



AKAALA JARA - A CONCEPTUAL REVIEW

[Sreejaya.T.K.¹](#), [Fareeda Begum Shaikh²](#), [Madhava Diggavi³](#)

¹MD(Ayu) Scholar, Department of PG Studies in Kayachikitsa, Taranath Government Ayurveda Medical College, Ballari, Karnataka, India,

²Professor and Guide, Department of PG Studies in Kayachikitsa, Taranath Government Ayurveda Medical College, Ballari, Karnataka, India,

³Professor and Head, Department of PG Studies in Kayachikitsa, Taranath Government Ayurveda Medical College, Ballari, Karnataka, India,

Corresponding Author: sreejayatkesavan@gmail.com

<https://doi.org/10.46607/iamj3110072022>

(Published Online: July 2022)

Open Access

© International Ayurvedic Medical Journal, India 2022

Article Received: 08/06/2022 - Peer Reviewed: 28/06/2022 - Accepted for Publication: 30/06/2022

**ABSTRACT**

Jara is a *Swabhavabala Pravritta Vyadhi*. It is classified as *Kaalaja* and *Akaalaja* by Acharya Susruta. Most of the *Acharyas* opine the *Vridhdavasta* to be above 60 years or 70 years. In the present era, unhealthy food habits, lifestyle, industrialization, pollution, etc have preponed the process of ageing to an earlier stage called Premature Ageing. The lack of following *Dinacharya*, *Ritucharya*, and *Swastavritta* adds up to this preponement. Acharya Susruta describes it as the term *Akaala Jara* which is occurring due to the *Aparirakshana* of one's own health. Though there is no separate chapter given for the disease *Akaala Jara* in the classics, the *Lakshanas* of *Jara* can be taken into consideration but in an earlier stage. There are scattered references to *Akaala Jara* in the Ayurvedic texts. *Acharya Madhavakara* is the only author mentioning *Jararoga Pratishedha* in his *Parishishtadhyaya*. An attempt is made here to review the *Nidana- Samprapti, Purvaroop, Roopa, and Chikitsa* of *Akaala Jara* in detail.

Keywords: *Akaala Jara*, Premature Ageing, *Rasayana*, *Swabhavabala Pravritta Vyadhi*

INTRODUCTION

Ageing is the progressive physiological changes in an organism that lead to senescence, or a decline of biological function and ability to adapt to metabolic stress¹. It is a natural process but can even occur in an early stage owing to improper lifestyle and dietary habits. *Jara* is a *Swabhavabala Pravritta Vyadhi* just like *Mrutyu*, *Kshuda*, *Pipasa*, and *Nidra*². Acharya Susruta classifies it as *Kaalaja* and *Akaalaja*³. *Akaala Jara* or Premature Ageing is a disease occurring due to *Aparirakshana* of health by indulging in the improper diet and lifestyles. A person who takes care of health with proper *Dinacharya*, *Ritucharya*, *Sadvritta*, *Swastavritta* will be able to prevent the untoward effects of ageing. There are scattered references to *Akaala Jara* in Ayurvedic Literature. Hence for a proper understanding, evaluation and critical analysis of the disease, a detailed review is essential. Detailed knowledge of these will give a platform to understand the plenty of information available, and at the same time the scope for further research and the lacuna we are coming across in the management of *Akaala Jara*.

Objective of the Review:

To understand the *Nidana Panchaka* and *Chikitsa* of *Akaala Jara* in detail.

Nirukti Of Akaala Jara⁴

- “*Jrish vayohanow*”
- जृ + अप् (धातु मूल)

- जृ to grow old, affixes अङ् and टाप्।

Meaning worn out, becoming old.

“जरा - जीर्यत्यनया । जृ + “षिद्भिदादि- भ्योऽङ् ।”

“जीर्यत्यनया जरा जृ ष वयोहानौ षित्वात् डः दृश्रोर्णुरिति गुणः ।” इत्यमरटीकायां भरतः ॥

Jara means one which is worn out, bringing a reduction in the life span. It is the phenomenon of becoming old by the act of wearing out.

Akaala⁵-

“*Akaalaja asamayejata ityarthaha*” That which occurs in an untimely manner is *Akaalaja*.

Paribhasha

JARA: वयते वेति अजतीति वा (Shabda kalpa druma)

“*Jara ithi vayaha krita sladhamamsaadya - vashtraabhedaha | vardhakyam |*” (Amarakosha) It means the muscles and other tissues are loosened under the influence of ageing

Akaala Jara

Aparirakshana krita akaalajaha

Aparirakshanakrita ithi aparirakshanam rakshane aprayathnaha; tasmin ye bhavanthi te akaalakritaaha (Su Su24/7)

Those which occur due to lack of effort in precautionary measures are known as *Akaalakrita* or premature or untimely, they should be managed according to *Dosha* and disorder.

