



A Review Article On The Importance Of Brahmacharya In Healthy Life Of Current Era

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ABSTRACT: -

Ayurveda is a science of life with the goals of preserving health and curing illness. In Ayurveda, idea of Trayoupstambha is referenced which prompts sound life. Trayoupstambha implies three sub support points which gives solid life. "Brahmacharya" is one of these three sub pillars that supports healthy living. The preservation of Shukra Dhatu by Brahmacharya is the result, and Shukra Dhatu is the essence of Ahara. Bala, Virya, Yasha, Dhairy, and Preeti are all under Shukra Dhatu's care. Consequently, these characteristics eventually lead to sound life. Physical and emotional well-being is accomplished through Brahmacharya. A person's ayu is determined by their habits and way of life. Living a bad life leads to suffering through the development of diseases. Good habits in daily life are the foundation of a healthy lifestyle. Ayurveda teaches the fulfilment of a sound life expectancy through training of different disciplines like dinacharya, ritucharya, swasthavritta, sadavritta, aahara, vihara, and achara rasayana. The three upastambha or supporting mainstays of life are ahara, nidra and brahmacharya. The practice of brahmacharya, or celibacy, is an essential component of living a healthy life. Brahmacharya is the abstinence from maithuna. It isn't generally basically the avoid; It is also considered Brahmacharya to practice maithuna while adhering to all of the ritukala's rules. Additionally, it is claimed that Brahmacharya is the path to moksha. Brahmacharya is a way of life that helps people live longer. It is the best controlled exercises (Samyak Yoga) of Jnanendriya, Karmendriya, and Ubbayendriya as for Kala, Artha, and Karma for advancement and guard of the person from birth till the very end.

KEYWORDS: - Ayurveda, Ahara, Trayopstambha, sadavritta, Brahmacharya, upastambha.

INTRODUCTION: -

Ayurveda, is the earliest study of clinical review to be known to humanity. The Sanskrit expression Ayurveda alludes to the study of life. It is an all-encompassing science and covers each part of life alongside offering numerous rules to assist with people stay solid all through their lives. Trayopastambha (Aahar, Nidra, and Brahmacharya) is one among these, which is the mix of three sub-mainstays of Ayurveda which help in the upkeep of a solid living body. According to Acharya Charaka, the human body can measure up to a structure and the trayopstambhas are the sub-mainstays of that specific structure. For example, the job of the support

point is significant in making any type of secure areas of strength for and. A solitary sub-support point when obliterated makes the whole structure collapse. The third Upastambha, Brahmacharya, helps with saving the physical, mental and social prosperity of the person by supporting the leftover two Upastambhas. When accurately rehearsed, brahmacharya helps in the support of Ayu, understanding the impacts of Rasayana and other rejuvenators, and the achievement of Ayurveda's essential objective. Thus, it gets the highest level of need. In Ayurved, there are different standards connected with various parts of life which provides guidance to be solid and liberated from illness all through the life. 'Trayo - upastambha' is one of those standards. As per Charaka 'Tridanda' signifies Mana, Aatma, Sharir are fundamental mainstays of life and as per Sushrut 'Tristhuna' signifies Vata, Pitta, Kapha are principal mainstays of life. Thus, these two will be upheld by Trayoupstambha which are Aahar, Nidra and Brahmacharya. Brahmacharya is comprised of two parts which are 'Brahma' and 'Charya'. 'Brahma' signifies unquestionably the, everlasting reality, extreme reality and preeminent God-head. 'Charya' signifies 'to follow'. So Brahmacharya implies the righteous method of way of life or method of conduct to accomplish extreme reality, in the end which prompts sound living. Brahmacharya in a roundabout way serves to other two upastambha to safeguard life. Brahmacharya is taken in a real sense from two parts: Brahma, (abbreviated from brahman), without a doubt the, everlasting, preeminent God-head. (Rather than Brahma, the divinity in the Hindu group of three answerable for creation). charya, and that signifies "to follow". This is frequently deciphered as movement, method of conduct, a "righteous" lifestyle. So, the word brahmacharya demonstrates a way of life embraced to empower one to accomplish a definitive reality.

