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HEALTHY HABITS IN AYURVEDA

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Abstract: All men have habits and they may be good or bad. Habits are actions which pamper men to satisfy their desires. These habits are developed or learn from different sources. It may be drinking water, taking breakfast, lunch and dinner and sleeping at nights are habits, which are based on nature. Education is based on the principle of habit development. Ayurveda play an important role about healthy habits. In samhita, our acharayas has mentioned many healthy habits in different ways like dinacharya, raatricharya, ritucharya and food habits. They all are in proper manners. These habits teach us how to start our day, maintenance of hygiene and proper way of taking food, sharpness in their duties and night habits also. Healthy habits are those which are to be done constantly and by following these in routines, everybody has stay happy and healthy.

Keywords: Healthy, habits, samhita, food.

Introduction: I oëU; Ri fjR; T; "kjheuj ky; r- A rnhkko fghkko kuka okhko% "kjhfj .kke- AA pofu0 6AA

Setting all over things aside, one should protect one's body because in its absence there becomes complete absence of all the bodily entities [1]. We can acquire these habits from our friends, books and from the society in which we live. Habits are easy to gain but difficult to jump. They have a great hold on people and are not easily ruined. So it is better to acquire a good habit because good habits lead to good manners. Good behaviors give us good friends; good friends mean good environment and good environment leads to a happy and peaceful life. So here we discussed all the healthy habits one by one.

Morning Habits: It is said that "Early to bed and early to rise makes a man healthy, wealthy and wise". Acharya Vagbhata also told that the healthy person should get up in *brahma muhurta* to protect his life because it is best time for study and obtain knowledge [2]. One should first relieve himself of the urges and then indulge in walking, sleeping, taking food, going to assembly or making love with women etc. Respecting elders, wishing 'Good morning', 'Good evening' and 'Good night' are good habits.

Dantadhavana [Cleaning of Teeth]: Envisioning on the condition of his body, the

person should next attend to morning habits. Then after, he should clean his teeth without hurting the gums. Brushing twice a day is must. Acharya Sushruta told about healthy habits in "Anagatabadhapratisedha" chapter which means prevention of future disease. He said, first in the morning soon after getting up from the bed, everyone should clean his teeth properly. He named it "dantapavana" because it was done by stick of the tree. The stick is twelve *angula* long or 24 cm long and of the size of the little finger in thickness. Straight, not having nodes, which is fresh, obtained from a tree growth in a suspicious place. It should be bitter, astringent, sweet and pungent. Twig of the *neemba* is best among bitter trees, *khadirais* best among astringent, *madhukain* sweet and *karanja* in the pungents. We should use powder of *trikatu* and *trivarga* mixed with honey, oil and *saindhava* [3]. It apply on the teeth and each teeth should be rubbed separately. The lower row of teeth should be brushed first.

Uses: Cleaning teeth, removes bad odors, accumulation of cough also, taste in food and feeling of pleasantness.

Contraindications: Tooth stick should not be used in diseases of throat, palate, lips and tongue, ulcers of mouth, dyspnea, cough, hiccup and vomiting [4].

Jihvanirlekhana [Cleaning of the Tongue]:

Scraping the tongue should be done with rods of silver, gold or wood. Such cleaning rod should be able to remove dirt; should be soft, smooth and ten *angula* or 20 cm long. A tongue cleaner is an oral hygiene device designed to clean the coating of the tongue. It helps to remove bad breath and bad breath may cause embarrassment and can negatively effect on communication. Overuse of a tongue cleaner may also cause damage to the taste buds. Tongue cleaning has existed since ancient times by using tongue scrapers made from copper, silver, gold, tin or brass. But now a day's plastic scraper are used in India [5].

Gandusa [Holding Liquids in the Mouth]:

Holding oils inside the mouth removes bad taste, bad smell, dryness of mouth, cracking of lips, swelling and inactivity. Happiness and firmness of the teeth increase from holding oils in the mouth. *Gandusa* with warm water will make the mouth clean and good [6].

