

THE CONCEPT OF GRACEFUL AGING IN AYURVEDA**Pritesh Sahu^{*1}, S. N. Tiwari², Omh Prakash Shukla³, Himanshu Elamkar⁴**

^{1,4}Post Graduate Scholar, Dept. of Samhita Siddhant, Govt. Auto. Ayurveda College, Rewa, Madhya Pradesh, India.

²Associate Professor, Dept. of Samhita Siddhant, Govt. Auto. Ayurveda College, Rewa, Madhya Pradesh, India.

³Assistant Professor, Dept. of Samhita Siddhant, Govt. Auto. Ayurveda College, Rewa, Madhya Pradesh, India.

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Corresponding Author*Pritesh Sahu**

Post Graduate Scholar, Dept. of
Samhita Siddhant, Govt. Auto.
Ayurveda College, Rewa, Madhya
Pradesh, India.



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ABSTRACT

Aging is a continual process that impacts every system and tissue in the body, sparing not even a single cell. Humanity has always been interested in acquiring and maintaining youthful vitality and increasing longevity by halting or postponing the aging process. Ayurveda had long regarded aging as a natural condition, but modern gerontologists are discovering that it is a disease. Even while aging is a natural process, there are techniques to lessen or postpone its harmful effects. Ayurveda relies on a complete strategy that encompasses nutritional, lifestyle, behavioral, and psychological intervention for extension of health span as opposed to the modern medicine method of seeking medications and supplements or replacing body parts.

KEYWORDS: Aging, *Jara*, *Vriddhavastha*, *Rasayana*, Ayurveda, *Ayu*.

1. INTRODUCTION

Aging is a natural inevitable, irreversible always progressive biological process associated with decline of physical and mental functions. Human aging is undoubtedly linked to a variety of physiological and cellular alterations that impair our ability to operate normally and make us more susceptible to death.^[1]

As *Jara* progresses, the *Sharira* undergoes various *Vikara*, reflected in altered external appearance and shifts in the state of *Dosha*, *Dhatu*, *Mala*, *Agni*, and *Ojas*. These changes also extend to *Manas* and *Buddhi*, influencing mental and cognitive faculties. Consequently, *Vardhakya* becomes a stage of increased susceptibility to *Dhatukshaya* and chronic *Vyadhi*.

The scientific field that deals with good aging is gerontology. Gerontology encompasses various sub-fields and approaches to promote healthy aging and improve the quality of life in old age: *Biogerontology* is specialized sub-field focuses specifically on the biological processes of aging; *Social Gerontology* focuses on the multi-disciplinary area studies like social, psychological, and economic factors of aging; *Geroscience* being the emerging field investigates the connection between the biological processes of aging and age-related diseases and *Geriatrics* is the branch of medicine focused on the diagnosis, treatment, and prevention of disease in older adults.

Two basic aspects of aging are recognized: Chronological Aging, which describes an individual's actual age expressed in years, months, and days. This is an inevitable, unchangeable, and permanent aspect of aging.

The second factor, known as physiological or biological aging, describes how a person develops and changes over time depending on certain cellular or molecular characteristics. This involves looking at the individuals as they are and as they function, and not when they are born.^[2] Biological aging is a natural process that slowly weakens the body and leads to poor health and eventually death as we grow older. But unlike the chronological aging, biological aging can be slowed down or even improved with the right care and treatments.^[3]

Vriddhavastha (aging) is classified into two categories: timely, occurring naturally after the age of 60–70 years, and untimely, which manifests prematurely.^[4] Untimely aging is primarily attributed to the aggravation of *Vata* and *Pitta doshas*. Hence, excessive exposure to factors that provoke these doshas may accelerate senescence. Examples include etiological factors of *Rajyakshma* (a condition marked by immune deficiency), neglect of the prescribed regimen of *Trayopasthambha* (diet, sleep, and sexual conduct), causes leading to *Ojo-Kshaya* (depletion of immunity), and disproportionate or exclusive intake of *Amla*, *Lavana*, *Katu*, *Tikta*, and *Kashaya rasas* in the daily diet.

