

A CONCEPTUAL APPROACH TO CHARAKOKTA VAYASTHAPANA
DASHEMANI W.S.R TO ANTI-AGIENG ACTIVITY

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ABSTRACT

Living longer has been a goal of human mankind since antiquity. Age is period of time a person has existed since birth and Ageing is gradual biological impairment of normal function which is under polygenic controls, whose chemistry is still mystery. *Vayasthapana dashemani* of Charaka emphasizes about prevention of ageing & restoration of youth for longer period. Drugs of *Vayasthapana mahakashaya* are –*Amruta*(*Tinospora cordifolia*), *Abhaya* (*Terminalia chebula*), *Dhatri* (*Phyllanthus emblica*), *Mukta*(*Pluchea lanceolata*), *Shweta*(*Clitorea ternatea*), *Jivanti* (*Leptedenia reticulata*), *Atirasa*(*Asparagus racemosus*), *Mandukaparni*(*Centella asiatica*), *Sthira*(*Desmodium gangeticum*), *Punarnava*(*Boerhavia diffusa*). The objective of this paper is to analyze the rationality of inclusion of these drugs in *Vayasthapana gana* & substantiate their properties based on Treatment principles employed in old age according to Ayurveda. On screening Properties of Drugs it was found that majority of drugs having *Medhya*, *Rasayana* & *Tridoshagna* effect , which comprehensively improves & restores(*Sthapana*) the impaired body functions of most commonly affected systems during old age & justifies their inclusion in that group.

Keywords. *Apara oja*, *Rasayana*, *Svabhava parama vada*, *Tridoshagna*, *Vayasthapana dashemani*, , , *Vipaka*,

INTRODUCTION:

Ayurveda is science of Life which guides a person to live longer. The four inevitable purposes to be achieved by human in life are Righteous conduct, Economy, Desire & Liberation.¹ To achieve these one has to follow the rules laid down by Ayurveda which are concerned with Physical & Mental health. Among the eight branches of Ayurveda “*Jara*” or *Rasayana* branch which mainly focus on treating ageing disorders & to stop it.

Similarly modern medicine has also developed “Geriatrics” which deals with problem of old ages. Important differences in clinical diagnosis of old age are² Multiple pathology, partial hypervolemia, electrolyte imbalance, nutritional deficiencies with anorexia. Lean body

mass, one loses 10% of Liver & 40% of skeletal muscle mass. There is continuous loss in the functional capacity of mass tissues & organs & the immune mechanism is affected by nutrition.²

In Ayurveda *Jara* (Ageing) is included under *Swabhava bala pravrutta vyadhi* like *Nidra*, *Trishna*, *Kshut* and *Mrutyu*.³ The five dimensions of comprehensive approach during old age are 1. Physical health. 2. Mental health. 3. Social. 4. Economical. 5. Environmental.⁴

The Physical and Mental health deterioration in old age is well identified by Ayurveda like decline in tissues (*dhatu*), senses (*indriya*), and strength (*bala*), Virility (*Virya*) digestion and metabolism (*agni*), and enthusiasm (*utsaha*) with wrinkled skin (*vali*), grey hair and baldness (*khalitya*); attack of cough (

Kasa), dyspnoea(*svasa*), tremors (incapable to do any work) and decline in mental functions like retention power (*dharana*), retrieval abilities (*smarana*), speech (*vacana*) and general knowledge (*vijyana*).^{5,6}

AIMS & OBJECTIVES:

1. To analyze the rationality behind inclusion of drugs in *Vayasthapana mahakashayas* of *Acharya Charaka*.
2. To understand & justify the Principles of treatment on the basis of Drug properties w.r.to *Vayasthapana gana* .

VAYASTHAPANA:

Among 50 *Mahakashayas* of *Charaka* the “*Sthapana*” group carries different Pharmacological efficacy. The suffix reveals some concrete basis & systemic conceptual basis related to those factors which promote life or a sign of existing life.⁷ *Prakruti sthapanam* are also *Chikitsa*⁸, in that sense the word “*Sthapana*” means which stabilizes, restores or brings back to normal. Therefore here *Vayah* denotes to young age. The word *Vayasthapana* is commented by *Dalhana*, commentator of *Sushruta* like. 1 Which maintains youth. 2. Which prolongs the life span up to 100 years. 3. Which even increases life span more than 100 years. 4. Which checks or stops the ageing 5. This maintains youth for long time.⁹

On analysis of views of *Dalhana Acharya* it can be said that preventing the ageing process and maintaining the youth is the soul meaning of *Vayasthapana*.

Rasayana As Vayasthapana:

According to Author *Sharangdhara*, *Rasayana* means “ The Drugs which alleviates *Jara* & *Vyadhi* are called as *Rasayana*¹⁰ & Commentator *Adhamalla* says *Jara* means naturally occurred old age but not due to any disease.¹¹ *Rasayana* karma means to be producing *Dhatus* of its best quality i.e with respect to their Quality, Quantity & Function as stated by *Arunadatta*.¹² *Rasayana Chikitsa* incorporates following mechanisms.

