

**AN AYURVEDIC CONCEPT OF RASAYANA THERAPY FOR
GERIATRIC WELLNESS AND LONGEVITY**

^{*1}Dr. Manisha Bhati, ²Dr. Brahmanand Sharma, ³Prof. Pramod Kumar Mishra and
⁴Dr. Bhanu Priya Choudhary

¹PG Scholar, ²Associate Professor, ³Professor & HOD, ⁴Assistant Professor
P.G. Department of Kaya Chikitsa, Post Graduate Institute of Ayurveda, Jodhpur, Rajasthan,
India.

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***Corresponding Author**

Dr. Manisha Bhati

PG Scholar, Department of
Kaya Chikitsa, Post
Graduate Institute of
Ayurveda, Jodhpur,
Rajasthan, India.

ABSTRACT

Ageing is a multidimensional process involving physical, psychological, and social changes. The growth and development of any country largely depend on its youth population. However, with the global demographic shift, the number of people aged 65 and above is projected to reach nearly 1.5 billion by 2050. This increasing elderly population highlights the importance of geriatric care. Geriatrics, or *Jara Chikitsa* in *Ayurveda*, is a specialized branch of medicine that addresses the health issues and diseases associated with ageing. In *Ayurvedic* texts, ageing (*Jara*) is considered a *Swabhavika Vyadhi* (natural condition). Among the eight branches (*Ashtanga*) of *Ayurveda*, *Jara Chikitsa* specifically focuses on geriatric care and rejuvenation. *Rasayana* therapy, a key component of *Jara Chikitsa*, works on the principles of nutrition and revitalization. It enhances resistance to diseases and promotes both physical and psychological well-being. By

implementing appropriate lifestyle modifications and using *Rasayana Chikitsa*, the onset of natural ageing (*Kalaja Jara*) can be delayed, and premature ageing (*Akalaja Jara*) can be prevented. The practical application of *Rasayana* at both preventive and therapeutic levels full fills its core purpose: improving quality of life in old age. Nutrition is the fundamental aspect of *Rasayana*, while longevity and age-related concerns are secondary benefits. It is essential to select *Rasayana* therapies according to an individual's age and health condition. The ultimate goal of *Ayurveda* is twofold: to maintain the health of the healthy (*Swasthasya Swasthya Rakshanam*) and to treat the disease (*Aturasya Vikara Prashamanam*). In this

context, *Rasayana* and *Jara Chikitsa* play a crucial role in promoting healthy ageing and enhancing the life span of individuals.

KEYWORDS: *Ayurveda, Rasayana, Nutrition, Kalaja Jara, Akalaja Jara, Swabhavika Vyadhis, Geriatric, Jara, Rejuvenation, Swastha, Aatura* etc.

INTRODUCTION

The term *Rasayana* is derived from two Sanskrit roots: “*Rasa*” and “*Aayana*”. The word *Rasa* carries multiple meanings such as *Rasa Dhatu*, *Ahara Rasa*, and *Shadrasa*, but in this context, it refers specifically to *Rasa Dhatu*, the primary and most essential tissue formed after digestion. *Aayana* means ‘to move’ or ‘pathway’. Hence, *Rasayana* denotes a dynamic process that facilitates the nourishment and optimal circulation of *Rasa Dhatu*, thereby promoting the proper formation of successive *Dhatus*, enhancing vitality, and preventing degenerative changes in the body.

According to *Acharya Dalhana*, *Rasayana* is that which ensures the continuous nourishment of *Rasadi Dhatus*, thereby restoring and rejuvenating them.

Acharya Sushruta defines *Rasayana* as *Vayasthapaka*, meaning that which retards the ageing process and promotes longevity.

Acharya Sharangdhara considers *Rasayana* as a therapy that treats diseases related to old age.

Meanwhile, *Acharya Charaka* provides a broader perspective, stating that *Rasayana* is that which:

- Promotes longevity (*Ayushya*),
- Enhances memory (*Smriti*) and intellect (*Medha*),
- Maintains health (*Arogya*),
- Preserves youthfulness, and
- Improves complexion (*Prabha*) and skin tone (*Varna*).

