

A REVIEW ON THE CONCEPT OF AGEING IN AYURVEDA

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ABSTRACT

Ayurveda is basically the science of life and longevity. It presents a good concept of ageing, process of delaying the ageing and its management. In *Ayurveda* classics *Jara* is mentioned as a naturally occurring disease. Although it seems to be a relatively less dangerous disease, it effects the overall productivity of the individual adversely. *Ayurveda* explains various concepts of ageing in which (Time factor) *Kala* and (Transformation) *Parinama* have been given prime importance. **Objectives of the Study:** To study concept of Ageing(*Jara*) and to explore the prevention and management of ageing mentioned in *Ayurveda*. **Materials And Methods:** Literature regarding the various aspects of ageing was thoroughly screened from *CharakaSamhita, SushrutaSamhita, AshtangaHridaya, AshtangaSangraha, SharangadhraSamhita, Rasaratnasamucchaya, Madhavanidana* and few journals. **Discussion:** *Ayurveda* has an excellent approach towards the concept of ageing promotion of health and prevention of diseases with number of measures like wholesome diet, *Swastavritta* (Daily regimen), *Sadvritta* (Good codes and conducts) and *Rasayana* (Rejuvenation therapy) which prevents the premature ageing and slowdowns the process of ageing. **Conclusion:** It's an essential part to understand the process of ageing and the changes occurring in the body before treating it. Through this article an attempt has been made to review on the different factors accelerating the process of ageing and the way of management as per *Ayurvedic classics*

Keywords: *Ayurveda, Jara, Ageing, Rasayana, Swasthavritta, Sadvritta,*

INTRODUCTION: Ageing is defined as gradual biological impairment of normal functions, probably as a result of changes made into the cells and structural components. These changes would consequently have a direct impact on functional ability of organs and biological symptoms. In the present era of blown up civilization, man is more prone to various undesired health issues which effects the healthy lifespan of an individual. The changed dietetics, lifestyle and stress adversely effects the process of ageing. *Jara* (ageing) is considered under the *Sahaja Vyadhi* in our classics¹. It is either *Kalaja (timely)* which is *Parirakshanakrita (occurring even after proper care)*, or *Akaalaja (premature)* which is *Aparirakshanakrita*²(due to improper

care). Considering a total life-span of 100 years, *Acharya Charaka* has described *Jeernavaya* (old age) after 60yrs, which leads to diminished strength of body tissues, sense organs, vigour, memory and intellectual capacity etc³. '*Jarachikitsa*' in *Ayurveda* explains measures of delay in ageing of human beings during the early middle age of life when degeneration of body tissues and senses occurs at quick rate⁴. *Ayurveda* advocates healthy ageing through principles of daily regimen, seasonal regimen and *Sadvritta* (code of conduct)⁵. Understanding the concept of ageing (*Jara*) is essential part of *Jarachikitsa (Geriatric)*. This article helps in understanding various factors affecting

the process of ageing and brief idea of the way of management as per Ayurveda.

Concept of ageing (Jara) in Ayurveda

The definition of *Ayurveda* itself denotes that it is the knowledge of various aspects of life processes, ageing being one of them. Transformation is the hallmark of time. Every living thing undergoes various changes before it is worn out completely⁶. According to *Acharya Charak*, 'Vaya' (age) can be defined as the duration of time since birth to the present for a living individual. After the age of 60yrs the person is considered as *Vridhdha*(old). In old age there will be a progressive

diminution of strength of sense organs, energy, virility, bravery, acquisition, retention, memorizing, speech and analysing facts and there will be gradual diminution in the qualities of *Dhatu*⁷.

Acharya Sushruta has mentioned 'Jara' (ageing) under 'Swabhavabalapravritta vyadhi' which is of two types i.e *Kalaja* (*Parirakshanakrita*), appearing at proper time even after proper protection and *Akalaja* (*Aparirakshanakrita*), appearing before proper time due to improper care⁸. *Sharangadhara Samhita* and *Ashtanga Sangraha* describe the sequential bio-loss during different decades of life due to process of ageing.

