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## STUDY OF DOSAS AND DHATUS IN AANUVAANSHIKA VIKRITI OF GARBHA - A REVIEW ARTICLE

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### ABSTRACT

Ayurveda science is one of the most ancient sciences. The matter related of Garbha Sharir is described in Brihatrayees are scattered, this matter is collected and compiled for study of Garbha Sharir is easier and proper way. In Ayurveda, it is undoubtedly told that Swastha Sharir is needed for attainment of the Purusharatha Chatushtaya i.e. Dharma, Artha, Kaam, Moksha. Maintenance and safety of Swastha Sharir is the main aim of Ayurvedic science.<sup>1</sup> According Acharya Caraka "the physician, who understands the Sharir (Body) exclusively and at all times taken, knows fullness of the science of life, which provides delight to the world."<sup>2</sup> The knowledge of „Sharir“ begins with the knowledge of Garbha. It is in this context that the study of Garbha gains importance. The knowledge of Garbha helps to generate conditions for better management of pregnancy leading to the creation of a healthy new generation and thus helping the overall development of the society as a whole

**Keywords:** Ayurveda, Garbha , swastha shariri

## INTRODUCTION

The prakruti of a patient is given a lot of importance in Ayurveda. Often translated as a person's constitution, the term actually means "original creation." The Sanskrit prefix "pra" means "original" and "kruti" means "creation". A person's prakruti is the inherent balance of the three doshas at the moment of their creation. It is at this moment that a person's physiological and psychological tendencies become fixed.

For example, people have tendencies that influence the thickness of the skin, the length of the fingers, the shape of the palm and the strength of digestion. There are tendencies toward or against every bodily feature and physiological function. In addition, there are tendencies toward a specific personality type and even how a person will react emotionally to stress. We have tendencies to be introverted or extraverted, excitable or calm, intense or laid back. All of this is coded in the constitution. A person's prakruti (constitution) does not usually change throughout a person's lifetime.

The three doshas are the physiological forces of the body. A person's constitution is defined in terms of the inherent balance of these three doshas. It is the interplay between these doshas that is responsible for both body type and personality.

To know a person's constitution is to know their tendencies. If a person knows their tendencies they can take the actions that keep their tendencies in check. A person who knows that they have a tendency to feel cold, easily avoids becoming too cold

by wearing more clothing or drinking warm beverages. To know your constitutional tendencies is to be empowered with the knowledge needed to create balance in your life.

Every living creature has all three doshas within them. We cannot exist without a certain amount of each. Kapha provides each of us with tissues, pitta provides metabolic action and vata allows us to move and express ourselves. Our constitution is best defined in terms of the percentage of each energy within a person's constitution. In this way there are not three types (vata, pitta or kapha), or even seven types (combinations), but an infinite number of combinations and permutations with no two people being exactly the same.

### VIKRUTI—THE NATURE OF THE IMBALANCE

Vikruti means "after creation." The Sanskrit root "vi" means "after" and the root word "kruti" means "creation." A person's vikruti is the state of the three doshas after the moment of conception.

Following the moment of conception, the human embryo is exposed to and altered by its environment. In a healthy environment, the embryo forms in an optimal manner. After birth, if the environment remains optimal, the child grows up healthy. However, in a less than optimal environment, the three doshas become disturbed and upset the normal physiology, resulting in the symptoms of disease.

In Ayurveda, when we talk about the vikruti of a patient, we are referring to the current state of the three doshas and how they are

expressing themselves in the body and mind. Due to the less than optimal environment most of us find ourselves in, our vikruti helps us to understand the imbalances or symptoms that we are experiencing. However, it should be understood that in an optimal environment, the vikruti and the prakruti are the same. In this state, tendencies exist in the body and the mind but they are not expressing themselves in a manner that is causing a disturbance.

An important goal of Ayurveda is to understand a person's vikruti and then understand what aspects of a person's environment have contributed to the disturbance. Once known, the goal is to correct the environment. In this context, environment refers to both what a patient takes in through their five senses as well as the nature of a patient's lifestyle. While knowing a person's prakruti is essential for understanding the deepest tendencies within a person, knowing a person's vikruti is essential for devising a treatment program. Practitioners should remember that we always treat the current state of the doshas.

According to the Caraka Samhita (the ultimate, ancient, classic reference on Ayurveda), there are three things that must be taken into consideration in order for a treatment to be considered ayurvedic: The ayurvedic physician must know the nature of the patient (prakruti), the nature of the imbalance or disease (vikruti) and the nature of the remedies (dravya guna – the qualities of a substance). With this knowledge, an ayurvedic practitioner can prescribe a program of care to guide the patient back to health.

Can a person have a constitution that is different from their vikruti?

Regardless of a person's constitution, a person can have an imbalance in any dosha. Imbalances are created by the environment a person finds him or herself in and their lifestyle. For example; any person will become hot and vitiate pitta dosha if the temperature is hot enough. However, a person of pitta prakruti would become hot more quickly as they already have a tendency to feel hot. Thus, it can be said that a person with a pitta nature has a tendency toward a pitta imbalance. Likewise, everyone will vitiate their vata dosha if they find themselves moving about too much or too quickly. We live in a fast paced world. The pace of life today often causes vata imbalances regardless of the constitution of an individual. However, a person with a vata constitution will develop a vata imbalance more quickly than others. It does not take as much motion as it would for someone with a more stable (kapha) nature.

