



Review Article

TRIVARGA: A GUIDELINE FOR THE MANAGEMENT OF MANAS ROGA

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ABSTRACT

Ayurveda is the science of living beings. The main objective of Ayurveda is to protect the health of the healthy and to alleviate the disorders in the diseased. In Ayurveda, two types of the substratum of diseases are discussed i.e., *Shareera* and *Manas*. Ayurvedic definition of *Swastha* emphasizes on physical, psychological, and spiritual well being which is similar to the definition of WHO as health is a state of complete physical, mental and not just the absence of disease, but also social well-being. So, both the Ayurveda and Modern science says that physical health, as well as mental health, should be considered, then only a person can live a healthy life. Health is not only a goal in itself but, perhaps more importantly, the means by which one can achieve longevity. Many principles and methods for the prevention of mental health and cure of mental disorders are given in Ayurveda. One of them is the concept of *Trivarga* i.e., *Dharma*, *Artha* and *Kama* which is being discussed in the research paper. Therefore, in this article we are trying to draw a concept of "*Trivarga*" which may be helpful for the researcher and physician in management of *Manas roga*.

INTRODUCTION

Ayurveda is the science of living beings. The main objective of Ayurveda is to protect the health of the healthy and to alleviate the disorders in the diseased. Being a holistic medical science, Ayurveda considers both the *Sharira* and *Manasa* as *Rogadhishthana* or seat of disease, which justify the significance of *Manas* and *Manas-roga*.^[1] Ayurveda defines *Ayu* (life) as the combined state of *Sharira* (body), *Indriya* (senses), *Sattva* (psyche/mind), and *Atma* (soul).^[2] As per Ayurveda, person is said to be healthy (*Swastha*), when he/she enjoys balance between *Sharirika* and *Manasika dosha*, *Samadhatu*, proper elimination of *Mala* from the body (*Malakriya*), a happy *Atma* (*Prasannatma*), happy mind (*Prasanna manah*) and proper functioning of five senses (*Prasannaindriyas*). A healthy mind in a healthy body constitutes absolute health. WHO included the term "mental health" in their definition of health in 20th century, which states that "Not just the absence of disease, but also whole physical, mental, and social wellbeing is what is meant by being in good health."^[3]

The WHO emphasises that having no mental disorders does not equate to having good mental health. When someone is in a state of mental health, they are aware of their own abilities, are able to deal with life's usual obstacles, can work efficiently and successfully, and are able to give back to their community.^[4]

Again, *Manas* or *Sattwa* is a part of *Tridanda* of the human body on which life sustains.

Ayurvedic management is aimed at treating this *Tridanda sharira* which includes *Manas* also. To attain knowledge of something or to perceive the sensations, it is mandatory for soul, senses, *Mana* and objects to come together simultaneously, only then we can perceive something. Thus *Manas* plays an indispensable role in making sensory organs capable of perceiving their objects/sensations. The *Manas* control all the senses (*Indriyaabhigraha*) and keeps a check on itself. In short, healthy mind is responsible for analytical, logical thinking and its improper functioning invites illogical thoughts, decreases the analytical power and is very harmful for body.

The World Health Organization (WHO) estimates that one in every eight people globally had a mental condition in a major report published on June 17, 2022. In total, 15% of all diseases in the world are mental health disorders. India has one of the greatest

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numbers of people with mental illnesses worldwide, according to a World Health Organization (WHO) research. Prior to the pandemic, over a billion people worldwide, including 14% of youth worldwide, suffered from a mental illness in 2019. This number has escalated over the past two years as a result of the Covid-19 epidemic. According to the National Mental Health Survey carried out by NIMHANS in 2016, over 14% of India's population needed active therapeutic interventions. According to the data, between 70% and 80% of Indians who are suffering from mental disease do not obtain any treatment.^[5]

In 2019, 301 million people, including 58 million children and adolescents, suffered from an anxiety illness.^[6]

In 2019, 280 million individuals, including 23 million children and teenagers, suffered from depression.^[6]

In 2019, 40 million people experienced bipolar disorder.^[6]

Schizophrenia affects approximately 24 million people or 1 in 300 people worldwide.^[6]

In 2019, 14 million people experienced eating disorders including almost 3 million children and adolescents.^[6]

40 million people, including children and adolescents, were living with conduct-dissocial disorder in 2019.^[6]

Ayurvedic principles and treatment guidelines can be a strong answer to ever increasing problem of *Manas roga*.

