

**A BIRD EYE VIEW ON TRAYOUPSTAMBHA IN AYURVEDA****Dr. Harmandeep Kaur Brar\***

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**ABSTRACT**

The word literally means three sub pillars of health they are *Aahara*(Diet) *Nidra* (Sleep), and *Bramhacharya*(Abstinence). These three sub pillars can be compared with health behaviour of modern day And are major contributors of both mortality and morbidity of a number of disease and health issues and their consequences globally. By the practice of these three sub pillars, strength, longevity, vigour, wealth, knowledge, undying fame, virtues and devotion to the truth, spirituality increase. Ayurveda presents a complete and integral knowledge about the effect of food on our physical and mental functioning. This help you to understand the essentials of Ayurvedic dietetics including selection of food bestowing to the constitution (Prakriti). Sleep is an essential function of the body. Ayurveda states that a happy sleep maintains a healthy body, strength, virility, sharpened senses and long life.

**KEYWORDS:** Aahara, nidra, fundamental Ayurveda.

**INTRODUCTION**

The Ayurvedic ancient text Charka Samhita defines an analogous between the human body and a building. Any building requires pillars for its support. The Sanskrit call for a pillar is Sthambha. Ayurveda states that for the good care of health one desires to have three Sthambhas (i.e. pillars), as well as three Upastambhas (supporting pillars), functioning perfectly. The word Trayopastambha is a derivative of two terms Traya and Upastambha. Traya means three and the name Upastambha means supporting pillars. The three Sthambha are the three Dosha Vata, Pitta, and Kapha. The three Upastambha are Aahaara (Food), Nidra (Sleep) and Bhramacharya (Celibacy) i.e. regulated sexual conduct.<sup>[1]</sup>

The word literally means three sub pillars of health they are *Aahara*(Diet) *Nidra* (Sleep), and *Bramhacharya*(Abstinence). These three sub pillars can be compared with health behaviour of modern day And are major contributors of both mortality and morbidity of a number of disease and health issues and their consequences globally.

Ayurveda very frankly give potential stress on **FOOD, SLEEP & ABSTINENCE** to be used yukativat (planned manner) This facilitates a person with benefits of life endowed with strength, complexion, full life span, provided he/she does not indulge in ahita (wrong activity) and maintains rules prescribed for that.

## **AAHARA**

### **History**

VEDIC – ERA – in taittiriya Upanishad food is Known as Brahma as it's the supreme, all the living beings originate from food. Its present in form of food sheath (annamayi kosha) in all living beings

SAMHITA – ERA – Kashyapa has called Mahabheshajya. There is no medicine equivalent to food. It is possible to make a person disease free with proper diet.

In Bhagvadgita it is said that Satvikaaahara makes the mind clear and when mind is devoid of blemishes memory power enhances.

### **TIME FOR TAKING FOOD**

Two aaharakala -morning and evening is only recommended for the principal meals and food in between is not recommended at all. Food need to be taken only after proper digestion of previous food which can be known from the symptoms like, Clear belching, enthusiasm, proper evacuation of bowels, lightness of body/emptiness of stomach, hunger & thirst which are the features of proper digestion.

The food should not be taken within the *yama* (3 hours) after the previous meals, because during this period, the rasa dhatu is still in the process of development. Also one should not fast for more than 2 yama (6 hours) because it causes depletion of the strength. Therefore, food should be taken after 3 hours of the previous meal and before the completion of 6 hours.

It is stated earlier that the previous meal should be completely digested before another meal is taken. But according to charaka, taking the evening meal even though the morning meal has

not been completely digested is not injurious. The srotases are also open due to the exertion, movement and mental activity of daytime. Hence dhatus in these srotases do not get softened (kleda) in the day. When new food is mixed with the old, which is not softened, it does not get spoilt. But in the night when hridaya is in a state of diminished action, the srotases including the koshtas are inactive and dhatus get softened. Therefore, when the food consumed in the night is not fully digested, the wise man, desiring to protect his strength and life, should not take any food.