Gargling is a process in which air from the lungs is bubbled through a liquid in the mouth. A study in Japan has shown that gargling water a few times a day will lower the chance of upper respiratory infections like cough and colds. Now a day, different mouth fresheners are used for gargling [7]. Usually mouth fresheners are antiseptic solutions which reduce the microbial action in the oral cavity and they might be given for other reasons like analgesic, anti-inflammatory or anti-fungal action [8].

MukhaPraksalana [Washing the Face]:

Keeping the mouth filled with water for gargling, the eyes are to be splashed with water every morning with cold water in summer and autumn. A cleanser is a facial care product that is used to remove make-up, dead skin cells, oil, dirt, and other types of pollutants from the face. This helps to clear the pores and prevent skin problems such as acne [9].

Pranama [Obeisances]: Gods and elders should be worshipped, the one hundred and eight sacred names of gods should be repeated; next the person should see his image in *ghee* kept in vessels of gold because seeing one's own face in *ghee* was a custom in ancient India and was believed to bring good luck and dispel evils [10].

Anjana [Collyrium]: *Sauviranjana* is good for the eyes and should be applied to the eyes daily. By this the eyes become beautiful, capable of seeing even minute objects; all the three colored parts, will become smooth and firm [11].

'*Kajal*' is a popular eye care product and its use has been reported since ancient times. Kohl (*surma*) has been defined as an eye preparation in ultrafine form of specially processed "Kohl Stone" (galena) incorporated with some other therapeutically active ingredients. It has been claimed to keep the eyes cool and clean, improve vision and strengthen the eyes. It has also been used for the prevention and treatment of eye diseases such as blepharitis, cataract, conjunctivitis etc. [12].

Nasya [Nasal Medication]: *Anutaila* should be put into the nose. One, who begins to use *nasya* daily, will have their skin, shoulders, neck, face and chest strong, raised and good looking; their mouth having pleasant smell, voice also pleasant, cleanness of sense organs and they become devoid of wrinkles, grey hairs and black patches [13].

Dhuma [Inhalation of Smoke]: By the use of inhalation, diseases of organs located above the shoulders and arising from the *vata* and *kapha* will not develop.

Gandha-mala [Perfumes, Garlands]: Use of perfumes, garlands etc. acts as aphrodisiacs, dispels inauspiciousness and improves one's appearance. Cloths which are old, torn, dirty and of gaudy-red color should not be worn. Clothes, flowers and footwear used by others should not be used.

Tambula [Pan-chewing]: Those desirous of good taste, cleanliness and good smell of the mouth may keep in the mouth tender leaves of *tambula* along with *jatiphala*, *lavanga*, *kankola* and *katuka* along with *pugaphala*. This is good to the heart. *Tambulasevana* or *pan* chewing is an ancient custom in our country. It has its importance even as fibrotex gesture of showing respect to elders and gods.

Contraindication: It is not suitable for persons suffering from bleeding disease, consumption, severe thirst and fainting, dry and debilitated persons and those having dryness of mouth [14].

Abhyanga [Oil Bath]: Oil massage on the whole body is also most necessary because it nourish the body and good for skin. By saturating ears with oil daily, ear diseases due to *vata*, stiffness of back, neck and jaws, hard hearing and deafness do not occur.

Vyayama [Exercise]: After this, everyone should take exercise. The movements of body parts which producing firmness and strength is known as physical exercise. Even morning exercise is virtually never canceled because it lightness the body and depletion of fat. Even unhealthy foods

consumed by persons who indulge in physical exercise, foods which are either properly cooked or improperly cooked get digested without any trouble. After the exercise, the whole body is to be massaged well.

Udvardana [Massage]: Massaging the body mitigates *kapha*, liquefies the fat, makes the body parts firm and is best for the health of the skin. It is done by using a fine powder of astringent substances.

Snana [Bath]: Bathing is purifying, aphrodisiac, life-prolonging, destroyer of fatigue, sweat and dirt, resuscitative and a good promoter of *ojas*. Pouring hot water below the head is strengthening while the same over the head diminishes the strength of the hairs and eyes; bathing should not be done wetting the head, with very little water or with very cold water^[15].

Dress should be changed after bath, sleep; while going out of the house and before worshipping gods. Wearing clean clothes enhances charm, fame, life span; removes inauspiciousness, produces pleasure, auspiciousness and eligibility for a congregation. Combing the hair daily is good for hair; it removes dust, worms and wastes.

