



CONCEPT OF ROLE OF *TRAYA UPASTAMBHA* IN MAINTENANCE OF GOOD HEALTH

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Article Received on 18/02/2019

Article Revised on 09/03/2019

Article Accepted on 29/03/2019

ABSTRACT

The health is very much necessary for a living being in the case of man it is very much important as described in Charaka Samhita.

धर्मार्थकाममोक्षणामारोग्यम मूलमुत्तमम् । रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च ॥ (च.सू. 1/15)

Disease free condition is the best source of virtue, wealth, gratification and emancipation while diseases are the destroyers of this welfare and life itself. The paper entitled as 'Concept of role of *Traya Upastambha* in maintenance of good health.' establishes the significance of ayurvedic *traya upastambha ahara*, *nidra* and *brahmacharya* in attaining and maintaining health. All these three support one's body in growing and living healthy like the pillars support and stabilize the building of a house. Wholesome food appropriate quantity of food, sleep and marital acts are good for health. Food intake, sleeping and marital acts when observed timely the health is maintained. Control over senses is very much essential because it helps the person in coordinating one's meal habits, sleep habits and sexual activities. These *ahara nidra* and *brahmacharya* if observed properly play a pivot role in maintenance of good health of individual, family, society and lastly a great contribution in global scenario.

KEYWORDS:

<i>Traya upastambha</i>	-	three supportive pillars
<i>Hitashi</i>	-	Wholesome diet
<i>Mitashi</i>	-	Appropriate diet
<i>Kalabhoji</i>	-	Eating at proper time

INTRODUCTION

The importance of health or healthy body is also proved by the following quotation-

सर्वमन्यत् परित्यज्य भारीरमनुपालयेत् ।

तद्भावे हि भावानाम् सर्वाभावः भारीरिणाम् (च०नि०. 6/7)

This explains that setting all over things aside, one should protect one's body because in its absence there become complete absence of all the bodily entities.

Trayaupastambha are the three subpillars counted as *ahara*, *nidra* and *brahmacharya*. If these are observed properly the body is supported well endowed with strength, complexion and development till completion of life.

Health can be attained and maintained by following two simple concepts mentioned in Charaka Samhita.

त्यागाद्विशमहेतूनां समानां चोपसेवनात् ।

विशमा नानुबध्नन्ति जायन्ते घातवःसमाः । (चसू.16/36)

Dhatusamyā or health is attained by avoiding reasons of *dhatuvaishamyā* and by observing causes of *dhatusamyā*.

The people of *vataja*, *pittaja* and *kaphaja prakriti* are always affected by some diseases so they should take opposite things for remaining healthy. The people of *samadoshaja prakriti* should take things of all six *rasas*.

Ahara, *nidra* and *brahmacharya* if observed properly by keeping in mind above two features than health is maintained naturally.

Concept of health

समदोशः समाग्निं च समघातुमलकियः ।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ ईत्याभिधीयते । (सु.सू. 15/41)

The above verse quoted from Sushruta Samhita means that the healthy man has equilibrium of three *doshas*, normal functions of *agni*, equilibrium of *dhatu*, normalcy of excretory process and finally a clear and bright state of mind, body and soul.

Biologically health is a state in which every cell and every organ is functioning at its optimum capacity and in perfect harmony with the rest of the body.

Ecologically health is a state of dynamic equilibrium between the human being and the environment.

Characteristics of healthy person

सममांसप्रमाणस्तु समसंहननो नरः ।
दृढेन्द्रियविकाराणां न बलेनाभिमूयते ॥
क्षुत्पिपासातपसहः शीतव्यायामसंसहः ।
समपक्ता समजरः सममांसचयो मतः । (च. सू.0.21 / 18,19)

Person having proportionate musculature and compactness of the body with strong sensory organs, does not get affected with disorders, can stand hunger, thirst, heat of sun, cold and physical exertion, can digest and assimilate the food properly and do not suffer from premature aging.

Criteria for assessment of good health

The criteria for assessment of healthy state or *dhatu*samyā are explained in Charaka Vimanasthana as such.

- 1- *Swaravarna yoga*- Normalcy of voice and complexion
- 2- *Rugupashamanam*- Not having any type of pain or discomfort.
- 3- *Shariropchaya*- Proper growth of body.
- 4- *Balavridhi*- Increase in strength.
- 5- *Abhyavaharyabhilasha*- Desire for food.
- 6- *Ruchiraharakale*- Relish the meal time.
- 7- *Abhyavaharitasya chaharasya kale samyag jaranam*- Proper and timely digestion of taken food.
- 8- *Nidralabhothakalam*- Sleep at proper time.
- 9- *Vaikaikanam chaswapananamadarshanam*- Not seeing bad dreams.
- 10- *Sukhena chapratibodhanam*- Healthy awake
- 11- *Vatamutrapurisharetsamukti*- Timely evacuation of flatus, urine, feces and semen.
- 12- *Sarvakaraimanobuddhindriyanam chavyapattiriti*- Individual feel a sense of psychologically perfect well being and mastering over his environment.

