



# Understanding of PCOS on the base of HETU SIDDHANTA

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## ABSTRACT:

Ayurveda is a traditional health care system of India, developed as an independent science about 5000yrs ago. Ayurveda, Science of life is eternal because it is anaditva, svabhavasamsiddhalakshanatva and bhavasvabhavanityatva.

Ayurveda stands on its Moola Siddhanta's which has given it a well formulated platform. The fundamental principles of Ayurveda are laid on after many times of experimentation . This is the reason that these principles are still applicable even in modern era.

According to Charaka entire Ayurveda is explained in trisutra namely hetu sutra, linga sutra and aushadha sutra which are extremely helpful in maintaining health and treating diseases. Trisutra Ayurveda is contained, in a nutshell, in the verses: "hetu, linga, aushadha gyanam" and "swasthatura parayanam". It describes causes of health, symptoms of health and measures to maintain and promote health together with causes, symptoms and treatment of diseases in general and in particular.

PCOS, also called hyperandrogenic anovulation(HA) or Stein-Leventhal Syndrome is one of the most common endocrine disorder among women and has a diverse range of causes that are not entirely understood. In 1935 Irving F Stein and Michael L Leventhal described a symptom complex due to anovulation. Oligomenorrhoea, hirsutism and obesity together with enlarged polycystic ovary were the diagnostic criteria of PCOS. It is now accepted that this problem is arising from persistent anovulation with a spectrum of etiologies and clinical manifestations. The exact prevalence of PCOS is not known as the syndrome is not defined precisely. The estimated prevalence in women of reproductive age is 5%-10%. Under the new criteria (Rotterdam-2003), the prevalence among the general female population will raise upto 10% and it is thought to be one of the leading causes of female subfertility. Despite of accumulated literature and remarkable advance in understanding PCOS, etiology and primary mechanism remains unclear thus posing a burning problem.

As PCOS is termed as cluster of diseases, in the same way there are many scattered diseases in our classics which resembles with symptoms of PCOS. Features of Yonivyapad's, Artava dushti, Garbha utpatti, Jaataharini's Srotas viddha lakshana's all resemble in one way or the other with PCOS. As this syndrome was not known in the past, we are finding many differences in identifying and approaching line of treatment through our science.

Hence an attempt is made in the present study to exactly analyse, interpret PCOS on the base of hetu siddhanta by compiling from all the classics.

**KEYWORDS :** Hetu , PCOS , Trisutra Siddhanta.

### **\*OBJECTIVES OF THE STUDY**

- To study in detail about hetu siddhanta.
- To study in detail understanding of PCOS on the base of hetu siddhanta.

### **\*MATERIALS AND METHOD OF DATA COLLECTION:**

- The literary sources of present study will be obtained from Ayurvedic & other classic books, authentic journals, magazines available in Departmental Library of post graduate studies in Moulika Siddhanta of AMV, Hubli & internet publications available in authentic websites.

### **\*Review of Literature :**

#### **\*Review of Hetu :**

#### **Hetu:**

#### **Nirukti:**

1. Amarakosha: हेतुः (पु), कारणम्, वीजम् are three names of कारण.
2. Shabdastomamahanidhi: (पु)हि-तुन् । कारणे , अनुमितिसाधने व्याप्ये फले च।

#### **Paribhasha:**

1. “ निदानं पूर्वरूपाणिरूपाण्युपशयस्तथा ।  
संप्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा स्मृतम् ॥ “

According to Vagbhatacharya and Madhavakara, a disease is well understood by the knowledge of Nidana (Hetu), Poorvarupa, Roopa, Upashaya and Samprapti. Especially nidana helps to know about a disease.<sup>1</sup>

2. “रोगनिदानप्राग्रूपलक्षणोपशयाप्तिभिः ॥ “

According to Vagbhatacharya, Roga should be examined by Nidana, Pragroopa, Lakshana, Upashaya and Aapti.<sup>2</sup>