Table 1: Classification of Vaya⁶

Kashyapa Samhitha.Khi-3 (Bheshajopakramiya)	Su Su-35 Aturopakramaniya
1. <i>Garbha</i> (intrauterine life)- till delivery 2. <i>Bala/ksheerapa</i> -up to 1 year 3. <i>Kaumara/Annada</i> -up to 16 years 4. <i>Youvanam</i> : 17-34 years 5. <i>Madhyamam</i> :35-70 years 6. <i>Vridhdha</i> -Above 70 years	1. <i>Bala</i> (up to 16 years) <i>Ksheerapa</i> : up to 1 year <i>Ksheerannada</i> :1-2 years <i>Annada</i> :3-16 years 2. <i>Madhyama</i> (16-70 years) <i>Vridhdhi</i> :16-20 years <i>Youvana</i> :20-30 years <i>Sampoornata</i> :30-40 years <i>Parihani</i> :40-70 years 3. <i>Vridhdha</i> - above 70 years
CHA. VI. -8	Haritha Samhitha
1. <i>Bala</i> (up to 30 years) 1-16: <i>Aparipakwa dhatus</i> 16-30: <i>paripakwa dhatus</i> 2. <i>Madhyama</i> :30-60 years 3. <i>Jeernam</i> :60-100 years	1. <i>Bala</i> -up to 16 years 2. <i>Yuva</i> :16-25 years 3. <i>Madhyama</i> :25-70 years 4. <i>Vridhdha</i> - above 70 years
Ashtanga Hridaya	Ashtanga Sangraha
1. <i>Balyam</i> (up to 16 years) <i>Ksheeravartanam</i> <i>Annavarthanam</i> <i>Ubhayavarthanam</i> 2. <i>Madhyamam</i> : up to 70 years 3. <i>Kshayam</i> : above 70 years	1. <i>Balyam</i> (up to 16 years) <i>Stanyavartanam</i> <i>Aharavartanam</i> <i>Ubhayavartanam</i> 2. <i>Madhyamam</i> : up to 60 years 3. <i>Vridhdham</i> - after 60 years
Sharangadhara	Parashara Smriti
1. <i>Dugdhashi</i> : up to 1 year 2. <i>Dugdhannashi</i> : up to 2 3. <i>Annashi</i> : above 2 (12 stages of life-120 years lifespan divided into 10's group)	1. <i>Gouri</i> :8 years 2. <i>Rohini</i> : 9 years 3. <i>Kanya</i> : 10 years 4. <i>Atha urdhwam rajaswala</i>
Bhava Prakasha	Shabdakalpa Druma
1. <i>Kumara</i> : up to 5 years 2. <i>Pouganda</i> : upto 10 years 3. <i>Kaisoram</i> : up to 15 years 4. <i>Yuva</i> : after 15 years	1. <i>Kumara</i> : up to 5 years 2. <i>Pouganda</i> : upto 10 years 3. <i>Kaisoram</i> : up to 15 years 4. <i>Yuva</i> : after 15 years

The Classification of Vaya is explained by Acharyas in Ayurveda as mentioned in Table No.1. The biological characters of Vardhakya when seen before the attainment of Chronological ageing can be understood as Akaala Jara.

Nidana Of Akaala Jara:

The Nidana of Akaala Jara can be understood as *Samanya Nidana* and *Vishesha Nidana*.

Samanya Nidana: *Sarvesham cha Vyadheenam vata pitta shleshmanameva mulam*⁷. Of all diseases Vata, Pitta, and Kapha are verily the root; because of having their symptoms, their subsidence, and scriptural evidence. The *Heena*(inadequate), *Mithya*(improper), and *Atiyoga* (excessive association) of three things-

Kaala, *Artha*, and *Karma* are the main reason for the occurrence of diseases⁸. Sudden changes in the climate or weather such as rain at improper seasons can be understood as *Kaala Atiyoga*, *Ayoga*, and *Mithyayoga*. *Artha* or senses in improper use can be well understood by the mania of gadgets like mobile, Television, and computers. *Karma* in the terms of *Kaya*, *Vaak*, *Manasa* i.e., improper exercises, talking too much or in between food, hatred desires, etc can be considered as *Atiyoga*, *Ayoga*, and *Mithyayoga* of *Karma*.

Vishesha Nidana: *Jara* that is *Akaala* occurs by: *Atimarga Gamana* (excessive walking), *Atisheeta Aharasevana* (eating excessive cold food), *Kadanna Nishevana* (frequent food intake), *Satata maithuna* with *Vridha Stree*, *Manovyadha* (mental disturbances) according to *Rasaratna samuchaya* and *Madhava Nidana Parishishta Jararoga*⁹. According to Acharya Susrutha, *Akaala Jara* is resulting due to the failure of following necessary precautionary measures and has to be treated by *Dosha* as a disorder. The *Nidana* of *Akaala Jara* or the early ageing process is clearly explained by acharya Vagbhata and Acharya Charaka. It can be grossly classified into *Aharaja*, *Viharaja*, *Manasika*, and others:

Aharaja Nidana:

- *Amla*, *katu*, *lavana rasa*, *kshara*, *guru*, *ruksha*, *klinna*, *abhishyandi ahara*
- *Navashuka dhanya*, *Navashamidhanya*, *Shushka mamsa*, *Tila*, *kulatha*, *dadhi*, *shukta*, *kanjika*, *pishtanna*
- Different types of *Viruddha Ahara*, *Asatmya Ahara*, *Vishamashana*, *Adhyashana*
Further, it can be understood as *Atisevana* of particular *Rasa*, improper *Matra* of *Ahara*, *Rasaja Bhava*, improper dietary habits, etc. The references to excessive usage of particular *Rasa* which leads to specific *Lakshanas* can be taken into consideration:
 - *Lavana rasa*¹⁰ –greying of hair, baldness, wrinkles, loosening of tooth, *Shithila Mamsa* *Shonitha*, *Aparikleshasaha*, *Akaala khalitya*, *Palitya* and *Valaya*.
 - *Amla rasa*¹¹ –*Shithileekarana* of *Kaya*

