REVIEW ARTICLE

A Literary Review on Ageing Process and It’s Natural Ayurveda Approach

Mithilesh Kumar Sah¹, Vasudev Upadhyay², Jitendra Kumar Mandal³, Manish Singh⁴

¹Assistant Professor & Head, Department of Sanskrita Samhita Siddhanta, Ayurveda Campus, IOM, TU, ²Director General, Department of Ayurveda and Alternative Medicine, Ministry of Health and Population, Government of Nepal, ³Senior Consultant, National Ayurveda and Research Center, Ministry of Health and Population, Government of Nepal, ⁴Assistant Professor, Department of Maulika Siddhanta, Shree Mithila Ayurveda College and Research Center, NSU, Janakpur, Nepal.

ABSTRACT:

In Ayurveda, Ageing is termed as ‘Jara’ for which some rules are given to make it healthy with longevity. This is the phase anticipatory care should be taken so that ageing process can be deferred and old age related diseases can be barred. Jara as natural prodigy of human body takes place in two ways i.e. Kalaja and Akalaja. Body gets affected from various factors like diet pattern, food particles, lifestyle, environment, etc. changes or degenerative changes are the nature of universe. These changes are known as Swabhaav in Ayurveda in which a constant decline may found in Shareera in old age. Ageing starts in different attributes at different period; thus, the ancient classics give a detailed version on the physiological, psychological and biological aspects of ageing including growth, puberty and senility. There are enough matter in relation to the establishment and termination of life which can be understood as theory as Theory of Innate Destruction (Swabhawoparamavada), Theory of Disturbance in Fundamental Principle of Body, Theory related to Kala (Time Factor), Theory Related to Environmental and other Biological Aspect. Jara management can be done via programming of lifestyle in such a way that Akalaj Jara can be avoided and Kalaj Jara can be delayed. For this purpose not only the Rasayana drugs but Ayurvediya Dinacharya, Ritucharya and other regimens in the way of ideal lifestyle is to be followed.

Keywords: Jara, Rasayan, Dinacharya, Ritucharya.

*Corresponding Author:
Dr. Mithilesh Kumar Sah
Assistant Professor & Head,
Department of Sanskrita Samhita Siddhanta, Ayurveda Campus,
IOM, TU, Kirtipur.
Email: dr.mithilesh11@gmail.com
Submitted: 27.08.2021
Received: 02.09.2021
Revised: 11.09.2021
Accepted: 12.09.2021

INTRODUCTION:

With the engulfing of every hundred years, decrease in one year of human life span takes place which is due to increase in unrighteousness i.e., sin-full condition and the phenomenon shows waning of body as well as entire world.¹ It indicates that Ageing is an aspect which cannot be sidestepped as it indicates the declining phase, especially old age or aging process.²

The theme of World Health Day 1999, in the International Year of Older Persons, ‘Active Ageing makes the difference’ recognizes that it is important for older people to go on playing a role in society. Active Ageing involves every dimension of one’s life: physical, mental, social and spiritual. Maintaining health and quality of life across the lifespan will do much towards building fulfilled lives, a harmonious, intergenerational community and a dynamic economy.
According to the United Nations, the number of people worldwide aged 60 years or older will increase from 1 in 10 currently to 1 in 5 by 2050. By 2050, the ratio of people aged 65 years or older to those aged 15–64 years will double in developed nations and triple in developing nations. This demographic shift compels us to confront the changes associated with aging and the various anti-aging therapies.

In Ayurveda, Ageing is termed as ‘Jara’ for which some rules are given to make it healthy with longevity. Acharya Charak quotes that Ageing and Death both are Svabhravika Roga (Natural diseases). As both are related with time factor and time is constantly running out, the process of Jara (Declining condition) and Mrityu (Death) cannot be avoided by anyone i.e. it cannot be recovered; but can be made slower or stabilize for some period of time with some necessary measures.

In the present era of 21st century, world health scenario of Jaravastha comprises respiratory diseases, heart diseases, cancer and strokes as leading cause of mortality. Significant cause of morbidity among these groups is chronic inflammatory and degenerative conditions such as arthritis, diabetes, osteoporosis, psychiatric disorders like depression and age-related urinary problems. Hence, this is the phase anticipatory care should be taken so that ageing process can be deferred and old age-related diseases can be barred.

