

**A BRIDGE BETWEEN SAMHITA AND CLINICAL PRACTICE W.S.R TO TRI SUTRA****Dr. Neha Maurya^{1*}, Dr. Manohar Ram² and Dr. Ramnihor Tapsi Jaiswal³**¹Post Graduate Scholar, Department of Samhita Evum Siddhanta, Rajkiya Ayurvedic College and Hospital, Varanasi.²Associate Professor and H.O.D, Department of Samhita Evum Siddhanta, Rajkiya Ayurvedic College and Hospital, Varanasi.³Associate Professor, Department of Samhita Evum Siddhanta, Rajkiya Ayurvedic College and Hospital, Varanasi.***Corresponding Author: Dr. Neha Maurya**

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ABSTRACT

The methods for fusing clinical diagnosis with traditional Ayurvedic facts are reviewed in this article. In the process, the author attempted to relate and apply some helpful ideas that she had taken from the classics to clinical practice. These days, fresh young graduates look insecure and don't seem to be very interested in using Ayurveda to benefit society. Because the tri sutra concept—the union of hetu linga and aushadha with knowledge of srotovigyan—can be made apparent and understood with their clinical applicability, it can significantly contribute to strengthening their faith and interest in practice. Tri skandh is the basis of Ayurvedic medicine's functioning for both ill and well individuals. With Ayurveda, unlike Western medicine, there is no Unlike western medicines Ayurveda doesn't deals in a standardized way or on a common note rather its person centered medicine science (purusham purusham bheekshy). Hence a soul ayurvedic understanding of a disease needs to be understood with its clinical correlation.

KEYWORDS: Tri Sutra, New Vaidyas, Srotovigyan.**INTRODUCTION**

It has been noted that the incoming Ayurvedic graduates these days are not relocating or displaying much enthusiasm in practicing Ayurveda. It's possible that this is due to the exam-focused nature of Ayurvedic education, which discourages creative thinking and imparts practical knowledge. This inhibits students' inquisitiveness, queries, creative thinking, and feedback. As a consequence, they eventually lose trust in their ability to apply Ayurveda clinically.

Therefore, it is imperative that the Ayurvedic community, particularly the younger vaidyas, be educated and familiarized with the fundamentals of disease care through Ayurveda. It is necessary to explain the fundamental idea of the tri-sutra, commonly known as the tri skandh. It is necessary to prove its practical application in both therapy and prevention. This will assist in developing a foundational strategy for Ayurvedic illness management. Hetu (cause), linga (symptomology), and aushadh (therapy) make up the triskandh, a tripod. It makes up the three "basics" around which Ayurveda functions. Understanding the tri sutra concept and how to apply it is beneficial for both therapeutic and preventive purposes (swasthya atur paraynam).

In simple words initial line of disease management through ayurveda operates on the basis of tri sutra concept. Acharya charak quoted that ayurveda operates on two objectives i.e to maintain the state of health and well being and to cure a disease if any (swasthasya swasthya rakshanam). These two objectives can be executed through concept of tri skandh as it plays an important role in developing a clinical approach to a disease and also preventing the same (swasth atur paraynam). Now a days there are various disease prevailing which are not namely mentioned in our classics such as hypothyroidism, hyperthyroidism, alzheimers etc. Although Ayurveda has its system of naming the disease and also in western medicine its very much emphasized to label a disease. In Ayurveda we say its not much important to label a disease but understanding the diagnosis and the pathogenesis in must (vyadhinam akushlo). If one has understood the actual pathological imbalances in a diseased without labeling it then that physician can treat better. A serious issue of concern is arising among the young vaidyas that how to form a clinical statement to those diseases which are not labeled in Ayurveda texts. The understanding of tri sutra helps in this regard. Hence a basic clinical approach for all diseases either mentioned in classics or not can be framed by understanding concept of tri sutra. Hence the motive of this paper is to clear all myths and answer the

questions with classical references, so as to generate a sort of interest and confidence among the new vaidyas to practice Ayurveda confidently.

हेतुलिङ्गौषधज्ञानं स्वस्थातुरपरायणम् । त्रिसूत्रं शाश्वतं पुण्यं बुबुधे यं पितामहः॥(CH.Su 1/24)

The concept of trisutra hetu, linga, and aushadha have been specified in ayurveda for maintaining the health of the healthy person and to cure diseases of the patient.

