

CONCEPT OF AATURAPARIJNANA HETWAH IN AYURVEDA: MAGICAL TOOL FOR THE EVALUATION OF DEHA, DOSHA AND AUSHADHA BALA.

Dr. Rupesh Wadher¹

¹ Assistant Professor at proposed post graduate basic principles department, Government Ayurveda College, Junagadh (Guj) India.

Abstract

While performing the classical ayurveda treatment; most essentially deha bala, dosha bala and aushadha bala are mainly taken into account. For the assessment of these trios dashavidha pariksha is to be carried out for understanding the person in account of his total bala and counter to its aushadha bala has to evaluate. Varieties of factors will be deviating for evaluation of exact value of deha bala and dosha bala of an individual; if a wise physician has not used these basic diagnostic tools namely “Aaturaparijnana hetwah” which is backbone of dashavidha pariksha. In this original article, it is aimed at presenting an in-depth evaluation about description of aaturaparijnana hetawah in ayurveda. For this study, the references of aaturaparijnana hetwah have been collected through the ayurvedic texts along with their commentaries. By making use of 14 factors described in aaturaparijnana hetawah, it is possible to have an in depth understanding about the patient’s nature and factors that may be contributing to his health and illness. Aaturaparijnana hetawah helps in an in-depth understanding of a patient’s disease and health status. More in-depth evaluation studies and application in the modern medical science should be done in order to avail the benefits of this approach.

Key words: deha bala, dosha bala, aushadha bala, dashavidha pariksha, Aaturaparijnana hetwah

INTRODUCTION

Dirgha jeevan, swasthya raksha and rog mukti is the ultimate aim of any patient or an health individual. But these final destinations are available to only whom who are dedicatedly surrender to classical diagnostic and therapeutic system followers. System is made up of organ and organ is made up of cell; here system is person understanding and organ is Aaturaparijnanaⁱ and the cell is examining person or physician’s perceptionⁱⁱ.

Before going to Aatura pariksaⁱⁱⁱ in context of Roga and Rogi, there is first need is to understand a person in whom the physician wants to examine the state of

roga or dosha bala. Without perceiving an Aatura (subject or object) it will not be easy to examine him in context of his status of health or ill. Because there are few factors which makes a ‘standard’ on which the state of health and illness as well as values of health and illness could be examine, understood and manage accordingly.

Aims and Objectives

A petite evaluation about concept of aturaparijnana hetawah in correlation with deha, dosha and aushadha bala.

Materials and Methods

For this study the literary materials which include the description of 'Aaturaparijnana Hetu' have been collected through the ayurvedic text mainly the charaka samhita^{iv}, shushruta samhita^v and vagbhata^{vi} and its available commentaries.

Inclusion & Exclusion Criteria:

1. The inclusion criterion includes the ayurvedic classical texts which have a description of aaturaparijnaana hetawah.

2. Excluded were those texts which did not have an adequate description of the concept of aaturaparijnaana hetawah.

Conceptual Review

The concept of Aaturaparijnana hetu is newer in Diagnostic research which is a new emerging branch in this 21st century. Many concepts of charaka samhita are intact or uncharted till date.

One of such theory to understand the healthy and unhealthy persons is that of the 'Aaturaparijnana Hetu' which is mentioned only in charaka samhita, rather than other manuscripts. The descriptions about dushya, desha, bala, kaala, prakriti etc are mentioned very briefly in all the classics. But 'no standard figure/pattern' is maintained while considering them. It is only in description of 'aaturaparijnana hetu' mentioned in vimana sthana; all these factors are re-arranged in very chronological order to understand an individual according to one's desha as one born up-to his growth and lasts up to his illness also occurring most common disorders to understand that person.

The 'marvel concept' behind the person understanding, is to tell again that,

"before proceeding for 'aatura pariksha' with special reference to roga & rogi, there is first need to 'study & understand' a person from correct record of that person, in whom the physician desires to scrutinize the status of roga or dosha bala".

History taking is an art in medical science. Checking the "past history" of a patient is also essential in diagnostic field of clinical side which ends in patient understanding. 'Modern medical science' have a wide scope to 'understand a person' by various means of recent technology, suited to their principles. Similarly in ayurveda several types of 'hetu' or 'jnaanopaaya' are mentioned in all the three compendia, concerning the study and understanding of persons. But out of them 'aaturaparijnaana hetawah' is a precise technique to get the true knowledge to study and understand persons.