Contraindication: Bath is not good for the persons suffering from facial paralysis, eye, mouth and ear diseases, diarrhea, distention of the abdomen, running nose, indigestion and soon after taking food.

Anulepana [Applying Unguents]: Applying *anulepana* on the body\ face grants auspiciousness, good color, valiance and strength, removes sweat, bad smell, discoloration and exertion.

Bhojana [Taking Food]: One should take food in proper quantity. This quantity of food depends on the power of digestion. Whatever quantity of food taken gets digested in time without disturbing the normalcy should be regarded as the measure of quantity. After taking food, person should neither exert himself nor indulge in forbidden comforts.

One should not take constantly dried meat, dried vegetable, lotus tubers and stem because of their heaviness. The meat of emaciated (animal) should not be taken. Similarly one should not take continuously *kurcika* and *kilata* (milk products), pork, beef, buffalo meat, fish, curd, black gram and *yavaka*.

One should take usually *sastika*, *shali* (rice), *mudga* (pulses), *saindhava* (rocksalt), *amalaka*, barely, rain water, milk, *ghee* and honey. One should take as a daily routine the

articles which maintain the health and prevent the unborn disorders. Should not take milk from which fat is removed, split and stale. Don't consume curd without adding *ghee* or sugar to it; not consume *mudgayusa*; without adding honey and *amalaka* and made hot; otherwise it will give rise to leprosy, erysipelas and many other diseases^[16].

Eating all colors veg. and fruits will supply your body with a range of disease-fighting phytonutrients, and will naturally fill you up to help you cut back on unhealthy foods. The food taken in proper quantity provides certainly strength, complexion and happy life to the person without disturbing normalcy. Breakfast is one of the most important meals of the day and always takes fresh food^[17].

Nidra [Sleep]: Sleep enjoyed at the proper time confers nourishment, good color, strength, enthusiasm, keenness of digestive power, wakefulness and maintains normalcy of the tissues. Dependent on sleep are happiness and sadness, chubbiness and leanness, strength and weakness, potency and impotency, intellect and non-intellect, life and death. Sleep observed untimely, excessively and negatively takes away happiness and life like the other death-night. The same, if properly observed, provides happiness and life like the flashed true knowledge providing deed to a *yogin*.

Sleep is a naturally recurring state of mind and body, characterized by altered consciousness, relatively inhibited sensory activity, inhibition of nearly all voluntary muscles, and reduced interactions with surroundings. During sleep, most of the body's systems are in an anabolic state, helping to restore the immune, nervous, skeletal, and muscular systems; these are vital processes that maintain mood, memory, and cognitive performance, and play a large role in the function of the endocrine and immune systems. Humans may suffer from various sleep disorders like insomnia, hypersomnia, narcolepsy, sleep-walking and REM behavior disorder; bruxism; and circadian rhythm sleep disorders^[18].

Vrtti [Profession]: Every person should adopt a profession to earn money for livelihood. It should be such, which will not bring bad name even though continued for the whole life; such as agriculture, trade, rearing cattle, service of a good king or govt. and which is not against the two worlds. The profession chosen must be a noble one, respected, beneficial to himself and to others alike; professions which are of temporary

gain, harmful, undignified should not be followed. One should avoid earning money by harming others. One should take up those means of livelihood which are not to *dharma* (social and religious ethics). Likewise, he should pursue life study. Thus he enjoys happiness^[19].

Sadvrta: One desirous of well-being here and hereafter should hold up the urges of evil ventures relating to thought, speech and action. The urges of greed, grief, fear, anger, vanity and also of shamelessness, envy excessive attachment and desire of taking another's property should be held up by the wise. One should check the impending urge of speech which is harsh, betraying, lie and untimely used. Whatever bodily action causes pain to others like adultery, theft and violence should be checked in its impending urges.

Holding an umbrella prevents the effects of rain, breeze, dust, heat of the sun; snow etc. is good for color, eyes, strength and gives comfort. Holding a stick while walking, dispels the fear from dogs, reptiles, wild and horned and horned animals. It is very useful for old peoples. Heavy breeze produces dryness, discoloration, obstruction of movements, relieves burning sensation and decrease digestive power, sweating, fainting and thirst.

