

LITERARY ASPECT OF JARA AND DRAVYAGUNA.

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ABSTRACT

Ayurveda is the longest unbroken health tradition and complete system of medicine based on nature and natural elements. It deals with three very important pillars of life, *Aahar*, *Nidra* and *Bramhacharya*, which are the basic cause of healthy and unhealthy living. According to *Ayurveda* state of health is determined on the basis of *Dosha*, *Agni*, *Dhatu* and *Mala*. The 8 branches of *Ayurveda* – *Kaya*, *Bala*, *Graha*, *Urdwanga*, *Shalya*, *Drashta*, *Jara* and *Vrushya* cover all stages of life. In *Ayurveda* Geriatric care is important for prevention and management of health problems in old age. It helps the elderly to improve quality of life and made them independent for performing their daily activities. It has a broad spectrum of preventive measures for combating the Aging process. *Ayurveda* advocates wonderful approach to delay *Kala-Jara* (natural Aging) and to avoid *Akala-jara* (Premature Aging). It gives primary importance to preventive health care. The word '*Dravyaguna*' means the science dealing with properties and actions of drugs. To know about *Dravyaguna* one must understand the Fundamentals of *Dravyaguna* like *Dravya*, *Guna*, *Rasa*, *Veerya*, *Vipaka*, *Prabhav* and *Karma* these are *Saptapadarth* on which action of drug must be decided for treatment. *Dravya* is the seat for *Rasa*, *Veerya*, *Vipak* and *Karma*, as it is observed that *Vipaka* is depends upon *Veerya*, *Veerya* cannot exists without *Rasa* and *Rasa* cannot exists without *Dravya*. In this manner there is continuous linkage between the constituents of a *Dravya*. Hence *Dravya* is claimed to be the ultimate or superior thing.

KEYWORDS

Jara, Basic concepts, *Dravyaguna*.

INTRODUCTION

JARA –Old age is an undesirable and inevitable phase of human life. Acharya of *Ayurveda* considered *Jara* (Aging) as natural phenomena like hunger, thirst and sleep, while describing the *Swabhavabalapravritha Vyadhi* (naturally occurring diseases). The combination of dominant state of *vata dosha* and deterioration of *Rasadidhatu*, *Srotas* and *Agni* are responsible for the various degenerative changes and the process of decay in the body. Aging is all the changes that occur regularly in a living organism with the passage of time and lead to decreased ability to survive stress, increasing functional impairment and the growing probability of death. *Ayurveda* is a science which helps in promotion of health, prevention of diseases and delaying the process of Aging. In *Ashtang Sangraha Jara* is mentioned *Ayurvedavtaran*. One of the *Anga* out of *Ashtang Ayurveda*. So many techniques by the use of *Aahar* and *Aushadha* have been mentioned in *Samhita*. These techniques are collected in one of the part of *Ayurveda* named as '*Jaratantra*'. In this part different fundamentals have been mentioned to avoid *Jara* or aging which is also termed as *Vayasthapana*. There are various measures mentioned in *Svastha Chatushka* and *Rasayanadhyaya* like *Dincharya*, *Ritucharya*, timely *Panchakarma* and use of various *Vayasthapana* herbal drugs. *Jarachikitsa* or *Rasayana* is a one of the *Ashtanga Ayurveda* which helps to delay the process of Ageing and degeneration. Due to today's changing and faulty dietary habits, defective lifestyle, excessive stress and lack of exercise, the process of Aging starts at early age. The main purpose of *Ayurveda* is *Swasthasya Swastharakshanam* hence it incorporates various techniques for the promotion of the health and prevention of diseases in old age.

