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Critical Analysis of Trisutra of Ayurveda

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Abstract: Ayurveda is science of life and its main aim is maintainance of Health and treatment of disease. It is established on the basis of Trisutra i.e. Hetu, linga , Aushadha which is punyakarak and shashwat (eternal) . The treatment principles mentioned in Ayurvedic literature are based on Trisutra only . It is also called as Triskandha. Trisutra is for both swastha(Healthy) and Atura(diseased) . Trisutra is helpful for fulfilling the Aim of Ayurveda . If person is healthy then only purushartha i. e Dharma , Artha, Kama , Moksha is possible to achieved. Trisutra is helpful to attain health for Satva(mind) , Atma(Soul) , Sharir(body). Hetu is the causative factor responsible for manifestation of disease as well as health . Linga means symptoms of Swastha as well as Atura. Linga in swastha purush includes symptoms of physical, mental and spiritual well being and Atura includes samanya(common) , Vishsha(Cardinal) and arishta lakshana of disease and Aushadha are the means used to maintain and promote the Health of Healthy and treatment of I'll patients. The main aim of this study is to collect ,compile the applied aspect of Trisutra in both healthy and diseased person and its importance in Diagnosis and management of disease . Therefore we conclude that all the concept of Ayurveda are included under Trisutra which is useful to find causative agent , for diagnosis , prognosis and treatment of disease.

Keywords – Ayurveda , Health , Hetu, Linga, Aushadha

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Introduction:

The aim of *Ayurveda* is to maintain *Dhatusamya* which is responsible for health.^[1] Disease-free condition is the best source of *Dharma*, *Artha*, *Kama* and *Moksha* while the disease destroyer of these sources, life and welfare.^[2] Now this has become a great challenge for human beings and as the solution of this challenge Lord *Indra* delivered the knowledge of *Ayurveda* to *Bharadwaja* in few words in the form of *Trisutra*. The whole *Ayurveda* is included in these *Trisutra*. The concept of *Trisutra* i.e. *Hetu*, *Linga* and *Aushadha* has been described in *Ayurveda* for the fulfillment of aim of maintaining the health of a healthy person and to cure disease of a patient. The concept of *Trisutra Ayurveda* is for both the *swastha* and *Atura* it has been described in all *samhita* in scattered form. *Hetu* is the causative factor responsible for manifestation of disease as well as health. *Linga* means symptoms of *Swastha* as well as *Atura*. *Linga* in *swastha* purush includes symptoms of physical, mental and spiritual well being and *Atura* includes *samanya* (common), *Vishesha* (Cardinal) and *Arishta lakshana* of disease and *Aushadha* are the means used to maintain and promote the health of healthy and treatment of ill patients.^[3]

Aim and Objective

- To collect, compile the information of *Trisutra* from various *samhita*
- To analyse the applied aspect of *Trisutra* for healthy and ill patient.

Material and Methodology

Material

- *Charak samhita* and their commentaries
- *Sushruta samhita* and their commentaries
- *Madhav nidana*
- Other *Ayurvedic Literature* will be referred whenever required
- Journal and internet

Methodology

This is the detailed literary study. The information and references were collected from *Charak samhita* and other *Ayurvedic literature*

Concept of *Trisutra*

Hetu Sutra

Hetu means factors responsible for health as well as responsible for diseases.^[4] *Hetu*, *Nimitta*, *Ayatana*, *Karta*, *karan*, *pratyaya*, *Samutthana* are the synonyms of *Hetu*.^[5] *Acharya Gangadhar Rai* has called *hetu* as *beeja*. Thus *Hetu* means the factors responsible for health and etiological factors of the disease. The causative factors have been divided into two types i.e. *Upayogi Hetu* and *Utpadak Hetu*. *Upayogi Hetu* which deals with the maintenance of health i.e. main aim of *Ayurveda* i.e. *Dhatusamya*,

and it further divides into *Adharabhuta*(objective)- the body and mind; and *sahakari*- the Co-operative factors Thus, the Hetu for maintenance of good health(*swasthya*) Responsible for equilibrium between *Dosha Dhatu* , *mala* and *Agni*