- *Tikta rasa*¹² - decreases strength
- *Katu rasa*¹³ – decreases strength
- Hence, people who are habituated to the use of food articles that possess the above-mentioned *rasa* like sour soups, salty biscuits, etc are more prone to get the *Lakshanas* of premature ageing.
- *Ahaara Matra* – The food in deficient quantity is said to be causing loss of strength, complexion, and development, unsaturation, upward movement of *Vayu*, harm to lifespan, virility and immunity, damage to body, mind, intellect, and sense organs, inflicting *Sara*, causing inauspiciousness and causative for eighty disorders of *Vata*.
- *Rasaja Bhavas*: During the formation of a fetus few entities are responsible for the attainment of a healthy baby in all aspects, in which *Rasaja Bhava* is one the most important ones. The food which is taken by the pregnant woman will form the *Rasaja Bhava*. It is helpful in the growth of the body, nourishment, complexion, energy, complexion, and maintenance of the body of the baby which is going to be born. If the food is not taken properly then there will be a defect in the formation of these entities, which can be understood as premature ageing.

Viharaja Nidana¹⁴: *Diwaswapna* (day sleep), *Ativyavaya* (excessive indulgence in the sexual act), and *Vishama-atimatra Vyayama*, *Vishama-atimatra Sankshobha* (exertion and strain) are the *Viharathmaka hetus*.

Manasika Nidana¹⁵: Excessive indulgence in *Krodha*, *lobha*, *bhaya*, *shoka*, *ayasa*, and *papa karma*

Other Nidana: Those who are not careful about their food, activities, and attending to urges of the body (of urine, faeces, etc) in such persons all the *Doshas* get aggravated. It also includes the *Papakarma* done in the previous life, or due to any *Vyadhi* like *Rajayakshma*, *Pandu*, *Kamala*, etc, or the exposure to the ionizing radiations, environmental pollution, UV radiations, etc.

Samprapthi Of Akaala Jara

Samprapthi refers to the pathological changes occurring during the progress of the disease ranging from

the *Nidana*. These changes will lead to clinical manifestation. Acharya Vagbhata in the Ashtanga Sangraha explains clearly the pathology of ageing under the *Avasyakatha* of *Rasayana*. Acharya Charaka classified *Samprapti* into six types which are described here with respect to *Akaala Jara* –

Sankhya & Vidhi Samprapti: *Sankhya* is to denote the number of the major types of the disease. There are no classical divisions for *Akaala Jara*. *Vidhi* means variety. A special variety of the disease is *Vidhi Samprapti*. There is no specific variety of *Akaala Jara* as it is a single entity having a multitude of *lakshanas*.

Vikalpa Samprapti: This can be taken as *Amshamsha Kalpana*. In *Amshamsha Kalpana* the predominance of different properties of a *Dosha* is considered. In *Akaala Jara*, the *Dosha* involved is particularly *Vata* but can be accompanied by *Pitta* and *Kapha* also. *Vikalpa Samprapti* helps to identify the individual variation in the presentation of *Akaala Jara*.

Pradhanya Samprapti: Depending upon the *Taratambhava* of *Dosha* involved, *Pradhanya Samprapti* can be explained. *Jara* being a *Swabhavika Vyadhi*, *Vata Dosha* is affected. The early occurrence of this is *Akaala Jara* which is due to derangement in *doshas*, particularly *vata*. But it may be accompanied by the involvement of *Kapha* and *Pitta* also.

Bala Samprapti: When *Nidana*, *Purvarupa*, *Rupa*, *Dosha*, and *Dushya* are more in number and are very strongly involved the disease is said to be *Balavan* and vice versa. This knowledge is very helpful to understand the prognosis of the disease.

Kala Samprapti: Depending upon the age of the patient, time of occurrence of disease with respect to season, day and night, time of increase and decrease of the disease, etc., *Kala Samprapti* can be understood.

