



## “A CONCEPTUAL STUDY ON CHARAKOKTA TRIVIDHA HETU WITH SPECIAL REFERENCE TO PRAMEHA NIDANA”

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### ABSTRACT

Ayurveda is the science with the objectives of “*Swasthasya Swastha Rakshanamaturasya Vikara Prashamana*”<sup>1</sup>. Many important principles are explained in *Ayurveda* helps in fulfilling the concept of *Ayurveda*. The knowledge and application of these principles ultimately helps in attaining the objectives of *Ayurveda*. The **TRIVIDHA HETU** is one among fundamental principle of *Ayurveda*. According to *Acharya Charaka Trividha Hetu* are the three factors like *Asatmenriyatha Samyoga Prajnaparadha Parinama*

Which are the causes for all diseases. Considering these factors, a conceptual study is planned to develop a comprehensive account of **TRIVIDHA HETU** from *CHARAKA SAMHITA* and its commentaries. A conceptual analysis of this study gives a platform for research as it will help in validating the concept of *Hetu*. As these three are cause for all diseases, The *Prameha Nidanas* also comes under these *Trividha Hetus* only. The references relating to *Prameha* are available in many of ancient classical texts including *Brihatrayees*. *Dosha* get provoked either directly or indirectly by its etiological factors, *Avarana* to its path or by its continuous depletion of *Dhatu*s, that leads to manifestation of the diseases. *Prameha* can be equated with Diabetes mellitus, as due to similarities in view of their causative factors, signs and symptoms, complications and also in the treatment.

Key Words;

*Hetu, Prameha, Trividha Hetus.*

### INTRODUCTION

The diseases are the outcome of the *Hetus*. Hence *Hetu* are the base and helps to manifest diseases. The *Hetu* stands first and forms the base on root cause for diseases. Among the different types of *Hetu* more importance is given to *Trividha Hetu* namely *Asatmendriartha Samyoga, Prajnaparadha* and *Parinama* are main *Karana* among all types of *Hetus*. These are again explained as *Hina, Mithya, Atiyoga of Kala, Artha, Kraam*. *Acharya Charaka* explained about *Trividha Hetu* clearly. In this study we analyze the *Nidanas* of *Prameha* with considering *Trividha Hetus*. With the help of *Trividha Hetus* we study importance of *Prameha Nidhana*. *Prameha* is one among *AstaMahagada* caused by the *Hetus* like lack of exercise, Intake of *Madhura, Guru* etc *ahara* exclusively etc....

In classics we study about *Trividha Hetu* in the study of *Prameha Nidana*. which helps in avoidance of causes which leads prevention and management of *Prameha*. Hence an attempt made to assess the *Trividha Hetu* in the study of *Nidanas* of *Prameha*.

## Objectives of the Study

The Objective of study is Conceptual study on *Charakokta trividha hetu* with special reference to *Prameha*

### *Hetu*

Ayurveda is a science of life which offers the precious knowledge on use of various measures to maintain the healthy life and cure diseased condition. The term '*Hetu*' means a cause or etiological factor. Understanding the cause of the disease is crucial for complete knowledge of pathogenesis and treatment. Eradication or removal of the cause is the primary treatment of any abnormal condition. It helps in the prevention and recurrence of diseases<sup>3</sup>

### Contextual meanings of *Hetu*<sup>(4)</sup>

The knowledge of causative factor of health and disease in an important component of the three fundamental components of knowledge of *Ayurveda*.

*Hetu* means the reason for the increase and decrease of anything. *Samanya* is the reason for the *Vridhhi*. The *Vishesha* is the reason for the *Kshaya* *Hetu* is the reason for the existence of something. The existence of life consciousness (*Chetana*) in the body is due to the presence of *Atma*. *Hetu* is the cause or means for knowledge. It includes direct perception (*Pratyaksha*), inference (*Anumana*) *Aitihya* and *Aupamyia*. It is important to know the truth employing this reason. The reasoning or logical inference to know a medical condition is an important quality of a physician for good clinical practice. It is one of the ten means of knowledge for a physician. *Karana* means the one who does the action.