Types of Jara:

Sushruta quotes Jara as natural prodigy of human body which takes place in two ways as:

Kalaja Jara: It occurs at the proper age even after subsequent daily and seasonal routine as per Swasthavritta and proper use of Sodhana at the appropriate time period. Such ageing is of less intensity and slow progressing and thus not seems to be great tedious.

Akalaja Jara: The age-related symptoms manifests before certain age due to various etiological factors with hasty ageing process. This occurs before the mentioned age due to inappropriate personal health approach (Swasthavritta) and not going through Sodhana at proper time.

Samprapti

Body gets affected from various factors like diet pattern, food particles, lifestyle, environment, etc. changes or degenerative changes are the nature of universe. These changes are known as Swabhava in Ayurveda in which a constant decline may be found in Shareera. Due to Shareerika Nidanam like Kadanna (food articles which are devoid of Jeeyevari properties), Sheeta Anna (cold or frozen food), Gramyadi Ahara (Unwholesome Dietary factors) etc. Doshas get vitiates which further vitiates Dushyayas and body leads to Agni Vaishhayam. The functions of Rashahahadi Srotas will hamper due to this Agni Vaishayna leading to Malnourishment of Dhatus, which can again lead towards Jara.

Various Manasika Nidanam like Chinta, Shoka, Krodha etc. directly affect Agni results in Mandagni. Here again Dhatus get malnourished due to Mandagni and Jara is a manifestation of Dhatus of Kshaya.

Symptoms of Ageing

In Ayurveda classics, symptoms as Dhatu Kshaya (depletion), Indriyabala Kshaya (sense organs depletion), Bala Kshaya (Strength depletion), Veerya Kshaya (decrease in potency), Paurusha Hani (Decreased Virility), Parakrama Hani (decreased physical strength), Grahana Sakti Hrasha, Dharana Sakti Hrasha, Vachana Sakti Hrasha, Vigyana Sakti Hrasha, Dhatu Guna Bhramsna, Vata Vriddh, Utsaha Hani, Valita, Palita, Khaliyta, Aipa Retasa, Agni Sada, Kaasa, Swaasa, Vepathu, Saltha Sara, Mamsha, Sandhi, Asthi, Prabha Hani, Medhaa Hani, Twak Parushya, Awnama (skyhosis), Sleshma-Singhanakodima etc are enlisted by Acharyas. Almost all Ayurveda classics have mentioned a lot of sign and symptoms of Jara Awastha. This consists of anatomical, physiological as well as mental sign & symptoms.

Decade wise decline conditions: Ageing starts in different attributes at different period; thus, the ancient classics give a detailed version on the physiological, psychological and biological aspects of ageing including growth, puberty and senility. Though the classics have categorized Vaya into Balya (undeveloped), Madhyya (developed) and Vridhha (degenerative) Avasthas (conditions), they have observed changes occurring during growth and also the initiation of decrement of certain particular rations of the body as well as mind. Vagbhata was the first one to record such an observation which was followed later by Sarangadharmacarya.

It is clear that ageing does not occur simultaneously in all the tissues. Different body tissues are affected with ageing.
at different time period. Gradual declination of a particular rations take place in each decade of life and by the end of decade, that particular ration is lost.

According to Acharya Sharangdhar, Balya (childhood), Vridhi (growth), Chhavi (well-structured and beauty), Medha (power of retention), Twak (Luster of skin), Drishti (vision), Shukra (Sexual Potency), Vikram (working capacity), Buddhi (Intelligence) and Strength of Karmendriya (all motor activities) are decline or ends serially at the end of first to tenth decade of Life.11

Following table shows the loss of body tissues during various decades of life:

<table>
<thead>
<tr>
<th>Decade</th>
<th>Vagbhata</th>
<th>Sharangdhara</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Balyavastha (Childhood)</td>
<td>✓</td>
</tr>
<tr>
<td>2nd</td>
<td>Vridhi (Growth)</td>
<td>✓</td>
</tr>
<tr>
<td>3rd</td>
<td>Chhavi (Complexion)</td>
<td>✓</td>
</tr>
<tr>
<td>4th</td>
<td>Medha (Intelect)</td>
<td>✓</td>
</tr>
<tr>
<td>5th</td>
<td>Twak (Skin)</td>
<td>✓</td>
</tr>
<tr>
<td>6th</td>
<td>Sukra (Reproductive capacity)</td>
<td>✓</td>
</tr>
<tr>
<td>7th</td>
<td>Dristi (Vision)</td>
<td>✓</td>
</tr>
<tr>
<td>8th</td>
<td>Shravana (Hearing)</td>
<td>✓</td>
</tr>
<tr>
<td>9th</td>
<td>Buddhi (knowledge)</td>
<td>✓</td>
</tr>
<tr>
<td>10th</td>
<td>Karmendriya (Motor organs)</td>
<td>✓</td>
</tr>
<tr>
<td>11th</td>
<td>Chetas (Mind)</td>
<td>✓</td>
</tr>
<tr>
<td>12th</td>
<td>Jeevithu (Life)</td>
<td>✓</td>
</tr>
</tbody>
</table>

Theory of aging in Ayurveda:

No direct theory of Jara is described in Ayurveda but some points can be considered in this respect. Ayurveda is devoted not only for the healthy age of a person in present life but also for the next life. There are enough matter in relation to the establishment and termination of life.

A. Theory of Innate Destruction (Swabhawoparamavada)

Charak has mentioned the theory of innate destruction. There is a contributory factor for the appearance of features but no cause is essential for their termination. The survival of organism is caused by the effectiveness of the causative factor but there is no cause for their demise. All the matter of the world are shaped in the first moment due to definite causative factor, live for a moment but they passed away in the next moment automatically without considering any source of causative factor.12,13

Charak in Shareerasthana also gives the same vision during the description the commencement of life. He mentioned that the empirical soul come with consciousness and is responsible for the appearance of life but the course of decay on the other hand does not appear due to the rapid progression and does not require any cause.

It is clear from above description that there is a reason of existence but there is no reason of death. It can be described that there is a reason for growth and when it discontinues functioning, destruction process or aging begin. Since, even under the best conditions, natural systems do not keep functioning forever, it may be concluded that regular impairment of function is naturally programmed. Thus it can be said after description of this theory, that aging is a natural phenomenon.

B. Theory of Disturbance in Fundamental Principle of Body

The factors which are responsible for the creation of body in their equilibrium state are also responsible for the disease in their un-equilibrium state. Body is made up of Dosha, Dhatu and Mala. These are the principal factors which are responsible for the formation of body. A person is said to be healthy when there is equilibrium state of Agni (digestion), Dosha and essential Dhatu, with the normal functioning and formation of mala (waste Product) and intellect. If there are any disturbances in these factors then the diseases are caused. After 60 years of age there is imbalance in these factors and naturally these initiate the aging process.14
C. Theory related to Kala (Time Factor)

Theory of Kala is similar to the theory of Innate Destruction. Every species has a fixed range of life span on this earth. The time of death of all creatures in this world is pre-decided and everyone follow this rule. Kala plays a vital part in the process of growth and in the process of Aging. At the starting of creation, the persons were pure and powerful, truthful, non-violent, self-controlled, did meditation and religious rites, were free from greed, anger, grief and mental diseases because of which the life span was long. After that Yoga (an age of humankind), the quality and characters of people started decreasing Yoga after Yoga. After achievement of one hundred year of life span there was yearly loss in the life span of living being. Charak also states that the same foetus reaches the status of childhood, youth and old age progressively during the course of time. He also mentioned these things in Svabhavoparamanvada which explains that Kala is responsible for daily alteration in the world but we cannot understand these little changes, this is responsible for the Kshaya and takes place daily.\(^{15, 16}\)

D. Theory Related to Environmental and other Biological Aspect

Charak in Vimanasthana pointed out that the duration of life span of an individual depends on the two factors\(^ {17}\):
- Daiva (Works of former life)
- Purushartha (works of present life)

The consistency of life span of human being depends upon the strength of Daiva and Purushartha.

The work done in the previous life is known as Daiva, which is pre-determined. The work of present life is recognized as Purushartha. The effect of Purushartha depends on human effort. Both type of action are classified into three groups - mild, moderate and strong. If the effects of both types of factors belong to the strong group then the outcome is the longer and bliss with a predetermined life span and if the effects belong to the weak group then the outcome is the short and sad life.

