

Ahara, Nidra, Brahmacharya Ayurveda's Tripod of Wellbeing

Dr. Ditpi A Mankar¹, Dr. Amit Masule², Dr. Amol Kadam³,
Dr. Atul S Mankar⁴

¹M. D. Sharir Kriya

^{2,3}M. D. Samhita Siddhant

⁴M. D. Rachana Sharir

Abstract

Ayurveda addresses all facets of life and offers people a number of guidelines for staying healthy and avoiding illness. Traya and Upastambha are the roots of the word Trayopastambha. Upastambha means supporting pillars, and Traya means three. Vata, Pitta, and Kapha are the three Doshas (humors) that make up the three Sthambha. The three Upastambha are Bhramacharya (Celibacy), Nidraa (Sleep), and Aahaara (Food). The core Ayurvedic tool, Trayopastambha, is necessary to maintain a healthy lifespan. Many ailments are the result of the unpredictable variations in Aahaara, Nidra, and Brahmacharya that have occurred in the modern world as a result of increased urbanization and civilizational advancement. Through its close relationship with the three Stambhas of life, Trayopastambha upholds the Swastya and safeguards the Ayu.

Keywords: Trayopastambha, Upastambha, Aahara, Nidra, Brahmacharya, Swasthavritta, Ayurveda.

INTRODUCTION

The core Ayurvedic tool, Trayopastambha, is necessary to maintain a healthy lifespan. According to Acharya Sushruta, Tridanda (Satva, Aatma, and Shareera) and Tridosha (Vata, Pitta, and Kapha) are the two primary pillars. The sub-pillars known as Trayopastambha will support these two. As a result, the sub-pillars (Trayopastambha) are regarded as essential to maintaining good health and are given the same weight as the main pillars (Tridanda and Tristoona).

Ayurveda holds that the Panchamahabhuta, or five fundamental elements—Akash, Vayu, Teja, Jala, and Prithvi—are what make up the universe. Ahara is also divided into Akashiya, Vayavya, Agneya, Apya, and Parthiva categories. These components encourage growth and development, improve Ojas (vitality), and nourish bodily tissues (Deha dhatus) when taken in the right amounts. Throughout life, Aahar and Nidra are prominent and necessary routines. They make up for the wear and tear that is an unavoidable aspect of human physiology. From a practical standpoint, Acharya Vagbhat has positioned the term Brahmacharya^[1] to refer to the disciplined and passionate indulgence of sex, which is a natural human regimen at a given age. These three practices have received a lot of attention and are seen to be fundamental components that assist the preservation of both mental and physical health. As a result, they are all referred to as Trayopastambha, which means that they assist Tridosha's healthy state, and Sukha, which means that Arogya.

They are a necessary component of daily life, and indulging in them offers mental and physical

rejuvenation. Both Sharir and Mana are regarded as the seat of Sukha and Dukha, or Arogya and Roga, respectively, in Ayurveda. Both Sharir and Mana are unavoidably impacted by these three regimens.

AAHARA

Among the Trayopastambha, it is the first. "Kshane kshane shiryate tat shariram" is the derivation of the term "sharir," meaning "which deteriorates on every moment." The body can maintain its static and functional normal form by supplementing with nourishing material through the Ahar. Thus, it is clear that Aahar is the most important routine for a person's entire life. Since it is the most important of the three Upastambha, research should be done to determine which kind of Aahar is best for the body and its health. All Rasas— Madhur, Amla, Lavana, Katu, Tikta, and Kashaya—must be present in Aahara. Therapeutically, these Rasas are particularly significant since they balance the Vatta, Pitta, and Kapha Doshas. Metabolic problems may result from eating an unsuitable meal. Avoiding the idea of Ahara can cause unhealthy development.

Ahara and its relation with various diseases

1. Viruddha Ahara has an impact on the circulatory, neurological, digestive, and immunological systems when taken regularly.
2. Drinking milk with specific fruits can make an asthma episode worse.
3. Patients with rheumatoid arthritis may experience increased morning stiffness if they consume curd at night.
4. Degenerative illnesses, heart disease, Alzheimer's disease, liver problems, and cancer can all be made more likely by rancid oils.
5. Immune suppression may result from eating at the wrong time.
6. Shukra Dhatu Dushti may result from the Ahara's lack of nutritional content.
7. Heart attacks and strokes can result from a high carbohydrate diet.

