A CRITICAL REVIEW ON THE CONCEPT OF ATURA DESHA W.S.R. TO HEALTH AND DISEASE

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Abstract: The term Desha also denotes Atura (patient). The patient is considered as the karya Desha i.e. the site of action for bringing the equilibrium of Dhatus. The patient is examined in order to obtain knowledge about- Ayu Pramana is known with help of Arista symptom. Its detail description is given in Ayurvedic texts especially in Charaka Samhita Indriya sthan. It is essential to obtain proper knowledge about the strength of the patient and strength of the disease for determining the proper dosage of the medicine and for proper administration of therapies. The Bala Pramana Pariksha in this reference Atura Desha is examined through Dashvidha Pariksha (ten methods to know Bala or strength of patient) these are Prakriti, Vikriti, Pramana, Satmya etc. For proper diagnosis of disease Ayurveda describes the concept of Nidana Panchaka. It comprises five components also for (Dosa Pramana). The knowledge of Panch Nidana is very necessary for the proper diagnosis of the disease and treatment. The deha Desha comprises the patient and his internal environment therefore, it is important to know the route of drug administration in relation to the body parts which is affected by disease.

Keywords: Atura Desha, health, Ayurveda,

Introduction: The human body is considered as the Abhyantara Desha or internal world which possesses so many organs and tissue entities within it. The Shad Dhatvatmaka Purusha is accepted as Adhikarana (subject matter) of the whole science of Ayurveda. Bhumi Pariksha should be done for the purpose to get knowledge about Atura as Well as Ausadha For understanding the person / Atura Desha and his disease Pariksa has to be done. It is important to know the route of drug administration in relation to the body parts which is affected by disease. Complete information about Ausadha Dravya can be obtained by examining the locality where it has been produced because the qualities of plant are affected by different location. While collecting a Dravya, it action should be kept in mind and it should be established that a drug used for a particular action is taken from the soil having favourable Bhaautika composition. (A).Birth place of the individual. (B).The place where he has been brough up. (C).The place where he became diseased. (D).The food habits customs etc. of the particular region. (E). Physical strength, mental condition, Prakriti, incidence of specific disease in particular regions. [1]

Desha and Dasavidha Pariksya Bhava (Ten points of investigation in medicine) Ten points of investigation in medicine- These are important aspect for thorough examination, prior to initiate any action/management of disease. Among these Desha is an important component and plays very important role, in the maintenance of health and management of the disorder. Here in present context, out of the Desha, for deciding the prognosis of a disease, Desha has been taken as important factor. It is very helpful for the knowledge of patient and drug also. [2] As the term Desha also denotes Atura (patient). The patient is considered as the karya Desha i.e. the site of action for bringing the equilibrium of Dhatus. The patient is examined in order to obtain knowledge about-(A). Ayu (life span of the patient). (B). Bala (strength of the patient). (C). Dosa Pramana (strength of the disease) – (A). Ayu (Life Span of the Patient): 1 Arista Lakshana 2. Samudrika Lakshana. Ayu Pramana is known with help of Arista symptom. Its detail description is given in Ayurvedic texts especially
in Charaka Samhita Indriya sthan. It is essential to obtain proper knowledge about the strength of the patient and strength of the disease for determining the proper dosage of the medicine and for proper administration of therapies. That is why therapies like Panchakarma, Agni, Kshar, Shastra Karma etc. are indicated and contraindicated in certain type of patients. If mild drug or therapy is too given to strong patients or in severe disease, than the patient may not get cured. If weak patient is given stronger therapies or drugs, it may prove fatal or highly injurious to health. So the examination of the patient is done thoroughly in regard to the patient and disease. \[3\]

Consideration of Desha before taking meals is important because Prakriti (nature) of an individuals and quality of food articles directly depends on their Desha (place) of living and origin respectively. \[3\] To assess the life span of baby at the time of birth through astrology is described in “Jatisutriya Adhyay” of Charaka Samhita. Where it has been described that how long life will extend in an individual. It is totally based on Samutrikavidya or astrology. On the basis of various characteristic present in new born in their various out look like Hanu (chin), kesha (hair), Shira (head), and by observing the Pramana of these parts helps in assessing the life span of a child.\[4\]

