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AN ANALYTICAL EXPLORATION OF THE INTERRELATIONSHIP BETWEEN TRIVARGA AND MOKSHA: A STUDY BASED ON THE CHARAKA SAMHITA

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ABSTRACT

Ayurveda, the science of healthy life and well-being, also deals with the concepts of *Trivarga* and *Moksha*. Documentation of these concepts could be seen in the *Charaka Samhita*. *Charaka Samhita* deals with the defined understanding of *Trivarga* that includes *Dharma*, *Artha* and *Kama*, and the methods of achieving *Moksha*. The role of *Trivarga* in the achievement of *Moksha*. *Dharma*, *Artha* and *Kama* pave the way for *Tattwasmriti*, which helps in depletion of the *balwat-karmas* of an individual, breaking the cycle of *punarjanma* and hence achieving the eternal bliss and truth called *Brahm*; termed as *Moksha* or *Pushkalam*, i.e., the most copious form of the *Trivarga*. *Ayurveda*, as a *moksha-nimitta shastra*, helps individuals to detach themselves from the clutches of the materialistic world and *vishyopabhoga* and communicate with the Thee.

KEYWORDS

Trivarga, Moksha, Tattwasmriti, Vishyopabhoga, Ayurveda

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INTRODUCTION

Ayurveda is an established system of medicine whose aim is not only to prevent and promote health but also to cure the ailments of an individual. Apart from the scientific explanation of the disease spectrum and its management, Ayurveda has a spiritual and philosophical side to its account. The three types of Dukkha, i.e., Adhibhautika, Adhidaivika and Adhyatmika; Ayurveda deals with the principles of management of the three mentioned dukkha. Ayurveda, being a separate school of philosophy (darshana), incorporates the concepts of Astika and Nastika darshana into it. The Nyaya Darshana, Vaisheshika Darshana, Vedanta Darshana, Mimamsa Darshana and Charvaka Darshana have their influence on Ayurveda and its principles about body and extra-bodily affairs. Moksha being such a concept, Ayurveda, majorly Charaka Samhita, has a defined description of moksha and the methods of achieving the same.

Charaka Samhita, not only being a Kayachikitsa (medicine) dominant grantha, also is a mukti-pradarshaka grantha, i.e., paves the way for the eternal salvation from the clutches of the materialistic world through the methods of righteous deeds transformed into action, as known as Trivarga. Charaka Samhita documents its existence (adhikarana) based on pramanas viz, Pratyaksha, Anumana, Aptopadesha and Yukti; hence the doctrine of Trivarga and Moksha are not something celestial, but are researched and proved concepts based on these pramanas. Hence, being the siddhantas, Trivarga and Moksha need an in-depth understanding to apply them into one's life to achieve moksha through Trivarga.

RESEARCH QUESTION

The central research question of this study is to critically examine how Early Childhood Care and Education (ECCE) initiatives, under the framework of the National Education Policy (NEP) 2020, contribute to the empowerment of women in India. Specifically, it seeks to investigate the mechanisms through which ECCE influences women's socio-economic status, educational attainment, and participation in the workforce.

OBJECTIVE

This study aims to analyse and understand the role of *Trivarga* in achieving *Moksha*, taking into account the core concepts of the Charaka Samhita.

METHODOLOGY

Charaka Samhita with *Sri Chakrapani Dutta's Ayurvedadeepika Teeka*, other *Ayurveda Samhitas*, namely *Sushruta Samhita* and *Ashtanga Hridayam*, reference books, peer-reviewed research articles and journals on *Ayurveda* and Philosophy were referred to for

carrying out this work. Classical textual references regarding the *Trivarga* and *Moksha*, and inferring them into the process of achievement of *Moksha*, are dealt with in this paper according to *Charaka Samhita*'s perspective of *Moksha* and its path of achievement.

REVIEW RESULTS

Charaka Samhita, the epitome of *Kayachikitsa* specialty, not only deals with the methods and protocols of healthy living and treatment but also mentions the aspects of *Trivarga* and its utilisation in the achievement of *Moksha*. Acharya Charaka mentions *Trivarga*, *Dharma*, *Artha Kama*, *Moksha* and *dharma-artha-kama-moksha* in different perspectives at various contexts of the compendium.

