



Review Article

www.ijrap.net



CONCEPT OF TRISUTRA AYURVEDA: A REVIEW

Hirdesh kumari ^{1*}, Murlidhar Paliwal ²

¹JR-II, Department of Samhita and Sanskrit, Faculty of Ayurveda, IMS, BHU, Varanasi, India

²Assistant Professor, Department of Samhita and Sanskrit, Faculty of Ayurveda, IMS, BHU, Varanasi, India

Received on: 26/03/17 Accepted on: 09/05/17

*Corresponding author

E-mail: hirdeshkm@gmail.com

DOI: 10.7897/2277-4343.083135

ABSTRACT

The first and foremost aim of Ayurveda is to maintain the Dhatusamya (equilibrium state of dhatus) which is the sign of health. The concept of Trisutra i.e. Hetu (cause), Linga (symptoms) and Aushadha (drug) has been specified in Ayurveda for the fulfillment of the very aim of maintaining the health of healthy persons and to cure disease of patients. Hetu means the causative factor of health as well as etiological factors of different diseases. Linga, in swastha purusha (healthy person), is physical and mental well being including the Dashavidha Atura pariksha (ten folds of examinations) except vikriti pariksha (pathological examination) which defines the normal body constitution of a person & its health. While in atura (patient), linga includes the common, cardinal or arishta (fatal) symptoms. Aushadha is used to maintain and promote health in a healthy person (swasthivritta & panchkarma) and cure in an ill-patient to mitigate its disease either by shodhana or shamana therapies or both. Therefore, the aim of this study is to collect, compile and explore the applied aspect of Trisutra Ayurveda for healthy person and ill patients, so that the vast knowledge of Ayurveda can be well understood and thereby implementation can be done.

Key words: Ayurveda, Trisutra, Hetu, Linga, Aushadha.

INTRODUCTION

The aim of Ayurveda is to maintain Dhatusamya¹ which in turn causes health. The concept of Trisutra i.e. Hetu, Linga and Aushadha has been specified in Ayurveda for the fulfillment of the very aim of maintaining the health of a healthy person and to cure disease of a patient. This clarifies that the concept of Trisutra Ayurveda is for both the swastha and atura² and its knowledge is well versed in Ayurveda. More emphasis has been given at respective places to explain the Trisutra of each disease. While, that for maintenance of health, it has been described in scattered form.

Therefore, the aim of this study is to collect, compile and explore the applied aspect of Trisutra for healthy and ill patient from various corners of this Ayurveda shastra, so that the vast knowledge of Ayurveda be concised in Trisutra and every concept could be studied under the headings of Trisutra for better understanding and better implementation. Trisutra Ayurveda viz. hetu, linga and aushadha includes entire subject matter of Ayurveda.

For this conceptual study, the detailed literary study was performed. The contents and references were analyzed and used for the review. The principal Ayurvedic text referred under this study is Charaka Samhita. Other Ayurvedic texts were also studied for the relevant references.

Concept of Trisutra

Hetu

Hetu means factors causing health as well as responsible for diseases. Gangadhar Rai has meticulously described about the hetu as mentioned below in Picture 1.

Hetu also called as beeja³ (seed), the beeja which either cultivates good health or manifests into a disease. Thus Hetu means the causative factors i.e. the causative factors of health and etiological factors of the disease. The causative factors of health has been summarized into one factor by the sage Gangadhara Rai which is called Upyogi Hetu⁴. This Hetu is the subject which deals with the maintenance of very foremost aim of Ayurveda i.e. Dhatusamya, and its objects are adharabhuta(objective)- the body and mind; and sahakari- the co-operative factors⁵.

