



## CLINICAL UTILITY OF TRISAKNDHA IN AYURVEDA

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**ABSTRACT**

The aim and objectives of *Ayurveda* are to maintain the health of individuals, and it's divided into two aspects *Swasthasya Swathya Rakshanam* (Preventing disease in the healthy person), *Aturasya Vikar Prashamanam* (Curing disease in the diseased). In *Ayurveda*, this *Paryojan* (purpose) has been presented as *Triskandha/Trisutra*. These are *Hetu/Nidana* (Caustic Factor), *Linga* (symptom) and *Aushadha* (therapeutics). *Hetu* means causative factors of diseases and *Linga* is a sign and symptom of a disease, and *Aushadha* means medicine or treatments. The whole of *Ayurveda* is based on these three pillars; hence it is known as *Trisutra* (*Triskandha*). All disease manifestation comes from the excess and deficiency of *Dosha Dhatu* and *Mala*. The concept of *Trisutra* is helpful for appropriate diagnosis of disease and effective formulation of drugs to treat the disease. This article summarizes clinical utility of the concept of *Hetu*, *Linga* and *Aushadha*.

**Keywords:** *Trisutra*, *Triskandha*, *Hetu*, *Linga*, *Aushadha*.

## INTRODUCTION

The Ayurveda principle of *Trisutra* is also termed as *Triskandha*, which understands health as well as disease and the whole science of life consisting of these three pillars. These are three essential parameters of Ayurveda related to knowledge of *Tridosha* and the aim of life, is the equilibrium of tissue element ***Dharmaarthakamamokshanaamaarogyam mulam uttamam***<sup>1</sup> (Good health stands at the very root of virtuous acts acquirement of wealth, gratification of desire and final emancipation) *Dharma* is associated with the soul itself which is to be inferred from its result. *Artha* is the attainment of wealth like gold, etc. *Kama* is the fulfilment of desire, like embracing women. *Moksa* is liberation from the world. *Arogya* is healthy and represents the equilibrium of *Dhatu*s in the absence of disease. So, these fundamental principles of Ayurveda are helpful for the early manifestation of diseases, good prognosis and the prevention of diseases. In Ancient texts, knowledge of Ayurveda of *Trisutra* can be achieved through various perspectives like *Pramanas*, *Pratyaksha*, *Anumaan*, *Aapto-padesh*, and *Yukti* to gain knowledge and certain signs and symptoms help in differential diagnosis.

## MATERIAL AND METHODS-

### Classification of Hetu<sup>5</sup>

4 Types	<ol style="list-style-type: none"> <li>1. <i>Sannikrista</i></li> <li>2. <i>Viprakrista</i></li> <li>3. <i>Vyabhichari</i></li> <li>4. <i>Pradhanika</i></li> </ol>
3 Types	<ol style="list-style-type: none"> <li>1. <i>Asatamyendriyarthasamyoga</i></li> <li>2. <i>Prajnaparadha</i></li> <li>3. <i>Parinama</i></li> </ol>
3 Types	<ol style="list-style-type: none"> <li>1. <i>Vyadhi Hetu</i></li> <li>2. <i>Dosha Hetu</i></li> <li>3. <i>Ubhaya Hetu</i></li> </ol>
2 Type	<ol style="list-style-type: none"> <li>1. <i>Vyanjak hetu</i></li> <li>2. <i>Utpadaka Hetu</i></li> </ol>
2 Type	<ol style="list-style-type: none"> <li>1. <i>Bahya Hetu</i></li> <li>2. <i>Abhyantara Hetu</i></li> </ol>
2 Type	<ol style="list-style-type: none"> <li>1. <i>Anubandhya Hetu</i></li> <li>2. <i>Anubandha Hetu</i></li> </ol>
2 Type	<ol style="list-style-type: none"> <li>1. <i>Sadharana</i></li> <li>2. <i>Asadharana</i></li> </ol>

Literary review from Ayurveda texts, e.g. *Charak Samhita*, *Sushruta Samhita*, *Madhav Nidan* Commentaries etc. and other available authentic journals, Encyclopaedia, Handbook.