### *Trividha Hetu* are

- 1) *Asatmendriyarthas Samyoga*
- 2) *Prajnaparadha*
- 3) *Parinama*

When these 3 Hetus are in *Trividha Vikalpa* that is *Atiyoga*, *Ayoga* and *Mithyayoga* they become responsible for manifestation of disease.<sup>5</sup>

Among *Trividha Hetu* , *Asatmendriyarthasamyoga* is mainly concerned with *Hina Mithya* and *Atiyoga* of *Panchagnanendriya* with their respective *Vishayas*. *Prajnaparadha* , knowingly doing mistakes that is immoral use of *Kaya*, *Vacha*, *Manas* is *Prajnaparadha*. *Parinama* is one sense. It is said to be the transformation of results of ones deeds in past or present and another meaning is *Sheeta*, *varsha*, *ushnadi kala*

### *Asatmendriyarthasamyoga*

Excessive usage, less usage or absolutely no usage and faulty usage of five *Indriyas* constitutes the 15 *Asatmendriyarthasamyoga*. That is *Atiyoga*, *heena yoga*, *Ayoga* and *Mithya Yoga* of *Indriyas*.

**Chakshurindriya**-Eye-For example *Atiyoga* that is excessive gazing at highly IL-luminous objects would constitute excessive utilization of visual objects. Not looking at anything at all would amount to its non-utilization. Similarly its wrong usage would be to see things too close or too far away or things that are awful or terrifying or surprising contemptuous frightful deformed and alarming

**Shravanendriya**-Ear-*Atiyoga*-Excessive utilization of auditory objects would be hear unpleasant noise coming out of thunder and kettle drum, loud cries etc. Its *Heenayoga* will be not to hear anything at all hearing of harsh word, news about death of close-ones absolutely insulting terrifying sounds constitute *Mithya yoga*

**Grahanendriya**-Nose-*Atiyoga*-Smell of excessively sharp, acute and intoxicating odors constitute an excessive utilization of olfactory sense faculties, its wrong utilization is the smell of excess dingy putrid, unpleasant, dirty, putrefied and cadaverous odors and poisonous gases.

**Rasanendriya**- Tongue- Similarly excessive intake of various substances having various tastes would amount to overutilization of gustatory sense faculty. Not to use it all amount to its non-utilization. Factor such tasting of *Viruddha ahara*, putrid substance constitutes wrong utilization of *Rasanendriya*.

**Sparshanendriya**-Skin-Excessive use of exceeding cold, hot bath massage, amount to over utilization of tactile sensory faculty not to use it at all constitute its non-utilization, improper and unruly usage of bath massage etc. Touch of uneven place dirty objects constitute its wrong utilization.

In the case of *Asatmendriyarth Samyoga* it is not that the effect will be seen in that particular *Indriyas* only the effect might exhibit itself in some other *Indriyas*. Example- Sharp odor can cause lacrimation in eyes, taste of *Krishna Jeeraka* cause Lacrimation in eyes, taste of some substances cause non seating sensation.

### **Prajnaparadha.**

According to *Charaka Samhita*, In-correct understanding, Im-proper usage of *Deha, Vani, Mana* that is body speech and mind constitute *Prajnaparadha*. This also further 3 types *Atiyoga, Heenayoga and Mithya yoga*.

*Prajnaparadha* is im-proper action of body due to improper conviction of mind. Here actions means vocal, physical mental action. The over and non-utilization constitute the first two. Whereas some of the wrong utilization of body are suppression of natural urges, their artificial manifestation etc. those relating to mind are fear anxiety, anger, greed, confusion etc.

### **Parinama.**

*Parinama* means *Kala* or seasonal or environmental changes. These factors also become etiological factors of disease when they exhibit *Atiyoga, Heena yoga, Mithya yoga*.

