

# A Conceptual Study of *Jarā* w.s.r to *Pañcagavya*: Review

Author: Hiral Patel<sup>1</sup>

Co Authors: Ashwini kumar Sharma<sup>2</sup>, Rajesh Chandra Mishra<sup>3</sup>, Komal Chavda<sup>4</sup> and  
Priyanka Saini<sup>5</sup>

<sup>1,2,4,5</sup>Dept. of Dravyaguna Vigyan; M.M.M. Govt. Ayurved College, Udaipur, Rajasthan, India

<sup>3</sup>Dept. of Kriya Sharir; M.M.M. Govt. Ayurved College, Udaipur, Rajasthan, India

## ABSTRACT

**Introduction:** *Jarā* is a factor which cannot be avoided by any person. Everyone has to face these problems in their life. Particular in this stage some common problems like loss of memory power, diminish of vision, wrinkles etc. are found. So, it is a need that a person should live long and healthy life. In *Āyurvedā*, some rules are given to make health-longevity. *Pañcagavya* is well known since ancient time in India. *Āyurvedā* is having the scientific properties and usage of *Pañcagavya* by its time-tested observations. The *Pañcagavya* components are either used alone or in combination for the treatment of diseases. Therapeutically, *Pañcagavya* is considered extremely effective against disorders of Liver, Skin, Obesity and Mental illness. It is integrated science of life, but today is the era of specialization. Many branches are developing based on *Siddhānta* of *Āyurvedā*. *Pañcagavya* is also going to establish as an individual therapy. So, there is a need to study in detail and put some newer view in front of the society.

**Materials and Methods:** The *Āyurvedic* classics were analysed in detail regarding the all references for *Pañcagavya* and its effect on *Jarā* from *Āyurvedic* texts like *Caraka Samhitā*, *Suśrta Samhitā*, *Aṣṭāṅga Hrdaya*, *Aṣṭāṅga Saṅgraha*, *Bhāva Prakāśa* and relevant articles.

**Conclusion:** *Jarā* will be managed with various *Rasāyaṇa Cikitsā* like *Śodhana Yoga*, *Śamana Yoga*, *Ācāra Rasāyaṇa* etc. *Pañcagavya* is the best *Rasāyaṇa* among them because in different combination of *Pañcagavya* are helpful to treat various condition manifests in this particular stage. *Āyurvedā* is the first science which described the medicinal properties of various *Gavyas* in detail. Commonly some of *Gavyas* viz. *Kṣīra*, *Dadhi* and *Ghṛta* are being used to maintain health as a routine diet. But in specific condition it will be used as medicine. *Āyurvedā* has mentioned the properties and qualities of *Gavyas* with all type of variations like day and night, season, food variation, health condition etc. According to these variables *Gūṇās* and *Karmas* will be different. Systemic effect of *Pañcagavya* is to be understood on the bases of some disease like *Pāṇdu*, *Kāmalā*, *Gulma* etc.

**Key Words** *Jarā*, *Pañcagavya*, *Āyurvedā*, *Rasāyaṇa*

Received 11 June 2024 Accepted 10<sup>th</sup> July 2024 Published 10<sup>th</sup> July 2024

**INTRODUCTION** *Jarā* is a factor which cannot be avoided by any person. Everyone has to face these problems in their life. Particular in this stage some common problems like loss of

## REVIEW ARTICLE

memory power, diminish of vision, wrinkles etc. are found. So, it is a need that a person should live long and healthy life. In *Āyurvedā*, some rules are given to make health longevity. But after following these one cannot stay away from *Jarā*, because it is nature.

*Pañcagavya* means five contents which are obtained from cow viz. *Godugdha*, *Godadhi*, *Goghṛta*, *Gomūtra* and *Gomaya*<sup>1</sup>. It is well known since ancient time in India. *Āyurvedā* having the scientific properties and usage of *Pañcagavya* by its time-tested observations. The *Pañcagavya* components are either used alone or in combination for the treatment of diseases. The ancient texts describe several formulations in which one or more of the *Pañcagavya* components are used as a medicine. Therapeutically, *Pañcagavya* is considered extremely effective against disorders of Liver, Skin, Obesity and Mental illness.

*Goghṛta* is the best *Ājasṛka Rasāyana*, *Medhya*, *Balya*, *Ojavardhaka*, *Agnidīpana* etc. *Ghṛta* pacifies *Pitta* and *Vāta*; increases *Rasa*, *Śūkra* and *Ojasa*. It also produces *Nirvāpana*, *Mṛdutā*, enhances *Swara* and *Varṇa*<sup>2</sup>. *Ghṛta* pacifies *Vāta* by *Sneha Guṇa* and *Pitta* by its *Śīta Vīrya* and *Kapha* having equal quality of *Samskāra Anūvartana*<sup>3</sup>. It is *Agnivardhaka*, *Vṛṣya*, *Cakṣūṣya*, *Vayasthāpaka* and *Rasāyana*<sup>4</sup>. *Pañcagavya* component in which *Godugdha* having *Pravara Jīvanīya* and *Rasayāna* property<sup>5</sup>. *Gomūtra* is well established as an antioxidant, antimicrobial etc<sup>6</sup>. *Gomaya* (dung) is also having antimicrobial property. *Go Dadhi* is

*Agnidīpaka*<sup>7</sup>. In this way *Pañcagavya* may have *Rasāyana* effect. Many things come under this broad term *Rasāyana*.