Dravyaguna - To understand the entire subject one must have a complete knowledge of the fundamental principles of the subject. The classical text on *Ayurveda* has divided the subject matter into eight parts or subjects, which are commonly known as *Astangaas*. In these Eight *Angaas* (Branches) the subjects of *Dravyaguna* has not been given a place but every subject of *Astangaas* deals with *Dravyaguna* and without *Dravyaguna* no *Angaas* will be a complete subject. *Dravyaguna* is the science of *Dravya* (Drug) which deals with the *Guna* (Properties), *Karma* (Actions), and *Prayogjananam* (Therapeutic uses of *dravya*) which are indicated mainly as medicinal agents or dietic agents to cure disease. *Ayurvedic* concepts described in the *Samhitas* seem very easy, but they are actually very difficult to understand, as the *Samhitas* described everything in a concise form. There are certain concepts which need to be explored and evaluated through their practical applicability. These are seven basic concepts of *Dravyaguna* - *Dravya*, *Ras*, *Guna*, *Virya*, *Vipak*, *Karma* & *Prabhav* form the basis of *Dravyaguna* or principles of *Dravyaguna Shastra*.

AIMS & OBJECTIVES

The study is carried out with an aim to review the recent study carried out on *Jara* and Basic Concepts of *Dravyaguna*.

MATERIALS AND METHODS

This literary review Searching various medical databases like PubMed, Google scholar, Dhara, etc. and classical text like *Charak Samhita*, *Sushrut Samhita*, *Ashatanga Sangraha* and also Textbook like *Dravyagun-vigyana* by different authors etc. related to Basic concepts of *Dravyagunshastra*.

REVIEW ON JARA

Concept of Aging:- *Ayurveda* has described the concept of ageing as '*Jara*'. The word *Jara* itself has been derived from root i.e. '*Jru*' which means decline stage or old age. Aging is known as "*Jara*" which is defined as to become old by the act of wearing out "*Jiryati iti Jara*". It is also called as "*Vardhakya*" meaning increasing age. There are many degenerative changes takes place in *Vridhdhavastha*, which is the last part of the life span. Aging is the multidimensional process of Physical, Psychological, and social changes. Person is referred as old after the age of sixty years. There is progressive diminution of *Dhatu* (body tissues), strength of sense organs, vigor, masculinity and bravery, understanding power, memory, speech and analyzing facts in old age. In old age, a person develops wrinkles on the skin, greying of hair, baldness with other complaints and decrease in working capacity. The *Tridoshas* (*vata*, *pitta* and *kapha*) are the most important factors in the maintenance of good health and production of disease. During childhood *Kapha Dosha*, in the middle age *Pitta Dosha* and in the old age *Vata Dosha* is said to be predominant. The properties of *Vatadosha* are described as *Ruksha*, *Laghu*, *Sheeta*, *Khara* and *Vishada*. So *Vatadosha* by nature, decreases luster of skin and body strength, causes dryness as well as hastens Aging process. Apart from *Doshas*, *Agni* also plays an important part in Aging process. In old age, dominance of *Vatadosha* leads to *Vishamagni* which affects the digestion and cause under nourishment of the tissues. This leads *Dhatwagnimandya* in the elder people. Due to *Dhatwagnimandya* *Poshak Dhatu* formation gets affected and causes a diminution of *Dhatu* in old age. As a result of which, the essence of all- *Dhatu*s and *Oja* are decreased. *Ojakshaya* leads to the molecular & cellular injury which exceeds their repair capacity and further accelerating the Aging process. *Ayurveda* has a broad spectrum of preventive measures for combating the Aging process. *Ayurveda* advocates wonderful approach to delay *Kala-Jara* (natural Aging) and to avoid *Akala-jara* (Premature Aging). *Ayurveda* gives primary importance to preventive health care. For healthy life *Ayurveda* advocated day regimen (*Dinacharya*), night regimen (*Ratricharya*), seasonal regimen (*Ritucharya*), wholesome diet (*Hitakara* and *Matravata ahara*), behavioral and ethical considerations (*Sadvritta*), rejuvenate healthy lifestyle (*Achara Rasayana*) etc. All these measures can delay the process of Aging.

