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Aturaparijnana Hetu: Concept of person understanding

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ABSTRACT

Dashavidha Pariksha is a key for the assessment of perfect *Deha Bala* and *Dosha Bala* in healthy as well as unhealthy individual. *Deha Bala* and *Dosha Bala* are also necessary for calculating respective dose and duration of a medicine in Ayurveda. *Aturaparijnana Hetu* gives standard guideline for *Dashavidha Pariksha*. This article would like to highlight discussion on the above study to calculate the *Dosha Bala* and *Deha Bala* along with *Aushadha Bala*.

Key words: *Dashavidha Pariksha, Deha Bala, Dosha Bala, Aushadha Bala, Aturaparijnana Hetu.*

INTRODUCTION

Diagnostic research 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 *Aturaparijnana Hetu*^[1] 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 *Aturaparijnana Hetu* mentioned in *Vimanasthana* all the 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 up to his illness also occurring most common disorders to understand that person.

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The 'marvel concept' behind the person understanding, is to tell again that, "before proceeding for '*Atura Pariksha*' with special reference to *Roga* and *Rogi*, there is first need to 'study and understand' a person from correct record of that person, in whom the physician desires to scrutinize the status of *Roga* or *Dosha Bala*."^[2]

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 of Ayurveda, concerning the study and understanding of persons. But out of them '*Aturaparijnaana 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'. '*Aturaparijnaana 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^[3] is very much significant within diagnostic field of *Rogi Pariksha*.^[4] An additional word '*Pari Jnaana*' is compulsory for

achieving and assessing as well as verification of the reality and truthfulness 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 and apply the *Pariksha* in the entire the aspects.

Follow to this aspect only, study the knowledge of '*Aturaparijnaana Hetawah*' with one's respective '*Desha*'^[5] has been applied before *Dashavidha Pariksha*^[6] of the person (i.e. State of 'health' and 'illness').

OBJECTIVES OF THE STUDY

Total appraisal with reference to description of *Aturaparijnaana Hetawah* in Ayurveda.

MATERIALS AND METHODS

In favour of this study the literary materials which include the reference of *Aturaparijnaana Hetu* have been get together through the Ayurvedic text are mainly the Charaka Samhita,^[7] Sushruta Samhita^[8] and Vaagbhata^[9] (including Samgraha and Hridaya) and its available commentaries.

Inclusion and Exclusion Criteria

1. The inclusion criterion includes the Ayurvedic classical texts which have a description of *Aturaparijnaana Hetawah*.
2. Excluded were those texts which did not have an adequate description of the concept of *Aturaparijnaana Hetawah*.

Plan of this study

Conceptual Review

The word *Aturaparijnaana* is made up of (*Atura + Pari + Jnaana + Hetu*) four words. So it is essential to have an idea regarding from its root like Etymology, Synonyms and Definitions of the words like *Atura + Pari + Jnaana + Hetu*.

A) Atura

Vyutpatti - The word '*Atura*' 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.^[10]

Etymology of Atura n. (Literal meaning) - *Atura* 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 '*Aturaparijnaana*', Chakrapani explains that, from the word *Atura* 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.

Synonyms

1. *Glaana, Amayaavi, Vikruto, Vyaadhita* and *Apatu* are synonyms of *Atura*.^[11]
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.

Definition

No direct and clear-cut definition of an *Atura* 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-balanced status of one's own self (that person) is called *Swastha*, its absence can be named as '*Atura* state'. Being in this state is *Swastha*, which is the state of equilibrium of entire *Dhaatus*. Achaarya Sushruta has clearly defined this. (*Samah Dosha, Samaagnih* etc.)

B) Etymology of word *Pari* (Ayurvedic)

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, round about, 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

Etymology of word Jnaana (Ayurvedic) - 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.

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*.^[12]

D) Hetu

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.

Synonyms of Hetu - In the present context, *Hetu*, *Nimitta*, *Ayatana*, *Kartaa*, *Kaarana*, *Pratyaya* and *Samutthaana* are the synonyms of *Hetu*. But according to *Chakrapani* commentary, *Hetu* includes the immediate (*Sannikrushta*) and distant (*Viprkrushta*) method, process, way, manner or mode of a *Vyaadhi*. Achaarya Charaka has described various types of 'Hetu' for each and every *Vyaadhi*. Thus *Hetu* is the foremost part of the *Nidaana Panchaka*.

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.

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 *Aturaavasthaa*. Therefore *Ling* or the Symptomatology is also a functional means for the judgment of a hidden disease.

Aturaparijnaana Hetu as Probability factor in diagnosis

Chakrapani specifically mentioned that '*Aturaparijnaana Hetu*' is exact imperative to understand an individual, entirely on probable manner. '*Aturaparijnaana Hetu*' can differentiate a person from 'one group' to another and then it is helpful to *Dashavidha Pariksha*. And these logical statements of *Aturaparijnaana* are very ideal in nature. Occasionally, a clever physician can easily understands the person from his name and birth place only, out of 14 parameters of *Aturaparijnaana Hetu*. Occasionally half of the diagnosis can be understood easily by the name, place of living and diet only.

