

Individual-typological (constitutional) approach to the body and personalities in Ayurvedic medicine

M.A. Subotyalov¹, V.Yu. Druzhinin²

(1 FSBEI HPE "Novosibirsk State Pedagogical University",
2 SBEE HPE "Novosibirsk State Medical University")

Individual-typological (constitutional) approach to the human body and personality in Ayurvedic medicine

MA Subotyalov¹, V.Yu. Druzhynyn²

¹ FSBEI HPE "Novosibirsk State Pedagogical University"
² SBEI HPE "Novosibirsk State Medical University"

SUMMARY

The article is devoted to the study of the constitutional approach to the human body and personality in the Ayurvedic medical tradition.

The article analyzes the authentic Sanskrit texts of one of the most important primary medical sources "Ashtangahridaya Samhita".

Demonstrated the selection and subsequent description of the three main constitutional types.

The contribution of Ayurvedic medicine to the formation of an understanding of the constitutional characteristics of the organism is shown.

Key words: type of constitution, Ayurvedic medicine, Sanskrit, Ashtangahridaya Samhita.

RESUME

The study of constitutional approach to the human body and personality in the Ayurvedic medical tradition is described. Were analyzed authentic Sanskrit texts of one of the most important primary sources of medicine - "Ashtanga Hridaya Samhita".

The presence and the subsequent description of the three basic constitutional types is demonstrated.

The contribution of Ayurvedic medicine to formation of understanding of constitutional peculiarities of the organism is shown.

Keywords: type of body constitution, Ayurvedic medicine, Sanskrit, Ashtanga Hridaya Samhita.

Relevance

The term "constitution" is widely used in various fields of knowledge (chemistry, biology, medicine, jurisprudence, law). In biology and medicine, this concept has no unambiguous content [3]. The problem of constitutional differences, that is, differences in the organization of a person, is becoming increasingly important in connection with the development of biology, medicine, psychodiagnostics, issues of professional selection and career guidance [6]. The ideas about the "psychophysiological constitution" [8] are beginning to form, which is based on theoretical views on the connection between the type of constitution and the main biological processes, the physiology of the nervous system, and the state of physical health.

An attempt to classify the genus Homo Sapiens according to body structure, temperament, behavior patterns, predisposition to certain diseases, etc., dates back to ancient times. Even the founder of ancient Greek medicine, Hippocrates, distinguished several types of constitution. Later, Galen introduced the concept of habit, i.e. a set of signs and features of the external structure of the body, characterizing the external appearance of the individual [2].

In recent decades, WHO has actively encouraged the study and implementation of the experience of traditional medicine in health care practice. This issue is relevant for our state as well. A number of oriental medical systems are currently represented in Russia, one of which is the Ayurvedic traditional system of medicine.

The main treatises of the Ayurvedic medical system contain a lot of information about human typology.

As a scientific discipline, one can speak of Ayurveda since the appearance of the largest medical treatises "Charaka Samhita" and "Sushruta Samhita" (first centuries AD) and "Ashtangahridaya Samhita" (5th century AD). Each of them includes extensive material on typology and deserves special study [1].

I would like to draw special attention to the work "Ashtangahridaya Samhita", which contains the essence of the eight sections of Ayurveda and is one of the most authoritative treatises on the medicine of ancient India. It has long been studied by doctors not only in India, but also in Persia, Central Asia, Tibet and China. The significance of "Ashtangahridaya Samhita" is confirmed by the presence of a large number of commentaries to it, compiled by both Indian scholars and scholars from other countries. With the beauty and laconism of the poetic presentation of the material, the consistency and clarity of the description of the teachings and methods of medical science, she rightfully earned a place among the "Brihat-traya" - the three greatest treatises of Ayurveda. It can be called a synopsis of Ayurveda, which is equally necessary for both students and scientists and doctors [4].

The author of the Ashtangahridaya Samhita, Srimad Vagbhata, according to most authors, was born in Sindh in a family of Vaidya brahmanas (doctors) in the middle of the 5th century AD, although some date his life to the 2nd century AD. BC [8]. His grandfather, Vagbhata, was a very famous Ayurvedic specialist, and he studied with his father, Simhagupta, as well as the Buddhist monk and physician Avalokita [9].

Purpose of the study. Study individually typological (constitutional) approach to the body and personality in Ayurvedic medicine on the example of the primary source "Ashtangahridaya Samhita".

Research results

Already in the first text of the first chapter, the author indirectly refers to the presence of three constitutional types, without mentioning them.

rāgādirogān satatānuṣaktān aśeṣakāyaprasṛtānaśeṣān | autsukyamohāratidāñjaghāna
yo'pūrvavaidyāya namo'stu tasmai || 1 || [ten]

Vagbhata points in this text to the main (adi) cause of disease (roga) - self-interest, selfishness, passion (raga). And reports that the pathogenesis of diseases can go along

three vectors of development. The first is autsukya, which can be translated as "anxiety, anxiety, fear, concern, apprehension, fear"; the second - mohā - "despair, madness, illusion, deception" and the third - arati - "boredom, joylessness, dullness, discontent." In fact, the author of the treatise points to the psychosomatic component of each of the three constitutional types, which he will talk about in further texts.

And the first mention of the types of constitution Vagbhata makes in the sixth text of the first chapter: vāyuh pittaṃ kaphaśceti trayo doṣāḥ samāsataḥ || 6b || [ten]

In general (samāsataḥ), there are three (traya) types of constitution (doṣāḥ) - Vata, Pitta and Kapha.

Beginning with the eleventh text of the first chapter, the Vagbhata describes the characteristics (lakshanas) of each type of constitution. These are not only morphological, but also psychophysiological parameters of the organism and personality.

