



## Concept of Ahara, Nidra, Brahmacharya for enhancing spirituality

*Dr. Sangeeta Shyammurti Mishra \*\*Dr. Arvind Kumar Gupta \*\*\*Dr. Shrawan Singh Charan\*\*\*\*Dr. Kedar Lal Meena*

\*Ph.D. Scholar \*\*Ph.D. Scholar\*\*\*P.G. Scholar \*\*\*\*Associate Prof. and H.O.D. P. G. Department of Basic Principles, National Institute of Ayurveda, Jaipur (Rajasthan) – 302002

**Corresponding Author:** *Dr. Sangeeta Shyammurti Mishra* P. G. Department of Basic Principles, National Institute of Ayurveda, Jaipur (Rajasthan) – 302002

*Ayurveda is a science and art of living. As such, it is not only concerned with the treatment and cure of the diseases but also aims to relieve one from all categories of suffering i.e. Physical, Mental, Social and Spiritual. So, ayurveda is not just a system of medicine but also deals with all aspects of life. In this modern era, due to varying factors of faulty dietary habits, work pressure, competitive lifestyles, longevity, always being in hurry, pollution of air, water and earth and the noise levels in city living all contribute to disease. Our life expectancy and health depend on three pillars i.e. Ahara (diet), Nidra (sleep) and Brahmacharya (regulated sex). Charaka Samhita, the ancient authoritative text of Ayurveda, emphasizes importance of them. Proper care of these is essential for healthy life. Acharya Charaka has equated the human body to a building. The role of the pillar is undisputed in order to a stable building. When these three pillars are taken care of properly, the person is well endowed with strength; complexion and development throughout full life span. Our physical development is automatic. Our bodies grow as we eat, sleep, play or work. But mental development occurs through taken care of first by family members, relatives, neighbors, then by teachers and classmates in schools. Spirituality can refer to an ultimate or an alleged immaterial reality; an inner path enabling a person to discover the essence of his/her being; or the deepest values and meanings by which people live. Spirituality is often experienced as a source of inspiration or orientation in life. Today in many ways people have greater opportunities of better life than ever before but life is not simple as in previous times. So, it is clear that they need to evolve some new strategies or to follow the golden old rules, which are proved for millenniums, in each and every field of life. This paper suggests that how these principles help to enhancing the spirituality for a longer and better quality of life.*

**Key Words:** *Ayurveda, Ahara, Nidra, Brahmacharya, Spirituality.*

### **Introduction**

*Ayurveda is the science of the knowledge of Ayu.<sup>1</sup> It is not only an ancient Indian Medical science but it is a science which gives integral knowledge about life itself. The uniqueness of Ayurveda is that it sets value on*

physical, mental, social and spiritual health<sup>ii</sup>. It is a science which describes what is beneficial and harmful for life, what is a happy and an unhappy life and also the proper course of life. It gives directions for the life-style how to achieve and maintain a supreme quality of physical, mental, social and spiritual health. The old *Vedic* texts the following definition is given life (*Ayu*) is the constant and continuous union and conjunction of *Sharira* (body), *Indriya* (senses), *Satva* (mind), and *Atma* (soul).<sup>iii</sup>

**“Swasthasya Swasthya Rakshana Aaturasya Vikara Prakshamanam”<sup>iv</sup>**

The scope is to maintain the health of the healthy (physically and mentally) and to cure those who are affected with disease. According to *Ayurveda*, a healthy person always is defined as being healthy physically as well as mentally, socially and spiritually healthy also.

Physically healthy means a person whose *Doshas* (the three vital humors i.e. *Vata*, *Pitta*, *Kapha*) are in equilibrium, whose *Agni* (digestive power) is in equilibrium, whose *Dhatu*s (the seven essential tissues) are functioning normally i.e. *Rasa* (body fluid), *Rakta* (blood), *Mamsa* (muscles), *Meda* (fat), *Asthi* (bones), *Majja* (bone marrow), *Shukra* (generative tissue), and whose *Malas* [waste products i.e. *Mutra* (urine), *Purisha* (stool), *Sweda* (sweat)] are excreted out in proper quantity.<sup>v</sup>

Mentally healthy is a person whose *Atma* (soul), *Indriya* (senses) and *Manas* (mind) are balanced and feeling well. This definition of health was given by *Acharya Sushruta*, the great surgeon and healer.<sup>vi</sup> It has also been mentioned in *Ayurvedic* texts that those who take healthy nourishment and balanced activities in their daily life, which categorize the good and bad aspect of everything and abide by a moral conduct, become free from disease.<sup>vii</sup>

*Ayurveda* always treats a human as a whole, taking into consideration body and mind. So, while treating the patients, an *Ayurvedic* physician always takes note of the aggravation of *Doshas*, damaged tissues, environmental influences, strength and constitution of the patient, digestive power and psychological factors. Everyone should follow a daily routine (*Dinacharya*) as well as a seasonal routine (*Rutucharya*) including seasonal *Panchakarma*, a balanced diet, the eliminating of natural urges on appropriate time, the rules about sleep, the rules about celibacy, the regular use of rejuvenation treatment and an aphrodisiac treatment. *Ayurveda* maintains our mental health by following *Sadvrutta* (ethical conduct) and *Dharaniya Vega Dharana* (controlling emotional urges like anger, fear, and greed).

Spirituality is the wholeness of being connected to something greater than you. *Traya Upastambha* (Essential Triads of Health) term is a combination of two words i.e. *Upa* meaning support and *Stambha* means base. The concept of five elements that constitute our body is well known i.e. *Prithvi* (Earth), *Jala* (Water), *Agni* (Fire), *Vayu* (Air) and *Aakasha* (Space).<sup>viii</sup> Equilibrium between these five elements is essential for physiological functions of the body. These triads are basically help in the maintenance of the *Panchamahabhoota*, namely: *Ahara* (Balanced diet), *Swapna or Nidra* (Sleep) and *Bramhacharya* (Celebacy).<sup>ix</sup>

### **Aim and Objectives**

To study the concept of *Ahara*, *Nidra*, *Bramhacharya* and Spiritual.

To evaluate the *Ahara*, *Nidra* and *Bramhacharya* enhancing the spirituality.

## Material and methods

The Conceptual *Ayurvedic* classics and allied literature has been referred keenly to throw light on *Traya Upastambha* and spiritual arrangement along with its importance and utility. The compiled literary material has again been analyzed and critically evaluated to form the conceptual base of this paper.

## Review:-

### **Ahara (balanced diet)<sup>x</sup>**

The whole world is made up of *Panchamahabhutas* (five basic elements).<sup>xi</sup> Every element or somatic component known or unknown to us are the result of *panchabhautic* association. To follow the nature's law of equilibrium, consumption of *panchabhautic* substances is essential to maintain the status of *panchabhautic* components of body. These substances are used in the form of diet.

It literally means the diet is one which consume daily. In other words every human's daily meal is his *ahara*. This consumed *ahara* is taken in the form of protein, carbohydrates, minerals etc. which are essentials for the body growth and development. In *Ayurveda* health does not only refer to the physical fitness but also to the sensorial, mental, and spiritual wellbeing. The food taken in is in terms of *Sattvika*, *Rajasika*, and *Tamsika bhojana*. All these food categories effect the mood, sense in different ways, as the *Satvika* bhojana creates a sense of cheerfulness and *santosha* (contentment), the *Rajasika bhojana* increases anger and ego whereas the *Tamsika bhojana* causes laziness and depression.<sup>xii</sup> The human body is nothing but a combination of the five elements.<sup>xiii</sup>

*Ayurveda* also prescribes a conduct code while eating that states refrain from speaking while eating, avoid gulping down of food (to chew it properly) and the consumption of food must be according to the constitution of the consumer rather than mere taste. Taking this further it can say that a healthy body is one in which *vata*, *pitta*, and *kapha* are in a state of balance, the digestive fire, and all other fires which perform chemical activity in our body are balanced, and the actions of tissue elements (*dhatus*), and excretory organs are also in harmony. When the soul, the senses and mind are satisfied and happy only then the individual is considered to be healthy. Physical body derives energy from the food that eats. These three doshas have play in important role of maintaining the balance in the body, which is the primary aim of *Ayurveda*. The nutrients (*prasada*) which are required for the functioning of the body are separated from the waste (*mala*) which is thrown out of the body by the excretory system. The nutrients are converted into seven tissue elements or *dhatus*.<sup>xiv</sup>

In a healthy body these seven *dhatus* are also in a state of equilibrium. Also the proper functioning of the excretory system plays an important role in keeping the body in balance, as, if the waste that needs to be expelled out of the body, if not eliminated in proper time starts rotting in the colon and generates *Ama*, which creates imbalance in the entire system. Therefore, according to *Ayurveda* if the *doshas*, *dhatus* and excretory system are functioning properly, the senses and the mind are satisfied, one is considered to be a healthy individual. Preservation of energy and maintaining stability in the body are the

two means of achieving a healthy state. *Ayurveda* talks about diets, regimens and habits advantageous and detrimental to health in detail. In our daily routine the energy consumed as well as compensation for wear and tear of the tissues primarily comes from the food that we eat. Food, water, and air are the three main sources of *prana* in the body and come under *Ahara*. The food that we eat gives us life, radiance, memory, *ojas* and is also primarily responsible for digestive and metabolic activity of our system.

In *Shreemad Bhagvad Gita*, Lord Krishna describes *Sattvika bhojana* as that food which contains *rasa*, or is juicy and palatable, unctuous (containing some amount of fat), which brings stability, is a tonic to the heart, easily digestible and is liked by the individual. This type of *ahara* can be called as a *balanced diet*. The principle on which *ayurvedic* diet is based in "*samanya vridhi karanam*" i.e. articles of identical quality enhance the tissue elements (*dhatu*) e.g. *rasa* increases *rasa dhatu* in the body etc.<sup>xv</sup> Food which gives vitality and glow to the body and aids the conservation of *ojas* e.g. ghee (from cow's milk), butter, oil etc Food which helps or aids digestion, absorption, and elimination e.g. water and other liquids, enzymes, spices. Most of the diseases take their origin in overeating. Observe moderation in diet. Avoid late suppers. The evening meal should be light and eaten before 6 or 7 p.m. If possible, take milk and fruits only at night. No solid or liquid should be taken after sunset.

**Concept of Ayurvedic dietetics is unique in sense of its individualized approach.**

**It considers following factors:**

- Nature (*Prakriti*) of the Consumer.
- Taste of food articles.
- *Doshika* status of food articles.
- Method of preparation.
- Combination of food articles.
- Emotional effect.
- Environmental considerations.
- Time.
- Quantity.

**Rules governing the intake of food<sup>xvi</sup>**

**Ancient Ayurvedic text Charaka Samhita has given 12 rules which should be followed to get maximum effect of food item, consumed:**

- Take warm food.
- Take unctuous food.
- Take in proper quantity.
- Take only when the previous meal is digested.
- Take the food not having any contradictory potency.
- Take Food In proper place equipped with all the accessories.
- Take food in relaxed condition.

- Not eat too slowly.
- Avoid talking and laughing during meal.
- Take food in prescribed manner.

### **Swapna or Nidra (sleep)**<sup>xvii</sup>

According to *Ayurveda*, the state when the mind and body both go to rest it is said that the living body is asleep. When the mind is afflicted by *Tamoguna* in the night, the *kapha dosha* increases and natural sleep is inflicted. *Kapha dosha* is related to growth and development of our body tissues and increases the immunity to fight against diseases. In the presence of depression, anger or sensuality a good, calm sleep is not possible because these increase *Vata (rajasika gunayukta)* which has an effect opposite to that of *tamoguna*. Sleeping for long or sleeping beyond the night at odd hours disturbs the whole day routine and have a bad effect on health. Also lack of proper sleep gives a dull feel all day, laziness, burning sensation in eyes in eyes, headache, and body ache. Bad sleep affects the routine, timely urge to eat along with regular bowel movements. *Acharya Charka* has described seven types of *Nidra*.<sup>xviii</sup>

Normally there is a set pattern for day and night. The day is earmarked for various activities while night is for sleep and rest. The Sun is responsible for determination of day and night. Day and night affect our body in different ways. There is variation in *Doshas*, efficiency of the body functions, effect on mind to make it sharper.

When don't follow the usual pattern of sleep it affect *doshas*. Day time sleep increases *kapha* and make the body excessive unctuous with feeling of heaviness. Staying awoken at night increases *Vata*, making body dry. These *doshas* on vitiation causes related health problems.

Today's life is so fast and competitive that most of the people always remain in a state of anxiety. Anxiety vitiates *Vata* and *Pitta*. When *Pitta* grows, heat is increased which reduces the sleep. Staying awoken further enhances vitiation of *Vata* which develops cumulative effect on the body. This leads to related disorders. To overcome with this situation one should consume the diet with certain modifications to pacify *Pitta* and *Vata*.

Night pollution generally occurs in the fourth quarter of the night. Those who are in the habit of getting up from bed between 3 and 4 a.m. and doing *Japa* and *Dhyana* can never fall a victim to nocturnal pollutions. Make it a point to get up at least at 4 a.m. regularly. Sleep on a coarse bed. Sleep on the left side. Allow the Solar *Nadi, Pingala*, to work throughout the night through the right nostril. In acute cases, sleep on the back until recovery. Practice *Japa* and meditation in the morning, as soon as you get up, for an hour or two. Also, do this before sleeping at 10 p.m. This is a great purifier. This will strengthen the mind and the nerves.

This is the best remedy.

### **Bramhacharya (abstinence)**<sup>xix</sup>

It refers to the state of life when any living being refrains from excessive sensuality. This state does not mean a complete sexual abstinence but to indulge in sex such away so as not to have any adverse effect on health.

It is one of the prominent, most important and absolutely essential aspects of human life. It is an integral part of human life. While this aspect of life is regulated by nature in man it is left to common-sense, intelligence

and developed reason to control and regulate the same. The vast and ancient scriptures of the world offer human society specific rules and regulations in this respect. With regard to India, as a nation, our forefathers followed the do's and don'ts of the Dharma Shastras in meticulous detail and this, in large measure, contributed to their health, longevity and spiritual welfare.

*Ayurveda* insists on refraining oneself from sexual activities during academic years and is defined as *Bramhacharya* ashram. *Ayurveda* advocates sexual intercourse after marriage in the form of *gruhastha* ashram but here also excessive indulgence is prohibited as it leads to loss of physical strength, memory, lack of vitality, increases irritability and disturbs the normal physiological functions of the body by causing disequilibrium of the three *doshas*. It looks upon sex not merely as fun but as one of the *purushartha chatushtaya* that means procreation. In *Shreemad Bhagvad Gita* rightly points out, "The objects of the senses turn away from the abstinent man leaving the longing behind, but this longing also turns away after he attains Self-realization." Sexual urge is a creative force. Unless you are inspired by spiritual ideals, it is difficult to keep the sexual instinct in check. Direct the sexual energy to the higher spiritual channel. It will be sublimated. It will be transformed into divine energy. Complete eradication of lust, however, cannot be done through personal effort. It can be accomplished only by God's grace. In the Raja Yoga of *Patanjali Maharshi* also, *Yama* is the first step. *Yama* is the practice of *Ahimsa*, *Satya*, *Asteya*, *Brahmacharya* and *Aparigraha*. Among these *Brahmacharya* is the most important. In *Jnana Yoga* too, *Dama* or self-control is the foundation for the student. It is a *Vrutti* or modification that arises from the lake of mind when the *Rajo-Guna* predominates.

#### Physical *Brahmacharya* and Mental *Brahmacharya*

It is very necessary that should be pure in mind if wish to be a *Brahmachari*. Mental *Brahmacharya* is more important. It may succeed in Physical *Brahmacharya*, but must succeed in mental *Brahmacharya* also. That state of mind where in no single sexual thought enters the mind is termed mental *Brahmacharya*. If thoughts are impure, the sex impulse will be very strong. *Brahmacharya* depends upon regulating the whole course of life.

#### The eight bricks in *Brahmacharya*

**“Smaranam Keertanam Kaileh Preshanam Guhayabhashanam.**

***Samkalpoadhyavasayasch Kriyanirveritireva Cha.***

***Ethanmaithunamshathngam pravadanti maneeshinam.” (Yagyavalkya Smriti)***

It should carefully avoid the eight kinds of enjoyment, namely, *Darshana* or looking at women with passionate resolve, *Sparshana* or touching them, *Keli* or play, *Kirtana* or praising the qualities of the other sex, *Guhya-Bhashan* or talking in private, *Sankalpa* or determination, *Adhyavasaya* or nearing the other sex with the desire for gratification and *Kriyanivritti* or the actual sexual act. These eight kinds of enjoyment are eight kinds of breaks, so to say, in the current of *Akhanda Brahmacharya* practice. It must avoid these eight interruptions with great care, sincere exertion and vigilant circumspection.

Ahara, Nidra and Bramhacharya as a Prana <sup>xx</sup>

Ahara, Nidra and Bramhacharya is the three links of one chain. They are the three sub pillars of the edifice of Jivatma. Destroy any associate support the whole building will fall to pieces. By controlling the Ahara,

can control Nidra and Bramhacharya. They all affected in the Prana. They are under the one Sambandha or connection or circuit. If the mind is controlled, these three are controlled automatically. Who suspends or restrains Prana restrains also the working of the mind and the movement of the Ahara, Nidra and Bramhacharya. The mind is set in motion or rendered active by two things—the vibration of Prana and the Vasanas or subtle desires. Where the mind is absorbed, there the Prana is restrained; and where the Prana is fixed, there the mind also is absorbed. Mind and Prana are intimate companions, like a man and his shadow. If the mind and the Prana are not restrained, all the organs of sensation and action keep actively engaged in their respective functions. If these are lost, Prana gets unsteady. Prana is agitated. The man becomes nervous. Then the mind also cannot work properly. The man becomes fickle-minded and mental weakness. If these have stable then Prana and Mind becomes rendered steady. Therefore, balance the Ahara, Nidra and Brahmcharya increase the Prana and Spiritual health.

Ahara, Nidra and Brahmacharya<sup>xxi</sup>—the need of the Spirituality

It is not this perishable body of flesh and bones. It is the immortal, all pervading, Sat-Chit-Ananda Atman. It can attain this supreme state only by leading a life of true Ahara, Nidra and Brahmacharya. The spirit of these must pervade entire life and all actions. Knowledge of these three very essential, but practical persons is rare indeed. A life of continence is really beset with difficulties. But the path becomes smooth for a man of iron determination, patience and perseverance. It want real, practical men in the field, men who are practical knows, men who can impress people by their strong physique, ideal lives, noble character and spiritual strength. Some practical men come forward and lead the youngsters by their exemplary, lives and spiritual aura.

There cannot be any language without vowels. You cannot draw a picture without a canvas or a wall. You cannot write anything without paper. Even so, you cannot have health and spiritual life without Ahara, Nidra and Brahmacharya. It brings material progress and psychic advancement. It is the basis for morality. It is the basis for eternal life. It is a spring flower that exhales immortality from its petals. It is the substratum for a life of peace in Atman. It is the firm support for Brahma-Nishtha, which is eagerly longed for by Sages, Aspirants and Yogika students. It is the shield for waging war against the internal Asuras lust, anger and greed. It serves as a gateway to the bliss beyond. It opens the door of Moksha. It contributes to perennial joy, to the uninterrupted and undeceiving bliss. They are the only key to open the Sushumna and awaken Kundalini. It brings glory, fame, virtue and Mana-Pratishtha. The eight Siddhis and the nine Riddhis roll under the feet of the true spiritual person. They are ever ready to obey his command.

Spiritual Sadhana is the answer to Ahara, Nidra and Brahmacharya<sup>xxii</sup>

Real culture is the establishment of perfect physical and mental *Ahara, Nidra and Brahmacharya*. It is the realization of the identity of the individual soul with the Supreme Soul through direct experience. For a passionate worldly-minded man, the terms Self-realization, God, Self, *Vairagya*, renunciation, death and burial ground are very revolting and terrifying, because he is attached to objects. The attraction for objects will gradually vanish if one begins to think seriously of the unreal nature of the world. People are burnt by the fire of lust. All measures that are calculated to eradicate this dire disease should be initiated and put through. All people should be made fully conversant with the different methods that will help them to root out the dire enemy lust. If they fail in one method, they can take recourse to another. Lust is a brutal instinct

in unregenerate men. One should be ashamed to repeat again and again the sensual acts when one is fully aware that the goal of life is Self-realization through the attainment of purity and the practice of constant meditation. An objector may say that these topics should not be dealt with openly, but should rather be talked about secretly. This is wrong. What is the use of hiding things? Hiding a thing is a sin. In these days of modern culture and new civilization, in this era of scientific advancement, these lines may not be relished by some people. They may remark that some of the terms are jarring, revolting, offending and indecent and will not suit the people of refined tastes. They are entirely mistaken. These lines will produce a very deep impression in the minds of thirsting aspirants who are longing for liberation. Their minds will be entirely changed. There is no real spiritual culture amongst the people of modern society. Etiquette is mere show. Everywhere can see much show, hypocrisy, pretended politeness, meaningless formalities and conventions. Nothing emanates from the core of the heart. People lack sincerity and integrity. The utterances of the *Mahavakyas* of the sages and the valuable teachings of the scriptures will not produce any impression in the minds of passionate, worldly-minded persons. They will be like seeds thrown in rocky soil. They will be like pearls thrown before swine.

Lack of spiritual *Sadhana* is the main cause for all faulty dietary habits, sleeplessness and sexual attractions. Mere theoretical abstention from sensuality will not bring good results. It must mercilessly cut off all formalities in social life and lead a pious life freed from the business of bodily existence. Leniency to internal lower tendencies will land you in the region of suffering. Excuse will be of no use in this respect. It must be sincere in quest for the sublime life of spirituality. Half-heartedness will leave in old state of misery.

Keep the mind fully occupied. Intense musing on the objects of sense does more harm to the inner spiritual life than actual sense-gratification. If the mind is not rendered pure by *Sadhana*, mere mortification of the external senses will not produce the desired effect. Although the external senses are mortified, their internal counterparts, which are still energetic and vigorous, revenge upon the mind and produce intense mental disturbance and wild imagination. It is the mind that really does all actions. Desires arise in mind and then think. Then you proceed to act. The determination of the mind is put into action. First there is *Sankalpa* or thought and then comes action. Therefore, do not allow the any thoughts to enter the mind.

#### Ahara, Nidra and Brahmacharya—the foundation of spiritual life

They are *sine qua non* of spiritual life. It is a great desideratum. It is of vital importance. Without perfect *Ahara, Nidra and Brahmacharya* cannot have substantial spiritual progress. Diet, Sleep and Abstinence or continence is the corner-stone on which the pedestal of *Moksha* stands. If the corner-stone is not very strong, the superstructure will fall down when there is heavy rain. Even so, if are not established in *Ahara, Nidra and Brahmacharya*, if mind is agitated by evil thoughts, will fall down. It cannot reach the summit of the ladder of Yoga or the highest *Nirvikalpa Samadhi*.

There is no hope for to have Self-realization or Knowledge of the Self if is not well established in *Ahara, Nidra and Brahmacharya*. They are the master-key to open the realms of eternal bliss and very foundation of *Yoga*. Just as a house that is built on a rotten foundation will surely fall down, so also, will fall down from meditation if have laid no proper foundation, namely, the attainment of perfect *Ahara, Nidra and Brahmacharya*. These are the basis for the attainment of *Kaya Siddhi*. They all Complete must be observed.



This is of paramount importance. By the practice of *Yoga* these becomes transmuted into *Ojas Shakti*. The *Yogi* will have a perfect body. There will be charm and grace in his movements. It can live as long as he likes. This is also known as *Ichha Mrityu* or death at will. The practice of *Traya Upasthambha* is the most important qualification for the spiritual aspirant. Without these, no spiritual progress is possible.

## Discussion

In the present-day world, and more particularly among the educated class, in all walks of society and in all age groups, norms of conduct laid down by the scriptures are flouted with so much impunity that see, all around us, the number of physical, mental and moral wrecks increasing every day. One reason for this sad state of affairs is modern man's ignorance of his own scriptural treasures. Passion reigns supreme in all parts of the world. The minds of people are filled with *Ahara* (Diet), *Nidra* (Sleep) and *Brahmacharya* (sexual) thoughts. A man has a thousand and one desires. But the central strong desire is the diet, sleep and sexual desire. The fundamental desire is the urge for a mate. All hang on this central basic desire. The desire for money, the desire for a son, the desire for property, the desire for houses, the desire for cattle and other desires come later on. Because the whole creation of this universe is to be kept up, God has made the diet, sleep and sexual desire very powerful.

These are greatest urge in human life. They entirely fill the mind, intellect, *Prana*, senses and the whole body. It is the oldest of the factors that have gone into the constitution of the human being. As a king is no king without a treasury, subjects and an army, as a flower is no flower without fragrance, as a river is no river without water, so also, a man is no man without *Ahara, Nidra and Brahmacharya*. *Ahara* (food), *Nidra* (Sleep), *Bhaya* (Fear) and *Maithuna* (Copulation) are common to both animals and men. That which differentiates a man from an animal is *Dharma, Viveka* and *Vichara Shakti*. *Jnana* and *Vichara* can be secured only by the preservation of sub pillars. If a man has not got these qualifications, he should really be reckoned as a veritable animal only. The gratification of every worldly desire is sinful; the flesh should be the abject slave of the spirit intent upon divine things. Man was created for a life of spiritual communion with God, but he yielded to the seduction of evil demons that availed themselves of the sensuous side of his nature to draw him away from the contemplation of the divine and lead him to the earthly life. Moral goodness, therefore, consists in renouncing all sensuous pleasures, in separating from the world through discrimination and dispassion, in living solely after the spirit, in imitating the perfection and purity of God. Sensuality is inconsistent with wisdom and holiness. The great business of life is to avoid impurity.

## Conclusion

*Ahara, Nidra and Brahmacharya* affects their physical, mental, ethical, social and spiritual well-being. It is well known that spiritual treatises apart, the great Master, whose love for mankind knew no bounds, wrote a number of books concerning health, hygiene and medicine. *Ayurveda* believes in the principle of "*Ati Sarvatra Varjayet*" where *Ati* means excess in any walk of life be it food, sleep or sex. All of this emphasizes on the regulated functioning of the three triads. By the practice of these three sub pillars, longevity, glory, strength, vigour, knowledge, wealth, undying fame, virtues and devotion to the truth, spirituality increase.

*Ayurveda* provides a complete and systemic understanding about the effect of food on our physical and mental functioning. This unit would help you to learn the basics of *Ayurvedic* dietetics including selection of food according to the constitution (*Prakriti*). Sleep is a natural function of the body. *Ayurveda* tells that a comfortable sleep provides a healthy body, strength, virility, sharpened senses and long life. Untimely and

inadequate sleep causes various problems like fatigue, weakness, numbed sense and even sterility and many more illnesses. Sex plays very crucial role in our lives. It is as important as food. It fulfills our life with sense of completeness, by achieving progeny and adding the moments full of excitement and pleasure. There balanced is the key to happy and healthy life.

## Reference

- 
- <sup>i</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 1/41, page no.8
- <sup>ii</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 1/42, page no.8
- <sup>iii</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 1/42, page no.8
- <sup>iv</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 30/26, page no.187
- <sup>v</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 1/55,57, page no.15,16
- <sup>vi</sup> Susruta Samhita by Dalhana, Edited by Vaidya Jadavji Trikamji Acharya Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 15/41,page no.75
- <sup>vii</sup> Susruta Samhita by Dalhana, Edited by Vaidya Jadavji Trikamji Acharya Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 15/41,page no.75
- <sup>viii</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 26/10, page no.138
- <sup>ix</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 11/35, page no.74
- <sup>x</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 5/1-8, page no.36-38
- <sup>xi</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 26/10, page no.138
- <sup>xii</sup> ShrimadaBhagawatgita, Chapter 17/8-10
- <sup>xiii</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 26/10, page no.138
- <sup>xiv</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Chikitsasthana 15/3-16, page no.512-514
- <sup>xv</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 1/44, page no.9
- <sup>xvi</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Vimana Sthana 1/21-22, page no.235-237
- <sup>xvii</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 21/35-59, page no.118-119
- <sup>xviii</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 21/58, page no.119
- <sup>xix</sup> Ashatangahridya , Edited by Kaviraja Atrdeva gupta-Chaukhamba prakashna, 2007 Sutrasthana 7/68-76page no/72-73
- <sup>xx</sup> Charka Samhita by Chakrapnidatta, Edited by Vaidya jadavaji Trikamji Acharya- Chaukhamba Surbharati prakashana Varanasi, 2008 Sutrasthana 27/349-350, page no.174
- <sup>xxi</sup> Ashatangahridya , Edited by Kaviraja Atrdeva gupta-Chaukhamba prakashna, 2007 Sutrasthana 7/52,page no-71
- <sup>xxii</sup> Susruta Samhita by Dalhana, Edited by Vaidya Jadavji Trikamji Acharya Chaukhamba Surbharati prakashana Varanasi, 2008 Chikitsasthana 28/28,page no.502