



Review Article

A CONCEPTUAL STUDY ON DEERGHAYU ACCORDING TO CLASSICS

Deeksha D Shetty^{1*}, Arun Kumar M², Prasanna N Mogasale², Nagaraj S³

¹Post Graduate Scholar, ²Associate professor, ³Professor and HOD, Department of PG Studies in Roga Nidana and Vikrutivigyana, Shri Dharmasthala Manjunatheshwara College of Ayurveda, Udupi, Karnataka, India.

Article info

Article History:

Received: 18-12-2022

Revised: 08-01-2023

Accepted: 28-01-2023

KEYWORDS:

Dheerghayu,
longevity of life,
Namakarana,
lifespan.

ABSTRACT

“Life well spent is long”, is well stated by Leonardo Da Vinci. A person's quality of life throughout all of those years of survival, rather than how many years they live, is what defines a long-life span. Superior constitution, great bodily components, excellent soul, adoption of a wholesome diet, and living a healthy lifestyle are the factors of this longevity. The lifespan of the individual should be checked by the doctor before any other aspects such as ailment, season, bio-fire, age, mental agility, homologation, constitution, medication, and location are examined. The attributes of *Deerghayu* that is long life span, along with *Ahara* (eating habits) and *Vihara* (routines) to preserve longevity of life with the highest quality, have been outlined by *Acharya Charaka* after the *Namakarana* (naming ceremony) and *Sushruta* in *Jatisutriya adhyaya* in their description of life span. The present study analyzes the characteristic features of *Deerghayu* and the maintenance of these characteristics playing an important role in a long and healthy life.

INTRODUCTION

Ayurveda is that which imparts the knowledge about "Ayu". How does it impart it? The answer is by its own characters and description of its types i.e., happy-unhappy, beneficial-non-beneficial and measure -non-measure. It is also said as Ayurveda as it imparts the knowledge about substances which are conducive and which are non-conducive and also about substances with their properties and actions^[1]. *Acharya Sushruta* explaining Ayurveda says that the first and foremost part of Ayurveda is being delivered uncontradicted by perception, scriptural authority, inference and analogy^[2]. Long life span is not represented by the number of years a person survives but it is the quality of life maintained by the individual in all those surviving years.

Acharya Charaka and *Sushruta* explaining about Lifespan has explained the features of *Deerghayu*, longevity of life that is long life span along with food habits and regimens to maintain longevity of life with utmost quality.

MATERIALS AND METHODS

Assessment of lifespan (Ayu)

Ayurveda is that which deals with beneficial /good, harmful/bad, pleasurable/happy and unpleasurable/ unhappy aspects of life, and with what is wholesome and unwholesome for it, longevity, and about what *Ayu* (life) is in itself^[3]. The *Ayu* (life) is a conjunction of body, and *Indriyas* (cognitive apparatuses), *Satwa* (psyche) and *Atma* (soul). Its four synonyms are 'Dhari', 'Jivita', 'Nityaga' and *Cetananuvitti*^[4]. To know the measure of age (longevity) features are described in *Indriya Sthana* and also in *Jatisutriya* chapter of *Sharirasthana*^[5].

Features of Long Lifespan

Acharya Charaka has explained that after the *Namakarana* (naming ceremony) is over, one should initiate the examination (physical) of the neonate to ascertain his life span. The features are as follows^[6]:

Access this article online	
Quick Response Code	
	https://doi.org/10.47070/ijapr.v11i1.2630
	Published by Mahadev Publications (Regd.) publication licensed under a Creative Commons Attribution-NonCommercial- ShareAlike 4.0 International (CC BY-NC-SA 4.0)