Concept of *Trayaupastambha*

Here 'upa' means helping or assisting or supporting body and 'stambha' means pillars of house. Therefore *Trayaupastambha* are the three supportive pillars (sub pillars) of *tristambha* or *tristhuna* (*vata*, *pitta* and *kapha*) in strengthening the house (body of an individual). In Charaka Samhita it is said that-

- (3) There are variations regarding wholesome and unwholesome diet which occur on the basis of

(a) Digestion capacity of individual	(b) Time taken for cultivation
(c) Changing of seasons or climatic conditions	(d) Ripe and unripe fruits and vegetables
(e) Variety of meat	(f) Cooking of food
(g) Type of preparation	(h) Method of intake
(i) Type of <i>anupana</i>	(j) Type of adjuvant

त्रय उपस्तम्भा इति-आहारः स्वप्नो ब्रह्मचर्यमिति
भिक्षिभिर्युक्तियुक्तरूप स्तम्भमुपस्तम्भैः भारीरं
बलवर्णोपचयोपचितमनुवर्ततेय त्वदायुः संस्कारात्
संस्कारमहितमनुपसेवमानस्य,य इहैवोपदेक्ष्यते (च.सू.11 / 35)

Ahara (food), *swapna* (*nidra* or *sleep*) and *brahmacharya* (celibacy) are the subpillars of the body. If these are observed properly, the body is supported well endowed with strength, complexion and development till completion of life, but if a person is indulged in such regimen which is detrimental to health then he will suffer from various disorders. In this statement 'sanskara' is accepted as avoiding of unwholesome diet.

Now these three *upastambhas* are described in following manner.

Ahara

Food is the best one among life sustaining *विजवत* (अन्नं वृत्तिकरणां श्रेष्ठम्)

Acharya Charaka has described that

प्राणाः प्राणभूतामन्नमन्नं लोकोऽभिधावति ।
वर्णः प्रसादःसौस्वर्यं जीवितं प्रतिभा सुखम् ॥
तृष्टिःपुष्टिबलं मेधा सर्वमन्ने प्रतिश्रितम् ।
लौकिकं कर्मय दवृत्तौस्वर्गगतौ च वैदिकम् कर्मापवर्गं चोक्तं
तच्चाप्यन्ने प्रतिश्रितम् । (च सू 27 / 349-350)

So food is the vital breath of living being that is why people rush to food. Complexion, cheerfulness, good voice, life, imagination, happiness, contentment, corpulence, strength and intellect all these are dependent on food. The worldly activities done for livelihood, the vedic once for attaining of heaven and those for emancipation are also dependent on food.

Meal habits in reference to maintenance of health

In Charaka Samhita it is quoted that

हिताग्नी स्यान्मिताग्नी स्यात्कालभोजी जितेन्द्रियः ।
पयन् रोगान् बहून् कष्टान् बुद्धिमान् विशामानात् ॥ (च.नि.6 / 0)

Observing many troublesome diseases caused by irregular dieting, the wise should eat wholesome measured and timely food with self-restraint.

1 *Hitashi* (Wholesome diet)

- (1) The food which maintains the balanced *dhatu*s in normalcy and restore the equilibrium of imbalanced one is wholesome otherwise unwholesome (च.सू. 25 / 33)
- (2) The use of wholesome food promotes the healthy growth of person and that of unwholesome one is the cause of disorders. (च.सू. 25 / 31)

- (4) The use of all six *rasas* in daily diet is wholesome.
- (5) Concept of *viruddha ahara* (antagonistic food) also serves as unwholesome, so it should be kept in mind.