It is integrated science of life, but today is the era of specialization. Many branches are developing based on *Siddhānta* of *Āyurvedā*. *Pañcagavya* is also going to establish as an individual therapy. So, there is a need to study in detail and put some newer view in front of the society.

## AIMS AND OBJECTIVES

- 1) To study the concept of *Jarā*.
- 2) To study the concept of *Pañcagavya*.
- 3) To evaluate the role of *Pañcagavya* in *Jarā*.

## MATERIALS AND METHODS

The *Āyurvedic* classics were analysed in detail regarding the references for *Pañcagavya* and its effect on *Jarā* from *Āyurvedic* texts used in this study are *Caraka Samhitā*, *Suśrūta Samhitā*, *Aṣṭāṅga Hṛdaya*, *Aṣṭāṅga Saṅgraha*, *Bhāva Prakāśa* and relevant articles.

### Discussion:

This study is based on two different aspects viz. *Jarā* & *Pañcagavya* and correlation between these two. After the detail description of *Jarā*, *Pañcagavya* is to be discussed subsequently.

#### 1) *Jarā*:

*Jarā* word is derived from *Sanskrit* root *Jri* and *Aṅga Pratyaya* that means old age<sup>8</sup>. According to *Āyurvediya Mahākośa*, the substance which continuously trims down is known as *Jarā*<sup>9</sup>. It is also known as *Vārdhaka* means the latter phase

REVIEW ARTICLE

of life span. In routine, the word *Jarā* is to be understood as a *Vṛddhāvasthā* or in the other meaning it should be taken as a declining of *Āyu*. *Āyu* itself indicates the time and as time is continuously going on; *Āyu* also be in progress towards the end. This process is because of some continuous changes in the body which was mentioned by *Ācārya Śāraṅadhara* like: After the first decade, childhood diminishes or ceases; after the second, the growth of the body; after the third, the complexion especially on the face; after the fourth, ingenuity of intellect; after the fifth, the health of skin; after the sixth, the quantity of semen vis a vis sexual activity; after the seventh, the capacity of vision; after the eight, the capacity of hearing; after the ninth, the capacity and functions of the mind and after the tenth, the function of all the sense organs and motor organs<sup>10</sup>.

*Ācārya Vāgbhatta* has explained *Jarā* among eight branches in the beginning of *Sūtra Sthāna*<sup>11</sup>. It is indicating the importance of *Jarā* and its management. Every person must follow the rules which are indicated to protect the life from *Jarā Avasthā*. Each branch is having its own important and *Jarā* is a continuous process of reduces the life and its quality. The main reason behind *Jarā* is *Kāla*, due to the time factor changes are found in all which is unavoidable.

*Jarā Avasthā* is irreversible stage of life. *Ācārya Caraka* has coated that *Jarā* and *Mṛtyu*, both are *Swābhāvika Roga* (natural diseases)<sup>12</sup>. As both are related with time factor and time is constantly running out, the process of *Jarā* (Declining

condition) and *Mṛtyu* (death) cannot be avoided by anyone. It means that it cannot be recovered; but *Jarā* can be made slower or stabilize for sometimes with *Rasāyana*.

The prime factor of ageing narrated by *Ācārya Caraka* is *Kāla* (time factor)<sup>13</sup>. *Kāla* is also responsible for the diminution of *Doṣa*, *Dhātu*, *Mala* and *Vṛddhāvasthā*. Further, *Caraka* has clearly mentioned the cause of *Jarā* (old age or Ageing Process) and *Mṛtyu* is due to *Kāla Parīṇāma*. Commenting on this *Gaṅgādhara* says that - *Yauvana ante Kāla Parīṇāmena ante Jarā bhavati, Jarā ante Kāla Parīṇāmena Mṛtyu bhavati* i.e., as the time advances, puberty phase turns into adulthood which in turn ends in death of an individual.

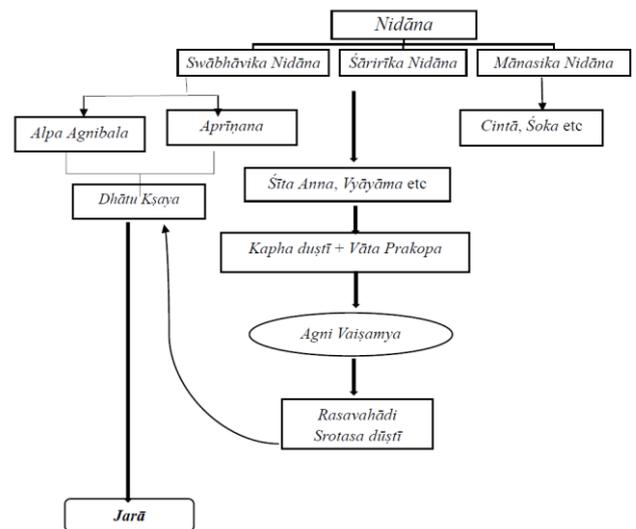


Figure 1 Samprāpti of Jarā

Modern scientists also agree with the influence of time factor on Ageing Process. They opine that Ageing is a process of unfavorable progressive change usually correlated with the passage of time, becoming apparent after maturity and terminating invariably in death of the individual. *Suśṛta* has also mentioned that the growth and

