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A Conceptual Study of Aging w.s.r. to *Jara*”: An Ayurvedic Insight

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ABSTRACT:

Aging is a natural, multidimensional process of physical, psychological, and social change. In Ayurveda aging is known as “*Jara*”, synonymic with “*Vardhakya*” means increasing age. In literatures *Jara* (aging) is accepted as *Swabhava Bala Pravarat/ Swabhava Nispratyanyika Vyadhi* (natural unavoidable disease) and divided in two type’s *Kalaja Jara* (chronological aging) and *Akalaja Jara* (premature aging).The *Kalaja Jara* is *parirakshana-krita*, which means that it occurs at the proper age even after following all the preventive measures. Whereas *Akalaja jara* is said to be due to *Aparirakshana - Krita*, which means that it occurs before the mentioned age in absence of any preventive measures or due to various causative factors. The Ayurvedic concept of aging has been dealt with, keeping in view of the *Tridosas, Saptadhatu, Malas, Srotas, Indriyas, Agni* and *Ojas*. When all of these are in homeostasis the body functions well. But due to old age, increase of *Vata*, vitiation of *Pitta* and decrease in *Kapha* causes an impact on the various other components of body, thus allowing the aging to take over. Aging before time can be prevented through Ayurveda. The pathophysiology of aging is mostly dependent on diet and lifestyle, therefore process of aging can be slowed down by planning of appropriate diet, routine and lifestyle.

Key words: *Akalaja jara, Kalaja Jara, Vardhakya*, premature aging.

INTRODUCTION

Population aging is the 21st century's dominant demographic phenomenon. According to data from World Population Prospects the 2019 Revision, by 2050, one in six people in the world will be over age 65 (16%), which is up from one in 11 in 2019 (9%).¹ The world is experiencing growth in the

number and proportion of older persons affecting almost all the social aspects. Aging is accompanied with a variety of difficulties, social, mental and health challenges, which encourage the aging person to make effort to age slowly. Population studies indicate that the elderly will use between three to five times more healthcare services compared to the younger



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population. Modern medicine has made a great deal of progress in understanding the aging process and in controlling age-associated health issues including heart attacks, strokes, diabetes, cancer, senility, and arthritis.^{2,3} To foster healthy ageing and improve the lives of older people and their families and communities, the United Nations announced 2020-2030 as Decade of Healthy Ageing.⁴ So, understanding the cruciality of the problem it is need of the hour to develop strategies to secure the health of aging population with the help of different medical fraternities. The holistic approach of Ayurveda can play a major role in preventing senile disorders and promoting healthy life span. Understanding the *Ayurvedic* concept of aging will give us the insight to manage the elderly successfully.

AIM

To review, discuss, and elaborate the various concepts and principles related to aging in *Ayurveda*.

MATERIAL & METHODS

This review article is based on various *Ayurvedic* texts such as *Charak Samhita*, *Sushruta Samhita*, *Ashtang Samgraha*, *Ashtang Hridaya*, *Bhava Prakash*, and *Sharangdhar Samhita*, available commentaries. We also searched and referred various websites to collect the relevant informations on the topic.

Concept of Aging in Ayurveda: Combination of the *Sharira Indriya Satva* and *Atma* is *Ayu*. *Nityaga*, *Dhari Jivatama*, *Anubandha* are the synonyms of *Ayu*.⁵ "Ayu" means uninterrupted recognition of consciousness that is *Chetananuvritti*. In classical texts, it is clearly mentioned that the total span of life is 100 years and it is divided into *Balya*, *Madhyama* & *Vridhdha*. *Balya* is considered up to 16 years of age where all the *Dhatu* are present in *Apakva Avastha*. *Madhyama* is considered more than 16 years up to 70 years, again classified into four categories *Vridhdhi* up to 20 years, *Yauvan* up to 30 years, *Sampurnata* up to 40 and after 40 *parihani* will be occurred. After age of 70 years *Vridhdhavastha* begins. In this stage different type of degenerative changes are found like *Balahani*, *Varnahani*, *Indriya Daurbalya* etc. which is mentioned in our compendium.^{6,7} All this process is considered as normal physiology of human being, but if the physiological changes will occur earlier, then it

will be considered as pathological event mentioned in our classics as *Akalaja Jara*.