Jara Lakshan:- According to *Acharya Vagbhata* aged persons may suffer from *Rasa-Rakta aadi Dhatu Kshaya*, *Dnyanendriya Gun karma Kshaya*, *Kasa* (Cough), *Shwas* (Breathlessness), *Khalitya* (Baldness), *Agnisada* (Diminished digestive power), *Shlatha Sara Manasa Sandhyasthita* (looseness of muscles, joints and bone), *Twakapaurushya* (skin becomes rough), *Avanama* (body bends forward), *Vepathu* (tremors) etc. The onset and progress of Aging depends on factors like *Prakriti* (individual's constitution) and *Sarva Dhatusarata* (compactness of body tissue) which are genetically predetermined according to *Ayurveda*. "*Swabhava*" and "*Parinama*" are considered as the responsible factors in the process of *Jara*.

Types Of Jara:- a) *Kalaja* (fixed) *Jara* b) *Akalaja* (early ageing) *Jara*. *Kalaja Jara* is mentioned as *Swabhavika Vyadhi*, which cannot be prevented by drugs or any other things whereas *Akalaja jara* i.e. premature ageing process can be prevented by adopting regular Panchakarma procedures for body purification and intake of *Rasayana* drugs.

A) Samprapti of Kaalaj Jara There is increase of *Vata* in old age which causes improper nourishment of *Rasa Dhatu* and all the *Dhatu*s also undergo improper nourishment. This gradual malnourishment leads to irreversible process of *Kaalaj Jara* (aging). **B) Samprapti of Akaalaj Jara** (etiology of premature aging) is as follows:- *Nidan*as (causative factors) such as *Ati Ahara Vihara* (excess food intake and improper lifestyle), *Manasika Vega Adhaarana* (non-suppression of unpleasant emotions) leading *Srotolepa* (blocks the body channels) which in turn causes *Agnimandya* and then forms *Ama*. When the function of *Agni* is vitiated, there is improper nourishment of *Rasa* and successive *Dhatu*s causing *Shareera Apachaya* (improper nourishment of body) and *Ojo Hrasa* (depletion of the *Ojas*) resulting in *Akaalaj Jara* (premature aging).

Causes of Akalaja-jara (Premature ageing) :- The causes of early ageing process according to *Ayurveda* are clearly described. All the etiological factors for ageing can be differentiated in three categories -

A) Aharatmaka Hetu - *Amla*, *Katu*, *Lavana rasa*, *Kshara*, *Guru*, *Ruksha*, *Klinna* (softened), *Abhishyandi* (those which obstruct the channels of circulation) accelerates the process of ageing. **a) Navashukadhanya** (newly harvested class of corns), *Navashamidhanya* (newly harvested class of pulses), *Shuskamansa* (dried meat), *Tila* (sesame), etc. produces *Ama* by decreasing *Agni* and leads to ageing process. Different type of **b) Viruddhaahara** (incompatible diet) i.e. *Rasa Viruddha*, *Guna Viruddha*, *Virya-Viruddha* etc. are also responsible for initiation of ageing process. **c) Asatmya ahara** (unwholesome diet), *Vishamashana*, *Adhyasana* etc. leads to *Agnidushti* and senility. **B) Viharatmaka hetu:-** *Divaswapna* (day sleep), *Ativyavaya* (excessive indulgence in sexual act), and *Vishama-atimatra Vyayama* etc. are the *Viharatmaka* hetus of *Jara*

C) **Manasika hetu:-** Bhaya, Krodha, Shoka, Lobha, Moha etc. are the causes for the senility. excessive walking, *Kada Anna* (food articles which are devoid of *Jeevaniya* properties), mental worries cause *Jara*. Ideal life-style regimen, and *Sadvritta* are the main tools to maintain Physical, Physiological and Psychological restoration.

REVIEW ON FUNDAMENTALS OF DRAVYAGUNA VIDYAN

The word '*Dravyaguna*' means the science dealing with properties and actions of drugs. This is counterpart of modern pharmacology. It would be necessary, at first, to understand the fundamentals of *Ayurveda* in general before one can grasp the concepts of *Dravyaguna*. *Panchabhutas* (*Akasha, Vayu, Agni, Jala* and *Prithivi*) are regarded as physio-chemical basis of the material objects. When life evolved, out of these five, three came forward to control and regulate the biological functions. These three (*Vata, Pitta, Kapha*) are known as *tridhatu* (*tridosha* in pathological state) having specific functions of *Vikshepa* (movement), *Adana* (assimilation) and *Visarga* (growth) respectively. Primarily based on this fundamental background, the following concepts were developed to explain the drug action.