A weak Daiva changes passively by a strong Purushartha and vice versa. Since both Daiva and Purushartha are liable for the determination of the period of existence, it is not acceptable to hold one-sided view in support of either of them alone.

There is variation in life span of thousands of Individuals. Those who are not indulged in fighting battle have better life span in comparison to those who do. Similarly diseased people who receive proper treatment at proper time have long life when compared to those, who do not receive proper treatment at proper time.

It may be concluded that regular impairment of function is genetically programmed. Genetic theory is consistent with the introspection that there is an obvious dissimilarity in the rate of aging between species, but there is not much dissimilarity in the rate within a particular species. This suggests that age associated changes are programmed in image. Thus the span of life largely depends on favourable and unfavourable condition. The unfavourable atmosphere is liable to early aging when compare to favourable environment.

It is clear from above description that time plays central and important role in the process of aging, which may be slow or fast, depends upon the environmental factor and other biological factors of the human being\(^ {18}\).

Management of Jara :

In the context of Jara management means programming of lifestyle in such a way that Akalaj Jara can be avoided and Kalaj Jara can be delayed. For this purpose not only the Samana Chikitsa, Shodhana Therapy and Rasayana drugs are best enough but Ayurvediya Dinacharya (Daily regimens) and Ritucharya (Seasonal regimens) in the way of ideal lifestyle\(^ {19}\) are also to be used for healthy ageing.

Dinacharya

The Ayurveda regimen of right living is designed for maintenance of health achievement of a long, healthy active life, providing relief from pain and disease there by achieving satisfactory enjoyment of life and attainment of self-realization.\(^ {20}\)

It is a concept in Ayurveda that looks at the cycles of nature and bases daily activities around these cycles. Ayurveda contends that routines help establish balance and that understanding daily cycles are useful for promoting health.

a) Waking at Brahma Muhurta : A healthy person has to awake or get up from his bed in the Brahma Muhurta to safe guard his own life. Brahma Muhurta i.e. two hours before the 'sunrise' (preferably between 4 am to 5:30 am). Brahma
symbolically denotes *Buddhi* or intelligence. Physical and mental functions are sharp and active during this time which is the need at *Jara Avastha*.

b) *Danta Dhavana & Jihva Nirlekhana* (Cleansing of the mouth): Cleansing of teeth and mouth should be practiced after every meal to early morning and before going to bed. The soft brushes made out of twigs of *Khadir, Nimba*, etc. should be used for this purpose. Tongue can be cleaned with scrapers of metal or any other suitable substances. This will remove the dirt, bad taste and smell of tongue, mouth and teeth; and produces better taste, cleanliness of the mouth and dispels the diseases of the tongue, mouth and teeth. This care enhances *Shadindriya Prasadan* even at old age.

c) *Ushahpana* (Drink water in the morning): Drinking warm or room temperature water on an empty stomach cure disease. Drinking water which kept overnight perfectly in copper vessel help clean bowl. It does not let old age set in and a person leads a long life for 100 years. Regularly drinking water in *Bramha Muhurta* cures diseases like piles, IBS, excessive fat and help in detoxifying the body by flushing out metabolic waste.

d) *Malootsarga* (Eliminate waste): Natural urges should not be suppressed and proper evacuation is a sign of a healthy person. A healthy lifestyle begins with the elimination of waste from the body through urination, defecation and sweat.

e) *Gandusa and Kaval* (Oil holding and gargling): Keeping the mouth filled with oil daily will prevent cracking and roughness of lips, dryness of mouth, disease of the teeth and disorders of voice. Decoction of *Khadir, Kshiri Vrksas* etc. used daily for *Kavalagraha* (mouth gargles) will cure loss of appetite, bad taste, dirt and excess salivation. As the old age is the condition of elevated Vata Dosha, use of oil in different way prevents degeneration of body tissue.

f) *Dhunapana* (Herbal smoking): *Dhumpan* means medicated smoking. It is totally different from cigarette smoking. It strengthens the hair, skull bones, sense organ and voice. The ailments pertaining to the head and neck arising out of Vata and Kapha Dosha do not affect the person who does Ayurveda herbal smoking. So, its regular use certainly prevents the old aged personnel.