## REVIEW ARTICLE

development of body parts from the time of conception till the death of an individual is a natural phenomenon. Moreover, *Suśrta* said that *Jarā* (Ageing Process) is a *Swābhāvika Vyādhi* or *Swabhāva Bala Pravṛtta Vyādhi*. i.e., *Jarā* occurs by nature itself which cannot be stopped by any intervention. Thus, *Swabhāva* also plays a major role in the causation of *ageing process* but it also depends on the time factor ‘*Swabhāvasya Kāla Adhinatvam Iti Api*’<sup>14</sup>.

### **Pañcagavya:**

The word *Pañcagavya* is made from two different words viz. *Pañca* and *Gavyas*. Here, *Pañca* denotes numeric five and *Gavyas* means derivations of cow. Also, the word *Gavya* denotes the things which are obtained from cow directly as well as indirectly. Commonly *Gavya* word is used for all derivatives from cow like milk, *Ghrta*, *Dadhi*, *Gośṛṅga*, *Goasthi*, *Gopitta*, *Gocarma* etc. If it is in the description of milk word *Gavya* is to be taken as milk, in description of *Māmsa* it is to be considered as *Gomāmsa*. If only *Gavya* word is used, milk should be taken by it. In *Caraka Samhitā*, *Gavya* word is used for *Gomāmsa* in *Annapanavidhi Adhyāya*<sup>15</sup> while in *Dīrghanjīvitīya Adhyāya* it is used for milk<sup>16</sup> and in *Śvayathu Cikitsā Adhyāya* it is used for both milk and *Gomūtra*<sup>17</sup>.

*Pañcagavya* is a unique substance. It is used as a single or in various combination or all five ingredients together. It consists of cow milk, cow curd, cow ghee, cow urine and cow dung. It is holy core of *Āyurvedā*. Many good *Āyurvedic* formulations cannot be made without

*Pañcagavya*. The content of *Pañcagavya* is useful in detoxifying toxic drugs, in internal cleansing procedure, as a very good drug vehicle etc. The origin of each *Dravya* is from cow. Our *Ācaryas* have mentioned the property of *Pañcagavya* in detail. *Ācarya Suśrta* has opined that milk is the extract of all elements and herbal drugs. It gives breathe to the living being. also, it is *Sātmya* to all.

In various *Vedic* literatures plenty of references were found about *Gavyas* in relation to increasing health and wealth. Prerequisites for happy, healthy and longevity of life was fulfilled with cow and its derivatives. It shows the utility and necessity of *Gavyas* for the maintenance of health of an individual.

*Āyurvedā*, is a first science which gives the medicinal properties of *Pañcagavyas* in detail. In *Caraka Samhitā*, *Suśrta Samhitā*, both *Aṣṭāṅga Hṛdaya* and *Sangraha*, are having separate chapter or section for *Gavyas*. Later on, other *Ācāryas* have followed this method too. *Nighāntukāra* has made some different in it. They have described medicinal properties in detail. In *Dhanwantri Nighāntu Pañcagavya* mentioned as “*Pañcagavya Dehasuddhikaram Kaphavinashanam*”<sup>18</sup>.

### **GODUGDHA**<sup>19</sup>

The property of milk is mention below:

- 1) **Name:** *Dugdha* - Cow milk
- 2) **Synonym:** *Dugdha*, *Kṣīra*, *Payah*, *Stanya*, *Bālajīvana*.
- 3) **Rasa:** *Madhura*

## REVIEW ARTICLE

4) **Gūṇa:** *Mṛudu, Snigdha, Bahala, Slakṣṇa, Picchila, Maṇḍa, Prasanna, Guru, Sara.*

5) **Vīrya:** *Śīta*

6) **Vipāka:** *Madhura*

7) **Doṣaghatā:** *Vāta-Pitta-Raktanāśaka*

8) **Karma:** *Doṣa-Dhātu-Mala-Srotasa Kiñcita Kledakara, Stanyakara, Sadhya Śūkrakara, Sātmya to all, Jīvanīya, Bṛhaṇīya, Balya, Medhya, Best Vājīkara, Vayah Sthāpana, Āyusyakara, Rasāyaṇa.*

9) **Indication:** *Jīrṇajvara, Mānasaroga, Śoṣa, Mūrcchā, Bhrama, Grahaṇī, Pāndu, Dāha, Tṛṣṇā, Hṛdaroga, Śūla, Udāvarta, Gulma, Bastiroga, Arśa, Raktapitta, Atisāra, Yoniroga, Śrama, Klama, Garbhastrāva, Bāla, Vṛddha, Kṣataḥṣṇa etc.*

Milk is also used after *Virecana Karma, Vamana Karma* and *Basti Karma*. Wherever milk is indicated, *Dhāroṣṇa* milk should be taken. Because *Dhāroṣṇa* cow milk is best among all milk. It is *Laghu* in *Gūṇa*, *Śīta* in *Vīrya*, increase *Bala* and *Agni*; make equilibrium in *Tridoṣa* and it is like nectar.

