

REVIEW ARTICLE ON VAYAVIBHAJANA IN KAUMARBHRITYA

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Article Received on: 11/12/2023

Article Revised on: 01/01/2024

Article Accepted on: 21/01/2024



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ABSTRACT

Vaya is the time measurement stages of life. There are various structural, functional & psychological changes takes place in different stages of life (age). In Ayurvedic classics, total age of a human being is classified acc. to his physical dynamics i.e. (dhathu pushti sthithi naasam). Of these, Kaumara Bhrithya deals with first phase of life i.e. the stage of dhathupushti, the basis of which is the maturing annavaha srothas. So, most number of classification are based on the nature of food taken by baby. In children the status of Dosha, Dhatu, Malas in various diseases are similar to that of adults but in. Hence the administration of drug also should be proportionately small, based on body weight, agni etc. By describing treatment aspects, acharyas mentioned therapies also.

INTRODUCTION

Ayurveda is the medical science that deals with the life span of human beings along with the measures to cure and prevent the diseases. The word Ayu is derived from "Ayussu". meaning life span, and Veda means knowledge. According to Ayurveda, "Dhrihayu" or longevity means a complete balance in body, mind and soul associated with longevity, Without this balance a person cannot enjoy the real benefit of longevity i.e., a state of permanent happiness and peace. According to Ayurveda, there are four basic goals of human life namely, Dharma (religion), Artha (economy), Kama (sense pleasure) and Moksha (liberation). To practice and fulfill these basic goals of life one needs good health.^[1] The body is the vehicle on which one rides to their destination. If the body is weak or sick, one cannot function properly and is unable to achieve the goals of life. Therefore, for longevity, good health is important and for maintaining health, physician needs to examine Ayu from birth till death. Ayurvedic text describes how to attain longevity and also mentioned verities of longevity through Ayu Pareeksha. Ayurveda explains certain signs and symptoms to decide the life span (Manam of Ayu) of a patient. Ayu Pariksha has been broadly classified into three broad headings, namely, Dhrihayu, Madhyamayu and Alpayu and these are described by Sushruta.^[2] He says that before prescribing any therapeutic procedure, physician should examine life span of the patients and if they have residual life span then his Vyadhi (disease), Ritu (season), Agni (digestive power), Vaya (age), Deha (body build), Bala (strength), Sattva (mind), Satmya (conductive factors), Prakriti

(constitution), Bhesaja (drug) and Desa (habitat) should be examined.^[3]

Tenfold examination are the tools described in Charaka to obtain knowledge regarding the span of life, strength and intensity of morbidity and these are Prakriti (constitution), Vikriti (morbidity), Sara (excellence of Dhatus), Samhanana (compactness of organs), Pramana (measurements of the organs of the body), Satmya (suitability), Sattva (psychic conditions), Aahara Sakti (power of intake and digestion of food), Vyayama Sakti (power of performing exercise) and Vayas (ageing).^[4] The basic purpose of these examinations is to understand the overall condition of the person in order to prescribe meticulous and systematically planned therapeutic treatment to get desirable and satisfying successful results. With a view to ascertaining the life span of an individual, symptoms described in Charak Samhita Indriyasthana, and, also in the eighth chapter of Shareer Sthana must be taken in to account.

Vayvibhajan according to Ahar^[5]

1. Kshirap – Upto to 1 yr- who drink only milk
2. Kshirannad - Upto age 2 yrs- who consume both milk and solid food.
3. Annad Awastha- who eat only solid food. With reference to Pediatrics, Ayurveda lays emphasis on Child's growth and development since Intrauterine Period. Fetus is getting its nourishment from the 'Rasa', which is derived from mother's Ahar and remains alive and develops in uterus. Ahara Mool of human being but it also varna and oja of all

individual.^[6] Here it depicts that Varna and Oja are also dependent on Ahar. According to Ayurveda the living human body and diseases that afflict it is both the product of Aahara. Aahara is considered as one of the key pillars (Upsthambha) of life in Ayurveda.^[7] For Sharir poshan and Swasthya Rakshanarth, Ahar is main content. The Anna/Ahara is a Dravya which is swallowed and through which Dhatuposhan takes place.^[8] Now a days, through various means, healthy lifestyle is being compromised by promoting healthy eating habits, as aired them on TV or advertisements. This led to less intake of Homemade Satvik food items. Deprived of appropriate Ahar if Proper Poshana does not take place, it may lead to onset of Phakkarog, Balshosha, Parigarbhik, Karshya and various Dhatukshayajanya Roga. In case of more Quantitative intake of Ahar sevan leads to Sthoulya, Prameha, Hrudaya roga. Whereas Dushit Ahar may cause Udarshool, diagnosis and treatment of diseases related to preconception, childbearing (Pregnancy), Childbirth and diseases of the children. Here in with reference to Pediatrics Recommendations given below:

Krimiroga, Balatisar etc.^[9] Childhood phase is considered as Kapha Kala.^[10] With Reference to role Role of Ahar in Kaumarbhritya Acharya Kashyapa, in Kashyap Samhita states that Ahar said is to be cause of stability for living beings. There is nothing else except diet for sustaining the life of living beings.^[11] Any other medicament just like Diet is not available. One is able to make man disease-free only with the congenial diet.^[12] One is not able to sustain life without diet even of endowed with medicine. That's why Ahar is said to be Mahabhaishajya.^[13]

DISCUSSION

According to Sushruta Vaya is classified into three stages.^[14]

Balya (Childhood or early young age) up to 16 Years. It can be subdivided into three i.e., Ksirapa- only milk consumption – up to one year, Ksirannada – milk and solid food – up to two years, Annada- Only solid food – more than two years up to 16 years.

Madhya (Middle age or Young age) More than 16 years up to 70 years of age sub divided into : Vriddhi- up to 20 years (Growth phase), Yauvana- up to 30 years (Youth and adolescence), Sampurnata- up to 40 years (Mature Stage), Parihani- More than 40 up to 70 years (degenerative phase) with full growth of tissues, sense, faculties, strength and vitality.

Vriddha (old age)–After 70 years, and, it is witnessed by degeneration of tissues started along with diminution in the tissues, sense faculties, strength, vitality, grey hairs, baldness, suffers from cough, dyspnoea, etc., and inability to perform all activities.

Shlesma enhances greatly in young age, Pitta increases greatly in middle age and Vata increases greatly in old age. This should be kept in mind before planning any therapy. Use of Ksara (alkali preparations) and purgation therapy should be avoided in children and old age in diseases curable by above therapeutics. If it is necessary then it should be done moderately and slowly.^[15]

According to Charaka, Vaya (age) is defined as the state of body corresponding to the length of time that has passed since birth. Age is broadly divided into three stages Bala (childhood), Madhya (middle age) and Jirna (old age). Childhood is determined up to 16 years.^[16] When the Dhatus are immature, sexual characters are not manifested, the body is delicate, unenduring, with incomplete strength and predominant in Kapha. In this stage, Dhatus are in developing stage and unstable mind remains up to 30 years. Mild medicaments may be employed. Middle age is characterized by strength, energy, virility, powers, acquisition of all Dhatus having reached the normal limit associated with proper physical and mental strength, without degeneration in qualities of Dhatus with predominance of Pitta and is up to 60 years. Stronger medicaments may be employed to gain the success at this stage. Old age is up to 100 years. There is diminution of Dhatus (tissue elements), strength of sense organs, energy, manliness, valour, power of understanding, retention, memorizing, speech and analyzing fact. There is gradual diminution in the qualities of Dhatus and dominance of Vata. This period should be handled carefully with mild and moderate medicaments because of delicate nature of the old age. There are persons who live longer or shorter than that, in such cases, one should determine the three divisions of age on the basis of strength of the factors like Prakriti Sara etc., except Vikriti and also characters of different periods of life span.^[17,18]

In Ayurveda, Acharyas have divided life span under three categories i.e. childhood, adulthood and oldage. For expressing a particular matter, the most accepted scientific approach is the simple process of classification. Classification can be in different view. In Ayurvedic classics, total age of a human being is classified according to its physical dynamics. i.e. (dhatu pushti, sthiti, naasham).

According to Kashyap Samhita in Khila Sthana, Acharya.^[19]

Kashyap has divided Vaya (Age) in three categories i.e. Garbha (intra uterine period), Bala (Childhood) and Kumara (Adolescence). Again age is classified into Yauvana (Youth), Madhyama (Middle Age) and Vriddha (Old Age). Acharya Kashyap has accepted the intra – uterine period as a phase of pediatric age.

- Garbha: from intrauterine phase till delivery
- Bala (Childhood): upto 1 year after birth (Ksheerap)
- Kumara (Adolescence): 1 – 16 years

- Youvana (Youth): 17 – 34 years (increase in dhatu, satva, veerya and prowess)
- Madhyama (Middle Age): 35 – 70 years (sthirta (stability) of dhatu)
- Vriddha (Old Age): Above 70 years upto death (gradual decrease of dhatu, person with dull self becomes old till one survives)

CONCLUSION

Vaya Vibhajana is a crucial element in determining a correct diagnosis, the disease's prognosis, and the best course of treatment. Analysis of the physiological changes occurring at the level of the Tridoshas, Saptadhatu, Malas, Srotas, Indriyas, Agni, and Ojas is required to comprehend the ageing process in terms of Ayurveda.

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