AIMS AND OBJECTIVES

The basic aim of the research paper is especially to study the concept of *Mana* and *Manas roga* according to classical Ayurvedic texts as well as the role of *Trivarga* in prevention and management of *Manas roga*.

MATERIAL AND METHODS

Material related to *Manas*, *Manas roga* and *Trivarga* is collected from Ayurvedic classics. The available commentaries of Ayurvedic *Samhitas* and medical journals have also been referred to collect relevant matter. Then the matter has been compiled and analytically discussed.

Concept of *Manas*

Development of *Mana*: *Mana* (mind) develops in 5th month of intrauterine life.^[7]

Synonyms: *Sattva*, *Chitta*, *Chetas* are synonyms for *Mana* (mind).^[8]

***Nirukti* (etymology):** The word *Manas* is derived from *Sanskrit* root, "*Mana jnane*" which is taken in the meaning of "to think", "to analyse" etc.

According to *Amarkosha*, mind, which is closely tied to *Aatma* (the soul), is the entity through which

knowledge is received, and the seat of *Mana* is *Hridaya* (the heart).^[9]

Mana performs different function in the presence of *Aatma* in Human body. Throughout a person's lifespan, *Mana* and *Aatma* are indivisible. These two things are interdependent. *Mana* is the active organ, and *Aatma* is consciousness. *Mana* is described as being *Atindriya*, or superior to *Indriyas*.

Charaka asserts that *Saguna Aatma*, *Chet*, and its *Artha* are held by *Hridaya*.^[10] He also describes that *Hridaya* is the site where the *Rasa*, *Vatadi Dosha*, *Sattva*, *Buddhi* and the senses remain along with *Aatma*.^[11] *Shira* is also mentioned as *Sthana* of *Mana* along with *Prana* and *Indriya*.^[12]

Sushruta^[13] and *Vagbhata*^[14] have clearly mentioned that location of *Sattva* is in *Hridaya*.

Thus, the heart can be thought of as the location of *Mana*, yet *Mana*'s functions are connected to the brain.

Perseverance and non-perseverance of the knowledge is the Characteristic feature of *Manas*.^[15]

Acarya Charak mentioned two *Gunas* of *Mana*-*Anutvam* and *Ekatvam*.^[16] When *Manas* gets combined with *Indriya* and *Indriyarth*a we get knowledge only of particular subject, this proves *Anutvam guna*. Every creature has a single *Mana* and receives knowledge from a single source at a time, indicating the nature of *Ekatvam*.

Manas is said to be constituted of 3 more operational qualities viz., *Sattva*, *Rajas* and *Tamas*. These are understood by the role play in the emergence of three different mental response patterns. For example, *Sattva* or *Kalyana bhaga* is understood by self control, knowledge, discriminative ability, power of exposition, etc. *Rajas* or *Roshabhaga* is understood by violence, despotic envy, authoritativeness, self adoration, etc. *Tamas* or *Moha bhaga* is understood by dullness, non-action, sleep etc.^[17] *Raja* and *Tama* are also called *Manasik Dosha*, because they are responsible for causing diseases.

***Chintya*:** Thoughtfulness, *Vicharya*- Reasoning, logic and discrimination, *Uhya*- Logical interpretation, ***Dhyeya*:** Goal and Aim, *Sankalpa*- Resolution, determination are the objects of *Manas*.^[18]

***Indriyabhigraha*:** Perception and motor control, *Swanigraha* - Self-control, *Uhya*- Logical interpretation, *Vichara* -thought are the *Karma* of *Manas*.^[19]

Concept of *Manas-roga*

Manas Roga Samanya Nidan (Etiological Factors)

1. *Asatmyaendriyarth*a *Samyoga*, *Pragyaparadha* and *Parinama* are the basic causative factors for all types of diseases.^[20]
2. *Manasa* (psychological diseases) are caused due to getting the desired things as well as getting non desired things.^[21]

3. *Raja* and *Tama dosha*.^[22]
4. *Buddhi, Dhriti, Smriti vibhramsa* (impairment of intellect, patience, and memory).^[23]
5. *Purvajanmakrita karma* (misdeeds of previous life).

