

# CONCEPT OF ASTHA TRIKA IN CHARAKA SAMHITHA

D. Sai Gowtham<sup>1</sup>, Madella Gautham<sup>2</sup>, K. Venkat Sivudu<sup>3</sup>, V. Gopala Krishnaiah<sup>4</sup>, Pallavi. G<sup>5</sup>

<sup>1</sup> Pg scholar, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India

<sup>2</sup> Pg scholar, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India

<sup>3</sup> Assistant professor, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India

<sup>4</sup> Assistant professor, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India

<sup>5</sup> Assistant professor, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India

## Abstract

Ayurveda is not merely a compendium of therapeutics based on herbal, mineral and animal resources of medicament but also deals with the philosophy of life and living. In the context of astha trika Charaka clubbed the materialistic and philosophical aspects of life he opined the attainment of caturvidha purusharthas (Dharma, Artha, Kama and Moksha) by utilizing and practicing the Astha Trikas. He explained the concept of punarjanma by means of catur pramanas of Pratyaksha, Anumana, Aptopadesha and yukti in proving the concept of Paralokesana. Except Eshana triya the Sapta Trikas deals with the factors support life, cause of disease, types of disease, types of physicians and therapeutics.

**Keywords:** - Punarjanma, pramana, astha Trika.

## Introduction:

The concept of Asthatrika was explained in sutra sthana of charaka samhita in NirdeshaCatushka where important information & directions related to Ayurveda are described. In NirdeshaCatushka the concept of asthatrika is seen in Trisraeshaniyam Adhyaya. It was mentioned that all the Caturvidha Purushardas (Dharma, Artha, Kama, Moksha) are based on AsthaTrikas only. The concept of punarjanma, paraloka, Caturvidha pramana are described.

## Concept of Astha Trikas: -

Astha Trika constitute Eshana Triya, Triya Upasthambha, Trividha Bala Trividha Ayatanas, Trividha Roga, TrividhaRogamarga, Trividha Bhishak & Trividha Aushadha.[1]

Of them EshanaTriya include: -

Pranaishana (Desire for Long life)

Dhanaishana (Desire for Wealth)

Paralokaishana (Desire to have superior Position after Dearth)

Trividha Upasthambhas include: -

Ahara (Diet)

	Swapna (Sleep)
	Brahmacharya (Celibacy)
Trividha Bala: -	Sahaja (Natural)
	Kalaja (Periodic)
	YuktiKruta (Acquired)
Trividha Ayatanas: -	Asatmyenriyatha Samyoga
	Karma Prajnaparatha
	Kala Parinama
Trividha Rogas: -	Nija (Endogenous)
	Agantuja (Exogenous)
	Manasa (Psychological)
Trividha Bhishaja: -	Chadmachara
	Siddha Sadhita
	Vaidya Guna Yukta
Trividha Oushadha: -	Daiva Vyapashraya
	Yukti Vyapashraya
	Satva Vajaya
	Antah Parimarjana
	Bahi Parimarjana
	Shastra Pranidhana

### **Review of Literature: -**

***Eshana Triya (The three basic desires):*** - The person who is having Anupahata Satva (normal mental faculty), Aupahata Buddhi (intelligence) Anupahata Pourushya (strength) & Anupahata Parakrama (energy) desires of his well-being pertaining to this world and the world beyond has to seek 3 basic desires viz., Praneshana (desire to live), Dhaneshana (desire to earn) & Paralokeshana (desire to have a superior position after death). [2]

***Praneshana (Desire for long life):*** - Acc to Charaka of all the desires one should give priority to the desire for *Praneshana* because Pranapatityaga (loss of life) leads to loss of everything. This Praneshana can be achieved by Swasthasya Swastha Anuvruti (observance of healthy rules by healthy person), Aturasya Vikara Prasamana (treatment of the diseased). The Praneshana is considered as Shreshta as compared to Dhaneshana. Paralokeshana should be achieved in later period of lifetime among remained two is achieved by Vikara Shamana (treatment of disease) & Swastharakshana (maintaining the normal state) for Pranaparipalana. [3]

Dhanaishana: - The second desire to be attained is wealth .After Prana Dhana is desired , because deerghayu without dhana is difficult so one must earn money from various sources of health .The sources of wealth are Krushi (farmer) , PasuPalya (Cattle breeding) Vanijya ( trade) Rajopaseva( serving King) etc., One can adopt any other means of livelihood that was not disapproved by good men .Person who follow this things lives a long life without suffering any loss of Prestige.[4]

