

Conceptual Study of Tridand Sharir in Context of its Clinical Relevance in the Present Era

Sandeep Madhukar Lahange¹, Sunil Kumar Yadav²
Vikash Bhatnagar³, Archana Bhangare⁴

How to cite this article:

Sandeep Madhukar Lahange, Sunil Kumar Yadav et al./Conceptual Study of *Tridand Sharir* in Context of its Clinical Relevance in the Present Era/Indian J of Ancient & Yoga. 2022;15(3): 113-120.

Abstract

Introduction: The knowledge of components of *Tridand Sharir* certainly a need for every physician in diagnosis and management of various disease conditions. This study has been undertaken to explore the concept of *Tridand Sharir* and its clinical relevance in present era.

Methodology: this prospective literary study has been conducted in the department of *Sharir Rachana*, National Institute of *Ayurveda*, deemed to be university, jaipur from 2017 till.

Results: During the study period, we reviewed various *ayurveda* textbooks, research articles, classical texts, and other related books.

Conclusions: To become a complete physician, one should have a thorough understanding of the concept of *Tridand Sharir*, along with its clinical aspect which would help to better understanding of diagnosis and management of both Physical and Psychological diseases on the basis of *Ayurveda* principles.

Keywords: *Auroveda*, *Tridand Sharir*, *Sattva*, *Aatma*, *Sharir*, *Samhita*, *Jeevatma*, *Paramatma*.

INTRODUCTION

Tridand Sharir is fundamental concept of *Ayurveda* regarding the human body. *Sattva* (Mind), *Aatma* (Soul) and *Sharir* (Body) are the basic elements which are present in every human being as tripod throughout their life.¹ There are several references in *Ayurveda Samhita* regarding the elements of *Tridand Sharir* but they are in scattered form. It is necessity

of time to compile and explore these references in a scientific, systematic and comprehensive way to know the concept precisely and do its possible utilization in clinical practice. So the basic need is to explore the concept and elements relating to *Tridand Sharir* to get actual conceptual view behind it. The knowledge of this concept is certainly a need for every physician in diagnosis and management of various disease conditions. Thus in this study we explored the concept of *Tridand Sharir* and its clinical relevance in present era.

Historically, the origin of Indian medicine can be traced to *Vedic* period. It was also very much in vogue during the *Vedic* period. Its concepts and fundamentals had much impact on the scholars and science at that time. Hence, one may see similarity of some concepts of *Ayurveda* and *Darshana Shastra* there are similarities, *Ayurveda* has still retained its own originality. *Darshana* uses its concepts for *Moksha* and *Ayurveda* for the welfare of creatures, that is, (treatment). Modern medical

Author Affiliation: ¹⁻³Associate Professor, Department of *Sharir Rachana*, National Institute of *Ayurveda* (Deemed to be University), Jaipur 302002, Rajasthan, India, ⁴Associate Professor, Department of *Balaroga*, Mahatma Jyotiba Fule *Ayurved* College and Hospital, Jaipur 303702 Rajasthan, India.

Corresponding Author: Sandeep Madhukar Lahange, Associate Professor, National Institute of *Ayurveda* (Deemed to be University), Jaipur 302002, Rajasthan, India.

E-mail: Sandeep Lahange@gmail.com

Received on: 22.06.2022

Accepted on: 28.07.2022

science has made tremendous advancements which are commendable and useful. However, there are certain limitations such as heavy cost of specialized equipments, chemicals and shortage of expert manpower. The diagnosis, clinical test and treatment are prohibitively expensive and have high risk of experiencing side effects. Hence there is resurgence and increased dependency on old folk medicine alternate medicine in the society.²

