

ROLE OF AYURVEDA FOR HEALTHY AND BLISSFUL AGEING

¹Dr. Sheetal Hanumant Kumbhar, ²Dr. Umesh Holennavar M.D(PK), ³Dr. Rajendra Patil M.D (PK)¹P.G.Scholar, P.G. Department of Panchakarma, Shri J.G.Co-Operative Hospital Society Ltd, Ayurvedic Medical College, Ghataprabha.²Assistant Professor, P.G. Department of Panchakarma, Shri J.G.Co-Operative Hospital Society Ltd, Ayurvedic Medical College, Ghataprabha.³Professor P.G. Department of Panchakarma, Shri J.G.Co-Operative Hospital Society Ltd, Ayurvedic Medical College, Ghataprabha.***Corresponding Author: Dr. Sheetal Hanumant Kumbhar**

P.G.Scholar, P.G. Department of Panchakarma, Shri J.G.Co-Operative Hospital Society Ltd, Ayurvedic Medical College, Ghataprabha.

Article Received on 21/11/2020

Article Revised on 11/12/2020

Article Accepted on 01/01/2021

ABSTRACT

JARA CHIKITSA the branch of medicine dealing exclusively with the problems of ageing and disease of elderly. Ageing is a multidimensional process of Physical, Physiological and Psychological degenerative changes. *JARA* one among the *SWABHAVIKA VYADHI*. *JARA CHIKITSA* is one among the *ASHTANG AYURVEDA*. *JARA AVASTHA* is period for vitiation of *VATA DOSHA* and *DHATUKSHAY* which leads to *JARA JANYA VYADHI*.

SHARIRA it degenerate from birth itself. Its a natural process. *RASAYAN* and other Ayurvedic approach for *JARA* management will check and prevent the process of early degeneration by maintaining strength of *DHATU* and help in bringing a happy and healthy ageing.

Panchakarma presents with specially designed five procedures. Certain procedures of classical *PANCHAKARMA* are contraindicated in oldage, many procedures can be modified to be administer in elderly person. The procedures like *BASTI*, *ABHYANGA*, *SHIRODHARA*, *SHIROPICHU*, *KAYASEKA* etc can be advised to counter the degenerative processs thereby improving quality of life. *BASTI* it is supreme line of treatment particularly in aged person.

RASAYANA therapy helps in *SAPTA DHATU VARDHANA*, it brings *VAYASTHAPANA* and prevents early ageing. It helps in *BUDDHIVARDANA*, *BALA VARDHANA*, *ROGANASHANA* and helps in increasing *VYADHIKSHAMATVA*. It rejuvenates the body both on physical and mental levels.

AAHARA VIHAAR along with *RASAYAN* and *PANCHAKRAMA* is important factor. Since it also brings vitality, strength helps in increasing enthusiasm, *AGNI*, *AYU*, *BALA*, *OJAS*.

A healthy and successful ageing is what everyone desires, which can be brought on the basis of Ayurvedic lifestyle management(*VIHAAR*), Balanced geriatric diet (*AAHAR*), *RASAYAN* (rejuvenaton therapy), *PANCHAKARMA* along with planned disease pacifying treatment.

KEY WORDS: RASAYAN, PANCHAKARMA, JARA VYADHI, DHATU.**INTRODUCTION**

Geriatrics is the branch of medicine dealing with the problems of ageing and diseases of elderly. Ageing is essentially a physiological phenomenon which results because of time bound inherent evolutionary process by the evolutionary changes occurring in body mind system.

Ayurveda the science of life and longetivity seems to have addressed these issues in a unique holistic manner. According to Ayurveda human body consists of Tridosha

(vata, pitta and kapha), Saptadhatu (Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Sukra), Trimala (Purish Mutra, Sweda). The Dhatu gets degenerated due to body's prolonged structural changes.^[1]

The human body has been described as a living subject where wear and tear is a continuos and perpetual phenomena. As the age advances body becomes fragile, digestive and metabolism gets weak and the body succumbs to various diseases.

Ayurveda itself is seen to have been evolved to ease humans from Jara and associated vikras. Ayurveda practises a unique approach of biopurifactory therapy designed to clean the srotas enabling the human to function normally. The problem can be psychological improved by implementing Rasayan Therapy. Ayurveda uses selective rehabilitative Panchakrama therapy avoiding the drastic evacuatory practise along with proper diet and yoga.

AGEING^[2]

'No human being has yet been identified where old age, lifespan and death are physiologically normal. The aged individual is subject to pathological defects that death as a natural biological phenomena is yet beyond his reach' From the moment of conception, right into extreme old age the human body undergoes considerable changes in shape, size, and composition. Transformation is the hallmark of time. This cycle of change is known as 'parinama' which takes place under the constant influence of 'kala'. Jara is a *swabhavbala pravritta roga*.

Table:- Age Classification.