### Different Varieties of Food

1. Sukadhanya (corns with bristles): Sali, Sashtika, Yava, Godhuma etc.
2. Samidhanya (pulses): Mudga, Masha, Adhaki, Charaka, Tila etc.
3. Mamsa (meat)
4. Saka (vegetables) consisting of leaves, tubers etc.
5. Phala (ripe fruits)
6. Harita (Salads)
7. Madya (wines).
8. Jala (water)
9. Gorasa (milk and milk products).
10. Ikshuvikara (products of sugar cane): jaggery, sugar etc.
11. Kritanna (food preparations): Peya (gruel), vilepi (thick gruel), Manda. saktu etc.
12. Aharayogi (accessory food articles): oils, condiments, spices, salts etc.

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### Effect of untimely food<sup>[3]</sup>

Charaka has clearly explained in chikitsasthan 15/235 that

1. Intake of wholesome & unwholesome (Pathyapathyamhaikatrambhuktamsamashanammatam) food together is called samashana.
2. Intake of less or more at irregular time (vishamam bahu vaalpamvapyapraptaateetkaalayoh)
3. Intake of food before digestion of previous food (Bhuktampurvannasheshetuparadhyashanam) may lead to death or dreadful diseases.

### Eight factors of diet and dietetics<sup>[4]</sup> (Ch.Chi.1/21)

- Prakriti (Natural qualities).
- Karana (Samskara, preparation).
- Samyoga (combination).
- Rasi (Quantum).
- Desa (Habitat).
- Kala (Time).
- Upayogasamstha (Rules of use).
- Upayokta (user).

### Rules for taking food

1. Hot
2. Unctuous

3. In due measure
4. After full digestion of the previous meal
5. Non-antagonistic in potency
6. In the congenial place
7. Provided with all the favourite accessories
8. Neither too hurriedly nor too leisurely
9. Without talking or laughing
10. With full concentration
11. Having proper regard to oneself

**Nitya sevaneeya Ahara (Regularly Usable Food materials)**

1. Shali (Variety of rice)
2. Godhooma (Wheat)
3. Yava (Barley)
4. Shashtika (Variety of rice grown in sixty days)
5. Jangala (Meat of animals of desert like lands)
6. Sunishnaka (Marssileaminutalinn).
7. Jivanti (Leptadeniareticulata W&A)
8. Balamulaka (Tender radish)
9. Pathya (Haritaki)
10. Mridwika (Grapes-Vitis vinifera linn.)
11. Patoli (Trichosanthus dioica Roxb.)
12. Mudga (Moong-Vigna radiate)
13. Sharkara (sugar)
14. Ghrita (clarified butter)
15. Divyodaka (Rain water or purified water)
16. Ksheera (Milk)
17. Kshoudra (Honey)
18. Dadima (Pomegranate-Punica granatum Linn).
19. Saindhava (Rock salt)

**Nitya Asevaneeya Ahare (Regularly Unusable Food materials)**

1. Kilata (inspissated mixture of buttermilk and milk)
2. Dadhi (Yoghurt, Curd)

3. Kuchika(solid portion of curd)
4. Kshara(Alkalies)
5. Sukta(Fermented gruel)
6. Aamamulaka(Uncooked radish)
7. Mans(Meat of emaciated animals, Drymeat, Meat of boar, sheep, cow, fish and buffalo)
8. Masha(Black gram-Phaseolus mungo Linn).
9. Nishpav(Flat bean- Dolichos lablab Linn).
10. Shaluka(Edible lotus root)
11. Visa(Lotus bulb/Fibre)
12. Pishta(Powdery, Pasted starch)
13. veerudhaka(Germinated grains)
14. Shushkashaaka(Dried vegetables)
15. Yavaka(Small barley)
16. Phanita(Half cooked molasses)

### **NIDRA(Sleep)**

One among Trayopasthamba, as important as food and one of the adharneeyavega. Gramatically the word nidra constitutes as Ni + Dra + Rak + Ta”inAmarkosha the term nidra is defined as ‘A state of nature which causes encapsulation to the consciousness of the person’.