As there are numerous, sometimes contradictory theories regarding the aging process, there is no one single cause or trigger for the phenomenon of aging. Reduced stem cell proliferation in various tissues, the buildup of free radicals and toxic protein aggregates, the accumulation of senescent cells that cause inflammation, and compromised mitochondrial function are some of the cellular alterations that lead to aging. At the genomic level, telomere shortening, defective DNA repair mechanisms, and a build-up of DNA mutations are all linked to early indications of aging.^{[5],[6],[7]} According to some researchers, a mix of these elements could be responsible for general aging. Among the theories explaining aging are: a) the genetic theory; b) the damage or error theory; c) Dilman's Neuroendocrine theory; d) the DNA damage theory; e) the theory of free radical damage; f) gene mutations; g) cell divisions/telomere shortening; h) cellular senescence; and i) antagonistic pleiotropy.^{[5],[6],[7],[8]} Since it is unclear which of these causes is more amenable to pharmacological intervention in order to reverse the aging process, some of these causes may appear non-specific with regard to appropriate interventions.

Our average life expectancy has increased from 57 in 1990 to 72.48 today in 2025 due to advancements in healthcare. India ranks 125 with life expectancy of 72.48 (74.13 of female and 70.95 of male) in Life expectancy of world population.^[9] Over the next twenty years, India is expected to host the second largest elderly population in the world. The number of older citizens is predicted to reach 198 million by 2030 due to the aging wave. As a result, the number of elderly individuals in every country is rising. Thus, the scientists' challenge is to find ways to maintain the elderly physically fit and productive members of society. This necessitates conducting extensive research on the factors that contribute to aging.

Japan has high life expectancy due to its healthy traditional diet rich in fish, vegetables, and fermented foods, smaller portion sizes, and low obesity rates, combined with an accessible and affordable universal healthcare system and an active lifestyle. Cultural practices like daily community exercise also promote community health and well-being.

The World Health Organization (WHO) has formulated the WHOQOL instrument to assess subjective dimensions of quality of life. Its abbreviated version, WHOQOL-BREF, is designed for cross-cultural applicability and is available in over 40 languages. This 26-item tool encompasses four domains: physical health (7 items), psychological health (6 items), social relationships (3 items), and environmental health (8 items), along with items evaluating

overall quality of life and general health status. The WHOQOL-BREF is currently suitable for research.^[10]

2. KEY FACTORS CONTRIBUTING TO BIOLOGICAL AGING

Although the pathological effects of aging cannot be avoided, there are strategies to lessen or postpone them. This includes researching methods to slow down aging at the cellular, genomic, and/or other levels, as well as determining whether any of the aging-related factors listed above can be treated with appropriate medication. In order to provide a framework for identifying program mediators and therapeutic candidates, researchers have proposed at least seven intricately linked processes that contribute to aging. In the search for drugs to slow down aging, it will be useful to understand these variables that are also in charge of age-related illnesses.

Among the many factors that influence aging, metabolism has attracted considerable attention. Scientists are exploring why reducing calorie intake seems to help animals like mice live longer. One explanation is that eating fewer calories may lower the body's metabolic activity, which in turn reduces damage caused by harmful molecules like free radicals. Another possibility is that when nutrients are limited, the body activates protective mechanisms that help maintain cellular health and slow down the aging process.^[11] Scientists have discovered multiple molecular pathways that regulate metabolism. By targeting these pathways or their specific components with carefully designed drug therapies, it may become possible to replicate the life-extending benefits of caloric restriction in humans—without the need to reduce food intake.^{[12],[13]}

Furthermore, reducing the rate of oxidative damage to tissues caused by free radicals, replacing or rejuvenating damaged tissues and cells, reversing detrimental epigenetic changes, or increasing telomerase activity could all contribute to a longer lifespan in humans.

Ayurveda classic *Sharangadhara Samhita* quotes that we naturally deplete with each decade of life. Starting from the decline in *Balyam* in the first decade of life, there is decline in *Vridhhi*, *Chhavi*, *Medha*, *Tvaka*, *Drishti*, *Shukra*, *Vikram*, *Buddhi* and of *Karmendriya* in further corresponding decades of life.^[14] Ayurveda observes natural dominance of *vata dosha* in old individuals and *vata* dominant diseases are expected more in this age group. Thus degenerative and debilitating diseases like osteoarthritis, Alzheimer's disease, dementia, stroke are commonly seen in older populations.^[15]

Researchers agree that addressing the issue of aging itself could potentially delay and diminish age-associated diseases all at once. Aging is a major risk factor for most chronic diseases. The idea behind research on slowing down aging is that drugs that target the aging process will delay pathologies and diseases associated with aging in addition to slowing down aging itself. This strategy is highly appealing because it treats the aging process itself rather than requiring researchers to find medications to treat particular age-related conditions like cancer, diabetes, or dementia.

