

TRAYOPASTAMBHA WSR BRAHMACHARYA- A LITERARY REVIEW

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ABSTRACT

In present era, the era of urbanization and industrialization, every person is busy in up gradation of their life style. Due to this modernization including increased technologies, excessive social networking indulgence and night shifts people's life becomes full of stress and they are struggling to have healthy food, proper sleep, well *Brahmacharya* and *Abrahmacharya* pattern, results in various life style disorders. *Ayurveda*, the science of life is a perfect principle for leading a healthy life including physical, mental, spiritual well-being and combating with illness. *Ayurveda* describes the concept of *Trayopastambha*, the basic tool of healthy life. The aim of this article is explore the concept of *Brahmacharya/ Abrahmacharya* regarding the derivation, definition, classification and its benefits which shows its immense importance in daily life.

KEYWORDS: *Trayopastambha*, *Ayurveda*, *Brahmacharya*, *Abrahmacharya*, Healthy life.**INTRODUCTION**

Vedic science offers many simple, safe and effective techniques to deals with every aspect of life and maintains individual's health. In *Ayurveda* classics description of various principles like *Tridosha* or *tristhuna* (*Vata*, *Pitta* and *Kapha*) *Tridanda* (*Satva*, *Aatma* and *Sharira*) and *Trayopastambha* (*Ahara*, *Nidra* and *Brahmacharya/Abrahmacharya*) are found regarding the individuals positive health. As the strength of any building depends upon the pillars and sub pillars of that building, the role of pillars is undisputed but sub pillars also have equal importance. Similarly with respect to life, *Tridanda* act as main pillars according to *Acharya Charaka* while *Tridosha* (*Vata*, *Pitta* and *Kapha*) act as main pillars according to *Acharya Sushruta* and these two will be supported by the sub pillars called *Trayopastambha*. Thus, the sub-pillars (*Trayopastambha*) are also having equal importance as the main pillars (*Tridanda* and *Tristhuna*) and considered as one of the fundamental factors to stay away from diseases.

Brahmacharya, the third *Upastambha* helps in maintaining the healthy status of body and mind both. Properly followed *Brahmacharya* have various positive effects on life as it protects *Ayu*, acts as *Rasayana* and also helps oneself to achieve the main aim of life by supporting the other two *Upastambhas*. This shows that *Ayurveda* gives is given to *Brahmacharya*.

Literature Review

The word *Trayopastambha* is the combination of two words i.e. "*Traya*" and "*Upastambha*". *Traya* means three components¹ while the word "*Upastambha*" is made up of two words i.e. "*Upa*" and "*Stambha*".

The prefix "*Upa*" means capable of or followed by or gives brief idea or boundary or nearby² while the word "*Stambha*" is derived from the root "*Stambha- rodhane*" means strong pillar or hard one which has the capacity to sustain or to cause.³

Ahara, *Nidra* and *Brahmacharya* are collectively known as *Trayopastambha*. If these are maintained or followed as mentioned in *Ayurveda* classics, they act like a pillar for enhancement of growth and nourishment of the body, improve strength, complexion till the end of life provided a person does not indulge in any such regimens which are detrimental to health.⁴

Acharya Charaka has mentioned third *Upastambha* as *Brahmacharya*⁵ while *Acharya Vagbhata* called it as *Abrahmacharya* in *Ashtanga Hrudaya*⁶ and *Ashtanga Sangraha*.⁷

BRAHMACHARYA AND ABRAHMACHARYA

Brahmacharya means self-control over *Indriyas* (senses) to attained satisfaction and eternal knowledge. *Brahmacharya* is achieved by excess control over *Indriyas* or without well regulated practice; it can be the leading cause of mental disturbances.⁸

The concept of *Abrahmacharya* is given by *Acharya Vagbhatta* and gives prime importance to *Abrahmacharya* in *Grihatashrama* and *Santana-Utupatti*. *Acharya Vagbhatta* also mentioned that the only way to get rid of from *Pitru Rina* is *Santana-Utupatti*.^[9]

The aim of following *Brahmacharya* will always towards the *Indriya Jaya*.^[10]

Derivation

Brahmacharya is the combination of two words i.e. “*Brahma*” and “*Charya*”. The word *Brahma* is derived from “*Brihi Vriddhau*” or “*Brihati vardhyati iti Brahma*”. The word “*Brihi*” means that which helps in individual’s growth and development. The word “*Charya*” is derived from “*Ir- Gatau*” which means to flow or to more.^[11]

The word *Abrahmacharya* is made up of *Upsarga* “*A*” and *Pada* “*Brahmacharya*”. The *Upasarga* “*A*” is derived from the root word “*A - Na or Sadrushya or Abhava*” which means the absence or negation of some thing or the likeliness or resemblance of something.^[12]

Abrahmacharya is also derived from “*At-satatyagamane*”. The “*At*” means which follows along with you^[13] and “*Avarakshanadau*” *Ava* means the complete protection.^[14]

After thorough analyzing the derivation of *Abrahmacharya*, it seems that the word *Abrahmacharya* means that the activities which are followed for the complete protection and growth of the individual like that of *Brahmacharya*.

