

Conceptual Study of Hetu

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Abstract

Ayurveda is a science which expresses its knowledge in three forms namely hetu, linga and aushadh. of this, hetu means etiology, linga means symptoms and aushadh means treatment. In this, hetu has been given first place due its importance over treatment. According to Ayurveda, prevention is better than curation. Prevention can be advised as a first line of treatment. Mere avoidance of hetu can stop the prognosis of any disease. Our human beings are unaware of this etiological factors. In today's modern world, people are susceptible to faulty dietary rules and sedentary lifestyle. They have formed habits to them. It results into occurrence of disease very easily. We should advise them to avoid this intake of hetu for maintenance of healthy status and giving treatment. So present study is an attempt to conceptualize the hetu elaborated in classical Ayurvedic texts.

Keywords - Ayurveda, hetu, linga, aushadha.

Introduction :

Ayurveda is a holistic science which deals with maintenance of health and treatment of diseases. The person having disease is called as Rogi. This diseases are formed due to some factors, called as Hetu. Ayurveda is a science which provides knowledge of aetiology, symptomatology and therapeutics, best way for the healthy and the sick, tri-aphorismic, continuing for the time immemorial and virtuous which was known by Bramha First. Diseases are the mere outcome of hetu. Today is aera of civilisation and modernization. Most of the people are prone to faulty dietary habits and sedentary lifestyle. It has been became habitual to humans due to immense workloads and their targets. Generally people are unaware about etiological factors, they are doing. So it is the must doing work of every Vaidya to take detail history of their patient and find the etiological factors.

If any patient starts to avoid the consumption of mere etiological factors, the progress of their disease gets reversed and it will be very helpful for the patient. Acharya Vagbhata has described the examination of patient by five factors namely Hetu, Rupa, Purvarupa, Upashaya and Sampapti. In Ayurveda, prevention of diseases is more important than curation of disease. Understanding of hetu can lead to application of healthy, suitable diet and proper lifestyle. It results into healthy status of human being. Due to this, the detail study of hetu is essential to understand the formation of diseases.

Aims :

To study in detail the concept of Hetu

Objective :

To take various references related to hetu in various Ayurvedic Samhitas.

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Material and Methods:

Literature review is done through all available Ayurvedic Samhitas, texts, various research papers available in Journals and online data available.

Review of Literature:**Hetu Paribhasha :¹**

1. The factors responsible for formation of disease is called as Nidana.
2. The factors responsible for vitiation of doshas and formation of disease is Nidana.
3. The etiological factor of disease is Hetu.
4. Nidana is also called as Karana.
5. Factors which causes vitiation of Vata etc. doshas are called Nidana.
6. External factors responsible for formation of disease is called as Nidana.
7. Improper application, which is responsible for production of disease is called as Nidana.

Synonyms²

1. Nimitta
2. Hetu
3. Aayatana
4. Pratyaya
5. Utthana
6. Karana
7. Karta

Four types of Hetu :³**1. Sannikrushta (nearest cause)**

Etiological factor which is near for aggravation of doshas and responsible for formation of disease. Aggravation of dosha as per age, day, night during digestion is common and is a physiological process. Diseases due to trauma can also be classified under Sannikrushta hetu. E.g. rukshadibhojana and vihar manifest Jwara.

2. Viprakrushta (remote/ Distant cause)

It is distant cause for formation of disease. Sanchaya (accumulation) of dosha is essential factor in this type. E.g. Accumulation of Kapha in Hemantrutu causes formation of disease in Vasant Rutu. Rudrakopa is Viprakrushta hetu in Jwara.

The bacterial diseases formed due to accumulation, comes under this type.

3. Vyabhichari (weak cause)

Causative factor, which is weak and unable to produce to disease is called as vyabhichari. But it acts as a carrier and can lead to manifestation of disease.

4. Pradhanika (Instant cause)

It is powerful cause, which has capacity to vitiate doshas instantly and form disease. E.g. poison

Three types of hetu⁴

- a) **Asatmendriya Samyoga** –Atiyoga, Ayoga and mithya yoga of senses are called Asatmendriyarth Samyoga.

