



## ROLE OF SHONITA DOSHA IN PATHOLOGY AND TREATMENT

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**ABSTRACT** Ayurveda is a science of life and it is an Indian system of medicine. It has described about health, pathology and treatment. Aim of Ayurveda is how healthy persons are remaining healthy and do their proper treatment if they are suffered with diseases. Shonita is transferring positive energy which called as Prana in our whole body. So it is most imported factor to maintain our health. Shonita is factor which is vitiated in all types of accidental pathology (Agantuja Nidana) and some physiological pathology (Nija Nidana) also. If we want to treat these diseases, we must be considering these factors also. Now it is most ignorance part in our treatment. I want to trying to share my review to understanding role of Shonita dosha in pathology as well as in treatment.

**AIM AND OBJECTS** To defined a role and an importance of Shonita dosha in Pathology and Treatment.

**MATERIALS AND METHODS** I go through Charaka samhita and Sushruta Samhita which are based literature of Ayurveda for understand and justification these concept.

In this review, shonita is most imported part to maintain our health. When some pathology will be developing in our body, if we are observed carefully we can find that how shonita dosha are involved in pathology and how it will be helpful during in treatment. Charaka has mentioned in yojana chatuska in treatment part and Sushruta has mentioned in disease part.

**KEYWORDS :** *Shonita dosha*, role in pathology, role in treatment.

### INTRODUCTION

According to *Ayurveda*, *Acharya* mention three types of *dosha* which are <sup>[1]</sup>*sthuna*(pillars) of our body. These three *dosha* are our physiological factors. They are doing help in all types of physiological works like digestion, respiration etc in normal stage. When they are vitiated, they start to spoil & affected with pathogens.

*Acharya Sushruta* mentions <sup>[2]</sup> mentioned *shonita dosha* as a forth *dosha* which is performing most important role in physiology & pathology. *Shonita* is a part of *rakta dhatu*. *Rakta dhatu* have five types of activity which are giving name like *Rakta*, *Lohita*, *Astra*, *Rudhira* and *Shonita*.

*Tatra Shakha Raktadayo dhatavastwaka cha.*

<sup>[3]</sup>*Raksha* is main *dhatu* which is doing *jivana karma* in our body. When whole *rakta* will be normal it is call as *rakta*.

<sup>[4]</sup>*Tadvishuddham hi rudhiram balavransukhayusha*, *Rudhira* is quality of *rakta dhatu* which is doing a *bala, varna, sukha* and *ayushya karma* in our body.

<sup>[5]</sup>*Rasashrugamansamedoathimajjashukrani dhatvah*. *Astra* is a vitiated form of *rakta*. It is use when pathology is like discharging like *Astrapitta*, *Astrugdara* etc.

<sup>[6]</sup>*Pittam yathabhootam lohitapittmiti samgyam labhate*. *Lohita* is a vitiated form of *rakta*. *Lohita* word will use when a colour and smell are affected like *lohitapitta*.

<sup>[7]</sup>*Tadvishuddham hi rudhiram balavransukhayusha*, *Yunktihi praninam pranaha shonitama hiamuvarate*.

*Shonita* word is use for both condition in normal and pathology. When *shonita* is in normal stage it takes a positive energy which we say *prana* from outer world to our body. It is like transformer to transport a *prana*. *Shonita* is continuing nourishing our body with *prana*. We are living to take *prana* that's why we are identifying as a *Prani*.

<sup>[8]</sup>We are doing two types of activity which are saying as *Bandhan-moksha* and *Jivana yapana*. When we meet to each other and does some work it is call *Bandhan-moksha*. After doing a whole day's activity we feel like tired. When we go for sleep & when we will wake up on next day morning we realized that our tiredness will be disappear. It is called as a *Jivan-yapan*. In this process our physiology is taking nutrition from *rasa dhatu* and removing wastage with are formed with daily activity. That's way we get healthy and fresh body every day with help of <sup>[9]</sup>*jivan yapana* and we are doing activity with help of *Bandhan moksha karma*. These two types of process are performed with a help of *rasa* and *rakta dhatu*. So *Rasa dhatu* is imported for *Jivana yapana* and *Rakta* is imported for *Bandhan moksha*.

