

## ROLE OF BRAHAMCHARYA IN HEALTHY LIFE: A REVIEW ARTICLE

Dr. Khushboo Bishnoi\*<sup>1</sup> and Dr. Anupam Pathak<sup>2</sup><sup>1</sup>PG Scholar Deptt of Swasthviritta & Yoga, Sriganaganagar College of Ayurvedic Science & Hospital, Tantia University, Sriganaganagar – 335001, India.<sup>2</sup>HOD & Professor Deptt of Swasthviritta & Yoga, Sriganaganagar College of Ayurvedic Science & Hospital, Tantia University, Sriganaganagar – 335001, India.**\*Corresponding Author: Dr. Khushboo Bishnoi**

PG Scholar Deptt of Swasthviritta &amp; Yoga Sriganaganagar College of Ayurvedic Science &amp; Hospital, Tantia University, Sriganaganagar – 335001, India.

Article Received on 15/07/2019

Article Revised on 05/08/2019

Article Accepted on 26/08/2019

**ABSTRACT**

Ayurveda is science of living being with an aim to live healthy life and curing of ailments. *Arogyata* (healthy life) is root to achieve the *purushartha chatushtaya* which are *dharma* (religious rituals), *artha*, *kama* and *moksha*. *Kama* in society is taken in sexual lust but Vatsayan has described *kama* as the enjoyment of appropriate objects by the five senses of hearing, feeling, seeing, tasting, and smelling, assisted by the mind together with the soul. The ingredient in this is a peculiar contact between the organ of sense and its object, and the consciousness of pleasure which arises from that contact is called *Kama*. A well organised, controlled form of *kama* comes under *brahmacharya*. *Acharya Charaka* has specified *brahmacharya* among three subpillars which assists in healthy living being. *Brahmacharya* leads to conservation of *shukra dhatu* which is essence of *ahara*. This *shukra dhatu* is responsible for *bala*, *virya*, *yash*, *dhairya*, *preeti*. Development of these qualities assists higher faculty *buddhi* or *pragya* not to indulge in *pragyaparadh* leading to correct decisionary power and patience. Healthy state of mind is achieved with this *brahmacharya*.

**KEYWORDS:** *Kama*, *dhairya*, *pragyaparadh*, *health*, *shukra dhatu*.**INTRODUCTION**

*Brahmacharya* is taken literally from two components: *Brahma*, (shortened from *brahman*), the absolute, eternal, supreme God-head. (As opposed to *Brahma*, the deity in the Hindu triad responsible for creation). *charya*, which means "to follow". This is often translated as activity, mode of behaviour, a "virtuous" way of life. So the word *brahmacharya* indicates a lifestyle adopted to enable one to attain the ultimate reality

**Phase of Strict Regulation and Study**

*Brahmacharya asrama* occupied the first 20-25 years of life roughly corresponding to adolescence. Upon the *upana yan samskara* (a ceremony in which the child got education in gurukula) which taught to learning all aspects of *dharma* that is the "principles of righteous living". *Dharma* comprised personal responsibilities towards himself, family, society, humanity and God which included the environment, earth and nature. This educational period started when the child was five to eight years old and lasted 14–20 years. During this period the traditional veda were studied along with the religious texts contained within the *veda* and *upanishad*. This stage of life was characterized by the practice of strict *Brahmacharya*.

**Misconception for "Kama" In Current Society**

*Kama* in society is taken as sexual lust but *vatsayan* has described *kama* as the enjoyment of appropriate objects by the five senses of hearing, feeling, seeing, tasting, and smelling, assisted by the mind together with the soul. The ingredient in this is a peculiar contact between the organ of sense and its object, and the consciousness of pleasure which arises from that contact is called *kama*. A well organised, controlled form of *kama* comes under *brahmacharya*. In *prabodh chandrodaya* it has been quoted that memorising of female is sufficient enough to cause *mano vikara* (psychic disorder). Manu has quoted that one should never reside alone with maternal, sister or any female because even the most intellect are not able to control their indriyas indulging into it.

**Diffrence In Sexual Desirous (Kama) and Celibacy (Brahmacharya)**

*"Kamachari tu kamen ya indriyasukhe ra-tah / brahmachari sadaivaisha ya indriyajaye ratah ||"* (Mahabharat)

*Kamachari* is one who is always indulged in sensory amusement but *brahmachari* keeps a control over his senses.

