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Jirnoddhara 2021

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PROCEEDING OF INTERNATIONAL CONFERENCE

on 19 & 20 November 2021

Theme- Geriatric Diseases-Care and Cure
to Celebrate



jointly organized by

Gujrat Board of Ayurvedic &
Unani System of Medicine &
Parul University

Jirnoddhara 2021

Organized by : Department of Panchakarma
Parul Institute of Ayurved, Parul University.



PROCEEDING OF INTERNATIONAL CONFERENCE

THEME-GERIATRIC DISEASES-CARE AND CURE

JIRNODDHARA - 2021

**ORGANIZED BY:
DEPARTMENT OF PANCHAKARMA,
PARUL INSTITUTE OF AYURVED, PARUL UNIVERSITY, VADODARA, GUJARAT.**



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Proceeding of International Conference- JIRNODDHARA - 2021

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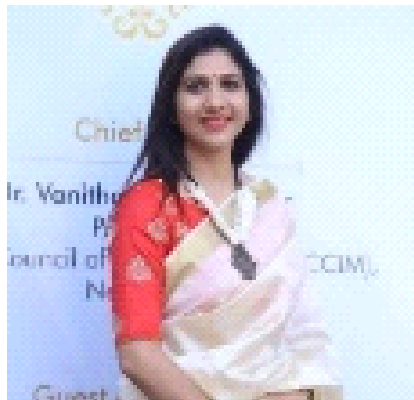


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Dr Nirmala Sonawane	Associate Professor, Dept of Panchakarma	MD (PhD)	A portrait photograph of Dr. Nirmala Sonawane, a woman with glasses, wearing a yellow shawl over a blue patterned top, against a red background.

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FOREWORD

I feel honoured to be requested to write the foreword for this excellent work as special add on by the efforts from the Department of Panchakarma on conducting Pre International conference Jirnoddhara under Azadi ka Amrut Mahotsav on 12/10/2021 presiding eminent guest speakers.

I am indeed happy to write a foreword to the book which is combined efforts from the department of Panchakarma. It has taken a herculean task to compile this book after referring voluminous literature of past and present with reference to Geriatric practice: cure and care by the scholars. This is a genuine work compiling original references by the authors from Ayurveda and contemporary sciences. The resources provide comprehensive knowledge about the subject prepared in accordance with the diseases , drugs involved and its etiopathogenesis. Ayurvedic system of medicine has been practiced in the country and globally from time immemorial and has stood the test of many adversities over centuries.

This book of special additional edition on Panchakarma will be a timely contribution to students, practitioners, Scholars and researchers of ayurvedic medicine. The purpose of this book will be served by the progressive discussions and constructive feedbacks from the readers. I sincerely congratulate the department of Panchakarma and wish very success.

I am sure the readers will be benefited immensely by this book. I wish the department to get more such opportunities to convert such intricate subject into an interesting and readable one.

Dr. Devanshu Patel,
MBBS, M.D
President Parul University



PARUL INSTITUTE OF AYURVED

EVENT NAME: JIRNODDHARA 2021

DATE: 12 OCTOBER 2021 1:00am-1:00pm

ORGANIZED BY: DEPT OF PANCHAKARMA

FACULTY OF AYURVED

REPORT

Faculty of Ayurved has organized webinar on topic “GERIATRIC CARE AND CURE” on 12th October 2021, at 10am which was helpful for students to understand the details of the topic, clinical as well as practical aspects. More than 100 Students of 4th Year BAMS, Interns and PG Scholars, PhD scholars from all over India attended and got benefited.

The event was inaugurated by Dr Hemant Toshikhane Sir, Dean, Faculty of Ayurved, Parul University, along with the Chief Organizing Secretary of JIRNODDHARA 2021 Dr Sangeeta Toshikhane madam, HOD, Dept of Panchakarma, Parul Institute of Ayurved, Parul University and faculties from Faculty of Ayurveda, Panchakarma Department, Parul University. The webinar was moderated by Dr Neha Patel PG Scholar, dept of Panchakarma.

The Lecture on IMPORTANCE OF BASTI IN GERIATRIC DISORDERS was delivered by **Dr Pradeep Grampurohit, Professor, Dept of Panchakarma, KLE University's Shri B M kankanawadi Ayurved Mahavidyalaya, Belgaum, Karnataka**, from 10am to 11:15am.

The Second Lecture on ALZHEIMER'S AND DEMENTIA-AYURVED & PANCHAKARMA PERSPECTIVE was delivered by **Dr Prashant Amrutkar, Associate Professor, BSD Trust's Ayurved Mahavidyalaya, Wagholi, Pune, Maharashtra** from 11:30am to 12:30pm.

Lectures were followed by question and answer sessions which were moderated by Dr Neha Patel. The Introduction of Speakers was given by Dr Nirmala Sonawane, Associate Professor, Dept of Panchakarma. Vote of thanks for this session were delivered by Dr Dinesh Patil, Associate Professor, Dept of Panchakarma. The facebook and youtube live of the session was coordinated by Dr Harish Daga, Assistant Professor, Dept of Shalya and Dr Mahesh Parappagoundra, Assistant Professor, Dept of Panchakarma, Faculty of Ayurved, Parul University.

The Orientation regarding the second session was delivered by Dr Nirmala Sonawane and the session was concluded by 12:45pm.

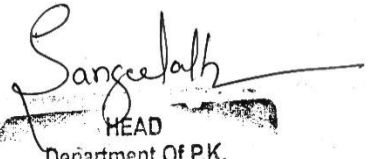
Overall, the event was well organized and appreciated by all.

Links to connect the session.

<http://www.facebook.com/parulinstituteofayurveda/live/>

<http://www.youtube.com/user/drhemant/videos/>

www.paruluniversity.ac.in



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PARUL INSTITUTE OF AYURVED

EVENT NAME: JIRNODDHARA 2021 PAPER PRESENTATIONS

DATE: 12 OCTOBER 2021 1pm-5:00pm

ORGANIZED BY: DEPT OF PANCHAKARMA

REPORT

Department of PANCHAKARMA organized the JIRNODDHARA PAPER PRESENTATION competition on 12th OCTOBER 2021 with an objective of GERIATRIC- CARE AND CURE. It was a part of Pre-Webinar organized for the International Conference to be organized in November 2021. PAPER PRESENTATION competition was organized at an INTERNATIONAL level event in Parul Institute of Ayurveda and there were 98 participants, among them 87 students were out of Parul Campus.

Scientific Session paper presentations started at 1:30pm in 4 parallel online sessions

The Competition was held in 4 groups-

1. Agnivesh Group
2. Haarita Group

3. Parashara Group

4. Ksharapaani Group

Sr No.	Name of Group	Jury Members	Co-Ordinators	No. of Participants
1	Agnivesha	Dr Parul Shah Dr Rohini Salve	Dr Sangeeta Toshikhane Dr Mehul Patil Dr Anjali Gayakwad	20
2	Haarita	Dr Hetal Patel Dr Vibhuti Chaudhari	Dr Nirmala Sonawane Dr Mitali Patel Dr Meghavi Vaghamshi Dr Nisha Rathwa	18
3	Parashara	Dr Sachin Tike Dr Srinidhi	Dr Dinesh Patil Dr Payal Patel Dr Varsha Rani Kumari Dr Vikas Chaudhari	21
4	Ksharapaani	Dr Shipra Raheja Dr Pushkar Rai	Dr Mahesh Parappagoundra Dr Maitri Patel Dr Neha Patel Dr Gaurav das Dr Amit Miree	19

A. DETAILS OF EACH GROUP ARE AS FOLLOWS:

B. LINKS FOR RECORDED SESSION

1. **LINK FOR KSHARPANI GROUP PAPER PRESENTATIONS:** KSHARAPANI scientific session JIRNODDHAR 2021 (2021-10-12 at 01:39 GMT-7) - Google Drive<https://drive.google.com/file/d/1dWhI67d8XhjJw7xC5rc9ZZvICjNM6eod/view?ts=616a4d91>
2. **LINK FOR PARASHAR GROUP PAPER PRESENTATIONS:** PARASHAR TEAM @ JIRNODDHAR2021 (2021-10-12 at 02:08 GMT-7) - Google Drive <https://drive.google.com/file/d/1c30F0pIe213K8zHO6OPTPWT2hEr8sih8/view?ts=616a4b8c>

3. LINK FOR HAARITA GROUP PAPER PRESENTATIONS: HAARIT

RECORDING - nirmala.sonawane260111@paruluniversity.ac.in - Parul University Mail (google.com)

<https://mail.google.com/mail/u/0/?tab=cm#inbox/KtbxLxGWvnBKzdgwBcgHckhxmrrmXqllq?projector=1>

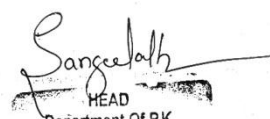
The competition was held Online. Each Participant was given 5 mins for presentation and 3 minutes for question and answer round.

C. RESULT OF PAPER PRESENTATION: 15 best presentations were selected that would be forwarded for Publication

Full papers are expected from winners by 20th oct 2021. Certificates would be issued up to 20th of October 2021. The sessions were concluded at 5pm.

Sr NO.	Name of Presenter	Group	College	Topic
1	Dr Gayatri S Gandhe	Agnivesha	GJPIASR, Anand, Gujarat	Bahya Snehan as an Anti-aging therapy
2	Dr Asharani Medidar	Agnivesha	Parul Institute of Ayurveda, PIA, Vadodara	Care/Guidelines for Practice of Shodhana in Geriatric Care
3	Dr Leela Ramakrishnan	Agnivesha	Sri Sai Ram Ayurveda Medical College & Research Centre	Role of Nasya and Matrabasti with Mahanarayan tail in Rajonivritti
4	Dr Lavanya SD	Haarita	Amrita School of Ayurveda	Role of Panchakarma in Psychological manifestations in Menopause
5	Dr Geethika.K.N	Haarita	Amrita School of Ayurveda, Amrita Viswa Vidyapeetham (University)	A Critical analysis of role of rasayana as a tool in geriatric Osteoarthritis
6	Dr C. Muthunagai	Haarita	Sri Jayendra Saraswathi Ayurveda College	Rehabilitation of Parkinson's Disease in Ayurveda
7	Dr Parvathy V S	Haarita	Amrita School of Ayurveda	A review on role of Pinda Swedas in Geriatric care
8	Dr H M Bhagyashree	Ksharpaani	SDM College of Ayurveda And Hospital, Udipi	Moordhini Taila for stress and high-end-emotion management in Geriatrics
9	Dr Prithviraj Ramakant Patil	Ksharpaani	Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune	Role of Kushmanda Avaleha Rasayan Therapy in Alzheimer's disease

10	Dr Shruthi Sreedharan	Ksharpaani	Amrita School of Ayurveda	Probable functionality of Nasyakarma in preventing Neurodegenerative diseases in view of the Glymphatic system w.r.t. Alzheimer's disease
11	Dr Ruchita Gurudas Pal	Ksharpaani	Maharashtra Arogya Mandal's Sumatibhai Shah Ayurveda Mahavidyalaya , Hadapsar, Pune.	Antiaging of Pratimarsha Nasya karma as a daily routine in present era
12	Dr Ganashree A G	Parashar	Sri Sri college of Ayurvedic science and research	Neuro-Rehabilitation in Panchakarma
13	Dr Koushika. B. S	Parashar	Sri jayendra saraswathi Ayurveda college and hospital Chennai	Role of Basti in Orthopaedics
14	Dr. Ruchika Sandesh Karade	Parashar	R A Poddar Medical Ayu College Mumbai	Panchakarma for Mental Health in Geriatrics
15	Dr Ashwini Amarnath Hutgi	Parashar	Govt Ayurveda Medical College Mysore	Effect of Avapeedaka Snehapana in BPH- A case study


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CARE/GUIDELINES FOR PRACTICE OF PANCHAKARMA IN GERIATRIC GROUP

DR. Asharani Medidar

*Ph. D Scholar, Department Of Panchakarma, Parul institute of Ayurveda, Parul University,
Limda , Vadodara

Dr. Manu R

**Professor and Head of the Department, Dept Of Kayachikitsa, Parul Institute of Ayurveda,
Parul University, Limda , Vadodara

Abstract:-Panchakarma includes Shodhana karma intended to eliminate the Dushita doshas from the body thereby maintaining the homoeostasis of Doshas. Panchakarma is administered in upastita dosha avastha and Bahudoshaavastha. When shodhana procedures are to be planned in Geriatric age, there are some guidelines/care to be taken as Jara-avastha is Vata–Vruddha Avastha& Pitta and Kapha Ksheenaavastha along with Avara Dhatu bala of both Shareera. Hence, in this paper, we are discussing the care/guidelines to be taken for practice of Shodhana in geriatric cases.

Background

Panchakarma is an important and unique specialty of Ayurveda; basically, it is a bio-purification regimen (Shodhana karma) intended to eliminate the Disease causing Dushita Doshas from the body thereby maintaining the homoeostasis of Doshas. Panchakarma is advised/practiced in conditions like upasthita dosha and Bahudosha Avastha.

- Upastitha Dosha- A state where the Doshas are detached from the Dhatus(shakas) and brought to koshta from where they need to take out through nearest route. Pathology of upastita dosha can be made out in many diseases like Vishamajwara , Swasa, Grahani, Apasmara etc.
- Bahudosha Avastha1- Bahu refers to Bahulya Vaishishtyam which means Much, Many, Frequent, Considerable in quantity. There are different stages of Doshas in a disease condition like VruddhaDosha, KshayaDosha, Leena Dosha, UtklishtaDosha, and PrakupitaDosha. UtklishtaDosha can be considered as Bahu Doshavastha.

Jara-avastha is Swabhavika by Vata – Vruddha Avastha& Pitta and Kapha Ksheenaavastha. Simultaneously, there is Avara Dhatu bala of both Shareera, Therefore,

Panchakarma should be practiced with utmost care in geriatric age, the vigorous action of shodhana further may causes vata prakopa . Hence, In the present paper, we are enlisting the guidelines/care to be taken during the practice of Panchakarma (Shodhana) in geriatric age/old age.

Vamana

Vamana is a procedure in which Doshas (waste products or toxins) are eliminated through upper channels i.e. mouth. Specially the Apakva Kapha and Apakva Pitta Dosha brought to

Amashaya from all over the body by the specific purvakarma and then eliminated out by mouth inducing the emesis².

Guidelines/Care to be taken - In geriatric age, the kapha and pitta dosha are in heenaavastha. Hence, following care should be taken for Vamana.

- Before undertaking any patient for Vamana, the following investigations are to be done
 - ECG, Sugar levels, CT, BT, Ophthalmic examination, Blood Pressure etc Above investigations are helpful in evaluating the risk factors and measures to be adopted if any complications occur.
 - It is difficult to conduct Shodhana Procedures in subjects having uncontrolled Blood Pressure and Diabetes Mellitus as Patient may collapse during the procedure so Controlling the same is essential part of Purva karma by Appropriate medicines.
- Sadhyo-vamana
 - When there is congestion in chest causing repeated attacks of Shwasa, kasa, and diseases like Kushta, pratishyaya – Sadyavamana with Saidavayuktajala, Sadhyovamana can be considered.
- Snehapana
 - Sadhyo-snehapana can be considered depending on the bala of the patient.
- Dravyas can be used for Vamana are
 - Honey & Saidhava, Madana, Yashti, Pippali, Saindav, Milk.
- In terms of Shuddhi, Avarashuddhi is expected considering the bala of the patients.
- Most common problems usually encountered during Vamana and their treatment.
 - Raktachandrika vamana- Stop the procedure, Sheetopachara
 - Angagraha, Parshwagraha- Bahya Snehana, Mridu Swedana, Vatashamaka and balya Shamanaushadhis
- Diseases for which Vamana can be given are
 - Shwasa, Kushta, Migraine, Thyroid gland disorders, Unmada etc.

Virechana

Many types of virechana can be considered as Koshta Shodhana/Nitya Virechana, Anuloma, Sramsana and Shastrokta Virechana (With arohana krama Snehapana).

Guidelines/Care to be taken –

- MruduVirechana is considered in almost all diseases.
- **Medicine Consideration:** Medicines like Trivrt, Aragwadha, Triphala, ErandaTaila can be considered for Virechana. Danti, Jayaphala should not be used.
- In terms of shuddhi, Avarashuddhi is expected considering the bala of the patients.
- Most common problems usually encountered during Virechana are
 - De-hydration, Weakness, Difficult to stop Vega, Increase in Pain
 - Hence, when Virechana is planned especially in geriatric people, all the Chikitsa dravya which are essential to manage the above Atyayika conditions should be kept ready.

- Usually above complications occurs when there is Atiyoga so considering the rogabala and rohibala, Mrudu Virechana in the form of Sramsana, Anulomana, Koshtashodhana are to be considered.

Basti

Basti, the prime treatment in shodhana is considered as one of the best treatment modalities for all types of vatavyadis and for geriatric problems. Basti is considered as Ardhachikitsa. Niruha, Anuvasana, Yapana Basti are considered depending upon the condition. Based on duration, Kaal, karma, Yoga basti are opted

Guidelines/Care to be taken –

- Yapana bastis are considered as best among all Basti as it relieves Malabaddata,, adhmana, Katigata vata, Sandhigata vata, kampavata, Pakshaghata etc.
 - Different type of Niruha Basti can be considered based on the diseases
 - Erandamuladi Niruha basti- Katigata vata³
 - Dashamuladi Niruha basti⁴-Nuerological, Locomotory conditions
 - Ksheera basti- Nirupasthambita Vatavyadhi
 - Kshaara, Vaitarana⁵-Upasthambita vata vyadhi, Amavata,
 - Mustadi Yapana Basti⁶ – Sarva-gadapaha, Balya-brimhanartha
 - Piccha Basti⁷ – Grahani, Raktaja Atisara
- Disease Specific Medicines for Anuvasana Basti
 - Sahacharadi⁸ – Katigatavata, Disc Prolapse
 - Dhanwantaram⁹ – Pakshaghata, Spondylosis
 - GadharvaHastadiEranda taila – Constipation
 - Guggulutiktaka Ghrita¹⁰ - SandhigataVata
 - Indukanta Ghrita¹¹ – Kushta, Amavata
 - Amrutaprasha¹² – Dourbalya
 - Mahamasha taila¹³ – Parkinson's disease
- Problems encountered
 - No retention– The retention of Basti Dravya in geriatric people is very less.
 - Ambulation of patient is difficult once basti is given
 - Sometimes patient may collapse.

Nasya

Pratimarsha/Marsha Nasya can be considered for geriatric people. As Such there are no complications observed during Nasya. Medicines like Ksheerabala, Anutaila, Kalyanaka, Panchagavya taila/Ghrita can be considered. Nasya is beneficial in diseases like Neurological diseases, Memory disorders, Balance disorders, Facial palsy, ManyagataVata etc.

Rakta-Mokshana

Among various methods of Raktamokshana such as Jalaukavacharana, Prachhanna, and Siravedhana , Jalaukaavacharna Karma(Leech therapy) is considered as the ideal method to

expel out the vitiated Doshas safely, quickly, and effectively when the vitiated doshas are situated at locally.

We treated ample of patients of vicharchika, Dadru kushta, Sira ghrathi, Jaanu Sandhigata Vata with Various methods of Raktamokshana and observed efficient results

Snehana And Swedana

Snehana both Abhyantara and bahya are considered as ideal treatment modalities at old age because of Swabhavataha Vatavrudhi. The advantages of Snehana&Swedana in geriatric people are; there is no risk of complications, easy for administration, Snehana and Swedana can be given even in Avarabala patients and optimum result observed

Type of Sneha to be considered are

- Snehapana(Shamanartha, Brumhanartha)
 - Medicine to be considered – Kalyanaka Ghrita, Amrutaprasha Ghrita, Sukumara Ghrita, Ksheera Bala taila.
 - Mode of action - Balya, Tarpana, Deepana
- Diseases to be considered are - Neurological, Psychological, Asthigata vata. And Mamsa meda gata vatvyadhiss
- Bahya Sneha- Abyanga, Sthanika Basti, Karnapurana, Aschotana, MurdhniTaila.
 - Abhyanga- in case of twakrukshata, twak kandu
 - Seka- scalp psoriasis, anidra, pralap, ardita, Bhrama
 - Pichu- netrastabdata, Ardita
 - Basti- Manasika Vikaras,

Type of Swedana to be considered are

- ValukaSweda-Amavata, Sthambayukta Sandhishula
- ShashtikaShali PindaSweda-Balyartha, Pakshaghata
- Patra panda Sweda
- Parisheka- Kushta, Shotha,
- Sthanika basti, Pichu, Upanaha Sweda etc

Precautions/care to be taken for Swedana

- Blood pressure to be monitored
- Rogibala Assesmt to advice different types of Swedana
- Snigdha sweda and Snigdha ruksha Sweda to be adopted

Conclusion

Considering all the therapies in Shodhana, Basti Karma followed by Snehana and Swedana can be best adopted with due care in old age. If Shodhana like Vamana, Virechana are to be administered, utmost care should be taken.

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EFFECT OF AVAPEEDAKA SNEHAPANA IN MANAGEMENT OF BENIGN PROSTATE HYPERPLASIA

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Abstract

Avapeedaka Sneha is a unique procedure of administering sneha before and after the digestion of meal, it is usually indicated in apana vayu dusti i.e adho nabhigata vikaras. Mootraghata is one among them which can be correlated to signs and symptoms of Benign prostate hyperplasia. It has clinical features like hesitancy, increased urinary frequency, urgency, poor urine flow and a sensation of incomplete voiding. In other system of medicines, the main line of management would be pharmacotherapy, hormonal therapy, or surgical intervention which have their own limitation. In this situation, it is possible that Ayurveda will be able to provide a treatment that is more effective, safe and free from adverse effects. Acharya Charaka and Vagbhata have mentioned a special type of administration of Sneha in Mootravegadharana Janya vyadhi called AVAPEEDAKA SNEHAPANAMethod: A single case study male patient of age 52, priest by occupation, habituated with Mootra vegadharaana for about 40 yrs., which lead to apana vayu dusti leading to mootraghata. Here Patient's bala was uttama, uttama agni bala, krura kosta was and was treated with Avapeedaka snehapana in uttama matra with varunadhi ghruta in Arohanaa karma till attainment of vyadhi shamana lakshanas. Results: Avapeedaka snehapana with varunadi ghruta was found to be effective in BPH. i.e there was remarkable changes in Ultra Sonography Scan, International prostate symptom score and in the complaints. Discussion: Avapeedaka snehapana there will be shamana of apana vayu dusti i.e Sneha induces ketogenesis in the body by breaking down of the fatty acid., in this process the ATP molecules and the H⁺ ions are released in excess quantity. Thus, as the ketogenesis increases, the water excretion and also increases the urine output and thereby it has influence on mootra vegarodha Janya vikara and mutravaha Srotodusti.

Introduction

Enlargement of the prostate is nearly universal in aging men. From 40 yrs. of age the prostate increases in volume by 2.4 cm³ /yr. on average. Approximately 50% of men over 80 yrs. will have lower urinary tract symptoms associated with BPE. Clinical features there is hesitancy, urinary frequency and urgency, poor urine flow and a sensation of incomplete voiding. Presentation may be with acute urinary retention, often precipitated by alcohol, constipation or prostatic infection. Symptoms occurs in the area of the prostate gland surrounding the urethra, and produces urinary outflow obstruction. As obstruction progresses, urinary stream calibre and force diminish, hesitancy in stream initiation develops, and post void dribbling occurs. As the post void residual increases, nocturia and overflow incontinence may develop.. Chronic urinary

retention involves a painless distended bladder that may lead to dilatation of the ureters and kidneys, with eventual renal failure¹.

The symptoms of all types of Mootraghata like. Voiding symptoms, per rectal findings, changes in colour of urine can be correlated with signs and symptoms of BPH. i.e Pravaahato Shanaih Shanaih (decreased urine flow rate/weak stream of urine), Pravaahato Punah Punaha (increased frequency/urgency of micturition), Mootrasanga (retention of urine, acute/chronic), Srijeda Alpaalpam (scanty micturition/dribbling), Adhahasroto Nirodhanam (constipation), Yobhuyah Srashtumichchhati (hesitancy), etc., which are resembling with LUTS and BOO and generally exist in Vatakundalika, Mootrasanga, Vatashtheela, and Mootrateeta. Vritta Granthi (round/oval shaped mass), Sthira Ghana Astheela Vata Granthi (hard/firm in consistency), and Unnata Granthi (convex surface), which are found in Vatashtheela and Mootragrathi. Mootram Haridram (yellow urine), and Raktam Mootram (reddish urine) are found in Bastikundal, Mootrotsanga, Vatabasti, Mootrajathara, Ushnavata, and Mootraukasada².

In Modern medicine the management of BPH is either through a surgical approach or by conservative treatment using drugs, it is associated with many problems and complications, treatment can be expensive³.

In this situation, it is possible that Ayurveda will be able to provide a treatment that is natural and free from many adverse effects. Acharya Sushruta has mentioned successful treatment of Mutraghata with Kashaya, Kalka, Ghruta, Kshara, etc. preparations of different drugs⁴. Acharya Charaka and Vagbhata have mentioned a special type of administration of Sneha in Mootravegadharana Janya vyadhi called AVAPEEDAKA SNEHAPANA⁵

In the classics there are references about avapeedaka sneha in context of Roganuthpadaniya adhyaya of Astanga hrudaya, and Tasyasheetiya of charaka Samhita. The sneha which is given before and after the digestion of meal is called avapeedaka sneha, which is usually indicated in adho nabhigata vikaras alike mootraghata, arsha, rakta arsha.⁶ There are many controversies regarding the dosage, timing, pattern of administering of sneha. In this case study briefly describes what was the method adopted in administration of avapeedaka sneha for BPH and what were the outcome.

Case report.

History of present illness:

A male pt. of age 58yr occupationally priest since 41 yrs., not a known case of DM/HTN was apparently normal since 1 yr. pt. gradually developed pain in the lower back which is pricking type, radiating to posterolateral aspects of left thigh covering 3/4th length of the thigh, it aggravates on prolong sitting and relieves on a relieving of flatus. Since 1 yr. pt. had difficulty in micturition, i.e. urgency, increased frequency, slight delay in initiation even on complete urge, incomplete evacuation. Pt was also complaining of a gas like movement in supra pubic region, leading to dull ache along the suprapubic, which used to get relieve on passage of flatus. For these c/o pt. approached to Government Ayurveda medical college and hospital, and underwent treatment.

Past history and Family history: Nothing so specific

Treatment H/O: underwent ayurvedic treatment in the form of vati and Kashaya for 7 days and there were no changes in the complaints

Occupational H/O: Priest, (4-5 hrs of continues sitting /week.

2-3 hrs of performing aarti by bending /day) this is routine since last 40 years

Investigation - routine blood tests, PSA value. X ray – found no significance.

Ultra sonography of abdomen and pelvis was done on 03/02/2021.

Pre void volume	400 cc
Post void volume	120 cc
Prostrate measure	3.5*4.9*2.9
Volume	26 cc
Impression	Grade1 prostatomegaly Significant post void residual urine

General examination:

Pallor- Present

Icterus, Cyanosis, Clubbing, Lymphadenopathy, Enema-Absent

VITALS:

BP---150/80mmhg

Pulse rate—84/bpm

Temperature---Afebrile

Systemic examination

Respiratory system---Normal vesicular breathing sounds heard. No abnormalities found.

Cardiovascular system---S1 S2 heard no added sounds.

Central nervous system ---HMF, Cranial nerves, Motor, Sensory- No added sounds.

Gastro intestinal system--- P/A- soft, mild tenderness in suprapubic region, no organomegaly.

Musculoskeletal region-

Shape of spine----Slightly kyphotic due to pain. Gait- normal.

On palpation- No gibbous, tenderness in S1-S4 region, in poster lateral of hip. SLR-Negative. Femoral- negative. Pressing of hip joint test- Negative. Lymphnodes---not palpable and no tenderness.

Materials and Methods:

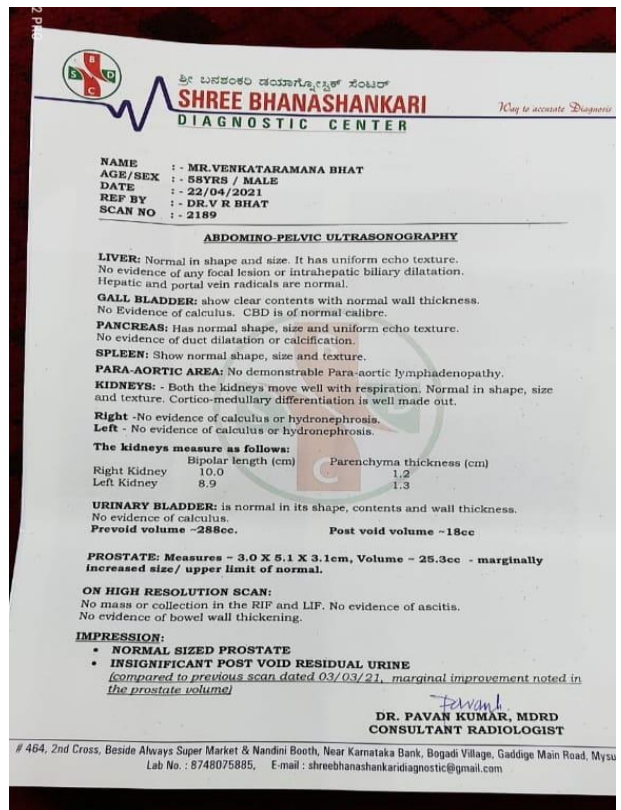
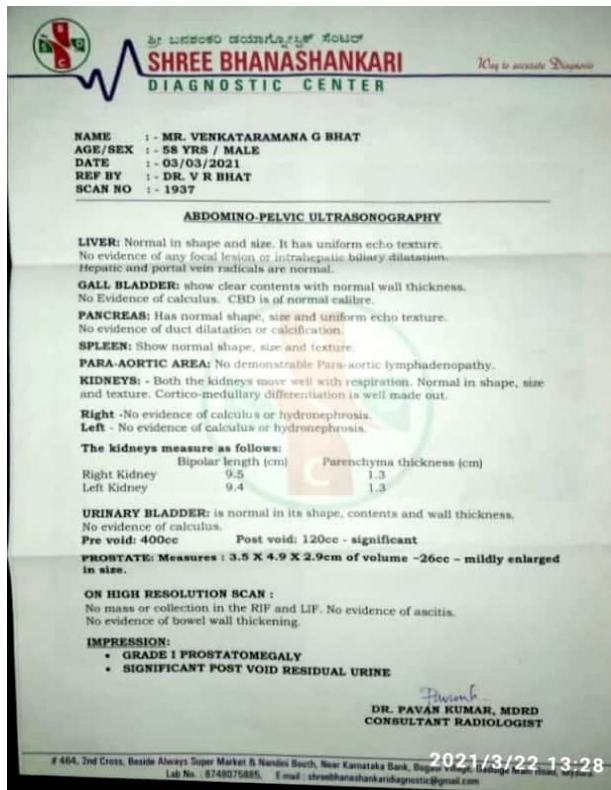
Ama lakshana were assessed and deepana pachana with chitrakadi vati 250mg 2 tid was given for 5 days (till attainment of nirama lakshana). After assessing jeerna ahara lakshana sneha was given as mentioned below and the lakshana were observed w.r.t sneha avapeedaka snehana vyadhi.

Day.1		
Sneha	Amount	Jeernakala
Prakbhakta sneha	70 ml at 8:10 am	6 hr
Ahara	2:15pm	4hr
Jeernatika sneha	130ml at 6:30 pm	13hr
Day.2		
Sneha	Amount	Jeernakala
Prakbhakta sneha	90 ml at 7:45am	6 hr
Ahara	2:15pm	4hr
Jeernatika sneha	150ml at 7pm	12.5 hrs
Day.3		
Sneha	Amount	Jeernakala
Prakbhakta sneha	100 ml at 8:10 am	6 hr
Ahara	2:15pm	4hr
Jeernatika sneha	170ml at 6:30 ml	13hr

After completion daily rituals and after attainment of jeerna ahara lakshana on Day 0- hrusiyasi matra (30ml) of varunadi ghruta was given in khusdhita avastha and ananna kala, jeerna kala was observed to be 3.5 hrs, depending on this Jeernakala of ghruta, Uttama matra (dose of) Day 1 was calculated i.e $30 \times 24 / 3.5$. which was 205ml. considering Vyakhya pradeepika teeka of Astanga hrudaya as reference, obtained 205 ml was divided into 1/3rd and 2/3rd i.e 70ml and 130 ml. This 70ml is prakbhakta sneha i.e hrusva matra, and 130 ml is jeernatika sneha (uttama matra).

On Day 1- 70 ml ghruta was given in khusdhita avastha and ananna kala, after attaining sneha jeerna lakshana, ahara was given and after attaining jeerna ahara lakshana uttama matra of sneha was administered. In between ushna jala anupana was given. This was repeated for next upcoming days till vyadhi shamana.

Results



Ultra sonography report of before and after treatment.

	Before treatment (3/3/2021)	After treatment (22/4/21)
Pre void volume	400 cc	288 cc
Post void volume	120 cc	18 cc
Prostrate measure	3.5*4.9*2.9	3.0*5.1*3.1cm
Volume	26 cc	25.3 cc
Impression	Grade1 prostatomegaly Significant post void residual urine	Normal sized prostate Insignificant post void residual urine.

International prostate symptom score (Before treatment)

	In the past month	Not at all =0	Less than 1 in 5 times=1	Less than half time=2	About half the time=3	More than the half the time=4	Almost always=5
1	Incomplete emptying		1				
2	frequency				3		
3	Intermittency				3		
4	Urgency			2			

5	Weak stream			2	3		
6	Straining	0					
7	Nocturia	0	1				
	Total I-PSS	14					

MILD:1-7 MODERATE: 8-19 SEVER: 20-35

International prostrate symptom score (After treatment)

	In the past month	Not at all	Less than 1 in 5 times	Less than half time	About half the time	More than the half the time	Almost always
1	Incomplete emptying	0	1				
2	Frequency	0	1				
3	Intermittency	0					
4	Urgency	0					
5	Weak stream	0					
6	Straining	0					
7	Nocturia	0	1				
	Total I-PSS	03					

Discussion:

All the types of Mootraghata may be related to be more nearer to the disease of BPH, where in there will be apana vayu dusti. In this case study Patient is of 57 years and pt. is dominated by Vata Prakopa. i.e. and it is Vriddhavastha, which is the natural period of Vata Vriddhi in the body. Hence, it is attributed that the prakupita Vata is a prime causative factor for manifestation of Mootraghata. In this study, patient is priest, who is attributed as sadatura. As per the classical reference and research studies sadatura⁷ are at the risk for adnonabigata vikaras, mainly with apana vayu dusti which can be correlated with BPH. However, in Ayurveda, it has been cited that Teekshna Aushadha or Aahara, vishamashana are traced as the leading causative factors for Mootraghata⁸. In this case patient had positive history of Adhyashana and Vishamashana. Such kind of dietetic habits lead to formation of Kleda and Aama in Dhatus which might be produced Srotoavarodha in Dhatu. This phenomenon is treated as one of the important factors in the etiopathogenesis of Mootraghata. Hence in this patient avarodha was removed with rookshana karma, deepana and panchana before snehapana. and samprapthi vighanatana by avapeedaka snehapana with varunadi ghruta, which possess properties such as Vata kapha Shamaka, Lekhana, Pachana, Bastishodhana, Mootrala, Grahee, Pramathee qualities and played vital role in reducing size of the gland and corrections in the void of urine.

