFE	27-33
	*Dr. Ashutosh Chamoli	
4.	ROLE OF RASAYANA CHIKITSA ON LONGEVITY OF LIFE	34-40
	*Dr. Dimpal B. Gadhavi	
	**Dr. Vijay Bhagat	
5.	ROLE OF SATVAVAJAYA CHIKITSA IN GERIARTRIC DISORDERS	41-45
	*Dr. Greeshma Mohan	
	**Dr. Sreekanth V.M.	
6.	ROLE OF SATVAVAJAY (PSYCHOLOGY) CHIKITSA IN GERIATRIC DISORDER	46-50
	*Dr. Hariom Sharma	
	**Dr. Amit Upasani	
	**Dr. Krishna Rathod	

7.	ORIGINAL REVIEW ARTICLE: CONCEPTUAL STUDY ON SATMYA- WHOLESOMENESS AND ASATMYA- UNWHOLESOMENESS AND ITS APPLIED ASPECTS IN AYURVEDA W.R.T STHAVIROUPAKARAMA	51-61
	*Dr. Krishna Rathod	
	**Dr. Manisha Dunghav	
8.	ROLE OF RASAYANCHIKITSA ON LONGEVITY OF LIFE	62-69
	*Dr. Malvika Bhesaniya	
9.	ROLE OF CHATUSHASHTI PRAHARI PIPPALI IN THE MANAGEMENT OF POST COVID SYNDROME AS RASAYANA THERAPY IN GERIATRIC POPULATION	70-79
	*Manjiri Walinjkar	
	**Mandip Goyal	
10.	ROLE OF RASAYANA CHIKITSA IN LONGEVITY OF LIFE	80-85
	*Priya More,	
	** Sreekant V.M.	
11.	ROLE OF RASAYANA CHIKITSA IN LONGEVITY OF LIFE	86-90
	*Rahul Naika	
	**Dr. Alankruta Dave	
	***Dr. Manoj Upadhyay	
12	ROLE OF RASAYANA CHIKITSA IN SENILE DEMENTIA	91-93
	*Ruchika M Chaudhari,	
	**Vijay Bhagat	

13.	AN AYURVEDA APPROACH TO PARKINSON'S DISEASE: A REVIEW	94-100
	*Dr. Shivaranjani Kantharia	
14.	PRAJNAPARADH AS A TOOL FOR LONGEVITY OF LIFE	101-105
	*Dr. Hardik D Patel	
15.	CONVENTION TOWARDS LONGEVITY OF LIFE THROUGH AYURVEDA	106-115
	*Dr. Shruthi Panambur,	
	**Dr. Sri Nagesh K.A	
16.	AHARA AS A TOOL FOR LONGEVITY OF LIFE	116-124
	*Dr. Vedanti S. Pandya	
17.	PRE-CONFERENCE FOR UPCOMING INTERNATIONAL CONFERENCE ON GERIATIC DISEASES CARE AND CURE	125-126
	*Dr. Manoj Upadhyaya Sir	

ROLE OF RASAYANA CHIKITSA ON LONGEVITY OF LIFE

***Abhishek Singh,**

P.G Scholar, Dept. of Samhita Siddhanta, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat.

****Amit Upasani,**

Associate Professor & H.O.D., Dept. of Samhita Siddhanta, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat.

*****Arun Vaidya,**

Professor, Dept. of Samhita Siddhanta, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat.

Abstract:

Ayurveda, the science of life is the most primitive medical science in the world. The main aim of human life is to get a long life free of diseases by slowing down the process of ageing and enhancing the immunity by living a healthy lifestyle. A healthy and long life is very necessary to accomplish the *Purushartha Chatustaya* of human life explained in Ayurveda. Acharya *Charak* gave the first priority to long life among all as described in the first chapter *Deerghanjeevitiya Adhyaya*. *Pranesna* is the most important among all three *esnas* because to accomplish anything prana is the basic thing. Young age is the best phase in the human life and everyone wish to be young as long as possible. The meaning of longevity is to live long. Longevity of life can be easily gained by the help of *Rasayana Chikitsa* explained in ancient texts of Ayurveda. *Rasayana* is the procedure for a healthy individual by which he gets the long life, health, young age, excellent rasa, great strength, lusture and attains the best state of *Sapta Dhatus* and balanced *Tridoshas*. *Rasayana Chikitsa* is the procedure which helps in the rejuvenation of the body tissues and improves the health of an individual. It also boosts *Ojas* and immunity.

Key Words :- *Jara*, Geriatrics, Rejuvenation, Antioxidant, Anti-ageing therapy.

Introduction-

Globally, life expectancy has increased by more than 6 years between 2000 and 2019 – from 66.8 years in 2000 to 73.4 years in 2019. While healthy life expectancy (HALE) has also increased by 8% from 58.3 in 2000 to 63.7, in 2019, this was due to declining mortality rather than reduced years lived with disability.¹ Twin studies have estimated that approximately 20-30% of the variation in human lifespan can be related to genetics, with the rest due to individual behaviours and environmental factors which can be modified.² The duration of human life (longevity) is influenced by genetics, the environment, and lifestyle.³ The siblings and children (collectively called first-degree relatives) of long-lived individuals are more likely to remain healthy longer and to live to an older age than their peers.⁴ The aim of human life is not only to get a long lifespan but also having a good life with less morbidity. In research studies it is evident that longevity is affected by the genetic factors.⁵ Ayurveda is said to be the most virtuous one in Vedas and beneficial for both the worlds (present life and after death in the heaven also) for mankind⁶. Ayurveda has two objectives-to help in the prevention of disease or to protect the health of a healthy person and to cure the disease of a patient.⁷ *Rasayana* is one of the most important branch of the Ayurveda and it helps to complete the objectives of the Ayurveda and also helps in the longevity for life. *Rasayana* contributes to the integrity of the *Rasadi Saptadhatus* and thus increases the Longevity (*Dirghayu*).⁸ Rasayana means rejuvenation and anti-ageing therapies in Ayurveda. It also includes all measures for geriatric healthcare and immunity enhancement. *Rasayana* essentially denotes medicinal nutrition, rejuvenation, longevity, immune-enhancing and geriatric health care.⁹

Aims and Objectives –

1. To understand the concept of *Rasayana Chikitsa* for longevity of life.
2. To understand the utility in clinical study.

Materials and methods –

1. *Brihat trayee* (*Charaka Samhita, Sushruta Samhita and Ashtanga Hridaya*) with commentaries, *Laghutrayee* (*Madhava Nidana, Sharangadhara Sanhita* and *Bhava Prakash*) etc.
2. Conceptual articles.
3. Database.

Discussion-

Dharma (piety), *Artha* (wealth), *Kama* (passion) and *Moksha* (salvation) are the four *Purushartha Chatustaya* and health is the root cause for the *Purushartha Chatustaya*. Disease destroys the health, *Shreyasa* (welfare) and *Jivita* (life).¹⁰

“धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्॥१५॥

रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च।” – च.सू.१/१५

Health is the basic essential factor to attain entire aspects of life viz. physical, mental, social and spiritual aspects. The origin of Ayurveda indicates the same दीर्घ जीवितमन्विच्छन्. *Roga* is classified into varied form, one of them is *Swabhavika Roga* and *Jara* is one of the *Swabhavika* (natural phenomenon) *Rog*.¹¹ *Swabhava* is considered as *Nispratikriya* i.e. it cannot be controlled. *Jara* is the fraction of *Kala* to the *Vaya* point of view in which *Dhatus* (tissues) of the body get deteriorated continuously along with vital factors like- *Bala*, *Veerya*, *Satva* etc. *Rasa*, the nourishing factor loses its potency to *Preenan Karma* (nourishment).

Rasayana Tantra is one of *Ashtanga Ayurved*¹² and remarkably *Acharya Charak* has placed it 1st in *Chikitsa Sthana* which highlights the preventive aspect of treatment. *Rasayana* is an integral part of *Jara Chikitsa* (geriatrics).

“कायबालग्रहोर्धर्वाङ्गशल्यदंष्ट्राजरावृषान्॥६॥

अष्टावङ्गानि तस्याहुश्चिकित्सा येषु संश्रिता॥६॥”-अ.ह.सू.१/५-६

Acharya Susruta includes *Jara* in *Swabhava Bal Pravritta Vyadhi* along with hunger (*Kshuta*), thirst (*Pipasa*), death (*Mrityu*) and somnolescence (*Nidra*). He sub-divided the *Swabhava bala pravritta Rogas* (physiological diseases) into two types i.e. *Kalaja* (timely) and *Akalaja* (premature).¹³

“स्वभावबलप्रवृत्ता ये क्षुतिपिपासाजरामृत्युनिद्राप्रभृतयः तेऽपि द्विविधाः- कालजा, अकालजारचः।” - सु.सू.२४/६

Normally, the *Jara* appear after age of 40 years which also similarly accepted in modern science but when it happens before it, it is called *Akalaja Jara*.¹⁴

“अकालजा असमये जाता इत्यर्थःः” - सु.सू.२४/७ डङ्हङ्क

Acharyas described the different symptoms of the *Jara*.

According to Acharya Charak¹⁵

Old age is characterised by gradual decline of *Dhatus*, sense organs, strength, potency of action, virility, valour or prowess, power of acquisition, retention, memorization, speech and critical understanding and the qualities of *Dhatus* gradually reduce, is predominated by *Vayu Dhatu* and lasts upto hundred years of age.

“हीयमानधात्वि-निद्रयबल-वीर्य-पौरुष-पराक्रम-ग्रहण-धारण-स्मरण-वचन-विज्ञानं

अश्यमानधातुगुणं वायुधातुप्रायं क्रमेण जीर्णमुच्यते आवर्षशतम् ।”- च.वि.८/१२२

According to Acharya Sushruta-¹⁶

After seventy years of age an individual is called ‘old’ in whom the tissues, sensory and motor organs, strength, vigour and enthusiasm declines gradually, the individual gets effected by wrinkles, grey hairs, baldness, suffers from cough, breathlessness and other kind of complications, he is incapable to do anything and falling in rain just like a worn house.

“सप्ततेरुद्धर्व क्षीयमाणधात्विनिद्रयबलवीर्योत्साहमहन्यहनि वलीपलितखालित्यजुष्टं

कासश्वासप्रभृतिभि

रुपद्रवैरभिभूयमानं सर्वक्रियास्वसमर्थं जीर्णागारमिवाभिवृष्टमवसीदन्तं वृद्धमाचक्षते

॥२९॥” - सु.सू. ३५/२९

Rasayana- *Ras+Ayana*; *Rasa*=Seven *Dhatus* (all *dhatus* are formed from the *Ahara Rasa*) and *Ayana*=method to produce the best quality of *Dhatus* within the body. *Rasayana Tantra* (geriatrics) deals with the method to maintain youth, to increase longevity, intellectual capacity and strength as well as to enable the patient to be freed from disease.¹⁷

“रसायनतन्त्रं नाम वयःस्थापनमायुर्मधाबलकरं रोगापहरणसमर्थं च॥”- सु.सू.१/(८)७

The prime role of *Rasayana* is to avail nutritive supplementation to each *Dhatus* of the body and as a result, all the vital factors of the body are revitalized. The medicines which delay the ageing process and do the *Vyadhi Nashana* are known as *Rasayana* (rejuvenators).¹⁸

“रसायनं च तज्ज्ञेयं यज्जरा व्याधिनाशनम् ।” -(शा.सं.पू.४/१४)

Acharya Charak described the benefits and uses of the *Rasayana* as it provides¹⁹

The one taking rejuvenating (promotive) therapy attains- Longevity, excellent memory, intellect, disease free or healthy status, youthful age, munificent glow or lustre, complexion and words, and reverence or virility. It is said that by using *Rasayana*, one can achieve excellent *Rasa* (nutrient of the whole body).

“दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणंवयः|

प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम्॥७॥

वाक्सदृधिं प्रणतिंकान्ति लभते ना रसायनात् ।

लाभोपायो हि शस्तानां रसादीनां रसायनम् ॥८॥” -च. चि. १.१/७,८

The therapy which stops or prevent the senility and cures the disease is known as *Rasayana*.²⁰

“यज्जराव्याधिविद्वन्सिवयः स्तंभकरम् तथा |चक्षुष्यंबृहणंवृष्यंभेषजंतद्रसायनं ॥”

-(भा. प्र.)

The therapy which strengthens the body physique and its sensory organs and system, tooth and prevents the wrinkling of skin, whitening of hair, loss of hair and baldness is known as *Rasayana*.²¹

“देहस्येन्द्रियदन्तानां दृढीकरणेव च। वलिपलित खालित्य वर्जने अपि च क्रिया॥

पुर्व वैद्यप्रणीतं हि तद्रसायनमुच्यते।” -हा. सं. १/ २१,२२

Rasayana is having the property to correct *Dhatu Daurbalya* by producing *Dhatus* of optimum quality to protect body from disorders.

Dual Action of *Rasayana*-

1. **स्वस्थस्य उर्जस्कर (Preventive Medicine)**-Which helps to enhance the health in a healthy individual. It means by using such kind of medicines one can easily prevent the disease by getting the nutrition which enhances the immunity.
2. **आर्तस्य रोगनुत (Curative medicine)**-which helps to cure the disease by administrating these medicines, a patient can be treated accordingly.

As it consolidates the state of *Bala* (Immunity) in *Shareer, Indriya & Satva* and thus establishes *Ojas* within the body. The *Rasayana Dravyas* resists the negative developmental phenomenon and supports the applied treatment and enhances the recovery to attain complete cure of the disease. *Bala* is the factor which resist the development of disease and *Rasayana Dravya* increase *Bala* through ‘*Prashasta Rasadi Dhatu*’.

Probable mode of action of *Rasayana*²²

The objective of *Rasayana* is fulfilled by the following actions -

1. **अग्नि संधुक्षण** - promoting digestion and metabolism.
2. **दोष साम्यकरण** - achieving homeostasis of *Doshas*.
3. **धातुवर्द्धन** – improving *Dhatuposhana*.
4. **स्रोतोप्रकृतिस्थापन** – promoting competence of *Srotas*.
5. **मनप्रसन्नता** - promoting mental endurance.

With the help of their *Rasa*, *Guna* (physio-chemical property), *Veerya* (metabolic effect), *Vipaka* (bio-transformation) and *Prabhava* (inexplicable effect), the *Rasayana* drugs promotes digestion, metabolism, maintains homeostasis of *Dosha*, enriches nourishment and promotes body and mental functions. Thus becomes the most efficient therapy to treat ageing, provides good health and immunity to live longer.

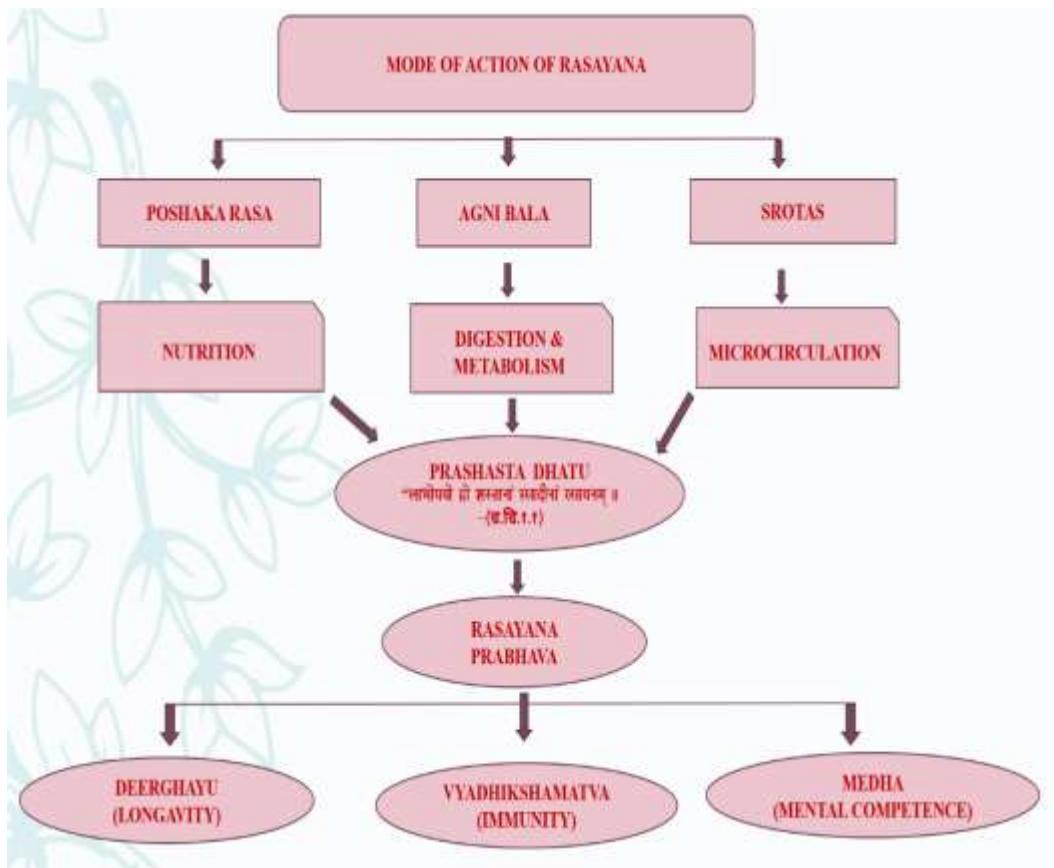


Figure-1

Essentiality of *Rasayana* in *Jaravastha*-

As seen earlier, the *Prakrit Karma* of *Aadya Rasa Dhatus* i.e. *Preenana* is deficieted naturally which gradually develops considerable setback to the health and consequently to the longevity of life. *Rasayana* helps in the formation of *Dhatus* (tissues) having the best properties and corrects the required potential form of *Rasa Dhatus* and its *Ayana- Sanvahana* (circulation) through *Shrotas* to avail its nutritive property to entire body elements; thus prevents the downfall in metabolic gains and enhances maintenance of *Bala-Arogya*. *Rasayana* therapy destroys *Jara* by delaying the anti-ageing process and enhances the lifespan of cells of the body. An individual can live a long life free of diseases by following the rules of *Dincharya*, *Ritucharya*, *Ahar Vidhi Vidhan* and *Achara Rasayana* along with the use of *Rasayana* Therapy mentioned in Ayurveda. There are many other measures which are not included as medicine and called as *Adravya Rasayana* like- *Achar Rasayana*. It also as useful as the *Dravya Rasayana* because by following them one can achieve the benefits as of *Dravya Rasayana*.

Rasayana Dravyas act as immunomodulator and also an antioxidant. Antioxidants are substances that reduce oxidative damage such as that caused by free radicals. Free radicals are highly reactive chemicals that attack molecules by capturing the electrons and thus modifying chemical structures. Many *Rasayana* drugs like Amla, Ashwagandha acts as Antioxidants. Certain *Rasayana* drugs act as Immunomodulator. Strengthening of immunity is done in various ways - by promoting bodily defense Mechanisms like increasing the WBC count, improving immune function. Certain *Rasayana* drugs increase number of immune cells known as T cells & B cells helping to fight infections.²³ The body generates free radicals as the inevitable byproducts of turning food into energy. Free radicals are also formed after indulging or exposure to cigarette smoke, air pollution, and sunlight.²⁴ Researches show that Antioxidants are useful for protection of heart disease, diabetes, cancer and age-related muscular dystrophy. Oxidative damage to cells is also important phenomenon in aging process. So antioxidants are also helpful in delaying aging.

CONCLUSION:

Longevity is naturally limited due to continuous ageing. But if the *Rasayana* is introduced in a proper manner which helps to slow down the ageing process and also helps to increase the immunity. With the help of Rasayana we can easily increase the life span and also able to prevent the diseases. But they have to be administered only after doing the purification process (*Panchkarma / Shodhana*) of the body. Because it is very necessary without doing purification of the body one cannot get the benefits of *Rasayana*.

REFERENCE:

1. <https://www.who.int/data/gho/data/themes/mortality-and-global-health-estimates/ghe-life-expectancy-and-healthy-life-expectancy>
2. *Hjelmborg, J.; Iachine, Ivan; Skytthe, Axel; Vaupel, James W.; McGuie, Matt; Koskenvuo, Markku; Kaprio, Jaakkko; Pedersen, Nancy L.; Christensen, Kaare; et al. (2006). "Genetic influence on human lifespan and longevity". Human Genetics. 119(3): 312–321. doi:10.1007/s00439-006-0144-y. PMID 16463022. S2CID 8470835.*
3. <https://medlineplus.gov/genetics/understanding/traits/longevity/>

4. <https://medlineplus.gov/genetics/understanding/traits/longevity/>
5. Giuseppe Passarino, Francesco De Rango, Alberto Montesanto; Human longevity: Genetics or Lifestyle? It takes two to tango; *Immunity & Ageing* (2016) 13:12
6. Dr.P.V.Tewari (2018). Charak Samhita (1sted.). Chaukhambha Vishva bharati, Varanasi
7. Charak Samhita,Sutra Sthana Chapter 30/26
8. Dr.S. Suresh Babu (2003). The Psycho-Somatic Axis in Ayurveda Treatment (1st ed.).Chowkhambha Krishnadas Academy,Varanasi
9. https://www.carakasamhitaonline.com/index.php?title=Rasayana_Adhyaya
10. Vd. Harish Chandra Singh Kushwaha (2014),Charak Samhita(1st ed.).Chaukhambha Orientalia,Varanasi.
11. Dr.Anantaram Sharma (2013),Sushruta Samhita(1st ed.).Chaukhambha Subharati Prakashan, Varanasi.
12. Dr. Brahmanand Tripathi (2015), Ashtanga Hridyam (1st ed.). Chaukhambha Sanskrit Pratisthan, Delhi
13. G.D. Singhal (2018), Sushruta Samhita (1st ed.).Chaukhambha Sanskrit Pratisthan, Delhi
14. Dr.Keval Krishna Thakral (2016), Sushruta Samhita (1st ed.).Chaukhambha Orientalia, Varanasi
15. Dr.P.V.Tewari (2017), Charak Samhita (1st ed.);Chaukhambha Vishvabharati, Varanasi
16. G.D. Singhal (2018), Sushruta Samhita (1st ed.). Chaukhambha Sanskrit Pratisthan, Delhi
17. G.D. Singhal (2018), Sushruta Samhita (1st ed.). Chaukhambha Sanskrit Pratisthan, Delhi
18. Dr.Smt.Shailaja Srivastava (2017), Sharangadhar Samhita (1st ed.). Chaukhambha Orientalia, Varanasi.
19. Shashirekha, H.K., & Sushant, B.S. (2017), Charaka Samhita (1sted.) . Chaukhambha Publications.
20. Dr. Bargale Sushant Sukumar,Dr.Shashirekha H.K. (2019), A Textbook of Swasthavritta(1st ed.).Chaukhambha Sanskrit Sansthan,Varanasi
21. Dr. Bargale Sushant Sukumar,Dr.Shashirekha H.K. (2019), A Textbook of Swasthavritta(1st ed.).Chaukhambha Sanskrit Sansthan,Varanasi

22. Dr. Bargale Sushant Sukumar, Dr. Shashirekha H.K. (2019), A Textbook of Swasthavritta (1st ed.). Chaukhambha Sanskrit Sansthan, Varanasi
23. Bagde A. B., Sawant R.S., Nikumbh M. B., Kale A.B., Dhimdhime R.S. (2013), Rasayana Chikista: Antiaging Therapy Of Ayurveda; IRJP; DOI: 10.7897/2230-8407.04410
24. <https://www.hsph.harvard.edu/nutritionsource/antioxidants/>

Figure:-

- 1- Prof. Ramaharsha Singh (2009); Swasthavritta Vigyana (1st ed.). Chaukhambha Sanskrit Pratisthana, Delhi

TOOLS AND STRATEGIES FOR LONGEVITY OF LIFE

***Dr. Amritha S Sarma,**

Final year PG Scholar, Department of Samhita & Siddhanta, PIA, Vadodara

****Dr. Vijay Bhagat,**

Associate Professor, Department of Samhita & Siddhanta, PIA, Vadodara

ABSTRACT

Good health is necessary for attaining four *purusharthas* i.e, *dharma, artha, kama and moksha*. Simply leading a life full of sorrows and difficulties is of no use. Life is of four types such as *hitayu, ahitayu, sukhayu* and *dukhayu*. A person should be able to lead *sukhayu* considering self and *hitayu* considering society. According to Ayurveda, various tools such as *Dinacharya, Ritucharya, Sadvritta palana, Rasayana*, etc helps a person to lead a healthy and long life as well as prevention of disease as and delay ageing. All these principles help a person who wishes to lead a healthy and long life irrespective of age.

