

DAILY REGIMEN IN YASHASTILAKACHAMPU OF SOMADEVA

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Introduction :

Jaina literature has a special place in Sanskrit literature. Buddhists and Jainas created vast literature in Prakrit, the spoken language of the people, for popularising their teachings. Jainas wrote in Sanskrit also. There are several literary works of Jainas, which are not very popular among the general Sanskrit scholars. The works of Jainas reflect the various aspects of the society, tradition, scientific knowledge, and other conditions during their period. Deep study of the works of Jainas throws some light on the medico-social, economical, scientific and other conditions.

Yashastilaka is a poem of *champu* type, i. e. having both prose and verses, written by Somadevasurin. Somadeva was a Jaina of Digambara sect and was the disciple of Nemideva, who was a famous scholar in Tarkashastra and was the disciple of Yashodeva. He was contemporary of Krishna III of Rashtrakuta dynasty, who flourished from 939-966 A. D. It is believed that Somadeva first belonged to Gaudasanga and was respected by the Rashtrakutas of Buddhagaya and later travelled to Lemulawada alongwith Arikesarin. Somadeva is also known as the author of Nitivakyamrita, Shannavatiprakarana, Yuktichintamani and Mahendramatalisamjalpa, out of which, the last three are not extant. Nitivakyamrita is written on the lines of Arthashastra of Kautilya. Some opine that Somadeva compiled Nitivakyamrita, on the persuasion of Mahendrapala II of Kanauj, who had good contacts with Ghurjaras and Pratiharas. One Somadeva Upadhyaya of Kondakonda family and belonging to the Mulasangha is mentioned in an inscription of 1267 A. D. However, there are no evidences to identify him with the Somadeva of Yashastilaka.

Yashastilaka was written in 959 A. D. It describes the story of King Yashodhara and hence it is also called "Yashodharamaharajacharitra". This is written with an aim to popularise Jainism. The last three chapters of the work are intended to teach and propagate Jaina theories, morals and traditions. The general style of the work, and narration are interesting.

In the third chapter of this work, Sajjana, the court physician of the King, explains the daily regimen to the king in detail. This detailed description of the daily regimen is very interesting and valuable, since it throws light on the medical knowledge and medico-social practices of tenth century and are worth comparing with the material on the same subject of the medical and non-medical works of the period. The verses on daily regimen are translated and presented here.

Bath & massage :

The king should have a sound sleep and pleasant senses and mind. The food should be easily digestible, making the stomach light. The food (eaten in the night)

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should have been digested. He should do exercise till he gets tired and then have massage with oils. After this, he should enter the bath room.

Rice is not cooked well and properly, when the utensil is not covered and also when it is not stirred. Similarly food is not digested well when the person does not sleep and does not perform exercise.

[In the above two verses, the three important requisites for good health are explained with special stress. The three requisites are sound sleep, tiresome exercise and pleasantness of the senses and mind. Ayurveda also stresses the health of mind as a requisite for good health. The explanation of the necessity of sound sleep and exercise with the analogy of cooking the rice is interesting and strikes to the minds of even lay people.

Abhyanga (massage by oils of the body and particularly of head, ears and feet) is stressed very much in Ayurveda and it is said to prolong the duration of life. The effects of *abhyanga* are enumerated as below by Somadeva.]

Abhyanga removes tiresomeness and (abnormally increased) *vata*, and bestows strength to the body. *Udvardana* (application of some powders and unguents to the body, after oil-massage, to remove the oiliness) gives splendour to the limbs of the body and removes obesity, laziness and (increased or vitiated) *kapha*. Bath bestows long life, peacefulness to the heart (mind) and also removes itching and fatigue of the body. Bath should be taken by cold or hot water, according to the season.

Food :

[Much importance is attached to food, and its time, prohibition of taking food in excess and other particulars relating to food are described in detail.]

A person is fit to take food only when his sweat drops have been evaporated naturally (without artificial efforts) i. e. between exercise or strain and taking food, sufficient time should be allowed; and is free from fatigue after good sleep and when he has satisfied his thirst by cool drinks.