g) *Nasya* (Nasal drops): Person, who begins to use *Nasya* daily, will have their skin, shoulders, neck, face and chest strong/firm, raised and good looking; their mouth having pleasant smell, voice also pleasant, sense organs clean and efficient and they become devoid of wrinkles, grey hair and black patches.

h) *Anjana* (Eye Care): *Anjana* should be applied daily; use of collegium removes burning sensation, itching, dirt, moistness and pain of the eyes; bestowed brightness, good appearance and ability to bear breeze and sunlight and no diseases of the eye develop. Regular eye wash with *Triphala* and *Yashtimadhu Kwath* is also beneficial for eye health as eye related issues are optimum in *Jara Avastha*.

i) *Tambula Sevana* (Betel Chewing): *Tambul* is called pan or betel leaf. Those desirous of good taste, cleanliness and good smell of the mouth may keep in the mouth tender leaves of *Tambula* along with *Jaiphala, Lavanga, Karpura, Kankola* with *Pungaphala*. This (*Tambula*) is good for heart too.

j) *Abhyanga* (Oil Massage): According to Ayurveda classics, regular *Abhyanga* (oil massage) delay the Ageing process and feels the pleasure. *Abhayanga* should be undertaken daily which provides strength to all parts of the body. It enhances better vision and relieves all scalp disease. Growth of hair will be strong, black, thick hair grows continuously and massaging of oil in feet (*Padabhyanga*) prevent - sciatica, cracking of feet & muscle stiffness in leg.

k) *Karnatarpana* (Ear Care): *Karna-purana* can be used every day by saturating ears with oil, ear disease due to *Vata*, stiffness of back, neck and jaws do not simply occur and senile deafness also does not develop in old age.

l) *Udvartana* (rubbing the body with starches): *Udvartana* mitigate *Kapha*, liquefies the fat, makes the body parts firm and is highly beneficial for skin. So its regular use make safe of early wrinkles or during old age.

m) *Mukhalepa* (face pack): Applying face pack bestows prominent to the cheeks and face, make the face free of coloured patches which is mainly observed during old age and eruption and bestows brilliance like the lotus flower.

n) *Samvahana* (full body massage): Bestows affection and sleep; is aphrodisiac, relieves *Kapha* and *Vata* (aggravation) and fatigue; stimulates the muscles, blood and skin and gives happiness. Insomnia and loss of *Bal* are the main features seen in *Jara Avastha* and *Samvahana* is always helpful.
o) **Vyayama (Exercise):** Vyayama has its vital role in Dinacharya. Vyayama (exercise) is defined as any bodily activity that enhances or maintains the physical fitness and overall health and wellness. Regular exercising makes the body light, improves work efficiency, enhance digestive fire, makes the body strong with proportionate musculature and helps in preventing the diseases of affluence such as cardiovascular disorders, Type-2 DM, obesity and reduces the risk of osteoporosis. It may also help to prevent depression, promote or maintain positive self-esteem, improve mental health. Daily walking (Adhva) is the best exercise that can be advised to old people.

p) **Snana (Bath):** Snana improves appetite, sexual vigour, span of life, valour and strength; remove itching, dirt, exertion, sweat, stupor, thirst, burning sensation and sin. Hence, bathing is important for seniors to prevent skin irritations or infections and UTIs.

**Ritucharya**

For the delaying of Jara some care should be taken. And for that seasonal regimen is specified in classical texts.\(^2\)

**Vasanta Ritu** is the Prakop Kala of Kapha and Sanchaya Kala of Vayu and Bala will be Madhya. By doing regular exercise, good exposure to sun light, avoidance of day sleep and proper sexual activity will reduce accumulated Kapha. Due to the evacuation of extra unwanted Kapha body channels become clear and it regulates the physiology. Body will be nourished by Rasa Dhatu and it reduces the ageing process.

**Grishma Ritu** comes in Visharga Kala. At that time Sharira Bala would be lesser than other season. Rasa Kshaya and Bala Kshaya is found maximum in this season. By following Grishmacharya Rasa Kshaya and Bala Kshaya will be minimized. Usage of cold water for bath, cold substance, liquid of Chandana and liquids will reduce the ageing process.