Table 1- Chronological loss of functioning in the human being

Decade	Sh.S.Poorva.kh.6/62 ⁹	A.S.Sh.8/25 ¹⁰
1st	<i>Baalyam</i> (childhood)	<i>Baalyam</i> (childhood)
2nd	<i>Vridhdhi</i> (growth)	<i>Vridhdhi</i> (growth)
3rd	<i>Chavi</i> (complexion)	<i>Chavi</i> (complexion)
4th	<i>Medha</i> (intellect)	<i>Medha</i> (intellect)
5th	<i>Twak</i> (skin)	<i>Twak</i> (skin)
6th	<i>Drishti</i> (vision)	<i>Shukra</i> (virility)
7th	<i>Shukra</i> (virility)	<i>Drishti</i> (vision)
8th	<i>Vikrama</i> (strength)	<i>Shrotendriya</i> (hearing)
9th	<i>Buddhi</i> (knowledge)	<i>Mana</i> (mind)
10th	<i>Karmendriya</i> (locomotor activity)	<i>Sarvendriya</i> (all sense functioning)

Factors affecting the process of Ageing *Kala* (Time factor)¹¹

Acharya Charaka explains that *Jara* is a phase of life which occurs by *Kalaparinama*. He has clearly mentioned the cause of *Jara* and *Mrityu* as *Kalasya Parinama*. Commenting on this *Gangadhara* says that -"Yauvanante *Kala Parinamena Ante Jara Bhavati, Jarante Kala Parinamena Mrityu Bhavati*" i.e. as the time advances, puberty

phase turns into adulthood which in turn in to old age and end in death of an individual.

Karma Swabhava (Natural Factors)¹²

The body tissues are very minute and innumerable. Their union and disunion are under the control of *Vayu* as well as *Swabhava* (natural property). *Chakrapani* says that combination of *Paramanus* is responsible for *Shareer Arambha* (growth of the

body) and their separation for *Shareera Vinasha* (degradation of body tissue). Therefore the theory of *Karma Swabhava* is equally responsible for the survival of *Deha Parmanu*. *Karma Swabhava* plays its role in the integration of *Deha Parmanu* (Cell). It gives life, its disintegration brings death. *Acharya Sushruta* consider *Jara* as a *Swabhavabala pravritta Vyadhi*.¹³

Asati Virodhaka Bhava (Antagonistic factors)¹⁴: *Chakrapani* while commenting on *Samanya Vishesh Siddhanta* mentioned even though a wholesome diet is consumed which increase body tissues, an individual reaches different stage of life, because of the presence of a factor called *Virodhaka Bhava*. Here *Virodhaka Bhava* supersedes the effect of wholesome diet and there by the growth of body tissue elements. This is nothing but the inclination in catabolic activity with advancing age. Commentator *Gangadhara* says “*Viruddha Guna Sannipathe Bhuyasa Alpam Avajiyate*.”¹⁵ It means if there are antagonistic factors, then one which is stronger, over powers the other and shows its activities. Similar in the case of ageing process.

Swabhavoparama Vada (Theory of natural destruction)¹⁶

There is a causative factor for the formation of beings, but no cause is found for their destruction i.e., the destruction of any beings is automatic. Commenting on this *Acharya Gangadhara* states “*Svasya dharmasya roopasya choparamo*” i.e the destruction of any objects own nature, qualities or form is called as *Swabhavoparama*.¹⁷ This theory can be applied from the *Madhya Vaya* onwards where in, the process of catabolism dominates the Process of Ageing.

Sharera Vrudhikara Bhava- Abhava (Depletion of growth factor)¹⁸

Acharya Charaka mentioned four factors *Swabhava Samsiddhi* (natural factor) *Ahara Saushtava* (diet), *Avighata* (avoiding physical and mental stress)

1. Kala Yoga (time bounded phenomenon): The youth phase itself is the time bounded factor (i.e. *Kala Yoga*) which enables the body to attain growth. Exactly opposite to the above, the body attains a state of deterioration (after the age of 70yrs) leading to senility.

