

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*. Vitiating 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 vitiating 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 *karanaby* 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 *Anuvamsiki 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 Susruta 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 *yonis* (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 *Vaarta*.^[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 *Trinaputrika*.^[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 *Maatrujjaahara 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*, *kala* and *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.^[7] 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*, *puti-praja*, *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 *Purva-karmaphala* (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

1. Acharya Agnivesha. Acharya Charaka, Vaidya Yadavji Trikamji Acharya, editors. Acharya Chakrapani Dutta. Charaka Samhita with Ayurvedadipika Commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2008. Pp.738, p314-5.
2. Acharya Sushruta. Vaidya Yadavji Trikamji Acharya, Narayanaram Acharya editors. Acharya Dalhana. Sushruta Samhita with Nibandha Sangraha commentary. Varanasi: Chaukhambha Surabharati Prakashan; 2008.Pp.824, p273.
3. Acharya Agnivesha. Acharya Charaka, Vaidya Yadavji Trikamji Acharya, editors. Acharya Chakrapani Dutta. Charaka Samhita with Ayurvedadipika Commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2008. Pp.738, p314-5.
4. Acharya Agnivesha. Acharya Charaka, Vaidya Yadavji Trikamji Acharya, editors. Acharya Chakrapani Dutta. Charaka Samhita with Ayurvedadipika Commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2008. Pp.738, p321-2.
5. Acharya Agnivesha. Acharya Charaka, Vaidya Yadavji Trikamji Acharya, editors. Acharya Chakrapani Dutta. Charaka Samhita with Ayurvedadipika Commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2008. Pp.738, p322.
6. Acharya Agnivesha. Acharya Charaka, Vaidya Yadavji Trikamji Acharya, editors. Acharya Chakrapani Dutta. Charaka Samhita with Ayurvedadipika Commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2008. Pp.738, p305.
7. Acharya Sushruta. Vaidya Yadavji Trikamji Acharya, Narayanaram Acharya editors. Acharya Dalhana. Sushruta Samhita

with Nibandha Sangraha commentary. Varanasi: Chaukhambha Surabharati Prakashan; 2008.Pp.824, p273.

Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Indusree C Suseelan & Harshitha M S: Anuvamshiki Siddhanta- The Concept Of Inheritance Through An Ayurvedic Perspective. International Ayurvedic Medical Journal {online} 2017 {cited September, 2017} Available from: http://www.iamj.in/posts/images/upload/3482_3486.pdf