MATERIAL AND METHODS: -

Etymology & Derivation of Brahmacharya: -

The words Brahmacharya are made out of two words, i.e., "Brahma" and "Charya". Brahma comes from "Bruhati vardhayati praja iti brahma," and that implies something that aids in development and advancement. Brahma is without a doubt the, timeless, preeminent information. Charya is "Ir-gatau" and that means to follow or move. Thus, the entire life or way of life that is expected for achieving extreme information is Brahmacharya. Brahmacharya signifies the restraint of the faculties, as a method for getting satisfaction and getting everlasting information. Since it includes unnecessary control of the sense resources, it could be perilous and make psychological sicknesses in the event that not rehearsed under severe guideline. Abrahmacharya has been expressed by Astanga Sangraha and Astanga Hridaya, and both have underscored on its importance in safeguarding wellbeing. According to the Samyak Abrahmacharya, having kids and keeping up with the ghrihastashram is significant, and it is likewise expressed that this is the best way to be liberated from the Pitru Runa Mukti. Thus, Abrahmacharya is currently viewed as significant in open health. The etymological importance of the old soul and practice of Brahmacharya in India is "a course of direct that keeps the psyche on Brahma or God." From this emerges the particular method for a true hunt after Brahman, which is to follow specific profound standards and control every one of the organs of sense until a total condition of ideal modesty in thought, word and deed, consistently and in all conditions is accomplished. Really at that time can one be known as a genuine Brahmachari.

Definition of Brahmacharya: -

- Chakrapani has expressed that Brahmacharya implies command over Indriyas with virtue of Mana to accomplish Brahma Dnyan. This control really must ought to be done prudently on the grounds that over control, less or no control prompts Manasik Kshobha.
- Brahmacharya isn't generally restraint from Maithun karma, it likewise incorporates rehearsing Maithun Karma with disciplines or guidelines as referenced in Rutukala considered as Brahmacharya.
- Linga purana - Sexual movement ought to continuously be kept away from, whatever the circumstance, actually as well as intellectually and verbally.
- It is likewise expressed that Brahmacharya is way to accomplish Moksha, one such way is by holding under tight restraints exercises of Karmendriya, for example, Upastha which assists in keeping up with existence with spreading over is Brahmacharya.

- Acharya Sushrut has referenced that managed command over all Indriya is Brahmacharya. Brahmacharya is one of five Yamas which is referenced under Raksha vidhan in Vrana Chikitsa of Sushrut Chikitsa Sthan.
- Karmapurana - Acharya's recommendation in each phase of life, actually, intellectually, and socially, is to fail to remember sexual exercises that is Brahmacharya.
- Acharya Charak has referenced Brahmacharya in Aachar Rasayan. The individual who follows Brahmacharya he doesn't have to get some other Rasayan remotely on the grounds that he gets advantages of Rasayan Karma by following Brahmacharya.

➤ **As per Ashram Vyavastha Four stages have been stated-**

1. **Brahmacharya (celibacy)**
2. **Grihastasrama (House holder's life)**
3. **Vanaspatya (Stages of spending time in forest)**
4. **Sannyasha (Mokshya).**

➤ **As per Astanga Yoga Yama (abstinences) are five-**

- I. **Ahimsa (non-harm)**
- II. **Satya (truth)**
- III. **Asteya (non-stealing)**
- IV. **Brahmacharya (celibacy)**
- V. **Aparigraha (non-coveted Ness)**

➤ **Attributes of Brahmacharya: -**

In Vaidyakiya Subhashit Sahityam, Brahmacharya classified into-

1) Naishthik Brahmacharya - It can be defined as controlled & regulated activities of Sharir, Mana & Vak (speech) throughout the life since birth till end of life.

2) Vaivahika Brahmacharya - The person who even in gruhastha follows the disciplines, rules for the intention of Pitru Runa Mukti.