Thus, the Hetu for maintenance of good health i.e. the Swasthya is samayoga of Indriya (wholesome contact of sense organs) with their Artha (objects), Pragyā (intellect) and Parinam (time)⁶. The proper union of five senses with their objects results in health^{7,8}. Proper union of Mana with its objects (Chintya, vicharya, Uhya, Dhyeya & Sankalpa) also leads to good health⁹. Pragyā is the equilibrium of Dhi, Dhriti and Smriti (right perception, mind control and memory) which leads to balanced state of all Doshas(elements) of body and mind¹⁰. Samayoga of kala / Parinam means samyaka yoga of Ritu-kala and Ahara-kala¹¹. Here, samyoga of Indriyārtha and samyoga of Pragyā are the Adharabhuta hetu, while samyoga of Parinam (kala) is the Sahakari hetu for the healthy person.

The etiological factors of disease are summarized under another category which is known as Utpadaka Hetu¹². These are the factors affecting the objects of healthy person and could be either Samvayi Hetu (internal factors) or the Nimittarupa (external factors)¹². The internal and external factors are specific for each and every disease and have been described separately in context of each disease. The internal etiological factors i.e. samvayi hetu are Ayoga, Atiyoga & Mithyayoga (non-utilization, excessive-utilization & wrong-utilization) of Indriyārtha, Pragyā and Parinam. Among these samvayi hetu of a disease, factors which are Mobile i.e. Cheshtavana having their

entity (Dravyarupa Vata-pitta-Kapha)¹² are the active participants in the pathology of that 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 and Smriti leads to vitiation of all the doshas of body and mind^{13,14}. The other factors among Samvayi hetu which are Steady i.e. Nishcheshta, by their property plays key role in the pathology of that disease. These intrinsic factors are Doshadushya Sammurchna and Doshas-thana Sanshraya¹⁵. While, the external factors (Nimittarupa) among Utpadaka hetu are trauma etc. For example, in the etiological factors mentioned for kaphaja jwar (fever), exposure to cold wind is Asatmendriyarthasanyoga, continuous intake of guru (heavy), snigdha (unctuous), madhura (sweet) diet and lack of physical activity is Pragyaparadha; while day-sleep is Mithyayoga of Kala. All these factors vitiate the kapha dosha and leads to kaphaja jwar¹⁶.

Linga

Ayurveda advocates the symptoms of both the swastha (healthy) and diseased person, that could be understood as mentioned below in Picture 2.

Symptoms which are observed or seen are called Linga / Lakshana¹⁷. These are important part of Trisutra which aids in the identification of health and in the diagnosis of disease in ill-patient. Sage Caraka mentioned the symptoms of healthy person as one who is well proportionate in flesh, well-knit in figure, firm of senses, able to endure hunger and thirst, heat and cold, the strain of exercise and has normal digestive and assimilative powers is swastha purusha¹⁸. As per by sage Sushruta, equilibrium state of dosha, dhatu, mala & agni with the normal functions of body and pleasant Atma, Mana & Indriya are the symptoms of healthy person¹⁹. Similar definition of health stated by WHO: health is a state of complete physical, mental and social well being and not merely the absence of disease. Characteristics of Prakriti of a man as described by sage Caraka can also be considered as the features of Swastha Purusha of that particular Prakriti²⁰. The Dashavidha Pariksha has been explained in detail to examine the bala (stamina) & dosha(elements) of a person (could be swastha or atura), in which the Vikriti pariksha is only for atura and not for swastha. Prakriti, Satva, Sara, Sanhanan, Satmaya, Pramana, Aharashakti, Vyayamashakti and Vaya defines the body constitution of a person and its health²¹. Kashyapa has stated Swastha lakshana as desire of having food, proper digestion of ingested food, proper evacuation of faeces, urine and flatus, lightness in the body, pleasant sense organs, proper sleep, to gain strength & complexion, pleasant mind and normal gastric fire²². Thus, examining these features one can be judged whether healthy or not.