1. *Dravya* (Substance-drug & diet)
2. *Guna* (Property)
3. *Rasa* (Taste)
4. *Vipaka* (Final transformation)
5. *Virya* (Potency)
6. *Prabhava* (Specific potency)
7. *Karma* (Action)

1) **Dravya** :- '*Dravya*' means drug in this context. It is the substratum of properties and actions. Drug was studied extensively and intensively in ancient times. In *Rigveda*, we find the '*Oshadhisukta*' (Hymns on herbs) dealing with nature and classification of drugs. *Caraka* has classified drugs from various angles, e.g. according to source, effect on *doshas*, composition, properties, actions, etc. Marvelous piece in the *Charaka-Samhita* is the description of fifty groups of drugs according to their main action. Similar classification is found in the *Sushruta-Samhita* where thirty-seven groups of drugs are defined according to their effect and therapeutic uses. In this connection, two broad propositions are established:-such as

1. There is no substance which cannot be used as drug.
2. All drugs are composed of five *bhutas*.

Table No.1. Dravya According To Skandha

Sr.No	Skandha	Dravya Example
1.	Madhur	Kakoli, ksheerkakoli
2.	Amla	Dadim, Aamlaki
3.	Lavan	Saindhav, suvarchala
4.	Katu	Pippali, gajapippali
5.	Tikta	Chandan, nalad
6.	Kashay	Priyangu, anantamula

2) **Guna**:- *Guna* (quality or property) is defined as that which is inherently existent in substance and is non-inherent cause (of its effect). *Gunas* are forty one in number and are classified into four groups- somatic, psychic, physical and applicative. They are further elaborated as follows Somatic, also known as *Gurvadi*, are twenty in number which can be arranged in pairs one opposite to the other such as-

1. *Guru* - Heavy
2. *Laghu* - Light
3. *Shita* - Cold
4. *Ushna* - Hot
5. *Snigdha* - Unctuous
6. *Ruksha* - Rough
7. *Manda* - Dull
8. *Tikshna* - Sharp
9. *Shlakshna* - Smooth
10. *Khara* - Course
11. *Sandra* - Solid
12. *Drava* - Liquid
13. *Mridu* - Soft
14. *Kathina* - Hard
15. *Sthira* - Stable
16. *Sara* - Unstable
17. *Sukshma* - Minute
18. *Sthula* - Gross
19. *Vishada* - Non slimy

20. *Pichhila* - Slimy

Psychic qualities:- These are six in number such as *ichcha* (desire), *dvesha* (aversion), *sukha* (pleasure), *duhkha* (pain), *prayatna* (will) and *buddhi* (determinative intellect).

Physical or material qualities:- These are five in numbers such as *shabda* (sound), *sparsha* (touch), *rupa* (vision), *rasa* (taste) and *gandha* (smell). They are specific objects (*artha* or *vishaya*) of five sensory organs.

1. *Paratva*
2. *Aparatva*
3. *Yukti*
4. *Sankhya*
5. *Samyoga*
6. *Vibhaga*
7. *Prithaktva*
8. *Parimana*
9. *Samskara*
- 10- *Abhyasa*

Paratva is wholesomeness while *aparatva* is unwholesomeness.

Yukti is rational and effective combination of multiple factors.

Sankhya is accurate marking.

Samyoga is non-eternal combination of two or more factors.

Vibhaga is *viyoga* (disjunction), *vibhakti* (excision) and *bhagasho graham* (division).

Prithaktva is separateness or difference in terms of place, time, class and individuals.

Parimana is estimation in terms of measurement or weight.

Samskara is processing for refinement. *Abhyasa* is constant use or practice.