Thus, *Rasayana* is not merely a therapeutic intervention, but a holistic approach aimed at rejuvenation, disease prevention, and the promotion of physical, mental, and spiritual well-being.

Significance of *Rasayana* in Geriatric Health and Ageing

As age progresses, the human body naturally undergoes degenerative changes, often marked by a gradual loss of tissue strength, vitality, and function. These losses necessitate periodic replenishment, which can be effectively addressed through the use of *Rasayana* therapies, tailored for different age groups and physiological needs. Beyond its physical benefits, the use of *Rasayana* also contributes to the enhancement of *Satva Guna* - the quality of mental clarity, purity, and stability. This is best achieved through the simultaneous practice of *Acharya Rasayana*, which refers to the adoption of ethical conduct, healthy behaviour, and a balanced lifestyle. Hence, *Rasayana* is universal in application - beneficial for both the healthy and the diseased.

Acharya Sushruta describes *Jara* (ageing) as a natural and inevitable process, classifying it into two types:

- *Kalaja Jara* – ageing due to the passage of time (natural),
- *Akalaja Jara* – premature or pathological ageing.

The *Vriddhavastha* (geriatric phase) is the stage of life where *Dhatu Kshaya* (tissue depletion) becomes prominent. According to *Acharya Charaka*, this phase begins after the age of 60 years, while *Acharya Sushruta* and *Acharya Vagbhatta* consider it to begin after 70 years. During this phase, *Vata Dosha* becomes predominant, leading to an increase in catabolic activities within the body.

Regular use of *Rasayana* can counteract these degenerative processes by nourishing the *Dhatus* (tissues), enhancing the formation of high-quality cells and bodily tissues, and supporting the body's physiological functions. This results in improved immunity (*Vyadhikshamatva*), physical strength (*Bala*), mental competence (*Medha* and *Smriti*), and longevity (*Ayushya*).

In this way, *Rasayana* therapy extends beyond mere rejuvenation. It plays a crucial role in:

- Positive nutrition,
- Immune enhancement,
- Delaying the ageing process,
- Maintaining sensory and cognitive functions,
- Preventing a wide range of diseases.

MATERIAL AND METHODS

Ageing in Ayurveda

In Ayurveda, ageing is closely associated with the *Sapta Dhatus*, which work in conjunction with the *Tridoshas* (*Vata*, *Pitta*, and *Kapha*) and *Malas*, to maintain physiological equilibrium. A defining feature of ageing is the phenomenon of '*Heyamana Dhatu*', referring to the gradual depletion of *Dhatus* that occurs naturally over time.^[1]

The *Sapta Dhatus* have two fundamental functions:

- *Dharana* (support and structure),
- *Poshana* (nourishment and sustenance).

In old age, the predominance and aggravation of *Vata Dosha*, impairment of *Agni* (especially *Vishamagni*, or irregular digestive fire), and the depletion of *Kapha* lead to improper formation of the first *Dhatu* - *Rasa Dhatu*. As a result, its function of *Preenana* (nourishing) the successive *Dhatus* is compromised. This initiates a cascade of *Dhatu Kshaya*, ultimately weakening the structural and functional integrity of the body.

Ageing in Modern Science

In modern science, ageing is recognized as a natural and progressive physiological phenomenon, characterized by the gradual decline in the body's structural and functional capacities. It results from the cumulative impact of involutionary changes - biological processes that begin at the cellular level early in life and become increasingly apparent with advancing chronological age.

While ageing is an inevitable outcome of evolutionarily programmed processes such as cellular senescence, telomere shortening, oxidative stress, and DNA damage, its implications extend beyond normal physiological decline. The major concern in geriatric care today is not just the ageing process itself, but the medical, psychological, and functional disorders that are disproportionately prevalent in the elderly population.

These age-associated health challenges such as neurodegenerative diseases, cardiovascular conditions, osteoporosis, metabolic disorders, and cognitive decline necessitate specialized medical management. The goal is to promote healthy ageing, preserve functional independence, and ensure quality of life in later years.