### HETU – Nirdeshsite vyadhianen iti nidanam<sup>2</sup>

The term *Nidana* has two different meanings diagnostic methods and causative factors.

*Hetu* means the causative factors of illness as well as etiological factors of different diseases.

### Hetunimittayaatanamkartakaranmpratyayasamutthanamnidana<sup>3</sup>

*Hetu*, *Nimitta*, *Ayatana*, *Karta*, *Karana*, *Pratyaya*, *Samutthana*, and *Nidana* all these terms are synonyms.

### Nimithetuaayanpratyayutthaankaranainidanamaahu paryaya<sup>4</sup>

Synonyms of *Hetu* are (etiological factor), *Nimita* (responsible factor), *Ayatana* (a place of entry of the disease), *Pratyaya* (reason), *Utthana* (the factor that has caused the beginning or origin) *Karana* (cause of the disease), *Karta* (creator of disease), *Karaka* (creator), *Mula* (root cause), *Yoni* (origin), *Mukha* (origin or one end), *Prerna* (inspiration to commencement of the disease) are the synonyms of *Nidana*.

1 Type	1. <i>Ashayaapakarsha Hetu</i>
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**LINGA-**

*Pradurbhutlakshanam punrlingam lingamakriti laksana cinha Sansthana Vyanjana*<sup>6</sup>.

*Uttpanvyadhibodhkamave lingam rupam*<sup>7</sup>.

According to *Ayurveda* literature, all diseases are created by an imbalance of *Dosha*; for any disease origin, the phase comes *Nidana sevana*. After that, *Dosha Sanchaye*, then *Prokopa* and *Doshaprasara*; if it continues to take *Nidana sevana*, the disease takes place in the course of *Samprapti*; there is a stage where symptoms appear due to *Doshadushyasam-murchnna* during *Sthana samshraya* stage is called *Purvarupa*, is a powerful key for prediction of diseases.

*Rupa* is an ultimately manifested symptom of any disease. It may be either a partially developed premonitory symptom called *Purvarupa*, or a fully developed monitory symptom called *Rupa*.<sup>8</sup> It is a remarkable diagnostic tool for any disease manifestation. It also indicates the probable site of pathology, such as *Pranvaha Srotas*, *Annvaha Srotas*, and *Purishvhasrotas*.

Synonyms of *Rupa* – These are Synonyms of *Rupa*.<sup>9</sup>

- Samsthana*
- Vyanjana*
- Linga*
- Lakshna*
- Chinka*
- Akriti*

**Types of Rupa-**

- 1. Pratyatama Lakshana-** *Pratyatama Lakshana* refers to cardinal or main diagnostic features. The diagnosis cannot be made in the absence of *Pratyatama Lakshana*.
- 2. Doshaja Lakshana-** The *lakshana* of a disease that indicates the involved *dosha* in the disease is called *doshaja lakshna*. E.g. *Daha*, *Paka*, *puya*, *sarva*,
- 3. Avasthanusaara Lakshana:** The symptoms manifest according to the stage or state of the disease. For example, the Association of *Ama* in *Atisara*

is named *Amatisara*. The stage of *Vatarakta* that involves *Rasa Rakta Maamsa Dhatu* is called *Ut-tana Vatarakta*.