Vishesha Samprapthi Of Akaala Jara

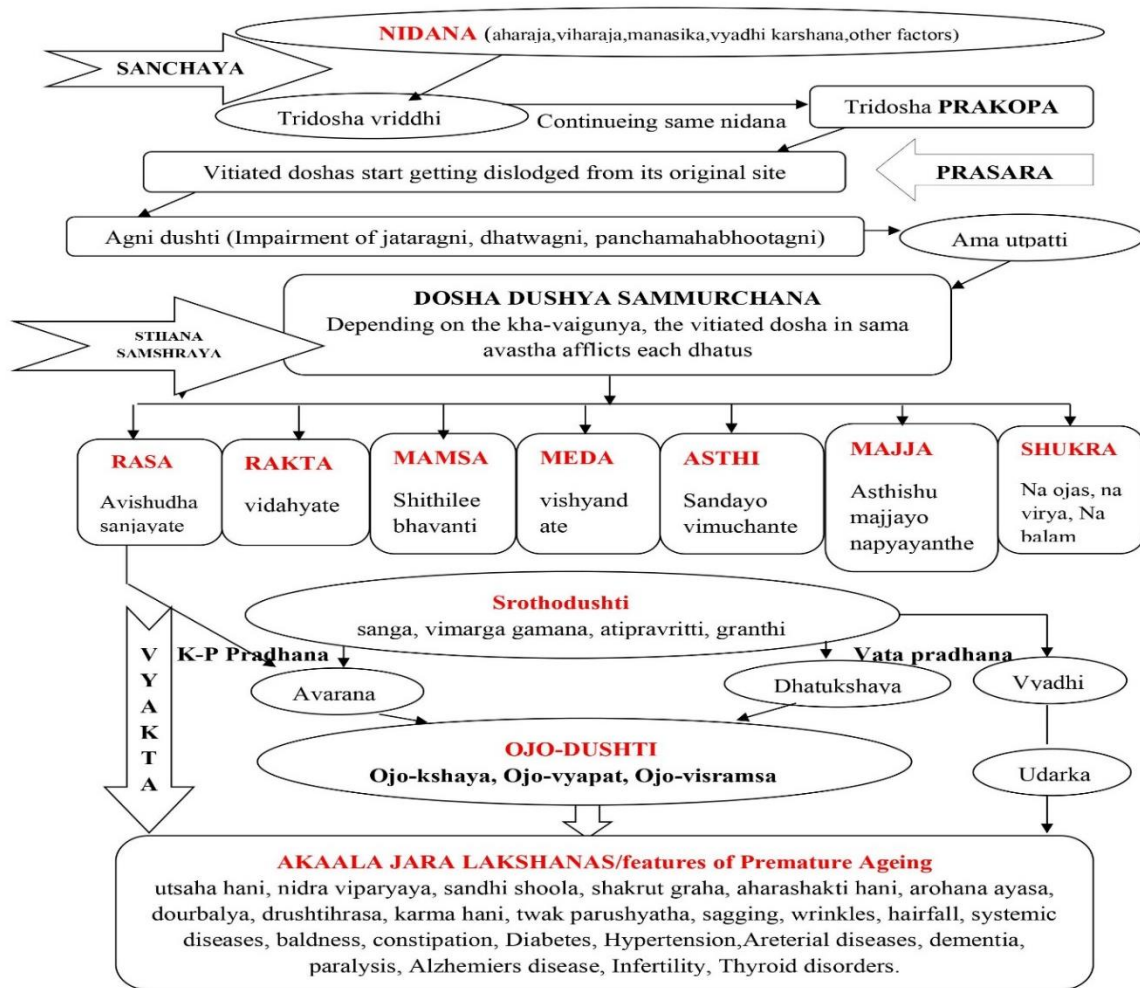
The detailed *Samprapti* has been presented in figure No.1. where the *Ahaaraja Nidanas* like *gramyahara*, *atisevana* of *amla*, *lavana*, *katu kshara*, *virudha asatmya klinna*, *abhishyandi*, *paryushitha*, *guru*, *puti*, *navadhanya*, *pishtanna*, junk food, carbonated drinks, etc, *viharaja nidana* including *diwaswapna*, *stree*

madya nitya, *vishama vyayama*, *atimatra vyayama*, exertions, sedentary life, etc, *Manasika nidana* including *krodha*, *lobha*, *bhaya*, *shoka*, *ayasa bahulata*, stress, anxiety, tension, depression, etc, other factors including *papa karma*, UV radiations, environmental pollution, radiations, etc or *Vyadhis* like *rajayakshma*, *jwara*, *pandu*, *kamala*, *jeerna vrikka roga*, *arbuda* directly causes *dhatu kshaya* or *ojodushti* or *Akaala Jara* or indirectly leads to the *vridhhi* of *vata pradhana tridoshas*. If the person continues to reside the same *nidana* for a long period of time, it can lead to the *prakopa* of *vata pradhana tridosha*.

The vitiated *doshas* start getting dislodged from their original site leading to the impairment of *jataragni*, *saptadhatwagni*, *panchabhootagni*, and there by producing *ama*. The *dosha dushya sammurchana* happens and the *dushti* occurs at the place of *kha-vaigunya* in an individual. It leads to *avishuda sanjayate rasa*, *rakta vidahana*, *mamsa shithileebhavana*, *medas vishyandana*, *asthi-sandi vimuchyana*, *asthishu-majjano- napyayanta*, *na shukram*, *na balam*, *na ojus*, *na viryam*. This happens according to the *kha- vaigunya*. The *avishuddha rasa* can directly cause *sthoulya- medasavarana* and *utharothara dhatu aposhana* or *rasavaha srotho dushti*; similarly, the other *dhatu*s. The *Srotho dushti* will lead to *vyadhi* and as an *udarka*, *akaala jara* can occur. The *dosha dushya sammurchana* can even cause *dhatu kshaya* leading to *ojo dushti* which can be either of *visramsa*, *vyapat*, or *kshaya* ending up in *akaala jara*. Ultimately the *lakshanas* of *Akaala jara* will be visibly manifested including *dourbalya*, *utsaha hani*, *arohana ayasa*, *karma hani*, *nidra viparyaya*, *aharashakthi hani*, *shakrutgraha*, *twak parushyata*.

Purva Roopa Of Akaala Jara

There are not much classical references of *Purva roopa* for the condition of *Akaala Jara*. Acharya Madhavakara in *parishishta*¹⁶ - *Jara roga* explains the *Purva roopa* of *Jara* as Reduced strength, memory loss, lassitude, wrinkles over the body, greying of the hair, fragility of the tooth, and change in the nature of the person are the *lakshanas* which can be seen in some persons in an *Avyaktha* form due to the ageing process.



r

Figure No.1 *Samprapthi* of *Akaala Jara*

Roopa Of Akaala Jara

Roopa or *lakshana* of a *vyadhi* provides a way for its correct diagnosis. There is no direct reference to *lakshanas* of *Akaala Jara* in our classics. But the context of *Rasayanadhikara* explaining the *Avasyakatha* of *Rasayana* simplifies how the pathology of *Akaala*

Jara occurs. These *lakshanas* can also be taken into account. Other than this, the *lakshanas* of *Vridhavas-ta* can also be considered. The detailed review of the *lakshanas* explained by various authors is mentioned in the Table No.3