The main indication of avapeedaka sneha is adhonabhi gata vikaras, mootraghata, and arsha. In this case of mootraghata pt. got moderate improvement. These results were found due to method followed for administration of varunadi ghruta i.e in the form of Avapeedaka snehapana. Here quantity of sneha is uttama matra that is the sneha which get digested in 24 hrs.

and it does the Peedana of doshas. This avapeedaka sneha has 2 doses 1st is hrusva matra, which does anulomana of apana vayu, 2nd dose is uttama matra which does shamana of vyadhi. Sarvangasundari vyakhyanam and Indu vyakyanam conveys -उभयम् अवपीडकमुच्यते ॥ उभय इस् एकवचन ॥ Hence these 2 dose's together is considering as one procedure; each one has its own importance i.e 1.1st dose i.e Ghruta given as prakbhaktha in hrusva matra for anulomana and shamana of prakupita apana vayu. 2. The next dose given as जीर्णान्तिकम् in uttamma matra is meant for shamana of vyadhi. the supporting statement is for the above is-अन्नादौ विगुने अपाने इति पूर्वम् घृत प्रयोगः। अन्नने सह योजनाद्वयम् -प्राक्भक्त स्नेह योजना, जीर्णान्तिकम् स्नेहयोजना च ॥---अरुनदत्ता

when coming to the matra, the reference of Hemadri teeka of Astanga hrudaya says that the first dose i.e. e prakbhakta (hruswa matra snehapana) प्राक्भक्त- हुस्व मात्रा can be lesser quantity and second i.e jeernantika (uttama matra snehapana. जीर्णान्तिक --उत्तम मात्रा) can be of larger quantity.

The calculation is to be done very carefully as administrating large quantity of ghruta once can cause many upadhravas, so the whole uttama matra is divided in 2. to support this statement, there is Classical reference regarding administration of avapeedaka sneha in divided dose, i.e the Vyakhya pradeepika teeka of astanga hrudaya says, according to the avastha, before having food i.e prakbhakta sneha, one can have the matra that can be digested within in 1 Yama, 2 Yama, 3 Yama, followed by food and the rest of the matra after digestion of taken ghruta and Ahara. In practice the dose is divided into 1/3 and 2/3 parts. this 1/3rd. part given prakbhakta sneha, followed by 2/3rd. part as jeernantika.

When we look at the 10 Aushadha kala which can be categorised mainly in 2 i.e ananna and anadou, as per rule kapha vata predominant diseases, in sever diseases and the strong patients are managed with medicines given in ananna (empty stomach)⁹. Coming to motites of vata doshas specifically apana vayu, Aushadha should be administered before administration of food, even in context of snehana adyaya it is mentioned that Aushadha should be administered in the morning for adhokaya vikaras¹⁰.

Considering above contexts avapeedaka sneha was planned accordingly in this study on Day 1. vatanulomana was found, and by Day 2 the kundalivath i.e some moving object alike and lower abdomen pain was subsided completely, and by Day 3 shoola in adho nabi was relieved by day 3 here were increased in frequency of micturition with changes in color shows the doshapravrutti. The symptoms of pain, unsatisfactory/incompletion of micturition and tail bone pain were reduced by day 3. This shows the Peedana of doshas has occurred along with shaman of vyadhi. Changes in usg reports and International prostrate symptom score, were also observed.

Probable mode of action

This avapeedaka snehapana is a sort of ketogenic diet¹¹ causing ketosis which leads to rapid breakdown of fatty acids in huge quantity especially from the fat depots like cells and tissues near the perirenal, omentum pelvis which is the main site of adho nabhi gata vikara, due to this metabolism there will be increased excretion of water molecules and carbon dioxide through the urine, and also researches have shown that ketogenic diet is effective in correcting neurological, endocrinological pathways¹². Hence we can see that after avapeedaka snehapana there will be changes in size of prostate gland and residual urine.

Conclusion

Avapeedaka sneha with varunadi ghruta found to be clinically safe and effective therapy in the management of Vriddhavastha Janya Mootraghata i.e. BPH. Avapeedaka snehapana is in a hindered state which needs further researches to assess its efficacy with different dosage in different conditions of adho nabhi gata vikaras.

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MOORDHNITAILA FOR STRESS AND HIGH-END-EMOTION MANAGEMENT IN GERIATRICS: A CONCEPTUAL STUDY.

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Abstract:

Ageing is a process that is inevitable but suffering is not. Ayurveda is the first medical science to mention a branch dedicated to the management of ageing and related problems under the Jara branch among Ashtanga Ayurveda. Stress is the common mental health problem of the elderly population that affects their quality of life. Agitation or displaying anger, anxiety, withdrawal or isolation from others are the signs of emotional suffering. There can be several severe comorbidities associated with stress as well and it is equally important to address this condition in the younger and geriatric population to prevent the detrimental effects coming with it. Stress and emotional distress are caused due to disruption in vata. Thus, various Snehana procedures are carried to combat vitiation Vata. Moordhnitaila is a procedure of conducting various treatment over the head with medicated Taila(Sneha) such that the oil remains in contact with the scalp for fixed duration of time. It calms the mind and enhances the intellect; induces soothing effect to regulate the stress and thereby the stress induced disorders

Key words: Jara, Geriatric disorders, Stress, Emotional suffering, Moordhni taila

Introduction:

Stress is the most common mental health problem of the elderly population that affects their quality of life. Ayurveda offers many modalities to prevent aging and related problems through panchakarma and other upakarmas. Shiras is considered as the Uttamanga1, it maintains the whole body and functions of mind and keep us healthy when they are in a frame of wellbeing. When shiras is taken care properly, the whole-body factory will function smoothly. On the other hand, to get rid of any body or mind related illness we need to go back to the control station i.e. shiras and address it with suitable treatments and medications. Moordhnitaila2 is a procedure of conducting various treatment over the head with medicated Taila such that the oil remains in contact with the scalp for fixed duration of time. As Shiras is the uttamanga and is controlled by vata, Sneha used in moordhataila helps to maintain the equilibrium of vata and Moordhataila procedure is beneficial for shiras and other shirorogas.

Stress and Emotional sufferings in geriatrics:

Stress can be the consequence of a physical, chemical or emotional challenge. Disintegrating family bond and relationship, Work pressure and Financial insecurity, Health Hazards, Poor nutrition, Lack of rest, personal relationship, Social environment are the leading

causes of Stress. Stress is usually a precursor to anxiety, and anxiety is usually a precursor to depression.

It appears that older people do experience less intense emotions. It may also help to explain why they find the emotional dysregulation of early stage Alzheimer's so troubling. In some situations, the elderly may show very little or no emotion where some might be expected; however, in other situations they may be moved to tears in a display of emotion that may seem out of place. Psychosomatic Diseases are defined as physical ailments with a genuine organic basis that are caused in part by psychological factors, especially emotional distress.

Persistent stressors and negative emotions lead release of more and more stress hormones which in turn leads to cardiovascular diseases, immune suppression, Diabetes mellitus and other diseases related to autonomous nervous system.

Moordhni Taila²: It is of four types-

Shiro abhyanga (Massaging the head with medicated Taila), **Shirodhara/seka** (Procedure in which the medicated Taila are poured in stream over the head), **Shiro Pichu** (Procedure in which a sterile cotton pad dipped in oil is kept over the head and tied with the bandage cloth), **Shiro Basti** (Pooling of medicated oils or liquids in a chamber made over head)

Benefits of Moordhnitaila³:

- ✓ Moordhnitaila prevents Shirahshoola and other shirorogas.
- ✓ It does Indriya prasadana,
- ✓ It helps in inducing good sleep.
- ✓ It provides happiness and pleasantness of Mind

Probable Mode of Action of Moordhnitaila:

- ❑ Vayu is said to be Tantrayantra Dhara⁴; Pitta and Kapha are dependent on Vayu. If vayu is functioning properly all these elements are in equilibrium. The key of wellbeing is having the Vayu in our body in control. As stress in elders is caused by vata prakopa, treating it with Sneha helps in relieving stress. Moordhnitaila will have a tremendous effect on controlling Vayu. It controls and pacifies dooshita Vaata as well.
- ❑ Due to Teekshna, Vyavayi and sookshma property of taila, it penetrates easily into Manovaha srotas correcting vitiation of Manas Dosha (Raja,Tama). At the same time the Bhrimhana, Balya, Vaata shamana, Medhya properties of Taila corrects all Maanasa vikaras⁵.
- ❑ Moordha Taila procedures might communicate with the deepest recesses of the brain by soothing the Marmas located in the shiras i.e., Apanga, Avarta, Shankha, Utkshepa, Seemantha and Sthapani Marma. By activating Marmas, Moordha taila treatment procedures might make a strong impact on the functioning of central nervous system. Thus, helps in combating stress and emotional distress.
- ❑ Alochaka Pitta is said to be of 2 types: Chakshu vaisheshika and Buddhi Vaisheshika. Moordhnitaila procedures might make a soothing impact on Buddhi vaisheshika alochaka pitta through these Marmas and in return soothe the nervous system and calms the mind.
- ❑ Ajna chakra is situated on forehead, in between the eyebrows. Pouring oil on forehead stimulates and motivates Ajna chakra. This in turn stimulates pituitary gland, pineal gland, nerve ending which in turn acts on CNS and increase blood circulation resulting in

improvement of the higher intellectual functions. Thus, helps to overcome extreme emotional disturbance⁶.

- ❑ It improves the circulation there by correcting the brain circulation which is very important in stress. It works through action on Tarpaka kapha, Sadhaka pitta and Prana vayu, hence is effective treatment in stress and nervous tension.
- ❑ Absorption of substances through the skin depends on a number of factors, the most important of which are concentration of drug, duration of contact, molecular size, temperature and part of the body exposed. In moordhnitaila, oil form is used which has good dense concentration with longer duration of contact. Less molecular size of oil helps in better absorption. Thus, Taila used for the procedure also plays a major role in action and absorption⁵.
- ❑ Also, the skin over the scalp is thin as compared to other parts of the body and absorption is faster and more from the scalp. (As per the principle of drug absorption -maximum absorption is in the scalp region.) Thus, moordhataila helps in maximum absorption of required constituents. It increases the fresh oxygen and glucose supply to the brain. Improves arterial, venous and lymphatic flow and nourishes the brain tissue⁷.
- ❑ Local effect of moordhnitaila depends on the type of medicine used for the procedure. Local effect is based on cellular absorption of drugs through transdermal route. Systemically cellular absorption and circulation has effect on CNS. Since brain and Nervous system controls the entire body function, Moordhataila will keep body, mind fit and healthy⁵.
- ❑ Moordhni Taila has a relaxing effect on the brain and whole nervous system and hence releases the stress and anxiety stagnant in the chief controlling station of the body, as brain controls all the function of the body.
- ❑ Through a novel approach using a robotic system, its observed that plasma noradrenaline and urinary serotonin excretion decreased significantly more after Shirodhara (one among the moordhataila). This shows that moordhataila has an anxiolytic effect⁸.
- ❑ Moordhnitaila produce a constant pressure and vibration which is amplified by hollow sinus present in frontal bone. This vibration is then transmitted inwards through the fluid medium of cerebrospinal fluid. This vibration along with little temperature may activate the functions of thalamus and the basal fore brain which then brings the amount of serotonin and catecholamine to the normal stage. Pressure also has an effect on impulse conduction. If prolonged pressure is applied on nerve, impulse conduction is interrupted and part of body relaxes. In the procedure of Moordhataila prolonged and continuous pressure due to trickling of medicated oil over head causes tranquillity of mind and reduces stress by modulating the nerve progression or stimulation⁹.

Conclusion:

- ❑ Stress is a common mental health problem of the elderly population that affects their quality of life
- ❑ There can be several severe comorbidities associated with stress as well and it is of utmost importance to address this condition in the geriatric population to prevent the detrimental effects coming with it

- ❑ Moordha Taila procedures are the best in providing comprehensive and highly effective psychosomatic healing. This will keep a person ever ready to face the race, pace and stress of life
- ❑ Since the brain and nerves controls the entire functions of the body, soothing them with Moordhnitaila will help to keep the body healthy.
- ❑ It calms the mind and enhances the intellect; induces soothing effect to regulate the stress and there by the stress-induced disorders.

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NEURO REHABILITATION IN PANCHAKARMA

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Abstract - Neurological complaints are very common in geriatric patients. Neurological disorders are those that affect the brain as well as the nerves found throughout the human body and spinal cord. Rehabilitation is defined as a set of interventions designed to optimize functioning and reduce disability in individuals with health conditions in interaction with their environment. Neurological diseases are frequent in older adults, affecting between 5% and 55% of people aged 55 years and older. They are associated with high risk for adverse health outcomes, including mortality, disability, institutionalization, and hospitalization. Panchakarma therapies help in the management and maintenance of the above listed conditions in a more efficient way and also helps in improving the quality of life in such conditions. Both the main stream therapies as well as the para panchakarma procedures help in achieving this. It helps in the better maintenance of genetic and auto-immune conditions and also in maintaining the well-being of the patient. The procedures like virechana, basti, nasya, abhyanga, swedana and masthishkya are few of the procedures that have direct effect on the nervous system as a whole. As most of drugs are fat based, like ghritha and taila it becomes easier for them to cross the BBB (Blood Brain Barrier) and also the cell membrane made up of lipo-protein, helping them easily take part in the cellular metabolism. Therefore, neurological conditions seen commonly in old age can be managed in a better and efficient way by the above mentioned panchakarma procedures.

INTRODUCTION: -

- Neurological complaints are very common in geriatric patients. According to WHO - Neurological disorders are diseases of the central and peripheral nervous system. Most of the time they cause reduction in quality of life making day to day activities a burden. Due to the vata prakopa in jeernavastha, such presentation become more evident in that age group.
- Neurological disorders can be correlated to vata vyadhi's in general (Both Avarana janya and Dhathu kshaya janya), based on their clinical presentation.
- Panchakarma therapies help in the management and maintenance of neurological conditions in a more efficient way. It also helps in improving the quality of life in such conditions.

- Both the main stream therapies as well as the para panchakarma procedures help in achieving this.
- Rehabilitation is defined as a set of interventions designed to optimize functioning and reduce disability in individuals with health conditions in interaction with their environment.
- 61 out of every 1000 people belonging to geriatric age group have neurological complaints. There are 5%-55% chances of people of geriatric age group to acquire a neurological disorder. It has high risk of mortality, disability, and hospitalization in people of this age group.
- It can be managed in a better way with ayurvedic panchakarma therapies like vamana, virechana, basti, nasya and other associated procedures like abhyanga, swedana and maasthishkya procedures.
- As we narrow down the broad spectrum, to only the geriatric age group, we can directly rule out Vamana, though it is indicated in most of the vata vyadhi's with kapha involvement.

The common neurological conditions that can be seen in geriatric age group and their probable line of management are: -

1.	Alzheimer's disease	<i>Yapana basthi, SSPS, Sarvanga abhyanga, nadi swedana.</i>
2.	Bell's palsy or facial palsy	<i>Nasya, kukkutanda sweda, nadi sweda, ksheera dhooma, shiro basthi, kavala or gandusha.</i>
3.	Epilepsy and seizures	<i>Virechana, shodhana nasya, thalapodhichil, sthaanika abhyanga, nadi sweda.</i>
4.	Gullian-Barre-Syndrome	<i>Virechana, brumhana basthi, SSPS, kayaseka.</i>
5.	Multiple Sclerosis	<i>Sneha virechana, brumhana basthi, SSPS, kayaseka, sarvanga abhyanga and bashpa sweda,.</i>
6.	Hemiplegia	<i>Virechana, basti, sarvanga abhyanga, patra pinda sweda, Talapodhichil.</i>
6.	Muscular Dystrophy	<i>Brumhana basthi, maatrabasthi, nasya, SSPS, kayaseka.</i>
8.	Parkinson's disease	<i>Basthi, Sneha nasya, masthishkya procedures, abhyanga and nadi sweda, SSPS.</i>
9.	Tension headaches and migraine headaches	<i>1-2 sessions of shodhana nasya, followed by brumhana nasya, shiro abhyanga, shirolepa.</i>
10.	Myasthenia Gravis	<i>Sneha basthi, mrudu shodhana, SSPS, mrudu avagaaha sweda,.</i>
11.	Back pain	<i>Mrudu virechana, shodhana/shamana basthi, kati basthi, nadi sweda/patrapotali sweda,.</i>
12.	Dementia	<i>Sneha virechana, nasya, shiro basthi, talapodichal,.</i>

PANCHAKARMA PROCEDURES AND THEIR EFFECT IN NEUROREHABILITATION

1)VIRECHANA: -

“वातस्य उपक्रमः स्नेहः स्वेदः संशोधनं मृदुः”

- In most of the vata vyadhi's, snigdha virechana is indicated, especially with Eranda taila. Due to a lot of bahya and abhyantara snehana procedures, there can be chances of srotosanga in vata vyadhi's, where virechana helps in overcoming this. Asthi and majja dhatu involvement can be seen more in certain vata vyadhi's, where virechana not only purifies the pittadharakala, but also the majjadhara kala. Their relationship is explained by Acharya Dalhana in Sushruta samhitha kalpa sthana, 4th chapter.
- Virechana purifies the gut and stimulates various gut enzymes like Substance p, vasoactive intestinal polypeptide, somatostatin, cholecystokinin etc.
- It proves to be efficient in conditions like – Hemiplegia, Epileptic seizures, Multiple sclerosis, Dementia, Auto-immune disorders etc.

2)BASTI: -

“वायुस्तन्त्रयन्त्रधरः”

- Vata in its normal functional state, sustains all the organ systems of the body. Basti helps in controlling the normal functioning of the vata. Basti is a very flexible procedure, where it allows to administer the drugs in various permutations and combinations well customized to the patient. For example in Avarana janya vata vyadhi – yapana basti and dhatu kshaya janya vata vyadhi – Brumhana basti can be given.
- “दुर्बलो योऽविरेच्यः स्यात् तं निरूहैः उपाचरेत्”

The subjects who are contra-indicated for shodhana, due to lack of bala can also be given basti.

- Basti is one of the ideal combinations, where both shodhana and brumhana effect can be achieved together by alternating niruha and anuvasana basti's.
- Matra Basti is a special mode of administration of medicines, which can be given for a long period of time, along with other parapanchakarma procedures.
- Subjects of this age group usually may have complaints of liver, where basti proves to be safer as the drugs administered through basti by passes the liver and the gastric contents too.
- There is a very well established relation between the Enteric nervous system (ENS) and the Central nervous system (CNS), where the ENS is called the “Second Brain”. The connection between the ENS and CNS ensures the ability of the drugs administered through basti to have a significant effect over the CNS.

It proves to be efficient in almost all the neurological disorders except, in certain deformed conditons.

3)NASYA: -

“नासा हि शिरसो द्वारं”

“शिरस् – ऊर्ध्वमूलम्”

Shiras becomes the moola, when shareera is a vruksha and the naasa becomes the gateway for the shiras, showing the importance of shiras and its easy accessibility through the naasa.

Nasya ensures the direct rendition of medicines to the shiras bypassing all the other barriers.

This can happen by 3 ways: -

1. Diffusion through nasal cavity
2. Vascular pathway
3. Neurological pathway

As most of our drugs are lipophilic in nature, it easily passes through the blood brain barrier as well.

Thus nasya has better efficacy in conditions like Alzheimer’s disease, Dementia, Hemiplegia, Bell’s palsy, Parkinson’s disease, Epileptic siezures etc.

4) ABHYANGA: -

After the patient is subjected to proper snehana then only swedana should be given. The pressure applied during abhyanga creates a mechanical hydrostatic pressure on the fluids of the body, which results in movement of fluids into the tissues from circulation, where it dilutes the toxins there. When the pressure is removed the diluted toxins get back into the systemic circulation, which can be expelled through shodhana.

Thus it has effect upto the cellular level.

5) SWEDANA: –

It alleviates the harsha, toda, ruk, aayama, shotha, stambha, graha immediately. Improves circulation by vasodilatation caused by the heat.

Heat has a beneficial effect on pain, which acts on the peripheral pain receptors and causes a phenomenon called Gating in the Spinal cord reducing the pain.

4) MASTHISHKYA procedures: -

a) SHIRODHARA: - when any liquid is poured upon forehead from a certain height continuously, the energy gets transformed and creates a momentum, which causes a change in the voltage and stimulates the nerve impulses.

b) SHIROBASTI: - when warm liquids are poured over the scalp, it brings about better circulation by vasodilatation. Helps in occurance of regenerative changes.

c)**SHIROPICHU**: - has a local effect by cellular absorption. Corrects the atrophy and degeneration.

DISCUSSION: -

1. Alzheimer's disease – it is a neurodegenerative disorder, caused by extracellular aggregates of amyloid β plaques and intracellular neurofibrillary tangles. Presents with Amnesia, Anomia, Apraxia, Agnosia, Aplasia etc. which can be co-related to smriti vibhramsha – where yapana basti (mustadi yapana basti, dwipanchamooladi basti) shashtika shali pinda sweda, sarvanga abhyanga and nadi sweda are helpful.
2. Hemiplegia – is the paralysis of the opposite side of the body, with Muscle weakness, stiffness, spasticity and contractures; poor fine motor skills. This can be co-related to Pakshaghata – “स्वेदनं स्नेहसंयुक्तं पक्षाघाते विरेचनम्”. That which is of Ischemic origin nasya (lashoona ksheera paka) is helpful; that of hemorrhagic origin – virechana is helpful and for Muscle wasting- brumhana basti (mustadi yapana basti) and shashtika shali pinda sweda can be given.
3. Bell's palsy or facial palsy - Paralysis of the opposite side of the facial muscles, with sharp pain in the jaw, deviation of the mouth, slurred speech etc. This can be co-related to Ardita – where – nasya (anu taila, ksheera bala 101), akshi and karna tarpana, swedana (Panasa patra and kukkutanda), ksheera dhooma, shiro-basti and kavala-gandusha are helpful.
4. Muscular dystrophy – It is a genetic disorder of the 23rd chromosome or the X-chromosome, with wasting and weakness of muscles as the only presentation. This can be co-related to Mamsagata vata – where brumhana basti (mustadi yapana basti), matra basti, kayaseka, shashtika shali pinda sweda, nasya are helpful.
5. Parkinson's disease - Neurodegenerative disorders. Where basti, Sneha nasya (anu taila), masthishkya, abhyanga, swedana can be helpful.
6. Auto-immune disorders of old age - Neurodegenerative disorders like Gullian-Barre-Syndrome, Multiple Sclerosis, Myasthenia Gravis etc. can be co-related to vata vyadhi in general – where mrudu virechana, brumhana basti, snaihika nasya, abhyanga, swedana, masthishkya are helpful. (After the Avarana, if present, is removed)

CONCLUSION: -

- All the panchakarma procedures help in better management of the neurological conditions than for a total cure.
- Early detection and treatment always have better prognosis.
- As most of the neurological conditions seen in geriatric age group are Auto-immune or genetic presentations, panchakarma procedures help in improving the quality of life in their day to day activities.
- Therefore, the efficacy of panchakarma procedures in neurological conditions yield better results.

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BAHYA SNEHANA AS AN ANTI-AGING THERAPY

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Abstract

Aging is a complex biological process triggered by many endogenous and exogenous factors. Skin is the first and most obvious noticeable site of aging.

Antioxidants and cell regulators like retinol are used in modern science to offer antiaging effect on skin.

Shamana Component of Panchakarma is by and large covered by Bahya Snehana along with some types of Basti, Nasya and other allied therapies of Snehana & Swedana. Bahya Snehana i.e., Abhyanga is promoted as one of the means of preserving health in Dinicharya. Abhyanga is ideal for skin i.e. Tvachya as well as it makes the body Dridha and Kleshasaha. Bahya Snehana and Swedana is an important part of regimen before actual execution of Shodhana therapies like Vamana and Virechana. All these things suggest that Abhyanga therapy delivers desirable effects by passing through all the Rogamarga and can be used as an effective holistic antiaging technique.

Keywords: Aging, Shamana, Abhyanga, Tvachya, Dridha, Kleshasaha

BAHYA SNEHANA AS AN ANTI-AGING THERAPY

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Introduction

Aging is accompanied by changes in biological, physiological, environmental, psychological, behavioural, and social processes. Aging is an inherent part of life. Ayurveda defines aging on the basis of time and as a matter of natural occurrence (1). It basically begins after sixty years in the life-span of hundred years. Ayurveda considers Kala (time) as one of the factors which is Samavayi Karana (inherent cause) of the Karyadravya i.e., aging (2).

Causes of Aging

According to Modern Science, there is no definite cause known for aging as of now. Aging begins immediately after conception. Genes are considered to have a big role in influencing aging process in the body. Genetics, diet, exercise, lifestyle, environment, psychological as well as other host of factors contribute in the aging process.

Cellular senescence in which cells lose ability to divide and replicate; but continue to secrete molecules that damage neighbouring cells is widely studied now-a-days as a cause of aging. Senolytics have been found to selectively remove senescent cells and was also observed to increase life-span and health-span in naturally aging mice. In addition, investigators have found that clearing senescent cells from the brain preserves cognition in a mouse model of Alzheimer's disease (3).

Aging is not a disease. Natural aging due to Kala is beyond one's control. But premature aging is associated with a multitude of causes & concerns.

Untimely aging is becoming a common occurrence now-a-days, which can be attributed to radical changes in lifestyle, modernization of food habits and dependency on machines. Ayurveda computes Pradnyaparadha as the root cause of all the pathological events in such cases (4). Inconsistent habits of Ahara-Vihara, Asatmyasevana, Avara Satmya Sevana, negligence of Dincharya & Ritucharya, continued stress etc are main causes of early aging processes in the body.

Effects of Aging on the Body

It is interesting to note that aging does not occur simultaneously in all the body tissues. Some aging changes begin early in life. Also, constitution, nutrition, atmosphere, occupation, exercise, addiction, diseases as well as psychological factors lead to differences in the aging process.

Body cells show senescence leading to accumulation of metabolic waste. Connective tissue between the cells become stiffer and maximal functional capacity of many organs decreases. Heart and blood vessel walls become thicker affecting blood supply to the tissues. The number of nerve cells in brain and spinal cord decreases and plaques and tangles may form in the brain. Retina of the eyes get thinner and iris becomes stiffer. Ear drums thicken and walls of ear canals get thinner. The skin loses elasticity and becomes thinner. Hair turn grey and hair growth is affected. Digestive system also sluggish down due to aging (5).

Aging body as shows wearing of Dhatu (body tissues), Indriya (sensory organs), Bala (strength and endurance), Virya (vigor), Paurusha (reproductive tissue), Parakrama (valor), Grahana (grasping), Dharana (recalling power), Smarana (memory), Vachana (expressing ability), Vidnyana (scientific learning), declining of Dhatuguna, Vatapradhanya (dominance of Vata Dosha in the body) (6).

Need to Address Aging

Even though aging is a natural phenomenon, it is associated with varying consequences. Some aging changes can be benign like greying of hair or slowing down of nail growth etc. whereas other changes result in declining function of sensory organs and activities of life. Aging leads to susceptibility to and frequency of disease, frailty or disability. Thus it can be a major risk factor in many chronic diseases.

Research studies have demonstrated that the rate of aging can be slowed, suggesting that targeting aging will coincidentally slow the appearance and reduce the burden of numerous diseases and increase health-span.

Reduction of caloric intake causes normal cells to mount stress-response defences that cancer cells cannot. Hence it is considered as a possible intervention to enhance chemotherapy while also reducing its side effects (7)

Hence premature as well as aging as a natural process needs addressing to improve quality of life.

Ayurvedic Perspective on Anti-aging

Ayurveda divides of a person's age into three main stages of Bala, Madhyama and Vridhha with predominance of Kapha, Pitta and Vata Dosha respectively. Thus, Vata-dominated Vridhhavastha is an inherent stage in a person's life under normal circumstances. Unprincipled use of Ahara and Vihara based on modern technologies (radical shift of food grains & oil seeds in diet, hybridization of foods, extensive use of dairy products, processed foods & bakery products etc) has been looked upon as one of the major reasons of life-style disorders.

Swabhavoparamavada is one of the basic philosophies of Ayurveda which defines wearing and regeneration of cells in a particular manner. If a best quality base of Dhatu can be generated and preserved, optimal metabolic activities are likely to occur which can prolong aging. (8).

A group of ten medicines is described under Vayasthapaka Gana (9), which have properties to increase longevity of tissues.

Dincharya and Rutucharya are set of rules to be followed on daily basis and on seasonal basis respectively for preservation of health. Judicious and continued practice of these rules sustains harmony of Tridosha and is one of the factors for prolonging life of cells by maintaining normal metabolic activities.

Snehana, as a Means of Antiaging Process

Snehana is use of drugs which produce Snigdghata, Vishyanda and Mardava in the body (10). They are used internally as well as externally.

Bahya i.e external use of Sneha is called Abhyanga and used in variety of ways like Samvahana, Abhyanga, Mardana, Unmardana and Padaghata. Abhyanga is a type of Pravacharana which is used to generate Snehana effects in the body (11). Abhyanga is a vital part of Dincharya.

Sneha is applied with different pressure techniques on skin through Abhyanga.

Skin is seat of Sparshanendriya (touch sensation) which is controlled by Vayu having Ruksha property. Tvacha is described as the Upadhatu of Mamsa (12) which along with Majja dictates Bala in a person (13).

Benefits of Abhyanga

Abhyanga offers following benefits:

- It makes the body dridha i.e strong
- Kleshasahatva: It also imparts nourishment and thereby endurance of the tissues. By virtue of strength and endurance, body is not much affected by trauma from external harmful factors and continues to function with vigor
- Susparsha: Sparsha Dnyana is function of Vayu which regularizes Sparshanendriya seated in skin. Abhyanga using Sneha stabilises Vayu. Hence touch sensation is well preserved.
- Upachitanga: By providing nourishment, it improves compactness and density of tissues. Abhyanga helps to tone the body by removing unhealthy fat.

- Priyadarshana: Due to enhanced nourishment and toning, the person who regularly does Abhyanga has pleasing looks (14)
- Abhyanga is Nidrakara i.e., induces sleep which also helps to overcome Karshya (15)

Due to all the above benefits, Ayurveda advocates use of Abhyanga with Sneha on daily basis. The benefits of Abhyanga are compared with the examples of lubricating Kumbha, Charma and Akshi which have increasing grades of hardness and difference of consistency. Thus Bahya Snehana plays role in achieving wellbeing of delicate as well as firm tissues of the body.

At least Shira, Karna and Pada are the body parts which should be massaged regularly. Shira is the Pradhana Marma and seat of Prana and sensory organs. Karna is the place of Akash and Vayu Mahabhuta and is in close connection with Shira. Pada are the organs which bear the body weight and balance. Hence at least these three need to be nourished regularly through Abhyanga.

Discussion

Sushrutacharya describes body as Snehamaya. Sneha is present abundantly in the living body and hence Sneha is the medium to treat metabolic and structural disturbances effectively (16). Several types of fats are present in the body like white, brown, beige, essential, subcutaneous, visceral etc. which have different compositions and roles to play for the wellbeing of the body (17).

Acharya guide use of Ghrita or Taila for Abhyanga after considering factors like Prakriti, Satmya, Desha, Ritu, Desha and Dosha (18).

According to Dalhana, Abhyanga nourishes body through Siramukha as well as other Srotas. To focus and target particular tissue, Abhyanga needs to be followed for a particular time period like Sneha enters Romanta in 300 Matra, tvak in 400 Matra, Rakta in 500 Matra and so on (19).

Upasnehana Nyaya described in Garbhaposhana also helps in spreading the effects of Abhyanga in different body tissues (20).

Abhyanga is mainly used for managing Vata and Kapha. Abundance of Vatadosha and accumulation of Vikrut Kapha are main factors for causing degenerative changes in the body. Abhyanga helps to pacify Vata and maintain Shakha-Koshtha Gati of the same. Hence degenerative changes that are caused by Vayu can be kept at bay. By offering various methods of friction on the body, Abhyanga offers regulation of Vikrut Kapha and Mala in the body.

Snehana produces Mardava in the body which may be expressed as flexibility and permeability of tissues to maintain incessant flow of substances that regularize metabolic activities in the tissues and maintain equilibrium of the body.

Modern researches have mainly focussed on use of massage therapy in diseased conditions. It has found out to be extremely useful in conditions like prenatal depression, preterm infants, full-term infants, autism, skin conditions, pain syndromes including arthritis and fibromyalgia, hypertension, autoimmune conditions including asthma and multiple sclerosis, immune

conditions including HIV and breast cancer and aging problems including Parkinson's and dementia (21). It is observed that massage therapy releases the neurotransmitters like endorphins, serotonin, dopamine etc which exert positive effect on the internal environment of the body (22).

Conclusion

Abhyanga acts as a means of Santarpana to nurture the tissues on short as well as long term basis. Use of processed Snehadravya with appropriate Vayasthapaka Dravya for Abhyanga, can prolong aging and offer optimal activity & lifespan of the concerned tissues.

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A CRITICAL ANALYSIS OF THE ROLE OF RASAYANA AS A TOOL IN GERIATRIC OSTEOARTHRITIS

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Abstract

Introduction

Mankind always shows a natural instinct for persuading a longer period of sukhayu and wellbeing. A major geriatric health concern has arisen and a new arena of Geriatrics has developed. Osteo Arthritis is the most common joint disorder that increases in prevalence and incidence with age. It has a multi-factorial etiology and can be due to the interplay between systemic and local factors. Rasayana tantra is a unique therapeutic methodology to delay ageing and to minimize the intensity of problems in the degenerative phase of one's life. Rasayana becomes more effective if preceded with Shodhana therapy.

Aim and objectives

To review the literature in the Ayurvedic Samhitas of the role of rasayana in geriatric osteoarthritis

Materials and methods

Literature search was done from Ayurvedic Samhitas, pubmed, google scholar databases.

Results

Various rasayana drugs like Lasuna (Allium sativum), Guggulu (Comiphoros mukul), Guduchi (Tinospora cordifolia), Amalaki (Emblica officinalis), Bala (Sida cordifolia), Rasna (Pluchea lanceolata), Tila (Sesamum indicum) were found to be effective in osteoarthritis.