Key words- longevity of life, Health, delay ageing

INTRODUCTION

The main aim of one's life is attaining four *purusharthas* i.e, *dharma, artha, kama and moksha*. For this good health is necessary. Life is of four types such as *hitayu, ahitayu, sukhayu* and *dukhayu*. A person should be able to lead *sukhayu* considering self and *hitayu* considering society. According to Ayurveda, various tools such as *Dinacharya, Ritucharya, Sadvritta palana, Rasayana*, etc helps a person to lead a healthy and long life. Simply leading a life full of sorrows and difficulties is of no use. All these principles help a person who wishes to lead a healthy and long life irrespective of age

DISCUSSION:

Ayu/ life

There are four types of *Ayu-*

- i. Hitayu
- ii. Ahitayu
- iii. Sukhayu
- iv. Dukhayu

Characteristics of *Hitayu*- useful life¹

- Who are well-wishers of all living creatures
- Who do not aspire for wealth of others
- Who are truthful
- Who love peace
- Who examine things before acting upon them
- Who are cautious
- Who enjoy three important desires of life viz, virtue, wealth and pleasure without the one affecting the other
- Who respect seniors
- Who are endowed with the knowledge of arts, sciences and tranquility
- Who are endowed with elders
- Who have full control over passion, anger, envy, pride and prestige
- Who are constantly given to various types of charity, meditation, acquisition of knowledge and solitude
- Desire to obtain the knowledge of spiritual power
- Who are endowed with memory and intelligence

Ahitayu – opposite qualities of *hitayu*

Characteristics of *Sukhayu*- happy life²

- not afflicted with any physical and mental illness
- Who are endowed with youth
- Endowed with *bala, veerya, yasha, paurusha, parakrama, jnana, indriya, indriyarth*

- Possessing great wealth
- Prosperous benefits without efforts
- Who can plan as he likes.

Dukhayu- opposite qualities of *sukhayu*

Healthy life

- Healthy body as well as healthy mind
- Well balanced constitution
- All tissue and organ function at optimum level
- Good appetite and regular bowel habits

Tools for longevity

In *Indriyopakramaneeya adhyaya* of *Charaka Samhita*, various tools are mentioned to prevent disease as well as delay ageing. Following *Swasthavritta* such as *dinacharya*, *ritucharya*, *sadvritta palana*, etc, *Shodhana* according to seasons, *Snehana*, *svedana*, *vamana*, *virechana*, *basti*, *nasya*, *Rasayana*, and *Vajeekarana*³.

Benefits of *Dinacharya* are Longevity of life' Health, Prosperity, etc⁴

Ritucharya –*Ritu shodhana* helps in prevention of diseases⁵.

Ahara- Food is the base of all living beings. By following *ashta ahara vidhi visheshayatana*, *ahara vidhi vidhana*, taking *nitya sevaneeya dravyas*, avoiding *na sheelayet dravyas*, etc, one person attains longevity of life.

Rasayana-The way for attaining excellent rasa etc is known as *Rasayana* or the procedure which improves *dhatus* which gives stability and increases the *vyadhikshmatwa*. That which promotes strength and immunity is mostly included in *Vrushya* and *Rasayana*. Chakrapani's commentary statement is as; the term *Rasa* should be considered as *Smriti* or memory and such other relevant words so *Rasayana* is that which promotes *Smriti*. The term *Rasayana* is also defined as a therapy, which prevents the Senility and cures the disease. So the *Rasayana Aushadhi* acts in both ways as a Rejuvenator and as a disease curative measure⁶.

Some of the examples of *Rasayana* are-

- **Medhya Rasayana-** *ayurvardhaka, roganashaka*, increases *bala, agni, varna & swara*.
- **Amalaki Rasayana-** Eliminates *vridhajanya vikaras*. (AH.U.39/148).
- **Amalakirasa rasayana yoga-** It makes the *vrudha* person *taruna*. (Y.R. *Rasayanadhikara*1/7).
- **Nagabala rasayana-** By consuming this *rasayana*, a person lives for 100 years. (Ch. Chi.1/11, (AH.U.39/54-55).
- **Triphala rasayana-** It is *jara nashaka*. (AH.U.39/148).

Vaya sthapaka mahakashayas-

Acharya *Charaka* has explained about ***Vaya sthapaka mahakashayas*** (gives tarunyata). This includes the drugs like *Amrita, Haritaki, Amalaki, Rasna, Shatavari, Mandukaparni, Shalaparni & punarnava*⁷. (Ch.Su 4/40). Acharya *Sushruta* has explained *Ghrita, Eranda taila* as *vayasthapana rasayanas*⁸.

CONCLUSION:

A wise person should be vigilant about his duties towards his own body like an officer in charge of a city towards a city and a charioteer towards the chariot⁹.

REFERENCES

1. *Charaka Samhita, Shashirekha HK, Chaukhamba Publications, New Delhi,ed:1,2017*
2. *Charaka Samhita, Shashirekha HK, Chaukhamba Publications, New Delhi,ed:1, 2017*
3. *Charaka Samhita, Yadavji Trikamji Acharya, Chaukhamba surbharati prakashan, Varanasi,2014*
4. *Ashtanga Hridaya, Anna Moreshwar Kunte, , Chaukhamba surbharati prakashan, Varanasi,2016*
5. *Sushruta Samhita, Pranjeevan manikchand mehta, Chaukhamba Sanskrit Sansthan,Varanasi,ed:14,2003*

6. Charaka Samhita, Yadavji Trikamji Acharya, Chaukhamba surbharati prakashan, Varanasi,2014
7. Charaka Samhita, Yadavji Trikamji Acharya, Chaukhamba surbharati prakashan, Varanasi,2014
8. Sushruta Samhita, Pranjeevan manikchand mehta, Chaukhamba Sanskrit Sansthan,Varanasi,ed:14,2003
9. Charaka Samhita, Shashirekha HK, Chaukhamba Publications,New Delhi, ed:1,2017

ROLE OF RASAYANA CHIKITSA ON LONGEVITY OF LIFE

*** Dr. Ashutosh Chamoli**

DESIGNATION: 1st Year PG Scholar from Department of *Ayurved Samhita* and
Siddhant

INSTITUTE NAME: Parul Institute of Ayurved

ADDRESS: Vadodara

GUIDED BY:

Dr. Sreekanth V.M

Associate Professor,

Department of *Ayurved Samhita* and *Siddhant*,

Parul Institute of Ayurved, Vadodara

Dr. Krishna Rathod

Assistant Professor, Dept. Samhita Siddhanta,

Parul Institute of Ayurved, Vadodara.

ABSTRACT:

Rasayana is one of the eight clinical specialities of classical Ayurveda. Rasayana replenish the vital fluids of our body, thus keeping us away from diseases. The rasayana therapy enhance the qualities of rasa, enriches it with nutrients so one can attains longevity, memory, intelligence, freedom from disorder, youthfulness, excellence of luster, complexion and voice, optimum development of physique and sense organs, mastery over phonetics and brilliance. Ayurveda has proven to be the most efficient tool in the health management system. The various techniques of managing communicable diseases advised includes the usage of Rasayana therapy along with other Panchakarma procedures. Rasayana Therapy not only alleviates diseases as well as improves immunity and longevity of an individual. Rasayana Chikitsa means Rejuvenation Therapy. Rejuvenation literally

means to return to youthful conditions or to the normal from diseased state. Rejuvenation therapy helps to promote and preserve health and to cure disease in sick. Rasayana therapy is particularly helpful in management of such a disorder where immunity and infections are playing central role. As per Ayurvedic principles, Immunity of a person can be enhanced by use of proper diet and life style along with a proper use of Rasayana.

Key Words: *Jara, Rasayan Therapy, Immunity, Rejuvenation*

INTRODUCTION:

In different texts of Ayurveda there are different definition of Rasayana. But all definition of Rasayana explain same thing that Aahar, Vihar and Aushadhi Dravyas which promotes Rasadi seven dhatu is known as Rasayana.

Rasayana means the way for attaining excellent Rasaadi seven Dhatus. In Ayurveda Bheshaja (medicines) are classified into two groups.

1. Swasthasya Oorjaskar - The one which increases strength and immunity in the healthy person.
2. The second types of Bheshaja is that which cures the diseases.

Rasayana therapy is one which delays the Jara (old age) and helps to cures the diseases. Hence

Rasayana is used for both purpose for promotes strength in the healthy and as well as for curative purpose of the diseases. Types of Rasayana

There are two types of Rasayana therapy

1. Vatatapika.
2. Kutipravesika

The Dravyas which promotes the Dhatus are known as Rasayana Chikitsa means Rejuvenation Therapy. Rejuvenation literally means to return to youthful conditions or to the normal from diseased state. Rejuvenation therapy helps to promote and preserve health and to cure disease in sick. Rasayana therapy is particularly helpful in management of such a disorder where immunity and infections are playing central role.

Various Rasayana for Various disease

1. Aamalaki, Haritaki- Kustha, Udarrogas, Hridyaroga, Pandu, Premeha, etc
2. Brahma Rasayana- For atlains long and excellent age.
3. Pippali Rasayana- Kasa, Svasa, Hikka, Gulma, Pandu, etc.
4. Nagabala Rasayana- For long life span.
5. Aindri Rasayana- Kustha, Gulma, Udarroga, for increase memory.
6. Bhalataka Rasayana- Kapha Roga.
7. Triphala Rasayana- For long life span.
8. Cyavanprasa- Kasa, Svasaroga, Jaranasak, Hridyaroga, Mutravikara.

As per Ayurvedic principles, Immunity of a person can be enhanced by use of proper diet and Lifestyle along with a proper use of Rasayana. *Rasayana therapy* is not a single drug treatment but it is a comprehensive and specialized regimen capable of producing healthful longevity and improved mental faculties by acting at the level of Rasa (nutrition), Agni (digestion & metabolism) and the Strotamsi (microcirculation).Rasayana is actually that which increases the essence of each Dhatus starting from Rasa. The word Rasayana means the way for attaining excellent Rasadidhatus.

The improved nutritional status and the better qualities of the Dhatus lead to a series of secondary attributes of Rasayana which bestow longevity, impart strength & Ojabala etc. Oja is the factor responsible for Vyadhikshamatva (immunity) of an individual.

MATERIAL AND METHODS:

A thorough and comprehensive review of research articles on Rasayana with its applications and the indications from Ayurvedic classical texts, contemporary texts, online journals, articles and internet materials has been done.

AIM – To assess the role of Rasayana on Longevity of life.

OBJECTIVE-

1. To study the concept of *Rasayana* with reference to longevity of life.
2. In modern era there is a gradual decrease in immunity of human beings. Many new and incurable disease are spreading worldwide now. It is necessary to prevent these diseases and it is possible with Rasayana Chikitsa.

3. To understand the mechanism of Action of Rasayanas on Rasaadidhatus.

BODY

Ayurveda has described a large number of Rasayanas, which deals with the prevention of disease and promotion of the health. They promote both physical and mental health, improve the status of Dhatu(tissues), confer immunity & rejuvenate the system.

There are 3 types of rasayanas:

- 1.Kamy,
- 2.Naimittika and
- 3.Ajasrika.

Naimittika rasayana deals with the diseases & proved for its beneficial role in the patients suffering from chronic diseases. It also helps in promoting the vitality & ability to withstand the devastating effects of the disease. Usually it is used as adjuvant to the main treatment of the disease and prevention of the disease.

In today's era, human life has been affected by drastic changes in atmosphere, diet and lifestyle and thus, the biggest challenge for humanity is to survive in this changed environment and compete with the pace of life. Further, newly emerging infections and metabolic disorders has posed challenges to health-care systems. To meet this challenge, awareness among mass regarding preventive use of *Rasayana* as prophylactic can be introduced. Some *Rasayanas* are also disease specific and are used in specific disease states as they induce specific immunity and bio-strength to combat a particular disease. Such *Rasayana* is called as Naimittika *Rasayana*.

The tissue-specific *Rasayana* drugs can be administered along with the treatment of the underlying disease to enhance the tissue strength and disease-combating power so that faster and better relief may be provided and recurrences may be prevented. Like person in prediabetes state can be given simple herbs like *Guduchi* (*Tinospora cordifolia* (Willd.) Hook. f. and Thoms.), *Amalaki* (*Emblica officinalis* Gaertn.) and thus can prevent diabetes. There can be many other Naimittika *Rasayanas* which may be identified by an appropriate trial and few researches in the past have proved their immunomodulating actions.

Clinical trials at IPGT and RA Jamnagar have shown that the use of appropriate *Rasayana* drugs such as *Ashwagandha* (*Withania somnifera*), *Guduchi* and *Pippali* (*Piper longum*) to the treatment of allergic disorders such as eczema, urticaria, allergic rhinitis, and bronchial asthma helps for better and faster relief and prevents recurrences.

Similarly to combat autoimmune disorders such as rheumatoid arthritis or cancer or pulmonary tuberculosis, advocating *Rasayana* drug as adjuvant to ongoing medicines can also provide encouraging result and improve quality of life of patients. Furthermore, in stress-induced conditions such as anxiety and insomnia or neurodegenerative conditions such as Parkinson's disease, Alzheimer's disease, and senile dementia, administration of *Medhya Rasayana* (nootropics) provides marked improvement in the quality of life of patients.

DISCUSSION:

Rasayana promotes nutrition by direct enrichment of the nutritional quality of rasa means nutritional blood, by promoting nutrition through improving Agni means digestion, metabolism and by promoting the competence of Srotas means microcirculatory channels in body the 'Rasayanas' are rejuvenators, nutritional supplements and possess strong antioxidant activity. They also have antagonistic actions on the oxidative stressors, which give rise to the formation of different free radicals. They are used mainly in ageing, atherosclerosis, cancer, diabetes, rheumatoid arthritis, autoimmune and Parkinson's disease. Their antistress actions have made them therapeutically more important.

In order to investigate mechanism of action of the *Rasayana* i.e. *Tinospora cordifolia* studies are carried out on the proliferative fraction of the bone marrow of mice by flow cytometry and found that compared with normal mice, there was a significant increase in the proliferative fraction in the bone marrow in mice treated with the *Tinospora Cordifolia*. These results indicate it is possible that the *Rasayana* (particularly those with madhur vipaka that are advocated as adaptogens in Ayurveda) primarily activate immune cells, leading to secretion of cytokines, which in turn act on multiple target organs to produce the myriad effects ascribed to these treatments.

Rasayana has been found to be enhance the natural killer cell activity in normal as well as in tumor bearing animals. *Brahma Rasayana* is found highly active. *Brahma*

Rasayana and Aswagandha Rasayana were found to activate antibody dependent cytotoxicity significantly. Aswagandha Rasayana also found to activate macrophages. Rasayana are also found to stimulate antibody dependent complement mediated tumour cell lysis.

The Rasayana herbs seem to exert their effect through immunosuppressant, immunostimulant and immunoadjuvant activities or by affecting the effector arm of the immune response. It has been found that the nervous, endocrine and immune systems are all interrelated. Stress also acts on the same axis and brings about changes in the immune status of the body. These Rasayana drugs probably reduce stress levels by affecting antioxidant levels. So these Rasayana drugs act as potent antioxidants and neuroendocrine immunomodulators.

CONCLUSION:

Rasayana is not just a drug therapy but it is a specialized procedure practised in the form of rejuvenative recipes, dietary regimen, and special health promoting conduct and behavior. Scientific studies have proven the efficacious role of Rasayana remedies in the management of chronic life style related diseases and degenerative changes. It has been reported that the 'Rasayanas' are rejuvenators, nutritional supplements, possess strong antioxidant activity and antagonistic actions on the oxidative stressors. Rasayana is the preventive therapy described in Ayurveda which is helpful to maintain health, retard aging process and promote immune system to fight against infection. *Rasayana* is the one which delays the Jara (mature age) and serves to cures the illness. It is the key for Preservation & Promotion of Health & Vigor. The appropriate use of *Rasayana* can help to bring down the prevalence of many diseases as well as improving longevity & immunity. More focus should be on identifying key areas of application of *Rasayana* and sufficient evidence shall be generated with guidelines so that *Rasayana* therapy can be included in the national health policy and Ayurveda can contribute for the betterment of humanity.

REFERENCE:

1. Paradkar H.S. Aayushkamiya Adhyaya. In A.M. Kunte & K.R. Navare (Eds), Ashtanga Hridaya. Varanasi: Chaukhamba Publications, 2009; 5.

2. Acharya Y.T (Eds). Rasayanadhyaya. In Y.T. Acharya (Eds), Charaksamhita. Varanasi: Chaukhamba Publications, 2009; 376-390.
3. Chulet, R., & Pradhan, P. (2009). A review on rasayana. *Pharmacognosy Reviews*, 3(6), 229.
4. Acharya Y.T. & Acharya N.R. Sarvopghata Shamaniya- Nivrutsantapiya Rasayan Adhyaya. In Y.T. Acharya & N.R. Acharya (Eds), Sushruta Samhita. Varanasi: Chaukhamba Publications, 2010; 498-507
5. Paradkar H.S. Rasayan Vidhi Adhyaya. In A.M. Kunte & K.R. Navare (Eds), Ashtanga Hridaya. Varanasi: Chaukhamba Publications, 2009; 923–939.
6. Ravi Dutt Tripathi, Charaka Samhita of Agnivesha, Chikitsa Sthana. 1st ed, Varanasi: Chowkhambha Sanskrit Series, 2005. p.7.
7. Trikamji Acharya, Commentary Nibandhasangraha of Sri Dalhanacharya on Sushruta Samhita of Sushruta, Chikitsa Sthana; 8th ed, Varanasi: Chowkhambha Sanskrit Series, 2005. p.498. P.71
8. Banamali Das et.al. Concept of Rasayana therapy with special reference to AIDS. *AYU*. 2009;30 (3); 238-42.
9. Ravi Dutt Tripathi, Charaka Samhita of Agnivesha, Chikitsa Sthana. 1st ed, Varanasi: Chowkhambha Sanskrit Series, 2005. p.43
10. Deshpande Vaishali Shailesh*1 and Deshpande Shailesh Vinayak2
REVIEW OF CONCEPT OF RASAYANA (REJUVENATION) AND ITS APPLICATIONIN CURRENT TIMES *ejmpmr*, 2018,5(3), 210-216
11. Goyal M. (2018). *Rasayana* in perspective of the present scenario. *Ayu*, 39(2), 63–64. https://doi.org/10.4103/ayu.AYU_300_18

ROLE OF RASAYANA CHIKITSA ON LONGEVITY OF LIFE

***DR. DIMPAL B. GADHAVI**

****DR. VIJAY BHAGAT,**

1st Year M.D. Scholar,

Associate Professor,

Department Of Samhita And Siddhanta

Parul Institute Of Ayurveda, Vadodara.

ABSTRACT:

Rasayana chikitsa is a glorious part of Ayurveda. It is a unique system of medicine which has holistic approach to treat individuals. Ayurveda is divided into eight branches, Rasayana is one of them. In ayurvedic classics plenty of rasayanas are explained for longevity as well as management of diseases. Rasayana is intended in classical Ayurveda as an effective tool to synthesize the excellent quality of dhatus that entails the prevention and alleviation of senility and diseases. Rasayana chikitsa is one of the important branch of Ayurveda helps to maintain healthy life, As per Ayurveda, Rasayana improves immunity and perform many vital functions & to keep the body and mind in best of health. Our immunity, strength and resistance depend on the quality & quantity of ojas, when depleted it predisposes us to lowered immunity, low spirit and ill health. The main aim of rasayana therapy is to restore spirit, vitality and enhance ojas thereby attain longevity. In ayurveda classics like Charaka samhita separate 4 adhyaya given for the rasayana chikitsa in that many rasayana mentioned that help one to achieve long and healthy life.

KEY WORDS: Rasayana, rejuvenation, immunity, vayasthapan.

INTRODUCTION:

Longevity of life is the one of most common desire among all the living being. The same desire described as “PRANESHANA” in Charaka Samhita and in absent of it all other desires have no value at all. Longevity is required for fulfillment of

purusharth chatushthay that is Dharma, Artha, Kama and Moksha. Being one of Bharatiya Darshana, Ayurved also emphasized over this goal and thus it have many Siddhant which are helpful to live healthy life like Dinacharya, Rutucharya, Na Vegandharaniya, Sadavritta and Rasayana. Among them, Rasayana have special attribute in ayurveda as it can be use in both healthy as well as diseased person.

MATERIAL AND METHODS:

The material which is helpful and needed is collected from the online as well as offline sources. All *Samhita* with their commentaries were properly read. The online e-Samhita of NIIMH use to search and collect the material related to topic. Modern medicine books are learned with proper guidance. The collected sources were properly examined and explored which useful to assess the role of rasayana chikitsa in longevity of life.

AIM: TO ASSESS ROLE OF RASAYANA CHIKITSA IN LONGEVITY OF LIFE

OBJECTIVES:

- TO DESCRIBE MODE OF ACTION OF RASAYANA CHIKITSA
- TO EXPLAIN RELATION BETWEEN RASAYANA AND LONGEVITY
- TO ELOBARATE RASAYANA IN HEALTHY AND DISEASED INDIVIDUAL

BODY:

➤ Definition of Rasayana:

- The word Rasayana is composed of two words i.e “Rasa” and “Ayana”, where Rasa is first dhatu for nourishment and Ayana means pathway. Hence the word ‘Rasayana’ means path of the nourishment. It also means by which one gets the excellence of rasa is known as Rasayana refers to the means.
- According to Acharya Sushruta, the substances which decrease the ageing process increases the longevity and increases the mental as well as physical strength and which destroys the disease process is called as “Rasayana”, Rasayana place important role for preventing jara and achieve longevity.

➤ **Need for Rasayana (Rejuvenation):**

- Our lifestyle has become very hectic. This is due to over exertion physical as well as mental, Day by day people are becoming insecured in many means of life.
- Person's diet has also become faulty as many people are using fast food items. The timing of eating has become irregular, more & more persons are using stale foods with preservatives.
- The use of various gadgets like television, mobile phones and computers has resulted in lack of exercise, More and more people are becoming addicted to alcohol, smoking, too much sleep and drugs.
- This all leads to low dhatubala, decreased ojas, vitiation of all doshas, resulting in premature ageing, fatigue, debility, inability to adopt stress, recurrent illness and depression. Antioxidants rasayana food herbs and regimen helps to re-establish this balance.

➤ **BENEFITS:**

According to Acharya Charaka,

- 1) It enhances the intelligence, memory power, will power, body strength, skin luster and physical strength.
- 2) Rasayana nourishes the whole body and improves natural resistance against infection by increasing immunity power.
- 3) Rasayana therapy keeps the body and mind pleasant.
- 4) Prevents wasting of muscles, delays the ageing process keeps strong bones, tendons etc. provide good sleep and appetite.
- 5) Rasayana helpful to prevent smruti, medha, arogya, taruna vaya, prabha, varna, swara, deha indriya bala, vaka siddhi and Kranti.

- So rasayana alone play vital role for longevity by providing and sustaining above all parameters which are required for preventing jara.

➤ **TYPES OF RASAYANA:**

- 1) Naimittika Rasayana –It known as Rogapaharan or Curative type of Rasayana. It is used to balance a specific cause responsible for the disease in the body.

- Few examples include Dhatri rasayana, Mandooparni rasayana, Bramhi rasayana & Triphala rasayana.
- 2) Ajasrika Rasayana- It is used to maintain good health & improve the quality of life through a healthy lifestyle diet or exercise. It is also called as vayasthapak Rasayana. It involves utilization of milk, ghee, honey and maintainance of discipline lifestyle.
- 3) Kamy rasayana - This is described as to fulfil a wish or desire or to serve a special purpose (kama-desire)
 - It is of four types:
 - 1) Prana kamy: Best quality of prana (life energy) in the body.
 - 2) Medhya Kamy: Enhanch the memory & intellect e.g. shankhapushpi rasayana.
 - 3) Ayush kamy: Increasing longevity.
 - 4) Chakshu kamy: Maintaining healthy eyes.
- Daily use of dietary suppliments which are helpful for rasayana karma like ghrita, dugdha, haritaki, amalaki along with preparation that described in rasayana pada easy way to implement it in large section of society.
- Use of chyavanaprasha, amalaki rasayana, triphala rasayana, nagabala rasayana , provides highly nutritive substances to the dhatu.
- Dhatus having proper nutritional supply will sustain the body and give prevention from other diseases.
- Medhya rasayana can prevent mental disorders happens in old age like depression, anxiety, alzheimer's disease, mood swing, memory loss, sleep disorder,etc.

➤ EXAMPLES OF RASAYANA YOGA

1) Rutuharitaki Rasayana in Amlapitta

➤ Rasayana chikitsa involves utilization of various herbs like amalaki, Bhringaraj, Ashwagandha, punarnava, chitraka & haritaki i. Rutuharitaki Rasayan describes the Rasayana effect of haritaki taken along with different anupana. Amlapitta a disease of annavaha strotas related with gastric problem. Haritaki along with Guda having curative properties for all types of gastric disorders. It possess properties like Dipana, anulomana &

tridoshaghna which relieves amlapitta. The symptoms of amlapitta involves avipaka, klanma, utklesha, amlodgar & aruchi. As per traditional ayurvedic text „Haritaki Shodhan” stimulates agni & help to maintain health. By correcting imbalance also improves vitality. Strength, immunity, potency & antiageing Effects. It also possess pittashamaka effect since its having properties like madhura, Tikta, Kashaya.

2) Vayasthapak Mahakashay-Antiaging drugs

➤ Mahakashay is an ayurvedic formulation comes under category of rasayana used as age Stabilizer it also cures various disease and improves power. This type formulation includes Herbs like Guduchi (*Tinospora cordifolia*), Haritaki (*Terminalia Chebula*), Amalaki (*Emblica Officinalis*), Shweta (*Clitoria ternatea*), Jeewanti (*Leptadenia Reticulate*), Shatavari (*Asparagus Racemosus*), Mandooparni (*Centella Asiatica*), Punarnava (*Boerhavia Diffusa*).