Etymology & Derivation - *Jara* word is derived from Sanskrit root "Jra" and suffix "Aña" that means old age. "*Jara*" is defined as that which has become old by the act of wearing out "*jīryati iti jara*".⁸ "*Jara = kshinata nirbalata durbalata*" According to *Ayurvediya Mahakosha* the substance which continuously decreases is known as *Jara*. It is also known as *Vardhakyama* means the latter phase of life span. The term *Jara* has been derived from *Panini's Sanskrita* root "*Jrus Vayohanau*" this is explained as- "*Vayaḥ kṛita shṛathamansadyavastha vishesha*" - means loosening of muscle and other tissues under the influence of aging.

Definition of Aging: Aging is defined in very general descriptive terms as 'A gradual, insidious and progressive declines in structure and function (involving molecules, cells, tissues, organs and organisms) that begin to unfold after the achievement of sexual maturity.⁹ In other words Aging is a process of unfavorable progressive change, usually correlated with the passage of time, becoming apparent after maturity, and terminating invariably in death of the individual'. But, the widely accepted definition of aging is 'the processes that occur during life which culminate in changes that decrease an individual's ability to cope with biological changes'.

Synonyms of Jara -¹⁰ Terms that may be related with *Jara* are-

Pravaya - '*Pragaṭam vayoasya*' (one has crossed his youth)

Sthavira - '*Ajira sisira iti nipataḥ*' (one has stayed for a long time)

Vridhdha - '*Vardhate sma*' (one has already attained *Vridhdhi*)

Jino - '*Jinati vayasō hiyate jinaḥ*' (one is attaining deterioration)

Jirna - '*Jirnam paripakva purnayoh*' (same meaning as *Jina*)

Jarana - '*Jiryateratrun*.'

Here, the term *Pravaya* indicates the elapsing of the years after the birth, the term *Sthavira* indicates about the incapacity or the impairment of the movement of the aged person; the term *Vridhdhi* is used for the mentally matured person, whereas *Jirna* & *Jarana* are indicative of the increased catabolic and degenerative

processes.

Related terms: Old age is defined as the periods beyond the retirement age, by some, usually taken as starting around 65 years of age.¹¹

WHO Classification of the Elderly individuals¹²:

- Elderly - 60 to 75 years.
- Old - 76 to 90 years.
- Very Old - Above 91 years.

Senescence: ‘The gradual biological impairment of normal function, probably as a result of changes in cells (mitotic cells, such as fibroblasts and post-mitotic cells, such as neurons) and structural components (such as bone and muscle). These changes would consequently have a direct impact on the functional ability of organs (such as the heart, kidney and lungs), biological systems (such as nervous, digestive and reproductive system) and ultimately the organism as a whole.¹³

Senility: This term is from the Latin origin ‘senilitus’, which means the period of physical and mental deterioration, associated with old age.

Premature senility: Onset of senile characteristics before the old age, i.e. as early as 40 years age is premature senility.

Senile: Pertaining to old age.

Senilism: Old age particularly when premature is called Senilism.

Types of *Jara*¹⁴: *Acharya Sushruta* has described that *Jara* is natural phenomenon of human body. It is divided in two types i.e. *Kalaja Jara* and *Akalaja Jara*
1. *Kalaja Jara* – *Jara* coming at the proper age is known as *kalaja Jara* i.e., after sixty years of life. The manifestations of age related symptoms are reflected after certain age. The *Kalaja Jara* is *Parirakshanakrita*, which means that it occurs at the proper age even after following the daily and seasonal routine described in *Svasthanavritta* and use of *Shodhana* at the proper time. However, this type of aging may be of less intensity and slow progressing and thus may not be very troublesome.

2. *Akalaja Jara* – “*Akalotpanna lakshana akalaja*”, “*Akale jata iti akalaja*” means that thing which occur *Akalaja* i.e. before its prescribed time, is called as *Akalaja Jara*. The symptoms of *Akalaja Jara* manifests before certain age due to various etiological factors. This type of *Jara* is said to be due to *Aparirakshana-krita*, which means that is occurs before the mentioned age due to not taking the proper care of

personal hygiene (*Svasthanavritta*) and not undergoing *Shodhana* at proper time. This type of *Jara* may be of greater intensity and rapidly progressing, if no care is taken to check it through proper treatment.