1. Neutraceutical action - Nourishing & maintains life of cell
2. Regenerative action - Encouraging the new cell growth
3. Immuno-modulatory - Preventing recurrent infections & expelling the damaged Cells.
4. Anti-oxidant action- Elimination of toxic metabolites
5. Adaptogenic action- keeping balance between mind & body.

The *Vayasthapana* effect is one among foremost *karma* of all *Rasayana* drugs which is evident in following verses from treatises. The person who takes *Rasayana Chikitsa* will never suffer from ageing, weakness, disease & even death.¹³ will benefitted with Longevity & Youth.¹⁴ which increases Life span, maintains health & checks ageing.¹⁵ The treatment protocol in old age as per *Charaka* is administration of Milk, Ghee, Aphrodisiacs, *Yapana basti* & *Rasayana dravyas*.¹⁶ Hence, to check ageing process & produce youth, Longevity the drugs must possess *Rasayana* property.

Table. No 1 PHARMACOLOGICAL PROFILE OF VAYASTHAPANA GANA

Sno	Dravya	Drug property	Effect on Dosha	Effect on Dhatu	Concerned specialty
1	<i>Amruta</i> (<i>Tinospora cordifolia</i>) <i>Menispermaceae</i>	<i>Tikta rasa</i> <i>Ushna virya</i> <i>Madhura vipaka</i>	<i>Tridoshagni</i>	<i>Rasayana</i> <i>Vayasthapana</i> <i>Dhatukrut</i> <i>Ayushya</i> <i>Medhya</i> <i>Balya</i> <i>Rakta doshahara</i>	<i>Tridoshagni</i> <i>Madhura vipaka</i>
2	<i>Abhaya</i> (<i>Terminalia chebula</i>) <i>Combretaceae</i>	<i>Kashaya rasa</i> <i>Ushna virya</i> <i>Madhura vipaka</i>	<i>Tridoshagni</i>	<i>Rasayana</i> <i>Poushtika</i> <i>Ayushya</i> <i>Vayasthapanam</i> <i>param</i> <i>Pathyanam</i>	<i>Tridoshagni</i> <i>Madhura vipaka</i>
3	<i>Dhatri</i> (<i>Phyllanthus Emblica</i>) <i>Euphorbiaceae</i>	<i>Amla rasa</i> <i>Sheeta virya</i> <i>Madhura vipaka</i>	<i>Tridoshagni</i>	<i>Vayasthapana</i> <i>Param vrushyam</i> <i>Rasayanam</i> <i>Dhatuvruddikara</i>	<i>Tridoshagni</i> <i>Madhura vipaka</i>
4	<i>Mukta</i> (<i>Pluchea lanceolata</i>) <i>Asteraceae</i>	<i>Tikta rasa</i> <i>Ushna virya</i> <i>Katu vipaka</i>	<i>Vata-Kapha shamaka</i>	<i>Asthi dhatu</i> <i>poshaka as per</i> <i>Ashraya-Ashrayi relation</i>	<i>Vataharanam</i> <i>Vedanasthapana</i> <i>Katu vipaka</i>
5	<i>Shweta</i> (<i>Clitorea ternatea</i>) <i>Fabaceae</i>	<i>Kashaya-Tikta rasa</i> <i>Ushna virya</i> <i>Katu vipaka</i>	<i>Vata-Kapha shamaka</i>	<i>Tikta medhya</i>	<i>Smrutikara</i> <i>Medhya</i> <i>Katu vipaka</i>
6	<i>Jeevanti</i> (<i>Leptedenia reticulate</i>) <i>Asclepiadaceae</i>	<i>Madhura rasa</i> <i>Sheeta vvirya</i> <i>Madhura vipaka</i>	<i>Vata-Pitta hara</i>	<i>Jeevaniya</i> <i>Rasayana</i>	<i>Madhura vipaka</i>
7	<i>Atirasa</i> (<i>Asparagus racemosus</i>) <i>Liliaceae</i>	<i>Madhura rasa</i> <i>Sheeta vvirya</i> <i>Madhura vipaka</i>	<i>Tridoshagni</i>	<i>Pushtikrut</i> <i>Best Rasayana</i> <i>Kshaya hara</i> <i>Rakta doshagna</i>	<i>Madhura Vipaka</i> <i>Tridoshani</i>
8	<i>Mandukaparni</i> (<i>Centella asiatica</i>) <i>Apiaceae</i>	<i>Kashaya-Tikta rasa</i> <i>sheeta virya</i> <i>Katu vipaka</i>	<i>Tridoshagni</i>	<i>Medhya</i> <i>Rasayana</i> <i>Pushtikara</i> <i>Ayushya</i> <i>Bala-Varna-Swara kara</i>	<i>Tridoshagni</i> <i>Medhya</i> <i>Katu vipaka</i>
9	<i>Sthira</i> (<i>Desmodium gangeticum</i>) <i>Fabaceae</i>	<i>Tikta-Madhura rasa</i> <i>Ushna virya</i> <i>Madhura</i>	<i>Tridoshagni</i>	<i>Bruhmana</i> <i>Rasayana</i>	<i>Vrushya</i> <i>Tridoshagni</i> <i>Madhura vipaka</i>