Table No.2. Guna & Rasa Relation

Sr.No.	Guna	Uttam	Madhyam	Awar
1.	<i>Ruksha</i>	<i>Kashay</i>	<i>Katu</i>	<i>Tikta</i>
2.	<i>Snigdha</i>	<i>Madhur</i>	<i>Amla</i>	<i>Lavana</i>
3.	<i>Ushna</i>	<i>Lavan</i>	<i>Amla</i>	<i>Katu</i>
4.	<i>Sheeta</i>	<i>Madhur</i>	<i>Kashay</i>	<i>Tikta</i>
5.	<i>Guru</i>	<i>Madhur</i>	<i>Kashay</i>	<i>Lavan</i>
6.	<i>Laghu</i>	<i>Tikta</i>	<i>Katu</i>	<i>Amla</i>

3) RASA:- *Rasa* is the object of gustatory sense organ and is located in *dravya*. *Rasa* is manifested by permutation and combination of *bhutas* in *dravya* and as such is dependent on it. On the other hand, from *rasa* one can infer the particular *bhautika* composition of the *dravya* generally. *Rasa* is perceived through *nipata*. *Rasas* are six in number – *madhura* (sweet), *amla* (sour), *lavana* (salty), *katu* (pungent), *tikta* (bitter) and *kashaya* (astringent).

Table No.3. Rasa and Dosh Relation

Sr. No.	Dosh	Shamak	Kopaka
1.	<i>Vata</i>	<i>Madhur-Amla-Lavan</i>	<i>Katu-Tikta-Kashay</i>
2.	<i>Pitta</i>	<i>Kashay Tikta-Madhur</i>	<i>Katu- Amla-Lavan</i>
3.	<i>Kapha</i>	<i>Katu-Tikta-Kashay</i>	<i>Madhur-Amla,Lavan</i>

Madhura Rasa pacifies *vata* and *pitta* and increases *kapha*, promotes strength and helps excretions. While its non-use may cause disorders due to aggravation of *vata* and *pitta*.

As said above, **madhura rasa** has effects on *dosha*, *dhatu* and *mala*. **Amla Rasa** increases *kapha* and *pitta* and pacifies *vata*, appetizer and digestive. its non-intake may cause *agnimandya* etc. *Dipana-pachana* effects are due to its action on *agni*. That is why due to non-use it leads to loss of appetite etc. **Lavana Rasa** increases *kapha* and *pitta* while pacifies *vata*, destroys semen, is carminative, appetizer, digestive and moistening. Used in excess causes *khalitya*, *palitya*, and if not used loss of appetite etc and *vatika* disorders take place '*Vishyandi*' (moistening) is the specific feature of salt. **Katu Rasa** increases *vata* and *pitta* while decreases *kapha*, stimulates digestive fire. If used excessively it generates

channels. If used in excess *vatika* disorders. Due to predominance of *vayu* in its nature it absorbs moisture and also *rasa* etc *dhatu*s by roughness. **Kashaya Rasa** pacifies *kapha* and *pitta* while increases *vata*, along with checking and depressing digestive fire. By excessive use it causes *vatika* disorders etc. and by non-use *kaphaja* and *pittaja* disorders and loss of *dhatu*s take place.

4) Vipaka :- 'Vipaka' is the term for final transformed state of drugs after digestion. In most cases, the *rasas* pass on as such and there is no change in their nature but in certain cases there is a definite change with consequent different *vipaka* which determines the future course and action of the drug. For instance, *Shunthi* is *katu* in taste but is transformed in *madhura vipaka* which determines its action on that basis. It is of three types according to taste and effect on *doshas* – *madhura* (sweet), *amla* (sour) and *katu* (pungent) and two types according to properties-*guru* (heavy) and *laghu* (light).

