



# INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY HEALTH SCIENCES

ISSN: 2394 9406

## “ROLE OF AHARA, NIDRA, BRAHMACHARYA IN SWASTHYA RAKSHAN”

**Dr. Amar Shinde<sup>1</sup> Dr. Jayashri Patil<sup>2</sup>, Dr. Abhijit Kadam<sup>3</sup>**

<sup>1</sup>P.G. Scholar, Swasthavritta & Yoga

<sup>2</sup>Professor & HOD, Swasthavritta & Yoga

<sup>3</sup>Professor, Dept. Of Balroga

L. R. P. Ayurvedic Medical College, Hospital & P.G.

Institute & Research Center Islampur, Sangli.

**Corresponding Authors Email ID:**

Email Id: dramarshinde@gmail.com

### ABSTRACT:

In our technological modern world, a research has shown that those with a changing life style, poor diet, lack of sleep, low economic status are more vulnerable to diseases. Our ancient Ayurvedic physicians knew the importance of *Trayopstambha* (*Aahar, Nidra and Brahmacharya*) in the treatments of diseases. It is often criticized that Ayurvedic science is occult and subjective. But in fact it has derived its principles by logical analysis and intellectual exercises. Although *Trayopstambha* mentioned in *Brihatrayi, Laghutrayi*, and other classical texts *Acharyas* have considered it ideal tool for *Swasthya Rakshan*. Studies showing this tool in alleviating problems faced in this mider world not been undertaken on a large scale especially a study comparing the efficacy of *Trayopstambha* in *Swasthya Rakshan* - there seems a lacuna in current knowledge. The modern management of diseases is mainly oral therapy and parental therapy. These in spite of many advantages still remains unsatisfactory. Thus it is important to search a safer, cost effective therapy, which could be explored from the Ayurveda. *Trayopstambha* is one such tool, which can give wonderful results in many diseases.

*Acharya Charaka* opines that due to *dosh prakopaka*, *tridosha prakopaka ahara*, *vihara* the vitiated *doshas* assumes *sthanasamshraya* in the body. By examining the *Rogabala*, *Doshabala* and *Shareera bala* using proper tool like *Trayopstambha* for specific number of days or till *Samyak Snigdha Laxanas* get manifested for *Swasthya Rakshan*. Since this is Literary research but after taking patients this concept can be proved statistically also.

**Key Words:** Ayurveda, Trayopstambha, Ahara, Nidra, Brahmacharya, Swasthya Rakshan

## INTRODUCTION:

Essential Triads of Health are *Ahara* (Diet- balanced), *Nidra* (Sleep) and *Brahmacharya* (Celibacy).

*Traya Upastambha* [1] ( term is a combination of two words i.e. *Upa* meaning support and *Stambha* means base). These triads basically help in the maintenance of the *Panchamahabhoota*, namely known i.e. *Prithvi* (Earth), *Jala* (Water), *Agni* (Fire), *Vayu* (Air) and *Aakasha* (Space). [2] Equilibrium between these five elements is essential for physiological functions of the body and for *Swasthya Rakshan*. Ayurveda believes in the concept of prevention is better than cure as stated by *Acharya Charakacharya*

**“Swasthasya Swasthya Rakshana  
Aaturasya Vikara Prakshamanam ”** [3]  
**Cha. Su. 30/26**

Considering this motto of Ayurveda, the subject *Swasthavritta* mainly deals with *Swasthya Rakshan* through prevention and promotion of every individual of their Physical, Mental and Social health. Ayurveda provides a complete and

systemic understanding about the effect of food on our physical and mental functioning; it helps you to understand the basics of dietetics including selection of food according to the constitution (*Prakriti*).

Sleep is a natural function of the body. Ayurveda tells that a comfortable sleep provides a healthy body, strength, virility, sharpened senses and long life. Untimely and inadequate sleep causes various problems like fatigue, weakness, numbed sense and even sterility and many more illnesses.

Sex plays very crucial role in our lives. It is as important as food. It fulfils our life with sense of completeness, by achieving progeny and adding the moments full of excitement and pleasure. There balanced is the key to happy and healthy life in a *Swasthya Purush*.

## AIM AND OBJECTIVES:

Aim - To study the role of *Ahara*, *Nidra*, *Brahmacharya* in *Swasthya Rakshan*

## OBJECTIVES:

1. To evaluate *Trayopstambha* as a Tool for *Swasthya Rakshan*
2. To evaluate the role of *Aahar* in *Swasthya Rakshan*.
3. To evaluate the role of *Nidra* in *Swasthya Rakshan*.
4. To assess the role of *Brahmacharya* in *Swasthya Rakshan*.