2. Swabhava Samsiddhi (natural factor): The *Adrashata* (invisible nature) is the unique process which is responsible factor for both growth and senescence of the body. Here *Adrashata* is considered as the *Poorvajanma Krita Karma Prabhava* (*deeds of past life*). By this there will be cessation of the growth phase which in turn leads to *Vradhdhapy* (oldage)

Ahara Saushtava (diet): “*Ahara Sambhavam Vastum*” Where *Vastu* means *Shareera*. *Ayurveda* considers *Ahara* (food) as one of the three supporting pillars. Food has been given prime importance since Vedic Period. It is considered as *Brahma* in *Upanishad*. *Ahara* (food) is responsible for the growth, development and enhancement of *Ojas* (immunity) *Ahararasa* which is formed from ingested diet nourishes not only our body but also nourishes mind and sensory organs.¹⁹

Avighata (avoiding physical and mental stress): For the proper growth and development, it is necessary to avoid physical and mental stress. Hence it can be summarized that *Avighata* may helpful in achieving longevity and *Vighata* (stress) is responsible for *Akalaja Jara* (premature ageing)

Tridosha and the process of ageing: In *Ayurveda*, the phenomenon of ageing is

also related to principle of *Tridosha*. The *Vata*, *Pitta* and *Kapha* are the most important factor in maintenance of good health and production of disease. *Acharya Charaka* has explained the importance of *Vata* in “*Vatakalakaleeya Adhyaya*” and in *Vatavyadhi Chikitsa Adhyaya*. *Vayu* is considered as the *Ayu*(lifespan).The *Shareera Bala*(strength) depends on the status of *Vayu* in the body²⁰. If the *Vata* is situated in its *Prakritha Sthan*) and *Avastha* (Normal place and status) the person will live for more than hundred years without any diseases. The properties of *Vata dosha* are described as *Ruksha*(dry), *Laghu*(light), *Sheeta*(cold), *Khara* (rough) and *Vishada*(clear).So *Vata dosha* by nature, decreases lustre of skin, lessens body strength, dries and decays the body and hastens ageing process.²¹ The *Pitta Dosha* speed up the process of ageing. Hence the *Vata* and *Pitta doshas* if aggravated may lead to *Akalajajar* (early ageing).

Agni and the ageing process

Health and disease revolve round the nutrition and its utilisation by the body under the influence of *Agni*. More vitiation of *Vata Dosha* is responsible for *Vishamata* in *Agni* which effects the digestion by creating under nourishment of the tissues. This under nourishment of the tissues may have an impact on low status of *Dhatvagni* which transforms the food stuffs into tissue elements. When deranged, leads to the formation of *Aama*. Such *Aama* can get produced either at *Jatharagni*, *Dhatvagni* or *Bhutagni* level and leads to the onset of a disease, which in turn causes *Dhatu Kshaya*. Classics say that when there is *Atidipti* of *Dhatvagni*, they start attacking *Dhatu* and eventually lead to *Kshaya* of *Dhatu*. If this is not checked, they individual may end up in *Mrityu*.²²

Dhatu and process of ageing

Though the classical text do not explain the exact role of *Dhatu* in ageing process but it is clearly mentioned in classics that during old age quantity as well as quality of *Dhatu* is decreased. *Oja* (the essence of all the *Dhatu*) is also termed as *Vyadhikshamatva* (immunity) which is responsible for resistance against diseases is also decreased. So the *Dhatu Kshaya* and *Oja kshaya* are also responsible for process of ageing and diseases in old age. *Charaka* also considered ‘*Bhrishyamana Dhatu Guna*’ i.e. successive decrease in the qualities of *Dhatu*²³ Thus it is clear from the *Charaka*’s view that both qualitative and quantitative decrease in *Dhatu* occurs during old age. *Vagbhata* also shares the same notion by stating ‘*Ksheeyamana Dhatu Guna*’. “*Shlatha Sara*” has mentioned as one of the sign of ageing as *Sara* indicates the best state of individual *Dhatu* and this special physical character rather exists by birth. Here he has said *Sara* is being disturbed, which suggest disturbance in all the *Dhatu* during old age.²⁴

