

Unveiling the Ancient Ayurvedic Therapeutic Process for Self-Management among the Senior Citizens

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Abstract

Panchakarma, a cornerstone of Ayurvedic medicine, is an ancient therapeutic process designed to detoxify and rejuvenate the body by eliminating accumulated toxins, or "ama." This holistic approach emphasizes the balance of the three doshas Vata, Pitta, and Kapha which are believed to govern the body's physiological functions. The name "Panchakarma" is derived from the Sanskrit terms "pancha" (five) and "karma" (action), referring to the five primary procedures involved: Vamana (therapeutic emesis), Virechana (purgation), Nasya (nasal administration), Asthapanabasti (decoction enema), and Anuvasanabasti (oil enema). These treatments are carried out in a structured three-phase process: preparatory procedures, main therapies, and post-treatment care, each meticulously tailored to the individual's specific health needs. This abstract delves into the comprehensive nature of Panchakarma, exploring its preventive and curative potentials, and its role in restoring internal balance. The therapeutic techniques are not only aimed at disease prevention but also at enhancing the effectiveness of subsequent treatments. By examining the stages and methods of Panchakarma, this study highlights its significance in self management among the senior citizens related to modern health practices, demonstrating how this ancient methodology continues to offer profound benefits for detoxification, healing, and overall well-being. Through a deeper understanding of Panchakarma, we gain insight into its enduring relevance and its potential applications in contemporary healthcare settings.

Keyword: Construction, epidemics, population, environment, practitioners.

INTRODUCTION

Panchakarma, an ancient Ayurvedic therapeutic practice, stands as a testament to the holistic approach of Ayurveda towards health and wellness. Rooted in the Sanskrit words "Pancha," meaning five, and "Karma," meaning action or process, Panchakarma refers to a comprehensive system of five distinct cleansing and rejuvenation therapies. These therapies are designed to eliminate accumulated toxins, known as "ama," from the body, which are believed to be the primary cause of internal imbalances and various health disorders.

The practice of Panchakarma is more than just a detoxification process; it is a profound and transformative journey that seeks to restore harmony within the body, mind, and spirit. By systematically purging the body of impurities, Panchakarma not only enhances the effectiveness of subsequent treatments but also promotes overall well-being and longevity. The process involves three meticulously designed phases: the preliminary procedures, the main therapies, and the post-cleansing regimens, which include tailored dietary and lifestyle modifications. Each of the five therapies Vamana (therapeutic emesis), Virechana (purgation), Nasya (nasal administration), Asthapanabasti (herbal enema), and Anuvasanabasti (oil enema) targets specific doshas (bodily humors) and channels within the body, working synergistically to eliminate toxins and restore balance. These therapies, when administered with precision, have the potential to revitalize the body, alleviate chronic conditions, and prevent future ailments. As we uncover the depth and efficacy of this ancient healing art, it becomes evident that Panchakarma is not merely a treatment but a holistic approach to achieving and maintaining optimal health.

Vamana: The purpose of this technique is to induce vomiting in order to flush and eliminate toxins from the digestive system. As a result of the fact that Kapha, one of the three doshas, or energies, in Ayurveda, is often in excess, vamana is performed on individuals who have this condition. According to some reports, it may be beneficial for a variety of disorders, including skin diseases, allergies, and respiratory issues. [1]

Virechana: This method involves administering purgatives to the intestines in order to cleanse them using purgatives. Virechana may be able to help with symptoms such as abnormalities of the liver and gallbladder, skin diseases, and digestive issues, according to some people's experiences. People that go through virechana are often characterized by an overactive Pitta dosha, which is one of the three doshas, or energies, that are found in Ayurveda.[2]

Basti: The third method, which is also known as basti, involves the use of medicinal enemas in order to effectively cleanse the lower digestive tract. It has been suggested that the practice of basti may be beneficial for those who suffer from conditions such as constipation, lower back discomfort, and joint problems. When someone goes through barasti, they often have an excess of Vata, which is one of the three doshas, or energies, that are considered in Ayurveda. [3]

Nasya is a technique that utilizes medicinal oils or powders to cleanse the sinuses and nasal passages. Nasya is also known as nasal spray therapy. Nasya diseases, sinusitis, headaches, and neck stiffness, and it is reported to be successful in treating these problems. One kind of bloodletting that is used is called raktamokshana, and its purpose is to facilitate the elimination of toxins from the circulatory system. Patients suffering from skin problems, arthritis, and other ailments that have caused toxins to accumulate in the blood are often candidates for the Raktamokshana treatment. It is essential to keep in mind that Panchakarma treatments are often provided by trained experts who have received the proper education. These treatments are also tailored to match the particular requirements and medical you consult with a trained Ayurvedic practitioner before beginning any of the five treatments mentioned above. This will ensure that the treatments are both safe and suitable for your needs.[4]

JOINT PAIN

A person is said to be experiencing "joint pain" when they are experiencing discomfort in one or more joints throughout their body. Joints are the points on your body where two or more bones come together to form a joint. Joints are also known as articular joints. Some examples of such joints are the hip joint, which is located at the point where the thigh bone and the pelvis meet.