Indians we are lucky to have *Ayurveda* as an established system of medicine being practiced for over 5000 years. This experience based medical science needs to be understood in the terms of modern evidence based science. The precious *Ayurveda* practice if coupled with the advanced technology would help both the patients and the practitioners as well. A brief outline of the thought is given bellow for your consideration. Modern Medical Science has assimilated efficiently the tremendous advancements in sophisticated technology and explosion of information which helps in providing precise diagnosis and therapy for relief of symptoms. However, there are serious limitations in practicing these on long term basis as invariably it results in a chain of serious side effects, relief obtained is temporary in many a case, involve fabulously high cost. This situation prompted to evaluate the possibilities of using *Ayurveda* science as a savior or for seeking supportive complimentary role.³

Ayurveda is an Ancient Science with cosmic philosophical concepts as a base, experience of practice through keen observations for diagnosis and treatment, experimentation, logical analysis and all these are passed on for generations; hence is experienced based science with its own concepts and methods of analysis. The living body is responsible or required for performance by the Purusha or *Jeevatma*; hence the body along with Purusha (soul) is named as "Karma Purusha". Whole *Ayurveda* is compiled for the betterment of Karma Purusha and thus it holds great importance.⁴ In *Ayurveda* the body (*Sharir*) is known as the Deha and is defined as the Adhistan (home place) of *Chetana* (Soul) which is composed of Pancha Mahabhoota and its Vikara (By Product). By knowing all these elements there is nothing in this universe left unknown including *Chikitsa*. But in Nowadays we are focusing mainly on Sign and Symptoms during *Ayurveda Chikitsa* and neglecting the others elements of human body.⁵ If we know about the concept and function of these elements we can be able to diagnose and manage the various physical as well as psychological disorders of an individual.

Acharya Charaka mention that *Sattva* (Mind), *Atma* (Soul) and *Sharir* (Body) as *Tridand Sharir* in first chapter of Sutrasthan. These are the tripod of human body in which all the universal factors along with *Jeevatma* (omnipresent observer) is present. These three are like a tripod; the world is sustained by their combination. They constitute the substratum for everything. This combination is what we call Purusha. It is sentient and the main subject matter of *Ayurveda*. A tripod can sustain itself, so long as none of its three constituents are disturbed. The tripod in the present context constitutes sentient beings in entirety. The trio includes the sense organs along with their objects, *Buddhi* (intelligence) and *Ahamkara* (sense of self or ego). The latter two are included under 'soul', while the former one under 'body'. The Mind occupies a very important place in this trio, as the entire body's activities are controlled by it.⁶

Ayurveda, thought to be the most ancient form of medicine, and touted as the science of life, is centered upon the concept of balance. Within *Ayurveda*, this teaching of balance shows itself everywhere and within everything. The classical text *Charak Samhita*, discusses the importance of the tripod of life: the Mind, the body, and the spirit. This tripod, which maintains all living things, is a strong guiding principle within *Ayurveda*.⁷ A tripod by definition is balanced. This analogy teaches that the key to life is to maintain a balance of Mind, body, and soul. A concept taught more than 5,000 years ago continues to be the most important teaching to live by today. The physical body is guided by the Mind and is the result of what we eat, how we move, and what we do. Our body is the physical manifestation of the Mind. The spirit is that which animates the body, bringing life to the physical body and the Mind. When spirit leaves the body, physical death will soon follow. This profound yet simple concept makes *Ayurveda* not just the science of life, but also the science of living a life of balance. As a spiritual seeker actively engaged in the material world, we have felt the strings of attachment, greed, perfection, overachievement, laziness, and fear pull upon us. These emotional strings affect both our lifestyle choices and our spiritual and Yogic practices.⁸

God have blessed us with his all wealth in the form of these elements by knowing about them we can become as powerful as god. But due to ignorance we are wasting this wealth, we are living as we are here to fulfill our desires are wasting our in achieving meaningless things. In *Ayurveda* practical applications of these elements

are described in a very interesting manner. So at that time there was no question of their ignorance. But nowadays our life style is totally different this is the reason that *Ayurveda* is struggling field today. If we do not attract attention of people towards the importance of *Tridand Sharir* in the management of health then it is very difficult to bring *Ayurveda* at its actual grace. So in present research study I will explain the concept of *Tridand Sharir* with special reference to its clinical importance in present era.