3. “ तत्र निदानं कारणमित्युक्तमग्रे ॥ “

According to Charakacharya, the causative factor in the production of disease is called "Nidana". The development of disease may be either quickly or after a certain period. It is called Hetu.<sup>3</sup>

4. “यत्तु न स्याद्विना येन तस्य तद्धेतुरुच्चते ।

शास्त्रे संव्यवहाराय तत्पर्यायान्प्रचक्ष्महे ॥ “

According to Bhava prakasha, that without which the disease will not manifest is known as "Hetu".<sup>4</sup>

Paryaya:<sup>5,6,7</sup>

1. “ निमित्तहेत्वायतनप्रत्ययोत्थानकारणैः।

निदानमाहुःपर्यायैः॥“

2.”निदानं कारणं हेतुर्निमित्तं च निबन्धनम्।

मूलमायतनं तत्र प्रत्ययोऽपि निगद्यते॥“

3. "इह खलु हेतुर्निमित्तमायतनं कर्ता कारणं प्रत्ययः समुत्थानं निदानमित्यनर्थान्तरम्॥"

- Hetu
- Nimitta
- Ayatana
- Karaka
- Karta
- Kaarana
- Pratyaya
- Samutthana
- Moola
- Nibhandana



\*Hetu Bheda

1.Four types:

- Sannikrista
- Viprakrista
- Vyabhichari
- Pradhanika

2.Three types:

i.” तत्रिविधम् - असात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति॥“

ii.” कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च।

द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसंग्रहः॥“

iii. “इति त्रिविधविकल्पं त्रिविधमेव कर्म प्रज्ञापराध इति व्यवस्येत्॥“

iv. “इत्यसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति त्रयस्त्रिविधविकल्पा हेतवो विकाराणां, समयोगयुक्तास्तु प्रकृतिहेतवो भवन्ति॥“

v. वदोस्तु खल्वागन्तुनिजयोः प्रेरणमसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति॥”

vi. "त्रीण्यायतनानीति - अर्थानां कर्मणः कालस्य चातियोगायोगमिथ्यायोगाः॥"

Three types of hetu according to Acharya Charaka are:<sup>8,9,10,11,12,13</sup>

- Asatmyendriyarth Samyoga (Artha)
- Prajnaparadha (Karma)

- Parinama (Kala)

### 3.Three types

According to Madhavakara,

- Dosha
- Vyadhi
- Ubhaya

### 4.Two types

According to Madhavakara,

- Utpadaka
- Vyanjaka

### 5.Two types

According to Madhavakara,

- Bahya
- Abhyantara

### \* Description of each Hetu

#### 1.Sannikrishta Hetu :<sup>14,15</sup>

- “कारणं च व्याधीनां सन्निकृष्टं वातादि॥”
- “निदानं व्दिधा – रोगाणामासन्नं विप्रकृष्टं च। तत्रासन्नं यथा वातादयःप्रकुपिताः ॥“

- Acharya Vagbhata has given detailed description of it and mentioned it as Asanna karana whereas chakrapani has just mentioned the name as Sannikrishta.
- Cause which is near for the Prakopa of doshas is called sannikrishta hetu
- Aggrevation of doshas as per

**TABLE NO.1 Showing Aggrevation of doshas as per age, day, night, digestion.**

	Vata	Pitta	Kapha
<b>Age</b>	Vrddha	Madhya	Bala
<b>Day</b>	Anth	Madhya	Aadi
<b>Night</b>	Anth	Madhya	Aadi
<b>Digestion</b>	Pakva	Pachyamana	Aama

is common and it is a physiological process.

For this, sanchaya of dosha is not essential. Example: Aasanna karana are vatadi prakopa.

#### 2.Viprakishta Hetu:<sup>16,17</sup>

- ” विप्रकृष्टं चार्थानामयोगादि, पुनर्विप्रकृष्टं कारणं रक्तपि-त्तस्य ज्वरसंताप इत्यादि॥“
- “ विप्रकृष्टं कारणं यथा - वातादिचयप्रकोपरमाहारविहारादि।तत्रनिदानं – कटुकाम्लदध्यादिकं ज्वरस्य॥“

The distant cause for the production of disease is Viprakishta hetu.