Pathophysiology of Ageing

Ageing is a progressive, time-dependent process characterized by the accumulation of random molecular and cellular defects throughout life. Despite the presence of intrinsic repair and maintenance mechanisms, these damages gradually overwhelm the body's regenerative capacity, leading to functional decline in tissues and organs.^[2] This deterioration contributes to an increased vulnerability to diseases, reduced physiological resilience, and eventual loss of homeostasis.

One of the central mechanisms in the pathophysiology of ageing is oxidative stress. Over time, the production of free radicals - particularly reactive oxygen species (ROS) leads to oxidative damage in cellular components such as DNA, proteins, and lipids. This oxidative injury plays a key role in the onset and progression of age-related disorders, including neurodegeneration, cardiovascular diseases, and metabolic dysfunctions.

From the *Ayurvedic* perspective, this process aligns with the concept of *Dhatu Kshaya* and *Vata* predominance in old age, which accelerates catabolic activities in the body. *Rasayana* therapy, one of the key components of *Ayurvedic* geriatrics, plays a crucial role in mitigating these changes.

Thus, the integrative view of modern science and *Ayurveda* highlights oxidative stress as a core mechanism of ageing and underscores the importance of antioxidant therapies, such as *Rasayana*, in promoting longevity, vitality, and disease resistance in later stages of life.

Theories of Ageing

One of the widely accepted explanations for ageing is the Oxidative Stress Theory, which suggests that a significant contributor to random molecular damage is the continuous production of reactive oxygen species (ROS) during normal oxygen metabolism. These ROS cause oxidative damage to various critical biomolecules, leading to the progressive decline in cellular and tissue function. Key targets of oxidative damage include:

- Nuclear Chromosomal DNA: ROS can cause mutations, deletions, and other structural changes in DNA. This results in genomic instability and impaired gene function, contributing to age associated cellular dysfunction and disease.
- Telomeres: Telomeres are protective endcaps of chromosomes that shorten with each cell division. Telomere shortening is considered a form of a biological clock that limits

cellular lifespan and helps prevent uncontrolled proliferation, thus serving as a cancer-preventive mechanism.

- Mitochondrial DNA (mtDNA): Mitochondria, the powerhouse of the cell, are both a major source and target of ROS. Damage to mitochondrial DNA impairs ATP production, leading to mitochondrial dysfunction and eventual cell death, which plays a central role in tissue ageing.
- Proteins: Oxidative stress also affects structural and functional proteins. One mechanism is the formation of advanced glycation end products (AGEs), which arise from non-enzymatic reactions between proteins and sugars. AGEs alter the integrity and function of proteins, making them more resistant to enzymatic degradation. This contributes to visible signs of ageing such as the yellowing of nails and the cornea.^[3]

These molecular damages accumulate over time, resulting in impaired cellular function, reduced regenerative capacity, and the onset of degenerative diseases. Collectively, these changes form the basis of several biological theories of ageing, which include:

- Free Radical Theory of Ageing
- Telomere Shortening Theory
- Mitochondrial Theory of Ageing
- Glycation Theory

Mode of Action of *Rasayana* Therapy

According to *Ayurvedic* classics, *Rasayana* therapy acts fundamentally on *Agni* (the digestive and metabolic fire), which is pivotal for the formation and nourishment of *Rasadi Dhatus* (the seven bodily tissues). Proper functioning of *Agni* ensures the creation of high quality *Dhatus*, ultimately leading to the production of *Ojas* - the vital essence responsible for immunity (*Vyadhi Kshamatva*), vitality, and overall well-being.

Influence on Fundamental Bodily Functions

Rasayana is a specialized therapeutic approach that acts on the core functional elements of the body: *Dhatus* (tissues), *Agni* (digestive / metabolic fire), *Srotasa* (channels of circulation and nutrition), and *Rasa Samvahan* (proper transportation of nutrients). Different *Rasayana* herbs and formulations exert their effects with varying emphasis across these levels, depending on their pharmacodynamic properties.