Causative factors of *Kalaja Jara*: The prime factor of aging narrated by *Acharya Charaka* is *Kala* (time factor).¹⁵ *Kala* is also responsible for the diminution of *Dosha*, *Dhatu*, *Mala* and *Vridhdhavastha*.¹⁶ Further, *Charaka* has clearly mentioned the cause of *Jara* (aging) and *Mrityu* is due to *Kala parinama*. Commenting on this *Gangadhara* says that – “*Yauvana ante kala parinamena ante Jara bhavati, Jara ante kala parinamena mrityu bhavati*” i.e., as the time advances, puberty phase turns into adulthood which in turn ends in death of an individual.¹⁷ Modern scientists also agree with the influence of time factor on Aging Process. They opine that Aging is a process of unfavorable progressive change usually correlated with the passage of time, becoming apparent after maturity and terminating invariably in death of the individual.

Acharya Sushruta has also mentioned that the growth and development of body parts from the time of conception till the death of an individual is a natural phenomenon and accepted *Jara* (old age/aging) as a *Svabhavika Vyadhi* or *Svabhavabala Pravritta Vyadhi*¹⁸ i.e., *Jara* occurs by nature itself which cannot be stopped by any intervention. *Acharya Charaka* also considered *Jara & Mrityu* as *Svabhava Nishpratyayika*.¹⁹ So from the *Ayurvedic* standpoint *Kala* is the foremost and important factor for the onset of aging process. *Acharya Charaka* mentions that the same fetus after the lapse of definite time becomes child, young and old.²⁰

Causative factors of *Akalaja Jara*: There is no direct reference of causative factors of *Jara* in *Vrihatrayi*. Only *Rasa Vagbhaṭa* has quoted some factors as a causative of *Jara*. *Panthah* (excessive walking or travelling), *Shitam* (excessive cold food or spoiled food), *Kadannam* (food article devoid of *Jivaniya* properties), *Vayovridhdha Yoshitah* (aged women), *Manasah Pratikulata* (unfavorable condition of mind) are the five reasons of *Akalaja Jara* described by *Rasa Vagbhaṭa*.²¹

***Panthah*:** Normal walking does not hamper any kind of mechanism in the body even it is supposed to be supportive for the digestion & metabolism. It is clearly mentioned that how long the person should walk or in another word person have to walk till the half energy

is used as mentioned for *Vyayama*. If it is excess then it will aggravate the *Vata Dosha* which ultimately dried *Rasa Dhatu* and hampered the nourishment of further *Dhatu* and due to this symptoms of aging will appear before the appropriate time.²²

Shitama: Excessive cold food or exposure to cold make some systemic changes that will lead towards *Jara*. *Rasa* is having predominant *Snehansa*; diminution of *rasa* causes diminution of *Sneha* in the body that will cause *Vata prakopa*, this *Vata prakopa* again aggravate *Kharata Rukshata* etc. *Shita* is aggravating factor for *Vayu*, if *Shita guna* aggravates more then it also blocks the channels of the body.²³

Kadanna: As per the commentary on *Sharangadhara Samhita*, *Acharya* has described that *Kadanna* means a food articles which are devoid of *Jivaniya* properties. Person who takes such kind of food will suffer early symptoms of *Jara*. In today’s era most of food articles do not possess proper nutritional values i.e. *Jivaniya* property and compromised nutrition causes early aging i.e. *Akalaja Jara*.

Vayovridha Yoshita: *Acharya* has mentioned that *Sevana* of *Vridha Yoshita* causes *Akalaja Jara*. No specific reason behind this was found. (May be *Manas*)

Manasa Pratikulata: In context of food, *Ashtau Ahara Vidhi Visheshayatanani*, *Acharya Charaka* has mentioned ‘*Tanmana bhunjita*’. It shows that if food is not taken in proper manner or abhorrent condition of mind it causes improper digestion of food and it will be responsible for improper nourishment of body leads to *Jara*. Disturbances in *Manasika Bhava* like: *Chinta Shoka Bhaya Krodha* etc. leads to *Ajirna* even diet taken is of proper quality & in easily digestible quantity.