Is there a best way to determine a person's prakruti and vikruti?

The prakruti of the patient is best determined by the most stable factors of a person's nature. The most stable factors reveal the deeper tendencies of a patient. The physical structure of a patient gives the greatest clue toward constitutional tendencies. While structure can change due to imbalances, it is the least likely to change, except for body weight. Hence, it is more reliable than functional indicators. Functional indicators, however, are still useful when they reveal lifelong patterns. Another good indicator of prakruti is the nature of the voice and the basic

personality. While these can change, they usually do so only when a person is exposed to great trauma. Even then, they often will not change.

Functional indicators, such as patterns of digestion, elimination or sleep, can be used to assess both prakruti and vikruti. While patterns present over the course of one's life are indicators of prakruti, any tendency expressing itself right now is an indicator of vikruti.

Another criterion of naming is according to the pathogenesis of disease e.g. Rakta Pitta is named after the chiefly involved Dosha and Dushya in the disease. In Thalassemia during the study it is observed that Vatapitta Prakriti was found predominant. It may be due to vitiation of Vata and Pitta along with Sleshmakshaya. This disturb sleshma loses its preventive phenomenon as well as stabilizing character. Mainly affected Dhatu is Rasa and Rakta, so uttarotar Dhatu poshana becomes hampered and symptoms of Dhatukshaya develop. Rakta Dhatu involvement can be seen clearly in the form of Hepato-spleenomegaly. Yakrit and Pleeha are said to be fundamental organs of Rakta Dhatu formation. Prakrita Shlesma is called as Bala (Prakratastu Balam Shlesma, Ch. Su.17 / 117). Bala is nothing but the Oja which is the ultimately product of Dhatu paka (Su. Su.15 / 19). Oja is the essence of all bodily elements, responsible for Vyadhibala Virodhitva in body. The disease affects Ojas and thereby lastly Ojakshaya results. All the symptoms like Raktalpata, Alpamedaskata, Ojogunakshaya, Nihsara, & Sithilendriya described in the Samprapti of Pandu Roga

are visible in the patient of Thalassemia and these symptoms appear due to Dhatukshaya. As per Dosha and Dushaya, the disease shows the involvement of all the three Doshas (V, P & K) with the Dhatukshaya. That's why we can understand, Thalassemia may be comes under the Anuvanshika Tridosaja Pandu. Tridosaja Pandu is the severest form of all the types of Pandu. Acharya Madhav called it Tyajya and the three symptoms like Arochaka, Ksheenata & Hatendriya are mostly seen in the Thalassemia. Adhisthana: The next criterion in naming a disease is according to its Adhisthana. Grahani Roga has been named after its Adhisthana, Grahani. Adhisthana of Thalassemia is the Beejabhagavayava, which is responsible for the formation of Rakta-Dhatu. Hence the Vyadhi can also be named as Beejadushtijanya Pandu in Bala.

Even though the naming is based on these three criteria, it has been told by Acharyas, naming is not necessary, but the knowledge of involved Doshas, Dushyas, Agni, Srotas and other Samprapti Ghatakas are essential for therapeutic purpose (Ch. Su. 19.44) 1) Pratyatmalinga of Thalassemia is Panduta. ( Change skin colour ) 2) Main feature of Thalassemia is Alparaktata.( Hb % decreases ) 3) Manifestation of lakshanas is according to Srotodusti. 4) Status of Jatharagni and Dhatwagnis is very poor 5) All the Dushyas gradually undergo depletion in which prime importance is for Rasa-Dhatu & Rakta-Dhatu. 6) Involvement of Ama (As a chemical component of heme in hemoglobin iron is capable of carrying

oxygen throughout the body. Behaving in this way, iron is a lifesaver. However, "free" or unbound iron can contribute to free radical development.) 7) Thalassemia may be a Apatarpanotha Vyadhi (In the classics, Ch. Su.23/5; Pandu comes under Santarpanjanya vikara but Thalassemia disease seems to differ from it because approximately all the features of Aptarpanotha Vyadhi like emaciation of body, reduction in digestive power, strength, complexion, oja muscle tissue, problems related with heart, pain in bones and joints are presents due to the vitiation of Vata Dosha. That's why Thalassemia may be comes under Aptarpan janya vikara.) Sroto-anusari Chikitsa : After the attainment of Agni, the importance should be given to Srotodusti. According to the difference in the manifestation symptoms varies. The disease manifests through Rasavaha, Raktavaha, Mamasvaha, Medavaha Majjavaha upto Sukravaha Srotas. Hence if the Lakshana appearing is of Raktavaha Srotodusti, the managent for that Srotas should be incorporated. For example in YakritaPleehavridhhi i.e. one of the commonest Lakshana of this Vyadhi along with Pradhana Vyadhi Chikitsa (Raktavardhaka together with Raktakana sthapaka chikitsa) the treatment for Raktavaha Srotas should be done (Ch. Vi. 5). In Atisara Pureeshavahasroto chikitsa should be included. Like wise, along with Pradhana Vyadhi chikitsa the Laxanika Chikitsa (Symptomatic treatment) also must be thought of. (4) Santarpana

Chikitsa : This comprises the main treatment for the Vyadhi.

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