3) Amalaki in rejuvenative therapy

Acharya charaka has mentioned *amalaki* (*Emblica Officinalis*) a best *vayasthapana* drug. It has properties like *Rasayana*, *Chakshushya*, *sarvadoshaghna* and *vrushya*.^[19] *Amalaki* fruit is probably the richest known natural source of vit c.^[20]

The recent studies done on *rasayana* preparation highlight the antioxidant property of many widely used *rasayan* drugs. The drug *amalaki* has been proved as an antioxidant. Vit c has been reported to be important hypcholesteronic & hypolipedemic agent. *Amalaki* has been shown too helpful in both aspects.

➤ **ACHARA RASAYANA**

- **Achara rasayana** is highly useful as it superior to all rasayana yoga, without it medicinal value of rasayana have no effect.
- Achara rasayana is required for sustaining emotional social and spiritual health for any age group.

DISCUSSION:

Now a days people becoming less careful about their lifestyle, health which ultimely leads to diseases like diabetes, hypertension, etc lifestyle disorders.

To prevent this diseases, one should indulge themself in rasayana therapy and make body more sustainable towards disease.

CONCLUSION:

Implementation of rasayana as per individual's Agni will definitely helpful for longevity of life and thus highly applicable in current scenario.

REFERENCE:

1. *Sushruta; sushruta samhita* Illustrated by Kaviraj Ambikadatta Shastri, Chaukhamba Sanskrit Sansthan Varanasi,15th edition, *Sutrasthan*, Chapter 15/15, 2007; 63.
2. Sushruta, „Sushruta Samhita“, edited by Kaviraj Ambikadutta Shastri, Chikitsa Sthana, chapter 1,verse no.15 page 4 chaukhamba Sanskrit sansthan, Varanasi, 2007.
3. Agnivesha, „Charak Samhita“, with Charak chandrika Hindi commentary, by Dr.Bramhanand Tripathi and Dr. Ganga Sahay pandey, Chikitsa sthana chapter1/1, verse no.7-8, page 5-6 chaukhamba surbharti prakashan, 2007.
4. Dr.Bramhananda Tripathi, *Charak Samhita* edited with *Charaka Chandrika* Hindi commentary Chaukhamba Surbharati Prakashana, Varanasi, 1994.
5. Dr.Bramhanand Tripathi, Charak Samhita, Chikitsa sthana chapter 1/1/17-20 page.10 chaukhambasurbharti prakashan, 2007.
6. Dr.Bramhanand Tripathi, Charak samhita, chikitsa Sthan chapter 1/1/16 page 9 chaukhamba surbharti prakashan, 2007.
7. Dr.Bramhanand Tripathi, Charak samhita, chikitsa stana chapter1/1/62-74, page-20-22, chaukhambasurbharti prakashan, 2007.

8. Dr.Bramhanand Tripathi, charak samhita, chikitsa sthana chapter 1/1/75, page-23, chaukhamba surbharti prakashan, 2007.
9. Dr.Bramhanand Tripathi, charak samhita, chikitsa sthana chapter 1/1/76-77, page 24-25, chaukhamba surbharti prakashan, 2007.
10. Chaudhari K, Murthy ARV, Effect of rasayana on mental health- a review study. International journal of Ayurveda and Alternative medicine, 2014; 2: 1-7.
11. *Charak Samhita* Vol.1-vaidya manorama commentary, Vidyadhar Shukla and Ravidatta tripathi editors, 1st Edition, chowkhamba sanskrut pratishthan, Delhi, Charak Sutrasthana, 1998; 25/40: 343.
12. *Bhavprakash Nighantu*, Krushnkant chunekar editor, Reprint, 1 st Edition, chaukhamba Bharati Academy, Varanasi, Haritakyadi varga, Aamalaki, 2006; 3/39: 10.
13. *Sushrut samhita sutrasthan* vol 1, *Ayurved* Tattva sandipika commentary, kaviraj Ambikadatta shastri Editor, 1st Edition, Varanasi, Chaukhamba sanskrut sanstha publication, *sushrut sutrasthan* 46/143-44: 198.

ROLE OF SATVAVAJAYA CHIKITSA IN GERIARTRIC DISORDERS

***Dr. Greeshma Mohan**

Final Year PG Scholar, Department Of Ayurved Samhita & Siddhant,
PIA Parul University Vadodara

****Dr. Sreekanth V.M.**

Associate Professor, Department Of Ayurved Samhita & Siddhant,
PIA, Parul University, Vadodara.

ABSTRACT:

According to *Ayurveda* ageing is a *Swaabhavika Vyaadhi* means it is a natural process. Anything in this universe undergoes *Naasha* after some period of time and so is with the human body also. In *Jaraavastha* both physical and mental disturbances are common. By proper, “Care and Cure” the quality of life can be improved. *Satvavajaya chikitsa* is one among the types of chikitsa in *Ayurveda*. It is a method adopted for controlling mind from worldly desires resulting in increasing the *Satwa*. *Ayurveda* says that reason for *Dukha* is always Desires and by controlling various desires one gets a power to increase the *Satwa*. In *Jaraavastha*, spirituality can also play an important role in mental wellbeing of a person. Hence a good physician should focus on giving symptomatic treatment, good assurance and consolation therapy thereby promoting hope in once life.

KEYWORDS –Care and Cure, *Satwa*, Spirituality

INTRODUCTION:

Desire for longevity of life is considered as the most important desire in ones human life. Because the end of life brings end of everything. This can be achieved by following the code of conduct prescribed for healthy and in event of infliction by disease, careful elimination of *vyaadhi* as early as possible¹. *Jaraavastha* is that stage of human life which needs adequate rest, proper nourishment, family support, consolation, care and cure. But somehow due to the busy lifestyle, person attaining *vaardhakya* are not getting quality time with their family members and this is the

main cause for all physical as well as mental difficulties they face in this stage of life. So there is a need of awareness regarding the importance of spending time with old age people of once own family regularly. At the same time persons attaining jara should also be guided properly, how to improve ones own Satwa thereby improving the Quality of life instead of feeling neglected.

BODY:

Human body undergoes continuous destruction. After a particular age that is Vaardhakya death occurs. Hence because of this deterioration process many difficulties occur both physically and mentally. Hence this is the stage of life which needs maximum Care and Cure.

The three types of chikitsa explained by Acharya Charaka²

- a) Daivavyapaashraya
- b) Yuktivyapaashraya
- c) Satwaavajaya

Satwaavajaya is one among the diagnostic modalities of Geriatric disorders. Acharya Charaka introduced Satwaavajaya Chikitsa as a special method of treatment for Maanasika disorders. Jaraavastha is that stage of life where person feels dependency in many circumstances. Financial dependence, emotional dependence and many other problems are very common. Satwaavajaya therapy aims at controlling the mind by restraining the mind from desires of worldly objects³. Increasing Satwa will definitely help in improving the confidence and thereby improving once quality of life.

Methods to be adopted

The Ayurvedic model of Indian psychotherapy should be as follows⁴

- 1) Cordial doctor patient relationship
- 2) Promotion of Gyana for cognition
- 3) Promotion of Vigyana for behavior
- 4) Promotion of Samadhi techniques to improve the spiritual component of mental status

5) Psycho supportive techniques

- a. Assurance
- b. Consolation
- c. proper guidance and suggestion

6) replacement of emotions

7) relaxation therapy

All these should be practised from early stage of life itself that inturn will result in spending ones old age confidently giving oneself ‘Me Time’ happily. This will encourage everyone to attain this stage of life graciously.

DISCUSSION:

As there is detailed description of Yuktivyaapaashraya Chikitsa for treatment of Shaaririka rogas, a specific line of treatment is essential for the management of Maanasika Roga. It should be different from Daivavyaapaashraya Chikitsa which to some extent also includes treatment of psychiatric disorders. So considering these factors Satvavajaya a special method of treatment especially for mental diseases has been found very effective. It was Acharya Charaka who introduced satvavajaya Chikitsa for mental disorders, which is a nonpharmacological approach equivalent to modern psychotherapy. The word Satvavajaya comprises of “Sattva and Avajaya.”

The word Sattva refers to being existence, entity, reality, excellence, mind, intellect, nature and one of the three Gunas of mind and the word Avajaya means overcoming victory, conquer and the word Satvavajaya refers to self command, strength of mind or character (Sanskrit English Dictionary by- a) Sir M Monier William b) Prof Horace Hayman Wilson). In other words Satvavajaya literally means overcoming of mind or victory over mind or control of mind.⁵

Satwaavajaya Chikitsa should be implemented both as preventive as well as curative aspect. Sadvritta and Achara rasayana can be adopted as preventive therapy. Counselling, practices like Shavaasana along with administration of some specific medhya dravyas like vacha, jyotishmati jatamaansi as curative therapy. Thus it has a great role in both prevention of disease as well as cure. For a better result all these practices should be followed from childhood itself and by the

time a person goes through vaardhakya stage, he will be confident enough. Same thing when followed by all will give rise to formation of a good society with ample confidence.

The term Satvaavajaya implies to therauptics for mental or emotional stresses . This is secured best by restraining the mind from desires for unwholesome objects and the cultivation of

- Gyana
- Vignaana
- Courage
- Memory
- Samaadhi

All these measures helps in having the control over the Manas⁶

If we have control over mind many problems may not occur and thereby sorrows can be avoided. So there is a need to cultivate habit of incorporating such habits that improves satwa from childhood only. It is very tough if we try to practice directly in old age as it needs continuous practice of mind. Hence for a gracious old age it should be planned prior right from childhood days and practised. By doing this a person attaining old age wont feel loneliness, dependency, emotional problems and so on. He will be capable of dealing himself in midst of other family members busy life style. This will help one to keep oneself happy by giving priority to oneself. Sprituality is a great tool that will surely help in improving the Satwa. Chanting of Beeja Mantra will also improve ones mental status. By doing all these a person will find the technique how to be happy in day to day situations rather than thinking negative.

The maanasika prakruti is also genetic and environmental. The genetic is formed from the satwa and along with its vikara that is raja and tamas , in the fertilized egg along with atma or purusha as atma or purusha is always associated with or followed by mana or satwa. The environmental manas prakruti is formed from the psychological status of the mother during fertilization, pregnancy and antenatal period.⁷

CONCLUSION:

Improving ones own satwa is very important. Inorder to lead a happy and prosperous life and to attain all eshanas our mental status should be good. If a person has control over mind then he will be able to deal with day to day problems that he may experience in life. These practices should be started from the childhood days only and then the mental status will be good in vaardhakya stage too. Hence Satvavajaya Chikitsa can play a good role in Geriatrics.

REFERENCES:

- 1) Caraka Samhita Dr. PV Tewari, Chaukambha Vishvabharati Varanasi 2020 second ed
- 2) Charaka Samhita Vd. Harish Chandra Singh Kushwaha Chaukambha Orientalia Varanasi 2018 ed
- 3) Charaka Samhita Vd. Harish Chandra Singh Kushwaha Chaukambha Orientalia Varanasi 2018 ed
- 4) Psychotherapy (Satvavajaya Chikitsa) in Ayurveda , Prof Ajay Kumar Sharma Chaukambha Visvabharati Varanasi 2010 ed
- 5) Psychotherapy (Satvavajaya Chikitsa) in Ayurveda , Prof Ajay Kumar Sharma Chaukambha Visvabharati Varanasi 2010 ed
- 6) The Psycho somatic Axis in Ayurveda Treatment, Dr S Suresh Babu, Chaukambha Krishnadas Academy Varanasi 2002 ed
- 7) Concepts of Health and Disease in Ayurveda PV Tewari Chaukambha Vishwabharati Varanasi 2012 ed

ROLE OF SATVAVAJAY (PSYCHOLOGY) CHIKITSA IN GERIATRIC DISORDER

***Dr. Hariom Sharma,**

PG scholar Department of Samhita & Siddhant, Parul Institute of Ayurveda,
Vadodara, India, email- shariomdadhigh@gmail.com

****Dr. Amit Upasani**

Associate professor, Department of Samhita & Siddhant, Parul Institute of
Ayurveda, Vadodara, India, email-amit.upasani@paruluniversity.ac.in

*****Dr. Krishna Rathod**

Assistant professor, Department of Samhita & Siddhant, Parul Institute of
Ayurveda, Vadodara, India. email-krishna.rathod268@paruluniversity.ac.in

ABSTRACT:

The perfect balance of mind, body and soul is considered as complete health in Ayurveda. Even Ayurveda emphasizes its treatment modalities into three parts viz. Satvavajay Chikitsa, Yuktivyapashray and Daivvyapashray Chikitsa. Satvavajaya therapy used as new concept of psychotherapy in Ayurveda. Satvavajaya as psychotherapy is the mental restraint, or a “mind control” as referred by Charaka, is achieved through “spiritual knowledge, philosophy, fortitude, remembrance and concentration.

Ayurvedic principles teaches us how to rediscover critical knowledge and awareness of the natural forces and rhythms that compliment and strengthen our human experience, through the understanding of the psyche and what our inner experiences are and also involving practical daily activities with thorough attention to our total environment to bring about radical changes in our mental outlook and in physical health. As the geriatric problems is worldwide issue for every individual. Poor mental health is a genuine concern among the elderly in whole world. Geriatric depression is alarmingly high at 21.9% which is higher than the international average of 4.7%-16%. Identifying the underlying cause of geriatric

problems in our elderly and administer Satvavajaya chikitsa can help to control the condition and make life a whole lot nicer for them.

The things that cause psychological problems with age comes like physical health, Isolation, loss of near ones, Dependency, declining memory, lack of exercise, Insomnia can be overcome by Satvavajaya only.

KEYWORDS - Ayurveda, satvavajaya, Geriatric, sadvritta

Introduction:

According to Ayurveda Geriatric (*jara* or aging) is *swabhavik* process which occurs without any interruption. It is a irreversible process of human body (physical and mental as well). Old age also brings many lifestyle disorders as diabetes, BP related problems, psychiatric problems, *Kampvat* (Alzheimer's disease), depression etc.

Acharya Charaka Divided the Chikitsa mainly into 3 types:

त्रिविधमौषधमिति- दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च ।

- 1) *Daivavyaprasraya*
- 2) *Yuktivyapashraya*
- 3) *Satvavajaya*

***Satvavajaya chikitsa*:-**

This is non-pharmacological therapy which works miraculously. In most of conditions conventional system of medicine fails to come out with effective management, that why Ayurvedic approach specially *Satvavajay chikitsa* is only choice to come out from such conditions, or we can say it will promotes healthy aging. *Satvavajaya* means to control to mind by withdrawing it from undesired objects.

(satvavajaya punar ahitebhyo arthebhyo manonigraha)

The word *Satva* refers to being existence, reality, intellect and one of three *gunas* of mind. The *Avajay* means overcoming, victory, conquer. Thus *Satvavajay* refers to self command, strength of mind, dominance of *Satva guna* of *mana*.

Material and Methods:-

Satvavajaya chikitsa is firstly introduced by *Achara Charak* (Father of Medicine). It is for specific line of treatment for *manas* diseases similar to *tridosh* theory. *Satvavajaya chikitsa* is a nonpharmacological approach similar to modern psychotherapy.

Main Geriatric disorder:-

India has nearly 120 million elderly people with various physical, psychosocial, economic, and spiritual problems(). Isolation, loss of near ones, Dependency, declining memory, lack of exercise, Insomnia, dementia, poor vision, annual stroke cases, arthritis, Hypertension, diabetes, auditory problems, Depression etc.

Satvavajaya Chikitsa is applied mainly in mental illness and a few physical diseases where it is a supportive therapy. It is a psycho-behavioral Ayurveda therapy. “There is no fundamental difference between *Satvavajaya* and modern psychotherapy”. Ayurveda quotes like *Kama* (lust), *Bhay* (fear) *Moha* (desires), *Dwesa* (hate), *Visada* (grief), *Krodha*(anger), *Lobha* (greed), *Ego* (pride) *Irshya* (jealousy), cause stress, anxiety, & depression and are symptoms of *manas* *vyadhi*. The classical *Satvavajaya* is based on three principles namely – ()

- Substitution of emotions (assurance)
- Commitment and
- Psychotherapy.

A *Satvavajaya chikitsak* always have to try establishes a professional relationship with the patient with the object of

- (1) Removing and modifying or retarding existing symptoms
- (2) Of mediating disturbed pattern of behavior
- (3) Of promoting positive personality growth and development.

There are many therapeutic models in this for –

- ❖ Cultivation of *Gyana* (knowledge),
- ❖ *Vigyana* (right knowledge),
- ❖ *Dhairyta* (patience),

- ❖ *Smriti* (memory) and
- ❖ *Samadhi* (integration of individual & universal energy in oneness).

Acharya Patanjali wrote about yogic practices like *Ashtanga Yoga*. It is about controlling the mind (manas), improving psychosomatic health and not only about physical exercise.

Mahabharata is a great textbook of psychopathology. *Gita* a great treatise in psychotherapy. *Bhagavad Gita* describes various aspects of psychotherapeutic techniques through eighteen chapters of self-knowledge.

Ayurveda prescribes a regimen, that when followed enhances satvic gunas. This in turn makes us content and results in a healthy life. Details of the regimen follow. *Pathyapathy* (Do's & Donts), Ayurveda described *Ahara* (diet), *Nidra* (sleep) and *Brahmacharya* (celibacy) as the basic three sub-pillars of life (*Traya upastambha*). *Dincharya* (daily regimen) and *Ritucharya* (season regimen), *Sadvritta* and *Acharya Rasayana*. Ayurveda offers a code of good conduct under the heading *Sadvritta* and *Acharya Rasayana*. In this way Ayurveda offers a wide range of preventive and therapeutic measures to achieve a balance of body, mind and consciousness.

What is necessary to do for elders:-

- Health ministry has created geriatric centers and geriatric clinics in most of the states; however, these centers may not serve the functionally and cognitively impaired elderly.
- There is great need for mobile units, day-care centers and hospices, and need for training of personnel in home nursing.
- There is a need for a rapid training of health-care professionals of various disciplines in *Satvavajaya* therapy in geriatric care.
- Government must support nongovernmental organizations and others having knowledge of *Satvavajaya* chikitsa.

Conclusion:-

- *Satvavajaya* makes the mind positive by overcoming all negative behavioral traits.

- Satvavajay chikitsa is quite capable to come out from most of geriatric problems.

References:-

1. Dr. Anamika Shukla, International Ayurvedic Medical Journal, ISSN 23205092.
2. Prof. Ajay Kumar Sharma. Psychotherapy in Ayurveda, Chaukhamba Visvabharati Varanasi, India,
3. Pt.Kashinath Pandey, Dr.Gorakhnath Chaturvedi, Charak Samhita vidyotini, Chaukhamba Bharti Academy,Varanasi,2013 edition.
4. Rammohan V. Rao,Ayurveda and the science of aging, Journal of Ayurveda and Integrative Medicine (2018)225e232.

Original Review Article: Conceptual study on Satmya-Wholesomeness and Asatmya-Unwholesomeness and its Applied Aspects in Ayurveda w.r.t Sthaviroupanakarama

***Dr. Krishna Rathod**

PhD Research Scholar and Assistant Professor, Parul Institute of Ayurved, Parul University, Limda, Vadodara, Gujarat, India-391760,: 917276763413, Email- drkrishnarathod47@gmail.com

****Dr. Manisha Dunghav**

PhD Research Guide and HOD & Professor, Parul Institute of Ayurved & Research, Parul University, Limda, Vadodara, Gujarat, India-391760,: 918238416876, Email-manisha.dunghav28@gmail.com

Corresponding Author: *PhD Research Scholar and Assistant Professor, Parul Institute of Ayurved, Parul University, Limda, Vadodara, Gujarat, India-391760,: 917276763413, Email-drkrishnarathod47@gmail.com

Abstract:-

Introduction:

The word “Satmya” literally refers to habit, suitability, wholesomeness, agreeability to nature or natural constitution of individuals. etc. () Understanding the concept of “Satmya” is vital for preserving the healthy status of body. It is equally important in the management of a disease.

The concept of satmya is applied in view of the development of personalized medicine. **Ayurnutrigenomics** approaches personalized nutrition and therapeutics based upon a person’s genetic mark-up and nutritional suitability. This includes various aspects of satmya like prakriti satmya, deshasatmya, jatisatmya, ritusatmya as described above.

Material and Methods: The paper focuses on the various aspects of E-Resources. The advent of technology has made the libraries to add new things to its collection.

The more prominent among them is the e-resources. This paper presents an overview of these resources, describes a few advantages and benefits of Satmya and Asatmya.

Discussion: The concept of satmya has a huge scope of research in view of genetic suitability, adaptations and its utility in treatment. It is also applied to understand allergy and its etiopathogenesis.

Conclusion: The term Satmya denotes following meanings in different contexts. Habituation (Satmya) means that which suits the self.

Keywords: Satmya, Wholesomeness, Asatmya, Unwholesomeness.

Introduction: Satmya and upashaya have the same meaning. Thus, satmya is integral part of preservation of health and treatment. Adaptation, Suitable habitat, Wholesome diet and lifestyle, Natural wholesome disposition of coexistence, Habitual use. The substance which produces wholesome effect is called 'satmya' to that person, spontaneous exposure Cha.Sa.VimanaSthana 8/118

Anything that leads to comfort is satmya.(Dalhana, Su. Sa. Sutra Sthana 35/40)

Types of satmya

Based on one's habitual usage of taste(rasa) taste, satmya could be categorized into three types:

1. Superior: Consumption of all rasas collectively is considered superior
2. Medium/average: Consumption of two to five rasa in combination is medium
3. Inferior: Consumption of only one rasa is considered inferior

Effort should be made to gradually move up from the inferior and the medium types of satmya to the superior type.(Cha.Sa.VimanaSthana 1/20)

Satmya is one of the important assessment parameters in examination of patient. It differs according to

- ✓ Geographical Region(Desha),
- ✓ Season (Kala),
- ✓ Disease(Vyadhi),
- ✓ Naturalconstitution(Prakriti),
- ✓ Inherent Nature(Swabhava)

and repeated use(abhyasa).(Chakrapani on Cha.Sa. Sutra Sthana 15/5) For understanding and application in the field of health care, the following are the components of satmya.

Prakritisatmya

It refers to the diet and lifestyle agreeable to natural constitution of the person. Certain regimen is inherently suitable to one's natural constitution. For example, the food having sweet, sour and salty taste is inherently suitable for a person with vata dominant constitution, because these tastes naturally pacify Vatadosha. All tastes are suitable for a person with a balanced constitution involving the equilibrium of all dosha. (Cha.Sa. Sutra Sthana 7/41)

Deshasatmya

Deshasatmya refers to suitability and adaptation in a particular geographical area. 'Desha' denotes the geographic region relating to that substance(s), suitable to the area. The food items growing in a region inherently have specific properties. For example, those growing in arid areas are light to digest and those in the marshy areas are heavy to digest. Likewise, the animals also possess qualities according to that region. (Cha.Sa.VimanaSthana 1/22(5))

The diet and lifestyle having opposite qualities to those of regions are considered suitable for the preservation of the health of people living in that area. (Cha.Sa. Sutra Sthana 6/50)

It is observed that people living in a particular geographical area adopt a specific diet and regimens. It may be because of the availability of substances and suitability to that particular environment in that specific area. Any unwholesome food substance to which a person is habituated should not be withdrawn abruptly.

Following are examples of deshasatmya:

- ✓ Present-day Afghanistan (Balhika) people are habituated to the intake of meat (mamsa), wheat(godhuma), alcoholic beverages (madhvika), and they are indicated for surgery(Shastra karma) and cauterization (Agnikarma).
- ✓ People from east region(Prachya) are habituated to the use of fish.
- ✓ People living in the Sindh region (Sindhadesha) are accustomed to the intake of milk.

