

**CONCEPT OF TRISUTRA IN AYURVEDA****Meena Suman<sup>1\*</sup>, Gupta Anshika<sup>2</sup> and Gujjarwar Vidula<sup>3</sup>**

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**ABSTRACT**

In Ayurveda, Trisutra is the three modules which are first Hetu(etiology), second Linga (sign and symptoms) and third Aushadh (treatment or management of disease). The aim of Ayurveda is to maintain Dhatusamya (equilibrium state of dhatus) which in turn causes health. Broadly speaking all system of medicine has only three things to find out causes, do diagnosis and treat of various disease. These three things are termed as Trisutra. There is need to explore Trisutra for swastha and diseased person as main aim of Ayurveda is “*Swasthasya Swastha Rakashana Aaturasya Vikar Prashanam*”. Hetu means causative factors of health as well as etiological factors of different disease. Symptoms which are observed are called Linga.

Aushadha is stated to be ‘karana’ in Ayurveda. Aushadha is used to maintain and promote health in a healthy person (swasthivritta & panchkarma) and to cure disease by shodhan and shaman therapies or both. Therefore, the aim of this study is to collect, compile and explore the applied aspect of Trisutra in Ayurveda for healthy person and ill patient. The knowledge of trisutra for swastha and ill patient is the best way to prevent the disease and to protect the health in healthy individuals and to cure disease.

**INTRODUCTION**

*Ayurveda* is the science of life which provides healthy long life as it deals with prevention and advancement of health as well as in the treatment also. The first and foremost aim of Ayurveda is to maintain the Dhatusamya<sup>[1]</sup> (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 fulfilment of the aim of maintaining the health of healthy persons and to cure disease of patient.<sup>[2]</sup> *Trisutra* are explained for both *Swastha* and *Atura*.<sup>[3]</sup> According to Sushruta, equilibrium state of Dosha, Dhatu, Mala & Agni with the normal functions of body and pleasant Atma, Mana & Indriya are the symptoms of healthy person.<sup>[4]</sup> *Swastha* means healthy by WHO- Health is a state of complete physical, mental and social well-being and not merely the absence of disease and *Aatura* means diseased person. More emphasis has been given at respective places to explain the concept of *Trisutra* of each disease. Therefore, the purpose of this study is to collect, compile and explore the applied aspect of *Trisutra* for healthy and ill patient from various Ayurveda texts, so that the vast knowledge of Ayurveda be condensed 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 whole subject of Ayurveda.

### Concept of *Trisutra*

#### **Hetu (Etiological factors)**

Factors which manifest disease is called *hetu*/*Nidan*.<sup>[5]</sup> *Nidana* means one which aggravates *vatadi doshas*. It may be due to intake of incompatible dietetics and improper activities.<sup>[6]</sup> It describes causative factors of the disease. A factor which is capable of manifesting the development of disease either quickly or after a certain period is called *hetu*. *Hetu*, *nimitta*, *ayatana*, *karaka*, *karta*, *karana*, *pratyaya*, *samuttanam*, *mulam*, *yoni* are the synonyms of *nidana*.<sup>[6]</sup> *Hetu*- it performs multidimensional actions in the initiation of the disease process by aggravating *vatadi dosha*. *Nimitta*- certain signs manifested in the body, act as causative factors for the disease. *Ayatana*- it indicates the place of origin of disease. *Karaka*- disease producing agents. *Karta*- main culprit to bring inequilibrium state of *dosas dusyas* etc for the production of disease. *Karana*- the factors which disturbs the normal physiology functions and capable of manifesting disease are called *karana*.etc.

#### **Classification of *hetu* (acc to *Madhava nidana ch.1*)**

Type -1

- 1) *Asatmyendriyarthasamyoga*
- 2) *Prajnaparadha*
- 3) *Parimana*.

Type -2

- 1) *Sannikrasta hetu*

- 2) Viprakrushta hetu
- 3) Vyabhichari hetu
- 4) Pradhanika hetu

Type –3

- 1) Dosha hetu
- 2) Vyadhi hetu
- 3) Ubhaya hetu

Type – 4

- 1) Utpadak hetu
- 2) Vyanjak hetu

Type – 5

- 1) Bahya hetu
- 2) Abhyantar hetu.

