



ROLE OF *TRAYOPASTAMBHA* FOR PROMOTING HEALTH STATUS OF BODY AND MIND

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ABSTRACT –

Ayurveda, the ancient science of life, encompasses the holistic maintenance of an individual's physical and mental well-being. It delves into the equilibrium of various bodily functions, emphasizing the harmonious balance of *Tri-Dosha* (three regulatory functional factors), *Agni* (digestive/metabolic factors), *Dhatu* (major structural component), *Mala Kriya* (uninterrupted excretory process), and the optimal functioning of *Aatma* (soul), *Indriya* (sense organs), and *Mana* (mind) as the markers of true healthⁱ. *Ayurveda* identifies three sub-pillars, known as *Trayopstambha*, which uphold the main pillar of the body itself: *Ahara* (diet), *Nidra* (sleep), and *Brahmacharya* (control over senses). When these sub-pillars are maintained effectively, they bestow strength, vitality, complexion, growth, and overall well-being of the individualⁱⁱ. Numerous factors contribute to the decline in immunity, including excessive engagement in sexual activity, poor dietary choices, late-night screen time. Consequently, it's imperative to explore ancient techniques aimed at bolstering immunity and combating lifestyle disorders. In pursuit of "*Sukhayu*" (a life of happiness) and "*Dirghayu*" (longevity), *Acharya* advocated the concept of *Trayopstambha*, emphasizing the pivotal role of proper nutrition (*Aahar*), adequate rest (*Nidra*), and self-discipline (*Brahmacharya*) in maintaining optimal health.

KEY WORDS – *Ayurveda*, *Dosha*, *Trayopstambha*, *Brahmacharya*, *Sukhayu*.

INTRODUCTION: -

According to *Ayurvedic* principles, the body, mind, and soul are interconnected facets of a complex system. This holistic perspective resonates with the World Health Organization's definition of health as not merely the absence of disease but a state of complete physical, mental, and social well-beingⁱⁱⁱ. *Ayurveda* identifies three sub-pillars, known as *Trayopstambha*, which uphold the main pillar of the body itself: *Ahara* (diet), *Nidra* (sleep), and *Brahmacharya* (control over senses). When these sub-pillars are maintained effectively, they bestow strength, vitality, complexion, growth, and overall well-being of the individual^{iv}. *Acharya Charaka*, in his exposition of *Trayopastambha*, underscores the pivotal role of *Ahara*, *Nidra* and *Brahmacharya* as the pillars that uphold the edifice of life itself^v. In the present era, the food habits of society are changing dramatically because of urbanization and the easy availability of market food (like junk food & fast food). Most markets food contain additives and are produced with incompatible combinations of food items (*Viruddha Ahara*) which causes various health problems. In the food items, added flavor enhancing agent mono sodium glutamate, causes various health issues like anxiety stress depression migraine and schizophrenia. The quality of food directly influences the qualities of the mind, with *Satvik* (pure) *Ahara* promoting mental clarity and preventing illnesses associated with imbalances in the mind-body connection. *Nidra*, or sleep, is recognized as a vital physiological process essential for the restoration of the body, mind, and senses. Quality sleep is imperative for the proper functioning of all bodily systems and the maintenance of overall health. *Brahmacharya*, the third sub-pillar, entails the control of thoughts and emotions, leading to a

dedicated pursuit of higher knowledge or spiritual elevation. It also encompasses the conservation of vital energy, particularly *Shukra Dhatu* (reproductive essence), through the avoidance of excessive sexual activity. By preserving *Shukra Dhatu*, one enhances *Oja Shakti*, the body's innate immunity, leading to increased strength, vitality, resilience, and overall well-being.

Ahara (diet)

Among these pillars, *Ahara* assumes paramount importance, serving as the cornerstone of body growth, development and defense against the ravages of decay and disease. The quality of food consumed not only nourishes the body but also shapes the temperament of the mind. *Satvik Ahara* fosters virtuous mental states, sustaining the individual's moral fiber, while *Rajasika* or *Tamasika Ahara* fosters detrimental mental states, leading to a weakened character. *Ayurveda's* primary goal is twofold: to maintain the well-being of a healthy individual and to address the ailments of those who are unwell. Central to this pursuit are the principles of *Ahara*(diet), *Nidra* (sleep) and *Brahmacharya* (control over senses) which are vital for upholding "Swasthya" or holistic health. *Ahara*, in particular, holds significant sway over one's health status, regardless of whether one is healthy, ill or in recovery. It is deemed more consequential than medicine itself, as it nourishes the body and sustains its well-being. By adhering to a suitable diet and practicing proper mental hygiene, individuals can not only nurture a healthy physique but also enjoy the full benefits of life.