S.no	Areas of body	Features
1.	Hair	Discrete, soft, sparse, unctuous, firmly rooted and black
2.	Skin	Firm and thick
3.	Head	Constitutionally well finished, accomplished or opulent. Slightly bigger in size, yet proportionate to the other parts of the body and resembling an umbrella in shape.
4.	Forehead	The forehead is broad, firm, even, well united with <i>Sankha</i> (temporal bones), endowed with upper signs (three transverse lines), corpulent, having wrinkles and shape of half moon.
5.	Ears	Thick, large and even pinna, equal in size, elongated downwards, bent to back side or posteriorly, having compact tragus and big meatus (are praiseworthy).
6.	Eyebrows	Slightly hanging downwards, both not united or having even gap in between, compact and large (are good).
7.	Eyes	Both equal, having identical or similar vision, major and minor parts such as pupil, iris, and sclera should be clearly divided, strong, lustrous, and beautiful inner and outer canthus.
8.	Nose	Straight with large nostrils, Well-ridged and slightly bent at tip
9.	Mouth	Big, straight with well-set teeth
10.	Tongue	Having good length and breadth, smooth, thin and endowed with natural or physiologic color
11.	Palate	Smooth, well developed or formed, hot and red
12.	Voice	profoundly resonant, not feeble, unctuous or sweet, echoing, deeply risen, and steady or resolute
13.	Lips	Neither too thick nor too thin, having appropriate breadth, covering the mouth and red in color
14.	Jaws	Large
15.	Neck	Round and not too long
16.	Chest	Broad and well developed
17.	Clavicles or sternum and vertebral column	Well-hidden or invisible
18.	Breasts	Both should be at a specific distance
19.	Flanks	Unbending and stable flanks
20.	Arms, thighs, and fingers	All these should be round, developed or full and long or stretched
21.	Hands and legs	Big and developed
22.	Nails	Stable, round, unctuous, coppery, elevated, tortoise shaped
23.	Navel	Whirled clock-wise and deep
24.	Hips	Round, with firm and developed muscles, neither elevated nor depressed
25.	Thighs	Tapering downwards, round and well developed
26.	Shanks	Neither too thick nor too thin, resembling legs of the deer, deeply situated veins, bone and joint
27.	Ankles	Neither too corpulent nor too thin
28.	Feet	Neither too corpulent nor too thin, tortoise-shaped

Besides these nomenclatures, normal functions associated with passing bodily wastes, reproductive organs, sleep, abilities to express emotions by smiling, weeping, and appetite through suckling. Other aspects of the child's body or bodily functions, if with normal features, are desirable. This sums up the verse on physical features used to assess the longevity of the newborn according to *Acharya Charaka*.

Acharya Sushruta has mentioned the features of different types of life span among them long lifespan features are^[7]:

1. Big palms, feet, flanks, back, nipples, teeth, face, shoulder and forehead
2. Long inspiration, finger joints, eyes, and arms
3. Broad eyebrows, and chest
4. Short legs, penis and neck
5. Deep psyche, voice, and umbilicus
6. Well-developed and slightly elevated breast
7. Bountiful quantity of hair in ears and head
8. Well-hidden joints, veins and ligaments
9. Well-built limbs and stable sensorium
10. From the stage of formation of the fetus in the mother's uterus who is free from diseases and gradually gets compactness, mental abilities and wisdom, and such an individual should be definitely taken for treatment.

Additional Contribution

Recent research on *Deerghayu* (longevity of life) suggests good health as the prime factor for longevity of life. There are a set of instructions explained by *Acharya* relating to systematic mixing of food items, eating, physical activities and timely cleansing of metabolic waste from the body, following diet and regimen during sickness and proper quality and quantity of food taken. These factors are responsible for a good or bad status of life^[10].

Contemporary View on Longevity

The identification of genetic factors that affect human longevity is a true challenge. The model of centenarians provides us a unique opportunity to tackle this challenge. In this Perspective, we discuss some recent findings (the impact of geography and demography on the longevity phenotype, the relationship between longevity and homozygosity, the role of the nuclear-mitochondrial genome cross-talk) by which new ideas are suggested, such as the concept of a complex allele timing as a pivotal process in modulating the probability of achieving longevity.