### **Physiology of Sleep**

- According to charaka when the man including indryas are exhausted and they dissociate themselves from their objects, then the individual sleeps.
- When Man as well as soul get exhausted or become inactive and the gyanendria and karmendria become inactive then the individual gets sleep.
- Sleep is nothing but the location of the man in a place unconnected with the gyanendria or karmendria organs.
- In the event of the exhaustion of the mind, the individual is dependent on that of the mind; so when mind dissociates itself from its objects, individual also dissociates themselves from their objects. The gyanendria and karmendria organs are not active because of the inaction of individuals.

### **Utpatti(occurrence)**

Hridaya – Tamas – Sleep (Su. Sha. 4/34)

Higher psychic centers – Tamas – Sleep (Ah. Su. 9/28)

Eyebrows – Tamas – Sleep (Hareetasamhita)

### **General principles of sleep**

- When tamas increases person sleeps
- When satva increases person wakes up
- Tamas & satva qualities alternatively are responsible for sleep and awakening ( Su.su 5)

### **Classification**

- Tamobhava
- Sleshmasamudbhava
- Manashramasambhava
- Shareerashramasambhava
- Agantuki
- Vyadhyanuvarthini
- Ratriswabhava

### **Effects of less sleep on the body<sup>[5]</sup>**

- Dukha(unhappiness)
- Karshyata(emaciation),
- Abala(weakness),
- Kleebata(impotent)
- Ajnana(impaired knowledge or unwise)
- Destroys the life.

### **Indications for day sleep**

One who is tired due to

- Singing(geeta),
- Studing(adhyayana),
- Alcohol(madya),
- Sexual intercourse(stree),
- Purification procedures(karma),
- Weightlifting(bhaara),
- Ajeerni(indigestion)
- Kshata(injured)

- Ksheena(weak)
- Vriddha(old aged)
- Bala(child),
- Abala(weak)
- trishna(suffering from thirst)
- Atisara(loose and excess stools)
- Shoola(suffering from pain in the abdomen)
- Shwasa(breathing difficulty)
- Hikka(hiccough)
- Krusha(emaciated)
- Patita(fallen)
- Abhihata(injured)
- Unmatta(intoxicated)
- Klanta(fatigued)
- Yana(travelling)
- Prajagara(awake at night)
- Who is affected by krodha(anger), shoka(grief), bhaya(fear)
- In greeshmaritu. This ritu being the part of adana kala there will be predominance of rookshata(dryness) and vatadosha. Nights are short in this season. So day sleep is advised.
- Bala(children)
- Vriddha(old aged people)
- kshataksheena(weak due to injury)
- Madya nitya(one who takes alcoholic drinks daily)
- Yana(travelling), vahana(travelling by vehicle)
- Adhwakarmaparishranta(who is tired due to walking)
- Abhuktavatam(who doesnot take food on time)
- Ksheenameda(who has less fat)
- Ksheenasweda(less sweat)
- KseenaKapha(less kapha)
- Ksheenarakta(less blood)
- Ksheena rasa(less rasa)

### **Contraindications of day sleep**

- Other ritus except greeshmaritu as it will vitiate kapha and pitta in these seasons.



- Medaswi(obese)
- Kapha prakriti
- Snehnitya
- Kaphavyadhi
- Dusheevisha

**Diseases caused by divaswapna(Day sleep)**

- Haleemaka(advanced stage of jaundice)
- Shirashoola(headache)
- Staimitya(stiffness)
- Guru gatrata(heaviness in the body)
- Angamarda(body pain)
- Agni nasha(destroys agni)
- Pralepohridayasya(feeling as if something is applied around the chest)
- Shopha(swelling)
- Arochaka(tastelessness)
- Hrilasa(excessive salivation)
- peenasa(coryza)
- Ardhavabhedaka(migraine)
- Kotha
- Pidaka(rashes)
- kandu(itching)
- Tandra(sleepiness or sluggishness)
- Kasa(cough)
- Galamaya(diseases of throat)
- Pramoha of smruti and buddhi(infatuated memory and intelligence)
- Srotorodha(obstruction in the channels)
- Jwara(fever)
- Indriyanamasaamarthyam(inefficiency of the sense organs)
- Vishavegapravartana(increases the speed of the poison spread)

