

BRAHMACHARYA– A CONCEPTUAL ANALYSIS**Dr. Guruprasad K.***

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ABSTRACT

Ayurveda is one of the ancient knowledge gifted by sages to the mankind, it is not only science of life as well teaches community to lead healthy life style. *Ayurveda* describes many non pharmacological methods to prevent diseases and promote health, those includes Dinacharya, Ratricharya, Ritucharya, Sadvritta, Achara Rasayana and *Brahmacharya* these are unique procedures to prevent life style disorders and promote health. Above said all techniques *Brahmacharya* is an exceptional method to prevent sexually transmitted diseases and promote healthy sexual life. This article is conceptual accordingly all available references from *Ayurveda* literature, and other ancient literature has been collected and its importance has been highlighted for easy understanding. In this study significance of *Brahmacharya* has been described and importance of this regimen to incorporate in daily life to enhance sexual life.

KEYWORDS: Brahmacharya, Celibacy, Ayurveda, Sexual life.

INTRODUCTION

The word *Brahmacharya* denotes regimens by following these individual can reach eternal *Brahma*, it is a complete control over thoughts and desires of sex. Brahmacharya not only denotes simple staying bachelor or not merely stringent abstinence from sexual intercourse but also from permanent abstention of any type of sexual activity and imagination. In narrow sense *Brahmacharya* is a simple celibacy it is total control of senses in broad sense. The practice of celibacy will lead to attain highest level of knowledge and health during student life. Implementation of *Brahmacharya* will does not cause any danger or disease or

undesirable results which is interpreted by modern science as they don't have much knowledge about *Brahmacharya* which is described in *Ayurvedic* classics.

Ayurveda describes *Brahmacharya* as one among the three sub pillars of life and other two are *Ahara* and *Nidra*, *Acharyas* used name *Trayopasthamba* of life means three sub pillars of life. *Brahmacharya* is a *Sanskrit* word which denotes abstinence refers to refrain from indulgence in sex and sex related behaviors from body and mind. Abstinence not only covers physical aspect but also mental aspect of sexual abstinence, individual indulgence in sex is lack of abstinence at the same time person imagine about sex also comes under lack of abstinence.

AIMS AND OBJECTIVES

Aim of this study is to make easy understanding of *Brahmacharya* by collecting and compiling all available literature regarding *Brahmacharya* and its importance in preventing sexually transmitted diseases and improve sexual health.

Analyze the importance of *Brahmacharya* and additionally to discuss different patterns of *Brahmacharya* with their significance role in the maintenance of positive health.

MATERIALS AND METHODS

This article is conceptual, all the available references from *Ayurveda* and Ancient literature have been searched, collected and compiled also available websites for *Brahmacharya* have been searched for this article and analyzed for better understanding of subject.

To conclude the study, all available *Ayurvedic* literature referred, and a humble attempt has been made to draw conclusion.

CONCEPT OF BRAHMACHARYA

Brahmacharya is considered as one of the *Trayopasthamba* in *Ayurveda*, *Acharya Charaka* consider *Brahmacharya* as supporting factors of life, body is largely sustain by the acts executed in the previous life, which determine the present existence. Other than, such acts are further supported by the regimen like intake of food, sleep and *Brahmacharya*. So, they are known as *Upastambhas* – secondary supports of life.^[1]

त्रय उपस्तम्भा इति – आहारः स्वप्नो ब्रह्मचर्यमिति॥

In *yogic* literature *Brahmacharya* considered as fourth step under *Yama* which is prime in *Ashtanga Yoga*. Traditionally *Brahmacharya* is encouraged to *Yogis*, for those who involve in path of *Yoga* to conserve their sexual energy and use the same in further progress in *Yogic* path.

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा। सर्वत्र मैथुनं ब्रह्मचर्यं प्रचक्षते ॥^[2]

ब्रह्मचर्यं शब्देन इन्द्रियसंयमसौमनस्य प्रभृतयो ब्रह्मज्ञानानुगुणा गृह्यन्ते ॥^[3]

ब्रह्मचर्यं गुप्तेन्द्रियोपस्थस्य संयमम् ॥^[4]

In *Vasishtha Samhitha* it is described that individual under any circumstances avoid sexual act physically, mentally and verbally is known as *Brahmacharya*. *Acharya Chakrapani* says it is a process in which individual should have control over sense by that leads to pleasant mind and helpful to attain knowledge about *Brahma*. *Veda* explains any type of activity which is favorable for attaining salvation is called as *Brahmacharya*. It is control over sexual organ that is called as *Upastha*.