Discussion

Rasayana therapy promotes the wellbeing and cure of diseases. It acts at subcellular level having action on the dhatus. They also have antagonistic actions on the oxidative stressors, leading to the formation of different free radicals. Thus helps in slowing down the degenerative process by exhibiting the properties like anti-oxidant, anti-ageing, anti-inflammatory & immunomodulatory action.

Conclusion

Thus Rasayana therapy can be employed to arrest the progressive nature of the disease and to maintain the wellbeing of the aged. Hence, it may help to make the present geriatric health care system more holistic. Keywords : rasayana, geriatrics, osteoarthritis

INTRODUCTION

The elderly population of the world is increasing significantly and by the year 2050, adults older than 65 years will comprise 1/5th of the global population. Osteoarthritis is the most common joint disorder in the world and one of the most common sources of pain and disability in the elderly. Although older age is the greatest risk factor for OA, it is not an inevitable consequence of growing old. The new arena of Geriatrics plays an integral part of Astanga Ayurveda. It is a branch of medicine that deals with the problems and diseases of old age and the medical care and treatment of aging people. From time immemorial, the attainment of longevity is the prime goal of humans. Rasayana therapy is performed to tackle the problems of ageing, or jarajanya vikaras. Prevention and management of health problems could help the elderly to improve quality of life and remain self-dependent for their daily activities to maximum possible extent. The attainment of well being is achieved by this rasayana therapy.

AIMS AND OBJECTIVES

To review the literature in the Ayurvedic Samhitas of the role of rasayana in geriatrics wsr to osteoarthritis.

MATERIALS AND METHODS

Literature search was done from Ayurvedic Samhitas, published information from several articles of which, few review articles and cross-references were collected, pubmed, google scholar databases.

GERIATRICS AND OSTEOARTHRITIS

Ageing is a complex multifactorial and inevitable process, a physiological phenomenon occurs due to involutionary changes in the mind-body system. Involution is marked with a range of biological changes which can be identified in relation to dosha, dhathu and agni. Acharya Sushruta has explained the old age as above 70 years. Acharya Charaka on the other hand mentioned old age above 60 years. As per fundamental principles of Tridosha, Vata is the predominant dosha during old age. It causes atrophy with the involution of tissues and is responsible for most of the process of ageing. With the advancement of ageing, the depleted agni leads to decrease in the vitality and atrophy occurs due to altered metabolism. During this

period, there is a gradual depletion of all the dhatus, indriya karma kshaya, inability to perform routine activities and symptomatic problems. Ayurveda considers ageing as the Swabhavika vyadhi, the inherent nature of the living being to get old. Osteoarthritis is the most common joint disorder in the world and one of the most common sources of pain and disability in the elderly.[1]

In OA, degradation and loss of the articular cartilage is a central feature that is sometimes attributed to "wear and tear". However, unlike an automobile tire that wears thin over time, the tissues affected by OA contain living cells that respond to mechanical stimulation and function to maintain joint homeostasis.[2] Osteoarthritis presents with a multifactorial etiology. With the degeneration of the cartilage, the underlying soft tissues of the bones will be exposed. As a result, there will be calcification and development of formation of osteophytes. Thus age remains the single greatest risk factor for the development of Osteoarthritis in susceptible joints.



By the ageing process, there will be wearing of the cartilages with roughness of bony surfaces. As a result, rubbing together of the bones causes pain, swelling, and decreased range of movements.

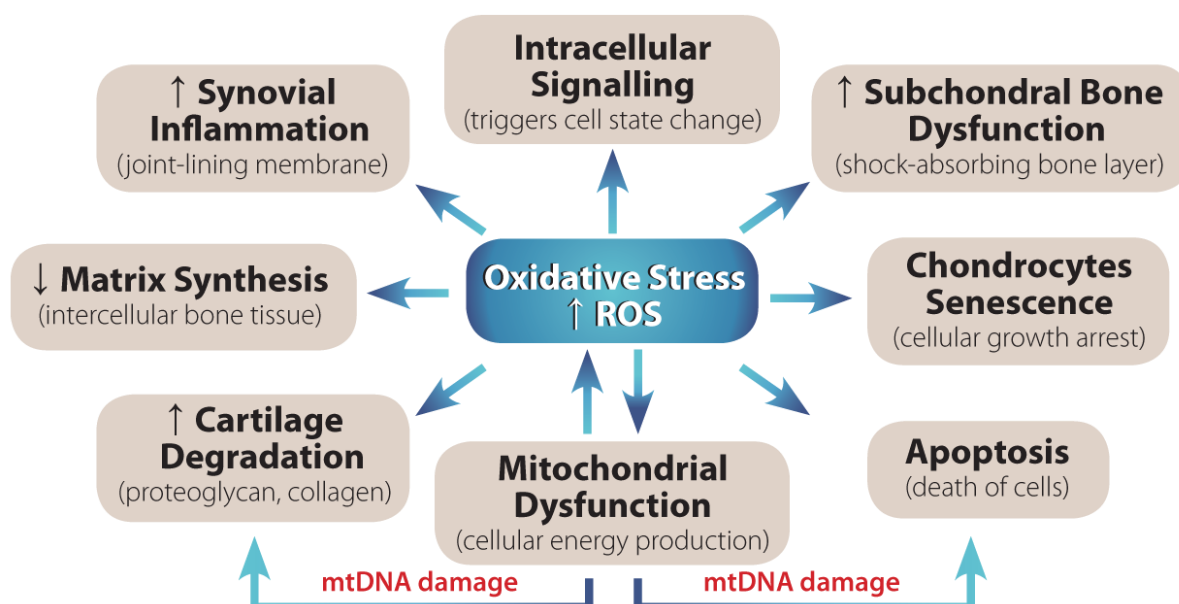
OSTEOPHYTES FORMATION

In Vriddhavastha, all Dhatus (tissues) undergo Kshaya (emaciation). Thus there will be Vataprakopa (aggravation of vata) with manifestation of different spectrum of disorders. In Ayurveda, these degenerative diseases are mentioned under the concepts of "Dhatu saithilyam (flaccidity in tissues)" and "Dhatu kshayam (emaciation in tissues)". Radiographic evidence of OA is present in majority of individuals over age 65; among them, 80% people are over 75 years. Approximately, 11% of those over 65 have symptomatic OA of the knee. In India, 5.3% males and 4.8% females are aged more than 65 years[3] It has been postulated that age, gender, body

weight, repetitive trauma and genetic factors are the risk factors which play crucial role within the manifestation of OA.[4]

RASAYANA THERAPY AND OXIDATIVE STRESS

The "oxidative stress" results from an imbalance between formation and neutralization of free radicals. Oxidative damage caused by free radicals play an important role in the causation and progression of many diseases, including aging. Free-radical damage is countered by many mechanisms, including both active antioxidant enzymatic activity in our body and passive antioxidants. Antioxidant response of our body can accommodate increased oxidative damage in diseased states to a level but beyond that level, additional antioxidants are required to combat the increased stress[5]. With the antioxidant property of Rasayana drugs, the transformation of seven dhatus to its optimum level is achieved.



[13]

RELEVANCE OF SAMSHODHANA PRIOR TO RASAYANA

Shodhana is the bio-purification therapy by which the morbid doshas will be eliminated so that they will not attain the state of prakopa. The delaying of the process of ageing occurs along with nonoccurrence of diseases. It is said that just as a dirty cloth will not procure any new colour or dye, such that srothas filled with morbidities will not attain the essence of rasayana[6]. Thus Shodhana process is essential to attain the full-fledged effect of Rasayana therapy.

RASAYANA – PREVENTIVE AND CURATIVE CARE

Rasayana therapy is the science of lengthening lifespan. The definition for the Rasayana is Yat Jara Vyadhi Nashanam Tat Rasayanam — “that which negates old age and disease.” The literary meaning of ‘Rasayana’ is ‘obtaining the optimum nourishment to the dhatu(tissues).

Thus the Rasayana is a branch of Ayurvedic medicine which acts at the level of the fundamental tissues like Dhatu, Agni, Srotas etc. of human body. Rasayana therapy helps in delaying the aging process, improvement in bodily strength and mental faculties, and resistance against diseases.

Rasayana slows down ageing and prevents disease. The tissues affected by OA contain living cells that respond to mechanical stimulation and function to maintain joint homeostasis. OA results from an age-related loss in the ability of cells and tissues in the body to maintain homeostasis, particularly when put under stress. The role of Rasayana therapy is more significant here. Rasayana therapy has inherent antioxidant properties that prevent the formation of free radicals.

Some Rasayanas are also disease specific and are used in specific disease stages as they induce specific immunity and bio-strength to combat that particular disease. Such Rasayana is called as Naimittika Rasayana. Some of the rasayana drugs can be administered along with the treatment of the underlying disease so that faster and better relief may be provided and recurrences may be prevented.

RASAYANA DRAVYAS IN OSTEOARTHRITIS

Lasuna (*Allium sativum*), Guggulu (*Commiphora mukul*) Guduchi (*Tinospora cordifolia*), Amalaki (*Emblica officinalis*), Bala (*Sida cordifolia*), Rasna (*Pluchea lanceolata*), Tila (*Sesamum indicum*)

GERIATRIC CARE PROPOSAL

A Systemic and holistic care is needed in this regard. Geriatric package development which is easily accessible and cost effective can be developed. These should be made available at homes at reasonable rates. Timely examination and interaction with the aged will really prove good. Thus propagation of the science of rasayana and ayurveda in geriatrics can be developed by medical professionals.

DISCUSSION

Shodhana improves kayagni and maintains the equilibrium of doshas. The Jara chikitsa forms an important preventive tool in the present scenario. The rasayana acts at subcellular level having action on the dhatus. They also have antagonistic actions on the oxidative stressors, leading to the formation of different free radicals. Rasayana becomes more effective if preceded with Shodhana therapy. Vata is the superior factor in the maintenance of equilibrium in the universe as well as in the body. The prakopa of vata dosha leads to dhathu kshaya which worsens the disease condition. The inter - dependent relation of vata dosha and asthi dhathu implies that vata is situated in asthi dhathu. The srotho rodha occurs which further worsens the joint disorder. With the progression of age, the influence of Vata Dosha also increases, resulting in the process of gradual degeneration of the body.

Some of the Rasayana drugs such as tila (*Sesamum indicum*) possess gunas like snigda, guru, sukhsma and vyavayi making it vatahara in nature. The dravyas like guggulu, lasuna

have proven effective against osteoarthritis.[7]Rasayana drugs acts by their following properties like anti-oxidants, anti-ageing, anti-inflammatory & immunomodulator action.

Rasayana tantra is a unique therapeutic methodology to delay ageing and to minimize the intensity of problems in the degenerative phase of one's life.

CONCLUSION

Ageing is a progressive change with the passage of time. The free radicals cause oxidative damage to different biological units, to enhance ageing process. Hence the geriatric care aims at delaying the ageing process and arresting the progress of the diseases in the aged.

The further clinical trials and experimentation in broader aspect is needed so that it will create new dimensions in the field of geriatrics in Ayurveda. Improving the quality of life is the key matter of concern. Thus the future researches in Ayurveda shall also focus on identifying the key areas of application of Rasayana for the betterment of humanity.

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ROLE OF BASTI KARMA IN ORTHOPAEDIC REHABILITATION IN GERIATRIC DISORDERS

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ABSTRACT

Introduction: Orthopaedic rehabilitation is the approach to alleviate pain and limitations of the musculoskeletal system. Geriatric age group is most prone to the degenerative conditions involving specifically the musculoskeletal system. The wear and tear process is accelerated during old age leading to progressive damage to cells and structures. Panchakarma is one of the arms of Ayurveda which plays an important role in rehabilitation of musculoskeletal disorders in geriatric age group. **Methods:** According to the references pertaining to Ayurveda, Basti is the ardhha chikitsa which is multi faceted treatment procedure. Basti administered with various permutations and combinations after proper assessment of disease condition acts as nourishing, eliminative and palliative care. **Discussion:** Disorders in geriatric age group people are predominant of Vata dosha with combination of other dosha. Basti being a best treatment protocol in tackling vata dosha also have a spellbound action on other doshas. Various basti kalpana explained in classical texts helps in rehabilitation of various orthopaedic conditions in old age. **Conclusion:** This is a review paper demonstrating the importance of Basti karma and probable mode of action in rehabilitation of various orthopaedic conditions in geriatric age group.

Keywords: Basti, Geriatrics, Orthopaedics, Rehabilitation

INTRODUCTION

Orthopaedic rehabilitation is an approach to correct and recover the musculoskeletal limitations and relieve pain, illness and further damage to the system. The musculoskeletal

system includes bones, muscles, tendons, joints, ligaments and cartilage. The geriatric giants described by Bernard Isaacs represent the chronic disabilities of the old age. It includes immobility, instability, incontinence and impaired intellect or memory . Immobility stands first among the giants representing the importance of orthopaedic rehabilitation in geriatric age group. According to various Acharyas old age is predominant of Vata dosha and they are liable to Vata pradhana rogas.

According to World Health Statistics, the common geriatric orthopaedic conditions include Osteoporosis, Osteoarthritis and fractures of different joints. According to Acharya Charaka , Panchakarma is the major line of treatment for diseases involving Asthi dhatu. Basti is considered as Ardha chikitsa due to its multi faceted action like Shamana, Shodhana and Brihmana . Asthi is the Ashraya Ashrayi bhava for Vata dosha. When vata increases asthi dhatu decreases and vice versa. Basti being the prime line of treatment for Vata dosha has the most beneficial role to play in asthi pradhoshaja vikara in Geriatric age group.

AIMS AND OBJECTIVES

1. To study suitable literatures pertaining to basti karma
2. To propose probable mode of action of basti karma with special reference to orthopaedic diseases occurring in geriatric age group
3. To study important basti kalpana for treating various orthopaedic conditions in old age.

MATERIALS AND METHODS

Various literatures, Samhita and previous research articles pertaining to basti karma is studied.

a. PATHOPHYSIOLOGY IN OLD AGE

Various pathophysiological changes especially degenerative changes take place in musculoskeletal system in old age due to continuous stress and strain. Bone remodelling is the process involving bone resorption and formation. This process helps in maintaining bone health and integrity. According to Wolff's law , the mechano-transduction is the process which helps in bone remodelling wherein mechanical forces are converted to biochemical signals. Bone remodelling involves various steps like mechanocoupling reactions, biochemical coupling reactions, transmission of signals and cellular response.

Aging deranges this balance leading to loss of bone tissue. Bone is the reservoir of calcium stores and aging results in depletion of these calcium stores thereby reducing the bone mineral density. Various inorganic minerals, extracellular matrix, cells, lipids are present in bones. Aging leads to disruption in normal activity of all these structures thus causing various pathological manifestations. Various research works have proved that the incidence of fractures due to brittleness of cortical bone is 10-15 times more predominant in old age.

b. WHY BASTI KARMA:

Basti among Panchakarma is considered as half of the treatment procedure. It has an action on all the doshas especially Vatadosha. Acharya Sushruta has described that basti karma acts on vata, pitta, kapha, rakta, samsargaja dosha and sannipataja dosha . He has also mentioned that basti has a multifaceted action of Samshodhana, Shamana and Brihmana karma. Acharya Charaka in Sutrasthana has mentioned that in asthi ashraya vyadhi, Panchakarma is the prime line of treatment especially basti karma with tikta rasa Dravya processed with milk and ghee. Acharya Vagbhata has described that basti karma and pratimarsha nasya are the only karma that can be administered from birth till death . Among basti, matra basti is specifically indicated in jara vyadhi due to its guna and matra.

c. RELATION BETWEEN ASTHI AND PAKWASHAYA

Asthi and Pakwashaya are closely related. Pakwashaya is related to pureesha dhara kala and Acharya Dalhana has described that Pureeshadhara kala is asthidhara kala . Hence any basti Dravya administered in Pakwashaya will have an action in Pureeshadhara kala and in turn beneficial to asthidhara kala. Since Pakwashaya is visesha sthana of Vata, basti administered will have direct action on vatadosha.

d. DIFFERENT BASTI KALPANA

Various basti kalpana is beneficial in geriatric orthopaedic condition. Yapan basti is Ayuyapan. It specifically improves general strength and muscular strength in aged. Mustadi yapan basti also called as rajayapan basti is rasayana and sadhyobalajana . Erandamuladi niruha basti is balakaraka. All type of niruha basti is vayasthapana and ayusthapana. Hence niruha and anuvasana planned as karma, kala and yoga basti based on the condition of the patient will have a significant role in promoting health and treating disease in aged. Matra basti is specifically indicated in Vriddha due to the less quantity and its guna of balakaraka. Siddhi basti improves strength. Anuvasana, sneha and brihmana basti is highly beneficial in aged as it is brihmana, sadhyobalajana and rasayana. Ardha matrika basti is best among niruha basti is specifically indicated in asthisandhi janya vikara. Panchatiktaka ksheera basti is prime line of treatment in asthipradhoshaja vikara explained by Acharya Charaka.

e. PROBABLE MODE OF ACTION OF BASTI

1. MADHU

Honey is Mangalartha and Yogavahi. It increases the potency of basti Dravya and maintains the proper homogenisation of basti kalpana. Honey increases strength and due to its sukshma, ushna property it enters even minutest channels. Honey is rich in polyphenols which has anti oxidant, anti-inflammatory and anti-resorptive functions . It helps in maintaining bone health and growth. Honey has a significant role to play with in the post menopausal osteoporosis. Oxidative stress due to deficiency in estrogen leads to postmenopausal osteoporosis and intake of honey which is rich in anti- oxidants and estrogenic property has a potential role in this condition. Various animal studies have denoted the increase in tibial calcium content after the intake of honey.

2. SAINDHAVA LAVANA

Saindhava lavana also known as halite is rich in minerals like iron, cobalt, nickel, manganese, copper and zinc. It is one of the alkaline types of salt. It is ushna, tikshna, sukshma and cause vishyandhana of doshas. The sukshma property of saindhava lavana helps in its movement even through smallest channels. The ushna, tikshna property helps in liquefying doshas and bringing it out through the nearest marga. Saindhava lavana helps in pacifying all the doshas. Increased intake of sodium chloride leads to metabolic acidosis that as a potential risk towards bone health . On the other hand alkaline salt leads to decreased bone resorption and protects the calcium serves in bone. It reduces protein degradation leading to anabolic reaction in bone.

3. SNEHA

Sneha added in basti is snigdha, brihmana which is opposite to qualities of vata. Generally in jara avastha sneha which is processed with madhura, ushna, brihmana and vatahara dravyas is used. Snigdhatva of sneha reduces vata, brihmana guna provides instant strength to dhatus. Sneha increases permeability thereby enhancing diffusion and exchange of the active components into the systemic circulation.

4. PANCHATIKTAKA KSHEERA KASHAYA

Panchatiktaka Dravya is tikta, ushna virya, ruksha laghu guna. Acharya Arunadhatta has described that the Dravya which is khara, snigdha and shoshana guna increases Asthi dhatu . There is no Dravya which is of this quality. Panchatikta which is khara and shoshana processed in ghee or milk which is snigdha is extremely beneficial in treating asthi pradhoshaja vikara. Panchatiktaka ksheera kashaya is hence used in place of kashaya in basti kalpana in treating asthipradhosaja vikara.

DISCUSSION

Basti karma is the panacea of all geriatric disorders. It is equated to the restorative and rehabilitative care to old age. It acts like ambrosia in orthopaedic disorders. Proper homogeneity of basti dravya plays an important role in providing its action. Basti is Vayasthapana providing best care in old age. Basti is rightly denoted the half of treatment procedure. Its multifaceted activity provides best care in geriatric disorders. Geriatric disorders are especially degenerative in nature and hence all types of brihmana, snehana and balajanana karma is generally practiced for restorative and rehabilitative care. Since basti does all the action of shamana, shodhana and brihmana proper assessment and preparation of basti kalpana provides best care to the aged. The pharmacodynamic action of each Dravya used in basti karma individually is beneficial in orthopaedic conditions. Various in depth research is need of hour for further understanding of the mode of action of basti in special reference to geriatric orthopaedic conditions.

CONCLUSION

This article demonstrates the probable mode of action and importance of basti karma in various geriatric orthopaedic disorders. Basti karma relieves pain, restores mobility and cures instability of musculoskeletal system. Basti acts as a best rehabilitator in geriatric orthopaedic

condition. Various references pertaining to basti karma proves the efficacy in asthisandhi pradhoshaja vikaras that can be correlated to orthopaedic conditions occurring in geriatric age group.

CONFLICT OF INTEREST

None

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ROLE OF PANCHAKARMA IN PSYCHOLOGICAL MANIFESTATIONS IN MENOPAUSE

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ABSTRACT

BACKGROUND

In Ayurveda, menopause is dealt with the 'Jarapakva avastha' of body and Rajonivrutti. Vata is the dominant dosha during this stage, it is very important to understand the interrelationship between vata and manas . Manasa bhavas affect the menopausal women due to various reasons and leads to various somatic and psychological disturbances. Ayurveda has excellent solution for a safe and happy transition into menopause This paper deals with the role of Panchakarma procedures in psychological manifestations in menopause.

MATERIALS AND METHODS

A thorough literary research was done from classical ayurvedic texts. Literature searches were conducted in Pubmed, Google scholar.

RESULTS

Panchakarma procedures like snehapana, abyanga, shirodhara ,nasya , shiropichu, padabyanga, basti vetc have significant role in correcting disturbed psychological symptoms associated with menopause.

DISCUSSION

Full body abyanga, snehapana helps in calming vatadosha and also nervous system. Abyanga done with chandanadi taila,bala taila etc. Shirodhara is a type of parisheka among moordha taila, it has an effect in combating disturbances of manas bhavas and the psychic symptoms of menopause,it controls,pacifies vata and balancing pitha ,rakta. Shirodhara with chandanadi taila or takaradhara relieves tension, anxiety, hypertension, and gives sound sleep. Padabyanga helps in reducing stress, insomnia .In Nasyakarma by providing nourishment to brain ,stress can be eliminated from root.

CONCLUSION

These Panchakarma procedures have significant role in treating disturbances of psychological manifestations in menopause.

KEYWORDS

Menopause, shirodhara, manasikabhavas ,rajonivrutti ,psychological symptoms

INTRODUCTION

In women's life menopause is the most significant event . It is not a disease but a natural phenomenon occurring at the age of 50 years . It means permanent cessation of menstruation at the end of reproductive life due to loss of ovarian follicular activity. The group of signs and symptoms associated with the phase of menopause are termed as menopausal syndrome.

In Ayurveda ,menopause is dealt with the 'Jarapakva avastha' of body and Rajonivrutti.Vata is the dominant dosha during this stage, it is very important to understand the interrelationship between vata and manas . Manasa bhavas affect the menopausal women due to various reasons and leads to various somatic and psychological disturbances. Ayurveda has excellent solution for a safe and happy transition into menopause This paper deals with the role of Panchakarma procedures in psychological manifestations in menopause.

NIRUKTI

The term Rajonivrutti is made up of two words Raja means arthava(menstruation),and nivritti means ending , end of arthava pravrutti .So it is permanent cessation of menstruation resulting from the loss of ovarian follicular activity(WHO).It is confirmed by amenorrhoea of consecutive 12 months.In sushruta Samhita ,the age of rajonivrutti is mentioned as 50 years

"Jarapakwashariranam yati panchashatah kshayam".(su.sa.3-11)

It occurs due to old age when all the dhatus will become metabolically weak.

"Ranjayati rajyate anenava tasya nivrutti: rajo stri pushpacha nivruttyast:."

At the age of fifty years the menstrual bleeding will get ceased it is known as "Rajonivrutti" .It occurs in the midperiod of prouda avastha and jara avastha.that is in between 45 to 50 years .

TYPES OF RAJO NIVRUTTI

Classified into two types

- 1.Sahaja (prakrutha,kalaja)
- 2.Asahaja (vaikrutha,akalaja)

FACTORS LEADING TO MENOPAUSE

Acharya Sushruta has explained that in vridha avastha there is shareera shithilatha ,and women attains Rajonivrutti stage at around 50 years.This stage is dominated by vata dosha, this affects the female body. Laghu, Rooksha guna of vata dosha reduces the Dravata of rasadhatu.This further leads to Rasadi Dhatu kshaya ,then upadhatu kshaya.Thus leading to rajonasha. The vitiated vata dosha also disturbs manasa doshas leading to various psychological disturbances.

RAJO NIVRUTTI LAKSHANA

Lakshanas according to dhatu	Lakshanas according to doshas	Lakshanas according to manas
<ul style="list-style-type: none"> • Rasa kshaya -hrut spandanadhikya (palpitation), srama (fatigue), sabdasahishnuta (irritable to voice), trisna (thirst). • Rakta kshaya –tvak parushyam, rukshata, sira shaithilya, ushnatarangapratiti (hot flush) • Mamsa kshaya – sandhi vedana, sandhisputana. • Meda kshaya –netra glani ,swedadhikeya • Asthi kshaya -ashi toda, asthi sandhi shaithilyata. • Majja kshaya –bhrama ,parva bheda • Artava kshaya -anartava 	<ul style="list-style-type: none"> • Vata doshapradhana - vibanda, sirashoola, hastapadasupti, bhrama, adhmaana, sandhivedana, sabdasahishnuta ,anidra. • Pitha – ushna Taranga pratiti,daha, mutradaha, sweda aadhikeyata, amlodgara, glani • Kapha -aruchi 	Bhaya shoka chinta krodha, smritiharsa Dhairyahani,vishada, Utsahahani,Medhaharsa

Rajonivrutti janya lakshana is a group of symptoms produced by degenerative changes in the body. Degenerative changes are explained in Ayurveda as Dhatukshaya lakshana.

Vata, Pitha dominant while kapha dosha decreases during this stage resulting in dhatukshaya .Psychological symptoms commonly observed due to vitiation of Manovaha srotas. So these symptoms can be grouped under the heading of Manasika lakshana.

Lakshanas according to dhatu Lakshanas according to doshas Lakshanas according to manas

RAJO NIVRUTTI MANAGEMENT

Though it is a physiological phenomenon,it is important to restore the normal health of the women during this period .

Line of treatment : This stage is dominated by vatadosha so, Vata shamaka ,balya Rasayana chikitsa + vatashamak diet ,& phytoestrogens can given and also yoga, counselling meditation can follow it helps in relieving raja , tama bhavas. Vata shamana, Dhatuposhana occurs leads to reduction in physical & psychological symptoms.

The following principles of the management can be adopted.

1. Ahara
2. Vihara
3. Oshadis
4. Panchakarma

5. Ritusodhana, Dinacharya, Ritucharya, Sadvritta

1. Ahara

A balanced vegetarian diet is most important aspect in preventive management of menopause. Vata shamak and kapha vardhak aharas prevent the effect of dhatukshaya. Good nutritious food plays an important role. Food which contains phytoestrogen like purna sali, mudga, pomegranate, apple, godhuma, garlic, oats, flax seeds, cherries are useful. Legumes such as soybean, peas, nuts are beneficial as they contain isoflavones. Ksheera, ghrita (milk products), calcium rich foods also good for this period.

2 Vihara

The following vihara will help in maintaining the normal health during the menopausal period.

- Atapa sevana: exposure to sunlight in balance (absorption of vit D) reduces the risk of osteoporosis and breast cancer.
- Snana with sheeta virya dravyas
- Maintain the normal weight, avoid stress and strain.
- Avoid extreme physical exertion
- Regular exercise, Pranayama, Yogasanas – padahasthasana, pawanmuktasana, matsyendrasana, chakrasana, makarasana, & savasana.
- Woman should understand the changes occurring in the body & try to cope up with such symptoms.

3. Abyantara aushadhis

Acc to Acharya Charaka, The rajonivrutti is nothing but the Jaravastha, hence it should be treated as Jaravastha & rasayana is very effective. With the effect of rasayana disease will not be produced, dhatu will be in samavastha, the premature jara can be prevented, and effect of jara can be minimised. Rasayana will help in improving circulation, have balya, medya, agni, ojo vardhaka, & vayasthapaka effects.

Vatahara rasayanas are useful in preventing aging as well as to treat complications of jara avastha; whether physical/mental

ROLE OF PANCHAKARMA

Panchakarma chikitsa are physical therapies that through cleanse & pacify the physical, mental impurities from the body and mind. Various studies show these psychological disturbances & stress can be managed by rasayana drugs & panchakarma procedures. All psychological symptoms are due to vata vrudhi, it will lead to vridhi of sadhaka pitha, & it reduces kapha dosha with kshaya of rasa dhatu

Panchakarma procedures include; Abyanga, snehapana, nasya, siropichu, shirodhara, padaabyanga, anuvasana basti, matrabasti, ksheera basti & shastika shaali pindasweda . .

- Abyanga - applying medicated oil all over the body, done with chandanadi taila, bala taila, maharajayana taila etc. – it loosens and mobilizes toxins which help in opening up all the channels, it provides good sleep, reduces mood swings.
- Snehapana- In ASH.SA SH1/69, daily consumption of ghee, milk & articles which increase kapha can delay the onset of raja nivrutti.

- Nasya – It is gateway to head, neck & brain . In Nasyakarma by providing nourishment to brain ,stress can be eliminated from root. Bruhmana nasya , anu taila nasya (sheeta veerya drugs) .
- Shiropichu – reduce anxiety , stress induced insomnia . Tailas – ksheerabala,tila , chandanabalalakshadi tailam, satavari tailam.
- Shirodhara – found to be effective in the management of disturbed psychological symptoms (satavari taila,ksheera bala taila) ,takradhara, dasamoola kwatha , relieves tension , anxiety, stress & gives sound sleep. Shirodhara is a type of parisheka among moordha taila, it has an effect in combating disturbances of manas bhavas and the psychic symptoms of menopause, it helps to relieve all the negativity, fear, psychological junk. its calms mind & effective in anxiety, stress, also calming nervous system, balancing neurotransmitters .
- Basthi - vayasthapana gana siddha ksheerapaka basti has action like jeevaniya, medhya, brumhaniya, rasayana. It is vatapithasamana & in the form of basti maximum absorption should be ensured .
- Padaabyanga – massage foot with medicated oils & ghee is called padaabyanga. It relieves nervous tension ,which ultimately improves our overall health. Promotes sound sleep, reduces mental stress, anxiety.
- Shastikasali pindasweda- provides strength & relaxation to the muscles with nourishment.

CONCLUSION

Panchakarma modalities described in Ayurveda can avoid the hazardous effect of hormone therapy which is now considered as gold standard for the management offered by conventional system. Thus it can be concluded that with the help of various Ayurvedic panchakarma therapies & preventive measures, now every women can lead her menopausal life in a blissful way.

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“Role of Nasya and Matra Basti with Maha Narayana Taila in Rajonivritti”

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Abstract:

Menopausal Syndrome includes symptoms associated with the physiological changes that take place in a woman's body as period of fertility ends. Menopause is a normal consequence of the ageing process and is a natural female hormone deficient state that occurs at the age of 45-55 years. In this stage ovaries gradually become less active and decline in their production of steroid hormone. As a result, menses cease permanently. The menopause transition is experienced by 1.5 million women each year. Hot flashes are 85% of menopausal women. Hot flashes are present in as many as 55% of women even before the onset of the menstrual irregularity that defines entry into the menopausal transition and their incidence and severity increases as women traverse the menopause, peaking in the late transition and tapering off within the next several years.

The troublesome symptoms are vasomotor symptoms, vaginal dryness, insomnia, hot flashes, and depression (with or without associated night sweats). Considering the risk factors of menopause by using Hormone Replacement Therapy, Maha Narayana Taila is applied to analyze the symptoms of Rajonivritti. The present study reported the effectiveness of Nasya and Matra Basti with Maha Narayana Taila in twenty women for seven days in the management of Rajonivritti. It is observed from the present study that the subjects show significant reduction of vaginal dryness, insomnia, hot flashes and depression. The data were statistically analyzed and the results shows p value <0.000 for the above mentioned symptoms which indicates the efficacy of Maha Narayana Taila Nasya and Matra Basti.

Key Words: Rajonivritti, menopause, Maha Narayana Taila, Nasya, Matra Basti

Introduction:

Menopause, a natural step in the aging process, represents the end of menstruation after the last menstrual period in the previous 12 months. It occurs gradually in women and it indicates the transition from the reproductive to the post-productive era of a women's life. It is a condition which every woman faces in later life and it can have many associated effects which may disrupt the quality of life 1. The main reason for the climacteric problems and menopause is the end of the ovarian function. During this period, women present difficulties in accurately describing physical, psychosocial or sexual disturbances and report mainly hot flashes, nervousness, depression, insomnia, and general fatigue^{2, 3}. These huge ranges of symptoms gradually worsen

the well-being of women, and affect, subsequently, their quality of life (QOL) on a daily basis⁴. The menopause transition is experienced by 1.5 million women each year with prevalence of vaginal dryness 78%, hot flashes 85%, insomnia 40-60% and depression alone is >20% of menopausal women.^{5,6,7,8} In Ayurveda, Rajonivritti is not described as a diseased condition. It is considered as a natural phenomenon in every woman observed at the end of reproductive life. Almost all Acharyas have described the age of Rajonivritti as approximately 50 years without any divergent views⁹. This age of menopause even in current era is still 50. This phase of life in women is commonly associated with Vata Vriddhi and Pitta Kshaya a phenomenon which seems to be responsible for most of the physical and psychological ailments in women¹⁰. The main objective of this research is to investigate the phytoestrogen in menopause-related discomforts. Ayurveda has potential to bridge this gap and provide effective menopause therapeutics by using Panchakarma. Be it hot flushes or mood swings or be it insomnia or depression Ayurveda has sufficient understanding of symptomatology to provide outcome. Similarly osteopenia, dyslipidemias, weight gain, etc. can too be effectively managed by Ayurvedic therapeutics.

Materials & Methods:

This clinical research was conducted among 20 women, aged between 40 and 60 years old reported with vaginal dryness, hot flashes, insomnia, depression and general fatigue from the O.P.D. Dept. of Prasuti Tantra Evam Stri Roga, Sri Sai Ram Ayurveda Medical College & Research Centre, were selected for the study. All subjects gave their written consent prior to their participation in this study. The present study protocol was ethically approved by Institutional Ethical Committee and Informed consent was obtained from all the subjects.

Assessment Criteria:

Only menopause women were taken for the study. Both the subjective and objective parameters were assessed by adapting a grading pattern before and after the treatment.

Subjective/ Objective Parameters: Vaginal dryness, hot flashes, insomnia and depression

Nasya:

Poorvakarma: Urdhwajaturgata Abyanga and Bhashpa Swedana with Maha Narayana Taila done.

Pradhana Karma: Nasya with Maha Narayana Taila 8 drops in each nostril.

Paschat Karma: Kavala with hot water and Dhumrapana are done.

Matra Basti:

Poorvakarma: After voiding the urine, Stanika Abyanga below Navel and Bhashpa Swedana followed by Bhojana.

Pradhana Karma: Matra Basti with 60ml of Maha Narayana Taila.

Paschat Karma: Movement over legs, abdomen and buttocks.

