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# Conceptual study of *Charakokta Trividha Hetu* (*Asatmyendriyarthasamyog, Pradnyaparadha, Parinama*) and its Significance in *Rognidan*

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## ABSTRACT

In the present era, people suffer from many life style disorders due to improper dietary habits, lack of exercise, sedentary life style, suppression of natural urges and stressful conditions. Human cannot discriminate between good and bad things. The main causes of all these things are explained in *Charaka samhita* as misused senses (*asatmyendriyarthasamyoga*), intellectual error (*pradnyaparadha*), transformation and decay due to time (*parinama* or *kala*). It is a need of an hour to study the concept of *trividha hetu* (*asatmyendriyarthasamyog, pradnyaparadha, parinama*), which are root causes of all physical and mental diseases, in various dimensions. This is an attempt to study the concept of *charakokta trividha hetu* (*asatmyendriyarthasamyog, pradnyaparadha, parinama*) and its significance in *Rognidan*. The concept of *asatmyendriyarthasamyog, pradnyaparadha, parinama* is detailed discussed in *trishnaniya adhyaya* of *charaksamhita*. If one can avoid these three basic causes by following code of conduct as prescribed in Ayurveda one remains healthy and will be capable of achieving his goals of life. Avoidance of these three causes *asatmyendriyarthasamyog, pradnyaparadha, parinama* is the only preventive and curative measure for most of the diseases.

**Key Words** *Asatmyendriyarthasamyog, Pradnyaparadha, Parinama, Rognidan, Trividha Hetu*

Received 19<sup>th</sup> June 21 Accepted 03<sup>th</sup> July 21 Published 10<sup>th</sup> July 2021

## INTRODUCTION

According to *Ayurveda*, any disease begins when we forget our true nature as spirit. Within each of us, resides our spirit or soul and that is already in perfect health and harmony, undisturbed by challenges of the material world around us. When we forget this, as usually happens in material existence, we get caught up in the dramas of life,

our mind gets filled with constant chatter, followed by mind disturbance and this results in disturbance of equilibrium of three *doshas* - *vata, pitta, kapha*. This ultimately leads to becoming ill physically, emotionally, and psychologically<sup>1</sup>. *Acharya Charak* in *tistraishaniya adhyaya* (*sootrasthana chapter 11*) explains three basic desires in human beings - *pranaeshana*



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(longevity), *daneshana* (wealth or materialistic comforts) and *parlokeshana* (blissful after life)<sup>2</sup>. The most wanted desire by human being is the desire of longevity - to lead a healthy and long life. This desire can be achieved by following healthy lifestyle, however diseases creates hurdles in the maintenance of health and fulfilling the desires. The major aim of Ayurveda is to maintain health of a healthy individual and treatment of a disease patients<sup>3</sup>. Ayurveda, being medical science focuses on treatment of various physical and mental disorders. The primary intention of a physician is to search for causative factors of disease. According to *Ayurveda*, the best treatment for all the disease is *nidanparivarjan* - means to avoid all the causative factors<sup>4</sup>.

*Acharya charaka* mentioned basic three *hetu* or causative factors for diseases -

1. *Asatmyendriartha samyoga* (unwholesome contact with objects of senses)
2. *Pradnyapradha* (intellectual error)
3. *Parinama*<sup>5</sup> (consequences relating to time and past deeds)

These are main causes of *nija* (innate), *aagantuj* (accidental) and *manasa vikara*. *Parinama* and *pradnyapradha* are main causes for all *janapadodhvansa vyadhi* (epidemic diseases)<sup>6</sup>. So in order to make people more aware and diseases free, an attempt was made to study the concept of *Charakokta thrividh hetu* and its significance in *Rognidan*.

## MATERIALS AND METHODS

*Ayurveda* term is form by two words *ayu* and *veda*. The word *ayu* means life and *veda* means knowledge. Thus *Ayurveda* is science of life. Main objective of Ayurveda is to maintain the health of healthy individual and to cure the diseased person (or patients). According to *Ayurveda* health is harmony between *sharira*, *indriya*, *mana*, and *atma*, whereas their imbalance leads to disease<sup>7</sup>.

