

The Concept of Ayushya in Ayurveda

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Abstract

Life is the primary view point (alternate word may be used) of human for which they started their journey towards the wisdom of healthy life. Ayurveda, the pioneer approach of health science, established the absolute wisdom about life with clear idea about the components of life from base to sky view. The most vital component of life is life promoters which make and protect the building blocks simultaneously. These are administered as substances in form of food or drug and or practices having variable importance towards the objective. The merit regards the best as it can decide the right and wrong and follow the righteousness, thus the behavioral conducts have been placed first among all sorts of means for promotion of life (two separate sentences can be made out of this sentence). The following article is reviewed through Ayurveda classics regarding the view point on life and its promotional approach in day to day basis for the enhancement of quality in terms of health and quantity or span of life.

Keywords: Ayu; Dhatusamyā; Ayusya; Rasayana; Brahmachary

Introduction

This phenomenon plays the vital role in the light of living process. The effective quantum of life is magnified through the normal and abnormal states processed throughout the life span. The normalcy of the life is united in different means which are bestowed with the intake of compatible diet, rhythmic life style and absolute conduct and sustain in restraining the psychological urge. The vitality of the life is depended upon the physiological function and accordingly the essence is achieved if processed properly. The life span is determined by the comfortable life from the birth to death [1]. The quality of life and the life span are three intermediary perspectives by which the healthy state is maintained or otherwise it results the disease. The qualitative life is desired by everybody and this longing is the basic cassette of human entity. Ideologically the cumulative approach of keeping oneself well-being is thoroughly documented in the compendium in terms of therapeutic and behavioral aspects. Conservation of immunity, physical and psychological, is the way to achieve the normal span of life. The immune-modulation and or anti-oxidation therapies are the means to ignite the cellular activity and these results as Jivaniya, Balya and Vayasthapaka etc. Ayusya incorporates above terms providing the healthy life and correspondingly respective measures stipulated for it. Restraining the function of mind from evil deeds enhance the psycho-threshold and sound neurological activities. The main causative factor of the disease has altered function of mind which is activated by the regular practice of ethical conducts [1,2].

Literary Review: (In review sub-headings can be given like AYU, Verities of AYU)

Ayu

In true sense the respective biological activities regulated by mind leads to positive health in respect to Ayusya. Ayu or the life is the prime object dealt in Ayurveda with its variety, modulating factors and span. Here the term 'Veda' is meant for the realization of the knowledge of above said three factors. The modulating factors both wholesome and unwholesome in the form of appearance, quality and function are the causative factors for life and thus it is included under the definition of ayu secondarily. Unwholesome substances are introduced due to its avoidance phenomenon. Conjugation of shareera, indriya, sattva and atma collectively is known as ayu. Among them special emphasis on sattva and indriy, included under shareera, reveals its importance. Etymologically ayu is derived from the root 'Eti' means to go denoting the living period. It is continuously propagating flow towards the end. Synonyms (i.e. dharee, jeevita, nityaga, anubandha) are denoting the characteristics of ayu like maintaining from continual decaying of the body (dharee), preserving the life (jeevita), uninterrupted continuation of span (nityaga) and integrity with the finite and infinite body. Chetanuvritti is implied instead of nityaga denoting continuous flow of life from fertilization to death. The term anuvritti is implied for absence of practical observation. Here the definition follows the theory of Karya-Karana [3,4].

Ayu is divided into three categories chronologically, viz. Bala (child) up to sixteen years, Madhya (middle age) from sixteen to seventy years and Jeerna/Vridhdha the rest. It clinically shows the feature of growth, maturation and decay respectively. Bala is subdivided in to two stages. First is up to sixteen years featuring incomplete development, slesma predominance and the rest is up to thirty years featuring completion of growth and development. Madhya is up to sixty years characterized by the features of highly nourished physical and mental parts. Balya is divided into three, i.e., ksheerapa up to one year, ksheerannada one to two years annada two to sixteen years. Total span of Madhya is sixteen to seventy dividing into four sub-stages namely vridhhi, yauvana, sampurnata and parihani ranging up to twenty, thirty, forty and seventy years respectively. Development is completed on twenty and decaying commencing on forty years. Vridhdha is characterized by progressive aging with development of diseases etc [5].