Lacking of perceiving an 'atura' (healthy or unhealthy individual), it will not be easy to scrutinize, in context of his status of 'health' or 'illness'. 'aaturaparijnaana hetawah' are such factors, which makes a 'standard' on which the state of 'health' and 'illness' as well as 'values' of 'health' and 'illness' could be examined, understood and manage accordingly.

Nidanik panchavidha Pariksha^{vii} is very much significant within diagnostic field of rogi pariksha. An additional word 'pari jnaana' is compulsory for achieving & assessing as well as verification of the reality & truthiness with the help of pariksha. There is no any additional tool or method designed for the validation of knowledge. Hence in ayurvedic medical science, it is obligatory to practice & apply the pariksha in the entire the aspects.

Follow to this aspect only, study the knowledge of 'aaturaparijnaana hetawah' with one's respective 'desha' has been applied before dashavidha pariksha of the person (i.e. State of 'health' and 'illness').

Plan of this study:

Conceptual Review; [Literary evaluation]

The word 'Aaturaparijnaana' is made up of (Aatura+ Pari + Jnaana + Hetu) four words. So it is essential to have an idea regarding from its root like Etymology, Synonyms & Definitions of the words like "Aatura" + "Pari" + "Jnaana" + "Hetu".

A] Aatura

a) Vyutpatti :- The word 'Aatura' has been derived from the Sanskrit root 'tur tvarane varṇa' by applying 'lhaadi' in karma as per categorize of the 'sutra' and meaning says that 'aa ata uraca' which suggests the meanings of the sanskrit root as one who is suffered from particular things^{viii}.

b) Etymology of Aatura n. (Literary) Aatura or Patient means 'injured, suffering from, influenced, affected, afflicted by, sick (in body or mind), disabled, diseased, eager, over anxious, feeble, incapable of doing any heavy physical work' etc.

In the context of 'Aaturaparijnaana', chakrapani explains that, from the word Aatura both the states (healthy and unhealthy) are to be understood. Because it is tricky to maintain the sama-dhaatu and obey the rules of swasthavritta in healthy state.

c) Synonyms:-

1. A Glaana, Amayaavi, Vikruto, Vyaadhita & Apatu are synonyms of Aatura^{ix}.
2. Ullaagha is a word used immediately after closing stages of disease state of an individual.
3. Anaamaya is a state of disease free condition.

d) Definition:-

No direct & clear-cut definition of an aatura is available in any of three compendia of ayurveda. But the definition of atura may be consider as opposite of swastha state i.e. One who stands in the un-imbalanced status of one's own self (that person) is called swastha, its absence can be named as 'aatura state'. Being in this state is swastha, which is the state of equilibrium of entire dhaatus. Aachaarya sushruta has clearly defined this. (samah dosha, samaagnih etc.)

B] "Pari"

a) Etymology of word

The word 'Pari' denotes the various meanings in Ayurveda and in present context it is used as prefix. But in short it can be understood as; Round, roundabout, towards, successively, from, out of, in consequence of, more than, in accordance with, etc.

But reference to the context, the word 'Pari' used here as 'Upasarga', which denotes the confined to 'special' meaning, which while added to 'jnaana', it becomes the 'factors' which assist to obtain the 'differential knowledge' in regarding to patient understanding, as it become "synergetic".

C] Jnaana

a) Etymology of word "Jnaana" (Ayurveda)

The word jnaana is very broad in context of ayurveda. In ayurveda, jnaana has given

a due importance. One synonym of ayurveda is also jnaana. There is huge difference between knowledge and jnaana, and tremendous difference between jnaana and vijnaana, which is to be kept in mind while examining the object.

b) Etymology of word “jnaana” n. (Literal meaning)

Jnaana means knowing, becoming acquainted with, knowledge, (esp.) the higher knowledge (derived from meditation on the one Universal Spirit) "knowledge about anything cognizance" or name of a shakti^x.

D] Hetu^{xi}

a) Etymology of word “Hetu”

Here in present context, Hetu is the ‘means for obtaining the knowledge’.

