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# A Bridge between *Samhita* and Clinical Practice w.s.r to *Tri Skandh*

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## ABSTRACT

This article reviews the approaches for bridging classical *Ayurveda* facts with clinical diagnosis. In doing so author extracted some useful concepts from the classics and tried to *corelate* them and apply them in clinical practice. Now a days new young graduates seems under confident and does not showing much interest in practicing *Ayurveda* for the society. This concept of tri sutra and its clinical relevance can play an important role in enhancing their faith and interest in practice, for that tri sutra concept i.e the unite of *hetu linga* and *aushadha* with knowledge of *sroto-vigyan* can be made clear and understood with their clinical applicability. *Ayurveda* science operates through *tri skandh* for both diseased and healthy persons. 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.

**Key Words** *Tri Sutra, New Vaidyas, Srotovigyan*

## INTRODUCTION

Now a days its been observed that the upcoming graduates of *Ayurveda* are not moving or showing much interest towards practicing *Ayurveda*. The reason behind this may be the teaching pattern in *Ayurveda* which is mostly exam oriented rather than enhancing innovative approach and practical knowledge. Which discourages student's curiosity, questioning, innovations and feedback. Ultimately this results in depletion of confidence among them to practice *Ayurveda* clinically. Hence it becomes necessary that a basic approach of disease management through *Ayurveda* should

be enlightened and made *familier* to the *Ayurveda* fraternity especially to the young *vaidyas*. The most basic concept tri-sutra also called *tri skandh* needs to be made clear. In practice its applicability in the treatment and in prevention needs to be established. This will help in establishing a basic approach of disease management through *Ayurveda*.

*Tri skandh* is a tripod consists of *hetu* (cause), *linga* (*symptomology*) and *aushadh* (treatment). It forms the three 'basics' on which *Ayurveda* works or operates. Knowledge of tri sutra concept and its applicability helps in both aspects curative and



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preventive too (*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 parayanam*).

Now a days there are various disease prevailing which are not namely mentioned in our classics such as hypothyroidism, hyperthyroidism, *alziemers* 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.

**Hetu:** 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 (*swasthashya 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 kriyayogo nidanam parivarjan*).

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). *Viprakishta* – 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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for manifestation of disease. eg. *dushi vish* ,  
*garvish*.

D). *Pradhanik* –It is powerful cause of disease like  
poison.

A). *Asatmyaindriyarth sanyog* – *Ayog*, *atiyog* and  
*mithyayog* of *indriya* are called as  
*asatmyendriyarth sanyog*.

**Table 1.1** *Ayog* , *atiyog* and *mithyayog* of *gyanindriya*

INDRIYA	AYOG	ATIYOG	MITHYA YOG
<i>Chaksuindriya</i>	Not at all seeing any object	Excessive utilization of <i>chaksu</i>	Seeing things which does not exists Hearing of harsh words..
<i>Shravan indriya</i>	Not at all hearing	Excessive utilization of ears.	
<i>Ghranendriya</i>	Not at all smelling	Excessive utilization of smell.	Excessive abnormal smell , unpleasant smell.
<i>Rasanendriya</i>	Absence of taste perception	Excessive perception of tastes	Person who not follow any rules described under <i>ashtavidh ahara viseshayatan</i> except <i>rashi</i> .
<i>Sparshan indriya</i>	Not at all touching anything.	Excessive exposure to cold , hot things.	Touching unhygienic things.

B). *Pragyaapradh* – Doing all *ashubh* karmas due to *vibhram* of *dhi* , *dhriti* and *smriti*.

**Table 1.2** *Pragyaapradh* of *shareer vaani* and *manas*

SHAREER MITHYAYOGA	VAAK MITHYA YOG	MANAS MITHYA YOG
Improper utilization of body activities like <i>vegdeharan</i> .	Improper utilization of speech like lying , irrelevant harsh words.	Improper usage of mind like <i>fear</i> , <i>anger</i> , <i>greed</i> .

C). *Kala* – Also known as *parinam* i.e consequences. *Atiyog* , *ayog* and *mithyayog* of *kaal* is cause for the disease.

**Table 1.3** *Ayog*, *atiyog* and *mithyayog* of *kaal*.

ATIYOG	AYOG	MITHYA YOG
Excessive manifestation of characters in <i>ritu</i> is called as <i>kaal atiyog</i> . Eg- excessive rainfall in rainy season.	Lesser manifestation or not at all manifestation. Eg- no cold in winter season.	Improper manifestation in respective <i>ritu</i> . Eg- no rainfall in rainy season but extreme cold.

**LINGA:** 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)** 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 *ausshadh*.



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Knowledge of *srotas* (*dushti hetus, lakshnas* and 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 inexperienced 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 vitiation 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* is 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 ashraaddha* (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 (*ashraaddha aasyavairasya jwarah...ch.vi.05*). And then the history questions will be taken from the *hetus* of *rasvah srotodushti* (*gurusheetam atisnigdham atimaastram 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* (*dugdh*) and *apathya* (*namkeen, deep fried chips*)



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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 types (*chatushprakara sanshuddhi....ch.su.22*) *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 sakndh* 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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