In *Ayurveda*, it has been observed great extent of descriptions of Mind (*Manas*) in different approaches. Since *Vedic* Era it has been emphasized importance of Mind for the utility of body, Mind and soul interrelation for the well being of mankind. By analyzing the different context of *Sattva* (Mind), it has been observed that Mind and body functions are intermingled and Mind is exclusively interfere for maintain healthy state of life. According to *Ayurveda* approach, Mind influences our principle energies, which are responsible for physical and mental functions of the body. For maintain good health and well being the importance of three qualities (*Triguna*) of Mind and their equilibrium has been emphasized in *Ayurveda*. Mind is generally known as *Sattva*, *Chitta* etc. which is considered to be the sixth sense that reins in the other senses. It is one among 24 elements it is instrument in soul. It is supposed as *Karana Dravya* remains only in *Chetana* and responsible for consciousness, ego, learning, knowledge, intellect, recall memory, recognition. Mind is self controller, Self restraint and it is important for cognition, sensation perception and all other emotional factors. *Ayurveda* has been identified mysterious power of Mind. According to *Ayurveda* Mind are the creator and enjoyer of all happiness and miseries. It is the factor to self realization and understanding.⁹

The mind is not self luminous it gains light by soul. It resides in *Manomaya Kosha* or *Sukshma Sharir*. It is a tool for gaining the knowledge and its works is correlation. *Manas* are one among the *Shodash Kala* and it gets nourishment from the *Sukshma Ansh* of *Anna*. According to our *Ayurveda* and *Upanishada* its place in our body is *Sushumna*.¹⁰ Maharshi Arobindo says that place of *Bhoutik Mana* is *Vishuddhi chakra* and *Uccha Uana* is *Agya Chakra*. The Yogis hold the mind to be equally all pervading with the soul. Our food must be *Satvik* because it is the key of its stabilization. *Chitta* or mind stuff is the combination of *Mana*, *Buddhi*, and *Ahankaara*, whose main work is research *Chitta* contains complete knowledge of universe and waves of thought in the *Chitta* are called *Vritti*.¹¹ The decision of our

new birth is according to our *Sankalp*. *Mana* means *Sankalp Kriyashilta*. When all *Sankalp* are lost we achieve absolute state. By *Mana*, *Vak* and *ran* we can nourish ourselves and our universe. *Mana* is the only reason of all limitations but for the mind that has realized omnipresence there is no succession.¹²

Everything has become present for it; to it the present alone exists, the past and future are lost. Time stands controlled; all knowledge is there in one second. Everything is known like a flash. All the knowledge in the world been gained only by the concentration of the powers of the mind. Matter and mind are like two inexhaustible storehouses. When you become a *Yogi*, you learn the secret of their control. It is not that mind is one thing and matter another, they are different aspects of the same thing. The mind - stuff is the great storehouse, the support of all past desires reduced to *Samskara* form; until they have worked themselves out, they will not die. Again, the mind is in three states, one of which is darkness, called *Tama*, found in brutes and idiots; it only acts to injure. No other idea comes into that state of mind. Then there is the active state of mind, *Rajas*, whose chief motives are power and enjoyment. "I will be powerful and rule others." Then there is the state called *Sattva*, serenity, calmness, in which the waves cease, and the water of the mind - lake becomes clear. It is not inactive, but rather intensely active the calm man is the one who has control over the mind waves.¹³ Activity is the manifestation of inferior strength, calmness, of the superior *Manas* can be controlled by *Pranayama* since *Vayu* is described as the controller of *Manas*. Combination of all energies of universe is called *Prana*. According to *Swami Vivekananda* It is in its silent stage before the origin of universe and comes in its *Vyaktavastha* at its origin. It represents itself as nerve impulses, thoughts, actions and various other activities. Whole universe is combination of *Prana* and *Aakash* because all the matter is originated from *Aakash* and all the energies from *Prana*. The process of expulsion and taking of this *Prana* is called as *pranayama*.¹⁴

