ANUVAMSHIKI SIDDHANTA- THE CONCEPT OF INHERITANCE THROUGH AN AYURVEDIC PERSPECTIVE

Indusree C Suseelan¹, Harshitha M S²

¹P.G Scholar, ²Assistant Professor,
Dept. of Shareera Rachana, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Udupi, Karnataka, India

Email: indu9sree@gmail.com

ABSTRACT

Anuvamshiki siddhanta concerns with the concept of inheritance. This theory is based on predicting the karya by understanding the karana- the karya or the future product will be the anurupa of the karana. Vitiation of factors such as Beeja (gametes), Beeja bhaga (chromosomes) and Beeja bhaga avayava (genes) are mentioned as responsible for inducing hereditary defects, also deformities in growing fetus, infertility or sterility and sexual perversions. In Ayurveda, the methods to prevent the vitiation of such factors including various diet and regime to be followed during ovulation and pregnancy period are also mentioned.

Keywords: Beeja, Beeja bhaga, Beeja bhaga avayava, hereditary defects.

INTRODUCTION

According to Indian philosophy, the Sristi nirmana parampara (evolution of the universe) was understood on the basis of the Karya karana siddhanta i.e. the theory of predicting the karya (effect) by looking at the karana (cause) and deducting the karana by looking at the karya. Anuvamshiki siddhanta is one among the karya karana siddhanta which is based on predicting the karya by understanding the karana- the karya or the future product will be the anurupa of the karana (similar to the cause). The concept of Anuvamshiki siddhanta is very similar to the concept of inheritance. This siddhanta (theory) propounds about factors such as Beeja (seed), Beeja bhaga (part of seed) and Beeja bhaga avayava (portion of part of seed) which influence the occurrence of hereditary diseases such as deformities in growing fetus, infertility, sterility and sexual perversions.
AIMS AND OBJECTIVES
To critically analyze the concept of Anuvamshiki siddhanta given in literature with special reference to the concept of inheritance

MATERIALS AND METHOD
References from Ayurveda literary works such as chapters from Charaka Samhita- Shareera sthana [1] and Susrutha Samhita- Shareera sthana [2] were collected, reviewed and analyzed.

REVIEW OF LITERATURE
Ayurvedic classics propounds that if the part of the seed (Sukra or Artava) which is responsible for the formation of a particular organ is vitiated, it will result in the vitiation of that respective organ. If it is not vitiated, then there would not be any vitiation of the respective organ. So both the possibilities are there (i.e. the respective organs of the progeny may or may not be vitiated depending upon the vitiation or otherwise of the part of the seed responsible for the formation of such organs).

Beeja, Beeja bhaga and Beeja bhaga avayava are mentioned as the important factors responsible for hereditary defects.

Beeja refers to Sukra (male gamete) and Sonitha (female gamete). Beeja bhaga refers to the part of beeja responsible for production of particular avayava of the body (chromosomes), and Beeja bhaga avayava refers to the part of Beeja bhaga responsible for production of a particular part of an organ (genes). The sense organs of all living beings are derived from the Atma (soul) and influenced by the Purvakarma i.e. deeds of the past life. [3]

Disorders due to beeja dusti:-
Beeja dosa can be considered as due to the asuddha sukra artava (vitiated female gamete). These include the diseases of yoni (uterus). Here in this context the diseases caused due to the beeja dosa (vitiated gamete) and Beeja bhaga dosa (chromosomes) could be considered. Many such disease conditions are mentioned including Jataja Prameha (congenital diabetics), Sahaja Arshas (congenital hemorrhoids) and Kusta roga (congenital leprosy).

Disorders due to Beeja bhaga and Beeja bhaga avayava dusti:-
In females, if the women gets conceived when her Artava (gamete) and uterus were not completely vitiated but simply afflicted by the circulating aggravated dosa because of her indulgence in dosa aggravating regimes, one or many of the organs of the fetus derived from the maternal source (Artava) get deformed. These vitiated dosa may afflict the beeja or the Beeja bhaga of the fetus by which the corresponding organs derived gets deformed. When the Beeja bhaga (part of beeja) in the artava of the mother which is responsible for the production of garbhaashaya (uterus) is excessively vitiated, then she gives birth to a sterile child called as Vandhya praja. When the Beeja bhaga avayava (a fraction of the part of the beeja) in the artava of the mother which is responsible for the production of the garbhaasaya is excessively vitiated, then she gives birth to a Putipraja (who delivers dead fetus). When the Beeja bhaga avayava which is responsible for the production of the uterus and also the portions of the beejabhaga’s which is responsible for the production of organs that characterize a female, such as breast and genital organs. If the artava of the mother
gets excessively vitiated then she gives birth to a child who is not a complete female but only having the feminine characteristics in abundance– such a type of child is known as Vaartta.[4]

In males, similar to females when the part of the beeja which is responsible for the production of sukra (male gamete) in the fetus is excessively vitiated, then this gives birth to a sterile child i.e. a Vandhya praja. When the Beeja bhaga avayava (a fraction of the part of beeja) which is responsible for the production of sukra is excessively vitiated, then it gives birth to a Putipraja (whose child dies before delivery). When the Beeja bhaga avayava which is responsible for the production of sukra and the Beeja bhaga which is responsible for the production of organs that characterize a male, are excessively vitiated, this gives birth to a child who is not a complete male but only having masculine characteristics in abundance. Such a type of child is known as Trinapurti-ka.[5]