Pain in the joints is a common occurrence that often manifests itself in one or more of the following areas: hands, feet, hips, knees, or spine. You could have soreness in your joints on a regular basis, or it might just happen sometimes. It's possible that your joints may sometimes feel uncomfortable, stiff, or achy. Several people have noticed a sensation that may be characterized as "grating," "burning," or "throbbing." It is possible that your joints may feel stiff when you first wake up; but, as you move about and engage in activities, they may become more flexible and feel better. Your discomfort will be made worse, however, if you push yourself too hard throughout the exercise. Your ability to do even the most fundamental activities may be hindered if you have pain in your joints, which may also impair how effectively they operate. It is possible that severe and painful joints will influence. In addition alleviating pain, treatment should make it possible for patients to continue their regular activities and appreciate their life to the fullest extent possible.[5]

Senior Citizens' Propensity for Joint Pain

Osteoarthritis is the most prevalent cause of joint pain, and it is joint those who are the of middle age. Pain and stiffness in the joints are considered to be an unavoidable consequence of aging, and the doctor has very little control over these symptoms. One of the primary reasons why the majority of elderly persons who have persistent pain in their peripheral joints do not seek medical attention is because of this. [6]

Osteoarthritis has, in a manner that is somewhat paradoxical, transitioned from being, which caused by "wear and tear," and what physicians do not have much reason for concern, to being a medical condition that is associated with an active disease process. Taking into consideration the field of biomedicine, this change took happened.4. In spite of this, professionals working in the area of healthcare have varying viewpoints on the benefits of treating the joint pain of elderly people by medicinal means. The majority of people who have osteoarthritis do not suffer severe symptoms, according to Dieppe, and only a tiny fraction of those who have the condition will see increasing joint degeneration over the course of their lifetime.5. He inquires as to whether or not it would be beneficial to consider osteoarthritis in cases that are not as bad as a condition. On the other hand, Woolf is of the opinion that proper medical therapy needs to be

provided to all individuals who are believed to be at risk of developing a musculoskeletal condition, in addition to those who exhibit early indicators of having such a problem.

As a matter of fact, a significant number of elderly individuals who sought medical aid for chronic pain claimed that their physicians informed them that joint discomfort was naturally associated with the aging process and that they ought to just accept it.3) Wear and tear, also known as the gradual deterioration of joints that occurs as a result of use, is generally regarded by patients as well as medical professionals as the element that mediates the phenomenon of aging as a cause of osteoarthritis.3. Professionals in the field of musculoskeletal medicine are concerned that patients may become less active as a consequence of hearing about wear and tear, therefore protecting the afflicted joint from additional "wearing." [8]

There are a lot of individuals who claim to be in good health despite the fact that they have chronic ailments. The view that joint pain is prevalent in older people is probably established within the context of an overall sense of positive self-perception of their own health. This is because the opinion that joint pain is common in older people is likely formed. The decision was made to conduct a qualitative research with the purpose of determining the reasons why older persons who have joint pain believe they are healthy, as well as the elements that have the potential to either enhance or worsen their resilience, feeling of well-being, and use of healthcare services. On the basis of a relatively small subset of the data, this research will concentrate on the reasons why respondents felt well despite the fact that they were experiencing joint pain, how they viewed the trouble that their joints were providing them, and the consequences for visiting experts and exercising. As part of our ongoing study, we will investigate resilience. **CATEGORIZATION OF ALTERNATIVE THERAPY**

The availability of alternative remedies comes in a wide variety of forms. There have been a significant number of these treatments that have made their way into traditional medicine throughout the course of time. It is possible to assign differential treatments by making use of a variety of categories. complementary and alternative medicines may be broken down into the following categories:

- Nutritional approach: This includes all diets, probiotics, dietary supplements, and herbal remedies used in complementary and alternative medicine. [9]
- Hypnosis and meditation are two examples of physiological techniques, which include complementary and alternative medicine modalities.
- Two examples of the physical techniques that fall under this category are massage and acupuncture.
- Physiological and physical therapies combined: These are treatments that affect. These include dance therapy, tai chi, yoga, and a host of other similar disciplines.

