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Review Article

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Trisutra Concepts of Ayurveda and its Significance in Disease Diagnosis and Treatment

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Abstract

The idea of *Trisutra*, which includes *Hetu*, *Linga* and *Aushadha*, is described by Ayurveda with the goal of promoting the health of healthy people and the recovery of patients from a variety of illnesses. The three aphorisms known as *Trisutra*; *Hetu*, *Linga* and *Oushadha* encapsulate this age-old science. *Hetu* relates to the causative variables that control the preservation of health as well as the causes of various diseases. *Hetu* resembles the primary causes of sickness; *Linga* explained the clinical signs of both healthy and sick situations, while *Oushadha* mentioned medications, including those that aid in returning the body to its normal state. *Oushadha* is used to treat a sick patient as well as to maintain and improve the health of a healthy one. *Oushadha* also discusses the application of healthy foods and a disciplined way of living to treat illnesses. This article explains *Trisutra* concepts of Ayurveda and its significance in disease diagnosis and treatment.

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1. Introduction

Ayurveda outlines the *Trisutra* idea, which includes *Hetu*, *Linga* and *Aushadha*, with the goal of maintaining people's health and curing illnesses. *Trisutra Hetu* encompasses the elements that cause both health and illness. *Hetu*, sometimes called *Beeja*, that can either promote health or show up as illness. Therefore, *Hetu* refers to the etiological factors of the disease as well as the causal variables guiding the maintenance of *Dhatusamya*, the primary goal of Ayurveda. *Upayogi Hetu* keeps the body, mind, and cooperating elements in harmony. *Indriyārtha* and *Pragya* are combined in *Adharabhuta Hetu*. *Linga*, the other entity of *Trisutra*, describes both the appearance of disease and the symptoms of healthy people. The last part of the Ayurvedic idea of *Trisutra*, *Aushadha*, describes the several methods used to treat illnesses in sick people and restore health in healthy ones. (1-4)

According to Ayurveda a thorough understanding of the *Trisutra/Triskandha* idea is essential for making accurate medical diagnoses and developing successful treatment plans. Achieving the *Purusharthachatushtaya*, which is linked to the four ultimate goals of life requires optimal health. A balanced and healthful lifestyle is essential to

achieving these goals. Ayurveda promoted a few ideas for attaining longevity and spiritual pursuits. In this context, Ayurveda introduced the idea of *Trisutra*, also known as *Triskandha*, which consists of three components related to health and general well-being. The *Pramanas*, *Pratyaksha*, *Anumana*, and *Aptopadesa* can be used to learn about the origins and symptoms of sickness and to design the right medication to restore good health; concept of *Trisutra* helps significantly in this regards. Therefore, it can be stated that the concept of *Trisutra* not only helps in disease diagnosis but also provides comprehensive ways of disease management. (3-5)

2. Significance of Triskandha:

Understanding *Hetu*, *Linga* and *Oushadha* aids in achieving *Dhatusamya*, gaining a grasp of the *Triskandha* idea promotes both mental and physical well-being. Accurate planning of disease therapy is possible if one has learned about *Hetu*, *Linga* and *Oushadha*. The *Hetu* idea recommends avoiding certain things in order to be healthy. Likewise, the idea of *Linga* support in distinguishing between healthy and unhealthy states. (4-6)

3. Hetu:

According to Ayurveda, some elements, referred to as "Hetu," are responsible for the development of illnesses. These causative factors which include poor eating habits, incompatible food consumption, overindulgence in a particular flavor, lack of sleep, overexertion, bacteria, viruses, injuries, and environmental factors play a major role in the development of a number of illnesses. These elements, also known as *Nidana*, might exacerbate *Vatadi doshas* since they involve incorrect activities and the consumption of incompatible dietetics. By aggravating *Dosha*, *Hetu* plays a complex function in starting the illness process. *Nimitta* describes particular bodily manifestations that serve as the disease's contributing

factors. *Karaka* indicates the agents that cause the ailment, whereas *Ayatana* indicates the disease's location of origin. *Karta* is the main offender who causes an unbalanced state of *Doshas* and *Dhatus*, which eventually causes the sickness to start. *Hetu* is classified into various varieties as mentioned in **Figure 1**; *Pradhanika Hetu*, *Vyabhichari Hetu*, *Viprakrushta Hetu* and *Sannikrusta Hetu*. Other classes include *Dosha Hetu*, *Vyadhi Hetu*, *Ubhaya Hetu*, *Utpadak Hetu*, and *Vyanjak Hetu*. Third classification involves *Bahya hetu*, *Abhyantar hetu*, *Prakrta hetu*, and *Vaikrta hetu*. Disease onset is caused by *Hetu*, it serves as a trigger that causes the *Doshas* to worsen, which in turn causes illness to manifest. *Hetu* comes in various forms, each of which has its own unique effects. (5-7)