Ageing process & Upadhatu:

Upadhatu also get effected during the Process of ageing. *Artava Kshaya* is the *Lakshana* found in all the females with increasing age. *Artava* (menstrual blood) is the *Updhatu* of *Rasa*, which is in *Kshaya Avastha* (decreased quantity) during the old age. The sign & symptom of menopause, starts very early nowadays. The *Twak*(skin) attaining *Rukshata* (dryness), *Parushata*(roughness) *Vivarnata* (pigmentation), *Shaithilya*(loosness)etc, suggest the involvement of *Twak*(skin) in the ageing Process. The sign “*Kayasya namanam*”(lordosis) is suggestive of *Snayu* (ligaments) involvement in the ageing Process.

Due to the *Vikrata vata*, *Vishamagni* and *Ksheena Kapha* the *Adidhatu Rasa* itself is malformed and does not perform its function of *Preenana* to the rest of the *Dhatus* and the body. As the *Prasada paka* and *Kittapaka* are improper even the *Upadhatus* and *Dhatu Malas* are malformed. There will be *Gunataha* and *Pramanataha Kshaya* of the *Dhatu* occurs²⁵.

Saptadhātu Sara- Ojas : Since *Ojas* is the essence of *Saptadhatus* described above and its held responsible for all the preservative as well as disease resistant function. It's maintenance plays an crucial role in the age related diseases²⁶.

Srotas (body channels) and the process of ageing: *Dhatu* are vitiated, *Srotas* are also afflicted which leads to *Vaigunya* of the *Srotas*. The production of any disease occurs when there is strong *Dosha-Dushya Sammurchana* in particular *Srota*. *Acharya Charaka* has described that various pathological conditions arise in the body due to *Srotodushti*. The main function of *Srotas* (channels of body) is to transfer the body fluids. In *Srotodushti* there are four pathological conditions that takes place i.e. *Atipravritti*, *sanga*, *Siragranthi* and *Vimargagamana*. The main cause for *Srotodushti* is vitiation of *Vayu* and *Mandagni* which are prominent in aged.²⁷

Prakriti (body constitution) and the process of ageing:

Prakriti indicates toward physical or *dosha* constitution. Involvement of *dosha* in *Prakriti* formation may be individual or intermingled. Body is governed by three humors known as *Vata*, *Pitta* and *Kapha*. They govern the whole body according to their nature. These *Tridoshas* determine

the *Prakriti* of a person according to their predominance. Each *Dosha* has been designed for a specific group of bodily functions depending upon it's *Guna*. These functions of *Dosha* are also found in an aggravated form in a particular type of *Prakriti* dominated by that particular *Dosha*.²⁸ Among the *Tridoshas*, *Pitta* is basically responsible for the decay and degenerative changes due to its specific properties like *Ushna(hot)* *Tikshna (sharp)* *Visra*, *Amla(sour)*, etc. The *Vata Dosha* speed up the process of ageing by causing degenerative changes in the body. If the *Prakriti*(body constitution) of any person is dominated by *Pitta dosha*, aggravated functions of *Pitta* can be observed in that particular person. These aggravated functions of *Pitta* first change related physiology following which the anatomical structures are also affected with special reference to decay and degeneration. *Pittaja Prakriti* persons that they are susceptible to untimely or premature manifestations of Ageing like graying of hairs, formation of wrinkles on skin, hair fall, etc²⁹. *Pittaja Prakriti* persons are susceptible to premature Ageing and average life span. On the other hand, persons with *Kapha* predominance *Prakriti* have a tendency to delayed manifestation of ageing due to its specific synthetic properties as well as long lifespan. So, it is clearly indicated that if a person wants to be healthy, he must design his lifestyle opposite to *Prakriti*³⁰.

Indriyas (sense organs) and the process of of ageing: *Indriyas* and the process of of ageing: "*Hreeyamana Indriya*" is the decreased functioning capacity of the *Indriyas* as the age progress.