Paralokeshana: - Paralokeshana tells about happiness in after life. Chaitanya is neither due to individual bhutas nor due to the combination of all the basic elements. If Chaitanya occurs as a result of combination of basic elements then there should be many Chaitanyas depending on different stages of life such as Balya etc. Vitality occurs only when soul combines with basic elements. During Garbhotpatti (formation of embryo) combination of basic elements with soul and during marana, separation of basic elements with soul, both are due to Janmartara kurta karma. By accepting this past deed which is responsible for combination & separation Pretyabhava (rebirth) is also accepted. [5]

Everything can be divided in to two categories true and untrue. In order to get the proper knowledge, one should have the knowledge of Pramanas. They are Aptopadesha, Pratyaksha, Anumana and Yukti.

Definition of Apta: - रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये  
येषां त्रिकालममलं ज्ञानमव्याहृतं सदा॥१८॥  
आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम्  
सत्यं, वक्ष्यन्ति ते कस्मादसत्यं नीरजस्तमाः

Those enlightened and refined persons who are absolutely free from the predominance of rajas and tamas by virtue of the power of penance and knowledge who were always in the possession of an un interrupted knowledge pertaining to past present and future are known as aptas. Theyb were also known as sista. Their words are true beyond any doubt.

Definition of pratyaksha: - आत्मेन्द्रियमनोर्थानां सन्निकर्षात् प्रवर्तते  
व्यक्ता तदात्वे या बुद्धिः प्रत्यक्षं स निरुच्यते॥

A mental faculty instantaneously manifested as a result of the proximity of the soul, sense faculties, mind and the objects are known as pratyaksha.

Definition of Anumana: - प्रत्यक्षपूर्वं त्रिविधं त्रिकालं चानुमीयते  
वह्निर्निगूढो धूमेन मैथुनं गर्भदर्शनात्॥

Inference is preceded by perception. It is of three types. It is related to the present past and future. For example: - Fire is inferred from the smoke and sexual intercourse from pregnancy. These two belong to the inference of the present and the past respectively. Similarly, one can infer the forthcoming fruition of a tree from the seed on the basis of the frequent observations about the production of fruit from seed through direct perception.

Definition of Yukti: - बुद्धिः पश्यति या भावान् बहुकारणयोगजान्  
युक्तिस्त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यया॥

Buddhi which perceives the existing things arising as a result of bahu karana yoga true in past, present, future is known as yukti. This yukti helps in achieving Trivarga viz. Dharma, Artha and kama. Yukti is the pramana explained at fourth place that means the Knowledge. Example: Growth of crops from the combination of Jala, Karshana, Bija and Rutu.

Aptopadesha in favour of Punarjanma: - Aptopadesha is based on Vedas. Even other materials which are Vedartha Viparitah, Parikshakaih Pranitha, Shistanumatah, Sastra Vadah are also termed as Aptagama. From Aptagama can be achieved Dana, Tapo, Yajna, Satya, Ahimsa, Brahmacharya can lead to Abhudaya and Nihshreyas.

The Aptas who are Dharma Dwara Vahitaih, devoid of Bhaya, Lobha, Moha, Mana, Raga, Dvesha, attained Adhyatma Jnana, Anupahata Satva, Buddhi Prachara such sages and their prior sages with their divya chakshu described Punarjanma. So one should not doubt this theory.

Assesment of punarjanma by Pratyaksha Pramana: - By perception also it is observed – progeny dissimilar to parents, difference in complexion, voice, mind, intellect and fate inspite of the similar genetic source, birth in superior and inferior clan, happy and unhappy life, inequality of lifespan, difference in results in spite of similarity in action. All these conform the theory of rebirth.

Assesment of Punarjanma by Anumana Pramana: - Anumana can be explained as the Karma which is Svakrutam, Avinashi, Poorvadehikam, Daiva Sanjnakam, Anubandhikam. The results are enjoyable in this life. By observing the phala in the form of children one can infer the bija in the form of actions done in previous life and also by observing the deeds of this life one can infer the sukha dukkha in the future life.

Assesment of punarjanma by yukti pramana: - The embryo is formed by the combination of the six basic elements, actions are manifested by the combination of the katru and the karana, the results come out of the action performed, without seed no germination is possible, results are related to action done always. Thus, punarjanma being proved by four Pramanas.