NIDRA

Sleep, or nidra, is the second Upastambha. According to Charakacharya, the phenomenon of Nidra occurs when Mana and Indriya become fatigued and are unable to carry out their regular duties of receiving their own Vishaya or Artha (lack of acuity), which leads to the state of sleep. For Sharir, Mana, and Indriya, it is the satisfaction of relaxation and rest. 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 Jivitam (life span) are just a few of the positive outcomes of regular and disciplined sleep indulgence that Charaka charya has clearly stated. Proper Nidra practice is essential for all of these important factors. Timely, adequate, and restful sleep replenishes the Sharir and Mana. Additionally, it makes all of the body's physiological functions easier. Proper and consistent sleep can help maintain the normal secretion of numerous essential hormones, including digestive enzymes. As a result, optimal Nidra is unavoidable and highly beneficial of mental and physical health throughout life.

Nidra and Diseases

1. Neuromuscular tiredness may result from sleep disturbances.
2. Lack of mental focus might also result from sleep disorder.

3. Seizures, hypopnea, restlessness, and an elevated risk of stroke.
4. The immune and hormonal systems might be impacted by inadequate sleep.
5. High blood pressure and thyroid conditions in cases of sleeplessness.
6. Getting too much sleep causes lethargy, hallucinations, weight gain, and cognitive decline.
7. Diabetes, poor glucose tolerance, and higher alcohol use are also linked to nidransha.

BRAHMACHARYA

The Sanskrit term brahmacharya means abstaining from sexual pleasure and sex-related mental and physical activities. Brahmacharya encompasses both mental and physical dimensions; it is the total mastery of the senses and the fundamentals of human existence. Achieving Moksha, the ultimate goal of existence for all humans— liberation from all earthly bonds—is the philosophical component. The term "Abrahmacharya" has been positioned by Acharya Vagbhat from a pragmatic perspective. While ideal celibacy is uncommon and unattainable for the average person, sex is an unavoidable natural yearning. Abrahmacharya literally means "disciplined indulgence in sex." One of the Purushartha Chatushtaya, Kama is regarded as the foundation of generational continuity.

Brahmacharya & Disease

1. Emaciation might result from the loss of Shukra caused by avoiding the idea of Brahmacharya.
2. Weakness, dry mouth, anemia, body aches, and exhaustion are all symptoms of excessive semen loss.
3. Impotence, indolence, sluggishness, depression, dyspnea, and heart palpitations.
4. Lack of enthusiasm, genital organ pain, and back pain.
5. Reduced lifespan and erectile problems.
6. Memory loss, short sightedness, testicular pain, cognitive decline, and mental unrest.

CONCLUSION

Ayurveda adheres to the "Ati Sarvatra Varjayet" philosophy, which states that excess of anything in life— whether it be food, sleep, or sex—is bad. All of this highlights the significance of the triads' balanced operation. Although aging is an inevitable process, leading a healthy lifestyle helps postpone its early onset. Maintaining the health of Dhatus (bodily tissues), which is necessary for healthy aging, depends on a number of elements, but three in particular are Ahara (food), Nidra (sleep), and Brahmacharya (disciplined lifestyle). The Dhatus can be maintained in outstanding shape and help to promote lifespan and healthy aging by carefully adhering to these three pillars.

REFERENES

1. Ashtang Hrudaya by Bramhanand Tripathi, Sutrasthana chapter 7, Reprint, Chaukambha Sanskrit Pratishtan, Varanasi – 221001, India, 2007.
2. Charak Samhita, Agnivesha treatise refined by Charak & redacted by Drudhabala, Sutrasthana - 25, Choukhambha Orientalia, Varanasi, U.P
3. Ashtang Hrudaya by Bramhanand Tripathi, Sutrasthana chapter 8, Reprint, Chaukambha Sanskrit Pratishtan, Varanasi – 221001, India, 2007.
4. Sushruta Samhita of Maharishi Sushruta, Hindi Commentary Ayurveda Tattva Sandipika By Kaviraja Ambikadutta Shastri, Vol-1, Sutrasthana, Chapter 15, Verse 3, Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition, 2010.

5. Agnivesha. Charaka, Dridhabala, Charaka Samhita Vol III, sutra sthana, Chapter 27/108 Hindi Commentary by Prof. Banwari Lal Gaur. Rashtriya Ayurveda Vidyapeeth, Delhi. edition 2014.