

Trayopstambha: A Literature Review

*Ms. Aditi Bhavana

*U.G. Student, Ishan Ayurvedic Medical College and Research Centre, Greater Noida

Abstract

Ayurveda, an ancient science of life mentions the beneficial, harmful, blissful, sorrowful life, its promoters-non promoters, measures, and nature. It deals with the purposes to prevent diseases in healthy people and cure diseases in sick people. These two purposes depend on the state of *Dhatu*samyā. The word 'Dhatu' has been applied for *Tridoshas*, *Saptadhatus* and *Trimalas* in Charaka Samhita. Health is attained through equilibrium among these *Dhatu*s, *Agni* and all other entities of body and disruption of this equilibrium causes disease. For maintaining this equilibrium, Acharyas have mentioned the concept of '*Trayopstambha*' - which includes *Ahara*, *Nidra* and *Brahmacharya*, is a vital triad of life. There are two types of pillars in house, one is predominant, and the other is supporting. In this context the body is a house for the soul. The predominant pillars of this house are *Tridanda* (*Satva*, *Atma*, *Sharir*) according to Acharya Charaka and *Tridoshas* or *Tristoona* (*Vata*, *Pitta*, *Kapha*) according to Acharya Sushruta and these two are supported by supporting pillars called *Trayopstambha*. There are rules and regulations regarding the indulgence of this triad mentioned in our Ayurvedic Texts, its good conduction helps in prevention of diseases and keeps one away from medicine. Hence, the supporting pillars (*Trayopstambha*) have been given equal importance as the predominant pillars. Each of this triad has its own significance.

Keywords: *Dhatu*samyā, *Tridoshas*, *Tristoona*, *Trayopstambha*

Introduction

According to ancient texts, one's purpose of life is to attain the *Purushartha Chatushtaya* – *Dharma*, *Artha*, *Kama*, *Moksha*. Only for this, one is incarnated in different *Yugas* and desires to live longer. For attainment of this *Purushartha Chatushtaya*, we need a healthy and long life.

Ayurveda describes many principles and regimens for maintaining the healthy state of an individual such as *Dinacharya*, *Ritucharya*, *Panchkarma*, *Rasayana*, *Sadvritta* *Palan*, *Acharya*

Rasayana, etc. *Trayopstambha* is one such principle which can be followed for well-being of an individual.

Trayopstambha

- ❖ The concept of *Trayopstambha* is explained in Nirdesha Chatushka of Charaka Samhita, Sutrasthana, Tistreshneeya Adhyay. In this chapter, the 8 triads are mentioned and *Trayopstambha* is one of those 8 Triads.
- ❖ The word *Trayopstambha* comprises 2 words – “*Traya*” and “*Upstambha*”. *Traya* means 3 elements or factors. *Upstambha* comprises 2 words “*Upa*” and “*Stambha*”. Here, *Upa* means supporting and *Stambha* means pillars.
- ❖ *Trayopstambha* are the 3 supporting pillars of our body. These are *Aahara*, *Nidra* and *Bhramacharya*. By judiciously consuming these three *Upastambhas*, as long as the body remains stable and conditioned, it remains in its proper form after getting strength, complexion, and growth ^[1]
- ❖ *Aahara* – Source of energy.
Nidra – State of energy conservation.
Bhramacharya – Act of energy consumption ^[2]

Aahara (Diet)

Among the 3 *Upastambhas*, *Aahara* is considered the most important thing. Because it is through *aahara* that *aahara rasa* is produced, *Vaatadi Doshas*, *Rasadi Dhatus* are formed. The body cannot remain in good condition in the absence of food. That is why it has been said – The life of living beings is food; hence the living world runs towards food.

Complexion, happiness, satisfaction, nourishment, clear voice, strength, longevity, intelligence (perception power), talent, all these things are established from food only. The worldly deeds for physical business, the Vedic deeds that are done for going to heaven and the deeds that are said to seek salvation, all the deeds are established in food only. That is, nothing can be done in this world without food. ^[3]

For attaining the benefits of *Aahara*, one should consume it in a right way by keeping certain things in mind such as proper quantity of food, their effects on human body, mind and soul (Sattvik, Rajasik, Tamasik), quality of food, balanced proportion of *six rasas* in food, right time of food consumption, concept of *Guru or Laghu aahara*, concept of *Virudha aahara*

(Incompatible Diets), differentiation between *Pathya* and *Apathya aahara*, etc.

