



PSYCHOLOGICAL CHANGES IN GERIATRICS WOMEN

¹*Dr. Varasha Junior, ²Dr. D. N. Singh, ³Dr. Prakash Raj Singh, ⁴Dr. Tina Singhal

¹Resident (Department of Roga Nidana Evum Vikriti Vigyana)

²Assistant Professor (Department of Roga Nidana Evum Vikriti Vigyana)

³Assistant Professor (Dept. of Kriya Sharir)

⁴Assistant professor (dept. of Rachana Sharir).
Govt. PG Ayurveda College & Hospital, Varanasi.

*Corresponding Author: Dr. Varasha Junior

Resident (Department of Roga Nidana Evum Vikriti Vigyana), Govt. PG Ayurveda College & Hospital, Varanasi.

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ABSTRACT

According to charak all psychological problems due to Pragyaparadha

धीधृत्तिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम्।

प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम्॥ [C. SH. 1/102]

Psychological behaviour & emotional well-being defines mental health. Poor mental health can lead to mental illness. Females have to face different levels of challenges in their lives. These stages go through before menarche, menarche upto menopause, and after menopause. All these stages of lives regulated by hormonal as well as nervous system. Women will live healthy lives if these two systems will be balanced but now a days these two things get disturbed due to life style changes. Prior less of the women were working that is mostly are house wife but now a days most of the women are working & faces many liabilities so they get much of the mental stress in their lives. These cyclic shifts can disrupt, malfunction or create diseases in them and one of the most often and badly affected aspect is psychological changes. Studies have shown that 10 -15% of women experience depression in their lives double the no. of men. Elderly women are more prone to psychological disorder than men, because after menopause nervous & hormonal system both are not working properly, they go to different changes as anger, irritability, anxiety, loss of self-esteem, low mood, sleep disturbances, poor appetite & depression. One of the most cause of depression is they got isolation from their families as now adays children want to live free and don't want to take responsibilities to care of their parents as women are more emotional so faces more psychological changes in their lives.

KEYWORDS: Anxiety, mental health, yoga, meditation, Pragyaparadha.

INTRODUCTION

Ayurveda is the most ancient systems of medicine in the world that uses a combination of diet, herbal treatment and yogic breathing to treat illnesses. 'Ayus' means the conjunction of body, sense organs, mind and self and is known by the synonyms dhari, jivita, nityaga, and anubandha

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्।

नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते। (C. S 1/42)

When a person is invaded by excessively at hriday by anxiety and grief or by envy, ambitions, fear, anger etc or while being emaciated uses rough foods and drinks, or weak by birth is subjected to fasting or malnutrition his Rasa residing in hriday get diminished and because of this he acquires phthisis.

रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च।

अस्थ्नो मज्जा ततः शुक्रं शुक्राद्गर्भः प्रसादजः। (C. Chi. 15/16)

If quality of Ras dhatus decrease, then quality of Raktmansadi decreases respectively. As age increases dhatus formation quality chain may get disrupt.

According to Charak vay vibhajan

- Balya vastha 0-30 years.
- Madhyama vastha 30-60 years.
- Jeerna vastha 60-100 years.

During Jeerna vastha dhatus, sense organs, strength, energy, virility, prowess, acquisition, retention, recollection speech, and understanding gradually degenerate. Qualities of dhatus go down and there is predominance of vayu

व्यायामशक्तितश्चेति व्यायामशक्तिरपि कर्मशक्त्या परीक्षया
कर्मशक्त्या ह्यनुमीयते बलत्रैविध्यम् | (C. Vi. 8/121)

MANAS AND OJAS

Ojas is the finest essence of the seven Dhatus (tissue elements). It is also called Bala (strength) and body ceases to exist in its absence. According to Sushrut, oaj is moonlike in properties, unctuous, white in color, cold in potency, stable, moving forth, clear, soft, slimy, and is the chief among the seats of life

ओजः सोमात्मकं स्निग्धं शुक्लं शीतं स्थिरं सरम् |

विविक्तं मृदु मृत्स्नं च प्राणायतनमुत्तमम् | (S. Su. 15/21).

MATERIAL AND METHOD

According to charak, Oaj: the substance of white or red, slightly yellowish in color which resides in the heart is known as Ojas. The person dies if it is destroyed. If the body of living begins, the ojas is produced first. It has the color of ghee, taste of honey, and smell of fried paddy. Oaj is closely related to the proper functioning of the various functions of the body including that of the Manas. Oaj is depleted by the mental emotions such as anger and grief and in condition of its kshaya. When the oaj is diminished, the person is fearful, weak, always worried, having disorders in sense organs, deranged lusture, rough mental ability, and emanciated.