Samanya samprapti of Manas roga - Due to the indulgence in above mentioned *Nidan* by *Alpasattva* person, imbalance of *Sharirik* and *Manasik* Dosha (*Vata, Pitta, Kapha, Raja, Tama*) occur which takes shelter in *Hridaya* (heart) and causes *Manovaha Strotodushti*. Then it produces *Manasik roga*.^[24]

Classification of Manas Roga

Description of *Manas roga* in Ayurvedic texts is not mentioned at one place. The descriptions are found in scattered form at different places in the texts. *Acharya Charak* has mentioned *Unmada, Apasmara* and *Atattvabhinivesa* in two separate chapters (Ch. Ch. 9, 10). *Acharya Sushruta* has described *Amanuopasarga, Apasmara* and *Unmada* in separate chapters in *Uttar-Tantra* (60,61, 62). *Astanga sangraha, Astanga Hridaya, Bhela Samhita* and *Madhav Nidana* also follow the same pattern. Thus the description available about the *Manas roga* in Ayurvedic texts is very brief and sporadically mentioned. Probably the cause of less incidence of *Manas roga* in those days is due to very simple ways of living and less stressful conditions. Following is a classification of *Manas roga* described in Ayurveda as depicted in *Ayurvediya Manas Vijnana* (Sing, R.H. 1986, p.132-133).

- A. The disease primarily due to involvement of *Rajas* and *Tamas*, which can be considered as pure *Manas rogas*. (Ch. Vi 6/5):
Kama, Krodha, Lobha, Moha, Irsya, Mana, Mada, Soka, Cinta, Udvega, Bhaya, Harsa.
- B. The diseases which are produced due to the involvement of both *Manasika* and *Sharirika dosa* i.e., *Rajas* and *Tamas*, along with *Vata, Pitta* and *Kapha*. These are considered as major disorders of mixed nature such as:

Unmada (psychosis), *Apasmara* (epilepsy), *Atattvabhinivesa, Aptantraka* (hysteria), *Murchha* (fainting), *Mada* (psychoneurosis), *Sanyasa* (coma), *Madatyaya* (alcoholism), *Gadodvega* (hypochondriasis).

Principles of Management of Manas roga

Systemic management of *Manas roga* is available in Ayurvedic classics and those which are applicable and relevant are being summarized here:

Acharya Caraka has described that person suffering from the mental diseases should very carefully consider again and again what is useful and what is harmful for health. In terms of *Dharma* (virtue), *Artha* (wealth), and *Kama* (desire), he should make an effort to give up the harmful or unwholesome routines and adopt the healthy ones. Without these

three components, no happiness or unhappiness can exist unhappiness can exist in this world. So, the following are to be attended for the treatment of *Manas roga*.

- *Manas roga's* is to be treated by *Jnana* (knowledge), *Vijnana* (scientific understanding), *Dhairya* (restraint), *Smrti* (memory), and *Samadi* (intense medication) as mentioned in Ch. Su 1st chapter.
- *Acharya Charak* recommends three types of *Chikitsa* i.e., *Daivavyapasraya Chikitsa* (divine or spiritual therapy), *Yuktivyapasraya Chikitsa* (rational therapy), and *Sattwavajaya Chikitsa* (psychotherapy), for treating of mental illnesses as well.

a) Daivavyapasraya Chikitsa: Ayurveda considers individuals as part of the supreme and the role of spirituality has been explained in detail in various texts. Logical use of *Mantra, Aushadi, Mani, Bali, Upahara, Homa, Niyama, Prayashchitta, Upavasa, Swatyayana, Pranipata, Gamana*, etc, are aimed at boosting the self-confidence and mental strength to the individuals.

b) The patient should be Encouraged to follow a proper dietary regimen, follow rules for Sadvritta, to use Medhya Rasayana (medicines which boosts psyche) and Doshahara Aushadha (medicines) to control imbalance in mind.

c) Sattwavajaya Chikitsa: The aim of this therapy is to restrain mind from desire for unwholesome objects.