A unique concept of geriatrics is hidden in *Ayurvedic* medicine, explaining the factors accelerating the aging process, while *Acharya Charaka* describing the scope of *Rasayana Chikitsa*, which aids in regeneration of *Dhatu*, has stated that the chief contributing factor of deterioration of the body is “*Gramyavasthadosh*”.²⁴

These are–

Factors Accelerating aging:

Ahara:- *Gramyahara, Amla Lavaṇa Kaṭu sevana, Kshara sevana, Shushka shaka sevana, Shushka Mamsa sevana, Tila Palala sevana, Pishṭanna sevana, Virudha anna sevana, Nava Anna sevana, Viruddhahara sevana, Asatmya bhojana, Ruksha bhojana, Abhiṣyandi bhojana, Klinna- Guru- Puti-*

Paryushita bhojana, Vishamashana, Adhyashana.

Vihara:- *Divasvapna, Nitya madya sevana, Nitya stri sevana, Ati vyayama, Vishama vyayama.*

Manasika bhava:- *Bhaya, Krodha, Shoka, Lobha, Moha, Ayasa.*

Samprapti of Jara: The pathogenesis of *Kalaja Jara* is time dependent as described by *Acharyas*, whereas *Akalaja Jara* depends on various etiological factors broadly categorized as *Sharirika* and *Mansika nidana*. Exposure of various etiological factors as described above leads to diminution of *Prakrit Kapha* and vitiation of *Vata Dosha*, which further cause *Agni Mandya* or *Agni Vaishamy*. Due to vitiation of *Agni* improperly digested food cause blockage of *Rasadi Strotas*, results in improper nourishment of subsequent *Dhatu* which leads to diminution of various *Dhatu* manifest with symptoms of premature aging. (Flow Chart 1)

Some Theories of Aging²⁵- classified under the following headings:

I. Genetic Molecular Theories:

- a. Codon Restriction: Accuracy of DNA-mRNA impaired
- b. Error Theories: Accuracy of mRNA-Proteins impaired
- c. Gene Regulation: Post reproductive changes in gene expression
- d. Somatic Mutation: Radiation damage to DNA

II. Cellular Theories:

- a. Wear and Tear Theory
- b. Age pigments Theory
- c. Cross- linking Theory
- d. The Glycation Theory
- e. Free radicals Theory

III. System Level Theories

- a. Neuro -endocrine Control Theory
- b. Hayflick limit theory
- c. Immune-Control Theory

Free Radical Theory²⁶

One of the most popular theories of aging postulates that free radicals are causally related to the basic aging process. The metabolic pathway in mitochondria relies on the transportation of free electrons, which eventually attach to oxygen and are normally neutralized by hydrogen ion to form water. This is usually referred to as respiration. Sometimes the process breaks down; the electrons do not attach to the

oxygen and instead, attach to other oxygen species. Specific molecules, each carrying a wayward electron, were created. They are called free radicals (such as hydroxyl, superoxide and peroxide - collectively called reactive oxygen species or ROS).

The free radical on the other hand has an extra negative charge. This unbalanced electrical energy tends to make the free radical attach itself to other molecules as it tries to steal a matching electron to attain electrical equilibrium. Some scientists speak of these free radicals as “promiscuous”, breaking up the happy marriages of paired electrons in neighboring molecules in order to steal an electron “partner” for themselves. In doing so, they create free radicals and extensively bodily damage. These types of free-radical damage begin at birth and continue until death. The most significant sources of excess free-radicals are dietary or environmental.

Free radicals are produced in mitochondria, and damage protein, lipids, nucleic acids of cells and mitochondria themselves especially their DNA. The resultant DNA alterations and mutations lead to aging and age related degenerative diseases like progressive dementia, vision loss, neurosensory deafness and abnormal cardiac and renal functions. They also act upon RNA, causing accumulation of post mitotic errors, and defective protein synthesis.

Not surprisingly, the cell has responded to this threat by creating various enzymes that bind to free radicals and inactivate them. Collectively, molecules that destroy free radicals are called anti-oxidants.

Decade wise decline conditions:

Aging starts in different attributes at different periods; thus, the ancient classics give a detailed version on the physiological, psychological and biological aspects of aging including growth, puberty and senility. Though the classics have categorized *Vayas* into *Balya* (undeveloped), *Madhyama* (developed) and *Vridhdha* (degenerative) *Avastha*, they have observed changes occurring during growth and also the initiation of decrement of certain particular faculties of the body as well as mind.

*Acharya Vagbhata*²⁷ was the first one to record such an observation which was followed later by *Acharya Sharangadhara*²⁸ and *Acharya Bhavaprakasha*.²⁹ In *Sharangadhara Samhita*, he followed the same. From the above quotations, it is clear that aging does not occur simultaneously in all the tissues. Different body

tissues are affected with aging at different time periods. Gradual declination of a particular faculty takes place in each decade of life and by the end of decade, that particular faculty is lost.