### Importance of Marietal Act

**“vivaho na vilasarthah prajarthameva ke-valah/  
tejobuddhibaladhwancho vilasatprabhaveta khaloo ||”**

Marriage is not just meant for sexual indulgence, it has been meant for production of *praja* (child). Sexual indulgence leads to loss of *teja* (lustre), *buddhi* (intellect) and *bala* (vigour)

In *garunapurana* it has been stated that *brahmacharya* is abstinence by all mean in *karma*, *mana* and *vaak* in all possible conditions of time, place. Practically people misunderstand that celibacy is just avoidance of coitus but it is myth. Avoidance of physical touch is not a sufficient definition because even then people are involved with *manas* or other *indriyas* to indulge and thus in *Yagya valkya smriti* a complete eight paths have been described to be controlled for following *brahmacharya* (celibacy). These are *smarana* (memorising of female by male or vice versa), *kirtan* (talking about qualities), *keli* (to indulge in play), *prekshana* (to look urjuously), *Guhyabhasana* (talking in lonely place), *sankalpa* (to prepare for coitus), *adhyavasaya* (to attempt or effort), *kriya* (coitus or sexual intercourse) these eight are considered as *maithuna* and to control these has been described as *brahmacharya*.

### Categories of Brahmchhari

**“Ko brahma-charyavaan syat yashcha askhalito  
urdhwa-retaskah” (shankaracharya)**

There are two categories who have been considered as *brahmachari* one is *urdhwareta* who are best because they don't have any lust while *askhalitareta* are the ones in which there arouses perceivance of attraction but by their strong will they compress all desires and does not waste their vigour in sensory amusements.

### Importance of Brahmacharya

In *hatha yoga pradipika* it has been quoted that there is interrelationship between *shukra* and *ma-nas*. It has been said that they both are inter-dependant on each other and one should try to conserve *shukra* and regulate *manas*. *Acharya patanjali* has proposed 8 paths to *yogic* practice in which first path is *yama* which includes *brahmacharya*. **“Brahmacharya pratishthayam viryalabhaha” (Yoga sutra)** i.e following *brahmacharya* leads to conservation of *virya* (vigour) abstinence, particularly in the case of sexual activity. Also responsible behavior with respect to our goal of moving toward the truth. It suggests that we should form relationships that foster our understanding of the highest truths. "Practicing *brahmacharya* means that we use our sexual energy to regenerate our connection to our spiritual self. It also means that we don't use this energy in any way that might harm others. Advantages of *brahmacharya* are *dirghayushya* (longivity of lifespan), *teja* (lustre), *bala* (power), *virya* (vigour), *pragya* (intellect), *laxmi* (money), *mahayash* (pride), *punya* (austerity), *priyatva* (dearness).

In *mundakopanishad* it has been quoted that *satya* (truth), *tapa* (penance), *Samyak gyana* (true knowledge) and *brahmacharya* (celibacy) leads to self knowledge. In describing *tapa* (penance) done from *sharira* (body), it has been quoted in **Bhagwad Geeta** that one should follow *brahmacharya* (celibacy) along with other measures like worshiping *brahmnans*, spiritual master, father, mother, cleanliness, simplicity and nonviolence.

### Ayurvedic view

**“brahmacharya shabden indriya sayyamsaumanasya  
prabhritayo  
brahmagyananuguda gri-hyante.” (chakrapani tika on  
ch.su.11/35)**

This term has been given for control over senses, purity of *manas* and conducts towards goal to *brahma*. It has been advised to be used very tactfully as excess use or even non use leads to *manokshobha* (psychic disturbances). *Acharya charak* has described *brahmacharya* (celibacy) under *trayopstambha* or three supporting pillars of life. Others includes *ahara* and *nidra*.

These three have to be used tactfully.

**“Brahmacharyam ayushya- nam” (ch.su.25/40)**

*ayushya* or promoters to life is dependant on this *brahmacharya*.

It has been said that following *brahmacharya* along with other two leads to increament in *bala* (power), *varna* (lustre) *vridhhi* (growth). *Brahmacharya* is more seen as preservance of *shukra dhatu* (~semen) as it has been indicated that among all *dhatu* *shukra* is last formed *dhatu* and its preservation leads to healthy life. *Shukra* has been considered to the specia-lised converted product of *ahara* or food. Not following *brahmacharya* leads to excessive loss of *shukra dhatu* leading to various diseases. *Ati maithuna* (excessive coitus) has been contra indicated by **Acharya sushruta** as it may lead to *shoola* (pain), *kasa* (cough), *jwara* (fever), *swasa* (dyspnoea), *karshya* (emaciation), *pandu* (anaemia), *kshaya* (decreased immunity).