Comprehensive Mechanism

The action of *Rasayana* is not limited to a single pharmacological effect; rather, it is a complex, multidimensional phenomenon. According to *Charaka*, the comprehensive effect of *Rasayana* is best summarized by the quote: “*Labhopayo Hi Shastanam Rasadinam Rasayanam*” – *Rasayana* is the means to achieve optimal nourishment of *Rasa* and other *Dhatus*.

Rasayana therapy produces a range of beneficial effects, including:

- *Vayasthapana* (anti-ageing),
- *Ayushkara* (promoting longevity),
- *Medhakara* (enhancing intellect and memory),
- *Urjaskara* (boosting energy and vitality).

CLASSIFICATION OF RASAYANA

Rasayana therapy is traditionally categorized in multiple ways, each based on different criteria:

1. Based on Substance (*Dravya*)

- *Dravyabhuta Rasayana*: These are tangible, substance-based therapies involving herbs, minerals, and other consumables.
- *Adravyabhuta Rasayana (Achara Rasayana)*: These focus on non-material approaches like behavioral discipline, ethics, and lifestyle practices.

2. Based on Mode of Administration

- *Kutipraveshika Rasayana*: An intensive rejuvenation therapy conducted indoors, involving isolation and strict adherence to guidelines under close supervision.
- *Vatatapika Rasayana*: A less restrictive therapy administered in open environments, allowing exposure to air (*Vata*) and sunlight (*Atapa*).

3. Based on Therapeutic Purpose

- *Kamya Rasayana* (for promoting overall well-being):
 - ✓ *Prana Kamya*: Enhances longevity.
 - ✓ *Medhya Kamya*: Boosts cognitive functions.
 - ✓ *Shri Kamya*: Enhances physical radiance and beauty.
- *Naimittika Rasayana*: Used as supportive therapy in treating specific diseases, examples include *Shilajatu*, *Bhllataka*, and *Tuvaraka*.

- *Ajasrika Rasayana*: Used regularly as part of daily routine for general nourishment and rejuvenation (e.g., milk, ghee).
4. Based on Mode of Action (*Prabhava*) - as described by *Dalhana*:
 - *Samshodhana Rasayana*: Purificatory therapy aimed at detoxification.
 - *Samshamana Rasayana*: Palliative therapy aimed at balancing the doshas without purification.
 5. *Charaka's* Classification^[4]
 - *Kutipravesika Rasayana*: Involves secluded, structured treatment with strict adherence to guidelines.
 - *Vatatapika Rasayana*: Administered in natural settings with minimal restrictions.
 6. *Sushruta's* Classification
 - *Sarvopaghata Samaniya*^[5]: Counters the underlying disease mechanisms.
 - *Medhayuskamiya*^[6]: Enhances intellect and life span.
 - *Svabhavavyadhi Pratishedhaniya*^[7]: Prevents natural degenerative conditions like hunger, aging, thirst, and death.
 - *Nivritta Santapiya*^[8]: Restores physical and mental functions post illness.
 7. As per Modern Medical Science, *Rasayana* can be understood in terms of its physiological effects:
 - Enhancing immunity
 - Boosting metabolic functions
 - Improving endocrine and exocrine secretions

Kutipravesika Rasayana

This type of rejuvenation therapy is carried out inside a specially constructed cottage, known as *Trigarbha Kuti*, which has three enclosed chambers and is built at a suitable location with easy access to necessary resources. At an auspicious time (*Muhoorta*), the individual seeking *Rasayana* therapy enters this cottage.

Before beginning the rejuvenation process, the person undergoes purification procedures (*Shodhana*) to eliminate bodily toxins. Since these detox therapies often leave the individual physically weakened, a special post-purification diet (*Sansarjana Karma*) is provided to help restore strength. Only after the person has regained vitality and is mentally content, the *Rasayana* (rejuvenation) treatment is initiated under controlled conditions.

Vatatapika Rasayana

It can be administered in open environments, allowing the person to be exposed to natural elements like wind and sunlight. Due to its flexible approach, this therapy is suitable for individuals who cannot follow the intensive regimen of *Kutipravesika* but still wish to undergo rejuvenation.