वृद्धां च भोजनं महत्त्वं च प्राणायामः

Food is important for the maintaining health status of a living body.^{vi}

प्राणाः प्राणभृतमन्मन्त्रं लोकोऽभिधावति । वर्णः प्रसादः सौस्वर्यं जीवितं प्रतिभा सुखम् । तुष्टिः पुष्टिर्बलं मेधा सर्वमन्ने प्रतिष्ठितम् । ।

Charaka's teachings illuminate the profound significance of *Aahar*, likening it to the very essence of life itself - *Prana*, the vital breath animating all living beings. Within this ancient wisdom lies the understanding that *Ahara* influences not only our physical sustenance but also shapes the myriad facets of our existence. From complexion to cheerfulness, from the quality of voice to the vitality of life and from imagination to contentment, *Ahara* weaves its intricate threads throughout our being, impacting corpulence, strength, and intellect alike. In essence, our relationship with *Ahara* is not merely about sustenance but about the very essence of our vitality and well-being, echoing timeless wisdom in nurturing a harmonious balance between body, mind, and spirit^{vii}.

आहारशुद्धौ सत्त्वशुद्धौ ध्रुवा स्मृतिः ॥

The intricate relationship between the mind and body is undeniable, where each exerts influence upon the other. The dietary choices individuals make not only shape their physical health but also impact their psychological disposition, and vice versa. In ancient wisdom, such as the *Chhāndogya Upaniṣhad*, this connection is elucidated. It illustrates that the food we consume undergoes a transformation within us: from the coarsest part, expelled as feces, to the subtler part, which becomes flesh, and finally to the subtlest essence, shaping our minds. By nourishing ourselves with wholesome, pure food, we pave the path for purity of mind. Conversely, those who cultivate a pure state of mind naturally incline towards consuming pure, nourishing foods. This reciprocal relationship between diet and mindset highlights the importance of conscious eating habits in nurturing both physical well-being and mental equilibrium. The *Bhagavad Gita* delineates three types of *Ahara*—*Satvik*, *Rajasik*, and *Tamasik*—each contributing to the cultivation of distinct temperaments within the psyche. Thus, the journey towards purity of mind commences with purity of food, for the constitution of one's mental realm mirrors the essence of what is ingested.^{viii}

Nidra (Sleep): -

Ayurveda, the ancient science of holistic health, delves into the intricate balance of the human condition, encompassing both the physical and mental aspects. Within its framework, the concept of *Nidra* (sleep) emerges as a cornerstone of well-being and contentment, stemming from a tranquil state of mind. Quality rest forms the bedrock for overall physical, mental and emotional wellness. Recognized as a fundamental pillar of existence, it is revered as one of the three essential supports of life. *Acharya Charaka*

elucidated that sleep ensues when the mind or *Mana*, experiences fatigue or inertia, leading to a corresponding state of inactivity in both sensory and motor organs^{ix}.

यदा तु मनसि क्लान्ते कर्मात्मनः क्लमान्विताः ।

विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः ॥

Like proper *Ahara* proper *Nidra* is also essential for the maintenance of the body and mind. *Stholya* and *Karshya* is depending on *Ahara* and *Nidra*^x.

निद्रायत्तं सुखं दुःखं पुष्टिः कार्श्यं बलाबलम् ।

वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च ॥

Acharya Charaka and *Vagbhata* mentioned merits and demerits of sleep. The person having *Samyak Nidra* (proper sleep) will have *Sukha* (happiness), *Pushti* (good physique), *Bala* (strength), *Vrushta* (sexual power), *Gyan* (knowledge) and *Jivita* (long life). The person having *Asamyak Nidra* (improper sleep) will suffer from *Dukkha* (unhappiness), *Karshya* (emaciation), *Abala* (weakness), *Klibata* (impotence), *Agyan* (illiteracy) and *Ajivita* (death)^{xi}. If sleep is enjoyed properly, it brings happiness and longevity in human beings life. As the real knowledge brings *Siddhi* (spiritual power) in a *Yogi*^{xii}. *Charaka* says the treatment for *Atikrushata* (leanness) is *Achintanachya Karya* (freedom from anxiety about any work). *Paushtik Aahar* (nutritious diet) and *Nidra* (adequate sleep) which make the man fatty like *Varaha*.(boar)^{xiii}. Proper sleep gives *Pusthi* (good physique), *Varna* (complexion). *Bala* (strength), *Utsaha* (enthusiastic). *Agnidipti* (good digesting power) and *Dhatusamyata* (equilibrium of *Dathu*).^{xiv} According to *Kashyapa*, getting *Sukha Swapana* (good sleep) at proper time is one of the characteristic of a healthy man.^{xv} *Aacharya Sushruta* described that, those who take proper sleep in proper time will not suffer from diseases; their *Mana* (mind) will be peaceful; they will gain strength, good complexion, good virility; their body will be attractive; they won't be lean or fatty & live good life for 100 years.^{xvi} In *Yogaratanakara*, it is stated that sleep at proper time balances body constituents (*Dhatusamyata*).^{xvii}