**Acharya charaka** has indicated that excessive *gramya dharma* (*maithuna karma*) along with others like *vyayama* (exercise), *hasya* (excessive laughing), *bhashya* (speaking), *prajagarana* (awakened in night) should be avoided. Under the *Achara rasayana* *Acharya Charaka* has given **“nivrittam madyamaithunai”** i.e one should refrain away from sexual indulgence by any mean to get result like *rasayana*. Under *sadavritta* i.e various conducts followed which leads to *indriyajaya* (conquer over senses) *brahmacharya* has been described along with *gyana*, *dana*, *mi-trata*, *daya*, *harsh*, *upeksha*.

Under *sadavritta* i.e various conducts followed which leads to *indriyajaya* (conquer over senses)

*brahmacharya* has been described along with *gyana*, *dana*, *mitrata*, *daya*, *harsh*, *upeksha*.

**Patanjali yogasutra** describes these methods opted for *chitta prasadana* (conquer of psyche, intellect, ego).

In *grihasthashram* (phase of entry into married life) if one has sexual intercourse with an aim to conceive a child, it has been considered as *brahmacharya* as it is done with an aim to conceive and in a regulated way.

**“ayushmanto mandajara bapuvarnabalan-vita/ sthiropachitamamsashcha bhavati stri-shu sayyatah// (su.ch.24)**

**“dharmyam yashasyamayushyam lohad- wayarasayanam/ anumodamahe brahma- charyamekantanirmalam”**

*Dharma* (promoter to righteous conducts), *yash* (pride), *ayu-shya* (age promoter), two of the *rasayana* and *brahmacharya* has been always been praised

**Acharya charak** has described that *shukra* leaves its place if there is *stripurusha sa-nyoga* (contact between male and female), *cheshta* (desire for inter-course), *sankalpa* (desire stage of manas for making love), *pidana* (touching of sexual parts together for intercourse).

#### Ages for Sexual Activity

Acharya charak and vagbhatta: age >16 and <70 yrs, the reason being that before 16 years all *dhatu*s are not matured and if someone is indulged suffers *shosha* while if indulged after 70 gets harmful results. Acharya Sushruta has considered this age >25 and < 80 yrs.

#### Relationship with Seasonal Variation

Acharya charak has advised to avoid sexual contact in *grishma* (summer), *varsha* (rainy), while Vagbhatta advised once in 15 days in *grishma*. *Hemant* and *shishir* (winter seasons) –can do *Vyavaya* (coitus) as per will. *Vasanta* (spring)- controlled sexual indulgence.(charak), *vasanta* (spring) and *sharada* (autumn) on 3<sup>rd</sup> day (vagbhatta).

#### Importance of Brahm Charya

Healthy life is possible when *trayopstambh* (subpillars) hold their strength. *Brahmacharya* should be followed at every stages of life. Its aim is control over *senses* and preserve *shukra dhatu* which is *sara* of *ahara* and *precious*. *Shukra dhatu* if present in body leads to *dhairya* (patience), *preeti* (affection), *yash* (pride).

#### REFERENCES

1. The kamsutra original writer Vatsyayan english translation by lars martin fusse yoga vidya.com USA I st edition, 2012.
2. Vaidyakiyasubhashitasahityam or sa-hityikasubhsaitavaidyakam (an an-thology of didatic sayings on health) compiled by Dr.Govind Ghanekar

Chaukhambha sanskrit sansthan va-ranasi edition, 2003.

3. Vaidyakiyasubhashitasahityam or sa-hityikasubhsaitavaidyakam (an an-thology of didatic sayings on health) compiled by Dr. Govind Ghanekar Chaukhambha sanskrit sansthan va-ranasi edition, 2003.
4. Vaidyakiyasubhashitasahityam or sa-hityikasubhsaitavaidyakam (an an-thology of didatic sayings on health) compiled by Dr. Govind Ghanekar 18:34,pg 139Chaukhambha sanskrit sansthan varanasi edition, 2003.
5. Vaidyakiyasubhashitasahityam or sa-hityikasubhsaitavaidyakam (an an-thology of didatic sayings on health) compiled by Dr.Govind Ghanekar Chaukhambha sanskrit sansthan va-ranasi edition, 2003.