Features of Hitayu

- Achieving Trivarga without distorting any one
- Always speaking truth
- Constant charity
- Contemplative of the good for both finite and infinite world
- Does not covet in other betterment
- Doing holy and ethical acts
- Firm control of the emotions
- Having memory and intelligence
- Peaceful
- Possessing deliberate action
- Practicing the complete and true knowledge
- Reverential to worth of reverence

- Well-wisher to all creatures

Features of Sukhayu

- Ability to make future.
- Free from physical and psychological illness.
- Intact of youth, strength, fertile, reputation, enterprise and power.
- Presence of high faculty of complete and pure knowledge, senses and sense objects.
- Prosperous efforts.
- Wealthy.

Features of Asukhayu

This phenomenon describes some distracting qualities like unhappy with depressed and not have the ability to enjoy life as well not have ability to take crucial decision about lives. Moreover, it also includes lack of self-esteem, empty mind so it is wandering that causing negative attitude.

As the consequence, being Asukhayu can affect life in various aspect like increase stressed so it will cause dangerous and more problems in life. That cause the people drained ardently, psychologically and physically. It increases the chance of self-injuries that will goes to commit suicide [6,7].

Features of Deerghayu

Description is mainly consisted of different body parts considering anatomically though the sound psyche also have been mentioned. In nut shell, deep seated structures and organs with the presence of normal sense and or sense organs denote the feature of prolong span of life.

Features of Madhyayu

Presence of some features of both good and inferior quality determines moderate span of life. Distinctly visible striate in the various parts of the body symbolize it [8,9].

Features of Alpayu

Features of Alpayu are just the opposite of deerghayu. Span prolongs almost twenty-five years in these persons.

Span is also determined with the help of features like deha, prakrti and laksana. Complete presence of sign and symptoms of sara indicating prolong life is an example of bodily features. Slaismika prakrti is having best quality of life; healthy features of newborn are indicating the constitutional and healthy markers of life span. Hence for absolute knowledge of Ayu, anatomical (anga-pratyahgapramana) and physiological (sara) evaluation is mandatory [10,11].

Dhatusamyā

Vayu, the principal dosha, holds the strength and span of life because it is the cause of conjugation of shareera, indriya, sattva and atma. Internal digestive energy is also the major controller. Ayu and prana depend on pure shonita or in other words rudhira is the pioneer regulator. Grossly complete physiological triad i.e., dhatu, mala are the root cause of the body. Thus, to

attaining nityagaayu maintaining of the health, equilibrium state of dosha, agni, proper functioning dhatu, mala and excellence of atma, indriya, mana, is the foremost duty. Few opine that functioning is implied for sleep, weakening etc. To attaining health dhatusamya or homeostatic condition of physique and psyche must be maintained which is nothing but individual's irreversible constitution or absolute disease free state. Practice of actual directives maintains this pleasurable state. Therefore, for clinical assessment features of dhatusamya described below are most important [4,6].

Features of Dhatusamya

- Free from illness and or (pain)
- Excellence of complexion and voice
- Nourishment of the body
- Enhancement of strength
- Desire for food
- Appetite
- Appropriate digestion
- Timed sleep
- Absence of nightmare
- Feeling of wellbeing's (in wakeful state) or Easy perception
- Normal expulsion of flatus-urine-stool-semen etc.
- Excellence of mind, higher center, sensory and motor function

Ayushya

Ayushya denotes compatible diet for ayu meant which is beneficial (Raja nighantu). According to Shatapathabrahmana of Shukla Yajurveda, propagation of soul or life depends on the ayusya effect. Grammatically it is derived from (Ayusa + Yat) and it is used in all three genders mentioned in Sanskrit grammar. There are numerable numbers of life promoting substances described in different texts. Grossly drugs have been classified into two aspects namely preventive and curative mode.