Hetu

व्याध्युत्पत्ति हेतु निदानम्

Hetu means factors of causing as well as responsible for diseases. Hetu also called as beeja (seed), the beeja which either cultivates good health or manifests in to disease. Thus, hetu means the causative factors of health and etiological factors of the disease.

It is defined as the eternal cause of the disease. Diagnosis is never complete without the elicitation of all factors associated with the disease. Nidan, ayatan, hetu, samutthan are synonyms of hetu. Hetus are of various types as mentioned in ancient literature. The word hetu refers to cause that brings disease. In modern science various etiological factors which are responsible for disease can be called hetus. It is of importance for both curative as well as preventive aspect. In Ayurveda prevention of disease is more important than curative aspect (swasthaya swasthya rakshnam). Understanding the concept of hetu can lead to healthy and balanced diet. Finding cause is more important as rather than finding treatment because if the causative factors are known their avoidance can help to avoid the disease and to control the growth of disease. The first line of treatment for any disease is avoiding causes (sanksheptah parivarjan). kriyayogo nidanam A). Sannikrishta -causes which are near for prakop of doshas. Such as aggravation of dosha as per age, day, night during digestion common and is a physiological process. Eg. Rukshadi bhojan and vihar manifest jwar. B). Viprakrishta – It is the distant cause for production of disease. eg. Sanchit kaph during Hemant ritu manifest kaphaj vikara in vasant ritu. C). Vyabhichari – cause which is weak and unable to produce disease but acts as carrier when arises.

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1. Asatmyendriyarth Samyoga

Asatmyendriyarth samyoga means unwholesome contact of chakshurindriya, seavanendriya, ghranendriya, rasanendriya, and sparshanendriya with their objects.

सोऽयमनुपशयात्

पञ्चाविधस्त्रिविधविकल्पो

भवत्यसात्म्येन्द्रियार्थ संयोगः (Ca Su11/3)

The artha of five sense organs are further divided into three. So totally 15 varieties of asatmyendriyarth samyoga are observed.

2. Pragyaparadha

धीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम् ।

प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम् ॥ (Ch.sharir 1\102)

Pragyaparadha by sareera

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Kala

कालः पुनः परिणाम उच्यते । (Ca Su 4/42)

It is the transformation or consequence.

शीतोष्णवर्ष लक्षणाः पुनर्हेमन्तग्रीष्मवर्षाः संवत्सरः, स कालः । (Ca Su 11/42)

Kala is known as transforming or consequence, kala is the unit of time comprises of hemanta rithu, grishma rithu and varsha rithu characterized by cold, hot and rain respectively unhealthy season is considered as one of the causes of the diseases.

According chakrapanidatta, two types of karan for the diseases in the living being.

1. Sadharana: sadharana karana means which are shared commonly by all the persons of a locality.

vata, jala, desha and kala described in janapadoddhvamsa-vimana chapter of caraka-samhita.

2. Asadharana Karana

Asadharana karana include ahara etc. Which is responsible for vitiation of vatadi doshas in individual.

LINGA: Symptoms which are observed or seen are called Linga/ Lakshana.

These are important part of Trisutra which aids in the identification of health and in the diagnosis of disease in patient.

प्रादुर्भूतलक्षणं पुनर्लिङ्गम् । (Ca Ni 1/9)

लिङ्ग ग्रहणेन च व्याधेरारोग्यस्य च कृत्स्नं लिङ्गमुच्यते ॥

Synonyms of Lakshana

Linga, akriti, lakshana, cinha, samsthana, vyanjana and rupa.

Kashyapa: Has stated swasta lakshana as desire of having food, proper digestion of ingested food, proper evacuation of faeces, urine and flatus, lightness in the body, proper sleep, to gain strength & complexion, pleasant mind and nor mal gastric fire thus, examining these features one can be judged whether healthy or not.

Athura lakshana

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-

1. **Samanya lakshana-** general/common signs and symptoms of the diseases. Example- in fever, fatigue, restlessness, bad taste of mouth, loss of appetite etc are samanya lakshana.

2. **Vishishta lakshana-** specific or cardinal features of any diseases. Burning sensation in pittaja jwara is vishishta lakshana.

3. **Arishta lakshana-** while, the appeared symptoms which indicate the definite death of the patient. Morning fever with severe cough and loss of strength and muscle are arista lakshana.