Table No.3: Lakshanas of Akaala Jara:

Signs And Symptoms	Charaka ¹⁷	Susrutha ¹⁸	Ashtanga san-graha ¹⁹	Ashtanga hri-daya ²⁰	Madhav ni-dana ²¹
<i>Dhatu kshaya</i>	+	+	+	+	-
<i>Indriya kshaya</i>	+	+	+	+	-
<i>Bala kshaya</i>	+	+	+	-	+
<i>Veerya kshaya</i>	+	+	+	-	-
<i>Utsaha kshaya</i>	-	+	+	-	-
<i>Ojo hani</i>	-	-	-	+	+
<i>Vali</i>	-	+	+	+	-
<i>Palita</i>	-	+	+	+	-
<i>Khalithya</i>	-	+	+	+	-
<i>Paurusha hani</i>	+	-	-	-	-
<i>Parakrama hani</i>	+	-	-	-	+
<i>Grahana dharana smaran shakthi</i>	+	-	-	-	+
<i>Vigyana hani</i>	+	-	-	-	+
<i>Vachana hani</i>	-	-	-	-	+
<i>Dhatuguna kshaya</i>	+	-	-	+	-
<i>Alpa retas</i>	+	-	-	-	-
<i>Agnisada</i>	-	-	+	-	-
<i>Kasa</i>	-	+	-	+	+
<i>Swasa</i>	-	+	+	-	-
<i>Vaipathu</i>	-	-	+	-	+
<i>Slatha sara</i>	-	-	+	-	+
<i>Slatha mamsa</i>	-	-	+	-	+
<i>Prabha hani</i>	-	-	+	-	+
<i>Medha hani</i>	-	-	+	-	+
<i>Twak parushyatha</i>	-	-	+	-	+
<i>Dhairya pranasha</i>	-	-	-	-	+
<i>Yuvjanotkritya nasha</i>	-	-	-	-	+
<i>Chinta</i>	-	-	-	-	+
<i>Ghrina adhikta</i>	-	-	-	-	+
<i>Krishta</i>	-	-	-	-	+
<i>Krodha bahulya</i>	-	-	-	-	+
<i>Kapha vriddhishcha gale nirantaram saktih, nishtivaneh sah nirgamo</i>	-	-	-	-	+
<i>Hasta-pada-kampa jihwa kampa</i>	-	-	-	-	+
<i>Vepathu</i>	-	-	-	-	+
<i>Murdha skhalana</i>	-	-	-	-	+
<i>Pada-dwaya skhalana</i>	-	-	-	-	+
<i>Dhanurvata</i>	-	-	-	-	+
<i>Dehasyachatinamanam</i>	-	-	-	-	+
<i>Buddhi balyam jayet</i>	-	-	-	-	+
<i>Prakrito atikharata</i>	-	-	-	-	+
<i>Vaatamaya</i>	-	-	-	-	+
<i>Swalpa shakthi avashishyat kleshma</i>	-	-	-	-	+
<i>Ativismanti</i>	-	-	-	-	+
<i>Dandashrayen gamana</i>	-	-	-	-	+

Chikitsa Of Akaala Jara

Diseases according to Ayurveda have many classifications. One among those as noted by Acharya Susruta is the broad categorisation of diseases into *sharirika*, *maanasika*, *aagantuja*, *svabhavika*²². Out of this *Jara* or ageing is put under the *Swabhavika vyadhi* (That happens by the very nature of it) along with hunger and thirst which are naturally occurring. There is no treatment or reversal for *Swabhavika rogas* like *Jara* and *Mrutyu*. But the commentator, Chakrapani seeks to inform that the word '*Nishpratikriya*' (indicating no feasible line of treatment) refers to the unavailability of the normal line of treatment and specifically mentioned that *Rasayana* can be used in these conditions²³.

Definition Of Rasayana:

A/c to *Shabdakalpa Druma*, the medicine that destroys senility and disease is termed *Rasayana*²⁴.

A/c to *Charaka Samhitha*, the word *Rasayana* indicates accelerated and appropriated nutrition leading to improved biological competence of the body²⁵. Commentators such as Acharya Chakrapanidatta, Gangadhara, Yogindranath Sen, Dalhana, Arundatta, have also put forward different aspects of *Rasayana* and have brought forward different facets. Chakrapani while interpreting the above verse says that not only the physical but also the mental qualities like memory, etc are to be considered by the word *Rasadi*. Hence according to him, *Rasayana* is a rejuvenator therapy for achieving vigor and health accompanied by the finest mental competence. In Gangadhar's commentary the word '*Shastanam*' is interpreted as persistent youthfulness and the word *Rasadi* is taken as those originating from *Rasa*. It may also be defined as the therapy which replenishes the *Dhatu*s. A

similar definition has been laid down by Vagbhata in *Ashtanga Hridaya* and *Ashtanga Sangraha*. Arunadatta while commenting on the chronological order of eight specialties of Ayurveda says that as *Rasayana* is capable of treating poisons and their severe ill effects, it is listed after *Visha Tantra* in *Ashtanga Hrudaya*.

A/c to Susruta Samhitha, *Rasayana* performs the following functions maintaining youth, enhancing lifespan, improving intellect and strength, and freeing from disease²⁶. As per Dalhana, *Vayasthapana* can be understood as living up to 100 years while *Ayushkara* means living more than 100 years. Dalhana also says that some authors are of the opinion that *Vayasthapana* can be taken as *Jarapaharana* i.e., maintaining a longer youthful life. Further, Dalhana quotes that *Rasayana* is the therapy (medicine) which makes the *Bheshaja* (drug) acts by the virtue of its *Rasa* (taste), *Guna* (properties), *Veerya* (potency), *Vipaka* (taste after digestion), *Prabhava* (specific property) and this makes it thoroughly compatible to the body and thereby bestows long life, strength and retards ageing, imparts excellent *rasadi dhatu*s and immunity (*oja*) against diseases.