Accumulation of Pitta and inundation of Vayu are found in Varsha Ritu. Vata and Pitta both are responsible for degeneration. To manage the vitiation of Vayu and Pitta regiment of Varsha Ritu are given. I.e. Luke warm water should take for bath, rainy water should not take anywhere and to eat exact food at proper time.

**Sharada Ritu** is dominant for vitiated Pitta. In this Ritu Madhura, Laghu, Sheeta, Tikta and Pitta Shamaka Ahara should be used. Tikta Ghrita and Hansodaka are specially indicated in this Ritu. Indication of Rakta Mokshana and Virechana to reduces the Pitta and Rakta Dusti. Some Vihara was also indicated like to sit in watery or cool area, Aatapa and Pragvayu are not to be taken.

**Hemant Ritu** is Sanchaya Kala of Kapha. In this season, the gastric fire in strong men, hemmed in by the cold air all around, becomes greatly enhanced and capable of digesting heavy food intake, both as regards measure and quality of the articles. If such gastric fir does not get sufficient amount of fuel, then it consumes the body fluids. Due to this condition the vitiation of Dosha will take place and aggravate the symptoms of ageing. That’s way in this season proper exposure of heat, Nava Anna, Ushna Anna should be used. It will reduce the process of ageing.

Winter and the dewy season are similar in nature; yet there is a slight distinguishing characteristic in dewy season, namely, the dryness born of the sun’s absorbing period and the cold born of clouds, wind and rain. Therefore the whole regimen prescribed for winter is to be observed in the dewy season as well. In fact, the rule as to residence in draught less and warm apartments is to be observed even more stringently in the dewy season. One should avoid eatables and drinks that are pungent, bitter, astringent and provocative of Vata, Pitta and Kapha. In Shishira Ritu uses of Navaamna and asexual condition will reduce the ageing process.

In Ayurveda, food is called “Mahabhaisajiya” which means the superior medicine. Food energizes the mind. It’s Sattvic, Rajasic, Tamsic Guna depending on which food is consumed. Elderly people have different nutritional requirement compared to the normal adult people. With increasing age, people become more vulnerable to malnutrition reasons including Arochaka due to Ageing, Manoavasada, poor dentition, poor digestion. Hence, the required diet as per Ritu is foremost need for elderly people.

**Shodhana Chikitsha**

It is a unique route of Ayurveda. If the person cannot follow all their daily regiment and seasonal regiment, Doshas get accumulated in the body. And it is to be evacuated timely. If it is not evacuated then produces the diseases. But if it is done at proper time, it nourishes the body very well and reduces the on-going ageing process providing long life.\(^2\)
Shamana Chikitsha

Rasayana Therapy is especially thought-out to protect the life from decaying with two main objectives:

1. Rasayana is utilized to achieve the optimum levels of the Dhatus, this is the primary objective of Rasayana (by which both the health and ill-health can be managed) and

2. Rasayana is also employed to obtain the freedom from diseases, caused either by natural courses or abnormal conditions; this is the secondary objective of Rasayana. Charaka has briefly defined Rasayana as the measure by which one gets Rasa, Rakta and etc Dhatu in its best condition. Sushruta has defined Rasayana as the therapy, which establishes the age (Vayasthapana), increases the life span (Ayuskar), intelligence (Medha) and strength (Bala) as well as it enables the person to get rid of the diseases. Dalhana has explained the word “Vayasthapana” by giving its two meanings of “Vayasthapana”:

1) It enables the person to live a full life span of 100 years.

2) It makes the man to live young for a long period thus prevents the Jara.

In short, Rasayana is the therapy, which provides the optimum quality of the bodily tissues and the promotion of both physical and mental health and prevents the Ageing and diseases.

One more Rasayana variety has been mentioned in Charaka Samhita i.e., Acarya Rasayana or Nitya Rasayana where in an individual follows Sadvritta and Swasthavritta strictly and gets the beneficial effects.

Achara Rashayana

In Rasayanadhyya, our Acharyas put forward the unique concept of Achara Rashayana. The Rasayana is divided into two groups i.e. 1. Dravya Bhoota, 2. Adravya Bhoota. The Achara Rashayana belongs to the Adravya Bhoota group.

The term Achar signifies the physical and mental conduct of an individual and it has been designate as a Rasayana i.e. a vitalizer agent for the entire span of life. This is a measure having no involvement of drugs, may replenish and maintain the total life process free from ailments.