(B.) Bala (Strength of the Patient): 1. Prakriti 2. Vikriti 3. Sara 4. Samhanana 5. Pramana 6. Samyta 7. Sattva, 8. Ahara, 9. Vyayam, 10. Vaya. The following Dasavidh Pariksha (Ten aspect of investigation) regard to the patient and disease enumerated by Caraka is very helpful to know about the strength of patient and disease. The Bala Pramana Pariksha i.e. investigation of immunity, in this reference Atura Desha is examined through Dashvirdha Pariksha (ten methods to know bala or strength of patient) these are Prakriti, Vikriti, Pramana, Satmya etc. \[5\] Prakriti Pariksha is based on Atura Desha and Bhumi Desha both because along with other factors Desha is also one of the determinant of Prakriti as mention in Indriya Sthana known as Desanupatini Prakriti. Prakriti is assessed through normal physical and mental characteristic and opposite to that is called as Vikriti.

Relation between Prakriti and Desha: (Desanupatini Prakriti) \[6\]

<table>
<thead>
<tr>
<th>Desha</th>
<th>Character of human being</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jangala</td>
<td>Stable, emaciate, firm, hard body, predominance of Vata and Pitta- Healthy and having good life span.</td>
</tr>
<tr>
<td>Anupa</td>
<td>Delicate people, soft, tender and well-built predominance of Vata and Kapha.</td>
</tr>
<tr>
<td>Sadharana</td>
<td>People firm, delicate endowed with strength, complexion and compactness and other medium qualities</td>
</tr>
</tbody>
</table>

A specific concept which is described in Ayurveda to assess the Atura Desha is known Sara Pariksha. Predominancy of specific character of Dhatu, Manas and other factors appeared in Atura Desha is known as specific Sara Twak Sara, Rakta Sara, Mamsa Sara, Meda Sara, Asthi Sara, Majja Sara, Sukra Sara, Satva Sara.\[7\] The Atura Desha is also examined on structural basis which is known as Samhanana (compactness) Pariksha. If all organs/organised body part are connected with each other in proper way that is a good status of Samhanana. Also very from Desha to Desha of an individual. \[8\] Detailed description of measurement of all Dosa, Dhatus Malas is described in Anjali and Anjali Pramana. Body parts in individual’s own finger breadth is Angula Pramana if the measurements of the parts of the patient are in accordance as described in Ayurvedic texts, he is considered Samapramana and has good prognosis, otherwise he is Visama Pramana and has bad prognosis, \[9\] In the context of Satmya the person whom Ghrita, milk oil etc. and all six Rasas are Satmya are strong, able to tolerate pains and have long life span. Those who are Ruksha Satmya or EkaRasa (single taste) Satmya are weak, not able to tolerate pains, have short life span and less means. Those who are of average Satmya are of average strength and average life span.\[10\] Purusa Satmya differs from individual to individual. Therefore, their specific examples are not available. Desha has got a relation with Satmya also. At different places different types of substances are supposed to be Satmya and if they are taken at other places they may affect adversely. For the patient of these regions drug should be prescribed along with the food items suitable to them because the suitable thing provides enough strength quickly and does not harm even if taken in plenty amount.

Table Showing Relation between Desha and Satmya \[11\]