In *Ashtanga Samgraha/Hridaya - Dhee, Dhairya* and *Atma, Vijnana* are told to be the best treatment for *Manas roga*.

As per *Sushruta Samhita - Ones wholesome sense objects are desirable in Manas roga*.^[25]

All these approaches come under the *Trivarga*. Therefore, it is being discussed here in detail.

Concept of Trivarga

Dharma: *Dharma* means that which maintains the universe in due order. Word *dharma* is derived from the Sanskrit verbal root 'धृञ् (धरणे)'. It means to bear, hold, uphold, maintain. In current usage, the Indian concept of *dharma* means ethics, morality, virtue, spirituality, truth, good conduct and so on. In *Charak Samhita sutrasthan* chapter 1. *Chakarpani* defined *Dharma* as- *Dharma* is associated with the soul itself which is to be inferred from its result. *Dharma* is a central focus in spiritual teachings, as it signifies one's thoughts, perceptions, and experiences in this life-one's righteous and moral purpose of being. As per as *Vagbhata-* All the creatures in the universe aim towards comfort, all their activities are also aimed at happiness and comforts, there is no happiness, without *Dharma* (righteousness). Therefore, everyone ought to walk the path of *Dharma* (righteousness).

Dharma As a Value- It is said in the Rig Veda. *Dharma* is the term for laws or rules. In the Upanishads, *Dharma* is referred to as the "force of force" or "power of power." The one thing that is superior to all other things is dharma. Doctrines are referred to as "dharma" in Buddhism. In Kautilya's Arthshastra, Dharma has at least three distinct meanings:[26]

- I. *Dharma* in the sense of social duty
- II. *Dharma* as moral law based on truth
- III. *Dharma* as civil law

Ayurveda prescribes moral guidelines for behaviour in almost every area of human activity, including *Adhyatmik*, rules governing one's behaviour as a student, teacher, husband, wife, son, hermit, and ascetic, as well as guidelines governing eating. In order to ensure the peace and pleasure of both people and society, *Dharma* established a code of conduct that addressed every facet of human behaviour. The underlying ideas outlined above have taken numerous forms in laws created to protect people's rights and society. Because of this, every work on the *Dharma* proclaims in unison that the *Dharma* is what keeps the world alive. Every action or behaviour that violated the *Dharma* was referred to as *Adharma* and was deemed harmful to both society and the individual. So we can say that man's general conduct can be improved by adhering to the principles of *Dharma*, which prescribes certain duties and moral standards.

Artha: The term *Artha* has a wide range of meanings in Sanskrit such as - aim, purpose, motive; object; goods, wealth; etc. In *Charak Samhita*, chapter 1 *Chakarpani* defined *Artha* as- *Artha* is the attainment of wealth like gold etc. Further in Chapter 11 he described about *Dhanaishana* as - The second desire of life for the wealth. There is nothing more miserable than living a long life without wealth, hence one must covet wealth. Thus, one must make an effort to access the numerous sources of wealth. The possible sources of wealth would be farming, cattle breeding, trade and commerce, government service, etc. He also says that one can adopt any other means of livelihood that is not despised by good men. By doing this, one leads a long life without losing any prestige.

In his Arthashastra, Kautilya describes *Artha* as "the existence of humans." According to *Vatsyayan* in his *Kamasutra*, *Artha* means "gaining knowledge, land, animals, and money by following one's own *Dharma* and increasing it." Humans' basic needs are covered by *Artha*. Everyone must pursue *Artha*, according to *Vatsyayan*. In the Mahabharata, Arjuna stated that *Dharma* in the world is based solely on wealth. Even heaven can be attained through wealth, which allows for all religious activities as well as pleasure. According to Kautilya in the *Arthshastra*, *Artha* is the highest of the three since it provides a path to achieving *Dharma* and *Kama*.