Type-6

- 1) Prakrta hetu
- 2) Vaikrta hetu.

Type-7

- 1) Anubandhya
- 2) Anubandha

Type-8

- 1) Prakrti
- 2) Vikrti

Type-9

- 1) Kasya
- 2) Sthana
- 3) Vrddhi etc.

### **Role of Hetu in Chikitsa (Treatment)**

The chikitsa mainly consist of Nidan parivarjan along with other chikitsa, as told by Sushruta *sansheptah kriyayogo nidanparivarjanam*. It is not the complete stoppage of all hetus but it is

very important to consume hetus limited as per only need, the excess must cause harm. It is useful to guide about pathyapthya to the patients as hetu becomes apathya in vyadhi. In difficult cases where diagnosis is elusive, exploratory therapies (Upashaya- Anupshaya) in the form of trial and error method is adopted to arrive at a diagnosis. Exploratory therapy involves the use of medicines, diet and activities as Hetuviparit chikitsa (Antagonist to cause). If there is any doubt about diagnosis of the disease, observation of the etiological factors leads to confirmation of the same. In these ways, Nidana is helpful in diagnosis of disease.

### **Linga/ Rupa**

Complete manifestation of symptoms is called linga as told in Charaka Nidan *pradrubhutlakshanam punarlingam*. It is the stage in which complete appearance of specific symptoms of the disease is seen. This stage indicates the vatadi dosas and stages of the disease i.e. ama stage or pakva stage or advanced stage of the disease. However, this stage doesn't include nidana, upasya and samprapti.<sup>[7]</sup> Cardinal features of the disease are completely observed for example- cardinal sign and symptoms of the jwara are increased body temperature and mental unpleasantness<sup>[8]</sup>, palpable rounded mass is called gulma, vata which is form less, remain located in the present ailment in a compact form and appears like a solid object is called gulma.<sup>[9]</sup> Linga, aakriti, laksana, cinha, samsthana, vyanjana and rupa are the synonyms to each other.<sup>[10]</sup> Linga- it indicates general or specific state of dosas or stage of the disease by exhibiting certain features. Any manifestation of symptoms consciously experienced by the patient is called aakriti. Appearance of noticeable changes in the patient condition indicative of some bodily or mental state is called rupa. These are important part of Trisutra which helps in the recognition of health of person and in the diagnosis of disease in ill person. Charaka 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 purusha.<sup>[11]</sup> Linga, in swastha purusha (healthy person), is physical and mental wellbeing 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. The Dashavidha Pariksha has been explained in detail to examine the bala & dosha of a person, 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 health.<sup>[12]</sup> In an ill-patient, linga are the

symptoms obtained by vitiation of doshas i.e. loss of normal functions which are inferred by the expression of their actions. The *linga* are of 3 types- *Samanya lakshana*, *Vishishta lakshana* & the *Arishta Lakshana*. General signs and symptoms of the diseases are called *Samanya lakshana*. Specific or cardinal symptoms of any disease are called *Vishishta lakshana*. While, the appeared symptoms which indicate the definite death of the *atura* are called *Arishta lakshana*. Example- in fever, fatigue, restlessness, bad taste of mouth, loss of appetite etc are *samanya lakshana*, burning sensation in *pittaja jwar* is *vishishta lakshana*<sup>[13]</sup>, morning fever with severe cough and loss of strength and muscles are *arishta lakshana*.<sup>[14]</sup>

Kashyapa explains *Swastha Laxana* as Desire of having food, Proper digestion of the ingested food with ease, Proper evacuation of faeces, urine and flatus with ease, Lightness in the body, Pleasant sense organs, Proper sleep, to gain Strength & complexion, Pleasant mind and Normal gastric fire.<sup>[15]</sup> These *linga* also give idea for prognosis of disease which helps in deciding the *sadhayta* and *asadhayta* of *roga*.