Utpadak hetu is the etiological factor of disease. These Factors affecting the objects of healthy person and could be *Samvayi Hetu* (internal factors) or the *Nimittarupa* (external factors). The internal and external factors are different For each and every disease and have been explained separately in text of each disease. The internal etiological factors i.e. *Samvayi hetu* are *Ayoga*, *Atiyoga* & *Mithyayoga* of *Indryartha*, *Pragya* and *Parinam*. factors which are Mobile i.e. *Cheshtavana* (*Dravyarupa Vata-pitta-Kapha*) are the active participants in the pathogenesis of disease. These factors are extrinsic and get vitiated by *Asatmyendriyarthasanyoga* and *Pragyapradha*. This means improper perception of sense objects by their respective sense organs and impairment of *Dhi*, *Dhriti Smriti* leads to vitiation of all the doshas of body and mind. The other hetu which are Steady i.e. *Nishcheshta*, by their quality play important role in the pathogenesis of the disease. These intrinsic factors are *Dosha-Dushya Sammurchna* and *Dosha-Sthana Sanshraya* While, the

external factors (*Nimittarupa*) of *Utpadaka hetu* are trauma etc. [6]

Importance of Hetu sutra

Diagnostic aspect

For diagnosis of disease one should know the Exact cause responsible for the manifestation of disease. For e.g. The *Hetu* of *Prameha* are continuously sitting, oversleep, excessive Consumption of curd, soup of the domestic, aquatic Animals and milk, new cereals and drinks, products of Jaggery and all other *Kapha* aggravating *Ahara Vihara* [7]. *Vatarakta* [8] and *Kustha* [9] are having same *Poorvaroopas* like *Swedasya ati pravutti* or *Abhava*, *Vaivaranya* and *Supti* etc. so here by knowledge of Hetu help in proper diagnosis . one can prevent diseases by avoiding such things

For differential diagnosis

When the signs and symptoms of two or more Diseases are similar a precise diagnosis proper diagnosis of disease becomes very Stressful . In such conditions if we have knowledge of *Hetu* Exact becomes possible because the etiological Factors are different for different disease . For example, there are eight Types of *Udaravyadhis* . When the patient reaches at later stage, a Diagnosis of the specific type of disease becomes difficult . But if the Patient gives history of addiction of

drinking alcohol The disease can be diagnosed as *Yakrutodara*.^[10]

Treatment aspect

Knowledge of *Hetu* has given prime importance in The prevention as well as the cure of diseases. As *Acharya Sushruta* told ' *sankshepatah kriyayoge nidan parivarjana*^[11] . Which means avoiding etiological factor is first line of treatment Eg. In treatment of *Hikka* and *Swasa* it is advised to patient that avoid aggregating factors.

Apathya are the things which should be Avoided after treatment of disease. *Upashaya* is nothing but *Satmya*^[12] i.e. Opposite to *hetu* .

Prognostic aspect

Acharya charak has mentioned that severity of disease depends on the *Bala* of *hetu* . Disease is *Sadhya* if *Hetu* is having *Alpa Bala* and *Krichasadhya* if with moderate *Bala* and *Yapya* if *hetu* is having *uttam Bala*^[13]

The highest priority should be given to avoidance of Causative factors responsible for the vitiation of *Dosha* it will Be helpful in breaking the *samprapti* (pathogenesis) of the diseases. All These things will be helpful only if there is a accurate Knowledge about the Causative factors therefore ., knowledge of Causative factor is very helpful to the physician .

Linga Sutra

Linga means the Symptoms of both the *swastha* (healthy) And *Atura* (diseased) *Linga* also called as *Lakshana* , *Chinha*, *Akruti* , *vyanjana*, etc^[14] . *Acharya Charaka* Described the symptoms of healthy person As one who is well proportionate in *mansa dhatu*, well-knit in figure, Proper sanyoga of *indriya*, able to tolerate hunger and thirst, heat and cold, exercise and has normal digestive and absorptive Power is *swastha purusha*^[15] .According to *Acharya Sushruta*,Equilibrium between *Dosha* ,*Dhatu* ,*Mala* & *Agni* with pleasant *Atma*, *Mana* & *Indriya* are the Symptoms of *swastha purusha*^[16] *Kashyap* also mentioned the definition of *swastha* i.e. Desire of having food, proper digestion of food, proper Evacuation of faeces, urine and flatus, lightness , sense organs in pleasant state, proper sleep, to gain strength &Complexion, pleasant mind and normal digestive fire^[17].By observing these characteristics , one can examine the person is healthy or diseased person

In diseased person ,symptoms obtained by vitiation of *Dosha* and *Dushya* . The symptoms are of 3 types- *Samanya lakshana*(Common), *Vishishta lakshana* & the *Arishta Lakshana*(Symptoms which indicate the definite death) .