➤ **Classifications of brahmachari: -**

According to Shankaracharya, it has been categorized into two types-

1. **Urdhwareta** - They are regarded as the best.
2. **Askhilatreta** - They have desires, but their strong will prevents them from wasting their energy on sensory activities.8

➤ **In Yadnya Valkya Smriti eight types of Maithuna Karma has been explained which are as follows: -**

1. Smarana (Memorising of female by male & vice versa)
2. Kirtan (Talking about each other's qualities)
3. Keli (to indulge in play)
4. Prekshan (looking with sexual urge)
5. Guhyabhashan (Talking in lonely place)
6. Sankalpa (To prepare for coitus)
7. Adhyavasaya (To attempt or effort)

8. Kriya (Coitus or Sexual intercourse). Only sexual intercourse is not defined as Maithuna. These all are considered as Maithuna. So, to control all these is defined as Brahmacharya.

➤ **Purpose and goal of brahmacharya: -**

The central motivation behind Brahmacharya is to foster one's internal otherworldly ability. The objective of Brahmacharya is to stay in All-overrunning God by achieving profound acknowledgment. The call of the Heavenly itself comes through Brahmacharya. In spite of the fact that we can flourish on the planet without noticing self-restraint, common living denies us of this specific effortlessness. The act of Brahmacharya is imperative for the sustenance and life of the mind. Just a solid, cool cerebrum can endure the afflictions of profound reflection. Every individual is possibly heavenly, however the sign of godliness contrasts. In each general public, there are different classes of individuals; the discipline of Brahmacharya is totally important just for the serious and genuine competitor battling for an unadulterated heavenly life. At the point when human or regular energy is limited, be it personal, scholarly, mental or physical, a lot of force is stockpiled which can be used in different ways. Researchers, creators, specialists, researchers, scholars, and other innovative characters depend on this logical regular standard. Essentially, Brahmacharya changes the procreative energy into unadulterated, profound energy or Ojas, which abides in the unadulterated psyche. This exceptional advantage outperforms any remaining additions. According to master Vivekananda, "The virtuous mind has enormous energy and monstrous resolution.

➤ **ABRAHMACHARYA: -**

Acharya Vagbhat has referenced Abrahmacharya while Acharya Charak has referenced Brahmacharya. Brahmacharya and Abrahmacharya represents same. The main distinction is Abrahmacharya is rehearsing prudently and trained Maithuna Karma in Gruhasthashram as per Acharya Vagbhat. Gruhasthashram is just period of life in which controlled and trained Maithuna Karma is encouraged. In Ashtang Hriday, it is exhorted for the two men and ladies that a male shouldn't enjoy sex with a not free female from draining period of monthly cycle, who isn't wanting for sex, whose conduct isn't great, who is liberated from physically communicated sicknesses, who is exceptionally thin or fat, who is as of late conveyed a child (Post pregnancy period) or who is pregnant or who isn't your better half or who is from other religion or station as well as the other way around (whichever is pertinent for males). It is additionally prompted that Maithuna Karma ought not be finished at Master's place like Gurukul, Heavenly spots like sanctuaries, regarded places like legacy, Spots of Hawan, Entombment destinations, Spots close to waterway and so forth. It is likewise exhorted that Maithuna Karma ought to be kept away from one day of Sankranti, Sun based or Lunar shroud day, A full moon day (Pournima) or No moon day (Amavasya). It is referenced that an individual who had taken overabundance of food, who is in uneasiness, who is ravenous, who isn't in legitimate position, who is parched, who isn't grown-up yet or who is in advanced age, who is in desire of passing pee or stool shouldn't enjoy Maithuna Karma. It is exhorted that an individual (male or female) who had taken prescriptions to further develop virility (Vajikaran) ought to rehearse Maithuna Karma As per wish in Winter Season I. e. Hemant or Shishir Ritu, with hole of 3 days in Vasant (Spring) and Sharad (Pre-winter) Ritu and with hole of 15 days in Grishma (summer) and Varsha (Stormy) seasons. It is likewise prompted that after Maithuna Karma an individual ought to scrub down and clean sexual organs appropriately. An individual ought to bless with Chandan, Kasturi Lepa and ought to take milk, desserts, soup in diet as per season.