Kamya Rasayana

Derived from the word '*Kamya*', meaning '*desire*', this form of *Rasayana* is aimed at fulfilling specific health-related goals in healthy individuals. It is further categorized into:

- *Prana Kamya* – To promote longevity and vitality.
- *Medha Kamya* – To improve intellect and cognitive abilities.
- *Shri Kamya* – To enhance physical charm, radiance, and complexion.

Naimittika Rasayana

This type of *Rasayana* is intended for individuals suffering from specific diseases. It acts as a supportive or adjunct therapy, used alongside the main treatment to enhance healing, boost immunity, and aid recovery. Though it does not directly treat the disease, it strengthens the body's ability to cope with and recover from illness. For example, preparations like *Ashwagandha Churna* or *Ashwagandharishta* are used as complementary remedies in conditions like tuberculosis to support the primary treatment regimen.

Sanshodhana Rasayana (Purificatory Rasayana)

These are *Rasayana* therapies that work by eliminating the vitiated *Doshas* from the body through various cleansing procedures such as *Vamana* (therapeutic emesis), *Virechana* (therapeutic purgation), and *Swedana* (sudation therapy). Their primary function is detoxification before rejuvenation. Examples of herbs used in *Sanshodhana Rasayana* include *Pippali* and *Yashtimadhu*.

Sanshamana Rasayana (Palliative Rasayana)

In contrast, these *Rasayana* therapies aim to pacify or balance the *Doshas* within the body without expelling them. They help maintain equilibrium and support the body's natural functions. These are used more often when purification isn't feasible or necessary.

Medhya Rasayana

Medhya refers to the ability to properly understand, analyze, and correlate information - essentially, cognitive function and intellect. *Medhya Rasayana* drugs are known for their diverse properties and exert their effects on multiple physiological levels, including *Rasa* (body fluids), *Agni* (digestive / metabolic fire), and *Srotas* (body channels).

- At the level of *Agni*, these drugs enhance digestion and metabolism by stimulating the digestive fire.
- At the level of *Srotas*, they help purify and open the microchannels, improving the flow of nutrients (*Rasa*), which in turn supports intellectual function (*Medha*).
- These drugs are beneficial for both body and mind, enhancing mental clarity, cognitive ability, and emotional stability.

Examples of *Medhya Rasayana* Herbs:

- *Mandukaparni Svarasa* (juice of *Centella asiatica*)
- *Shankhpushpi Kalka* (paste of *Convolvulus pluricaulis*)
- *Guduchi Svarasa* (juice of *Tinospora cordifolia*)
- *Mulethi Churna* (powder of Licorice root)

Achara Rasayana (Behavioral Rejuvenation) - refers to the practice of right conduct and ethical living, as described in various classical *Ayurvedic* texts. Upon close examination, it becomes clear that many aspects of *Achara Rasayana* are closely connected to the mind and mental faculties particularly *Mana* (mind), *Dhi* (intellect), and *Dhriti* (determination) and their cultivation leads to optimal rejuvenation benefits.

A person following *Achara Rasayana* is expected to embody the following qualities and behaviours:

- Truthfulness, calm temperament, and freedom from anger.
- Abstinence from alcohol, excessive sexual activity, violence, and physical or mental exhaustion.
- Regular devotion through prayers and respect offered to deities, teachers, elders, and mentors.
- A life free from cruelty, arrogance, and destructive behaviours.
- Humility, good moral conduct, and an open, non-judgmental mindset.
- Daily consumption of milk and ghee for nourishment.

INDICATIONS AND CONTRAINDICATIONS OF RASAYANA

Indications for *Rasayana* Therapy

Rejuvenation therapy (*Rasayana*) is primarily recommended for individuals in the young age group (*Purva Vaya*: 16–30 years) and middle age (*Madhyama Vaya*: 30–60 years). However, it should be administered only after proper internal oleation and body purification. Just as applying dye to an unclean cloth will not produce vibrant colors, *Rasayana* therapy will not be effective if the body has not been adequately cleansed beforehand.