According to *Acharya Sharangadhara Balya* (childhood), *Vridhdhi* (growth), *Chavi* (well-structured and beauty), *Medha* (power of retention), *Twaka* (luster of skin), *Dristi* (vision), *Shukra* (sexual potency) *Vikrama* (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.³⁰

Following table shows the loss of body tissues during various decades of life:(Table 1)

1st Decade: *Balyavastha hani*: As *Balyavastha* is *Kapha* dominant stage, the functions of *Kapha* i.e. is to nourish the body will prime. That’s why growth development of the human body is faster than the other stages. The growth implies increase in mass and size, which results by cleavage and synthesis of protoplasm with cell and intracellular fluid which are specific tissue components. Thus, growth should be considered under the healings multiplicative growth, auxentic growth, accretionary growth and differential growth or combination of all this growth processes. After *Balyavastha* it will gradually decrease and growth will be stopped at certain level. *Aparipakva dhatu*, *ajatavyaajana- sukumaratva- kleshasahishnutva- asampurna bala* are just limited to *Balyavastha* after that it doesn’t get activated. It starts declining after ten years of age. In infancy, the growth rate is rapid and this (accelerated growth) is partly because of continuation of the fetal growth period.

2nd Decade: *Vridhdhi hani*: *Acharya Charaka* has mentioned that the middle age starts after thirty years of age. In this stage growth & development stops at certain level. Some of developments stabilized and some of them may continue up to the latter phase.

According to *Acharya Shusruta* the middle age is divided into four phases such as:

- ✓ *Vridhdhi* (i. e. phase of growth) between 16 to 20 years,
- ✓ *Yauvana* (i.e. phase of youthfulness) between 21 to 30 years,
- ✓ *Sampurnta* (i.e. phase of matured and intact tissues) between 31 to 40 years
- ✓ *Hani* (i.e. phase of slow regression) between 41 to 70 years of age.

Though *Vridhdhi* is continuous up to later age but there

after it starts decreasing subsequent to second decade. The rapid growth shoot, which occurs at the time of puberty, is due to growth hormone, androgens and estrogens and subsequent cessation of growth is due in large part to closure of the epiphysis by estrogens. Mid-twenties achieve complete growth of the body.

3rd Decade *Chavi hani*: Luster starts showing deterioration of complexion / luster of the body (Skin). "*Prabha varaa prakashini*". (*Chakrapani* Ch.I.7) Pigmentation of the skin is due to melanin fed into the basal keratinocyte rather than that stored within the melanocyte. Skin color is partly due to the amount and activity of the melanocyte and partly a reflection of how melanin is stored and processed in the keratinocytes.

The impact on *Chavi* – body complex or luster is generally observed on face and exposed skin portion. The typical appearance of the face and neck changes with age. Muscle tone may be lost, causing a flabby or droopy appearance. The jaws may begin to sag, leading to a "double chin" in some people. In some people the nose lengthens slightly and may look more prominent. There also may be an increase in the number and size of pigmentation on the face or exposed skin with increasing age. There is a decrease in the number of functioning melanocytes, resulting in gray hair and atypical skin pigmentation.

4th decade – *Medha hani*: *Medha* (In 2 ways viz *Grahana shakti*- grasping power and *Dharana shakti* – retention power) – intellect starts declining after 4th decade.

5th decade -*Tvaka hani*: Declination of functioning of *tvaka* starts from 5th decade of life. Modern scientists also opine the same. Although the skin is constantly *aging*, pronounced effects do not occur until a person reaches the late forties. Around that time, collagen fibers decrease in number, stiffen, break apart and form into a shapeless, matted angle. Elastic fibers lose some of their elasticity, thicken into clumps and fray and the skin forms crevices and furrows known as wrinkles. The skin may become thin, dryer, and develop wrinkles. Although wrinkles are evitable to some extent, sun exposure and cigarette smoking are likely to make them develop faster.

6th Decade –*Drishti hani*: After 6th decade *Drishti* starts losing. Presbyopia, glaucoma, cataract are common problems as individual grows older.