**Trayopasthambha** (Three subpillars of life): - The three subpillars of life are Ahara, Nidra & Brahmacharya. [6]

**Ahara:** - The word “Ahara” is very much familiar since time immemorial. Various classics / dictionaries described ahara in their own unique way. Shabda Kalpa druma explains that ahara is a substance which is swallowed through throat after eating. Achara Dalhana opines that the substance which is swallowed through anna-nalika is called Ahara. Achara Chakrapani opined that Ahara means anything which is ingested that mean it includes both diet & drug. Acharya Gangadhara says that anything which is ingested by the tongue down to the throat is called Ahara.

Synonyms of Ahara: - Jagdha, Bhojana, Lehya, Nighasa, Nyada, Jemana, Viddhasa, Pratyasanama, Bhaksanam, Abhyavarana, Khadanam, Nigara.

**Ahara vargikarana according to Charaka:** - Sukadhanya, Samidhanya, Mamsavarga, Haritavarga, Phalavarga, Sakavarga, Madhyavarga, Ambuvarga, Gorasa, Ikshuvikara, Krutanna, AharaYoni. [7]

**Ahara vargikarana according to Sushruta:** - He mentioned it under Drava varga & Annapanavarga.

Jala, Kshira, Dadhi, Takra, Ghrita, Taila, Madhu, Iksu, Madya, Mutra. Come under Drava Varga.

Dhanya, Mamsa, Phala, Saka, Lavana, Krutanna, Bhaksya, Aunpana. Come under Annapanavarga. [8]

**Ahara vardikarana according to Vagbhata:** - *Astanga Sangraha* mentioned it under Panam & Annam.

Toyam, Ksiram, Iksu, Tailam, Madyam, Mutram, come under Panam.

Sukadhanya, Simidhanya, Pakvannam, Mamsam, Sakam, Phalam, come under Annam.

*Astanga Hrudaya* mentioned it under Dravam & Adravam.

Toyam, Ksiram, Iksu, Tailam, Madyam, Mutram, come under Dravam.

Sukadhanya, Simidhanya, Pakvannam, Mamsam, Sakam, Phalam, Ausadhavarga come under Adravam.

Different types of Classifications Acc. to Charaka: -

- Based on Origion :- Sthavara & Jangama .
- Based on Prabhava :- Hita & Ahita
- Nature of Intake :- Ashitam , Khaditam , Pitam , Lidham
- Based on Mahabhuta :- Parthiva, Apya, Tejasiya, Vayaviya, Akasiya.
- Based on Rasa :- Madhura, Amla, Lavana, Katu, Tikta, Kashaya
- Based on Virya :- Guru, Laghu, Sita, Ushna, Snigdha, Ruksha, Manda, Tikshna

**Anna Kala :-**

प्रसृष्टे विष्मूत्रे हृदि सुविमले दोषे स्वपथगे विशुद्धे चोद्वारे क्षुद्रपगमने वातेऽनुसरति।  
तथाऽग्नावुद्रिक्ते विशदकरणे देहे च सुलघौ प्रयुञ्जीताहारं विधिनियमितं, कालः स हि मतः।

The person was recommended to have food when faces & urine are excreted, hrudaya becomes clear, dosas traverse in their right path, belching becomes clear, hunger begins & Vata functions properly, digestive fire increases, the body becomes light & capable of perceiving the senses; then food is to be taken. [9]

**Nidra: -** यदा तु मनसि क्लान्ते कर्मात्मानः क्लमान्विताः

विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः(ch:su:21/35)

Nidra is a special state of mind in which the mind is not associated with any type of indriyas. This detachment from the Bahyavishayas is result of tiredness of body and the mind.[10]

निद्रायत्तं सुखं दुःखं पुष्टिः काश्यं बलाबलम् वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च।

(ch:su:21/36)

Proper sleep provides Sukha, Pushti, Bala, Vrushata, Jnana & Jivita. Improper sleep causes Dukkha, Karshya, Abala, Klibata, Ajnana & Marana. Person who desire long life should indulge in Kala nidra. Atiprasana & Na cha Nidra both these are like Kalaratri. [11]

**Indications of Divaswapna: -** Sleep during day time can be prescribed for those who are karsha, Gita, Adhyaya, Madya, stri, Bhara, Adhva those suffering from Ajirna, Kshata, Kshina, Vruddha Bala, Abala. Patient suffering from Trushna, Atisara, Shula, Swasa, Hikka, Krusha, Abhahata unmatta, Prajagara, Krodha, Sokha, Bhaya. [12]

**Divaswapna Phala: -** Equilibrium of dhatus & strength are maintained. Kapha nourishes the organ & ensures Longevity. Divaswapna is indicated in Grishma ritu as the nights become shorter & vata gets aggravated in the body due to rukshaguna of adanakaala. Therefore, Divaswapna in seasons other than Grishma ritu is not advised as it aggravates Kapha & pitta.