Example- In *Jwar* fatigue, restlessness, loss of taste, loss of appetite etc are *samana* lakshana Burning sensation in body in *pittaja jwar* is *Vishishta lakshana*^[18]

Importance of *linga Sutra*

Diagnostic aspect

In *Vata Vyadhi*^[19] *Ksatakseena*^[20] *poorvaroopavastha* is *Avyakta* And their diagnosis can be done only on basis of their *lakshana*. In Some disease some symptoms may be similar then Diagnosis will be done according to collection of Symptoms. E.g. In *Vatikagulma*^[21] pain will increase after Digestion of food and In *Parinama shoala*^[22] also pain will Increase after digestion, In both condition, diagnosis of Disease has been confirmed by observing the collection of Symptoms

Treatment aspect

Knowledge of *lakshana* is essential for specific Treatment. For e.g. In *Kustha chikitsa*^[23] If *Dosha* are *Alpa* and *Anavagadha*; then *Raktamokshana* should be done with *Shringa* and *Alabu*. In *Bahu Dosha* condition *Raktamokshana* Should be done with *Siravedha*. In different stage of *shotha* i.e., *Amavastha*, *Panchyamanavastha* and *Pakvavastha*; specific *chikitsa* is given. For e.g. In *Amavastha chhedan* is not indicated^[24] and in *Pakvavastha* incision is given to drain the pus. These stages can be differentiated with

the knowledge of *Lakshana* only. In *Urdvaga Raktapitta*; *Tarpana* should be given after *Langhana* & in *Adhoga raktapitta* *Peya* is recommended. *Urdhvaga* and *Adhoga raktapitta* can be differentiated by *Lakshana* only.^[25]

Prognostic aspect

As stated by *Acharya Charaka*, these *Lakshana* also provide a platform for the assessment of the disease's prognosis. That if the symptoms are minor, the disease has a good prognosis, and if they are moderate or major in number, the prognosis of the disease becomes moderate or bad, respectively^[13]

If *vaidya* is unaware of *Lakshana* of diseases, he is unable to accurately diagnose, predict the prognosis, and prescribe the appropriate course of treatment. *Lakshana* is therefore given top priority in *Trisutra Ayurveda*.

Aushadha Sutra

Aushadha is known as '*karana*' in *Ayurveda*^[26]. *Aushadha* are the means used for maintenance the health i.e. diet And lifestyle along with the medicine that is used to treat the Disease. *Aushadha* is one of the *Chatushpada* helpful for successful *chikitsa*. It is necessary that the drug should possess all the 4 qualities of good medicine^[27]. Many principles have been explained in *samhita* for maintenance and promotion of health but this are in scattered form.

Principles for maintenance of health are explained are

- *Dinacharya*
- *Rutucharya*
- *SwasthaVrutta*
- *Sadvrutta palan*
- *Achara Rasayana*
- *Dharniya and adharniya Vega*
- *Ashtauharavidhi visheshayatana* etc

And for promotion of health use *Rasayan* and *vajikaran* should be done^[28]. And for treatment of disease

Therapeutic measure broadly classified into two types *shodhana* and *shaman*. Out of which, the p therapy is given higher priority since the aggravated *Dosha* lowered by *Langhana & Pachana* may occasionally be stimulated again; but, in the case of those lowered by purificatory technique (*shodhana*), there is no potential of such recurrence^[29]

Therapeutic measure are again classified into three types i.e. *Daivavyapashraya*, *Yuktivyapashraya*, and *Satvavajaya*. For sharirik dosha, *Daivavyapashraya* is useful and for *Manas Dosha* *Satvavajaya Chikitsa* is useful^[30].

Again, there are other 18 types of treatment method, such as *Hetu-vipareeta* or *Vyadhi-vipareeta* or both; and *Hetu-viparitarthakari*, *Vyadhi-viparitarthakari* or both, where *vyadhi* indicates *Vyadhi lakshana*^[31]

This proves that *Aushadha sutra* depends on Both the *Hetu sutra* and *Linga Sutra*. According to the severe, moderate, or mild stage of the disease, *Teekshna, Madhya, or Mrudu aushadha* is recommended, as has been stated in the Ayurvedic literature.