Table.2- *Jnyanendriya Hani*

S.no	Roopa	Hetu	References
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1.	<i>Shrotradi Indriya Vadha</i>	<i>Kruddhavata</i>	Su.Ni.1/24
2.	<i>Indriyavadha</i>	<i>Vataprakopa</i>	Ch.chi.28/29
3.	<i>Akshaglani</i>	<i>Mamsakshaya</i>	A.S.Su.19/9
4.	<i>Indriyadourbalya</i>	<i>Pittavraddhi</i>	Su.Su 15/8
5.	<i>Vyathitaindriy</i>	<i>Ojakshaya</i>	A.S.Su.19/29

Table.3 - *Karmendriya Hani*

<i>Karmendriya</i>	<i>Symptoms</i>	<i>Involved Doshas</i>	<i>References</i>
<i>1.vak</i>	<i>Gadgada</i> <i>Mooka</i> <i>Vakparushya</i> <i>Vak Graha</i>	<i>Vata Nanatmaja</i> <i>Vata Nanatmaja</i> <i>Vata Nanatmaja</i> <i>Kaphavrata Udana</i>	Ch.Su.20 Ch.Su.20 Ch.Su.20 Ch.Chi.28
<i>2.Hasta</i>	<i>Hasta sankocha</i> <i>Panigraha</i> <i>Karmanasha</i> <i>Chestasangha</i>	<i>Vridhdha vata</i> <i>Nanatmaja</i> <i>Udanavrita apana</i> <i>Pittavritavyana</i>	Ch,Chi.28 Ch.Su.20 Ch.Chi.28 Su.Ni.1
<i>3.Pada</i>	<i>Padabhramsha</i> <i>Padasnkocha</i> <i>Gatisanga</i>	<i>Vatananatmaja</i> <i>Vikritavata</i> <i>Gudasritavata</i>	Ch.Su.20 Ch.Chi28 Su.Ni.1
<i>4.Payu</i>	<i>Gudabhramsa</i> <i>Varchonigraha</i>	<i>Vikrata vata</i> <i>Gudasrita vata</i>	Ch.Su.20 A.S.Su.19
<i>5.Upastha</i>	<i>Pumsatwa</i> <i>bhramsa</i>	<i>Vikrita vayu.</i>	A.S.Ni.16

Satwa (Mind): After Shareera and Indriya the last governable component of Ayu i.e Manas. Manas is one among the Rogadhishtanas. Ideally the Manas should be Satwa Pradhana to be able to sustain different emotional variations. Many of the Manovyadhis develop due to Alpasatwa. Once again due to Vikritavata and depletion of sustaining Kapha, the Satwa declines with age, leading to decrease in its normal powers of 1.Grahana 2.Dharana 3.Smarana 4.Vachana 5.Vijnana. and susceptibility to the other Vikaras. This accounts for the increasing rate of dementia, delirium and depression with the advancing age.

Causes of Jara (ageing)

Aharatmaka Hetu (diet): Amla, Katu, Lavana rasa, Kshara, Guru, Ruksha, Klinna (softened), Abhishyandi (those which obstruct the channels of circulation)

accelerates the process of ageing. Navashukadhanya (newly harvested class of corns), Navashamidhanya (newly harvested class of pulses), Shuskamamsa (dried meat), Tila (sesamum), etc. produces Aama by decreasing Agni and leads to ageing process. Different type of Viruddhaahara (incompatible diet) i.e. Rasa Viruddha, Guna Viruddha, Viryaviruddha etc. are also responsible for initiation of ageing process. Asatmya Ahara (unwholesome diet), Vishamashana, Adhyashana etc. leads to Agnidushti and senility.³¹

Viharatmaka hetu (lifestyle): Divaswapna (day sleep), Ativyavaya (excessive indulgence in sexual act), and Vishama-atimatra vyayama etc. are the Viharatmakahetus of Jara

Manasika Hetu (psychological factors): Acharya Charaka has said that Sharirika

and *Manasika Dosha* are found to be affecting mutually each other & so, both *Sharirika* & *Manasika Vikara* follow one another. *Prajnyaparadha* is one and only, the most important cause of each & every *Sharira*, *Manasa Dosha prakopa*. Various disturbed *Manasika Bhava* is said to be “*Mithya Yoga*” of *Mana*³².