**Divaswapna Nishedha: -** sleep during day time is not indicated except in grishma in other seasons diwaswapna aggravates Kapha & pitta doshas. Person who is Medasvi, snehanitya, Shleshmala, Shleshama Roga & Dushi visha should never sleep during day time. [13]

*RatriJagarana Phala:* - Awakening during night causes Rukshata in the body. Sleep during day time causes Snigdhdhata & sleeping in sitting posture is not causing Arukshata & Abhishyandi. [14]

*Swapnajanaka Hetus:* - Abhyanga, Utsadana, Snana, Gramya Oudaka Rasa sevana, Shali anna, Kshira, SnigdhaPadartha, Madhya, Manosukhyam, Manoanuguna gandha, Samvahana manoanugunashabda, chakshutarpana, Shirasolepa, Uchitakaala. [15]

*Nidra Nasha Hetu:* - Elimination of doshas in excess from the body through Purgation & Emesis. Nasya, Bhaya, Chinta, Krodha, Dhuma, Vyayama, Raktamokshana, Upavasa, Asukhasayya Satva guna Bhuyisthya & Tamo guna Jaya are causes for Insomnia. [16]

*Nidra Bheda:* - तमोभवा श्लेष्मसमुद्भवा च मनःशरीरश्रमसम्भवा च  
आगन्तुकी व्याधनुवर्तिनी च रात्रिस्वभावप्रभवा च निद्रा (Ch: Su:21/58) [17]

Tamobhava: - caused by Tamas.

Sleshmasamudbhava: - caused by highly aggravated Kapha.

Manah-sareera-Srama Sambhava: - Caused by Physical & Mental exertion

Agantuki: - Indicative of Poor prognosis leading imminent death.

Vyadhi-Anuvartini: - caused as a complication of other diseases like sannipataja Jwara etc.

Ratri – Swabhava Prabhava: - Caused by the very nature of the night.

*BhutaDhatri:* - The sleep caused by the Ratri Swabhava Prabhava (nature of the night is the Sleep) is excellence and is known as Bhutadhatri. The sleep which occurs due to increased tamas is the root cause for Papa.

*Brahmacharya:* - ब्रह्मचर्यरतेर्ग्राम्यसुखनिःस्पृहचेतसः| निद्रा सन्तोषतृप्तस्य स्वं काले नातिवर्तते|(Ah:su:7/68)

One who intends to lead a life of celibacy, who does not have any sexual desires and is contented with happiness gets sleep at the right time.[18]

In astangahrudaya when to follow and when to have restriction from sexual intercourse is mentioned. Women who does not take supine position during coitus, menstruating, not lovable, who has indisposed customs, whose genitalia is unhygienic & abnormal, who is either too obese or emaciated, postnatal women, pregnant women. Sexual intercourse with animals is prohibited, Teachers abode, Place of worship, royal palace, burial ground, monastery, water reservoirs should not be selected for coitus. Copulation on full moon or new moon days & during day time is restricted. [19]

one who has eaten too much food, one who is hungry, one who is in awkward position, who is thirsty. young children, the aged one are restricted from sexual intercourse.

The person can have sexual intercourse till satisfaction in the ritu of hemanta & sisira, Once in 3 days in Vasantha & sarat, Once in fifteen days in Varsa & Grishma.[20]

Sexual intercourse in undesirable ways can lead to Bhrama, Klama, Urusada, decrease in strength, virility, weakness of sense organs & early death.

One who indulges in sexual intercourse in a controlled manner remains young for a long time with high memory power, intellectual ability, long life, health, nourishment, high perceptive power of senses, fame & strength. The regimen post sexual intercourse was taking bath, anointing the body, exposure to cool breeze, eating sweets like Khanda Khadya, drinking cold water, milk, meatsoup, green gram soup & bevarages such as sura, Prasanna can be had after sex. [21]

**Tri Vidha Bala:** - Bala is of three types. They are Sahaja Bala, Kalaja Bala & Yuktikruta Bala. [22]

**Sahaja Bala:** - The bala exists naturally in the body & mind. Constitutional strength is that which comes from birth & increases with the growth & development of body without the help of extraneous factors of growth. Sahaj bala is inherited from parents to offspring. It is the innate immunity. The genetic or chromosomal diseases are the outcome of defect in this type of bala and there is less scope of treatment. [23]