In an ill-patient, Lakshana are the symptoms obtained by vitiation of doshas i.e. loss of normal functions which are inferred by the manifestation of their actions. The symptoms are of 3 types- Samanya lakshana, Vishishta lakshana & the Arishta Lakshana. General/common signs and symptoms of the diseases are called Samanya lakshana. Specific or cardinal features of any disease are called Vishishta lakshana. While, the appeared symptoms which indicate the definite death of the patient are called Arishta lakshana. Example- in fever, fatigue, restlessness, bad taste of mouth, loss of appetite etc are samanya lakshana²³, burning sensation in pittaja jwar is vishishta lakshana²³, morning fever with severe cough and loss of strength and muscles are arishta lakshana²⁴. These Lakshana also gives a platform for the judgement of prognosis of the disease as quoted by sage Caraka

that, if the symptoms are minor the disease has good prognosis²⁵ and if the symptoms appear moderate or major in number, the prognosis of disease becomes moderate or bad, respectively^{26,27}. Thus, if one doesn't have the knowledge of lakshana of diseases, he is unable to make correct diagnosis, prognosis and cannot give the treatment accurately. So, Lakshana have prime importance in Trisutra Ayurveda.

Aushadha

Aushadha is stated to be 'karana' in Ayurveda. It can be subdivided in the types mentioned below in Picture 3.

Aushadha are the means used to maintain the health i.e. the food and lifestyle along with the medicine that is used to mitigate the disease. Many principles have been told for the maintenance as well as promotion of health but in scattered manner here and there in the text. Principles given for the maintenance of health includes-

- Intake of food in appropriate quantity and special conditions i.e. Ahara-ashtavidhivisheshayetana.
- Daily regimen and seasonal regimen.
- Principles of suppressible and non-suppressible urges.
- Principles of personal hygiene-Swasthavritta.
- Dietetic incompatibilities to be avoided.
- Conduciveness by habituation, to be avoided.
- Indulging in exercise.
- Intake of Rasa and indulging in work according to Prakriti.
- Indulging in Sadvritta (right conducts) and Achara rasayana.

While, for the promotion of health which means Oja vardhana, one should indulge in Panchakarma according to season and then use of Rasayana & Vajikarana should be done²⁸.

Aushadha is one of the important limb of 4 limbs of therapeutics. It is needed that the drug should possess all the qualities of a good medicine alongwith the perfectness of other 3 limbs of treatment, to bring about the concordance of body elements²⁹.

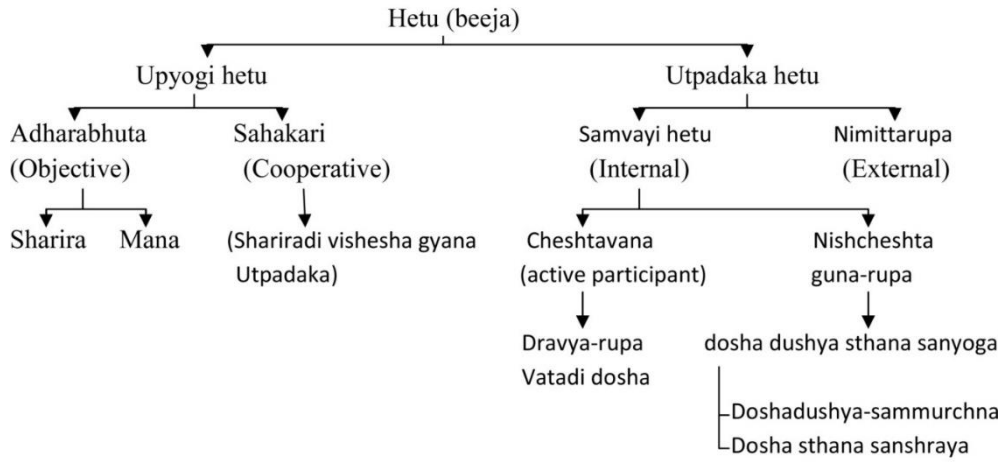
A drug whose properties are not known or is not understood perfectly, or the drug which, though known, is not administered perfectly is comparable to poison³⁰ and will cause disaster, so should be avoided³¹. The course of treatment which cures the original disease but produces other kind of complications is not the ideal treatment, ideal one is that which cures but doesn't provoke any other³².