- ✓ region around and between the river Godavari (Ashmaka) and Ujjain (Avanti) residents are used with the consumption of oil and sour substances.
- ✓ People from the Malabar region (Malaya) are habituated to the intake of rhizomes, tuber roots (kandamula), and fruits.
- ✓ People from the south are used to the intake of thin gruel(peya), and people from the north are habituated to the consumption of mantha.
- ✓ People from the central part are accustomed to the use of barley(yava), wheat(godhuma), and milk(gorasa). (Cha.sa. ChikitsaSthana 30/315-18)

Apart from this, deshasatmya also means that which is suitable for a group. For example, sweet taste (madhura) is suitable to increase the group of tissues. It is also applied to denote suitability for an organ or body part. E.g. suitable for eyes (chakshushya), suitable for hairs (keshya). (Dalhana,Su.Sa.SutraSthana 35/40)

Concept of Ritusatmya

Ritusatmya refers to suitability according to season. A person who understands the phenomenon of seasonal adaptations in diet and lifestyle (ritusatmya) and practices it, lives healthy and long life. Seasonal regimens(Ritucharya) describes a specific diet and lifestyle for ritusatmya. (Cha.Sa. Sutra Sthana 6/3)

Concept of Vyadhisatmya

Vyadhisatmya refers to wholesome for or especially effective in a particular disease condition. The regimen possesses specific qualities opposite to aggravated pathological factors of disease. (Cha.Sa. Sutra Sthana 6/50) E.g. Rice gruel (Yavagu) is effective in management of fever(jwara) (Cha.Sa.ChikitsaSthana 3/153)). The other examples are milk in gulma, honey(kshaudra) in prameha, ghee in udavarta. (Dalhana,Su.Sa.SutraSthana 35/40)

Concept of Swabhavasatmya

Swabhavasatmyameans regimen specific to the inherent nature of substance. Certain substances are said to be wholesome by their basic nature. For example, breast milk is mentioned as universal wholesome food for infants. (Cha.Sa. Sutra Sthana 1/109, 27/224) The meat of animals living in their suitable habitat leads to nourishment. (Cha.Sa. Sutra Sthana 22/25)

Concept of Jatisatmya

Jatisatmya refers to the suitability of a substance to a specific animal species. E.g. Red rice(Shali) is suitable for human beings, grass is suitable for deer.(Dalhana, Su. Sa. Sutra Sthana 35/40)

Concept of Vayasatmya

Vayasatmya refers to suitability according to age. The therapeutic measures like cauterization (agni karma), application of alkali(kshara karma), strong emesis, purgation, pungent medicines are not suitable in old age and childhood. (3)

Concept of Okasatmya

It refers to habituation developed by practice/spontaneous exposure. This is very the most important concept of satmya having a wide range of therapeutic utility. It is an acquired type of satmya due to repeated or habitual use of a particular substance or following a particular regimen for a long time. By repeated use or spontaneous exposure in small quantities, the person gets adapted to a substance/ regimen. It may or may not be beneficial for health in general. But, for that particular person, it becomes suitable without causing any harmful effect. (Dalhana, Su. Sa. Sutra Sthana 35/40)

Okasatmya depends upon the consumer (upayokta). It is one of the important components of diet. Wholesome (Pathya) and unwholesome (apathyta) highly depend upon okasatmya of an individual. (Cha.Sa.VimanaSthana 1/22)

Concept of Natural suitability of dosha

The dosha viz. vayu, pitta and kapha never destroy each other in spite of having contradictory properties, they coexist in a harmonious state. This happens because of their natural wholesome disposition of coexistence (sahaja-satmya), as even fatal poison does not affect snakes. (Cha.sa. ChikitsaSthana 26/293)

Concept of Role of satmya in life-cycle

The role of satmya in an individual begins right from the formation of the embryo and continues throughout life. Adaptations during the intrauterine period are influenced by the diet and lifestyle of the mother. Adaptations after birth are influenced by the geographical area, seasons, and habitual use of substances and regimens/practices. These determine the healthy and diseased state of an individual. One should follow the rules of satmya to preserve and maintain his

health. And if one gets diseased the physician should consider satmya as an important contributing factor. Satmya influences the ability of a couple to procreate a healthy progeny and its effect reflects in the next generation also.

Advantages of knowledge of satmya

Diagnostic importance

- Satmya is an important assessment parameter in the examination of patients from the perspective of the field of action (karyadesha). (Cha.Sa.VimanaSthana 2/13)
- Upashaya (alleviation of disease by treatment) is inferred by satmya. Likewise, satmya is also used as a tool to reveal Geriatric Diseases with unclear pathologies. For example, if the pain gets relieved by the application of oil massage, then oil is suitable for the person and the condition is caused due to aggravated vatadosha.(Cha.Sa.VimanaSthana 4/8)
- Satmya is an important component of the examination of patient. (Cha.Sa.VimanaSthana 8/94)

Therapeutic and clinical Significance w.r.t to Geriatrics

- Satmya is considered while planning the post-therapy regimen after panchakarma along with other factors like variations in dosha, medicinal drugs, place of residence, time, strength, body, diet, suitability, mind, constitution, and age. These should be factored in while administering this therapy (Cha.Sa. Sutra Sthana 15/17)
- All therapeutic interventions depend upon knowledge of these factors. (Cha.Sa.VimanaSthana 1/3, 2/13) (Cha.sa. ChikitsaSthana 28/249)
- The measures such as oleation, corrective and unctuous enema (asthapana and anuvasana types of basti), and appropriate internal administration of unctuous substances following specific procedure also depend upon assessment of these factors. (Cha.Sa.VimanaSthana 2/13)
- success of a therapy depends upon the administration of satmya therapies.(Cha.Sa.VimanaSthana 8/130)

- Medicines must be administered along with the food which is satmya (wholesome) to the patient. Medicines given with satmya food are quickly effective and do not create many untoward effects.(Cha.sa. ChikitsaSthana 30/319-20)
- The physician treating the patients simply with recipes, without consideration of desha, kala etc., may commit mistakes.
- The rejuvenation therapies(rasayana) should be administered after appropriate consideration of age, constitution, and suitability.(Cha.sa. ChikitsaSthana 1/1/25-28)
- Satmya diet is advised to achieve maximum benefits of Rasayana therapies (Cha.sa. ChikitsaSthana 1/2/8,18; 1/3/18) and vajikarana therapies.(Cha.sa. ChikitsaSthana 2/1/45)

Satmya diet in management of Geriatric Diseases

Satmya diet considered highly important in management of following Geriatric Diseases:

- Fever(Jwara) (Cha.sa. ChikitsaSthana 2/1/45, 153,156,319)
- Wasting disease(Rajayakshma) (Cha.sa. ChikitsaSthana 8/69)
- Chest injury(Kshataksheena) (Cha.sa. ChikitsaSthana 11/94)
- Swellings(Shotha)(Cha.sa. ChikitsaSthana 12/20)
- Anemia(Pandu)(Cha.sa. ChikitsaSthana 16/76)
- Diarrhea(Atisara) (Cha.sa. ChikitsaSthana 19/24,50)
- Thirst(Trishna)(Cha.sa. ChikitsaSthana 22/61)
- Chronic alcoholism (Madatyaya) (Cha.sa. ChikitsaSthana 24/119)

Importance in health

- Satmya is one of the six factors along with maternal, paternal, psychological, spiritual, and nutritional, which contribute to the origin and development of an organism. (Cha.Sa. ShariraSthana 3/14).

- During the process of embryogenesis, satmya leads to the state of freedom from Geriatric Diseases(arogya), freedom from laziness (analasya), freedom from greed (alolupatva), clarity of senses, excellence of voice, fertility and optimum libido. (Cha.Sa.ShariraSthana 3/11).

Suitable diet and lifestyle are of utmost importance for all humans, especially for expectant mothers to have healthy children. Not following the regimen can result in a child prone to disease and congenital disorders.

- Following a suitable regimen is considered the best for the development of purusha in the group of best wholesome practices (agryasamgraha) (Cha.Sa.SutraSthana 25/40)
- The strength or immunity of a person depends upon the excellence of adaptability to various factors responsible for the maintenance of the body. (satmya)(Cha.Sa.ShariraSthana 6/13)
- Status of health depends upon the inherent as well as acquired adaptations of an individual.
- Diet and lifestyle opposite to the qualities of the habitat of the individual and of the causative factors of the Geriatric Diseases prevalent in the location will prevent the occurrence of Geriatric Diseases. (Cha.Sa. Sutra Sthana 6/50)

Concept of Satmyaviruddha (antagonism of suitability) and its management

If an individual consumes a diet that he is not accustomed to, then it leads to incompatibility and causes disease. For example, consumption of sweet and cold substances by a person accustomed to pungent and hot is antagonism in terms of suitability. (Cha.Sa. Sutra Sthana26/91)

The Geriatric Diseases caused due to this can be managed by therapeutic purgation, emesis, pacification, or prior use of wholesome substance and rejuvenation therapy. The adverse effects can be neutralized by slow and spontaneous exposure of antagonistic substances in small quantities, enhancing digestive power, young age, unction therapy, physical exercise and enhancing strength. (Cha.Sa. Sutra Sthana26/106)

The unwholesome substances like alkali (kshara) and salt (lavana) shall not be consumed in excess quantity and for a long time. It is beneficial to wean off the unwholesome substances by tapering down their consumption sequentially. (Cha.Sa.VimanaSthana 1/19)

Concept of Asatmya (unsuitable)

A substance which is not conducive to the body is regarded as asatmya or unwholesome and which becomes responsible to provoke all the doshas. (Cha.Sa. ShariraSthana 1/127)

Adverse effects of asatmya

Contact of sense and motor organs with unsuitable objects (Asatmyaindriyarthasam yoga) is one of the three fundamental causes of disease. Adopting unwholesome regimen (Asatmyasevana) especially in terms of diet is a causative factor for a number of Geriatric Geriatric Diseases as below.

Concept of Role of asatmya in disease

Unsuitable diet is listed among causative factors of following Geriatric Diseases:

- Abscess(Vidradhi) (Cha.Sa. Sutra Sthana 17/91),
- Parasites of shleshma origin.(Cha.Sa.VimanaSthana 7/12),
- All morbidities (Cha.Sa. ChikitsaSthana 1/2/3)
- Psychosis disorders(Unmada) (Cha.sa. ChikitsaSthana 14/9)
- Digestive disorders(Grahani)(Cha.sa. ChikitsaSthana 15/42)
- Anemia and blood disorders (Pandu)(Cha.sa. ChikitsaSthana 16/7)
- Cough of various origin(Kasa)(Cha.sa. ChikitsaSthana 18/24)
- Diarrhea(Atisara)(Cha.sa. ChikitsaSthana 19/4)
- Healing process of ulcer(vrana) (Cha.sa. ChikitsaSthana 25/33)
- Impotence (Klaibya) due to erectile dysfunction (dwajabhangha) and emaciation (kshaya) (Cha.sa. ChikitsaSthana 30 /163)
- Klaibya due to emesis (Chhardi) (Cha.sa. ChikitsaSthana 20/44)
- Vitiation of breast milk (Cha.sa. ChikitsaSthana 30/232)

- Skin disease (Kushtha) (Su.Sa. ChikitsaSthana 9/3)
- Cardiac Geriatric Geriatric Diseases (Hridroga) (Su.Sa. Uttar Tantra 43/3)
- Unsuitable odour causes Jwara (Ca.Sa. NidanaSthana 1/28)
- The polluted air has unwholesome odour and can cause epidemic Geriatric Geriatric Diseases.(Cha.Sa.VimanaSthana 3/6)

These are the some multiple unsuitable factors to know which causing disease.

REFERENCES:

1. Murlidhar Paliwal. The concept of Satmya in Ayurveda. UJAHM 2014, 02 (04): 16-19. Available from <http://www.ujconline.net>
2. Subhadip Banerjee et al, Ayurnutrigenomics: Ayurveda-inspired personalized nutrition from inception to evidence, Journal of Traditional and Complementary Medicine 5 (2015) 228-233.
3. Charaka. Charaka Samhita (Charak Chandrika Hindi commentary). Brahmanand Tripathi, Ganga Sahay Pandey, editors. 1st ed. Varanasi: Chaukhamba Surbharti Prakashan; Sutra Sthana, 2007; 11/35: 239.
4. Monier Williams. A Sanskrit to English Dictionary. 16th ed. Delhi: Motilal Banarasidas Publications Pvt. Ltd, 2011; 983.
5. Charaka. Charaka Samhita (Charak Chandrika Hindi commentary). Brahmanand Tripathi, Ganga Sahay Pandey, editors. 1st ed. Varanasi: Chaukhamba Surbharti Prakashan. Sutra Sthana, 2007; 27/349; 544.
6. Vd M H Pachaghare, Ph D dissertation on Critical study of Charakokta sanyog viruddha & vishamasana in an etiology of Vicharchika i.e. eczema, TMV Pune 2012, shodhganga.inflibnet.ac.in-14 chapter pdf, assessment date, 20 march 2017.
7. Dr Ambikadatta shastri, Sushrut samhita, Ayurved tatva sandipika Hindi commentary edition reprint, Chukhamba Sanskrit Sansthan Publication, Varanasi, sutrasthana, chapter 20, sutra, 2010; 21: 110.
8. Dr Brahmanand Tripathi & Dr Gangasahay Pandey, Charak samhita, charak chandrika- hindi commentary, edition, Chaukhamba subharati Prakashan, Varanasi, sutrasthana, chapter 26, sutra, 1995; 102-103: 498, 499.

9. Vd Deepali Pisal, Kushtha vyadhi aharaj hetu adhyayana, International journal of applied Ayurved research, Jan-Feb 2016; II(5); 568 & 569.
10. Dr Brahmanand Tripathi & Dr Gangasahay Pandey, Charak samhita, charak chandrika- hindi commentary, edition, Chaukhamba subharati Prakashan, Varanasi, sutrasthana, chapter, 1995; 26: 104-499.
11. Dr Mangalagowri Rao, Textbook of Svasthavritta, edition, Chaukhamba Orientalia Prakashan, Varanasi, chapter, 2011; 8: 101.
12. Dr Ambikadatta shastri, Sushrut samhita, Ayurved tatva sandipika Hindi commentary edition reprint, Chukhamba Sanskrit Sansthan Publication, Varanasi, sutrasthana, chapter, 2010; 20: 22-111

Foot note-

¹“Satmya”

¹various aspects of satmya

ROLE OF RASAYANCHIKITSA ON LONGEVITY OF LIFE

***Dr. Malvika Bhesaniya**

DESIGNATION: 1st Year PG Scholar from Department of *Ayurved Samhita* and
Siddhant

INSTITUTE NAME: Parul Institute of Ayurved

ADDRESS: Vadodara

GUIDED BY: Vd Amit Upasani

HOD & Associate Professor,

Department of Ayurved Samhita and Siddhant,

Parul Institute of Ayurved, Vadodara

ABSTRACT:

‘Health for all’ has been proclaimed by World Health Organisation as per Alma ata declaration. Ayurved has given perfect definition of Swastha which covers all aspects viz. Physical, mental, social and spiritual. According to an etymology of the word Sharir, aging process is greatly obstructive to an ideal stable state of health. Ayurvedic classics have described variety of measures to prevent this phenomenon under the title Rasayan tantra. Ayurveda is split into eight sections, one of which is Rasayana. Many rasayanas are described in the ayurveda texts for lifespan and disease management. Rasayana is used in classical Ayurveda to synthesis the high quality of dhatu, which includes the prevention and treatment of senility and illnesses. Rasayana, according to Ayurveda, boosts immunity and performs various vital functions, as well as keeping the body and mind in good condition. The quality and quantity of ojas determine our immunity, strength, and resistance; when ojas is depleted, we are predisposed to reduced immunity, low spirits, and poor health. The primary goal of rasayana treatment is to restore spirit, energy, and ojas, and therefore achieve longevity. Geriatrics (Jarachikitsa) is a specialty of medicine that focuses only on the issues of ageing and illnesses that

affect the elderly. Rasayana treatment works primarily on dietary dynamics, rejuvenating the body both physically and mentally. Increased resistance to illnesses and psychological improvement can be achieved by using Rasayana treatment to address health issues caused by modernity. One of the Swabhavika Vyadhis is ageing (Jara). Jara Chikitsa is one among the Astang Ayurveda that is especially aimed at geriatric care.

Key words: Swasth, Sharir, Rasayan, Jara, longevity.

INTRODUCTION:

All of the Ayurvedic scriptures have detailed descriptions of Rasayana. This area of Ayurveda appears to have been used as a significant speciality for rejuvenation and geriatric treatment in ancient times. Ayurveda has eight branches, and Rasayana is one of them. Rasayana Chikitsa is beneficial for both illness prevention and cure. The chapters of the Rasayana occupy first position in the Charaka samhita Chikitsa sthana, indicating the significance of this branch.

Rasayana is described in the first padas of Chikitsa Sthana in Charaka Samhita, but it is shifted back to chapters 27-30 of Chikitsa Sthana in Sushruta Samhita. [3] Rasayana does not have a specific place in Chikitsa sthana in Astang Hridaya , and is only briefly discussed in the 39th chapter of Uttar Tantra. [4] This indicates the Samhita period's diminishing prominence of Rasayana treatment.

Rasayana (Rasa +Ayana) is a Sanskrit term that relates to nourishment and how it is transported throughout the body. Rasayana essentially implies nutrition at the microcellular level, since Rasa denotes nutrition and Ayana means microcellular channels. According to Yogindranath, ayana may also be interpreted as apayana, and therefore rasayan can be viewed as a method or measure for achieving replenished and perfect dhatus.

Rasa denotes all of the Dhatus, whereas Ayana (Vardhan) denotes sustenance or nourishment. As a result, it is apparent that procedures used to nourish or strengthen the Dhatus fall within the category of Rasayana.

Acharya Charaka has described Rasayana as the means of obtaining the best qualities of Rasadi Dhatus. It is believed in Ayurveda that the qualities of the 'Rasadhatu' influence the health of other Dhatus (tissues) of the body.

Acharya Sushruta while defining 'Rasayana' therapy says that it arrests ageing ('Vayasthapam'), increase life span ('Ayushkaram'), intelligence ('Medha') and strength ('Bala') and thereby enable one to prevent disease.

'Rasayanachikitsa' is a specialized section of Ayurveda, which mainly deals with the preservation and promotion of health by revitalizing the metabolism and enhancing immunity.

It performs work like rejuvenating and promotes healthy life by preventing the diseases.

MATERIAL AND METHODS:

Material that is useful and required is gathered from both online and offline sources. All of the Samhitas, together with their commentaries, were thoroughly read. The NIIMH's online e-Samhita is used to search for and collect information on a certain topic. Modern medicine books are learned with proper guidance.

AIM-To assess 'ROLE OF RASAYANCHIKITSA ON LONGEVITY OF LIFE'

OBJECTIVES

- Mode of action of rasayan chikitsa
- Relation between rasayana and longevity
- Rasayana in healthy and diseases conditions
- Biological effects of Rasayan Drugs

BODY:

According to Charak's description, Rasayana is a therapy that creates good Dhatus and so increases lifespan, memory, and other benefits. An examination of Gangadhar's commentary on "Labhopayo Hi Shastanam Rasadinam Rasayanam" indicates that the term Shastanam means "persistent youthfulness," while the word Rasadi means "those descended from Rasa."

Rasayan therapy has been classified by Acharya charaka into two groups.

- (1) Kutipraveshika (Indoor) Rasayana Vidhi
- (2) Vatatapika (Outdoor) Rasayana Vidhi.

According to the requirement of an individual the Rasayana drugs are divided into three groups:

- 1) Kamya Rasayana (promotor of normal health):- e.g. Triphala Rasayana, Chavanprasha, Brahma Rasayana, Amalaki Rasayana, Louha Rasayana etc.
- 2) Naimittika Rasayana (promotors of specific vitality in specific disease):- e.g. Tuvaraka and Shilajatu for Kustha and Prameha respectively.
- 3) Ajasrika Rasayana (Dietary Rasayana):- e.g. milk, ghee etc.

Achara Rasayana is a code of good conduct and healthy mentality. This is a non-drug approach to Rasayana.

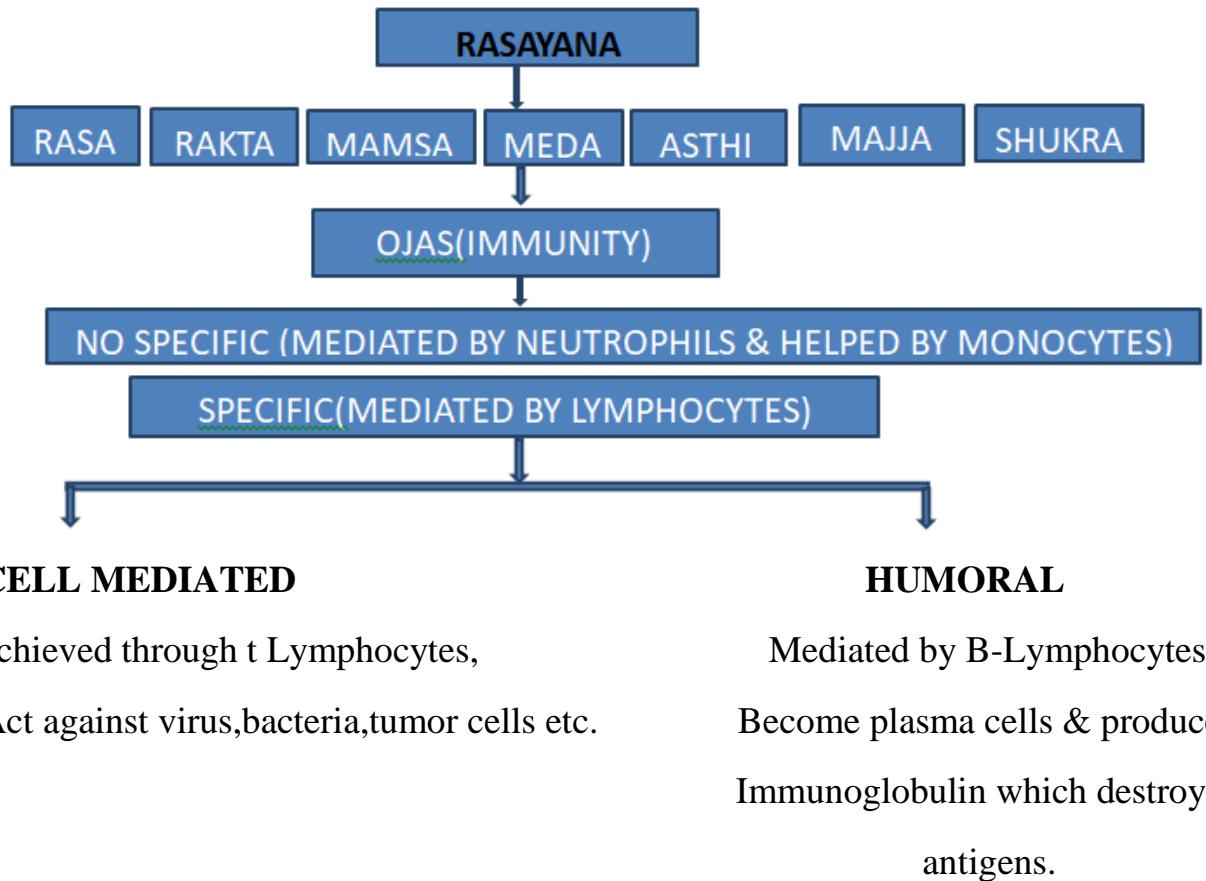
The word ‘Rasayana’ addresses the “optimization of circulating the nourishing foods through tissues & cells.” so getting adequate quantity & quality of Ahara Rasa with its proper circulation through channels is the main concept of Rasayana therapy.

The concept of Rasayana therapy is not a single drug treatment but it is a comprehensive and specialized regimen capable of producing healthful longevity and improved mental faculties by acting at the level of Rasa (nutrition), Agni(digestion & metabolism) and the Srotamasi(microcirculation), thus enabling the organism to procure the best qualities of different Dhatus.

Ayurveda conceives an unique concept of Ojas, which is the essence of all the Dhatus and is responsible for strength of the body and resistance against the disease. Rasayana is believed to enrich Ojas leading to Vyadhikshamatva. The defense mechanism present in the body is immune system. Any change in this order can lead to diseases.

Majority of Rasayana drugs works on multiple areas and helps in achievement of Vyadhikshamatva through its Dipana, Pachana, Medhya, and non specific immune buster properties.

The ultimate aim of rasayana therapy is to correct dosha disturbances & improve agni and dhatu function which overall improves strength, immunity, ojas, vitality, longevity, memory and excellence of luster.



EFFECTS ON DIFFERENT STROTAS (CHANNELS) OF BODY

- Agastya Haritaki Rasayana - Pranavaha Strotas
- Amrit Bhallataka Rasayana - Rasavaha Strotas
- Chyawanaprasa Rasayana - Rasavaha Strotas, Pranavaha, Annavaha Strotas
- Pippali Rasayana - Pranavaha Strotas, Rasavaha Strotas
- Shilajatu Rasayana - Medovaha Strotas

NEED OF RASAYANA THERAPY

Ayurveda is an ancient system of medicine and deals with every aspect of life. Promotion of health and cure the disease are two aim of Ayurveda. Rasayana fulfills both of them.

Rasayana is the branch of Ashtanga Ayurveda being practiced effectively and extensively since ages. Rasayana is related to the transformation, and revitalization of energy.

Rasa gives nutrition to Dhatus, nourishes our body, boosts immunity and helps to keep the body and mind in a healthy state. The problem of ageing is a global one in the sense that it is experienced by all the countries.

In present era lifestyle is very much responsible for Dhatu and Dosha imbalance and decreasing longevity, thus need of Rasayana therapy becomes essential to increases the essence of each Dhatu, balance of Doshas and enhance longevity. So, there is responsibility to come forward to take preventive measures and treatment aspects for the old-age problem.

Rasayana herb enhances and restores the process of conservation, transformation and resurgence of the life force. In Ayurvedic classics 'Jara chikitsa' was developed for the old age and their health-related problem.

It implies promotion of old age and by using Rasayana therapy managing problem in old age. This therapy has widely emphasized protecting ,promoting and enhance youthfully.