3. AYURVEDA AND THE SCIENCE OF AGING

In Ayurveda, life begins when the sperm and egg come together during conception, and ends when the life force (*prana*) leaves the body. According to Charaka Samhita, life is made up of the body, senses, mind, and soul working together. Understanding *Ayu* is essential in Ayurveda, as it enables evaluation of the expected lifespan in healthy individuals, estimation of remaining life in those with critical illness, and analysis of mortality trends.

Chakrapani explains that the natural process of aging begins at different times for different people. Those with signs of a long life (*Dheerghayu*) may experience aging later, while those with signs of a medium (*Madhyamayu*) or short life span (*Avarayu*) may begin aging earlier.^[16]

Ayurveda conceptualizes biological aging through the framework of *Tridosha* theory. According to this principle, the *Kapha dosha* predominates during childhood, facilitating growth and development; *Pitta* governs adulthood, driving metabolic processes; and *Vata* becomes dominant in old age, initiating degenerative transformations. Characteristically, *Vata dosha* induces dryness and deterioration within bodily tissues, thereby contributing to senescent changes.

In Ayurvedic thought, human lifespan is categorized into three distinct stages known as *Vaya*. These include *Balavastha* (childhood), extending up to 16 years of age; *Madhyavastha* (youth and middle age), spanning from 16 to approximately 60–70 years; and *Vriddhavastha* or *Jirnavastha* (old age), which begins after the age of 60 or 70. However, beginning of *Vridhhavastha* is different according to different Acharya's. According to *Acharya Charak* and *Astang Samgraha* it is above 60 years^{[17],[20]}, according to *Acharya Susruta*, *Astanga Hridaya*, *Bhavaprakash* and *Kashyapsamhita* it is above 70 years.^{[18],[19],[21],[22]}

Bhavamishra says that after middle age, increased *Vata* causes dryness in the nourishing fluid (*Poshaka Rasa*). This leads to poor nourishment of body tissues, weak *Dhatu* formation, and eventually aging of cells (*Dhatukshaya*).^[23]

According to Ayurveda, *Jara*/ aging is not a disease but a natural phenomenon like hunger, thirst or sleep. In the *Swabhavoparamavada* theory of natural destructions, Charaka explains that while there is a cause for a being's manifestation, there is no cause for its cessation because death after birth is a state of natural flow. *Jara*/aging is influenced by factors affecting *Shareera* (physical), *Indriya* (emotional), *Satwa* (psychic level), *Agni* (metabolism) and *Bala/Ojas* (immunity). In addition, *Parinama* (cellular transformation), *Sharira vridhdhikara bhavas* (genotypic and phenotypic characteristics) and *Garbhahinivrittikara bhava* (pregnancy-induced fetal development and changes) also affect an individual's aging process.

Ayurveda is a science which deals with four types of life, viz., *Hita*, *Ahita*, *Sukha* and *Dukha*.^[24]

1. *Hitayu* means a life that's good for both the person and society.
2. *Ahitayu* is a life that harms the person and doesn't help society.
3. *Sukhayu* is a happy, healthy life that feels good and supports others.
4. *Dukhayu* is a sad, troubled life that's hard for the person and unpleasant for those around them.

The features of different types of ayu as explained in Charak Samhita Sutrasthana-30 *Arthedashmahamooliya Adhyaya* are as follows -

Features of *Sukhayu* and *Dukhayu*

Life is said to be happy, if the person is not afflicted with any somatic or psychic disorder. He is particularly youthful, capable with strength, energy, reputation, manliness and prowess. He is possessing knowledge of self, specific knowledge of scientific scripts and strong sense organs and sense objects. He has immense wealth, various favourable enjoyments, and has achieved desired results of all actions and freely moves about where he likes.

An unpleasant/unhappy life is in opposition to these characteristics.

Features of *Hitayu* and *Ahitayu*

Those who are well-wishers of all creatures, who do not aspire for the wealth of others, who are truthful, peace loving, who examine things before acting upon them, who are vigilant,

who enjoy the three important desires of life viz. virtue, wealth and pleasure in a balanced manner, who are endowed with the knowledge, memory and intelligence, who respect and serve the elders, and who have full control over passion, anger, envy, pride and prestige, who are constantly involved in various acts of charity, meditation, acquisition of knowledge and peaceful life, who have knowledge of the spiritual power and are devoted to it, who make efforts both for the existing as well as the next life.