The concept of Achara Rasayana for better understanding can be divided under the following aspect:

1. Psychological Aspect

2. Social and Behavioural Aspect

3. Religious and Spiritual Aspect

4. Personal Aspect

1. Psychological Aspects

- Satyavadi – one who speaks truth.
- Akrodhi - who is free from anger
- Ahimsaka – who hurts no one
- Anayasa – avoids over strain
- Prashanta – is tranquil of heart
- Priyavadi - fair spoken
- Japa para – devoted in repetition of holy chants
- Asankeernam - devoid of narrow mindedness

2. Social and Behavioral Aspects

- Satyavadi – who speaks truth.
- Nivruttam Madhya Maithunath – who abstains from alcohol and sexual desires
- Deva go Brahma Gura Vruddha Archana Ratam – delights in reverencing gods, cows, elders & teachers.
- Anrusham – who is attached to non-violence
- Kurnavedi - always merciful
- Anahankrutam – free from egoism
- Upasitaram Vrddhanam – who is attached to elders.

3. Religious and Spiritual Aspects

- Dharmashastraparam – who always respects Dharmagranthas
- Adhyatma Pravanendriyam – who indulges in spiritual texts
- Tapaswinam – who meditates
4. Personal Aspects

- **Shouchaparam** – who maintains cleanliness
- **Samajagarana Swapna** – moderate in waking and sleep
- **Nityam Ksheera Grithashinam** – who consumes milk and ghee every day
- **Desha Kala Prmanagnam** – who is having proper knowledge of desha and kala
- **Jitatmanam** – having self control

By *Acharya Rasayana* one can keep away the occurrence of ailments and prevent the onset of many fearsome diseases arising due to *Prainaparadha, Asamyendriyarth Samyoga* and *Parinama*. In the *Acharya Rasayana*, there is a complete description of how to live & behave to remain Healthy, not only physically but also Psycho Socio Spiritually which are need for healthy ageing process.

**Utility of Rasayana**

An ideal *Rasayana* prolongs life, improves memory and intellect, promotes health and provides immunity against diseases thereby helps an individual to lead an energetic life. It improves lustre and complexion of the body, tones the voice and speech and increases the acuity of all the sensory and motor organs, vitality & vigour (Ch.Chi.1/1/7-8). According to *Sushruta* the person who takes *Rasayana* become brave like lion, good looking and live long life without any disease upto 2000 years. In short *Rasayana* -

a) Gives Long life  
b) Delays Ageing and death  
c) Increase intelligence, memory and luster  
d) Excellence in the body tissues  
e) Increases the immunity  
f) Removes diseases Gaining “Moksha” (Final Entity) and “Divya Lakshana”

**Common Ayurveda Remedies for Diseases of Jara Avastha**

Some of the most common diseases of old age include arthritis, cataract, diabetes, dementia, depression, asthma, hypertension, cardiovascular disease, cerebrovascular disease, liver &kidney diseases, cancer etc. Moreover, impaired body functions, delayed wound healing and susceptibility to infection are frequently observed in old age. Common medicinal plants used for these ailments are as hereunder:

- **Arjuna, Guggulu and Karveer** as cardio-protective in cases of Ischaemic heart disease
- **Arjun, Sarpgandha, Shankhpushpi, Ashwagandha and Punarnava** in hypertension.
- **Vijayasar, Gudmar, Jambu, Methika, Sadabahar, Haridra, Karvellaka and Mammajak** in diabetes.
- **Ashwagandha, Guduchi, Shunti, Shallaki, Rasna, Lashun, Enard, Nirgundi and Kuchala (Shuddha)** in arthritis.
- **Brahmi, Shankhpushpi, Mandukparni, Guduchi and Madhuyasti** in treatment of senile dementias.
- **Varuna, Gokshura and Shigru** in treatment of senile enlargement of Prostate.
- **Triphala, Jyotishmati** in senile visual disorders.
- **Kapikacchu** in treatment of Parkinsons disease.
- **Amrita and Amalaki** in immunodeficiency.
- **Shirodhara and Shirobasti** in headache, insomnia, anxiety etc.