The *Vedas* call both the soul and the Supreme Soul as *Sayuja* and *Sakha*. Despite being *Sayuja* and *Sakha*, there is a difference between the *Jivatma* (Soul) and *Paramatma* (Supreme Soul). The world is like tree and soul eat the tree of the world. He eats the fruits with taste, but God remains separate from the taste of these fruits. He must see that the soul tastes these fruits. The vision of God is not only on the soul but also on the world. As a result of the taste of the soul, the soul goes to the higher forms of life, according to the condition of the action, to

enjoy the fruits of action. The bodies of different species are mortal, but the soul is immortal. Yet, together they become such a union that it becomes difficult to separate from each other. The soul when moving from one Yoni to another leaves only the gross body here; But the subtle and causal bodies go with it. The gross body is soil and is found in the soil itself. The other two bodies, according to their Sanskar, eventually enter a gross body along with the soul. Being omnipresent, the Supreme Soul is always attached to the soul. The meaning of this is that the tree of nature is bearing the sweet fruit of self-knowledge, Brahma-knowledge, self-realization or salvation through Dhyana Samadhi, Yoga etc. realizes that God. Only he can get this fruit of salvation or philosophy.¹⁵

The detailed knowledge of the human body is necessary for the well-being of the body. After getting knowledge about the entities of the body, one is able to know about the factors which are useful to the body; hence the detailed knowledge of the body is recommended by the experts. Without knowledge of normal anatomy we cannot understand the normal physiology, so the physician must get the knowledge of the body first. One cannot understand the vikruti (abnormality) without prior knowledge of normal anatomy and physiology of various Anga-Pratyanga in the body. In case of surgical treatment, surgeon must have basic knowledge of various Anga Pratyanga and their correlation while performing any kind of surgery. *Sharir* is the seat for all kinds of treatment it is often called as '*Chikitsashastra dwara*'. Keeping in the view of *Sharira*, all the divine and human resources pertaining to the *Sharira* are being discussed in this part; hence it is called as *Sharira*.¹⁶ According to Acharya Vagbatta, in the chapters of *Sharira* the birth and the death are described elaborately.¹⁷ According to Arundatta, the chapters of this part are based on the subject *Sharira* and are meant for the well being of it. Knowing about the *Sharira* only the knowledge of the factors responsible for the well being can be understood and hence the experts appreciate the science. A physician who is well acquainted with all aspects of the entire body and all the diseases manifested there in will seldom commit mistake in treatment. The physician having good knowledge of *Sharira* can enlighten the *Ayurveda* for the welfare of the universe. In *Ayurveda*, *Sattva*, *Aatma* and *Sharira* - these three are tripods for the life. The entire universe is based on these three basic units. The *Sharira* a branch of medical science that deals with the structural and functional aspects of a living body is importance for the achievement of the goals

of the medical branches and the prevention and the treatment of diseases of entire human kind.¹⁸