- 4. Atura samvedhya lakshanas-**The symptoms that are only seen, felt or experienced by patients only. It cannot be perceived from outside by others. For example, pain and burning sensations are felt and expressed by patients only. Physicians cannot find symptoms, but patient has to express it. Whereas Physician can elicit signs by examining the patient.
  - 5. Vaidya samvedhya lakshanas** –The signs which a physician can elicit and examine for disease diagnosis are called as *Vaidya Samvedhya Lakshanas*. For example, measuring blood Pressure, *Sparsh Pareeksha*, *Akotana Pareeksha in Jalodara*.
  - 6. Rupa avastha-** is a stage occurring in *Vyaktavastha* of *Kriyakala*. There will be manifestation of clinical features which explain the diagnosis of *Vyadhi*. Different features are seen in different diseases. The diseases are identified based on their features or *Rupa*. Sometimes *Chikitsa* is based on *Lakshanas*.
  - 2. Aushadha**—*Aushadha* means medicine or drug. It is used to prevent health problems and treat diseases.
- Synonyms of Aushadha** are *Chikitsitam* (that which alleviates disorders), *Vyadhiharam* (destroyer of disease), *Pathyam* (Beneficial for channels), *Sadhnam* (that which is instrument for performance), *Oushadham* (that which is prepared of herbs), *Prayaschittam* (expiation), *Prasamanaam* (pacification), *Prakritisthapanam* (that which helps recovery), *Hitam* (wholesome).<sup>10</sup>
- Classification of Aushadha** – In *Ayurveda*, according to action, *Aushadha* is classified into two types.<sup>11</sup>
- 1. Sodhana-** *Sodhana* drugs are used to get rid of the accumulated *Dosha* by way of purgation, emesis, enemata, etc.
  - 2. Samana-** *Samana* drugs suppress or pacify the *Dosha* where they are.

In *Charak Samhita*, drugs are of three categories, some alleviate *Dosha*, some vitiate *Dhatus*, and some are good for the maintenance of positive health.<sup>12</sup>

In *Charak Samhita* different types of *Aushadha* and these therapies are based on religious rites.<sup>13</sup>

1. *Daivavyapasraya* (methods of treatment like worship of Gods) is by *Mantra*, *Ausadha* (Wearing herbs on the body), *Mani* (gems, precious stones), *Mangla* (performing auspicious rites), *Bali* (offering to Gods), *Uphara* (oblations), *Homa* (fire sacrifice), *Niyama* (Keeping vows), *Prayaschitta* (expiatory rites), *Upvasa* (fasting), *Svastyayana* (studying scriptures), *Parnipata* (workshop of Gods), and *Gamana* (going on pilgrimage to holy places).
2. *Yukti vyapasraya*- Is the proper use of foods and drugs according to plan and it's based on patients' considerations (*Prakriti*).
3. *Satvavajaya* – *Satvavajaya Chikitsa* is the main treatment for mental disorders and it's enhancing the intellectual capacity enables to patient between positive and negative thoughts. And it's aimed at the control of mind.

#### Clinical Utility-

- In *Ayurveda*, the acknowledgement of the *Trisutras* conception relates to balancing physical and mental health.
- The purpose of *Trisutra* is to attain the *Dhatusamyā* (maintenance of normalcy of the body's tissues).
- Its benefits are protecting and preserving the health of a healthy person.
- *Trisutra* is one tool, but it is not the only tool. Other tools also help physicians make proper diagnoses and correct treatments.
- In *Ayurveda*, *Trisutra* is a unique concept, and its knowledge for *Swastha* (Healthy) and *Aatur* (Patient) is the best way to present the *Vyadhi* (Disease) and to protect the health of healthy individuals or to cure disease.

#### CONCLUSION

*Ayurveda* involves three fundamentals *Hetu*, *Linga*, and *Ausadha*. An *Ayurveda* physician is always de-

pendent on these three basics, i.e. *Triskandha*. Knowledge of *Hetu*, *Linga*, and *Ausadha* and their translation into principles and learning of any particular disease is the most crucial for achieving *Dhatusamyā*, which represents the healthy body of an individual. As the *Ayurveda* system has its principles and vision of life and most of the verses in *Ayurveda* classics are in coded form, there is always room for exploring the hidden meaning of the verse quoted in texts. Thus, it can be concluded that in *Ayurveda*, *Triskanda* is considered the most pivotal element in identifying any specific disease and the most decisive factor for further treatment.

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