



Healthy Life through Ayurveda

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Poetry

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Poetry

Objective of Ayurveda

प्रयोजनं चास्य स्वस्थस्य स्वास्थयर्क्षणमातुरस्य विकार-
प्रशमनं च ॥ (Ch. Su. 30/26)

The objective of Ayurveda is to preserve the health of the healthy & cure the disease of the unhealthy [1].

Definition of Healthy

समदोषः समाग्नश्च समधातुमलकरयिः |
प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥
(Su. Su. 15/41)

He, in whom the doshas, agni (digestive power), dhatus (tissues), malas (waste products), and their activities are normal; his soul, sense organs and mind are calm / clear, is called 'Swastha' (happy person) [2].

Diet- Root cause of disease & Health

आहारसम्भवं वस्तु रोगाश्चाहारसम्भवाः |
हतिहतिवशिषाच्च वशिषः सुखदुःखयोः ॥
(Ch. Su. 28/45)

It is the food which if taken in proper manner responsible for the development of healthy state, while if taken in improper manner may cause different diseases. Wholesome is the cause of hita (healthy state) and unwholesome is responsible for dukha (diseased state) [3].

Asthau aharavidhi vishesha ayatana

तत्र खल्वभिन्न्यष्टावाहारवधिविशिषायतना-
नि भवन्ति; तद्यथा- प्रकृतकिरणसंयोगराशदिशकालोपयोगसं-
सथोपयोक्त्रष्टमानि भवन्ति ॥ (Ch. Vi. 1/21)

These are eight specific factors of method of dieting -

- Prakriti (nature)
- Karana (processing)
- Samyoga (combination)
- Rashi (quantity)
- Desha (place)

- Kala (time/ stage of the disease)
- Upayoga -samstha (rules for use)
- Upayoktra (consumer) [4]

Prakriti

तत्र प्रकृतिरुच्यते स्वभावो यः, स पुनराहारौषधद्रव्याणां स्वा-
भाविको गुर्वादिगुणयोगः; तद्यथामाषमुद्गयोः, शूकरेणयोश्च ॥
Prakriti is swabhava, or the natural attribute or trait of a substance, such as heaviness, etc. For example, the prakriti of black gram or pork is heavy, while that of green gram or deer meat is light [5].

Karana

करणं पुनः स्वाभाविकानां द्रव्याणामभिसंस्कारः |
संस्कारो हि गुणान्तराधानमुच्यते | ते गुणास्तोयाग्निसिन्नकि-
रणशौचमन्थनदेशकालवासनभावनादभिः^[3] कालप्रकर्ष-
भाजनादभिश्चाधीयन्ते ॥

Karana (processing) is the making or refinement of the dravya, or the samskara that are added to the properties of those substances. These properties are imparted by contact of water and fire, by cleansing, churning, place, time, infusing, steeping, etc. and also by the medium used for storage or processing (e.g., copper vessel, or earthen pot), etc [6].

Samyoga

संयोगः पुनर्द्रव्योर्बहूनां वा द्रव्याणां संहतीभावः, स वशिषमा-
रभते, यं पुनरनैकैकशौ द्रव्याण्यारभन्ते; तद्यथा- मधुसर्पि-
षोः, मधुमत्स्यपयसां च संयोगः ॥

Samyoga (combination) is the aggregation or combination of two or more dravya. This exhibits peculiarities that are not seen in case of individual substances, such as combination of honey and ghee, and that of honey, fish and milk⁶. Importance of sanyoga is that if one ignoring the Principals it will not only be difficult to digest but May cause different types of diseases

in the body, one should be very particular to Ayurvedic texts with the help of an Ay. Physician.

Rashi

राशसितु सर्वग्रहपरिग्रहौ मात्रामात्रफलवनिश्चयार्थः । तत्र सर्वस्याहारस्य प्रमाणग्रहणमेकपण्डिनेन सर्वग्रहः, परिग्रहः पुनः प्रमाणग्रहणमेककश्येनाहारदरव्याणाम् । सर्वस्य परिग्रहः सर्वग्रहः, सर्वतश्च ग्रहः परिग्रह उच्यते ॥
Rashi (quantity) consists of *sarvagraha* (account of a whole amount or unit) and *parigraha* (account of part of a substance, or of individual parts (in case the substance is a combination of multiple ingredients or parts)) which ascertain the effect of any food article taken in proper or improper quantity [6].

Desha

देशः पुनः स्थानं; स दरव्याणामुत्पत्तपरिचारौ देशसात्म्यं चाचष्टे ॥
Desha denotes the geographic region relating that the substance(s) are local or endemic to, and thus, are suitable to. There are three types of desha first SADHARAN DESHA where the atmosphere remains very pleasant, second is ANUP DESHA where there is heavy rain falls and large number of ponds, rivers and other water reservoirs and there is much humidity in atmosphere, third one is JANGALA DESHA where there is very dense forest. SADHARANA Desha is best to live.

Kala

कालो ह्यनित्यगश्चावस्थकिश्च; तत्रावस्थिको विकारमपेक्षते, नित्यगस्तु ऋतुसात्म्यापेक्षः ॥
Kala is time. It can be taken to be the ever moving time, as in seasons (e.g., suitable to seasons), or as duration from the standpoint of a condition (e.g., a condition that does not get treated within a specific duration becomes incurable) [6].

Upayokta

उपयोक्ता पुनर्यस्यमाहारमुपयुङ्क्ते, यदायतमोकसात्म्यम् । इत्यष्टावाहारवधिविशेषायतनानां व्याख्यातानां भवन्ति ॥
Upayokta is the one who consumes the food. On him depends the *oka-satmya* (i.e., habituation developed by practice). Thus, are described the specific factors of the method of dieting [6].

Upayoga sanstha

उपयोगसंस्था तूपयोगनियमः; स जीर्णलक्षणपेक्षः ॥
This stands for the dietetic rules. These are important for proper digestion. If all the rules and regulations are observed, then the food is properly digested, otherwise there may be ama formation, which leads to disease formation [6].

तत्रेदमाहारवधिविधानमरोगाणामातुराणां चापि केषाञ्चित् काले प्रकृत्यैव हतितमं भुञ्जानानां भवति-उष्णं, सन्निधिं, मा-

त्रावत्, जीर्णे वीर्यावरिद्धम्, इष्टे देशे, इष्टसर्वोपकरणे, नातदिरुत, नातविलिम्बितम्, अजल्पन्, अहसन्, तन्मन-
I भुञ्जीत, आत्मानमभिसिमीक्ष्य सम्यक् ॥

All persons should follow these rules while eating the food to remain healthy and enhance the span of life [6].

उष्णमश्नीयात्; उष्णं हि भुञ्जमानं स्वदते, भुक्तं चाग्निमौद-
र्यमुदीरयति, कृषिर्जरां गच्छति, वातमनुलोमयति, श्लेष्मा-
णं च परिहारासयति; तस्मादुष्णमश्नीयात् ॥

Food should be warm and freshly prepared.

One should eat warm (food) because it tastes well and the food consumed stimulates the digestive fire, gets digested quickly, and reduces mucus [7].

सन्निधिं मश्नीयात्; सन्निधिं हि भुञ्जमानं स्वदते, भुक्तं चानुदीरणमग्निमुदीरयति, कृषिर्जरां गच्छति, वातमनुलोमयति, शरीरमुपचर्चयति, दृढीकरोतीन्द्रियाणि, बलाभिवृद्धिमिपजनयति, वर्णपरसादेचाभनिरिवरयति; तस्मात् सन्निधिं मश्नीयात् ॥

One should eat unctuous because it tastes well, the food consumed stimulates any unstimulated digestive fire, gets digested quickly, helps in passing flatulence, develops the body, provides firmness to sense organs, increases strength, and enhances complexion [8].

Eat food which is not roasted, hard to eat & dry to eat

मात्रावदश्नीयात्; मात्रावदधि भुक्तं वातपतितकफानपीडय-
दायुरेव विरिध्यति केवलं, सूखं गुदमनुपर्येत, न चोष्माणमुपह-
न्ति, अव्यथं च परापिकमेति; तस्मान्मात्रावदश्नीयात् ॥

One should eat in proper quantity without disturbing *vata*, *pitta* and *kapha* because that only helps promote one's life-span, easily passes down the bowels, does not disturb the *agni* (digestive fire), and gets digested without discomfort [8].

Adequate Quantity Neither Less or More

जीर्णेऽश्नीयात्; अजीर्णे हि भुञ्जानस्याभ्यवहृतमाहार-
जातं पूर्वस्याहारस्य रसमपरणितमुत्तरेणाहाररसेनोपसृज-
त् सर्वान् दोषान् प्रकोपयत्यशु, जीर्णे तु भुञ्जानस्य स्व-
स्थानस्थेषु दोषेष्वग्नौ चोदीरणजातायां च बुभुक्षा-
यां वृत्तेषु च स्रोतसां मुखेषु वशिद्धे चोदगारे हृदये वशिद्धे वा-
तानुलोम्ये वसिष्टेषु च वातमूत्रपुरीषवेगेष्वभ्यवहृतमाहार-
जातं सर्वशरीरधातुनप्रदूषयदायुरेवाभिविध्यति केवलं;
तस्माज्जीर्णेऽश्नीयात् ॥

One should eat when the previous meal is digested because if one eats before earlier meal is digested, mixing with undigested food will vitiate all the *dosha* quickly. On the other hand, when one eats after the previous meal is well digested, the *dosha* do not get vitiated or unsettled from their natural locations, *agni* is stimulated, appetite is increased, entrances of the channels get cleared, eructation is pure, heart is normal, there are natural urges to pass bodily wastes and there

is no obstruction to their passage, and the eaten food enhances one's life without afflicting any *dhatu* [8].

Eat only when the food taken is digested (don't munch too much in between)

Charaka- Ajirna bhojana-dosha prakopaka Jirna- Ayurvedhak Digestion process has its own biological clock and pattern. Honoring it is very important to ensure smooth functioning of the organism.

वीर्यावरिद्धमश्नीयात्; अवरिद्धवीर्यमश्नन् हि वरिद्धवीर्याहारजैर्वकिरैरनोपसृज्यते; तस्मादवीर्यावरिद्धमश्नीयात् ॥

One should take food consisting of the items that are non-antagonistic in nature to ensure one is not afflicted with the disorders caused by food that is unsuitable to the individual [8].

Do not take food which is incompatible whereby Virudha ahara janya diseases can be avoided.

Incompatibility of food must be viewed in light of bio-availability of nutrients. Sometimes the combination of different kinds of food together may cause local irritation or may result in toxic substances which may cause more harm than good.

इष्टे देशे इष्टसर्वोपकरणं चाश्नीयात्; इष्टे हि देशे भुञ्जानो नानष्टिदेशजैर्मनोवघातकरैर्भावैर्मनोवघातं प्राप्नोति, तथैषटैः सर्वोपकरणैः; तस्मादष्टिदेशे तथेष्टसर्वोपकरणं चाश्नीयात् ॥

One should eat in a favorable place and with favorable accessories because it is important to feel comfortable and satisfied while eating [8].

Eat at a suitable and pleasant place where you are comfortable and happy.

Mood plays a vital role in eating digestion and even assimilation of food. Digestion is predominantly a parasympathetic activity which is activated and functions at its best when the organism is relaxed and calm. Hence it is must to be very relaxed clean and well settled before taking food.

नातदिरुतमश्नीयात्; अतदिरुतं हि भुञ्जानस्योत्सनेहनमवसादनं भोजनस्याप्रतष्ठानं च, भोज्यदोषसादगण्योपलब्धिश्च न नयिता; तस्मान्नातदिरुतमश्नीयात् ॥

One should not eat too quickly to ensure the food does not get into the wrong passage, and that the person is able to ascertain the qualities and taste of the food or even detect any defects in the food [8].

Avoid eating too fast (not paying attention to what you are eating and how much you are eating)

नातविलिम्बतिमश्नीयात्; अतविलिम्बतिं हि भुञ्जानो न तृप्तमधिगच्छति, बहु भुङ्क्ते, शीतीभवत्याहारजातं,

वषिमं च पच्यते; तस्मान्नातविलिम्बतिमश्नीयात् ॥

One should not eat too slow, because by eating too slow one does not get satisfaction, eats much, and the food becomes cold and is digested irregularly [8].

Too slow eating may result in excess food intake, hence must be avoided. It may indicate depression and lack of attention. Hence must be attended appropriately.

अजल्पन्नहसन् तन्मना भुञ्जीत; जलपतो हसतोऽन्यमनसो वा भुञ्जानस्य त एव हि दोषा भवन्ति, य एवातदिरुतमश्नतः; तस्मादजल्पन्नहसस्तन्मना भुञ्जीत ॥

One should eat with utmost concentration on the food, while not talking or laughing. By taking food while talking or laughing or with mind elsewhere, he is inflicted with the same defects as by eating too fast [8].

If the person keeps continue either talking or laughing, the food material may go to wind pipe and eating silently without taking laughing will avoid aerophagy (engulfing air) and ensure proper eating and early satisfaction.

आत्मानमभिसमीक्ष्य भुञ्जीत सम्यक्; इदं ममोपशेते इदं नोपशेते इत्येवं वदिति ह्यस्यात्मन आत्मसात्तम्यं भवति; तस्मादात्मानमभिसमीक्ष्य भुञ्जीत सम्यगिति ॥

One should eat with due consideration to self, i.e., knowing one's own constitution and tastes. He/she should take food that is suitable to him/her.

Paying total attention while you take food is essential it include what is your choice of food and adds spiritual dimension to the food.

Not merely physical condition but mental condition of individual is very important for digestion otherwise proper digestion may not take place.

Mental factors & Digestion

मातरयाऽप्यभ्यवहृतं पथ्यं चान्नं न जीर्यति | चन्तिताशोकभयक्रोधदुःखशय्यापरजागरैः ॥

(Ch. Vi. 2/9)

Any wholesome food, even if taken in the right amount, does not get digested if the mental state of the person is riddled with anxiety, grief, fear, anger, or restless and irritable due to lack of sleep [8].

Grahani is the main part of intestinal tract where the digestion takes place, if functioning of the intestine part due to faulty diet habits, become disturbed the proper digestion of food materials may not be completed, so there will be macro and micro deficiency of nutrients in the body inspite of adequate quantity of food is taken in, which will lead to various diseases.

यो हि भुङ्क्ते वधित्याक्त्वा ग्रहणीदोषजान् गदान् | स लौल्याल्लभते शीघ्रं, वक्ष्यन्तेऽतः परं तु ते ॥

(Ch.Chi.15/41)

If an individual indulges in food without following the rules and regulation of diet intake, then he quickly suffers from

diseases caused by the vitiation of Grahani because of his greedy habits [9].

हृताशी स्यान्मतिशी स्यात्कालभोजी जतिन्दरयिः |
पश्यन् रोगान् बहून् कष्टान् बुद्धमिन् वषिमाशनात् ||
(Ch.Ni.6/11)

Observing many troublesome diseases caused by irregular dieting, the wise should eat wholesome, measured and timely food with self-restraint [10].

So it is very essential to follow the instructions mentioned in Ayurvedic text to remain healthy. Need of hour is to propagate these regimen so that maximum people all over the world may remain healthy.

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