



A CONCEPTUAL STUDY OF JARA WITH SPECIAL REFERENCE TO JANUSANDHIGATA VATA

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ABSTRACT

Ayurveda is the science of life has observed ageing as a graceful phenomenon. Old age and its health problems were great concern even for Acharyas during Vedic period. That was the reason why JARA- CHIKITSA has been mentioned as one independent anga in Ashtanga Ayurveda. It implies delaying the process of aging and managing the problems of old age. Jara is Swabhavika vyadhi which is natural, unavoidable, and palliable. In fact no treatment can prevent old age or changes occur due to age, but the process can be delayed. The detailed study of JARA in the light of recent developments in the field of geriatrics is very much essential to understand, analyze and revalidate the principles related to Jara. In Vrudhas avastha, the vata dosha is in a dominant state and rasadi dhatus in a deprived state. This potent combination is responsible for the aged being vulnerable to many diseases. Among them the Janusandhigata vata, a vata vyadhi which is equated to Knee- Osteoarthritis stands top in the list of old age diseases. 80% of old age people have the radiological evidence of Osteoarthritis, though 25-30% is symptomatic. Knee-Osteoarthritis is a major cause of disability, limiting activity and impaired quality of life especially among elderly, the disease is more crippling in its advanced stage. It is ranked one among few diseases branded by WHO as "Global Disease Burden".

KEY WORDS: Jara, janusandhigata vata, Vata dhosha,

INTRODUCTION

Jara means the later part of life, in jara dhatukshaya is observed external appearance of person and diminish in the normal physiological function of body¹, In Sharangdhar Samhita they described decade wise decline conditions, In the 1st decade *Balyavastha* will be diminished, in the 2nd decade *Vridhi Hani*, in the 3rd decade *Chhavi Hani*, in the 4th decade *Medha Hani*, in the 5th decade *Twak Hani*, in the 6th decade *Drushti Hani*, in the 7th decade *Shukra Hani*, in 8th decade *Vikrant Hani*, in 9th decade *Buddhi Hani*, in 10th decade *karmendriya Hani*, in 11th decade *mann Hani*, in 12th decade *Jivan Hani*².

AIM AND OBJECTIVE

1. To study about *jara avastha*
2. To study about *janusandhigata vata in jara avastha*

MATERIALS AND METHODS

Materials has been collected from classical texts of Ayurveda, Text books of contemporary science, published article from periodicals, research journals and electronic database

DISCUSSION

About jara Avastha - The etiological factors for initiating the early ageing process according to Ayurveda is clearly described by Charaka and Vagbhata. All the etiological factors for ageing can be differentiated³ in

Aharatmaka Hetu: Amla, katu, lavana rasa, kshara, guru, ruksha, klinna, abhishyandi, puti, paryushita food articles accelerates the process of ageing.

Viharatmaka Hetu: Viharatmakahetu of jara comprise divaswapna, ativyavaya, ayasa and vishamaatim atravyayama etc.

Mansika Hetu: Bhaya, krodha, shoka, lobha, moha etc



Age is defined as the duration of time since from birth to death. *Acharya Charaka*, age divided into three part i.e., *balyavastha*, *madhyamavastha*, *jirnavastha*. In *jirnavastha* there is diminution of dhatu, strength of sense organs, masculinity, bravery, power of understanding, retaining and memorizing, speech and analyzing facts. There is gradual diminution in the qualities of dhatu also.⁴

* *Acharya Sushruta* has described that after seventy years of age the sensory and motor organs, dhatus, strength, vigour and enthusiasm decline gradually, skin get wrinkles, grey hairs and baldness and other complaints, is not have strength⁵.

* *Acharya Vagbhata* said gradual decline in the dhatu and the function of the sense and motor organs in old age. Here additions features such as aged persons suffers from *kasa*, *shvasa*, *twakapaurushya*, *valita*, *khalitya*, *agnisada*, *vepathu*.⁶

* *Jara* (aging) is the natural catabolic process of life. It is a progressive irreversible phenomenon of body rather than disease. *Ayurveda* quotes human body as *Sharira* which is defined as 'Shiryate iti Shariram' which means human body is bound to destroy, it is continuously destroying⁷. *Ayurveda* has given the description of some diseases which are irreversible and related with nature and considered as *Swabhavaja Vyadhies* (natural disorders). *Jara* viz. aging process is one among them⁸. In *Jara Avastha* maximum decline of bodily element i.e. *Dhatukshaya* is observed which leads to various changes in anatomical and normal physiological functions. Elderly peoples are more prone to disorder related to musculoskeletal system due to changes in connective tissue, cartilage and loss of bone density, which affects their joints and normal physiological activities of joints affecting the daily routine of life..

Janusandhigata vata in jara avastha -. *Acharya charaka* has mentioned the *Nidana* of *sandhigata vata*, that the excessive intake of *vata vrudhikara aharas* like *ruksha*, *sheeta*, *alpahara*, and *viharas* like *ativyayama*, *vegasandharana*, etc leads to *dhatukshaya* which in turn leads to *vata prakopa*. This *Prakupita vata* gets seated in the *Riktha srotas* and causes various *Vataja vikaras*. That leads to *Dhatukshaya* and *Avarana* as the factors that cause *Vata prakopa* and thus *Vata vikaras*.⁹

According to *Ayurveda* *Janusandhigatavata* (articular disorder) is one of commonest form of *Jara Janya Vikara*, which limits everyday activities in *Vridhdhavastha*. The biggest challenge with geriatric diseases is that in most of the cases the condition cannot be attributed to a single cause. Ageing requires special attention in diagnosis of disease as well as their treatment. Geriatric medicine is the emerging branch of medicine concerned with the diagnosis, treatment and prevention of disease in older people and the problem specific to aging. Conventional system of medicine is not very satisfactory in this problem as lack of holistic and comprehensive approach towards this problem. . *Ayurveda* has a focused branch of medicine called *Jara chikitsa* or *Rasayana* which exclusively deals with the problems related to aging and methods to counter the same.¹⁰

Such changes start right from the birth and get advancement with chronological age.. Every person has to pass through these decaying changes. *Jeernavastha* or *Vridhdhavastha* is *Dhatukshaya* *Janya Avastha* of body.. Due to this there is predominance of *Vata Dosha* in the body. Hence in *Vridhdhavastha*, *Vatavyadhi* especially *sandhigatavata* is the commonest form of articular disorder, which limits our everyday activities. *Shula Pradhan Vedana* is cardinal feature of the disease associated with *Sandhishotha*, *Vata Purna Druti Sparsha* and lack of movement of joints or painful moments of joints¹¹.

CONCLUSION

* *Jara* is *Swabhavika vyadhi* which is natural, unavoidable, and palliable. In fact no treatment can prevent old age or changes occur due to age, but the process can be delayed. The detailed study of *JARA* in the light of recent developments in the field of geriatrics is very much essential to understand, analyze and revalidate the principles related to *Jara*.

* *Janusandhigata vata* is a major cause of disability, limiting activity and impaired quality of life especially among elderly, the disease is more crippling in its advanced stage. It is ranked one among few diseases branded by WHO as "Global Disease Burden". Thus there is an intense need of study concerned to *Jara* and its relation to *janusandhigata vata*.

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