In addition, *Artha* is desirable because it only reveals a person's spirituality when he is not suffering from a lack of resources. As a householder, a man is required to care for a home and practice the *Dharma*.

Artha is therefore required for the preservation of life and the preservation of *Dharma*.

Kama: The Sanskrit word *Kama* is derived from the verbal root 'कमु (कान्तौ)' and has a number of different but inter-related meanings. As various definitions of *Kama*, the Sanskrit-English dictionary of Monier Williams includes wish, desire, longing, love, affection, object of desire or of love or of pleasure, pleasure, enjoyment, and sensuality.[27]

In *Charak Samhita Sutrasthan* chapter 1, *Chakarpani* defined *Kama* as- *Kama* is the fulfillment of desire, like embracing women etc.

Meaning "desire" or "pleasure" felt in accord with the mind and spirit through the senses. *Kama* promotes happiness of life by broadly defining aspirations, wants, and sensory pleasures.

In *Manusmrti* we find a discourse on how *Kama* is at the root of all actions and how without it the world cannot function. He points out that although it is ideal for one's actions to not be solely motivated by the desire for rewards, it is impossible in the world to function without desires because even actions that are good and beneficial, like studying the Veda or carrying out the activities prescribed in the Veda, are all driven solely by desire. All desires, it is said in the *Manusmrti*, have their origins in thought or will. That is, a person only becomes intensely motivated to continue a course of action after realizing that doing so will result in the desired outcome. He emphasizes further that no one in this realm lacks desire and that every action taken here is motivated by desires. A person can obtain fulfillment in this world as well as immortality in the afterlife if they act in accordance with the development of a right attitude towards desire. *Manusmrti* thus proposes *Kama* as a worldly desire that drives all acts.[28]

DISCUSSION

Dharma, which is the science of right and wrong, offers frameworks within which society can be governed and people can live moral lives. It is foremost important factors to lead cheerful life (*Prasannatma*), because, if *Dharma* is ignored, *Artha* & *Kama* lead to social chaos. Regular practicing of *Ahimsa*, *Anrita*, *Saucha*, *Indriya-Nigraha*, *Dana*, *Daya*, *Kshama* etc. are responsible to attain *dharma*. It should be the main pathway to earn money. If a *Vaidya* is desirous to earn money follow the path of virtue then he will gain fame, because kindness to *Prani*, and *Dhana praprti* is the key of happiness. Mind is one of the substratum of disease as well as happiness.

It is important to note that the balance of these goals are also important as well, for instance, if someone puts too much emphasis on *Artha*, it might lead to greed and stress, similarly, if *Kama* is overemphasized, it might lead to excessive pleasure seeking which may lead to addiction and other mental issues. Ayurveda emphasizes the importance of balance and moderation in all aspects of life to prevent any imbalances that might lead to *Manas roga*.

CONCLUSION

The real prominent solution is to treat the cause and cure the patient from sub conscious level along with physical treatment. In Ayurveda, the ancient Indian system of medicine, the concept of "*Dharma, Artha and Kama*" is often used to describe as *Trivarga*. These goals, are considered essential for living a balanced and fulfilling life. *Dharma* refers to the principles of right conduct or duty. It encompasses moral and ethical values, and is considered to be the foundation of all other pursuits in life. *Artha* refers to the pursuit of material wealth and security. This includes financial stability, career success, and the ability to provide for oneself and one's family. *Kama* refers to the pursuit of pleasure and enjoyment. This includes the enjoyment of physical, emotional, and aesthetic pleasure, as well as the pursuit of love and companionship.

In Ayurveda, the concept of *Manas roga*, or mental illness, is considered to be a major health concern. It is believed that an imbalance in the mind and emotions can lead to mental illness as well as physical illness. *Trivarga* is considered to be a preventive measure against *Manas roga*. By living a life that is in harmony with these three goals, one can maintain balance in the mind and emotions, and reduce the risk of developing mental illness.

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