

Review Article

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CONCEPT OF *TRISUTRA* IN AYURVEDA, IT'S UTILITY AND CLINICAL IMPORTANCE

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Abstract

The primary objective of Ayurveda is to preserve the state of equilibrium of the *Dhatus*, which serves as a crucial indicator of good health. Ayurveda outlines the concept of *Trisutra*, which encompasses *Hetu*, *Linga* and *Aushadha* aiming to ensure the well-being of healthy individuals and the recovery of patients from various ailments. *Hetu* pertains to the causal elements governing both the maintenance of good health and the factors leading to the onset of different diseases. *Linga* incorporates prevalent, cardinal or *Arishta* symptoms. *Aushadha*, on the other hand, is employed for sustaining and enhancing the health of a healthy individual as well as for treating an ailing patient. This article emphasizes Ayurveda concept of *Trisutra* and its utility in clinical practice.

Keywords: *Ayurveda, Trisutra, Hetu, Aushadha Linga*

Introduction

Ayurveda delineates the *Trisutra* concept, comprising *Hetu*, *Linga* and *Aushadha*, aimed at sustaining the well-being of individuals and treating ailments. The concept of *Trisutra Hetu* entails factors responsible for both health and disease. *Hetu* is also known as *Beeja* which can cultivate good health or manifest as a disease. Thus, *Hetu* refers to the causative factors governing both the maintenance of Ayurveda's foremost aim, *Dhatusamya*, and the etiological factors of the disease. *Upyogi Hetu* maintains balances of body, mind and cooperative factors. *Adharabhuta Hetu* includes the amalgamation of *Indriyarth* and *Pragya*, while *Sahakari Hetu* involves the synchronization of *Parinam* for a healthy individual. The other entity of *Trisutra* is *Linga* which described symptoms of healthy individuals as well as manifestation of diseased person. *Aushadha* is the final component of Ayurveda concept of *Trisutra* which explains various approaches utilized for the restoration of health of healthy individual and the treatment of diseases in diseased person [1-4]. Ayurveda described various classes of these components of *Trisutra* as depicted in **Figure 1**. The quote mentioned below signifies the concept of *Trisutra* in Ayurveda.

हेतुलिङ्गौषधजानं स्वस्थातुरपरायणम् ।
त्रिसूत्रं शाश्वतं पुण्यं बुबुधे यं पितामहः ॥ २४ ॥