Broadly, two types of therapeutic measures are described- the Shodhana and the Shamana therapy³³. Out of which, the Shodhana therapy is given more importance because the morbid doshas subdued by Langhana & Pachana may sometimes be provoked again; while in case of those subdued by purificatory procedure (shodhana), there is no possibility of such recurrence³⁴. Thus, emphasis should be given to the indicated therapeutic principles of each and every disease before initiating the treatment procedure.

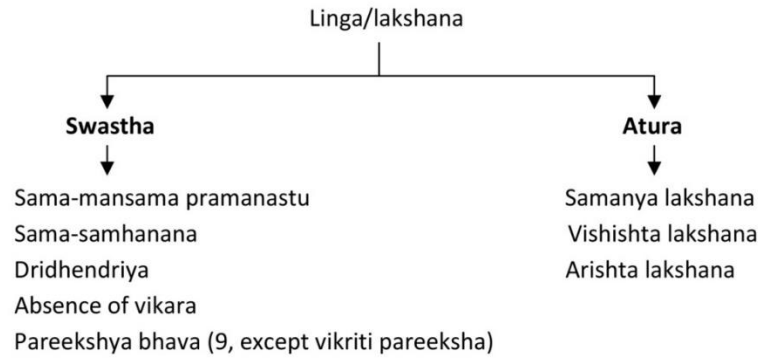
Again, there are other types of treatment procedures, such as Hetu-viprita or Vyadhi-viprita or both; and Hetu-viparitarthakari or Vyadhi-viparitarthakari or both, where vyadhi refers to vyadhi lakshana. This proves that Aushadha sutra depends on both the Hetu sutra and Linga sutra. It has been mentioned in the text that Tikshana, Madhya or Mridu aushadha is advised according to the severe, moderate or mild stage of disease respectively.

CONCEPT OF TRISUTRA AYURVEDA

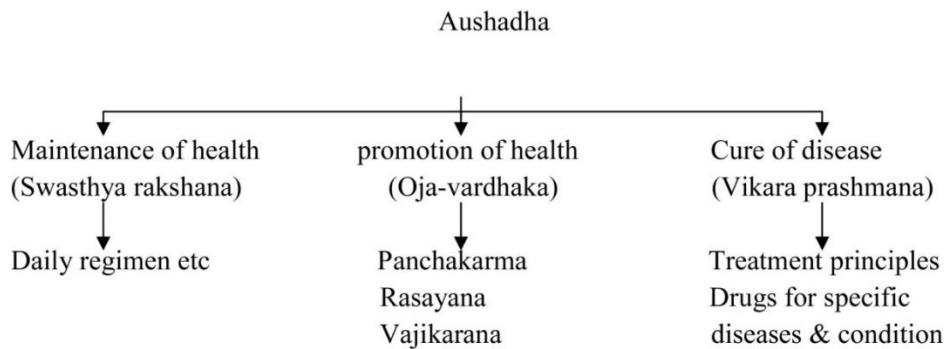
1. Hetu-



2. Linga-



3. Aushadha-



CONCLUSION

Ayurveda, being the science of life, has very well explained the concept of maintenance and promotion of health and cure of the disease, in the form of Trisutra. Swastha signifies Dhatu-samyavana, while Atura signifies Dhatu-veshamyavana and for the maintenance of this samyavastha and conversion of vishmavastha into samyavastha, the knowledge of the hetu, linga & aushadha is essential and it has been explained in detail Ayurveda. Hence, we can conclude that all the concepts of Ayurveda are concised and included under Trisutra and a

physician should understand and analyze the concept for better clinical practices.

REFERENCES

1. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 1st; verse 53; page 28.
2. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 1st; verse 24; page 8.