A/c to Sharangadhara, the drugs which ward off old age and disease are *Rasayanas* (Rejuvenators). For eg. *Amrita*, *Rudanti*, *Guggulu*, *Haritaki*²⁷.

A/c to Harita, the therapy which provides firmness/strength to *Sharira* (body), *Indriya* (sensory and motor organs), as well as which cures wrinkling, greying of hair, hair fall as said by previous scholars is termed as *Rasayana*²⁸. Harita also says that the disorders which are associated with complications can be dealt with successfully by *rasayanas*.

Classification Of Rasayana:**Table 8:** Classification of *Rasayana*

I) <i>Charaka Chikitsa</i> 1/15 a) <i>Kutipraveshika (maha phalaprada)</i> b) <i>Vatatapika (suryamaruta)</i>	II) <i>Susrutha Chikitsa</i> 37 <i>Dalhana</i> a) <i>Shodhana</i> b) <i>Shamana</i>
III) <i>Charaka Chikitsa</i> 1/14 a) <i>Medhya rasayana</i> b) <i>Dronipraveshika</i> c) <i>Achara rasayana</i>	IV) <i>Susrutha Chikitsa</i> 27. <i>Dalhana</i> a) <i>Kamya</i> i) <i>Shree Kamya</i> ii) <i>Medha Kamya</i> iii) <i>ayu Kamya</i> b) <i>Naimittika (vyadhihara)</i> c) <i>Ajasrika (ksheera, Ghrita)</i>
V) Others: a) <i>Ahara rupi- ksheera, ghritha, madhu (A H U39/145)</i> b) <i>Aushadhi rupi –Amrutha, guggulu, Haritaki (Y R)</i> c) <i>Daivi Rasayana- Maha Mrityunjaya mantra japa (Agnipurana)</i> d) <i>Panchakarma Chikitsarupi – Jalanasya, Nimbataila nasya, Madhutailika basthi, Mustadi yapana basthi (Vangasena)</i> e) <i>Adravyabhuta- Satata Adhyayana, Vada, Paratantra Avalokana, Tadvidya sambhasha, Gurudeva, Adhyayana and adhyapana (Vangasena)</i>	

Time of Administration of Rasayana²⁹: *Rasayana prayoga* is done when person enters into *Purva Vayasa* or *Madhyama Vayasa*. The person who desires to take *Rasayana chikitsa* should avoid *madya, mamsa, kashaya, lavana rasa, amla, and kshara ati ruksha Padartha*. He should also avoid *krodha, parishrama, maithuna, atapa sevana, virudha bhojana*, etc. A person who follows all these aspects will get the complete benefits of *Rasayana*.

***Rasayana niyojana purusha lakshana*³⁰:** The person who wants to get administered *Rasayana* should be *balavan, parakrami, raktanetrayukta, Krishna shareera, and bhuta trasana gnanayuktha adi lakshana yuktha purusha*.

Contraindications during Rasayana (Rejuvenation) therapy³¹

These individuals are contraindicated for *Rasayana* therapy: *Anatmvan* (Self- restraint), *Alasa* (lazy), *Daridra* (Poor), *Pramadi* (Careless), *Vyasani* (Immoral), *Paapkrita* (Sinful), *Bheshajapamani* (person irrespective medicines). And if such individuals are undergone *Rasayana* therapy then they would not be benefited due to the following reasons: *Agyanat* (Ignorance), *Anarambhat* (non-commencement of the treatment), *Asthirachittatvat* (instability of mind), *Daridrayat* (poverty) *Anayattvat* (lack of self-control), *Adharmat* (unrighteousness), *Aushadhaalabhat* (non- availability of drugs).

Preparation for Rasayana therapy: The vital requirement for the person undergoing *Rasayana* therapy is to do a detoxification process to achieve the maximum benefit of the therapy. The *Samshodhana* processes like *Vamana, Virechana*, etc. clean the body as well as the mind. A cleanbody and mind are similar to a clean cloth that easily takes the colour but not like a soiled cloth that does not take the colour even if it is kept in the colour of the best quality. *Samshodhana Aoushadha: Haritaki churna, saindhava lavana, amalaki, guda, pippali, vacha, vidanga, haridra, shunti* –all these should be taken internally with *Ushnajala*.

Following Rasayana Yogas are useful in Akaala Jara:

- *Amalaki rasayana* mentioned in *Ashtanga Hridaya* –Eliminates *vridhdhavastha janya vikaras*.
- *Amalakyadi rasayana yoga* mentioned in *Yogaratanakara* –*Yavanaprapthi*, person becomes free from *vali-palitha*.
- *Triphala rasayana/yoga* mentioned in *Ashtanga Hridaya*– *Jaranasha* and *yavan prapthi*.
- *Shatvaryadi rasayana* mentioned in *Yogaratanakara* and *Vangasena- jararogahara, mrityuhara, veerya* and *balayuktha*.
- *Pippalyadi rasayana* – *jara roga Mukta, shareera pushti, samadhatu* and live for 100 years mentioned in *Rasa Ratna Samuchaya*.