The term nidaana relates both to etiology as well as diagnosis of diseases. The ‘etiology’ helps in ascertaining the causative factors of a disease whereas ‘diagnosis’ helps in the determination of the nature of the disease. But in present context it is taken as factor which helps in direct attainment of the knowledge.

b) Synonyms of “Hetu”:

In the present context, ‘hetu, nimitta, ayatana, kartaa, kaarana, pratyaya and samutthaana’ are the synonyms of ‘hetu’. But according to cakrapaani commentary, ‘hetu’ includes the immediate (sannikrushta) and distant (viprakrushta) method, process, way, manner or mode of a vyaadhi. Aachaarya charaka has described various types of ‘hetu’ for each and every vyaadhi. Thus hetu is the foremost part of the nidaanapancaka.

c) Etymology of word “Hetu”

Here also the ‘Hetu’ means the parameter (also instrument, device, means, utensils, tool, mechanism, method, technique, mode, system, scheme, plan, format, way,

manner etc) by which a factor is to be understands.

d) Ling or Symptomatology:

Ling posses next position in the ‘Tri Sutra’. It embraces the entire signs and symptoms of the health and diseases also. Merely the knowledge of the Hetu is not adequate for the diagnosis of the Aaturaavasthaa. Therefore Ling or the Symptomatology is also a functional means for the judgment of a hidden disease.

Conceptual meaning of aaturaparijnana hetu with desha before applying dashavidha pariksha in an individual.

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“Place is land & ‘patient’ too. Land is to be examined for the knowledge about the ‘patient’ or the ‘drug’.

For the knowledge about the patient; these things are considered regarding these ‘fourteen factors’ of Aturaparijnana Hetu are, as such—

- ✓ In what type of land the patient is born (janma)
(Jaanngala, Anupa or Saadhaarana),
- ✓ Grown or (samvridha)
- ✓ Diseased, (vyaadhita)
- ✓ In that type of land, people probably having such diet, (Ahaarajaatam)
- ✓ Such Physical and mental behaviour, (Vihaarajaatam)
- ✓ Such Code of conduct, (Achaarajaatam)
- ✓ Such Having strength (physical, mental, social and spiritual), (Bala)
- ✓ Such Mind (mental status), (Sattva)
- ✓ Such Suitability to substances, (Saatmya)

- ✓ Such having definite pathology, (dosha)
- ✓ Such Likings, (Bhakti)
- ✓ Such having disorders, (Vyaadhi)
- ✓ Such Probable wholesome and unwholesomeness". (Hita & Ahita) all these fourteen factors; on most probable manner.

In Ayurveda these Aaturaparijnaana Hetu (14 factors) are totally affectionate with Desha factors. They are bounded by the border of external environment of an individual. These factors furnish the exact value of deha bala and dosha bala while applying in dashavidha pariksha in rogi parikshaa.

Importance and applicability of Aaturaparijnana hetwah

Charaka rightly mentioned that^{xii}, unless the physician with his knowledge, intelligence and experiences & examines the patient systematically with deep insight i.e. 'antaraatmaa' [sharira (physical body), indriya (sense organs), sattva (psyche) and aatmaa (soul) = ayu]; and be familiar with the patient completely, will not be capable of treating patient securely, for example; guru and laghu vyaadhit person as follows;

1. The people with feeble mind, who lack bodily strength and who suffer even with minor illness projects it to be major illness (laghu vyaadhit).
2. But some people with strong mind and the body though suffer from greater illness project it to be minor illness (guru vyaadhit).

Hence in both the instances the exact nature of the disease is not judge or known effortlessly. The physician who is

inexperienced becomes fumble and gives contradictory treatment such as

- administering high potentiated drugs and regimen for minor illness or
- low potentiate drugs and regimen for major illness causing death of the patient.

Here the exact role of aaturaparijnana hetu or 14 hetwah are clearly defines.

Discussion

The ultimate aim of physician is to be clarified that, 'what is the optimum level of health in a particular type of person', 'can be very rightly demonstrated with the help of aaturaparijnaana hetu'.

'Aaturaparijnaana hetawah' provides an 'accurate status' of an individual, giving a 'systemic & holistic approach' to understand an individual in the outline of 'what one should be' and 'in what condition or status person is'. With the help of fourteen parameters given by charaka aacharya in vimaana sthaana eighth chapter, one can get a 'standard', on which the person could be assessed about his 'health' and 'ill' status.