Table No. 4. Vipak – Rasa, Guna, Dosh Relation

Sr.No.	Vipak	Rasa	Guna	Doshakarma
1.	Madhur	Madhur, Lavana	Snigdha, Laghu	Kaphavardhak
2.	Amla	Amla	Snigdha, Ruksha	Pittavardhak
3.	Katu	Katu, Tikta, Kashay	Ruksha, Laghu	Vaat Vardhak

Madhura vipaka increases *kapha*. *Amla vipaka* increases *pitta*. *Katu vipaka* increases *vata*. *Vipaka* is chief as the fate of the substance depends thereon. The ingested substances produce good or bad effects according to *vipaka*. It is only after final transformation that substances exert effect on body.

5) Virya

Table No.5. Virya, Karma, Dosh Relation

Sr.No.	Virya	Karma	Doshkarma
1.	Shita	Pralhadan, Vishyandan, Sthirikaran, Prasadana, Kledana, Jeevan, Balya, Vrushya, Guru, Stambhan.	Pittashamak, Kaphavatakar.
2.	Ushna	Dahan, Pachan, Murchan, Swedan, Vaman, Virechan, Vilayan, Bhram-Trushna-Glanijanan, Laghu, Avrushya.	Kaphavatahaman, Pittakara.
3.	Snigdha	Snehab, Bruhan, Santarpan, Vaajikaran, Vayasthapana.	Vatahara.
4.	Ruksha	Sangrahana, Peedan, Virukshan, Uparopan.	Vatahara, Kaphahara.
5.	Guru	Upalepa, Bruhana, Sanshleshana, Vaajikaran, Poorana.	Vatahara.
6.	Laghu	Lekhana, Kledaachushana, Virukshana, Uparopan.	Kaphahara
7.	Mrudu	Rakta-Mansa Prasadana, Susparshana.	Pittahara
8.	Tikshna	Sangrahachushana, Avadara, Stravan.	Kaphahara

Virya is *shakti* which is the means of action of a

substance. *Shakti* is nature of *virya* and means of action its purpose. *Virya* is that by which drug acts as instrument. Logically the cause-effect relationship between *virya* and *karma* on the law of agreement in presence and absence by saying that none can act without *virya* and all actions are caused by *virya*. *Virya* is chief as drug action depends thereon. Hence the definition of *virya* may be as 'the quality of substance which is instrumental in the action caused by *dravya*'. The power is located inherently in the active drug, there also it is concentrated in a particular portion having essence of *panchabhuta* and known as active fraction. *Virya* is power which is in the form of the concentrated essence of five *bhutas*.

6) Prabhava:- This specific power is based on the specific nature and exerts specific action. It is known from the specific nature initiated by specific combination of *bhutas* as *prabhava* is *Svabhava* exceeding all. This specific nature leads to specific action like emesis, purgation etc. For instance, the specific natural composition comprising of the specific *bhautika* composition of the active fraction of *danti* causes specific action e.g. purgation whereas *chitraka* devoid of it does not possess that power. General power is known as *virya* while the specific one is *prabhava*. 'where there is similarity of *rasa*, *virya* and *vipaka* but specific difference in action it may be taken as caused by *prabhava*'. 'The specific action in spite of similarity in *rasa* etc is caused by *Prabhava*'. In case of wearing of gems. Here the word '*achintya*' has been used in the context of wearing of gems and not as a part of the definition of *prabhava*. e.g. wearing of Pearl gives sheet effect as pearls are cold in nature.

7) Karma:- Some *Dravya* work with their *Rasa*, some with their *Veerya*, some with their *Guna* and some with their *Prabhava*. There is no such rule to explain that this *Dravya* is acting with their *Rasa* or *Vipaka* or *Veerya* or *Prabhava*, its decided just by *Anuman Pramana*. The factor which is responsible for the association and which resides in the drug

with inherent relation is known as *Karma*. *Karma* is defined as action which is the cause of conjunction and disjunction, characterized by movement or activity and located in *dravya*. The word '*kriya-lakshanam*' means that which is indicated by movement. '*karma* is movement initiated by conscious will'. For instance, *danti*, on ingestion, stimulates movements in living intestines resulting in purgative action. Like *guna*, *karma* is also located in *dravya*. *Karma* does not require any other *karma* for its operation. *Karma* means performance of desirable measures such as *panchakarma*.