10) **Contraindication:** In *Bhāvaprakāśa Nighaṇṭu*; *Ācārya* has clearly mentioned that milk should not be taken which is obtained from *Sadya Prasūtā* and *Vivatsa* cow. Because this milk will be *Tridoṣakārī*.

❖ **Standard Milk according to Āyurvedā:**

1) **Property of cow milk according to the color of cow:** Indian cow is having various colors, according that the properties of *Pañcagavyas* will change like:

▪ Milk of black colors cow is as good as other and *Vātahara* property.

▪ Milk of yellow colors cow is having *Pitta* and *Vātahara* property.

▪ Milk of white colors cow is having *Guru* and *Sleşmakara* property.

▪ Milk of Red and multicolors cow is having *Vātahara* property.

So according to color, the properties of cow's products will change; which nourishes to the body.

2) **Property of cow milk according to time of collection:**

As time is the universe factor which affects not only human body but also living and nonliving objects. *Ācārya Caraka* has narrated the effect of *Rtu, Deśa, Kāla* etc. on *Aauśadha*. Similarly, these factors are also showing its *Prabhāva* on Cow and its produces.

▪ Cow milk which is obtained at the morning time is *Guru* and *Śītala* as in comparison to evening. Because of less exercise and raise of moon will induce this quality into the cow milk.

▪ Cow milk which is obtained at the evening time is *Laghu* and *Vāta-Kaphanāśaka*. Because of sun light exposure and more exercise.

3) **Property of cow milk according to Geography:**

Cow milk which is produced in *Jāṅgala Deśa* is light in digestion in comparison to other two types of *Deśa*.

▪ Cow milk which we can get from *Anūpa Deśa* is somewhat heavy in digestion. Cow milk which we can obtain from the *Śaila Deśa* (Hilly region) is heavier in digestion.

## REVIEW ARTICLE

### 4) Property of cow milk according to Regimen and Care of cow:

#### i. For healthy person:

In *Bhāvaprakāśa Nighaṅtu*, *Ācārya* has mentioned that cow milk is varying according to the diet. If *Swalpa anna* is to be taken by cow; the property of milk is different. This type of milk is *Guru* (heavy in digestion) and increases the *Kapha*. It is *Balya* (increase strength), *Parama Vṛṣya* (excellent for sexual potency) and very good for healthy people.

#### ii. For diseased person:

Milk which is obtained from cow eating *Palala*, *Tṛṇa* and *Kārpāsa Bīja* is to be use in disease person.

### 5) Property of cow milk according to Consumption time:

- *Bṛhaṇakara*, *Agnidīpanakara*.
- Milk which will use in afternoon is *Balakarakā*, *Kapha-Pittahara* & *Dīpana*.

### GODADHI<sup>20</sup>

- 1) **Name:** *Dadhi*
- 2) **Rasa:** *Madhura*, *Amla*, *Kaṣāya* - *Anūrasa*
- 3) **Guna:** *Snigdha*, *Guru*, *Grāhī*
- 4) **Vīrya:** *Uṣṇa*
- 5) **Vipāka:** *Amla*
- 6) **Doṣaghatā:** *Pitta* - *Kaphaśāmaka*
- 7) **Properties of Godadhi:** Addible good properties of *Dadhi* are *Madhura* or slightly *Amla* in *Rasa*, *Ruchikāraka*, *Pavitra*, *Hṛdya*, *Puṣṭikāraka*, *Vātanāśaka*.
- 8) **Qualities of other types of Dadhi:** Curd obtained from boiled milk is *Ruchikara*, *Snigdha*,

best in quality. It balances *Pitta* and *Vāta*; also increases *Dhātus*, *Agni* and *Bala* of an individual.

9) **Contra indication of Dadhi:** There are some references regarding the regimen of eating *Dadhi*. *Ācārya Caraka* has explained it in *Sūtra Sthāna*.<sup>[21]</sup> Same was opined by *Ācārya Bhāvaprakāśa* that: *Dadhi* should not take in night, it should take alone. If a person would like to take *Dadhi* will take with *Ghṛta*, *Śarkarā*, *Mudga Yuṣa*, and *Madhū* or *Amalaki*.

▪ **Some seasonal variation:** *Dadhi* is contra indicated in *Śarada*, *Grīṣma* and *Vasaṅta*.

▪ *Dadhi* should be taken in *Hemanta*, *Śīsira* and *Varṣā Rtu*.

▪ *Dadhi* should not take in Night.

▪ Due to the *Abhiṣyanda Kāraka* Property it causes *Srotorodha* but if it is processed with some drug it can utilized. Hence, should take with *Ghṛta*, *Śarkara*, *Mudga Yūṣa*, *Madhū*, *Āmalakī*.

