

A REVIEW STUDY OF PIPPALI RASAYANA W.S.R. TO ROLE IN LONGEVITY

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ABSTRACT

Piper longumlinn is one of the important medicinal plant of the family piperaceae. It is very widely used in Ayurveda for the treatment of various disorders i.e. Kasahara, Shwasahara, Hikkani-grahana, Kshayahara, Rasayana, Deepana, Medhya, Mutrala, Truptighna, Shula prashamana, Mriduvirechana, Yakrituttejaka. The nirukti of word Pippali signifies its action in maintaining total health and also in dhatuposhana and poorana and longevity. Person desirous of availing the benefits of rasayana effects should take *Pippali* in numbers of five, seven, eight or ten with honey and ghee for a year. This kind of provision of rasayana has been made by Charaka in order to achieve both types of objectives of medicine that is protective or preventive

and curative, through oral administration of drug *Pippali*. As a rasayana drug, *Pippali* has its important place in the field of Indian Medicine. The rasayana use of *Pippali* is bulk promoting, beneficial for voice, increases life span, immunostimulatory, alleviates splenomegaly, sustains age and promotes intellect. It is highly valued from time immemorial because of its vast medicinal properties. It is extensively used as cough suppressor, antibacterial, insecticidal, antimalarial, antitubercular, antispasmodic, anti-giardial, immunostimulatory.

KEYWORDS: piper longumlinn, pippali, rasayan, longevity, Ayurveda.

INTRODUCTION

Pippali is frequently mentioned in Vedic literature. In Atharavaveda *Pippali* is mentioned as Rasayana, Ksipta Bhesaji, Atividdha Bhesaji and Vatikrta Bhesaji. Sayana quotes that it is

useful in the treatment of Dhanurvata, Aksepaka etc., Vatavyadhies. Charaka described Vardhamana *Pippali* Rasayana.^[1] Charaka mentioned that *Pippali* should not be used in excessive quantities. However it may be used as Rasayana. The fruits of *Pippali* and Amalaki are ground for preparing a powder which is further impregnated with amalaki juice. It is mixed with sugar, honey and ghee. This recipe is given (licked) with milk to a person requiring use of Rasayana. As a result of administration of Rasayana properly, even the old person becomes like young. In Koushika dharmasutra^[2] (10/16 & 16/38) *Pippali* and Sarsapakhanda are advocated for administration to neonates along with other herbs. This process is claimed to be Medhya. It is enumerated among the Bhesaja Gana of Atharva Parisista^[3] (32/1/4). According to Kesava Paddhati^[4] (26/33-40) it is indicated for Vata vikaras. All these references indicate that *Pippali* is a very old drug known to Indians for a long time and its antiquity goes beyond 2000-3000 yrs.

Synonyms

Pippali: It gives protection from diseases.

Nagavalleedala: Leaves resembles to Piper betel leaves.

Magadhee: More grows in Magadh a-South Bihar.

Vaidehee: Grows more in Northern Bihar.

Rasapanchaka

Rasa: Katu

Guna: Laghu, Snigdha, Teekshna. Vipaka: Madhura.

Virya: Anushnasheeta.

Doshakarma: Vatakaphashamaka.

Green or fresh fruit is Guru Guna, Madhura Rasa, SheetaVeerya and Vatakaphakara-Pittahara.

Karma: Kasahara, Shwasahara, Hikkanigrahana, Kshayahara, Rasayana, Deepana, Medhya, Mutrala, Truptighna, Shula prashamana, Mriduvirechana, Yakrituttejaka, Pleehavridhihara, Krimighna, Vrishya, Shirovirecana, Kushtaghna, Jwaraghna, Balya, Vishamajwarapratibandhaka.

Rogagnata: Kasa, Shwasa, Hikka, Aruchi, Agnimandhya, Ajeerna, Vibandha, Gulma, Udara, Arshas, Yakritvikara, Pleehavridhi, Krimi, Pandu, Amavata, Kshaya, Rajayakshma, Rajorodha, Kushta, Jwara.

Prayojyaanga: Phala and Mula.

Matra: Churna 1-3g.