Table 1: Grading of the Parameter

Subjective & Objective Parameters	Grading	Scoring
Vaginal Dryness	Vaginal elasticity	5
	Secretions	10
	pH,	15
	Presence of petechial on the epithelial mucosa	20
	Hydration	25
Hot Flashes	Absent	0
	Mild	1
	Moderate	2
	Severe	3
Insomnia	None	0
	Mild	1
	Moderate	2
	Severe	3
	Very Severe	4
Depression	Mild	1
	Moderate	2
	Severe	3

Preparation of Maha Narayana Taila:

To prepare Maha Narayana Taila all the required ingredients were collected from GMP certified store of Sri Sai Ram Ayurveda Medical College and Research Centre.

Preparation of Yavakuta churna (Coarse powder): Equal parts of the ingredients were taken and made into coarse powder separately. The ingredients were mixed methodically to make a homogeneous mixture and used to prepare Kalka and Kwatha.

Preparation of Kwatha (decoction): Kwatha was prepared by adding one part of coarse powder and 4 parts of water and heated on medium temperature, until the Kwatha was reduced to 1/4th of its initial quantity. Then the Kwatha were filtered, and used for the preparation of Taila.

Taila Paka: Kalka, Tila Taila, Kwatha were taken in prescribed proportion. Tila Taila was boiled and ingredients of Kalka were added to Tila Taila. Kwatha was added to these contents

and boiling was continued on medium flame till the Samyak Snehapaka Siddha Lakshanas of Mrudupaka were obtained. Maha Narayana Taila thus obtained was filtered and preserved in an airtight container. The drug selected in the present study is Maha Narayana Taila which consists of Shatavari, Eranda, Shalparni, Brihati, Kantakari, Prishniparni advocated in Vata disorders⁵. Hence, selected for the study. All 20 women were administered Maha Narayana Taila Basti 60ml and Nasya 8 drops in each nostrils for 7 days .

Results: vaginal dryness, insomnia, hot flashes and depression

This clinical study conducted on twenty women of Rajonivritti with a proposed design for 7 days and were assessed before and after the treatment and followed up on the 14th day.

Vaginal dryness: Changes in mean from 3.00 before the treatment to .10 after the treatment with the difference of 2.9 with $p < 0.000$ showing significant reduction in the vaginal dryness

Insomnia: Changes in mean from 2.75 before the treatment to .05 after the treatment with the difference of 2.7 with $p < 0.000$ showing reduction in insomnia

Hot flashes: Changes in mean from 3.10 before the treatment to .05 after the treatment with the difference of 3.05 with $p < 0.000$ showing significant improvement in the hot flashes

Depression: Changes in mean from 2.05 before the treatment to .00 after the treatment with the difference of 2.05 with $p < 0.001$ showing significant reduction in depression.

Table No. 2: Descriptive measures of subjects before and after treatment

Si.No	Symptoms	Mean		Difference	P-Value
		BT	AT		
1	Vaginal Dryness	3.00	.10	2.9	.000
2	Insomnia	2.75	.05	2.7	.000
3	Hot Flashes	3.10	.05	3.05	.000
4	Depression	2.05	.00	2.05	.001

DISCUSSION:

The Maha Narayana Taila with its Katu, Tikta Rasa; Laghu, Ruksha Guna; Ushna Veerya and Katu Vipaka and Vata Kaphashamaka Doshaghnata ultimately leads to Karmas as Deepana, Pachana, Vilayana, Anulomana, and Srotoshodhana resulting Amapachana and Vatakaphashamana, which may removes Sanga and Avarana leading to proper function of Vayu resulting in Vata Kaphahara. Phytoestrogens are plant derivative whose structure results in chemical nature similar to endogenous estrogens of human. The main action of phytoestrogen is due to their adaptogenic activity. They may be beneficial in both hypoestrogenic and hyperestrogenic state in the body. Thus, they have mixed estrogenic and antiestrogenic action, depending on target tissues.^{11,12} The drugs of Maha Narayana Taila have Prajasthapana,

Rasayana, Balya, Brimhaniya, anti-oxidant, adaptogenic, immune-modulatory, etc., properties, which may help in vaginal dryness, hot flashes, insomnia and depression

Probable mode of action of Nasya and Matra Basti:

Drug through nasal route reaches the Siro Antarmadhyam and spreads through nostrils in to Shira (head) eliminate morbid Doshas and ultimately promote the normal physiological function. Maha Narayana Taila Nasya may stimulate olfactory nerves and limbic system helps to get rid of hot flashes and insomnia. Phytoestrogenic or oestrogenic property of different components of Maha Narayana Taila like, Shatavari,¹³ Tila Tail¹⁴ regulates neuropeptide Y activity, which in turn regulates the Vata and kapha dosha.¹⁵ Matra Basti given through Guda (rectal route) stabilizes Apana Vayu leading to Vatanulomana and physiological functioning of Vata, which may help in vaginal dryness, decreased libido, joint pain, Basti Dravya spreads all over the body, pacifies the aggravated Dosha along with Vyana Vayu leads to Samyaka Rasa Raktadi Dhatu Nirmana. Matra Basti after absorption reaches into systemic circulation and pacifies the symptoms like osteopenia, dyslipidemias, weight gain, depression and cognitive impairment.

Conclusion:

Maha Narayana Taila is Vata Shamana Dravya and possesses phytoestrogenic, antioxidant, Immunomodulatory, adaptogenic properties helps in relieving stress and age related changes. At the end of the study, it can be concluded that, hot flashes and insomnia calm down by Nasya and Matra Basti on third day of administration. Basti Dravya after absorption reaches into systemic circulation and pacifies the aggravated Dosha along with Vyana Vayu leads to Samyaka Rasa Raktadi Dhatu Nirmana. Sukshma Bhaga of Rasa reaches the Garbhashaya, which regularize Apan Vayu. The subjects showed better results in all parameters with cure rate of about 98.5% in Rajonivritti, with Maha Narayana Taila Nasya and Basti.

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REHABILITATION OF PARKINSON'S DISEASE IN AYURVEDA

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Abstract

Background: Parkinson's Disease (PD) is caused by the progressive degeneration of dopaminergic neurons in the substantia nigra pars compacta, reduced striatal dopamine, and the presence of Lewy Bodies. Cardinal symptoms are Tremor, bradykinesia, Limb rigidity and gait and balance problems. Besides motor symptoms, impaired sense of smell, sleep disorders, cognitive symptoms, constipation, bladder symptoms, sweating, sexual dysfunction, fatigue, pain (particularly in a limb), tingling, lightheadedness, anxiety and depression are also found that affect the activities of daily living. Thus, PD is a syndrome including Kampa, Stambha and Cestahina and not just Kampa alone. Moreover, in geriatric patients, other metabolic disorders like diabetes, hypertension, hypothyroidism, BPH (in males), may often coexist. Medicines like Kapikachu, Aswagandha, Ksheerabala, Masha, which are madhura rasa, guru and snigdha guna and balya are being widely practiced. Vata is increased due to Avarana and Dhatu Kshaya. Henceforth, treatment for Avarana in the initial stage followed by Dhatu Kshaya could be a more beneficial approach for sustained PD rehabilitation. Aims and Objectives: An attempt is made in exploring a stage wise treatment considering comorbidities or coexisting metabolic disorders. Methods: Deepana, Pacana dravya, Ruksha kriya, Niruha vasti, can be done in the initial stage followed by administration of Balya, Rasayana, Oushadhi, Yapana vasti, Shiro vasti, Shiro pichu and Brhmana nasya in the later stage. Conclusion: PD with comorbidities or coexisting metabolic disorders in geriatric patient is highly challenging. A precise and effective rehabilitation can be achieved through proper Samprapti Vighattana.

Keywords:

Rehabilitation in Parkinson's Disease, PD in Ayurveda, Kampa Vata, Stambha, Cestahina, Kapikachu

Introduction

Parkinson disease (PD) was first described in 1817 with the publication by James Parkinson of a book entitled An Essay on the Shaking Palsy.

Parkinson's disease (PD) is a neurodegenerative disorder that affects predominately dopamine-producing neurons ("dopaminergic") in a specific area of the brain called substantia nigra. Lewy bodies (accumulation of abnormal alpha-synuclein) are found in substantia nigra neurons of PD patients . Parkinson's disease (PD) has the second highest prevalence among neurodegenerative diseases. Epidemiological studies have shown that both incidence and prevalence of PD are 1.5-2 times higher in men than in women, with higher prevalence above 60 years .

Causes: - The main causes of PD are the following:

1. Low dopamine levels can make it harder for people to control their movement. Dopamine plays a role in sending messages to the part of the brain that controls movement and coordination.
2. Damage to the nerve endings that result in low norepinephrine, which contributes to blood circulation and other automatic body functions.
3. Accumulation of Lewy bodies (alpha-synuclein) resulting in loss of nerve cells, leading to changes in movement, thinking, behavior, and mood. It can also lead to dementia .

Symptoms: - Cardinal symptoms of PD include, tremor - mainly at rest and described as pill rolling tremor in hands, bradykinesia, limb rigidity, gait and balance problems, non-motor symptoms include apathy, depression, constipation, sleep behavior disorders, loss of sense of smell and cognitive impairment, dementia in later stage .

Investigations: - PD is diagnosed by clinical symptoms only. There are no biomarkers. MRI or CT are performed to rule out other possible causes. Hoehn and Yahr was the first scale developed to gauge the progression of the disease. Unified Parkinson's Disease Rating Scale (UPDRS) is the widely applied index to assess the disease severity .

PD in Geriatrics

Aging is the major risk factor for Parkinson's Disease. Inflammaging is a basic mechanism in neurodegeneration. Senescent and inflammatory cells (astrocytes, microglia) are present in the brain of PD patients. Gut microbiota dysbiosis is associated with PD . Other metabolic disorders like diabetes, hypertension, CVD, hypothyroidism, BPH (in males) may often coexist making it more challenging for treatment.

Ayurvedic Perspective

PD is a syndrome including Kampa, Stambha and Cestahina and not just Kampa alone. Initial stages of PD, presence of non-motor symptoms or presence of co morbidities can be considered as Avarana.

Samprapti:- All the Pancha vayu are involved especially prana, udana and vyana. Chala, Ruksha and Sita guna vriddhi of Vata along with Guru and manda guna vriddhi of kapha causes Avarana

Evidence of Avarana

- Kaphavrtta Vyana: Gatisanga, Cestastambha, Stambhanam, Vak Graha
- Kaphavrtta Udana: Vaksvara Graha, Kampanam
- Udanavrtta Vyana: Stabdata, Cestahani, Nimilana
- Majjavrtta Vata: Udvestanam, Vinamana

Methods and Methodologies

Following are the potential samana oushdhas according to signs and symptoms .

Avarana

1. Astavargam Kasayam
2. Badradarvadi Kasayam
3. Danadanayanadi Kasayam
4. Rasonadi Kasayam
5. Sahcaradi Kasayam
6. Lavanga Choornam
7. Pippali Choornam
8. Sahcaradi Tailam
9. Rasna Dasamuladi Tailam Kevala Vata
1. Masabala Atmaguptadi Kasayam
2. Bala Choornam
3. Kapikaccu Choornam
4. Asvangandha Choornam
5. Maha Masa Tailam

Shodhana Chikitsa

Shodhana chikitsa delays aging and improves longevity . Some familiar forms of PD are provoked by mutations in Pink1 or Parkin, some of which can result in defects in mitophagy

Shodhana might promote autophagy. Autophagy regulates mitochondria, which improves energy production in the body. Encourages growth of new cells especially those in brain enhancing cognitive function. Protects nervous and immune system

Snehana Chikitsa

Snehana chikitsa also delays ageing . Lipophagy is a type of selective autophagy that targets lipid droplets and is an essential mechanism for maintaining homeostasis of lipid droplets . Snehana chikitsa may promote lipophagy.

Useful Sneha kalpanas

1. Brahmi Gritham – for PD with dementia
2. Dadimadi Gritham – for PD with CVD
3. Dhanwantara Gritham – for PD with diabetes
4. Vastiamayantaka Gritham – for PD with BPH
5. Pipalyadi Gritham – for PD with constipation
6. Sahacharadi taila – for PD with bradykinesia
7. Bala aswagandha lakshadi – for PD with rigidity)

Basti

Microbiota dysbiosis is common in PD. Basti is the ardha chikitsa for Vata vyadi. The physiological and pharmacological properties of basti chikitsa could help in homeostasis of the gut microbiome.

1. Mustadi Rajayapana Basti
2. Erandamuladi niruha vasti in which Sneha Kalpana mentioned in the context of Snehana can be used according to the symptoms/conditions

Nasyam

1. Rasna Dasamuladi Tailam - Rigidity
2. Brahmi Gritham - cognitive defects
3. Kalyanaka Gritham - depression
4. Purana Gritham - dementia

Rasayanam

1. Pippali – PD in general
2. Lasuna - PD with CVD
3. Brahmi - PD with cognitive disorder
4. Shilajith - PD with Diabetes/ BPH
5. Haritaki - PD with constipation

Bahya Kriya

Abhyangam

- Mahamasa Tailam -kshaya
- Sahacaradi Tailam - Avarana
- Prabanjanam Vimardana Tailam - kshaya

Thalam

- Nimbamrta Erandam - Avarana
- Kseerabala Tailam - kshaya
- Masa Tailam - kshaya

Udvartanam

- Kolakulaththadi Choornam - Avarana
- Jivanthyadi Choornam - Kshaya

Discussion

Potential Scientificity of Bahya Kriya

Physiologist David Julius at the University of California, San Francisco used capsaicin – the compound that gives chilli peppers their gustatory kick – to track down a protein called TRPV1 that responds to painful heat. Molecular neurobiologist Ardem Patapoutian at Scripps Research in La Jolla, California, identified receptors in skin and other organs - PIEZO1 that respond to mechanical forces and PIEZO2 that get generated by touch and pressure. In 2021, these two researchers David Julius & Ardem Patapoutian shared the Noble Prize for Physiology or Medicine . This discovery supports the potential scientificity and target specific Ayurvedic external treatment modalities. Autophagy in Shodhana, Lipophagy in Snehana, Gut microbiome homeostasis in Basti are the scope of research in future.

Conclusion

Ageing is the major risk factor for Parkinson's Disease. Comorbidities or coexisting metabolic disorders in geriatric patient with PD is highly challenging. Current practice involves use of Atmagupta, Ksheerabala, Ashwagandha, Masha Taila which are Madura Rasa, Balya, Bhruhmana, Kledavardhaka which may not be helpful in patients with Co-morbidities. Henceforth, through proper Samprapti Vighattana, Panchakarma could be a potential rehabilitation measure in PD.

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A REVIEW ON ROLE OF PINDA SWEDA IN GERIATRIC CARE

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ABSTRACT

INTRODUCTION: Pinda swedas are inevitable part of Panchakarma chikitsa, whose variety can be selected based on Vyadhi, Vyadhita, Desa and Ritu. The nature of Pinda swedas can vary from ruksha to snigdha, depending on the type of dravya used and hence are mainly indicated in kapha, vata rogas. Vardhakya is a state of depletion of dhatus and also is a state of vata kopa, resulting in mamsa and asthi dhatu kshaya which affects the day to day living in old age. Sandhis are the pillars of human body, whose derangement will result in an inappropriate structure. They are also the seat of sleshaka kapha and pinda swedas by virtue of their snigdha ushna guna will pacify the vata kapha dushti in them. Even though the deranged sandhis cannot be brought back to its original form, its further damage can be prevented by regular application of suitable pinda swedas. **MATERIALS & METHODS:** Brihat trayis, search databases like pubmed were reviewed. **DISCUSSION:** Healthy longevity includes adoption of methods to improve the physical, mental and social well-being for people as they age. Various geriatric conditions demanding a regular healing by pinda swedas include Rheumatoid arthritis, Osteoarthritis, Post-menopausal weight gain, Low back ache, complications after stroke, muscle depletion, general weakness, convulsive disorders etc. Depending on the condition, the kapha hara pinda swedas like valuka sweda, vata kapha hara pinda swedas like jambeera pinda sweda, vata hara pinda swedas like sashtika Sali pinda sweda etc are selected. However, it is contraindicated in cases of extreme fatigue, cardiac illness, hypertension etc. The pinda sweda act by a combination of thermal, procedural and drug effect. The samana action is thus produced as vata has its asraya in sparsanendriya and vata samaka drugs applied on skin has direct action on vata.

KEYWORDS: Ayurveda, Jara, Vardhakya, Panchakarma, Healthy Longevity

1. INTRODUCTION

The word ‘Geriatrics’ stands for the care given to the elderly, especially above the age of 65 years¹. Data reveal that 30 years from now, the elderly population in India is expected to triple from 138 million in 2021 to 300 million in 2050, which is close to the US population of 2018 (326m)². In Ayurveda old age is represented by the term ‘Jara’ / ‘Vardhakya’, which is considered as a Swabhavaja-Yapya Vyadhi, which means that it is naturally occurring and the condition cannot be treated but can be maintained to lead a healthy life. According to Acharya Charaka, Vridhavastha/ Jirnavastha is after the age of 60 years, while Acharya Susruta considers it as above 70 years of age. This stage of life is marked by an increased prevalence of chronic diseases and disabilities and denotes the stage of ‘degeneration’, wherein there will be the deterioration of Deha, Dhathu, Ojus, Bala, Indriya, Virya etc. This stage also has the predominance of Vata dosha. Pinda swedas are Madhyama variety of swedana karma. The intensity of swedana karma can be varied by selecting the dravya, temperature, pressure, drava dravya based on the condition of the elderly.

2. HEALTH CONCERNS & GERIATIC SYNDROME

In Geriatrics, we need to consider not only the disease conditions of elderly but also the Geriatric Syndrome, which are the unique features of common health conditions in them and these do not fit into discrete disease category but causes a reduced life expectancy. The Geriatric syndrome includes conditions like urinary incontinence, insomnia, day sleep, impaired mobility, osteoporosis, weight loss, weight gain etc³. The other disease conditions common in elderly are Arthritis (causing pain, low Quality of Life, Low Back Ache), Hyperlipidemia, Obesity, CVA, Parkinson's disease, Peripheral neuropathies, Hypothermia and Convulsive disorders.

3. AIMS AND OBJECTIVES

To emphasize the importance of pinda swedas in geriatric care and to consolidate the role of various Pinda Swedas in geriatric syndromes and diseases.

4. MATERIALS AND METHODS

Brihat trayis, Ayurveda classical texts and Search databases like pubmed were reviewed for research articles on pinda swedas and geriatrics

5. HEAT THERAPY & SWEDANA

Heat and cold have been used in the treatment since ages. While modern science uses heat therapy in various modes by transferring different degrees of heat superficially or deeply, Ayurveda suggest application of heat with specific attributes and therapeutic effects for a given pathology. Swedana is not a mere fomentation process but a vital therapy that enhance overall health of individual. Swedana karma is a bahiparimarjana type of chikitsa and is one among the shad upakramas as well as Shashti upakramas. It is mainly indicated in vata-kapha predominant conditions.

Pinda sweda

Sudation performed by means of bolus of drugs is called as Pinda Sweda⁴. It is a sagni type of swedana and is mentioned as Sankara sweda by Acharya Charaka and he defines it as the sudation using bolus of drugs either wrapped inside cloth or without cloth. Acharya Vagbhata and Susruta has included pinda sweda in Ushma sweda, which is one of the four types of sagni sweda.

IMPORTANCE OF PINDA SWEDA: Pinda swedas have a wide range of application as it is used in the Vata, Vata-kapha, Kapha rogas. It can be Santarpana/ Apatarpana, Langhana/ Brimhana according to the dravya selected based on Dosha, Deha desa, Bhumi desa, Kala etc. Yapyatva in vridhavastha means regular application of treatment is required to prevent disease progression. So, such modalities should be easily available, easily applicable and economical. Numerous varieties of pinda swedas are possible with available drugs either single or in combination. The pindas thus made can be heated in different ways like by direct heating, by making the pinda red hot and then sprinkling with hot water or by dipping in hot liquids like dhanyamla.

SELECTION OF PINDA SWEDAS: The pinda swedas are selected based on Ama/ Niramata, Adhishtana, Avastha or Dosha Pradhanyata. It may be vata hara pinda swedas like valuka sweda, ruksha churna pinda sweda, vata-kapha hara like patra pinda sweda, kapha hara like sashtika Sali pinda sweda.

Precautions: While doing Pinda swedas in elderly the precaution to be taken are as follows:

- Fit/ Not
- Check vitals
- Associated Chronic illness- Diabetes Mellitus, Hypertension
- Avoid long duration- Time & Days
- Check kala- do not select ushna kala
- Jeerna ahara lakshnas
- No excessive hunger
- Protect eyes, hridaya and groin
- Apply thala before and after procedure
- Pressure Applied
- Emergency management

6. DISCUSSION

Probable Mode of Action: The probable mode of action of pinda swedas can be explained under three headings: Thermal effect, Procedural effect and the Drug effect.

- a) **Thermal effect:** The thermal effect is brought about by three mechanisms like vasodilatation, sweat induction and an increased metabolic rate. On applying Pinda on the body during Swedana Karma, the rise in temperature increases the skin permeability which further enhances the transdermal delivery and facilitate the drug absorption. Also, the warm receptors in skin are activated which in turn activate the hypothalamus. In hypothalamus, the preoptic nucleus gets activated and causes vasodilatation by reflex dilatation of the arterioles. This provides an 'analgesic effect'⁵. In hypothalamus, adrenaline release causes adipose lipolysis and cause sweat induction. Also, hypothalamus via the Thyrotropin Releasing Hormone stimulates the anterior pituitary to release hormones like TSH, which stimulates thyroid to release Thyroxine, causing an increase in the metabolism⁶. The calcium channels also respond to heat by inhibiting the purine pain receptors on the peripheral nerve endings⁷. This has a direct peripheral pain inhibition effect. The deep pain inhibition is executed by the Pain Gate Mechanism.
- b) **Procedural effect:** Vata dosha is residing in the skin, where the touch sensation happens. It is mediated by the cutaneous mechanoreceptors in skin. There are four main types of mechanical receptors in skin. Mechanical stimulation in the form of pressure application helps in reducing the Alpha motor neuron activity which are responsible for skeletal muscle

contraction⁸. This results in reduced motor neurone hyperexcitability and causes the restoration of mobility.

- c) **Drug effect:** While dealing with the drug effect, we cannot exclude the 'samana action' of the drug. The vata samaka drugs applied on skin has direct action on vata dosha. Dravyas like valuka, heat the molecules causing vasodilatation. The drugs added like Saindhava, promote drug penetration. The contents of Brimhana sweda like milk, Bala, Mamsa Rasa, Sashtika Sali, Kukkudanda etc penetrate more easily. Milk is amphipathic in nature, which also helps in better drug absorption⁹. Bala and sashtika regulate gentle heat thereby facilitating blood circulation and nourishment. Mamsa rasa has High Protein. The oxidation of proteins and carbohydrates provides long term supply of ATP, which is the source of energy for many chemical synthesis and ion transfer across membrane. Egg has fat soluble vitamins like A&D which also helps in easy penetration¹⁰.

HEAT ACCLIMATIZATION: Is defined as a complex series of changes or adaptations that occur in response to heat stress in a controlled environment over the course of 7 to 14 days¹¹. The Physiological changes happening in relation to acclimatization are:

- Improved sweating
- Improved skin blood flow
- Improved cardiovascular stability
- Increase in plasma volume
- Diminished loss of salt in the sweat and urine to almost none
- Better fluid-electrolyte balance

LIMITATIONS OF PINDA SWEDAS IN GERIATRICS:

- Durbala
- Sweda asaha
- Heart disease
- Hypertension
- Cancer
- Respiratory conditions like COPD
- Alzheimer's disease
- Diabetes
- Skin disease

CONCLUSION: Old age is the period where there is a need for regular care. Pinda swedas are best option as there are numerous varieties of pindas possible, which can be Santarpana/ Apatarpana, depending on the condition of the elderly. In those who are bedridden or having impaired mobility, sthanika swedas with less effort, small duration, reduce size and number of pindas can be adopted. Avastrantarita pinda swedas like anna lepa can also be practiced according to the condition. Pinda swedas work by its multifold action i.e.; by Thermal effect, Procedural effect and Drug Effect. Impaired joints cause reduced mobility and this affects the Quality of Life. Sandhis being seat of sleshaka kapha, the vata kapha dushti in these are pacified by the Snigdha-ushna property of pindas. Thus, the judicious application of pinda swedas helps in attaining better quality of Dhatus in the Elderly.

CONFLICT OF INTEREST: Nil

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ROLE OF KUSHMANDA AVLEHA AS A RASAYANA THERAPY IN ALZHEIMER'S DISEASE

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Abstract

Alzheimer's disease is one of the major concerns in Geriatric Practice. Alzheimer's disease affects short-term and long-term memory. The symptoms include Apraxia, Aphasia, problems with memory, thinking, and behavior as well. Approximately 36 million people are suffering from AD. Mostly it begins in people over the age of 60 to 65 years. According to Ayurveda Alzheimer's can be correlated with Pran avrutta Vyana. Where the complaints are Sarva Indriya Shoonyata, Smriti Kshaya, Bala Kshaya which can be correlated to Alzheimer's disease. In modern science, satisfying therapies and prevention are not available for AD. Ayurveda has 8 bodies among one is Jara i.e. Geriatrics and to prevent as well as treat Jara vyadhi Ayurveda has explained a therapy named Rasayana Therapy. Rasayana therapy is considered as "Jara Vyadhi Nashani". There are several Rasayana dravya among them the Kushmanda has Medhya Prabhava, thus Kushmanda has been considered for this present study.

The Present case study is an attempt to observe the efficacy of Kushmanda Avleha as Rasayana Therapy in Alzheimer's disease.

The present study shows the significant effect of Kushmanda Avleha along with cognitive exercises in Alzheimer's disease.

Key words :- Alzheimer's disease, Rasayana therapy, Kushmanda Avleha

Introduction:-

Alzheimer's disease is a disease of old. There are 40 million people suffering from dementia in the world, a number estimated to triplicate by 2050. In 2010 there was 3.7 million Indians with dementia present and the numbers are expected to double by 2030. The Alzheimer's Disease is one of the most common cause of dementia occurred in old age. It is chronic, irreversible disease that affects the cells of brain and causes impairment of intellectual functioning. Alzheimer's disease is a degenerative disorder of the brain with unknown aetiology due to degeneration, it results in progressive memory loss, disorientation, impaired thinking, change in personality and mood. There is degeneration of brain neurons specially in cerebral cortex and presence of neurofibrillary tangles and plaques containing beta amyloid which are dense deposit of protein and cellular material that accumulate outside and around nerve cells resulting in impaired nerve conduction where neurofibrillary tangles, which are twisted fibres that develop inside nerve cell. Due to lack of proper treatment in modern science, it is unsatisfactory to treat patient with AD with modern science. That's where Ayurveda came into help. Ayurveda has 8 branches among them one is Jara that is Geriatrics. Ayurveda has explained tremendous concepts, among them is Jara. Ayurveda has not directly explained Alzheimer's disease thus it has to be correlated with the text found in classical Ayurveda Samhita's. Acharya Charak has explained the concept of Avarana in Vatavyadhi Chikitsa. Among them, the 3 symptoms of Prana Avrutta Vyan can be correlated with AD. Those are

सर्व इन्द्रियाणां शुन्यत्वम ज्ञात्वा स्मृती बल क्षयम्।

व्याने प्राणवृत्ते लिंगं कर्म तत्र ऊर्ध्वजत्रुकं ॥

च . चि . २८/२०२

Also Acharya Vagbhata has explained the 4 functions of Udan Vayu those are

उरः स्थानम् उदानस्य नासा नाभी गलाः चरेत् ।

वाक् प्रवृत्तिं प्रयन्त ऊर्जा बलवर्णस्मृती क्रियः ॥

अ.ह.सू १२/५

Thus, Udana Vayu also deals with memory. To prevent or to treat the symptoms of Jara Ayurveda has explained a wonderful therapy called Rasayana therapy. According to Acharya Charaka Rasayana therapy enhances the extreme product of our body. i.e. Oja. The Rasayana are said to be of two types, the first one is Vatatapika and second is Kutipravesik. Here in this case vatatapika type of rasayana is selected as part of treatment. The Kushmanda avleha is selected as rasayana therapy because the Kushmanda is having Madhura Rasa, Madhura Vipaka and Medhya Prabhava

Aim :-

- To study the outcome of Rasayana karma of Kushmanda avleha in Alzheimer's disease.

Objectives :-

- To study the efficacy of Kushmanda avleha as a Rasayana therapy.
- To study the effect of Kushmanda avleha in Alzheimer's disease along with cognitive exercises.

Materials and methods :-

An 85 years old pre-diagnosed male patient of Alzheimer's disease with complaints of :-

- Loss of memory both short-term and long-term
- Unable to walk
- Unable to perform daily activities like bath and wearing clothes
- Lack of focus
- Unable to learn or recall things
- Confusion

All the above complaints since 2 years

Past history

- No history of diabetes mellitus, hypertension or any major illness
- No history of any major surgery
- No history of any major trauma to head.

Personal History:-

- Occupational history : Retired Agricultural officer
- Habits : No history of Tobacco chewing or alcohol consumption

Family History:-

No, any family history of Alzheimer's disease.

Treatment:-

Kushmanda Avleha 20gm in early morning every day with anupan Goghrita mishrita Gogudha for 3 months.

Cognitive exercises two times a day :-

Sorting:- sorting objects by color, size, shape or category

Guessing games:- showing him an object and ask to identify.

Daily does:- asking him to button and unbutton the shirt, Wearing shoes by his own etc.

Observations:-

Sr.No	Symptoms	Prior Treatment	Post Treatment (After 3 Months)
1.	Loss of Memory	Present	Patient Identifies Family members
2.	General debility	Present	Very less
3.	Unable to focus	Present	Concentration increases
4.	Unable to walk	Present	Walk with support
5.	Unable to perform daily activity	Present	Able to perform daily activity like bath, button or unbutton shirt

Discussion:-

AD is geriatric disease. Alzheimer's disease is a degenerative disorder of the brain which occurs due to atrophy of the brain. Ayurveda has 8 bodies among them one is Jara i.e. Geriatric. Also, Ayurveda has explained that smriti, bala etc. became less than age progress. This happened in AD. The most common cause of dementia is AD in elders. Ayurveda has explained a marvelous therapy to prevent or treat the symptoms of Jara is Rasayana therapy.⁷ Rasayana therapy prevents effect of aging and provides longevity, improves mental and intellectual competence, preservation of youthfulness, increased luster, body complexion and glow of the skin, healthy condition of voice, excellent potentiality of the body and the sense-organs. Also, Acharya Sharangdhara has explained rasayana as "Jara Vyadhi Nashaanam". That's why the rasayana therapy considered here as choice of treatment. There are several Rasayana Drugs that has been explained in classical Ayurvedic text ; among them Kushmanda has been taken for this case. Kushmanda is having Madhura rasa, madhura vipaka, sheeta virya, and it is laghu and snigdha as well. It mainly acts on Vata and Pitta dosha. As smriti is function of Udana vayu and kushmanda has medhya prabhava thus it will be an ideal drug for AD as rasayana therapy. Also, ⁸Acharya Sharangdhara while explaining the preparation kushmanda avleha mention it is beneficial for young and old also. He also added it is Ura Sandhanakrita as we know Udana Vayu deals with memory and the site of Udana Vayu is Ura. Thus, it will help in AD. Also, ⁹Dhanvatari nighantu mention the properties of Kushmanda as Basti sudhikara (urinary bladder cleanser), Vrushya (aphrodisiac), Hridya (cardio tonic), Chetovikarjit (Useful in psychiatrics). As mention here Hrudya as hrudaya also sthana for mana so the complaints like confusion, not oriented to place and time such complaints diminished after use of Kushmanda. Thus, I can say in search of gold we are losing diamond like Kushmanda avleha.

CONCLUSION:-

According to symptoms of AD, it can be correlated with Prana avrutta vyana. The treatment administered was according to reference with Rasayana Therapy. The Rasayana therapy and Cognitive exercise in combination have potential to give relief improving the symptoms of AD. With multi-centric study applied over large sample size, the results of the present study can be elaborated.

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PANCHAKARMA FOR MENTAL HEALTH IN GERIATRICS

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ABSTRACT: Geriatrics is a process of physical, psychological and social change in multidimensional aspects. Geriatrics is a progressive irreversible phenomenon of body rather than disease. It is manifested as a medical as well as social problem world over. The number of elderly population is increasing without limits and it is the challenge of the era to limit the disabilities of the elderly. The elderly population accounted for 7.1 % of total population in 2001 and it is projected to increase its share to more than 10 % by the year 2021. The reported prevalence of geriatric psychiatric morbidity in the community varied from 8.9–61.2 % The mental disorders frequently encountered in the Indian elderly include dementia and mood disorders, depression in particular. Other disorders include anxiety disorders, drug and alcohol abuse, delirium and psychosis. There is a need to find solutions in contemporary Indian medical system. Panchakarma is a penta-bio-purificatory procedure which acts as promotive, preventive and curative treatment. Various panchakarma procedures like Brimhana Basti, Yapana Basti, Virechana, Shirodhara with Takra, Taila, Ksheera, Shirobasti, Nasya with Anutaila, panchendriya vardhana taila etc are very effective in case of mental disorders in elder patients. This is an attempt to enlighten the concepts and treatment in panchakarma which can be used to maintain the psychophysiological health in elderly.

KEYWORDS: Mental disorders, Panchakarma, Basti, Virechana, Nasya, Geriatrics

INTRODUCTION: Ayurveda has a holistic approach to health. The ultimate aim of Ayurveda is to keep one healthy and to treat the disease as well. Amongst 8 limbs, 'Jara' is the limb that deals with the health and well-being of the elderly persons. Central focus of strength of Ayurveda in geriatric care swings around the concept of Rasayana therapy which compensates the age-related biological losses in the mind, body system and affords rejuvenative effect to a remarkable extent. Panchakarma presents a unique approach of Ayurveda with specially designed five procedures of internal purification of the body through the nearest body route. Such purification allows the biological system to return to homeostasis and rejuvenate rapidly and also facilitates the desired pharmaco-therapeutic effects of medicines administered thereafter. Panchakarma has a full therapy role as a promotive, preventive and curative procedure. Ayurveda considers ageing as the Swabhavaja Vyadhi i.e. It is inherent nature of the living being to get old. Vagbhata was the first one to record decade wise ageing process, which was followed later by Sharangadhar. In aspect to mental disorders in elder people, following

diseases are commonly observed-Anxiety neurosis (Chittodvega), Depression (Manoavasada), Insomnia (Anidra or Nidranasa), Dementia (Smrti nasha) and Alzheimer's disease.