These categories comprise the great majority of alternative therapies, which are included in one of them. An overview of some of the most common approaches is presented in the following paragraphs. [10]

The Ayurvedic system of medicine places a strong emphasis on the use of specific medications, massages, and dietary practices in order to treat a wide range of illnesses. Indians have been using this technique for thousands of years, making it an ancient practice that is still in use today. In addition to a purifying process, Ayurvedic treatments often include the use of herbal medications, certain diets, yoga, massage, and meditation. Ayurvedic medicine has been demonstrated to be effective in treating a wide range of illnesses, including osteoarthritis, type 2 diabetes, and colitis, which is characterized by an inflammation of the colon.

LITERATURE REVIEW

Rao, M. T., Yamini, M., Phanindra, C. V. S., & Rao, Y. S. (2021). The vast majority of individuals who are looking for treatment for medical conditions choose to pursue alternative medicine as their preferred method of treatment. A significant number of individuals choose for alternative medical treatments because they think that these approaches are

more in line with their own personal ideas and beliefs on health. Because it gives patients more autonomy and a bigger role in the decisions they make about their own medical treatment, alternative medicine is more beneficial to patients than conventional medicine.

Its tolerance and compatibility in extending ideas on the nature and importance of health and sickness have contributed to its widespread reputation, which has been acquired on a worldwide scale. Ayurveda, homoeopathy, acupuncture, naturopathy, yoga, herbal medicine, massage therapy, and other alternative treatments are all included in this study. Additional therapies that are covered include massage therapy. In addition to this, the efficacy of certain treatments is evaluated, as well as the wealth of information that is currently accessible on these treatments. Some of the other topics that are discussed include the application of these treatments to the care of a variety of illnesses, as well as the perceived advantages of these treatments.[11]

In the last section of the article, a description is provided of the many diseases that may be treated with various therapeutic procedures, as well as the growing acceptance of alternative medicine and the expanding application of these techniques.

A study was conducted in 2007 Sharma, H. India is the birthplace of Ayurveda, a natural medical system that has been practiced for close to five thousand years. It is considered to be an outdated method of operation. Through the use of a holistic approach that takes into consideration the mental, physical, behavioral, and ecological situations of a person, the primary objective of this particular technique. In spite of the fact that it is capable of curing sickness, Ayurveda is primarily concerned with preventing illness and optimizing health status. According to this point of view, the key to achieving good health is the cultivation of consciousness, which may be successfully achieved via the practice of meditation. The particular therapy strategy that is used for each individual patient's illness is based on the patient's own psychophysiological composition.

In accordance with the changing of the seasons, a unique set of dietary and lifestyle recommendations is required. In the field of medicine, ordinary spices, herbs, specialist concoctions to lengthen the lives of individuals, slow down the aging process, and rejuvenate the body. Panchakarma is a collection of cleaning procedures that may be used to remove toxins from the systems of the body so that they can be expelled. It has been shown that Ayurveda is capable of treating illnesses that have been present for in contrast of Western allopathic treatment to cure abrupt ailments. Due to the fact that it is capable of curing chronic diseases, places an emphasis on prevention, and takes a holistic approach, it is reasonable to predict that widespread acceptance of Ayurveda would improve people's health every single day all over the world. [12]

It is anticipated that Mishra, A., and Shrivastava, V. "Marmas" is a term used in Ayurvedic medicine to refer to the study of certain anatomical regions that are thought. This research contains a great amount of material. Due to the fact that damage to them may result in intense essential component of the body of knowledge that underpins the field of surgical study. The ancient writings make it very clear that it is strictly prohibited to do the Marmas any kind of damage in any way. Recent research, on the other hand, that have used Marma stimulation for therapeutic reasons have shown some promising findings about the advantages of the approach. An in-depth analysis of these significant but contradictory applications of Marma Science was the project that was being worked on at the time.

