



"A REVIEW ON TRIVIDHA HETU WITH SPECIAL REFERENCE TO PRAJNAPARADHA"

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ABSTRACT

The diseases are the effects of the cause. The hetu forms the base and initiation in the nidana panchaka of the vyadhi. The trividha hetus i.e asatmendriartha samyoga, prajnaparadha and parinama are important among different classifications of hetus.

The hina, mithya, and atiyoga of kala, artha and karma is cause in all the diseases of shareera and manas. Among trividha hetus the asatmendriartha samyoga and parinama to one extent plays important role in the disease's manifestation, whereas prajnaparadha on the other hand acquires specific importance owing to its huge contribution in many diseases' manifestation of both shareera and manas.

Compilation from various documentations like classical texts of Ayurveda, journals on trividha hetu, prajnaparadha, internet and by observing different peoples who commit mistakes knowingly.

The hetus plays an important role in the disease manifestation and its line of treatment. The mechanism of prajnaparadha as hetu is made to understand possible through concepts of dhi, dhriti, and smriti tatva along with laws of karma. It is the ideal cause in dosha prakopa and as a major cause in different diseases. By observing some persons who commits mistakes due to ignoring their inner knowing and create the illness by violating the common sense. Finally, it is concluded that all the illness are caused due to prajnaparadha only.

KEYWORDS : Hetu, Trividha hetu, Asatmendriartha Samyoga, Prajnaparadha, Parinama.

INTRODUCTION:

Ayurveda gives more emphasis on prevention of diseases than treatment. Dincharya is one of the important regimen which is described to prevent diseases. Principle of dincharya is basically related with time management.

Among the different types of hetu more importance is given to trividha hetu namely Asatmendriartha samyoga, Prajnaparadha and Parinama. These are main karana among all types of hetus which play important role in origin of shareerika and manasika vyadhis. Among the trividha hetu, Prajnaparadha plays important role in the vyadhi uttpathi in general, it is improper activity of sharira or manas due to disturbed Dhi, Dhriti and Smriti.

Prajna: To know/understand

Aparadha: An offence

The ashubha karma brought about kaya, vacha and manas in the disturbed state of Dhi (Intellect), Dhriti (Controlling power), and Smriti (Memory). It is again classified into three types; Heena, Mithya and Atiyoga. They are involved in activities related to shareerika, vachika and manasika. All these lead to both shareerika and manasika vyadhis. The sadvritta palana plays crucial role in overcoming prajnaparadha janya vyadhis. In similar way, the swastha chatushka adhyayas helps in overcoming the prajnaparadha dhajanya vyadhis.

Hence trividha hetu plays important role in the manifestation of diseases, either shareerika or manasika in which prajnaparadha is the main hetu which is neglected by many people and performing activities knowingly or unknowingly against the daily routine principles.

OBJECTIVES OF THE STUDY

To know the role of Prajnaparadha in the manifestation of diseases.

Importance of hetu:

Hetu is helpful for vyadhi vinishchaya, in sadhya-asadhyata,

upashaya, anupashaya and in chikitsa.

- 1) In Vyadhivinishchaya: If there is any doubt about diagnosis of disease, observation of the etiological factors leads to confirmation of vyadhi.
- 2) In Sadhya-asadhyata of vyadhi: Hetu is helpful to decide sadhya- asadhyata of vyadhi. Alpa hetu causes alpa lakshana yukta vyadhi which is sukha sadhya.
- 3) In Upashaya anupashaya: Upashaya is opposite to hetu and anupashaya is like hetu.
- 4) In Chikitsa: Nidana parivarjana is one of the types of chikitsa.

Trividha hetu:

Dosha hetu: Hetu, which are mainly responsible for the dosha sanchaya, prakopadi avastha.

e.g, Kapha sanchaya in hemant rutu and kapha vilayana in vasant rutu causing kaphaja rogas.

Vyadhi hetu: Hetu, which are mainly responsible for any vyadhi or are causative factors of vyadhi

e.g, In mridbhakshjanya pandu: Mruttika Bhaksha.