Food is the primary indicator of preventive health and considering all the perspective of qualities of good/healthy food from the time from agricultural perspective to serve as cooked or uncooked cuisines and the mandatory marker for measuring the quantity or dose of the diet. Every individual should restrain or control himself to maintain the individual dose according to the quality of the very food. Fundamentals of interaction in any perspective of two consumable material either food or drug or both, although possessing individually the best qualities, have been depicted to mitigate disease production. For instant use, the list of wholesome and unwholesome substance or practice are clearly mentioned for exerting good and adverse effects towards the health vividly with a summary of the best consumable foods in different vegetarian and non-vegetarian categories. For exerting best effect of food over body mandatory rules and regimen irrespective of individual constitution, seasonal or diurnal variations, environment etc. are discussed in text. Some common foods are illustrated having Ayusya effect classically mentioned. Sleep is also a basic need of life as it exerts benefits to life directly if attains properly. It extends its effect from immediate tissue homeostasis to prolongation of life span. Jeevaneeya, Balya and Vayasthapaka are pharmacologically incorporated in Rasayana therapy [5,6,7]. The normal span of life if attains without discomfort or facing any physical and psychological abnormalities, then the process is known as jeevaneeya whereas enhancement of any type of

strength, physical-physiological-psychological, is known as Balya and arresting the accelerated biological ageing process is termed as vayasthapana. Vrsya and rasayana are under first category. These drugs detain prolong the natural diseases like aging etc. and increase the sex desire lost due to improper coitus and or decrease in semen volume. Rasayana in general increase the life span. Hareetaktee, fruit of Shveta Avalguja, powder of Bilva, Vacha and Suvarna mixed with ghritaas a single drug is the potent life-promoting agent or only daily intake of milk and ghrita is good as ayushya. Specifically, Abhayamlakee rasayana like Brahma rasayana, Second Brahma rasayana, Chyavanaprsha, fifth and sixth Hareetakee yoga are related with enhancement or attaining the definite life span i.e., hundred years in present era. Those who are intending for ayushya should be used rasayanas mentioned in the chapter of Pranakameeya rasayana like Amalaka powder, Amalakaavaleha because it exhibits quality and quantity of life. Among Karapraceeteeya rasayana, pippaleerasayana is having potent ayushya effect beside Lauhadirasayana or administration of Shilajatu with lauha and paya. Indrodtarasayana has also the same effect after administration with paya for six months. In various mode and preparation Lashuna is porime as (an) ayushya. Those who desire better and prolong life must restrict themselves from intercourse below and above sixteen and seventy years respectively. Achar rasayana Sarpiguda, specific medicine for kshatakshina, has used as ayushya. Beside rasayanasayushya substances are included in our daily regime namely regular bathing, intake of meal, wearing of clean clothes (new), using of natural fragrance and garlands, gems and jewelry, trimming and dressing of the appendages (scalp hair, beard, nails), carrying staff during journey, appropriate samshodhana therapy prolong Span [6,8,9].

Discussion

Ayu is the prime component of Ayurveda and the aim of Ayurveda is to maintain the homeostatic state of physical and mental activities. Ayu is denote as the span of life and the very term Ayushya synonymous with Pranavardhana, Pranajanana, Pranakara, jeevana, is implied to maintain absolute ayu with the positive health. The measures considered as Ayushya are related to ahara, nidra, brahmacharya. Brahmacharya possess the optimum value to achieve the goal. All the systems act normally according to the normal function of mind controlled by vayu. For nourishing the normal mental activities and restraining the evil deeds, Acharalrasayana is practiced and simultaneously the qualitative and quantitative diet and absolute sleep promotes the span of life. All the measures responsible as Ayushya is under the phenomena of tri-upastambha.

Conclusion

The concept of Ayushya is the most important factor which modulates the Ayu from its unitary divisions like Svastha, Arogya and Dhatusamya. Dhatusamya, the physiological homeostatic, denotes the Arogya or unit health. This unit health constitutes the broad spectra of Svastha or health in all aspects. Thus, the maintenance of health ultimately expanding the natural span of life i.e. Ayu. Classically normal span is counted as a century optimally. The varieties of life are documented either in terms of individual or social features both in positive or negative varieties and span wise citation according to Classics. The next section describes the concept of Ayushya. life promoters, in various spectra. It is clearly visible that those factors compatible or beneficial for life in form of matter or without form, i.e. practices are included through basic area of life like diet, sleep and conduct. Among consumable articles in terms of food or drug either orally or through other routes, Rasayana has more comprehensive role in that aspect both for apparently healthy and diseased individual. Sleep, one of the basic needs of life, also is not to be ignored for stability of the life mechanism. Among practices and conducts behavioral approaches have great deal which completely depends on the mental power to adopt the good and quit the bad after absolute realization.

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