One who drinks water immediately after moving about in hot sun, weakens his sight. One, who eats food immediately after being tired of walking long distance, gets vomiting and fever. A person, who takes food suppressing his natural urge to pass urine and stools gets fistula-in-ano and tumour respectively.

Food should be taken after a person had his bath and completed the worship of god. Before taking food, guests should also be satisfied (by offering food); one should eat food with a pleasant mind and in a neat attire, along with his well-wishers in a secluded place. The quantity should be limited as such that one feels hungry at the time of taking food again.

The proper time of taking food is stated differently by different authorities. Charayana opines night as the proper time for food whereas it is sunset according to Timi. Dhishana and Charaka suggest midday and morning. According to my opinion (the physician says) the proper time of taking food for a person is that when one feels hungry. [In this list, authorities except Charaka, are not known to the present Ayurvedic world. Further study of source material may throw light on them.]

A person, who, out of his fickle-mindedness, eats upto the level of his throat (i. e. in excessive quantity), is awakening the diseases to rise up, like the sleeping poisonous reptiles, only for his own destruction. Views of other scholars with regard to food are stated thus:— Persons, who, like *Chakravaka* birds, indulge in sexual enjoyment during the day are advised to take food during night, and persons, who, like *Chakora* birds indulge in sexual enjoyment, during night, should take meals during the day. Some others advise in the following manner: The worship of gods, taking food and sleep are prohibited to be performed in darkness, open place (uncovered), during sunset and sunrise and also in a house devoid of windows. While eating in the same row, others (guests etc) should be served first, lest there is possibility of poison of sight. A person, who is not calm and peaceful at the time of taking food and going to sleep and also while attending to the calls of nature, becomes prone to all severe diseases. While one is taking food, the following types of persons should not be allowed to keep company :— one who eats the food defiled by others by touching with the mouth or enemies, evil minded, diseased and hungry persons.

Food mentioned below is prohibited : unclean, not well-cooked, over-cooked, foul-smelling, heavy (not to be easily digested) unwholesome and impure. Food which is to be taken should be wholesome to health (after its assimilation), be in normal quantity, and well cooked and pleasant to the eyes, nose and tongue, and tested. It should be eaten, neither too quickly nor too slowly.

Indications of poisoned foods :

The following signs and symptoms occur in the birds, at the sight of poisonous food. Crow, hen and *kokila* (Indian cuckoo) cry abnormally; mungoose and peacock feel happy; *krauncha* bird gets sleep; parrot vomits and monkey passes faeces. The eyes of *chakora* become reddened; *hamsa* walks like lame one; flies also do not settle on the food. As the fire makes splitting noise when salt is dropped on it, in the same way it does, when it comes in contact with poisoned food.

Foods Prohibited :

All foods prepared from grains are to be discarded, if they are heated for the second time; germinated grains and ghee, kept for ten days in a vessel made of bell-metal are also prohibited.

The following combinations are prohibited for eating by persons desirous of welfare and health: fruit of *kadali* (*Musa paradisiaca* Linn) with either curd or butter-milk or with both; milk with salt; *shakuli* (a preparation made of sesamum etc) with gruel;

kakamachi with jaggery, long pepper, honey and pepper; *masha* (*Phaseolus radiatus* Linn) pulse with radish; *saktu* (flour of barley, first fried and then ground) with curd; all preparations made of sesamum, are also prohibited during night.

All foods which are stale (i. e. kept overnight) except ghee, water and sweet cakes, are prohibited as well as the foods which are contaminated with hair, insects and which are heated for the second time.

Rules of Eating :

A person should take the food, which is proportional to his strength (of digestion), age, etc and should avoid *atyasana* (over-eating), *laghvashana* (under-eating), *vishama-shana* (eating both wholesome and unwholesome articles), and *adhyashana* (eating irregularly). One should eat sweet and oily substances in the beginning and take heavy, salt, sour and alkaline substances in the middle and reserve *ruksha* and liquid articles towards the end. One should not take anything after taking food.