Ubhaya hetu: Hetu, which are responsible for both the dosha prakopa and vyadhi utpatti

e.g., Riding camel or horse or any other similar carriage (in which lower limbs stay in hanging and dangling position), leads to vata prakopa and raktadusti at a time resulting in vatarakta vyadhi.

Asatmendriartha samyoga: The hina yoga, atiyoga or mithya yoga of indriya with their vishayas.

E.g

(a) Seeing very minute and nearer object is hina yoga of chakshurendriya.

(b) Seeing very distant object is atiyoga of chakshurendriya.

(c) Seeing the high illuminative and unwanted things is mithya yoga of chakushrendriya.

Prajnaparadha: Doing improper activities by kaaya, vaacha and manas due to disturbance in one's dhi, dhriti and smriti is called prajnaparadha.

E.g.,

- In kaphaja rogas – Doing Divaswapna is kayaja prajnaparadha.
- Loudly speaking in the silent situation is considered to be vakaja prajnaparadha.
- Thinking of Ajnanakara vishayas unnecessarily is manasa prajnaparadha.

Parinama: The transformation brought out by kaal is parinama.

It may be hinayoga, atiyoga or mithya yoga

E.g.,

- Too much rainfall in varsha rutu is atiyoga of that rutu.
- Very little amount of rainfall in varsha rutu is hina yoga.
- Too much hot and dryness in varsha rutu is mithya yoga.

Trividha Hetu:

In Ayurvedic classics, the prime importance is given to trividha hetus namely, asatmendriartha samyoga, prajnaparadha and parinama because they play important role in origin of disease especially shareerika or manasika or both¹. Even though many classifications of hetu have been mentioned like dvididha, trividha, chaturvedha etc., but all these hetus are put under single heading as trividha hetu. Among these hetus, we find specific role of single hetu in different diseases.

E.g., Asatmendriartha samyoga plays an important role in Indriya janya vyadhies². Thus, trividha hetu occupy a broader place in the field of hetus.

Definition:

The hinayoga, atiyoga and mithya yoga of artha, karma and kaala is called trividha hetu³.

Types:

Asatmendriartha samyoga, prajnaparadha and parinama are of 3 types each Trividha hetu⁴

Asatmendriartha samyoga (Artha):

- Hinayoga
- Atiyoga
- Mithya yoga

Prajnaparadha (Karma):

- Kayika
- Vachika
- Manasika
- Hinayoga
- Atiyoga
- Mithya yoga

Parinama (Kaala):

- Hinayoga
- Atiyoga
- Mithya yoga

Importance of trividha hetu:

- The mithya yoga, ayoga and atiyoga of Kaala (Parinama), Buddhi (Prajna), Indriartha (Shabdha etc.) are the main cause in all types of shareerika and manasika vikaras⁵.
- For all sorts of vedana the trividha hetus in the form of dhi, dhriti and smriti vibhramsha karma, kaala parinam and asatmendriartha samyoga are considered as main

causes⁶.

- Charaka quotes in Sutrasthana stating them as 'Treenayatani' and 'nidanatrayi' respectively⁷.
- In later context – Charaka acharya says that it is the trividha hetu only responsible for the origin of any disease⁸.
- Acharya Atreya in shareera sthana quotes that it is the trividha hetu only causative factor in the origination of almost all types of diseases⁹.

Asatmendriartha samyoga:

The literal meaning of asatmendriartha samyoga is the state unfavourable for the indriyas with their vishayas. The word indriartha applied for pancha jnanendriya only.

Definition:

The sparsha guna of twagindriya which entirely occupies the panchendriyas and hence any type of samyoga in the form of hina, ati or mithya yoga is understood to be Asatmendriartha¹⁰.

Types:

Asatmendriartha has been classified depending upon indriya, indriyartha and its hina, ati or mithya yoga¹¹.