According to *charak samhita* the three mandatory things (*triskandha*) which are quite essential to know about treatment of any disease are 1. *Hetu* (an etiological factor), 2. *Linga* (signs and symptoms of disease), 3 *Aushadha* (treatment of disease)<sup>8</sup>.

Out of these, *hetu* or cause of the disease is very significant. If we know the root cause of disease, then only we can do proper treatment, otherwise it is just like putting a bandage on a wound that doesn't actually solve the problem. The same wound may crop up again in the same or different form. To truly heal or to get cured, one must understand why the disease or imbalance of *dosha* has begun and then unknot the cause so that it doesn't happen again. Of course, *Ayurveda* has lots of bandages in its extensive medicine kit; it's just that one needs to catch to the root cause for actual healing,

In ancient literatures there are various *hetus* are described but out of these *Characharya* explain three basic or root causes of all the diseases -

### A) *Asatmyendriartha samyog*<sup>9, 10</sup>

*Asatmya* means unwholesome, *indriyartha* means objects of senses and *samyog* means contact, so *asatmyendriartha samyog* means unwholesome



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contact with the objects of senses. This *samyog* is three types - *atiyog* (excessive utilization), *hinyog* (non-utilization) and *mithyayog* (wrong

utilization) of senses. Example of each of five senses *atiyog*, *hinyog* and *mithyayog* are given in Table-1.

**Table 1** Example of five senses *atiyog*, *hinyog* and *mithyayog*

<i>Indriya</i>	<i>Atiyoga</i>	<i>Ayoga</i>	<i>Mithyayoga</i>
<i>Chakshurendriya</i>	Excessive gazing at highly luminous substance	Reading in very dim light	Looking at awful, terrifying and deformed things.
<i>Shravanendriya</i>	Hearing up roaring noise from thunder, kettle drum, lauds cries, etc.	Not at all hearing or hearing very low sound	Hearing of harsh words, insulting and assaulting words
<i>Ghranendriya</i>	Smelling of sharp, acute and intoxicating odors, etc.	Not at all smelling	Smelling of putrid, unpleasant, poison gas smell, etc.
<i>Rasanendriya</i>	Excessive consumption of various taste foods	Not at all consuming foods	The person who don't follow any rules described under <i>ashavidhaharvisheshayatana</i> except <i>rashi</i> or consuming
<i>Sparshanendriya</i>	Excessive exposure to cold, hot things	Not at all touching	Touching unhygienic things, dirty objects.

### B) *Pradnyaparadha*

*Pradnya* means understanding or cognitive perception<sup>11</sup>. By this wisdom, one is able to turn off suffering and bring about enlightenment. *Aparadha* means fault, offence or miss-use<sup>12</sup>. Term *pradnyaparadha* means faulty conception. *Pradnya* comprises of - *dhi* (intellect), *dhriti*

(retention) and *smriti* (memory). A person whose intellect, retention and memory are impaired, subjects himself to *pradnyaparadha* by virtue of his act. He then does sinful or inauspicious work or activities and this leads to vitiate *sharira* and *manas doshas*. (*sarvadoshprakopakam*) resulting in several disorder<sup>13</sup>.

**Table 2** Examples of *pradnyaparadha*

<i>Shareeramithyayoga</i>	<i>Vaakmithyayoga</i>	<i>Manasamithyayoga</i>
<b>Forceful stimulation of natural urges and suppression of the manifested ones (<i>vegavrodha</i>), exhibition of undue strength.</b>	Improper utilization of speech like lying, irrelevant talk, abusive words, etc.	Improper usage of mind like fear, anger, greed, etc.