Vardhikya avastha	
Caraka Acharya	60-100 yrs
Sushruth Acharya	70 onwards
Vagbhatta Acharya	70 onwards

Table:- Milestones Of Ageing Given By Sharangdhara.^[3]

Ageing do not occur simultaneously in all Dhatus. Different Dhatus are affected at different time period.

First decade	Balya
Second decade	Vridhhi
Third decade	Chavi
Fouth decade	Medha
Fifth decade	Twak
Sixth decade	Drishti
Seventh decade	Sukra and vikram
Eighth decade	Buddhi
Nineth decade	Karmendriya
Tenth decade	Jeevita

Growth and development and maintenance of the anatomy and physiology of body is completely

Table: Dietary Modification.

Dietary modification	Reason
Soft easily chewable food	Dentition, fallen teeth
Easily digestible	Decrease production of digestive enzymes
Restricted fat in diet	Susceptible to heart diseases
Food rich in fibres	To avoid constipation
Calcium rich food	To compensate bone loss
Green leafy vegetables	Source of vitamins, antioxidant
Small and frequent meals	Favours more complete digestion
Plenty of fluids	Dehydration etc

dependent on four factors *kala, svabhav, ahara,* and *vighat abhava*.^[4] Among diet is very important as it nourishes *dhatu* and is responsible for the maintenance of compactness strength and formation of excellent fom of *dhatu*. This reflects in term of *sarata*.^[5]

When diet is defective and rules not followed there is vitiation of *Tridoshas* which leads to various progressive pathological changes due to improper utilization of diet. This furthers vitiates *uttarotar Dhatu* formation and *dhatu poshana* and finally loss of *ojas*, and person fails to perform his activity. when all this changes are produced according to *kala* it is *kalaja vriddhavastha*. These changes can be slowed down and avoided, if changes have already manifested they can be managed. When it is produced due to defective diet and lifestyle *vriddhavastha* begins early and that is *akalaja avastha*.

PREVENTIVE MEASURES

Ageing is a deleterious, progressive universal and thus irreversible. Constant efforts have been made to undersand the progress of ageing and slow the process of ageing.

The strategies mentioned in *Swastha chatuska* and *Rasayanadhyaya* can rule out the principle of "*sheeryite eti shariram*"

Ayurvedic approach includes-

Dinacharya Ratricharya Ritucharya Rasayan therapy Panchakrama Vyadhi pratyaneek Hitaahara vihara Yoga

In *madhyam avastha* of age, person can follow all the treatment principle in order to delay ageing and maintain healthy and long life. Those are in *vardhikya avstha* for them treatment protocol has to be managed according to condition so that they have a healthy blissful ageing and peaceful death.

GERIATRIC NURITION^[6]

As a result of reduced basal metabolism and physical activity the calorie requirement are less than those of normal individual doing light work. The balanced diet of elderly people should be planned individually in consideration of following principles *like prakruti, vaya, kaal,* current status, associated disease *agni bala* etc.

RASAYAN THERAPY

The strength of Ayurveda in the context of Geriatric care is Rasayan therapy. It stands as an answer in preventing premature ageing and to solve the problem due to ageing. It ensures blissful ageing including mental health and resistance against various diseases.

- Rasayan promotes nutrition through the following^[8]
- Direct enrichment of nutritional quality of rasa
- By promoting nutrition by improving agni vyapara
- By promoting competence of srotas.

Benefits of rasayan what is told by aacharya like *dirghayau, smriti, medha, tarunavaya, prabha, swara,*

vaaksuddhi, kanti, uttam rasa etc incidentally all these factors are degraded in the aged person. Various negative effects are counteracted through these therapy that's why it is also called as Vayasthapana.^[9] Rasayan has been one of the important branches of Ashtang Ayurveda. It denotes improved nutrition and nourishment by practising ACHARA RASAYANA which describes the mode of living, behaviour and conduct like the sadvritta., AJASRIKA RASAYAN or rejuvenative dietetics and RASAYAN MEDICATION.

Table: Dravyas Specific To Age And Kind Of Loss Of Biological Feature As Per Sharangdhara.^[10]

40-50	Twak	Somaraji, bhringraa, shatawari
50-60	Drishti	Triphala, saptamritaloha, shatawari
60-70	Sukra	Kapikachu and vajeekarana
70-80	Vikrama	Dravyas like shilajatu vidari
80-90	Buddhi	Amalaki, brahmarasayan
90-100	Karmendriya	Vayasthapana aushadhas

GERIATRICS PANCHAKRAMA

Panchakarma therapy is the therapeutic method of samsodhana karma which forms the most fundamental component of ayurvedic treatment. Certain procedures of classical panchakarma such as vamana are of drastic in nature therefore ordinarily they are contraindicated in elderly. However the procedures may be modified to be administered.