- Atiyoga: Atiyoga of rupa with chakshu.
- e.g: jwala darshana, atyadhika teja vastu darshana
- Hinayoga: e.g., Adarshana or swalpa darshana
- Mithya yoga: Mithya yoga of rupa with chakshu e.g., Atisameepa or atidoora vastudarshana, apriya vastu darshana

Importance of Asatmendriartha Samyoga

- Aindrika vyadhies are mainly produced from asatmendriartha samyoga¹².
- The atiyoga, hinayoga and mithya yoga of indriya with their respective vishayas become a cause for manifestation of diseases¹³.

Parinama:

INTRODUCTION:

Parinama means avastha or parivartana or change brought about by the influence of kaala¹⁴. Charaka has used the word 'kaala' for parinama. It is also one of the trividha hetu. Vyadhi is produced from dosha vitiation in the body which is due to ati, hina and mithya yoga of kaala.

Definition:

That which does not stay even for the fraction of second and is always gatisheela is called kaala¹⁵.

Dushti of kaala:

- Hina yoga
- Atiyoga
- Mithya yoga

Importance of parinama:

- The heena, ati or mithya yoga of any of the seasonal variation becomes a cause for vyadhi utpatti¹⁶.
- Parinama is also understood as 'kaala' and since kaala is the only transforming the results of shuba, ashubha karma, dharma and adharma¹⁷.
- The kaalaja vishama, jwara occurs at a fixed period and its treatment should be done in advance¹⁸.
- The kaalaja rogas are powerful in their respective kaala and hence their treatment should be done in advance to subdue its effect¹⁹.
- For the kaalaja swabhavika rogas like jara, mrityu, there is no treatment i.e., akalajanya jaradi conditions are treatable²⁰.
- It has been stated that a person who takes shodhana at regular interval never becomes victim to the diseases and stays healthy. At regular interval, if taken is definitely guarded from the fore coming diseases²¹.

Prajnaparadha:**Introduction:**

The literary meaning of prajna is said to be consciousness. Among the trividha hetu, prajnaparadha plays important role in vyadhi utpatti. The ashubha karma brought about by kaaya, vaccha and manas in the state of dhi, dhriti and smriti is said to be prajnaparadha. The word 'karma' is used for prajnaparadha. This word has wide meaning indicating the karma of kaaya, vaccha and manas as well as purvajanma krita and sadyojanma krita.

The word ashubha karma in the definition assures the disturbed state of dhi, dhriti and smriti respectively of the subject. The heena, ati and mithya yoga of such karma forms the base for vidhi utpatti. Thus, prajnaparadha occupies a broad place in trividha hetu.

Prajna: It is a streelinga shabdha representing buddhi tatva by saraswati devi.

Aparadha: It is a pullinga shabdha derived from apa and radha dhatu.

Definition:

The ashubha karma brought about by kaya, vaccha and manas in the disturbed state of dhi, dhriti and smriti is said to be prajnaparadha.

Types:

According to its definition, prajnaparadha can be classified into 3 types namely kayika, vachika and manasika with again its three subtypes as hina, ati and mithya yoga respectively.

DISCUSSION:

For proper diagnosis of disease, it is necessary to know about the causative factors. So, if we are able to know the exact cause and pathogenesis of disease it will help to diagnose it as early as possible. Thus, the proper knowledge of hetus helps us to understand the diagnosis and proper manifestation of disease. And it is proved that the best treatment for all the disease is to avoid all the causative factors.

CONCLUSIONS:

- 1) The hetus are most important in the manifestation of diseases.
- 2) Among the different types of hetus, the trividha hetu plays an important role in manifestation of diseases.
- 3) Prajnaparadha is the chief among trividha hetu in the manifestation of diseases of both shareera and manasa.
- 4) Both shareera and manasa influence each other in the manifestation of diseases.
- 5) For all Sukha and Dukha karanas we are the responsible for that acc. to our Shuba and Ashuba karamas.
- 6) The one who follows Sadvritta Palana gets happiness and free from diseases.
- 7) Hence by avoiding all the causative factors which resembles for manifestation of disease can treat the disease in its own way.
- 8) So hetu is considered one of the diagnostic tools which can play an important role for treatment of disease.

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