➤ **Importance of Brahmacharya: -**

1. "Brahmacharyam ayushyanam" ayushya implies the advertisers of life that are reliant upon brahmacharya where as "Paradaravamanam anayushyanam".
2. As expressed in Hathayoga Pradipika, there is connection among shukra and manas and since they are reliant upon one another, one ought to attempt to monitor shukra to adjust manas bhava."
3. Rehearsing brahmacharya implies that one is utilizing sexual energy to recover the association with otherworldly self and in a manner not hurting others.

4. Under Achara rasayana, Acharya Charaka has encouraged to cease from sexual guilty pleasure to get the advantage of rasayana and carry on with a solid life.
5. For support of wellbeing, one can forestall the pratiloma kshaya of sukra dratu. It's just forestalled by rehearsing chastity or restricting sexual exercises as indicated by the rules exhorted.
6. Sukra is the embodiment of ahara rasa and its exhaustion causes sicknesses.

➤ **Phase of Strict Regulation and Study: -**

Brahmacharya asrama involved the initial 20-25 years of life generally relating to youth. Upon the upanayan samskara (a service where the youngster got training in gurukula) which educated to realizing all parts of dharma that is the "standards of exemplary residing". Dharma contained individual obligations towards himself, family, society, humankind and God which incorporated the climate, earth and nature. This instructive period began when the youngster was five to eight years of age and endured 14-20 years. During this period the customary veda were concentrated alongside the strict texts held inside the veda and upanishad. This phase of life was portrayed by the act of severe Brahmacharya.

➤ **Misconception for "Kama" In Current Society: -**

Kama in the public arena is taken as sexual desire yet vatsayan has portrayed kama as the delight in proper items by the five feelings of hearing, feeling, seeing, tasting, and smelling, helped by the brain along with the spirit. The fixing in this is an impossible to miss contact between the organ of sense and its item, and the cognizance of joy which emerges from that contact is called kama. An efficient, controlled type of kama goes under brahmacharya. In prabodh chandrodaya it has been cited that retaining of female is sufficiently adequate to cause mano vikara (mystic turmoil). Manu has cited that one ought to never live alone with maternal, sister or any female since even the most insight can't handle their indriyas reveling into it.

➤ **Mechanism of psychosomatic changes in Brahmacharya practices: -**

The observing that most of parts of conceptional components are in like manner made out of lecithin, cholesterol, phosphorus, and different substances found in nerve and cerebrum tissue. The shortfall of these fundamental supplements that help solid nerve action makes the sensory system and cerebrum capability inappropriately. In the event that one keeps up with brahmacharya, a comparable measure of supplements is utilized to increment mental capacities since similar supplements, when might be lost because of outside factors, are then accessible for the advancement of new mind and sistema nervosum cells.

➤ **Age limit for sexual activities: -**

- >16 and < 70 yrs - Charak & Vagbhatta
- >25 to < 80 yrs- Sushruta

➤ **Practice of brahmacharya: -**

According to in his Yoga Sutras Patanjali, Brahmacharya-pratisthayam virya-labhah, "On being immovably settled in sexual self-restraint force (is) acquired." Brahmacharya is something other than the control of the procreative energy. The essentialness of Brahmacharya replaces shortcoming, sluggishness and absence of otherworldliness with uncommon flexibility, strength and energy all through one's whole existence. With the necessary control of the multitude of faculties, the body and brain are participated in the cognizant undertaking to accomplish virtue. The gathered otherworldly energy that this produces should be utilized for profound practices and cherishing administration to humankind. These characteristics lead the Brahmachari to the most elevated light.

➤ **Difference In Sexual Desirous (Kama) and Celibacy (Brahmacharya): -**

Kamachari is one who is constantly enjoyed tangible entertainment yet brahmachari keeps a command over his detects.

➤ Vyavaya Yogya Ritu: -

As per Acharya Sushruta, it is suggested taking part in sexual exercises, like clockwork during all seasons with the exception of the mid-year, when the hole ought to be 15 days while Acharya Charaka has encouraged to keep away from sexual contact in grishma (summer), varsha(rainy).