- *Brahmarasayana*: provides longevity and maintains youthfulness.
- *Chyavanaprasha*: maintains memory power, health, longevity, strengthens digestive power, and prevents ageing disorders.
- *Chaturthaamalakarasyana*: maintains youthfulness and a disease-free state.
- *Amalakaghrita* makes people disease-free for 100 years and increases memory as well as immunity.
- *Amalakavaleha*: makes people healthy for 100 years and increases memory as well as immunity.
- *Nagabalarasayana*: makes people youthful for 100 years and increases the intelligence.
- *Amalakayasa Brahmarasayana*: made by *Brahma* himself to maintain the lifespan of 1000 years, intelligence, strengthen the sense organs, and alleviate the ageing Process.

REFERENCES

1. <https://www.britanica.com/science/aging-life-process/aging|Definition,ProcessandEffects>.
2. Maharshi Susrutha, Susrutha Samhitha- with the Commentaries, Nibandha Sangraha of Dalhanacharya and Nyaya Chandrika of Sri Gayadasa, edited by Yadavji Trikamji Acharya 'Kavyatirtha'. Varanasi: Chaukambha Krishnadas Academy, 2018th edition, Su 1st Ch.25thShl. p.6 pp.824
3. Maharshi Susrutha, Susrutha Samhitha- with the Commentaries, Nibandha Sangraha of Dalhanacharya and Nyaya Chandrika of Sri Gayadasa, edited by Yadavji Trikamji Acharya 'Kavyatirtha'. Varanasi: Chaukambha Krishnadas Academy, 2018th edition, Su 24th Ch.7thShl. p.114 pp.824
4. Srivaradaaprasadavasuna tadanujena sriharicharanavasuna, Shabdakalpadruma, Chaukambha Surabharathi Publications 586, Dwitheeya khanda, Jara.
5. Maharshi Susrutha, Susrutha Samhitha- with the Commentaries, Nibandhasangraha of Dalhanacharya and Nyaya Chandrika of Sri Gayadasa, edited by Yadavji Trikamji Acharya 'Kavyatirtha'. Varanasi: Chaukambha Krishnadas Academy, 2018th edition, Su 24th Ch.7thShl. p.115 pp.824
6. http://www.pijar.org/articles/Arch_Vol3_Issue2/2.Dr.Poornachandra.pdf/ An overview into the concept of Vaya pareeksha, ISSN:2456:4354, p.15, pp.13-25.
7. Maharshi Susrutha, Susrutha Samhitha- with the Commentaries, Nibandha Sangraha of Dalhanacharya and Nyaya Chandrika of Sri Gayadasa, edited by Yadavji Trikamji Acharya 'Kavyatirtha'. Varanasi: Chaukambha Krishnadas Academy, 2018th edition, Su 24th Ch.8thShl. p.115 pp.824
8. Vagbhata, Ashtangahrudaya- with commentaries of Sarvangasundara by Arunadatta, Ayurveda Rasayana by Hemadri, edited by Bhishagacharya Harishastri Paradakara Vaidya. Varanasi: Chaukambha Publishing House, Edition 2019. Su 1st Ch 19thShl. p.13. pp956
9. Madhava, mahamathi sri Madhavakara virajitham Madhava Nidanam, madhukosha vyakhya tatha Ayurvedacharya sri sudarshanashastri kritaya Vidyotini tika, Chaukamba Prakashan, Varanasi, Edition: Reprint, 2008, Jararoga Nidanam, 1st sloka, p.595. pp606
10. Vagbhata, Ashtangahrudaya- with commentaries of Sarvangasundara by Arunadatta, Ayurveda Rasayana by Hemadri, edited by Bhishagacharya Harishastri Paradakara Vaidya. Varanasi: Chaukambha Publishing House, Edition 2019. Su 12th Ch 13thShl. p 176. pp956
11. Vagbhata, Ashtangahrudaya- with commentaries of Sarvangasundara by Arunadatta, Ayurveda Rasayana by Hemadri, edited by Bhishagacharya Harishastri Paradakara Vaidya. Varanasi: Chaukambha Publishing House, Edition 2019. Su 12th Ch 11thShl. p 176. pp956
12. Vagbhata, Ashtangahrudaya- with commentaries of Sarvangasundara by Arunadatta, Ayurveda Rasayana by Hemadri, edited by Bhishagacharya Harishastri Paradakara Vaidya. Varanasi: Chaukambha Publishing House, Edition 2019. Su 12th Ch 15-16thShl. p.176. pp956
13. Vagbhata, Ashtangahrudaya- with commentaries of Sarvangasundara by Arunadatta, Ayurveda Rasayana by Hemadri, edited by Bhishagacharya Harishastri Paradakara Vaidya. Varanasi: Chaukambha Publishing House, Edition 2019. Su 12th Ch 17-19thShl. p.176. pp956
14. Vagbhata, Ashtanga Sangraha, Vol II, Translated by Prof KR Srikanthamurthy, Varanasi: Chaukambha orientalia, Jai Krishnadas Ayurveda series, 2012th edition, Uttara sthana 49th Ch. 6th Shl. p.461 pp.627
15. Vagbhata, Ashtanga Sangraha, Vol II, Translated by Prof KR Srikanthamurthy, Varanasi: Chaukambha orientalia, Jai Krishnadas Ayurveda series, 2012th edition, Uttara sthana 49th Ch. 6th Shl. p.461 pp.627
16. Madhava, mahamathi srimadhava karavirajitham Madhava Nidanam, madhukosha vyakhya tatha Ayurvedacharya sri sudarshanashastri kritaya Vidyotini tika,

