



A REVIEW ARTICLE ON VAYA VIBHAJAN AND AAYU PARIKSHAN IN CHILDREN

Shilpa Sakharam Gondane¹, Vandana Thosar²¹Professor And HOD Kaumarbhritya Dhanvantari ayurvedic medical college and hospital Bareilly Uttar Pradesh²Professor and HOD Rachna sharir, Dhanvantari ayurvedic medical college and hospital Bareilly Uttar PradeshCorresponding Author: shivanidhurgude0601@gmail.com<https://doi.org/10.46607/iamj2710122022>

(Published Online: December 2022)

Open Access

© International Ayurvedic Medical Journal, India 2022

Article Received: 30/11/2022 - Peer Reviewed: 07/12/2022 - Accepted for Publication: 16/12/2022



ABSTRACT

Every living thing experiences the natural and unavoidable process of ageing. The goal of Ayu's examination is to learn more about longevity, the remaining life expectancy of a sick person, and the death rate. There are numerous speculative hypotheses that attempt to explain the ageing process. When ageing occurs on schedule, both chronological and biological ageing takes place at the same time. Ayurvedic texts have detailed specific ways for patient evaluation. Trividha, Shadvida, Ashta, Dasha, and Dwadashadi rogi pareeksha vidhi are those. So, in this article, an effort is made to examine, comprehend, and apply the idea of Vaya pareeksha, one of the Dashavidha rogi pareeksha. Because of poor lifestyle choices, one can see early or premature ageing today. Jara Chikitsa was included in an analysis of the physiology of ageing that also included the Ayurvedic Ashtanga. This article goes into great length about the Vaya, Kaalaja-Akaalaja, and the physiological changes in Pancha Vata-Pitta-Kapha function in Jaravastha concepts.

Keywords: Vaya pareeksha, Ayu, vaya vibhajan.

INTRODUCTION

Ayurveda defines "Dirghayu" or longevity as having a perfect balance of the body, mind, and soul. Without this balance, a person cannot experience the true

benefit of longevity, which is a state of ongoing happiness and peace. The four fundamental aims of human life, according to Ayurveda, are Dharma (reli-

gion), Artha (economics), Kama (sense pleasure), and Moksha (liberation). One has to be in excellent health to pursue and realise these fundamental life objectives [1]. Vaya has been methodically categorised by Ayurveda into three main categories: Baala, Madhyama, and Vruddha. Geriatrics have been given attention, and Ayurveda has made distinctive contributions to the treatment of Jara vyadhi. Jara is correctly positioned among the Acharyas[2]. Ayurvedic texts have detailed specific ways for patient evaluation. Trividha, Shadvida, Ashta, Dasha, and Dwadashadi rogi pareeksha vidhi are those. Vaya pareeksha, one of the Dashavidha rogi pareeksha, has been chosen for the current discussion. The examination of chronological age and longevity is the subject of vaya pareeksha. The patient should be assessed in light of his age, which corresponds to the condition of his body depending on how long it has been since his birth. This is significant because many diseases only affect people at particular stages of life. Vaya pareeksha also entails estimating the person's longevity or estimating how long they can be expected to live.

CONCEPT OF AGING IN AYURVEDA:-According to one definition of vaya (age), it is the period of time from birth to the present for a living person [3]. The three main categories the Brihatrayis used to categorise Vaya are Baalyavastha (childhood), Madhyamavastha (youth), and Jeemavastha/Vruddha (old age), though there are some disagreements over the age ranges used to define each category. Below is a discussion of the five main categories of ageing identified by various literature.

Classification 1: Ages under 30 are classified as Baalya, between 30 and 60 as Madhyama, and over 60 as Vruddha. Age-related gradual degeneration causes the Dhatus and Indriyas' strength to decline. There is a decline in energy, masculinity, boldness, comprehending power, memory retention, speaking, and fact analysis [4].

Classification 2: Baalya, as aged from birth, is 16 years, Madhyama as aged from 16 to 70 years, and Vruddha as aged over 70 years [5]. Age-related lax-

anas (signs and symptoms) include wrinkled skin, greying hair, and baldness.

