



ISSN 2456-3110

Vol 5 • Issue 4

July-Aug 2020

Journal of **Ayurveda and Integrated Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Charaka
Publications

Indexed

A Review on the concept of *Trayopastambha* with special reference to *Brahmacharya*

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ABSTRACT

In today's world, due to more urbanization and up-gradation of civilization there has been an erratic variation with reference to *Aahaara*, *Nidra* and *Brahmacharya* /*Abrahmacharya* resulting in many diseases. This changed way of life needs to be understood through the concept called *Trayopastambha* which helps us to lead a healthy life. *Trayopastambha* is the basic tool that every human being have, in order to protect the life destined. It has an intimate relation with the three *Stambhas* of life through which it maintains the *Swastya* and protects the *Ayu*. Especially *Brahmacharya* /*Abrahmacharya* have got an important role among all and have its influence on the other two *Upastambhas* also. Hence a thorough understanding of the concept of *Brahmacharya* /*Abrahmacharya* is needed with respect to the derivation, definition, classification and its benefits which can greatly contribute to know its importance in our daily life. The scope or importance of the present study is to make aware of the people that *Brahmacharya* and *Abrahmacharya* are not two different concepts which means the same (i.e. regulated activities of 11 *Indriyas*) and to remove the myths existing around.

Key words: *Trayopastambha*, *Brahmacharya*, *Abrahmacharya*.

INTRODUCTION

Ayurveda deals with every aspect of life which guides the mankind with various principles to be healthy and stay away from diseases throughout. One among such principle is *Trayopastambha* (*Aahara*, *Nidra* and *Brahmacharya*/ *Abrahmacharya*). *Acharya Charaka* has equated human body as building. For making any kind of stable and strong building, the role of pillar is undisputed and it has been supported by the sub-pillars in turn. Destroy any one sub pillar the whole

building will collapse into pieces. Similarly with respect to life, *Tridanda* (*Satva*, *Aatma* and *Shareera*) act as a main pillars according to *Charaka* and *Tridosha* (*Vata*, *Pitta* and *Kapha*) act as main pillars according to *Sushruta* and these two will be supported by the sub pillars called *Trayopastambha*. Hence the sub-pillars (*Trayopastambha*) has been given equal importance as the main pillars (*Tridanda* and *Tristona*) and considered as one of the fundamental factors to stay healthy.

Brahmacharya being the third *Upastambha* helps in maintaining the healthy status of both body and mind. *Brahmacharya* followed properly helps to protect *Ayu*, helps to achieve the effect of *Rasayana* and helps oneself to achieve the main aim of life by supporting to other two *Upastambhas*. Hence at most importance is given to *Brahmacharya*.

REVIEW OF LITERATURE

Trayopastambha

The concept of *Trayopastambha* is explained under the *Nirdesha chatushka* of *Charaka Samhita*

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Submission Date: 10/07/2020

Accepted Date: 12/08/2020

Access this article online

Quick Response Code



Website: www.jaims.in

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Ayurveda Organization, Vijayapur,
Karnataka (Regd) under the license CC-
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Sootrasthana of Trisreshaneeya adhyaaya. In order to achieve the *Thrividha eshanas* of life, 7 *trikas* are explained first among that is *Trayopastambha*.^[1]

The word *Trayopastambha* is made up of two words “*Traya*” and “*Upastambha*”. *Traya* indicates three components or factors or combination of it.^[2] *Upastambha* is made up of two words “*Upa*” and “*Stambha*”.

Upa is a prefix which means followed by or capable of or gives brief idea or boundary or near by.^[3] *Stambha* word is derived from the root “*Stambha- rodhane*” which means strong pillar or hard one which has the capacity to sustain or to cause.^[4]

Trayopastambha are the three strong pillars which has the capacity to sustain or to cause.