Here Sanchaya of dosha is very much essential.

Example: 1. According to Chakrapani, Viprakrashta karana are Ayogaadi of Artha.

For रक्तपित्त ----- ज्वर सन्ताप is karana.

2. According to Hemadri, Viprakrashta karana are vatadi chaya, prakopakara aahara - vihaaradi.i.e,

Excess intake of katu, amla -> lead to jwara.

### 3. Vyabhichari Hetu:

“इह खलु निदानदोषदूष्यविशेषेभ्यो विकारविघातभावाभावप्रतिविशेषा भवन्ति। यदा होते त्रयो निदानादिविशेषाः परस्परं नानुबन्धन्त्यथवा काल प्रकर्षादबलीयांसोऽथवाऽनुबन्धन्ति न तदा विकाराभिनिर्वृत्तिः; चिराद्वाऽप्यभिनिर्वर्तन्ते, तनवो वा भवन्त्यथोक्तसर्वलिङ्गा वा, विपर्यये विपरीताः, इति सर्वविकारविघातभावाभावप्रतिविशेषाभिनिर्वृत्तिहेतुर्भवत्युक्तः ॥”

Charakacharya explains, Hetu which is weak and couldn't be able to manifest in disease form is called Vyabhichari hetu. That is disease won't manifest if there is a combination of weak dosha and dushya.

A potential cause can vitiate dosha strong which in turn can vitiate dushya and manifest a disease. But if cause is weak, then it won't have potency to vitiate dosha strongly which in turn cannot vitiate dushya, hence unable to produce any disease. Such a cause which does not produce any disease because of its lack of Bala, it is called Vyabhichari.

Chakrapani comments as: By Nidana, Dosha gets afflicted which in turn vitiates Dushya and according to the availability of these 3 factors (i.e. Bhava and Abhava) disease manifest. By the samana guna and by anubandha of these 3 Nidanadivisheshas disease manifests. This Anubandha is dependent on Kaala and Bala (i.e. Abaliyamsi). By the kaalaprakarsha these 3 factors may get associated and produce a disease in later stage, which was present before but not vyakta.

According to bala - Nidana, dosha and dushya gets afflicted and may or may not cause disease.<sup>18</sup>

### 4. Pradhanika Hetu:

- It is the powerful cause which vitiates Dosha fastly and leads to sudden manifestation of disease.
- Its action is similar to a poison.
- Aagantuka karana's are considered as Pradhanika hetu.

### 5. Asatmyendriyarthasamyoga (Artha):

➤ “तत्रातिप्रभावात्तदृश्यानामतिमात्रदर्शनमतियोगः, .....□”

The Atiyoga, Ayoga and Mithyayoga of Indriya's with their Vishaya are called Asatmyendriyarthasamyoga.<sup>19</sup>

It is of 5 types and further subdivided each into 3 types, so totally 15 varieties of asatmya samyoga of Indriya and artha are observed and it is the root cause for the manifestation of disease.

Charakacharya explanation on this is as follows,

**TABLE NO.2 Showing chakshu indriya atiyoga, ayoga, mithyayoga**

<b>Indriya</b>	<b>Atiyoga</b>	<b>Ayoga</b>	<b>Mithyayoga</b>
1.Chakshu	Atiprabhavatam Drishyanam Atimatram	Sarvasho- Adarshana	Atishlishta, Ativiprakishta Roudra, Bhairava, Bhoota, Dvishta, Bhibatsana, Vikrit, Vitrasanaadi Roopa Darshana

Chakrapani commentary of above words:

Atiprabhavatam means Aatapa, Agni Prabhrinam, i.e. viewing objects in intense heat and light.

Adarshan here is not viewing objects in Atiprabhavatam. It does not indicate any vikara.

Atishlishta is Nayanapratyasannam, i.e. very nearer to eye.

Ativiprakishta is Atidooravarti.

Roudram is Bhayajanaka.

Bhairava is Vyaghraadi.

Dvishta is which is not liked (Dvesha).