Classification 3: As people age, the Dhatus and the functions of their sense and motor organs gradually deteriorate. Kasa (cough), Shvasa (dyspnea), Vali (wrinkles), Khalitya (alopecia), Agnisaada (reduced ability to digest food), Slatha Saara- Mamsa Sandhyasthi (degenerative changes in musculoskeletal system), Tvakparushya (loss of skin texture), Avanaama (changes in stature and posture), Vepathu (tremors) [6]

Classification 4: Vaya is divided into the following categories: Garbha (from the intrauterine period until delivery), Baala (up to one year), Kumara (from one to sixteen years), Youvvana (17-34 years), Madhyama (35-70 years), and Vardhakya (from one to seventy years) (above 70 years) [7].

Classification 5: Baala (up to the age of 16), Yuva (16 to 25), Madhyama (25 to 70), and Vaardhakya (above 70 years)[8].

THEORIES OF AGING:-

- 1) Swabhavoparamvada Vada- this is the theory of natural destruction mentioned by Charaka. According to this theory, the process of degeneration occurs due to Svabhava (natural) [9]
- 2) External factors- the life span of a person depends on two factors namely Daiva (unknown factor, deeds of previous life) and Purusha Kaarana (deeds of present life) [10]
- 3) Kaala (time) - Kaala plays important role in the aging process. All things in the world undergo several changes before complete destruction. This is called Parinama which is taking place by the influence of Kaala. Thus, it can be assumed that Jara is also the result of Kaala Parinama [11]
- 4) Shareera Vruddhikara Bhava-Abhava – there is mentioning of some of the factors which promote growth. These factors are Kaala Yoga(time), Sabhavasamsiddhi (natural phenomenon), Ahara-saustava (food which is taken), and Avighaata (absence of devastating causes). The gradual reduction or lack of the above factors may lead to reduced growth of a person there by aging occurs.

Characteristic Features Indicative of Life Span of Life in Children:

After performing the rituals for naming the child, according to Charaka Shareer Sthana Jaata Sutriya

Adhyaya [12], one should examine the child to determine the length of their life. The following symptoms and indicators (Table/Fig. 1) show how long the youngsters will live.

Sr.No.	Organs of the child	Characteristic feature indicative of a long span of life
1	Hair	Discrete, soft, parse, unctuous, firmly rooted, and black.
2	Skin	Thick and not loose.
3	Head	Constitutionally of excellent type, slightly bigger in size (than the measurement Vimana 8:117), proportionate with other parts of the body, and resembling an umbrella in shape.
4	Forehead	Broad, strong even, compact having firm union with temporal bones having wrinkles, and having the shape of a half moon.
5	Ears	Thick, large in size, having even lobes, equal in size, having elongations down wards, bent towards the back side, having compact tragus, and having a big earhole.
6	Eyebrows	Slightly hanging downwards, separated from each other, equal in size, compact, and large in size.
7	Eyes	Equal in size, having a fixed look, having clear cut divisions (of the pupil, iris or black portion of the eye, sclera or white portion of the eye), strong, lustrous, beautiful, and having beautiful Apanga (corners of eyes).
8	Nose	Straight, capable of taking a deep breath well ridged, and slightly curved at the tip.
9	Mouth	Big in size, straight, and having (two rows of) compact teeth.
10	Tongue	Having proper length and breadth is smooth, thin, and endowed with natural colour.
11	Palate	Smooth, plump, hot in touch, and red in colour.
12	Voice	Profound, not sluggish, sweet, having echoed deep-toned and steady.
13	Lips	Neither very thick nor very thin, having adequate width, capable of covering the mouth cavity, and red in colour.
14	Jaws	Large in size.
15	Neck	Round in shape and not very large in size.
16	Chest	Broad and plumpy.
17	Clavicles and Vertebral column	Not visible.
18	Breasts	Having wide space in between them.
19	Parsva (side of the chest)	Absence of any uneven appearance, chest downwards and firm.
20	Arms, thighs, fingers including toes	Round, full, and extended.
21	Hands and Legs	Large in size and plump.
22	Nails	The firm, round, unctuous, coppery colour red, properly elevated and convex like the back of a tortoise.
23	Umbilicus	Whirled clockwise and well depressed.
24	Waist	Less than 3/4th of the chest in circumference, even and plump with muscles.
25	Buttocks	Round, firm, plump with muscles, and neither excessively elevated nor excessively depressed.
26	Thighs	Tapering downwards, round and plump.