For successful results, the individual must not only be physically healthy but also mentally balanced. The therapy is best suited for those with a sattvic mental disposition individuals who are emotionally stable and free from negative mental traits associated with *Rajas* (restlessness) and *Tamas* (lethargy, ignorance). Mental clarity and purity are essential prerequisites for receiving *Rasayana*.

The choice of *Rasayana* must be personalized, taking into account:

- Age (*Vaya*)
- Body constitution (*Prakriti*)
- Suitability or adaptability (*Satmya*)
- Digestive capacity (*Agni*)
- Status of body tissues (*Dhatus*) and channels (*Srotas*)
- Environmental factors like region (*Desha*) and season / time (*Kala*)

While traditionally emphasized for the 16–60 age range, *Rasayana* is fundamentally a science of nourishment (*Poshana*) and therefore relevant across all life stages from childhood to old age. Although it is known for promoting longevity, the core purpose of *Rasayana* therapy lies in optimizing nutrition and sustaining vitality.

Contraindications of *Rasayana* Therapy

According to *Acharya Sushruta*, *Rasayana* therapy is not suitable for the following seven categories of individuals:

1. *Anatmavan* – Those lacking self-discipline or self-control.
2. *Alasi* – Lazy or lethargic individuals.
3. *Daridra* – Those who are financially unstable and cannot maintain the requirements of the therapy.
4. *Pramadi* – Careless, unwise people who do not follow guidance or instructions properly.

5. *Vyasani* – Individuals addicted to harmful habits or vices.
6. *Papakrit* – People with immoral or unethical behaviour.
7. *Bhesajapamani* – Those who lack faith in medicine and therapeutic processes.

In addition to these behavioural and personal traits, the individual's current health condition is a crucial factor. *Rasayana* therapy should not be administered during:

- The acute phase of any illness or
- The *Amavastha* stage of disease (when undigested toxins or *Ama* are present in the body).

Administering *Rasayana* during such conditions may lead to ineffective or adverse outcomes. It should only be used when the body is stable, toxin-free, and receptive to rejuvenation.

BENEFIT OF RASAYANA

Rasayana is essentially the means to refine and enrich the *Rasa Dhatu* (the primary body fluid responsible for nourishment). By improving the quality of *Rasa*, one not only gains physical excellence but also mental clarity and superior cognitive abilities, including enhanced memory and concentration.

***Charak Samhita* - are as follows**

- Enhances lifespan, promoting long and healthy living.
- Boosts mental clarity and intellectual abilities, improving focus and decision-making.
- Strengthens immunity, helping the body resist diseases and maintain optimal health.
- Slows down the aging process, preserving youthfulness and vitality.
- Improves skin tone and glow, increasing overall complexion and radiance (*Prabha* and *Kanti*).
- Refines voice quality and contributes to a vibrant bodily aura.
- Maximizes the strength and function of both sense organs and motor organs (*Indriyas*).
- Encourages qualities like generosity, compassion, and helpfulness.
- Enhances both physical and mental endurance, promoting resilience.
- Develops powerful and truthful speech (*Vaksiddhi*) - what one says tends to be impactful.
- Instills humility and politeness (*Pranati*) in one's behaviour.
- Supports the balanced and efficient formation of all body tissues (*Dhatus*) from *Rasa Dhatu* (nutritive fluid) to *Shukra Dhatu* (reproductive tissue).

Chakrapani, in his commentary on *Vaksiddhi* and *Pranati*, explains that *Rasayana* therapy grants individuals the ability to influence others through their speech, akin to hypnotic power, and also leads to social respect and recognition due to qualities like humility and refined behaviour.

The *Ashtanga Hridayam* outlines the benefits of *Rasayana* therapy similarly to those described by *Acharya Charaka*, with one notable difference '*Pranati*' (humility) is replaced by '*Vrishata*', which refers to the aphrodisiac or fertility enhancing effect of *Rasayana*. The *Yogindra Nath* commentary on this verse also aligns with this modification introduced by *Acharya Vagbhatta*.