DISCUSSION

Yet all philosophers accept the soul as a supreme being which is not the body but something more than that. In this way, there is some similarity and some differences in self-views of both the sides (socialist thinkers and modern philosophical thinkers) of contemporary Indian philosophers. Fear, anger, laziness, excessive sleep, excessive awakening, excess feeding, excess fasting are poison for a devotee of *Paramatma*. As much as the object is minute, so much is it *Vyapak*. *Jala* is minuter than *Prithvi*, *Agni* from *Jala*, *Vayu* from *Agni*, *Akash* from *Vayu*, and so are more *Vyapak* than each other. Same way *Ishwara* is minutest, so is present everywhere as hotness is felt more near gas burner, coldness near water, *Ishwar* is felt where there is truth, *Vivek*, piousness, *Kartavyapalan* etc. *Ishvariya Guna* are present in relatively higher proportion. So to achieve the Param Lakshya Moksh with blessings of him, one must include these *Ishvariya Guna* in himself [*Vivekananda*]. So to live with reality, that is we are *Aatma* and body, mind etc. are our tools only, we have to involve *Aatma Tatva* enhancing habits [food habits, living habits, etc] in our life. *Aachar Vichar*, *Aahar*, *Vihar*, loving god more than ourselves, reading good literature and all the other deeds which make us to come nearer to God. Everything is unique, has its own role. None of us are superior to other. We all are *Jeevatma* having same qualities. Due to combination with *Prakriti* the differences come into existence. The superior most is only *Paramatma*. So we have not to deny anyone. *Sattva* has its own role and *Tama* has its own. If we think that all worlds is for man only, whole universe including the Sun, Moon and nature is for the well being of man only, then man starts doing works that harms our nature like environmental pollution which results in severe hazards to human being. But if we think that we are a servant and part of that god (which is actually present in the form of this whole universe), then we cannot harm any more this universe because every human being and everything in this universe is our non separable part. By harming and disturbing anyone we are harming ourselves.¹⁹⁻²²

The purpose of *Ayurveda* is not just mental harmony, but bringing the Mind to a tranquil condition to enlighten higher self can come only through self improved Mind. Especially in concept of Yoga, it has been individualized stated as path towards the greater health (A higher stage

of consciousness of Mind). Philosophical and metaphysical discourses are the main nature of the discussion about the Mind in Vedic Scriptures, Yoga concept and other disciplines. But mainly in *Charaka Samhita*, *Sushruta Samhita* and other classical texts discuss more practical aspect of Mind. In *Ayurveda* the physical portion of anatomical consideration is merely out picturing (gross anatomy) though it has been identified every other angles of functional aspects of Mind.

The principles of the inspirational soul of the above philosophers are useful from a practical point of view, yet the biggest curse of modern civilization is that we have become indifferent to the real personality and are leading an artificial, lifeless, superficial life. Today's era has become the era of machines; every work is being done by computer. This era is the age of material development, human development wants development in every field; Man is looking for life on Mars, but has he been able to find life within himself Most of the philosophers have been telling the difference between external and internal physical and spiritual. The material level is low, yet human beings are getting attracted only at the low level. Criticism of the rituals of the Vedic age had started from the Vedanta era itself. But today in the 21st century we are again bound by Vedic rituals and do not want to look inside ourselves. We are reminded the old parable "How does it profit a man to gain the whole world and suffer the loss of his own soul". We have been aware of this wealth of knowledge over the years, yet do not want to accept it. Today's man does not find himself worthy of the sacrifice and harmony that today's era expects. His consciousness is ego-centered, but the ideals he imagines become real only in the state of ego dissolution. This discrepancy between reality and ideal can only be resolved by the touch of a universal consciousness. We have to accept this possibility not only at the theoretical level, but to achieve it we have to dedicate ourselves completely. Therefore it can be said that there is a call for the descent of a divine, holy, universal consciousness before the man of today. We have to recognize this demand of the era and make our whole society according to it.

Though modern medical neurosciences has been developing with advanced technologies and therapeutics for the diagnosis and management of different mental illness, still ancient medical systems like *Ayurveda*, conceives and describes the basic and applied aspects of life process which is not only as a medical system but the way of life with environmental friendly approach. Memory

is the main function of the Mind that characterizes its nature and activity. The Mind is rooted in memories that we have built up over time, down to a subconscious level. These memories sustain habitual behavioral patterns that are hard for us to question and which program us automatically for good or ill. Memory is the basis of the ego and self identity behind all the other activities of the Mind. These memories begin in childhood, formed vaguely, and gradually take shape over the years of our adulthood.

