



## A CONCEPTUAL STUDY ON VRIDDHAVASTHAJANYA DHATUKSHAYA AND IT'S EFFECT ON NETRA.

### Ayurveda

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### ABSTRACT

Ayurveda is a science of life, which protect health and promote life (Ayu) of human being. Geriatric disorder is growing problem in today's era; by 2050 one fifth of the world will be older than 65 years. As per Acharya Sushruta Jara is naturally occurring disease like Kshut(Hunger), Pipasa(Thirst), Nidra(Sleep), and Mrityu (Death) under phenomenon of Svabhavbala roga. Acharya Vagbhata explained Vata dosha is predominant in old age so there will be more chances of catabolic activities in the body cells. Sarvadhaturvyuhakarta is the function of Vata dosha which will be predominant in old age causes Dhatukshaya. Predominant Vata dosha and Dhatukshaya leads to many degenerative diseases and it also affect the organ like Netra. Indriyaabhivahan, Sarvendriyayojan and Indriyatarpana (along with other dosha) are the normal functions of prakrita Vata, also Preenan, Jeevan, Lepana and Sneha are the normal functions of Dhatu. Acharya Sushruta explained four types of Patalas (layer of eyeball), these Patalas are Dhatuashrit. During ageing the changes occur in patalas manifested by Timir, ARMD and Linganaash like diseases. Dhatukshaya and its effect on netra occurs continuously. To break down this vicious chain Ayurveda has it's own Rasayana (Rejuvenation) therapy which deals with old age. Rasayana helpful in balancing Vata and improving Dhatukshaya. With the help of Rasayana therapy we can delay pathogenesis of Dhatukshaya and ageing, ultimately it prevents diseases for some period.

### KEYWORDS

Dhatukshaya, Rasayana, Vriddhavastha, Netra, Degenrative Changes.

### INTRODUCTION

Ayurveda is the science of life and ageing is one of the parts of that life. According to WHO the people above 65 years of age are become elderly people.<sup>[1]</sup> By the age many changes occur in the body, which manifested by decrease in power, memory, vision, homeostasis and immunity also reduce. Ayurveda has four-dimension entity, ayu is the sum of Sharira (body), Indriya (senses), Satwa(psyche) and Atma(soul).<sup>[2]</sup> According to Ayurveda in old age there is dominance of Vata dosha and Dhatukshaya which disturbs the normal functioning of body cells and many pathological changes takes place.

Doshadhatumalamulam hi shariram, means Dosh, Dhatu and Mala are the basic components of Sharira.<sup>[3]</sup> Out of which Dhatu is the second component of Sharira. It helps in maintainance, bearing and nourishing the human body cells. Normal functioning of Dhatu depends on prakrita Vata and Dhatuwagni. In old age predominant Vata dosha deteriorate the Dhatuwagni and leads to Dhatukshaya.

Indriyas are the door from which the sensory stimuli are received. In Ayurveda two types of Indriya faculties explained. Gyanendriya (Sensory faculty) and Karmendriya (Motor faculty). Out of five Chakshurendriya is one of the most important indriya explained. It provides the knowledge of Rupa (sight, vision and form), helps to see and understand the objects.

**AIM:** To study vriddhavasthajanya dhatukshaya and its effect on netra.

### OBJECTIVES:

- 1) To study in details about vriddhavasthajanya dhatukshaya.
- 2) To correlate vriddhavasthajanya dhatukshaya with netra.
- 3) To study role of rasayana.

### PATHOPHYSIOLOGY OF AGEING:

Sushruta explained naturally occurring diseases called as svabhavbala roga. These are kshut(hunger), pipasa(thirst), nidra(sleep), mrityu(death), and jara(ageing).<sup>[4]</sup> Basically jara is of two types kalaja jara and akalaja jara.<sup>[5]</sup> When all the changes occurred in the body according to kala (time) and swabhava(nature) called as kalaja jara. These changes can be managed or slowed down. When these changes produced due to improper aahar (diet) and vihar(lifestyle) vriddhavastha begins as earlier as normal and it is known as akalaja jara. It can be also managing and treated. According to ayurveda, body is completely depends on four factors called shariravridhdhikarabhava, these are kala (time), swabhavsansiddhi (-natural tendencies), aaharasoushtatva (rule of taking good quality of food) and avighat (obstructions). Out of these aaharasoushtatva is very important factor for Maintenance and Development of Excellent dhatu.<sup>[6]</sup> According to sushruta dharanat dhatvah, dhatu is nothing but

the basic components of body cells, which maintain the strength and compactness of body cells.<sup>[7]</sup> Vayu is famous for its vishamata or erratic nature. It is aggravated in aged group; it usually influences the among other things the Agni as well. In old age influence of vata is aggravated causes mandagni. Due to hypo (mandagni) and hyper (tikshnagni) functioning state of Agni, resultant is the improper formation of aahar rasa which undergo after some time into aama formation. Aama disturbs the sarakitta vibhajan of annarasa.

In old age group this mandagni causes two adverse effects. Improper functioning of bhutagnis and dhatuwagnis governed by it. And impairment of the rasa dhatu which loses its function of preenan and ultimately leads to dhatukshaya.