### **Aushadha(Drug)**

Aushadha is stated to be 'karana' in Ayurveda. Aushadha is used to maintain and promote health in a healthy person (*swasthivritta* & *panchkarma*) and to cure disease by *shodhan* and *shaman* therapies or both. The main principle of ayurvedic treatment is to harmonize the three *sararik* humors and control two *manas* humors. Aushadha are the measure or way that used to maintain the health i.e. the food and lifestyle along with the medicine that is used to alleviate the disease. Following are the synonyms of *bheshaja*. *Chikitsa*(tool for treatment), *vyadhihara* (tool to get rid of disease), *pathya*(the wholesome regime which is beneficial to maintain health or to treat illness), *sadhana*, *aushadha*, *prayashchitta*(balancing), *prakriti-sthapana*, *hita*(one which is beneficial).<sup>[16]</sup> *Bheshaja* are of two types in *charak chikitsa* 1. *Swasthasya urjaskara*- to maintain health of the healthy, to improve immunity and quality of health etc. 2. *Arthasya Roganut*- to relieves the disease in the patient. Types of *abheshaja* are of two 1. *Badhana*- those which causes miseries immediately after their use, which cause quick side effect. 2. *Sanubadhana*- those which produce disease after they are used constantly for a long time.<sup>[17]</sup> Aushadha helps in *swasthya rakshana*(maintenance of health), *Oja-vardhana*(promotion of health) and *vikara prashmana*(cure of diseases) by treatment principles and drugs for specific diseases and conditions.<sup>[18]</sup> *Charak* also maintain different types of *aushadha* 1.*daiva-vyapashraya* (divine) 2. *Yukti-vyapashraya*(scientific) 3.*Satvavajaya* and also 1. *Antah parimarjana* 2. *Bahi parimarjana* 3. *Shashtra pranidhan*.<sup>[19]</sup>

Administration of drug in suitable route is very much important to obtain maximum therapeutic effect. Path by which a drug or other substances comes in contact with the body can be defined as route of drug administration. Ayurvedic medicines are planned for internal as well as external use. The various dosage forms can be administered through different channels called *Srotas* like;(Urethra), *Yoni* (vagina), *twak* (skin)<sup>[20]</sup> etc. *Acharya Charak* also mention the characteristics of *dravya*(drug) are *bahuta* (found in abundance), *yogayta*(applicability), *anekvid kalpana*(utility in various forms), and *sampatya* (wholesome).<sup>[21]</sup> 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 poison<sup>[22]</sup> and will cause disaster, so should be avoided.<sup>[23]</sup> 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 other.<sup>[24]</sup> *Charak* also mention the *aushadha sevan kala*.<sup>[25]</sup> There are two type of therapeutic measure are described in Ayurveda i.e *shodhana*(prevention of diseases)-to eliminate the internal causative factor of disease and *shaman*(curing of diseases)-means alleviation. This methods mitigate the diseases and its symptoms. Again, there are some other types of *chikitsa* are also describe like *hetu viprita* and *vyadhi viprita* or both.<sup>[26]</sup> *Charak* say the medicine which is opposite to *dosha*,*dusya* and *nidana* or to all will definitely cure the diseases. In Ayurvedic text it is also mention the uses of *aushadha* according to different stage of severity of disease like *tikshana*, *Madhya* and *mridu aushadha* is advised in severe, moderate or mild stage of disease respectively.

## CONCLUSION

Ayurveda is a holistic science of life and health, has very well explained the concept of *Trisutra* in maintenance and promotion of health and cure of the disease. *Swastha* means *Dhatu-samyavana*, while *Atura* means *Dhatu-veshamyavana* and for the maintenance of *samyavastha* (health of individual)and conversion of *vishmavastha* into *samyavastha*, the knowledge of the *hetu*, *linga* & *aushadha* is essential and it has been explain detailed in Ayurveda. Hence, we can conclude that almost all the concepts of Ayurveda are concised and included under the concept of *Trisutra* and a physician should understand and analyze the concept and used for better clinical practices. *Trisutra* is a solution for every disease in order to treat according to Ayurveda.

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