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Importance of *Trisutra*

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Abstract: Maintaining people's health is the goal of Ayurveda. The two goals of healing illness in the sick and preventing illness in the healthy are how it is achieved. The Trisutra (three aphorisms) is how Ayurveda presents the knowledge of life for this goal. They are Oushadha (treatments), Linga (symptomatology), and Hetu (etiological causes).Hetu is in charge of determining the causes of health disorders and how to reverse them. In general, illnesses arise from the improper, insufficient, and excessive union of sense objects, activity, and time, whereas health results from their appropriate union. Linga stands for the clinical characteristics of both health and illness. Oushadha consists of medications, treatments, a healthy diet, and a way of living that are meant to heal illnesses and advance well-being. Trisutra and Triskandha, which means "three pronged," are interchangeable terms. Through ongoing study procedures, the Trisutra was deciphered and expanded upon, leading to the current understanding of Ayurveda. For efficient teaching and learning, Ayurvedic compendia were created in the following order: Trisutra, Hetu, Linga, and Oushadha. Trisutra serves as the foundation for Ayurvedic study. These three guiding concepts serve as the foundation for most Ayurvedic fundamental and applied research. Accurate disease diagnosis and the development of efficient treatment plans depend on a thorough understanding of Trisutra.Trisutra and Triskandha, which means "three pronged," are interchangeable terms. Through ongoing study procedures, the Trisutra was deciphered and expanded upon, leading to the current understanding of Ayurveda. For efficient teaching and learning, Ayurvedic compendia were created in the following order: Trisutra, Hetu, Linga, and Oushadha. Trisutra serves as the foundation for Ayurvedic study. These three guiding concepts serve as the foundation for most Ayurvedic fundamental and applied research. Accurate disease diagnosis and the development of efficient treatment plans depend on a thorough understanding of Trisutra.Trisutra Ayurveda gets its name from the fact that the complete system of Ayurveda is encoded in these three sayings.

I. INTRODUCTION

The accomplishment of *Purusharthachatushtaya* (the supreme objects of life)—*Dharma* (righteous deeds), *Artha* (wealth), *Kama* (gratification of wants), and *Moksha* (salvation)—is mostly dependent on good health. One must have a healthy lifestyle in order to accomplish these objectives. Animals were captured with illnesses that hindered their longevity, learning, repentance, and virtuous lifestyle.*Hetu* (etiology), *Linga* (symptomatology), and *Oushadha* (therapeutics) comprise the *Trisutra*. These three proverbs encode the entirety of *Ayurveda,* which was then decoded into the current form of *Ayurvedic* knowledge utilizing the *Pramanas* (means of knowing) of *Pratyaksha* (direct perception), Anumana (inference), and Aptopadesa (genuine advise). To transform these foundational ideas into applied form, they underwent extensive research procedures.

II. MATERIAL AND METHOD

Ayurvedic classics such as the *Charaka Samhita, Susruta Samhita, Ashtangahridaya, Madhavanidana,* and others, as well as other reliable periodicals, were used to conduct a literary assessment of *Trisutra.*

A. Trisutra Ayurveda

Svasthyarakshana (protection of health) in *Svastha* (healthy) and *Vikaraprasamana* (treatment of disease) in *Atura* (diseased) are the two goals of *Ayurveda*'s *Dhatusamya* (health) philosophy.Thus, *Trisutra Ayurveda* is the name given to it. *Hetu* encompasses both immediate and remote causes, whereas *Linga* denotes the clinical characteristics of both healthy and ill individuals. A healthy food and way of life are also part of the *Oushadha.* Another name for *Trisutra* is *Trikandha*, which means "three pronged."

B. HETU

Disease onset is caused by *Hetu,* which are also known as *Nidana* and *Nimitta,* among other names. *Hetu* serves as a trigger that causes the *Doshas* to worsen, which in turn causes sickness to manifest.*Hetu* comes in various forms, each of which has unique consequences. The following are the several varieties of *Hetu.*(1-3)

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- *Viprakrishta Hetu* stands for far-off factors that do not instantly create illness. Sometimes the onset of *Hetu* aggravation is followed by disease due to the cumulative effect of these *Hetu.*
- *Vyabhichari Hetu* refers to secondary causes that are unable to produce illness on their own. However, they can cause sickness if certain conditions are met.
- *Pradhanika Hetu* mentions potent cause of disease which is causes instant pathogenesis.
- *Dosha Hetu* indicates *hetu* which are responsible for imbalance of *Dosha.*
- *Vyadhi Hetu* indicates *hetu* which are responsible for cause of a certain disease.
- *Ubhaya Hetu* indicates *hetu* which are responsible for cause of imbalance of *dosha* and disease.
- *Utpadak Hetu* indicates *hetu* which are responsible for initiating any disease.
- *Bahya Hetu* indicates external factors like food, seasons which can cause any disease.
- *Vyanjak hetu* indicates aggravating factors which can cause disease.
- *Prakrut Hetu* indicates natural factors which can cause imbalance of *dosha*.

C. Linga

Linga includes both disease-related symptoms and those of excellent health. The state of health simply depends on the balance of *Dosha, Dhatu* and *Agni,* which is shown by a healthy metabolism, balanced mental state, and healthy sense organ physiology.*Rupa,* the name for the symptoms that occur when a disease is present, are important markers for diagnosis. There are several forms of *Rupa* manifested differently depending upon the existing conditions, which includes *Vaidya Samvedya Lakshana, Atura Samvedya Lakshana,Avasthanusara Lakshana, Doshaja Lakshana,Pratiniyata Lakshana* and *Pratiniyata Lakshana,* etc.