The individuals having life contrary to above mentioned features are said to have *Ahitayu*.

Acharya Sushruta have explained three types of lifespan, these are^[25]

Features of the person expected to have a long life span

A person is known to have a long lifespan who has hidden (well covered & nourished) joints, blood vessels and ligaments, compact body parts, firm sense organs, and successively better physical areas. A person who did not suffer from any disorders during intra-uterine life and who grew with appropriate physical and mental faculties is expected to have long life span.

Features of the person expected to have a medium life span

A person is known to have a medium lifespan, in whom two, three, or more distinct and extensive marks are present below clavicles, whose feet and ears are fleshy; tip of the nose raised, and streaks in the upper portion of the back. Such a person has a lifespan of around seventy years.

Features of the person expected to have a short life span

A person is known to have a short life-span, if his phalanges are short, penis enormously big, crisscross hairs on chest, back is not broad enough, ears positioned upwards from its normal place, nose higher and gums visible while laughing or talking and looks bewildered. Such a person lives a short life span of around twenty-five years.

Everyone knows that after birth, a person must age and eventually pass away, but no one wants to get old or die. Even though our actions and choices are what cause the rapid biological aging, humans generally view aging and age-related diseases as unnatural. The illness process that causes mental and physical suffering is triggered by misusing the five senses (*pancha tanmatras*), introducing disharmonious impressions through the five sense organs (*pancha gyanendriyas*), and making poor decisions that encourage unhealthy

transformation of the body and mind (*Parinama*). Illnesses of the mind and body impair *dhatusamya* (homeostasis), which leads to *Akalaja vriddhavastha* (pathological aging).

Ayurveda takes a holistic approach toward the maintenance of *dhatusamya*, a state of equilibrium of normal anatomical, biological, physiological, mental and spiritual well-being. Hence a balanced state (*sama*) of tissue (*dhatu*), energy systems (*Dosha*), heat of transformation (*Agni*) and metabolic wastes (*mala*) constitute homeostasis in Ayurveda that leads to healthy aging (*Sukhayu/Kalaja Vriddhavastha*).

Some of the most important factors that affect Jara/healthy aging include

3.1 Kala Parinaam

One of the most significant and powerful elements influencing Jara, or aging, is *Kala Parinama* (time and transformation), since it encompasses all creation. Age and time bring about changes in our bodies and minds, which are referred to as *Kala Parinama*. The body becomes more susceptible to illness and premature aging when it is out of balance with the rhythms and cycles of the natural world.

Kala influences a human from conception till death and this time period is called *Ayush* (lifespan). Ayurveda divides *Ayush* into *Vaya* (various stages of life) childhood (*Bala*-up to the age 16 years), adolescent/teenage (*vivardhamana*, 16-20 years of age), youth (*youvana*, 20-30 years), matured individual (*sampoornata*, 30-40 years), aged individual (*parihani*, 40-60 years) and older adults (last stage of life-*Jirna or Vriddhavastha*). Due to *Kala's* influence, the body goes through several changes throughout these phases of life. As a result, the lifestyle choices made at each stage of growth have a significant impact on the aging process.

3.2 Prakruti

The term "*Prakruti*" describes a person's biological constitution, which includes their anatomy, physiology, and psychology. The *Prakruti*, which is particular to every person, represents the fundamental traits of that person, such as metabolism, mental state, immunity, innate strengths and weaknesses, and proclivities. As a result, *Prakruti* assesses a person's potential for change on a mental, emotional, and physical level due to interactions with both internal and external factors that all impact aging.

3.3 Doshas

Cellular lifespan is determined by *doshas* or biological energy systems. *Vata* is the energy of movement and directs all biological activity and life activities. It is intimately associated with pranic life force. Metabolism and digestion are governed by *Pitta*. The building and lubricating energy of *kapha* gives the body its physical form, structure, and the smooth operation of all its parts. It also governs anabolism. The state of the *Doshas* in the body and their interaction determine health and illness, which in turn accelerates or slows down aging. A healthy lifespan can be ensured by maintaining a balance between these *Doshas* through proper nutrition, exercise, and a harmonious lifestyle.