The elderly population accounted for 7.1 % of total population in 2001 and it is projected to increase its share to more than 10 % by the year 2021. The demographic profile depicts that in the years 2000–2050, the overall population in India will grow by 55 % whereas the aged population of 60 years and above will increase by 326 % and those in the age group of 80+ by 700 %

The burden of mental disorders' morbidities is increasing in the Indian elderly due to ageing of the brain, problems associated with physical health, cerebral pathology and socio-economic factors such as breakdown of the family support systems, social isolation and decrease in economic independence. Epidemiological data about this population is still scarce. Most of these studies are part of general population studies or hospital based or primary care geriatric patients' studies rather than community based. Dube (1970) reported the prevalence of mental illnesses in the elderly to be 2.23 %, while Nandi and his co-workers (1975) found it as 33.3 % in rural India. Ramachandran and his colleagues (1979) found this prevalence as 35 %. Another research group led by Tiwari (2000) found it to be much higher in the geriatric group (43.32 %) as compared to 4.66 % in the non-geriatric group. The reported prevalence of geriatric psychiatric morbidity in the community varied from 8.9–61.2 %. The mental disorders frequently encountered in the Indian elderly include dementia and mood disorders, depression in particular. Other disorders include anxiety disorders, drug and alcohol abuse, delirium and psychosis. Studies from hospital clinics, community as well as old age homes found depression as the most common psychiatric disorder in the geriatric population with prevalence ranging from 22.2 % to 55.2 % of gero-psychiatric patients.

But, depression is an often-missed diagnosis especially in the medical elderly patients. In one study, Prakash and his colleagues reported 23 % of patients having depressive symptoms and 18 % having a definite depressive disorder among geriatric clinic attendees. Dementia seems to be the next silent epidemic in the country. The prevalence of dementia in Indian studies has been shown to vary from 0.84 % to 6.7 % . Diabetes, depression, hyperlipidaemia, urban living and lack of exercise are independent risk factors for dementia. The prevalence of anxiety disorders has been reported to range from 5.34 % to 21.35 % for gero-psychiatric patients.

The focus of mental health care in India is still on tertiary care and acute management as opposed to developing primary care or rehabilitative services. Though new initiatives such as day care centres, old age residential homes, memory clinics, helplines, counselling and recreational facilities are being developed, most of them are urban based. Through Ayurveda and panchakarma, it can be better alternative treatment in such mental disorders. This article is aimed to the following-

AIM AND OBJECTIVE:

1. To highlight the importance of mental health in geriatrics.
2. To focus on the various mental disorders in geriatrics.
3. To highlight the role of panchakarma in mental health of elderly.

MATERIALS AND METHODS: The concept of panchakarma used in geriatrics regarding mental disorders is studied through classical text of Ayurveda Charak Samhita, Sushrut Samhita, Ashtang hridaya, Madhava Nidana, Sharangdhara Samhita, Vangsen samhita, Bhaishajya ratnavali. Along with this literature available from various search engines were also studied, then analysis of literature has been done.

RESULT AND DISCUSSION:

VARIOUS MENTAL DISORDERS IN GERIATRICS

A. DEMENTIA / CHRONIC CONFUSION

Dementia is neuro degenerative disorder. It is slow, progressive decline in mental function in which memory, thinking, judgment & ability to learn are impaired or hampered. Hina satva, Rajas predominant prakriti, persons whose mind is weakened by stressful conditions ---such people are more prone to Smriti bhramsha5 Indulging in regular consumption of diet dominant in Tamas, rajas guna which increases raja & tama dosha in mind Rajas aahara decreases dhriti which having control the functions of manas

Memory impairment is the most prominent symptom, especially recent memory. In severe cases long term memory is also affected. Impairment of abstract thinking can be assessed by testing the ability to interpret proverbs. Language is often impaired, it may become vague, stereotyped, imprecise or aphasic.

Types

a) According to affected age group

Presenile Dementia (occurs in <65 yrs)

Senile dementia (affects in age group >65 yrs)

b) According to causative factors

1) Alzheimer's Disease (Idiopathic origin)

2) Lewy body Dementia Associated with Parkinsonism

3) Vascular Dementia (Destruction of brain tissue occur due to multi-infarct strokes or recurrent strokes)

4) Mixed type Dementia (combined above more than 2 factors)

Common causes of dementia are -

1. Degenerative disorder such as Alzheimer's disease, Parkinson disease
2. Vascular disease (Multi infarct dementia)
3. Traumatic brain injury
4. Metabolic and endocrine disorder (Hypothyroidism, Renal failure)
5. Brain tumor

6. Vitamin B deficiency
7. Drug or alcohol abuse, medication or exposure to toxic substances
8. Infectious diseases: AIDS, Syphilis, etc.

Clinical features

1. Memory impairment
 2. Difficulty in conversation
 3. Motor skills impairment (Balance and walking)
 4. Impaired ability to recognize objects
 5. Inability to think
 6. Depression and suicidal behaviour
 7. Anxiety, mood and sleep problems
 8. Hallucinations
- Ayurvedic Management – Vyadhi Pratyanneka – Since most of the signs and symptoms

are identical to Apasmara, where in smrutibhramsha is the main feature, the line of treatment of Apasmara can be applied in confusions with slight modifications.

- a. Mrudushodhana with aragwadha, etc.
- b. Navana nasya – with vacha taila.
- c. Niruha basti- with dashamool kwath.
- d. Anuvasana basti – with vacha, Devdaru and Erand taila.
- e. Shirobasti – with mahanarayan taila.
- f. Shirodhara with takra or milk.
- g. Shamana drugs – Vacha, govvrhana, brahmi, jatamansi, sankhapuspi and other medhya dravyas.

5. INSOMNIA

26-45% of old age people complain of sleep disturbance. Sleep becomes shorter, lighter and more broken, with greater difficulty in getting back to sleep again.

Disturbing factors – Anxiety, depression, pain, constipation, nocturia, cough/breathlessness, etc.

Ayurvedic Management – Vyadhi Pratyanneka – Regulation of sleep timings, Dhara, Satwavajaya.

- a. Dhara – amalaki and takra dhara, taila such as bramhi, amalaki jatamansi.

- b. Shamana drugs – regular use of medhya rasayanas like brahmi, jatamansi, sankhapuspi, etc.
- c. Satwavajaya – methods like prayer, dhyana, in the evening promotes inner strength of the individual and bestows tranquility

6. DEPRESSION

Depression is a common problem among older adults, but clinical depression is not a normal part of aging. Everyone needs social connections to survive and thrive. But as people age, they often find themselves spending more time alone. Studies show that loneliness and social isolation are associated with higher rates of depression. The COVID-19 pandemic has brought new attention to this issue.

Persistent sad, anxious, or "empty" mood, Feelings of hopelessness, guilt, worthlessness, or helplessness, Irritability, restlessness, or having trouble sitting still, Loss of interest in once pleasurable activities, including sex, Decreased energy or fatigue, Moving or talking more slowly, Difficulty concentrating, remembering, or making decisions, Difficulty sleeping, waking up too early in the morning, or oversleeping, Eating more or less than usual, usually with unplanned weight gain or loss, Thoughts of death or suicide, or suicide attempts are may be one or several symptoms we can see in the patients.

There are several types of depression that older adults may experience:

1. Major Depressive Disorder – includes symptoms lasting at least two weeks that interfere with a person's ability to perform daily tasks
2. Persistent Depressive Disorder (Dysthymia) – a depressed mood that lasts more than two years, but the person may still be able to perform daily tasks, unlike someone with Major Depressive Disorder
3. Substance/Medication-Induced Depressive Disorder – depression related to the use of substances, like alcohol or pain medication
4. Depressive Disorder Due to A Medical Condition – depression related to a separate illness, like heart disease or multiple sclerosis.

Chikitsa-

- a. Mrudushodhana with gandharvahrutaki, triphala, haritaki churna and aragvadha etc.
- b. Navana nasya – with vacha taila, anutaila and panchedriyavardhana taila.
- c. Niruha basti- with dashamool kwath, triphala kwatha, eranda etc
- d. Anuvasana basti – with balashwagandhadi taila, tila taila etc
- e. Shirobasti – with mahanarayan taila, Jyotishmati, Amalaki, Bramhi taila
- f. Shirodhara with takra or milk. Or same above drugs
- g. Shamana drugs – Vacha, govvrchana, brahmi, jatamansi, sankhapuspi and other medhya dravyas.

PANCHAKARMA IN JARA

- Certain procedures of classical Panchakarma such as Vamana are of drastic nature, therefore ordinarily they are contraindicated in elderly persons. Bala, Vridha, Durbala and Garbhini are contraindicated for the major samshodhan procedures of Panchakarma therapy. If at all the therapies are to be given, it should be given with necessary precautions and appropriate modifications. However many procedures may be suitably tailored and modified to be administered in elderly persons to achieve desired results.
- The Purvakarmas like Deepana, Pachana, Snehana and Swedana can be easily administered. One can take a little precaution to minimize the dose of Internal Snehana. External Snehana and Abhyanga massage are specially indicated in elderly patients.
- Vamana after 60 years of age should be administered with great precaution and after careful monitoring of the general health and accompanying diseases. Vamana should not be administered in an elderly person (or any other person), if he is suffering from Hypertension, Ischaemic Heart diseases, peptic ulcer, Liver Cirrhosis, Pulmonary Tuberculosis or any major lung disease and glaucoma etc.
- Virechana especially of Mrudu variety is best suited to the elderly patients,
- Basti is specially indicated. Basti chikitsa is regarded as the prime treatment modality among the Panchakarma. It is having not only curative action but also preventive and promotive actions. It is multifaceted and highly appropriate therapeutic measure in the conditions occurring in vridhas

Types of basti that may be used in vridhdhas are:-

1. Niruha basti – due to its properties of vayasthapana and ayursthapana.
2. Yapana basti – due to its property of Ayu yapana.
3. Siddhabasti – due to properties of arogyakarana and varnakarana.
4. Sneha/ Anuvasana basti – due to properties of vatahara and brimhana.
5. Matra basti – due to properties of Balya, Alpa agni sandhukshana and special
6. reference to vridhdhas.
6. Brimhana basti – due to property of Rasadi dhatu vridhhi.
7. Shamana basti – due to property of Dosha shaman.
8. Deepana basti – due to property of Agni sandhukshana.

Yapana Basti- It is a special type of basti, which is having the property to support life and promote longevity. If honey is added in basti it becomes more potent and enhances the shukra qualitatively and quantitatively. Due to yogavahi guna, when madhu is mixed with Vrishya yoga, it attains the qualities of Vrishya. Taila is best drug for alleviation of vata due to ushna, guru, and snigdha properties. A combination of both Madhu and Taila improves the excellence of shukra and alleviate vata. Yapana basti can be given at any time

Niruha is Lekhana and Anuvasana is Brimhana. Yapana basti is having both the actions and hence Anuvasana basti is not required. So Yapana basti can be given continuously. It has no complications.

The practices of Keraliya Tradition such as Dhara karma, Pinda sweda and Shirobasti can be prescribed in elderly persons.

VARIOUS BASTI PREPARATIONS USEFUL IN JARA

1. Mustadi Yapana basti – Sadhyo balajanan, rasayan
2. Erandmooladi Yapana basti – Sadhyo balajanan
3. Bala atibaladi Yapana basti – Rasayan, Sadhyo balajanan
4. Tittiryadi Yapana basti –Bala,Varna, Shukrajanan, Rasayana.
5. Godhadhimamsa Yapana basti (vrushya basti) –Balya, Rasayana.
6. Kurmadi Yapana basti – Vriddhanamapi bala jananam (gives power to old people)
7. Madhu ghrutadi tail siddha Yapana basti –Veerya vardhak, Rasayana.
Vatapitta nashak, mutrakruchanashak
8. Shatavaryadi tail siddha Yapana basti – Uttam Rasayana, Valipalita Nashana.
9. Baladi tail siddha Yapana basti – Brimhana, Valipalita nashana.
10. Madhutailik basti – Rasayana, Brimhana, Bala varnakara, Basti for a sadatura (such as a Vriddha)

Apart from the above mentioned bastis, many other combinations may be tried to suit the individual needs of the patient by using Yukti.

CONCLUSION: Panchakarma is acts as promotive as well as curative treatment. In modern treatment modality, there are restrictions for such a disease conditions and having multiple side effects. But with the help of core treatment i.e. Panchakarma therapy with shaman (Palliative) therapy can overcome these problems effectively. So, one should have to diagnose disease condition according to dosha and follow given treatment modality.

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**PROBABLE FUNCTIONALITY OF NASYAKARMA IN PREVENTING
NEURODEGENERATIVE DISEASES IN VIEW OF THE GLYMPHATIC SYSTEM
W.S.R. TO ALZHEIMER'S DISEASE**

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ABSTRACT

Background

Dementia is a syndrome, and the main cause of disability and dependency among older people globally. It is the 7th leading cause of death among all diseases of the old. Alzheimer's disease is the most common form of dementia and may contribute to 60- 70 % of cases. Accumulation of neurotoxic beta-amyloid and tau proteins are risk factors of Alzheimer's disease. This is an attempt to explain the importance of Panchakarma, specifically Nasya for elimination of Dosas from the Shiras, accumulation of which may be a crucial etiology for Alzheimer's Disease.

Objectives

To propose the probable functionality of Nasyakarma , in purview of the recently discovered macroscopic waste clearance mechanism of the brain called the glymphatic system.

Methods

Literature search was done across Ayurvedic classics and Pubmed, Google Scholar, using keywords glymphatic system, beta-amyloid, Alzheimer's disease, dementia, Nasya mechanism and 19 relevant articles were reviewed.

Discussion

The pre-clinical Alzheimer's disease may begin 20 years or more before symptoms arise. This shows measurable brain changes like accumulation of protein fragments-beta-amyloid, oligomers and abnormal proteins-tau tangles with no clinical symptoms. Early administration of Ayurveda purificatory procedures like Nasya may help eliminate these accumulated neurotoxins.

The mechanism of Dosha Shodhana by Nasya is by the comparison of the Karma with structures like Munja and Ishika having the capacity of eliminating only the disease causing, Pakwa Dosha. This ancient mechanism simulates with the latest research finding, the glymphatic system which maintains the brain homeostasis, facilitating the drainage of the metabolic wastes of the brain. Research has established waste clearance down the cribriform plate and presence of the CSF in the nasal mucosa, which includes the neurotoxins as well.

Conclusion

Proper understanding and interpretation of the mechanism of action of the therapies is essential for its critical clinical application. The glymphatic drainage pathway may explain the functionality of Nasyakarma as Shirogata Dosha Shodhana. Thus, playing a crucial role in the prevention and management of neurodegenerative geriatric disorders like Alzheimer's disease.

Keywords: Ayurveda, panchakarma, geriatric, nasya mechanism, glymphatic system, Alzheimer's disease

Introduction

Dementia is a syndrome – usually of a chronic or progressive nature – that leads to deterioration in cognitive function (i.e. the ability to process thought) beyond what might be expected from the usual consequences of biological ageing. It affects memory, thinking, orientation, comprehension, calculation, learning capacity, language, and judgement. Consciousness is not affected. The impairment in cognitive function is commonly accompanied, and occasionally preceded, by changes in mood, emotional control, behaviour, or motivation.

Dementia results from a variety of diseases and injuries that primarily or secondarily affect the brain, such as Alzheimer's disease or stroke.

Dementia is currently the seventh leading cause of death among all diseases and one of the major causes of disability and dependency among older people worldwide. Dementia has physical, psychological, social and economic impacts, not only for people living with dementia, but also for their carers, families and society at large.

There are many different forms of dementia. Alzheimer's disease is the most common form and may contribute to 60-70% of cases.

Worldwide, around 55 million people have dementia, with over 60% living in low- and middle-income countries. As the proportion of older people in the population is increasing in nearly every country, this number is expected to rise to 78 million in 2030 and 139 million in 2050.

Although age is the strongest known risk factor for dementia, it is not an inevitable consequence of biological ageing. Further, dementia does not exclusively affect older people – young onset dementia accounts for up to 9% of cases.[1]

The two hallmark pathologies required for a diagnosis of Alzheimer's disease (AD) are the extracellular plaque deposits of the β -amyloid peptide ($A\beta$) and the flame-shaped neurofibrillary tangles of the microtubule binding protein tau.

Alzheimer's disease is characterized clinically by a progressive and gradual decline in cognitive function and neuropathologically by the presence of neuropil threads, specific neuron loss, and synapse loss in addition to the hallmark findings of neurofibrillary tangles and senile plaques.[2]

The Alzheimer's disease is observed to have a preclinical stage, called the Pre Clinical Alzheimer's disease, which is observed to start about 20 years or more before the actual clinical symptoms appear. This is a condition where the presence of brain changes like presence of accumulation of neurotoxins like beta-amyloid are detected by investigative techniques in cognitively normal individuals with no clinical symptoms at all.[3]

Beta-amyloid and tau tangles are the protein cellular waste products, which are present in the intercellular fluids of the brain tissues, which are supposed to be regularly cleared off the brain, by physiological processes.

The recently discovered intercellular “glymphatic pathway” is said to clear off the macroscopic cellular waste from the brain tissues. The recent researches convey the extension of this pathway upto the nasal mucosa.[4][5][6]

The Panchakarma procedures remove the morbid Doshas from the body. Based on the action of Dosha Shodhana from the Shiras, and Shiras being the superior most part of the human body, Shiro Virechana has been explained as the very first Panchakarma.[7] And the mechanism of action of this removal of Shirogata Dosha by Nasyakarma has been explained very precisely in the classics of Ayurveda.

Hence in this paper a humble attempt is being initiated in explaining the probable mechanism of action of Nasyakarma in view of the recently discovered ‘glymphatic system’ by quoting the example of a summarized pathophysiology of the Alzheimer's Disease.

Objectives

To propose the probable functionality of Nasyakarma , in purview of the recently discovered macroscopic waste clearance mechanism of the brain called the ‘glymphatic system.’

Methods

Literature search was done across Ayurvedic classical text books comprising the Bruhatrayees and the Laghutrayees , and various commentaries available to analyze the mechanism of action of Shirogata Dosa Shodhana by Nasyakarma. Various databases like Pubmed, Scopus, DHARA, Ayush Portal, Google Scholar, Science Direct were also searched using keywords glymphatic system, pathway, brain, waste clearance, beta-amyloid, Alzheimer's

disease, tau tangle, dementia, nasya mechanism, mode of action, nasal mucosa, nasal lymphatics with the help of Boolean operators, AND, OR, and NOT and 19 relevant articles were reviewed.

Discussion

Shiras is considered as Uttamanga i.e. supreme, important and major part of the body where the life along with sense faculties resides.[8] Human body is compared with a tree, whose roots are at the top and branches at the bottom. Head is a site where all sense organs along with the Prana reside.[9] All the Indriyas, Indriyavahi and Pranavaha Srotas depend on the Shiras for their functions and all the sense organs and the channels carrying the sensory and vital impulses from the Shiras are like the rays from the sun.[10]

Mastulunga is explained as the Majja inside the Shiras.[11] And while explaining about the Shringtaka Marma, whose role is inevitable in the effectiveness of the Nasyakarma, is said to be seated inside the centre of the Shiras.[12] Also, the term Mastulungaagam is a symptom mentioned in Atiyoga of Virechana Nasya.[13] From these references we may infer that Shiras may be taken as the seat of brain.

The nasal route is considered as the gateway of Shiras. The functional mechanism of Shiro Virechana explains that drug administered through the nostrils as Nasya, reaches the Uttamanga and eliminates only the Vikara Kara Dosa or the Pakwa Dosa, that is the Dosa responsible for producing the disease. This concept has been further clearly explained with the help of a visual imagery of structures like Munja and Ishika. Drug administered as Nasya enters into head and draws out the morbid Dosas, without harming the structural and functional entities of the head, as Ishika is cautiously taken out from Munja, without causing any damage to the Munja adhered closely to it. Here, Munja is a Truna Vishesha (type of grass), and Ishika is like the Darbha Salaka which is capable of extracting the morbid Dosa from the Shiras.[12][14]

This ancient mechanism simulates with the latest research finding, the 'glymphatic system' which maintains the brain homeostasis, facilitating the drainage of the metabolic wastes of the brain. Research has established waste clearance down the cribriform plate and presence of the CSF in the nasal mucosa, which includes the neurotoxins as well.

The brain utilizes 25 % of the body's energy each day. It is highly metabolically active, because of which it produces large amount of metabolic wastes too, continuously. These metabolites are very efficiently cleared off the brain on a continuous basis too. Which otherwise may lead to an accumulation of these cellular metabolites inside the brain, leading the way to various neurodegenerative disorders.

Throughout the body's tissues, bulk flow of the fluid between cells, into the blood or lymph, plays an important role in the removal of potentially toxic metabolic by-products. Lymphatic vessels, which run in parallel with the blood vascular system, are the principal means by which tissues eliminate excess fluid and proteins. The brain and spinal cord are curiously devoid of such a lymphatic tree. But the high metabolic activity of neurons predicts the need for rapid elimination of their metabolic byproducts. These gaps lead to the research and discovery of the 'glymphatic pathway'. Here, CSF is exchanged rapidly with interstitial fluid (ISF) in the brain by a highly organized, brain-wide pathway that consists of three serial elements: a

paraarterial CSF influx route, a paravenous ISF clearance route, and an intracellular transastrocytic path that couples the two extra-cellular paravascular routes. As CSF exchanges with the ISF, vectorial convective fluxes drive waste products away from the arteries and toward the veins. ISF and its constituents then enter the paravenous space. As ISF exits the brain through the paravenous route, it then drains into the nasal and cervical lymphatics. Studies indicate that large proteins and solutes are removed from the brain through this macroscopic clearance pathway.[15]

The pre-clinical Alzheimer's disease may begin 20 years or more before symptoms arise. This shows measurable brain changes like accumulation of protein fragments-beta-amyloid, oligomers and abnormal proteins-tau tangles with no clinical symptoms. Early administration of Ayurveda purificatory procedures like Nasya may help eliminate these accumulated neurotoxins.

Conclusion

Proper understanding and interpretation of the mechanism of action of the therapies is essential for its critical clinical application. The glymphatic drainage pathway may explain the functionality of Nasyakarma as Shirogata Dosha Shodhana. Thus, playing a crucial role in the prevention and management of neurodegenerative geriatric disorders like Alzheimer's disease.

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ANTI AGEING EFFECT OF PRATIMARSHA NASYA AS A DAILY ROUTINE IN PRESENT ERA: A CONCEPTUAL STUDY

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Abstract:

Ageing is an inevitable process. Human bodies constantly undergo degeneration and renewal of cells throughout lives. Ageing is a natural process but due to today's lifestyle it has come early. As a result physical symptoms can be seen such as hair loss, graying of hair, wrinkled skin, vision loss, memory loss, insomnia, anxiety, tinnitus etc. According to Ayurveda ageing starts from age 60 yr-70 yr. Vriddhavastha is when ageing occurs. Akalaj wali, Palita, khalitya, Drushtimandya, Smrutimandya, Karnashweda, Alpanidrata, Krushata, Dourbalya. The main sign and symptoms of Vriddhavastha and are due to predominance of Vata Dosha. So as to prevent Ageing or slows down the ageing process Ayurveda has explained Nasya Karma as a daily routine included in Dinacharya. Nasya is useful in all above conditions. Nasya Karma act by the rule of Acharya “Naasa Hi Shiraso Dwaram”! The delivery of medicated drug from nose to CNS. So this study will explain the importance of anti ageing effect of Pratimarsha Nasya before ageing starts.

Key Words: Ageing, Nasya, Pratimarsha Nasya.

INTRODUCTION:

Ageing is Jara. Jara is one of the important branches of Ayurveda. Ayurveda has considered Jara or Vardhakya as a natural disease and inevitable process as well as Swabhavaj Vyadhi (natural disease). Acharya Charaka has mentioned that the normal life span of human is one hundred years, [1] now it is considered as 70 yrs. Ageing is defined as the normal process of life which is characterized by degeneration of organs of various systems, and consequently losing their anatomical and physiological functions.[2] In Ayurveda the division of Vaya is clearly mentioned also the correlation between Vaya and Dosha is give by Acharya Vagbhata. In Balyavastha Kapha Dosha is more predominant, in Madhyamavastha Pitta Dosha is more predominant and in Vriddhavastha Vata Dosha is more predominant. [3] Rasadi Dhatu gets deficient in Vriddhavastha. [4] The diseases occurring in these age groups also show correlation with their Doshavastha. This combination is responsible for the various degenerative changes and the process of degeneration in the body. In present era due to improper dietary habits, defective life style, lack of exercise and excessive stress the process of ageing starts earlier. These factors produce degenerative changes and metabolic disorder in body. Every person in every country should have opportunity to live healthy old age life. This article aims to discuss the normal changes occur with ageing and prevention of sign and symptoms related to ageing.

According to Ayurveda in Vriddhavastha due to Dhatukshaya condition, Wali, Khalitya, Palitya, Drushtimandya, Smrutimandya, Nidralpata, Karnashweda, Krushata, Daurbalya etc can be seen. The aim of this study is to prevent all these ageing condition by following Dinacharya. Ayurveda has described curative and preventive aspects as well. Abhyanga, Udhwartana, Anjana, Naavana, Kavala and Gandusha are Dinacharya Upakramas mentioned in Dinacharya Adhyayas [5]. Out of these Naavana and Abhyanga are especially indicated in Vriddhavastha. Considering Dosha vitiation and Bala during this phase of life, Abhyanga and Naavana are considered important. Pratimarsha Nasya is a type of Nasya on the basis of Matra of Nasya Dravya. In this process two drops of medicated oil are administered in each nostril. It helps to prevent Shirastha Vata prakopa, giving nourishment to Indriyas and strengthening Dhatus because nostril is considered as rout of head “Naasa Hi Shiraso Dwaram”. [6] This procedure is added in Dinacharya as it is simple and self administrative process without restrictions. Nasya drug given by nasal rout acts on central nervous system and pacifies the Dosha in Shira Pradesh. It is indicated for diseases of head and it is the important part of CNS. That regulates the function throughout the body. Thus by performing Pratimarsha Nasya daily, one can prevent sign and symptoms of ageing.

AIM:

To study the Anti ageing effect of Pratimarsha Nasya Karma.

OBJECTIVES:

- 1) To study the role of Pratimarsha Nasya as a daily routine to prevent Ageing.
- 2) To study the beneficial effect of Pratimarsha Nasya in healthy lifestyle following Dinacharya.

MATERIAL AND METHODS:

Study design –

It is a Conceptual study.

Literature review-

- a. Ageing from Research articles, journals and internet websites.
- b. Vardhakya from Ayurvedic samhitas.
- c. Pratimarsha Nasya from Ayurvedic samhitas.

AGEING –

Human body is made of cells. Our tissues and organs are a bunch of cells, held together with various natural materials that the cells have made. From the moment of conception, each of our cells, tissues and organs are growing and expanding the number of cells that we have. The cells are ageing, but so slightly that we can't see the ageing: we just see the body growing and expanding. Often in the 30's, the tell-tale signs of ageing begin to be apparent. They can be seen in everything from vital signs to skin, to bone and joints, to cardiovascular, digestive and nervous systems.

Following are examples of how ageing affects some of our major body systems. Cells become less able to divide, connective tissue between the cells become stiffer, waste product

accumulates, wall of heart gets thicker, heart muscles become less efficient, the aorta become thicker, stiffer and less flexible. Bones become thinner, joints become less efficient and less flexible, the cartilage and bone in joints starts to weaken. Digestive system becomes weaker. The number of nerve cells in the brain and spinal cord decreases. The retinas get thinner, the irises get stiffer. The walls of ear canal get thinner, eardrums get thicker. Skin gets thinner and becomes less elastic, sweat glands produce less sweat. Hair gets grey and no longer grows, falling of hair.

Symptoms of Ageing –

- Increased susceptibility to infection.
- Greater risk of heat stroke or hypothermia.
- Slight decrease in height as the bones of spine get thinner and lose some height.
- Bones break more easily
- Joint changes, ranging from minor stiffness to severe arthritis
- Stooped posture
- Reduces reflexes and coordination and difficulty with balance
- Constipation
- Urinary incontinence
- Decreased energy
- Decreased visual acuity
- Diminished peripheral vision
- Hearing loss
- Wrinkling and Sagging skin
- Whitening and graying of hair
- Weight loss (after age 55 in men and age 65 in women)
- Slow thought process, memory and thinking. [7]

VARDHAKYA –

Acharya Vagbhata has explained 8 branches of Ayurveda named “Ashtanga Ayurveda”. In which Jara branch deals with problems related to geriatric age group. Acharya Charaka has considered Jara (Vardhakya) as a Natural disease (Vyadhi). In Rasayana Chikitsa Acharya has mentioned it as “Jara Vyadhi Prashamanam....” Acharya Vagbhata also mentioned Vaya and Dosha relation, as per Acharya in Vriddhavastha Vata Dosha is dominant, in Madhyamavastha Pitta Dosha is dominant and in Balyavastha Kapha Dosha is predominant respectively. So as per Dosha dominance disease occurs in respective age group. Rasayana therapy is specially indicated for prevention of disease and for longevity of life, it improves skin texture, body complexion, and healthy voice, gives strength to body and sense organs. One can achieve desired anti ageing effect also [8]. In Ayurveda Dinacharya is explained as a code of conduct performed on daily basis. Aim of this Dinacharya is for prevention of disease and maintenance of health. Various procedures are included under Dinacharya. Abhyanga, Shirokarnapaada Abhyanga, Udhwartana, Pratimarsha Nasya, Kavala and Gandusha are some of them.

PRATIMARSHA NASYA –

Pratimarsha Nasya is a type of Nasya karma in Panchakarma procedures. Instillation of medicated oil/ghee drops into the nostrils is called as Nasya karma. Nasya is specially indicated for Urdhwajatrugata (above clavicle) Vyadhi. It is indicated as daily regimen to maintain health and to prevent age related signs and symptoms along with some diseases. Nasya when performed with 2 Bindu (dose) amount of drug on daily basis it is called as Pratimarsha Nasya[9]. It is indicated in kshata (wounded), ksham (emaciated), Durbala (weak person), Baal (children), Vriddha (old aged person), Sukhatmasu person(who lives luxurious life), Bhiru (depressive), Trishna (thirsty), Pidita (tired)and in healthy one. Also indicated in some conditions like Manyasthambha, Shirashula (headache), Ardita and Ardhavbhedaka, Mukhashosha (dryness of mouth), Valita (toneless skin), Palita (graying of hair). It is contraindicated in some conditions such as Ajirna, Krumija shiroroga (head infested with worms), Dushta pinasa (chronic sinusitis), Badhirya (deafness), Madyapita (those who has consumed alcohol) and Utklishtha Dosha avastha (in whom, in which dosha are imbalanced and moving from place to other place) [10]. Very small amount of Sneha is used for Pratimarsha Nasya. It has special quality as it can be given at any time in all seasons. 14 Kala has been given for administration of Pratimarsha Nasya [11]. That is why it is well tolerated and much convenient procedure without any restrictions. It can be given in any age and causes no complications. Hence it is specially indicated in geriatric age group. It has preventive as well as curative quality with Rasayana effect. In this way Pratimarsha Nasya can act as anti ageing when performed on daily basis by following Dinacharya.

DISCUSSION:

Mode of Action – Pratimarsha Nasya Karma

Anatomically nose is connected to the brain through vascular system, nerve plexus of olfactory nerve and ophthalmic and maxillary branches of trigeminal nerves. [12]

According to modern: Probable mode of action can be understood in these following ways-

- 1) Diffusion mechanism,
- 2) Neurological pathway,
- 3) Vascular pathway.

Lipid soluble drug given through nasal rout have more affinity for absorption through the wall of nasal mucosa and drug gets enter into the brain and acts on CNS. CNS regulates the functions throughout the body. Nasya drug pacifies the Dosha and gives nourishment to tissues. In this way Pratimarsha Nasya acts as Anti ageing therapy and when practiced daily one can prevent premature ageing.

"Nasa ki Skinase Dwaran...."

MODE OF ACTION OF NASYA

Nasya Drug

Reaches to Shringataka Marma in
Mudra

Sthana of Indriya

Sthana of Prana, Udana Vayu and
Sadaka Pitta, Tarpana kapha and Mana

Dasha Shamana and Dhatu
Tarpana

Urdhwajatrugata roga Shamana

Deha indriya bala vardhana and
Indriyavarnaprasadana

Prevents Wali, Palita, Khalitya,
Drushtimandya, Smrutimandya,
Karnashweda, Nidralpata, etc

Rasayana Effect

Reaches to Cavernous
venous sinus

Enter into the Intracranial
Circulation

Absorption by Diffusion mechanism,
Neurological pathway and vascular
pathway

Stimulation to Higher Centers of
Brain and CNS

Regulation of Endocrine and Nervous
system

Strengthens Sense organs and
Nourishes tissues

Overall effect on body, sense
organs and Mind

Anti-Ageing Effect

“

Prevention of Ageing –

Ageing is a continuous, irreversible and progressive process until the end of life. We cannot change our genes, and we cannot stop the passage of time. However we can reduce risk for some disease and conditions that become more likely as we age through lifestyle changes. Naasa is sanchara sthana of udana and Prana vayu and it pacifies vitiated Udana vayu action. Udana vayu is responsible for Bala, Varna, Smruti, Prayatna and Urja. Rasayana therapy along with seasonal Panchakarma procedures is given in Ayurveda for this purpose only. One can maintain health by following Dinacharya and can prevent lifestyle disorders.

CONCLUSION:

Changed lifestyle and hectic schedule resulted in many lifestyle disorders. Early ageing changes can be seen in today's era. One can maintain health by following Dinacharya. Panchakarma therapy is included in Rasayana therapy. Nasya karma is one of them having wonderful effects. Performing Pratimarsha Nasya Karma daily can help to prevent signs and symptoms of ageing before it starts as it has effect on all over body. That's why Pratimarsha Nasya is considered best for Anti ageing effect. It can be applied from birth till death. Specially indicated for child, aged, weak and thirsty. There is no risk and special care needed. Improves the process of oxygenation and the function of body as it stimulates the higher center of brain which shows action on regulation of endocrine and nervous system. This study is an attempt to explain the anti ageing effect of Pratimarsha Nasya as a daily routine.

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**PROBABLE FUNCTIONALITY OF NASYAKARMA IN PREVENTING
NEURODEGENERATIVE DISEASES IN VIEW OF THE GLYMPHATIC SYSTEM
W.S.R. TO ALZHEIMER'S DISEASE**

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ABSTRACT:

Dementia is a syndrome, and the main cause of disability and dependency among older people globally. It is the 7th leading cause of death among all diseases of the old. Alzheimer's disease is the most common form of dementia and may contribute to 60- 70 % of cases. Accumulation of neurotoxic beta-amyloid and tau proteins are risk factors of Alzheimer's disease. This is an attempt to explain the importance of Panchakarma, specifically Nasya for elimination of Dosas from the Shiras, accumulation of which may be a crucial etiology for Alzheimer's Disease. To propose the probable functionality of Nasyakarma, in purview of the recently discovered macroscopic waste clearance mechanism of the brain called the glymphatic system.