त्रय उपस्तम्भा इति- आहारः, स्वप्नो, ब्रह्मचर्यमिति;
एभिस्त्रिभिर्युक्तियुक्तरूपस्तब्धमुपस्तम्भैः शरीरं
बलवर्णोपचितमनुवर्तते यावदायुः संस्कारात्
संस्कारमहितमनुपसेवमानस्य, य इहैवोपदेक्ष्यते॥

Trayopastambha are *Aahara*, *Nidra* and *Brahmacharya*. If these are maintained properly through *Yukti*, then they act as a pillar for nourishment and growth of the body by providing strength, complexion till the end of life provided a person does not indulge in any such regimens which are detrimental to health.^[5]

Charaka mentions third *Upastambha* as *Brahmacharya*^[1] where as *Astanga Hrudaya*^[6] and *Sangraha*^[7] mentions it as *Abrahmacharya*.

Brahmacharya and Abrahmacharya

Bramhacharya means the self-control over the senses to attain satisfaction and inferred as the pathway towards the attainment of eternal knowledge. *Brahmacharya* done by excess control of the sense faculties without well regulated practice may be harmful by way of causing mental disturbances.^[8]

Abrahmacharya concept has been told by *Astanga Sangraha* and *Astanga Hrudaya*, it has also got the same importance in maintaining the health. In *Gruhastashrama*, *Santanopatti* has been given an

importance by following the *Samyak Abrahmacharya* and it has also mentioned that *Santanopatti* is the only the way to get rid off from the *Pitru Runa*. Hence *Abrahmacharya* has been given an importance.^[9]

Derivation

The word “*Brahmacharya*” is made up of two-words “*Brahma*” and “*Charya*”. *Brahma* is derived from the root word “*Bruhi- vruddhau*” “*Bruhati vardayati praja iti brahma*”. *Bruhi* means something which helps in growth or development of the individual.^[10] *Charya* word is derived from the root word “*Ir-gatau*” *Charya* means to move or to follow.^[11]

Abrahmacharya word is made up of “*A*” *upasarga* and “*Brahmacharya*” *pada*. “*A*” *Upasarga* is derived from the root word “*A - Na or abhava or sadrushya*” which means the absence or negation of some thing or the likeliness or resemblance of something,^[12] it is also derived from “*At-satatyagamane*” *At* means that which follows along with you^[12] and “*Ava-rakshanadau*” *Ava* means the complete protection.^[13] So *Abrahmacharya* is the activities which are followed for the complete protection and growth of the individual like that of *Brahmacharya*.

Definition

According to *Chakrapani*, *Bramhacharya* is “इन्द्रिय संयम सौमनस्य प्रभृतयो ब्रह्मज्ञानानुगुण गृह्यते” Regulated control over the *indriya* and *manas* for the growth or to attain the *brahma jnana* is *Brahmacharya*.^[14] “यदुक्तं, तद् ऋतुकाले यथाविधिकृतमैथुनाप्रतिषेधकमिति न विरोधः” *Brahmacharya* is abstinence from *maithuna* is not necessary always, involving in *maithuna* with all the disciplines followed in *rutukala* is also considered as *Brahmacharya*.^[15] It is also said that the path which is followed to attain *moksha* is *Brahmacharya*. One such path is by keeping in check with the activities of *Karmendriya* such as *Upasta* etc.^[16] That which helps in maintaining the life span is *Brahmacharya*.^[17]

According to *Dalhana*, *Brahmacharya* is “समस्तइन्द्रियसंयमः” Regulated activity of the *Indriyas* is *Brahmacharya*. It is the best *Pathya* to be followed to maintain the health.^[18] *Brahmacharya* is *Ahimsa*

following the *Yamas* (rules) such as *Satya*, *Asteya* etc.^[19]

According *Bhagavathgeeta*, “ब्रह्म परमात्मानमभिमुखं चरति” Contemplation or study regarding *Paramatma* is *Brahmacharya*.^[20] The *Charya* which is followed to study *Veda* from *Guru* is *Brahmacharya* and it is *Ahimsa* and *Shareera Tapas*.^[21]

Classification

According to *Arshya Grantas*, the general classification of *Brahmacharya* is as follows,

- *Naishtika Brahmacharya*
- *Vaivahika Brahmacharya*

The other type of classification of *Brahmacharya* is,

- *Astanga Brahmacharya*

Naishtika Brahmacharya

Naishtika Brahmacharya is defined as the regulated activity of *Shareera*, *Manas* and *Vak* in all the time and situations throughout the life from birth till death.^[22]