A year is unit of time, which is characterised by winter summer and rains. When these seasons manifest themselves in order they constitute *Samyak yoga* of *Kala*

If a particular season manifest itself excessively it constitute *Atiyoga* of *Kala*. If the season manifest itself in lesser measures it will be non-utilization. If in other hand characteristics of a season are contrary to normal ones. This would be non-utilization or *Mithya yoga* of that particular *Kala*. These are the conditions where the body is exposed to such circumstances where the body finds it difficult to cope with prolonged exposures to these conditions may lead to pathological implications of various sorts.

### **PRAMEHA NIDANA**

*Acharyas* have mentioned all etiological factors and their role in production of disease in „*Nidansthana*“. *Acharya Charaka* specifically mentioned the etiological factors of *Prameha* according to *Dosha*<sup>6</sup>. He has also mentioned the specific etiologic factors of *Prameha*<sup>9</sup>. In *Sushrut Samhita, Ashtanga Hridaya, Astang Sangraha* only *Samanya Samprapti* of *Prameha* has been mentioned. Etiologic factors of *Prameha* can be classified in two types i.e. *Apathya Nimittaja* and *Sahaja*.<sup>8</sup>

*Sahaja-Matru-Pitru Beeja Dosha* will results in *sahaja Prameha* with respect to *Beeja Dosha* it may be inherited from generation to generation. *Acharya Sushruta* mentioned the word *Sahaja* as genetic predisposition factor in etiopathology of *Prameha*. He mentioned two causative factors there that is patient is eating dry and less food and always wants to wander.<sup>9</sup>

*Kulaja Vikara* results due to *Beeja Dosha*.<sup>10</sup> *Chakrapani* opines that it may be from *Pumbeeja* or *Streebeeja* that is from mother or grandparents. It means that disease inherited from generation to generation. *Acharya Charaka* mentions that excess intake of *Madhura Rasa* during pregnancy by mother may cause *Prameha* From this description it is clear that in *Sahaja Prameha*, *Apathya Nidana Sevana* also plays a role. *Apathya Sevana* may independently cause the disease.

***Apathya Nimittaja* (acquired) :-**

आस्यासुखं स्वप्नसुखं दधीनि ग्राम्यौदकानूपरसाः पयांसि।

नवान्नपानं गुडवैकृतं च प्रमेहहेतुः कफकृच्च सर्वम्॥<sup>11</sup>

*Asyasukha* (sitting in a particular posture for long duration) \_ *Swapnasukha* (excess sleep) \_ Excess consumption of *Dadhini* (various curd preparations) \_ *Gramya, Audaka, Anupa mamsa* (Meat of Domestic, water dwelling & marshy animals) \_ *Payamsi* (excessive consumption of milk and its preparation) \_ *Navannapanum* (new grains and drinks) \_ *Guda Vaikrutam* (various preparations of jaggery and sugar) \_ All other substances that increase *Kapha* may cause *Prameha*. *Sushruta* includes „*Snigdha*”, *Medya* and *Drava* types of food in causative factors of *Prameha*.<sup>12</sup> According to *Vagbhata Ahara-Vihara* that leads to increase *Meda, Mutra* and *Kapha* are supposed to cause *Prameha*.<sup>13</sup>

### ***Prameha Bheda***

#### ***Kaphaja Prameha: 10 Types***<sup>14</sup>

- 1) *Udaka meha* –The urine resembles water
- 2) *Ikshu valika meha*-The urine resembles sugarcane juice.
- 3) *Sandra meha*-Urine having density.
- 4) *Sandra prasada meha*-Urine having density below and transparency in the upper layer.
- 5) *Sukla meha*-Urine having white colour.
- 6) *Sukra meha*-Urine containing seminal fluid.
- 7) *Sita meha*-Urine having cold touch.
- 8) *Shanair meha*-Urine passing out slowly.
- 9) *Lala meha*-Urine containing slimy material like saliva.
- 10) *Sikata meha*-Urine containing sand like substance.

#### ***Pittaja prameha: 6 Types***

- 1) *Kshara meha*-Urine resembling the solution of alkalies.
- 2) *Kala meha* –Urine having black colour.
- 3) *Nila meha*- Urine having indigo colour.

- 4) *Haridra meha*-Urine having yellow colour like turmeric.
- 5) *Manjista meha*-Urine having reddish colour like that of *Manjishta*.
- 6) *Rakta meha*-Urine having blood in it.