Acharya Vagbhata says that the Hridaya (heart) is the seat of Satva or Manas, likewise Acharya Charaka and Sushruta also explains the Hridaya as the seat of Manas as it is said to be the Chetana Sthana. Acharya Bhela in context of Unmada, says Head (Shira) as the seat Mana.

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तत् परस्यौजसः स्थानं तत्र चैतन्यसङ्ग्रहः |

हृदयं महदर्थश्च तस्मादुक्तं चिकित्सकैः (C. Su. 30/07)

Hriday is also the seat of the excellent Ojas and reservoir of consciousness. That is why the heart has been said as mahat, and artha by the physicians.

OBSERVATION AND RESULTS

लक्षणं मनसो ज्ञानस्याभावो भाव एव च |

सति ह्यात्मेन्द्रियार्थानां सन्निकर्षे न वर्तते | (C. Sh. 1/18)

The sense organs are capable of perceiving their objects only when they are supported by mind. Mind is defined as the entity which even on contact with self, sense organs and sense objects is responsible for production or otherwise of knowledge by its attending or non-attending respectively. As age increases, Oaj dhatu kshaya starts. Since Manas also site on hriday, it doesn't coordinate with other sense organs.

चिन्त्यं विचार्यमूह्यं च ध्येयं सङ्कल्प्यमेव च |

यत्किञ्चिन्मनसो ज्ञेयं तत् सर्वं ह्यर्थसञ्ज्ञकम् | (C. Sh. 1/20)

The object of thinking, analysing, reasoning, meditating, determination and whatever is to be perceived by mind is its object. Action of mind consists of control over senses, self-restraint, reasoning, analysing. Beyond that is the jurisdiction of buddhi.

Derangement of intellect, restraint, and memory; advent of time and action and contact with unsuitable sense objects should be known as the causes of misery

धीधृतिस्मृतिविभ्रंशः सम्प्राप्तिः कालकर्मणाम् |

असात्म्यार्थागमश्चेति ज्ञातव्या दुःखहेतवः | (C.Sh. 1/98).

Since living being is a micrososome of macrosome, the mind in living organism is also present with properties of triguna that is

- Satvguna (Aakash)
- Raj (Vayu + Teja)
- Tam (Prithvi + Jala)

Raj and Tam are noted as Manas Dosh which can cause Manovyathi

Ayurveda prescribe certain rules for maintaining healthy mind. These are:

- Always speak the truth.
- Do not lose your temper under any circumstances.
- Do not get addicted to sensory pleasures.
- Do not harm anyone.
- As far as possible, do not expose yourselves to hardships.
- Try to control your passions.
- Whenever possible devote your services to the God, to the wise and to the respected or the elderly individuals at always in a courteous and polite manner.
- Make a habit of doing all that is good and avoiding all that is bad.

ACCORDING TO MODERN

During old age, an individual has to face many physical, mental, intellectual and social changes. proportion of persons aged 60 and above worldwide, is projected to increase from 11% in 2007 to 22% by 2050. Hence, concern for health of our elderly is more relevant than ever. Many Indian women face discrimination at various stages of their lives making them more vulnerable to psychological and systemic disorders, as physical health affects mental health and vice versa. Neuropsychiatric disorders alone, account for 6.6% of total disability of this group. Therefore, Psychological problems of elderly women should not be neglected. Geriatric women draw special attention here, as in advancing age, depressed physical immunity along with changed hormonal status contribute to even more proneness of women towards depressed mental health leading to various psychological disorders and serious physical illnesses too. Cognitive

functions majorly affected in old age are attention and memory. Elderly women are twice more prone to develop psychological problems and paranoid disorders, than men. Hence, there is need of an effective and safe remedy for our geriatric women, so that, they can have a strong emotional and immunological status, to not only prevent such diseases, but also effects of aging, for an active healthy life even in their sixties.

कालस्य परिणामेन जरामृत्युनिमित्तजाः।

रोगाः स्वाभाविका दृष्टाः स्वभावो निष्प्रतिक्रियः। (C.Sh. 1/115)

Madhwadi yoga is one such yoga described by Acharya Sushruta in 'Medhaayushkaamiya Rasayan Chikitsa' specially for great intelligence and longevity. Its ingredients, madhu, amalaki and swarna bhasma have great potential in improving cognitive abilities, reduce 5 chronic stress and its effects. Thus, if administered properly and regularly it can act as a marvel in Geriatric care.

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