If a person refuses to follow this rule, he or she might suffer from *Jvara*, *Raktapitta*, *Visarpa*, *Kuṣṭha*, *Pāṇdu Roga*, *Bhrama*, *Kāmalā*, *Agnināśa*.

### GHRTA<sup>22</sup>

*Goghṛta* is supreme in all the *Ghṛta*.

- 1) **Name:** *Ghṛta*
- 2) **Synonym:** *Ajayāma*, *Havi*, *Sarpi*
- 3) **Rasa:** *Madhura*
- 4) **Guṇa:** *Guru*, *Mrdu*.
- 5) **Vīrya:** *Śīta*
- 6) **Vipāka:** *Madhura*
- 7) **Prabhāva:** *Medhya*

## REVIEW ARTICLE

8) **Doṣaghnatā:** Vāta-Pittaghna

9) **Karma:** Agnidīpana, Smṛtivaradhaka, Medhāvardhaka, Kāntivaradhaka, Svarya, Saukumaryakara, Balavardhaka, Vṛṣya, Vayahsthāpanam, Cakśuṣyam, Indriya Trptikara

10) **Property:** Cow Ghrta is having some special properties like Cakśuṣya, Vṛṣya, increases Medhā, Kānti, Oja, Teja. also, it is Alakśmīghna (keep away from poorty), Rakśoghna. Vayah Sthāpana, Balya, Pavitra (keep cleanliness), Āyuṣyakara, Maṅgala, Rasāyaṇa, Sugandhi, Rasāyaṇa and best among all Ghrta.

11) **Indication of Ghrta:** Raktapitta, Redness of eye, Asthibhaṅga, Mūtra Roga, Amlapitta, Pittajmeha, Pīnasa, Sandhivāta, Kapha Vṛddhi Aśmarī, Antar Vidraddhi, Kśaya, Mūtraghāta, Netradāha, Kuṣtha, Śoṭha Madātyaya, Vātarakta, Āgantuja Kśata, Upadaṅśa

12) **Contra Indication of Ghrta:** Rajyakśmā with Jvara, Āmavāta, Nūtana Jvara, Ajīrṇa, Prameha, Vibandha, Jīrṇa Jvara, Visucikā, Pānātyaya, Arocaka, Sannipāta Jvara, Lactating Child, Malāvarodha.

### GOMŪTRA<sup>23</sup>

**Name:** Gomūtra

**Synonym:** Gozarana, Goambu

**Rasa:** Katū

**Guṇa:** Tikśṇa, Kśārayukta, Tikta, Kaṣāya

**Vīrya:** Uṣṇa, Laghu

**Vipāka:** Katū

**Doṣaghnatā:** Pittakara, Kapha-Vātanāśaka

### GOMAYA

**Name:** Gomaya

**Synonym:** Gomaya, Gobara, Gośakṛt

**Rasa:** Katū, Tikta

**Vipāka:** Katū

**Rogaghnata:** Hikkā, Śwāsa

None of the Ācāryas have narrated the Gūṇa, Vīrya and other things of Go Maya. Indication in Hikkā and Śwāsa shows that it may works on Pitta Sthāna Samudbhava Vyādhi or Kapha-Vātaja Vyādhi<sup>24</sup>. Action of Go Maya can be understood on the basis of Katū and Tikta, if there is no any Prabhāva in Go Maya.

### **Role of Gavya in Health:**

In general, all derivatives of cow were taken from the word Gavya. But in specific, it is to be taken as cow milk. Because of main and widely use derivative from cow. Usage of cow milk is very wide for health supplement as well as medicine. Also, some other uses like in Rasa Śāstra for the purification or detoxification of drugs. Ācārya Caraka has cited the properties of Gavya. Some extreme properties like similar to Oja, Pravara Jīvanīya and Rasāyaṇa are situated in it. Ācārya Bhāvaprakāśa has mentioned that Gavya is good for some physical and mental properties. It boosts physical properties i.e., Bṛhaṇa, Saṅdhikāri, Sātmya (beneficial to all), Śūkrakara, Parama Vājīkara. It is having phenomenon of Vayaha Sthāpana (preventing old age) and Āyuṣya (longevity). Also, it keeps some mental factors healthy by increasing Medhā (intellect) with its Medhya property. In this way Gavya is to be considered in category of food and medicine of general health.