**Kalaja Bala:** - This bala is based on the ritu in Hemantha & Sisira, one has more strength. Vaya like youth having more energy. Strength is less in the end of Adana kala and in beginning of Visarga Kala. So, Kala influences the strength of the individual. Kalaj bala is the one which is inclusive of time in terms of day, night, age, season etc. These factors have a great impact on enhancing bala. During early morning kapha is predominant so strength is more. A youth is stronger than a child or old. A person has more strength between the end of visarga kala and starting of adana kala etc. [24]

**Yuktikruta Bala:** - This bala is acquired by proper intake Ahara & Cheshta. Food such as meat, ghee etc., and activities like proper exercise etc., are considered. Some also include ritu shodhana does by Panchakarma, the word Yogajam refers other type of treatment measures such as rasayana. Yuktikruta bala represents acquired immunity. It could be gained by adapting certain rules and regimens as described in Ayurveda. A) Following the dincharya, ritucharya along with nonsuppression of Adharaniya and suppression of dharniya vega. B) Vyayam exercising in a routine way. C) Eating wholesome and avoiding unwholesome i.e. knowing and implying satmya to one's own body. D) Rasayan therapy that acts as immune modifier by removal of free radicals and toxins from the body promoting optimal strength, vitality to the entire body. Some works through balancing rasa, agni like sunthi, pippali or some acts as srotoprasadana like guggulu, haritaki E) Certain herbal and herbomineral formulations like ashwagandha, amalaki, guduchi, lauha etc. also promote immunity. Acharya Charak has also described *balavidhikara* bhava that includes, factors responsible for strength in one's body viz. birth in strong place like Punjab etc., community, time like visarga kala.[25]

**Tri Ayatana:** - There are three types of causes of diseases Atiyoga (excessive utilization), Ayoga (non-utilization) & Mithya Yoga (wrong utilization) of kaala (time), Artha (objects of sense organs) & Karma (acts/deeds).[26]  
Asatmendriyarthasamyoga:- Atiyoga, Ayoga & Mithya yoga of Indriyas :-

**Relation to Darshana (vision):-** sarvasho adarshana – not looking at anything is ayoga (non-utilization) MithyaYoga (wrong utilization) of looking at objects which are Atishista (too close). Ativiprakrausta (too far away), Raudra (surprisingly frighten), Bhairava (frightening through not surprising), Adbhuta (surprising), Dvisha (which are hated), Bibhatsa (which include anxiety), Vikruta (distorted), Vitrasana (suddenly frightening) & Adi (other unliked sights).

**Relation to Shravana (hearing):** - Atimatra Shravana would be to hear like Atimatrastanita (loud thundering), pataha (Kettledrum) Utkrutha (Shouting) etc., constitute atiyoga. Sarvasho Ashravana (not hearing) to anything constitute Ayoga & listening Mithya Yoga (wrong utilization) are Parusha Ishta Vinasha, Upaghata, Pradharshana & Bhishanadi (terrifying sounds).

**Related to Ghrana (olfactory):** - Excessively perceiving smell which are Atishista causing lacrimation like that of Krushna is Ugra causing vomiting like that of Vacha Abhishyandi causing staintitya a strange sensation of coating spreading like that of Mastu, sura, Asava constitute atiyoga of Olfactory sense. Sarvasho Aghranam (not to smell at all) is Ayoga (non-utilization). Smell is excessive Puti (putrid), Dvisha (unpleasant), Amedhya (dirty), Klinna (petrified) & Kunapagandhadi (cadaverous order) & Vishapavana (poisonous fumes) is Mithya Yoga (wrong utilization).

***Related to Rasana (taste):*** - Rasanam Atyadanam (Excessive intake of various substances having various tastes would amount to atiyoga of tongue, not tasting anything is ayoga & mithyayiga (wrong utilization) not taking food with due consideration of Prakruti, karana, samskara, samyoga, desha, kala, upayoga samsatha & upayokta is mithya yoga.

***Related to sparshana (touch):*** - Ati upasevana (excessive indulgence) in cold & hot snana, abhyanga, utsadana etc., amounts to atiyoga of the tactile sense faculty; Sarvesho Anupasevana (not to use it at all is Ayoga). Ananupurvy upasevana disorderly indulgence in Shitoshnadi (cold & hot) Snanadi (bath) Vishamasana (sitting uneven surface) Abhigata (trauma) Ashuchi samsparsha (contact with unclear substances) Bhuta Samsparshadhi (contact with living things or evils) which cause harm constitute Mithya yoga (wrong utilization).