The poorvakarma like deepan pachan snehana and swedana can be easily administered. External snehana and abhyanga are specially indicated in elderly patients. Vaman after 60 yrs administered with great precaution and careful monitoring the health. Virechana especially mrudu type is best suited. Basti is specially indicated,

matra basti is harmless and it's a standard sneha basti. Besides these a number of Keraliya traditional practices such as Dhara karma, Patra sweda, Kaya seka, Annalepa, Sirolepa or Sirovasti are very useful in geriatrics care.^[11]

Basti deserves special mention among the Panchakarma. Geriatric disorders have flourished in old age which is the best period for Vata vitiation and Sarvadhatushaya. Vata dosha shaman is the primary treatment. Basti holds a very good treatment in Vatavyadhis. It is ardh chikitsa and can be given easily to old aged patient. It has many benefits and therefore evident that it is a multifaceted and highly appropriate measure in conditions occurring in vriddhas. Yavana basti is the special basti which is having the property to support life and longevity.^[12]

Table: Indications Of Panchakarma In Geriatric.^[13]

CVS	Hypercholestramia	Lekhana basti
UROGENITAL	Bph, oil, spermia	Anuvasana, asthapana etc
RESPIRATORY	Bronchial asthma, allergic rhinitis	Vaman virechana but acc to age
NERVOUS SYSTEM	Neurodegenerative	Basti, Sirobasti, Shirodhara, Kayaseka, patra sweda
SKIN	Wrinkling, pigmentation, dryness	Snehana, swedana. Abhyamnga
LOCOMOTOR SYSTEM	Amavata, spondylosis, gout	Snehana, swedana, patrapinda sweda, basti etc
ENT	Pratishyaya, deafness	Nasya, karnapurana, shirodhara

CONCLUSION

Population ageing and the increasing numbers of elders in a population is a matter of great significance because of its likely impact on public health and socioeconomic growth of nation. Ayurveda being the science of life and longevity offers a treasure of geriatrics. It deliberates on the science and philosophy of life and longevity with goal of healthy ageing and long life to achieve the life goal.

The central focus of strength of Ayurvedic Geriatric care swings around the concept of Rasayan therapy combined with rehabilitative Panchakarma, Dietics and yoga. Rasayan is a multi angled approach taking care of not only the body but also the mind and spirit. Panchakarma acts as a preventive curative and promotive treatment. Longer life with lesser diseases and painless death i.e self sufficient life followed by a peaceful death is what one desires.

REFERENCES

1. Sushruta, Sushruta Samhita commentary of Dalhanaacharya edited by Vaidya Yadavji Trikamji Acharya, edition 7th 2008 Chaukhamba surbharti prakashana, Varanasi, Sutrasthana 15. Verse 3, p - 67.
2. Geriatric in Ayurveda by Dr. S. Suresh Babu, Chaukhamba orientalia, Varanasi page no 16-18.
3. Sharangdhara , Sharangadhara Samhita, hindi commentary by Shailaja Shrivastvaa, Edition 2013 Chaukhamba orientalia Varanasi, Poorva Khanda, chap 6, versus 19,p no 54.
4. Agnivesa, Caraka Samhita with Ayurveda Dipika commentary of Cakrapani Datta, Vd. Acharya Yadavji Trikamji, edition 7th 2002 Chaukhamba Surbharati Prakasana, Varanasi vimansthana chap 6, verse 12, page 68.
5. Sushruta, Sushruta Samhita commentary of Dalhanaacharya edited by Vaidya Yadavji Trikamji Acharya, edition 7th 2008, Chaukhamba surbharti prakashana, Varanasi sutrasthana 35, verse 18,page 114.
6. Dr. Shrilakshmi the textbook of Dietetics new age publication 5th edition page no 117.
7. Agnivesa, Caraka Samhita with Ayurveda Dipika commentary of Cakrapani Datta, Vd. Acharya Yadavji Trikamji, edition 7th 2002 Chaukhamba Surbharati Prakasana, Varanasi Chikitsasthana chapter 1, pada 1 verse 7-8 page 376.
8. Professor R.H. Singh The holistic principle of Ayurveda Medicine, Chaukhamba Sanskrit prathisthana New Delhi Chapter 8 page 119-120.
9. Agnivesa, Caraka Samhita with Ayurveda Dipika commentary of Cakrapani Datta, Vd. Acharya Yadavji Trikamji, edition 7th 2002 Chaukhamba Surbharati Prakasan, Varanasi Chikitsasthana chapter 1, pada 1 verse 7-8 page 376
10. Sharangdhara, Sharangadhara Samhita, 2 Poorva Khanda, chap 6, versus 19, hindi commentary by Shailaja Shrivastvaa, Chaukhamba orientalia, Varanasi, p no 54.
11. Professor P.V. Sharma, Panchakarma therapy, Chaukhamba series Varanasi page 218- 221.
12. Geriatric in Ayurveda by Dr. S. Suresh Babu, Chaukhamba orientalia, Varanasi page no 99.
13. Manual on Geriatric Health Care focussing on strength of Ayurveda,dept of AYUSH and faculty of Ayurveda Banarasa hindu university, Varanasi, chap 5, p no 64.