Keywords: Ayurveda, panchakarma, geriatric, nasya mechanism, glymphatic system, Alzheimer's disease

Clinical Applicability of Avagah Sweda In Lifestyle Disorders with Special Reference to Haemorrhoids

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ABSTRACT

Healthy living and happy culmination are prospect of every individual who knows the top-secret of life. Panchakarma is a procedural section of Ayurveda offer many treatment modalities to prevent and treat many diseases which also includes aging and lifestyle disorders. Lifestyle disorders are causing mainly due to wrong habits and sedentary lifestyle. Lifestyle disorders are a big problem for our society and herculean task for medical practitioners. Diabetes, hypertension, obesity, cardiovascular diseases etc considered routinely under this heading but anorectal diseases are directly related to this faulty lifestyle. Haemorrhoids, fissure in Ano, Pruritis, Fistula, Rectal Prolapse and many malignant conditions considered under anorectal diseases and again the major causative factor is faulty lifestyle. Haemorrhoids are enlarged and distal displacement of normal anal cushion caused due to constipation and prolong straining. 75% of the Indian population suffer from anorectal diseases and most of them can be cured or avoided with lifestyle modifications. Panchakarma procedures like Basti, Avagah Sweda, Mridu virechan, Sneha karma, Raktamokshan along with internal medications giving success in treating these diseases. Among these all Avagah Sweda is widely used treatment method which gives significant results in symptoms like itching, pain and burning sensation also helping to reduce the swelling at anal region. Hence Avagah sweda is noble weapon in treating anorectal diseases.

KEY WORDS – AVAGAH SWEDA, ANORECTAL, HAEMORRHOIDS, LIFESTYLE, PANCHAKARMA

A COMPARATIVE CLINICAL STUDY OF KARKASHADALADI NIRUHA BASTI AND HARIDRADI NIRUHA BASTI IN THE MANAGEMENT OF ATISTHOULYA VIS-À-VIS OBESITY (CLASS I & CLASS II OBESITY)

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ABSTRACT

With the evolution of civilization man has become more and more physically inactive. Modernization, affluence, science and technological development lead to still more sedentary life style. By exposing oneself to all these factors human beings unknowingly invited by a number of diseases, out of which Atisthoulya is one which disturbs physical, mental, spiritual as well as social health of an individual. Atisthoulya is the abnormal and excessive accumulation of Medo dhatu. In modern medical science Atisthoulya is compared with Obesity and it is defined as excessive accumulation of body fat. According to the surveys, Obesity in India in the 21st century, is affecting about 120 million of the country's urban population. Even the risk of diseases like hypertension, diabetes mellitus, joint disorders etc are more in obese as compared to healthy individuals. Considering all these points, the present study was undertaken to compare and evaluate the efficacy of Karkashadaladi Niruha Basti and Haridradi Niruha Basti in the management of Atisthoulya vis-à-vis Obesity (class I & class II obesity). A total of 60 subjects diagnosed with Atisthoulya were selected and randomly divided into 2 groups with each group consisting of 30 subjects. In Group A, Karkashadaladi niruha basti was given in Kala basti pattern. In Group B, Haridradi niruha basti was given in Kala basti pattern. Both the groups are compared for their efficacy. The overall assessment of both the groups showed statistically significant results with P value 0.001, but Group B has found to be more significant than Group A.

Keywords: Karkashadaladi Niruha Basti, Haridradi Niruha Basti, Geriatrics

Moordhnitaila For Stress and High-end-emotion Management in Geriatrics: A conceptual study.

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Abstract:

Ageing is a process that is inevitable but suffering is not. Ayurveda is the first medical science to mention a branch dedicated to the management of ageing and related problems under the Jara branch among Ashtanga Ayurveda. Panchakarma is a part of Ayurveda which offer many modalities to prevent ageing and support relief from geriatric disorders. Stress is the common mental health problem of the elderly population that affects their quality of life. Agitation or displaying anger, anxiety, withdrawal or isolation from others are the signs of emotional suffering. Stress can be the consequence of a physical, chemical or emotional challenge. There can be several severe comorbidities associated with stress as well and it is of utmost importance to address this condition in the geriatric population to prevent the detrimental effects coming with it. Moordhnitaila is a procedure of conducting various treatment over the head with medicated Taila such that the oil remains in contact with the scalp for fixed duration of time. According to Vagbhata, Moordhnitaila procedures is highly beneficial for brain, nerves and sense organs. It controls vitiated vata and pitta. Since the brain and nerves controls the entire functions of the body, soothing them with Moordhnitaila will help to keep the body healthy. It calms the mind and enhances the intellect; induces soothing effect to regulate the stress and there by the stress-induced disorders. Mode of action of Moordhni taila in relieving stress and other symptoms to be explained in paper.

Key words: Jara, Geriatric disorders, Stress, Emotional suffering, Moordhni taila

ROLE OF TIKTAKSHEER BASTI IN ORTHO REHABILITATION IN GERIATRICS W.S.R. TO ASTHIKSHAYA

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ABSTRACT

Nowadays, Asthikshaya is very common condition amongst elderly people. According to acharya Charaka, Vatadosha is dominant in vardhakya i.e. in elderly people. Asthidhatu and Vatadosha has direct relationship with each other. If Vata increases then it will cause Asthidhaukshay. Vatadosha is predominantly present in Asthidhatu and sandhi. In Ayurveda basti chikitsa is considered to be the half the treatment for Vata dominated disease. Basti is considered as ‘Param Aushdhi’ for Vata.

Tiktaksheer basti is based on “Bastayah Kshirsarpishi Tiktako Uphitani Cha|” Tikta rasa has tendency to go towards Asthidhatu due to dominance of Akash and Vayu mahabhut. Ksheer and ghrit has Snigdh and Madhur properties hence it does Vatashaman. Considering all these factors in this paper Asthikshaya in Vardhky (Geriatrics) and its Ayurvedic management through Tiktaksheer basti is explained.

Keywords- Geriatrics, Asthikshaya , Tiktaksheerbasti, Vatadvyadi.

A CONCEPTUAL REVIEW ON MATRA BASTI IN AGE RELATED CEREBRAL ATROPHY

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ABSTRACT

Cerebral atrophy refers to a loss of brain cells. Brain atrophy can occur as a result of the natural aging process. Patients mostly present with symptoms such as reduced mental functionality such as dementia, disorientation, altered consciousness etc. Complications of untreated or poorly controlled cerebral atrophy can be serious like seizures, dementia, stroke, even life threatening in some cases. So, there is a need for management of this condition. As age advances vata dominates in body and can make a person susceptible to vataja rogas. Also, there is parihaani of dhaatus. So as age advances naturally there is atrophy of brain tissues also. Basti is one of the panchakarmas which pacifies vata dosha. Matra basti is one of the procedures which can be given to individuals of any age group and on a daily basis. Depending on the condition of the patient, we need to select different balakara, dhatuvarhaka and vatahara taila for matra basti.

Key words: Matra Basti, Atrophy, Vata

ROLE OF MATRA BASTI IN GERIATRICS

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ABSTRACT:

Geriatric is the branch of general medicine concerned with clinical, preventive, medical and social aspects of illness in the elderly. The age above 60 years is considered as the old age by Acharya Charaka. Acharya Vagbhata has mentioned separate branch called Jara for elderly people in Ashtanga Ayurveda. Ayurveda defines Jara as Swabhavika Vyadhi. Vata Dosha becomes dominant during the old age which causes depletion of all the dhatus. Normal functions of dhatus are reduced in old age which causes disability in performing daily activities like falls, reduced appetite, constipation, loss of strength, insomnia, weight loss, depression, poor memory are the common problems seen in geriatric patients. Old age population also suffers from many chronic diseases like diabetes, hypertension, valvular heart diseases, osteoporosis, etc. Out of all Panchakarma procedures Matra Basti in Hrasva Matra are indicated in Vriddha and can be practiced easily on a daily basis without producing much problem to an individual. Use of Rasayana Dravya given in ayurvedic texts helps in rejuvenation of the body thereby improving the quality of life in elderly.

Panchakarma is proven as unique therapeutic procedure because of its preventive, promotive, prophylactic and rejuvenate properties. Sneha is indicated in classical texts to regulate the Vata Dosha. This Sneha can be given through many procedures like Abhyanga, Nasya, Shirodhara, Matra Basti, Snehapana, etc. Out of these procedures I have taken Matra Basti. Basti is described as half treatment for the body and as the best treatment procedure for Vata Dosha and Dhatu kshaya. Matra Basti is indicated in old age people due to property of Balya, Vatahara and Agni Sandhukshana. To compensate the Dhatu Kshaya in old age, use of Rasayana and Brimhana Dravya is expected. Aswagandha Ghrita, Satavari Ghrita, Narayan taila, Mahanarayan taila are taken as for Matra Basti.

KEYWORD: AYURVEDA, MATRA BASTI, GERIATRICS, PANCHAKARMA

EFFICACY OF SARVANG SNEHANA, SWEDANA, UDVARTANA IN MANAGEMENT OF STHAULYA - A CASE STUDY.

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Abstract

Modernization, science and technology development lead to more sedentary life style. By exposing one of all these factors human being unknowingly invited a number of diseases out of which Sthaulya is one which disturbs physical, mental and social health of individual. Sarvang Snehana helps in loosening the body toxins which are deeply situated in body channels causing ailments. Sarvang Swedana liquifies the toxins and increases the flow of toxins to Gastrointestinal tract(koshta). Sarvang Udvartana is full body massage done in rhythmic motion using medicated fine churna. This therapy is recommended in Sthaulya, highly recommended for dissolving excessive fat from body. In this study an attempt has been made to explain mode of action of Sarvang Snehana with Tila Taila, Bashpa Swedana and Udvartana with Triphala Churna in Sthaulya. A male patient, 45 years of age was diagnosed for Sthaulya. Patient was treated with Sarvang Snehana, Sarvang Swedana and Triphala Churna Udvartana. Significant results observed after completing treatment.

Keywords- Sthaulya, Snehana, Swedana, Udvartana.

MODE OF ACTION OF PANCHATIKTA KSHEER BASTI IN DHATUKSHAYAJANYA SANDHIGATA VATA.

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Abstract

Sandhigata Vata is described under the broad heading of Vatavyadhi in most of the Samhita and Sangrah Granthas. It is not included under 80 types of 'Nanatmaja Vatavyadhi'. Acharaya Charaka was the first who described separately Sandhigata Vata as 'Sandhigata Anila' in Vatavyadhi Adhyaya. Gata Vata is special condition in which Sandhigata Vata is included. It begins asymptotically in middle age with progressive symptoms in advancing age. It increases in prevalence with age especially in weight bearing joints. 25% female are prone for Sandhigata Vata where as 16% male are affected due to it.

In Jaravsatha (old age) vitiation of Vata Dosha is common. The vitiated Vata either combined with other Dushyas or separately locates in the joint which produce Sandhigata Vata. Each Vatavyadhi or Sandhigata Vata also is of two types depending upon its Samprapti viz, Strotoavarodhajanya and Dhatukshayajanya. Dhatukshayajanya cause only by vitiated Vata Dosha. Where the complaints are Sandhishool, Sandhishotha, Vatapurndritisparsha, Prasaranakunchan pravrutti savedana. It can affect Vankshan Sandhi, Janu Sandhi, Ansa Sandhi etc. Sandhi's are the one of the type of Marma and form a part of Roga Marga. They are also included in Madhyam Roga Marga making the disease Kashtasadhya. It is one of the major causes of joint pain and physical disabilities in advancing year of life. Basti is the basic line of treatment in all types of Vatavyadhi. Ksheera Basti are indicated in Sandhigata Vata and Tikta Rasa is responsible for Asthi Dhatu Vardhan. By reviewing the classical text, it is understood that the Basti reaches in Pakawashaya and from there works on all the organs by virtue of the Virya (~ potency) present in Basti Dravyas. In this study an attempt has been made to explain mode of action of Basti Karma in Dhatukshayajanya Sandhigata Vata.

Keywords:- Panchatikta Ksheera Basti, Dhatukshayajanya Sandhigata Vata.

IMPORTANCE AND SCOPE OF PANCHAKARMA IN GERIATRICS

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ABSTRACT

Geriatrics is a branch of medicine that deals with the diagnosis, treatment and prevention of disease in the older people and the problems specific to aging. Here panchakarma plays an important role in not only by curing/arresting the health-related issue but also plays a very important role in rehabilitation of the aged people. Many conditions that arise due to degeneration can be dealt with and properly rehabilitated due to application/administration of appropriate panchakarma therapies. Methods: Snehana therapies both internal and external depending on the person, Swedana therapies that are suitable depending on the condition and objectives of the specialist, Basti such as yapana vasti, brimhana type of vatis and matra vasti, Virechana of mild variety, and other procedures such as shastika shali lepa, takra dhara, etc can be employed for geriatric related issues. Conclusion: panchakarma therapies are very well suited for geriatric related issues when applied properly taking into consideration the condition of the disease and the person affected.

KEY WORDS: BASTI, GERIATRICS, PANCHAKARMA, SNEHANA, SWEDANA

COMPILATION OF ROLE OF PANCHKARMA IN OSTEOARTHRITIS – A CRITICAL REVIEW

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ABSTRACT

Osteoarthritis or degenerative Joint Disease (DJD) is the diseases of geriatrics. Till the age of 55 it occurs equally in both sexes; after 55 the incidence is higher in women. The disease Osteoarthritis may be regarded as a reward of longevity. It seems man has paid price for standing on hind limbs in form of Osteoarthritis of weight bearing joints of the body. The incidence of osteoarthritis in India is as high as 12%. Osteoarthritis is the most common articular disorder begins asymptotically in the 2nd and 3rd decades and is extremely common by age 70. It is estimated that approximately four out of 100 people are affected. Almost all persons by age 40 have some pathologic changes in weight bearing joints. 80% of aged persons above 60 years will have some radiological evidence of degenerative pathology of joint. The disease Arthritis causes work disability. It limits everyday activities such as walking, dressing, bathing etc., thus making individual handicapped. No satisfactory treatment is available which can prevents or reverse the disease process. In modern Medical science, mainly analgesics, anti-inflammatory drugs or surgery are the options for the treatment of Osteoarthritis, without providing remarkable recovery, but causes great adverse effects. Researchers are trying their level best for making drugs which can prevent or slows down or reverse the joint damage. In Ayurveda, general line of treatment for Vata Vyadhi has been described by Acharya Vagbhata i.e. repeated use of Snehana and Swedana, Basti and Mrudu Virechana¹. Acharya Sushruta has mentioned the treatment for Sandhigata Vata clearly i.e. Snehana, Upanaha, Agnikarma, Bandhana and Unmardana². The approach of Panchkarma therapy whether it is preventive or curative is the main specialty as it is the complete form of treatment and providing the ultimate goal of health.

Key Words: Panchakarma , Osteoarthritis, Geriatrics

PANCHAKARMA AS ANTI-AGEING

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ABSTRACT:

Ageing is a process where every creation in the world has to confront the basic reality leads to expiry and it's a phenomenon beyond control. But in Ayurveda, there are many treatment process mainly designed to stay young have to consider with deserved priority. When the aging process starts in human body there would be changes occurs especially in skin and Ayurveda has many treatments to block the aging process. The cells and tissues of the body gets change while entering in to aging and rejuvenating the body is essential to make control over aging and Ayurveda prescribes very effective system to burden on losing youth.

The anti aging programme in Ayurveda is a course of treatments and there are 22 days needed for complete the session. It's a body repairing programme. To control aging process, it is necessary to rejuvenate the body systems for a better harmony of the body, mind and soul. Ayurveda prescribes treatment for repairing the wear and tear of the body due to ageing process. After proper purification by evacuating measures, one can increase the vital energy called 'ojas' which improves strength and vitality through the 'Rasayana' intake. Since time immemorial, staying and looking young has been sought after. Many anti-aging secrets are hidden in the ancient medicinal science of Ayurveda. It offers a safe and long lasting solution to anti-aging and skin care, opening new realms of beauty, health, and wellness.

KEYWORDS: Panchakarma, Lifestyle, Anti-aging

ROLE OF KUSHMANDA AVLEHA AS RASAYANA THERAPY IN ALZHEIMER'S DISEASE

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Abstract :

Alzheimer's disease is one of the major concerns in Geriatric Practice. Alzheimer's disease affects short-term and long-term memory. The symptoms include Apraxia, Aphasia, problems with memory, thinking, and behavior as well. Approximately 36 million people are suffering from AD. Mostly it begins in people over the age of 60 to 65 years. According to Ayurveda Alzheimer's can be correlated with Pran avrutta Vyana. Where the complaints are Sarva Indriya Shoonyata, Smriti Kshaya, Bala Kshaya which can be correlated to Alzheimer's disease. In modern science, satisfying therapies and prevention are not available for AD. Ayurveda has 8 bodies among one is Jara i.e. Geriatrics and to prevent as well as treat Jara vyadhi Ayurveda has explained a therapy named Rasayana Therapy. Rasayana therapy is considered as “Jara Vyadhi Nashani”. There are several Rasayana dravya among them the Kushmanda has Medhya Prabhava, thus Kushmanda has been considered for this present study.

Key words:- Alzheimer's disease, Rasayana therapy, Kushmanda Avleha

ANTI AGEING EFFECT OF PRATIMARSHA NASYA AS A DAILY ROUTINE IN PRESENT ERA.

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Abstract

Ageing is an inevitable process. Human bodies constantly undergo degeneration and renewal of cells throughout lives. Ageing is a natural process but due to today's lifestyle it has come early. As a result physical symptoms can be seen such as hair loss, graying of hair, wrinkled skin, vision loss, memory loss, insomnia, anxiety, tinnitus etc. According to Ayurveda ageing starts from age 60 yr-70 yr. Vruddhavastha is when ageing occurs. Wali, Palita, Khalitya, Drushtimandya, Smrutimandya, Karnashweda, Alpanidrata the main sign and symptoms of Vruddhvastha and are due to predominance of Vata Dosha. Ayurveda has explained Pratimarsha Nasya Karma as a daily routine included in Dincharya to prevent ageing or slow down ageing process. Nasya is useful in all above conditions. Shiropadesh is a site of basic four Dnyanendriya and it is also a sthana of Tarpak Kapha which is responsible for Tarpana of Deha. Nasya acts on these Indriyas as "Nasa Hi Shiraso Dwaram" - Nasya drug can reach to brain and CNS. So this study will explain the importance of anti ageing effect of Nasya before ageing starts. The study will explain the significance of Anti-ageing effect of Nasya Karma. This study is an attempt to prevent symptoms related to ageing before it starts by Nasya therapy as a daily routine.

Key words: Ageing, Nasya, Pratimarsha Nasya.

GERIATRIC METABOLIC DISORDERS AND PANCHKARMA

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Abstract

21st century is the country of Psychosomatic Disorders and SADD syndrome (Stress, Anxiety, Depression and Disease). The real meaning of healthy life is seven dimensional equilibrium , Bhautik (physical), Bouddhik (Intellectual), Bhavanatmak (Emotional), Samajik (Social), Adhyatmik (spiritual), Vyavsayik (occupational), Paryavaran (environmental). According to ayurveda ageing is in evitable outcome of kala or PariNaam. Geriatrics is a progressive irreversible phenomena of body rather than disease in which the body loses its ability to respond to a challenge to maintain homeo-stasis. In Ashtanga Ayurveda “Jara” is incorporated at 7th number among its eight branches. Major causes of more Morbidity and mortality among geriatrics is chronic inflammatory and degenerative conditions such as arthritis, diabetes osteoporosis, hypertension, diabetes depression psychiatric disorder, Parkinson’s disease and age-related pathies.

Conventional system of medicine is not very satisfactory in this problem has lack of holistic and comprehensive approach towards psycho somatic metabolic diseases. Ayurveda has potential and interventions to resist disease occurring in degenerative face and improves physiological processes that influence metabolic and immunological status and Compensates age-related biological losses in mind, body altogether affords rejuvenating effect to a remarkable extent.

Panchakarma is the ultimate mind- body healing experience for detoxifying the body strengthening the immune system, restoring balance well-being. It is one of the most effective healing modality in Ayurveda system. It promotes detoxification and rejuvenation through eliminating toxins and stagnant excreta waste metabolites from body.

Acharya Charaka has mentioned the extensive use of Panchakarma therapy for almost all major diseases in geriatrics as. Aggravated doshas are removed from the body, disease does not reccur. Benefits of Panchakarma therapy as told by Acharya Charaka are as follows -elimination of vitiated Dosha, preventive and promotive health, management of various systematic diseases, restoring normal health, sense organ, mind, intelligence and complexion becomes clear, person is not affected by old age and lives disease-free life. Panchakarma is the demand of hour to develop an effective, holistic protocol for geriatric metabolic disorders.

The proposed project is aimed to Explore the particular mechanism of action, to make this therapy more evidence based.

Keywords- Panchakarma, Geriatric, Metabolic disorders

ROLE OF PANCHAKARMA AS A SHIELD AND EFFECTIVE MANAGEMENT IN THE LIFESTYLE DISORDER – HYPOTHYROIDISM

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ABSTRACT:-

Life style disorder is an umbrella term given to all diseases which arises from unhealthy lifestyle. Life style disease is a sub-set of non-communicable disease. These are result of the way we live, work, and go about our everyday lives. Developing countries like India is predicted to have number of life style diseases in next 10 years. There is a definite need of an approach to understand the psychosomatic impact on human body and emerging lifestyle diseases. Ayurveda provides broader approach better solutions in the form of proper diet, lifestyle advices and Panchakarma like detoxification and purification process and rejuvenation. If the factors involved in pathogenesis of these disorders are reviewed on the basis of Ayurveda, the symptoms show Agimandya, Kaphadushti, Pranvaydushti, Manovahastrotodushti, Rasa dusthi, Medovaha dushti. Life style disorders can be prevented by Panchkarma as it prevents vitiated Kapha, Vata, Meda.

MANAGEMENT OF PARKINSON'S (KAMPAVATA) DISEASE THROUGH
SHIRODHARA IN GERIATRIC PATIENTS : A CASE STUDY

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ABSTRACT:

Parkinson's disease: It is an increasingly common neurodegenerative condition, which causes not only dysfunction of movement but also a broad range of nonmotor features, including mood disturbance, sleep dysfunction, autonomic dysfunction, cognitive deficits, dementia, and neuropsychiatric symptoms. Shirodhara is a classical and a well-established ayurvedic procedure of slowly and steadily dripping medicated oil or other liquids on the forehead. This procedure induces a relaxed state of awareness that results in a dynamic psycho-somatic balance. The objective of the study is to evaluate the therapeutic effects of Shirodhara in Parkinson's disease by monitoring the symptoms like mood and levels of stress, dementia and sleep dysfunctions through observing the patient. The result attained were encouraging and were worth documenting. A standardized Shirodhara leads to a state of alert calmness similar to the relaxation response observed in meditation. The clinical benefits observed with Shirodhara in anxiety neurosis, hypertension, and stress aggravation due to chronic degenerative diseases could be mediated through these adaptive physiological effects.

Keywords: Ayurveda, Shirodhara, stress.

Rasayana in geriatric

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Abstract

Ayurveda is basically the science of life and longevity .In ageing dhatus get degenerated due to functional and structural modifications .Rasayana act essentially on nutrition dynamic and rejuvenate the body on both physical and mental level.the problem of health due to modernization can be solved by increasing resistance against the disease and psychological improvement by implementing rasayana therapy.

Jara (aging) is one among the ashtang Ayurveda which is specifically dedicated for geriatric care.As per estimation India currently has around 75 million person's over 65 years.By proper administration of rasayana therapy as preventive tool one can delay jara janita vyadhi to occur.

KEYWORDS: Panchakarma, Rasayana, Geriatrics

PANCHAKARMA MANAGEMENT OF KAMPAVATA WITH SPECIAL REFERENCE TO JARA JANYA VYADHI-A CASE STUDY

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Abstract

In classics "Bhasava rajyam" introduced the term Kampavata, which can be considered as an Ayurveda analogue of Parkinsonism. It is a degenerative neurological disorder of central nervous system, mainly affecting the motor system. Parkinson's disease is described under Vata Nanatmaja vikara in Ayurveda. Worldwide incidence of PD is estimated to be around 7 to 10 million and In India it is more than 1 million per year. It is a disease of elderly and its prevalence increases from 1% in people over the age of 65 years to 5% in people over the age of 80 years and affects men and women equally⁸. The disease has insidious onset and is slowly progressive leading to severe morbidity in advanced age. Ayurveda takes a unique approach to the management of neuropathies with a special emphasis on eliminating their cause by Panchakarma. Panchakarma procedures are especially advocated in the treatment of neurological diseases. A patient, diagnosed with Kampavata on bases of his sign and symptoms was managed with multimodality treatment in the form of Panchakarma procedures along with shamana Ausadhi in IPD of Panchakarma department, PAH, Vadodara, Gujarat. Significant improvement was found in patient's sign and symptoms during and after treatment.

KEYWORDS: Kampavata, Jara Janya Vyadhi, Vata Nanatmaja vikara, Parkinson's disease, and Panchakarma.

Importance of Panchakarma in Geriatrics

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Dr. Vishwanath S. Wasedar M.D (Ayu)

Abstract:

Ageing is process of physical, psychological and social change in multi-dimensional aspects. Jara vyadhi or senility is caused by onset of the deterioration of cell structure in the body. It is also considered to be a stage of mental and physical degeneration. Vata dosha is an important factor in the pathophysiology of ageing. Jara Chikitsa have two main objectives first is vayasthapana, Medha, Bala and second is Rogapaharana. Panchakarma is a unique treatment modality in Ayurveda which helps to treat the disease at its root level, prevention of the diseases and promotion of health by its purificatory action and cellular regeneration.[1] Hence Conventional medical therapy does not have health promoting agents for prevention of geriatric disorders. Ayurveda on the other hand has interventions and procedures that improves physiological processes that influence metabolic and immunological status.

Keywords – Panchakarma, Geriatrics Disorder.

RASAYANA IN GERIATRICS

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Dr.Vineeta V. Deshmukh. (M.D. Ph.D. Ayu)**

Abstract:

In today's Era we all are dealing with such lifestyle which includes fast food , lack of exercises, lack of nourishment and lack of mental peace. It's due to our working hours only. Degenerative changes are those kind of changes which can't be stopped but can be delayed. In old age these Degenerative changes are so common like ageing, undigestion, fatigue etc. But it can be treated with Rasayana and youthfulness can be gained.

Keywords: Rasayana, Jara, Dhatu, Agni.

ROLE OF PANCHAKARMA AND RASAYANA IN GERIATRICS

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ABSTRACT

Jara vyadhi is caused by onset of the deuteriation of cell structure in the body. It is also considered to be a stage of mental and physical degeneration. Though this situation is unavoidable, ayurveda shows a way for lengthening the onset of jara. Shodhana plays significant role in various types of Jara vyadhis to combat ageing process. Jara chikitsa is a specialized branch that focuses on both psychological and pathological health care of old age people. Vata dosha is an important factor in the pathophysiology of ageing, because of its predominance at that stage of life, Rasayana chikitsa helps in anti-ageing. Rasayana therapy is a specialised treatment explained to prevent the Jara. Panchakarma is a procedural part of Ayurveda which has the action of Rasayana offer many modalities to prevent ageing and support relief from age related problems. General management of geriatrics can be approached in two ways Swasthasyorjaskara – Rasayana, Dinacharya, Ritucharya, Ritu Shodhana. Aturasya Roganut – Sneha Pana, Basti, Nasya, Moordini Taila, Mridu Shodhana. Aim of Panchakarma and Rasayana is to rejuvenate the body cells and postponement of cellular damage.

Key words – Jara, Panchakarma, Vata Dosha, Ayurveda, Rasayana

PANCHAKARMA FOR MENTAL HEALTH IN GERIATRICS

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Abstract

Jara vyadhi or senility is caused by onset of the deterioration of cell structure in the body. It is also considered to be a stage of mental and physical degeneration. Though this situation is unavoidable, ayurveda shows a way for lengthening the onset of senility. the Geriatric disorders have flourished during old age which is the best period for vitiation of Vata dosha and sarva dhatukshaya which leads to problems such tremors which in turn into decrease the quality of life. Main structural and functional age-related changes are occurring in Brain and nervous system. Measures to retard senile neurodegeneration viz. positive life style, nutrition and mental as well as physical activity, practice of yoga etc. should be searched for common senile degenerative diseases viz. Senile dementia, Alzheimers disease, Parkinsons disease, anxiety disorders and Depression. Management through Ayurvedic drugs and Panchkarma procedures should be implemented to treat them since its fruitful and safe results. Shodhana plays significant role in various types of Jara vyadhis to combat ageing process. Shodhana plays significant role in various types of Jara vyadhis to combat ageing process. General management of geriatrics can be approached in two ways Swasthasyorjaskara – Rasayana, Dinacharya, Ritucharya, Ritu Shodhana. Aturasya Roganut – Sneha Pana, Basti, Nasya, Moordini Taila, Mridu Shodhana.

Key words – Jara, Panchakarma, Vata Dosha, Ayurveda, Rasayana

AMICABLE APPLICATION OF AJASRIKA RASAYANA IN GERIATRIC POPULATION

Dr. Ruddri Raval (1st year PG Scholar), Dr. Ashok Patil MD. Ph.D. (AYU)

ABSTRACT

Ayurveda considered ageing as a cycle of time (Kala). Vriddhawastha is considered as stage when Dhatu diminishes along with decreasesensitivity of sense organ and mental co-ordination. Due to degenerative manifestation of tissue Dhatu Kshayaj Samprapti will take place in body, this samprapti will ultimately aggravate Vata dosha. So it is believe that Vata Dosha is mainly contributes towards the early manifestation of ageing. During old age we cannot enhance the capacity of Dhatus, but they can be protected and rejuvenated. According to Ayurveda the drugs used for promoting and preserving health, strength and longevity in a healthy person are called Rasayana. Rasayanahas various classifications of which Ajasrikarasayana is one. Ajasrika Rasayana is the rasayana given in the form of nutrition by means of dietary regimens, which are extensively utilized on day to day basis. Ajasrika Rasayana when taken regularly provides nourishment to Rasa-Raktadidhatu and also enhances Ojas. Ghrita and Ksheera have been mentioned as Ajasrika Rasayana. With the help of Ajasrika Rasayan which is mentioned in classics we can reduce aggravated vata Dosha, protect Dhatus and prevent various diseases which are mainly associated with vriddhavasthalike; Insomnia, Constipation, vision and hearing loss, Fatigue, Arthraitis, Depression, Alzheimer etc. It is one of the simple method of practicing rasayana helps people to restore their health naturally.

Key words: - Dhatu Kshayaj Samprapti, Aggravated vata dosha, Ajasrika Rasayan, Ghrita, Ksheera, Ojas.

REVIEW ON ROLE OF BASTI IN LIPID METABOLIC DISORDERS IN GERIATRIC POPULATION

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ABSTRACT

Due to rapid modernization in recent years, inappropriate dietary pattern, sedentary and stressful lifestyle, homeostasis of metabolism is hampered and incidence of metabolic disorders is increasing worldwide to an alarming rate. Aging is characterized by a deterioration in the maintenance of homeostatic processes over time, associated with an increase in adipose tissue mass and excess of non-oxidized free fatty acids resulting in metabolic decline and Lipid metabolic disorders like Dyslipidaemia, Obesity and DM. In these conditions Basti can act as a curative, preventive and health promotive measure. Thus, it is the need of an hour to uncover potential therapeutic action of Basti in lipid metabolic disorders.

Key Words: Basti, Geriatric, Lipid Metabolic disorders, Medoroga, Prameha, Sthoulya.

ROLE OF BASTI KARMA IN ORTHOPAEDIC REHABILITATION IN GERIATRIC DISORDERS

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(Guide)

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Abstract

Orthopaedic rehabilitation is the approach to alleviate pain and limitations of the musculoskeletal system. Geriatric age group is most prone to the degenerative conditions involving specifically the musculoskeletal system. The wear and tear process is accelerated during old age leading to progressive damage to cells and structures. Panchakarma is one of the arms of Ayurveda which plays an important role in rehabilitation of musculoskeletal disorders in geriatric age group.

Keywords: Musculoskeletal, Panchakarma

Role of Panchakarma in life style disorders

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Abstract

Life style disorders are a set of diseases which occur due to persons unhealthy conducts, behaviors and practices of life and they are noncommunicable. The less usage of energy in present era thus leads to diseases like Diabetes Mellitus, Hypertension, Obesity, Atherosclerosis, Nutritional deficiencies, Skin disorders, Mental disorders etc. These can be clubbed under a heading Bahudoshavastha where most of these conditions are named therein. As contemporary science fails in fulfilling the needs of the persons affected with these, Ayurveda plays a vital role in preventing, promoting and treating these disorders by ways of Dinacharya, Ritu Samshodhana and Rasayana Chikitsa. Panchakarma has a wide range of scope in this area.

Keywords- Panchakarma, Lifestyle disorders, Shodhana, Ritu Charya.

CONCEPTUAL STUDY SHIRODHARA A CLASSICAL AYURVEDIC UPKARMA IN GERIATRIC ANXIETY - A

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(HOD)

Abstract

Anxiety is most common problem observed in old age people. The prevalence of anxiety mostly increases with the age factor. Erratic thoughts, confusion, worries and obsession are most common indications of anxiety. From ayurvedic point of view anxiety can be correlated with Manodainya- a temporary imbalance in Vat Dosha. Vat dosha is predominantly observed in old age groups. Ayurveda has potential to efficiently cure the vatdosha especially in old age group. This temporary nature of vat dosha can be easily overcome by addressing it through Shirodhara a upkarma in Ayurveda. The concept of shirodhara was explained under murdhi taila by aacharya vaghbhat. Shirodhara is a classical ayurvedic upkarma which can act as a stress buster and to relieve the stress for long period by relaxing monovaha strotas. A continuous & steady dripping of medicated oil and other medicated liquids is carried out on the forehead. Shirodhara act on nerve ending which is widely spread on skin and it will stimulate pain receptors, thermal as well as mechanical receptors. It will act on stapani marma, adnya chakra, & monovaha strotas. A conceptual study for the treatment of anxiety has been proposed in this paper.

Keywords: Shirodhara, Anxiety, Vat dosha, Geriatrics,

ROLE OF JATAMANSI SIDDHA PHANT SHIRODHARA IN MANAGEMENT OF RAJONIVRITTI WITH SPECIAL REFERENCE TO MENOPAUSAL STRESS

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ABSTRACT

Menopause is physiological condition ageing of Women. They are backbone of family. If a lady gets disturbed then whole family become under pressure. The stress is unavoidable part of a daily Life. Any Change of body & Life style increases stress. So to overcome such conditions we have shaman and shodhanchikitsa to maintain Harmony of life. According to Ayurveda, Life Science Practice of Shirodhara is one of the major. Prevalence of menopausal syndrome shows 30% of prevalence rate. Anxiety, Hot flushes, Palpitations, loss of libido, Hypertension, Disturbed sleep these are the symptoms of Rajonivritti or Menopause. It can be clearly seen that the entire disturbance during Rajonivriti are directly proportional to vitiation of Vata Dosha along with dhatu Kashay. Due to this pre dominant vata dosha, Psychological disturbances like anxiety, irritability depression, mood swings takes place. Shirodhara is a unique, blissful therapy that balances and stabilizes the mind. Shirodhara purifies the mind, alleviates anxiety, reduces headaches, and expands awareness Jatamansi sidhha phant shirodhara plays effective management for stress relieving pamchakarama therapy without side effects which are soothing and cost effective.