The following characteristics are given for the Vata constitution: tatra rūkṣo laghuḥ śītaḥ kharaḥ sūkṣmaścalo'nilaḥ || 11a || [ten]

So (tatra), the type of constitution of Vata (anila) is dry (rukṣa), light (laghu), cold (śīta), hard (khara), small (sūkṣma) and mobile (cala). And you can understand that a representative of this type of constitution can have dry skin and mucous membranes and at the same time be emotionally dry. A person of Vata constitution is lightweight, easy-going and frivolous, which reflects his morphological, behavioral and emotional characteristics at the same time. It is characterized by low weight and mobility of the body and mind. Understanding all the characteristics contained in one term gives the ambiguity of Sanskrit terms, some of which have up to twenty or more semantic meanings. Sanskrit is a language in which each word has many meanings, sometimes very distant at first glance, but actually related to each other,

The following is a description of the type of Pitta constitution: pittaṃ sasneha-tīkṣṇoṣṇaṃ laghu visraṃ saraṃ dravaṃ || 11b || [10]

The Pitta type of constitution is slightly oily (sasneha), harsh (tīkṣṇa), hot (uṣṇaṃ), light (laghu), foul-smelling (visraṃ), agile and fluid (saraṃ), and flowing and running (dravaṃ). And again we see the ambiguity of the wording. The representative of the Pitta type has a slightly oily skin, harsh judgments, he has expressed hot emotions (anger, aggression), as well as an active metabolism. Like the Vata type, people of the Pitta constitution are light. They have a strong body odor due to strong perspiration, but the word visraṃ also indicates a critical person. His movements are active, he tries to go forward, very purposeful.

In the next line, the Vagbhata describes the type of Kapha constitution: snigdhaḥ śīto gurur mandāḥ ślakṣṇo mṛtsnaḥ sthiraḥ kaphaḥ || 12a || [ten]

Kapha type of constitution is oily or moist (snigdha), cold (śīta), heavy (guru), slow (manda), smooth (ślakṣṇa), clay, earthy (mṛtsna), large (sthira). And again we see deep understanding

constitutional type due to the fact that each term has several meanings. The Kapha type has oily skin as well as emotional softness. They have a slow metabolism and at the same time composure. Such a person is heavy to lift and has an increased body weight. Such people are slow, smooth relationships and have smooth skin. They are also characterized by a large physique and a "down-to-earth" consciousness.

In the subsequent texts of the first chapter of the Wagbhat, among other things, indicates the best methods and means of therapy for each of the three types of constitution: śarīrajānām doṣāṇām krameṇa paramauśadham || 25 ||

vastirvireko vamaṇam tathā tailam

ghṛtam madhu || 26a || [ten]

For the respective body types (śarīra-jānām), the best therapy (paramauśadham) is respectively (krameṇa): enemas (vasti), relaxation (vireka) and vomiting (vamaṇam), as well as (tathā): vegetable oil (tailam), ghee (ghṛtam) and honey (madhu).

Conclusion

The conducted review of the literary primary source "Ashtangahridaya Samhita" shows the undoubted historical and scientific-practical significance of the individual-typological (constitutional) approach to the human body and personality in Ayurvedic medicine.

Understanding the strengths and weaknesses of each type makes it possible to choose the appropriate approach to recommendations for the prevention and treatment of diseases, vocational and sports orientation, educational program and lifestyle for each person in particular, and not for the population in general.

Literature

1. Amogolonova D.D. To the question of the study of psychological aspects Ayurveda. - Psychological aspects of Buddhism. Sat. Art. - Novosibirsk: Nauka, 1986. - pp. 104-109.
2. Gorizontov P.D., Maizelis M.Ya. The importance of the constitution for development Diseases: A Guide to Pathological Physiology. - M.: Medicine, 1966. - S. 286-319.
3. Zaychik A.Sh., Churilov L.P. General pathophysiology (with basics immunopathology). A textbook for students of medical universities. - SPb.: ELBI-SPb, 2005. - S. 84-85.
4. Obermiller E.E. Ways of Studying Tibetan Medical Literature // Bibliography of the East. - M.: L., 1936. - Issue. 8-9. - S. 48-60.
5. Freedom Robert. Ayurveda: life, health, longevity / Transl. from English - M.: Sattva, 2003. -- S. 108.
6. Soldatova O. G. Psychosomatic correlations in mechanisms adaptive reactions in people of different ages. Abstract of the thesis. diss. on competition sch. doctor's degree honey. sciences. Tomsk, 2008. -- P. 3.

7. Subotyalov M.A. Morphofunctional and psychophysiological features of adolescents and young men of various constitutional types. Abstract of the thesis. diss. on competition sch. degree of Cand. biol. sciences. Tomsk, 2002. - S. 1-2.
8. Bhagvat Sinh Jee. History of Hindoo medical science. - Logos Press, New Delhi - 110002, 1998. - P. 35.
9. Ramachandra SK Rao. Encyclopaedia of Indian medicine: historical perspective, Vol. 1, 2005. - P. 101.
10. Vagbhata's Ashtanga Hridayam, translated by K.R. Srikantha Murthy. 2 vols. Krishnadas Academy: Varanasi, India, 1991. -- 3-14 pp.

Author's address:
Subotyalov M.A.
Associate Professor of the Department of Anatomy, Physiology and Life
Safety, Novosibirsk State Pedagogical University
subotyalov@yandex.ru

Subotyalov, M.A. Individual-typological (constitutional) approach to the body and personality in Ayurvedic medicine / M.A. Subotyalov, V.Yu. Druzhinin // Traditional medicine. - 2011. - No. 3 (26). - S. 60-62.

[To favorites](#)