3.4 Diet (Ahara)

Diet, or Ahara, is another significant component that affects *Jara* and aging. A disharmonious lifestyle coupled with an inadequate or flawed diet (*Gramya Ahara*) can cause the vitiation of one or more of the three *Doshas*, resulting in pathological alterations and a shortened lifetime. A few examples of poor dietary habits are eating late at night, eating at the wrong time of day, making poor food choices, consuming stale, processed, or overly refined food, eating cold food, eating in a noisy place, and eating when under stress.

Overindulgence in caloric and highly refined foods, coupled with unhealthy eating habits, can raise the likelihood of allergic reactions, lower immunity, raise cancer rates, and increase inflammation and infection control (*Ojas*). Living shorter than expected can be the consequence of these changes as well as altered enthusiasm, insomnia, and lethargy.

3.5 Routine (Achara)

Another crucial element in the aging process is *achara*, or routines, which refers to the physiological apparatus that regulates the circadian rhythm or the 24-hour body clock. Several guidelines regarding the timing and season-based routines known as day routines (*dinacharya*), night routines (*ratricharya*), and seasonal routines (*ritucharya*) are provided by Ayurveda. The best times to wake up and go to bed, breathing exercises, elimination techniques, baths and massages, exercise, diet, studying, travel, and other activities are all included in this list. In order to preserve the synchronicity of the circadian rhythm, which leads to good health, vitality, and immunity and all of which postpone biological aging, Ayurveda advises adopting a harmonious and healthy lifestyle.

3.6 Digestive Fire (*Jatharagni*)

In addition to controlling the process of food digestion, absorption, and assimilation, *jatharagni*, or digestive fire, also has a significant impact on an individual's life expectancy and quality of life. The source of all the body's digestive fires is *jatharagni*. *Jatharagni* is the symbol for all bodily metabolic processes and acts as the primary digestive fire. This covers the following: digestion, metabolism of cells, sense perception, thought process, and conversion of emotional and mental impressions. When *Jatharagni* is too weak (*Mandagni*), food digestion is hampered, which leads to malabsorption and the buildup of toxins (*ama*). When *Jatharagni* is overly potent (*Tikshagni*), it causes tissue degeneration by burning out the related tissues. Consequently, *Jatharagni's* condition affects how old people get.

4. AYURVEDIC RECOMMENDATIONS FOR GRACEFUL AGEING

In contrast to modern medicine, which looks for pills, supplements, or replacement body parts to extend a person's life, Ayurveda relies on a comprehensive program that includes dietary, lifestyle, behavioral, and psychological interventions to prolong a person's life. “*Rasayan Tantra*” a special branch of medicine in Ayurveda, exclusively devotes to “*Jara Janya Vyadhi*”. The goal of this broad therapeutic intervention is to restore the normal balance and simultaneous functioning of all the systems at the level of the body, mind, and emotions. The entire approach is a customized and individualized approach that covers the scope of all treatment procedures to enhance the individual's life expectancy.

4.1. Aahar

According to Ayurveda, our personality is shaped by what, when, where, and how we eat. *Trayopstambh* described in ayurveda in which *Aahar* is explained primarily. Conscious eating promotes optimal digestion, which quickly and directly corrects imbalances and, in turn, prevents disease, puts an end to suffering, and slows down the aging process. Given that nature has an impact on our digestion, metabolism, and longevity, Ayurveda advises eating a healthful, constitution-specific diet and dining in harmony with it. *Ashtavidh Aahar Visheshayatana* are explained in ayurveda in context of *Aahar*. In the physical body, the sun's representation of the fire element is reflected in the heat-producing digestive juices (*Jatharagni*), which break down food. So digestion is stronger and more efficient when the sun is at its highest. For a healthy metabolism, Ayurveda suggests having the largest meal in the middle of the day and smaller ones in the morning and evening.

In addition to the timing of food intake, the quality of food consumed and its impact on growth, metabolism and development of an individual, is also of considerable interest to health care professionals. A number of studies have now demonstrated a robust correlation between nutrition during pregnancy and the development of diseases later in life, a phenomenon known as the “maternal nutrition offspring metabolic disease cycle”. These studies show that maternal nutrition during pregnancy influences foetal metabolism and growth, preschool-age child growth, and the risk of metabolic disease in adulthood. Nutritionists and other researchers are also realizing the importance of relationship between the timing of feeding, metabolism, weight regulation and aging.