It is basically the vyakt lakshanas / symptoms (pradurbhoot lakshnam lingam) with which patient comes to your clinic. There are some changes in bodily or mental functions due to disease. These represents symptoms or ling in the body. Definite signs and symptoms of a disease is ling. It can be classified into two- Samanya (general symptom logy) such as samanya lakshanas of jwar, samanya lakshanas of Jwar, gulm etc. Vishesh lakshana (specific symptom logy) such as specific lakshanas of vataj jwar, pittaj jwar Assessment of lakshnas plays most important role in diagnosing as well as designing treatment., as it is the only thing which is known to a physician.

Aushadh (dravya)

“औषध ग्रहणेन च सर्वपथ्यावरोध” (Ch.su 1\24,Chkradutta)

That use of medicine is prescribed to maintain dhatu equilibrium and to eliminate dhatu disharmony.

किञ्चिद्दोषप्रशमनं किञ्चिद्धातुप्रदूषणम् ।

स्वस्थवृत्तौ मतं किञ्चिन्निविधं द्रव्यमुच्यते ॥ (Ch.Su 1\64)

स्वस्थस्योर्जस्करं स्वेतद् द्विविधं प्रोक्तमौषधम् (Ch chi 1\13)

- Swastha Rakshana
- Ojaskara

Swastha Rakshana

Principles given for the maintenance of health includes- intake of food in appropriate quantity under special condition i.e ahara asthavidh visheshayatana. Daily regimen and seasonal regimen.

Principles of suppressible and non suppressible urges.

Principles of personal hygiene –swasthavritta.

Indulging in exercise.

Intake of rasa and indulging in work according of prakriti.

Indulging in sadvriita (right conduct) acharya rasyana.

Ojaskara

For the promotion of health which means oja vardhana, one should indulge in panchkarma according to season and then use of rasyayana & vajikarana should be done.

- Ojasjara _rasyana, vajikarana
- Punarbhava, apunarbhava

a. Rasayana contributes the integrity of rasadhi dhathus to ensure dhirghayu.

- Promotion of smrti
- Promotion of medha
- Immunity against vyadhi
- Preservation of youth, lusture, complexion, voice.

Vajikarana: To promote virility.

The main objective is to offer healthy oofspiring. The benefits are immediate pleasurable excitement, increased seminal secretion.

c. Punarbhava: Mainly directed to regulate the vishama dosha to normal state without causing dosha utkleshana Mainly done on patients with

- Alpadosha
- Bala mamsa pariksheena
- Vridha, bala, garbhini
- Psychologically unwell due to soka etc.

D. Apunarbhava (sodhana) – Purification therapy, when dosha are highly provoked state and patient is physically and mentality fit.

Vikara prasamana

acharya charaka classified cikitsa (treatment) into three types

1. Daivavyapasharya chikitsa (divine therapy) i.e non pharmacological.
2. Satvavajaya chikitsa (psychotherapy) i.e non pharmacological.
3. Yuktivyapashraya cikitsa (rational therapy) i.e Pharmacological.

1. Daivavyapasharya chikitsa

तत्र दैवव्यपाश्रयं मन्त्रौषधिमणि-

**मङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणि
पातगमनादि, ||
(Ch su11\54)**

The seeds of disease first develop in the mind and then proliferate in the body when they exceed the limit. Eventually the disease manifest at appropriate times during one's life. Planetary forces carry imprints, in the form of karma, which fructify at a particular time.

Therefore, these kinds of diseases should be treated as follows:

सत्त्वावजयः – पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः ((Ch su 11\5)

This is applied mainly in mental illness and a few physical diseases where it is a supportive therapy. It is a psycho-behavioural ayurveda therapy. "There is no fundamental difference between sattvavajaya and modern psychotherapy"

sattva means mind or supreme quality of mind and avayaja means to overcome.

3. Yuktivyapasraya chikitsa

युक्तिव्यपाश्रयं - पुनराहारौषधद्रव्याणां योजना ||(Ch su 11\54)

The aim of ayurveda is to bring homeostasis in the tissues in order to maintain lens health this can be achieved through diagnosis and treatment by a vaidya to overcome illness since it relates to physiological & psychological illness, it is treated with pharmacéutical drugs and therapies.

is the treatment we decide to give after seeing the hetus and lakshan samucchay accordingly. It is also of three major types i.e kinchid dosh prakopak (one which causes doshas imbalance), dhatu pradooshan (one which causes dhatu dushti) and swasthasyorjaskar (one which maintains health). In modern science medicinal interventions can be called as aushadh.