TYPES OF NIDRA:

According to *Charaka Samhita*:^{xviii}

Acharya Charaka delved into the multifaceted nature of sleep, categorizing it into seven distinct types. Aligning with the wisdom of ancient sages, he asserted that *Bhutadhatri*, characterized by its regular occurrence at night as a natural inclination, served as the foundational source for the remaining ca. These subsequent types, influenced by factors such as sin or illness, diverged from the inherent rhythm of *Bhutadhatri*^{xix}.

reksHkok 'ys"eleq~öök p eu%'kjhjJeIEHkok pA

vkxUrqdh O;k/;uqofrZuh p jkf=LoHkkoçHkok p fuækAA

Arising from *Tamas*, Stemming from *Kapha* imbalance, Originating from mental exhaustion, resulting from physical fatigue, *Agantuki*—signifying grave prognosis culminating in imminent demise, arising as a complication of *Vyadhi* (disease), inherent to the nocturnal essence—these are the various manifestations of sleep elucidated within *Ayurvedic* discourse.

Bhutavidya, a division of *Ayurveda*, focuses primarily on the realm of the mind (*Prakruta* and *Vikruta*). It's understood that the mind holds a significant influence over both health and sleep, as the *Triguna* (*Satva*, *Raja* and *Tama*) exert physiological and pathological impacts on sleep akin to those on diet. Consequently, the quality of sleep directly impacts mental well-being^{xx}.

BRAHMACHARYA

In the quest for optimal health and wellness, *Ayurveda*, the ancient science of well-being, emphasizes the importance of *Brahmacharya*, among other principles. *Ayurveda* views the maintenance of health and the prevention of illnesses as paramount goals for humanity. Embracing a wholesome lifestyle while steering clear of detrimental habits is strongly advocated. *Ayu*, the span of life from birth to death, is subdivided

into four categories: *Hita* (beneficial), *Ahita* (harmful), *Sukha* (pleasurable) and *Dukha* (painful) *Ayu*, which are influenced by one's habits and lifestyle choices. *Brahmacharya* or celibacy, plays a pivotal role in safeguarding physical, mental and social well-being. When practiced correctly, *Brahmacharya* not only preserves one's *Ayu* (life span) but also facilitates the benefits of *Rasayana* (rejuvenation) therapies, aligning with the fundamental objectives of *Ayurveda*. Hence, it rightfully claims the highest priority among the *Upastambha*. *Brahmacharya* not only enhances physical vigour but also fosters inner strength and harmony. It is a pathway to both self-discipline and spiritual liberation, contributing to a balanced and fulfilling life journey. *Brahmacharya*, when dissected, embodies the essence of *Brahma* (the divine), *Veda* (knowledge) and the preservation of semen. The term '*Charya*' encompasses the actions of study, acquisition and careful cultivation. Together, *Brahma* and *Charya* encapsulate a lifestyle focused on spiritual growth, mindful engagement and disciplined conduct, guiding individuals towards self-realization and harmony with the divine. *Brahmacharya*, as a supporting pillar, not only ensures the smooth operation of *Mana* but also counteracts the effects of factors triggering mental ailments. Its significance extends beyond mental health, affecting various facets of well-being to differing degrees.

Perseverance of semen is called *Brahmacharya*, that is -
वीर्यस्य रक्षणमेव ब्रह्मचर्यं कथ्यते

In the *Yajurveda*, it is also noted that semen is equated with *Brahma*. Serving as the catalyst for life, it plays a crucial role in maintaining a healthy physique. *Veda* defines *Brahmacharya* as दृ
वीर्यधारणं ब्रह्मचर्यम्।

That is conservation of semen is *Brahmacharya*. *Vyas Bhasya* describes *Brahmacharya* as – The preservation of semen is identified as *Brahmacharya*. According to *Vyas Bhasya*, *Brahmacharya* is defined as -

ब्रह्मचर्यं गुप्तेन्द्रियस्योपस्थस्य संयमः ॥

It is abstemiousness of genital organs

ब्रह्मचर्यं नाम सर्वास्थासु मनोवाक्कर्मभिः सर्वत्र मैथुन त्यागः ।(शाण्डिल्योपनिषद्)

