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## CLASSICAL PRESENTATION OF SHARIRA RACHANA W.S.R. TO VEDAS, SAMHITAS AND OTHER ANCIENT LITERATURES: A REVIEW ARTICLE

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### ABSTRACT

Ayurveda is considered as traditional Indian medical system which encompasses great knowledge about human anatomy and physiology. Acharya Susruta presented several aspects related to human anatomy along with utility of dissection process. The ancient Acharya of Indian system emphasizes structural organization of human body. Susruta has described anatomical aspects of body in Sharira sthana; this section emphasizes that origin of universe can be correlated with physical and metaphysical state of body. The ancient Acharya presented human body as an extension of the embryo. The classical texts presented several concepts related to the human anatomy (Rachana Shaarira) and this article elaborated same. Keywords: Ayurveda, Rachana Shaarira, Anatomy, Physiology.

**Keywords:** Nil

## INTRODUCTION

Rachana Sharir(Human Anatomy) is one of the important aspects of health sciences since all other branches of medical system mainly depends upon the knowledge of Rachana Sharir. Rachana Sharir considered as fundamental subject of health science and management of health problems merely depends upon knowledge of anatomy and physiology (Rachana& Kriya Sharir). It is believed that knowledge about Rachana Sharir and Kriya Sharir helps physician to become perfect in his/her profession practice. Therefore, Acharyapaid prime importance about the knowledge of Rachana Sharir. The Vedas of Indian system and Acharya described that how human body originated from Panchamahabhutas and relation between concepts of Trigunas and physiology of human body. Similarly development of embryo and health of fetus correlated with quality of Shukra healthy progeny. The concept of congenital anomalies also presented in ayurveda which mainly occurs due to the anatomical defects or physiological disturbances. Present article described periodical and demographical presentations of ancient physician related to the Rachana Sharir. Moreover, Acharya emphasizes factors required for healthy progeny. The concept of congenital anomalies also presented in ayurveda which mainly occurs due to the anatomical defects or physiological disturbances. Present article described periodical and

demographical presentations of ancient physician related to the Rachana Sharir.

Various presentations of Rachana Sharir As per ayurveda the life start from embryo and biological aspects related to the pregnant women (Garbhini) presented in ayurveda texts of Rachana Sharir.The developmental stages of fetus, related abnormalities, month wise nourishment of pregnant women and placental transportation also presented in text of ayurveda as anatomical and physiological perspectives of Garbhini. The vital points of body described as Marma in context to Rachana Sharir the knowledge about these vital points helps in surgical intervention since any accidental injury to these points can cause fatal impact.

Ayurveda Rachana Sharir presented some veins and their divisions which are contraindicated to be punctured, the vein liable to puncture for the management of some diseases also described in the context of Rachana Sharir.The vein puncture recommended in diseases like Udara and Gridhrasi,etc. The classical texts of ayurveda also differentiated amongst the various types of vessels and in this regard veins and arteries presented as Siras and Dhamanis respectively. Ayurveda Rachana Sharir explained origin, division and distribution of Siras and Dhamanis. Similarly Rachana Sharir emphasizes concept of Srotas as minute channels of body which helps in the process of transportation. These Srotas supply nutrients to the tissue, eliminates wastes and helps in circulations of Rasa. The

literatures of Rachana Sharirnot only presented origin of Srotas but also elaborated their distribution and materials to be carried out.

Presentations of Rachana Shariras per Ancient Period (Kala) of Ayurveda Upanishadic period The Upanishadic period around 800 B.C. witnessed anatomical evaluation of human body and ancient literature explored anatomical aspects related to the development of embryo and tissues. This period encompasses knowledge about human dissection and divided human body into three major portions extremities, neck and trunk. The Veda period presented knowledge about heart, lungs, kidneys, and stomach. Dhamanis described as arteries and Sirasas veins. The Atharva Veda encompasses great knowledge about human anatomy and many ayurveda physician adopted presentation of Atharva Veda related to the human anatomy. Before Vedic Kala: The period around 3000 BC considered as period before Vedic Kala, in this time archaeological excavations presented paintings of animals and their parts. These types of painting mainly presented vital parts of body. Vedic Period: Period around 1500 BC considered as Vedic period in which four Vedas; Rigveda, Yajurveda, Samveda and Atharvaveda came in practices. The fourth Veda presented concept of Ayurveda while anatomical description presented in Atharvaveda. The Indian classics of medical system like; Charaka Samhita and Susruta Samhita adopted anatomical terms presented by Atharvaveda.

