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 Sawstha 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 Dhatusamayata (Health) 1 with two objectives i.e Swasthya (Health) Rakashana (protection) in Swastha (Healthy) and Prashaman (cure) of Vikar (Disease) in Atura (Unhealthy).2 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 & METHOHD:
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. 3 Primary objective of Ayurveda is Swasthya Rakashana in Swastha. As Swasthya is must to achieve Purusharthra Chatustaya (Four Goals of life) viz Dharma (righteous or ethical acts), Artha (Wealth), Kama (Desires) & Moksha (Salvation). 4 ‘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. 5 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 6

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 their own respective sense objects. The proper union of senses with their objects results in health. 7,8 Chintya, Vichara, Uhaya, Sankalpa are the objects of Mana and there proper union with Mana leads to Health. 9,10

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. 11,12 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 Rutus depending on signs of Ushana (hotness), Sheet (cold) and Varsha (rain). They are only considered as Sanvatsara. The Samyoga of Rutus i.e if there Laxana are not Hina, Mithya, Ati then it will lead to Health. 13

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. 14 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. 15 WHO defines Health as; Health is a state of complete Physical, Mental and Social wellbeing not merely an absence of disease or infirmity. 16 Dhatusamyata is considered as Health by Charaka, Here Dhatu refers to Tridosha, Saptadhatu & Trimal. 17 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. 18

Charak explain similar Laxana for Dhatusamyata i.e Swastha Parikshana under Dashavidha Pariksha. 19 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, Dwandwaja three and one Samdoshaja. Deha Prakruti is considered
as Deha Swasthya. So we can consider it as seven types of Deha Swasthya Laxana.

C) Aoushadha for Swastha:
Chikitsa, Aoushadha, Vyadhihara, Pathya, Sadhana, Prayashchitta, Prashaman, Prakruti Sthapana, Hita are the synonyms. Chikitsa is defined as one which leads to Dhatusamya. Swasthavritta is considered as the best way to be Healthy. 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 (Regimen for healthy). Swasthavritta is explained in brief as follows:

1) One should indulge in Food and activities which are apposite to place, time and body constitute.
2) One should avoid all excesses i.e. 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. Preventive measures for Nija, Agantuja & Mansik Vyadhi are explained separately. The measures told to avoid Nija Vyadhi are Rutunusar Shodhan, Rasayan & Vajikarana Prayoga and the measures told for prevention of Agantuja & Mansik Vyadhi are Pradnyaparadha Tyag, Indriya Upashama, Samyak Smruti, Knowledge of Desha, Kala & Adhyatma, Sadvrutta.

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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