4.2 *Nidra* (Sleep)

In Ayurveda, sleep, or *Nidra*, is one of the three pillars of health mentioned in *Trayopstambh*. Age, way of life, daily schedule, food, and surroundings can all affect sleep. Poor sleep habits can be crippling, according to Ayurveda, as they can cause age-related pathological conditions that accelerate aging. Studies show that getting too little sleep may interfere with circadian rhythms, which can lead to bad health outcomes like obesity, heart disease, and cognitive decline. Genes affected by insufficient sleep were predominantly associated with circadian rhythms, sleep homeostasis, chromatin modification, inflammation, immune and stress responses, oxidative stress and metabolism. In addition to distressing circadian cycles, poor sleep quality is a known cause of metabolic disorders such as diabetes, obesity, and cardiovascular disease.

4.3. *Regular routines*

Ayurveda suggests a set of daily routines of self-care (morning, noon, and night) for optimal health and longevity. These guidelines cover things like wake and sleep times, bowel movements, hygiene, massages, mindfulness exercises, food, work, and travel at all hours of the day and night. The regimen specifies the best times to sleep, wake up, take care of your teeth, and take care of your skin, ears, nose, and eyes. Other routines include yoga, breathing exercises, massage, and habits related to the bowels. These daily observations were promoted to help prevent any acute or chronic conditions that negatively impact aging, as well as to preserve the synchronicity of circadian rhythms with time of day, night, and seasons (*dinacharya*, *ratricharya*, and *ritucharya*, respectively).

Scientists are only now beginning to understand the importance of routines, biological clocks and circadian rhythms and their role in aging, well-being and morbidity. The close

coordination between the biological clock, circadian rhythms, and environment is disrupted by frequent long-distance travel, shift work, jet lag, eating late at night, or sleep disorders, which has a major influence on general health and lifespan.

4.4 Rasayana therapy

Rasayana is the foundation of all aging treatment concepts, as demonstrated by the well-known tale of Maharishi Chayawana. Acharya Sushruta described *rasayana as vayasthapana* (arrest the ageing process), *ayushkara* (prolongs the life span), *medha* (enhances intellect and memory), restores youth and luster and thus improving the immunological status of individual. The term *rasayana* bears a wide coverage on drug, diet and discipline with specific objectives for catering target tissue system for maintenance of homoeostasis. It is achieved by:-

- a) *Achararasayana* (Behavioural Modalities),
- b) *Ahararasayana* (Dietetic Modalities),
- c) *Dravyarasayana* (Drug based Modalities)

Rasayana, which comes from the words *Rasa* (nutrition) and *Ayana* (movement and support), focuses on nutrition, care for older adults, and keeping the body youthful. In Ayurveda, Rasayana therapy is especially useful for supporting health in old age. It helps prevent early aging, manages age-related problems, and promotes long life with good mental health and protection from diseases common in older people. There are different types of Rasayana for different age groups, each designed to restore important body functions that tend to decline with age for example *Kamya Rasayana* is intended for healthy individuals to enhance overall well-being like *Prana Kamya* supports increased lifespan and is useful in ageing; *Naimittika Rasayana* is used for therapeutic purposes, specifically to manage or treat certain diseases.

4.5 Panchakarma

Ayurvedic *panchakarma* therapies, involving periodic detoxification, purification, and rejuvenation, are highly recommended because they nourish and strengthen the deeper tissues (*Dhatus*) and alleviate age-related health issues.

Therapies involving oleation and fomentation are crucial because they counteract the dryness and coldness associated with aging, which is caused by *Vata*. *Panchakarma* therapies ensure rapid blood circulation, continuous cerebral blood flow and efflux of toxic matter through increased lymphatic drainage.

4.6 Abhyanga

Frequent application of warm oil (*Abhyanga*) to the body, often infused with herbs specific to the individual's constitution, is beneficial for preserving health and delaying age-related pathological changes. Since *abhyanga* improves longevity and well-being and restores the *Dosha* balance, it can be included into a daily routine. Additionally, *abhyanga* is advised for CNS disorders such as dementia, brain trauma, and mental stress. Participants who received oil massages showed significant changes in cerebral blood flow and brain functional activation. Massage increased regional cerebral blood flow and circulating lymphocytes while lowering stress-related hormone levels.

As per Ayurveda Concepts, there is dominance of *Vayu* in old age and *Abhyanga* have the properties of balancing *Vayu* in the body.