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

D. Oushadha

Oushadha includes a therapeutic technique that mostly consists of medications used to treat illnesses. Different kinds of *Oushadha,* or therapies, are employed to treat pathological disorders. *Sodhana* and *Samana* are the two categories of *Oushadha dravyas* based on their actions. *Samana* medications support pacification therapy, whereas *Sodhana* drugs help purifying therapy by removing vitiated *Doshas.*The three categories of *oushadha* are *Dhatu Prasamana, Dhatu Pradooshana,* and *Swasthavrittamata*. *Dhatu Pradooshana* drugs affect the vitiation of *Dhatus, Dosha Prasamana* drugs calm *Doshas,* and *Swasthavrittamata* drugs enhance health by averting illnesses.The three groups of *Oushadha Dravyas- Jangama, Oudbhida* and *Parthiva-* are separated according to their place of origin. *Parthiva* comes from metal and mineral sources, *Oudbhid*a from plant sources, and *Jangama* from animal sources.*Oushadha* has attributes like effectiveness (helps treat disease), adaptability, palatability, and abundance, which means they are present in good amounts and of excellent quality. They have no negative side effects and reverse the effects of *Dosha* and *Dhatu* vitiation.(3-6)

III. CONCLUSION

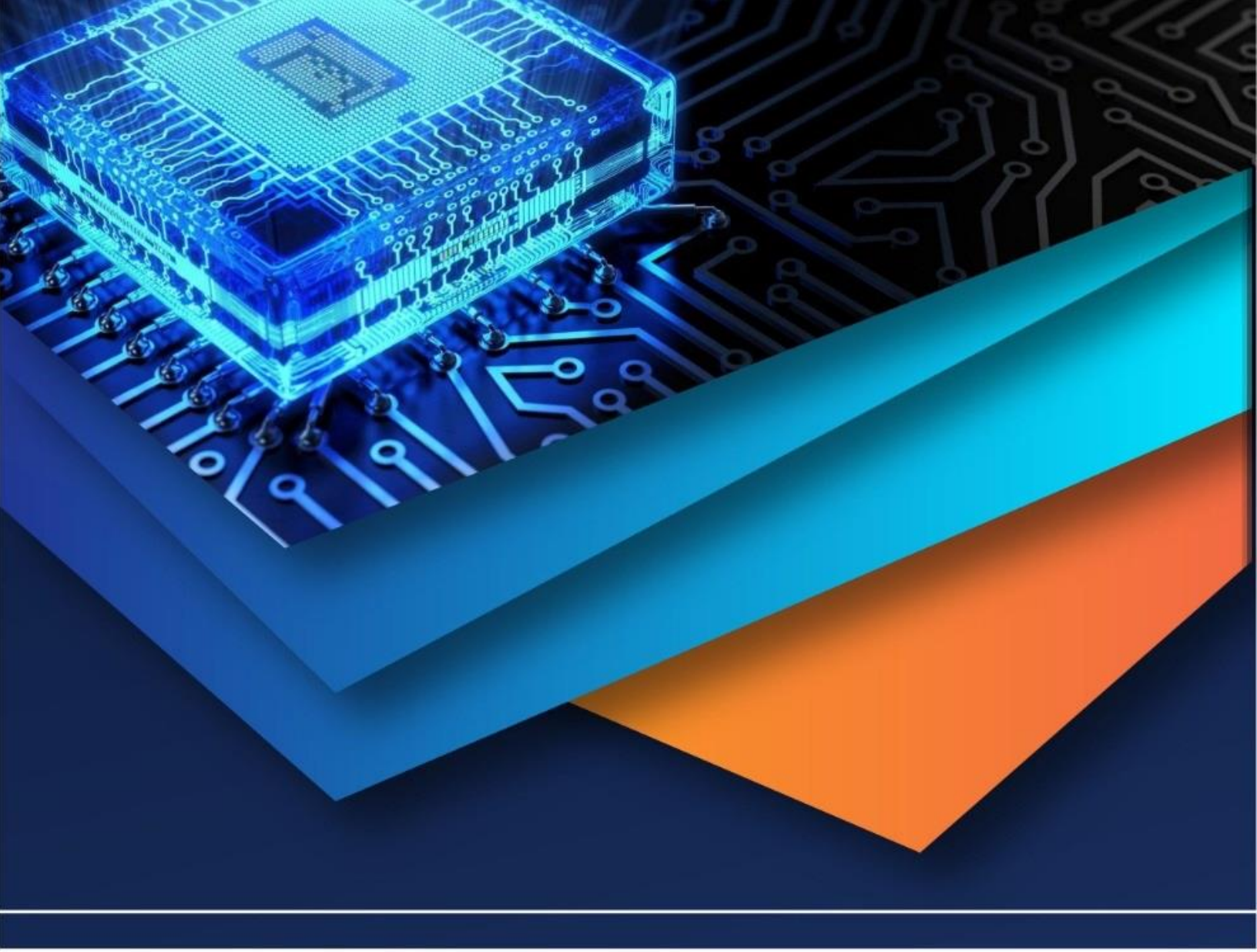
The three core aphorisms of *Hetu, Linga,* and *Oushadha* form the basis of *Ayurveda*, the age-old science of life. The foundation of *Ayurveda* is laid by these few statements, which capture the sum of its wisdom.This idea provides a comprehensive framework for understanding and using *Ayurvedic* concepts, making it easier to use them effectively to manage illnesses and promote health. *Linga* describes the clinical characteristics seen in both health and disease stages, whereas *Hetu* includes both immediate and underlying causative causes. *Oushadha* also offers advice on healthy meals and lifestyle choices in addition to therapeutic treatments. In addition to aiding in disease detection, the *Triskandha* idea offers a suitable treatment strategy to mitigate illnesses.

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