Table 1: Asatmendriyarth sam yoga

Indriya	Atiyoga	Ayoga	Mithyayoga
Chakshu	Seeing excessively at high luminous substance	Absence of seeing any substance	Seeing substances which are too far or too near
Shravan	Hearing up roaring noise from thunder etc.	Absence of hearing	Hearing of harsh words etc.
Ghrana	Smelling of sharp, intense odour	Absence of smelling	Abnormal smell, unpleasant smell
Rasana	Excessive consumption of various taste foods	Absence of consuming foods	Breaking rules of Ashtavidha agar Vidhividhan
Sparshana	Excessive exposure to cold, hot things	Absence of touching	Touching unhygienic things

b) Prandnyaparadh:

Doing all asubhakarma (Shareerika, Vachika and Manasika) due to vibhrama, dhi, dhriti and smrutii is called prandnyaparadh.

Table 2: Pradnyaparadh

Shareeramithya yoga	Vaakmithya yoga	Manasikamithya yoga
Improper utilisation of body activities like vegadharana, prahara, mardana etc.	Improper utilisation of speech like back biting, lying, talks, irrelevant harsh words etc.	Improper usage of mind like fear, anger, greed etc.

c) Parninama:

It is the Atiyoga, ayoga and mithyayoga of kala.

Table 3: Parinama

Atiyoga	Ayoga	Mithyayoga
Excessive manifestation of character in Ritu. E.g. extreme rainfall	Lesser manifestation of Ritu. E.g. no cold in winter season	Improper manifestation in respective ritu. E.g. no rainfall in rainy season but extreme cold

Three types of hetu –

1. **Doshahetu** – factors responsible for sanchay, prakopa and prashaman of doshas.
2. **Vyadhihetu** – factors responsible for development of specific diseases.
3. **Ubhayahetu** – factors aggravates doshas and simultaneously manifest disease.

Three types of hetu ⁵

1. **Kshaya** - factors responsible for diminishing vitiation of doshas.
2. **Sthana** - factors responsible for accumulation of doshas at its specific space
3. **Vruddhi** – factors responsible for increasing vitiation of doshas.

Three types of hetu ⁶

1. **Urdhavaga** – vitiation of doshas in upward direction
2. **Adhascha** – vitiation of dosha in downward direction
3. **Tiryaka** – vitiation of dosha in any direction

Three types of hetu –

1. Koshta
2. Shakha
3. Marmaasthisandhi

Two types of hetu ⁷

1. **Utpadakahetu** – factors responsible for accumulation of doshas with respect to change in Ritu.

E.g. Sanchaya of Kapha due to accumulation of Madhuradi dravyas

2. **Vyanjakahetu** – Factors responsible for development of disease

E.g. accumulated Kapha in Hemant ritu causes Kapha disorders in Vasant ritu.

Two types of hetu ⁸

1. **Bahyahetu** – factors like improper ahara and vihara due to Ritu

E.g. Vatadi dosha prakopakaahara vihara

2. **Abhyantarahetu** – Shareerikadosha and dushyas.

Two types of hetu –

1. **Prakritihetu** – vitiation of doshas naturally.

E.g. aggravation of Kapha in Vasant and Pitta in Sharadrutu.

2. **Vaikritihetu** – vitiation of doshas due to abnormal Ritu conditions

E.g. Kapha and Vayu Prakopa in Sharad Ritu

Two types of hetu

1. **Anubandya** – it is the prime cause having swatantra vyakta lakshana.
2. **Anubanda** – secondary cause not having swatantra vyakta lakshana.

Ashayapakarsha hetu ⁹

Movement of prakrut or samadosha from its own place due to Vata and produces diseases.

E.g. prakruta dosha moves to different place other than its normal paths. It became aprakrut because

that respective place is not conducive to particular dosha.

Discussion and Conclusion

- Hetus are the etiological factors responsible for formation of disease.
- The proper knowledge of hetu is essential for its early prevention.
- It is considered as one of the major diagnostic tool.
- Ayurveda has described various types of hetus.

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