Madhava Nidana and Rasa Ratna Sammuchchaya; Atimarga Gamana (Excessive Walk), *Kada Anna* (The food articles devoid of *Jeevaniya* properties), *Diwa Swapna* (Day Sleeping) *Nitya StriSevana* (Excessive Intercourse) *Nitya Madhya Sevana* (Excessive Intake of Alcohol), *Vishama Vyayama Sevan* (Improper Exercise)

Management: Lord *Dhanwantari*, while explaining the intension of his descent to earth, said “I *Dhanwantari*, the foremost of God’s having cured the *Devas* of old age, disease and death. *Ayurveda* itself evolved to ease humans from *Jara* and associated *Vikaras*. *Ayurveda Acharyas* have found the solution thousands of years ago, After an extensive search to find the means and methods for *Hitayu, Sukhayu* and *Deerghayu* in the context of *Rasayana, Swathavritta* and *Sadvritta* which helps to lead more longer and healthier life.

1. *Nidana Parivarjna*- Avoiding the probable causative factors of *Jara*.

2. *Rasayana Prayoga*.-Should be taken in *Parihani Avastha*- earlier than 40yrs.

3. *Swasthavritta-Hitacharyas* i.e *Dinacharya* and *Ratricharya, Rutucharya, Swastavritta, Achararasayana/Sadvritta*.

The rules of daily living as prescribed by *Ayurveda* slow down the process of ageing and prevent many lifestyle disorders. Description of *Dinacharya* guide us what to do whole day to make body healthy. In *Rutucharya* they have explained the seasonal regimen because based on seasonal

effects on the body. Detail Description of Condition of nature and body and regimen of 6 seasons with indication of regular *Samshodhana* as per *Dosha kala* has been mentioned³³. By following these procedures one can keep themselves healthy and can slow down the process of ageing. Description of non-suppressible Urges, which are a type of physiological actions but after suppressing, it generates pathological state. Description of *Sharirika, Manasika & Vachika* Suppressible Urges.³⁴ It is one type of Social medicine, which improves the total health.

Sadvritta (Ethical codes of conduct): *Achararasayana* described by *Acharya Charaka* are divided under *Vyavaharika* (Ethical codes of conduct), *Samajika* (Social codes of conduct), *Manasika* (Mental codes of conduct), *Dharmika* (Moral codes of conduct) and *Shareerika* (Physical codes of conduct). Continuous practice of these principles gives good and balanced condition of body and mind. By following this one can attain mastery over sense organs and can attain optimum health and long life³⁵.

Rasayana: The *Rasayana* word is composed of two words “*Rasa*” and “*Ayana*” which refers to nutritional essence and its transportation throughout the body for its efficient assimilation in to the body. *Rasayana* is the one which nourishes the *Rasadi Saptadhatus*³⁶.

Ageing cannot be cured but can be delayed with the help of rejuvenation therapy. Rejuvenation therapy offers a comprehensive physiological as well as metabolic restoration.

Vayasthapana Mahakashaya Dravyas mentioned by *Acharya Charaka* having *Rasayana* properties which promotes overall nourishment of body tissues. Ten *Vayasthapana* drugs which can be used for

anti ageing purpose viz. *Amrita (Tinospora cordifolia)*, *Abhaya (Terminalia chebula)*, *Dhaatri (Embilica officinalis)*, *Rasna (Pluchea lanceolata)*, *Shveta (Alpenia galanga)*, *Jeevanti (Leptadenia reticulata)*, *Atirasa (Asparagus racemosus)*, *Mandookaparni (Centella asiatica)*, *Sthira (Desmodium gangeticum)* and *Punarnava (Boerhavia diffusa)*. Thus *Vayasthapanadravyas* are acting through their *Rasapanchaka* and *Prabhava*. The properties like *Madhura Vipaka* and *Sheeta Veerya* are similar to the *Ojoguna* and thus results in the increase of *Ojus*.³⁷

Some other Rasayanas:

.Kama Rasayana: Its used to serve a special purpose. It's also used to promote physical and mental health. *Pranakama* (promote longevity), *Srikama* (promote body lusture), *Medhakama* (promote mental competence)³⁸.