The beeja dosa mentioned above are also caused due to factors such as Aatma dosa (sinful deeds of previous life), Aashaya dosa (destruction of genital organs), Kaala dosa (defects due to improper regimes) and Maatra jaaahara vihara dosa (improper diet of mother).[6]

RESULTS
The references related to the concept of Anuvamshiki siddhanta was seen in 3rd chapter of Charaka Samhita Shareera sthana. Acharya Charaka mentions factors such as Beeja, Beeja bhaga and Beeja bhaga avayava as being responsible for inducing hereditary. Beeja refers to Sukra and Sonitha, it can be considered as male and female gametes respectively. Beeja bhaga as part of beeja, it can be considered in relation with chromosomes. Beeja bhaga avayava refers to the part of beeja bhaga, it can be considered as the genes which constitute the chromosomes. The review of concepts from Acharya Charaka shows that this can be related with the modern concept of inheritance. Acharya Charaka also mentions factors which are responsible for vitiation of these three factors such as beeja, atmakarma, ashaya, kalaand aahara vihara of the mother.

DISCUSSION
The concept of Anuvamshiki siddhanta is very similar to the concept of inheritance. The variation and hereditary plays an important role in the survival of individual during the evolution of the universe. The term Variation is concerned with the forces or influence due to which no two organisms are exactly alike. Heredity refers to the study of the factors responsible for the resemblance between parents & their offspring. Variation helps the individual to generate a new trait or feature which may help in the survival in the given period of time. While hereditary helps in carrying these variations to the next generation for their survival. If these variations are not inherited then they are of no use even if it is unique or very useful. Two progeny’s of a father and mother will show characteristic features of parent, some similar features to each other and also some unique features. Factors such as Beeja, Beeja bhaga and Beeja bhaga avayava influence the occurrence of hereditary diseases which affects the future generations.

Beeja meaning seed can be considered as the male and female gametes responsible for formation of fetus. Gametes include sperm in males and ovum in females. Any vitiation of
beeja can be taken as disease of the gametes resulting in the deformities in growing fetus. Conditions such as congenital diabetics, congenital hemorrhoids and congenital leprosy are mentioned as caused due to vitiation of beeja. The progeny of a leper will not be affected unless his sperm is affected with the disease pathogen. Similarly the progeny of a blind person will be affected with blindness only his or her sperm or ovum is affected. In the context of napumsaka (hermaphrodite) leading to sexual perversions such as Asekya, Sougandika, Kumbhika, Dwireta, Pavanendriya and Samskaravahi where sperm and ovum of the progeny are affected and the progeny becomes infertile can be also be considered those causing beejavikruti.

Beeja bhaga referring to a part of beeja can be considered in relation with chromosomes as they are responsible for the inheritance of characters of a particular species. Chromosomes are the chromatin of the interphase nucleus is closely coiled in the form of rod-like basophilic structures. Beeja bhaga avayava refers to the part of beejabhaga, it can be considered as the genes which constitute the chromosomes. Genes are the structural units of inheritance stored in chromosomes. The conditions caused due to the vitiation of Beeja bhaga and Beeja bhaga avayava include vandhya praja, putipraja, vaarta and trinaputrika. All these conditions are related to structural deformities of male and female genital organs of the fetus along with afflictions in their secondary sexual characters finally resulting in sterility of the progeny.

The factors responsible for congenital deformities such as defects in beeja, atmakarma, ashaya, kala and aahara vihara of the mother produce vitiation of tridosha (vata, pitta and kapha) resulting in the impairment of the samsthana (shape), varna (color), indriya (sense organs), avayava (organs) in the garbha (offspring). Aatma dosha here refers to Purvakarmaphala (deeds of previous life). Aashaya dosa refers to defects of garbhaashaya and sukraashaya leading to sukraashayavikattana (destruction of male genital organs). Kaala dosa- refers to defects due to improper regime during Ritumatikala (ovulation). Maatruja aahara vihara dosa- refers to improper diet and regimes of mother during garbhadana kala (pregnancy). The deformities of sense organs are mentioned as due to Atma dosa i.e. sinful deeds of previous life. Ayurveda mentions methods to prevent the vitiation of such factors including prayaschita karma (various religious rituals and rites) to prevent atma dosa, proper aahara and vihara during Ritumatikala (ovulation) and garbhadana kala (pregnancy). This knowledge can be utilized for preventing hereditary disorders and genetic counseling.

CONCLUSION

Anuvamshiki siddhanta discusses about the factors such as Beeja (gametes), Beeja bhaga (chromosomes) and Beeja bhaga avayava (genes) that are mentioned as responsible for inducing hereditary. Defects in these factors cause deformities in growing fetus, infertility, sterility and sexual perversions. This theory can be related with the concept of inheritance. The knowledge regarding the concept of inheritance can be used to prevent the heredity defects and genetic counseling. This can be achieved by following the regimens mentioned in Ayurvedic classics during ovulation and pregnancy period, which will lead to the formation of healthy offspring.
REFERENCES


Source of Support: Nil
Conflict Of Interest: None Declared