		<i>vipaka</i>			
10	<i>Punarnava (Boerhavia diffusa) Nyctaginaceae</i>	<i>Madhura- Kashya-Tikta rasa Ushna virya Madhura vipaka</i>	<i>Kapha- Pitta shamaka</i>	<i>Vishagni Rakta vardhaka Panduhara</i>	<i>Rasayana Madhura vipaka</i>

According to *Chakrapani, Shweta, Mukta & Sthira* are *Aparajita, Rasna & Vidarigandha* respectively.¹⁷

DISCUSSION:

• On observing the Pharmacological profile of Drugs of *Vayasthapana gana* from above table they can be broadly differentiated in to mainly three “*Karma*” which are intended therapeutic effects required during old age to arrest the ageing process, restore youth & maintain it for longer time.

1. *Medhya* - *Aparajita, Amruta, Mandukaparni*
2. *Vatahara* - *Rasna*
3. *Rasayana* - *Amruta, Abhaya, Dhatri, Jivanti, Atirasa, Sthira, Punarnava*

• During old age the CNS System related activities are strongly affected. The most common clinical conditions are Psychological disturbances & Disturbed/Altered/Diminished Memory viz usually with Dementia which is associated with loss of memory, behavioral changes & personality & deterioration of intellect. May be due to generalized loss of neurons throughout cortex & 80% of cases have diffuse degenerative diseases like Alzheimer’s, Parkinson’s. The Neuro-anatomic changes with ageing are Brain atrophy, Decreased neuron counts, Neurotransmitter syntheses & blood flow.¹⁸ Hence in *Vayasthapana gana* the *Medhya* drugs like *Aparajita, Amruta, Mandukaparni* has been included to improve CNS related dysfunctions by

producing effects like *Dharana, Smarana, Dhi, Smruti, Buddi, Medha* etc....

• The most specific single alteration in old Age is reduction in the Pain intensity, where Deep pain perception increases & acute pain is poorly localized. Silent MI is common & pain from Bone-Joints is more marked, erosion of articular cartilage of joints is consequence of ageing. 43% of elders suffer from limitation of motor activity.¹⁹ Hence to overcome these *Vata dosha Vruddhi lakshanas*, *Rasna* drugs has been included which is best among *Vatahara dravya*,²⁰ which not only pacifies the aggravated *Vata dosha* but also improving the natural functions of *vata dosha i.e Chesta*²¹ which is reduced in old age. *Angavasaddanam* (Reduced range of motor activity) is very evident symptom with ageing which is effectively managed by drug *Abhaya*.²²

• According to *Swabhavaparama vada*²³ the natural degeneration & decay has no evident cause which is happening in old age but that which is occurring during ages other than old is immature & has evident cause may due to some underlying diseases.

1. Natural ageing consequences are regularly counteracted by nourishment & synthesis of *Dhatu’s* by *Rasayana dravyas* which are specifically *tridoshagna & Kamya rasayana*. The drugs like *Amruta, Abhaya, Dhatri, Jivanti, Atirasa, Sthira* fulfilling these aspects is evident from the Table no 1.

2. Un-natural ageing which is due to some disease has to be counteracted by improving *Apara oja*, for this *Naimittika rasayana* to be selected, because *Rasayana dravyas* also has disease curing property. Eg- *Agastya haritaki in Kasa, Yogaraja in Pandu & Sarpiguda in Kshataksheena*.

• Another common symptom in old age is Urinary incontinence, to manage this & other related decreased functions of Urinary system the drug *Punarnava* have been included, which is having specific action on *Mutravaha srotas*. It is also having *Rasayana* property.²⁴

CONCLUSION:

Ageing could be Natural or Unnatural. The Drugs of *Vayasthapana gana* in majority are *Tridoshagna*, having *Madhura Vipaka & Rasayana* property which are specifically targeting the most common affected systems during old age i.e CNS, Skeletal, Digestive & Urinary. The function of *Apara oja* according to *Vagbhatta* is protection of body in all its stages. Hence these *Vayasthapana gana dravyas* being specifically *Medhya, Vatahara & Rasayana* property will protect from the consequences which are natural during old age. The main objective of *Chikitsa is Dhatu samyata*, which is obtained by the measures taken not to vitiate *Dhatu* & to sustain normalcy of *Dhatu*. The drugs of *Vayasthapana gana* fulfill these two elements of *Chikitsa* very effectively in a Comprehensive way.

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