Trivarga: *Charaka Samhita* quotes-

- ---- युक्तिस्त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यया ॥
- ---- मानसं प्रति भैषज्यं त्रिवर्गस्यान्ववेक्षणम् ॥
- ---- त्रिवर्गं परस्परेणानुपहतमुपसेवमानस्य ॥
- ---- त्रिवर्गं चापि पुष्कलम् ॥

While wrapping up the compendium, it has been mentioned that one who has gone through the entire *Samhita* with utmost sincerity shall have *Deerghayu*, *Suyasha*, *Swasthyam*, *Trivarga* (*Dharma-Artha-Kama*) and *Pushkalam* (*Moksha* or copious form of *trivarga siddhi*). Commenting on this statement of Acharya Charaka, Sri Chakrapani Dutta defines *Dharma-Artha* and *Kama* as the *Trivarga*.¹ Where *Dharma* means the rightful deeds perceived based on the *karmas* (physical or mental works) done by the body. *Artha* incorporates the materialist things one acquires through *dharma*, like money, house, jewels, land, etc. *Kama* is defined as the utilisation of *artha* for fulfilling one's desires. Indicating towards the way of achievement of *Trivarga*, *Charaka Acharya* mentions as one who has *punya shabda* (truthful words) and does *kayika* (physical), *vachika* (verbal) and *mansika* (mental) *karma* devoid of *papa*, not only enjoys the state of *sukha* (pleasure) but also accumulates the same while fulfilling the *Trivarga*.² Also following the daily and the seasonal regimen (*dinacharya* and *ritucharya*), controlling one's *dharaneeya* vegas of *kama*, *krodha*, *lobha*, *moha*, etc. and inculcating the values of Acharya Rasayana (*Satyavadinam*, *Akrodham*, *Ahimsaka*, *Anaayaasam*, *Japa*, *Shaucha*, *Tapa*, *Daana*, *Tapasvina*, *Daiva-go-brahmana-acharya seva*, *Dharmashastra*, etc.) into one's life; are the suitable ways for the achievement of *Trivarga siddhi*.

1. *Charaka Samhita Siddhistanam* 12.35

2. *Charaka Samhita Sutrasthanam* 07.30, *Ayurvedadeepika Teeka*

Moksha: Charaka Samhita quotes-

मोक्षो रजस्तमोऽभावात् बलवत्कर्मसङ्क्षयात् । वियोगः सर्वसंयोगैरपुनर्भव उच्यते ॥

Mukti from the *samsara* (materialistic world) is defined as *Moksha*. The state of non-existence of *Rajas* and *Tamas bhavas*, the depletion of *balwat-karmas* responsible for rebirth (*punarjanma*), detachment from the *shareera*, *buddhi*, *ahamkara*, etc. *bhavas*, end of all *vedanas* (sufferings) and end of the cycle of *punarjanma*; together constitute the state of *Moksha*. Moreover, mentioning *Moksha* as *Pushkalam*. *Sri Chakrapani Dutta* defines *pushkalam* as the copious or the excellent form of *Trivarga*, which is called *Moksha*, that could be achieved from this *shastra*, namely *Charaka Samhita*.^{3 4 5 6}

Some major mentions of *Moksha* in *Samhita* are as follows -

- मोक्षः संसारविमोक्षः - *Mukti* from the *Samsara*.
- मोक्षो - रजस्तमोऽभावात् - the non-existence of *Rajas* and *Tamas Bhava*.
- मोक्षो - बलवत्कर्मसङ्क्षयात् - the depletion of *Balwat-karmas* responsible for *Punarjanma*.
- मोक्षो - वियोगः सर्वसंयोगैः - detachment from शरीरबुद्ध्यहङ्कारादिभिः *Bhava*.
- मोक्षो - अपुनर्भव - no cycle of rebirth, i.e., *Punarjanma*.
- मोक्षो - वेदनानामवर्तनम् निवृत्तिर्निःशेषा - end of all *Vedanas* and no *Punarbhava*.

“धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्” - Health is the *Moola* (root cause) for *Arogya* (healthy state; good health indicates the process of healthy condition, in the absence of diseases condition) *Dharma* (virtuous- one own achieve), *Artha* (wealth), *Kama* (desire fulfilment) and *Moksha* (salvation). Disease destroys the health, *Shreyasa* (welfare) and *Jeevita* (life). Manifested diseases are considered a great obstacle in the way of human life. With this point of view, with the help of their *Dhyana Chakshu* (spiritual vision), rishis found a saviour in Indra Deva, got an assurance that the lord of the Devas would explain the proper way to counteract. Hence, this pious knowledge could be utilised in the achievement of *Moksha* through the fulfilment of *Trivarga*.⁷

Role of *Trivarga* in *Moksha* Achievement

Acharya Charaka explained the methods to achieve *Moksha* at various stages in the *Samhita*. His understanding is to be appreciated to differentiate the *Trivarga*, i.e., *dharma*, *artha* and *kama*; which in toto could be utilised in the achievement of *moksha* through