Vaivahika Brahmacharya

Vaivahika Brahmacharya is the one who leads the life as *Gruhasta* by following all the disciplines for the the purpose of *Pitru Runamukti*.^[23]

Astanga Brahmacharya

Astanga Brahmacharya is defined as the regulated activity of *Shrotradi's* and *Manas* when it comes in contact with its *Arthas* such as *Shaba*, *Sparsha*, *Roopa*, *Rasa* and *Gandha* and *Asankalpa Manas*.^[24]

The person who is following *Brahmacharya* will always aim or work towards the *Indriya Jaya*.^[25]

Benefits

By giving *Daana*, *Dhana* will be gained, by doing *Mauna Acharane Ajna Vishamana* will be attained, by doing *Tapas Upabhoga* will be attained and by following *Brahmacharya* a healthy life is attained.^[26]

By following *Brahmacharya Ayu*, *Tejaa (Kanti)*, *Bala*, *Veerya*, *Prajna*, *Dhee*, *Mahayashas*, *Punya*, *Priya Prapti* will takes place.^[27]

By following *Brahmacharya* one can be in *Dharma Patha*, one can gain *Yashas* (success), long life. It acts like a *Rasayana* and it is the one which keeps both body and mind in healthy state. Hence *Brahmacharya* is considered as the *Sarva Shreshta* among all.^[28]

DISCUSSION

Role of Trayopastambha

It is evident that *Trayopastambhas (Aahara, Nidra and Brahmacharya)* are the supporting pillars or the external factors or nearby factors through which the life is supported. Each *Upastambha* is linked with the internal factor of the life called *Stambhas* through which the whole life is sustained or supported or formed. Even if one *Upastambha* is not maintained properly then it will have an effect on the *Stambha* which is being supported and results in imbalance in the whole life. Hence *Upastambhas* are the tool that we have in our hand to maintain the life which is destined by the *Stambhas*.

We have a reference stating life span of the individual is based on the *Poorvajanma Kruta Phala*, which in-turn depends on *Tridandas* of life. Thus by strengthening the *Tridanda* through *Trayopastambha* one can overpower the *Daivabala (Poorvajanmakrita)* by *Purusha Bala*. Through proper food, sleep and way of life, one can improve the *Purusha Bala* by strengthening the *Stambhas (Tridandas and Tridoshas)* and hence the whole life is protected and prevented from various diseases and also in the management of various diseases.

Role of Stambhas

Stambha means a pillar or the factors which holds something strongly. In our classics, we don't find the reference of *Stambha* directly. But by considering the *Dhatvartha* of *Stambha* 2 things can be elicited.

1. *Tridanda (Satva , Atma and Shareera)* told by *Charaka*
2. *Tristoona (Vata, Pitta and Kapha)* told by *Sushruta*.

Tridanda means three logs of wood or a pillar which supports or holds. *Tristoona* means three pillar which

helps to hold or support or to form. So both can be considered as *Stambhas* based on the purpose and principal "*Bhetta hi bhedhyam anyata bhinatti*".

According to *Charaka*, body is mainly supported by the acts performed in the previous life which determine the present life span of the individual. Based on this, we can say that *Tridanda* (*Shareera*, *Satva* and *Aatma*) are the factors which are responsible for the origin and maintenance of life. Hence *Charaka* has considered the *Tridanda* as *Tristambhas* (internal factors) in the sustenance of whole life and which is being supported by *Trayopastambha* respectively.

According to *Sushruta*, origin, sustenance and dissolution of the body depend on the *Tridosha*. Hence he has considered *Tridosha* as *Tristona* or *Tristambha* of the life.

Role of Brahmacharya/Abrahmacharya

Brahmacharya is the regulated activities of the body and mind for the growth of the individual. It includes all the activities which are hita to the body and mind. It also means avoiding the *Asatmya Indriyarta Samyoga* and *Prajanparadha* which are *Ahita* to the body and mind. Hence *Brahmacharya* is considered as the important *Upasambha* among all which has its influence on all the *Stambhas* and other two *Upastambhas* through various activities from birth till death.