CHARACTERS OF BRAHMACHARYA

स्मरणं कीर्तनं केली प्रेक्षणं गुह्यभाषणं। संकल्पध्यवसायश्च क्रियानिर्वृत्तिरेव च ॥

एतन्मैथुमष्टाङ्गं प्रवक्षन्ति मनीषिणः। विपरीतं ब्रह्मचर्यं मेतदेवाष्टलक्षणम् ॥^[5]

In *Yogavalkyasmrithi* it is explained these eight factors should be avoided specifically remembering of sexual acts, talking about sex, indulging in fore play, talking in private, deciding to have sex, beginning of sexual act and completing coitus are complete abstinence which are called as *Brahmacharya*. *Vagbhatacharya* used word *Abrahmacharya* as it is very difficult to follow complete abstinence for everyone.

शरीरे जायन्ते नित्यं देहिनः सुरतस्पृहा। अव्यावायान्मेहमेदोवृद्धिः शिथिलता तनोः ॥^[6]

Bhavaprakasha states that person getting desire for sexual act and not fulfilled individual may develop symptoms like *Meha*, *Medovridi*, and *looseness* of body and Psychosomatic diseases.

DEVELOPMENT OF SHUKRA

रसाद्रक्तं ततोमांसमांसात् मेदो तथोस्थि च। अस्थिनो मज्जा ततः शुक्रं शुक्रात् गर्भप्रजायते॥^[7]

Acharyas explains development of *Shukra* according to *Ksheeradadhi Nyaya Rasa* formed by consumed *Ahara Rasa*, *Rktha* forms from *Rasa*, *Mamsa* will formed by *Raktha*, *Medas* from *Mamsa*, *Asthi* forms from *Medas*, *Majja* will forms by *Asthi* and at last *Shukra* from *Majja*.

PRODUCTION OF SHUKRA

शुक्रवहस्रोतसां वृषणौ मूलं शेषश्च।^[8]

शुक्रवहे द्वे शुक्रप्रादुर्भावाय द्वे विसर्गाय॥^[9]

Charakacharya says *Shukra* will originated from *Shukravaha srotasas* and from genitals, on same context *Acharya Susruta* mentions four *Shukravaha srotasas* two meant for production and remaining ejaculation of *Shukra*.

तस्मान् मज्जस्तः यः स्नेहः शुक्रं संजायते ततः।

वाय्वाकाशादि भावैः शौषीर्यं जायतेस्थीषु॥

तेन स्रवति तत् शुक्रं नवोत्कुम्भादिवोदकं।^[10]

One more concept described in *Charaka Samhitha* make clear with the help of *Majja Datwagni Majja* has been get digested, in the presence of *Akasha* and *Vayu Mahabhutha Majja* has been produced. Just similar to water seep from new earthen pot similar way pores are formed in *Asthi* and *Shukra* oozes from bones.

SEMEN AND AGE FACTOR

यथा मुकुलपुष्पस्य सुगन्धो नोपलभ्यते। लभ्यते तद्विकाशात्तु शुक्रं हि देहिनाम्॥

नर्ते वै षोडशाद्वर्षात् सप्तत्याः परतो न च। आयुष्कामो नरः स्त्रीभिः संयोगं कर्तुमर्हति॥^[11]

Acharya Charaka mentions age factor for ejaculation of semen can be considered as adolescent age for boys, by giving a example of flower a budding flower can offer fragrance merely after blooming in the similar way *Shukra* which is present in human body will be

ejaculated after seventeenth year only, individual who wishes for long life be supposed to indulge in sexual intercourse after seventeenth year and before seventieth year.