***Karma Prajnaparadha:*** - Atiyoga, Ayoga & Mithya yoga of Vak Kaya & Mana. Karma includes VakPravrutti, ManahPravrutti & SareeraPravrutti. AtiPravrutti of Vak, Manah & Sharir constitute Atiyoga (overutilization & Sarvasho Apravrutti (having no activity is Ayoga).

***Shareera Mithya Yoga*** – Vegadharana (Suppression of Natural urges), Vegoudirana (forceful initiation of natural urges), Vishama skhalana (unbalanced slipping), AngaPradushana (Factors vitiating the doshas) Prahara (bodily assault) Mardana (excessive massage) Pranoparodha (excessive holding of breath) & samklesanadi (exposing one self to excessive sunlight).

***Vak mithya Yoga:*** - These are Suchaka (back biting), Anruta (lying), Akala (untimely word), Kalaha (useless Quarrels), Apriya (unpleasant talk), Abadhda (irrelevant unfavorable talk), Anupachara(unpleasant) & Parusha Vacanadi (harsh words) etc.

***Manasa Mithya Yoga:*** - Those relating to mind are Bhaya (fear), Shoka (grief) Krodha (anger), Lobha(greed), Moha(confusion), Mana(ego), Irshya(jealousy)Mithya Darshanadi (misconceptions) etc. In brief any action relating to Vak ,Mana & Sareera Ahitam which is not included either in the categories of Atiyoga or Ayoga and which is harmful for the health in the present life & which is against the religious prescriptions comes under the category of Mithyayoga of Vak,Mana& Kaya.Trividha Karma i.e. relation to Speech ,Mind & Body further divided in to 3 categories Ayoga , Atiyoga & Mithya yoga constitute Prajnaparadha .

***Kala:*** - Atiyoga, Ayoga & Mithya yoga- Kala refers to the Samvatsara (year) which is classified in to Hemantha, Grishma & Varsha characterized by Shita, Usna & Varsha respectively. The Kala characterized by **Atimatra Svalakashana** (manifests it self excessively) of respective character is Kala Atiyoga. HeenaSvalakashana (season with less manifestation) of characters constitute Kalayoga (reduced manifestation of season). YathaSvalakashanaViaparita Lakshana (manifestation of the charecters opposite) to those of respective seasons constitutes Kala Mithya Yoga. Example: - Heavy rains during rainy season is Atiyoga. If season manifests itself in lesser measure, it would be its Ayoga i.e. less rains in rainy season. If characteristics of the season are contrary to the normal ones, this would be the Mithyayoga i.e. rain fall in winter, cold in summer.

***Trividha Vikalpa:*** - Asatmendriartha samyoga, Prajnaparadha & Parinama constitute the TrividhaVikalpas cause of disease. Samyoga of the objects, actions & time is beneficial to the maintenance of Prakruti (normal health). Proper maintenance of various items of creation depends upon yoga (proper utilization) & Atiyoga, Ayoga & Mithyayoga respectively, because Bhavabhavau (existence or otherwise) depends on Svayukti (proper & improper) contact of sense organs and their respective objects. Ex: -A tree is well maintained by proper irrigation and other measures. But it is destroyed when it faces too much irrigation or excessive heat of the sun.

***Trividha Rogas (three types of Rogas):*** - There are 3 types of diseases Nija, Agantuja & Manasa. [27]

***Nija:*** - These diseases are endogenous by nature the disease caused due to imbalance of the internal factors of the body caused by dosha imbalance.

**Agantuja:** - The diseases caused due to external causes like Bhutas (evil spirits), Visha (poison) Vayu (wind) Agni (Fire) & Samprahara (injury) which are exogenous in origin come under agantujavyadhis.

**Manasa:** - Mental disorders/Psychic disorders caused due to what is Labha (desire) as well as Alabha (not desired). Getting what is desired eg:-Kama (passion), Harsha (happiness) etc. and getting those which are not desired eg:- Shoka (grief) etc. A wise person suffering from the manasa vyadhi (mental disease) and Shareera Vyadhi (somatic disease) should consider which is Hita (useful) and which is Ahita (harmful) regimen, he should try hard for adopting Hita and reject Ahita in order to secure Dharma, Artha & Kama. There will be no other cause apart from Dharma, Artha & Kama for sukha & dukha of mind. Therefore, one should try to acquire the knowledge of Atma, Desha, Kula, Kala, Bala & Shakti (capacity).