On derivation

Based on the derivation of *Brahmacharya* and *Abrahmacharya* word, we can infer that both means the same in order to achieve the three *Eshanas* of life and also to achieve the main purpose of life i.e. *Dharma*, *Artha*, *Kama* and *Moksha*. Following righteous act in day today life such as *Dinacharya*, *Rutucharya*, *Sadvritta*, *Achara Rasayana* etc. from birth till death is nothing but *Brahmacharya* / *Abrahmacharya*.

Difference of opinion between Charaka and Vagbhata

1. *Acharya Charaka's* point of view of *Brahmacharya* is the general or the ideal one that should be followed by each and everyone to achieve the

main purpose of life. It includes principles such as *Sadvritta*, *Achara Rasayana* etc. which is common to everyone.

2. *Acharya Vagbhatas* point of view of *Abrahmacharya* is with respect to individual need and protection, to achieve the main purpose of life whatever the righteous act followed is *Abrahmacharya* which includes *Dinacharya*, *Rutucharya* etc.

Classification of Brahmacharya

Naishtika Brahmacharya

This is practiced throughout the life from birth till death for the purpose of *Swastya* and to achieve the main aim of life. It is the regulated control over all the 11 *Indriyas* (*Jnanendriya*, *Karmendriya* and *Manas*) by means *Samyak Yoga* of *Indriyas* with respect to *Kala*, *Artha* and *Karma* without doing *Hina*, *Ati* and *Mitya* Yoga.

Vaivahika Brahmacharya

This is practiced after entering into *Gruhastashrama*. It is mentioned that for *Stree* after 16years of age and for *Punga* after 25years of age, he or she can enter into *Gruhastashrama*. Based on this one can practice *Vaivahika Brahmacharya* by following all the disciplines mentioned in *Shastra* for the purpose of *Pitru Runa Mukti*.

Mode of action of Brahmacharya

Brahmacharyam Rasayanam: The benefits which are attained by following *Brahmacharya* (*Dinacharya*, *Rutu Charya*, *Sadvritta*, *Achara Rasayana* and *Adhyayana*) is equal to the effect of *Rasayana Phala* such as *Deerga Ayu*, increased *Smruti*, *Meda*, *Arogya*, *Deha* and *Indriya Bala*.

By practicing the above mentioned factors one can protect and strengthen the *Stambhas* (*Tridanda* and *Tridoshas*) and there by prevent the diseases of the body and mind throughout the life exist. *Brahmacharya* is achieved by means of *Indriya* and *Mano Samyama* which helps in *Shareera Dharana* and thereby it helps one to attain knowledge or the

Aatma Jnana. Hence it is considered as the best pathway “*Brahmacharyam Ayananam*”.

CONCLUSION

Trayopastambha is one of the basic tools in mankind which helps in the maintenance of healthy status of life. The improper adaptation of *Trayopastambha* plays an important role in causing many diseases. *Brahmacharya* and *Abrahmacharya* means the same, it is the ideal regulated activities (*Samyak Yoga*) of *Jnanendriya*, *Karmendriya* and *Ubhayendriya* with respect to *Kala*, *Artha* and *Karma* for the growth and protection of the individual from birth till death by means of following *Dinacharya*, *Rutucharya*, *Sadvritta* and *Achara Rasayana* for the purpose of healthy life and *Moksha*. Hence *Brahmacharya* has got a pivotal role to play in our daily activities by supporting the *Stambhas* and other two *Upastambhas*. *Naishtika Brahmacharya* is followed throughout the life from birth till death by regulating all 11 Indriyas to achieve three *Eshanas* of life where as *Vaivahika Brahmacharya* is followed after entering into *Gruhastaashrama* for the purpose of *Pitru Runa Mukti*.

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How to cite this article: Dr. Navya S, Dr. Ranjith Kumar Shetty, Dr. Sri Nagesh KA. A Review on the concept of Trayopastambha with special reference to Brahmacharya. J Ayurveda Integr Med Sci 2020;4:341-346.

Source of Support: Nil, **Conflict of Interest:** None declared.