Rasayanas restore normality to Rasa Dhatu and therefore keep the other Dhatus in balance for a longer length of time. As a result, it slows down the ageing process and promotes longevity, which is known as Vayasthapan or Jaranashan. Rasayana also improves an individual's illness resistance.

Biological Effects of Rasayana Drugs:

- Immunomodulator-Tulsi, Guduchi, Shatavari etc
- Adaptogenic-Ashvagandha, Tulsi, Haridra, Pippali, Amalaki, Guduchi, Shatavari etc.
- Antioxidant-Triphala, Haridra etc
- Nootropic-Mandukparni, Guduchi, Yashtimadhu and Shankhapushpi
- Anti stress-Brahmi

DISCUSSION:

Rasayana is an important aspect of Ayurvedic treatments in which medicines and formulations are utilised to promote quality of life by enhancing tissue quality and slowing age-related tissue deterioration. Rasayana Therapeutics has its own in-depth but conventional understanding of indications, methods of administration, and formulations. Many research have been published that look at the probable mechanisms of action of rasayana medicines for their health-promoting and

disease-preventive properties. It will take a significant amount of effort to make rasayana a reliable and repeatable Ayurvedic intervention approach. If we can answer concerns concerning rasayana's mechanism, indication, appropriateness, and actual end goals in the form of primary and secondary outcomes, an evidence-based practise of rasayana will become a reality. This chapter examines the notion of rasayana in Ayurveda and speculates on what has to be done in the future to make it a more reliable type of Ayurvedic therapy.

CONCLUSION:

Rasayana therapy (Procedures of revitalization and rejuvenation) can be adopted to increase the resistance power. Rasayana Dravyas are considered to improve Vyadhekshamatva of the body. Rasayana is the one which delays the Jara (mature age) and serves to cures the illness.

It may be helpful not only to promote the health of the person suffering from communicable diseases but can be supportive to the treatment too.

Vast research studies are needed so that it can be used as preventive as well as treatment supportive tool in future.

It's the secret to long-term health and vitality. Rasayana, when used correctly, can assist to reduce the incidence of numerous illnesses while also increasing longevity and immunity.

REFERENCE:

1. Paradkar H.S. Aayushkamiya Adhyaya. In A.M. Kunte & K.R. Navare (Eds), Ashtanga Hridaya. Varanasi: Chaukhamba Publications, 2009; 5.
2. Acharya Y.T (Eds). Rasayanadhyaya. In Y.T. Acharya (Eds), Charaksamhita. Varanasi: Chaukhamba Publications, 2009; 376-390.
3. Acharya Y.T. & Acharya N.R. Sarvopghata Shamaṇiya- Nivrutsantapiya Rasayan Adhyaya. In Y.T. Acharya & N.R. Acharya (Eds), Sushruta Samhita. Varanasi: Chaukhamba Publications, 2010; 498-507
4. Paradkar H.S. Rasayan Vidhi Adhyaya. In A.M. Kunte & K.R. Navare (Eds), Ashtanga Hridaya. Varanasi: Chaukhamba Publications, 2009; 923– 939.

5. Ravi Dutt Tripathi, Charaka Samhita of Agnivesha, Chikitsa Sthana. 1st ed, Varanasi: Chowkhambha Sanskrit Series, 2005. p.7.
6. Trikamji Acharya, Commentary Nibandhasangraha of Sri Dalhanacharya on Sushruta Samhita of Sushruta, Chikitsa Sthana; 8th ed, Varanasi: Chowkhambha Sanskrit Series, 2005. p.498. P.71
7. Prof. Ajay Kumar Sharma, Elements of Rasayana Therapy in Ayurveda .
8. Banamali Das et.al. Concept of Rasayana therapy with special reference to AIDS. AYU. 2009;30 (3); 238-42.
9. Ravi Dutt Tripathi, Charaka Samhita of Agnivesha, Chikitsa Sthana. 1st ed, Varanasi: Chowkhambha Sanskrit Series, 2005. p.43
10. Deshpande Vaishali Shailesh*1 and Deshpande Shailesh Vinayak2
REVIEW OF CONCEPT OF RASAYANA (REJUVENATION) AND ITS APPLICATIONIN CURRENT TIMES *ejpmr*, 2018,5(3), 210-216

ROLE OF CHATUSHASHTI PRAHARI PIPPALI IN THE MANAGEMENT OF POST COVID SYNDROME AS RASAYANA THERAPY IN GERIATRIC POPULATION

***Manjiri Walinjkar,**

PhD Scholar, Department of kayachikitsa, ITRA, Jamnagar

****Mandip Goyal**

Associate Professor, Department of kayachikitsa, ITRA, Jamnagar

ABSTRACT:

Background: A subset of people who have recovered from COVID-19 goes on to experience symptoms that remain beyond testing negative for the virus. Post COVID Syndrome has huge downstream effects on a person's quality of life- impacting family life and work productivity. WHO has provided basic exercises and advice as a part of the rehabilitation program for self-management after COVID 19 related illness. Pippali (*Piper longum Linn.*) is one of the Rasayana drug mentioned in Ayurveda which also cures the diseases of Pranavaha Srotas. Chatushashti Prahari Pippali was selected as a trial drug for the present study which was made by triturating Pippali Churna with Pippali Kwatha constantly for 64 Prahara. (192 hours) **Aim:** To study the efficacy of Chatushashti Prahari Pippali along with WHO Rehabilitation program in the management of post- COVID syndrome. **Materials and Methods:** Total 16 elderly patients (age > 60 years) of post COVID Syndrome were selected from OPD of the Kayachikitsa department of I.T.R.A. Jamnagar and divided into two groups (8 each). In group A, Chatushashti Prahari Pippali (500 mg BD) + Rehabilitation program by WHO was administered whereas for group B patients, only WHO Rehabilitation program was advised for 8 weeks. **Observations:** Among the patients, fatigue was present in 100% patients followed by dyspnea (75%), myalgia (68.75%), Agnimandya (25%) and cough was present in 12.50% patients. **Result:** In group A, dyspnea cough and Agnimandya were relieved by 100% each whereas fatigue by 82.60%, myalgia by 90.91% and post COVID functional scale was improved by 84.62%. In group B, dyspnea was

relieved by 12.50%, fatigue by 11.76%, myalgia by 20% and post COVID functional scale was improved by 5%. Conclusion: Chatushashti Prahari Pippali along with WHO Rehabilitation program provided significant results in the symptoms of post COVID syndrome in elderly compared to WHO Rehabilitation program alone.

Key Words: Post COVID syndrome, Pippali, Geriatric, Rasayana

Corresponding Author:

Manjiri Walinjkar, PhD Scholar, Department of kayachikitsa, ITRA, Jamnagar

Mob: 7303292814, Email id: manjiriwalinjkar@yahoo.com

INTRODUCTION

A subset of people who have recovered from COVID-19 goes on to experience symptoms that remain beyond testing negative for the virus. These individuals are referred to as 'COVID long-haulers' and the condition is termed as 'Post COVID Syndrome'. More recently, however, it has become clear that in some patients debilitating symptoms persist for weeks or even months. Those who have been critically ill and those who were treated for prolonged periods in intensive care units may need a few more months to recover fully despite completing treatment for COVID 19. There is significant evidence that some people even with relatively mild symptoms may also have prolonged sickness even after recovering from the infection. Another fact is that the virus not only affects the lungs but also has an impact on the heart, brain, digestive system, and kidneys contributing to the post-COVID syndrome.

According to WHO, COVID-19 can sometimes result in prolonged illness in 20% of cases without underlying chronic medical conditions. Also, the geriatric population suffer more from the Post COVID Syndrome. Common symptoms of Post COVID Syndrome are cough, fatigue, dyspnea, headache, body ache, joint pain, chest pain, disturbed sleep pattern, loss of taste/smell, loss of appetite, neuropsychiatric and depressive symptoms, etc.

Till now there is no report of any clinically approved antiviral drugs or vaccines that are effective against COVID-19. WHO has provided basic exercises and advice as a part of the rehabilitation program for self-management after COVID 19 related illness which includes various breathing techniques such as controlled and paced

breathing, physical exercises along with guidelines for managing daily living activities, stress, and problems with attention, memory, and thinking, etc.

Ayurvedic view:

COVID-19 or post-COVID syndrome primarily being a respiratory disorder falls under the category of Pranavaha Srotovikara. Post-COVID is a new, distinctive phenomenon, also the symptoms of post COVID are diverse, hence one to one correlation with Ayurvedic vyadhi is not possible but according to resemblance of symptoms it can be correlated with various Ayurvedic vyadhis such as Jirna Jwara, Punaravartak Jwara, Jirna Kasa, Kshatashina, Jirna Shwasa Or Kshayaja Kasa etc.

Research gap & Need for the study:

Due to decline in immunity & age-related physiologic changes, post-COVID syndrome in Geriatric population leads to more attention and medications with huge downstream effects on quality of life. The symptoms of the post-COVID syndrome are diverse and because this condition is so new, researchers all over the world are trying to understand and improve long-term health outcomes for patients who have been in hospital with confirmed or suspected COVID-19. Till now there is no report of any clinically approved drug that is effective in post-COVID syndrome. Also, no research work has been carried out for the management of post-COVID syndrome yet. Ayurveda has enough potential and possibilities to be explored both for prevention and treatment of Post COVID syndrome. So, it is the need of an hour to find some considerable remedy from the Ayurveda field. The present study will provide an important opportunity for learning and generating credible evidence regarding management Post COVID syndrome in geriatric population.

AIM & OBJECTIVE

- To study the efficacy of Chatushashti Prahari Pippali along with WHO Rehabilitation program in the management of post- COVID syndrome.
- To assess the effect of Chatushashti Prahari Pippali on the quality of life of the elderly patients of post- COVID syndrome

MATERIALS & METHODS

Selection of Patients: Total 16 elderly patients were selected from the OPD of the Kayachikitsa department of ITRA, Jamnagar.

Method of Allocation: All the patients were randomly divided into two groups using computer generated randomization chart

Study Design

Study Type : Interventional

Purpose : Treatment

Masking : Open Label

Control : Placebo Controlled

Timing : Prospective

Endpoint : Efficacy and safety

No. of groups : Two

Sample size : 16 (8 patients in each group)

Method of preparation of drug:

Pippali has been procured from the Pharmacy of ITRA, Jamnagar, and after authenticating it by Pharmacognocry department of the institute, the trial drug has prepared in ITRA, Pharmacy. Chatushashti Prahari Pippali has made by triturating Pippali (fruit of Piper longum) Churna with Pippali Kwatha constantly for 64 Prahara (192 hours) in the Edge runner machine. Thereafter, the powder was filled in gelatin capsules and stored in hygienic conditions.

CRITERIA FOR SELECTION

Diagnostic Criteria:

Patients having lingering symptoms of COVID 19 after testing negative for the disease and extending beyond three weeks from the onset of a first symptom (Acute COVID 19).

Inclusion criteria:

1. Patients willing to comply with study procedures and availability for the duration of the study
2. Documented prior COVID-19 infection
3. Patients having negative test after previous COVID infection but having lingering symptoms of the disease
4. Patients having the age > 60 years without any bar of sex, religion

Exclusion criteria:

1. Positive SARS-CoV-2 PCR at the screening visit
2. Patients having severe and progressive symptoms of Post COVID 19 syndrome with co-morbidities requiring hospitalization
3. History of fever > 100.8 degrees Fahrenheit; new or worsening respiratory symptoms (e.g. cough, dyspnea) in past 14 days
4. Patients having uncontrolled cardiac, renal, hepatic disease, malignancy, AIDS
5. Pregnant and lactating women

ASSESSMENT CRITERIA

According to IDSA and CDC, the most common symptoms in Post COVID syndrome are dyspnea, cough, fatigue, and myalgia. So these four symptoms are selected for assessment in the present study. 6MWT (Six-minute walk test) is a submaximal exercise test used to assess aerobic capacity and endurance, which has to be affected in COVID 19 patients; hence 6MWT is also performed before and after treatment to support the Gradation of Dypnea and fatigue. Post-COVID syndrome significantly affects the quality of life of the patient; hence the quality of life has been assessed using Post COVID functional scale which is questionnaire for COVID long haulers for assessing their quality of life.

DRUG AND POSOLOGY:

The selected patients were randomly divided into two groups i.e. Group A and Group B. In group A, the patients were intervened with Chatushashti Prahari Pippali whereas Group B patients were provided Placebo.

In both, the groups, breathing and Physical exercises along with other managing guidelines were advised for all the patients as per the WHO Rehabilitation program for COVID 19 related illness.

Group A

Drug/Therapy : Chatushashti Prahari Pippali + Rehabilitation program by WHO

Form : Capsule (Encapsulated Chatushashti Prahari Pippali Churna)

Dose : 500 mg BD

Anupana :Koshna Jala

Sevan Kala :Adhobhakta (After food)

Duration : 2 Months

Follow Up : Every week

Group B

Drug/Therapy : Placebo + Rehabilitation programme by WHO

Form : Capsule (Encapsulated roasted Suji Churna)

Dose : 500 mg BD

Anupana : Koshna Jala

Sevan Kala : Adhobhakta (After food)

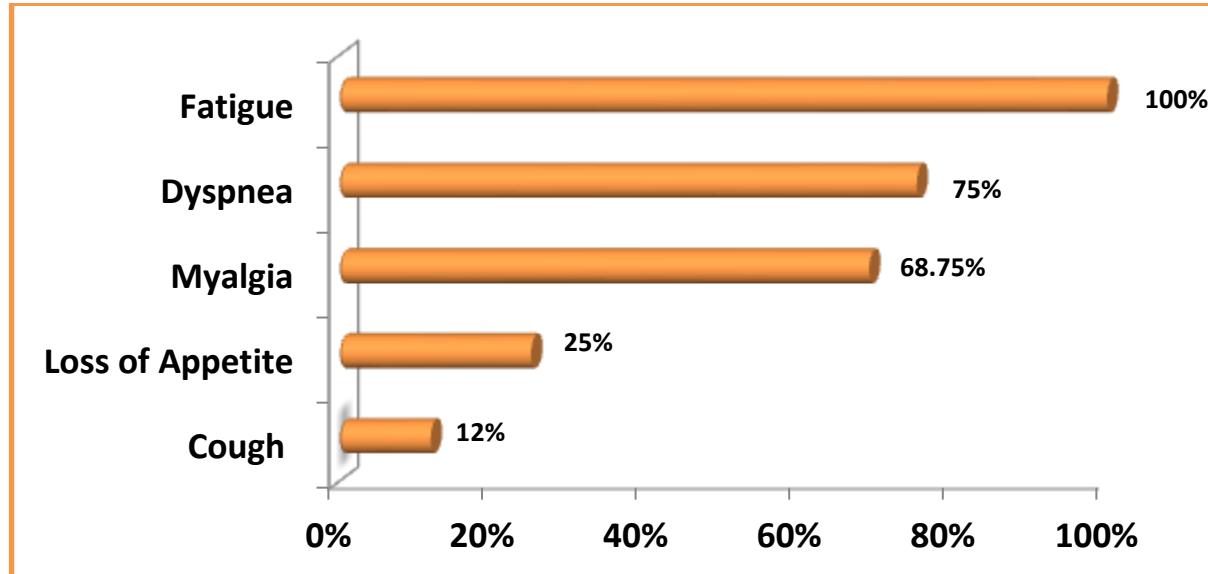
Duration : 2 Months

Follow Up : Every week

OBSERVATION & RESULT:

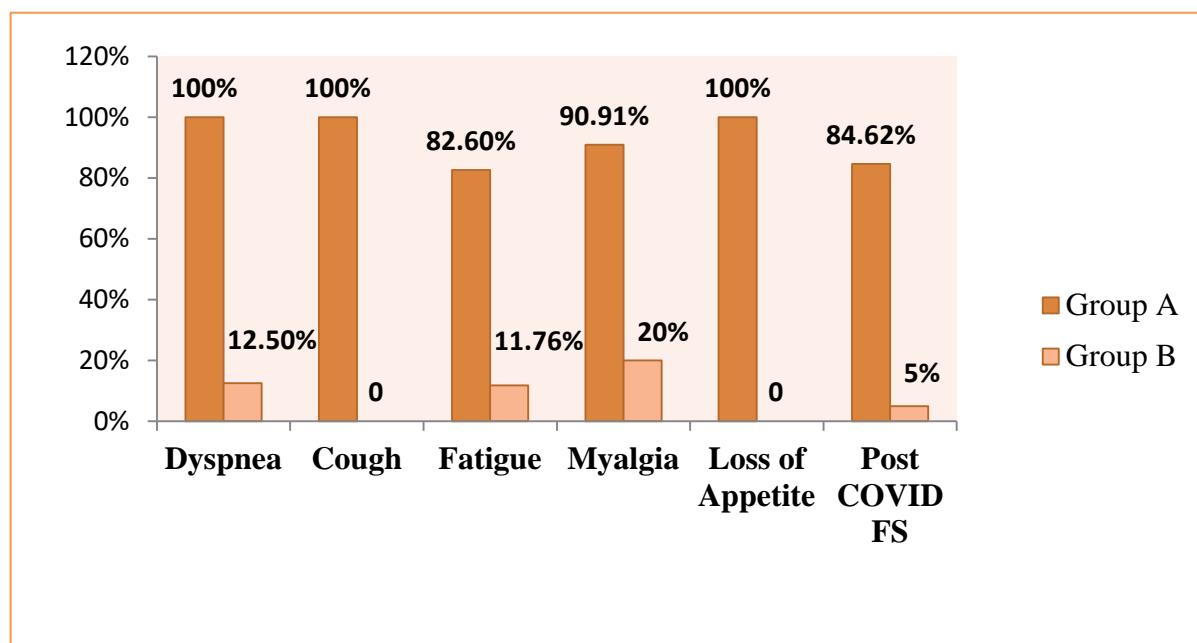
Chief complaints recorded are as shown in the chart-1 i.e. fatigue is found in 100% patients, dyspnea in 75%, myalgia in 69%, loss of appetite in 26% and cough in 12% of patients.

Chart 1: Chief Complaints



Results are as shown in Chart-2. In group A, dyspnea, cough and loss of appetite are improved in all the patients i.e. 100% improvement. 90% improvement found in myalgia, 82% in fatigue and 84 % in Post COVID functional scale. In group B, no improvement found in the symptoms like cough and loss of appetite. 12% improvement found in dyspnea, 11% in fatigue, 20% in myalgia and 5% in Post COVID functional scale.

Chart-2: Relief in Assessment Criteria



OVERALL ASSESSMENT

Overall in group A, five patients got complete relief and three got excellent improvement.

And in group B, four patients got no relief at all, three got mild improvement and one got moderate improvement.

Chart-3: Overall Assessment

	Complete remission 100%	Excellent improvement 75-99%	Marked improvement 50-74%	Moderate improvement 25-49%	Mild improvement 10-24%	No change 0-9%
Group A	05	03	00	00	00	00
Group B	00	00	00	01	03	04

DISCUSSION:

The Post COVID Complications are due to Reduced or lack of response from the immune system. The virus directly damages alveoli wall causing impairment & shortage of oxygen supply to internal organ and thus leads to Multisystem inflammatory syndrome and Multiorgan dysfunction. Post-disease stress is also common. Pippali is one of the Rasayana drugs mentioned by Acharya Charaka which cures the diseases of Pranavaha Srotas. Chatushashti Prahari Pippali is made by triturating Pippali Churna with Pippali Kwatha constantly for 64 Prahara (192 hours) which increases the potency of Pippali making it more effective. It is a potent rejuvenating herb that has strong anti-viral, anti-bacterial, and anti-fungal properties, along with the anti-inflammatory activity. It is also a good analgesic, relaxes muscle tension and alleviates anxiety. Textual indications of Chatushashti Prahari Pippali are Vata and Kapha disorders, Kasa, Shwasa, Agnimandya, Aruchi, Amlapitta, Shoola, Kaphaja Jwara and Jeerna Jwara. So Considering these pharmacological actions one can assume that Chatushashti Prahari Pippali is useful in all the aspects to break down or stop further pathogenesis and also being a Rasayana drug gives immune-modulatory effects and improves quality of life.

CONCLUSION:

Chatushashti Prahari Pippali along with WHO Rehabilitation program provided significant results in the symptoms of post COVID syndrome in elderly compared to WHO Rehabilitation program alone. Though geriatric population is at higher risk of post COVID complications, Ayurveda has a comprehensive aspect of immunity through Rasayana such as Naimittika Rasayana which focuses on ‘Apunarbhava Chikitsa’ i.e. avoiding the recurrence of the symptoms after treating the diseases by its principles and also cures complication of the disease. An integrated approach should be adopted in prevention, management and to avoid lingering or recurrence of such diseases or complications and thus to improve the quality of life of elderly.

REFERENCES:

1. Katie McCallum, Post-COVID Syndrome: What Should You Do If You Have Lingering COVID-19 Symptoms Available at [https://www.houstonmethodist.org/blog/articles/2020/nov/post-covid-syndrome-what-shouldyou-do-if-you-have-lingering-covid-19-symptoms](https://www.houstonmethodist.org/blog/articles/2020/nov/post-covid-syndrome-what-should-you-do-if-you-have-lingering-covid-19-symptoms)
2. World Health Organization, What we know about long term effects of COVID 19; Coronavirus update 36/9september2020 pg no. 10
3. Post-COVID Syndrome: What Should You Do If You Have Lingering COVID-19 Symptoms. Available at: <https://www.houstonmethodist.org/blog/articles/2020/nov/post-covid-syndrome-what-shouldyou-do-if-you-have-lingering-covid-19> [Accessed 09 December, 2020]
4. World Health Organization, Support for Rehabilitation Self management after COVID-19-related Illness, 25 June 2020| COVID-19: Clinical care
5. Vidyadhar Shukla, Ravi Dutt Tripathi, Charakasamhita of Agnivesha, Edited with Vaidyamanorama Hindi Commentary, Chikitsasthana, Rasayana dhyaya, 1/3/32-34, Reprint Edition, 2009, Chaukhamba Sanskrit Pratisthan, Delhi
6. Indian Materia Medica, Nadkami K 1954, Dr. K.M. Nadkarni's Popular Book Depot, Bombay – 7

7. Mishra, P. "Isolation, spectroscopic characterization and computational modeling of chemical constituents of *Piper longum* natural product." *International Journal of Pharmaceutical Sciences Review and Research* 2, no. 2 (2010): 78-86.
8. Shri Baidyanath Ayurved Bhavan Pvt. Ltd, *Ayurveda Sarasamgraha*, New Edition, 2014, Nagpur, Pg. no. 306

ROLE OF RASAYANA CHIKITSA IN LONGEVITY OF LIFE

***Priya More,**

P.G Scholar, Dept. of Samhita-Siddhanta, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat.

**** Sreekant V.M.,**

Associate Professor-Siddhanta, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat

ABSTRACT:

Ayurveda is the science of life through which a prolonged, happy and healthy life can be attained. Rasayana is definitely the only mean to accomplish it. Rasayana is explained in all classical treatises in great details. It is a distinct branch in Ashtanga Ayurveda and indicates its importance in treatment. All classical treatises have explained Rasayanas in great details. Creators of Bruhatrayi and Laghutrayi have dedicated separate chapters for explaining Rasayanas. The purpose of Ayurveda is maintenance of Swasthya (health) and treatment of the Aatura (diseased person). Practical application of Rasayana at both the levels help in serving the purpose. As age progresses we suffer from some loss from time to time. Replenishment of these losses needs use of different rejuvenating agents at different age groups. Use of Rasayana also means escalation of Satva Guna of mind and that can only be achieved by simultaneous use of Achara Rasayana. Use of different medicines as per disease is useful in correcting Dhatu Vaishamya and attaining Dhatu Samya. In view of this plethora of information it can be correct to state that Rasayana is a boon given to the world by Ayurveda.

KEY WORDS: Rasayana, Rejuvination, Ayurveda

INTRODUCTION:

Ayurveda is the science of life through which a prolonged, happy and healthy life can be attained. Rasayana is definitely the only mean to accomplish it. Rasayana is explained in all classical treatises in details. The purpose of

Ayurveda is maintenance of Swasthya (health) and treatment of the Aatura (diseased person). Practical application of Rasayana at both the levels help in serving the purpose. Rasayana stands as an answer to solve the problem of healthful longevity including mental development and resistance against disease.

Susruta Acharya defines rasayana as a measure which – Prevent aging, Prolongs longevity, develops positive health, improves mental faculties, provides resistance and immunity against diseases.

MATERIAL AND METHODS:

1. Brihat trayee (Charaka Samhita, Sushruta Samhita and Ashtanga Hridaya with commentaries, Laghutrayee (Madhava Nidana, Sharangadhara Sanhita and Bhava Prakash) etc.
2. Conceptual articles.
3. Database

NEED FOR RASAYANAS: Cell death in body is possible due to varied factors leading to physical metabolic and psychological impairments thus setting foundations of various ailments with Rasayana therapy it is possible to prevent or delay this damage.