### AGEING AND TRIDOSHA:

In ayurveda vata, pitta, and kapha these are the basic fundamentals of body cells.<sup>[8]</sup> Tridoshas are helpful in the process of growth, maintenance and decaying of body cells. Their actions according to modern science are anabolism, metabolism and catabolism respectively. According to modern science cell is the basic fundamental unit of body and in ayurveda is tridoshas. In childhood anabolism of kapha, in adulthood metabolism of pitta and in old age group catabolism are the most evidences.

When vata is aggravated anabolism and metabolism are disturbed resulting in excess catabolism, that is deterioration of body cells?

### CONCEPT OF AGEING AND INDRIYAS:

Indra means prana; they show sign of life. These are the sadhana for perception of bahya gnyanas.

Sharira is the first component of ayu. Indriya is defined under term lingamindriya that is the sign of life.<sup>[9]</sup> Indriya is controlled by mana. Also, mana is regulated by vata. Ultimately it shows that indriya is under control of vata. In old age aggravated vata affects the normal functioning of indriyas. The role of vata is physiologically shown by the functions like sarvendriyaabhivahan, sarvendriyayojan etc.<sup>[10]</sup> And its pathological influence is explained under the heading of indriyapradoshaja vikara.<sup>[11]</sup> Indriyahani is the main pathological evidence in geriatric patient.

### AGEING AND SAPTADHATU:

Dhatu is the second component of sharira. Rihyamanam dhatu is the key feature of old age the structural component of the body cells which are directly victims of the constant interplay of tridosha. Saptadhatus are helpful in the maintainance, sustenance and nourishment of the body cells. The srotas of each dhatus form their structure and function through them.

Due to improper functioning of vikrita vata, mandagni and ksheen kapha. Adhidhatu rasa is malformed and does not perform its normal function preenana, to the rest of dhatu and in turn to the total body cells. This leads to weakening of dhatvagni at saptadhatu level and causes Dhatukshaya.

#### SAPTADHATU AND NETRA:

**Ras Dhatu:**-Ras dhatu is major part in tears so that the netrajala term used for ashru.<sup>[12]</sup> Ashru means the aqueous part and it perform the functions like tarpana and preenana.<sup>[13]</sup> The relationship between ras dhatu and ashru is the evidence from features like shosha and alpa cheshta in raskshaya.<sup>[14]</sup> Acharya charaka explained that if a person is on langhana therapy shows features like netradourbalya and mukhshosha.<sup>[14]</sup> It concludes that rasa is keeping the eye healthy.

#### Rakta dhatu:

Tesham kshayavridhdi shonitnimit, rakta dhatu maintenance the kshaya and vridhdi of other dhatus.<sup>[15]</sup> It stabilised the proper functioning of rasa, mamsa, meda, majja dhatu. It also posses the properties of pitta and kapha. It contributes in varnaparasadana (normal luster of eye) Acharya charaka opined that shuddha rakta dhatu is essential for proper smooth functioning of all indriyas. The manifestation of timir pradurbhava in rakta kshaya also complements this concept.

#### Mamsa dhatu:

It functioning in ocular surface by its role dehalepana and madopushiti.<sup>[16]</sup> The waste product of eye (mala) is the contribution of mamsa dhatu. Akshaglani in mamsakshya also denotes it 'function in maintaining the ocular integrity.'<sup>[17]</sup>

#### Meda dhatu:

It serves the function of netra snigdhatu.<sup>[18]</sup> Medakshaya of this dhatu causes glani (fatigue) of netra.<sup>[19]</sup>

#### Majja dhatu:-

It plays the role of netra snigdhatu by the contribution of akshi sneha as itis mala (waste product).<sup>[20]</sup> Netragaurava is the manifestation of majjavridhdi. Timir darshan (blurring of vision) in majja kshaya.<sup>[20]</sup>

#### ROLE OF RASAYANA:

The word rasayana (rasa+ayana) means provide nutrition and it 'transportation to the body cells.'<sup>[21]</sup> The strength of ayurveda in the context of ageing is rasayana. Rasayana helps in prevention of premature ageing and solve the problem related ageing. It also helpful in better life including mental health and prevention against various geriatric diseases. the rasayana drug acts on mind, body through three ways rasa, agni and srotasa. It improves nutrition by direct enrichment of the nutritional quality of rasa by improving agni (dhatvagni) various drug of rasayana like amalaki, guduchi, haritaki, bibhitaki, ashwagandha are used to prevent geriatric conditions, to prevent disease and to promote health of healthy.<sup>[21]</sup>

#### DISCUSSION:

In dhatukshayajanya diseases of eye, ageing is one of the factor. it can be observed that dhatu and ageing are in close association with netra. Ageing is one of the factor to disclose all netra diseases. Hence to improve ageing rasayana therapy has the leading role. rasayana improves dhatudourbalya and gives proper path for srotas. it also control vitiated vata, so as it delays degenerative changes of eye.

#### CONCLUSION:

By the study of fundamental principle of ageing and rasayana therapy we can conclude that rasayana therapy can be use for delaying pathological changes of netra. Further clinical study is required for authentication of this fundamental study.

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