CONCLUSION

Span of life during this age is one hundred years. The causes of this lifespan are excellence of constitution, excellence of body constituents, excellence of soul and use of wholesome diet and mode of life^[8]. The physician who wishes to treat a patient

should first examine the life span of patient and after checking longevity, he should examine the disease, season, bio-fire, age, strength, mind, homology, constitution, medicine and place^[9]. *Acharya Charaka* explains the features of long-life span in a newborn after *Namakarana* (naming). *Acharya Sushruta* has classified the features of life span into long, moderate and least life span. These features are identified in an adult and are treated accordingly. Even though various food habits and activities play a significant role in longevity of life. Concept of *Deerghayu* (longevity of life) mainly elaborates the physical features of an individual.

REFERENCES

1. Agnivesha. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapanidatta, Jadavji Trikamji Acharya, editor. Sutrasthana, 30th Adhyaya, 23rd verse. New Delhi: Chaukhambha Publications; 2020, p.187. pp.838
2. Acharya Susruta. Sushruta Samhita with Nibandha Sangraha. Commentary by Dalhana and Nyayachandrika Panjika by Gayadasa, Jadavji Trikamji Acharya, editor. Sutrasthana, 1st Adhyaya, Verse 16. Varanasi: Chaukhambha Sanskrit Sansthana; 2021, p.4. pp.824
3. Agnivesha. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapanidatta, Jadavji Trikamji Acharya, editor. Sutrasthana, 1st Adhyaya, 41st Verse. New Delhi: Chaukhambha Publications; 2020, p.8. pp.838
4. Agnivesha. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapanidatta, Jadavji Trikamji Acharya, editor. Sutrasthana, 1st Adhyaya, 42nd Verse. New Delhi: Chaukhambha Publications; 2020, p.8. pp.838
5. Agnivesha. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapanidatta, Jadavji Trikamji Acharya, editor. Vimanasthana, 8th Adhyaya, 124th Verse. New Delhi: Chaukhambha Publications; 2020, p.281. pp.838
6. Agnivesha. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapanidatta, Jadavji Trikamji Acharya, editor. Sharirasthana, 8th Adhyaya, 51st Verse. New Delhi: Chaukhambha Publications; 2020, p.350. pp.838
7. Acharya Susruta. Sushruta Samhita with Nibandha Sangraha. Commentary by Dalhana and Nyayachandrika Panjika by Gayadasa, Jadavji Trikamji Acharya, editor. Sutrasthana, 35th Adhyaya, Verse 4-6. Varanasi: Chaukhambha Sanskrit Sansthana; 2021, p.149. pp.824

8. Agnivesha. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapanidatta, Jadavji Trikamji Acharya, editor. Sharirasthana , 6th Adhyaya, 29-30th Verse. New Delhi: Chaukhambha Publications; 2020, p.336. pp.838
9. Acharya Susruta. Sushruta Samhita with Nibandha Sangraha. Commentary by Dalhana and Nyayachandrika Panjika by Gayadasa, Jadavji Trikamji Acharya, editor. Sutrasthana, 35th Adhyaya, Verse 3. Varanasi: Chaukhambha Sanskrit Sansthana; 2020, p.148. pp.824
10. Dr. Bobby Chandravanshi: Influence of Ayurvedokta Ahara-Vihara for Deerghayu- A Review. ayurpub; V(3): 1476-1482

Cite this article as:

Deeksha D Shetty, Arun Kumar M, Prasanna N Mogasale, Nagaraj S. A Conceptual Study on Deerghayu According To Classics. International Journal of Ayurveda and Pharma Research. 2023;11(1):97-100.

<https://doi.org/10.47070/ijapr.v11i1.2630>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Deeksha D Shetty

Post Graduate Scholar,
Department of PG Studies in Roga
Nidana and Vikrutivigyana,
Shri Dharmasthala
Manjunatheshwara College of
Ayurveda, Udupi, Karnataka.

Email:

deekshashetty9739@gmail.com

Phone no: 8310673172

Disclaimer: IJAPR is solely owned by Mahadev Publications - dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJAPR cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of IJAPR editor or editorial board members.

