

CLINICAL UTILITY OF AYURVEDA CONCEPT OF TRISKANDHA/TRISUTRA (HETU, LINGA AND AUSHADH)

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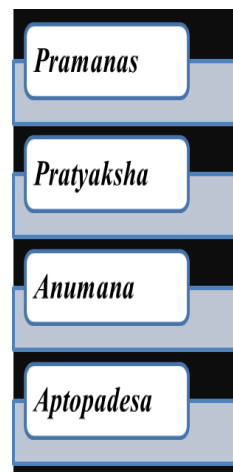
ABSTRACT

Ayurveda focuses on well-being of human society by pursuing two ways which includes treatment of disease and preventing illness. This ancient science is encapsulated in three aphorisms known as Triskandha/Trisutra which includes Hetu, Linga and Oushadha. Hetu resembles causative factors mainly responsible for disease; Linga described clinical manifestations of diseased and healthy condition while Oushadha referred to the drugs which include medicines that help to restoring normal health conditions. Hetu encompasses factors responsible for imbalances and their reversal. Diseases often arise from the excess and deficiency of improper combination of stimuli, actions and timing etc. Linga elucidates the clinical features of both health and disease. Oushadha not only describes concept of remedies, but it also encompasses uses of nourishing diets and disciplinary lifestyle aimed to curing ailments. This article summarizes clinical utility of concept of Hetu, Linga and Aushadh.

KEYWORDS: Ayurveda, Oushadha, Hetu, Linga, Triskandha, Trisutra.**INTRODUCTION**

The Ayurveda concept of *Trisutra* is also termed as *Triskandha* which emphasizing the tripartite nature of the discipline. The comprehensive grasp of concept of *Trisutra/ Triskandha* is indispensable for appropriate diagnosis of disease and the formulation of effective treatment strategies.

Optimal health is required for attaining the *Purusharthachatushtaya*, which is associated with four supreme objectives of life: *Dharma*, *Artha*, *Kama* and *Moksha*. Maintaining a balanced and healthy lifestyle is imperative for realizing these objectives. Ayurveda advocated some principles for achieving spiritual practices and longevity. In this regard Ayurveda presented concept of *Trisutra* or *Triskandha* which comprises three elements of health and overall well being. *Hetu*, *Linga* and *Oushadha* are three major components of *Triskandha* concept and knowledge of these elements helps to maintain normal health conditions.^[1-4] The knowledge of *Triskandha* (*Hetu*, *Linga* and *Oushadha*) can be achieved through various approaches as depicted in **Figure 1**.

**Figure 1: Ayurveda ways of acquiring knowledge of Hetu, Linga and Oushadha.**

As mentioned in above figure the *Pramanas*, *Pratyaksha*, *Anumana* and *Aptopadesa* can be utilized to gain understanding about the causes and symptoms of disease to plan appropriate medicine for restoring good health status. These methods of knowledge acquisition involve approaches of direct observation, inference and reliable testimony, etc.^[4-6]

Clinical Significance of *Triskandha* (*Hetu*, *Linga* and *Oushadha*) Concept

- The knowledge of *Hetu*, *Linga* and *Oushadha* helps to achieve *Dhatusamya*
- The understanding of *Triskandha* concept imparts balanced health in terms of physical as well as mental well being.
- It pursues two main objectives *Svasthyarakshana* (preservation of health in the healthy person)
- The treatment of disease can be planned accurately if one has acquired the knowledge of *Hetu*, *Linga* and *Oushadha*.
- The concept of *Hetu* suggests specific factors to be avoided for remaining healthy.
- Similarly the concept of *Linga* helps to differentiate between the normal and diseased health status.