3. Sengupta Shri Narendranath, Sengupta Shri Balaichandra; Jalpakalpataru commentary on Caraka Samhita by Gangadhara; published by Vidyavilas press; Sutrasthana; chapter 1st; commentary on verse 7; page 20.
4. Sengupta Shri Narendranath, Sengupta Shri Balaichandra; Jalpakalpataru commentary on Caraka Samhita by Gangadhara; published by Vidyavilas press; Sutrasthana; chapter 1st; commentary on verse 7; page 20.
5. Sengupta Shri Narendranath, Sengupta Shri Balaichandra; Jalpakalpataru commentary on Caraka Samhita by Gangadhara; published by Vidyavilas press; Sutrasthana; chapter 1st; commentary on verse 7; page 20.
6. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 11th; verse 43; page 233.
7. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 8th; verse 15; page 180.
8. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sharirasthana; chapter 1st; verse 131; page 829.
9. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 8th; verse 16; page 180.
10. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sharirasthana; chapter 1st; verses 102; page 824.
11. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 11th; verse 42; page 233.
12. Sengupta Shri Narendranath, Sengupta Shri Balaichandra; Jalpakalpataru commentary on Caraka Samhita by Gangadhara; published by Vidyavilas press; Sutrasthana; chapter 1st; commentary on verse 7; page 20.
13. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 11th; verse 43; page 233.
14. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sharirasthana; chapter 1st; verse 102; page 824.
15. Sengupta Shri Narendranath, Sengupta Shri Balaichandra; Jalpakalpataru commentary on Caraka Samhita by Gangadhara; published by Vidyavilas press; Sutrasthana; chapter 1st; commentary on verse 7; page 20.
16. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Nidanasthana; chapter 1st; verse 25; page 612.
17. Sengupta Shri Narendranath, Sengupta Shri Balaichandra; Jalpakalpataru commentary on Charaka Samhita by Gangadhara; published by Vidyavilas press; Sutrasthana; chapter 1st; commentary on verse 7; page 20.
18. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 21st; verses 18-19; page 413,414.
19. Dr. Shastri Ambikadutta; Sushruta Samhita; published by Chaukhambha Sanskrit Sansthana; Sutrasthana; chapter 15th; verse 48; page 84.
20. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Vimanasthana; chapter 8th; verse 95; page 772.
21. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Vimanasthana; chapter 8th; verse 94; page 771.
22. Sharma Hemaraj; Kashyapa Samhita; published by Chaukhambha Sanskrit Sansthana; Khilasthana; chapter 5th; verse 6-8; page 256.
23. Dr. Shastri Ambikadutta; Sushruta Samhita; published by Chaukhambha Sanskrit Sansthana; Uttaratantra; chapter 39th; verses 32; page 221.
24. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Indriyasthana; chapter 6th; verse 10; page 991.
25. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 10th; verse 11; page 204.
26. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 10th; verse 14; page 205.
27. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 10th; verse 20; page 206.
28. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 7th; verse 49; page 169.
29. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 9th; verse 3; page 191.
30. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 1st; verse 125; page 48.
31. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 1st; verse 126; page 48.
32. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Nidanasthana; chapter 8th; verse 23; page 667.
33. Kaviraja Gupta Atrideva, Astangahridayam of Vagbhata, edited by Vaidya Upadhyaya Yadunandana, published by Chaukhambha Prakashan; Sutrasthana; chapter 14th; verse 4; page 135.
34. Pt. Shastri Kashinatha, Dr. Chaturvedi Gorakha natha; Caraka Samhita; published by Chaukhamba Bharti Academy; Sutrasthana; chapter 16th; verse 20; page 321.

Cite this article as:

Hirdesh kumari and Murlidhar Paliwal. Concept of Trisutra Ayurveda: A review. *Int. J. Res. Ayurveda Pharm.* 2017;8(3):13-16 <http://dx.doi.org/10.7897/2277-4343.083135>

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IJRAP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of IJRAP editor or editorial board members.