Several types of 'hetu' or 'jnaanopaaya' are mentioned in all the three compendia of ayurveda, regarding the study and understanding of person. But out of them 'aaturaparijnaana hetawah' is an accurate method to obtain the true knowledge. 'aaturaparijnaana hetawah' has been placed in vimaana sthaana, because all type of jnaanopaaya are collected in vimaana sthaana only. Also because in vimaana sthaana all the accurate

parameters are mentioned, after full description in sutra sthaana. As vimaana sthaana is the joining bridge between 'nidaana sthaana' and 'chikitsaa sthaana'. It gives all the accurate parameters to 'understand' the sutra (head/controlling centre), nidaana (causative factor-observational unit) and applying it in chikitsaa (special task force).

The various states of a person differ from time to time and from place to place as mentioned as various synonyms of atura desha mentioned by amara kosha, in manushya varga. Aaturaparijnaana hetu assist to distinguish these phase according to deha bala and dosha bala of an individual.

Actually in the process of 'aaturaparijnaana hetawah' along with proper 'dashavidha pariksha', a physician gets three (3) 'states' of an individual as for special purpose, which is suppose as;

1. As per his birth or from the very beginning of one's life; 'what one supposed to be'?
2. As a normal person healthy person 'What one became in the present stage'?
3. After the changes in health, 'what he is', when one became ill?

If physician gets the knowledge through applying the 14 factors of aaturaparijnaana hetu, then certainly he became confident about the complete knowledge of person. These person may be healthy or ill person and their value obtained through aaturaparijnaana hetu become the 'standard value', because it says that 'what is a person to be', in state

of health and illness, particularly in aspect of dehabala, agnibala, sattvabala etc.

'Aaturaparijnaana hetawah' is 'systematize' and 'calculative clinical approach' to 'aatura pariksha' covering a broad area from the very beginning of life. A perfect sequence is mentioned to understand an individual in their proper way and very systematic approach is described in the classics in charaka samhita and utilized by sushruta samhita and vaagbhatta in ashtaanga samgraha etc classics 'as it is'.

'Aaturaparijnaana hetawah' give more and more minute and perfect information about the patient, drive physician more and more nearer to the point of success.

After the knowledge of aaturaparijnaana hetu, when a physician applying the dashavidha pariksha in 'healthy' or 'ill' person, the 'obtained value' could be compared with the 'standard value' obtain through aaturaparijnaana hetu, then physician gets the knowledge that 'what changes comes in person at present time' on these basis a physician can decide the three category of bala of each factor of dehabala, agnibala, sattvabala etc in three categories like pravara bala, madhyama bala and avara bala.

Conclusion

Any concept of any manuscript is not accepted as it is; though it might have been in the text. Even the lay man knows about the importance and utility about 'understanding the person', therefore wants to use and apply it properly; hence it

is needed to know about the expectancy of the level of dehabala.

□ 'Aaturaparijnaana hetu' helps to 'understand' and 'differentiate' an individual, from a group of individual in very 'accurate and easier way'. As it gives the 'actual grade', regarding 'what the person should be' according to its original 'desha', recommended as 'standard'.

□ 'Parikshaa' is important within each and every field of knowledge. An additional word 'pari jnaana' is necessary for achieving & assessing as well as verification of the reality & truthiness with the help of parikshaa. There is no any additional tool or method designed for the validation of knowledge. Hence in ayurvedic medical science, it is mandatory to practice & apply the pariksha in the entire the aspects.

□ Without having the standard of aaturaparijnaana, the dashavidha parikshaa cannot give the perfect state of the bala. Hence comparison between these two types of parikshaa i.e. Pariksha by

aaturaparijnaana then dashavidha parikshaa, together becomes essential, to know the perfect state of healthy person in regards its bala.

□ Along with 'dashavidha parikshaa', 'aaturaparijnaana hetu' indicates the angle of deviation in the 'health' and 'illness' on the basis of 'deha bala' and 'dosha bala', that are 'pin pointed' and 'effectively utilized' in 'chikitsaa karma' & 'swasthavritta'.

□ True procedure to obtain a proper history, was mentioned in ayurveda in the form of 'aaturaparijnaana hetu', which was supposed as 'hidden' or absent (as per few physicians) in last few decades of 'diagnostic research'. Lacking to this, ayurvedic physicians were eagerly looks towards 'modern medical science'.

□ Aaturaparijnaana hetu contributes vikalpa sampraapti as acharya vaagbhatta has mentioned that, aaturaparijnaana hetu is to be considered as vikalpa sampraapti or anshaansha kalpanaa in the diagnosis of 'healthy state' and 'ill state', in regarding the 'bala' of the person

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