<table>
<thead>
<tr>
<th>Desha</th>
<th>(Satmya)</th>
</tr>
</thead>
<tbody>
<tr>
<td>BalikasPahavasCinas, Sulika, Yavanas and Sakas</td>
<td>Meats, Wheat, Madhrika (a type of wine), carrying arms and fire</td>
</tr>
<tr>
<td>The eastern part (of India)</td>
<td>Fish</td>
</tr>
<tr>
<td>Sindha</td>
<td>Milk</td>
</tr>
<tr>
<td>Asmantaka and Avantika</td>
<td>The use of oil and sour ingredients</td>
</tr>
</tbody>
</table>
The *Atura Desha* is the examination of mental strength. The *Ahara Shakti Pariksha* is the *Agnibala Pariksha*. The patients should be examined in this respect to assess their capacity to digest the taken food, as the diet is the basis of *Bala*, *Varna*, & *Ayu* (strength, complexion & life). *Vyayama Shakti* of the patient is examined by assessing his ability to do work. This assessment gives information about the strength of the patient in terms of *Uttam*, *Madhyam* and *Hina Bala*. The examination of Vaya is also very important. The physical and mental characters differ in each Vaya. If a person’s looks more aged than his chronological age, it indicates rapid ageing process which should be treated by appropriate diet and drugs. Vaya (age) is also important in respect of administration of drug and its dose.

### (C.) Dosa Pramaṇa (Strength of the Disease):

For proper diagnosis of disease *Ayurveda* describes the concept of *Nidana Panchaka*. It comprises five components also for *Dosa Pramaṇa*. The knowledge of *Panch Nidana* is very necessary for the proper diagnosis of the disease and treatment. In context of *Panch Nidana* which include 5 components-(1). *Nidana* (2). *Purvarupa* (3). *Rupa* (4). *Upashaya* (5). *Samprapti*, Mainly *Samprapti* (pathogens) in which the vitiated *Dosas* travel through the body and produce disease indicates importance of *Dehabhumi Desha*. *Deha bhumi* in the causations of disease similarly the concept of *Shadvidha Kriya Kala* described by *Shusruta* indicated the role of *Deha bhumi* (body) in the causation of disease. It includes both *Desha & Dishā* in the pathogenesis of a disease. The manner in which the *Dosas* are vitiated, travel thought-out the body and produce the disease is termed as *Samprapti*. The *Sattva Pariksha* is the examination of mental strength. The *Ahara Shakti Pariksha* is the *Agnibala Pariksha*. The patients should be examined in this respect to assess their capacity to digest the taken food, as the diet is the basis of *Bala*, *Varna*, & *Ayu* (strength, complexion & life). *Vyayama Shakti* of the patient is examined by assessing his ability to do work. This assessment gives information about the strength of the patient in terms of *Uttam*, *Madhyam* and *Hina Bala*. The examination of Vaya is also very important. The physical and mental characters differ in each Vaya. If a person’s looks more aged than his chronological age, it indicates rapid ageing process which should be treated by appropriate diet and drugs. Vaya (age) is also important in respect of administration of drug and its dose.

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### Atura Desha and Rogauttapatti (Pathogenesis of Disease):

*Chakravala* has described this whole process of *Rogauttapatti* in term of *Shadkriya Kala*. It includes- 1. *Sanchaya* (Accumulation of *Dosas*) 2. *Prakopa* (Vitiated of *Dosas*) 3. *Prasara* (Spread of vitiated *Dosas*) 4. *Sthansansraya* (localisation of vitiated *Dosas* at defective sites) 5. *Vyakti* (manifestation of the disease) 6. *Bhedā* (differentiation and complication of the disease). When a diet and life style similar to the properties of *Dosas* are followed, it results in the accumulation of the increased *Dosas* at their own site. If the accumulation of *Dosas* are not checked in the first stage. It becomes aggravated or vitiation in their own sites and is ready for spread very soon. *Dosas* are not correct in the 2nd stage, and then they pass in next stage. The vitiated *Dosas* spread and move all over the body in search of favourable site for *Rogauttapatti*. In the 4th stage of *Kriya Kala* in which the vitiated *Dosas* which have spread in the body gets localised where ever they find *Khavaigunya*. *Khavaigunya* means defective site in the body suitable for the localisation of the vitiated *Dosas*. This is called *Shan Sansraya*. *Dosa-Dusya Sannmurchna* takes place at this stage and the disease process starts. In this stage *Purvarupa* (prodromal symptoms) of the disease appear. *Vyakti* is the fifth stage of *kriya kala*. *Vyakti* means to manifest. This stage is characterized by clear manifestation of the disease which can be diagnosed on the basis of its symptoms such as *Sopha*, *Arbuda*, *Granithi* etc. Confirmed knowledge about the particular disease is obtained in this stage with the help of manifested symptoms. The severity and prognosis of the disease is decided on the basis of manifested signs and symptoms. When the disease ignored and not treatment in *Vyaktaavastha*, then it passes to last stage of *Kriyakala*.