KEYWORDS-RAJONIVRITTI, POSTMENOPAUSALSTRESS, PANCHAKARMA, JATAMNSI PHANT SHIRODHARA.

ORTHO REHABILITATION IN PANCHAKARMA

Review of matra basti in gridhrasi w. s.r. to sciatica-A case study

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ABSTRACT

Rehabilitation is the act of restoring function of an affected part to its pre Injured state. The earliest description of rehabilitation care can be traced from compendium by legendary surgeon Sushruta. Gridhrasi is a frequently encountered problem in the present era produced commonly due to the changed life style, study has been undertaken to have an in depth knowledge about the concept of sciatica in Ayurveda terms. Ayurvedic treatments for Gridhrasi concentrate on bringing back the aggravated Vata or Vata Kapha to the state of equilibrium and thereby to the state of health. It is characterized by burning, tingling or numbing pain that is felt in the buttock, thigh, leg or foot. It may or may not be associated with low back pain. In this case report patient who suffered from Gridhrasi of the left leg since treated with combined Ayurvedic regimen. The signs and symptoms were assessed before and after the treatment. significance results was obtained after a course of 15 days treatment.

Keywords:- Grudhrasi, ayurve

EFFECT MATRA BASTI WITH GUGGULU TIKTAKA GHRITA IN MANAGEMENT OF SANDHIGATA VATI w.r.t OSTEOARTHRITIS OF KNEE JOINTS

Dr. Shivakumar N (1st year PG Scholar) , Dr. Rajalakshmi M G (Guide) Dr. Niranjana Rao

ABSTRACT

In present day most burning problem related to old age is osteoarthritis. In Ayurveda the disease Sandhigata Vata resembles with osteoarthritis. Major treatment for this complaint is prescription of established calcium compounds with NSAID's. With this established treatment also total eradication of the pain is not possible and the underlying pathology remains same. In Ayurveda, there are so many treatments like Bahya Snehana, Swedana, Abhyantara Snehapana, Basti etc prescribed for the management of Sandhigata Vata. Basti is prime treatment for various vata disorders which includes Sandhigata vata. Utility of Guggulu Tiktaka Ghrita mentioned in Ashtanga Hridaya and preparation as mentioned in Sharandhara Samhita.

KEYWORDS: Sandhigata vata, Osteoarthritis, Guggulutiktaka ghrita, Matra Basti.

A CASE STUDY ON THE EFFECT OF MURCHITHA TILATAILA

SHODHANANGA SNEHAPANA IN THE MANAGEMENT OF STOULYA

DR GANESH PAI K (1st year PG Scholar) ,DR VIJAY MAHANTHESH HUGAR (Guide) ,
DR VARSHA KULKARNI (Guide)

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ABSTRACT

Life style diseases are ailments that are primarily based on the day to day habits of people. This eras lifestyle has become worrisome many disorder.obesity is a burning medical problem in global health sector which is predisposing individuals to many metabolic disorder.sedantarylifestyle, irregular food habits, excessive fatty food substances intake are etiological factors which leads to obesity.In Ayurveda stoulya closely resemblance to obesity , As it is one of the lakshana of bahudoshvasta.Shodhana is the prime modality where it removes Dosha from its root cause. Murchithatilataila which possess Ushna Sukshma property which acts as kaphamedohara used for Shodhananga Snehapana yield good result in stoulya.

Key words – stoulya,life style disorder,tilataila

TO EVALUATE THE EFFECT OF ASHWANGANDHADI KSHEER-BASTI IN WOMEN HEALTH CARE DURING MENOPAUSE-CASE STUDY

Ravina Yadav (1st Year PG Scholar) , Ashish Mehta (Guide)

ABSTRACT

Background:-Menopause is the natural cessation of women's menstrual cycle and marks the end of fertility.However fluctuating hormones especially, reducing level of oestrogen result in many unfavourable symptoms. In Ayurveda, menopause is dealt as a natural effect of aging and not considered as a disease.Moreover there are few references that can relate it "Rajo- Nivrutti" having symptoms like depression,anxiety,insomnia,osteoporosis due to predominance of Vata Dosha.Women with anger and hot flushes due to predominance of Pitta Dosha.Weight gain,slow metabolism and feeling of mental and physical heaviness due to predominance of Kapha Dosha.

Keywords:- Menopause, Ashwangandhadi ksheer-basti, Rajo-Nivruti.

RASAYAN IN GERIATRIC

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Abstract

Ayurveda advocates an excellent approach for promotion of health, prevention of diseases and delaying the process of ageing with number of measures mentioned in svasthachatushka and rasayanadhyaya of charakasamhita with various herbal drugs. According to the Ayurveda, ageing is outcome of kala or parinama. Vata dosha is the most important factor in the pathophysiology of ageing obviously because of its natural predominance at that stage of life, during old age we cannot increase the capacity of Rasadi Dhatus, but they can be preserved and rejuvenated. Ayurveda includes remedies for healthy ageing so as to make an optimal health and lengthen one's individual's health span by using Rasayanatherapy. Rasayana therapy has considerable scope to develop a safe and cost-effective protocol for geriatric care. it is an answer in present scenario to prevent premature ageing and to treat the manifestation due to ageing process. Rasayanatherapy maintain the equilibrium of RasadiSaptadhatuand optimum the power of body and senses to enhance memory, skin lustre and preserve youth age.Rasayanatherapy also acts as antioxidants so they inhibit free radicals and delay ageing process.

Keyword:Rasayana, Geriatric, Charaka Samhita

ROLE OF BASTI IN FUNCTIONAL CONSTIPATORY BOWEL HABITS IN GERIATRIC GROUP

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ABSTRACT

The prevalence of constipation is most common in a geriatric age group where symptoms occurs in up to 50% among adults and 40% of seniors living in the community those who depend on the medications . Primary constipation is also referred to as a functional constipation and secondary constipation is associated as a symptom of chronic disease processes medication use and psychological issues. Where the laxative may play a role in management but in a long run of use will cause many harmful effect in the old age groups.Jara janya vibandha being a vata pradhana manifestation in geriatric age group can be well managed by basti as a vata pradhana vyadhi chikista .

KEY WORDS- Functional constipatory bowel,vibandha ,Basti

PANCHAKARMA IN CERVICAL COMPRESSIVE MYELOPATHY VIS-À-VIS SARVANGA ROGA – A CASE STUDY

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Dr. Veena G Rao, Professor & HOD, JSS Ayu Med college and Hospital, Mysuru

ABSTRACT:

Cervical compressive myelopathy is a condition characterised by quadriplegia along with stiffness, gait abnormalities and heaviness in the legs. In Ayurveda it can be paralleled with Sarvanga roga. In vatavyadhi chikitsa adhyaya , Acharya Charaka says, cheshta nivrutti, ruja, vak stambha, and sankocha (contracture) of legs/hands of one side is called pakshaghata/ Ekanga roga. If it affects whole body, it is called Sarvanga roga. It is a challenging condition to tackle even for the conventional system of medicine.

This is the case of a 70 year old male patient who met with an accidental fall on an uneven surface and was operated for subluxation of C4-C5 and mild spinal canal stenosis at C4-C5-C6-C7 levels. He had only radiculopathic features before, and ended up with quadriplegia after the surgical intervention.

He came to our hospital one month after the surgery seeking better management and was diagnosed as cervical compressive myelopathy/ Sarvanga roga. As the condition presented with Ama and kapha Lakshanas like gaurava and Stabdhata of all the four limbs, he was given ruksha therapies, to start with. When the ama Lakshanas subsided, treatment was switched over to kevala vatahara line with Snigdha and brumhana therapies and bastis followed by shamana and rasayana aushadis, to improve the bala and restore the karma of ubhaya urdhwa and adho shakas.

Though in geriatric cases, the improvement is not expected so fast, in this case, the improvement was very good and the patient who came to our hospital in stretchers could walk with the help of a walker with minimal support in two weeks.

This article elaborates on the effectiveness of Panchakarma therapies which can fetch noteworthy results even in geriatric cases.

KEY WORDS: Sarvanga roga, Cervical compressive myelopathy, Rukshana, Brumhana.

CRITICAL ANALYSIS OF PANCHAKARMA AS AN ANTI - AGING TOOL

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ABSTRACT

Introduction

Jara vyadhi or senility is caused by onset of the deterioration of cell structure in the body. It is also considered to be a stage of mental and physical degeneration. Though this situation is unavoidable, Ayurveda shows a way for lengthening the onset of senility. Panchakarma is beneficial for promotion and rejuvenation of health and management of various systemic diseases. It is also widely prescribed for improving quality of life in various chronic, incurable diseases like autoimmune diseases. Bahiparimarjana procedures like Abhyanga, Swedana, Pizhichil, Pinda sweda, Shirodhara and Brumhana Basti suitably planned for each individual is effective in geriatric management.

Materials & methods

A thorough literary search was done from classical texts. Different databases like PubMed, Scopus, Dhara, Google scholar were searched using keywords Ageing, Panchakarma Shodhana, Rasayana and relevant articles were reviewed for the study.

Results

Panchakarma followed by Rasayana helps to rejuvenate the body cells and it delays cellular senescence. Even though employment of Shodhana therapies are limited in geriatric management, wide varieties of basti and external treatment modalities can be used. Following Dinacharya, Ritushodhana accordingly helps in delayed aging.

Discussion

Jara chikitsa is a specialised branch that focuses on both psychological and pathological health care of old age people. Vata dosha is an important factor in the pathophysiology of ageing, since old age is the period of vitiation of vata and sarva dhatukshaya. Shiro vasti calms the mind and enhances intellect, Shirodhara induces smoothening effect to regulate stress, Basti is the best to cure imbalanced vata dosha. Akshitarpana, Karnapoorana, Gandusha/Kabala graha are procedures for clarity of sense organs like eye, ear and tongue respectively. Panchakarma regimen facilitates the body for better bioavailability of Rasayana therapy which helps in rejuvenating the body. Ideal time for treating geriatric problems is youth/ middle age in order to attain an uneventful and happy geriatric. Without the supportive connective tissue, skin loses strength and flexibility gradually begins to sag and wrinkle prematurely. Procedures like Abhyanga retains the skin tone and elasticity thereby helps in reducing wrinkles in skin. Along with these Panchakarma therapies provide rehabilitation too.

Conclusion

Panchakarma including both internal and external therapies can be widely used in the geriatric care and is also a pre requisite for rasayana therapy.

Keywords Anti-aging, Jeernavastha, Panchakarma, Shodhana, Rasayana

RASAYANA IN GERIATRICS: A REVIEW

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ABSTRACT

Ayurveda is basically the science of life and longevity. Geriatrics is the branch of medicine concerned with the diagnosis, treatment and prevention of disease in older people. Jara Chikitsa is one among the Ashtanga of Ayurveda which is specifically dedicated for geriatric care. In human body Dhatus get degenerated as the age advances due to prolonged structural and functional changes. During the old age we cannot enhance the capacity of Dhatus, but they can be protected and rejuvenated. According to Ayurveda the drugs used for promoting and preserving health, strength and longevity in a healthy person are called Rasayana. They increase Bala and Ojas in healthy persons or recognized as an Ojaskara. The Rasayana maintain the entirety of Saptadhatu and optimum strength of body and promote memory, preserve youth age. These effects of Rasayana can be proved by their antioxidant and apoptogenic properties. Rasayanas act as immuno stimulants, anabolic and geriatric remedies

Keywords: Rasayana – Solution for premature aging, Jara – Ageing, Geriatric.

AN AYURVEDIC APPROACH IN THE MANAGEMENT OF WATERSHED STROKE - A CASE REPORT

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Dr.Veena G Rao, Professor and HOD, Department of Panchakarma, JSS Ayurveda
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ABSTRACT

Stroke is an acute onset of neurological dysfunction due to an abnormality in cerebral circulation with resultant signs and symptoms that correspond to involvement of focal areas of the brain and is commonly seen in elderly. However, the most common causes are thrombus, embolus and haemorrhage. Cerebrovascular Accident(CVA) is the third most common cause of death in high income countries after cancer and Ischemic Heart Disease (IHD), and the most common cause of severe physical disability.

Watershed strokes are a concern because they comprise approximately 10% of all ischemic strokes cases. Watershed stroke is defined as a brain ischemia that is localized to the vulnerable border zones between the tissues supplied by the anterior, posterior and middle cerebral arteries.

Among the stroke – survivors, almost 50% will experience some disability. The main goals of therapy are to minimize brain damage and there by minimize neurologic deficit and disability and to improve the quality of life after the manifestation of stroke.

Here is a case study of Watershed stroke, A 61 years old male patient presented with weakness of all four limbs and stiffness since 1 ½ years, associated with Slurred speech, which was treated under Ayurveda principles.

As per Ayurvedic Classics, this condition can be paralleled with Sarvanga roga. This is explained in the context of Pakshaghata. Loss of function of half of the body with or without facial involvement is called as Pakshaghata or Ekanga roga. If the same affects both halves of the body in all 4 limbs, is called as Sarvanga roga.

In this case there is Raktamarga Avarodha by Kapha resulting in Vatavridhhi and Dhatukshaya. So Vatahara, Bahirparimarjana Chikitsa like Dhanyamla Seka, Sarvanga Taila Seka and Sarvanga Shashtika Shali Pinda Sweda were adopted which does Rukshana, Vatahara and Brimhana respectively. Along with these treatments Kala Basti and Shamanaushadhis were administered and has proved beneficial.

Keywords: Stroke, Panchakarma, Pakshaghata

ROLE OF BAHIRPARIMARJANA AND BASTI IN KAMAPAVATA – A CASE STUDY

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ABSTRACT:

Kampa is one among 80 types of Vataja Nanatmaja Vyadhi, it may be a symptom of many diseases. Kampavata is a Vatavyadhi with Kampa, Stambha, DehabramanaDukita, Chestasanga, Nidrabhanga and Ksheenamathi which can be correlated with the clinical features of Parkinson's disease like tremors, rigidity, bradykinesia, postural instability and loss of intellect. Parkinson's disease is a progressive neurodegenerative disease characterized by large number of motor and non-motor features that can impact routine functions. Worldwide incidence is estimated to be around 7 to 10 millions. Prevalence varies greatly throughout the world, ranging 328/1,00,000 in India. According to our Acharyas, the treatment of choice in Kampavata is Snehana,Swedana, Anulomana, Nasya, NiruhaBasti and AnuvasanaBasti.

A 60 years old female patient came to OPD of Panchakarma JSS Ayurveda Hospital, Mysuru and got admitted with chief complaints of Dakshina Hastakampa, Shirakampa and Malavibandha since 1year. Treated with Ruksha Ushna Chikitsa, Snigdha Ushna Chikitsa and Anuvasana Basti. Significant improvement was observed in the patient. Assessment was done on the basis of signs and symptoms and functional activities.

KEYWORDS: Kampavata, Panchkarma, Basti chikitsa, Parkinson's disease

RASAYANA IN GERIATRICS

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ABSTRACT

The purpose of Ayurveda is maintenance of Swasthya (health) and treatment of the Atura (diseased person). Classification of Rasayana in different ways help in understanding its use in different indications. It is equally important in treatment of diseases as well as in maintaining health . Use of different medicines as per disease is useful in correcting Dhatu vaishamya & attaining Dhatu Samya. Geriatrics (Jara chikitsa) is there branch of medicine dealing exclusively with the problems of aging and the diseases of elderly. Aging (Jara) is one among the Swabhavika Vyadhis. Jara chikitsa is one among Astanga of Ayurveda which is specifically dedicated for geriatric care. Proper administration of Rasayana therapy as Preventive tool one can delay Jara Janita vyadhis to occure. Superspecial branch of Astanga Rasayan chikitsa also known Vaya sthapana .It corrects Dhatwangi Vyapara reverse degenerative Increase immunity, quality of life. Rasayan should be adopted per different decades of life as per Sharangadhar Abhyang, yapanabasti are the measuresof Rasayana.

Keywords – Ayurveda, Rasayana, Geriatrics , Rejuvenation tissue.

A CRITICAL ANALYSIS OF THE ROLE OF RASAYANA AS A TOOL IN GERIATRIC OSTEOARTHRITIS

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ABSTRACT

Introduction

Mankind always shows a natural instinct for persuading a longer period of sukhayu and wellbeing. A major geriatric health concern has arisen and a new arena of Geriatrics has developed. Osteo Arthritis is the most common joint disorder that increases in prevalence and incidence with age. It has a multi-factorial etiology and can be due to the interplay between systemic and local factors. Rasayana tantra is a unique therapeutic methodology to delay ageing and to minimize the intensity of problems in the degenerative phase of one's life. Rasayana becomes more effective if preceded with Shodhana therapy.

Aim and objectives

To review the literature in the Ayurvedic Samhitas of the role of rasayana in geriatric osteoarthritis

Materials and methods

Literature search was done from Ayurvedic Samhitas, pubmed, google scholar databases.

Results

Various rasayana drugs like Lasuna (*Allium sativum*), Guggulu (*Comiphoros mukul*), Guduchi (*Tinospora cordifolia*), Amalaki (*Embllica officinalis*), Bala (*Sida cordifolia*), Rasna (*Pluchea lanceolata*), Tila (*Sesamum indicum*) were found to be effective in osteoarthritis.

Conclusion

Thus Rasayana therapy can be employed to arrest the progressive nature of the disease and to maintain the wellbeing of the aged. Hence, it may help to make the present geriatric health care system more holistic.

Keywords: rasayana, geriatrics, osteoarthritis

STROKE REHABILITATION THROUGH PANCHAKARMA

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ABSTRACT

Background: Stroke is defined as the rapid onset of focal neurological deficit resulting from diseases of the cerebral vasculature and its contents. According to ICMR stroke is 4th leading cause of death and 5th leading cause of disability adjusted life year (DALY).

Pakshaghata means paralysis of one half of the body, here impairment of Karmendriyas, Gnyanendriyas and Manas is present. Pakshaghata can be correlated with hemiplegia which results from cerebrovascular accident - stroke. Pakshaghata is due to kevala vata or samsrutha dosha involvement. The cardinal features of Pakshaghata includes chestahani (impaired motor activity), ruja (pain), Vaksthambha (mouth deviation).

Materials and Methods: In this article there are different modalities of panchakarma procedures been adopted in pakshaghata condition from previous published papers

Discussion : In Ayurveda Avasthika chikitsa is given prime importance. Panchakarma has not much adverse effects and is very useful in treating neurological disease especially in post hemiplegic conditions. **Conclusion :** Panchakarma procedures will improve the quality of life, helps in pain management, restores the daily activities, aids in speech which is most commonly observed in this condition.

Keywords: Stroke, Pakshaghata, Panchakarma

RASAYANA EFFECT OF YAPANA BASTI IN GERIATRIC DISEASES

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Abstract

Introduction

Vridhavasta is outcome of Kaala or Parinama and is described under Svabhava bala pravritta vyadhi. Vatadosha is the most important factor in the patho-physiology of ageing and its related disease conditions. Basti is the prime treatment for Vata dosha. In classics varieties of Basti formulations are mentioned, wherein Yapana vasti is given prime importance for its Vatahara, Rasayana, Balya, Mamsala and Ojaskara action. It prolongs (yapana) the span of life and restores the health in old age.

Materials and Methods

Thorough literature search was done using Brihatrayees and datas were taken from Pubmed and Google scholar using Yapana basti, Rasayana, Basti and Geriatrics as keyword and 6 articles were reviewed.

Discussion

In old age, quantity and quality of all the Dhatu decreases. The combination of dominant state of Vata dosha and depletion of Rasadi dhatu and Agni is responsible for the various degenerative changes and metabolic disorders in the body. Yapana basti helps in the correction of this deranged Vata. It is having both Rasayana i.e nourishing (orderly nourishing from Rasa dhatu to Shukra dhatu) and Shodhana, purificatory effect (primarily Vata dosha which has main seat in pakvashaya) because of the ingredients used in it. Dravadravya used in most of the

Yapana bastis are Ksheerapaka, which are Jeevaneeya and Balya in nature. Mamsa rasa is the Avapa used, which helps in Dhathu poshana.

Yapana basti clears Srotorodha thereby provides Agnideepti. Correction of Agni will help to prevent the GI Tract associated disorders, which occurs commonly in old age. Moreover Basti stimulates different nerves in the intestine which leads to the production of various hormones and neurotransmitters, which affects the whole body and can be employed in various Neurodegenerative disorders.

CONCLUSION

Judicious application of different types of Yapana bastis may help in the prevention and management of geriatric diseases.

Keywords:Yapana basthi, Rasayana, Geriatrics, Dhatu poshana.

ROLE OF PANCHAKARMA IN PSYCHOLOGICAL MANIFESTATIONS IN MENOPAUSE

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ABSTRACT

BACKGROUND

In Ayurveda, menopause is dealt with the ‘Jarapakva avastha’ of body and Rajonivrutti. Vata is the dominant dosha during this stage, it is very important to understand the interrelationship between vata and manas. Manasa bhavas affect the menopausal women due to various reasons and leads to various somatic and psychological disturbances. Ayurveda has excellent solution for a safe and happy transition into menopause. This paper deals with the role of Panchakarma procedures in psychological manifestations in menopause.

MATERIALS AND METHODS

A thorough literary research was done from classical ayurvedic texts. Literature searches were conducted in Pubmed, Google scholar.

RESULTS

Panchakarma procedures like snehapana, abyanga, shirodhara ,nasya etc have significant role in correcting disturbed psychological symptoms associated with menopause.

DISCUSSION

Full body abyanga, snehapana helps in calming vatadosha and also nervous system. Abyanga done with chandanadi taila,bala taila etc. Shirodhara is a type of parisheka among moordha taila, it has an effect in combating disturbances of manas bhavas and the psychic symptoms of menopause,it controls,pacifies vata and balancing pitha ,rakta. Shirodhara with chandanadi taila or takaradhara relieves tension, anxiety, hypertension, and gives sound sleep.In Nasyakarma by providing nourishment to brain ,stress can be eliminated from root.

CONCLUSION

These Panchakarma procedures have significant role in treating disturbances of psychological manifestations in menopause.

KEYWORDS Menopause, shirodhara, manasikabhavas, rajonivrutti.

PANCHAKARMA FOR MENTAL HEALTH IN GERIATRICS

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ABSTRACT:

Mental health is important at every stage of life, including old age. Mental health includes our emotional, psychological and social well-being. It also helps determine how we react to different situations and handle the daily activities. Older adults who cannot easily cop-up with some changes in their life are at risk for mental health problems such as depression, anxiety, senile psychosis, Parkinson's disease, dementia and old age crisis. It is essential to rule out such conditions and treat them as early as possible otherwise these can deteriorate the situation by also affecting the physical well-being of the elderly. Treatment of such conditions includes rehabilitation, life style changes and medications. Ayurveda provides special guidelines for such conditions named as Jara chikitsa – specifically mentioned for old age people as a part of Ashtanga Ayurveda. In this context various types of Rasayana mentioned, but these rasayana drugs can affect more properly after the shodhana of the body which can be achieved by Panchakarma measures. It can help to remove the dosha and enhance the agni, create normalcy of Vatadi dosha and dhatu for the maintenance of health. Some measures like Basti chikitsa mainly acts on vata dosha which is the prior cause of such mental deprivations. The other beneficial procedures like Nasya and Shirodhara can help by improving the intellectual properties also. With the Panchakarma procedures we can assure safe and long-lasting benefits in such conditions i.e., dementia. Older adults suffering from mental disorders surely get better results after undergoing the Panchakarma treatment.

KEYWORDS: Geriatrics, Panchkarma, Depression, Shirodhara.

WOMEN'S HEALTH CARE DURING MENOPAUSE THROUGH PANCHAKARMA

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ABSTRACT

Menopause is the finish of a women's menstrual cycles. Menopause are not defined as diseases, its natural stage of women life. The term "menopause" came from the Greek word "menos & pause . menopause is natural situation take place at the age of 45-55 yr. , during this stage ovaries reduce their production of hormones . symptoms of menopause is irregular periods, night sweats, mood swings, vaginal dryness, etc. In Ayurveda, menopause condition is known as rajonivrutti. Panchakarma is very beneficial treatment in menopause stage of women's life. A panchakarma have both Preventive and Promotive quality. Panchakarma has multi-dimensional therapeutic effects and it's expel the doshas in larger quantity, which is very beneficial for human body. Following treatment like Abhyanga , shirodhara , nasya are very beneficial in menopause . Detail of role of panchakarma therapy in menopause stage of women's life will discussed in presentation.

Key words: menopause, panchakarma therapy, rajonivrutti

REHABILITATION OF PARKINSON'S DISEASE IN AYURVEDA

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ABSTRACT

Background: Parkinson's Disease (PD) is caused by the progressive degeneration of dopaminergic neurons in the substantia nigra pars compacta, reduced striatal dopamine, and the presence of Lewy Bodies. Cardinal symptoms are Tremor, bradykinesia, Limb rigidity and gait and balance problems. Besides motor symptoms, impaired sense of smell, sleep disorders, cognitive symptoms, constipation, bladder symptoms, sweating, sexual dysfunction, fatigue, pain (particularly in a limb), tingling, lightheadedness, anxiety and depression are also found that affect the activities of daily living. Thus, PD is a syndrome including Kampa, Stambha and Cestahina and not just Kampa alone. Moreover, in geriatric patients, other metabolic disorders like diabetes, hypertension, hypothyroidism, BPH (in males), may often coexist. Medicines like Kapikachu, Aswagandha, Ksheerabala, Masha, which are madhura rasa, guru and snigdha guna and balya are being widely practiced. Vata is increased due to Avarana and Dhatu Kshaya. Henceforth, treatment for Avarana followed by Dhatu Kshaya could be a more beneficial approach for sustained PD rehabilitation. **Aims and Objectives:** An attempt is made in exploring a stage wise treatment considering comorbidities or coexisting metabolic disorders. **Methods:** Deepana, Pacana dravya, Ruksha kriya, Lekhana vasti, can be done in the initial stage followed by administration of Balya, Rasayana, Oushadhi, Yapana vasti, Shiro vasti, Shiro pichu and Brhmana nasya in the later stage. **Conclusion:** Comorbidities or coexisting metabolic disorders in geriatric patient with PD is highly challenging. A precise and effective rehabilitation can be achieved through proper Samprapti Vighattana.

Keywords: Rehabilitation in Parkinson's Disease, PD in Ayurveda, Kampa Vata, Stambha, Cestahina, Kapikachu

PANCHKARMA FOR SLEEP DISORDERS IN GERATICS

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ABSTRACT

Sleep is a basic human need, important for good health & therefore considered as one of the Trividha upastambhas. Sleep is a natural phenomenon of giving adequate rest to the body and mind. Sleep disturbances increase with aging and it is estimated that nearly 67% of the elderly people have at least one sleep-related complaint. Various sleep disorders identified in elderly people include long time to fall asleep, disturbed sleep at night (Khandit nidra) and insomnia (Anidra). An improper diet and lifestyle causes aggravation of Vata that travels through the channels of the head causing sleeplessness. Suppressed emotions, disturbed sleeping patterns, worries, anger, overexcitement and ill health may be other responsible factors for sleep disorders. Abhyanga & Sanvahan (massage), Udsadan, Udvartan (Rubbing medicated paste & powder), Snana (bath), Karnapuran & Akshitarpan , Shirobhyanga & Padabhyanga, Shirodhara, Takra dhara etc are desirable for best results in management of sleep disorders. . So, it is found that the complete package of palliative, Panchakarma treatment.

KEYWORDS: Sleep disorders, Panchkarma, Shirodhara, Elderly people

A REVIEW ON ROLE OF PINDA SWEDAS IN GERIATRIC CARE

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ABSTRACT

INTRODUCTION: Pinda swedas are inevitable part of Panchakarma chikitsa, whose variety can be selected based on Deha, desa, bhumi desi, kala etc. The nature of Pinda swedas can vary from ruksha to snigdha, depending on the type of dravya used and hence are mainly indicated in kapha, vata rogas. Vardhakya is a state of depletion of dhatus and also is a state of vata kopa, resulting in mamsa and asthi dhatu kshaya which affects the day to day living in old age. Sandhis are the pillars of human body, whose derangement will result in an inappropriate structure. They are also the seat of sleshaka kapha and pinda swedas by virtue of their snigdha ushna guna will pacify the vata kapha dushti in them. Even though the deranged sandhis cannot be brought back to its original form, its further damage can be prevented by regular application of suitable pinda swedas.

MATERIALS & METHODS: Brihat trayis, search databases like pubmed were reviewed.

DISCUSSION: Healthy longevity includes adoption of methods to improve the physical, mental and social well-being for people as they age. Various geriatric conditions demanding a regular healing by pinda swedas include Rheumatoid arthritis, Osteoarthritis, Post-menopausal weight gain, Low back ache, complications after stroke, muscle depletion, general weakness, convulsive disorders etc. Depending on the condition, the kapha hara pinda swedas like valuka sweda, vata kapha hara pinda swedas like jambeera pinda sweda, vata hara pinda swedas like sashtika Sali pinda sweda etc are selected. However, it is contraindicated in cases of extreme fatigue, cardiac illness, hypertension etc. The pinda sweda act by a combination of thermal, procedural and drug effect. The samana action is thus produced as vata has its asraya in sparsanendriya and vata samaka drugs applied on skin has direct action on vata.

KEYWORDS: Ayurveda, Jara, Vardhakya, Panchakarma, Healthy Longevity

A REVIEW ON ROLE OF PINDA SWEDAS IN GERIATRIC CARE

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ABSTRACT

INTRODUCTION: Pinda swedas are inevitable part of Panchakarma chikitsa, whose variety can be selected based on Deha, desa, bhumi desi, kala etc. The nature of Pinda swedas can vary from ruksha to snigdha, depending on the type of dravya used and hence are mainly indicated in kapha, vata rogas. Vardhakya is a state of depletion of dhatus and also is a state of vata kopa, resulting in mamsa and asthi dhatu kshaya which affects the day to day living in old age. Sandhis are the pillars of human body, whose derangement will result in an inappropriate structure. They are also the seat of sleshaka kapha and pinda swedas by virtue of their snigdha ushna guna will pacify the vata kapha dushti in them. Even though the deranged sandhis cannot be brought back to its original form, its further damage can be prevented by regular application of suitable pinda swedas.

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KEYWORDS: Ayurveda, Jara, Vardhakya, Panchakarma, Healthy Longevity

ANTI- AGEING AS PANCHAKARMA

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ABSTRACT

Panchakarma presents a unique approach of ayurveda to the therapy with specially designed five procedures. Of internal purification of the body including the gross channels up to the subtlest levels. It is the therapy of purification procedures which help in the normal functioning of the body by removing various toxic materials and stagnant doshas out of the body. Ageing the later stage of human life is progressive biological phenomenon can effectively managed by ayurveda. Chyavan rishi restored his health by adopting rasayana chikitsa in ancient period. Yapan bast-a panchakarma procedure plays effective role in free radical therapy. Abhyang – nasya-mrdu anuloman help in correction of age related disorders. Longevity is obtained by rasayan chikitsa. Currently ayurved is one of the official system of medicine and is essentially being the science of life and longevity, geriatric health care is its prime concern which reflects well in its rasayana branch which is one of the eight branches of astanga ayurved.

Key words- Panchakarma, Anti ageing, Free radicals, Geriatrics with ayurveda

MANAGEMENT OF VIBANDHA WITH SPECIAL REFERENCE TO CONSTIPATION IN GERIATRICS THROUGH PANCHAKARMA – A CASE STUDY

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ABSTRACT

Constipation is common complaint in clinical practice and refers to persistent, difficult, infrequent, or seemingly incomplete defecation. Constipation is common functional gastrointestinal disorder with frequent bowel symptoms reported in elderly with considerable impact on quality of life and health expenses. Although constipation is not physiologic consequence of normal aging, decreased mobility and other comorbid medical conditions may contribute to increased prevalence in older adults. In individuals above 65-years of age, the prevalence is 26% for women and 16% for men and number increases with age. According to study report, cumulative incidence of constipation is higher in elderly compared to younger population. In Ayurveda Constipation can be paralleled with Vibandha or Badhapurisha means obstruction, constipation i.e., Sanga, which indicates one of the Lakshana of Srotodushti especially in Purishavaha Srotas. Vibandha is Apatarpanjanya Roga, associated with diseases like Udavarta (Retention of feces, flatus, urine), Anaha (Obstruction), Admana (Distension), Malaavastamba (Hardness of faeces) where there is loss of Snigdha and increase of Rukshata in Kosta due to Pratiloma Gati of Apanavayu resulting in reduced motility of Kosta. It is told by our Acharya's that Vruddha Avastha is predominant of Vata Dosha. If Vruddha follows Vatakara Aahara and Vihara, Vata due to its Ruksha Guna may lead to Vibandha. Generally, patient adopts self-medication with mild laxatives to start with and later end up with increased dose of laxatives which are again Ruksha and this habit further leads to laxative abuse which is more common and challenging to treat. This condition needs to be treated with Snigdha therapy to bring Apanavayu to normalcy. Here a case study of 73-year-old male patient approaching our hospital with symptoms of hard stools associated with Admana for 1 year. Considering these symptoms, case diagnosed as Vibandha and treated with Shodhana i.e., Virechana followed by Shamanasneha which showed sustainable improvement.

Key words: Constipation, Vibandha, Panchakarma, Shodhana, Virechana, Geriatrics.

RASAYANA BASTI IN THE MANAGEMENT OF GERIATRICS

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ABSTRACT:

Aim – To understand the concept of Rasayana Basti in the Management of Geriatrics.

Introduction- Ayurveda has a holistic approach towards all the miseries of man and ageing is one of these. It is classified as one of the swabhavika & yapyā vyādhi. As age advances, several changes take place in the body, in the external appearance, in the condition of Dosha, Dhātu, Mala, Agni, Oja, and as well as in the mental and cognitive functions. With the rise in elderly population world over including India, it is now felt necessary to develop newer strategies for Geriatric health care. Geriatric care has to address two-fold problems, firstly the basic anti-ageing care to retard the rate of physiological ageing and secondly the medical management of diseases specifically occurring in old age. Ayurveda has a focused branch of medicine called Rasayana which especially deals with the science of nutrition, geriatric care and rejuvenation. Here Rasayana basti stands as an answer to problem of healthful longevity. It refers to a specialized regimen which includes rejuvenative remedies or drugs, overall healthy life-style and positive psychosocial conduct.