### **Role of Pañcagavya in general:**

July 10<sup>th</sup> 2024 Volume 21, Issue 1 Page 119

REVIEW ARTICLE

**Table 1** Properties of *Pañcagavya* in different *Samhitā* & *Nighāntu*

<i>Pañcagavya</i> Properties	<i>Caraka Samhitā</i>	<i>Suśruta Samhitā</i> <sup>25</sup>	<i>Yogratnākara Samhitā</i> <sup>26</sup>	<i>Kaiyadeva Nighāntu</i> <sup>27</sup>
<i>Rasa</i>	<i>Madhura</i>	<i>Madhura Rasa</i>	<i>Madhura</i>	<i>Madhura Rasa</i>
<i>Evum</i>		<i>Vipāka</i>		<i>Vipāka</i>
<i>Vipāka</i>				
<i>Virya</i>	<i>Śīta</i>	<i>Śīta</i>	<i>Śīta</i>	<i>Śīta</i>
<i>Gūṇa</i>	<i>Snigdha</i> <i>Guru</i> <i>Maṇḍa</i> <i>Mṛudu</i> <i>Slakṣṇa</i> <i>Picchil</i> <i>Bahalm</i> <i>Prasanna</i>	<i>Snigdha</i> <i>Guru</i> <i>Alpa-Abhisyanḍi</i>	<i>Snigdha</i> <i>Guru</i>	<i>Snigdha</i> <i>Guru</i> <i>Maṇḍa</i> <i>Slakṣṇa</i> <i>Bahalm</i> <i>Prasanna</i>
<b>Godugdha</b>				
<i>Doṣa ghnatā</i>	-	<i>Vāta-Pittaghna</i>	<i>Vātapittanuta</i>	<i>Kapha Kṛita</i>
<i>Karma</i>	<i>Ojavardhak Rasāyana</i>	<i>Jīvanīya Rasāyana</i>	<i>Brihaniya, Jīvanīya, Stanyakruta Balya Rasāyana</i>	<i>Stanyakruta Ayushya, Rasāyana</i>
<i>Vipāka</i>	-	<i>Vipāka Madhura</i>	<i>Vipāka Madhura</i>	<i>Vipāka Madhura</i>
<i>Gūṇa</i>	-	<i>Snigdha Pavitra</i>	<i>Snigdha Pavitra</i>	<i>Snigdha Pavitra</i>
<b>Godadhi</b>				
<i>Doṣa ghnatā</i>	-	<i>Vātapaham</i>	<i>Vātapaham</i>	<i>Vātapaham</i>
<i>Karma</i>	-	<i>Dīpana Balavardhana Ruchya</i>	<i>Dīpana Balya Pushtikruta Ruchya</i>	<i>Dīpana Balapushtida Ruchya</i>
<i>Vipāka</i>	-	<i>Vipāka Madhura</i>	<i>Vipāka Madhura</i>	<i>Vipāka Madhura</i>
<i>Gūṇa</i>	-	-	<i>Maṇḍa</i>	-
<b>Goghṛta</b>				
<i>Virya</i>	-	<i>Śīta</i>	-	-
<i>Doṣa ghnatā</i>	-	<i>Vātapitta paham</i>	-	<i>Tridoshaghna</i>
<i>Karma</i>	-	<i>Balya Cakṣuṣya</i>	<i>Cakṣuṣya Vishaghna Vṛṣya Rasāyana Medhya</i>	<i>Balya Vṛṣya</i>
<b>Gomūtra</b>				
<i>Rasa</i>	<i>Madhura</i>	<i>Katū</i>	<i>Katū</i>	<i>Katū</i> <i>Tikta, Kaṣāya, kicchinta</i> <i>Madhura</i>
<i>Gūṇa</i>	-	<i>Tikṣṇa Uṣṇa Kṣārayukta Laghu</i>	<i>Tikṣṇa Uṣṇa Kṣārayukta Laghu</i>	<i>Tikṣṇa Uṣṇa Kṣārayukta Laghu</i>
<i>Doṣa ghnatā</i>	<i>kiicchita Doṣaghna</i>	<i>Pittal Na Vātal Kapha-Vātaghna</i>	<i>Pittal Kapha-Vātajit</i>	<i>Pittal, Kapha-Vātaghna</i>
<i>Karma</i>	-	<i>Agnidīpana Medhya</i>	<i>Agnidīpana Medhya Lekhana</i>	<i>Pachana Dīpana Bhedana</i>

REVIEW ARTICLE

					Medhya
Gomaya	Rasa	-	-	-	Kaṣāya
					Tikta

Generally, *Pañcagavya* is used as a *Pavitra Dravya*, for the purification of environment and body too. Some medicinal preparations like *Pañcagavya Ghṛta*, *Mahā Pañcagavya Ghṛta* are indicated in diseased conditions like *Unmāda*, *Apasmāra* etc.

**Systemic effect of *Pañcagavya*:**

Systemic effect of *Pañcagavya* can be evaluated on the bases of some disease.

References regarding *Pañcagavya* in classics are:

1. *Viṣama Jwara Cikitsā*<sup>28</sup>
2. *Apasmāra and Unmāda Cikitsā*<sup>29</sup>
4. *Pañdu and Kāmalā Cikitsā*<sup>30</sup>
5. *Śvayathū Cikitsā*<sup>31</sup>
6. *Kuṣṭha Cikitsā*<sup>32</sup>

**3) *Jarā* & *Pañcagavya*:**

In classics, many *Yogas* and therapies are covered like herbal preparation, metallic preparation, minerals as *Rasāyaṇa*. also, *Ācāryas* have indicated *Rasāyaṇa Cikitsā* recovering from any diseases. Reason behind this is to recover the body tissue elements by increasing *Rasa*. In the formulations of *Rasāyaṇa*, one or two or three *Gavyas* were used for *Cikitsā* in one or another way. Somewhere only *Dugdha* or *Ghṛta* was used. In this way *Pañcagavya* is indicated for *Jarā*.