3. *Charaka Samhita Sutrasthanam* 01.15

4. *Charaka Samhita Shareerasthanam* 01.142

5. *Charaka Samhita Shareerasthanam* 01.137

6. *Charaka Samhita Siddhistanam* 12.35, *Ayurvedadeepika Teeka*

7. *Charaka Samhita Sutrasthanam* 01.15

buddhi and *manas*. As *Acharya* mentions, *Buddhi*, which perceives the *Bhava* thing arising as a result of *Bahu Karana Yoga* (combination of multiple causes), true in *Trikala* (past, present, future - three times), is known as *Yukti*. This *Yukti* helps in achieving *Trivarga*. This *Yukti* is a *sadhana* (means) that is utilised in understanding *Trivarga* separately.⁸

Dharma includes *upasana* of *sajjanas*, *durjana varjanam*, *vrata*, *upawasa*, *niyama*, *dharmashastra Adhyayan*, *vijnana*, *mukti* from *vishyopabhoga*, to stay motivated for *moksha* achievement, leaving *ahamkara*, to understand the status of *atama-manas-indriyas* as something not about this *panchabautika* body, etc.⁹ *Artha* includes acquiring materialistic things, taking into account the fundamentals of *dharma*. *Karma* includes, following the *dharma shastra*, *sarva-bhoota-hitam*, taking food not for pleasure but for the needs of the body and its functioning, controlling the *indriyas* from *vishaya upabhoga*, following the *apavarga (moksha) marga* through *dhi-dhriti-smriti* and *indriyas*.¹⁰

Following *Trivarga* in one's life and through *yukti* for achieving *Trivarga*, one can attain the *tattwasmriti* (the true eternal knowledge) or *satyabuddhi*. One, after attaining the *tattwasmriti*, progresses on the path of non-existence of *Rajas* and *Tamas*, which leads to depletion of the *Balwat-karmas* of an individual, taking one into the state of *Prashatham*. This evolves into breaking the cycle of rebirth (*punarjanma*), causing *Apunarbhava*, which leads to the *Moksha* or *Pushkalam*, i.e., the excellent or the copious form of *Trivarga siddhi*. The *moksha* is defined to be equivalent to *Brahm*, the eternal truth of this existential world, which is the only truth, and the rest is illusion or false.¹²

Acharya Charaka instructs all to study and follow *Ayurveda* for *Trivarga siddhi*. Further, *Acharya* mentions, one who cures the sufferings of people, ponders over the *adhyatmika vishyas* mentioned in *Ayurveda*, practices and preaches them to other people, does the utmost form of *Dharma*, which is helpful in *Trivarga siddhi* and the achievement of *Moksha*. In the management of *Manasa Rogas*, *Acharya Charaka* mentions *Trivarga* as *Bhaishajya*, i.e., *trivarga- dharma*, *artha* and *kama* should be taken into account while dealing with the *manas rogas*.¹¹ Defining the *Ayu* as *Hitayu* and *Ahitayu*, one who does all his works with the consideration of *Trivarga* shall have a *hitayu* as mentioned by *Acharya Charaka*.¹² Since *Arogya* is the root cause for the achievement of *Trivarga* and *Moksha*, *Ayurveda* and its principles of wellbeing need to be incorporated into one's life for the *Trivarga siddhi* and achievement of *Moksha*, furthermore,

8. *Charaka Samhita Sutrasthanam* 11.35

9. *Charaka Samhita Shareerasthanam* 01.146

10. *Charaka Samhita Shareerasthanam* 05.11

11. *Charaka Samhita Sutrasthanam* 11.47

12. *Charaka Samhita Sutrasthanam* 30.24

CONCLUSION

“त्रिवर्गशून्यं नारम्भं भजेत्तं चाविरोधयन्” – The words of *Acharya Vagbhatta* that one should indulge in those works only where there is no conflict of interest in the three *vargas*. That is, *dharma*, *artha* and *kama* happens to be the essence of the concepts mentioned in *Charaka Samhita*. A person who is having *Anupahata Sattwa* (normal mental faculty), *Anupahata Buddhi* (intelligence), *Anupahata Paurusha* (strength) and *Anupahata Parakrama* (energy), desires of his well-being about this world and the world beyond and seek three basic desires viz, *Praneshana* (desire to live), *Dhaneshana* (desire to earn) and *Paralokeshana* (desire to have superior position after death) needs to follow the path of *Trivarga* to remain detached from the *vishya-upabhogas* of this materialistic world so that one can get onto the path of achievement of *Moksha*, the state of eternal bliss and truth devoid of the cycle of rebirth (*punarjanma*).

CONFLICT OF INTEREST

There is no conflict of interest.

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