Definition

According to *Acharya Chakrapani*, *Brahmacharya* is Regulation control over the *Indriya* and *Mana* for the growth or to attain the *Brahma Jnana*.^[15] It is not always necessary that complete abstinence from *Maithuna* is *Brahmacharya* but involving in *Maithuna* with all the disciplines followed in *Ritukala* is also considered as *Brahmacharya*.^[16] *Brahmacharya* is also said to be the path to attain *Moksha*. The path is kept checked the activities of *Karmendriye* and *Upastha* etc.^[17] and helps in maintaining the healthy life span.^[18]

Acharya Dalhana is said that *Brahmacharya* is “*Samastha Indriye Sanyama*” i.e. regulated control over activities of all *Indriyas* and considered it as the best *Pathya* to be followed to maintain health.^[19] *Brahmacharya* is following the *Yamas* (rules) e.g. *Satya*, *Asteya*, *Ahimsa* etc.^[20]

In *Bhagwada Geeta*, *Brahmacharya* is describes as “*Brahma Paramatmanam-abhimukhama charati*” i.e. study regarding *Paramatma* is *Brahmacharya*.^[21] *Brahmacharya* is the activity which is followed to study

Veda from *Guru* and *Brahmacharya* is *Ahimsa* and *Sharira Tapa*.^[22]

Classification of Brahmacharya

As per *Arshya Granthas*, the *Brahmacharya* is classified into *Naishthika Brahmacharya* and *Vaivahika Brahmacharya*. Besides this classification one more type of *Brahmacharya* is found i.e. *Ashtanga Brahmacharya*.

The regulated activities of *Sharira*, *Mana* and *Vaka* (including *Maithuna*) in any situations throughout the life span i.e. from birth till death are termed as *Naishthika Brahmacharya*.^[23]

To follow all the disciplines according to *Ritukala* for the purpose of *Pitra Rinamukti* is termed as *Vaivahika Brahmacharya*.^[24]

The regulated activities of *Shrotradi Indriyas* and *Mana* when they come in contact with their *Arthas* such as *Shabda*, *Sparsha*, *Roopa*, *Rasa* and *Gandha* and *Asankalpa Mana* are termed as *Ashtanga Brahmacharya*.^[25]

By following *Brahmacharya* one can be in the *Patha* of *Dharma*, one can gain *Yasha* (success) as well as long life. It acts like *Rasayana* which promote the health of body and mind both. Hence *Brahmacharya* is considered as the *Sarva Shreshtha* among all.^[26]

CONCLUSION

Trayopastambha is the basic concept to guide the mankind regarding every aspect of life. It supports the existing life (*Mula Bhuta Sharira*) by supporting the main *Stambhas* and helps in achieving *Praneshana*, *Daneshana* and *Paralokeshana*. There by it helps in achieving the main *Purusharthas* of life.

Acharya Charaka has mentioned the *Tridanda* i.e. *Satva*, *Atma* and *Sharira* while *Tristhuna* i.e. *Vata*, *Pitta* and *Kapha* is mentioned by *Acharya Sushruta*. As per classics, *Tridanda* and *Tristhuna* are the *Stambhas* or pillars which support or to hold life.

Acharya Charaka has also described that one’s life span is determined by the act performed in previous life. It indicates that the factors like *Satva*, *Atma*, *Sharira* are responsible for origin and maintenance of life. Hence *Tridanda* is considered as *Stambha* (internal factors) which supports the life.

Trayopastambhas are the sub pillars or an external factor which support the main pillars and ultimately supports the healthy life. Thus *Ahara*, *Nidra* and *Brahmacharya* are the tools to maintain the healthy life.

“*Annama prana iti bhavaha*” means *Ahara* is considered as *Bahaya Prana*. It shows that *Ahara* has been given prime importance among *Trayopastambha*. *Hita Ahara* is capable to nourish the *Doshas*, *Dhatus* and *Malas* as

well as also helps in the *Prasandana* of *Indriyas* and *Satva*. Thus, *Ahara* is the most essential factor for the *Mula Bhoota Sharira Dharana*.

Nidra, the process governed by *Trigunas* of *Mana*. Any change in sleep or *Nidra* lead to change in *Triguna* of *Mana*. So it is necessary to take *Nidra* in proper way as mentioned in classics in order to maintain the equilibrium of *Triguna* and to attain the state of *Shuddha Satva (Rajastamo Abhava)*. Thus after *Ahara*, *Nidra* is considered as one of the essential factor in *Sharira Dharana* by practicing *Satva Dharana*.

Brahmacharya is the regulated activity of the intellect and *Indriyas* for the individual's growth. It includes avoiding *Pragyaparadha* and *Asatmya Indriyarthasanyoga*, which are the root causes of all physical and mental illnesses. As a result, *Brahmacharya* is considered as a crucial aspect in achieving *Atma Dharana* through *Sharira* and *Mano Dharana*. Thus *Brahmacharya* can be defined as a *Charya* that includes activities like *Mano Indriya Sanyama* and *Maithuna Nigraha* in order to achieve *Brahmajnana*, *Moksha* and the effect of *Rasayana*, to maintain health status and to increase life span.

Hence we can conclude that *Trayopastambha* is the basic tool of life. If *Trayopastambha* is follow in proper way as mentioned in classical text, it will results in healthy life while improper practicing leads to various diseases or life style disorders.

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