In case of *shonita dosha*, mainly involve *rakta dhatu*. So if *shonita dosha* is normal, we will get positive energy easily and our *Bandhan moksha* karma will be normal. But when it is vitiated a person will not get proper *prana* and he will be suffering with various types of disease of *Shonitavah strotasa* and <sup>[10]</sup>*mada, murcha* and *shamyasa*.

### DISCUSSION

<sup>[11]</sup>Normally there are two way to develop a pathology in our body. It mentioned in *Vidhi Samprapti*. One is a *Nija* and second is *Agantuja*. *Nija* is an internal cause and *Agantuja* is an external cause. In *nija* causes are affecting *Annavaha strotasa* and more disturbing our physiology to compare our anatomy. In cases of *Agantuja* causes our anatomy will more hampered comparative to physiology.

Now we are discussing about way of origin pathology and which factors are participated in formation of diseases.

### According to *Acharya Charaka*, How involvement of *shonita* in pathology?

<sup>[12]</sup>*Vidhina shonitam jatam shuddham bhavati dehinam*, *Deshakalaakasatmyanam vidhirya samprakashita*.

*Acharya* mentions most of the pathology though *Nija* causes in his *samhita*. *Nija* causes are affecting on *Amashya* and *Pkawashya*.

### Role of *Aharaja nidana*

*Amashya* is first location to react with food. When Person breaks eight rules of taking a food which are identified as <sup>[13]</sup>*Ashtavidha Ahara ayatana*. He is suffered with *shonita dosha dushta*(vitiated) because we take a food with improper way. It is called as *Viruddha Ahara*.

### Role of *Viharaja Nidana*

When *Nija* causes are *viharas* like irrelevant activity, *ratri jagrana*, *divaswapna* etc which are affected on *Pakwashya*. *Pakwashya* is part of *Annavah strotasa* & it's working for *sara-kitta vibhajana* of *anna* and formation of *uttarotasa dhatu*(rough materials for *sara*). *Sara* is abstract of all *Dhatu*.

### Role of *Mansika Nidana-Vega*

When causative factors are in form of *Vega*, it is affecting on *marmashti santhi*. Etiological factors are in form of *Vega*, it is directly affected of *shonita* like <sup>[14]</sup>*Paapa* karma is an etiological factor of *kushtha*. *Paapa karma* consider in *Mansika vega*. <sup>[15]</sup>*Chardiveda nidraha* (suppuration of vomiting) is another factor consider as *Adharniya vega*.

As above we discussed that *Shonita* is main factor of *Bandhan-moksha*. *Acharya* mentions a concept of *viruddha ahara* which is mainly vitiating of *rakta dhatu*. So these three causes *Ahara*, *Vihara* and *vega* are responsible to vitiating *Shonita dosha*. If *Shonita dosha* is

aggravating, our all positive energy which is getting as *prana* is vitiated. We get abnormal energy which we call as *Nidana* and it becomes an etiological factor of all diseases.

#### According to Acharya Charaka, How shonita helps to removing pathology during in treatment part?

In his *samhita sutra sthana* is fundamental science; <sup>[16]</sup>Acharya mentions its sub-division in 7 parts which are called as a *Chatushka*. These are *Aushadha Chatushka* (How are we select of drugs?), *Swastha Chatushka* (How are we maintain our health?), *Nirdesha Chatushka* (how are we navigate of disease?), *Kalpna Chatushka* (Formulation of drugs), *Roga chatushka* (How can we diagnose a disease?), *Yojana Chatushka* (How will we plan of treatment?) , *Annapana chatushka* (What is rules for eat?), *Samgrahadvaya* (Prognosis of disease).