4.7 Nasya

Acharya Charaka in *Swasth Chatushk* also explained that *Nasya* at proper time prevents diseases of eyes, nose and ears. There will be no grey hair/ hair fall. Veins, ligaments, skull bones joints and tendons are nourished by *nasya* and voice become sweet and loud. In this way ageing symptoms can be delayed and prevented for the disease.

4.8. Mindfulness practices

As it is known that '*Vayuh tantra yantra dhara*' so by regular yoga, meditation, and *pranayama* (breath exercises) practice the aging process can be slowed down. A meta-analysis study's findings clearly demonstrate that the aforementioned yogic practices improve cardiovascular and respiratory health, aid in the healing of addictions, lessen stress, anxiety, depression, and chronic pain, enhance sleep patterns, and improve general well-being and quality of life. By combining these methods, waste gets eliminated, oxygenated blood is more easily transported to different organs and bodily tissues, and emotional, mental, and physical coordination is enhanced. By maintaining the body's equilibrium on all levels—physical, mental, and emotional—these practices promote longevity in health.

4.9 Stress Management

A regular yogic practice plays an important role in balancing stress hormone cortisol in the brain. *Yogasana* gives elasticity to the muscles, tones tendons and ligaments, reduces fat and slows weight gain, calms your mind thus promoting spiritual peace also.

4.10 Sadvritta

Sadvritta, which is necessary to maintain a balanced state of mind and body, can be characterized as moral reasoning, a code of ethics, or good conduct. It serves as a guide for daily living. It contains etiquette guidelines that stimulate contemplation about the significance of a person's life extending beyond themselves.

Sadvritta gives the person the opportunity to reflect on their morals, relationships, and social conduct. Developing these moral practices supports mental wellness and maintains the harmony between a person's body and mind. One of those moral practices is giving unselfish service that is done without expecting anything in return. Serving others selflessly means giving of yourself without expecting anything in return, and not caring about the outcome. Ayurvedic concept of *Sadvritta* suggests that ethical regimens and good conduct stabilize body-mind function, help to ward off mental disorders, and helps to overcome life's challenges that accompany the aging process.

4.11 Traditionally used Ayurvedic recommendations for Geriatric Health

Arjuna, *Guggulu* and *Puskarmula* as cardioprotective in cases of Ischaemic heart disease, *Brahmi* and similar other *Medhya drugs* in treatment of senile dementias, *Varuna* and *Shigru* in treatment of senile enlargement of Prostate, *Triphala* in senile visual disorders, *Kapikacchu* in treatment of Parkinsons disease, *Amrita* and *Amalaki* in immunodeficiency, *Sirodhara* and *Sirobasti* in tension headaches and different kinds of neurodegenerative conditions are some of the potential areas where Ayurvedic treatment has promise. Similarly the *Pindasweda* procedure is known for its rehabilitative effect in many neurodegenerative conditions and myopathies.

5. CONCLUSION

The modern medical approach differs from the Ayurvedic approach, even though there are several steps to manage the aging process. The main distinction between the two approaches is how these sciences approach the aging process, even though neither is better or worse. Ageing is a natural and inevitable process, according to Ayurveda, which also provides tried-and-true remedies for aging well. The principles of harmonious living and being in tune with the environment, nature, universal consciousness, and individual constitution are upheld by Ayurveda. In order to age well, a person must, therefore, adopt harmonious impressions, adopt routines and healthy lifestyle choices that support overall health and wellbeing, and promote the harmonious transformation of the body and mind. The Ayurvedic concepts of

aging have, regrettably, been reduced to a conceptual model due to a lack of systematic safety and efficacy studies or proof-of-concept trials. In order to produce the best research evidence that supports these underlying principles, addresses causality, and minimizes bias and chance effects, it is imperative that these concepts be reviewed and reexamined. Overall, the science of good aging is an integrated effort across many disciplines aimed at extending the healthspan—the period of life spent in good health—rather than just the total lifespan.

6. RESULT

Aging is categorized under natural diseases. Rate of aging is determined by one's biological, social, lifestyle and psychological conditions and adversity of which leads to accelerated form of aging (*Akalaja jara* or premature aging). Age speeds up the process of deterioration. The idea of *rasayana* therapy in ayurveda is not just limited to herbs or formulations; it also incorporates yoga, meditation, dietary changes for the day and the season, lifestyle changes, and personal and social behavior. Elderly populations can maintain their health and require fewer curative procedures if appropriate investment is made in Ayurveda principles. Untimely aging is wholly preventable if the principles of Ayurveda are strictly followed.

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