DISCUSSION: -

Ahara, *Nidra*, and *Brahmacharya* are designated as sub-support/pillars, these *Upastambha* gives support to the *Stambh* and the body itself. *Ayurveda* has mainly highlighted on promotion of health and prevention of diseases. *Acharya Charaka* has mentioned that *Ahara* is the most important factor for nourishment of life and maintenance of immunity and health. Food is important for the maintaining health status of a living body.^{xxi} A balanced diet can prevent chronic diseases like diabetes, hypertension, and heart disease. It also supports healthy digestion, which is essential for overall well-being. *Nidra* is an essential natural phenomenon for maintenance and restoration of life, in *Ayurveda* is considered under *Trayopastambha* as well as *Adharaneyavega* i.e., it should be mandatorily carried out or practiced in a natural way without suppression. Proper sleep provides balance of the body constituents, by all means. Sleep is said to nourish and repair the tissue damage caused by various catabolic activities of the body. Sleep is essential for physical health, including the regulation of hormones, metabolism, and immune function. Chronic sleep deprivation can lead to a range of health problems, including cardiovascular disease, obesity, and cognitive impairment.

The ultimate goal of life is *Prushartha Chatushtay*^{xxii} (*Dharma*, *Artha*, *Kaama*, *Moksha*). To attain the *Prushartha Chatushtay* compulsory component is health and health is directly related to *Brahmacharya*. The last component of *Prushartha Chatushtay* is *Moksha* which is only attain by following the *Brahmacharya*. Also, in *Ayurvedic* literature it is mentioned that with the help of *Brahmacharya* one can achieve the goal of life i.e. *Moksha*.^{xxiii} With the help of *Brahmacharya* one can decrease pride, anger and bad thinking which leads to enlightenment (*Aataman Gyan*). Pure knowledge is attained through *Brahmacharya*, which does not wander attention towards worldly things and helps in attaining liberation. In *Atharveda* it is mentioned that god becomes immortal with the help of *Brahmacharya*^{xxiv}

Conclusion:-

Tryopastambha plays a crucial role for promoting health status of body and mind. *Ahara* (diet), *Nidra* (sleep), and *Brahmacharya* (sexual restraint) are essential components of lifestyle that have a profound impact on our physical, mental, and spiritual well-being. Each element of *Tryopastambha* plays a distinct role: *Ahara* is linked with physical health, *Brahmacharya* predominantly impacts mental well-being and *Nidra* embodies a

psychosomatic approach. However, it's crucial to note that while *Brahmacharya* is primarily associated with mental health, its effects trickle down to physical well-being, as mental equilibrium influences bodily functions profoundly. By incorporating these practices into our daily lives, we can experience improved overall health, increased emotional balance, and a deeper connection to our true nature.

- ⁱSushrut; Sushrut Samhita, Nibandha Samgrah commentary by Sri Dalhan Acharya edited by Pt. Yadavji Trikamji Acharya, Chaukhamba orientalia, 8th edition 2005, Sutra Sthana.14/41
- ⁱⁱ Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 11 /35 .
- ⁱⁱⁱ <https://www.who.int/about/governance/constitution>
- ^{iv} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 11 /35 .
- ^v Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 11/35
- ^{vi} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 25/40
- ^{vii} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 27/349
- ^{viii} Shrimadhusudan Saraswati, Shribhagwatgita, Gudharthadipikahindi commentary, Chaukhamba Sanskrit sansthan, Varanasi, Shraddhatrayavibhagyog 7/8-10, page no.638-639.
- ^{ix} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 21 /35 .
- ^x Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 21 /51 .
- ^{xi} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 21 /36 .
- ^{xii} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 21 /37 .
- ^{xiii} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 21 /34 .
- ^{xiv} Bhavamishra. Bhavaprakasha (Vidyotini Hindi commentary). Brahmashankar Mishra, editor.11th ed. Varanasi: Chaukhamba Sanskrit Bhavan; 2009. Purva khand 5/315.
- ^{xv} Kasyapa Samhita, Vriddhajivakiya Tantra, revise by Pandit Hamaraja Sharma, with Vidyotini Hindi commentary by Shree Satyapala Bhisagachary, Chaukhambha Sanskrit Sansthn, edition 2009, Khil Sthan 4/8.
- ^{xvi} Sushrut; Sushrut Samhita, Nibandha Samgrah commentary by Sri Dalhan Tika Acharya edited by Pt. Yadavji Trikamji Acharya, Chaukhamba orientalia, 8th edition 2005, Sharir Sthana4/39.
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- ^{xix} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 21/58.

^{xx} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 30/28

^{xxi} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 25/40

^{xxii} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 1/15.

^{xxiii} Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapani Dutta edited by Vd. H.C.S.Kushwaha, Chaukhamba orientalia, Varanasi, Reprint 2014. Sutra Sthana 30/15.

^{xxiv} [www.jetir.org\(ISSN-2349-5162\)](http://www.jetir.org(ISSN-2349-5162)), Dr Shambhu Dayal, Promotion of health through Brahamcharya: A Literary Review

