



TRAYOPASTAMBHA: SIGNIFICANCE FOR TOTAL HEALTH

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ABSTRACT

The state of *Dhatusamyā* has been established as the motto of *Ayurved* proclaimed by *Acharya Charak* in the first chapter of *Sutra sthana*.^[1] The word *dhatu* has been applied for *Tridosha* too as it is considered basic body humour. *Acharya Sushruta* has correctly used the term *Tristhoona* for *Tridosha* i.e. three main pillars on which the body is sustained.^[2] *Charak* and *Vagbhat* both *Acharyas* have discussed three regimens in routine human life viz. *Ahara* (diet), *Nidra* (sleep) and *Brahmacharya* (disciplined indulgence in sex). They are considered as *Upastambha*.^[3] i.e. subpillars & said that they support and hold the normal static and functional form of the body. There is wide discussion in our *Samhita* regarding rules and regulations for indulgence of these three regimens, the proper following of which proves to be vital factor for maintenance of health and prevention of disease through balanced and sound state of *Sharir dhatu- Tridosha*. The indiscipline and carelessness towards the same become foremost causative factors to disease through hampering the sustaining force- *Bala*.

KEYWORDS: *Dhatusamyā, Tridosha, Upastambha, Sharir Dhatu, Bala.*

INTRODUCTION

Tridosha is the foremost basic principles of *Ayurveda*. The short & conclusive definition of *Arogya* and *Roga* is given as *Dosha / Dhatu Samya & Dosha / Dhatu Vaishamyā* respectively. *Aahar* and *Nidra* are dominant & essential regimens in entire lifespan. They compensate the wear and tear phenomenon which is inevitable part of human physiology. *Acharya Vagbhat* has placed the word *Abrahmacharya*⁴ through the practical point of view, which is meant for disciplined and impassionate indulgence of sex which is natural regimen in human being at particular lifespan of the age. These three regimens have been highly emphasized and considered basic supportive factors for maintenance of physical and mental health. Hence they are collectively termed as *Trayopstambha* i.e. supportive to the healthy state of *Tridosha* and consequently *Sukha* i.e. *Arogya*.

Aim & objectives: To study the supportive role of *Aahar, Nidra* and *Brahmacharya* to the health through their physiological & psychological impact.

MATERIAL

Bruhatrayee with Commentaries.

Methods: Conceptual study based on classical references.

DISCUSSION

“*Aharanidrābhayamāithunam cha samanyametat.....*” is famous quote in our ancient literature. The meaning of which is *Ahar, Nidra & Maithuna* (indulgence of sex) are basic and natural urges common to all living creatures. They are essential part of routine life and indulgence of the same provides freshness and satisfaction both physically and mentally. According to *Ayurved Sharir* and *Mana* both have been considered seat of *Sukha* and *Dukha*, in other words *Arogya* and *Roga* respectively. These three regimens inevitably affect both *Sharir* and *Mana*. The definition of *Swastha* given by *Sushrutacharya* also comprises both these factors.^[5]

Aahara: It comes first amongst *Trayopastambha* as *Charakacharya* states “*deho hi aharasambhava*”. The etymology of word *Sharir* is “*kshane kshane shiryate tat shariram*” i.e. which gets deteriorated on each moment. The *Ahar* is a medium for supplementation of nourishing material by which body remains able to sustain its static and functional normal form. So, obviously *Aahar* is the most vital regimen in entire life-span. As it has been kept first among three *Upastambha*, it is to be studied that which type of *Aahar* should be indulged that can be proved vital supportive to the body & body health.

There is wide description on the topic *Aahar* available in all the *Samhitas* of *Ayurved*. *Aahar* has been discussed

with various aspects not only for maintenance of health but as a part of treatment too. Such basic essential indications are mainly described in the topic *Aahara-vidhi-vishesaayatani*.^[6]

It is unique caption in *Charak Samhita* and *Chakrapani* has commented on it as, the manner and various factors for intake of diet which prove to be positive and favourable (*hitakar*) or harmful (*ahitakar*) consequently. They are 8 in number; viz.:

i) **Prakruti**- the meaning of which is *Swabhav* i.e. natural property. Its example is given as *Gurutva* of *Masha* and *Laghutva* of *Mudga*. Other examples can also be considered in routine diet articles, e.g. *Laghutva* of cow milk and *Gurutva* of buffalo milk, *Shitatva* of *Ela* and *Ushnatva* of *lavang* etc. These properties are highly applicable in daily routine diet which is to be applied according to *Rutu*, *Agnibala*, *Satmya*, *Dehaprakruti* of person etc. One should prefer edibles on this base to make the diet beneficial to self and indulgence of such proper diet proves advantageous and supportive to the health.

ii) **Karan**- is defined as, “*Dravyanaamabhisankar; sanskaaro hi gunantaradhanam uchyate*”. It is the foremost factor through the practical point of view. Various processes are to be applied on food articles and required food preparation is made to utilize its properties favourable to health. Many examples are there in our routine diet pattern, based on *Sanskar*. The most common example is *Dadhi* and *Takra*; through the process (*Sanskar*) of churning (*Manthan*), unwanted properties of *Shothakrit* of Curd is changed to *Shothaghna* in the form of *Takra* preparation. Many other procedures are applied with various food articles like heating, roasting, boiling, soaking, frying, drying etc.

