

## “Jara Manasavastha and Ayurveda solutions”

\*Dr Bhagya Ranjan Dash, \*\* Prof. Dr Pawankumar Godatwar

\*PhD scholar, PG dept. Roga Nidana and Vikriti Vigyan, NIA, Jaipur-302002, India,

[drbhagyarajan86@gmail.com](mailto:drbhagyarajan86@gmail.com), 7018229414

\*\* Prof & H.O.D. PG dept. Roga Nidana and Vikriti Vigyan, NIA, Jaipur-302002, India

[pgodatwar@gmail.com](mailto:pgodatwar@gmail.com)

### Abstract

“*Dharmartha Kama Mokshanam Arogyam Mulam Uttamam*” is the aim of *Ayurveda*. *Ayurveda* has been divided to eight branches (*Ashtanga*) by *Bhagwan Dhanwantari* to achieve this goal logically. *Jara* is one of them, which explains the psychosomatic conditions of *Vridhdhavastha* and logistic approach towards the differential states of it. *Jara* is described as *Swabhavika vyadhi* by *Maharshi Charaka* and *Maharshi Sushruta* as well. Other *Acharyas* also make approach towards this. *Acharyas* have explained that *Vridhdhavastha* starts almost after 60years. In this stage, *Sharira dhatu*, as well as *Drishti*, *Shukra*, *Vikrama*, *Karmendriya* continuously gets deteriorated. But in this age *Manashika Bhava* gets more fluctuates than *Sharira*, as *Vayu* is generally dominant in this age & *Manas* is controlled by *Vata dosha*. Mainly depression and disturbances in emotions, impaired memory, rigidity of outlook, dislike of change, feeling loneliness, irritations and many more psychological phenomenon occurs with them. *Ayurveda* has its own way towards approach of *Manas vyadhi* also, which will be applicable in senile conditions and will be described during the presentation.

**Materials and Methods:** Review of the Ayurvedic literature as well as relevant part of modern literature.

### Introduction

#### Geriatric demography around the world

The world population of the elderly is increasing day by day due to improve in quality of life styles and health facilities. By the year 2050, peoples over 60-65 years of age will comprise almost 1/5<sup>th</sup> of the global population. In India 3.8% of the populations are more than 65 years.

#### Global health scenario in geriatrics

In twenty first century there is gradual decline in fertility, and with increase in life expectancy. The cause of morbidity and mortality is shifting from communicable disease to the non communicable diseases. The leading causes of mortality among elderly people comprise respiratory problems, heart diseases, cancer and stroke. Significant group of morbidity in these groups is degenerative changes, arthritis, Diabetes, Osteoporosis, Alzheimer’s disease, depression; Psychiatric disorders age related other problems etc.

## Ayurveda and geriatrics

Ayurveda has a focused branch for geriatric care. *Maharshi Sushruta* specially mentioned a “*Jara or Rasayana Tantra (Rejuvenation)*” one among the eight super specializations of the Ayurvedic therapeutic stream which exclusively deals with the problems related to aging and methods to counter the same. The *Rasayan* therapy generally advised during *Madhya vayah* around 40-45 years of age. Elder are our beloved one. They are like the roof of a family. It may seem to be literal but it's true. Ayurveda science when approaches towards anyone's health and disease, it goes through a definite and sequential path way. Before treatment of diseases *Acharyas of Ayurveda* advised “*Roga and Rogi parikshya*”. Also *Maharshi Charaka* advised that “*Parikhsayastu Khalu Prayojanam Pratipattigyanam*”<sup>1</sup>. So before we start any approach towards the treatment of diseases in different stages of age we have to diagnose properly. A sequence of ten diagnostic factors has been explained for this in “*Vimana sthana of Charaka Samhita*”<sup>2</sup>. Out of these age is a factors *vayah* (age) is one. *Vridhdhavastha* is in between 60-100yrs according to *Charaka* & >70yrs *Vridhdhavastha* according to *Maharshi Sushruta*. Same age classification is also accepted by all *Acharyas* in their descriptions. According to *Acharya* there is decrease in power of senses, potency, *veerya*, *pourusha*, *Parakram*, *grahan shakti*, *dharan shakti*, *smaran shakti*, *vachan shakti* etc<sup>3</sup>. in this age. Different psychosomatic disorders occur in the elders, but mood changes occurs more as compared to physiological ailments. So we have to handle them carefully.

## Description

“*Vruddha Japyanam*”<sup>4</sup> the eternal principle by *Maharshi Charaka* we should have to follow up during the management of any conditions of *Vruddha in swastha* as well as *Aturavastha*. Like the childhood old age are the most sensitive part of one's life span so it should be handled carefully. *Mana* one of the eleven *Indriya Sreshtha & Ubhay indriya* as well. It is formed by *Rajashik* and *Vaikarika Ahankara* as per *Maharshi* during the *Srishti utpatti* i.e. formation of *Purusha*(*Charak Sharira* ref.). According to *Maharshi Sarangadhara* continuous catabolism also occurs with respect to a single decade (*Sarangadhara* reference). So in 6<sup>th</sup> decade and above the “*Drushti, Shukra, Vikram, Buddhi, Karmendriya* and lastly *Chetana Shakti*” gets deteriorated. *Maharshi Sushruta* also said that the old age is “*Jara and Pakwa*”. The *Dosha* (out of three *Dosha*) which predominates in old age is the “*Vata dosha*” as per the text. *Mana* is also controlled by *Vata dosha (Niyanta praneta cha Manasha)*<sup>5</sup>. In *Bhagavat geeta Parambrambrahma Shree Krishna* also described that the nature of *Mana* are “*Chanchal & Ashthiram*” it can only be controlled by *Abhyas & Vairagya*. Basing on these concepts we can briefly go through the different mental conditions and its treatment through Ayurveda aspects.