According to Ayurveda Shadang Sharir are as follows

- Shakha or Bahu -Two Upper limbs
- Shakha or Sakthi -Two lower limbs
- Madhya Sharir or Antradhi-Trunk
- Shir or Shirogriva-Head and Neck

According to Modern medical Science six parts of the body are

- Upeer limb (Urdhva Shakha)
- Lower limb (Adho Shakha)
- Thorax (Vaksha)
- Abdomen (Udar)
- Head and Neck (Shir Evam Griva)
- Brain and Spinal cord (Mastishka / Sushumna)

- Shadang Sharir described by the Ayurvedic Acharyas

Shadangam as Per Charaka Charak tells that the body is divided into 6 major parts (Shadanga) namely Bahu – Upper limbs, 2 in number Sakthi – Lower limbs, 2 in number Shirogreeva – Head and neck, 1 in number Anytaradhi – Middle part of the body or trunk (comprising of thorax and abdomen), 1 in number.

- Shadangam as Per Sushruta Sushruta has given the same classification with change of names.

According to him, the body is divided broadly into 6 parts (Shadanga), namely – Shakas – 4 in number (2 Urdhwa Shaka or upper limbs + 2 Adho Shaka or lower limbs) Madhyama Sharir – Middle portion of the body, 1 in number (trunk comprising of thorax and abdomen) Shira – Head, 1 in number.

- Shadangam as Per Bhavamishra Bhava Mishra further in his treatise Bhavaprakasha has further explained these 6 parts of the body (Shadanga) on the basis of their importance and the structures which they are made up of.

They are as follows – Shira (head) – Seat of Gnanendriyas (Sense organs) Urdhwa Shaka (upper limbs) – Seats of Anguli (fingers) Adha Shaka (lower limbs) – Seats of Anguli (toes) Vaksha (chest) – Seat of important organs like Hridaya (heart), Phuphusa (lungs), Stana (breasts) etc. Udara (abdomen) – Seat of vital visceral organs like Yakrut (liver), Pleeha (spleen), Kloma (pancreas), Antra (intestines), Vasti (urinary bladder), Vrukka (kidneys), Guda (anus, rectum) etc. Prushta (back) – Seat of Prushta Vamsha (spine), vertebral column Kati (pelvis), Nitamba (hips, butt) etc.

### Shad Angas including all Structures of the Body

All components, tissues, organs and organ systems of the body fall within this broad group of Shadangas. Muscles, bones and other soft tissues helping in locomotion are included in the Shakas (limbs) and Prishta (back). Brain and sense organs, important nerves are located in the head (Shiras). Vital organs like heart and lungs are seen to be placed in chest (Uras) and important organs like liver, spleen, intestines, pancreas, kidneys, urinary bladder, uterus etc are found in abdomen and pelvic cavities (Udara – Kati Guha).

#### 1.MULADHARA CHAKRA

Muladhara (root of support) is the lowest among the chakras(wheel) and it's located at the base of the spine in between the penis and anus.

#### 2.SVADHISHTHANA CHAKRA

Svadhishthana (seat of vital force ) chakra is the second of chakrasits also called Jalamandala and is situated at

the base of the Lingamula (genital organ orgin).

#### 3.MANIPURAKA CHAKRA

This is the third chakra and is called Manipura ( city of gem) it is in Nabhithana ( navel region).

#### 4.ANAHAT CHAKRA

This is the fourth chakra called Anahata (unbeaten ever), and is in the center of Vayu mandal (Place of Air )

#### 5.VISUDDHA CHAKRA

This is the fifth chakra called Visuddha Chakra(divine place) and is situated within the Sushuna Nadi(spinal cord) and at the base of the throat.It's the center of Akasa Tattva (ether)

#### 6.AJNA CHAKRA

This is the sixth chakra known as Ajna Chakra is situated within Sushumna Nadi(spinal cord) in between the two eyebrows and it's said as the dwelling place of our mind.

#### 7.SAHASRARAPADMA CHAKRA

The Sahasradala-Padma is situated in top of scalp and it is said to have 1000 petals it's through here we attain Moksha.

#### Srotas

Channels of circulation or tracts within the body are called Srotas. They are named so because of their tendency of trickling or oozing (Sru: `to flow') of secretions through them. ó They are the pathways (Ayana) for the nutrient products; waste-products and Doshas during the process of metabolism. ó Srotas enable their

products to reach their destination (viz. assimilation of nutrient substances by different parts of the body, or elimination of waste products from the body). ó They transport the Dhatus which are undergoing transformation. They are physical structures (murti-mantah), and specific in their functions. While the basic sites of Srotas with different functions are fixed depending on the biological material they are carrying, their openings are innumerable. The Srotas can be compared with the unicellular end structures like capillaries or alveoli of lungs.

## CONCLUSION

Ayurveda described several aspects related to the human anatomy and physiology and in this regards, Acharya Susruta elaborated various perspectives - related to the dissection process and preservation of human cadaver. The ancient literatures of ayurveda described structural organization of human body and correlates constitution of universe with compositions of human body. The knowledge of Rachana Sharir (Human Anatomy) is very essential to understand and control pathogenesis of diseases. Anatomy and physiology (Rachana & Kriya Sharir) helps physician to plan treatment of specific diseases and in this regards ancient Acharya of ayurveda mentioned various anatomical aspects adopted from Vedicknowledge.

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