iii) **Raashi**- means quantity of food, considered in two ways- *Sarvagraha* (total quantity of food) & *Pratigraha* (quantity of individual food item). Ayurved has highly emphasized on proper quantity of diet as it is absolutely advantageous to the sound state of *Agni* and consequently to *Bala* and *Arogya*. Acharya has pointed out basic indications for the same, as half of the stomach should be filled with solid food, 1/4th with liquid and remaining 1/4th portion is to be kept empty for free movement of *Vayu* to facilitate the process of digestion in its ideal form. It is general indication for “*Samyak aaharamatra*”(proper food quantity).^[7]

iv) **Sanyoga**- means required addition/ combination of particular edibles to make diet well digestible and ultimately favourable to the health, e.g. adding/ mixing of *Aadraka*, *Lashuna* in food preparation, *Jiraka* and *Lavana* in *Takra* etc.

v) **Desh**- *Aahara* should be suitable to the person according to area / land in which he lives.

vi) **Kala**- The word *Kala* is mainly applied for *Rutu* (season). There are six *Rutu* considered on the base of natural variation in climatic phenomenon and each *Rutu* affects the body health through change in the state of *Tridosha*. *Acharyas* have advised specific diet to be

indulged in particular *Rutu* to maintain health and to prevent seasonal disorders which may arise in that particular *Rutu*.

vii) **Upayogsanstha**- it is defined by *Acharya* as *Upayoga-Niyamah* i.e. rules and regulations regarding intake of diet in routine life. Each indication is important to make the diet *Hitakar*- advantageous to the body. Such indications are:-

- *Ushnam ashniyat*- the diet should be hot and freshly prepared,
- *Snigdham ashniyat*- the diet should have unctuous with edible like ghee etc.
- *Kale ashniyat*- the diet should be taken at regular prescribed time.
- *Jeerne ashniyat*- the diet should be taken on complete digestion of previously taken food.
- *Veeryaaviruddham ashniyat*- no incompatible diet should be taken.
- *Naatidrutam naativilambitam ashniyat*- diet should not be taken in hurry or too slowly.
- *Aatmanam abhisamikshya*- one should indulge diet after self assessment of body humour.

viii) **Upayokta**- means the person who indulges the diet following all these instructions. Such diet can be supportive to *Bala*, *Varna*, *Oja* & *Ayu*.

Besides, *Acharya* has emphasized on *Sarvarasaabhyasa*⁸ i.e. inclusion of all the six *rasa* in routine diet and the same is considered foremost factors to establish the *Sharir Bala* and conclusively he has stated that person can attain healthy long life (*Niramaya Deergha Ayu*) through proper following of all these instructions.

Nidra

Nidra (sleep) is second *Upastambha*. *Charakacharya* has indicated phenomenon of *Nidra* as:-When *Mana* and *Indriyani* get exhausted and remain unable to perform their normal function of receiving own *Vishaya /Artha*⁹ (lacking in acuity) which results into the state of sleep. It is fulfilment of rest and relaxation to *Sharir*, *Mana*, & *Indriya*. *Charakacharya* has distinctly stated the advantageous results of regular and disciplined indulgence of sleep as; *Sukha* (*Arogya*), *Pushti* (well nourished state of body), *Bala* (strength, stability and immune power), *Vrushata* (sound sexual ability), *Gnyana* (healthy form of mental and intellectual performance) and lastly *Jivitam* (life span)- all these vital factors depend upon proper practice of *Nidra*. The *Sharir* and *Mana* both get re energized by timely, sufficient and peaceful sleep. It also facilitates all the physiological processes running in the body. The normalcy of secretion of many vital hormones and even digestive enzymes can be maintained through proper and regular sleep. Thus, ideal *Nidra* is highly and inevitably a supportive factor to both the physical and mental health, throughout the life.

It is necessary to note that *Ratrijagarana* (to avoid or to delay sleep at night) and *Divaswap* (sleep at day time) both are considered disadvantageous regimens in routine

life as they derange the normal functional state of Jatharagni which is the base of Sharirbala.^[10]

Brahmacharya

Acharya Charak has used the word *Brahmacharya* the meaning of which should not be kept restricted to celibacy (total devoid of sex) but etymologically it is meant for divine approach and progressive state of *Mana*. It is the philosophical aspect to attain *Moksha* (an ultimate goal of life for all human beings i.e. liberation from all the earthly bondages).

Acharya Vagbhat has placed the word *Abrahmacharya* through the practical point of view. Sex is inevitable natural urge while ideal celibacy is rare and not applicable to common people. The practical meaning of *Abrahmacharya* is disciplined indulgence in sex. *Kama* is one of the *Purushartha Chatushtaya* and considered as a root of continuity of generations. It is basic instinct which arises at adolescence.^[11] Ancient sages have indicated “*swa yoshiti rati*” i.e. men should have sexual practice with his wife only (*vyabhichara*-adultery hence considered sinful deed).^[12] and it also should be disciplined i.e. not much passion, not in excess. Such disciplined sexual indulgence provides great physical and mental satisfaction and consequently proves to be highly supportive to health. Excessive practice of sex definitely damages the *Sharir-Bala* as *Shukra Dhatu* is the last and essence form of the *Dhatu Poshana* from *Ahar Rasa*. In the same way unnatural and forceful suppression of sexual urge leads towards many psychological disturbances which prove to be harmful to an individual, his family and the society at large.

CONCLUSION

The definition of *Swastha* given by *Sushrutacharya*, “*samadoshasamaagni.....*” is an ideal but it is obvious that such perfect state of balance is next to impossible to attain and maintain practically. Many factors are affecting the same. *Ahar*, *Nidra* and *Abrahmacharya* are regimens in routine life which, if practiced in proper and disciplined manner prove to be vital sustaining factors to the *Sharir*, *Sharirbala*, *Dhatu*, *Swasthya* and *Ayu*. In this context these three regimens have been appropriately considered as *Upastambha*.

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