27	Calf region	Neither excessive plump nor excessively emaciated, having resemblance with that of a deer and having vessels bones and joints well covered.
28	Ankles	Neither excessively plump nor excessively emaciated.
29	Feet	Having the characteristic features described above and having a shape like that of a tortoise.

Factors to be examined to determine the residual span of life.

Classification of Vaya according to different acharyas:

ACHARYA	BALA	MADHYAMA	VRIDDHA
CHARAKA	Upto 30 years *Aparipakvadhathu – upto 16 years *Vivardhamanadhathu – upto 30 Years	30 to 60 years	60 to 100 years
SUSHRUTHA	Upto 16 years *Kshirapa- Upto 1 year *Kshirannada- 1 to 2 years *Annada- 2 to 16 years	16 to 70 years *Vrddhi- 16 to 20 years *Yauvana-20 to 30 years *Sampurna-30 to 40 yrs. *Parihani- 40to 70 years	after 70 years
VAGHBHATA	upto 16 years	16-70 years	After 70 years
VRDDHA VAGH-BHATA	upto 16 years	16 – 60 years *Youvana – 16-30 years *Sampoornata –30-40years *Parihani – 40-60 years	after 60 years
BHAVAMISHRA	1-20 years *Dugdhasi – upto 1 year *Dugdannasi – upto 2 years *Annabhuk – 2 *Vrudhi – upto 20 years	20-70 years *Yuva – 20-30 years *Poorna – 30-40 years *Kshaya – 40-70 years	after 70 years

According to Sushruta Vaya is classified into three stages [13].

1. 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.
2. Madhya (Middle age or Young age) More than 16 years up to 70 years of age sub divided into Vridhi- 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 a

full growth of tissues, sense, faculties, strength, and vitality.

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

According to Charaka:-

The state of the body that corresponds to the amount of time since birth is known as vaya (age). Three stages of age—Bala (childhood), Madhya (middle age), and Jirna—are generally recognised (old age). Up to 16 years old are considered to be children [14]. When the Dhatus are immature, sexual characteristics do not show, the body is delicate, weak, and has in-

sufficient strength, and Kapha is predominate. Dhatus are still developing at this stage, and their unstable minds can last for up to 30 years. Mild medications might be used. Middle age is defined as being between the ages of 40 and 60 and is characterised by vigor, vitality, virility, and the acquisition of all Dhatus after having reached the normal upper limit associated with adequate physical and mental strength. At this point, stronger medications may be used to achieve success. Old age is up to 100 years. There is a diminution of Dhatus (tissue elements), strength of sense organs, energy, manliness, valour, power of understanding, retention, memorizing, speech, and analysing fact. There is a gradual diminution in the qualities of Dhatus and the dominance of Vata. This period should be handled carefully with mild and moderate medicaments because of the delicate nature of 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 the strength of the factors like Prakrti Sara, etc., except Vikriti and also characters of different periods of life span [15,16].

ACCORDING TO ACHARYA VAGBHATA

Till the age of sixteen years there will be an increase in dhatus, indriyas, and ojas, and is called bala, from sixteen to seventy years it is known as madhyama and there will not be any increase in the above-mentioned; after seventy years there will be kshaya.

VAYA PAREEKSHA:-

Bala- Upto 30 years which is again divided into

- Aparipakvadhatu – upto 16 years
- Vivardhamanadhatu – upto 30 years

Madhyama- 30 to 60 years

Vridha- 60 to 100 years, Vaya pareeksha/ assessment can be done by Darshana and Prashana pareeksha. Vayas is one of the pareeksha vishaya of Darshana pareeksha.

DISCUSSION

Aging is one of the inevitable processes that happens to all living things, and it cannot be stopped. Vaya pareeksha 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, Saptadhatus, Malas, Srotas, Indriyas, Agni, and Ojas is required to comprehend the ageing process in terms of Ayurveda. Vata is the principal Dosha at play, while Agnimandya causes incorrect nutrient absorption by the body's numerous organs. Age-delaying practices such as Dinacharya, Rutucharya, and Sadvrutta are employed directly or indirectly. Ayurveda has a lot of potential in geriatric treatment since it has improved the understanding of Rasayana Chikitsa.