Sushrut Samhita

- Maintains youth and slows the aging process.
- Promotes longevity by extending the lifespan.
- Enhances cognitive abilities and physical strength.
- Boosts immunity, providing resistance against diseases.
- Alleviates various disorders and health issues (*Sarva Upaghata Shamaniya*).
- Functions as a rejuvenating and restorative therapy for overall well-being.

Sharangdhara Samhita

Rasayana play a crucial role in slowing down these age-related changes, making them less distressing or debilitating. Moreover, many of the preventable effects of aging can be minimized or avoided altogether through the regular use of *Rasayana* therapy.

Probable Mechanisms of Action (in modern scientific terms)

- Antioxidant effects – combating oxidative stress
- Immunomodulatory action – regulating and boosting immune function
- Haemopoietic effect – supporting healthy blood cell formation
- Adaptogenic properties – helping the body adapt to stress
- Anti-aging effects – delaying age-related degeneration
- Anabolic action – promoting tissue building and repair
- Nutritive function – enhancing overall nourishment
- Neuroprotective effects – supporting brain and nervous system health

DISCUSSION

Ayurveda places significant emphasis on geriatric care, recognizing it as one of the key branches within the *Ashtanga Ayurveda* system. The branch known as *Jara Chikitsa* (geriatrics or care of aging) is highly relevant today, particularly as a preventive strategy. To manage the signs and diseases associated with aging (*Jara Lakshana* and *Jaraja Vyadhis*), it is recommended to incorporate *Rasayana* therapy into daily life. This not only enhances quality of life but also supports longevity and resistance to disease. *Rasayanas* are primarily health-promoting agents designed to rejuvenate both body and mind, enhance immunity, and slow down the aging process. Aging itself is a continuous biological progression where catabolic (degenerative) processes begin to outweigh anabolic (regenerative) ones as age advances. This shift leads to tissue breakdown and eventually death.

To counteract this natural decline, *Rasayana* therapy offers a vital intervention. It acts both as a preventive and therapeutic measure slowing premature aging, managing age-related disorders, and supporting mental clarity and immune strength. In the current era, marked by sedentary lifestyles and poor dietary habits, *Rasayana* therapy offers a holistic solution to correct metabolic imbalances, delay degenerative changes, and promote healthy aging.

With the growing needs of the elderly population, *Jara Chikitsa* stands out as a promising approach. Modern geriatric care is increasingly embracing integrative models, combining conventional medicine with complementary and alternative therapies. Within this framework, *Rasayana* therapy contributes significantly, thanks to its focus on rejuvenation, vitality, and systemic balance making it a valuable component in comprehensive elder care.

CONCLUSION

Caring for the mental health of the elderly is a complex and demanding area of healthcare. Within *Ayurveda*, *Rasayana* therapy offers a powerful and holistic approach to support this need. By focusing on the rejuvenation and revitalization of both body and mind, *Rasayanas* show great promise in enhancing the mental and emotional well-being of older adults.

The therapeutic benefits of *Rasayana* are broad and include *Vayasthapana* (age sustaining), *Ayushkara* (life prolonging), *Medhakara* (intellect enhancing), *Balakara* (strength promoting), and *Jara Vyadhi Nashana* (combating age related diseases). Moreover, for *Rasayana* therapy to yield optimal results, it should be supported by a suitable diet and lifestyle, adhering to prescribed guidelines and disciplined routines.

While aging is an unavoidable and continuous biological process, *Ayurveda* offers preventive and restorative strategies to slow its progression. Integrating *Rasayana*, *Panchakarma*, dietetics, yoga, and principles of *Swasthavritta* (personal hygiene), *Sadvritta* (ethical living), and spiritual practice can significantly improve both the quality and longevity of life.

There is an urgent need to raise public awareness about the challenges posed by a growing aging population and to highlight the potential of *Ayurveda*, especially *Rasayana* therapy, in addressing these challenges. Those seeking long life, vitality, and lasting happiness are encouraged to follow *Rasayana* practices with dedication and in accordance with classical *Ayurvedic* guidance.

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