The digestive fire of human beings is of four types viz. *manda* (mild), *tikshna* (fiery), *Vishama* (irregular) and *sama* (normal). The type of meals to be taken in these types is as noted below:

manda - *laghu* (light); *tikshna* - *guru* (heavy);
vishama - *snigdha* (oily); *sama* - *sama* (normal).

The accumulation, vitiation and subsidence of the three humours *kapha*, *vata*, & *pitta* occur respectively during the three seasons starting from *shishira*, *vasanta* and *grishma*. This can be explained in the following form :

	<i>sanchaya</i> (accumulation)	<i>prakopa</i> (provocation)	<i>prashama</i> (subsidence)
<i>vata</i>	<i>grishma</i> (<i>grishma</i>)	<i>varsha</i> (<i>varsha</i>)	<i>sharat</i> (<i>sharat</i>)
<i>pitta</i>	<i>sharat</i> (<i>varsha</i>)	<i>hemanta</i> (<i>sharat</i>)	<i>shishira</i> (<i>hemanta</i>)
<i>kapha</i>	<i>shishira</i> (<i>shishira</i>)	<i>vasanta</i> (<i>vasanta</i>)	<i>grishma</i> (<i>grishma</i>)

[The seasons in brackets indicate the season of *sanchaya* etc., according to *Ashtangahridaya*]

Rasas of Seasons

In view of these changes in the states of humours, the *rasas* which are to be used in different seasons, in the form of food etc are as below: in *sharat* season - *svadu*, *tikta* and *kashaya*; in *niraniharakala* (winter), - sweet, sour and salty substances; in spring - *tikshna*, *tikta* and *kashaya* substances; in summer - food with *prashamarasa* substances,

Articles and Cooking methods for different seasons :

In *shishira* season (autumn) food prepared with new rice, milk, *masha*, sugarcane, and articles prepared from sugar, curd, and from ghee, and oils are to be used for keeping good health. Enjoyment during nights with ladies having full breasts and fat bodies, is also advisable. During spring, food prepared mostly from *yava* (*Hordeum Vulgare* Linn) *godhuma* (wheat) and dry articles, is advised, whereas substances which are heavy, cool, and sweet are to be given up. *Kalama* (a variety of paddy emanating good smell), *mudga* (*Phaseolus mungo* Linn), pulse cooked with ghee, root and small leaves of *padmini* (lotus), *saktus* (barley, fried and powdered) sweet drinks, mango fruit, water of the coconut fruit, milk with sugar are advisable during summer season. During rainy season, *parishushka* (a kind of fried meat, prepared by frying the meat in a good quantity of ghee and mixed with water and spices like *jiraka* etc.), and oily and hot substances, old rice, *godhuma* and *yava* are wholesome to health. The following are advisable during *sharat* season: ghee, *mudga*, *shali*, preparations made from the flour of wheat and also from milk, *patola*, grapes *dhatri* (fruit of *Emblica officinalis* Gaertn.), sugar, sweet fruit of *kanduka*, and enjoyment of cold shade and of moonlight during early part of the night. The six *rasas* are to be used either in more or less quantity according to the season. The usage of all the six *rasas* is always wholesome to the people. *Vala*, brinjal, *kohala*, *karavella*, *chilli*, *jivanti*, *vastuka* and *tanduliya* – these vegetables are very delicious when they are fried along with small pieces of ginger, till chit-chit sound arises. The quantity of curries etc., should be one-fourth of the whole meal. Curries etc which are cooked with curd or which are fully devoid of water are prohibited. Milk can be used for a period of 10 hours, if it is not heated to the boiling stage and for 20 hours if heated to the boiling stage. Curd can be used till it has not lost its normal appearance, smell and taste. All the items of food preparations are praiseworthy and are tasty, as far as they are not fried in ghee and are not cooked or burnt on fire.

