

Dirghanjiviteeyam - Quest for Longevity

Vineetha V Kurup

BAMS, MD, PGDYTSM, Assistant Professor, Department of Samhitha and Siddhanta, J.S.Ayurveda Mahavidyalaya, Nadiad, Gujrat

Abstract: Ayurveda is a science of life, which is originated in India long back by great seers. The antiquity of Ayurveda been flourished by the extra intelligent seers which was preached and carried down to younger generations in the Sanskrit language – the mother of worldly languages. The affection and passion towards Ayurveda and its proper perceptible is diminishing in the present era. This article is an understanding of the reasons behind this, as said by the great acharyas of Ayurveda.

Keywords: dirghanjivita, samhita, ayu, agni, sishya, budhi.

1. Introduction

दीर्घजीवितिय [1] is the Pratijna of Charaka Samhita. To achieve this Pratijna, Samhita gave the methodology of getting the knowledge. The knowledge mentioned in Samhita could be achieved according to this prescribed way, i.e. Tantram - Tantraratham; Sthanam - Sthanartham; Adhyayam - Adhyayaratham; Prashnam - Prashnaratham [2] etc. Further, the Prashnaratham should be studied according to - Vakayasaha, Vakyarthasaha and Arthavayavasah[3].

2. Materials and methods

To elaborate the hidden meaning, while studying the texts the knowledge of Tantrayukti must be applied. One another methodology for understanding The Tantra mentioned by the Tantrakara is according to Trividha Sisy Buddha. Mainly three types of Sisyas (students) come for the Sastra Adhyayan. The Acharya must be able to convey real meaning of subject to all types of Sisyas.

3. Discussion

Following this method the Dirghanjiviteeyam can be understood by three ways.

- 1) Avara Buddhi:
Dirgham – means longevity
Jivita – means life (synonym of Agni)
Iya - comprises mainly two meanings as an affix;
a) Samarthyaa - means capability for contributing the knowledge to Pratijna independently.
b) The complete collection of processes or procedures essential for the achievement of Pratijna.
c) On the basis of above quoted explanation – “The complete collection of procedures essential for long life” is termed as Dirghanjiviteeyam.
- 2) Madhyama Buddhi
Dirgha – means to sustain for long time
Jivita – means Prakrta Agni
Iya– an affix means (as defined in previous Sisyabuddhi)

Thus, The Dirghanjiviteeyam means the complete collection of procedures necessary to keep Agni in its normal state for a long time. Here, the reason for considering Agni as Jivita possesses strong evidence as mentioned in Grahani

Cikitsita[4]. Besides this, the Agni can also be quoted as synonyms of Ayu in the form of Jivita

- 3) Pravara Buddhi
Dirgha – means motion towards Prakrta
Jivita – means Agni – Atma
Iya– means an affix (as defined in previous Sisyabuddhi)

“The Dirgha” word means “The Vriddhi” and samanya always causes vridhi[5]. Therefore, “The Dirgha” is the representative of Samanya. Here, obviously one question arises that, why the meaning of “Dirgha” is mentioned as “The motion towards Prakrta”. Here, the term “Prakrta” indicates *moola prakrta* (innate state) of substance. If one understands The Satpadartha of Vaisesika with deep thinking reveals that, the entire universal substances possesses six fundamental energy forms viz. Shadpadarthas[6]. Among them, the dravya (Material cause), the guna (potential energy), and karma (kinetic energy) are fundamental corporeal (Lokika) form of energy present in entire universal substances. On the other hand, the *samanya* term refer to a form of energy leads substances towards their prakrta state. Similarly, the visesa leads substances in an opposite direction that is corporeal state. The term *samavaya* is reserved to a fundamental energy form responsible for the entire universal substances [7].

4. Conclusion

The Samanya and Visesa have the ability to convert all substances through the energy barrier of Samavaya, which connects all the substances. On the basis of above explanation, one can consider the *dirgha* as a motion towards *prakrta* i.e. Ultimate & innate state of substance. Though Agni has been quoted in pratijna of tantra, it is not remembered during reading, understanding and applying the Samhita.