During the first phase of this research project, a number of aspects of Marma Science were investigated in relation to their presence in classical and ancient Indian writings. Part 2 provides a comprehensive account of the Marmas, which includes their number, location, structures involved, classification, trauma effect, and other aspects of their existence. This description is based on ancient literature as well as more contemporary scientific findings. [13]

A person may choose to get a self-care book, twelve weekly yoga sessions, or twelve weekly traditional therapeutic exercise sessions that are just as physically demanding. The person will have access to all of these things. Each of these three options will have a 2:1:1 ratio. After participants are randomly assigned to a treatment group, 121 independent interviewers will assess their progress six, twelve, and twenty-six weeks after therapy completion. How much spinal dysfunction there is and how bad the symptoms are will largely dictate the relevance of the results. Furthermore, saliva

samples will be taken at baseline, six weeks, and twelve weeks into the experiment. At both the start and finish of the research, we will also record any physical measures, including flexion. In order to better understand the complex interplay between the mental, physiological, and physical aspects of back pain and dysfunction, we will be doing study on the potential benefits of yoga for this condition. Within the framework of an intention-to-treat scenario, an analysis of covariance will be conducted to ascertain the efficacy of yoga. We shall use the general estimating equations (GEE) in this investigation.

In 2010, researchers from the Orthopaedics Department at Ebnezar Orthopaedic Centre, Parimala Hospital in Bengaluru, India, looked into the benefits of yoga sound resonance relaxation for those with chronic neck discomfort. In an effort to find a non-invasive alternative to surgical methods for chronic non-specific pain (CNP), researchers looked into a kind of yogic relaxation called mind sound resonance technique (MSRT). In all, sixty individuals were a part of this randomised controlled study. Thirty individuals took part in yoga classes, whereas the same number in the control group received no further support. The yoga group's members would conduct yogic MSRT, in which they would lay on their backs for twenty minutes, for 10 days. People in the control group, however, had to listen to a 30-minute audio CD that had a traditional physical therapy course that had been recorded at the facility. One may attain profound mental and physical relaxation using the Maharityunjaya Recitation Technique (MSRT) by meaningfully repeating a lengthy chant (the Maharityunjaya mantra) and the words A, U, M, and Om. Focusing on the way sound travels through the body has this effect. The following tools were used to assess the two groups both before to and post the intervention. This research used a variety of measures, including the state and trait anxiety inventory-Y1 (STAI-Y1), the goniometric assessment of cervical spinal flexibility, the tenderness scoring key, and the visual pain analogue scale. [14]

The study's authors, Evans DD, in 2010 We did this study to find out what factors individuals consider when deciding whether to do physical therapy or yoga on their own to alleviate chronic low back pain. A team from Emory University's School of Family and Community Nursing looked into the matter. The United States of America is home to a nursing school located at 1520 Clifton Road in Atlanta, Georgia. Participants may choose between physical therapy (n=26) or yoga (n=27) if they are adults with persistent low back pain that has persisted for 12 weeks or longer. Each week for six weeks, yoga class attendees showed up for a two-hour session, Monday through Friday. Two times a week, participants in the physical therapy programme could meet for individual sessions that lasted an hour. Both at the start and six-week points of the trial, data was gathered. Independent sample t-tests and χ^2 tests were used for comparing the groups. Hierarchical linear regression was used to forecast the expected consequences of the therapy. Currently being considered as part of the battery of tests is the Roland Morris Disability Questionnaire, the Rand Short Form 36 Health Survey 1.0, a method for treatment satisfaction, a numerical rating scale for pain bothersomeness, and a battery of tests evaluating back pain self-efficacy. When comparing patients starting physical therapy with those starting yoga, the results showed that the former group did better across all measures (P=.013, health status, pain self-efficacy, average pain bothersomeness, and disability). Pain self-efficacy was the best predictor of reduced pain and improved function for the whole sample after six weeks, after controlling for baseline differences. Every single person in the world experienced this. The findings of the pain self-efficacy test administered at the beginning of the study revealed that impairment at six weeks was strongly predicted by a considerable group interaction. People who engaged in physical therapy but lacked confidence in their ability to manage pain were far more likely to have impairments than those who had high levels of self-efficacy in this area. In terms of impairment statistics, there was no statistically significant difference between yoga practitioners with high and low pain self-efficacy.