- Chaukamba Prakashan, Varanasi, Edition: Reprint, 2008, Jararoga Nidanam, 2-3rd sloka, p 595.pp 606
17. Maharshi Punarvasu Atreyopadishta, Tatshishyag-nivesha Pranitha Charaka- Dridabala pratisanskrittha, Charaka Samhitha, -with the commentary Ayurveda dipika of Chakrapanidatta, edited by Yadavji Trikamji. Varanasi: Chaukambha Publishing House, Edition 2020. Vi.8th Ch.122thShl. p 280. pp.738
18. Maharshi Susrutha, Susrutha Samhitha- with the Commentaries, Nibandha Sangraha of Dalhanacharya and Nyaya Chandrika of Sri Gayadasa, edited by Yadavji Trikamji Acharya 'Kavyatirtha'. Varanasi: Chaukambha Krishnadas Academy, 2018th edition, Su 35th Ch.29thShl. p.155 pp.824
19. Vagbhata, Ashtanga Sangraha, Vol II, Translated by Prof KR Srikanthamurthy, Varanasi: Chaukambha orientalia, Jai Krishnadas Ayurveda series, 2012th edition, Uttara sthana 49th Ch. 7th Shl. p.461 pp.627
20. Vagbhata, Ashtangahrudaya- with commentaries of Sarvangasundara by Arunadatta, Ayurveda Rasayana Hemadri, edited by Bhishagacharya Harishastri Paradakara Vaidya. Varanasi: Chaukambha Publishing House, Edition 2019. Shareera sthana 3rd Ch 105thShl. p 405. pp956
21. Madhava, mahamathi srimadhava karavirajitham Madhava Nidanam, madhukosha vyakhya tatha Ayurvedacharya sri sudarshanashastri kritaya Vidyotini tika, Chaukamba Prakashan, Varanasi, Edition: Reprint, 2008, Jararoga Nidanam, 4-9 th sloka, p 595 pp 606.
22. Maharshi Susrutha, Susrutha Samhitha- with the Commentaries, Nibandha Sangraha of Dalhanacharya and Nyaya Chandrika of Sri Gayadasa, edited by Yadavji Trikamji Acharya 'Kavyatirtha'. Varanasi: Chaukambha Krishnadas Academy, 2018th edition, Su 1st Ch.24thShl. p.6 pp.824
23. Maharshi Susrutha, Susrutha Samhitha- with the Commentaries, Nibandha Sangraha of Dalhanacharya and Nyaya Chandrika of Sri Gayadasa, edited by Yadavji Trikamji Acharya 'Kavyatirtha'. Varanasi: Chaukambha Krishnadas Academy, 2018th edition, Su 1st Ch.25thShl. p.7 pp.824
24. Srivaraadaaprasadavasuna tadanujena sriharicharanavasuna, Shabdakalpadruma, Chaukambha Surabharathi Publications 586, Chaturtha khanda, Rasayana.
25. Maharshi Punarvasu Atreyopadishta, Tatshishyag-nivesha Pranitha Charaka- Dridabala pratisanskrittha, Charaka Samhitha, -with the commentary Ayurveda dipika of Chakrapanidatta, edited by Yadavji Trikamji. Varanasi: Chaukambha Publishing House, Edition 2020. Chi.1st Ch. 1st pada 8thShl. p 377. pp.738
26. Maharshi Susrutha, Susrutha Samhitha- with the Commentaries, Nibandha Sangraha of Dalhanacharya and Nyaya Chandrika of Sri Gayadasa, edited by Yadavji Trikamji Acharya 'Kavyatirtha'. Varanasi: Chaukambha Krishnadas Academy, 2018th edition, Su 1st Ch.7thShl. p.3. pp.824
27. Pandit Sharangadharaacharya- Sharangadhara samhitha, edited by Pandit Parashurama Shastri, Chaukambha Orientalia, Jai Krishna Das Ayurveda Series-532005 edition Pradhana khanda 4/13 p.327
28. Pandit Hariprasad Tripathi, Haritha Samhitha Hari hindi vyakhya Sahita, Choukamba Krishnadas Academy, Krishnadas Ayurveda Series 908, 1st edition,2005, 1st chapter 21-22nd sloka p.9, pp.9-10.
29. Maharshi Susrutha, Susrutha Samhitha- with the Commentaries, Nibandhasangraha of Dalhanacharya and Nyaya Chandrika of Sri Gayadasa, edited by Yadavji Trikamji Acharya 'Kavyatirtha'. Varanasi: Chaukambha Krishnadas Academy, 2018th edition, Chi 28th Ch.3thShl. p.499. pp.824
30. Acharya Shree Vagbhata, Rasaratna Samuchaya, Edited with Siddhiprada Hindi commentary, Prof. Siddhi Nandan Mishra, Choukambha Orientalia, Jaikrishnadas Ayurveda Series No.232, ISBN:978-81-7637-243-5, 7th chapter,32nd shl.p.207. pp.697
31. Maharshi Susrutha, Susrutha Samhitha- with the Commentaries, Nibandha Sangraha of Dalhanacharya and Nyaya Chandrika of Sri Gayadasa, edited by Yadavji Trikamji Acharya 'Kavyatirtha'. Varanasi: Chaukambha Krishnadas Academy, 2018th edition, Chi 30th Ch.4thShl. p.505. pp.824

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Sreejaya T.K.: Akaala Jara - A Conceptual Review. International Ayurvedic Medical Journal {online} 2022 {cited July 2022} Available from: http://www.iamj.in/posts/images/upload/1815_1825.pdf