Bhibatsa is Manasa Udvegakarak.

Vikrita is Hina-Angaadi.

Vitrasana is Jhatiti Bhayajanaka.

Aadi refers to person's individual perception according to his Medhya.

**TABLE NO.3 Showing Shravana indriya atiyoga, ayoga, mithyayoga.**

<b>Indriya</b>	<b>Atiyoga</b>	<b>Ayoga</b>	<b>Mithyayoga</b>
2.Shravana	Atimatranita, Pataha, Utkushta Aadi Shabda Atimatra shravana	Sarvasho-Ashravana	Parushesta Vinasha, Upaghaata, Pradharshana, Bheeshanaadi Shabda Shravana

Chakrapani commentary of above words:

Atimatranita is Pravruddha Meghadhvani.

Pataha is Patah sound.

Utkushta is Darpadatimatra Shabdita.

Pradharshana is Tiraskar.

**TABLE NO.4 Showing Ghrana indriya atiyoga, ayoga, mithyayoga.**

Indriya	Atiyoga	Ayoga	Mithyayoga
3.Ghrana	Smelling of Atitikshna, Ugra, Abhishyandi odour	Sarvasho Aghrana	Pooti, Dvishta, Amedhya, Klinna, Visha, Pavana, Kunapa, Gandhadi Ghrana

Chakrapani commentary of above words:

Tikshna means which causes watery eyes i.e. Gandha - Chakshurvirechanakaraka.

Example: Krishnajeeraka etc.

Ugra which causes vomiting on smelling.

Example: Vacha etc.

Abhishyandi is which cause staimitya.

Example: Mastu, Sura, Asavadi.

Pooti is Atyarthaklinna.

Pavana is Vishapavana.

Kunapa is Shava.

**TABLE NO.5 Showing Rasana indriya atiyoga, ayoga, mithyayoga.**

Indriya	Atiyoga	Ayoga	Mithyayoga
4.Rasana	Rasa Atyadanatiyoga	Sarvasho anadana	The Mithyayoga of the factors said in Aahara Vidhivishesha Aayatana.

Chakrapani commentary on above words:

Anadana means vikara produced by Rasa even on intake of little quantity.

**TABLE NO.6 Showing Sparshana indriya atiyoga, ayoga, mithyayoga.**

Indriya	Atiyoga	Ayoga	Mithyayoga
5.Sparshana	Atisheetoshna sparsha by snana, abhyanga, utsada etc atisevana.	Sarvasho anupasevana	After snana doing uttsadana. Effected with heat, and pouring cold water (Sheeta Avagaha)

Doing all these activities when afflicted, in vishamasthana, in ashuchi condition, afflicted with bhoota etc comes under Mithyayoga.

6.Prajnaparadha [Karma]:

- “कर्मवाङ्मनःशरीरप्रवृत्तिः ।.....॥“
- “संग्रहेणचातियोगायोगायोगर्जेकर्मवाङ्मनःशरीरजमहितमनुपदिष्टयत्तच्चमिथ्यायोगविद्यात् ॥
- “इति त्रिविधविकल्पं त्रिविधमेव कर्म प्रज्ञापराध इति व्यवस्येत् ॥“

The Ashubha karma done by person by the Vibhramsha of Dhee, Dhruiti and Smriti is called Prajnaparadha.<sup>20,21,22</sup>

Based on karma it is of 3 types - Vaak, Mana and Shareera which inturn divided into Ati, Hina and Mithyayoga.

**TABLE NO.7 Showing vaak, mana, shareera ati, hina & mithyayoga.**

Sharira Mithyayoga	Vaak Mithyayoga	Mana Mithyayoga
Vegadharana, Vega-udeerana, Vishama Skhalana, patana of Anga Anga Pradooshana, Prahara, Mardana, Pranoparodhana Sankleshnaadi	Soochaka, Anruta Akala, Kalaha, Apriya, Abaddha, Anupachara, Parusha Vachana	Expression of Bhaya, Shoka, Krodha, lobha, moha, maana, Irsha

Chakrapani commentary of above words:

Vega udeerna means Aprapta Vega udeerna.