**Table 3** Examples of *kalaatiyoga*, *ayoga*, *mithyayoga*

<i>Atiyoga</i>	<i>Ayoga</i>	<i>Mithyayoga</i>
<b>Excessive manifestation of character in <i>rituis</i> called as <i>kaala yoga</i>. Eg. extreme rainfall in rainy season</b>	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

According to *charakacharya* all *nija* (innate) and *agantuj* (exogenous) diseases are the outcome of *pradnyaparadha*. Mental disorders are caused due to intellectual error (*pradnyaparadha*). Foremost reason for *janpadodhwansa* is *adharm*. (Immorality). *Adharma* denotes lack of morality, or unrighteousness in the people. Unethical and

non-harmonious practices among communities and people come under *Adharma*. The root cause of *Adharma* is said to be *pradnyaparadha*. Example<sup>14</sup> of *pradnyaparadha* are enlisted in Table -2

### C) *Parinama*<sup>15</sup> or *kala* (time)



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*Charakacharya* explained division of *kala* on basis of seasons - *sheeta* (winter season), *ushna* (summer season) and rainy season, that is further divided into six seasons namely *hemanta*, *shishira*, *vasanta*, *grishma*, *varsha* and *sharada*. The manifestation of particular season in excess is regarded as *atiyoga* of the *kala*. If the season manifest in lesser measure, then it is termed as *ayoga* of the *kala*. The manifestation of season is contrary with normal then it is called as *mithyayoga* of the *kala*. This *atiyoga*, *ayoga*, and *mithyayoga* of the *kala* are causes of many diseases. Like if there is heavy rainfall (*atiyoga* of *kala*) there will be flood and water will be likely to be polluted. So due to this polluted water, many diseases like typhoid, cholera, hepatitis, are observed. Examples of *kala atiyoga*, *ayoga*, *mithyayoga* are given in Table 3.

The other way of time division is - linear time (static) and biological time (dynamic). The speed of biological time changes as per the motion. Biological time increases more by how active we are in the movement of the mind rather than bodily motion. When the mind is active, over-involved in the future or the past, biological time speeds up on the other side when the mind is focused and is in the present, biological time slows down. So in order to delay the aging process or to avoid the senile disorders one can focused mind and live in present. Thus the progress of time naturally leads to aging, due to this degenerative changes many senile or aging disease are very common and no one excluded from this law.

According to *Ayurveda'skaryakaran siddanta* every action (*karya*) has its own cause (*karan*) so here *karya* is disease<sup>16</sup> and every disease has its own causes but *charkacharya* explain all causes are included under these three basic causes (*asatmyendriyarthasamyoga*, *pradnyaparadha*, *parinama*). If *karan* (disease cause) is destroyed, then automatically *karya* (disease) is destroyed<sup>17</sup> so these three basic causes (*trividha hetu*) have huge significance in *rognidan*.

## DISCUSSION

In today's world, people are suffering from various life style disorders, which can be attributed due to improper habits of diet, lack of exercise, sedentary life style, repression of natural urges and stressful conditions. Further driving for causes, we can get ultimate reasons behind this as - *charkokta trividha hetu - asatmyendriyarthasamyoga* (miss used of senses), *pradnyaparadha* (intellectual error), *parinama or kala* (transformation and decay due to time). All causes of every single disease we are facing, is under the umbrella of these three sources of root causes. As it is said 'prevention is better than cure', so to make disease free human society, it is imperative and need of time to spread awareness about these root causes. By following proven practices and codes of conduct as prescribed in Ayurveda, we will be successful in avoiding all three basic root causes. This is the way to remain healthy for long period and make one capable to achieve goals of life successfully.



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### CONCLUSION

*Asatmyendriyartha samyoga, pradnyaparadha, parinama* are main causes of all *nija* (innate), *agantuj* (exogenous), *manasika* (mental) and *janopadadwansa* (epidemic) diseases. Though every single disease has its own causes, all causes are included under these three basic causes. Preventive and curative measures for most of the diseases are - avoidance of *asatmyendriyarth samyoga* (unwholesome contact with objects of senses), *pradnyaparadha* (intellectual error). *Parinama* (consequences relating to time and past deeds). Thus by following these practices we can achieve the dream of healthy society.



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