

## CONCEPT OF TRISUTRA (THREE PRINCIPLES) FOR SWASTHA (HEALTHY) IN AYURVEDA

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### ABSTRACT :

*Ayurveda* the science of life is based on *Trisutra*. *Trisutra* are *Hetu*, *Linga* and *Aoushadha*. *Trisutra* are explained for both *Swastha* and *Atura*. The knowledge of *Trisutra* is the best way to fulfill the objectives of *Ayurveda*. There is need to emphasize *Trisutra* for *Swastha* as primary objective of *Ayurveda* is *Swasthasya Swastha Rakashana*. It is also essential to bring the available information at one place, as the references regarding *Trisutra* for *Swastha* are available in classics of *Ayurveda* in scattered form. This will help to understand the concept of *Trisutra* for *Swastha* clearly. *Hetu* for *Swastha* is *Samyoga* of *Indriya-Artha*, *Padnya* & *Kala*. *Laxana* of *Swastha* are explained as Desire of having food, Proper digestion of the ingested food with ease, Proper evacuation of faeces, urine and flatus with ease etc. The best *Aoushadha* for *Swastha* is to follow *Swasthavrutta*. It is said that nothing exists if one is not healthy, so one should take care of himself neglecting everything else. The knowledge of *Trisutra* for *Swastha* is the best way to prevent the disease and to protect the health in healthy individuals.

**Key Words:** *Trisutra*, *Swastha*, *Hetu*, *Linga*, *Aoushadha*.

### INTRODUCTION:

Aim of *Ayurveda* is *Dhatusamyata* (Health) <sup>1</sup> with two objectives i.e. *Swasthya* (Health) *Rakashana* (protection) in *Swastha* (Healthy) and *Prashaman* (cure) of *Vikar* (Disease) in *Atura* (Unhealthy).<sup>2</sup> To achieve these objectives *Ayurveda* is explained in form of *Trisutra* (three principles), so it is known as *Trisutra* or *Triskanda Ayurveda*. *Trisutra* are explained for both *Swastha* (Healthy) and *Atura* (Unhealthy).

### NEED FOR THE STUDY :

*Trisutra* for *Swastha* are not much discussed and also we won't get its detailed explanation at one place. There is need to emphasize *Trisutra* for *Swastha* as primary objective of *Ayurveda* is *Swasthya Rakashana in Swastha* and it is also essential to bring the available information

at one place, as the references regarding *Trisutra* for *Swastha* are available in classics of *Ayurveda* in scattered form. This will help to understand the concept of *Trisutra* for *Swastha* clearly and to achieve the primary objective of *Ayurveda* utterly.

### MATERIALS & METOHD :

For present study the detailed literature study was performed. The contents and references were analyzed and used for the review. The principal *Ayurvedic* text referred in this study is *Charaka Samhita*. Also relevant references are collected from other *Ayurvedic* & modern texts.

### REVIEW OF LITERATURE :

*Ayurveda* the science of life is based on *Trisutra*. *Trisutra* are *Hetu*, *Linga* and *Aoushadha*. *Trisutra* are explained for both *Swastha* and *Atura*. The knowledge of *Trisutra* is the best way to fulfill the

objectives of Ayurveda.<sup>3</sup> Primary objective of Ayurveda is *Swasthya Rakashana in Swastha*. As *Swasthya* is must to achieve *Purushartha Chatustaya* ( Four Goals of life) viz *Dharma* (righteous or ethical acts), *Artha* (Wealth), *Kama* (Desires) & *Moksha* (Salvation).<sup>4</sup> ‘Nothing exists if one is not healthy’ these words illustrate the importance of health. That’s why one should take care of his own body neglecting everything else.<sup>5</sup> The knowledge of *Trisutra* for *Swastha* is the best way to prevent the disease and to protect the health in healthy individuals. *Trisutra* i.e *Hetu* (casusative factor), *Linga* (signs) & *Aoushadha* (Remedy) for *Swastha* is discussed here.

**A) Hetu :** *Hetu* for *Swastha* is *Samayoga* (proper union) of *Indriya* (sense organs) with their *Artha* (sense objects), *Pradnya* (Intellect) and *Parinam* (Time), proper union of all three is must<sup>6</sup>

### 1) *Samayoga of Indriya-Artha :*

The proper union of sense organs with their sense objects. Here *Samayoga* is *Samyaka Yoga*, it should not be *Hina*, *Mithya* or *Ati Yoga*. There are five sense organs viz Eye, Ear, Nose, Tongue, Skin and *Mana*. Each have there own respective sense objects. The proper union of senses with their objects results in health.<sup>7,8</sup> *Chintya*, *Vichara*, *Uhaya*, *Sankalpa* are the objects of *Mana* and there proper union with *Mana* leads to Health.<sup>9,10</sup>