**Trayo Rogamarga (Three pathway of diseases in body):-** [28]

**Shakagata Rogamarga:** The pathways of the disease in body is Shakha (diseases afflicting the seven dhatus rasa, raktadi dhatus etc. This path also called as Bahya Roga Marga Shakanusari Rogah are Ganda, Pidaka, Alaji, Apachi, Charmakeela, Adhimamsa, Mashaka, Kushta Vyanga, Visarpa, shvayathu, Gulma, Arshas & Vidradhi.

**Marma Asthi Sandhi Marga:** - Madhyama roga marga includes diseases involving marmas like Vasthi, Hrudaya, Asthi Sandhi, Raktakandara. Madhyama Marganusari Rogah include Paksha Vadha, Pakshagraha, Apatanaka, Ardita, Shosha, Rajayakshma, Asthisandhisula, Gudobhramsha and the diseases of the shiro Hrudaya & basthi.

**Kostha Marga:** - Diseases caused in digestive tract stomach, intestines etc., from mouth to anus This is also known as Abhyantara Rogamarga. Koshthanusari rogas include Jwara, Atisara, Chardi, Alasaka, Visuchika, Swasa, Hikka, Anaha, Udara & Pliha and the Abhyantara Visarpa, Svayathu, Gulma, Arshas & Abhyantara Vidradhi.

**Trividha Bhisaja (Three types of Physicians):** - There are three types of Physician Chadmachara, Siddhisadita & Vaidya Guna Yukta here first two types of Vaidya is consider as Jnana Hina (quacks-ignorant). [29]

**Charmachara/Bhisaka Veshachara:** - They pose themselves as doctors by exhibiting a few medical books, medicine fresh leaves in box etc. These persons are devoid of Knowledge.

**Siddha Sadhita (feigned Physicians):** - These people get the names of famous Vaidya by boasting about their relations with accomplished physician having wealth, fame & knowledge these are ignorant and are called Sidha sadhita.

**Vaidhya Guna Yukta:** - The character of a Vaidya who is endowed with practical knowledge. Scriptural Knowledge, accompanied in the administration of therapies, insight & knowledge of therapeutics are endowed with infallible success and can bring out happiness to the patients are called Jivitabhisara (Saviors of Life).

**Trividha Aushadha (Three types of treatments):** - Therapies are of three kinds Daiva Vyapasraya, Yukti Vyapasraya & Satva Vajaya. [30]

**Daiva Vyapasraya (Spiritual treatment):** - Mantra, Aushadhi, Mani, Mangala, Bali, Upahara, Homa, Niyama, Prayaschitta, Upavasa, Swastyayana, Pranipata & Gamana.

**Yukti Vyapashraya:** - It mean management by proper administration of Ahara, Dravya & Aushadha dravyas.

**Satva Vajaya:** - It refers to management of diseases by Mano Nigraha (Control of the mind from Ahita Artha).

**Trividha Aushadha (Three types of Therapy):** - When there is Dosha imbalance in the body, generally three types of therapies are required. [31]

**Anatah Parimarjana (internal medication):** - This is therapy for the diseases caused by improper diet, these are cured by intake of medicine. It includes both Samshodhana & Samshamana. Samshodhana includes Vamana, Virochena, Niruhavasti, Raktamokshana & Sirovirechena. Samshamana oushadas are used to alleviate the diseases.

**Bahi Parimarjana (external cleansing):** - The diseases cured by external contact to the body such as Abhyanga, Sweda, Pradeha, parishekha, Mardana, etc.

**Shastra pranidhana (surgical applications):** -It is the therapy which include Chedana, Bhedana, ` Vyadhana Darana, Lekhana, Utpatana, Pracchanna, Seevana, Eshana, Application of Kshara & Jaluka.

**Discussion: -**

**Daiva Vyapasraya (Spiritual treatment):** - It is a sort of divine therapy derived mainly from Atharveda. It is a faith therapy used in management of Manasaroga. Faith is a part and parcel of human psychology and this treatment is a play of faith where in patient should have full belief in the medicine and the method of treatment. The term 'Daiva' essentially refers to, belonging to divine, celestial, to the action of past life. So, this therapy is designed to exhaust evil acts of the past to combat Daivikruta diseases. The word 'Vyapashraya' refers to depending on taking refuge with, having recourse to.