Reason behind considering atma as a simile of agni : The birth of human being leads to “karma pravrtti” generates either karmanubandha or karmamukti termed as “karma phala”. The Karma Purusa” defined as a Karta of “Karma Pravrtti”. As a result of Karma Pravrtti the Karana Purusa (Karma Purusa) involves in vicious cycle of “Vyaktata and Avyaktata”. I.e. Janma and Mrtyu. The Karmapurusa possesses 24 Tatva or Dhatus same as Ayu[8]. The deep thinking of this verse reveals, among the tetrad of Ayu. (Sarira, Indriya, Satva and Atma) no one is capable for the

conduction of action ie Karma. “The Sarira” is Pancamahabhutavikara; hence unable to generate the Prayatna (a form of Samkalpa) necessary for the Karma. Likewise, the Indriya and Satva are being Acetana (inanimate) unable to generate action.

Regarding Atma, it indicates that the Atma is also unable to perform any Karma (action). Here one question arises that, then who performs action (Karma) with conduction of Karmapurusa, who is responsible for the Karma Anubandha / Mukti and for the integrity of Ayu. Here, one thing is noticeable, in fact the combination of Tatva is termed as Ayu., the meaning of Samyoga is the combination of one or two objects/ substances and that can act as a new object. This indicates there is an existence of Karta who perform samhateebhava among the dravya, which generate other Dravya. So in case of Ayu, the samhateebhava of 24 Dhatus has been performed by a distinct entity which generate Visesa Dravya Ayu. The concept of “Agni” stands here as one of the synonyms of Ayu ie is “Jivita”. Another strong evidence is quoted by Charaka in Grahani Cikitsita . Here, all components of Ayu are covered. Along with that, the Agni and Prana are also stated distinctly as a product of “The Dehagni” = “Kayagni”. The Prana and Agni (13 Agnies = Jatharagni, Sapta dhatwagni and pancha mahabhootagni) act as a mediator for kayagni to sustain united form of 24 dhatus.

In other words, one can say Atma and Agni are two sides of a coin. The atma is nirvikara but its another form, the kayagni, is capable of conduction and integration of 24 elements. On the basis of the above explanation, the motion towards the prakruti of kayagni can be considered as the motion towards prakruti of atma i.e nirvana.

References

- [1] Agnivesha Charaka Samhitha sutrasthana 1/25, 2011, Varanasi, Chowkhamba Orientalia, Reprint 2011, page no 49
- [2] Agnivesha Charaka Samhitha sutrasthana 30/30, 2011, Varanasi, Chowkhamba Orientalia, Reprint 2011, page no 399
- [3] Agnivesha Charaka Samhitha sutrasthana 30/16, 2011, Varanasi, Chowkhamba Orientalia, Reprint 2011, page no 387
- [4] Agnivesha Charaka Samhitha chikitsasthana 15/3, 2011, Varanasi, Chowkhamba Orientalia, Reprint 2011, page no 657
- [5] Agnivesha Charaka Samhitha sutrasthana 1/44, 2011, Varanasi, Chowkhamba Orientalia, Reprint 2011, page no 76
- [6] Maharshi Kanada, Vaisesika sootra 1/1/4
- [7] Agnivesha Charaka Samhitha sutrasthana 1/50, 2011, Varanasi, Chowkhamba Orientalia, Reprint 2011, page no 81
- [8] Agnivesha Charaka Samhitha sareerasthana 1/35, 2011, Varanasi, Chowkhamba Orientalia, Reprint 2011, page no 455

Author Profile



Vineetha V Kurup, BAMS, MD, PGDYTSM is Assistant Professor, Department of Samhitha and Siddhanta, J.S.Ayurveda Mahavidyalaya, Nadiad, Gujrat