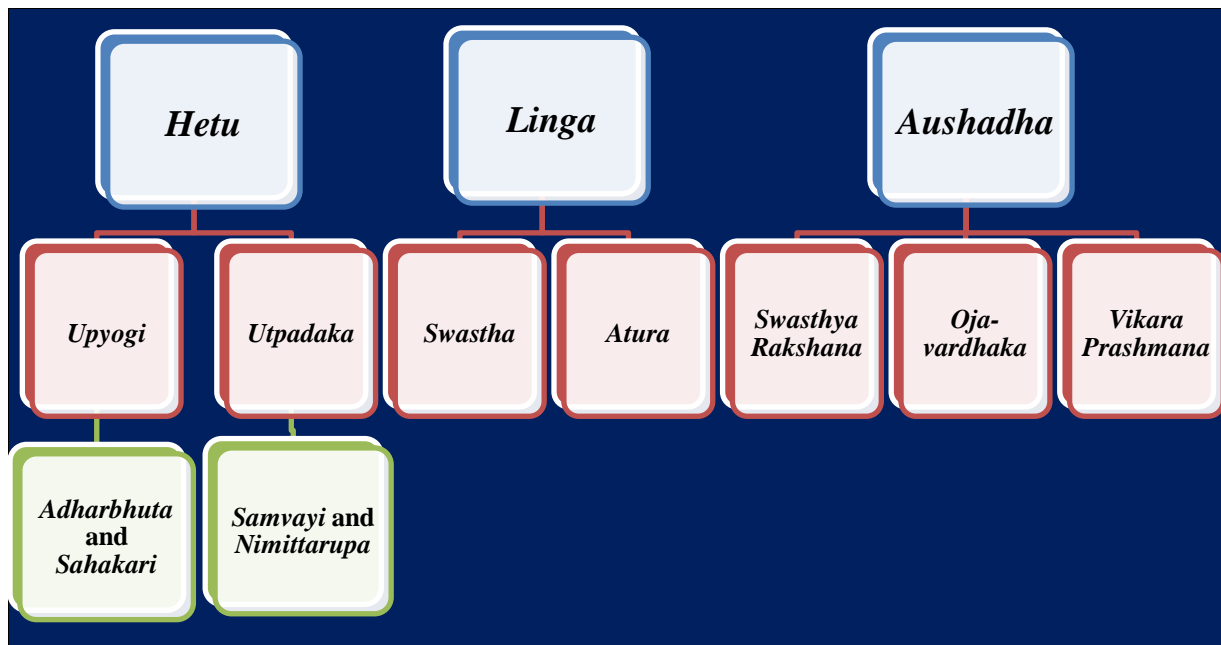


Figure 1: Different classes of *Trisutra* as per Ayurveda

Hetu:

Ayurveda attributes certain factors, known as "*Hetu*," to the onset of diseases. These causative elements significantly contribute to the development of various ailments, they includes; inadequate dietary patterns, unhealthy dietary habits, excessive consumption of incompatible foods, overindulgence in a particular taste, insufficient sleep, overexertion, bacteria, viruses, injuries and environmental factors, etc.

The concept of *Trisutra Hetu* in Ayurveda pertains to the factors that lead to the manifestation of diseases. *Nidana*, is another term for these factors, which can aggravate *Vatadi doshas* due to the intake of incompatible dietetics and engagement in improper activities. *Hetu* plays a multifaceted role in initiating the disease process by exacerbating *Dosha*. *Nimitta* refers to specific signs that manifest in the body and act as causative factors for the disease. *Ayatana* signifies the place of origin of the disease, while *Karaka* denotes the disease-producing agents. *Karta* represents the primary culprit responsible for creating an imbalanced state of *Doshas* and *Dhatus*, ultimately leading to the onset of the disease. *Karana* encompasses the factors that disrupt normal physiological functions and are capable of triggering the manifestation of diseases. The classes of *Hetu* include different types such as; *Sannikrasta hetu*, *Viprakrushta hetu*, *Vyabhichari hetu* and *Pradhanika hetu*. Another classification involves *Dosha hetu*, *Vyadhi hetu*, *Ubhaya hetu*, *Utpadak hetu* and *Vyanjak hetu*. Similarly one more class includes *Bahya hetu*, *Abhyantar hetu*, *Prakrta hetu* and *Vaikrta hetu* [4-6].

Linga (Sign and Symptoms):

Changes in bodily or mental functions resulting from diseases often lead to discomfort and irritability in the patient. These changes collectively represent symptoms which also described as *Linga* in Ayurveda. Physicians observe certain clues, referred to as signs, to aid in the diagnosis. In Ayurveda, symptoms and signs are diagnosed based on the dominance of specific *Doshas*, and treatment is planned accordingly. *Linga* signifies the complete manifestation of symptoms, indicating the stages and dominant *Doshas* in the disease. It reflects the full appearance of specific disease symptoms, fluctuation in body temperature, physical and mental discomfort and others symptoms. *Linga* indicates the general or specific state of *Doshas* or the stage of the disease through the display of certain

features. *Aakriti* refers to any symptoms consciously experienced by the patient, while *Rupa* denotes noticeable changes in the patient's condition, reflecting a specific bodily or mental state. These aspects play a vital role in recognizing the health of an individual and diagnosing the illnesses [6-8].

