



## FUNDAMENTAL ASPECTS OF RACHANA SHARIRA IN ŚĀRNGDHARA SAMHITĀ

Dr. Ram Lakhanshree M.<sup>1\*</sup>, Dr. Rushikesh Kangad<sup>2</sup>, Dr. Kunal Gurav<sup>3</sup> and Dr. Ravikumar Rathod<sup>4</sup><sup>1</sup>Assistant Professor, Department of Rachana Shaira, Eva College of Ayurved, Supedi, Gujrat, 360440.<sup>2</sup>Assistant Professor, Department of Shalyatantra, Eva College of Ayurved, Supedi, Gujrat, 360440.<sup>3</sup>Assistant Professor, Department of Rasashastra and Bhaishajya Kalpana, Eva College of Ayurved, Supedi, Gujrat, 360440.<sup>4</sup>Assistant Professor, Department of Dravyaguna, Eva College of Ayurved, Supedi, Gujrat, 360440.

\*Corresponding Author: Dr. Ram Lakhanshree M.

Assistant Professor, Department of Rachana Shaira, Eva College of Ayurved, Supedi, Gujrat, 360440.

Article Received on 07/07/2023

Article Revised on 28/07/2023

Article Accepted on 17/08/2023

## ABSTRACT

Āyurveda is an ancient system of life and also the oldest surviving medical system in the world. Among the standard references for Āyurveda medicine, *Charakā*, *Sushrutā*, *Ashtanga Sangrahā* / *Ashtangā Hridayā Samhitā* these trios are known as the *Bruhatrayee* and *Madhava Nidana*, *Śārṅgdhara Samhitā* and *Bhavaprakasha* these three trios are known as the *Laghutrayee*. *Śārṅgdhara Samhitā* which is a one among the *Laghutrayee*. The specialities of *Śārṅgdhara Samhitā* are as follow. He is explaining about classification of seasons according to constellations, detail examination of *Nādi*, definitions of various terminologies, detail classification of the diseases, the method of *Shodana* and *Marana*, *Panchakarama* techniques and single herb formulations. **Methods:** A sincere study of classical text of *Śārṅgdhara Samhitā* and their available commentaries along with the websites and articles related to the anatomy. **Results:** It is the first *Ayurvedic* treatise to describe *Nādi Parikshas* a method of diagnosis of disease. He is also enumerated 78 diseases and their types, but never describes the *Nidana* aspects. In *Śārṅgdhara Samhitā* also explaining about the process of respiration. These show that the author is a very good poet with great imaginations. It is the first book describing the mechanism of respiration by making use of new terms like *Ambarapiyush*, *Vishnupadamritha* (both means Oxygen). **Conclusion:** In this article, an attempt has been made to discuss in detail about *Acharya Śārṅgdhara* and his work. The contribution of *Acharya Śārṅgdhara* in the field of *Rachana Sharira* is very important.

**KEYWORDS:** *Rachana Sharira*, *Acharya Śārṅgdhara*, *Śārṅgdhara Samhitā*, *Laghutrayee*.

## INTRODUCTION

The human basics of Āyurveda are part of many Āyurvedic treatises that have been written, rewritten and revised over many centuries, including the description of diseases and treatment. The younger authors along the timeline made continuous increases to the older treatises. In order to give it fullness and completeness, new drugs, new disorders, new treatments and new formulations have been introduced to enrich this ancient medical science.

*Acharya Śārṅgdhara*.<sup>[1,2]</sup> has written a famous treatise on Āyurvedic medicine called *Acharya Śārṅgdhara*. It was classified as *Laghutrayee* or Āyurveda lower triad along with *Madhava Nidana* and *Bhavaprakasha*. He also wrote a treatise on *Neeti Shastra*, known as *Śārṅgdhara Paddhati*.

Family Background of *Acharya Śārṅgdhara*<sup>[3]</sup>

In *Śārṅgdhara Paddhati*, *Acharya Śārṅgdhara* gave the details of his family and his family tree. According to this source, the family details of *Śārṅgdhara* are as show in below. *Śārṅgdhara* was the eldest son of *Damodar* and the grandson of *Raghavadev*.

In 13th Century, *Raghavadev* who was the grandfather of *Śārṅgdhara*, and also great poet in the court of King Hammir, *Raghavdev* ruled the land of *Shakambari*. Even today, *Shakambari Devi Temple* is seen to be located in *Ambala Mandal*, *Haryana State*, near *Kurukshetra*.