### Vataja meha: 4 Types

- 1) *Majja meha*-Urine mixed with bone marrow.
- 2) *Madhu meha*-Urine mixed with *Ojas*.urine with *Kashaya* and *Madhura* Taste
- 3) *Vasa meha*-Urine mixed with muscle fat.
- 4) *Lasika meha*-Urine mixed with lymph.

### Discussion

**Aharaja Nidhanas**-Dietary factors such as excessive intake of Madura,Amla,Ushna,guru gunatamak ahars aggreavates Doshas.Frequent and excessive consumption of Madhura phala vargas,pistanna etc vitiates doshas affects the element of the body which results in Pramaha like vyadi.

**Amlarasa ahars**-Because of *prithvi mahabhuta* which increase the *kapha dosha* and also these are *laghu,ushna* and *snigdha*, liquefies the *kapha* and aggrevates the *pittadosha* due to *agni mahabhuta* and with *jala mahabhuta* it balances the *vata dosha*.

**Madhura aharas**-Madhura dravyas allivates *pitta* and *vayu*.Because of *Sheeta* and *guru* if it take excessively produces *kaphaja* disorders.

**Lavana Aharas**-These are *guru,snigdha* and *ushna* if use excessively vitiates the *pitta*.

**Sheeta guna aharas**-These formed by *Ap mahabhuta*.It removes the *ushnata* of body.It act as *pittashamaka* and *vatakapha vardhakait* also act as *mutrala*.

**Guru guna aharas**-It causes heaviness in the body.It act as *Vatahara* and *Kaphavardhaka* it makes *agni* dull and diminishes

**Snigdha Dravyas**-It is features of *Ap mahabhuat*.it is *vatahara* and *shleshma vardhka* in action.It is present in *madhura* and *lavana rasa*

**Dadhi** with *Amla vipaka* and *ushna veerya* which alleviates *vata*,

**Dugdha**-These are *Guru,madhura,snigdha,sheeta veerya* in natura.Act as *Vatapittahara* and *shleshmala*

**Madya**-*Madya guna* are *laghu,ushna,tikshna,sukshma,amla* and *ruksha*.Because of these it cause the *Tridosha prakopa*

**Mamsa**-It with *Guru,snigdha guna* and *Madhura vipaka*.These act as *Vatahara* and *Pitta kaphakaraka*

**Ajeerna Bhojana** leads to *agnidusti* and thereby *Pitta dusti*

**Takrapinda**-it is *vishadhand ruksha guru* in nature does the *kapha vridhhi*

**Ikshurasa**-The sugarcane juice is *sheeta,sara,snigdha* and *madhura rasa* which aggravates the *kapha*

*Viharaja Nidanas- Diwaswapna,Avyayama,Swapna sukha,Alasya* increases *snigdhatva* in the body.These habits continues for long time then *kapha prakopa*

*Agni santapa* and *Atapa sevana* in excess leads to *pitta prakopa* due to *Ushna* and *teekshna guna*.*Shrama* leads to vitiation of *vata* and decreases the *Kapha* and *Pitta*

*Manasika Nidanas* - *Shoka,Krodha,Harsha,Udvega* leads to *kapha prakopa* while they having the *tamoguna bahulyata*

## Conclusion

Sedentary life style and improper food habits are found to be main cause factor of *Prameha*. *Nidana Parivarjana* is the important line of treatment followed in preventing *Prameha*.Life style intervention like improved physical activities and dietary restrictions can prevent *Prameha*.Prevention is better than cure, this should be followed by everyone so that some problems can be reduced, because of thier different incompatible food style and life style they are suffering from the disease like *Prameha*. If diet and life style is modified then it can be cured by prevention only.In the present changed circumstances and different life style as a result of globalization and modernization, the core idea of *Hetu* explained by our old classics, still observed very much resolved. Further literary experimental, clinical researchers are essential to know the truth in extensive manner. By the study it get to know that the *Prameha* cause due to *Pragnaparadha* mainly which is one of the *Trividha Hetu*

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