*Anutwa & Ekatwa* are the *Guna* of *Mana* & the functions are “*Indriyabhigraha, Swashya nigraha, Uha paha and Vicharascha*”. The *vishaya* of *Mana* are “*Chinta, Vichar, Uhya, Dhyeya, Sankalpa*”. So initially these *Vishay Vighatana* occurs in old age due to intake of different *ahara bihara* especially *manshika nidana*. Due to which the *Sangyavaha Srotas* and *Hridaya* gets

vitiated so normal psychological process of thinking, analysis of any matter, determining good or bad, concentrating anything and make promise changes.

Modern science proposed that our ageing starts as early as the individual just crosses forty years. The huge mental fluctuations like cognitive impairment, dementia, depressions, anxiety etc. are occur in this fragile age. There are many more risk factors which triggers the mental health<sup>6</sup>.

- Alcohol or substance abuse
- Change of environment, like moving into assisted living
- Dementia- causing illness ( e.g. Alzheimer's disease)
- Illness or loss of a loved one specially the life partner(husband/wife)
- Long-term illness( e.g. cancer or heart disease)
- Medication interactions
- Physical illnesses that can affect emotion, memory and thought
- Poor diet or malnutrition
- Feeling of avoidance or carelessness from the kiths and kins

It's natural for every one for some change to occur with the individuals with ageing. Regular forgetfulness is one thing, however persistent or cognitive memory loss is another thing and potentially serious.

So there are some indicating or diagnosing features those propels one to concern seriously about the mental health of elderly<sup>7</sup>-

- Changes in external appearance or dress.
- Problems maintaining home or yard.
- Confusion, disorientation, problems with concentration or decision-making.
- Increase or decrease in appetite than normal or changes in weight
- Depressed mood lasting longer than 2/3 weeks or more
- Feelings of worthlessness, inappropriate guilt, helplessness, thoughts of suicide.
- Memory loss especially short-term memory loss(dyslexia)
- Physical problems that can not otherwise be explained like aches, constipations
- Social withdrawal, loss of interest in things that used to be enjoyable.
- Trouble handling finances or working with numbers.
- Unexplained fatigue, energy loss or sleep changes

***Chikitsa Siddhanta for Manasvyadhi***

<sup>8</sup>***Charak-*** Gyana, Vigyana, Dhairya, Smruti, Samadhi

***Sushruta-*** Sabdadi sukh ka ishta prayog

***Kashyapa-*** Dhruiti, Smruti, Veerya, Vigyana

## **Vagabhata-** *Dhee, Dhairya, Atma vigyana*

Also different *Chikitsa sutras* and *Chikitsa vidhi* for *Manas vyadhi chikitsa* has been explained and applied in *Unmada, Apashmara, Graha chikitsa* and parts of *chikitsa* of other different diseases.

Analysing the <sup>9</sup>*Hita & Ahita* one should avoid *ahitakara Dharma, Artha and Moksha* (i.e. *Trivarga*). *Satasang* with the *Apta jana* who is a super specialist in *Dharma, arththa and Kama vidya* means a spiritual teacher.

Maharshi Charaka advice that *Satvavajay* is the *chikitsa siddhanta* for *manas vyadhi*.

Specially the *Vata Samana* therapy as well as *Sodhana* therapy is most important. As the *Sthana* of *Mana* is *Hridaya (Urah gata & Shirogata)* and both are *Pranayatan (Marma)*. The *Pranayatan* are controlled by *Vayu* and *Vasti* is the main treatment for *Vata doshaja Vikara*. Along with *Vasti* a wide range of *Ausadha, Ahara, Vihara, Lepa, Abhyanga, Shirodhara* etc. can be applied for its control which indirectly controls the mind and subsequently helpful for the mental disorder.

Various *Ausadhi* can be used for the treatment are-

**EKALA DRAVYA-** *Jatamanshi, Ashwagandha, Kapikachhu Tagara, Jivaniya mahakashya, Balya mahakashya, Brumhaniya mahakashya, Manduka parni, Yashti madhu, Giloy, Sankhapushpi, Achara rasayana as described by Acharya Charaka.*

**AUSADHI YOGA-** *Chyavanprash, Bramhi Rasayana, Aswagandha Lehayam, Mahatriphala ghritam, Triphala churnam, Bramhi ghritam, Aswagandha churna, Narashimha Churna, Agastya Rasayan, Amlaki Rasayan, Vilwadi rasayan, Amarsundari vati etc.*

**AHARA-** *Sukhoshna jal, Ghrita, dugdha, audana, Shashtika, Shali, Mudga, Saindhav, Amlaka, Yava, Jangala mamsa, Madhu*

**VIHARA-** *Pranayam, Omkar chanting, also chanting of different mantras Ratri sayana, chankramana yatha shakti, Devalay darshan, Tirtha sthan bhraman, Shree sukta path, Rudra pujan, Bishunu pujan.*

## **Conclusions**

Older kiths and kins are integral parts of our society, it's our duty to take care and stand by them in their hard times. What we are today is the gift of their hard work, dedication, love. To make their physical, mental and social life comfortable we should add maximum efforts. Ayurveda since a long already made solutions for this; we have just to apply it properly.

**Key words:** *Jara, Manasavastha, Ayurveda*

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