Anga Pradooshana means Atikandu etc of body.

Sankleshanaadi means Madhya, Aatapa, Jala Sechana.

Abaddha Vachana means Asambaddha vachana. i.e. which does not give any meaning.

Anupacharavachana means Ananukulavachana. Such vaak mithyayoga will ultimately lead to roga.

In brief, any action relating to shareera, vaak and manas which is not included either in Atiyoga or Ayoga, and which is harmful for health in the present life and which is against the religious prescriptions comes under the category of Mithyayoga.

### 7. Parinama( Kala):<sup>23</sup>

“ शीतोष्णवर्षलक्षणाःपुनर्हेमन्तग्रीष्मवर्षाःसंवस्तरः, सकालः।तत्रातिमात्रस्वलक्षणःकालःकालातियोगः,  
हीनस्वलक्षणःकालायोगः, यथास्वलक्षणविपरीतलक्षणस्तुकालमिथ्यायोगः।कालःपुनःपरिणामउच्यते॥“

- Kala is known as Parinama. i.e. transforming.
- Hemantha, Greeshma, Varsha samvastara having sheeta, ushna, varsha lakshana's is called kala.
- Atiyoga, Ayoga and Mithyayoga of kala are the cause for the disease.
- Atiyoga of kala is Atimatravalakshana. Ex: Excess Sheeta.
- Ayoga of kala is Hinasvalakshana. Ex: Less rainfall in varsha rtu.
- Mithyayoga of kala is Svalakshanaviparita lakshana.

Ex: Varsha in Hemantha Rtu, Excess Sheeta in Varsha Rtu.

### 8. Dosh Hetu:

The occurrence of Sanchaya, Prakopa and Prashamana of Dosh's by the Madhuradi Rasa is called Dosh Hetu.

Ex: In Shishira and Hemanta Rtu, naturally there will be dominancy of Madhura Rasa leading to Kapha Sanchaya. In Vasantha, by the strong heat of sun, this sanchita kapha undergoes prakopa.



**9.Vyadhi Hetu:**

Vyadhi hetu are those which are responsible for the development of specific disease by specific etiology.

Ex: i. Regular consumption of Mrityika leads to Mridbhakshanajanya Pandu Roga.

ii.Excess intake of Kalaya leads to Kalaya Khanja.

These etiologies produce these specific disease and not others. Eventhough Mrityika( is Kashaya- Maruta, Pitta- Ushara, Madhura- kapha) and causes Tridosha Prakopa but yet it produces pandu roga only.

**10.Ubhaya Hetu:**

Hetu which aggravates specific dosha as well as in turn lead to occurrence of specific disease is called Ubhaya Hetu.

Ex: i.Vatarakta: Ushtra, Ashvayana lead to Vata Prakopa. Consumption of Vidahi Anna lead to Pitta and Rakta Vruddhi. Its effect is seen in the joints. This manifests Vatarakta. Hence here Hetu aggravates specific dosha and lead to occurrence of specific disease only. Therefore here Ubhayavipareeta Chikitsa is done. i.e. Vatahara and Raktashamaka drugs.

ii. Aamatisara: Here also Aamanashaka and Atisaara nashaka, both treatment is done.

**11.Utpadaka Hetu:**

Utpadaka hetu is one which favors accumulation of respective doshas with respect to Rtu.

It is the predisposing cause.

Ex: Madhura Rasa originated during Hemantha Rtu is cause for Kapha dosha sanchaya.

**12.Vyanjaka Hetu:**

Vyanjaka Hetu is one which stimulates the development of disease.

It is the exciting cause. Ex: Sanchita Kapha during Hemantha Rtu manifests disorders of Kapha in Vasanta Rtu due to effect of Sun.

**12.Bahya Hetu:**

Disease manifesting due to consumption of Ahita Aahara, Vihara, Kala, Bites, Poison, Vidyut or any poison taken externally are considered as Bahya Hetu.

Ex: Vatadi dosha prakopaka hetus are included under Bahya Hetu.