THE POSSIBLE MECHANISMS OF ACTION OF RASAYANA:

Nourishes and maintains the cell life (Neutraceutical action), Encourages the growth of new cells (Regenerative action), Prevents recurrent infection, Expelling the damaged cells (Immunomodulatory action), Eliminates the toxic metabolites and pollutants (Antioxidant action), Maintains the balance between mind and body (Adaptogenic), Rasayana drugs act at the sub cellular level

CLASSIFICATION OF RASAYANA

A. As Per Scope of Use:

1. Kanya Rasayana (Health Promoting)

It used for Vitality and Longevity, Mental Competence, Bodily Lusture and Complexion

2. Naimittika Rasayana (Disease Specific)

B. As Per Method of Use:

1. Vatatapika (Outdoor Regimen)
2. Kutipraveshika (Intensive Regimen) Indoor Regimen

C. Other types of rasayan:

1. Achara Rasayana (Life Style Rasayana)
2. Ajasrika Rasayana (Dietary Rasayana)
3. Ausadhi Rasayana (Drug Rasayana)
4. Divya/Soumya Rasayana (Divine Rasayana)
5. Tissue and Organ Specific Rasayana

If wastes are not removed from tissues they have potential to damage tissues and cause premature loss. The body become overwhelmed by Free Radicles due to environmental pollutants, such as cigarette smoke, over exposure to sunlight, or smog, stresses and strains, phases of anaerobic metabolism, excessive production or delayed excretion of metabolic wastes, Inadequate sleep leading to poor repair time. Rasayanas acting as Free Radical scavengers and help to remove these free radicals from the body.

Regenerative action: Rasayana has potential to reverse degenerative processes in cells by their restorative and free radical scavenging properties. Rasayana like Amalaki, Ashwagandha, Shilajeet has this potential.

Immuno modulatory Action: Rasayana have immunomodulatory potential. Studies have shown that use of Rasayana modulates immune phenomenon which help in having appropriate immunological response to a situation. This helps not only in providing adequate immune response but also avoids autoimmunity.

Some examples of rasayan yoga

1. Brahma rasayan
2. Chyavanprash
3. Haritkyadi yoga

4. Medya rasayana
5. Vardhamana Pippali Rasayana
6. Triphala rasayana
7. Loha shilajitu rasayana

DISCUSSION:

Every person wants to live healthy and desire of long life. There are Seven dhatus in the body. They are responsible for the development of our body. In the ancient texts of ayurveda the concept of Rasayana is described which offers a healthy life. There are various beneficial effect of rasayan on our body like Jara Vyadhi Nashana, promotes body tissue, promotion of strength and immunity and alleviation of disorders. It is important to follow the Aahar, Vihar, Pathya, Apathya, Dinacharya and Ritucharya as mentioned in the text of Ayurveda during the rasayan seven kaal. In the text of Ayurveda various types of Rasayana are mentioned which have different and benificial effect on our body.

CONCLUSION:

Rasayana does nourishment of all *dhatus* (tissues & cells), thus improving resistance against the infectious disease by strengthening immunity. *Rasayana*, through its effect, causes effective elimination of *malas* (waste products) from the body thus causes the balance between the metabolism & excretion. It prevents muscles & tissue damage, thus delays the ageing process. Thus, *Rasayana* not only rejuvenates the body & mind, but also prevents infections.

REFERENCE:

1. Shailesh deshpande, Vaishali deshpande , Review of concept of Rasayana (rejuvenation) and its application in current time.european journal of pharmaceutical and medical research 5(3)March 2018
2. Acharya Y.T (Eds). Rasayanadhyaya. In Y.T. Acharya (Eds), Charaksamhita. Varanasi: Chaukhamba Publications, 2009; 376-390.
3. Acharya Y.T. & Acharya N.R. Sarvopghata Shamaniya-Nivrutsantapiya Rasayan Adhyaya. In Y.T. Acharya & N.R. Acharya (Eds), Sushruta Samhita. Varanasi: Chaukhamba Publications, 2010; 498-507

4. Paradkar H.S. *Rasayan Vidhi Adhyaya*. In A.M. Kunte & K.R. Navare (Eds), *Ashtanga Hridaya*. Varanasi: Chaukhamba Publications, 2009; 923–939.
5. Acharya Y.T. & Acharya N.R. *Swabhava Vyadhi Pratishedhaniya - Nivrutsantapiya Rasayan Adhyaya*. In Y.T. Acharya & N.R. Acharya (Eds), *Sushruta Samhita*. Varanasi: Chaukhamba Publications, 2010; 502–507.
6. Acharya Y.T. Acharya N.R. *Vedotpatti Adhyaya*. In Y.T. Acharya, N.R. Acharya (Eds), *Sushruta Samhita*. Varanasi: Chaukhamba Publications, 2010;
7. Acharya Y.T. (Eds). *Ardhedorashmahamooliya Adhyaya*. In Y.T. Acharya (Eds), *Charaksamhita*. Varanasi: Chaukhamba Publications, 2009; 189.
8. Acharya Y.T. (Eds). *Rasayana - Vajikaran Adhyaya*. In Y.T. Acharya (Eds), *Charaksamhita*. Varanasi: Chaukhamba Publications, 2009; 376–398.
9. Chakrapani. *Charakatatparya Tika on Rasayana Adhyaya*. In Y.T. Acharya (Eds), *Charaksamhita*. Varanasi: Chaukhamba Publications, 2009; 376.
10. Ray G. *Jalpa Kalpa Taru Tika on Rasayanadhyaya*. In N. Sengupta & B. Sengupta (Eds), *Charak Samhita*. New Delhi; Rashtriya Sanskrit Sansthana, 2002; 360.
11. Sen J.N. *Charakopaskara Tika on Rasayanadhyaya*. In J. N. Sen (Eds), *Charak Samhita*. Calcutta: J.N. Sen, 1922; 350.
12. Raja SS, Manivasagam T, Sankar V, Prakash S, Muthusamy R, Krishnamurti A, Surendran S. *Withania somnifera* root extract improves catecholamines and physiological abnormalities seen in a Parkinson's disease model mouse. *J Ethnopharmacol*, Sep 25, 2009; 125(3): 369-73.
13. Ramakanth GSH, Uday Kumar C, Kishan PV, Usharani P. A randomized, double blind placebo controlled study of efficacy and tolerability of *Withania somnifera* extracts in knee joint pain. *J- AIM*, 2016; 7(4): 151-157.
14. Nain P, Saini V, Sharma S, Nain J. Antidiabetic and antioxidant potential of *Emblica officinalis* Gaertn. leaves extract in streptozotocin-induced type-2 diabetes mellitus (T2DM) rats. *J Ethnopharmacol*, Jun 26, 2012; 142(1): 65-71.

15. Baskaran UL, Martin SM, Mahaboobkhan M, Prince SE. Protective role of Triphala, an Indian traditional herbal formulation, against the nephrotoxic effects Vaishali et al. European Journal of Pharmaceutical and Medical Research www.ejpmr.com216 of bromobenzene in Wistar albino rats. Journal of Int Med., 2015; 13(2): 115–121
16. Kalaiselvan S, Rasool MK. The anti-inflammatory effect of triphala in arthritic-induced rats. Biol., 2015; 53(1): 51–60.
17. Chockalingam V, Kadali SDV, Gnanasambantham P. Antiproliferative and antioxidant activity of Aegle marmelos (Linn.) leaves in Dalton's Lymphoma Ascites transplanted mice. Indian J Pharmacol, Mar- Apr, 2012; 44(2): 225–229.
18. Das SK, Roy C. The Protective Role of Aegle Marmelos on Aspirin-Induced Gastro-Duodenal Ulceration in Albino Rat Model: A Possible Involvement of Antioxidants. Saudi J Gastroenterol, May-Jun, 2012; 18(3): 188–194.
19. Gunpreet K, Gupta V, Bansal P. Innate antioxidant activity of some traditional formulations. J Adv Pharm Technol Res., Jan-Mar, 2017; 8(1): 39–42

ROLE OF RASAYANA CHIKITSA IN LONGEVITY OF LIFE

***Rahul Naika**

PhD. Scholar Kayachikitsa Department, ITRA, Jamnagar,
Gujarat, India-361008

****Dr. Alankruta Dave**

Associate Professor Kayachikitsa Department, ITRA, Jamnagar,
Gujarat, India- 361008

*****Dr. Manoj Upadhyay**

Professor & HOD, Samhita & Siddhant Department,
O.H. Nazar Ayurved College, Surat.

Introduction:

Ayurveda is a science of life. Basically, it has two aims, first is to maintenance of health of healthy person and second is to cure diseases¹. Nowadays in the era of fast life and fast food where quality of life is decreased or disturbances happens in natural functions of Deha Dhatu due to present scenario of lifestyle related habits. Everyone wants to look like young forever and increase life span by staying healthy. For this purpose, it is necessary to rejuvenate the systems of body for better harmony of body mind and soul. Rasayana chikitsa is one of eight branches of Ayurveda. It is also called as rejuvenation therapy do the exactly same thing for the body. It correct dosha disturbances, & improve agni and rasadi dhatu function which overall improves body strength, immunity, ojas, vitality, memory, intelligence delays the aging process of body increases longevity of life². Hence through rasayana chikitsa we can achieve both the aim of Ayurveda.

Types of Rasayana Chikitsa:

According to Sushrutacharya³:

1. Naimittika rasayana
2. Ajasrika rasayana

3. Kamya rasayana

2.1. Naimittika rasayana It is the type of rasayan therapy utilized for specific curative purpose and is given for specific period. It accelerates the recovery from prevailing diseases. Some examples of this rasayana are Dhatri rasayana, Mandookaparni rasayana, Brahmi rasayana, and Triphala rasayana.

2.2. Ajasrika rasayana It is used to improve health and maintaining good healthy lifestyle, diet or exercise. It involves utilization of cow milk, ghee, honey and maintenance of discipline life style

2.3. Kamya rasayana It is used to improve function like; kama (desire). It also improves prana (life energy), medha kamya; used for enhancing the memory and intellect. e.g. Shankhaphupi, brahmi, Ayush Kamya; used for increasing longevity.

According to Charakacharya2:

4. Kutipraveshik rasayana

5. Vatatpik rasayana

2.4. Kutipraveshik rasayana: it is an indoor type of rasayana chikitsa. Person willing to rasayana chikitsa have to stay in specially designed chamber i.e. kuti for certain period and is given rasayana preparations. Before taking this rasayana, person has to undergo shodhana chikitsa by means of panchakarma.

2.5. Vatatpik rasayana: it is outdoor type rasayana chikitsa means person can carry out his routine work and still undergo rasayana chikitsa. E.g. Chyava nprasshavaleh, Amalaki rasayan etc.

charakacharya also explains some other types of rasayana like, Achara rasayana means practice of good conduct & desirable behavior in every aspect of life or how a person should behave in society. Vardhaman rasayan means rasayana drug used in increasing dose manner e.g. vardhaman pippali rasayana and Medhya rasayan means rasayana used for increasing medha or intelligence power e.g. shankhaphupi.

3. Benefits of rasayana Chikitsa:

According to Acharya Charak, a person undergoing Rasayanatherapy attains ⁴

- It enhances the intelligence, memory power, will power, body strength, skin luster sweetness of voice and physical strength.
- It nourishes the blood, lymph, flesh, adipose tissue and semen and thus prevents chronic degenerative changes and illness. It also gives freedom from chronic degenerative disorders like Arthritis and senile diseases.
- Rasayana is thought to improve metabolic processes, which results in the best possible biotransformation and produce the best-quality bodily tissues and eradicate senility and other diseases of old age.
- Helps to attain optimal physical strength and sharpness of sense organs.
- Rasayana which has marked action on reproductive organs and also nourishes Shukra dhatu.
- Rasayana nourishes the whole body and improves natural resistance against infection by increasing Immunity power.
- Rasayana invigorates the body in general by sustaining the required balance between anabolism and catabolism.
- Rasayana Therapy which regulates the circulation of vitalfluid and eliminates the waste materials, rejuvenate the nervous system and keep vigour and stamina.
- Prevents wasting of muscles, delays the ageing process, keeps strong bones, tendons etc. Prevents osteoporosis, improves whole body circulation, prevents graying of hair and provides good sleep and appetite.
- Rasayana Therapy keeps the body and mind pleasant.

4. Why need of Rasayana Chikitsa?⁵

Lifestyle of present era is very hectic and stressful, also timings of eating and sleeping has become irregular due to change in duties. Due to same reason, people are used to eat more and more fast foods, addicted to alcohol or smoking. People eats readymade food added with chemical preservatives, vegetables grown with chemical fertilizers & pesticides. Also some modern medications causes major complications to body when taken longterm. Due to availability of various gadgets in the kitchen, use of mobile phones, computers and television has resulted in increase in sedentary lifestyle. These all leads to decrease in Sharir Dhatubala, Ojas kshya & Dosha prakop resulting in early aging, fatigue, general debility, recurrent illness and sometimes depression.

In all above scenario, Rasayana chikitsa can increase the strength of body and mind and can works as antioxidant, anti-stress and anti-anxiety also.

5. How Rasayana increases longevity of life⁶?

Following are probable reasons by which rasayana therapy can increases longevity of life.

- Rasayana drvyas are vrushya; Increases Shukradhatu production hence ultimately increases production of new cells.
- Rasayana causes Saptadhatu Vardhan and increase its functions
- Tridosha niyamankara
- Agni vruddhikar means improves digestion at cellular level also.
- Srotoshodhana means improves microcirculation.
- Sharir bala vruddhikar means improves physical strength of body.
- Roganashana means prevents and protects from diseases.
- Medha budhhivardhana means improves memory and intellect.

According to modern science we can also explain the probable mode of action of rasayana preparations.

- Anti-oxidant
- Anti-aging
- Immunomodulator
- Nutritive action
- Neuroprotective
- Haemopoietic action
- Adaptogenic

6. Importance of Rasayana in today's era:

In present era, there are many non-communicable and communicable diseases where patients have to take long term medications. In some patients it leads to physical, mental, psychological or economical breakdown. Also in some cases modern medicines have major side adverse effects which in later stage causes major complications in host. Rasayana therapy can help a lot in these types of cases along with or without conventional medicines. It gives long and healthy life, prevention from diseases, glowing skin, modulated voice and also increase memory.

REFERENCES:

1. Vaidya Jadavji Trikamji edited Charaka Samhita of Acharya Agnivesha with Ayurveda Dipika commentary of Chakrapanidatta, Chaukambha Surbharati Prakashan, Varanasi, Edition, sutrasthan, 2011.
2. Vaidya Jadavji Trikamji edited Charaka Samhita of Acharya Agnivesha with Ayurveda Dipika commentary of Chakrapanidatta, Chaukambha Surbharati Prakashan, Varanasi, Edition, Chikitsasthana, chapter no: 1-1, 2011.
3. Sushruta, “Sushruta Samhita”, edited by Kaviraj Ambikadutta Shastri, Chikitsa Sthana, chapter 27, Verse No. 4 Page 121 Chaukhamba Sanskrit Sansthan, Varanasi, 2007
4. Vaidya Jadavji Trikamji edited Charaka Samhita of Acharya Agnivesha with Ayurveda Dipika commentary of Chakrapanidatta, Chaukambha Surbharati Prakashan, Varanasi, Edition, Chikitsasthana, chapter no: 1-6-7, 2011.
5. Sharma et al, wjpmr.com, ‘role of rasayana chikitsa in the prevention of disease and maintenance of health’, 2020,6(1), 56-58
6. Bagde A. B et al. Int. Res. J. Pharm. rasayana chikista: antiaging therapy of ayurved, 2013,4(4)

ROLE OF RASAYANA CHIKITSA IN SENILE DEMENTIA

***Ruchika M Chaudhari,**

P.G Scholar, Dept. of Samhita-Siddhanta, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat.

****Vijay Bhagat,**

Associate Professor.,Dept. of Samhita-Siddhanta, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat.

Abstract:

Senile Dementia is Most Common Disease in old age people .Which is negligible now a Days. Senile Dementia is the Mental Deterioration Means loss of intellectual ability that is associated with or the Characteristics of old age. Senile Dementia is the characterized by the Decrease in cognitive abilities or mental decline. In Ayurveda Rasayan chiktsa called as Anti ageing therapy. Which is useful in senile Dementia. Mainly Medhya Rasayana is Effective. Mandhukparni Sawarasa, Yashtimadhu Churna, Guduchi Sawarasa, Sankhpushpi Kalka Given with cow milk. Medhya Rasayana increase the bala, varna and agni also medhya effect.

Key words: Senile Dementia, Rasayana Chiktsa, Medhya Rasayana

Introduction:

Dementia is one of the major causes of disability in elder age. It mainly affects older people. only 2% of cases start before the age of 65 years. After this, the prevalence doubles with every five year increment in age¹. Some *rasayana* possess *medhakara* effect and hence specially known as *medhya rasayana*. *Medhya Rasayana* is a group of ayurvedic nootropic medicines, which enhance cognitive functions and improve memory.

Material method

Chakrapani explains that a person undergoing *rasayana* may attain healthy ageing, *sukhayu* and longevity that exceed 100 years by preventing and cure of senility.² *Dalhana* explains uses of *rasayana* as it increases and maintains the optimum level of all body elements prevents and cures senility (*jarapaharana*) diseases.³

Dementia is a syndrome usually chronic, characterized by a progressive, global deterioration in intellect. It effects memory, learning, orientation, language, comprehension and judgement due to disease of the brain.

According to – THE DEMENTIA INDIA REPORT 2010⁴

Alzheimer's & Related Disorders Society of India .In 2010, there are 3.7 million Indians with dementia and the total societal costs is about 14,700 crore While the numbers are expected to double by 2030, costs would increase three times Families are the main carers and they need support .

***Medhyarasayn* includes :-⁵**

Mandooparni-Centella asciatica –*Swarasa*, *Yashtimadhu* or *Mulethi* – *Glycyrrhiza glabra-Churna* ,*Guduchi* – *Tinospora cardifolia* –*Swarasa* *Shankhpushpi* – *Convolvulus pluricaulis- Kalka*. *Shankhpushpi* is considered best cognitive enhancer herb by *Acharya Charak*.

Benefiets of *Rasayana*⁶

Acharya Susruta explains the objectives of *rasayana* are – *Vayasthapana* – preventing ageing of body tissues ,*Ayukara* – provides longevity ,*Medhakara* – promotion of intelligence, learning and memory .*Balakara* – provides strength, *Rogapaharana* - prevention and cure of diseases by promoting immune system.

Discussion;

Correlation in Ayurveda

SMRITI VIBRAMSAM

तत्त्वज्ञाने स्मृतिर्यस्य रजोमोहावृतात्मनः । भ्रश्यते स स्मृतिभ्रंशः ॥ (च शा 1/101)

The Person Atma (soul) Covering By Rajas and Tamas the Recollection of The Knowledge of Reality is impaired it is known as Smriti bhramsha (Derangement of Memory) because the thing to be recollected is Deposited in Memory. Loss of memory – Tatwa gyana nasha, learning, orientation – Rajo moha Avruta man, comprehension and judgement- Rajo moha Avruta man.

Medhya rasayana incrise memory as well as ntellect by Prabhava (specific action). Medha means intellect and/or retention and Rasayana is the therapeutic preparation which is in regular practice will improve nourishment and balance the health, memory, intellect, immunity and hence longevity.

Conclusion

Medhya Rasayana have miraculous property to increase grasping power in all age and also improve *smriti* and *medha*.It improves cognition, memory, intelligence, creativity, learning skills and executive functions. These herbs have intrinsic nature to exert these effects on the human brain. So in dementia The combination of yshtimdhru , sankhpushpi ,mandukaparni ,guduchi churna given with cow milk or cow ghee for daily basis. Also these drug use separately with cow milk and ghee.

REFERENCE:

1. Alzheimer's & Related Disorders Society of India (2010). The Dementia India Report: prevalence, impact, costs and services for Dementia: Executive Summary. (Eds) Shaji KS, Jotheeswaran AT, Girish N, Srikala Bharath, Amit Dias, Meera Pattabiraman and Mathew Varghese. ARDSI, New Delhi
2. Charaka Samhita with chakrapani commentary ,yadavji trikamji Acharya , Chaukhamba Publicationsvaranasi,ed:2020
3. Sushruta Samhita, Pranjeevan manikchand mehta, Chaukhamba Sanskrit Sansthan,Varanasi,ed:14,2003
4. Alzheimer's & Related Disorders Society of India (2010). The Dementia India Report: prevalence, impact, costs and services for Dementia: Executive Summary. (Eds) Shaji KS, Jotheeswaran AT, Girish N, Srikala Bharath, Amit Dias, Meera Pattabiraman and Mathew Varghese. ARDSI, New Delhi
5. Charaka Samhita with chakrapani commentary ,yadavji trikamji Acharya , Chaukhamba Publicationsvaranasi,ed:2020
6. Sushruta Samhita, Pranjeevan manikchand mehta, Chaukhamba Sanskrit Sansthan,Varanasi,ed:14,2003.

AN AYURVEDA APPROACH TO PARKINSON'S DISEASE: A REVIEW

*Dr. Shivaranjani Kantharia

Assistant professor, Department of Roganidan evam Vikriti Vijnana
J.S.Ayurveda Mahavidyalaya, Nadiad. Gujarat.

Abstract:

Parkinson's disease is increasing in its frequency with a worldwide incidence of 1-2 persons per 1000 population and becoming a major cause of disability in the aging society. It is a chronic progressive disease of the nervous system characterized by the bradykinesia, rigidity, tremor, postural instability occurs between the age 50- 80 years. No satisfactory treatment is found in contemporary system of medicine for Parkinson's disease. The conventional medicines give more or less temporary relief and are expensive with adverse effects. This instills a need for Āyurvedic management for Parkinson's disease. Parkinson's disease can be correlated with Kampavāta, a Vāta prominent Āyurvedic disease entity because of the similarities in their symptomatology. Āyurvedic treatment protocol including Pañcakarma e.g. Virecana, Basti, Nasya and Oral medicament including i.e Aśvagandhā cūrṇa, Kapikacchu cūrṇa, Balāmūla kwāṭha, and Yogarāja guggulu might be helpful in management of Parkinson's disease. This article presents the Āyurvedic approach towards Parkinson's disease and the arising research that indicate a possibly new successful Āyurvedic treatment for the benefit of patients suffering from Parkinson disease.

Keywords: Parkinson's disease, Kampavāta, Jarāśoṣa, Vātanānātmaja vyādhi, Āyurvedic treatment.

Introduction:

Ageing involves the loss of cells in body and brain over the time. With ageing, cells, tissues, organs are less likely to function efficiently, the body's ability to repair itself slows down, & immune functions hamper, the body being more vulnerable to infections, simultaneously mental faculties viz. memories, learning, intelligence, personality and coping are also decline.i

Parkinson's disease:

Parkinsonism is a syndrome consisting of a variable combination of tremor, rigidity, bradykinesia and a characteristic disturbance of gait and posture. It was first described in detail by Dr. James Parkinson in 1817. Parkinson's disease (PD) generally commences in middle or late life and average age of onset is about 60 years. It leads to progressive disability with time. Prevalence is higher in men than women (M:F -1.5:1).ii At least 80% of Parkinsonism is idiopathic. Probably multiple interacting environmental risk factors and genetic susceptibility plays a role.

Aetiology:

Environmental factors:ⁱⁱⁱ

- Small increased risk with ritual living and drinking well water
- Pesticides exposure
- Oxidative stress: Chemical compound methyl-phenyl- tetrahydropyridine (MPTP) is potent mitochondrial toxin. It causes severe Parkinsonism in young drug users of MPTP by producing oxidative stress leading to death of neuronal cell.

Genetic factors:

- Genetic factors may play a role and several single genes causing parkinsonism have been identified.
- Mutations in many genes has been found in familial cases. Several genetic loci for Mendelian inherited monogenic forms of PD have been identified, designated as PARK 1-11. They are rare but cause early onset and familial PD. (onset before 40 yrs)

Clinical Features:^{iv}

Triad of Tremors, Rigidity and Bradykinesia

1. **Tremor:** may be first symptoms usually starts in one upper limb; characteristically resting tremor described as 'pill rolling'. Head may be involved later. Tremors disappear during sleep.

2. Rigidity:

- ‘Plastic or lead pipe rigidity’ (i.e. present to equal extent in opposing muscle groups and if a limb is passively moved the rigidity gives way with a series of slight jerks) or
- ‘Cog wheel rigidity’ type if combined with tremor.

3. Bradykinesia- is the cardinal feature of PD.

- Mask- like faces with staring eyes
- Infrequent blinking
- Impaired ocular convergence
- Slow and monotonous speech
- Micrographia
- Reduced swinging of arms while walking
- Festinant gait

Ayurvedic approach to Parkinson’s diseases:

Parkinson’s disease can be correlated with Kampavāta, a Vāta prominent Āyurvedic disease entity because of the similarities in their symptomatology. Kampa and vepathu are mentioned as disease condition in Vāta’s vyādhi chapter and also enlisted in Vātanānātmaja vyādhi. Kampavāta is mentioned in Vasavarājīya as below.

Karapādatale kampo dehabhramañedukhite |

Nindrabhaṅgo matih kṣīṇā kampavātasya lakṣaṇam || (Vasavarājīyam)

Kampa is also mentioned in Jarāśoṣa as symptoms occurs due to degenerative changes in the body causing Vātavṛddhi.