Table 1: Classification on *Pippali*.

Sr.	Name of Samhita/Nighantuh	Gana/Varga
1	Charaka Samhita	Kasahara, Hikkanigrahana, Shirovirecana, Vamana, Truptighna, Dipaniya, Shulaprashamana.
2	Sushruta Samhita	Tryushana, Pippalyadi, Urdhvabhagahara, Shirovirecana.
3	Ashtanga Sangraha	Pippalyadi
4	Bhavaprakasha Nighantuh	Haritakyadi
5	Dhanvantari Nighantuh Raja	Shatapushpadi
6	Nighantuh Kaiyadeva	Pippalyadi
7	Nighantuh Madhava	Oshadi
8	Dravyaguna Hrdayadipaka	Vividhousadhi
9	Nighantuh	Catuspada
10	Priya Nighantuh	Pippalyadi

***Pippali* Rasayana^[5]**

Person desirous of availing the benefits of rasayana effects should take *Pippali* in numbers of five, seven, eight or ten with honey and ghee for a year. There is also another course where the use in terms of number of fruits is gradually increased such as three *Pippali* fruits should be taken in morning, after meal and before meal. These fruits should first be impregnated with alkali of palasha and then fried in ghee.

***Pippali* Vardhamana Rasayana**

1. On the first day ten *Pippali* fruits should be taken with milk. From the second day, onwards upto the tenth day ten fruits of *Pippali* should be decreased gradually in the same order till it comes back to ten (on the nineteenth day). After the drug is digested the person should take saktika rice with ghee extracted from milk. Thus, the use of *Pippali* is total number of one thousand prescribed for rasayanapalasakalpa for rasayana effects of *Pippali* based promotive therapy.
2. The *Pippali* fruits should be taken by the person with high strength in the form of paste, by those with medium strength in that of decoction and by those with low strength in the form of powder keeping the dosas and diseases in view. The rasayana use of *Pippali* is bulk promoting, beneficial for voice, increases life span, alleviates splenomegaly, sustains age and promotes intellect.

Rasayan Effects of Pippli

The term *Rasayan* refers to nourishment or nutrition. *Rasayan* drugs act essentially on nutrition dynamics and rejuvenate the body and psyche. *Rasayan* drugs also promote intellect and strength, prolongation of life and help in the prevention of diseases. By the use of *rasayan*, one can attain longevity, memory, intelligence, freedom from illness, youthfulness, excellence of lustre, complexion and voice, optimum strength of physique and sense organs, perfection in deliberation, respectability and brilliance. *Rasayan* is the means of attaining excellent qualities of *rasa* etc. *dhatu*s i.e. body cells and tissues. *Rasayan* essentially denotes medicinal nutrition, rejuvenation, longevity, immune-enhancing and geriatric healthcare. *Rasayan* (rejuvenation therapy), one of the most essential branches of Ayurveda, practiced effectively and extensively since ages, is a group of medicinal preparations which are immunostimulants and capable of preventing the causation of many ailments such as untimely aging. The fruits of *Pippali* and *Amalaki* are ground for preparing a powder which is further impregnated with *amalaki* juice. It is mixed with sugar, honey and ghee. This recipe is given (licked) with milk to a person requiring use of *rasayana*. As a result of administration of *rasayana* properly, even the old person becomes like young.

CONCLUSION

This kind of provision of *rasayana* has been made by Charaka in order to achieve both types of objectives of medicine that is protective or preventive and curative, through oral administration of drug *Pippali*. As *rasayana* drug, *Pippali* has been prescribed for getting results of promotive therapy and simultaneously its applications as clinical measure has been indicated in various diseases. The drug is very much considered useful for consumption. The study conducted on the drug *Pippali* has shown antitubercular activity in the active constituents derived from the plant drug. Piperine isolated from the drug possesses anticolic and analeptic potentialities.

REFERENCES

1. Charak chikitsa (1-3/36-40).
2. Koushika dharmasutra (10/16 & 16/38).
3. Atharva Parisista (32/1/4).
4. Kesava Paddhati (26/33-40).
5. Charak Chikitsa (1-3/32-35).