A Review on the concept of Trayopastambha with special reference to Brahmacarya

Dr. Navya S¹, Dr. Ranjit Kumar Shetty², Dr. Sri Nagesh KA³

¹Post Graduate Scholar, ²Associate Professor & Guide, ³Professor and HOD, Department of PG Studies in Ayurveda Samhita and Siddhanta, Sri Sri College of Ayurvedic Science and Research Hospital, Bengaluru, Karnataka, INDIA.

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 Brahmacarya /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 Brahmacarya /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 Brahmacarya /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 Brahmacarya and Abrahmacarya are not two different concepts which means the same (i.e. regulated activities of 11 Indiyas ) and to remove the myths existing around.

Key words: Trayopastambha, Brahmacarya, Abrahmacarya.

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 Brahmacarya/Abrahmacarya). 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 Tristooona) and considered as one of the fundamental factors to stay healthy.

Brahmacarya being the third Upastambha helps in maintaining the healthy status of both body and mind. Brahmacarya 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 Brahmacarya.

REVIEW OF LITERATURE

Trayopastambha

The concept of Trayopastambha is explained under the Nirdesha chatushka of Charaka Samhita.
Abrahmacharya of Trisrshaneeya 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.

व उपस्तम्भ इति आहारः, स्वप्नोः, ब्रह्मचर्यमिति; एभितिथियर्यक्षेपवस्तुपर्यः प्रत्य: शरीरि वल्लाणामिहितमुनुवत्तेत् यावदाय: संस्कारात् संस्कारमहितमुनुपसेवमानस्य, य इहेवैपदेशत्॥

Trayopastambha are Aahara, Nidra and Brahmacharya. If these are maintained properly through Yukti, then they act 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.[3]


Brahmacharya and Abrahmacharya

Brahmacharya 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 Gruhasthraman, Santanopattapti has been given an importance by following the Samyak Abrahmacharya and it has also mentioned that Santanopattapti 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 “Brahmachaya” 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 likeness or resemblance of something.[12] It is also derived from “At-satayagame” At means that which follows along with you[12] and “Ava-rakshanadatu” 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, Brahmacarya is “इन्द्रिय संयमम् सन्तोषस्य प्रभुत्वो ब्रह्मजनानानुगुण गृहयते” Regulated control over the indriya and manas for the growth or to attain the brahma jnana is Brahmacharya.[14] “सदुभं तदुपकाले यथाविधिकृत मथुनप्रतिष्ठक्षमिति 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, Brahmacarya is “सामस्तप्रद्युपययम्” Regulated activity of the Indriyas is Brahmacharya. It is the best Pathya to be followed to maintain the health.[18] Brahmacarya is Ahimsa.
following the Yamas (rules) such as Satya, Asteya etc.\[19\]

According Bhagavathgeeta, "यमां सत्यां आस्तेयां नास्तिकाः परमात्मानमाभमुखं चरत्" 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 purpose of Pitru Runamukti.\[23\]

Astanga Brahmacharya

Astanga Brahmacharya is defined as the regulated activity of Shrotadhi'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 Tristoona 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 Vagbhatas

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

Naiishtika Brahmacharya

This is practiced throughout the life from birth till death for the purpose of Swastyaa 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 Gruhastharama. It is mentioned that for Stree after 16 years of age and for Punga after 25 years of age, he or she can enter into Gruhastharama. Based on this one can practice Vaivahika Brahmacharya by following all the disciplines mentioned in Shastra for the purpose of Pitru Runa Muktii.
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, Sadvratta and Achara Rosayana 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. Naishthika 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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