REFERENCES

1. Agnivesh; Charak-Samhita, Sutra Sthana-1/15 with the Ayurveda-Dipika commentary by Chakrapanidatta and edited by Vaidya Yadavji Trikamji Acharya, Chaukhamba Sanskrit Prakashan, Varanasi (India), Reprint edition-2004, p. 6
2. Paradakara HSS. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurveda Rasayana commentary of Hemadri. Sutrasthana 1/5, Reprint edition. Chaukhamba Sanskrit Sansthan, Varanasi (India); 2009. P 5
3. Acharya JT. Charaka Samhita by Agnivesa with Ayurveda Deepika commentary of Chakrapani Datta, Vimanasthana 8/122, Reprint edition. Chaukhamba Prakashan, Varanasi (India): 2015. P 280
4. ibid 2
5. Acharya JT. Sushruta Samhita with Nibandhasangraha commentary of Dalhana. Sutrasthana 35/29, Reprint edition. Chaukhamba Sanskrit Sansthan, Varanasi (India): 2009. P 155
6. Dr. Shivprasad Sharma. Ashtanga Samgraha of Vrddha Vagbhata with Sasilekha Sanskrit commentary of Indu. Sutrasthana.22/74, Reprint edition. Chaukhamba Sanskrit Series office, Varanasi (India): 2006
7. Dr.P.V.Tewari, Kashyapa Samhita or Vrddhajivaka Tantra English translation with commentary, Khilasthana 3/72-74, Reprint edition, Chaukhamba Visvabharati oriental, Varanasi (India): 2013
8. Pandit Hariprasad Tripathi, Harita Samhita with Hari Hindi commentary. Prathamasthana 5/1-2, 2nd edition. Chaukhamba Krishnadas academy, Varanasi; 2009. P 27
9. Acharya JT. Charaka Samhita by Agnivesa with Ayurveda Deepika commentary of Chakrapani Datta, Su-

- trasthana 16/27-28, Reprint edition. Chaukhambha Prakashan, Varanasi (India): 2015. P 97
10. Acharya JT. Charaka Samhita by Agnivesa with Ayurveda Deepika commentary of Chakrapani Datta, Vimanasthana 3/32-35, Reprint edition. Chaukhambha Prakashan, Varanasi (India): 2015. P 243
11. Acharya JT. Charaka Samhita by Agnivesa with Ayurveda Deepika commentary of Chakrapani Datta, Shareerasthana 16/32, Reprint edition. Chaukhambha Prakashan, Varanasi (India): 2015. P 97
12. Jadavaji Trikamji Acharya; Agnivesha, Charaka, Dridhabala, Charaka Samhita, Shareera Sthana, Jaatisutriyam Shareeram, 8/51. 2nd ed. Varanasi: Chaukhambha Sanskrit Sansthan; 2007. p. 351
13. Sushrut Samhita; Dr. Shastri Ambikadutta; Sutrasthana.35/38-39; Varanasi: Chaukhambha Sanskrit Sansthan; 2002. p. 135
14. Charaka Samhita; Sashtri Kashinath; Dr. Pt Chaturvedi Gorakhnath; Vimansthana,8/122; Varanasi: Chaukhambha Bharti Academy; 2001. p. 782
15. Byadgi P S. Parameswarappa's Ayurvediya Vikriti Vigyan and Roga Vigyan. 1st edition. Volume I. Varanasi: Chaukhambha Sanskrit Sansthan; 2007. Dashvidha pariksha; pp. 423–24, pp. 473–75. [Google Scholar]
16. Byadgi P S. Parameswarappa's Ayurvediya Vikriti Vigyan and Roga Vigyan. 1st edition. Volume I. Varanasi: Chaukhambha Sanskrit Sansthan; 2007. Sushrutokta Dwadasha Pariksha; pp. 479–83. [Google Scholar].

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Shilpa Sakharam Gondane & Vandana Thosar: A Review Article on Vaya Vibhajan and Aayu Parikshan in Children. International Ayurvedic Medical Journal {online} 2022 {cited December 2022} Available from: http://www.iamj.in/posts/images/upload/3423_3428.pdf