#### MATERIALS AND METHODS:

To review *Trayopstambha* from available Ayurvedic *Samhitas*, compendia, various texts, journals, paper review, web series and modern literature. The compiled literary material has been analyzed and critically evaluated to form the conceptual base of this paper.

#### REVIEW:

##### **Ahara (balanced diet) <sup>[4]</sup>**

The whole world is made up of *Panchamahabhuta* (five basic elements) <sup>[5]</sup>, every element or somatic component known or unknown to us are the result of *Panchabhautika* association. To follow the nature's law of equilibrium, consumption of *Panchabhautika* substances in the form of diet (*Ahara*) is essential to maintain the status of *Panchabhautika* components of body.

##### **Rules governing the intake of food <sup>[6]</sup>**

Ancient Ayurvedic text *Charaka Samhitas* has given 12 rules which should be followed to get maximum

effect of food item, consumed for *Swasthya Rakshan*:

- Take warm food.
- Take unctuous food.
- Take in proper quantity.
- Take only when the previous meal is digested.
- Take the food not having any contradictory potency.
- Take Food in a proper place equipped with all the accessories.
- Take food in relaxed condition.
- Not eat too slowly.
- Avoid talking and laughing during meal.
- Take food in prescribed manner.

In Ayurveda health does not only refer to the physical fitness but also to the sensorial, mental, and spiritual wellbeing. The food taken in is in terms of *Sattvika*, *Rajasika*, and *Tamsika bhojana*. All these food categories effect the mood, sense in different ways, as the *Satvika bhojana* creates a sense of cheerfulness and *santosh* (contentment), the *Rajasika bhojana* increases anger and ego whereas the *Tamsika bhojana* causes laziness and depression <sup>[7]</sup> The human body is nothing but a combination of the five

elements. <sup>[8]</sup>

Ayurveda also prescribes a conduct code while eating that states refrain from speaking while eating, avoid gulping down of food (to chew it properly) and the consumption of food must be according to the constitution of the consumer rather than mere taste. Taking this further it can say that a healthy body is one in which *vata*, *pitta*, and *kapha* are in a state of balance, the digestive fire, and all other fires which perform chemical activity in our body are balanced, and the actions of tissue elements (*dhatu*s), and excretory organs are also in harmony. When the soul, the senses and mind are satisfied and happy only then the individual is considered to be healthy. Physical body derives energy from the food that eats. These three *doshas* have play in important role of maintaining the balance in the body, which is the primary aim of Ayurveda. The nutrients (*prasad*a) which are required for the functioning of the body are separated from the waste (*mala*) which is thrown out of the body by the excretory system. The nutrients are converted into seven tissue elements or *dhatu*s. <sup>[9]</sup>

### Swapna or Nidra (sleep) <sup>[10]</sup>

According to *Ayurveda*, the state when the mind and body both go to rest

it is said that the living body is asleep. When the mind is afflicted by *Tamoguna* in the night, the *kapha dosha* increases and natural sleep is inflicted. *Kapha dosha* is related to growth and development of our body tissues and increases the immunity to fight against diseases. In the presence of depression, anger or sensuality a good, calm sleep is not possible because these increase *Vata (rajasika gunayukta)* which has an effect opposite to that of *tamoguna*. *Acharya Charka* has described seven types of *Nidra* <sup>[11]</sup>

Normally there is a set pattern for day and night. The day is earmarked for various activities while night is for sleep and rest. Day and night affect our body in different ways, there is variation in *Doshas*, efficiency of the body functions, effect on mind to make it sharper which forms an important tool for *Swasthya Rakshan*.

When don't follow the usual pattern of sleep it affect *doshas*. Day time sleep increases *kapha* and make the body excessive unctuous with feeling of heaviness. Staying awaken at night increases *Vata*, making body dry. These *doshas* on vitiation causes related health problems. Today's life is so fast and competitive that most of the people always remain in a state of anxiety. Anxiety vitiates *Vata* and *Pitta*. When

*Pitta* grows, heat is increased which reduces the sleep. Staying awaken further enhances vitiation of *Vata* which develops cumulative effect on the body. This leads to related disorders.

### ***Bramhacharya (Celibacy)*** <sup>[12]</sup>

It refers to the state of life when a person refrains from excessive sensuality. Ayurveda advocates sexual intercourse after marriage in the form of *gruhastha ashram* but here also excessive indulgence is prohibited as it leads to loss of physical strength, memory, lack of vitality, increases irritability and disturbs the normal physiological functions of the body by causing dis- equilibrium of the three *doshas*. The eight bricks in *Brahmacharya* has got described in Yagyavalkya Smriti. *Ahara, Nidra and Brahmacharya* are the three links of one chain.