But the definitive intend of a physician is to recognize a person from all the angles, criteria, from all the sides and understand the *Kaarya*. As rightly quoted in *Darshana Shaashtra* as well as in Ayurveda as '*Kaarya* is to be imagined from *Kaarana*' and '*Kaarana* is to be understood from *Kaarya*'. Here point is to be noted that *Atura Desha* is a *Kaarya* and *Kaarana* is to be identified while clear history of an *Atura*.

Charaka rightly mentioned that,^[13] unless the physician with his knowledge, intelligence and experiences and examines the patient systematically with deep insight i.e. '*Antaraatmaa*' [*Sharira* (physical body), *Indriya* (sense organs), *Sattva* (psyche) and *Atmaa* (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 Vyaadhi*).

2. But some people with strong mind and the body though suffer from greater illness project it to be minor illness (*Guru Vyaadhi*).

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.

Aturaparijnana Hetu affectionate with Desha as per Ayurveda

Place is land in the same way it is a '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 the fourteen factors of *Aturaparijnana Hetu* are, as such,

- In what type of land the patient is born (*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 (*Acharajaatam*)
- 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 and Ahita*) all these fourteen factors on, most probable manner.

In Ayurveda these *Aturaparijnana Hetu* (14 factors) are totally affectionate with Desha factors means they are bounded by the border of external environment of an individual.

Aturaparijnana also helps in Vikalpa Sampraapti

Achaarya Vaagbhatta in the *Adhyaaya* of *Bheshaaj-Avachaarniya*^[14] in context of *Aturaparijnana Hetu*, further mentioned about '*Vikalpa Sampraapti*' or '*Anshaansha Kalpanaa*' and suggests the physician to understand each and every point of patient understanding. Vaagbhatta mentioned these according to its *Ahaara, Vihaara* etc. For the future thinking of *Dosha* and *Dhaatus* and their *Samurchanaa* in proper way.

The first thing is to learn, then understand and lastly to be applied. But without understanding, proper application of text will not be done.

So the first need is to study and understand an individual and then to administer the medicine, but without which no medicine is to be introduce inside the human body.

Prior to starting of the treatment, one should examine the patient in the following manner, such as the patient should be asked about his;

- *Praadesika Ahaara* (food habits),
- *Vihaara* (activities and ascertain) the *Bala* (strength)
- *Sattva* (mental capacity),
- *Saatmya* (to what he is accustomed)
- *Bhakti* (his likings, hobbies in food, activities etc.)
- And What are the usual disorders, that occurs in that region,
- What are suitable or unsuitable things of that region?
- All this is to know initially by which *Dosha* has been vitiated?

DISCUSSION

There is a wonderful requisite to understand the belongings, which are in their appropriate form; one

has to perceive the entirely related factors, like for 'what purpose author has written the text' and 'at present how to manage the text'.

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

'*Aturaparijnana Hetawah*' provides an 'accurate status' of an individual, giving a 'systemic and 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 Acharya 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 '*Aturaparijnana Hetawah*' is an accurate method to obtain the true knowledge. '*Aturaparijnana Hetawah*' has been placed in *Vimaanasthaana*, because all type of *Jnaanopaaya* are collected in *Vimaanasthaana* only. Also because in *Vimaanasthaana* all the accurate parameters are mentioned, after full description in *Sutrasthaana*. *Vimaanasthaana* is the joining bridge between '*Nidaanasthaana*' and '*Chikitsasthaana*'. It gives all the accurate parameters to 'understand' the *Sutra* (head/controlling centre), *Nidaan* (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 Amarakosha, in *Manushya Varga*. *Aturaparijnana Hetu* helps to differentiate these stages according to *Deha Bala* and *Dosha Bala*.

Actually in the process of '*Aturaparijnana 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 *Aturaparijnana 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 *Aturaparijnana 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.

'*Aturaparijnana Hetawah*' is 'systematize' and 'calculative clinical approach' to '*Atura 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 Samhitaa and utilized by Sushruta Samhitaa and Vaagbhatta in *Ashtaanga Samgraha* etc. classics as it is. '*Aturaparijnana 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 *Aturaparijnana 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 *Aturaparijnana 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 *Pravara Bala*, *Madhyama Bala* and *Avara Bala*.

CONCLUSION

Any concept of any manuscript is not accepted as it is; though is might have been in the text. Even the layman 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*. 'Aturaparijnana 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 '*Dasha*', recommended as 'standard'. 'Pariksha' is important within each and every field of knowledge. An additional word '*Parijnana*' is necessary for achieving and assessing as well as verification of the reality and 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 mandatory to practice and apply the *Pariksha* in the entire the aspects. Without having the standard of *Aturaparijnana*, the *Dashavidha Pariksha* cannot give the perfect state of the *Bala*. Hence comparison between these two types of *Pariksha* i.e. *Pariksha* by *Aturaparijnana* then *Dashavidha Pariksha*, together becomes essential, to know the perfect state of healthy person in regards its *Bala*. Along with '*Dashavidha Pariksha*', '*Aturaparijnana 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 '*Chikitsa Karma*' and '*Swasthavritta*'. True procedure to obtain a proper history, was mentioned in Ayurveda in the form of '*Aturaparijnana 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'. *Aturaparijnana Hetu* contributes *Vikalpa Sampraapti* as Achaarya Vaagbhatta has mentioned that, *Aturaparijnana 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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