7th Decade - *Shukra hani*: The activity of *Shukra* becomes less i.e., reproductive capacity decreases. In

male, decline in testosterone synthesis leads to less muscle strength, fewer viable sperm and decreased sexual desire. Healthy men often retain reproductive capacity into their 80s and 90s.

8th Decade - *Vikrama hani*: According to *Vagabhat Shrutendriya* starts depleting in 8th decade of life. For example problems like presbycusis are common in old age. *Acharya Sharangadhara* added one more faculty that is *Vikrama / Parakrama* (Velour). It has been noted that there is a marked progressive decline in overall test performance as related to increasing age. Efficiency of performance and tasks involving the relinquishing of old habits are found to be difficult for old people. There is decrease in aggression and physical performance.

9th Decade –*Buddhi hani*: Witnesses the gradual loss of functioning of *Manasa*. Memory loss or dementia is a common problem wherein the deterioration in cognitive abilities that impairs the previously successful performance of activities of daily living. Memory loss is frequently observed in individuals over eighty-five and it is the most common and important cognitive ability that is lost. Other mental faculties may also be affected such as attention, judgment, comprehension, orientation, learning, calculation, problem solving, mood and behavior. Agitation or withdrawal, hallucinations, delusions, insomnia and loss of inhibitions are also common. Delirium is an acute confusion state associated with a change in level of consciousness (ranging from lethargy to agitation). Memory functions such as registration (encoding or acquisition), retention (storage or consolidation), stabilization and retrieval (decoding or recall) get deteriorated with advancing age.

10th Decade – *Karmendriya hani*: There are a lot of deterioration can be observed in functions of both sensory & motor organs in the 10th decade of life. Loss of neurons, decreased conduction velocity, various degenerative changes diminishes the functioning of all *Karmendriya*.

***Jara and Dosha*:** According to *Acharya Charaka Vayu* 'is responsible for all the functions of body³¹. If it is get vitiated it hampers the normal functions of all *Dhatu* in its measure as well as quality. *Vayu* situates as a root of *Shrotendriya* (sensory & motor roots) and *Sparshanendriya* (auditory root). As it is a *Prakriti* of *Sparsha* and *shabda* vitiation of *Vayu* may cause *Sparshabhava* & *Badhirya* its get decrease or hinder

the normal function of *Vayu* like *Utsaha*, *Harsha*, *Vaka Pravartana*, *Agni*, etc. *Jara avastha* is *Vata pradhana* stage in whole lifespan.

On the other hand *Pitta* and *Kapha* get decrease in this stage. This decreased *pitta* produces weakness of digestive activity, coldness and loss of luster (complexion). *Kapha* provide nourishment, integrity, stability, gravity and strength. It is also responsible for positive mental emotions like forgiveness, retaining capacity and satisfaction.³² *Acharya Charaka* also described *Prakrita shleshma* as *Bala* (strength).³³ According to classics early phase of life is specially dominated by *Kapha* maintained the *Snehansha* in body, and accepted as *Prithvi Ambu Guna Bahulya* in composition.³⁴ The degeneration of *Prithvi* starts first and later on other *Mahabhuta* get degenerated respectively. So, first *Snehansha* will get decrease. As *Snehansha* is the base of body constitution and source of energy, this reduced *Snehansha* hinder the routine normal body functions and body may become prone to diseases.

CONCLUSION

This review article reveals that aging is comprehensively described in Ayurveda. In order to enhance the life span, to promote longevity and to acquire healthy aging, one should try to avoid the various etiological factors, and should attempt to follow the different principals of *Ayurveda* such as *Dincharya*(daily regimen), *Ratricharya*(night regimen- sleep etc.), *Ritucharya*(seasonal regimen), *Brahmacharya*, *Sadvritta*, *Asht-Vidha-Ahara-Visheshayatana*, *Dadash Ashan- Vichar* (rules of dietetics) etc. A daily practice of yoga, meditation and pranayama also helps to delay the aging process. A distinct discipline called *Rasayana Chikitsa* was also established to reduce the burden of symptoms of aging and achieve a successful healthy life span.