Types of Karma:- generally it is stated that the drug action may be the result of either- 1) *Dravya Prabhav*(Natural property of a drug) 2) *Guna Prabhav*- (Property of ingredients of drug) 3) *Dravya Guna Prabhav*- (a combination of both factors). Though there is no specific typing among the *Karmas* in the ancient texts, however following five categories may be made for practical purpose.- 1) *Shodhan-Shaman* (Curative and Palliative effect) 2) *Samanya-Vishesha* (Generalized-Specialised) 3) *Antaha Parimarjan-Bahya Parimarjan* (Internal-External action) 4) *Sthanik-Saarvadehik* (Local-Systematic) 5) *Mukhya-Goun* (Major-Minor).

Following principles affect the drug action:

1. In general drug possessing *madhrua rasa*, will have *madhura vipaka* and *shita virya*. Similarly *amla rasa* will have *amla vipaka*, *ushna virya* and *katu rasa* will have *katu vipaka* and *ushna virya*. Drug possessing *lavana rasa*, will have *madhuara vipaka* and *usna virya*. But drugs containing *tikta* and *kashaya rasa* possess *katu vipaka* and *shita virya*.
2. Naturally when *rasa* etc. are of in equal strength, *rasa* is subdued by *vipaka*, both by *virya* and all by *Prabhava*.
3. *Ayurveda* has explained the structural and functional aspects of human body on the basis of *Panchmahabhootas*. Similarly the drugs are considered as the composite units of *Mahabhootas*.

DISCUSSION :-

a) Madhur rasa:- (*Madhur Rasa* Properties)

Madhur Rasa is *Snigdha*, *Sheeta*, *Mrudu*, *Guru* – *Gunatmak*, *Snigdha* and *Guru Gunas* helps to give proper nourishment to Seven *Dhatu* also helps to cure *Rukshata* and *SandhiShaithilyat* in old age. *Madhur Rasa* is *Satmya* from Birth to everyone so can be given to everyone. Also *Madhur Rasa* is *Ayushyakar* means helps to increase *Ayu*. In old age *Sharir Daorbalyata*, *Vaat Vruddhi*, *Sandhi Shaithilyata*, *Rukshata*, *Kharata* all these signs are present. *Madhur Rasa* helps to improve *Sharira Bala*, *Vaat Shamana*, *Sandhi Sthirata*, *Snigdhatata*, *Mruduta* and *Dhatu Pushti* hence useful in *Jara*. **b)**

Lavana Rasa :- (*Lavan Rasa* Properties) As *Lavan Rasa* is *Sara*, *Vyavayi*, *Vikashi*, *Vishyandi*, *Tikshna*, *Ushna-Gunatmak* if taken in excess causes *Khalitya* and *Palitya* which are the signs of *Akalaj Jara*. **c) Amla Rasa :-** *Amlika* like more *Amla Dravyatmak* or *Amla Gunatmak* *Aahar* can causes aging fast and gets *Jara* faster. It is due to *Shaithilyakar Karma* *Atiyog* of *Amla Rasa*. So to delay signs of *Jara* one should avoid more use of *Amlika* like-*Dravya Amla-Rasatmak* *Aahara* to avoid *Kalitya* and *Palitya*. *Guna* related to *Jara*. **d) Tikta Rasa :-** Excess intake of *Tikta Rasa* can leads to *Dhatu Kshaya*, *Bal Kshaya*, *Rukshata*, *Vaat Vruddhi* so can help to get *Jara Lakshanas*. **e) Guru Guna :-** *Guru Guna* is helpful to *Vaat Shamana* and in *Jaravastha* *Vaat Vruddhi* is present so *Guru Guna* will help but if taken in excess quantity it reduces digestion capacity and form *Aamavastha* in body and *Jatharagni* becomes slow and unable to digest. *Dhatu Kshinata*, *Sharira Dourbalyata* and *Jara Lakshanas* will appear. *Guru* is *Abhishyandi*, *Lavana-Vishyandi*, *Sukshma*, *Tikshna*. Excess intake is harmful for eyes e.g. *Marich aadi Tikshna Guna* helps to get *Jara* or *Jara Lakshanas* faster. Excess of *Guru*, *Laghu*, *Ushna*, *Tikshna*, *guna* must be avoided to live long life without signs of aging. **f) Snigdha Guna –** *Nasya*, *Gandush* and *Kaval* of *Anu Tail* is *Snigdha gunatmak* and *Snigdha Guna* gives nourishment to body, *Vaat Nashak* in nature. If *Nasya* is taken it nourishes face and *Vali-Palit Lakshana* of *Jara* will disappear.