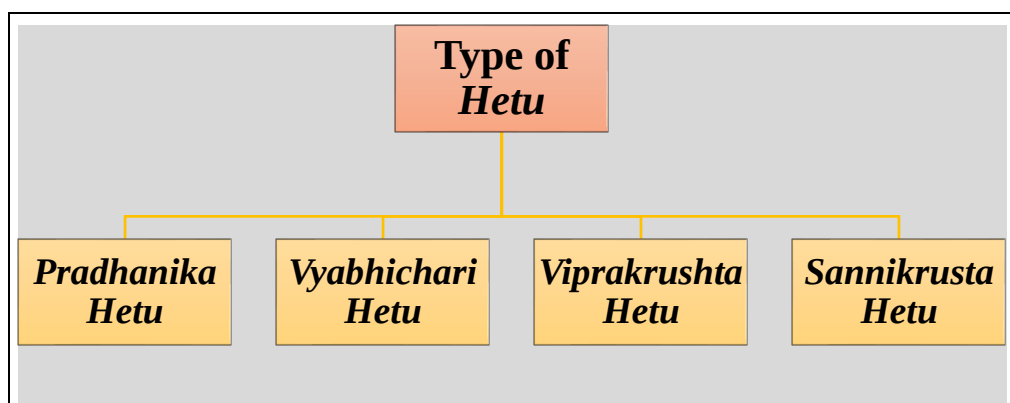


Figure 1: Types of Hetu

- ✓ *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*.
- ✓ Subordinate causes, which are unable to create disease on their own, are indicated by *Vyabhichari Hetu*.
- ✓ On the other hand, in the right circumstances, they can cause disease; *Pradhanika Hetu* indicates a strong cause of illness that results in abrupt pathogenesis.
- ✓ *Vyadhi Hetu* stands for the elements that cause particular illnesses. *Dosha* imbalance and the predominance of particular diseases are caused by *Ubhaya Hetu*.

4. Linga:

Patients frequently experience discomfort and irritability as a result of changes in their bodies or minds brought on by illnesses. Together, these alterations reflect symptoms that Ayurveda also refers to as *Linga*. In order to help with the diagnosis, physician look for specific hints, often known as symptoms. Based on the preponderance of particular *Doshas*, Ayurveda diagnoses symptoms and signs and plans therapy appropriately.

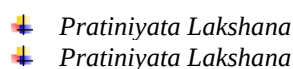
Linga denotes the full range of symptoms, highlighting the disease's stages and main *Doshas*. It displays all of the symptoms of a particular illness, including changes in body temperature, discomfort in the body and mind, and more. Through the exhibition of certain traits, *Linga* indicates the stage of the sickness or the general or specific state of *Doshas*. (6-8)

These factors are essential for assessing a person's health and making medical diagnoses. *Linga*, which describes a person's natural body constitution and health, includes both mental and physical well-being in a healthy human, including the *Dashavidha Atura pariksha* and *Vikriti pariksha*. *Linga* appears in a sick patient as symptoms that represent the loss of normal functioning and are caused by the vitiation of *Doshas*. *Samanya lakshana*, *Vishishta lakshana*, and *Arishta lakshana* are the three varieties of *Linga* that indicate broad, particular, and critical symptoms, respectively. Desire for food, ease of excretion, healthy digestion, strong body, pleasant sense organs, a glowing complexion, a calm mind, etc. are all aspects of *Swastha Lakshana*.

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, a balanced mental state, and a healthy physiology of the sense organs. A healthy physiology is characterized by a normal complexion, increased strength, a normal appetite with adequate digestion, restful sleep, and a general sense of wellbeing.