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Flow chart 1

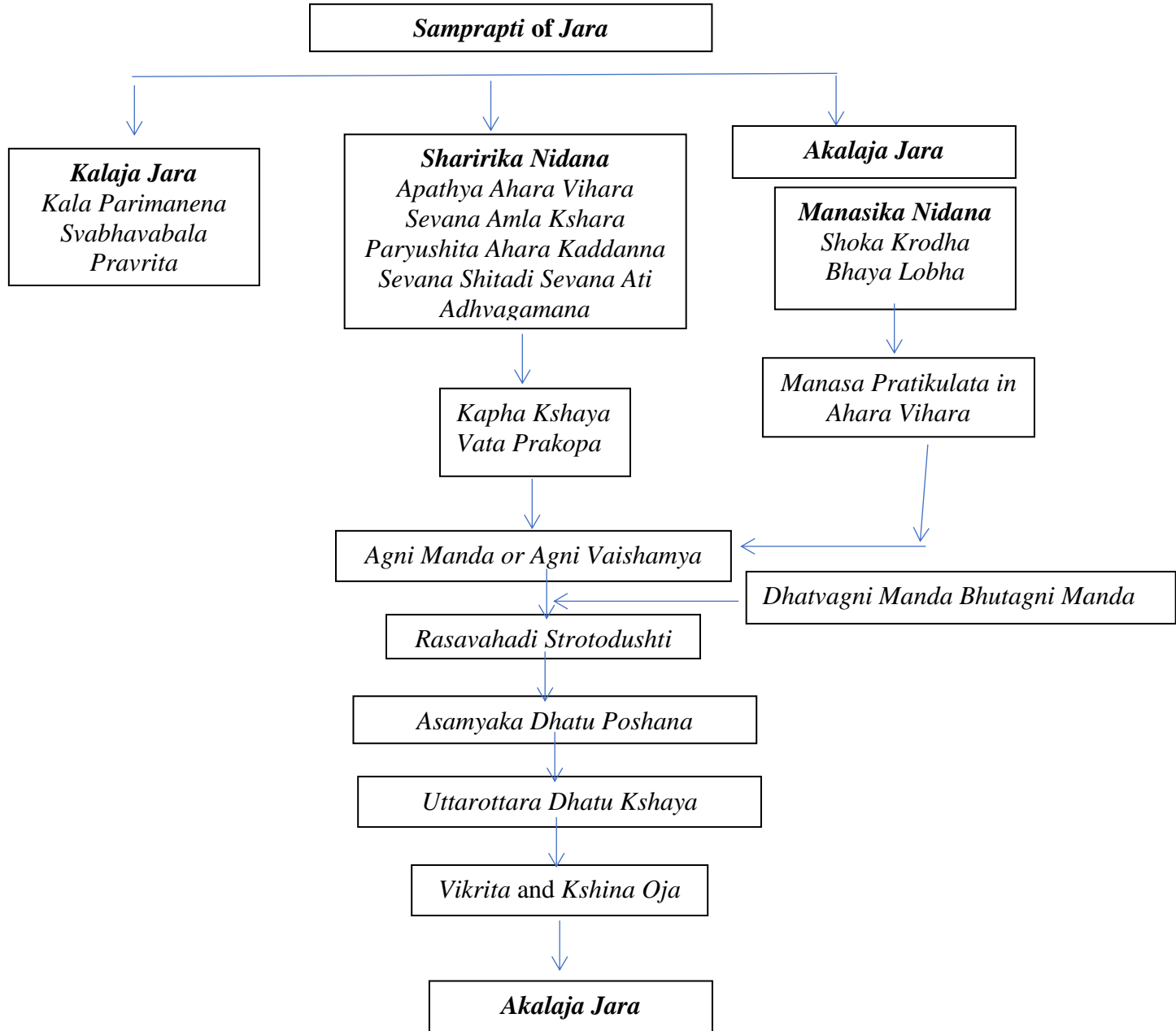


Table No.1:

<i>Decade</i>	<i>Decline condition</i>	<i>Vagbhata</i>	<i>Sharngdhara</i>
1 st	<i>Balya</i>	+	+
2 nd	<i>Vridhhi</i>	+	+
3 rd	<i>Chavi</i>	+	+
4 th	<i>Medha</i>	+	+
5 th	<i>Tvaka</i>	+	+
6 th		<i>Shukra</i>	<i>Drishṭi</i>
7 th		<i>Drishṭi</i>	<i>Shukra</i>
8 th		<i>Shravaṇa</i>	<i>Vikrama</i>
9 th	<i>Buddhi</i>	+	+
10 th	<i>Karmendriya</i>	+	+
11 th	<i>Chetasa</i>	-	+
12 th	<i>Jivitama</i>	-	+