Patients who consume healthy food do not need the use of medicines, whereas in patients who do not consume healthy food, even proper medicine becomes ineffective. Here, aahara (diet) is considered superior to aushadh (medicines).[4]

Nidra (Sleep)

After *Aahara*, *Nidra* is taken into consideration as second *Upastambha*. The senses perceive their respective subjects with concentration. There is a constant interaction between the mind and the senses, hence when the senses get tired while working, the mind also gets tired. When the mind gets tired and the tired senses move away from their objects i.e., do not grasp them, then a person sleeps to rest the mind and senses.[5]

Happiness-sorrow, nourishment-emaciation, strength-weakness, virility-impotency, knowledge-ignorance, life-death - all of them depends on sleep.[6]

If a person does not take proper sleep regularly while doing all his work, then there is a possibility of death in the body due to diseases, weakness, loss of strength, impotence, sense organs not being properly engaged in their subjects [7] and lack of sleep contributes to various types of diseases such as Cardiovascular diseases, High Blood pressure, Diabetes,

Depression, Stroke, Diabetes, neuromuscular fatigue, deficient mental concentration, Thyroid diseases, can affect immune and hormonal systems, etc.

Therefore, after working, sleep is extremely necessary to rejuvenate the mind, sense organs and other body systems.

Brahmacharya (Celibacy)

Brahmacharya is considered as third *Upastambha*. The word *Brahmacharya* stems from 2 sanskrit roots – “*Brahma*” and “*Charya*”. *Brahma* is derived from the root word “*Bruhi-Vruddhau*” “*Bruhati Vardhayati Prajalati Brahma*”. *Bruhi* means something which helps in the growth or development of the individual. *Charya* is derived from the root word “*Ir- Gatau*”. *Charya* means to move or follow.[8] *Brahmacharya* is regulated control over the *indriya*(sensory motor organs) and *manas* (mind) for the growth or to attain the *Brahma Gyana*(the ultimate truth).[9]

The path followed to attain *moksha*(salvation) is *brahmacharya*. One such way is controlling the activities of *karmendriya* (motor organs) such as *Upastha*, etc. to preserve *Shukra*-

Dhatu (seminal fluid) as it is essence of Aahara. Due to protection of Shukra, the aahara-phala remain in the body.[10] Preserving the Shukra Dhatu results in improved immunity as Ojasa (the essence of immunity) represents the by-product of Shukra Dhatu.[11] Thus, the code of conduct which helps in maintaining the life span is Brahmacharya.

By following Brahmacharya one can get Deergha Ayu (long life), increased smruti, Medha, Arogya, Deha and Indriya Bala.[12]

Not following Brahmacharya can cause excessive loss of semen leads to emaciation.

Excessive loss of semen can cause exhaustion, fatigue, long -term can affect the cardiovascular system, kidney function, erectile dysfunction, orchitis, prostatitis, impotency, Heart palpitation, loss of memory, lack of thinking power, shortsightedness, and many other diseases.[13]

Conclusion

Thus, *Trayopstambhas* are the supporting pillars through which the *Stambhas* (predominant pillars) or one's existence is supported. The indiscipline and carelessness towards the *Trayopstambha* become foremost causative factors to disease through hampering the physiology of the body. But the proper adaptation of it can work as a tool for mankind which helps in the maintenance of health by preventing diseases of the body and mind throughout the life exist. In this way, following the rules and regulations regarding *Aahara, Nidra, Brahmacharya* as mentioned in our Samhitas prove to be vital sustaining factors to the *Sharir, Dhatusamya, Swasthya and Ayu*.

References

1. Pandit Kashinath Pandey Shastri, Charaka Samhita Vol 1, Sutrasthana, Chapter 11: Chaukhambha Publications.2019.241-242.
2. Dr. Kashinath Samagandi, Swasthavritta Sudha. chaukhamba publication. varanasi.2018.pg211.
3. Pandit Kashinath Pandey Shastri, Charaka Samhita Vol 1, Sutrasthana, Chapter 27: Chaukhambha Publications.2019.pg.654.
4. Vaidya Jeevnam.shankar prasad, lolibaraj.2018. pg230.
5. Pandit Kashinath Pandey Shastri, Charaka Samhita Vol 1, Sutrasthana, Chapter 21: Chaukhambha Publications.varanasi.2019.pg.439.

6. Prof. Anantaram Sharma, Ashtang Hridaya Sutrasthana Evam Maulik Siddhant, Sutrasthana, Chapter 7: Chaukhambha Surabharti Publications.2019.pg.286.
7. Pandit Kashinath Pandey Shastri, Charaka Samhita Vol 1, Sutrasthana, Chapter 21: Chaukhambha Publications.2019.pg.451
8. Yadhava T., Charaka Samhita Vol 2, Chikitsasthana, Chapter 11: Chaukhambha Surabharti Publications.2019.pg.119.
9. <https://www.carakasamhitaonline.com.esamhita>.last assessed on 29 November 2023.
10. Pandit Kashinath Pandey Shastri, Charaka Samhita Vol 1, Sutrasthana, Chapter 8: Chaukhambha Publications. 2019. Pg218.
11. <https://www.planet ayurveda.com>. last assessed on 29 November 2023.
12. Dr. Navya S. DR. Ranjith Kumar Shetty, DR. Sri Nagesh KA, Journal – A Review on the concept of Trayopstambha with special reference to Brahmacharya.2022.
13. Dr. Ashwini B. Jaiswal, Journal – Ayurveda perspective on concept of Trayopstambh, correlation with diseases and their management.2021.