When a disease is present, the symptoms are known as *Rupa*, and they are important markers for diagnosis. *Rupa* indicates observable changes in the patient's condition, indicating a particular physical or mental state, various forms of *Rupa* are as follows:

- ✚ *Vaidya Samvedya Lakshana*
- ✚ *Atura Samvedya Lakshana*
- ✚ *Avasthanusara Lakshana*
- ✚ *Doshaja Lakshana*



Pratiniyata Lakshana

Pratiniyata Lakshana

Certain *Doshas* in an illness are involved in *Doshaja Lakshana* symptoms, such as burning when *Pitta* vitiation is present. As the disease progresses, *Avasthanusara Lakshana* develops in accordance with the symptoms at various stages of *Sama Jwara* and *Nirama Jwara*. The patient experiences *Atura Samvedya Lakshana* symptoms, which are primarily perceived by the sufferer and cannot be diagnosed through physical examination. Physicians identify symptoms like swelling and redness based on direct observation of *Vaidya Samvedya Lakshana*. Thus *Linga* helps greatly in underrating disease pathogenesis and severity. (7-9)

5. Aushadh:

The third pillar of *Trisutra* is *Aushadha*, which includes fasting, dietary changes, and the use of herbs and different Ayurvedic formulations for the treatment of illnesses. The

Table 1. Different classification of *Oushadha dravyas*

Category	Type	Description
Oushadha Classification by Action	<i>Dosha Prasamana</i>	Drugs that calm <i>Doshas</i> .
	<i>Dhatu Pradooshana</i>	Drugs that affect the vitiation of <i>Dhatus</i> .
	<i>Swasthavrittamata</i>	Medications that enhance health by preventing diseases.
Oushadha Classification by Origin	<i>Jangama</i>	Derived from animals.
	<i>Oudbhida</i>	Derived from plants.
	<i>Parthiva</i>	Derived from metals and minerals

Oushadha has many features, like being abundant, high-quality, effective, adaptable and palatable, etc. Without producing any adverse effects, they counteract the effects of *Dosha* and *Dhatu* vitiation. According to *Charak Chikitsa*, there are two types of *bheshaja* as mentioned below:

1. *Swasthasya urjaskara*, which aims to improve immunity and general well-being while preserving the health of the healthy.
2. *Arthasya Roganut*, which is intended to help patients with their illnesses.

Through certain treatment philosophies and medications designed for a range of illnesses and ailments, *Aushadha* supports *Swasthya Rakshana*, *Ojavaradhana*, and *Vikara Prashmana*. Achieving the greatest possible therapeutic results depends critically on the drug administration route. Various channels or *Srotas*, such as *Yoni*, *Twak*, and *Urethra*, are used to administer Ayurvedic medications, which are intended for both internal and external usage. Ayurveda highlights that ailments can be effectively cured by using the medicine that opposes the *Dosha*, *Nidana* and *Dushya*. (8-10)

6. Conclusion

The *Trisutra* concept for preserving health and curing illnesses is clearly defined by Ayurveda, a holistic science of life and wellbeing. *Atura* represents the imbalance of the body's components, whereas *Swastha* represents the balance of *Dhatu-samyavana*. Comprehension of *Hetu*, *Linga*, and *Aushadha* is essential to guaranteeing the maintenance of a balanced condition in individuals and

balance of the three bodily humors is the main goal of Ayurvedic treatment. *Aushadha*, also called "*Karana*" in Ayurveda, is used to improve and preserve a person's health as well as treat illnesses using *Shaman* and *Shodhana* treatments. Through the integration of lifestyle, medication, and food for illness prevention, it plays a critical role in maintaining health.

Oushadha includes a therapeutic technique that mostly consists of medications used to treat illnesses. Various forms of *Oushadha*, or treatments, are employed to treat diseased disorders. *Sodhana* and *Samana* are the two categories of *Oushadha dravyas* based on their actions. *Samana* medications support pacification therapy, whereas *Sodhana* drugs help purification therapy by removing vitiated *Doshas*. The different classification of *Oushadha dravyas* is presented in **Table 1**.

the conversion of an unbalanced state into equilibrium. The three core aphorisms of *Hetu*, *Linga*, and *Oushadha* form the basis of Ayurveda, the ancient science of life. The ultimate goal of Ayurveda requires an understanding of *Hetu*, *Linga*, and *Oushadha* as well as how they translate into principles applications. *Linga* describes the clinical characteristics seen in both health and disease stages, whereas *Hetu* includes both immediate and underlying causative causes. *Oushadha* offers advice on healthy foods and lifestyle choices, along with therapeutic solutions to manage pathological state. The comprehensive knowledge of *Trisutra* concept helps to diagnose and treat diseases in early stage with appropriate therapeutic options.

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Conflict of Interest

The author declares that there is no conflict of interest regarding the publication of this article.

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