LITERARY ASPECT OF JARA AND DRAYVAGUNA.

Dr. Ashwini Patil¹ and Dr. Vivek Gokhale²*

1. MD Scholar, 2. Associate Professor Dravyaguna Vigyan, Bharati Vidyapeeth Deemed to be University, College of Ayurved, Pune, India-411043

*Corresponding Author : Dr. Vivek Gokhale, Associate Professor Dravyaguna Vigyan, Bharati Vidyapeeth Deemed to be University, College of Ayurved, Pune, India-411043

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 – Kayya, 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 Kāla-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 Swabhavabalapravritta 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 Ayurvedavatran. 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 ‘Jaratattvam’. In this part different fundamentals have been mentioned to avoid Jara or aging which is also termed as Vayasshatapana. There are various measures mentioned in Svastha Chatushka and Rasayanadhyaya like Dincharya, Ritucharya, timely Panchakarma and use of various Vayasthapana herbal drugs. Jarachikitsa or Rasayan 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 Swastharaakshanam 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 Astangas. 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 dietetic 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, Dharma, etc. and classical text like Charak Samhita, Sushrut Samhita , Ashtang Sangraha and also Textbook like Dravyagun-vigyana by different authors etc. related to Basic concepts of Dravyagunshstra.

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 “Jiraya iti Jara”. It is also called as “Vardhakya” meaning increasing age. There are many degenerative changes takes place in Vriddhavastha, 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 Vata dosha are described as Ruksha, Laghu, Sheeta, Khara and Vishada. So Vata dosha 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 Vata dosha leads to Vishamagni which affects the digestion and cause under nourishment of the tissues. This leads Dhatwagnimandaya in the elder people. Due to Dhatwagnimandaya Poshak Dhatu formation gets affected and causes a diminution of Dhatu in old age. As a result of which, the essence of all- Dhatu and Oja are decreased. Ojaksha 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), seasonal regimen (Ratricharya), seasonal regimen (Ritucharya), wholesome diet (Hitakara and Mattravata ahara), behavioral and ethical considerations (Sadvrita), 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), Khaliitya (Baldness), Agnisada (Diminished digestive power), Shlatara Sara Manasa Sandhyasthita (looseness of muscles, joints and bone), Twakapaaurushya (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)AkalaJara (early ageing) Jara. Kalaja Jara is mentioned as Swabhavika Vyadh, which cannot be prevented by drugs or any other things whereas Akalajara 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 Dhatus also undergo improper nourishment. This gradual malnourishment leads to irreversible process of Kaalaj Jara (aging). B) Samprapti of Aakaalaj Jara (etiology of premature aging) is as follows:- Nidana (causative factors) such as Ati Ahara/Vihara (excess food intake and improper lifestyle), Manastika Veda Adharaana (non-suppression of unpleasant emotions) leading Srotolepa (blocks the body channels) which in turn causes Agnimandya and then forms Ana. When the function of Agni is vitiated, there is improper nourishment of Rasa and successive Dhatus causing Shareera Apachaya (improper nourishment of body) and Ojo Hrasa (depletion of the Ojas) resulting in Akaalaj Jara (premature aging).

Causes of Akalajara-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) Aharitamaka Hetu - Amla, Katu, Lavana rasa, Kshara, Gura, Raksha, 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), Tilasesame, etc. produces Ana 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), Vishamahana, Adhyasana etc. leads to Agnidushti and senility.

B)Viharatmaka hetu:- Divaswapna (day sleep), Ativyayaya (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. Panchabhatas (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**

<table>
<thead>
<tr>
<th>Sr.No</th>
<th>Skandha</th>
<th>Dravya Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Madhur</td>
<td>Kakoli, ksheerkakoli</td>
</tr>
<tr>
<td>2.</td>
<td>Amla</td>
<td>Dadim, Aamlaki</td>
</tr>
<tr>
<td>3.</td>
<td>Lavan</td>
<td>Saindhav, sayarchala</td>
</tr>
<tr>
<td>4.</td>
<td>Katu</td>
<td>Pippali, gajapippali</td>
</tr>
<tr>
<td>5.</td>
<td>Tikta</td>
<td>Chandan, nalad</td>
</tr>
<tr>
<td>6.</td>
<td>Kashay</td>
<td>Priyangu, anantamula</td>
</tr>
</tbody>
</table>

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
Psychic qualities: These are six in number such as ichcha (desire), dvesha (aversion), sukh (pleasure), dukkha (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. Prithaktya
8. Parimana
9. Samskara
10. Abhyasa

Paratva is wholesomeness while aparatva is unwholesomeness.

Yukti is rational and effective combination of multiple factors.

