

of life is not a direct object of Ayurveda - its direct object being just the knowledge of life.

परिभाषाप्रकरणम्

आद्यन्तौ ट्किन्तौ (२/२/४६) :->

The above sūtra is Pāṇinian's injunctive rules regarding आगम (augment).

Its explanation as found in the कौमुदीस is -
* ट्किन्तौ यस्योक्तौ तस्य क्रमादाद्यन्तावयवौ स्तः ॥

The augments having either inductive 'ट्' or inductive 'क्' become respectively the initial part and or the final part of that for which they are injuncted. To make the position clear we may refer to the aphorism 'आर्थधातुकस्यैकं बलादिः' which injuncts that and 'आर्थधातुक' affix beginning with a consonant (except 'य') gets the augment 'इट्'. In case of 'भविष्यति' 'ष्यति' being an आर्थधातुक affix, the augment इट् which is 'टित्' is found to be placed before (i.e. as initial), the affix i.e. 'ष्यति' to be counted its initial part (भू + ष्यति = भू + इट् + ष्यति).