IMPORTANCE OF BRAHMACHARYA

आहारस्य परं धामं शुक्रं तद् रक्ष्यमात्मनः। क्षयोह्यस्य बहून् मरणं वा नियच्छति॥^[12]

शरीरं धार्यते नित्यमागारमिव धारणैः॥

घर्म्य यशस्यमायुष्यं लोकद्वयरसायनम्। अनुमोदामहे ब्रह्मचर्यमेकान्त निर्मलं॥^[13]

ब्रह्मचर्यमायुष्याणां।^[14]

According to *Kalekapotha Nyaya Shukra* is eventually formed by *Ahara Rasa* only, unnecessary loss of *Shukra* lead to emaciation, numerous diseases and however death also. *Shukra* also assist in sustaining of the body, *Brahmacharya* bestow accomplishment, long life, revitalize and afford tranquility and transparency. *Acharya Charaka* furthermore opines same *Brahmacharya* is one among the most excellent enhancer of endurance.

उपस्तम्भैः शरीरबलवर्णोपचयोपचितमनुवर्तते यावदायुः संस्कारात् संस्कारमहितमनुपसेवमानस्य य इहैवोपदेक्ष्यते॥^[15]

ब्रह्मचर्यस्यायुक्तिरतिनभ्यासात् अतिमात्रेन्द्रियसंयमनादिरूपा सा हि मनक्षोडादि हेतुर्भवति॥^[16]

कायस्य तेजः परमं हि शक्रमाहारसारादपि सारभूतम्। जितात्मना तत्परिरक्षणीयं ततो वपुः संततिरप्युदारा।^[17]

Individual who does not involve in incorrect activity his life will be endowed with strength, complexion, growth and it continues until absolute span of life. People also suffer from mental illness if one controls *Indriyas* in excess.

CONSEQUENCES OF VEERYANASHA

दौर्बल्यं मुखशोषश्च पाण्डुत्वं सदनं श्रमः। क्लैब्यं शुक्राविसर्गश्च क्षीणशुक्रस्य लक्षणम्॥^[18]

शुक्रः भये मेद्वृषणवेदनाऽशक्तिमैथुने चिराद्वा प्रसेकः प्रसेके चाल्परक्तशुक्रदर्शनम्॥^[19]

शुक्रस्य दोषात् क्लैब्यमहर्षणम्। रोगी वा क्लीबमल्पायुविरूपं वा प्रजायते॥

न चास्य जायते पतति प्रस्रवत्यपि। शुक्रं हि दुष्टं सापत्यं सदारं बाधते नरम्॥^[20]

Classical texts of *Ayurveda Acharyas* described consequences due to loss of semen those are weakness, dryness of mouth, Anaemia, Body pains, Fatigue, impotency and deficiency of semen ejaculation during intercourse are indication for depletion of *Shukra*. Further *Acharya Susrutha* adds pain in genitals, perineum, incapability to sexual intercourse, delayed ejaculation, decrease in quantity of semen. *Charaka* also says erectile dysfunction, disease occurrence, decreased life span; ugly look will produce in the offspring of persons with vitiated *Shukra*. Conception will not occur or it may result in abortion, due to vitiation of *Shukra* husband and wife both will affect and causes misery.

शुक्रवेगनिग्रहः षण्ढ्यकराणां॥^[21]

Ayurveda explains *Shukra Vega* one of non suppressible urges, therefore individual should not hold *Shukra Vega* by doing accordingly it leads to impotency, only *Ashtangasangraha* explained *Abrahmacharya* on this context.

CONSERVATION OF VEERYA

प्रोक्तं मैथुनमष्टाङ्गं त्यजेत् ब्रह्मपरोथवा। ऋतुकालाभिगामि यात्स्वादारनिरतः सदा॥

पर्ववर्जं व्रजेच्चैनां तत् व्रतो रतिकाम्यया।^[22]

शुक्रलैर्जीवनीयैश्च बृंहणैर्बलवर्धनैः। क्षीरसंजननैश्चैव पयः सिद्धं पृथक् पृथक्॥

युक्तं गोधूम चूर्णेन सघृतक्षौद्र शर्कराम्। पर्यायेण प्रयोक्तव्यमिच्छता शुक्रमक्षयम्॥^[23]

In *Manusmrithi* it is mentioned that by observing stringent celibacy or a person is married indulging in sexual intercourse during *Ritukala* only with his wife is advisable.