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

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

Prithaktya 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

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Guna</th>
<th>Uttam</th>
<th>Madhyam</th>
<th>Awar</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ruksha</td>
<td>Kashay</td>
<td>Katu</td>
<td>Tikta</td>
</tr>
<tr>
<td>2.</td>
<td>Snidha</td>
<td>Madhur</td>
<td>Amla</td>
<td>Lavana</td>
</tr>
<tr>
<td>3.</td>
<td>Ushna</td>
<td>Lavan</td>
<td>Amla</td>
<td>Katu</td>
</tr>
<tr>
<td>4.</td>
<td>Sheeta</td>
<td>Madhur</td>
<td>Kashay</td>
<td>Tikta</td>
</tr>
<tr>
<td>5.</td>
<td>Guru</td>
<td>Madhur</td>
<td>Kashay</td>
<td>Lavan</td>
</tr>
<tr>
<td>6.</td>
<td>Laghu</td>
<td>Tikta</td>
<td>Katu</td>
<td>Amla</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Dosh</th>
<th>Shamak</th>
<th>Kopaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Vata</td>
<td>Madhur-Amla-Lavan</td>
<td>Katu-Tikta-Kashay</td>
</tr>
<tr>
<td>2.</td>
<td>Pitta</td>
<td>Kashay Tikta-Madhur</td>
<td>Katu Amla-Lavan</td>
</tr>
</tbody>
</table>

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 khaliyati, 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 dhatus 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 kapha and pitta disorders and loss of dhatus 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

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Vipak</th>
<th>Rasa</th>
<th>Guna</th>
<th>Doshakarma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Madhur</td>
<td>Madhur,</td>
<td>Snigdha,</td>
<td>Kaphavardhak</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lavana</td>
<td>Laghu</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Amla</td>
<td>Amla</td>
<td>Snigdha,</td>
<td>Pittavardhak</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ruksha</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Katu</td>
<td>Katu,</td>
<td>Ruksha,</td>
<td>Vaat Vardhak</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tikta,</td>
<td>Laghu</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kashay</td>
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</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Virya</th>
<th>Karma</th>
<th>Doshkarma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Shita</td>
<td>Pralhadan, Vishyandan,</td>
<td>Pittashamak, Kaphavatarkar.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Shhirikaran, Prasadad,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kledana, Jeevan, Blya,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vrushya, Guru, Stambhan.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Ushna</td>
<td>Dahan, Pachan, Murchan,</td>
<td>Kaphavatashaman, Pittakara.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Swedan, Vaman, Virechan,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vilayan, Bhram-Trushna-</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Glanijan, Laghu, Avrushiya.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Virukshana, Uparopan.</td>
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<td></td>
<td></td>
<td>Susparshana.</td>
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</table>

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 presenesence 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 pancabhatu 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-lakshnam’ 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) *Anta Ha Parimarjan-Bahya Parimarjan* (Internal-External action) 4) *Sthani-Saarvadehik* (Local-Systematic) 5) *Mukhya-Goun* (Major-Minor).

**Following principles affect the drug action:**

1. In general drug possessing madhura 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 madhura 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 Dhatus also helps to cure *Rukshata* and *Sandhi-shaityiyat* 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 Daarbalyata*, *Vaat Vruddhi*, *Sandhi Shaityiyata*, *Rukshata*, *Kharata* all these signs are present. *Madhur Rasa* helps to improve *Sharira Bala*, *Vaat Shamana*, *Sandhi Shhirata*, Snigdha, *Mruduta* and *Dhatu Pushiti* hence useful in *Jara*. b) **Lavana Rasa:** (Lavana Rasa Properties) As Lavana rasa is *Sara*, *Vyavayi*, *Vikashi*, Vishyandi, Tikshna, *Ushna-Gunatmak* if taken in excess causes *Khalita* and *Paliya* which are the signs of *Akalaj Jara*. c) **Amla Rasa:** *Amla* like more Amla *Dravyatmat* or Amla *Gunatmat* *Aahar* can causes aging fast and gets *Jara* faster. It is due to *Shaityiyakar* *Karma* *Atiyog* of Amla Rasa. So to delay signs of *Jara* one should avoid more use of *Amla* like *Dravya Amla-Rasatmak* *Aahara* to avoid *Kaliya* and *Paliya*. *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 *Jara-Vatsha* *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 Doorbalyata* 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 Taili** is *Snigdha* gunatmak and *Snigdha Guna* gives nourishment to body, *Vaat Nashak* in nature. If *Nasya* is taken it nourishes face and *Veli-Palit Lakshana* of *Jara* will disappear.

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

**h) Prabhav:** *Mani, Kancha Guna- Maniratna* are generally *Sara*, *Sheet- Veerya*, Kashay, *Madhur*, *Lehkan* and *Chakshushya Guna* *Karkamak*. As an ornament or jewellery in hand, fingers, neck etc. it gives effect of *Ayu*, *Ojas vruddhi*. *Kaanch Dravya* is *Kitha Tatha Vrutha* *Veerayamat* 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 veeryatmat* *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) Vikap:** Katu, *vikapa* increases *vata*. *Vikap* is chief as the fate of the substance depends thereon. So the drugs or *aahar* containing katu vipaka 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*, *Pushitkar*, *Balya*, *Vayasthapana*, *Ojavadhak*, *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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