**Godugdha in *Jarā*:**

- *Godugdha* is indicated as a *Rasāyaṇa* for *Jarā* and all types of *Vyādhi*.
- It stabilizes the *Vayah*, also gives life; having connective and *Rasāyaṇa*.

- Milk is having property which stabilizes the age.
- *Ācārya Caraka* has emphasized it in some different way.
- Properties of *Godugdha* are very similar to the properties of *Rasa*.

**Godadhi in *Jarā*:**

- In *Brahmavaivarta Pūrāṇa*, *Dadhi* is indicated in *Jarā*.
- Consumption of *Dadhi*, *Navanīta* with its rules is able to delay *Jarā*.

**Goghṛta in *Jarā*:**

- *Ghṛta* is best *Rasāyaṇa*; in most of the *Rasāyaṇa Kalpas Ghṛta* is used.
- *Ācārya Caraka* has mentioned some specific *Kalpas* of *Ghṛta* as *Ghṛta* and honey should mix and it should give after proper digestion of food.
- Consumption of this *Yoga* is able to delay *Jarā*; reduce the risk of diseases, best for increasing memory and intellect.
- Some other properties which can counteract the symptoms of *Jarā* like *Kānti*, *Dṛṣṭi*, *Teja*, *Agni* etc.
- *Ācārya Caraka* has cited the properties: *Goghṛta* is having specific property of *Cakṣūṣya*, *Vṛuṣya* and *Agnidīpana*. Because of *Madhura Vipāka* and *Rasa*, *Śīta* in *Vīrya*; *Ghṛta* is able to balance all the three *Doṣās Vāta*, *Pitta* and *Kapha*.

## REVIEW ARTICLE

- It gives *Medhā*, *Lāvanya*, *Kānti*, *Oja* and *Teja*.
- *Ghṛta* is having *Parama Vayaha Sthāpana* property.
- All this *Gūṇas* and *Karmas* are indicating that *Ghṛta* is the best medicine for *Jarā*.

### **Gomūtra in Jarā:**

- *Gomūtra* is as such not indicated as a medicine for *Jarā*.
- But the property of *Gomūtra* helps for *Agnidīpana*, *Kapha-Vāta śamana* and *Lekhana* due to its *Tikṣṇa*, *Uṣṇa* and *Kṣāra* properties.

## CONCLUSION

*Jarā* will be managed with various *Rasāyana Cikitsā* like *Śodhana Yoga*, *Śamana Yoga*, *Ācāra Rasāyana* etc. *Pañcagavya* is the best *Rasāyana* among them because in different combination of *Pañcagavya* are helpful to treat various condition manifests in this particular stage. *Pañcagavya* is popular since *Vedic* time for purification of body and environment both. In *Ayurveda*, *Rasayana* therapy prevents effect of ageing and provides longevity, improves mental and intellectual competence, preservation of youthfulness, increased luster, body complexion and glow of the skin, healthy condition of voice, excellent potentiality of the body and the sense-organs, utterance of people, body glow<sup>33</sup>. It was used as a medicine for specific diseases like *Śūkrakṣaya*, *Pāṇdu*, *Hṛadaroga* etc. *Āyurvedā*, is the first science which described the medicinal properties of various *Gavyas* in detail. Commonly some of

*Gavyas* viz. *Dugdha*, *Dadhi* and *Ghṛta* are being used to maintain health as a routine diet. But in specific condition it will be used as medicine. *Āyurvedā*, has mentioned the properties and qualities of *Gavyas* with all type of variations like day and night, season, food variation, health condition etc. According to these variables *Gūṇas* and *Karmas* will be different. Systemic effect of *Pañcagavya* is to be understood on the bases of some disease like *Pāṇdu*, *Kāmlā*, *Gulma* etc.

## REVIEW ARTICLE

### REFERENCES

- 1) Rasa Tarangini, Shree Sadananda Sharma, Edited by Pandit Kasheenatha Shastri, Second Taranga, Verse 22, Motilal Banarasee Das, Delhi, Reprint 2012; Page no. 15.
- 2) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 1, Sutra sthana, Adhyaya 13, Snehadhyaya, verse 14, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 419.
- 3) Hari Sadashiva Shastri Paradakara Bhisagacharya, editor. Ashtanga Hridaya (Composed by Arundatta and Hemadri), Sutra sthana, 16/2, Chaukhambha Surbharati Prakashana Varansi; reprint 2022; Page no. 245.
- 4) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 1, Sutra sthana, Adhyaya 27, Annapanavidhi adhyaya, verse 231 - 233, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 875.
- 5) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 1, Sutra sthana, Adhyaya 27, Annapanavidhi adhyaya, verse 218, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 870.
- 6) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 1, Sutra sthana, Adhyaya 1, Deerghanjeeviteeya adhyaya, verse 101, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 101.
- 7) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 1, Sutra sthana, Adhyaya 27, Annapanavidhi adhyaya, verse 225, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 872.
- 8) Online, Srijan Zha, editor. Vachaspatya, by guidance of Prof. Madan Mohan Zha, Rastriya sanskrita sthanam, Mumbai
- 9) Āyurvediya mahakosha
- 10) Dr. Brahmanand Tripathee, editor. Sharangadhara Samhita, Poorvakhanda, 6th Adhyaya, Aharadigatikathanam, Verse 62, Chaukhambha Surbharati Prakashana, Varanasi; Reprint 2023, Page No. 59.
- 11) Hari Sadashiva Shastri Paradakara Bhisagacharya, editor. Ashtanga Hridaya (Composed by Arundatta and Hemadri), Sutra sthana, 1/5, Chaukhambha Surbharati Prakashana Varansi; reprint 2022; Page no. 23.
- 12) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 2, Sharira sthana, Adhyaya 1, Katidhapurusha Shareera adhyaya, verse 115, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 651.
- 13) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 1, Sutra sthana, Adhyaya 16, Chikitsaprabhruteeya adhyaya, verse 27, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 520.