Atapa (sunlight) increases pitta, thirst, digestive power, sweating, fainting, giddiness and aggravation of blood. It produces burning sensation and discoloration. Cleaning of feet and excretory orifices frequently promotes intelligence, purity, longevity, and destroys inauspiciousness and dirt. Use of foot wears is beneficial for eye-sight and tactile, sense organ, is destroyer of calamity to feet and promotes strength, ease in, display of energy and libido. Should not engage in gambling, drinking wine in excess. In all seasons, the wise person should engage in copulation once in three days and during summer once in a fortnight. Right of the way should be given to the sick, the aged, women, for those carrying heavy loads, riding on wheels and to the *brahmanas* etc.

While going out of the house, one should wear precious gems, touch sacred objects, ghee and other auspicious materials; take an umbrella, put on footwear and walk carefully, observing in front, for a distance of two arms lengths; wearing a head dress and accompanied by assistants; it is good to wrap the head with cloth while going out at nights and it need not be so, during day.

One should not insult a dead body; not go round in reverse direction to objects of

worship and auspicious things; and for others without avoiding the right side of the way; should not ride on wild animals and which are sick, hungry and thirsty.

One should not cross rivers by swimming, go near huge fire, climb dangerous hills or boats, climb trees which are of doubtful strength. Should not enter the house of others if prevented, not make movements with the hands, voice, feet, eyes, genitals or abdomen.

Never tell a lie. One should worship Gods, cow, *brahmanas*, preceptors, elderly people, accomplished and teachers. Cutting of hair, shaving and nail cutting should be done thrice a fortnight; one should always wear untorn clothes, dress should be gentle and style of hair as commonly practiced; one should apply oil to head, ear, nose and feet daily; should smoke, should take initiative in talk and remain cheerful, one should have presence of mind even in difficult circumstances, should offer oblation. One should adopt auspicious conduct, should avoid places with dirty cloth, bones, thorns, impure articles, hairs, chaff, garbage, ash, skull, and of bath and sacrifice.

One should behave like kith and kin to all living beings, pacify the angry, help the poor, be truthful, peaceful" tolerant of other's harsh words, remover of intolerance, should always look at the qualities of peaceful life and should alleviate the causes of attachment and aversion. One should not indulge too much in dance, musical instruments or singing, should not wear hairstyles, dress which are unpopular.

One should not laugh, sneeze, belch or yawn without covering his mouth, should not carry heavy weights on the heads, should not blow the nose and grind the teeth; nor scratch the ground, nor break, cut, explode or rub things unnecessarily. One should frequently clean the dirt from the nails, feet and excretory organs of the body^[20].

Say 'Please' And 'Thank You'. Do not allow children to sit in front of the TV and become couch potatoes. Push them to indulge in outdoor activities instead. Tell your kids that you must never throw garbage anywhere other than a dustbin. Go public, or make a commitment strategy. Take Small Steps. Celebrate those steps to boost self-efficacy. Stick with it, the longer the better. Allow yourself to sleep earlier and avoid late night watching TV. Have proper bed timings make sure that your kids have regular bed timings. Only if you teach them to lead a

disciplined lifestyle as kids will they have regular habits for the rest of their lives ^[21].

Conclusion: नगरीनगरस्वेवरथस्वेवरथी यथा । स्व त्रीस्य मेधावीकृत्येश्ववहितोभवेत् ।। च०सू०/ 103 ।।

According to *Acharya Charak*, as a civic is cautious in the duties of the city and a charioteer in those of the chariot, a wise person should be cautious in duties relating to his own body ^[22]. A wise person should be cautious in duties relating to his own body. The wise should not suppress the impending urges. A wise person should push away himself from the habitual malpractices gradually. Adoption of good practices should also be in similar way. Demerits given up gradually and merits adopted in the same way become ever prevented and unshakable respectively. The habits of a kid reflect the parenting techniques. All parents want to raise kids by teaching them good habits. But the success of the parenting mission will be possible only if we all know what the good habits for kids are. One should be devoted to celibacy, knowledge, charity, friendship, compassion cheerfulness, indifference and calmness ^[23].

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