Sharir is the seat of soul (*Chetana*) comprises of an equilibrium combination of *Samayogvahi* of the modifications of the five gross elements called as Panchamabhuta. The term *Samyogvahi* is very important regarding *Sharir*. It denotes the homeostasis of the body. The combination of the *Dhatu*sin proper manner is known as *Samayogvahi*. *Samyogvahi* means observation of coordination between different body constituents. Appropriate to and fro circulation is to be incurred for homeostasis of internal tissues. Coordination of body entities is possible if they are connected to each other through proper channels. They have to be maintained in physiological quantity such amalgamation keeps the body free from diseases. If this homeostasis is not maintained there is either decrease or increase of body constituents. Such condition gives rise to difficulty which is described as '*Asamayogvahi*' condition may be life threatening as disease progresses. So the coordination of *Dosha*, *Dhatu*, and Mala is very important to maintain the healthy state of the every human being.

Fundamentally *Ayurveda* has been drawn the higher attention for the principles of preventing psychic disturbances and practices preventing psychosomatic disturbances of individual. Today in the international health and development plan of WHO has considered mental health promotion is needed to given priority in the public health policies of all countries worldwide. If it is mentioned from the key message of WHO as follows; there is no health without mental health, WHO defines health as; a state of complete physical mental and social well being and not merely the absence of disease or infirmity. WHO defines mental health as; a state of well being in which individual realizes, his or her own abilities, can cope with the normal stresses of life, can work effectively and successfully, and is able to make a contribution to his or her community. In this positive sense mental health is the foundation for well being and effective functioning for an individual and for a community. Mental health is clearly an integral part of this definition. Mental

health is more than the absence of mental illness. It is vital to individuals, families and societies even past present or future.

RESULT

All the above said points have been concluded on the basis of available ancient *Ayurveda* and modern literatures. The conclusions based on the proper discussions lead us to assess and evaluate the research work done appropriately. *Tridand Sharir* is unique concept of *Ayurveda* which includes *Sattva* (Mind), *Atma* (Soul) and *Sharir* (Body). The suitable combination of these three components sustained the prana of the every individual as well as things that happens in our life. There are plenty of references regarding components of *Tridand sharir* in *Vedic*, *Pauranika* and *Darshanika* literature which prove that ancient Indian people were very well familiar with human corpse, Psyche and Psychology. Description regarding the components of the *Tridand sharir* has been founded in different Philosophical texts but *Ayurveda* took it in an Applied and Practical way. The combination of the *Sattva* (Mind), *Atma* (Soul) and *Sharir* (Body) is called as Purusha who is Sentient and the subject matter of the *Ayurveda* science. The entire human life depends on the combination of *Sattva* (Mind), *Atma* (Soul) and *Sharir* (Body). This combination is likened to a tripod. Life can sustain itself so long as none of its three constituents is getting disturbed. *Ayurveda* is a science of healthy living, has been clarified and conceptually identified that *Sattva* (Mind), *Atma* (Soul) and *Sharir* (Body) separately cannot be designated, they are interdependent and interrelated. Mind represents complex intellectual phenomena; it can be said as a person enable to interact effectively with environment using all of the experiences such as sensory perception, motor functions and co-ordination, cognition etc. Mind plays major role for the perfect harmony of the body and environment as well. In *Ayurveda* descriptions, most of the functional observations of Mind have been identified properly with the great extent of physiological and Psychological aspects. *Ayurveda* has been discussed various principles and practices preventing psychosomatic disturbances to prevent social burden of mental illness as the modern health system of world is focus on today. *Sattva* (Mind) occupies first place in the list of constituents of the *Tridand Sharir* because the entire activities relating to the body are controlled by it. It is the connecting link which connects the *Aatma* with the *Sharir* and hence *Sattva* and *Sharir* both influence