## REVIEW ARTICLE

- 14) Online, Srijan Zha, editor. Vachaspatya, by guidance of Prof. Madan Mohan Zha, Rastriya sanskrita sthanam, Mumbai.
- 15) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 1, Sutra sthana, Adhyaya 27, Anapanavidhi adhyaya, verse 79, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 830.
- 16) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 1, Sutra sthana, Adhyaya 1, Deerghanjeeviteeya adhyaya, verse 101, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 101.
- 17) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 3, Chikitsa Sthana, Adhyaya 12, Shvayathu Chikitsa adhyaya, verse 26, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 641.
- 18) Dwivedi BK, Dhanvantri Nighantu, Mishrakaadi varga Verse 52 , Chaukhamba Krishandas Academy, Varanasi first edition.2008; Page no.282
- 19) Padmashree Prof. Krishnachandra Chunevara, Bhavaprakasha Nighantu (Indian Materia Medica), Sampadaka: Dr. Gangasahaya Pandey, Dugdha Varga, Verse 1 to 2, Page No. 742.
- 20) Padmashree Prof. Krishnachandra Chunevara, Bhavaprakasha Nighantu (Indian Materia Medica), Sampadaka: Dr. Gangasahaya Pandey, Dadhi Varga, Verse 1 to 2, Page No. 748.
- 21) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 1, Sutra sthana, Adhyaya 7, Navegannadharaniya adhyaya, verse 61, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 101.
- 22) Padmashree Prof. Krishnachandra Chunevara, Bhavaprakasha Nighantu (Indian Materia Medica), Sampadaka: Dr. Gangasahaya Pandey, Ghṛta Varga, Verse 1 to 2, Page No. 751.
- 23) Padmashree Prof. Krishnachandra Chunevara, Bhavaprakasha Nighantu (Indian Materia Medica), Sampadaka: Dr. Gangasahaya Pandey, Mutra Varga, Verse 1 to 6, Page No. 753.
- 24) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 3, Chikitsa sthana, Adhyaya 17, Hikkashvasa Chikitsa adhyaya, verse 8, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 919.
- 25) Ambika Dutta Shastri, editor. Maharshi Sushruta, Sushruta Samhita, Sutrasthana, Adhyaya 45 Dravadravyavidhi, verse 40,67,97,220, Chaukhamba Sanskrit sansthana Varanasi; reprint:2022, Page no. 223,225,228,240.
- 26) Dr. Indradev Tripathi & Dr. Daya Shankar Tripathi, Yogaratnakara (Vaidyaprabha Hindi Commentry) Dugdha, Ghrita, Dadhi, Mutra Prakaran verse 2-1-1-2, Chowkhamba Krishnadas Academy Varanasi: Page no. 76,80,83,88.

**REVIEW ARTICLE**

- 27) Acharya Priyavrat sharma & Dr. Guruprasad Sharma, editor. Kaiyadeva Nighantu (Pathyapathyavibodhaka) Drava Varga verse 120-121-122-123-192-271-432-433-449, Chaukhambha Orientalia; reprint 2017; Page no. 341,398,400.
- 28) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol –3, Chikitsa sthana, Adhyaya 3, Jvara Chikitsa adhyaya, verse 304, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 303.
- 29) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol –3, Chikitsa sthana, Adhyaya 10, Apasmara Chikitsa adhyaya, verse 17, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 587.
- 30) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol –3, Chikitsa sthana, Adhyaya 16, Panduroga Chikitsa adhyaya, verse 43, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 888.
- 31) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 3, Chikitsa sthana, Adhyaya 12, Shvayathu Chikitsa adhyaya, verse 57, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 654.
- 32) Pandit Hemaraj Sharma, editor. Kashyapa Samhita, Kustha Chikitsa, Chaukhambha Sanskrit Sansthan, Varanasi; Reprint 2015, Page no. 175.
- 33) Banawarilal Gaud, editor. Charaka Samhita (Composed by Maharshi Agnivesh and revised by Caraka and Dridhabala), Vol – 3, Chikitsa sthana, Adhyaya 1/1, Rasayana Chikitsa adhyaya, verse 7 - 8, Rashtreeya Ayurveda Vidyapeetha: reprint 2021; Page no. 5.