Discussion – Rasayana influences the fundamental aspects of the body viz. dhatus, agni and srotas thereby enriches the nutritional value of the circulating plasma, improves the digestion, absorption and metabolism and enhances the micro-circulation and tissue perfusion. As a result, rich, good and healthy tissues develop in the body and a person gets longevity, immunity, vitality, happiness and improved intellect etc.

Conclusion – As in Vruddhavastā, Vata is Pradhana dosha involved & for which Basti is the prime treatment. It counter the degenerative process & improves the quality of life in Geriatric individuals. Hence concept of Rasayana Basti in the Management of Geriatrics.

Keywords- Basti, Rasayana, Geriatrics.

PANCHAKARMA MODALITIES IN GERIATRIC OSTEOARTHRITIS

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ABSTRACT

Introduction-OA is the most common joint disorder and one of the most common sources of pain and disability in the elderly. Acharya Charaka considered Jeerna as “Bhrishyamana Dhatu Guna” which makes them susceptible to Dhatu Kshaya Janya Vyadhis like Sandhigata Vata. Being the reported prevalence of OA in rural india stands at 5.8%, the Ayurveda intervention helps in improving the quality of life and seems to be lucrative option.

Materials and methods- Literature search done accessing databases such as Pubmed, Dhara and Ayush Research Portal. The search was done with keywords Osteoarthritis, Sandhigatavata, Jara and Geriatric Osteoarthritis. The articles are filtered using free full texts. All articles are screened reading abstracts and a total of 5 articles selected for detailed review. An extensive search was done across Brihat trayees.

Discussion- The clinical features of OA are pain and swelling in joints especially on descending or ascending stairs, squatting for toilet, climbing into buses and so on .The examination findings are bony swelling , crepitus over affected joints , restricted movements of involved joints along with muscle weakness. The KL classification assigned a grade from 0 to 4, which correlated increasing severity of OA. The management of OA aimed at reducing structural disability, minimising pain and optimising functional capabilities of joints.Panchakarma principles offer a holistic approach which will help the patient to improve the quality of life. Studies even showed that Knee Outcome Survey Activities of daily Living Scale (KOS-ADL) showed much improvement through Panchakarma intervention.Considering the Vaya and Dosha –Dhatu involvement, treatment can be planned as Vata Shamaka and Santarpana-Balajanana.

Conclusion- The multimodal Ayurveda treatment along with lifestyle modifications proves to be beneficial in the management of Chronic Osteoarthritis in old age population.

Keywords- Ayurveda, Osteoarthritis, Jeerna, Panchakarma

ROLE OF PANCHA TIKTHA KSHEERA BASTHI IN THE MANAGEMENT OF SENILE OSTEOPOROSIS: A CONCEPTUAL SYUDY

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ABSTRACT:

India has the second largest elderly population in the world i.e., 7% of total population. Osteoporosis is metabolic skeletal disease characterized by low bone density and micro architectural deterioration of bone tissue, which results in increased bone fragility and susceptibility to fracture. Around 1 in 3 women and 1 in 5 men over the age of 50 suffer from osteoporotic fractures where it leads to dependency. Osteoporosis can be compared to Asthi Kshaya. According to the principles of Ashraya Ashrayee Bhaava Asthi and Vaata are inversely proportional to each other. Basthi is Parama Vaatahara and Vaata is the causative factor of Asthi kshaya. Hence Tiktha sadhita Ksheera Basthi can be advised in Asthi Pradoshaja Vikara as mentioned in Charaka Samhitha.

Keywords – Osteoporosis, Asthi kshaya, Pancha Tikta Ksheera Basti.

CARE/GUIDELINES FOR PRACTICE OF PANCHAKARMA IN GERIATRIC GROUP

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Abstract

Panchakarma includes Shodhana karma intended to eliminate the disease-causing toxic elements from the body thereby maintaining the homoeostasis of Doshas. Panchakarma is administered in upastita dosha and Bahudoshavastha. When shodhana procedures are to be taken in Geriatric age, there are some guidelines/care to be taken as Jara-avastha is Vata – VriddhaAvastha& Pitta and Kapha Ksheenaavastha along with Praheena Dhatu bala of both Shareera and Manasa. Hence, in this paper, we have discussed the care/guidelines to be taken for practice of Shodhana in geriatric cases.

KEYWORDS: Geriatrics, Panchakarma, Shodhana karma

SCOPE OF RASAYANA IN GERIATRIC HEALTH CARE

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Abstract:

According to World Health Statistics 2011, 83 million persons in India are 60 years of age and older, representing over 7% of the nation's total population. Geriatrics is relatively new in India but Ayurveda in its eight branches dedicated one separate branch for geriatric care in the name of Jara or Rasayana which mainly deals with enhancing one's immunity and curing the general debility and diseases. Elderly person have various health and socio-economic challenges which ultimately affect their psychological health and even needs emergency care at times. Hence to struggle with these issues the need for geriatric care has become important. In recent years Rasayana therapy has been proved as a remarkable milestone in geriatric care. The present article describes various Rasayana drugs as per the systemic disorders and also throws light on their different activities as per the modern science. The article also highlights the scope of Rasayana drugs and different initiatives taken by Govt. of India in recent years for geriatric care.

Key words: Rasayana, Geriatrics, Immuno-modulation

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“EFFECT OF BASTI IN ASRIKDARA W.R.T PERIMENOPAUSAL DUB – A CASE STUDY”

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Abstract:

Menopause is defined as absence of Menstrual period for 12 months. There is no reliable lab test to predict when a woman will experience menopause. In India Average age of Menopause is around 48 years but it strikes Indian women as young as 30-35 years. So menopausal health demands even higher priority in Indian scenario. In Ayurveda Classics the term “Jarapakwa Shareera” or Rajo Nivrutti can be attributed to Menopause. The term Rajonivritti means "End of ArtavaPravritti" or Cessation of menstruation as well as ovarian function. The present case, which had metrorrhagia as the main complaint in a perimenopausal lady, was Diagnosed as Perimenopausal DUB, and in this case correlated to Vataja Asrikdara. She was treated with Vata-Pitta hara line of treatment. Shamana Oushadis were Chandraprabha vati, Sukumara Ghrita, Ashwagandha Ksheera paka and administered with Dashamoola Nirooha Basti for 2 cycles. Significant Improvement was noticed with reference to metrorrhagia.

Key words: Asrikdara, Perimenopause, DUB, Basti.

ROLE OF RAJ YAPAN BASTI AS SANTARPANARTHA IN GERIATRICS

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Abstract:

Ayurveda is most ancient medical science which includes a Panchakarma, which deals with purification of vitiated doshas. Ayurveda, apart from providing various therapeutic measures for diseases, emphasizes on maintenance, promotion of health and prevention of diseases through diet and lifestyle regimens. In old age mainly predominance of Vata dosha where Basti Chikitsa is indicated. Basti Chikitsa is also considered as Ardhachikitsa. Basti has not only Curative action but also having a Preventive and Promotive Action. Basti act on the Dosha by eliminating them out of the body, regulates the Vata, cleanses the Strotas, prevents the occurrence of the disease, promotes the health and cures the vitiated Dosha. Some of the Bastis are particularly advised for promoting the health of the tissues. One such type is “Yapana Vasti” , So in Jarajanya Vyadhi Basti which promotes the longevity of life is Yapan Basti. Raj Yapan Basti does priority which are supplying proper tone to the muscles & promoting the blood circulation with both Shodhana and Brumhana properties of its own as well as very much beneficial which pacifies the provoked Vata Dosha, increases strength of the person, maintains health & longevity. This Basti can also use in Dhatu Kshaya Janya Vyadhi, it helps in reducing the symptoms avoiding further deterioration of Dhatus and increases the quality of life.

Keyword: Ayurveda, Panchakarma, Geriatrics, Raj Yapan Basti, Santarpana Chikitsa

Abhyanga for Longevity – A Scientific Approach

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Abstract

Abhyanga is an Indian System of proactive treatment procedure in rural areas and a family goes back to time immemorial. This indigenous system practiced to benefit common people confined to the family and the neighbourhood jurisdiction. In all times, it is a boon to mankind. It is a booster “Chikitsa Paddhati” for specified physical problems and for longevity. In Ayurveda, it is considered as Bahirparimarjana Chikitsa. Many references are scattered in Ayurvedic classics like Charaka Samhita, Sushruta Samhita, Vagbhatam and etc. Abhyanga can create miracles for longevity in various kinds like improving muscle strength and endurance and also in pain management with shorter duration of time compared to modern medicine.

Abhyanga provides the means for transdermal absorption of the healing qualities of the material used in the massage, and it helps the skin, which is the largest organ in the body, perform its diverse functions efficiently, whether it is allowing toxins to be released from the body or nourishment to be absorbed by the tissues. Abhyanga is the therapeutic massage with preventive and curative power in order prepare body to fight against the disease. It also forms an important part of snehana or oleation which is an indispensable prelude to Panchakarma treatments, the five Ayurvedic detoxification therapies. Abhyanga is a shield which prevents diseases and protects life. It is a miracle for all ages from birth to death. This paper aims to explore the hidden treasure and explain this emerging field by citing this traditional method with scientific approach for longevity.

Keywords – Abhyanga; Longevity; Panchakarma

BAHYA SNEHANA AS AN ANTI-AGING THERAPY

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Abstract

Aging is a complex biological process triggered by many endogenous and exogenous factors. Skin is the first and most obvious noticeable site of aging.

Antioxidants and cell regulators like retinol are used in modern science to offer antiaging effect on skin.

Shamana Component of Panchakarma is by and large covered by Bahya Snehana along with some types of Basti, Nasya and other allied therapies of Snehana & Swedana. Bahya Snehana i.e., Abhyanga is promoted as one of the means of preserving health in Dinicharya. Abhyanga is ideal for skin i.e. Tvachya as well as it makes the body Dridha and Kleshasaha. Bahya Snehana and Swedana is an important part of regimen before actual execution of Shodhana therapies like Vamana and Virechana. All these things suggest that Abhyanga therapy delivers desirable effects by passing through all the Rogamarga and can be used as an effective holistic antiaging technique.

Keywords: Aging, Shamana, Abhyanga, Tvachya, Dridha, Kleshasaha

BAHYA SNEHANA AS AN ANTI-AGING THERAPY

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Introduction

Aging is accompanied by changes in biological, physiological, environmental, psychological, behavioural, and social processes. Aging is an inherent part of life. Ayurveda defines aging on the basis of age as a matter of natural occurrence (1). It basically begins after sixty years in the life-span of hundred years.

Causes of Aging

According to Modern Science, there is not definite cause known for aging as of now. Aging begins immediately after conception. Genes are considered to have a big role in influencing aging process in the body. Genetics, diet, exercise, lifestyle, environment, psychological as well as other host of factors contribute in the aging process.

Cellular senescence in which cells lose ability to divide and replicate; but continue to secrete molecules that damage neighbouring cells is widely studied now-a-days as a cause of aging. Senolytics have been found to selectively remove senescent cells which was observed to increase life-span and health-span in naturally aging mice. In addition, investigators have found that clearing senescent cells from the brain preserves cognition in a mouse model of Alzheimer's disease (2).

Aging is not a disease. Kala is one of the causes of aging that is beyond one's control as far as natural aging changes are considered.

But some people experience premature aging. Pradnyaparadha is stated to be the root cause of all the etiological factors in such cases. Inconsistent habits of Ahara-Vihara, Asatmyasevana, Avara Satmya Sevana, negligence of Dincharya & Ritucharya, continued stress etc are the main causes of early aging processes in the body.

WOMENS HEALTH CARE DURING MENOPAUSE THROUGH PANCHAKARMA.

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ABSTRACT:

Women suffers from lot of psychosomatic problems due to hormonal imbalance in the body during menopause which affects the quality of life. Menopause is a physiological process which every women undergoes at the age of 45-55 yrs. Deficiency of estradial causes various changes in the body like osteoporosis, hotflush, atrophy of reproductive organs ,sexual dysfunction, psychological changes like irritability, headache, depression, insomnia and mood swings, anxiety, dementia and heart diseases.

So proper health care should be taken by women to overcome such a psychosomatic disorders. In Ayurveda menopause can be correlated to Rajonivruthi where vata is the predominant dosa which imbalances the dosas and dhatus to produce various abnormalities in the body both physical and mentally .

Panchakarma ,the purificatory therapy allows the biological system to return to homeostasis and to rejuvenate the body cells rapidly and also facilitate the desired pharmacotherapeutic effect of medicines administered . The other therapies like abhyanga, sirodhara, murdha taila, yoni prakshalana and yoni pichu helps in treating the menopausal symptoms. Diet and regimens plays an important role in the Ayurvedic treatment. Life style modifications like intake of nutritious diet, abstaining from unhealthy food habits and regular exercise, meditations, pranayam and yoga should be practised to keep the body fit both physically and mentally.

KEY WORDS - Menopause, Panchakarma, hormonal imbalance, Rajonivritti

MANAGEMENT OF APATARPANA JANYA VYADHI THROUGH PANCHAKARMA IN GERIATRIC.

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Abstract:

The aging process is universal but not uniform. Awareness of age-related physiological changes, such as reduced acuity of vision and hearing, slow reaction time, and impaired balance, will prepare patients and caregivers to manage risks, make informed decisions, and perhaps prevent falls and medication adverse effects. Treatments of GDs definitely brighten with broader approach of Ayurveda in the forms panchakarma like detoxification and bio-purification procedure and rejuvenation therapies. Ageing is the natural degenerative last phase of human being. In old age Vata dosha remaining the dominant factor in carrying out various physiological activities if not taken care of by adopting in required life style and dietary habits then it induces fasten degenerative process especially in already immune compromised person. Neurological disorders need greater attention as the age advances. In geriatric practice an Ayurvedic physician uses selective rehabilitative Panchakarma therapy avoiding the drastic evacuator practices like Vamana and strong Virechana procedures. The schedule in the elderly should consist of Sarvanga Abhayanga, Sarvanga swedan, Kayaseka, Pindasweda, Sirodhara and Brimhana Basti, Nasya, Raktamokshan, suitably planned for each individual. Panchakarma therapy is beneficial in improving the quality of life in Dhanukshaya or Apatarpana janya vyadhi's as it is one kind of rejuvenating therapy to improve the muscle power as well a physical activity. Cellular nutrition and its vitality as a whole are highly conducive to the healthiness of the body by the way of Panchakarma. Also, there is limitation in modern therapy in geriatric disorders. Ayurveda play an important role to prevent & cure the Geriatric Disorders.

Key Words: Panchakarma, Apatarpana Janya Vyadhi, Geriatrics

ROLE OF RASAYANA IN GERIATRIC CARE

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ABSTRACT

The prevalence of illness increases as we age; at the same time, life expectancy decreases. Ayurveda, has got the potential for prevention of diseases by health promotion and management of diseases occurring in old age. Ayurveda is basically the science of life and longevity. In ageing Dhatus get degenerated due to functional and structural modifications. Rasayana therapy is a unique therapeutic science to delay ageing process and to reduce the intensity of problems occurring this elderly phase of life. Advancement of age usually creates numerous problems in the individual. Geriatric problems may be mainly divided into four categories: physical, psychological, emotional, and social. Rasayana therapy maintain the equilibrium of Rasadi Saptadhatu and optimum the power of body and senses to enhance intellect, memory, skin lustre, complexion, bodily glow, voice and generosity and preserve youth age. Only Rasayana therapy is an answer in present scenario to prevent premature ageing and to treat the manifestation due to ageing process; it also ensures healthy life span including mental health and better resistance against various geriatric disease conditions. Rasayana therapy also acts as antioxidants so they inhibit free radicals and delay ageing process. Materials And Methods : Published information from several articles, of which few review articles and cross-references were collected. Discussion: As per our classics Rasayana therapy works on Agni which inturn leads to proper formation of Rasadi Dhatus, Hence responsible for creation of Ojas which is considered as prime essence of these Rasadi Dhatus Which is responsible for proper working of immune system of body in terms of Vyadhi Kshamatva, Hence Rasayana plays a crucial role in prevention of aging and old age related disorders. Conclusion: Rasayana herbs with current updates and inferences can serve as an eye-opener for further researches at molecular and clinical aspect. This paper highlights the role of Rasayana in geriatric care.

Key words: Rasayana, Jaravastha, Swabhvika Vyadhis, Geriatric care .

A CLINICAL STUDY ON EFFECT OF UTTARABASTI WITH ASHWAGANDHA TAILA
IN KLAIBYA(ERECTILE DYSFUNCTION)

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ABSTRACT

Among the various phases of sexual response, the most essential is the achieving of normal erection with sufficient rigidity for penetrative intercourse, the absence of which ends into failure and dissatisfaction. This condition has been elaborately described as 'Klaibya' in Ayurvedic classics and 'Erectile dysfunction' in modern texts. Though both, nonsurgical and surgical treatments are in practice for the management of Erectile dysfunction in allopathic system, but each of them is having its own limitations and demerits. Hence both of them are having poor acceptance in the society. After knowing the burning nature with higher incidence of the problem and the limitations of the available medications, To find out an effective, safe and affordable therapy to manage this troublesome problem a sincere effort has been made by me to find the efficacy of the Ashwagandhataila as well as the applicability of Uttarabasti in Klaibya. Uttarabasti with Ashwagandhataila has shown encouraging results on Erectile Dysfunction as well as Seminal parameters.

KEY WORDS: Klaibya, Uttarabasti, Ashwagandhataila

WOMEN'S HEALTH CARE DURING MENOPAUSE THROUGH PANCHAKARMA

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ABSTRACT

Menopause is the permanent cessation of menstruation marking the end of reproductive life due to declining ovarian follicular function. Climacteric is the transitional phase between the reproductive to non reproductive phase and represents the perimenopausal period lasting 5- 7 yrs. This period is characterised by various endocrine ,metabolic and degenerative changes that invariably affect the quality of the life of the woman. Hormone replacement therapy (HRT) is a mainstay approach in modern medicine but carries many adverse effects of it's own. In ayurveda 'rajo nivrutti' is indicated for menopause. Various references are given for treatment of symptoms of menopause in ayurvedic literature .An effort has been made here to explore panchakarma & rasayanika chikitsa in the context of menopausal symptoms from various ayurvedic literature & contemporary resources.

KEY WORDS: Menopause, Rajonivrutti, Panchakarma

IMPORTANCE AND SCOPE OF PANCHAKARMA WITH RESPECT TO SNEHANA IN GERIATRICS

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ABSTRACT

In Ayurveda the person who is aged above 60years is considered as Vriddha(old age). Ageing is a natural process. In the words of Seneca; "Old age is an incurable disease", but more recently, Sir James Sterling Ross commented: "You do not heal old age. You protect it; you promote it; you extend it". It is said that nobody grows old merely by living a certain number of years. Years wrinkle the skin, but worry, doubt, fear, anxiety and self-distrust wrinkle the soul. Following are some of the disabilities considered as incident to it; senile cataract, glaucoma, nerve deafness, osteoporosis, emphysema, failure of special senses, changes in mental outlook etc.

In rapidly greying world, healthy ageing is vital for countries. Vata dosha is most important in the pathophysiology of ageing because of its natural predominance at that stage of life and shows some of the Dhatu kshaya lakshana. To combat the aggravated Vata dosha Sneha is the best dravya as they both have antagonistic properties. As per Acharya Sushruta - " Sneha Saaro ayam purushaha..."- explains the whole body is made of Sneha & Sneha should be used to protect the body. Sneha can be used in the form of Paana (Shamana sneha), Anuvasana basti, Murdhni taila, Nasya (pratimarsha), Karna poorana, Abhyanga, Bhojana. The Sneha helps to destroy the rukshata of Vata by its snigdha guna, laghu guna by its Guru guna, Chala guna by its Manda guna, Kharatva by its Mrudhu guna.

Key words: Vriddha, Vata, Sneha.

Importance and scope of Panchakarma in Geriatrics

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ABSTRACT:

Panchakarma is one of the prominent Ayurvedic tools used to restore balance to the body. Through the snehapana, abhyanga, swedana, herbal paste therapy, nasya, vamana, basti, and virechana etc panchakarma is designed to allow the body to rid itself of wastes that have accumulated and lodged in the body which is creating blockages in the intelligent flow of the various systems, including the circulatory, nervous, and digestive systems. Once this cleansing process is complete, the body can resume its natural functioning without interference. Disease pacifying treatment should be planned according to disease affected; mostly the Geriatric disorders have flourished during old age which is the best period for vitiation of Vata dosha and sarva dhatukshaya which leads to problems such tremors which in turn into decrease the quality of life.

Key words: Geriatrics, Ayurveda , Panchakarma.

**ROLE OF MUSTA AMALAKIA SIDDHA TAKRADHARA IN MANAGEMENT OF
RAJONIVRUTTI WITH SPECIAL REFERENCE TO POST MENOPAUSAL
SYNDROME**

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ABSTRACT- Menopause is physiological condition ageing of Women. They are backbone of family. If a lady gets disturbed then whole family become under pressure. The stress is unavoidable part of a daily Life. Any Change of body & Life style increases stress. According to Ayurveda, Life Science Practice of Shirodhara is one of the major. Prevalence of menopausal syndrome shows 30% of prevalence rate. Anxiety, Hot flushes, Palpitations, loss of libido, Hypertension, Disturbed sleep these are the symptoms of Rajonivritti or Menopause. In menopause women enter in an estrogen deficient phase which leads to aging process resulting to psychosomatic problems such as hot flushes, night sweating, cardiovascular symptoms, loss of libido, osteoporosis, vaginal dryness, mood swings and lots of others which affect the quality of life during climacteric period. The age of menopause ranges between 45-55 yrs. HRT is not much effective on psychological problems of this stage. On the other hand long term use of hypnotics, sedatives or anxiolytic drugs may lead to side effects like loss of memory, allergic reactions, drowsiness, and impaired motor functions, drug dependence etc. Shirodhara is a unique, blissful therapy that balances and stabilizes the mind. Shirodhara (takradhara) purifies the mind, alleviates anxiety, reduces headaches, and expands awareness unique, blissful therapy that balances and stabilizes the mind and reduces menopausal syndrome.

KEYWORDS-RAJONIVRUTTI,POSTMENOPAUSALSYNDROME,PANCHKARMA,,
TAKRADHARA.

ROLE OF NASYA AND MATRA BASTI WITH MAHA NARAYANA TAILA IN RAJONIVRITTI

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Abstract:

Menopausal Syndrome includes symptoms associated with the physiological changes that take place in a woman's body as period of fertility ends. Menopause is a normal consequence of the ageing process and is a natural female hormone deficient state that occurs at the age of 45-55 years. In this stage ovaries gradually become less active and decline in their production of steroid hormone. As a result, menses cease permanently. The menopause transition is experienced by 1.5 million women each year. Hot flashes are 85% of menopausal women. Hot flashes are present in as many as 55% of women even before the onset of the menstrual irregularity that defines entry into the menopausal transition and their incidence and severity increases as women traverse the menopause, peaking in the late transition and tapering off within the next several years.

The troublesome symptoms are vasomotor symptoms, vaginal dryness, decreased libido, insomnia, hot flashes, and depression (with or without associated night sweats). Considering the risk factors of menopause by using Hormone Replacement Therapy, Maha Narayana Taila is applied to analyze the symptoms of Rajonivritti. The present study reported the effectiveness of Nasya and Matra Basti with Maha Narayana Taila in twenty women for seven days in the management of Rajonivritti. It is observed from the present study that the subjects show significant reduction of vaginal dryness, insomnia, hot flashes and depression. The data were statistically analyzed and the results shows p value <0.000 for the above mentioned symptoms which indicates the efficacy of Maha Narayana Taila Nasya and Matra Basti.

Key Words: Rajonivritti, menopause, Maha Narayana Taila, Nasya, Matra Basti

PANCHAKARMA – A SHIELD IN LIFESTYLE DISORDERS

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ABSTRACT:

Panchakarma - 5 therapies to purify ur body , unlike samana chikitsa sodhana chikitsa eliminates all the doshas from its morbid state. It is of vamana, virechana, nasya ,anuvasana and aasthapana basti. All these panchakarma therapies consists of purva karma , pradhana karma and paschata karma. Purva karma consists of deepana pachana, snehana and swedana . Above therapies bring the vitiated doshas to the kosta to be eliminated by the therapies enlisted above based on the dosha predominance . Vamana karma eliminates mostly the morbid kapha doshas. Virechana karma helps in elimination of pitha dosha , where as for vata both vasti chikitsa is to be adopted . These sodhana therapies are essential to maintain the balance and equilibrium of the doshas and dhatus . Without the sodhana therapies the dosha mala sancharana occurs and can cause various roga. Due to sedentary lifestyle, laziness and due to unwholesome eating habits and activities people are easily subjugated to lifestyle disorders like diabetes mellitis, hyperthyroidism, obesity etc. Therefore the sodhana therapies acts as a shield by preventing the vitiation of doshas and dhatus but also it helps in intake of rasayanam . Rasayanam therapy is used to prevent the aging and disease occurrence by sustaining the tridoshas and essence of all dhatus called ojas . But for adopting rasayana chikitsa one has to undergo panchakarma sodhana . Moreover the effects of vamana virechana basti is not related to only it site and location of action but also all ove the sharira. Several researches are yet been conducted on effects on these procedures. Sharia is the one that undergoes decaying but panchakarma therapies prevent and act as a shield in preventing dosha dooshana and roga utpathi.

KEY WORDS: PANCHAKARMA, LIFESTYLE DISORDERS, AYURVEDA

PANCHAKARMA AS ANTIAGING

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ABSTRACT

Aging includes the changes that take place with the passage of time which eventually leads to the reduction capacity to sustain strain and increased functional disability. Aging in Ayurveda is known as “JARA”. JEERYATI ANENA ITI JARA –that which has become old by the act of wearing out. Ayurveda, the ancient holistic system of healing gives equal importance to the body, mind and soul. This system of medicine portrays different theories of aging process and provides various aspects for the preservation of youthful vigour, lengthening an individual’s lifespan by stopping or delaying the aging process. Panchakarma is not only the science of metabolic detoxification but also helps the body for better absorption of pharmacological therapies and thus helps in restoring the state of homeostasis. Procedures such as Abyanga, Snehana, Nasya, Karnapoorana, Matrabasti, Shiropichu etc can be done on daily basis to attain longevity. Sharangadhara Samhitha is one of the most popular ayurvedic texts and it finds its place in the laghu trayee along with Madhava Nidana and Bhava prakasha. In Uttarakhanda, the easily understandable description of different types of bastis such as Niruha Basti, Anuvasa Basti, Uttara Basti have been described. There is specific description of the number of days in which the basti can be given to increase the life span of an individual and to attain the desired anti aging effects. Hence this paper provides the utilisation of Panchakarma in antiaging.

KEYWORDS: Ayurveda, Panchakarma, Sharangadhara Samhitha.

NASYAKARMA AS A NEURO REHABILITATION IN ARDITAVATA

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ABSTRACT:

Arditavata is one among Vatananatmaja vyadhis, characterized by Mukhavakrata, Ekakshi nimeelana, Ashrusrava, Lalaatavakrata, Ruja in Jatrurdvapradesha, Vaksanga, Hasita Vakrata are the symptoms leading to disfigurement of face in one lateral side. And it is well correlated with Bell's palsy and its incidence rate is 23 cases/ 1 Lakh /year population. It affects in all the age groups and in both sexes. It is mainly precipitated by fast life style, irregular food habits, lack of sleep and some of viral infections which are the common events of modern life style. It is more prevalent in known cases of Hypertension and Diabetes.

The facial nerves controls many functions, such as blinking and closing the eyes, smiling, frowning lacrimation, salivation, flaring nostrils and raising eyebrows, sensation of taste in the anterior two third of the tongue which affected in Bell's Palsy. In contemporary system of medicine there is no proved medical management for Bell's palsy. And available medicines are also having its own limitations and side effects. In Ayurvedic classics there is specific line of treatment for Arditavata such as Nasyakarma, Moordni Taila, Tarpana and Shamanoushadhis like Ekangaveeraras and other drugs. Hence Nasya Karma with Vishnu Taila and Ekangaveeraras as shamanoushadhi in resulted well in arditavata patients which is very effective in cases of arditavata and rehabilitated in facial nerve and glassopharengial nerve in case of arditavata.

Key words – Arditavata, Ekangaveerras, Vatavyadhi, Bell's palsy.

“PIPPALI AS A RASAYANA”

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Abstract

Pippali (krishna) choorna with its Ushna ,Tikshna guna leads to Shoolanashan and Vyadhiprashaman in gridhrasi vyadhi and common Vatavyadhis . Ushna guna is against the sheeta guna of Vaata and leads to Vaata shaman. It can be used in Kaphanubandhi dosha, the tikshna , ushna guna leads to kapha kshaya. Acharya Charak stated Pippali as a rasayana dravya. Rasayana Dravyas help in anti ageing and act as immunity booster . According to modern science ,Pippali has antibacterial properties which prevents various infections. It also acts as Immuno booster and hepatoprotective .

Key words - Pippali , Krishna, Vatavyadhi , Rasayana

A COMPARATIVE STUDY OF MATRA BASTI WITH ASHWAGANDHA GHRITA AND ASHWAGANDHA TAILA IN THE MANAGEMENT OF KSHEENA SHUKRA W.S.R.TO OLIGOZOOSPERMIA

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ABSTRACT

In Ayurvedic classics eight type of Shukra doṣhas are enumerated. This classification is based upon two methods; first one is based upon physical characters of Shukra, Tanu, Alpa, Rūkṣa, Phenil etc. and next is based upon involvement of Doshas in Shukra e.g. Vataja, Pittaj, Shleshmaja, Shukraduṣṭi etc. Vataja Kshina Shukra is a disease of Shukra in which both quality and quantity of Shukra may be altered and may lead to Shukraduṣṭi. Almost all the Acharyas consider Basti as half or whole of the entire therapeutic measures, Charaka also specially mentioned Basti Karma for Shukra doshas Basti is said to be useful for Samshamana, Sanshodhana, Sangrahana, as well as in treatment of Ksheenashukra. To evaluate the efficacy of Matra Basti with Ashwagandha ghrita in the management of Ksheenashukra w.s.r to oligozoospermia, To evaluate the efficacy of Matra Basti with Ashwagandha taila in the management of Ksheenashukra w.s.r to oligozoospermia, to compare the efficacy of Ashwagandha ghrita Matra Basti and Ashwagandha taila Matra Basti in the management of Ksheenashukra. w.s.r to oligozoospermia. The result is analyzed as per grading given to be patient before treatment & after treatment. The result is drawn by applying mann whitneys U test & Wilcoxon signed rank test. The overall result shown that there is significant difference between Group A and Group B.

KEY WORDS: KshinaShukra, Ashwagandha Ghrita & Taila, Basti.

IMPORTANCE AND SCOPE OF PANCHKARMA IN GERIATRIC

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ABSTRACT: Every person goes through aging process. Childhood, adulthood and old age is the respective order of aging. In today's developing era, to achieve success every person works hard in young age. In order to achieve goals of life, a person follows unhealthy lifestyle like not eating at proper time, sleeping late at night, getting up late in morning, smoking drinking alcohol etc. this results in mental and physical ailments in geriatrics and life becomes difficult. Ayurveda gives a solution to live comfortable geriatric life. Acharya Charak has mentioned Jara Chikitsa as part of Ayurvedic treatment. Panchkarma provides measures to treats many diseases of old age and to reduce the pain or discomfort caused due to it.

Keywords: Geriatric, Ayurveda, Panchkarma.

SCOPE OF PANCHAKARMA IN NEURO REHABILITATION

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ABSTRACT:

Panchakarma is the five -fold therapeutic modalities through which rehabilitation in neurological diseases can be done efficiently . The prevalence rate of spectrum of neurological disorders from different regions of the country ranged from 967-4070 a mean of 2394 per 1 lakh population. Over 30 million people with neurological disorders are affected . Vata aggravation is the major causative factor of neurological disorders as per Ayurveda. Pacification of vata through various panchakarma procedures has been advocated in classical texts. Neurological diseases are considered as global burden of disease (GBD). Ayurveda especially Panchakarma provides holistic approach towards providing highest quality of life and improve the functional abilities in patients affected by neurological diseases.

KEYWORDS: Panchakarma, Rehabilitation, neurological, Global burden , Holistic, Neurological diseases.

IMPORTANCE AND SCOPE OF PANCHKARMA IN GERIATRICS

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ABSTRACT

Introduction: Healthy living and happy ending is the expectation of all the people who understand the secret of life .Ayurveda supports all the ranges of ages from birth till salvation .Panchkarma is a procedural part of Ayurveda offers many modalities to prevent ageing and support relief from age related problems .Jara chikitsa is one among the eight branches of Ashtanga Ayurveda and it deals with diseases and condition associated with old ages.Geriatrics care has to address two fold problems, firstly the basic antiageing care to retard the rate of physiological ageing and secondly the medical management of diseases specifically occurring in old ages. The conventional modern medicine is apparently strong in terms of the second aspect ,although the final outcome may not be significant.Ayurveda on the other hand has got the potential for prevention of diseases by promotion of health and management of diseases occurring in old age.Ayurveda system of medicine offers an excellent line of management for ageing problems.Panchkarma present a unique approach of Ayurveda to the therapy with specially designed five procedures of internal purification of the body including the gross channels upto subtlest levels.This paper deals with the panchkarma procedures and its effect in the geriatrics diseases .

Keywords: Ayurveda, Panchkarma , Geriatrics diseases.

PANCHAKARMA IN NEUROLOGICAL DISORDERS WITH SPECIAL APPROCH TO GRIDHRASI AS SCIATICA: A CASE STUDY

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Gridhrasi is one of the most common disorders of vata. Lakshana of vyadhi is Sthambha, Supti, Spurana etc. which are similar to Sciatica. Which is characterized by pain or discomfort associated with Sciatic Nerve. Sciatica is nerve pain caused by irritation of Sciatica nerve. Sciatica occurs when there is pressure or damage to sciatic nerve. Sciatica starts in the spine and runs down the back of each leg. This nerve controls the muscles of the back of the knee and lower leg and provides sensation to the back of the thigh, part of the lower leg and sole of foot. Here one of case study is described with Disease of Gridhrasi. Patient is complained about Lowback Pain Radiating towards Left leg. Also complaint about Left Ankle joint pain and Sometimes Appears morning Stiffness. Since last 2 months. So she had also Difficulty in walking. SLR test, Lasigue test was Positive in Bilateral Legs . Coin pick test was Positive. Heavyness of Body and Sometimes Anorexia was also present. All the symptoms are related to Vata Kaphaj Gridhrasi. After that Patient admitted Parul Ayurveda Hospital. Treatment is Started with Rookshan Karma With Udavartan, Bashpasweda to reduction of Aama and Kapha Vilayan. Than Bahya snehana and Swedana, Shodhan Basti, Yapan Basti, Ishtika Swedan, Shiravedhan and Shaman Aushadhi was prescribed.

Keywords: Gridhrasi, Sciatica, Basti.

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