Jarāśoṣī krśo maṇḍavīryabuddhibalendriya: |

Kampano: aruchimān bhinnakāṁsyapātrahatasvara: ||v (Ma.Ni.)

Here, an attempt is made to elucidate the symptomatology of Parkinson’s disease with Kampavāta, Jarāśoṣa, Vāta Nānātmaja Vyādhi vi, Vāta vṛddhi lakṣaṇavii and Oja kṣaya lakṣaṇa^{viii}.

Symptoms of Parkinson's disease	Symptomatology as per Ayurveda	References
Tremor	<i>karapādatale kampo</i>	<i>Kampavāta</i>
	<i>vepathu</i>	<i>Vātanānātmaja vyādhi</i>
	<i>kampano:</i>	<i>Jarāśoṣa</i>
	<i>gatrakampa</i>	<i>Vātavṛddhi lakṣaṇa</i>
	<i>kampa</i>	<i>Snāyugata vāta</i>
Bradykinesia	<i>maṇdabalendriya:</i>	<i>Jarāśoṣa</i>
	<i>kṛśo</i>	<i>Jarāśoṣa</i>
	<i>abalatva</i>	<i>Vātavṛddhi lakṣaṇa</i>
	<i>kriya sannirodha</i>	<i>Ojakṣaya</i>
Rigidity	<i>stabdha gātratā</i>	<i>Ojakṣaya</i>
	<i>stambha/ graha</i>	<i>Vātavṛddhi lakṣaṇa</i>
Mask- like faces with staring eyes	<i>maṇdabuddhinḍriya</i>	<i>Jarāśoṣa</i>
	<i>sanjñā nāśa</i>	<i>Vātavṛddhi lakṣaṇa</i>
	<i>śoka</i>	<i>Vātavṛddhi lakṣaṇa</i>
Infrequent blinking	<i>gātra sphuraṇa</i>	<i>Vātavṛddhi lakṣaṇa</i>
Impaired ocular convergence	<i>vartma- stambha</i>	<i>Vātanānātmaja vyādhi</i>
	<i>bhrū vyudāsa</i>	<i>Vātanānātmaja vyādhi</i>
Slow and monotonous speech	<i>hatasvara:</i>	
	<i>vāka saṅga</i>	<i>Vātanānātmaja vyādhi</i>
	<i>kañṭha udhvamṣa</i>	<i>Vātanānātmaja vyādhi</i>
	<i>inḍriya upaghāṭa</i>	<i>Vata vridḍhi lakṣhana</i>
Micrographia	<i>bāhu śoṣa</i>	<i>Vātanānātmaja vyādhi</i>
	<i>maṇdabalendriya:</i>	<i>Jarāśoṣa</i>
	<i>inḍriya upaghāṭa</i>	<i>Vātavṛddhi lakṣaṇa</i>
Reduced swinging of arms while walking	<i>maṇdabalendriya:</i>	<i>Jarāśoṣa</i>
	<i>abalatva</i>	<i>Vata vridḍhi lakṣhana</i>
Festinant gait	<i>uru stambha</i>	<i>Vātanānātmaja vyādhi</i>
	<i>pāda bhramṣa</i>	<i>Vātanānātmaja vyādhi</i>
Postural instability	<i>dehabhramane</i>	<i>Kampavāta</i>
	<i>kubjatva</i>	<i>Vātanānātmaja vyādhi</i>
	<i>grīvā stambha</i>	<i>Vātanānātmaja vyādhi</i>
Mental disturbance		
Depression	<i>dukhite</i>	<i>Kampavāta</i>
	<i>viṣāda</i>	<i>Vātanānātmaja vyādhi</i>
	<i>śoka</i>	<i>Vātavṛddhi lakṣaṇa</i>
Insomnia	<i>nindrabhaṅgo</i>	<i>Kampavāta</i>
Dementia	<i>matih kṣīṇā</i>	<i>Kampavāta</i>

Treatment Protocol:

- **Sarvaṅga Abhyāṅga** with **Nārāyaṇa Tailam** and Sarvaṅga Svedana with **Nirguṇḍī patra** for 2 days
- On 3rd day Abhyāṅga and Svedana followed by **Mrdu Virecana** (Eraṇda Tailam 30- 50ml + **Dīnadayāla Cūrṇa** 3- 5gms with **Drakṣa Kvāṭha**) as per koṣṭha After completion of Samsarjana Krama
- **Sarvaṅga Abhyāṅga** with Nārāyaṇa Tailam and Svedana with Nirguṇḍī patra daily
- **Māṭra bastī** of Nārāyaṇa Tailam at evening 40 ml daily
- **Nasya** with Nārāyaṇa Tailamix 8-8 drops at morning daily
- **Balāmūla kwāṭha** 40 ml twice a day mix with Nārāyaṇa Tailam- 20ml orally
- **Yogarāja** guggulu^x 3 tablet trice a day with warm water
- **Kapikacchu cūrṇa**^{xi} 5 gm trice a day with ½ glass of milk
- **Aśvagaṇḍhā cūrṇa**^{xii} 3 gm twice a day with ½ glass of milk

Discussion:

Vṛdhdhāvasthā (Senile period) is Vātadoṣa prominent avasthā. During this period of time, Kapha and Pitta doṣa is diminished and Vātadoṣa is increased, at the same time qualities of Vātadoṣa are also increased and they get involved in the degenerative changes in the body. Some guṇas (qualities) of Vātadoṣa like laghu guṇa, khara guṇa, viśad guṇa, rukṣaguṇa, cala guṇa, etc are involved in the degenerative process in the terms of dhātuksaya, ojakṣaya and balakṣaya. The line of treatment should be planned which agonist to dhātu and oja and antagonist to Vātadoṣa.

Sarvaṅga abhyāṅga and sarvaṅga svedana followed by mrdu virecana is given to the patient. After completion of samsarjana krama repeat the abhyāṅga and svedana till end of the treatment (at least 1 month). Here snehana's guṇa is snigdha and guru which subside vāta's rūkṣa and laghu guṇa. Svedana's guṇa is uṣṇa which subside vāta's śīta guṇa. Mrdu virecana with sneha dravya is indicating in vātavyāḍhi's treatment in our classics.

Nārāyaṇa taila can use as nasya, matrā bastī, and ābhyaṇṭara snehpana. Nārāyaṇa taila's guṇa is snigdha, sthira and uṣṇa which mitigate vāta's rūkṣa, cala and śīta guṇa. Vāta is aggravated with cala guṇa in Parkinson's disease which can

responsible for kampa, it is a cardinal symptoms of the disease. Kapikacchu cūrṇa and Aśvagañdhā cūrṇa –these both are snigdha and sthira in guṇa which can diminish vāta's rūkṣa and cala guṇa and this both drugs have uṣṇa virya which can reduce vāta's śīta guṇa which can be causing rigidity, it is also an important characteristic of the disease. Kapikacchu cūrṇa and Aśvagañdhā cūrṇa are given with warm milk. They all together can act as vātaśāmaka, dhātuvṛddhikara, and balya. The loss of dopaminergic neurotransmission in the nerve cells in substantia nigra and other nuclei in the midbrain is responsible for the symptoms of Parkinson's disease. Kapikacchu cūrṇa is the natural richest source of L-dopa, a precursor to the neurotransmitter dopamine. Yogarāja guggulu has drugs including rāsnā, triphalā, etc. which work along with guggulu to remove excess Vātadoṣa from the joints, nerves, and muscles. It rejuvenates and strengthens neuromuscular systems. Balāmūla kvātha is mentioned in Caraka saṃhitā as Balā is balya and vātaharaṇāṁxiii. It is used as a tonic and to activate the function of the nervous system by increasing blood circulation. It gives strength to nerves.

Conclusion:

Symptomatology of Parkinson's Disease is largely similar to Kāmpavāta, Vāta nānātmajavyādhi, and Jarāśoṣa. Manifestation of the disease condition is purely due to degenerative changes in presenile periods. Healthy changes in dietary habits, lifestyle modification, and the proposed Ayurvedic treatment protocol can helpful in patients suffering from Parkinson's disease.

REFERENCE:

- i. Hom Nath Chalise. Aging: Basic Concept. Am J Biomed Sci & Res. 2019 - 1(1). AJBSR.MS.ID.000503
- ii. Archith boloor, Ramdas Nayak. Medicine. The Health Sciences Publisher, New Delhi; Jaypee Brothers Medicinal Publishers (P) Ltd. 2018
- iii. Archith boloor, Ramdas Nayak. Medicine. The Health Sciences Publisher, New Delhi; Jaypee Brothers Medicinal Publishers (P) Ltd. 2018
- iv. Golwalla AF, Golwalla SA. Golwalla's Medicine, 23rd edition, published by Dr. Aspi F. Golwalla, Mumbai- 400020, 2011
- v. Śrī Mādhavakara. Mādhava Nidānam- with the 'madhukośa' commentary by Shree Vijayarakshita and Datta S, and with the 'Vidyonī' hindi

commenrty by Shastry S, Chaukhambha Prakashan, Varanasi- 221001, 2012

- vi. Agniveśa. Caraka Saṁhitā with ‘Ayurveda Dīpikā’ Commentary by Cakrapāṇī- Edited by Acharya YT, ChaukhambhaSurbharatiPrakashan, Varanasi- 221001, 2013
- vii. Suśruta. Suśruta Saṁhitā, ‘Ayurveda tattva sandīpikā’hindi commentary by Shastri AD, Part- I (Sutra, Nidāna, Śārira, Cikitsā, Kalpasthānas), Chaukhambha Sanskrit Sansthan, Varanasi- 221001, 2014
- viii. Agniveśa. Caraka Saṁhitā with ‘Ayurveda Dīpikā’ Commentary by Cakrapāṇī- Edited by Acharya YT, ChaukhambhaSurbharatiPrakashan, Varanasi- 221001, 2013
- ix. Das G. Bhaiṣajya Ratnāvalī –edited by Mishra BS, Volume-3, Chaukhambha Sanskrit Sansthan, Varanasi-221001, 2009
- x. Das G. Bhaiṣajya Ratnāvalī –edited by Mishra BS, Volume-3, Chaukhambha Sanskrit Sansthan, Varanasi-221001, 2009
- xi. Sharma PV. Dravyaguṇa Vijñana, Volume- II, 17th edition, Chaukhambha Bharati Academy, Varanasi- 221001, 1996
- xii. Sharma PV. Dravyaguṇa Vijñana, Volume- II, 17th edition, Chaukhambha Bharati Academy, Varanasi- 221001, 1996
- xiii. Agniveśa. Caraka Saṁhitā with ‘Ayurveda Dīpikā’ Commentary by Cakrapāṇī- Edited by Acharya YT, Chaukhambha Surbharati Prakashan, Varanasi- 221001, 2013

PRAJNAPARADH AS A TOOL FOR LONGEVITY OF LIFE

PRESENTED BY-

***DR. HARDIK D PATEL**

1ST YEAR MD SCHOLAR

DEPT. OF AYURVEDA SAMHITA & SIDHHANTA

PARUL INSTITUTE OF AYURVED

AT-LIMDA, TA-WAGHODIYA, DIST-VADODARA.

GUIDED BY-

DR. ARUN VAIDYA

PROFFESOR

DEPT. OF AYURVEDA SAMHITA & SIDHHANTA

PARUL INSTITUTE OF AYURVED

DR. KRISHNA RATHOD

ASSISTANT PROFESSOR

DEPT. OF AYURVEDA SAMHITA & SIDHHANTA

PARUL INSTITUTE OF AYURVED

ABSTRACT:

According to Ayurveda, The body is constitutional combination of Dosha, Dhatu and Mala. Everyone wants long and healthy life and it's come from adequate balance of Dosha and Dhatu. Imbalance in Dosha and Dhatu lead to discontinuing health. So, to maintain health person should maintain Dosha and Dhatu in normal state. To maintain health and to achieve long life person should be keep in mind some golden tools and strategies like Agni, Ahara (food), Nindra (sleep), Brahmacharya, Rasayan, Dincharya, Ritucharya, Sadvritta. All these tools and strategies are beneficiary to maintain health till pragnaparadh isn't there. To get longevity of life person should be avoid pragnaparadh.

KEY WORDS: pragnapradh, Health, long life, tools

INTRODUCTION

- Prajna is true and absolute wisdom.
- It can be understood as the ability to judge what is true, lasting.
- It consists 3 components namely Dhi, Dhriti and Smriti.
- When these 3 components are in equilibrium, it results to maintain health and long life.
- Any impairment among these will lead to discontinuity health

धी धृतिस्मृतयः प्रज्ञाभेदाः | (चक्र on च. ३१/१८)

- **Dhi**- Capacity of Intellect to preserve knowledge and ability to take Decision.
- **Dhriti**- Courage required to act according to the decision taken by Dhi.
- **Smriti**- Capacity of intellect to recollect promptly decision taken by Dhi and Dhriti.

MATERIAL AND METHODS:

MATERIALS: -

1. Classical text of Ayurveda like *Charak Samhita, Sushruta Samhita, Astang Hridaya* with their *commentaries*.
2. Published research paper and other scientific database.

METHODS: -

1. Classical text of Ayurveda like Charak Samhita, Sushruta Samhita, Astang Hridaya with their commentaries were properly studied.
2. Published research paper and other scientific database was explored and analyzed regarding the concepts were studied.

AIM AND OBJECTIVES: -

- **AIM** - Ahara is tool for longevity of life.
- **OBJECTIVE-**

1. To understand the concept of Prajnaparadah
2. To understand benefit of avoidance of prajnaparadah
3. To understand concept of dhi, dhruti and smruti.

CONCEPT OF PRAJNAPARADH: -

प्र+ज्ञा+आतश्चोपसर्ग |

प्रकर्षण जानातीति |(Shabdakalpadruma)

It contains 2 words;

PRA- Higher, Greater, Supreme, Referring to a spontaneous type of Considering.

JNA- Consciousness, Knowledge or Understanding.

DEFINITION

धीधृतिस्मृति विभ्रष्टः कर्म यत् कुरुते अशुभम्।

प्रजापराधं तं विध्यात् सर्वदोष प्रकोपणः॥

(च शा १/१०२)

- ✓ It is the human weakness by which we resort to substances even after we have experienced them to be harmful. It relates to the causes from within our Psyche that result in Atiyoga, Heenayoga and Mithyayoga of Kaya, Vak and Manas.

1. धी

→ धारणशक्तियुक्ता धीः|(Amara Kosha)

→ Intellect, Understanding

→ In Lexicographic literature, it is used for ज्ञानम् as well as variety of ज्ञानम्.

→ समं बुद्धिहिं पश्यति |(च.शा १/९९)

- उचिता बुद्धिः|(चक्र on च.शा १/९९)

तत्र धीः बुद्धिर्बाह्या तिमिकानाम् भावानाम्
हिताहितपरिच्छेदविभागकारिणी॥(अ.ह १/२६,SSV)

Capacity of the intellect to preserve knowledge and ability to take decision.

2. धृति

- धृति : धारणधैर्ययोः|(Amara Kosha)
Courage required to act or to behave according to the decision taken by Dhi.
- मनः सन्तुष्टिः(सु.सू २/२१)
➤ धृतिर्हि नियमात्मिका ॥ (चक्र on Cha Sar 1/100)
Controlling factor that prevents the man from indulging in harmful and non-beneficial objects.
- Meanings
Holding, Seizing, Command, Consistency, Will.

3. स्मृति- Derivation

- Is a स्त्री Linga शब्दं derived from the Sanskrit root “स्मृतौ” with dhatu “स्मृ” adding suffix “त्युट्”
- Acco. To Monier Williams, ”स्मरा” is from “स्मृ” dhatu meaning Memory, Recollection and Remembrance.
- दृष्ट श्रुत अनुभूतानां स्मरणात् स्मृतिः उच्यते ॥ (Cha Sar 1/149)
It is the capacity of the intellect to recollect promptly the decision taken with the help of Dhi and Dhriti
- ❖ वायवादीनां यदैवगुण्यमुत्पद्यते तस्य मूलमधर्मः, तन्मूलं वाऽसत्कर्म पूर्वकृतं, तयोर्योनि प्रजापराधं एव ॥(च.वि ३/२०)

For the Vikriti of Vayu, Jala, Desha and Kala, Adharma is the Moola Karana and it is manifested by Pranjaparadha.

❖ **ANALYSING HOW PRANJAPARADHA ACTS AS A NIDANA WITH EXAMPLES**

- In Kushta, Intake of water immediately after exposure to sunlight and Adyashana
- Papa Karma is also considered as Nidana.
- Some sinful acts performed in past life due to Pranjaparadha will manifest as Kushta.

DISCUSSION:

To maintain health and to achieve long life person should be keep in mind some golden tools and strategies like Agni, *Ahara* (food), Nindra (sleep), Brahmacharya, Rasayan, Dincharya, Ritucharya, Sadvritta. All these tools and strategies are beneficiary to maintain health till pragnaparadh isn't there.

CONCLUSION:

- ✓ Prajna is the true understanding of the things as they exist through its components Dhi, Dhriti and Smriti.
- ✓ When there is proper Prajna, person will act wisely and will maintain his health.
- ✓ When Rajas and Tamas cloud the Buddhi, Ayathartha Jnana will take place. It will lead to derangement of Dhi, Dhriti and Smriti(Pranjaparadha). The actions performed by a person with such a derangement will lead to diseases.
- ✓ In all diseases we can group Nidanas under Pranjaparadha which is the Moola Karana.

REFERENCE:

1. Vd Y T Acharya, Charaka Samhita with Chakrapani Commentary, Chaukhambha Varanasi, 2020
2. Vd Ambikadatta Shastri, Susrut Samhita, Ayutatvasandeepika, Chaukhambha Varanasi, 2015
3. Vd Bramhanand Tripathi, Ashthang Hriday, Nirmala, Chaukhambha Delhi, 2015
4. E Samhita of NIIMH

CONVENTION TOWARDS LONGEVITY OF LIFE THROUGH AYURVEDA

***Dr. Shruthi Panambur, **Dr. Sri Nagesh K.A**

*Final year PG Scholar,

**Professor, HOD & Guide,

Dept of PG studies in Ayurveda Samhita & Siddhanta,

Sri Sri college of Ayurvedic Science & Research, Bengaluru.

ABSTRACT:

The humans are concerned about developing and preserving youthful vigor and longevity by stopping or delaying the ageing process. Longevity of life is considered as Deergaayu. Now a days the decrease in life span is the main issue due to unhealthy food and life style. The survey says that, the life expectancy for world in 2020 was 72.63 years. By 2030, one in five of the world population will be over 65 years old. Longevity and old age are accompanied with several health challenges and population studies indicate that the elderly will use between three to five times more healthcare services compared to the younger population. To increase life span and quality of life we have the branch of science in Ayurveda, called jara, which deals with promotion of longevity and maintaining of health of the people, with the help of rasayana chikitsa, vajikarana, following dina charya, ritu charya, ritu shodhana, taking medicines in each decade of life for effects like bhuddi, bala etc, following hita aahara, vihaara according to desha, kaala, vaya, prakriti, bala, satva, saatmya, rasayana, vajikarana etc. Hence, here in this paper the attempt has been made to prepare a protocol for longevity, age wise regimen to be followed, from pre-conception care to vridha avastha..

Key words: Longevity, jara, protocol, dina charya, ritu charya, rasayana, vajikarana.

Introduction:

Aayu pramana according to charaka Samhita is based on yugaas. By the end of each yuga from satya yuga to kali yuga, one fourth part of dharma will decrease

and in this order average age of the human will also decrease¹. In kali yuga aayu pramana of human being is 100 years. But it is decreasing now a days due to unhealthy food and life style. The humans are concerned about developing and preserving youthful vigor and extending longevity by stopping or delaying the ageing process. Longevity of life is considered as Deergaayu. The survey says that, the life expectancy for world in 2020 was 72.63 years. By 2030, one in five of the world population will be over 65 years old. Longevity and old age are accompanied with several health challenges and population studies indicate that the elderly will use between three to five times more healthcare services compared to the younger population. To increase life span and quality of life we have the branch of science in Ayurveda, called jara, which deals with promotion of longevity and maintaining of health of the people. Hence here the attempt has been made to set a protocol for longevity of life of human being, age wise from pre- conception care to vriddhavastha.

Review of literature:

Review on Vaya(age)

Sushrutha samhita²

<u>Avastha</u>	<u>Age</u>	<u>lakshhana</u>
Ksheerapaa(baalaya)	1 st year	Sarva dhatu indriya bala veerya asampoornata
Ksheeraannaada(baalya)	2 nd year	Sarva dhatu indriya bala veerya asampoornata
Annaada (baalya)	3 rd year- 16 th year	Sarva dhatu indriya bala veerya asampoornata
Vriddhi (Madhya)	16 th year – 20 th year	Sarva dhatu indriya bala veerya asampoornata
Yavana (Madhya)	20 th year – 30 th year	Sarva dhatu indriya bala veerya asampoornata
Sampoornata (Madhya)	30 th year – 40 th year	Sarva dhatu indriya bala veerya sampoornata

Parihaani (Madhya)	40 th year- 70 th year	Sarva dhatu indriya bala veerya sampoornata
vridha	After 70 th year	Ksheeyamana dhatu, indriya, bala, veerya, utsaha, vali, palita, khalita, kaasa, shwasa, sarva kaarya asamartha

Charaka Samhita³

<u>Avastha</u>	<u>Age</u>	<u>lakshana</u>
Baalam	1 st year-30 th year	<ul style="list-style-type: none"> • Pari pakva dhatu, ajaata vyanjana, sukumaaha, aklesha saha, asampoorna bala, shleshma dhatu (till 16th year) • Vivardamaana dhatu, anavasthita satva
Madhya	30 th year- 60 th year	<ul style="list-style-type: none"> • Sama bala, veerya, paurusha, paraakrama, grahana, dharana, vachana, vijnana, sarva dhatu guna avastita satva, avisheerya dhatu, pitta dhatu
Jeerna	60 th year to 100 th year	<ul style="list-style-type: none"> • Heeya mana dhatu, indriya, beerya, paurusha, paraakrama, grahana, dharana, smarana vachana vijaana bhrashya, vaayu dhatu

Review on jara

Jara is one of the branch among Ashtanga Ayurveda, it deals with symptoms and treatment related to old age.

According to charaka Samhita, age has been divided in three parts that is balya avastha, madhyamaavastha and jirnaavastha. After 60 years of age one is called 'jara'. In jara there is progressive diminution of dhatus, bala of indriyas, veerya, paurusha, paraakrama, grahana, dharana, smarana, vachana, vijnana, more of vaayu dhatu. During this stage the measure of life span is one hundred years.²

According to Sushrutha Samhita, after 70 years of age one is called as jara in whom dhatus, jnaanendriya indriya and karmendriya, bala, veerya and utsaaha decline gradually, he gets wrinkles in the skin (valaya), grey hair (palita) and baldness (khalita), is incapable of doing anything, and is like a worn out house in the rain. Sushrutha mentioned jara under swabhavaja vyadhi².

Vaaghbata again mentioned the gradual decline in the dhatu and the function of the janendriya indriya and karmendriya in jara. There is description of additional features such as kaasa, shwaasa, vali, palita, khaalitya, agnisaada, twak parushya etc.⁴

Review on dina charya⁵

<u>Charya</u>
Brahmi muhurte uttishta
Aachamana
Danta dhavana
Jihva nirlekhana
Gandusha
Kavala
Anjana
Dhumapana
Nasya
Vyaayama
Chankramana
Abhyanga
Paada abhyanga
Shiro abhyanga
Udvarthana

Snaana
Anulepa
Chatra dharana, danda dharana, padatra dharana, kavacha dharana

Review on ritu charya⁶

<u>kaala</u>	<u>ritu</u>	<u>masa</u>	<u>lakshana</u>
Aadaana (bala is more)	Shishira	January-march	Sheeta, kapha sanchaya
	Vasanta	March-mid may	Clear clouds,,Kapha prakopa
	Grishma	May-mid july	Ushna, vaata sanchaya
Visarga (bala decreases)	Varsha	July-september	Sheeta, vaata prakopa, pitta sanchaya
	Sharad	September- November	Ushna, pitta prakopa
	Hemanta	November-january	Sheeta, kapha sanchaya

Ritu shodhana⁶

<u>Ritu</u>	<u>Shodhana</u>
vasanta	Vamana
varsha	Basthi
sharat	virechana

Review on aahara for longevity

Hita dravya or nitya sevaneeya dravya⁷

Rakta shaali, shastika, gavya grita, saindava, dadima, amalaka, mandookaparni, mudga, madhu, tittira maamsa, kapnjala maamsa., etc

Ashta vidha ahara ayatana⁸

Prakruti, karana, samyoga, rashni, desha, kaala,, upayoga samsta, upayokta

Dvadasha ashana vidhana⁹

Ushnam ashniyat, snigdam ashniya, matravat ashniya, jeerne ashniyat, veerya avirudham ashniyat, ishta desha, ishta sarvopakarana ashniyat, na ati drutam ashneeyat, na ati vilambitam ashneeyat, ajalpan, ahasan, tanmana bhunjeeta aatmaanam abhisameekshya bhunjeeta samyak ashniyaat

Review on rasayana according to vaya- sharangadhara¹⁰

DECade	LOSS OF FEATURES	RASAYANA
FIRST(0-10YRS)	BALYAVASTHA(CHILDHOOD)	SWARNA
SECOND(11-20YRS)	VRUDDHI(GROWTH)	BALA
THIRD (21-30YRS)	CHAVI(LUSTER)	AMALAKI
FOURTH(31-40YRS)	MEDHA(INTELLECT)	SHANKAPUSHPI
FIFTH(41-50YRS)	TWAK(COMPLEXION)	JYOTHISHMATI
SIXTH(51-60YRS)	DRUSHTI(VISION)	JYOTHISHMATI
SEVENTH(61-70YRS)	SHUKRA	ASHWAGANDHA
EIGHTH(71-80YRS)	VIKRAM(COURAGE)	BALA
NINTH(81-90YRS)	BUDDHI(INTELLIGENCE)	BRAHMI
TENTH(91-100YRS)	KARMA INDRIYA	BALA
ELEVENTH(101-110YRS)	CHETAS/MANAS	RASAYANA MAY NOT EFFECTIVE
TWELTH(111-120YRS)	JEEVANA(CEASATION OF LIFE)	RASAYANA MAY NOT EFFECTIVE

Review on rasayana and vajikarana

Rasayana and vajikarana will promote bala and swastha avastha in Shareera.