The methods adopted by Charaka as a part of Daiva Vyapashraya treatment are

1. Mantra (Hymns): - In context of Kevalamlaki rasayana chanting of Savitri matra is advised. In the context of Vishama Jwara chanting of vishnusahastranama is advised. Mantra Prayoga is one of the CaturVimshati upakramas mentioned under Visha Cikitsa.
2. Aushadha (Amulets, Talisman): - Amulets can be understood as Aristabandhana which was used in Vishacikitsa.
3. Mani (Wearing of gems) In the cikitsa of Raktapitta vaidurya Mutya etc are used. In the context of Vishama Jwara Manidharana is advised.
4. Mangala (Auspicious ceremony): - In the context of cikitsa of Devagraha Pitruagraha & gandharvagraha unmada bali, Mangala, Homa etc are advised.
5. Bali (Offering to god): - In the context of cikitsa of Devagraha Pitruagraha & gandharvagraha unmada bali, Mangala, Homa etc are advised.
6. Upahara (Gift): - In the context of cikitsa of Devagraha Pitruagraha & gandharvagraha unmada bali, Mangala, Homa etc are advised.
7. Homa (Oblations): - In the context of cikitsa of Devagraha Pitruagraha & gandharvagraha unmada bali, Mangala, Homa etc are advised.
8. Niyamana (Observance of scriptural rules): - The person who want to experience the effects of Rasayana with out the intake of the drug must follow ethical conduct which was mentioned in Achara Rasayana.
9. Prayascita (Atonement)
10. Upavasa (Fasting)
11. Svastyayana (Chanting of auspicious, Hymns): - In the context of navajatasisu paricharya.
12. Pranipata (Observance to the god): - In the context of AcharaRasayana.
13. Gamana (Going to pilgrimage): - In the context of masanumasika garbha vrudhi in the context of Dau-hrudi as a regimen of 4 th month Acc.to Sushruta visiting to temples & pilgrimage is mentioned.

**Satwavajaya Chikitsa:** - As there is detailed description of Yukti Vyapashraya Chikitsa (rational therapy) for the treatment of Sharirika Roga (somatic diseases) in Ayurvedic texts, a specific line of treatment is essential for the management of Manasa Roga to normalize Manasa Doshas similar to the Tridosha theory related to bodily disorders. It should be different from Daiva Vyapashraya Chikitsa, which to some extent also include treatment of psychiatric disorders. So, considering these factors Satwavajaya, a special method of treatment especially for mental

diseases has been found very effective. It was Acharya Charaka, who introduced Satwavajaya Chikitsa for mental disorders which is a non-pharmacological approach equivalent to modern psychotherapy.

The word Satwavajaya comprises of 'Satwa' and 'Avajaya'. The word 'Satwa' is derived from the Sanskrit root 'Sat' by adding suffix 'Ktva'. The word 'Avajaya'- Ava + Ji - Achaparajaye 'Yenendralokhavajayaya' means overcoming, victory, conquer and the word 'Satwavajaya' refers to selfcommand, strength of mind or character. In other words, Satwavajaya literally means overcoming of mind or victory over mind or control of mind. Satwavajaya therapy aims at the control of mind by restraining the mind from desires for wholesome objects. Acharya Charaka was the first person to use the word Satwavajaya but only once. No further description of Satwavajaya is available in Charaka Samhita. It can be achieved by increasing Satwa to subdue the exaggerated Rajas and Tamas. The definition gives a lot of scope for expansion i.e. **"Satvavajayah Punah Ahitebhyo Arthebhyo Mano Nigraha"** A look at the above definition shows 3 words i.e. Ahita, Artha and Mano Nigraha.

**Ahita** - Does not carry any special meaning, it just conveys that something is unwholesome to the other.

**Artha** - It is a wide variety of objects each Indriya has its own object that only it can perceive, i.e. Gandha is the object of Ghranendriya etc.

**Mano Nigraha** (control of mind) "Self-control of mind" is one of the most difficult tasks. It can be achieved as per Lord Krishna in Bhagavadgita through Abhyasa (practice) and Vairagya (detachment). While describing the principles of treatment Acharya Charaka prescribes the line of treatment for

Manasa Roga specifically caused by Manasa Dosha.

1. Jnanam (spiritual knowledge or true understanding)
2. Vijnanam (specific knowledge or scriptural knowledge)
3. Dhairya (patience or controlling power)
4. Smriti (memory or recall)
5. Samadhi (mental equanimity, meditation or concentration)

### Conclusion: -

Asthatrikas deals with all the Caturvidha Purushardas (Dharma, Artha, Kama, Moksha) of life. In that understanding Eshanatraya, concept of brahmacharya, Ahara niyamana, Samajagarana Swapna all deals with the fulfilment of Caturvidha Purushardas.

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