Knowledge of srotas (dushti hetus, lakshnas treatment) plays important role in understanding and applying the concept of tri sutra. Applying this concept of tri skandh

on the basis of srotas makes it comparatively easier to understand for the inexperience upcoming vaidyas. In ayurveda systemically body is divided into srotas as systems in contemporary science. Every srotas is mentioned with its specific dushti hetus, lakshanas and treatment procedures respectively. Charak mentioned 13 srotas such as pranvah srotas (respiratory tract), Annwah srotas (Gastro intestinal tract) etc. Dushti lakshanas (vitiating factors) of every srotas are mentioned like guru sheetam atisnigdham (excessive intake of heavy, cold, deep fried food stuffs) causes vitiating of ras vah srotas. In the same way a brief line of treatment of every srotas is also explained in texts like sarvesham bruhanam annam (bruhan dhatu poshak aahar vihar) is the brief line of treatment mentioned for pranvah srotas. Acharya charak quoted a phrase vyadhinam akushlo i.e while treating a disease don't get bothered by the name of any disease rather approach on the basis of siddhants mentioned in classics like tri skandh, tri dosh siddhant, sroto dushti hetu, lakshan and chikitsa etc. Hence understanding of this tri sutra concept with its application leads to eliminate the fear in new graduates to practice Ayurveda clinically.

DISCUSSION

Application of the concept of tri skandh in clinical practice with the knowledge of srotas an ideal and basic clinical approach can be framed to diagnose, prevent and cure any disease through Ayurveda. To apply this concept in practice knowledge of srotas (its dushti hetus, lakshanas and treatment) is very important. Two things must be known to a physician while treating i.e knowing which srotas in involved and from that ruling out hetus (causes). After knowing the involved srotas by the known lakshana samucchay one can easily plan the desired treatment mentioned for the specific srotas. For making it more clear an example is given below: If a patient comes to your clinic reporting – aruchi ashreddha (lack of enthusiasm) aasyavairasya (tastlessness), jwar (fever) etc since 3-4 days then the first thing one should do is to rule out the involved srotas by assessing the presented symptom logy because it will help in taking history and building history questions. By assessing the above presented lakshan samucchay one will find that rasvah srotas is involved (ashreddha aasyavairasya jwarah...ch.vi.05). And then the history questions will be taken from from the hetus of rasvah srotodushti (gurusheetam atisnigdham atimaatram samasnatam...ch.vi.05). So the asked questions will be like – Have you taken heavy diets in your meal in recent days like paneer, meat etc or had cold drinks or something cold in excess (guru sheetam). Have you taken excess of junk deep fried diets in your meal 3-5 days before or in recent days (atisnigdham). Are you having a habit of eating pathya (dugd) and apathya (namkeen, deep fried chips) together (samashnatam). In this way history taking can also be made easy and ideal too. Lastly after assessing srotas and history taking, plan a treatment mentioned for that particular srotas. Here we have rasvah srotodushti and hence the treatment will be

langhan only (sarv langhanam aushadham...ch.su.28). So one can prescribe any of the dravyas/procedures which perform langhan karm such as shunthi, musta, pippali etc. Langhan is also of several sanshuddhi...ch.su.22) types (chatusprakara sanshuddhi (vaman, virechan, niruh, nasya and basti), upvas (fasting), pipasa (thirst), vyayam (exercise), aatap (sunlight) etc. Applying the type of langhana depends upon the doshas vitiated and hetu sevan. More the hetu sevan more will be the intensity of doshas vitiation. In this way apply the type of langhana accordingly. Understanding from the example it shows how a initial and ideal approach to any disease can be made quite easily. In the same way one can form a basic treatment design in any disease (vyadhinaam akushlo) i.e without getting bothered by the name of any disease one should approach initially with the help of tri sutra by focusing on hetu, linga and aushadh with knowledge of srotas.

CONCLUSION

Understanding the concept of tri skandh and the knowledge of srotas with their applicability one can say that for the upcoming vaidyas who all are not showing interest in practicing Ayurveda due to less exposure to clinical and applied formats, this concept of tri skandh seems quite ideal and easy to apply. Tri skandh helps in showing an ideal way to approach a disease infact to any disease which is not mentioned in texts. Tri skandh also helps in ruling out hetus (causes) by which one can avoid them and be precautious so as to prevent any disease manifestation. Hence we can conclude that tri skandh concept can be helpful in curative as well as preventive aspect too. It can be considered as the most basic and ideal tool in treating any disease initially.

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