g) Laghu Guna :- *Vyayam* is *Laghu* in nature and *Laghu Guna* increases *Vata* and in *Vruddhavastha* already *Vaat Vruddhi*, *Sharira Bala* is less, *Dhatu Kshyaya* so avoided in *Jara*.

h) Prabhav :- *Mani*, *Kanch Guna*- *Maniratna* are generally *Sara*, *Sheet-Veerya*, *Kashay*, *Madhur*, *Lekhan* and *Chakshushya Guna Karmatmak*. As an ornament or jewellery in hand, fingers, neck etc. it gives effect of *Ayu*, *Ojas vruddhi*. *Kaanch Dravya* is *Khara Tatha Ushna Veeryatmak* and if *Anjan* of *Kaanch Dravya* is applied to increases *Drishti Shakti*. *Mani* and *Kanch* are the *Dravyas* which gives *Ayushyakar* effect by their *Prabhava*. **i) Virya:-** Mostly *Ushna veeryatmak dravyas* are helpful for *vatashamana* and increase metabolism, to nourish body by increasing *Dhatu Agni*. Hence helpful in *Jara lakshanas* like *dourbalya*, *dhatu kshinata* etc.

j) Vipak :- *Katu*, *vipaka* increases *vata*. *Vipaka* is chief as the fate of the substance depends thereon. So the drugs or *aahar* containing *katu vipak* substances should be avoided in *Jara*. **k) Dravya :-** *Dravyas* or Drug containing *Guru*, *Mrudu*, *Picchil*, *Snigdha*, *Ushna* etc *gunas*, *Madhur rasa*, *sheet virya* and *Madhur vipak* drugs helps to pacify *vata* and nourish *dhatu* which is useful in *Jara*. Also *dravya* with *pritivi* and *aap mahabhoot* will help to reduce *vata vruddhi lakshanas*.

l) Karma :- *Rasayana karma* plays an important role in *Jara*. Some other *Karma* can also be considered in *Jara* even though they are not directly mentioned in *Jara*. These *Karma* are equally useful in this respect because these are mentioned to cure various *Lakshana* of *Jara*. *Karma* like *Jeevaniya*, *Brumhaniya*, *Vrushya*, *Vajeekar*, *Hridhya*, *Chakshushya*, *Pushtikar*, *Balya*, *Vayasthapana*, *Ojavardhak*, *Khalityahar*, *Palityahar*, *Valinashak*, *Kesharanjana*, *Kativardhak*, *Medhya*, *Kshaya Nashak* are also important in delaying *Jara*.

CONCLUSION :-

Rasa (Taste of Substance) *Guna* (Properties) *Vipaka* (Final Transformation) *Virya* (Active Principle) and *Prabhava* are properties which reside in *dravya* which exerts action on this basis. While exploiting the drug action one has to keep in mind all these factors considering their relative strength. *Rasa* is the basic thing which is overpowered by *Vipaka* which again is subdued by *virya* and *prabhava* stands above all. Fundamentals of *Dravyaguna Vigyan* like *Dravya*, *Rasa*, *Guna*, *Veerya*, *Vipak*, *Prabhav*, *Karma* are significantly useful in *Jara*. Cumulative effect of all these is more prominent than individual. *Karma* like *Balya*, *Brumhana*, *Medhya*, *Jeevaniya* etc are also useful in *Jara* in which *Rasayana Karma* is mainly useful in *Jara*.

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