each other. Therefore Mind is an additional sense and is extraordinary since it possesses the qualities of both, organs of sense and action. Since the Mind controls the activities of both (organs of sense and action) being associated (only when associated with them) with them and hence useful for both of them, it is considered as *Atirikta Indriya* i.e. an extra sense. *Sattva* plays an important role in vulnerability i.e. *Hetu Skandha*, severity, prognosis i.e. *Linga Skandha* and bioavailability of drugs, doses, mode of administration, route of administration i.e. *Chikitsa Skandha*. It also plays an important role in disease production as *Asatmyandriyaartha Sanyoga*, *Pradnyaparaadha* etc., and also in keeping healthy status of the human being. *Sattoavajaya Chikitsa* is a group of remedie swchich is deal with *Manas Roga* which helps to improve awareness and attention power for immediate action. It also includes Yogic procedures which help one to gain more concentration, attention, retention and recollection of subject. The span of life is nothing but a combination of the body, the sense organs, the Mind and the soul. In the present context the emphasis is on Purusha because he organized the combination of Mind, soul and body and also he is the subject matter of *Ayurveda*. Mind connects sense organs with intellect. This helps to passing of knowledge from sense organs to intellect and then to soul. Charaka explains *Sattva* as the supreme quality of Mind.

If a person has more *Sattva*, he will be more intelligent, spiritual etc. *Satvika* person cannot get afflicted with disease as in case of *Rajas* and *Tamas*. Though Mind has its own actions, its qualities and actions are driven by the qualities of soul. The qualities of soul are decided by *Karma*, spiritual practice, good and bad deeds etc. Controlled and healthy *Manas* is necessary for the enhancement of powers of *Indriya*. Therefore to keep them healthy we have to concentrate over *mana* and first have to make *Manas* under our control. *Manomaya Kosha* and *Vigyaaan Maya Kosha* are said to be places of these *Indriya*, therefore *Saadhana* of these *Kosha* are beneficial to take their benefits. The soul is a rider, the body is the chariot, the intellect is the charioteer and the Mind is the rope which controls the horse. The sense organs which always benefit the soul associated with the Mind are the horses and the sense objects are the pathways for those horses to move to and forth. *Aatmagyaan* is the supreme knowledge, after getting which nothing is left unknown. All the other elements are material including mind and they are not self luminous. They are enlightened by the light of soul which

is only self luminous entity. This can be attained by application of Ashtang Yoga of Patanjali, Panchkoshi Saadhna of *Gayatri*, *Pranayama* of Hath Yoga. But these are the only tools they are not to be confused with our goal. According to *Ayurveda* Indriya are *Bhoutika* and are tools of *Aatma* for.

Vishaya Grahan. There uncontrolled a drive of these Indriya leads to diseases or even death of an individual. An Under-utilization of Mind (not thinking, not reading, not engaging in knowledge etc.) Over-utilization of Mind (excessive thinking, guessing, analyzing etc.), Miss-utilization (thinking about unwanted, weird things etc.) that causes imbalance of Dosha of *Sattva* (Rajas and Tamas) leading Psycho-Somatic disorders.

CONCLUSION

The conclusions of this present work can be enumerated as follows:

- The concept of *Tridand Sharir* is a basement sources for Clinicians and Researchers to improve and establish the knowledge of *Ayurveda* philosophy for the benefits of mankind for present and even future era.
- The complete knowledge of all components opens the way of holistic management of our life and also gives us knowledge about various types of treatments that were used by our saints but in present era due to ignorance we are not using in practice this is the main reason that our *Ayurveda* in present era is still struggling.
- Presently, Neuroscience has been highly progressed with greater effectiveness for medical science. Various branches of Neuroscience like molecular Neuroscience, Behavioral Neuroscience, cognitive neuroscience, and Neuro imaging etc. may reveal the still remaining secrets of human brain and scientific values of Mind in near future.

Thus it can be concluded that to become a complete physician, one should have a thorough understanding of the concept of *Tridand Sharir*, along with its clinical aspect which would help to better understanding of diagnosis and management of both Physical and Psychological diseases on the basis of *Ayurveda* principles.