Hetu

Hetu are the factors accountable for the onset of diseases, the *Hetu* can also be termed as *Nidana* and *Nimitta*, etc. *Hetu* acts as precipitating cause that results aggravation of *Doshas* which further leads manifestation of disease. There are different types of *Hetu* which impart their effects individually. These different types of *Hetu* are as follows.^[5-7]

- *Viprakrishta Hetu* represents distant causes which not induces disease immediately. The cumulative effect of these *Hetu* may results illness after sometimes of initiation of aggravation of *Hetu*.
- *Vyabichari Hetu* denotes subordinate causes, which are incapable to induce disease independently. However, under favorable conditions, they can precipitate illness.
- *Pradhanika Hetu* denotes potent cause of disease which is causes sudden pathogenesis.
- *Dosha Hetu* is responsible for the imbalance of *Doshas*.
- *Vyadhi Hetu* represents factors responsible for specific diseases.
- *Ubhaya Hetu* responsible for *Dosha* imbalance and specific disease prevalence.
- *Utpadaka Hetu* causes initiation of disease by inducing *Doshadudhti*.
- *Vyanjaka Hetu* considered as aggravating factors of diseases.
- *Bahya Hetu* means external factors responsible for disease, which includes food, seasons and environmental toxins.
- *Prakrita Hetu* denotes natural factors for *Dosha* imbalance.

Linga

Linga encompasses the symptoms indicative of good health as well as disease states. The health condition merely depends upon the equilibrium of *Dosha*, *Dhatu* and *Agni* which manifested as normal metabolism, healthy physiology of sense organs and balancing state of mind. The healthy physiology represents normal complexion, enhanced strength, normal state of appetite

with proper digestion, sound sleep and overall feeling of well being.

In the presence of disease, symptoms are termed *Rupa*, these symptoms serving as crucial diagnostic indicators. There are different types of *Rupa* manifested differently depending upon the prevalent conditions, which includes *Vaidya Samvedya Lakshana*, *Atura Samvedya Lakshana*, *Avasthanusara Lakshana*, *Doshaja Lakshana*, *Pratiniyata Lakshana* and *Pratiniyata Lakshana*, etc.^[6-8]

- *Doshaja Lakshana* symptoms involve specific *Doshas* in a disease (symptoms like burning sensation in case of *Pitta* vitiation).
- *Avasthanusara Lakshana* develops according to the progress of disease (Symptoms in different stage of *Sama Jwara* and *Nirama Jwara*).
- *Atura Samvedya Lakshana* symptoms felt by the patient and mainly perceive by sufferer, they cannot diagnose by physical examination.
- *Vaidya Samvedya Lakshana* directly observable by the physician, they are diagnosed by physician such as; swelling and redness, etc.

Oushadha

Oushadha encompassing treatments approach which mainly comprises of drugs utilized to cure diseases. There are different types of *Oushadha* or therapies used for alleviating pathological conditions. Based on their action, *Oushadha dravyas* are two types; *Sodhana* and *Samana*. *Sodhana* drugs facilitate purification therapy by eliminating vitiated *Doshas* while *Samana* drugs aid in pacification therapy.

Oushadha can also be classified into three types as *Dosha Prasamana*, *Dhatu Pradooshana* and *Swasthavrittamata*. *Dosha Prasamana* drugs pacify *Doshas*, *Dhatu Pradooshana* drugs influence the vitiation of *Dhatu* and *Swasthavrittamata* drugs promote health by preventing diseases.

Based on their origin, *Oushadha Dravyas* are divided into three categories; *Jangama*, *Oudbhida* and *Parthiva*. *Jangama* belongs from animal origin, *Oudbhida* from plant origin and *Parthiva* from metals and minerals sources.

Oushadha possesses qualities such as abundance means they found in good amount with high quality, effectiveness (helps to treat disease) adaptability and palatability, etc. They reverse the effect of *Dosha* and *Dhatu* vitiation without causing any side effects.^[7-10]

CONCLUSION

Ayurveda, the ancient science of life, revolves around three fundamental aphorisms called *Hetu*, *Linga* and *Oushadha*. These succinct expressions encapsulate the entirety of Ayurvedic wisdom and lay the groundwork upon which Ayurveda stands. Understanding *Hetu*, *Linga* and *Oushadha* and their translation into principles and practical applications is essential for achieving

Dhatusamya, the balanced state of bodily constituents, which represents the ultimate goal of Ayurveda. This concept offers a holistic framework for comprehending and applying Ayurvedic principles, facilitating their effective utilization in promoting health and managing diseases. *Hetu* encompasses both immediate and underlying causal factors, while *Linga* delineates the clinical features observed in both health and disease states. Additionally, *Oushadha* includes therapeutic remedies as well as guidance on wholesome diets and lifestyle practices. The concept of *Triskandha* not only helps in disease diagnosis but also provides appropriate treatment plan for alleviating diseases.

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