**Sleep inducing food and activities**

- Abhyanga(oil application on the body)
- Utsadana(rubbing the body with powders)

- Snana(bath)
- Gramya, anupa, audaka rasa(meat soup of animals of dry land, marshy land, and aquatic animals)
- Shalyanna(rice)
- Dadhi(curd)
- Ksheera(milk)
- Sneha(unctuous substance)
- Madya(alcoholic drinks)
- Mana sukha(happiness of mind)
- Akshitarpana(filling unctuous substance in a dam built around the eyes)
- Lepa on head and vadana(Use of medicated paste on head and body)
- sukhashayya(comfortable mattress)
- Yathochita kala(proper timing)

### **BRAHMACHRYA(Abstinence)**

Abstinence refers to refraining one's mind and body in indulgence of sex and sex related matters. At the outset, it appears as if it covers only physical aspect. But it also covers the mental aspect. If you indulge in sex, there is lack of abstinence at the same time, if you imagine about having sex, then also there is lack of abstinence.

It is almost near to impossible for common people to practice abstinence at the highest level but it is possible to follow abstinence at certain levels based on one's own capacity and comfort.

### **Brahmacharya (Controlled Sex)**

- Brahmacharya means a balanced sex and worldly life. Besides ahara and nidra, brahmacharya is the third component of upastambha-traya. It essentially negates over-indulgence in sex and similar worldly acts.
- The practice of brahmacharya promotes life and preserves health and as such is an important practice.
- Carnal desires and their timely satisfaction play a very important role in maintaining good health and promoting longevity in adult individuals.
- Ayurveda has never been in favour of voluntarily suppressing this urge (thereby inviting diseases) but much emphasis has been on the controlled indulgence of sex.

- Although the sexual maturity starts by 12th year in girls and in 21st year in boys, it is advisable for them to avoid sex, marriage and conception till the 16 and 25 years of age, respectively, since the internal organs till the above mentioned ages are not fully matured.

### **Frequency of indulgence<sup>[6]</sup>**

Generally the frequency of indulgence depends on

- The age.
- Moods.
- Surroundings.
- Nutrition.
- Willingness of the other partner.

### **Indulgence is advised in**

- Winter and spring season.
- One can have sex as much as he wants or as much as his physical capacity and age permits.

### **Indulgence is less advised during**

- Monsoons, do not exceed twice a week.
- Summers, to the extent of once in a fortnight.

### **Benefits of following the rules advised in indulgence**

- To save the vital powers from draining out of the body and
- To avoid physical over-exertion.

### **Who should avoid the sex**

Even a normal person is asked to avoid sex if he is:

- Physically over-stressed.
- Mentally not prepared.
- Worried or tense.
- Suffering from fever.
- Suffering from prolonged systemic disease.
- Having a venereal disease.
- Surroundings are not good.
- Partner is not willing.

All these factors may lead to one or the other physical or sexual problem.

## CONCLUSION

Ayurveda delivers a comprehensive and complete understanding about the consequence of food on our physical and mental functioning. Ayurveda reflects Aahara as not only food, but also the basis of taste, smell and satisfaction. Ayurveda always acclaims the best appropriate Aahara for each person based on his dosha prakriti. A well-proportioned intake of all the six rasa ensures good health. These six rasas, when taken in disproportion, result in distortion in any of the three doshas i.e. Vata, Pitta and Kapha, or body humors and this results in production of a disease. It is more important than the medicine itself. These rasas, when taken in disproportion, result in distortion in any of the three doshas or body humors and which result in production of various diseases. Ayurveda considers Aahara as a medicinal constituent and good digestion as one of the main factors to accomplish optimal health.

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