Charaka quotes to enhance *Shukra* milk prepared with *Shukrala* drugs, *Jivaniya*, *Brimhaniya*, *Balya* and *Ksheerarasanjana* should be consumed, to prevent reduction in the quantity of *Shukra* one should consume powder of wheat mixed with Ghee, Honey and sugar. In addition *Ahara dravyas* like Rice, Wheat, Black gram, egg, Milk, Meat, Ghee, Sweets, and all nourishing preparations will help in enhancing *Shukra*.

RESULTS

The *Ayurveda* concept of *Brahmacharya* and modern concept of celibacy are having completely different opinions, contemporary concept of celibacy denotes unmarried or being sexually abstinence. However *Brahmacharya* is stringent it is not barely includes physical activity also thoughts and words, according to *Ayurveda* classical text person who is following *Brahmacharya* should avoid (*Karmana, Manasa, Vacha*) physical, mental and verbal aspect of sexual activity not only physical sexual activity. Individual should abstain from *Ashtanga maithuna* then only person is called as *Brahmachari*.

DISCUSSION

Ayurveda describes *Brahmacharya* under *Trayopasthamba*, sub pillars for maintain the physical body those includes *Ahara, Nidra* and *Brahmacharya*. In addition our *Acharyas* consider this as *Adharaniya Vega* which is non suppressible urge individual should not suppress *Shukra Vega* by doing so person will acquire diseases. *Ayurveda* give importance for both *Brahmacharya* and *Abrahmacharya*, individual who is married rules and regulations for such persons comes under *Abrahmacharya*.

Further *Acharyas* explain regarding *Ashtanga Maithuna*, those are *Smarana* which means thinking about sex, speaking about sex is called *Keerthana*, *Keli* is indulging in sexual intercourse, *Prekshana* is looking to sexual intercourse, speaking with women secretly is called *Guhyabhashanam*, *Sankalpa* is deciding to have sex, beginning of sexual act is *Adhyavasaya* and *Kriyanivritti* is completing of coitus these are *Ashtanga Maithunas* one should abstain these to incorporate *Brahmacharya*. Stringent following of these methods one can avoid getting urge of *Shukra Vega* hence no necessitate suppressing urge as well.

Ayurveda describes regarding age factor for ejaculation of semen, *Acharyas* used example of budding flower which gives a fragrance after blooming only same way semen which is all ready present in the physical body will be ejaculated after seventeenth year indirectly it shows adolescent age of boy and girl and best age for indulging in sexual intercourse, classical text also mentions men can participate in sexual intercourse till seventieth year of his age.

Classics also explains importance of preserving *Veerya*, According *Ayurveda Dhatus* are formed and nourished by *Kalekapotha Nyaya* subsequently *Shukra* is ultimately formed by *Ahara Rasa* only, redundant loss of *Shukra* lead to emaciation, several diseases and though

death also. *Shukra* also help in sustaining of the physical body, *Brahmacharya* confer success, long life, invigorate and afford harmony and intelligibility and *Brahmacharya* is one among the most excellent enhancer of endurance.

Ayurveda text also explains consequences of *Veerya Nasha* and methods to improve *Veerya* and conservation of *Veerya*. Due to *Veerya Nasha* person may acquire numerous diseases which are mentioned in *Ayurveda* and also decrease in ejaculation of semen. Enhance *Shukra* *Acharyas* mentioned *Shukrala*, *Jeevaniya* and *Balya Ahara dravyas* mentioned are best method to improve *Shukra*, but stringent following of *Brahmacharya* and following classical text to abstain *Ashtanga Maithuna* is unique and best method to conserve and enhance *Veerya*.

CONCLUSION

Ayurveda rewarded additional importance for *Brahmacharya* as one of the supportive sub pillar to the body and also as non suppressible urges. Classics explain *Brahmacharya* and *Abrahmacharya*, *Acharyas* and *Hindu* tradition highlightes four *Ashramadharmas* in that individual as to indulge in sexual activity only in *Gruhashthashrama*. After going through all available references about *Brahmacharya* it can be concluded that individual should follow stringent *Brahmacharya* and abstain *Ashtanga Maithuna* to prevent sexually transmitted diseases and improve psychological health. In addition by creating awareness in public regarding *Ashtanga Maithuna* one can prevent sexual harassment in society successively.

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