Studying the effects of yoga, stretching, and a self-care book on people with chronic low back pain was the goal of Sherman KJ et al. (2011), who worked out of the Group Health Research Institute in Seattle, Washington, USA. There were a total of 93 patients who took part in weekly yoga classes for twelve weeks, 45 who received a self-care booklet, and 91 who were instructed to do regular stretching exercises. A total of 228 individuals with persistent low back pain were randomly allocated to one of the three groups. Using a modified Roland Disability Questionnaire with a 23-point scale to evaluate the back's functional status and an 11-point numerical scale to grade the intensity of the bothersome pain were the main objectives. Twelve weeks subsequent to that, this assessment was to be conducted. Unaware researchers evaluated 58 outcomes at the start of the trial, six weeks, twelve weeks, and twenty-six weeks afterward. At regular periods, these assessments were carried out. [15]

After controlling for baseline values, demonstrated performance compared for a period of twelve weeks. even after a period of 26 weeks, the yoga group continued to perform better than the other groups.

Hewitt CE, (2011) conducted the study that led to the discovery. The study was carried out at the University of York in Heslington, England. Either the conventional medical therapy (n = 157) or yoga (n = 156) was chosen as the best method of treatment. Back discomfort was the subject of an instructive leaflet that was sent to each and every participant. The intervention group participated in a total of twelve yoga workshops, which were delivered by twelve different teachers. The current knowledge was going to be built upon over the length of the training. evaluate the primary objective after three, six, and twelve months after the first assessment. Indicators of general health, as well as evaluations of pain and self-efficacy in pain management, were included among the secondary outcomes.

attended by ninety-three patients, which is sixty percent of the total number of sessions. It was found that the back function was superior to conventional treatment. At the three-month mark, dropped. Nevertheless, the yoga group's pain self-efficacy ratings were higher after three and six months; however, by the time they reached twelve months, this difference had disappeared into thin air. A total of twelve out of every 156 people who participated in yoga practice and two out of every 157 people who received conventional treatment experienced side effects, the majority of which were characterised by increased levels of pain. When compared to conventional treatment, it was shown that the most effective method for enhancing back function was to provide those who with a yoga class that lasted for a dozen weeks.

In 2011, Carter C. and colleagues conducted research at the United States Army Health Clinic in Dugway, Utah, to determine whether or not yoga is effective as a treatment for low back pain that is not specific to any particular condition. One of the most serious challenges that medical professionals face is the search for appropriate therapies for. Pain condition affects large number people and has the potential to become chronic. There is a possibility that an continue being engaged labour market might be considerably impacted by persistent. In particular, fact that the pain may eventually result in an increase in absenteeism, restrictions on obligations, or physical limitations. Out of all the types of disabilities that are associated with a worker's place of employment, low among those under age 46. Even after undergoing conventional treatments such as injections and surgery, the majority of people continue to experience some level of discomfort and dysfunction. It is possible that a new method of treating persistent low back pain that relies on fewer symptoms could be beneficial to businesses and the employees that they employ. [16]

T. and colleagues (2012) studied the effects of yoga on pain-related disabilities with the purpose of finding out if yoga therapy reduced disability and discomfort. Five randomised trials were found to have significantly greater methodological quality compared to seven non-blinded investigations [12]. One study was rated as having an intermediate performance level, while four nonrandomized studies were rated as having a bad performance level. Back pain, rheumatoid arthritis, headaches, and migraines were among the many conditions treated in the six trials that were included. Patients with rheumatoid arthritis were the focus of two research, and headache and migraine sufferers were the subjects of the other two trials. Chronic pain, including headaches and migraines, was one of the many ailments addressed after research have shown that yoga treatment may have many positive effects. It was found that the total effect of pain therapy was $-.74$ (with a confidence range of $-.97$ to $-.52$, and a significance level of $P < .0001$), according to a random effect meta-analysis. The impairment that was linked to pain also had a negative impact of $-.79$ (confidence interval: -1.02 ; $-.56$, $P < 0.0001$). Despite its few downsides, 56 research have shown that yoga may offer advantages for a variety of pain disorders. Furthermore, there is some evidence that medications used for shorter durations might still have an impact [13]. Findings from this meta-analysis suggest that yoga may be useful as an auxiliary treatment for people with disabilities and discomfort, but its benefits may be small. In addition to leading the participants through an orientation program, the scholar educated them on the yogic practices of panchakarma treatment and the necessary tests to assess the improvement of their back pain. Participants were briefed not only on the nature of the evaluations and tests but also on the methods used to analyze the variables by the investigator.

The research investigator made sure to get each patient's specific permission. The researchers promptly followed the ethical guidelines set forth by the Indian Council of Medical Research after they had obtained consent from every individual.