**13.Abhyantara Hetu:**

Sharirastha dosha and dushya are itself called as Abhyantara hetu.

This prakupita dosha is also of many types. They are,

- Prakruta dosha
- Vikruta dosha
- Anubandhya dosha
- Anubandha
- Prakriti
- Vikriti

- Aashaya apakarsha
- Ksheena
- Vruddha
- Sama
- Sama
- Nirama

**\*Hetu Sankara<sup>24</sup>**

➤ “एको हेतुरनेकस्य तथैकसैक एव हि ।  
व्याधेरैकस्य चानेको बहूनां बहवोऽपि च ॥  
ज्वरभ्रमप्रलापाद्या दृश्यन्ते रुक्षहेतुजाः ।  
रुक्षणैकेन चाप्येको ज्वर एवोपजायते ॥  
हेतुभिर्बहुभिश्चैको ज्वरो रुक्षादिभिर्भवेत् ।  
रुक्षादिभिर्ज्वराद्याश्च व्याध्यः संभवन्ति हि ॥”

- Hetu Sankara means mingling of hetu with respect to manifestation of disease.
- One hetu manifests many diseases i.e. one disease may have one hetu and another disease may have many hetu's.
- Ex: Intake of ruksha Aahara manifests jwara, Brahma, Pralapa or single jwara alone.
- But in some the same hetu can produce disease like jwara, gulma, raktapitta etc.

**\*Nidanarthakara Rogas<sup>25,26,27</sup>**

➤ “निदानार्थकरो रोगो रोगस्याप्युपलभ्यते ।  
तद्यथा - ज्वरसंतापाद्रक्तपित्तमुदीर्यते ।  
रक्तपित्ताज्वरस्ताभ्यां शोषश्चाप्युपजायते ॥  
प्लीहाभिवृद्ध्या जठरं जठराच्छोय एव च ।  
अर्शोभ्यो जठरं दुःखं गुल्मश्चाप्युपजायते ॥  
प्रतिश्यायाद्भवेत्कासः कासात्संजायतेक्षयः ।  
क्षयो रोगस्य हेतुत्वे शोषस्याप्युपलभ्यते ॥”

➤ “ते पूर्वे केवल रोगाः पश्चाद्धेतुकारिणः ।  
उभयार्थकरा दृष्टा स्तथैवैकार्थकारिणः ॥”

➤ “कश्चिद्धि रोगो रोगस्य हेतुर्भूत्वा प्रशाम्यति ।  
न प्रशाम्यति चाप्यन्यो हेतुर्भूत्वा कुरुतेऽपि च ॥”

- These are the rogas, where one Roga serves as Nidana for another Roga.

Ex: 1.Santapa of jwara leads to Raktapitta

Raktapitta and jwara leads to Shosha.

2. Pleehavruddhi leads to Jatarashotha

Jatarashotha leads to Arsha

Arsha leads to Gulma.

3.Pratishyaya leads to Kasa.

Kasa leads to Kshaya (Dhatu Kshaya)

Kshaya leads to Shosha.

Initially Nidanarthakara Rogas manifest independently as a disease and later serve as Nidana for another roga.

Sometimes they serve both purposes. i.e. Roga as well as Nidana and sometimes becomes either Nidana or Roga.

Nidanarthakara Roga divided into 2 types:

### **Ekarthakari**

Some disease subside after manifesting another disease is called Ekarthakari.

### **Ubhayarthakari**

Initial disease will persist after manifesting another disease and act as Nidana for the later disease.