### 2) *Samayoga of Pradnya:*

*Pradnya* depends on *Dhi* (right perception), *Dhruti* (Mind control) and *Smruti* (Memory). *Smruti* again depends on *Drusta* (things seen), *Shruta* (heard) and *Anubhuta* (experienced) things. The *Samyoga* of *Pradnya* in nothing but proper *Karma* (functions) of *Vak* (Speech), *Manas* (mind) & *Sharira* (body) which will lead to health.<sup>11,12</sup> There should not

be *Hina*, *Mithya*, *Ati yoga* of *Karma* of *Vak*, *Manas* & *Sharira*.

**3) *Samayoga of Parinam:*** *Kala* is only considered as *Parinam*. Here *Kala* means *Hemant*, *Grishma* & *Varsha Ritus* depending on signs of *Ushana* (hotness), *Sheet* (cold) and *Varsha* (rain). They are only considered as *Sanvatsara*. The *Samyoga* of *Ritus* i.e if there *Laxana* are not *Hina*, *Mithya*, *Ati* then it will lead to Health.<sup>13</sup>

**B) *Linga for Swastha:*** The signs produced or seen in *Swastha* are considered as *Linga*. *Laxana*, *Akruti*, *Chinha*, *Samsthana*, *Vyanjana*, *Rupa* are used as synonyms of *Linga*.<sup>14</sup> Where as *Arogya*, *Dhatusamyata* are the synonyms of *Swastha*. *Swastha* is defined as, the equilibrium state of *Dosha*, *Dhatu*, *Mala* & *Agni* with there normal functions of body and pleasant *Atma*, *Mana* and *Indriya*.<sup>15</sup> WHO defines Health as; Health is a state of complete Physical, Mental and Social wellbeing not merely an absence of disease or infirmity.<sup>16</sup>

*Dhatusamyata* is considered as Health by *Charaka*, Here *Dhatu* refers to *Tridosha*, *Saptadhatu* & *Trimal*.<sup>17</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>18</sup>

*Charak* explain similar *Laxana* for *Dhatusamyata* i.e *Swastha Parikshana* under *Dashavidha Pariksha*.<sup>19</sup> *Deha Prakruti* (body constitution) is also explained depending on presence of predominant *Dosha*. There are seven types of *Deha Prakruti*’s as *Vataja*, *Pittaja*, *Kaphaja*, *Dwandawja* three and one *Samdosha*. *Deha Prakruti* is considered

as *Deha Swasthya*.<sup>20</sup> So we can consider it as seven types of *Deha Swasthya Laxana*.

### C) *Aoushadha* for *Swastha*:

*Chikitsa, Aoushadha, Vyadhihara, Pathya, Sadhana, Prayaschitta, Prashaman, Prakruti Sthapana, Hita* are the synonyms. *Chikitsa* is defined as one which leads to *Dhatusamyā*.<sup>21</sup> *Swasthavritta* is considered as the best way to be Healthy.<sup>22</sup> *Chikitsa Sutra* explained for *Swastha* is to indulge in opposite qualities to *Desha, Matra & Kala* considering their respective *Deha Swasthya*. Depending on the *Deha Swasthya, Vatadi* persons should indulge in opposite quality *Ahara, Vihara* and *Samadhatu* person should practice all *Rasa* while following the regimes explained under *Swasthavritta*<sup>23</sup> (Regimen for healthy). *Swasthavritta* is explained in brief as follows<sup>24</sup>

- 1] One should indulge in Food and activities which are apposite to place, time and body constitute.
- 2] One should avoid all excesses in form of less, more and improper.
- 3] One should not suppress the urges which are present.
- 4] One should always avoid *Sahasa*. *Swasthavritta* includes *Dincharya, Rutucharya, Sadavrutta, Dharniya – Adharniya Vega* and *Rasayan- Vajikaran*. *Swasthavritta* is also best way to prevent the diseases. One who is desired of Health should always try to avoid the disease which is not produced.<sup>25</sup> Preventive measures for *Nija, Agantuja & Manasik Vyadhi* are explained separately. The measures told to avoid *Nija Vyadhi* are *Rutunusar Shodhan, Rasayan & Vajikarana Prayoga*<sup>26</sup> & the measures told for prevention of *Agantuja & Mansik Vyadhi* are *Pradnyaparadha Tyag, Indriya Upashama, Samyak Smruti*, Knowledge of *Desha, Kala & Adhyatma*.<sup>27</sup>

### CONCLUSION :

It has been concluded that the knowledge of *Trisutra* for *Swastha* is the best way for *Swastha* to prevent the diseases and to protect the Health.

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