In a healthy individual, *Linga* encompasses physical and mental well-being, including the *Dashavidha Atura pariksha*, *Vikriti pariksha* which defines a person's normal body constitution and health. In an ill patient, *Linga* manifests as symptoms resulting from the vitiation of *Doshas*, reflecting the loss of normal functions. *Linga* comes in three types: *Samanya lakshana*, *Vishishta lakshana*, and *Arishta Lakshana*, denoting general, specific and critical symptoms, respectively. *Swastha Lakshana* involves the desire for food, ease in excretion, proper digestion, robust strength, pleasant sense organs, radiant complexion and peaceful mind, etc.

Aushadh (Medicine):

Aushadha, the third pillar of *Trisutra*, encompasses dietary adjustments, fasting, various Ayurvedic formulations and herbs for therapeutic management of diseases. The primary aim of *Ayurvedic* treatment is to balance the three body humors. *Aushadha* is also known as "*Karana*" in Ayurveda, which serves to maintain and enhance the health of an individual and helps to cure diseases through *Shodhana* and *Shaman* therapies. It plays a vital role in preserving health by integrating food, medicine and lifestyle for disease alleviation. The synonyms of *Bheshaja*, as identified in *Charak Chikitsa*, include *Chikitsa*, *Vyadhihara*, *Pathya*, *Sadhana*, *Aushadha*, *Prayashchitta* and *Prakritisthapana*.

Bheshaja is categorized into two types according to Charak Chikitsa:

1. *Swasthasya urjaskara*, aimed at maintaining the health of the healthy and enhancing immunity and overall well-being.
2. *Arthasya Roganut*, designed to alleviate diseases in patients.

Aushadha contributes to *Swasthya Rakshana*, *Ojavaradhana* and *Vikara Prashmana* through specific treatment principles and drugs tailored for various diseases and conditions. *Charak* identifies different types of *Aushadha*, including *Daiva-vyapashraya*, *Yukti-vyapashraya* and *Satvavajaya* and *Shashtra Pranidhan* [5-7].

The route of drug administration holds crucial importance in achieving maximum therapeutic effects. Ayurvedic medicines are designed for both internal and external use, administered through various channels or *Srotas* like *Yoni*, *Twak* and *Urethra*. The characteristics of a *Dravya* according to *Acharya Charak* include *Bahuta*, *Yogayta* and *Sampatya*. According to *Charak*, the ideal course of treatment not only cures the original disease but also prevents the onset of other complications. *Aushadha Sevan Kala*, or the timing of drug administration, is also emphasized.

Ayurveda describes two types of therapeutic measures: *Shodhana*, which eliminates the internal causative factors of the disease, and *Shaman* which alleviates diseases and their symptoms. Additionally, *Chikitsa* methods such as *Hetu Viprita* and *Vyadhi Viprita* or a combination of both, are also outlined.

Charak emphasizes that the medicine opposing the *Dosha*, *Nidana* and *Dushya* all three, will effectively cure diseases. Ayurvedic texts also mention the use of *Aushadha* according to the severity stages of the disease, suggesting the administration of *Madhya*, *Mridu aushadha* and *Tikshana* in moderate, mild stages and severe cases of the diseases, respectively [7-10].

Conclusion

Ayurveda, a comprehensive science of life and well-being, effectively delineates the *Trisutra* concept for maintaining health and treating diseases. *Swastha* denotes the equilibrium of *Dhatu-samyavana*, whereas *Atura* signifies the imbalance of bodily elements. To ensure the preservation of a balanced state in individuals and the transformation of an imbalanced state into equilibrium, a thorough understanding of *Hetu*, *Linga* and *Aushadha* is crucial. In this light, it becomes evident that almost all the fundamental principles of Ayurveda can be encapsulated and comprehended within the framework of the *Trisutra* concept. Physicians should not only grasp but also apply this knowledge to enhance their clinical practices. *Trisutra* emerges as a comprehensive solution in the Ayurvedic approach to the treatment of various ailments

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