### **\* Hetu in disease review**

**Yoni Vyapad:**<sup>28,29,30,31,32,33</sup>

i."मिथ्याचारेण ताः स्त्रीणां प्रदुष्टेनार्तवेन च।

जायन्ते बीजदोषाच्च दैवाच्च श्रुणु ताः पृथक्॥"

"मिथ्याचारेण असम्यगाहाराचारेण,प्रदुष्टेनार्तवेनेति दुष्टार्तवेन,बीजदोषादिति आर्तवगतबीजदुष्टेः।"  
"दैवादिति प्राक्तनाधर्मवशात्॥"

ii."प्रवृद्धलिङ्गं पुरुषं याऽत्यर्थमुपसेवते॥

रूक्षदुर्बलबाला या तस्या वायुः प्रकुप्यति॥

स दुष्टो योनिमासाद् योनिरोगाय कल्पते॥

iii."विंशतिर्व्यापदो योनेर्जायन्ते दुष्टभोजनात्॥"

iv."स्त्रीपुंसयोः कुष्टदोषाद्दुष्टशोणितशुक्रयो॥

यदपत्यं तयोर्जातं ग्रेयं तदपि कुष्टितम्॥"

"यदा स्त्रीपुंसयोः कृष्टिनोर्बीजमुपहतं स्यात्तदा तयोः प्रजानोत्पद्यते; उपतप्तमात्रबीजयोः पुनः प्रजोपताप उत्पद्यते ॥"

Charaka, Sushruta has mentioned the causes for Yoni vyapad as,

- Mithya Aachara-Aahara
- Artava and Beeja dosha
- Daiva

### Artava Vyapad:<sup>34</sup>

"स्नेहस्वेदोपपन्नं मृदुकोष्टमपि बहुनौषधेन य उपक्रमते तस्यौषधं जीवादानाय(संपद्यते).....गुणमवाप्नोत्यनिलं चास्य प्रकोपयति; स प्रकुपितः प्रलापोन्मादहिक्काश्वासकासतालुशोषतृष्णाशूलबाधिर्यवाग्रहबीजोपघाततिमिरपुष्पोपघाताय..... ॥"

Kashyapa says that use of excessive hot eatables and drinks and use of excessive medicines for cleansing purpose to the women of Mrdu Koshta having received snehana and swedana are the causes of all menstrual disorders.

### Looking into the Hetu of all these disorders,

1. Mithyachara : Chakrapani has said mithyachara as Asamyak Aachara leading to Aartava dushti. Various environmental factors operating either during embryonic life of girl (congenital abnormalities) or at later life also come under this heading.
2. Mithyahara: Abnormality in diet refers to excessive, mal or inadequate diet along with non-congenial, unwholesome, unhygienic and incompatible food. Over eating may cause various gynecologic disorders by producing over body weight, diabetes etc while inadequate or mal-intake may cause nutritional deficiency like weakness, emaciation resulting into Arajaska or lohitaakshaya etc. The diet influences the doshas and dushtyas of body, main causes of all the disorders.
3. Pradushta Aartava: Means the vitiated Aartava which causes many gynaecological disorders.
4. Beeja dosha: Chakrapani says it as Aartavagata Beeja dushti, i.e. abnormalities of ovum.
5. Daiva: Chakrapani says it as Praktana-adharmavashaat, i.e. unknown or idiopathic factor.
6. Genetic Cause:

Atreya clarifies the doubt in Charaka Shareera as even though Man is born to man, but still we find some changes like birth of Kubja, Andha, Kushti etc. Saying that if there occurs any abnormality in the beeja and beeja bhaga during conception then that particular part or avyava will be abnormal and if this beeja and beeja bhaga is not vitiated then there won't be any abnormality. Hence here we have two chances i.e. if a person is blind then his progeny may or may not become blind depending on the Beeja and beeja bhaga dushti.

Sushruta too says the same and gives the example of Kushta.

It can be said that specific factors are responsible to aggravate particular doshas, coupled with non-observance of regulations related to reproductive system are the causative factors for occurrence of the Yoni roga's and Aartava Roga's.

The Mithya Aachara and Aahara falls into Sannikrishta and Samanya hetu whereas Beeja dosha and Daiva falls under Viprikrishta and Vishsha hetu.

**\*DISCUSSION:**

The descent of Ayurveda is an example of the “Necessity is the Mother of Invention.” The disease spread to the mankind which prompted the seers to search for the possible remedy which was eventually the science of life, Ayurveda. This is noteworthy that the Ayurveda knowledge that descended was in a very concise form denoted by a triad known as trisutra.