*Ahara, Nidra and Brahmacharya*—the foundation of Swastha Rakshan

Without perfect *Ahara, Nidra and Brahmacharya* cannot have substantial health. Diet, Sleep and Abstinence or continence is the stone on which the pedestal of *Moksha* stands

### ***Ahara, Nidra and Bramhacharya as a Prana*** <sup>[13]</sup>

*Ahara, Nidra and Bramhacharya* is the three links of one chain. They are the

three sub pillars of the edifice of *Jivatma*. Destroy any associate support the whole building will fall to pieces. By controlling the *Ahara*, can control *Nidra* and *Brahmacharya*. They all affected in the *Prana*. They are under the one *Sambandha* or connection or circuit. If the mind is controlled, these three are controlled automatically. Who suspends or restrains *Prana* restrains also the working of the mind and the movement of the *Ahara, Nidra and Brahmacharya*. The mind is set in motion or rendered active by two things—the vibration of *Prana* and the *Vasanas* or subtle desires. Where the mind is absorbed, there the *Prana* is restrained; and where the *Prana* is fixed, there the mind also is absorbed. Mind and *Prana* are intimate companions, like a man and his shadow. If the mind and the *Prana* are not restrained, all the organs of sensation and action keep actively engaged in their respective functions. If these are lost, *Prana* gets unsteady. *Prana* is agitated. The man becomes nervous. Then the mind also cannot work properly. The man becomes fickle-minded and mental weakness. If these have stable then *Prana* and Mind becomes rendered steady. Therefore, balance the *Ahara, Nidra and Brahmacharya* increase the *Prana* and

health, hence Ahara, Nidra and Brahmacharya<sup>[14]</sup> can be used as tool for *Swasthya Rakshan*.

## DISCUSSION

In the present-day world, and more particularly among the educated class, in all walks of society and in all age groups, norms of conduct laid down by the scriptures are flouted with so much impunity that see, all around us, the number of physical, mental and moral wrecks increasing every day. The minds of people, intellect, senses and the whole body are filled with *Ahara* (Diet), *Nidra* (Sleep) and *Brahmacharya* (sexual) thoughts. A man has a thousand and one desires. But the central strong desire is the diet, sleep and sexual desire, because the whole creation of this universe is to be kept up, God has made the diet, sleep and sexual desire very powerful.

So also, a man is no man without *Ahara*, *Nidra* and *Brahmacharya* for its *Swasthya Rakshan*.

## CONCLUSION:

*Ahara*, *Nidra* and *Brahmacharya* affects their physical, mental, ethical, social and spiritual well-being. By the practice of these three sub pillars, longevity, glory, strength, vigor, knowledge, wealth, undying fame, virtues and devotion to the truth,

spirituality increase which helps in *Swasthya Rakshan*.

Sleep is a natural function of the body. *Ayurveda* tells that a comfortable sleep provides a healthy body, strength, virility, sharpened senses and long life which is a major tool for *Swasthya Rakshan*. Untimely and inadequate sleep causes various problems like fatigue, weakness, numbed sense and even sterility and many more illnesses.

Sex plays very crucial role in our lives. It is as important as food. It fulfills our life with sense of completeness, by achieving progeny and adding the moments full of excitement and pleasure. There balance is the key to happy and healthy life but over indulgence is harmful for *Swasthya Rakshan*.

It is now of great importance to review the ancient systems of medicine in order to apply measures prevalent in these systems in preventing the coming epidemic lifestyle disorders which are preventable with changes in diet, lifestyle and environment.

## REFERENCES:

1. Acharya Vidyadhara Shukla, Prof. Ravidatta Tripathi, Charaka Samhita of Agnivesh, Sutrasthan, chapter 11, verse no. 35, Chaukhambha Sanskrit Pratisthana, Delhi, Edition: 2007.

2. Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 26/10, page no.138
3. Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 30/26, page no.187
4. Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 5/1-8, page no.36-38
5. Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 26/10, page no.138
6. Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi,2008 Vimana Sthana 1/21-22, page no.235-237
7. ShrimadaBhagawatgita, Chapter 17/8-10
8. Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 26/10, page no.138
9. Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Chikitsasthana 15/3-16, page no.512-514
10. Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 21/35-59, page no.118-119
11. Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 21/58, page no.119
12. Ashatangahridya , Edited by Kaviraja Atrdeva gupta- Chaukhamba prakashana, 2007 Sutrasthana 7/68-76page no/72-73
13. Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 27/349-350, page no.174
14. Ashatangahridya , Edited by Kaviraja Atrdeva gupta- Chaukhamba prakashana, 2007 Sutrasthana 7/52,page no-71