II *Mitashi* (Appropriate quantity)

- (1) Food should be taken in proper quantity which depends on the capacity of digestion.
- (2) Excessive and deficient quantity both is not good for health.
- (3) Appropriate quantity of food helps in gaining strength, complexion, long life, happiness and no disturbance in equilibrium of *dhatus* i.e healthy state (च.सू. 5/8)

III *Kalabhoji* (Appropriate time)

- (1) It is said that food taken ontime gives rise to healthy state (काल भोजनमारोग्यकरणाम्)
- (2) Food taken untimely causes over affection of *ama* which results in severe disorders- (च.वि. 2/8)
- (3) One's diet leads to promotion of strength and complexion only if he knows the wholesomeness according to different time i.e seasons.
- (4) Time is included among the growth promoting factors.
- (5) Time is also considered as strength promoting factor e.g. *visarga kala* in which body strength, body immunity and digestion capacity is increased

(IV) *Jitendriya*

- (1) This quality of controlling one's senses help in taking wholesome, appropriate quantity, timely food and other activities.
- (2) Greediness provides discomfort (physical, mental or social ill health) as quoted in Charaka Samhita (लौल्य क्लेशकरणाम्)
- (3) A Self controlled man by in take of wholesome food blessed by noble man lives for hundred years free from diseases. (च.सू. 27/348)

Nidra (Sleep)

It is very important for maintaining good health because it over comes the stage of exhausting and the person feels healthy.

As said in Charaka Samhita.

निद्रायत्तं सुखं दुःखं पुष्टिः कार्यं बलाबलम् ।
 वृशता क्लीवता ज्ञानमज्ञानं जीवितं न च ।
 अकालेऽति प्रसङ्गाच्च न च निद्रा निशेविता ।
 सुखायुशी पराकुर्यात् कालरात्रिनिवापरा ।
 सैवय क्ता पुनर्युङ्क्ते निद्रा देहं सुखायुशा ।
 पुरुशाय गेगिनं सिद्धया सत्या बुद्धिरिवागताः (च.सू. 21/36-38)

Dependent on sleep are happiness and misery corpulence and leanness, strength and weakness, potency and impotency, intellect and non intellect life and death. Sleep observed untimely, excessively and taken not at all, takes away happiness and life, like the other death night. The same if properly observed provides happiness and health in life like the flashed true knowledge provides accomplishment to yogis.

As wholesome diet is needed for maintenance of body so is the sleep. Obesity and leanness are particularly caused by sleep and food (च.सू. 21/51)

Day sleep and night awakening both are unwholesome except in summers and in those who are emaciated and exhausted.

Brahmacharya

- 1- *Brahmacharya* or protection of *shukra* is essential for maintenance of good health. *Shukra* is the essence (*sara*) of *ahara* so protection of *shukra* maintains the excellent result of *ahara* in body (च.नि. 6/8)
- 2- **Is is a cause of long life** (ब्रह्मचर्यमायुश्याणा)
- 3- In married life a healthy and timely done marital act for progeny is also considered as *brahmacharya*. Therefore it includes control of senses and spiritual bliss conductive to the knowledge of Brahmn.
- 4- Healthy sexual function plays pivotal role in maintaining the harmony and happiness in married life. It is most essential things to fulfill the procreation, recreational and relational aspects of life.
- 5- *Brahmacharya* over done in form of excessive control of sense faculties without well regulated practice may be harmful by causing mental disturbance.
- 6- Excessive amount of sexual act (*ativyavaya*) is very harmful and causes several complications e.g. *vataja jwara*, *vataja pramens*, *vatajn atisara* etc.
- 7- Unnatural, unsafe, unsocial marital acts are not health promoting.

SUMMARY

The chief aim of Ayurveda is maintenance of health then cure of disease. Ayurveda is serving the society with its first and foremost motto. Hence prevention is better the cure is well established by Ayurveda.

Traya upastambha of Ayurveda have significant role in maintenance of good health, because *ahara*, *nidra* and *brahmacharya* if observed properly that is their type, amount and time should be kept in mind, are very much beneficial.

On keeping in view the present days occurrence of diseases because of fast life style, eating habit of junk foods, late going to bed at night, late awakening in morning, having lots of stress due to competitive career oriented life and attraction towards sex due to effect of western culture, the concept of *trayaupstambha* is beneficial.

CONCLUSION

In last it is concluded that-

- 1- One should take wholesome diet in appropriate amount at adequate time with full control over senses regarding balanced diet and method of dieting.

- 2- One should sleep at proper time and in appropriate amount. Day sleep is harmful except in summers, specially, for obese people. Obesity is the major problem of today. Excessive sleep and sleep avoidance both are harmful.
- 3- *Brahmacharya*- should be adopted by avoiding too much, abnormal and unsafe method of sexual act. The sexual acts done in young age, teenage, live in relationship and homosexuality all are not beneficial in reference to physical, mental and social well being.

ACKNOWLEDGEMENT

We pay our regards in the feet of our teachers, and parents who support us at every step. We are thankful to our friends and daughters for their valuable cooperation.

We pay our vote of thanks to Mr. Piyush Agarwal and his team for typing this paper.

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