Importance of Aushadha Sutra

Diagnostic aspect

It is helpful in diagnosis of disease where diagnosis become difficult due to similar *Lakshana*, in such condition *Upashaya* or *Unupashaya* of *Chikitsa* helps to diagnose the disease accurately. For Example. If the treatment (*Snehan*) done with the idea that it is *Sandhigatavata*, Aggravates the pain then we can diagnose it as *Amavata*.

Treatment aspect

18typesof *Upashaya* used as a therapy described by *Acharya Chakrapani* For example *Shunthi* In *Kapahaj Jwar* Comes under *Hetu Vipareeta Chikitsa*, *Kutaja* in *Atisar* Is *Vyadhi vipareeta chikitsa* and Use of *Vatahara* and *shothahara Dashmool kashaya* in *Vatik Shotha* is *Ubhaya Vipareeta Chikitsa*.^[31] *Acharya Charaka* clearly mentioned, if this *Hetu Vipareeta* treatment is not useful for *Vyadhi shamana* then should go for *Vyadhi vipareeta* treatment.

Discussion -

The concept of *Trisutra* (*Hetu, Linga, Aushadha*) of Ayurveda which is *Shashwat* (eternal) is the foundation of the entire

ayurvedic Science. *Trisutra* is also called as *Triskandha*. It is beneficial in both *swastha* and *Atura*. It is *Trisutra* is useful in fulfilling the foremost aim of Ayurveda i.e. the *vikar prashamanam* (Treatment of disease) and the *swastha Rakshanam* (Maintenance of health). The concept of the *trisutra* should be understood in order to comprehend both health and illness. As a result, only one *Trisutra* principle serves as the foundation for everything in Ayurveda. Ayurveda strongly suggest that it is not necessary to name every Disease^[32] The understanding of *Hetu*, *Linga* (According to dominance of *Dosha*) as well as its Stages of Progression is considered as important in success of treatment. It is possible to achieve Success of treatment by having knowledge of . As whatever mentioned in Ayurvedic *Samhita*'s are based on *Trisutra*. *Hetu* are the cause of the disease because they vitiate the *Dosha*. This vitiated *Dosha* get into six stages of pathogenesis (*Shatkriyakala*) of not treated in early stage cause the disease. To avoid further pathogenesis knowledge of *Hetu* is must. *Hetus* are also equally Responsible for both health And illness. Complete knowledge of *Hetu* will help in proper diagnosis, to know the prognosis and to plan the treatment Accordingly. *Linga* is the sign and symptoms of the both health and disease. It occurs according to the vitiation

and Dominance of the *doshas* which help in proper diagnosis, Prognosis and treatment of disease. If *vaidya* is unaware of *Lakshana* of diseases, he is unable to accurately diagnose, predict the prognosis, and prescribe the appropriate course of treatment. *Aushadha* is a type of medicine that can be either curative that is, used to treat disease or preventive, maintaining health. Therefore, if Diet and lifestyle are followed in accordance with the Guidelines of ayurveda, one can avoid diseases. If the *vaidya* (physician) have a complete knowledge of the *Trisutra* of Ayurveda then they will be perfect to treat of all the disease.

Conclusion

In Ayurveda the Concept of maintenance and promotion of health and treatment of the Disease has explained in the form of *Trisutra*. *Swastha* means *Dhatusamyata*, while *Atura* means *Dhatu Vaishamyata* and for the maintenance of health (*samyavastha*) ,that is conversion of *Vishmavastha* into *samyavastha* knowledge of the *Trisutra* (*Hetu, Linga & Aushadha*) is essential All the principles of Ayurveda are included under *Trisutra* and it has been elaborated in detail in *Ayurveda* In our *Samhita*'s it is said that successful practice of *Vaidya* depends on the diagnosing the disease correctly and treatment should be given according to that. Naming of disease is not

given that much importance, but knowing the exact causative factor ,pathogenesis and symptoms of disease it is easy to cure the disease . *Hetu*(Causative factor of disease) is to be avoid for proper treatment. *Linga* (Symptoms) is an important tool indicating the stage, severity, type of disease. *Aushadha* (treatment of disease)plays an important role for treatment as well as differential Diagnosis of disease. Hence we conclude that *Trisutra* is useful to find Causative factor , do diagnosis and treatment of disease and a *Vaidya* should understand and evaluate the concept to gain success in Clinical practices.

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29. Yadavji Trikakamji Charak Samhita of Agnivesha with Ayurveda dipika commentary by Chakrapani datta Sutra Sthana 16/20 Varanasi; Chaukhamba Surabharti Prakashana; p. 97
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