### Sadhya Sadaṇhya (Prognosis):

*Chakravala* has directed to use *Ahara* (diet) and *Vihara* (life style) opposing to *Dosha*. The prognosis of diseases also depends on *Dosha*. The disease having characteristics opposite to *Dosha* are considered to be *Sukha Sadaṇhya* (easily curable) whereas those having characteristics similar to *Dosha* are *Asadhyaya* (incurable) and diseases having mixed characteristics are considered to be *Kasta Sadaṇhya* (difficult to cure).

### Importance of Knowledge of Body before Going to Chikitsa:

The knowledge of external and internal world is truly essential for the physician before proceeding for *Chikitsa*. *Dhatu Sanjata* or *Prakrati Sthapana* is the ultimate aim of the *Chikitsa* and also of *Chikitsaka*. Before going to understand abnormality or *Vaishamya* of *Dhatu* and organ, one has to know of the normal state or *Prakrati* of the *Dhatu* and organ. So the much more importance is given to understand the normal body structures and
functions. The Acharyas have indicated with the way to study the whole body with all its aspects in the normal state before going to abnormal state. The human body is a complex structure having so many processes going on within it whether they are gross or subtle (Sukshma). Each organ is in its perfect position and doing so many functions to sustain the normal state of body and mind. All the body systems are working in so much sophisticated way to empower the body reaching up to the great height of efficiency. Atura Pariksha–The Atura (Patient) should be examined by Darshan (inspection), Sparasana (palpation) and Prasna (interrogation). Chikitsa Padah–The physician, the attendant (nurse), the drug and the patient (Atura) - are the four limbs of treatment; each one has four (good) qualities. The Atura (Rogi) should be wealthy, obedient to the phisian, having good memory (capable of remembering and explaining events connected with probable of withstand strain of therapies) and strong will.

Clinical Applied: The therapeutics also depends on the concept of Desha/disha. The action of Vamak Dravya (emetic agent) is in upward direction whiles the Virechan Dravyas (purgative agent) in downward direction due to Panchabhautic predominance. Similarity while performing Kutipraveshik Rasayaana procedure the direction of the face of patient is prescribed towards east north. The cold potency drugs should be collected from Himalya whereas the hot one from the Vindhyaa range of mountains.

When the Doshas are vitiated in small quantity, they are normalized within the body. The measures applied to normalize the Doshas within the body are called Sanshamanas (Palliation). Sansodhana (Purification): When the Doshas are vitiated in larger quantity, they cannot be normalized within the body. Some procedures are used to remove these excess Dosha out of the body. The procedures applied to remove these Doshas out of the body are called Shodhan. Five types of Shodhan are used for specific Doshas which is collectively called as ‘Panch Karma’. These procedures help to expel the Doshas out of the body.

The Deha Desha comprises the patient and his internal environment therefore, it is important to know the route of drug administration in relation to the body parts which is affected by disease. Drug administered through mouth destroys the disease of Amasaya (upper portion of G.I.T.) that through nose destroys the disease of head and that through anal route destroys the disease of Pakvasaya (lower portion of G.I.T.). In Visarpa (erysipelas), Pidika (boils) etc. arisen in different parts of body, local application should be given according to the part affected for pacification of disorder.

The anatomical position of tissue and structures is determined by Desha and Disha in context Atura Desha. Similarly the place of Dosha, Dhatus and Malas is well defined in normal state and change/disturb when pathology is created. The pathology is created where the vitiated Doshas found favourable conditions and get lodged due to vitiation of Srotasas (chennals). The diseases are also categorised on the basis of Desha and Disha as shlipad (filariasis) is more common in Anupa (marshy land) Desha, Raktapitta (bleeding disorder) as Urthiwa, Adhoga and Tiryaka due to direction of bleeding from the body.

References