The trisutra Ayurveda involves the deliberation on the three aspects of health and disease. The first and foremost among trisutra is hetu meaning the causative factors i.e. causative factors of health and of the disease. The causative factors have been summarized into one factor i.e. one cause of the roga as heena-mithya-ati yoga of kala, artha, karma & for arogya the samyak yoga of kala-artha-karma.

Dosha, dhatu, mala maintain the health in equilibrium state but when disturbed leads to disease. They get vitiated either by internal or external factors which are called as Hetu's. Following proper diet & regimen are the prakruta hetu & improper diet, regimen are vikara hetu. Based on this, different types of hetu's are classified which ultimately cause dosha, dhatu vitiation.

Hetu's can be categorised as:

--->Aaharaja

--->Viharaja

--->Manasika

--->Aagantuja

Aaharaja hetu's are those which cause vitiation of doshas by their samana gunas on regular intake.

Ex: Excess intake of katu, amla, lavana rasa pradhana dravya; ushna, tikshna dravyas will lead to increase in pitta dosha ultimately leading to pitta vikara's.

Similarly are the viharaja hetu's.

Ex: Raatri jagarana leads to vata vriddhi & diwasvapna leads to kapha vriddhi.

Manasika hetu's leads to manasika dosha vitiation & later afflicts sharirika dosha's.

Ex: Bhayaja, shokaja, Atisaara; Dwishtarhaja chardi etc.

Aagantuja hetu's produce the lakshana's at first & then vitiate the dosha's.

Ex: Abhighaataja, daiva, vidyut, visha etc.

In the modern context, causes are limited. When the cause is not known, it is termed as idiopathic. But we have cause for each & every disease in the above said ways. Hence, analyzing these causes & knowing which dosha, dushya involvement will give way for further treatment.

Sama dhatu, Samagni, Sama mala kriya, Prasanna atma, mana & indriya are said to be the lakshana's of swastha purusha. This is achieved only when a person follows Hita hetu's. If not followed, disease manifest. But before disease manifest dosha & dushya undergo different kriya kala's wherein they accumulate, increase & spread all over the body & show their specific features, termed as Lakshana/Roopa/Linga. In this pathway, we come across poorvaroop & samprapti, which is the etiopathogenesis of disease. Thus any disease

will have a hetu, samprapti, poorvaroopā & roopā. Once roopā occurs fully it indicates the disease in all its aspects. Based on this, the prognosis is made.

In stree roga, the main hetu are

---> Mithya aahara-achara

---> Beeja dosha

---> Daiva

Mithya ahara falls into aaharaja hetu, such as intake of viruddha ahara, following anashana, vishamashana, viruddhashana etc.

Mithya achara falls into viharaja hetu, such as suppression of vega's during work hours, during sports, shift duties etc.

Daiva falls under idiopathic cause & beeja dosha under the genetic cause.

Under mithya achara, agantuja hetu's can be taken, such as any trauma to uterus like in excess curettage leading to Asherman's syndrome; to ovaries while drilling burning of healthy tissues; fall or hit over abdomen during any assault, in athletics & during bicycle riding in young girls.

These all lead to increase in vata, imbalancing the pitta & kapha leading to many yoni roga's. Different symptoms like Anartava, Alpartava, Kashtartava, Shandi, Putraghni etc conditions manifest which have different treatment modalities depending on cause.

Ex: Anartava is treated with simple measures like use of tila, masha, sura, shukta, agneya substances but shandi is said to be Anupakrama.

By knowing Trisutra in such case, karya phala i.e., relief can be obtained.

## CONCLUSION:

Ayurveda explains about artava & shukra in many contexts which has wide range of understanding comparing with contemporary gynaecological knowledge. Artava & shukra can be understood as menstrual blood, ovum, sex hormones etc.

By the mithya ahara & achara, by beeja dosha & daiva lady suffers from various gynaecological disorders. This at present era is true where consumption of junk food, incompatible foods, irregular & inadequate eating because of education stress, work stress & maintaining the body (structure) have led to occurrence of PCOS in majority of population.

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