RESEARCH METHODOLOGY

Over the duration of the sixteen-week study, men and women in experimental groups I and II received the experimental treatment for joint pain three times a week. On top of everything else they did every day, they were now doing this new activity. Alternatively, each training session may last anywhere from 45 to 135 minutes, whereas each panchakarma treatment session lasted just twenty to thirty minutes. Starting at 6:30 on Mondays, Wednesdays, and Fridays, the training session was scheduled to end at 8:15. Detailed plans for each of the three days' activities were prepared in advance [14]. The group tasked with acting as the control did not get any targeted instruction. All of the participants had access to the problem during the practice and therapy sessions so they could work through it.

Guests were asked to bring just towels for the panchakarma treatment session. Anything else they wanted to bring was strictly forbidden [15]. Each session was preceded by and followed by rigorous monitoring, while the participants worked on their individual goals. Throughout the whole session, this monitoring was carried out.

Table 01: GENERAL STRUCTURE OF TRAINING PROGRAMME

GROUPS WITH TRAINING PARTICULARS	TRAINING
Group I	Self Management Panchakarma Therapy.
Group II	Joint Pains among men and women Joint Pains among men and women
Group III	Control Group
Training Duration	45 to 105 Minutes
Training Session Per Week	Three days
Total Duration of Training	Sixteen Weeks
Training Time Increases	Every Five Weeks

RESULT & DICUSSION

NADI PRANAYAMA SHODHANA:

PRIORITY ACTIVITIES

While you meditate, be sure to sit in a posture that is comfortable for you. Additionally, you can't go wrong with padmasana or siddha yoni asana. If you have trouble finding a comfortable sitting position for meditation, try leaning your legs against a wall or using a chair with a straight back. Maintain a neutral spine and head posture at all times [16]. While you close your eyes, try to relax every muscle in your body. It is advised to engage in yoga breathing exercises regularly. For the most benefit, keep your right hand in the nasagra mudra posture and your left hand on your knees in the chin or jnana mudra posture. Use your thumb to pinch closed the bridge of your nose on the right side. Inhale through your left nostril and exhale through the same nostril five times. Noting down the exact timing of your breaths. Remove the pressure by putting your thumb on your right nostril after you have taken five breaths. The next step is to block your left nostril by pressing on it with your ring finger. The suggested breathing technique is to inhale through the right nostril five times while keeping the rest of your breathing normal. Breathe in deeply through both nostrils, then exhale through the opposite nostril as you lower your hand five times.

DIFFERENTIAL NOSE BREATHING

When you practice yoga breathing, remember to take deep breaths. Hold your left nostril closed and breathe out through your right nostril while you count "1 Om; 2, Om; 3, Om." It is advised that you go back to the previously mentioned approach, starting with the right nostril and counting to 10 [17]. Here is the first iteration to kick things off.

PRANAYAMA UJJAYI

Bear in mind the location of your throat when you choose a sitting posture [18]. As you breathe in and out, produce a noise that sounds like vibrations and try to clench your throat. That is why, before you do anything else, you need to take a few slow, deep breaths.

RANAYAMA BHRAMARI

When you sit down to meditate, choose a seat that's comfortable for you and take any position that helps you relax. Inhale slowly and deeply through your nose as you take a breath. Breathe in slowly, allowing the air to lightly caress your neck. Maintaining closed eyes and gently inserting the index fingers of both hands into the ears is the next procedure. You should intentionally exhale gently to make a long, continuous humming sound. Immerse yourself in the sensations and noises that arise from these breathing exercises. Seal your nasal passages and then burst out like a honeybee as soon as the inhale is complete [19].

CONCLUSION

Mindfulness training Meditation and deep breathing are two practices that may help seniors improve their mental health and have more control over how much pain they feel. Unfortunately, these crucial factors are often ignored by conventional pain treatments. An increased awareness of one's body and the difficulties associated with chronic joint pain are two ways in which older persons may benefit from practicing mindfulness, which in turn may enhance their quality of life. Panchakarma treatment and self-management, with their holistic approach, may help older adults build confidence and independence. This encourages seniors to be proactive in their own healthcare and takes the burden of responsibility for their health off their shoulders. Supported by instruction and ongoing help, seniors may integrate these activities into their daily routines and establish habits that are good for their overall health and joint health.

A multi-faceted approach that considers the physical, emotional, and spiritual elements of health is offered by combining self-management with Panchakarma therapy for the goal of alleviating joint pain in older people in the Mewar area. Procedures like this give seniors hope that they may alleviate joint discomfort and improve their quality of life. They do this by helping people feel better about themselves, teaching them to be proactive in their own healthcare, and bringing the body back into balance. By following this approach, you may set yourself up for a healthier and more active old life.

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