O! King—Let the ghee, which is of the colour of the liquid of *ketaki* (*Pandanus tectorius* Soland) flowers of golden colour, be for your happiness. It is praised as the life itself by the expert scholars of Vedas and Agamas; it is described by wise scholars, learned in literature as a good elixir and a hindrance to old age, and as a giver of good intellect. Curd causes obesity and subsides the vitiated *vata* humour which is not normalised by other drugs; Curd, which is not heated and which is mixed with ghee, sugar and *amalaka* (*Emblica officinalis* Gaertn) and the decoction (the water in which *mudga* is boiled) of *mudga* (*Phaseolus mungo* Linn) is wholesome and is advised for taking in, excluding the seasons *vasanta*, *sharat* and *grishma*. Curd which is churned till the appearance of butter is described by wise men as normal i.e. keeps the equilibrium of the three humors. The same curd or butter-milk, which is kept over for a long time may vitiate any humour. Milk is life itself, because it is wholesome and compatible to man since the time of birth. Milk, that of cow and which is taken immediately after it is drawn, before the heat is lost, is very good for health and long life. Milk is to be taken in the mornings, evenings, after sexual enjoyment, and after taking meals, according to one's temperament.

Digestive disturbances and their relief :

The following effects are caused by the excessive eating of articles of the tastes and qualities mentioned :

Sweet	- decrease of digestive fire or loss of appetite
Salt	- defect of vision
Sour (acid) and <i>tikshna</i>	- early advent of the characteristics of old age.
unwholesome diet	- loss of strength
substances like ginger etc.	- burning sensation of the body.
<i>kashaya</i>	- vitiation of <i>vata</i> humour

Indigestion caused by excessive eating of the following articles is cured by the medicines mentioned against them :

<i>Yava</i> flour	- cold water
flour of wheat	- boiled water
sweet articles	- <i>kanjika</i> (sour gruel)
ghee	- butter milk

Drinking water during meal

Water, if drunk at the beginning of a meal, causes destruction or decrease of digestive fire ; if at the end, causes increase of *kapha*; if in the middle, equilibrium and normalcy; and hence drinking water in excessive quantity or only all at one time, is not advisable. Water is praised as nectar by the scholars and experts of Ayurveda, and also denounced as poison. If water is taken carefully in a systematic manner, it is nectar and if taken in a contrary manner, it is poison.

Sources and qualities of water

Water of wells, small mountain streams, is good in spring and summer ; water of small wells and of clouds (i. e. directly collected from rain) is useful in rainy season; in winter water of lakes and tanks is wholesome; during *sharat* season, all water (of all sources which would have been purified of its defects by the rays of sun, moon, and wind, is wholesome. Water, which has no taste and smell and is pure and is having the contact of wind and sun is pure and healthy, by nature and is wholesome. Water of contrary qualities should be boiled before use.

SUMMARY

The article presents the daily regimen described in the Yashastilakachampu of Somadeva, a Jaina poet who flourished in 10th century A.D. The daily regimen explained to the King by the Court Physician, stresses the importance of sound sleep and exercises and gives the effects of oil massage and bath etc. Several Particulars are given regarding the hygiene of food based on Ayurveda like proper and improper time, mode, different types of digestive fire, prohibited food, detection of poisonous food, wholesome food and its preparation for different seasons, compatible and incompatible foods, value of milk products, proper use of good water etc.

सारांश

सोमदेव रचित यशस्तिलकचम्पु में वर्णित दिनचर्या

ले० बी. रामाराव

जैन कवि सोमदेव दसवीं शताब्दी में हुए थे । उन्होंने अपनी रचना यशस्तिलकचम्पु में दैनिक पथ्य-परहेजों का वर्णन किया है । राज्यवैद्य ने राजा के लिये जो पथ्य परहेज निर्धारित किये उनसे गहरी नींद, व्यायाम, तेल मालिश और स्नान इत्यादि की उपयोगिता सिद्ध हीती है । भोजन के बारे में भी कुछ जानकारियां दी गई हैं, जो कि आयुर्वेद सम्मत हैं, जैसे कि भोजन का उचित या अनुचित समय, विधि, विभिन्न प्रकार की जठराग्नियां, निषिद्ध भोजन, जहरीले-भोजन की जांच, विभिन्न ऋतुओं के लिए स्वास्थ्यकर भोजन बनाने की विधियां, लाभदायक और हानिकारक भोजन, दुग्ध-पदार्थों की उपयोगिता, अच्छे पानी का उचित प्रयोग इत्यादि ।