Naimittika Rasayana: which is used specifically in the treatment of specific diseases viz. *Shilajatu (Asphaltum punjabinum)* in *Prameha*. etc. *Arjuna (Terminalia arjuna)* in *Hridroga*, *Medhya rasayana* in *Manasa roga* etc³⁹.

Ajasrika Rasayana: which is used as a part of diet -milk, *ghrita* (ghee), *madhu* (honey) etc. are having *Madhura Rasa*, *Snigdha Guna*, *Madhura Vipaka* and *Sheeta Veerya*. *Ksheera* is *Aajanma saatmya* (wholesome) to living beings and is best *Jeevaneeya* (nutritive) also. *Ghrita* is *Ojovardhaka* and best *Snehadravya*.⁴⁰

DISCUSSION : *Jara* is an inevitable stage of individual life, where there will be decline in the physical, physiological as well as mental activity. Ayurveda has clearly mentioned 2 types of *Jara* i.e *Kalaja* which is natural and *Akalaja* which occurs at an early chronological age. The various factors have been effecting the

overall process of ageing which may be internal or external factors.

Ayurveda has given utmost importance to diet, dietary pattern and dietary rules. Diet is considered as the originating factors for *Shareera* (body) as well as the disease. In the present hasty era of stress and hasty life style, dietary factors are being over ruled and quality of diet has been deteriorated. Owing to this, silent diseases like premature ageing are high on rise.

The causative factors can be divided into *Aaharaja Hetu* (dietary causes) and *Vihaaraja Hetu* (lifestyle causes). Among the dietary factors the quality of diet as well as the faulty dietary habits can be enlisted leading to production of *Aama*. This *Aama* can lead to free radical generation which is responsible for the process of premature ageing. Taking qualitatively and quantitatively proper diet, following proper dietary habits and rules prescribed in Ayurveda are utmost important for maintenance of *Dosha-Dhatu-Mala* balance as well as for living healthy and happy long life. The body constitution of an individual along with the diet and lifestyle he follows plays a major role in the process of ageing. The psychological status of a person has much to contribute to the process, as *Shareera* (body) and *Manas* (mind) are inter-related. Ayurveda offers multi-dimensional approach for the prevention of early ageing and management of diseases of old age. Following the *Dinacharya* (daily regimen) *Ruthucharya* (seasonal regimen) as mentioned by Ayurveda will definitely help individual to move towards positive dimensions of health. *Panchakarma* (purificatory therapy) possesses numerous preventive, curative and promotive potentials which impart rehabilitative effect and helpful in maintaining physical fitness. These therapies aim at promoting

longevity in life by guiding the individual in the prevention of disease and delay the Ageing.

Ageing cannot be cured but can be delayed with the help of Rejuvenation therapy. This is the unique modality of *Ayurveda* which can be extensively utilized for the preservation of health and longevity of the aged. *Rasayana*(Rejuvenation therapy) is the one, which delays ageing, increases the life-span, promotes intellect, memory, and increases resistance to diseases. *Vayasthapanam Mahakashaya* as a group of drugs having rejuvenating properties which promotes overall nourishment of body tissues. *Sadvritta*, 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 (*Sadvritta*) becomes more divine and lives a good quality of life and it may help to prevent early ageing.

CONCLUSION: *Kalaja Jara* can be managed whereas *Akalaja Jara* i.e. premature ageing process can be prevented by adopting ideal life-style regimen, and *Sadvritta*. They are the main tools to maintain physical, Physiological and psychological restoration The normal process of ageing can be delayed by rejuvenation therapy, *Ayurveda* has different approach towards the concept of ageing and it's management which has been put forth in the article.

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