➤ Importance of Marietal Act: -

Marriage isn't only implied for sexual indulgence; it has been intended for creation of praja (youngster). Sexual extravagance prompts loss of teja (gloss), buddhi (acumen) and bala (life). In garunapurana it has been expressed that brahmacharya is restraint by all mean in karma, mana and vaak in all potential states of time, place. Basically, individuals misconstrue that abstinence is only evasion of sex yet it is legend. Evasion of actual touch is definitely not an adequate definition since and still, at the end of the day individuals are engaged with manas or other indriyas to enjoy and in this manner in Yagya valkya smriti a total eight ways have been depicted to be controlled for following brahmacharya (celibacy). These are smarana (remembering of female by male or the other way around), kirtan (discussing characteristics), keli (to enjoy play), prekshana (to look ardously), Guhyabhasana (talking in desolate spot), sankalpa (to plan for sex), adhyavasaya (to endeavour or exertion), kriya (copulation or sex) these eight are considered as maithuna and to control these has been portrayed as brahmacharya.

DISCUSSION: -

Acharya Charak has referenced Aahar (Legitimate food), Nidra (Appropriate rest) and Brahmacharya as Trayoupastambha. These 3 are sub points of support which holds life assuming these three are in legitimate way. Exhaustively in the event that we see Acharya Charak has thought about Tridanda as primary Stambha (mainstays) of life. These are Satwa, Aatma and Sharir. These three backings life and Trayoupastambha upholds these Tridanda to safeguard Ayu (life). It's vital that every one of these three Aahar, Nidra and Brahmacharya ought to be kept up with appropriately. Any of Upastambha on the off chance that not kept up with appropriately ultimately its lopsided characteristics other two Upastambha regardless of whether they are kept up with appropriately. One should follow Brahmacharya, which attempts to uphold a healthy existence and regulate the senses, at every stage of life. Dhairy, Preeti, and Deha Bala feel empowered by this. In order to adopt Brahmacharya, Ayurveda emphasizes the significance of avoiding eight types of Maithuna. People can live healthy lives by adhering to these ideas. Thus, each Upastambha ought to be in directed way to accomplish solid life. In directed upkeep of Trayoupastambha it ought to be finished through Yukti i.e., through legitimate administration. Brahmacharya isn't consistently forbearance from Maithuna Karma. Brahmacharya additionally implies rehearsing Maithuna Karma in focused way as referenced in Rutukal and as referenced in Shatsra. In Rutucharya we have references about rehearsing Maithuna Karma as per occasional varieties. As we have seen references in regards to do and not to do while rehearsing Maithuna Karma. Thus, rehearsing Brahmacharya implies totally staying away from Maithuna Karma is legend. Simultaneously, we ought to have controlled exercises of our Indriya (tangible organs). Shukra Dhatu is produced using pith of Aahar. Shukra dhatu is answerable for strength, colouring of body and Oja which eventually gives Deerghayu (long life), Aarogya(health), Smriti (remembering power), Prabha (Radiance), Varna (Composition), Sharir Bala (solidarity to body), Indriya Bala (solidarity to tactile organs). These all are advantages of Rasayan Karma. Brahmacharya helps in protection of Shukra Dhatu. So, at last Brahmacharya gives advantages of Rasayan Karma. In Achar Rasayan Acharya Charak has referenced about Brahmacharya.

CONCLUSION: -

Ayurveda advances solid ways of behaving and beats undesirable ones through different individual attributes down, including dinacharya, ritucharya, swasthavritta, sadavritta, ahara, vihara, and achara rasayana. As per Ayurveda, Trayopastambha Ahara, Nidra, and Brahmacharya are the sub-mainstays of life and the groundwork of the swastha purusha depends on them. Brahmacharya advances the upkeep of one's physical, mental, and social prosperity by going without sexual exercises to safeguard wellbeing and keep away from pratiroma kshya of shukra dratu. Trayoupastambha is a device to accomplish Trividha Eshanas of life. Trayo - upastambha assists with keeping life in sound status. Numerous illnesses are caused because of ill-advised

administration of Trayupastambha. Thus, Brahmacharya is answerable for sound life. Brahmacharya is only controlled exercises of Indriya all through the life and trained practice of Maithuna Karma in Gruhasthashram with expectation of Pitru Runa Mukti. Thus, taking into account all above conversations we can reason that Brahmacharya is method of solid living.

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