REFERENCES

1. Charaka Samhita with "ayurvedeepika" commentary by Chakrapanidutta, edi. By vd.

- Acharya, chaukhambha samskrit sansthana, Varanasi, 2004.
2. Nyaya Darshana-by Acharya Gautamwith Vatsyayana Comm. And Hindi translation by Thakur Udaya narayana Singh, Chaukhamba Sanskrit SansthanaVaranasi.
3. Yoga and *Ayurveda*, Dr. Satyendra Prasad Mishra, Pub, By Chaukhamba Sanskrit SansthanaVaranasi.
4. Charaka Samhita with "ayurvedeepika" commentary by Chakrapanidutta, edi. By vd. Acharya, chaukhambha samskrit sansthana, Varanasi, 2004.
5. Astanga Samgraha with the commentary of Indu, Published by Chaukhamba Sanskrit series, Varanasi,First edition, 2006.
6. Charaka Samhita (text with English translation and critical exposition based on cakrapani datta's *Ayurveda* dipika) by: r.k.sharma & bhagwan dash, chowkambha sanskrita series office, Varanasi. Edi., 1st 2001.
7. Charaka Samhita (text with English translation and critical exposition based on cakrapani datta's *Ayurveda* dipika) by: r.k.sharma & bhagwan dash, chowkambha sanskrita series office, Varanasi. Edi., 1st 2001.
8. Dr. Lahange Sandeep Madhukar, Review Study on Concept of *Aatma* in Aastik Darshan, International Journal for Research in Applied Science & Engineering Technology (IJRASET) ISSN: 2321-9653; Volume 10 Issue VII July 2022.
9. Amin Hetal, Sharma Rohit: Concept of *Manas* (Mind) in Nastika Darshana, Journal of *Ayurveda* Physicians and Surgeons | Aug, 2014 | Volume 1 | Issue 1.
10. Concept of Mind Depicted in Upanishada 7th edition 1979, Surekha Prakashana, Muzaffarpur
11. Rebirth and Evolution, Shri Arvind Translated by Shyam Sundar Jhunjunwala, Published by Shri Arvind Society, Pondicherry-2, First Edition, 1972.
12. Reincarnation and Evolution Shri Arvind Translator- Shyam Sundar Jhunjunwala, Publisher Shri Arvind Society, Pondicherry-2. First Edition, 1972.
13. Bharatiya Darshan Mahamahopadhyaya, Dr. Umesh Mishra, Publisher, Dr. Sachidananda Pathak, 2003, East 421 Indian Philosophy (Vol. 2).
14. Patanjala's Yoga Sutras with the commentary of Vyasa and gloss of Vachaspati Mishra; Translated by RamaPrasada.
15. RigVeda Samhita - Translated by A. B. Keith, Harward University Oriental Series, Cambridge (1920).

16. Sushruta Samhita With "Nibandha Samgraha", Commentary Of Shri Dalhanacharya And "Nyayachandrika Panjika" Of Shri Gayadas Acharya On Nidanasthana, Chaukhambha Orientalia, Varanasi, 2005.
17. Ashtanga Hridaya with commentaries "sarwanga sundara" of arunadutta and "Ayurveda Rasayana" of hemadri, chaukhambha orientalia, Varanasi 2002.
18. Charaka Samhita (text with English translation and critical exposition based on cakrapani datta's *Ayurveda dipika*) by: r.k.sharma & bhagwan dash, chowkambha sanskrita series office, Varanasi. Edi., 1st 2001.
19. Introduction to Indian Philosophy (Second Volume) Vaisheshik Darshan Jha Professor Harimohan.
20. History of Indian Philosophy (Part-1) Dasgupta S.N., Publisher-Rajasthan Hindi Granth Academy, Translator- Kamal Nath Shastri Sudhir Kumar, 2011 20335-336.
21. Shri Arvind Sahitya (Vol-16), Letters of Sri Arvind (Part One). Translator-Chandradeep Tripathi, Publisher-Sri Arvind Society Pondicherry-2 1974.
22. Srimad Bhagavad Geeta Tattvavivechani (English Commentary)-Jayadayal Goyandaka, Published by Govind Bhavan Karyalaya, GeetaPress, Gorakhpur.