**DISCUSSION:**

*Jara* is an *Avastha* which is experienced by each and every individual. Many Researches has been going on to find out etiopathology as well as remedy of Ageing. Large amount of money is being invested in these projects still the results are not satisfactory. Ayurveda is a science which is having the vast collection of observational and experimental data on nearly each and every thing on the earth, so is the *Jara*. There is a need to analyse the data for the proper understanding of the subject in the view of current context.

*Jara* is one among the *Astanga Ayurveda* that shows the importance of *Jara Avastha*. *Jara* has been given seventh place that is the last but one and immediately it is followed by *Rasayana* which is having gross role in the management for the same.

All the classical texts of Ayurveda described *Jara Avastha* as the last part of life span. It is said that *Jara* is irreversible
stage of life which ultimately leads towards the death. But the opinion of Sharangdhara seems little bit different that is every stage of an individual will be ending in Jara. Here, the Jara word is applied in the sense of ceasing of particular Avastha which leads in the transformation of another Avastha.

Looking to the Ayurveda literature, one may find word Jara in different context for an example while describing Pachana Kriya word Jara is used in the meaning of digestive stage. By observing all the reference keenly it is very clear that the word Jara reflects the meaning like maturity or the final stage.

Ayurveda offers multi-dimensional approach for the prevention of early ageing and management of diseases of old age. Modern research trends on healthy ageing also revolve around the Ayurveda principles of management of Jara.

Lifestyle regimen i.e. Dinacharya (daily regimen) and Ritucharya (seasonal regimen) are concerned with the personal aspect of individual. Physical and mental ageing of one’s life can be prolonged by adopting these principles of Ayurveda for healthy life.

Ageing cannot be cured but can be delayed with the help of Rejuvenation therapy. Concept of anti-ageing is embodied in Jarachikitsa (rasayana) in Ayurveda. This is the unique modality of Ayurveda which can be extensively utilized for the preservation of health and longevity of the aged. Sushruta has described Rasayana as one, which delays ageing, increases the life-span, promotes intellect, memory and increases resistance to diseases. Rejuvenation therapy offers a comprehensive physiological as well as metabolic restoration.

The path of ethical, social, mental, moral and physical conduct induces a positive influence on the mind and body. The person who behaves as per the principles of code of conduct (Sadwrita) becomes more divine and lives a good quality of life and it may help to prevent early ageing.

CONCLUSION:

There are numerous paces to manage the aging process, where medical science approaches to have it in natural and healthy way. A number of researches contemplate aging to be a disease because aging is concomitant with amassing of cellular and molecular changes that impair normal physiology, diminishing of normal physiological operations of cells, tissue, organs and bodily systems, in turn generates age-associated diseases and aging itself is an influence for other diseases. Anti-aging approaches therefore require an ideal disease-free physiological state at a certain age and a “to-do” list of healthy lifestyle, Ritu Shodhana and Rasayana interventions as per Ayurveda classics is essential to keep the individual as close to that ideal state as possible.

ACKNOWLEDGEMENTS: Not Applicable

ABBREVIATIONS: Not Applicable

SOURCE OF SUPPORT: None

CONFLICT OF INTEREST: Author declares that there is no conflict of interest.

REFERENCES:


14 R. D. Lele, “Rejuvenation of the elderly,” in Ayurveda and Modern Medicine, Bhartiya Vidya Bhavan, Bombay, India, 1986. p. 405-415,


17 Bal Govind Tiwari, ‘Concept of aging in Ayurveda’ Indian Journal of Traditional Knowledge; Vol. 8 (3), July 2009, p. 396-399


20 Dr. Anita Sahu Role Of Ayurveda for Blissful Ageing ISSN: 2320-5407 Int. J. Adv. Res. 8(12), 392-397

21 Nisha Parmar - JARA - AGEING - PANCHAGAVYA - 2011 - BP - IPGT&RA, GAU, JAMNAGAR, Applied Study on Jara i.e. Ageing and Role of Panchagavya, PDF COMPiled BY DR GIRISH KJ p. 32-34


24 Keshari et al. “Conceptual study of jara (ageing) and it’s management in ayurveda w.s.r. to TRIPHALA RASAYANA”, Unique Journal of Ayurvedic and Herbal Medicines, 2014, 02 (02): Page 14-18.


How to cite this article: