

सुरापानम्

सुरा / मदिरा / कादम्बरी / मद्यम् (13 पर्यायाः)

माद्यन्ति अनेन इति मद्यम् -- ' गदमदचरयमश्चानुपसर्गे ' (पा 3-1-100) इति यत् ।

न मांसभक्षणे दोषः न मद्ये न च मैथुने ।

प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥ मनुस्मृतिः , 5-56

लोके व्यवायामिषमद्यसेवा

नित्यास्तु जन्तोर्न हि तत्र चोदना ।

व्यवस्थितिस्तेषु विवाहयज्ञ-

सुराग्रहैरासु निवृत्तिरिष्टा ॥ भागवतम् , 11-5-11 (व्यवायः = मैथुनम् ; यज्ञः = सौत्रामणिः ;

सुराग्रहः = सोमयागः)

किन्तु मद्यं स्वभावेन यथैवान्नं तथा स्मृतम् ।

अयुक्तियुक्तं रोगाय युक्तियुक्तं यथामृतम् ॥ चरकम् - चिकित्सा

व्यायामनित्याः स्त्रीनित्याः मद्यनित्याश्च ये नराः ।

नित्यं मांसरसाहारात् आतुरास्स्युर्न दुर्बलाः ॥

मद्यं सौमनस्यजननानाम् -- चरकसूत्रम् ।

"शुचिर्विप्रः शुचिः कविः शुची रोचत आहुतः" - श्रुतिः । A ब्राह्मण would not become अशुचि so easily.

मद्यम् can be consumed for medicinal purposes .

After delivery, ladies are given मद्यम् to sustain body pains-even in orthodox families .

It should not be taken otherwise by anybody.

It is also impossible to live without touching anything that contains (changes /fermentation) small amount of मद्यम् । And as a matter of fact this is not meant by स्मृति-s.

आयुर्वेद is an उपवेद of ऋग्वेद / अथर्ववेद -- चरकसंहिता discusses the तत्त्वानि (सांख्यदर्शनम्) etc including मोक्ष ।

सुखदुःखे हिताहिते -- सुश्रुतसंहिता - 1

But the stress is on पदार्थ-s - द्रव्य रस गुण etc.

Under अथातो धर्मजिज्ञासा (पूर्वमीमांसादर्शनम् , 1-1-1) शबरस्वामी (even Samkaracarya touched this aspect - अधर्मजिज्ञासा also in सूत्रभाष्यम्) says -

धर्मजिज्ञासा and अधर्मजिज्ञासा also -- how come rites such as अभिचारहोम (अभिचारः = हिंसा -- अथर्ववेदः) etc are being prescribed ? No, they are not being prescribed - rather it is being stated that such and such a device, that can be used against enemies, is available. Similarly, Ayurveda simply makes a mention of the द्रव्य, रस, गुण etc. - does not prescribe मांस, मद्य etc.

One should consume the things that fall under - सात्त्विकाहार (described in भगवद्गीता) ।

Since one cannot totally, even in minute form, avoid मद्य - मांस, especially in modern times - it is better to do one's best and get satisfied with the following मन्त्र-s of सन्ध्यावन्दनम् --

यदहना पापमकार्षम् , मनसा वाचा हस्ताभ्याम् , पद्भ्याम् उदरेण शिशना । रत्रिस्तदवलुपतु ।
यत्किञ्च दुरितं मयि ।

यदहनात् कुरुते पापं तदहनात् प्रतिमुच्यते । यद्रात्रियात् कुरुते पापं तद्रात्रियात् प्रतिमुच्यते ।

पार्वती was not plucking even पर्णानि due to fear of पापम् - so she got the name - अपर्णा (कुमारसंभवम्) and सप्तर्षि-s came to visit her -- न धर्मवृद्धेषु वयः समीक्ष्यते ।

प्रवृत्तिर्वा निवृत्तिर्वा नित्येन कृतकेन वा ।

पुंसां येनोपदेश्येत तच्छास्त्रमभिधीयते ॥ 3 , शब्दपरिच्छेदः , श्लोकवार्तिकम्

Menstruation

सुश्रुतसंहिता (सूत्रस्थानम्) --

रसादेव स्त्रिया रक्तं रजःसंज्ञं प्रवर्तते ।
तद्वर्षाद् द्वादशादूर्ध्वं याति पञ्चाशतः क्षयम् ॥ 6

Puberty - after 12 and Menopause around 50.

आर्तवं शोणितं त्वाग्नेयम् अग्नीषोमीयत्वात् गर्भस्य । 7

ऋतौ भवम् आर्तवम् (' तत्र भवः' पा 4-3-53 अण्) शोणितम् - the blood of menstruation ;
आग्नेयम् = अग्निगुणप्रधानम्
'सास्य देवता' पा 4-2-24. 'अग्नेर्देक्' पा 4-2-33)।

अग्नीषोमीयम् - अग्नि : सोमश्च देवते अस्य गर्भस्य -- ' ईदग्नेः सोमवरुणयोः' पा 6-3-27 ,
देवताद्वन्द्वे ईत् -- 'अग्नेः स्तुत्स्तोमसोमाः' पा
8-3-82 षत्वम् -- 'सास्य देवता' पा 4-2-24 ,
'द्यावापृथिवीशुनासीरमरुत्वदग्नीषोमवास्तोष्पतिगृहमेधाच्छ च' पा 4-2-32
छः - अग्नीषोमीयम्।

There is difference of opinion among आचार्याः about the जीवरक्तम् --

पाञ्चभौतिकं त्वपरे जीवरक्तमाहुराचार्याः 8

Because --

विस्रता द्रवता रागः स्पन्दनं लघुता तथा ।
भूम्यादीनां गुणा ह्येते दृश्यन्ते चत्र शोणिते ॥ 9

The आर्तवरक्तम् would have the properties of all the five Elements --

विस्रता = a raw smell (पृथिवी) , द्रवता = in the form of a liquid (जलम्) , रागः = reddish in color (अग्निः),

स्पन्दनम् = movement (वायुः) , लघुता = lightness (आकाशः) ।

The following is the order --

रसाद्रक्तं ततो मांसं मांसान्मेदः प्रजायते ।

मेदसोऽस्थि ततो मज्जा मज्जः शुक्रं तु जायते ॥ 10

Fertile Window

The following सूत्रम् from गौतमस्मृति certainly insinuates that there will be Hormonal change during ऋतुकाल in ladies - this is something related to धर्म --

ऋतौ उपेयात् -- गौ स्मृ 5-1

मिताक्षरा --

रजोदर्शनादारभ्य षोडशाहोरात्रा ऋतुः स्त्रीणां गर्भग्रहणकालस्तत्र उपगच्छेत् भार्याम् ।

'आपस्तम्बः --

चतुर्थीप्रभृत्याषोडशीम् उत्तराम् उत्तराम् युग्मां प्रजानिःश्रेयसम् ऋतुगमनम् इति उपदिशन्ति ।'

तदिह षोडशसु रात्रिषु आदितः तिस्रः सर्वथा वर्ज्याः । इतरासु गच्छेदिति।

So , पति should approach his wife from fourth day onwards and not doing so due to द्वेष etc would cost him भ्रूणहत्यादोष --

द्वेषादिना ऋतौ अनुपयन् प्रत्यवेयादिति । तथा च देवलः --

यः स्वदारान् ऋतुस्नातान् स्वस्थः सन् नोपगच्छति ।

भ्रूणहत्याम् अवाप्नोति गर्भं प्राप्तं विनाश्य च ॥

स्मृत्यन्तरे च --

ऋतुस्नातां तु यो भार्यां संनिधौ नोपगच्छति ।

तस्या रजसि तं मासं पितरस्तस्य शेरते ॥

मासं शेरते -- ' कालाध्वनोः अत्यन्तसंयोगे द्वितीया ' ।

Vegetarianism

The term 'शाक' in 'शाकभोजी' is an उपलक्षणम् --

काकेभ्यो दधि रक्ष्यताम् -- here one has to take the word - 'काकेभ्यः' as काकादिभ्यः - so that even a child who is put on guard would not fail to arrest any agent that may spoil the curd - काकः, श्वा, मार्जालः etc.

अजहल्लक्षणा लोके --

काकेभ्यो रक्ष्यतां सर्पिरिति बालोपि चोदितः ।
उपघातपरे वाक्ये न श्वादिभ्यो न रक्षति ॥

----- वाक्यपदीयम्, वक्यकाण्डः - 312

बालः = one who is not trained in व्याकरणम् etc.

नञ्द्वयम् निश्चयार्थं -- न रक्षति इति न = अवश्यं रक्षति एव ।

What is सर्पिः ? --

सर्पिः विलीनमाज्यं स्यात् घनीभूतं घृतं विदुः ।
विलीनार्धमायुतं तु नवनीतं यतो घृतम् ॥

---- ऐत ब्रा व्याख्या - षड्गुरुशिष्य, 1-4-7-10

विलीनम् = clarified

क्षीरम्, दधि, घृतम् etc (पञ्चगव्यम्) are not considered as मांसाहार and are prescribed in स्मृतिs during उपवास etc ।

So, शिष्टाचार is प्रमाणम् ।

The fact is that even if it is considered as शाक, कलञ्जम् (onion) is not consumed in orthodox families such as ours. On the other hand we may consume, when needed, महौषधम् / लशुनम् (garlic), i.e., as an औषधम् ।

The fact is that even मांसम् can be consumed for medicinal purposes --

घृतेन वर्धते बुद्धिः क्षीरेणायुष्यवर्धनम् ।
शाकेन वर्धते व्याधिः मांसं मांसेन वर्धते ॥

In our families it has been an आचार, that newly delivered ladies are given Brandy that would sustain them during post-delivery period.

न मांसभक्षणे दोषो न मद्ये न च मैथुने ।
प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥

----- भृगु in मनुस्मृति

सात्त्विकाहार is recommended in भगवद्गीता for सात्त्विकप्रवृत्ति and finally मोक्ष ।

मांस is तामसाहार ।

कार्यं निदानाद्धि गुणानधीते -- श्रीहर्षः , नैषधीयचरितम् - 1

Sometimes it is different --

अब्भक्षः (वसिष्ठस्मृतिः - 14-4, पस्पशा - महाभाष्यम्) , वायुभक्षः (याज्ञवल्क्यस्मृतिः - 3-55, पस्पशा-महाभाष्यम्) -- अप एव भक्षयति , वायुमेव भक्षयति (सर्वं पदं सावधारणम् इति न्यायः - शब्दरत्नः , एकशेषः) ।

न भक्षयति यो मांसं व्याधिभिश्च न पीड्यते

--- भृगु in मनुस्मृति , 5-50

As far as पापम् is considered, both, plucking leaves / fruits, cutting plants etc and killing a bird / animal , are equally sinful . That is why पार्वती was given the name अपर्णा (does not pluck even leaves due to fear of sin) .

वाग्भटः ---

कः अरुक् ?

हलतभुक् ढलतभुक् ःृतभुक् (त्रयं सढुदलतं कलरणं भवतल -- हेतुर्नतु हेतवः)

हलतभुक् = one who consumes food that is suitable to his constitution .

ढलतभुक् = one who consumes food (even if he mostly likes) in a limited fashion .

" हलतं भुञ्ज्यात् ढलतं भुञ्ज्यात् न भुञ्ज्यात् अढलतं हलतढ् "

ःृतभुक् = one who consumes the food that is earned by truthful / धलरुढलक means.

तुन्दपरिमार्जः -- तुन्दपरिमार्गः

तुन्दपरिमृजः - ' तुन्दसोकयोः परिमृजापनुदोः ' (पा 3-2-5) कप्रत्ययः - in the sense of 'अलस्यसुखाहरणयोः इति वक्तव्यम्' (वा) - आलस्यम् - अलसः/ a lazy person .

तुन्दम् is belly (मन्महे किमपि तुन्दिलं महः) - we come across a lazy person with belly ,who moves his palm across/ around his belly .

Here is आयुर्वेद - why a person gets belly and how to avoid --

भुक्तोपविशः तुन्दं हि शयानस्य तु पुष्टता ।

आयुश्चक्रममाणस्य मृत्युर्धावति धावतः॥

After having food -- if one sits he would get belly, obesity by lying (may / may not sleep) , increased longevity by stroll , early death by running .

भुक्त्वा शतपदं गच्छेत् शनैस्तेन तु जायते ।

अन्नसंघातशैथिल्यं ग्रीवाजानुकटीसुखम् ॥

One should walk for a hundred feet after having food. By that the food would slowly get settled and one would get comfort in the neck, knees and waist.

The verse with slight variance I have come across: "भुक्त्वोपविशतस्तन्द्रा शयानस्य तु पुष्टिता".

1. तन्द्रा means निद्रा or प्रमीला ।

प्रमीला means a state of oblivion due to fatigue - मानसिकेन शारीरकेण वा अधिकश्रमेण अन्यथा वा प्राप्ता मोहसमा स्थितिः प्रमीला ।

By sitting after meal, one gets belly but not निद्रा or प्रमीला ।

2. पुष् क्तिन् (स्त्रियाम् भावे, ष्टुत्वम्) - पुष्टिः

Again, भावे तल् is not acceptable to व्यकरणम् । So the word पुष्टिता is an अपशब्द ।

महाभाष्यम् says - यो हि तुन्दं परिमार्ष्टि, तुन्दपरिमार्जः स भवति ।

Added to this is - माधवीयधातुवृत्ति says - अन्यत्र तुन्दपरिमार्गः (कुत्वम्) ।

It is the same धातु - मृजू वृद्धौ (मृजूष् - क्षीरस्वामी) - भ्वादि - मार्ष्टि ।

कैयट , न्यास , पदमञ्जरी, कौमुदी and नागेश follow भाष्यम् - परिमार्जः (no कुत्वम्)

So, as far as the meaning is concerned, we are left in the lurch --

if it is अनालस्यम् then may be one is doing परिमार्जनम् of belly -

1. just as one scratches his head without any purpose (such पाणिपादचापत्यम् is prohibited by धर्मशास्त्रम् - न पाणिपादचपलः)

2. one may do while applying (coconut) oil etc. during अभ्यञ्जनम्

3. while applying some paste recommended in आयुर्वेद for relief from pain

4. while refusing to take more food being offered - as a sign of ' my stomach is full'

5. some people suffering from constipation do this while attending nature's call

There may be more instances.

ब्रह्ममुहूर्तम्

The day is divided into eight यामs - each consisting of three hours .

Night is called त्रियामा , i e nine hours (त्रियामा क्षणदा क्षपा - अमरः) .

Depending on age (a person in यौवनम् , i e between 16 - 50 requires roughly six hours sleep) and ऋतु (summer etc) one may choose the time to go to bed .

On an average it can be four 'o' clock in the early hours, we may take as ब्रह्ममुहूर्त --

ब्राह्मे मुहूर्ते बुद्ध्येत धर्मार्थौ चानुचिन्तयेत् ।
कायक्लेशांश्च तन्मूलान् वेदतत्त्वार्थमेव च ॥

उत्थायावश्यकं कृत्वा कृतशौचः समाहितः।
पूर्वा सन्ध्यां जपन् तिष्ठेत् स्वकाले चापरां चिरम् ॥ मनुस्मृतिः , 4 - 92,93

अथाचारान् प्रवक्ष्यामि उत्थाय पश्चिमे यामे शान्तमनसः विनिद्रः , सति विरोधे तत् त्यक्त्वा ,
नो चेत् तत्र संस्थितः समौ प्राणापानौ धृत्वा
-- गौतमाचारसूत्रम् ।

So , depending on age , health and season one should get up during the last याम , think अर्थ
and काम, the difficulties caused by them and वेदान्त ।

Having woken up, one should attend nature's calls (these are called वेगs - चरकम् enumerates
fourteen वेगs and humans , compared with animals , frequently fall ill due to वेगसन्धारणा -
holding back वेगs. According to आयुर्वेद, it causes most of the diseases -- वेगसन्धारणम्
अनारोग्यकराणाम् - चरकसूत्रम्), take bath , do योगाभ्यास (प्राणायाम, ध्यान etc is said by the
term समाहित = having समाधि) , and perform प्रातःसन्ध्या and latter सायंसन्ध्या।

There is no restriction to wake up before ब्रह्ममुहूर्त - in fact some sages used to wake up at the
first crow of a cock (roughly three o clock) in the early hours.

If the body allows one may wake up earlier and most of the old people cannot sleep after the first cock crow . Also due to मेहदोष |

I was a cultivator for twenty one years and had had livestock too (wet land coconut orchard, cows and she buffaloes) .

It is not advisable to disturb the sleep of animals -

आहारनिद्राभयमैथुनानि सामान्यमेतत् पशुभिर्नराणाम्

In India people have the habit of having a nap (in fact people in at least twenty tropical countries do have a nap) - after lunch . It may be okay during summer but not advisable during winter and rainy season - why ? there will be दोषप्रकोप (वातपित्तकफानां साम्याभावः -- यथा सांख्ये सत्त्वरजस्तमोगुणाणां साम्यम् इष्यते तथैव अत्रापि)

Finally, one may plan a six hour sleep, but not too early as eight and may wake up DURING ब्रह्ममुहूर्त । One can start the work related to cultivation / agriculture after five in the morning . The rest according to the circumstances.

I / we have been following these नियमs for long so that there will not be serious health problems. First it is the mind and later body - मनः शरीरं च अधिष्ठानम् - सुश्रुतः।

I would like to provide some important guidelines from Indian literature / tradition that are useful to maintain good health and avoid unnecessary expenditure. It may not be possible to offer source to every quotation cited here.

Health can be defined as - mentally , physically and socially wellbeing .

If you have a sore throat ----

Infections (including Kovid-19) mostly spread through air (contagious / सांक्रमिक - आयुर्वेद) and attack when one is weak ---

if you have a sore throat --

boil the milk -- let the water with pepper-powder boil to half - get old-jaggery-powder --- mix all the three - take as hot as you can .

Avoid -- things just taken out from the fridge and anything that is cold (cool is okay) - curd -icecream etc .

Do गण्डूष (gargling) with warm-salt-water as many times as possible - take boiled water only .

Wash your hands , feet and do गण्डूष when you return home and after touching / eating rice etc .

Avoid -- oil - brinjal - pulses - heavy food - cold water - dusty places - outside food - preserved stuff .

Honey , ginger , dry ginger , dry pepper, garlic and turmeric are good for people suffering from fever - body pains - sore throat etc.

Add turmeric in limited quantity in almost all dishes .

Inhaling the vapour of boiled water with turmeric (covering the head with a blanket) would give instant relief .

Always avoid -- उच्छिष्टम् (scrap or left over food or the food that is being shared by two or more in a single plate --

'engili ' in Telugu . It is highly dangerous - detrimental to health .

Avoid using saliva to separate papers etc . -- a very bad habit we come across in buses and offices .

Do not bite nails - you are touching different places as well as others and parts of your own body .

There are two entities -- मनस् and शरीरम् (शीर्यते नश्यति इति शरीरम्) and मनस् is more important between the two --

although one takes a medicine it may not work if one does not have a peaceful mind .

आधि: -- मानसिकव्याधि: (पुंस्याधिर्मानसी व्यथा -- अमर:) -- व्याधि: -- शारीरकरुग्मता ।

प्रक्षाळनाद्धि पङ्कस्य दूरादस्पर्शनं वरम् (prevention is better than cure) .

पथे सति गदार्तस्य किमौषधनिषेवणम् ? पथे सति गदार्तस्य किमौषधनिषेवणम् ? -- लोलम्बराजीयम् -10

धर्मपथर्थन्यायादनपेते पा 4-4-92 यत् -- (आरोग्य -) पथ: अनपेतम् -- पथ्यम् ।

If one consumes the food that is suitable to his body then there is no need of a medicine and if one does not follow पथ्याहार then also medicine is not needed -- in vain .

बलाधिष्ठानमारोग्यम् -- strength is the base of health .

सर्वं बलवतः पथ्यम् --- तन्त्रवार्तिकम्, 1-3-7

For a strong person everything is पथ्यम् (no food restrictions)

वाग्भटः ---

कः अरुक् ? हितभुक् मितभुक् ऋतभुक् ।

Who is without a disease ? The one who takes food -- that is suitable (to his constitution) , limited and that is earned by fair means (all three in one -- हेतुर्न तु हेतवः -- मम्मटः)

Why people often fall sick ?

जन्मान्तरकृतं पापं व्याधिरूपेण बाधते ।

तच्छान्तिरौषधैर्दानैः जपहोमसुरार्चनैः ॥

The main cause of disease is the कर्म / पापम् that is committed in the earlier incarnations . The degree of intensity of a disease can be reduced (शान्ति but not निवारण / cure) through medicines , donations , recitation of specific ंमन्त्र-s' and worship of देवता-s (as per the prscription in वेद-s and शास्त्र-s)

Still to continue ...

Fundamentals of Health and Hygiene - 2

गण्डूषः (gargling) is very important ---

गण्डूषमथ कुर्वीत शीतेन पयसा मुहुः ।

कफतृष्णामलहरं मुखान्तश्शुद्धिकारकम् ॥

कुर्यात् द्वादश गण्डूषान् पुरीषोत्सर्जने ततः ।

मूत्रोत्सर्गे तु चतुरो भोजनान्ते तु षोडशम् ॥

After using toilet -- 12 times

After going to urinals -- 4 times

After meals -- 16 times

Gargling preferably with cool water (depending on the climate) - so that the phlegm etc is cleared and there won't

be any smell from the mouth .

' Mouthwash ' is carcinogenic (causes cancer) . One should use tongue-cleaner after brushing the teeth .

It is there in Indian tradition - washing hands and feet and doing गण्डूष a number of times - after returning home .

The cloths used outside should be kept aside and depending on the time spent outside it is better to take bath .

As far as possible avoid visiting hospitals (it may cause Hepatitis - B -- कामिलारोगः) - after returning from a hospital one should take head -bath and wash the clothes , before entering the house (should maintain self-isolation -- should not touch anybody / anything).

I teach my students to change clothes five times in a day -- daytime at home - outside - night time - during meals - during पूजा (worship)

Most of the virus enters through air and clothes .

Never touch another person unless it is necessary - if done do शौचम् (cleaning hands etc) at the earliest .

Hugging is not our culture . Watch the आचार (general cleanliness etc) before accepting anything at others' house.

Never let your children share food with others , especially in a school . Resist recitation of गयत्री etc in the school .श्लोक-s (verses) are okay .

We were keeping school-clothes separately .

Avoid out-side food as far as possible -- if cannot avoid eat hot and to the minimum .

It is better to give up मांस (meat) as he who does not consume meat would not suffer from any disease ---

न भक्षयति यो मांसं विधिं हित्वा पिशाचवत् ।

स लोके प्रियतां याति व्याधिभिश्च न पीड्यते ॥ मनुस्मृतिः , 5-50

घृतेन वर्धते बुद्धिः क्षीरेणायुष्यवर्धनम् ।

शाकेन वर्धते व्याधिः मांसं मांसेन वर्धते ॥

Ghee (clarified butter) would improve the intellect - milk increases longevity - vegetables cause diseases and

flesh would increase by meat .

There are six causes of diseases --

अत्यंबुपानात् अतिसङ्गमाच्च

दिवा च सुप्तेः निशि जागराच्च ।

निरोधनात् मूत्रपुरीषयोश्च

षड्भिर्निदानैः प्रभवन्ति रोगाः ॥ चरकम्

Consumption of excess water , too much of sex (alternative days only) , napping (sleep during day) , waking during night , suppressing toilets - are the six causes of diseases .

निदानं त्वादिकारणम् -- अमरः ।

शाकेन वर्धते व्याधिः

Here one has to take व्यक्ति (individual) rather than जाति (all) into consideration --

one has to consume certain शाक only during certain ऋतु (season) -

for example the शाक-s that would cause heat should be avoided during summer - शाक-s thtg are difficult

to digest and cool in nature should be avoided during winter and rainy season .

1. वस्तुगुणदीपिक 2004 (तेलुगु) ₹ 360/- ABS Publishers , Main Road ,

Rajamahendri(Rajahmundry)533101

or Gollapudi Veeraswamy & Sons , 533101

2.बसवराजीयमु 1998 (तेलुगु) Rs 300/ - as above

Both the above books are indispensable for every household .

In Vastugunadeepika , different things - vegetables , pulses etc are given in Telugu-Sanskrit-Hindi-English and antidotes are also suggested .

Generally speaking - uncooked is for animals and cooked is for humans (except a few) - this depending on

respective digestive system - we should not ape apes in the name of प्रकृतिवैद्यम् ।

I may be discussing the गुण-s of certain foodstuffs in the forthcoming postings .

Fundamentals of Health and Hygiene -- 3

One should get up in ब्रह्ममुहूर्त (4AM - night is nine hours only - it is called त्रियामा - one याम is three hours) --

ब्राह्मे मुहूर्ते बुद्ध्येत धर्मार्थौ चानुचिन्तयेत् ।

कायक्लेशांश्च तन्मूलान् वेदतत्त्वार्थमेव च ॥ मनुस्मृतिः , 4-92

One should get up in the early hours - should think about the physical pains to be taken up to achieve धर्म and अर्थ (money) - and also think about ब्रह्मन् (the तत्त्वम् / noumenon of वेद) .

Why today many people are suffering from **obesity and belly** ? --

भुक्त्वा शतपदं गच्छेत् शनैस्तेन तु जायते ।

अन्नसंघातशैथिल्यं ग्रीवाजानुकटीसुखम् ॥

भुक्त्वोपविशतस्तुन्दं शयानस्य तु पुष्टता ।

आयुश्चङ्क्रममाणस्य मृत्युर्धावति धावतः ॥ – आयुर्वेदः

One should walk for at least hundred feet after meals - by that slowly the food would get settled - there will be comfort in the neck , knees and waist (at an advanced age and stage problems related to these three places will be there) .

After meals if one --- sits he (she) would get **belly** - lays down (may / may not sleep) there will be **obesity** - walks (stroll) for some time his longevity would increase - runs , death comes running .

नातिस्थूलं नातिसूक्ष्मम् (सुश्रुतः) -- the body should be neither too fatty nor too lean .

अति सर्वत्र वर्जयेत् -- too much is dangerous ---- too much eating / drinking / reading / watching / talking / sleeping etc.

(अतिदानात्बलिर्बद्धो ह्यतिमानात् सुयोधनः।

विनष्टो रावणो लौल्यात् अति सर्वत्र वर्जयेत् - **हितोपदेशः**)

कालभोजनम् (चरकसूत्रम् of Patanjali) -- one should have meals (regularly) at the same time .

हितं भुञ्ज्यात् मितं भुञ्ज्यात् न भुञ्ज्यात् अमितं हितम् ।

हितमिष्टं च भुञ्जीयात् एष धर्मः सनातनः ॥

One should consume food --- that is suitable to his constitution - in limited quantity . Even if it is suitable should not eat in excess - eat that is suitable as well as liked --- this is सनातनधर्म (the perennial ' धर्म ' - the term is pregnant with meaning and hence untranslatable) .

अनात्मवन्तः पशुवत् भुञ्जते येषमाणतः ।

रोगानीकस्य ते मूलम् अजीर्णं प्राप्नुवन्ति हि ॥ चरकसंहिता

Those , who , without being mindful (Mindful Eating) , just like animals , go on eating something or the other without limit , would end up in a number of diseases - incur indigestion - that is the cause of all diseases .

उष्णमश्रीयात् स्निग्धमश्रीयात् मात्रावदश्रीयात् जीर्णमश्रीयात् वीर्याविरुद्धमश्रीयात् इष्टे देशे श्रीयात् नातिद्रुतमश्रीयात् नातिविलंबितमश्रीयात् अजल्पन् अहसन् तन्मना भुञ्जीत आत्मानमभिसमीक्ष्य भुञ्जीत -- चरकसूत्रम्

One should eat --- food that is hot , oily and limited - after digesting the earlier eaten food - food that is made of mutually non hostile items (oil and ghee are mutually hostile) - sitting in a pleasant place - without hurry - without delay - without talking / laughing - with mind applied on food only - having thought of his own body (how much is required for his body - it varies from person to person) .

तूष्णीम् अन्नानि भुञ्जीत - चरकसूत्रम्

One should keep mum while having food .

The Ayurvedic Doctor is right -- we prepare Upma (with broken rice / wheat) using oil in good quantity and at the end add some ghee . This is just an example (I know cooking down to Mysoorpak) .

If two hostile items are mixed in good quantity then it would certainly affect the health . Patanjali is here --

विरुद्धवीर्याशनं निन्दितव्याधिकराणाम् , सर्पिः वातपित्तप्रशमनानाम् - चरकसूत्रम् (निर्धारणे षष्ठी)

Consumption of hostile items would certainly cause serious diseases such as Leprosy , Jaundice

(Hepatitis B) etc . Ghee kills gas and पैत्यम् (bilious nature caused by oil , coconut , brinjal / वार्ताकम् etc) .

I rather think (not sure) imported items like Pizza , Berger etc are prepared using hostile items . I know some people who frequently consume

Pizzas , suffering from Jaundice (कामिला) , obesity etc .

Liver (कालेयः - सर्वत्राग्निकलिभ्यां ढग्वक्तव्यः - वा) is a factory that kills germs . If it is disturbed then there will be chain reaction . पैत्यरस (Bile) enters the blood -yellowness in the eyes , loss of appetite , short temper , weakness etc.

सर्पिः वातपित्तप्रशमनानाम् - चरकसूत्रम् (निर्धारणे षष्ठी)

I did not explain सर्पिः (just translated as ghee) --

सर्पिर्विलीनमाज्यं स्यात् घनीभूतं घृतं विदुः ।

विलीनार्धमायुतं तु नवनीतं यतो घृतम् ॥

The above verse is seen in the commentary षड्गुरुशिष्य on ऐतरेयब्राह्मणम् (1-3) and produced in footnotes of मीमांसादर्शनम् (1-4-7-10 p 129 ,Tara Book Agency) .

सर्पिः --- common to all three

अज्यम् -- सर्पिः in liquid form

घृतम् -- सर्पिः in solid form

आयुतम् -- सर्पिः in semi-liquid form

नवनीतम् -- butter

Translation of culture specific terms is not possible - they eat butter and translate घृतम् as clarified butter

अथ सप्तमं बर्हिराज्याधिकरणम् --

बर्हिराज्ययोः असंस्कारे शब्दलाभात् अतच्छब्दः (पू मी 1-4-7-10) सिद्धान्तसूत्रम् ।

बर्हिराज्ययोः पुरोडाशे च सन्देहः - किमेते संस्कारशब्दाः उत जातिशब्दाः इति (संस्कारशब्दा इति पूर्वपक्षः जातिशब्दा इति सिद्धान्तः) ।

Panini offers a निपात (ready-made word from which we have to deduce the प्रकृति and प्रत्यय -- opposite is विधि) --

हैयङ्गवीनं संज्ञायाम् (पा 5-2-23) - खञ् विकारे -- ह्यो गोदोहस्य (सुप्सुपा इति समासः) -

' घृतस्यैषा संज्ञा ' - काशिका । ' अविकृतरूपगन्धमेव घृतं हैयङ्गवीनमुच्यते इत्याहुः ' - कैयटः ।

' ... नवनीतं हैयङ्गवीनमुच्यते , घृतशब्दोपि तत्रैव प्रयुक्तः ' - हरदत्तः ।

The butter extracted from yesterday's milk is हैयङ्गवीनम् - नवनीतम् - घृतम् ।

आज्यं वै देवानां सुरभि , घृतं मनुष्याणाम् , आयुतं पितॄणाम् -- ऐतरेयब्राह्मणम् , 1-3

घृतं वै देवानां मस्तु पितॄणां निष्पक्वं मनुष्याणाम् -- तैत्तिरीयसंहिता 6-1-1

अन्नम्

अन्नम् - 'अदो'नन्ने , ' अन्नाण्णः' (पा 3-2-68, 4-4-85) - इति निपतितः। 'अद्यते अत्ति च भूतानि' - तैत्तिरीयोपनिषत् -
कर्मणि कर्तरि च क्तः, तस्य , तत्पूर्वस्य दकारस्य च नकारादेशः ।

Bonus Info --

भुक्त्वा शतपदं गच्छेत् शनैस्तेन तु जायते ।

अन्नसंघातशैथिल्यं ग्रीवाजानुकटीसुखम् ॥

भुक्तोपविशस्तुन्दं हि शयानस्य तु पुष्टता ।

आयुश्चङ्क्रममाणस्य मृत्युर्धावति धावतः ॥

-- take a stroll of hundred feet after meal , so that slowly the food consumed would settle and there will be comfort in the neck, knees and waist .

after meal - one who sits would develop belly , laying down would cause obesity , a stroll back and forth would increase the longevity and running would lead to early death .

भुक्तम् अस्य अस्तीति भुक्तः। उपविशः अस्य अस्तीति उपविशः ॥In both the places मत्वर्थीयः अच् - just like दुग्धा गावः , विभक्ता भ्रातरः (महाभाष्यम्)।

भुक्तश्च असौ उपविशश्च भुक्तोपविशः - मयूरव्यंसकादित्वात् समासः ।

चंक्रमणम् - stroll --

चंक्रम्यमाणोऽधीष्वात्र जपंश्चंक्रमणं कुरु ।

तादर्थ्यस्याविशेषेऽपि शब्दाद्भेदः प्रतीयते ॥ (वाक्यपदीयम् 2-447)

युक्ताहारविहारस्य विधिवद्युक्तचेतसः (?) ।

व्याधयो नोपसर्पन्ते पन्नगाशनमिवोरगाः ॥ (not from गीता - 6)