By rasayana and vajikarana, one attains deergaayu, smriti, medha, aarogya, taruna vaya, prabha, varna, swarauadaarya, deha indriya bala, vaak siddhi, pranati, kanti.

There are vatatapika, kutipraveshika, ajasrika, naimittika etc rasayana.

Discussion:

Main focus of the discussion is to prepare conventional protocol for longevity according to age from pre conception care to vriddhavastha

- Dharma paripaalana is major component for longevity, because it gives shareerika and manasika swasthya. Following Aachara rasayana is one among that.
- Following Dina charya and ritu charya according to desha also one of the component.
- Considering vaya, aha, ratri, bhukta following respective regimen is major fact for swastha avastha.
- The bala which is attained from kaala pravritta, matu aahaara vihaara pravritta, shukra shonita pravritta is important before conception and during pregnancy, because it is reason for deergayu lakshana and to prevent aadibala and janma bala pravritta vyaadhi

<u>Avastha</u>	<u>Age</u>	<u>lakshana</u>	<u>Charya</u>
Pre conception	Couples should plan in their yavana avastha	Pari pakva dhatu of parents	<ul style="list-style-type: none">• Couple Shodhana for beeja shuddhi• mano anukula vichara• hita aahara• dharma paripalana• intercourse in aadaana kaala
During pregnancy	Till delivery	-	<ul style="list-style-type: none">• Matru hita aahara sevana,• mano anukula vichara• 6th month onwards swarna bhasma to mother (medya

			rasayana for child)
<ul style="list-style-type: none"> • Baalam (1st year-30th year)- Pari pakva dhatu, ajaata vyanjana, sukumaaha, aklesha saha, asampoorna bala, shleshma dhatu (till 16th year) • Vivardamaan a dhatu, anavasthita satva 	1 st year	<ul style="list-style-type: none"> • ksheerada 	<ul style="list-style-type: none"> • Swarna prasha • Medya gritha • Abhyanga
	2 nd year	<ul style="list-style-type: none"> • ksheera annada 	<ul style="list-style-type: none"> • ksheera, grita • Abhyanga • Medhya rasayana • Pippali rasayana
	3 rd year- 16 year	<ul style="list-style-type: none"> • annada 	<ul style="list-style-type: none"> • abhyanga • gritha, ksheera • chyavanaprasha • vidangaavalehya • Aachaara rasayana
	16 th year- 20 th year	<ul style="list-style-type: none"> • Vriddhi 	<ul style="list-style-type: none"> • Ritu shodana • Abhyanga • Vyaayama • Gritha, ksheera • aamalaka rasayana • aachara rasayana
	20 th year- 30 th year	<ul style="list-style-type: none"> • Yavana 	<ul style="list-style-type: none"> • Ritu shodana • Abhyanga • vyaayaama • Aachara rasayana • Ksheera,, grita • Vrishya yoga
<ul style="list-style-type: none"> • Madhya • Sama bala, veerya, paurusha, paraakrama, 	30 th year- 60 th year	<ul style="list-style-type: none"> • Sampoornata , parihaani 	<ul style="list-style-type: none"> • Abhyanga • Ritu shodana • Vyaayaama • Shilajatu rasayana • Naaga bala rasayana

grahana, dharana, vachana, vijnana, sarva dhatu guna avastita satva, avisheerya dhatu, pitta dhatu			<ul style="list-style-type: none"> • Triphala rasayana
Jeerna Heeya mana dhatu, indriya, beerya, paurusha, paraakrama, grahana, dharana, smarana vachana vijaana bhrashya, vaayu dhatu	60 th year to 100 th year	vridha	<ul style="list-style-type: none"> • Abhyanga • Basti • Maatra basti • Vrishya yoga • Aachara rasayana • Chyavana prasha • Medhya rasayana • Amalaka gritha

Conclusion:

- The dharma paripaalaana is first main component to get longevity, because that will help in shareerika and manasika swasthya.
- The bala which is attained from kaala pravritta, matu aahaara vihaara pravritta, shukra shonita pravritta is important before conception and during pregnancy, because it is reason for deergayu lakshana and to prevent aadibala and janma bala pravritta vyadhi
- Following Dina charya and ritu charya is main regular regimen to attain longevity.
- Ritu shodana is also plays a major role for longevity, because it removes the dushta prakupita doshas from Shareera, thus prevents jara.
- Rasayana and vajikarana according to vaya and dosha nourishes dhatus thus gives bala to Shareera

- Abhyanga should follow daily, that prevents jara and main reason for longevity by increasing bala of Shareera.

REFERENCE:

1. Acharya J.T. Charaka-Samhita of Agnivesha with the Ayurveda dipika commentary by chakrapanidatta, chaukhamba surabharati prakashan, Varanasi,reprint 2009; p243
2. Acharya J.T Susruta. Susruta Samhita of Sushrutha with the nibandasangraha commentary by dalhana, , chaukhamba surabharati prakashan, Varanasi,reprint; 2009.p.155
3. Acharya J.T. Charaka-Samhita of Agnivesha with the Ayurveda dipika commentary by chakrapanidatta, chaukhamba surabharati prakashan, Varanasi,reprint 2009; p281
4. Mitra jyotir, ashtanga Sangraha of vrddha vaaghbata with sasilekha sanskrita commentary by indu, chaukhamba surabharati prakashan, Varanasi, reprint;2012.p.251
5. ParadakaraHarisadasiva Sastri, Astangahrdaya of Vaghbata with the commentaries Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri, Chaukhamba Surabharati Prakashan, Varanasi,reprint, 2014; p15
6. ParadakaraHarisadasiva Sastri, Astangahrdaya of Vaghbata with the commentaries Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri, Chaukhamba Surabharati Prakashan, Varanasi,reprint, 2014; p25
7. Acharya J.T Susruta. Susruta Samhita of Sushrutha with the nibandasangraha commentary by dalhana, , chaukhamba surabharati prakashan, Varanasi,reprint; 2009.p.94
8. Acharya J.T. Charaka-Samhita of Agnivesha with the Ayurveda dipika commentary by chakrapanidatta, chaukhamba surabharati prakashan, Varanasi,reprint 2009; p235
9. Acharya J.T. Charaka-Samhita of Agnivesha with the Ayurveda dipika commentary by chakrapanidatta, chaukhamba surabharati prakashan, Varanasi, reprint 2009; p236
10. Pandit parashuram shastry, sharangadhara Samhita of sharangadhara, chaukhamba surabharati prakashan, Varanasi,reprint 2013; p152

AHARA AS A TOOL FOR LONGEVITY OF LIFE

PRESENTED BY-

***DR. VEDANTI S. PANDYA**

1ST YEAR MD SCHOLAR

DEPT. OF AYURVEDA SAMHITA & SIDHHANTA

PARUL INSTITUTE OF AYURVED

AT-LIMDA, TA-WAGHODIYA, DIST-VADODARA.

GUIDED BY-

DR. VIJAY BHAGAT

ASSOCIATE PROFESSOR

DEPT. OF AYURVEDA SAMHITA & SIDHHANTA

PARUL INSTITUTE OF AYURVED

ABSTRACT

Dosha, Dhatu and *Mala* are constitutional unit of body Every person has desire of long life. Health is core for achieve four pursuit *Dharma, Artha, Kama* and *Moksha*. Imbalance in *Dosha* and *Dhatu* lead to disease. Diseases are hurdle for healthy long life. To maintain health person should maintain *Dhatus* in normal state. The first and foremost *Dhatu rasa* is arise from *Sara* part of properly digested food (*Ahara rasa*) and *Rasa Dhatu* helps in formation of other dhatus. If any factor affects the metabolic process the very first *Dhatu Rasa* become *Sama* (unripen) and process of formation of other *dhatus* get disturbed and ultimately the state of imbalance of *dhatu* occurs. So, *Ahara* (food) and *Agni* also play vital role in *Dhatusamya*. To achieve long life Ayurveda classics mentioned golden tools like *Dincharya, Ritucharya, Sadvritta, Ahara* (food) as per *Agni, Nindra* (sleep), *Brahmacharya*. All these tools are beneficiary to maintain *Dhatusamya*.

KEY WORDS:*Ahara, Longevity, Rasa dhatu, Dhatu samya.*

INTRODUCTION

Every human being has desire of life, wealth, and blissful after birth. desire of long life is utmost priority of every person because in absence of life nothing remains.

Ahara is foremost pillar amongst three pillars of life. Food is source of nutrition for every living being. Food nourishes the body, give instant strength, sustain body, promotes memory, longevity, velour, lusture, *ojas*, vitality and beauty. All living being need food all over life for nourishment of body. Usage of food in proper manner rejuvenates the body and usage of food in opposite manner acts as toxin and destroy the life. If normal state of *dosha*, *agni*, *dhatu*, *malakriya*, and pleasant soul, sense organ, mind is present in person he is considered as healthy. Imbalance in *dhatu* and *dosha* is lead to disease state. so, our priority in life should be maintain normal state of *dosha* and *dhatu*. Acharya charaka opines that root cause of most of the diseases is *Mandagni*(low digestive fire) and also describe that the timely food intake is the best habit for healthy life, irregular food intake causes *Agnivaishmya*(abnormality of digestive fire) , which can lead to *dhatuvaishamya* and disease state.

MATERIAL AND METHODS:

MATERIALS: -

1. Classical text of Ayurveda like *Charak Samhita*, *Sushruta Samhita*, *Astang Hridaya* with their *commentarie*, *Bhav Prakash Nighantu*, *Kashyapa Samhita*.
2. Published research paper and other scientific database.

METHODS: -

1. Classical text of Ayurveda like *Charak Samhita*, *Sushruta Samhita*, *Astang Hridaya* with their commentaries and *Bhav Prakash Nighantu* were properly studied.
2. Published research paper and other scientific database was explored and analyzed regarding the concepts were studied.

AIM AND OBJECTIVES: -

- **AIM** - *Ahara* is tool for longevity of life.
- **OBJECTIVE-**
 1. To understand the concept of *ahara*.
 2. To understand benefit of *matrayuktya* and *amatrayukta ahara*.
 3. To understand concept of *ahara vidhi vishesha ayatan*, *dwadash asana vichara*, *ahara vidhi Vidhana*.

CONCEPT OF AHARA: -

According to *Shabdakalpadruma* Which is swallow through throat is known as Ahara. *Acharya Vachaspati* states that *Ahara* is food.

Acharya Dalhana explains that the substance which is swallow through *Anna nalika* is known as *Ahara*.

Acharya Chakrapani states that *Ahara* means which is ingested, it includes drugs and diet both.

Kaviraj Gangadhara opines that anything which ingested by tongue down to the throat is known as Ahara. Ahara is panchbhautika.

SYNONYMS:-

Anna, Bhojan, Jagdha, Nighasa, Lehya, Nyada, Bhakshanam, Jemana, Viddhasa, Pratyasanama, Abhyavarana, Nigara, Khadanam.

TABLE 1: Classification of Ahara according to Acharya Charaka.

BASED ON ORIGIN	BASED ON RASA	BASED ON MAHABHUTA	BASED ON INTAKE	BASED ON EFFECT	BASED ON VIRYA
1.Sthavara	1.Madhura	1.Parthiva	1.Asheetta	1.Hitakara	1.Sheet virya
2.Jangama	2.Amla	2.Apya	2.Khadita	2.Ahitakara	2.Ushna virya
	3.Lavana	3.Agneya	3.Peeta		
	4.Katu	4.Vayaviya	4.Leedha		
	5.Tikta	5.Akashiya			
	6.Kashaya				

‘*matrashi syat aharamatra punaragnibalapekshini*’ this shloka states that one should take food in proper amount, the quantity of food depends upon the power of *agni*. Matra- proper quantity which is not harmful for Prakruti. Ashita, Khadita, Peeta, Leedh. Agnibala-1. Pravar 2. Avar 3. Madhya. The quantity of food which gets digested in time without disturbing the nature [equilibrium of dosha, dhatu, and digestive fire] is known as proper quantity. The quantity of

food taken by an individual gets digested in time i.e., ingested in evening should be digested by the early morning, without disturbing the equilibrium of vata etc doshas and rasa etc dhatus is appropriate quantity of food for that individual. Quantity varies in everyone depends upon strength of digestive fire. even in same individual power of digestive fire varies in different seasons and age. Though in same individual in absence of disturbing factor same quantity of food should be continue for some time. If person is took proper quantity of food it should not have disturbed the equilibrium of dosha and dhatus, still equilibrium gets disturbed it is not due to quantity rather due to nature of food item such as lakucha and mandaka(less curdled curd) both food item disturbed the equilibrium even when taken in proper quantity. Acharya Charaka explains that not only quantity of food provides all benefits rather nature etc eight factors influence the effect of food.

TABLE 2: Ahara Vidhi Vishesh Ayatana

Sr. No.	Factor	Description
1.	Prakriti	Nature i.e,Masha is Guru,Mudga is Laghu
2.	Karana	Processing -tandula become light after agni samyoga
3.	Samyoga	Combination -Ghee and Madhu both in same quantity is effect like visha .
4.	Rashi	Quantity of substance -Sarvagraha,Parigraha
5.	Desha	Habitat-i.e, suitable food Anupa -ruksha, ushna, jangam-shita, snigdha
6.	Kala	Age,seasons,condition-i.e,jirna jvara -milk is like nectar
7.	Upyoga samstha	Dietic rules-person should took food after digestion of previous food
8.	Upyokta	State and habit of individual

There are two types of food based on digestion 1. light(laghudravya) 2. heavy (guru dravya). Food items either light like Sali, shastika, mudga, lawa, kapinjala, ena, sasa, sarabha, sambara etc or heavy in digestion i.e,pishta,ikshu,kshira vikruti,tila,masha,anupa mansa etc should be taken in proper amount. Light substance has predominance of vayu and agni, it produces less abnormality even taken up to saturation point. heavy substance has predominance of Prithvi and soma, it produces excessive abnormalities if taken up to saturation point exceeding the limit of appropriate quantity. heavy food substances should be taken only three fourth or half of saturation point, and light substances should be consumed in proper amount. If individual eat quantity according to heavy and light.

TABLE -3 FOOD ARTICLE TO BE AVOIDED AND TAKEN

Sr.NO	FOOD ARTICLES TO BE AVOIDED	FOOD ARTICLE TO BE TAKEN
1.	Dry meat	Shasti
2.	Dry vegetables	Shali
3.	Shaluka and Bisa [rhizomes and stalk of lotus]	Mudga
4.	Meat of emaciated animals	Saindhava
5.	Kurchika [inspissated milk]	Amalaka
6.	Kilata [coagulated milk]	Yava
7.	Pork	Antariksha jala
8.	Beef	Paya
9.	Meat of buffalo	Sarpi
10.	Fish	Jangal mamsa
11.	Curd	Madhu
12.	Masa [black gram]	
13.	Yavaka [type of barley]	

substance the digestive fire stays in normal state and food provide strength, complexion, happiness, and longevity to individual without disturbing normalcy.

BENEFIT OF PROPER QUANTITY OF FOOD

- Strength, Complexion, Happiness, Longevity, Not disturb normalcy [homeostasis of *dosha, dhatus*]

DISADVANTAGE OF IMPROPER QUANTITY

“*Amatravatvam punadwividhamachakshate hinam adhikam cha*”

1. HINA MATRA [LESS QUANTITY]

- Impairment of strength, complexion, plumpness, Distension and absence of downward movement of food in stomach and intestine, Impairment of Longevity, Virility, *Ojas*, Affliction of body, mind, intellect and senses, Impairment of excellence of Dhatus, Causation of 80 varieties of *vatika* diseases

2. ADHIKA MATRA [EXCESSIVE QUANTITY]

- Aggravates *tridosha*

METHODS TO TAKE FOOD

- The one after having taken food should never take heavy article *i.e.* food made with paste of pulse, rice pieces, *prthuka* [flattened rice obtained from boiled paddy] even hungry should take these in proper quantity.

AHARA VIDHI VIDHANA [Ch. Vi 1/24]

- Ushna-Easy to digest
- Snigdha-Unctuous like with use of ghee or oil
- Matravat-Proper quantity as per digestion capacity
- Jeerna-Eat after digestion of previous food
- Veerya Avirudhha-No cold and hot food together
- Ishte Deshe- Ambience should be good
- Ishta Sarvopakarna -With proper utensils
- Na Ati Druta-Don't eat too fast

- Na Ativilambita-Don't eat too slow
- Ajalpana- Eat without too much talking
- Ahasana-Eat without laughing
- Tanmanna-Eat with concentration
- Atmana Abhisamikshya Samyaka-Understanding own need

TABLE -4 DWADASH ASANA VICHARA

Sr.NO	TYPE OF ASANA	DESCRIPTION
1.	Sheeta	Person afflicted with thirst, heat ,alcoholism burning sensation , rakta-pitta
2.	Ushna	Kapha and Vata, treated with purgatives, whose body is full of kleda
3.	Snigdha	Aggravate vata, have dryness, accustomed to physical exercise
4.	Ruksha	Excess of meda and kapha, meha, previously treated with Sneha
5.	Drava	Weak, parched , and thirsty
6.	Sushka	Suffering from meha and ulcers, excessive kleda
7.	Ek kala anna	Impaired digestion
8.	Dwi kala annna	Proper digestion
9.	Matra hina anna	Food and drink in lesser quantity for impaired digestion
10.	Aushadhyukta	Medicated
11.	Dosha prashaman	Food consumed suitable to seasons and dosha
12.	Vriti artha	Meant to maintain health

Satva, Raja and Tama (Mahaguna) are the ultimate cause of evolution of the world, All objects of this world are categorized into three according to predominance of mahaguna, Food is also comes under such categories called *satvika, rajasika, tamasic* according to predominance of mahaguna. Satvika, Rajsika, and Tamsika qualities of mind depends on food. There are three group of

people satvika, rajasika, tamsika. Satvika group of people enjoy a Mitahara (moderate diet), Rajasika group of people consume Purna bhojana (adequate diet), Tamasika group of people took Adhikaahara (surplus diet).

DISCUSSION:

One can live for a long by sacrificing all his property but cannot live long without food. According to *Manusmruti* excessive food intake is unhygienic, short living, Sorrowfull, Vicious and detestable practice. Proper food habit gives healthy long life, while unwholesome diet create imbalance in doshas and dhatu. Hence, one whose desire is long life should follow proper dietary rules like ashta vidhi visesha ayatan,dwadash asana vicharana, asana vidhi Vidhana. *Dosha, Dhatu* and *Mala* are constitutional unit of body. Food contain saddrasa which have potentials to elevate and decrease the doshas. Madhura. Amla, Lavana rasa elevate Kapha dosha and decrease the Vata dosha. Katu Tikta,Kashaya rasa elevate Vata dosha and decreased Kapha dosha. Tikta, Kashaya, Madhura rasa decrease the pitta dosha, while Amla, Lavana and Katu rasa elevate Pitta dosha.so, if person didn't took ahara as per prakriti, desh, dosha,ritu it create imbalance in dosha which lead to disease state. Dosha and Dhatu have ashraya ashrayi bhava. Vata dosha and Ashthi dhatu, Pitta dosha and Rakta dhatu, other remaining dhatu are ashraya in Kapha dosha so. if dosha get elevated ashrayi dhatu also get elevated, if dosha decreased dhatu also decreased. Only vata and ashthi dhatu are exception in this because the factor elevate vata dosha decreased ashthi dhatu and the factor decreased vata dosha increased ashthi dhatu .ultimate goal of Ayurveda is Dhatusamya that's why person should took food in proper amount to achieved the goal dhatusamya. dhatusamya means health.so to achieve healthy long life person should eat food as per requirement,season,desh,kala,prakriti.

CONCLUSION:

Human body is born from food and diseases are also produced by food, happiness and unhappiness depend on the use of suitable and unsuitable food respectively.No medicine is equivalent to food.It is possible make person diseases free with just proper diet. Health depends on food. The food enhances vitality, strength and makes the body steady, enthusiasm memory, agni, life span, lusture and ojas.Food is source of nutrition for every human being .*Dosha, Dhatu* and *Mala* are constitutional unit of body. Imbalance in *Dosha* and *Dhatu* lead to disease. To maintain health person should maintain *Dhatus* in normal state. The first and

foremost *Dhatu rasa* is arise from *Sara* part of properly digested food (*Ahara rasa*) and *Rasa Dhatu* helps in formation of other dhatus. If improper quantity of food affects the metabolic process the very first *Dhatu Rasa* become *Sama* (unripen) process of formation of other *dhatus* get disturbed and ultimately the state of imbalance of *dhatu* occurs which lead to diseae state. That's why ahara is tool for healthy long life.

REFERENCE:

1. Vd Y T Acharya, Charaka Samhita with Chakrapani Commentary, Chaukhambha Varanasi, 2020
2. Vd Ambikadatta Shastri, Susrut Samhita, Ayutatasandeepika, Chaukhambha Varanasi, 2015
3. Vd Bramhanand Tripathi, Ashthang Hriday, Nirmala, Chaukhambha Delhi, 2015
4. Dr.Bulusu Sitaram, Bhavaprakash of Bhavmishra, Chaukhambha orientala, Varanasi, 2015
5. Vd Y T Acharya, Kashyapa Samhita, Chaukhambha Varanasi.
6. Published article, Shveta Sawhney, Piyush Versha, Concept of Ahara in Ayurveda.
7. Published article, Sandeep V.Binorkar, Ahara Vidhi:concepts of food intake in Ayurveda with comparison to present era.
8. Published article, Dr.Seema Bahatkar, Ayurveda significance of Ahara and concept of Aharavidhi vishesh ayatan: A review. E Samhita of NIIMH

PRE-CONFERENCE FOR UPCOMING INTERNATIONAL CONFERENCE ON GERIATRIC DISEASES CARE AND CURE

TOPIC COVERED BY EMINENT SPEAKER: -

Dr. Manoj Upadhyaya Sir

HOD & Professor

Dept.of Kayachikitsa

O.H. Nazar College of Ayurved, Surat, Gujarat.

ABSTRACT:-

Term Geriatric according to Acharya Charaka and modern. Mentioned Trividha bala -Sahaja, Kalaja and Yuktikruta- Kalaja includes bala as per Vaya (age). According to Ayurveda in old age predominance of Vata dosha is present. Vata dosha and Ashthi dhatu ashraya ashrayibhava , Vatavrudhhi decrease Asthi dhatu. hence, in old age people face OA etc. joint related problems. Mention Utopia and Progeria (Akalaja jara), reason of progeria is Dhatukshaya. All Causes of dhatukshaya were mentioned. Kala (time period) is one of the factors, in old age dominancy of Vata dosha occurs naturally. Previously Geriatric problem was faced at 60 years now people faced it at 40 years. Lifestyle of present era (fast food, junk food) is responsible for progeria condition because of not following ahara and vihara as per Ayurveda classics.

Osteo arthritis acc.to Ayurveda and modern science. Osteo arthritis treatment as per Ayurveda like panchkarma, bhesaj, kshira, tikta dravya, abhyanga etc. Beneficiary diet for OA. Benefit of Massage (Abhyanga) were described. Indicate to took milk and ghruta in daily diet. Also advice to took Akhrota, methi, palak and guggulu. Parkinson disease describe as per modern science and ayurveda. Vatasamaka treatment are beneficiary for Parkinson patient like snehan, swedan, basti, diet which are having Vatasamak properties. sirodhara, karnapurana also beneficiary for it. Nasya with Goghrita, Anutaila, Mansyadi taila are beneficiary. Goghrita and Gokshira can regenerate the atrophied cell. One case is

described in which patient get relief after ayurvedic medication like Kaunchabeeja powder, Laghu yograj guggulu, Satavari ghruta. Alzheimer disease and treatment described. Medhya rasayana, Vacha, Kushmanda, Smrutisagar rasa for 21 days, Sarasvatarishta, Bruhan nasya ,Basti are very beneficiary in Alzheimer disease. One case of 75-year-old patient also described in which improvement in symptoms were seen after ayurvedic medication.