*Yojana chatushka* have four *Adhyaya* which are sub-fundamental science for plan a treatment. Fourth *Adhyaya* is about *Shonita dosha*. *Shonita* is most important in fourth phase of treatment. As I mention in introduction part *shonita* is most important factor to do *jivana* karma. Meaning of *Jivana* karma is haemostatics our body. If we are thinking with peacefully we will to realize that formation of *Ahara rasa* and all *dhatu* into the food which are inorganic materials. *Jivana karma* gives livingness into organic materials with help of *Shonita dosha*. Because of *Shonita* provides *prana* in to these materials.

When we are planning to treat the disease and we must consider a *shonita dosha*. Person's digestions become normal but *dhatu moola* will be not able to form normal *dhatu* from those *Ahara ras*, if *shonita dushiti* is remaining in those *strotomoola*. In treatment part include three steps. First is *Shodhan*, Second is *Shamana* and third is *prakruti sthapana*. In *prakruti sthapana* consider two subtypes *lina dosha samana* (inner remaining *dosha*) and *Adhishthana draddikarana* (re-establish of organs). So in phase of re-establish *shonita* is most imported because it is giving *jivana karma* of inner rough materials and organ becomes healthy.

#### According to Acharya Sushruta shonita is a fourth dosha.

*Acharya* mentions *Shonita dosha* as forth *dosha* because it is doing imported role of vitiated our *Dhatus*. It is participating in developing *Vrana* (wound) also. That's way it is mentioned in concept of <sup>[18]</sup>*Shadkriya kala* also. We must be considering in treatment part which is mentioned in <sup>[19]</sup>*Shonita Varnaniya adhyaya*.

#### CONCLUSION

I only want to mention that in trend of symptomatic treatment always we neglect *shonita dosha*. Due to that, People are suffering with these side effects like after taken skin disease treatment black spot will be remaining on their body. They are doing lot of attempt to remove it but they had failed. Other example likes after taking treatment of Fever but they felt that they are suffering with lot of deficiency like vitamins B12, Calcium, Iron, Folic Acid etc. So people are fed up with us but they have no choice to come out from this situation. So we must be aware about this problem and find solution. In case of them, *shonita dosha* is a part to help us for totally remissions of disease.

#### In condition of Nija causes

First *nidana* are affected at *amashaya* and *pkawashya*. It is aggravated a *dosha* and mixing with *Ahara rasa* then *Rasa dhatu*. *Rasa dhatu* is main *dhatu* which is responsible for *jivana yapana karma*. But we are taking a *nija nidana* like *Viruddha Ahara*, it is crossing of *amashaya* and *Pkawashya* and directly vitiated *rakta dhatu*. If those people are continuing taking these *nidana*, it is vitiated *Shonita dosha* also. *Shonita* is responsible for *Bandhana moksha karma*. That's way *acharya charaka* mention *mada*, *murcha* and *Sanyasa vyadhi* in *yojana chataska*. It is indicated that *shonita* is affecting not only our body but also *indriya*. If we want to get permanent solution we will defiantly do treatment body, *Indriya* and *Atma* also. *Shonita* is getting *prana* and provide to level of *Atma*, *Indriya* and body. If it is normal we will be getting positive energy and whenever it is vitiating we will be suffering with diseases. So we must be considering *shonita dosha* in *nidana* and treatment part also as we discussed in part of discussion.

#### In condition of Agantuja causes

*Acharya Sushruta* agrees with *charaka* on concept of *tridosha*. But he added a fourth *dosha* as *shonita* in condition of *Agantuja vyadhi* (Accidental disorders). *Acharya* mentions separate *Adhyaya* in fundamental part of his *Samhita*. He described a chapter as a *Shonitavananiya adhyaya*. He confesses the *shonita* involvement in

formation of disease and it is most imported ingredients to remove pathology in treatment. That way in chapter of <sup>[20]</sup>*Dharmivyakaran Shariya*, he mentions a symptom as a *shonitagamana*. It is indicated that if *shonita* is come out in our body we must be die. Because a mediator of *Prana* is not present & absent of *shonita dosha* there are not able to carrying *Prana*.

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#### Conflicts of interest

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