One of the products which emerged from the idea of simplification of the Āyurvedic treatises was *Śārṅgdhara Samhitā*. For the general practitioners of Āyurveda to read and learn, the *Brihatrayi* textbooks were very voluminous and challenging. As a result, the Āyurveda writers and scholars, who belonged to a later age, thought that these voluminous texts needed to extract and

condense the important aspects and basics. They felt the need to write down the short treatises that could help *Āyurvedic* practise. Holding this in mind, most of the writers tried to compile short treatises from the 10th century onwards, thus giving rise to the *Laghutrayees*. *Acharya Śārṅghara* also followed the same theory and wrote his work on medicine, which later became famous as '*Śārṅghara Samhitā*.'

*Śārṅghara Samhitā*<sup>[4,5]</sup> is one of the best books on medicinal production in *Āyurveda*. The *Samhitā* is a part of *Laghutrayee*, written by *Acharya Śārṅghara*. The entire *Samhitā* comprised of three divisions, 32 chapters and 2,600 verses.

**Prathama Khanda**-It is the 1st division of the *Śārṅghara Samhitā* and consists of seven chapters. It deals with the types of pharmaceutical formulations, pulse checking, food processing, disease numerology, scientific terminology, anatomy, physiology, etc.

**Madhyama Khanda**-It is the 2nd division of the *Śārṅghara Samhitā* and consists of the twelve chapters. It concerns *Panchavidha Kashāya Kalpanā* such as *Swarasa, Kalka, Kōatha, Sheeta* and *Phānta*. Preparations of different types of medicinal formulations such as *Chūrna, Vatī, Lehyas, Tailas, Asava* and *Arishta, Rasa Aushadhas* etc. Are described in this section.

**Uttara Khanda**-It is the 3rd division of the *Śārṅghara Samhitā* and there are thirteen chapter describe in this section. This section deals with details of *Panchakarma* i.e. *Vamana, Virechana, Asthapana Vasti, Anuvāsana Vasti* and *Nasya*. In this *khanda Acharya Śārṅghara* also describe about the *Swasthavritta, Lepadi Karmas, Anjanadi kriyas* etc. are clarified.

## MATERIALS AND METHODS

1. The Literary material related to the *Rachana Sharira* has been collected from text books of *Śārṅghara Samhitā*.
2. The Literary material related to the *Rachana Sharira* has been collected from commentaries of *Śārṅghara Samhitā*.

3. Articles and papers published in indexed journals related to *Śārṅghara Samhitā* which are relevant to the present study.

In *Prathama Khanda* of *Śārṅghara Samhitā*, 3<sup>rd</sup> Chapter *Nādī Parikshādi Vidhi*, *Acharya Śārṅghara* had describe about the examination of pulse. The presence of life signifies pulse at the wrist. In *Adhamallas Dipika* and *Kasiramas Gudhartha Dipika*, commentary of *Śārṅghara Samhitā* mentions about the examination of *Nādī* and also describe about the *Samyak* and *Asamyak Nādī* during different condition<sup>[6]</sup>. The physician should examine the health and disease of a person from *Nādī Parikshādi*. *Acharya Śārṅghara* also described different pathological condition of pulse in different situation.

### Different Condition of Nādī and its Lakshan<sup>[7]</sup>

The action of the pulse in *Vāta Prakopa* is similar to that of a leech or snake. The movement of the pulse in *Pita Prakopa* aggravation would be similar to that of a sparrow, crow, or frog. The movement of the pulse resembles that of a swan or pigeon when *Kapha* is aggravated. It will be similar to the movement of bustard quail, grey partridge, and button quail in the case of *Sannipāta*. It will be very slow and very fast in the *Dvidosa kopa* at times. Early death was declared by a pulse that had changed from its original position. Death is often indicated by a pulse that stops and starts intermittently. If fever is present, heart rate is quick and you feel wet. During *Kāma* and *Krotha* feelings, the pulse rate increases. Worry and anxiety trigger a decrease in pulse rate. Deficient digestive capacity and emaciation of body tissues can be seen in a very sluggish and weak pulse. In the case of *Āma*, a warm pulse can be seen when the body is full of blood. It will be very heavy in the case of *Āma*. When the digestive fire is involved, the pulse is light and fast. During hunger and after eating, the pulse movement is unsteady and slow, respectively. The pulse movement in healthy person is steady and strong.

In chapter 5<sup>th</sup> *Kalādikākhyāna Adhyaya*, *Acharya Śārṅghara* explained about the detail composition of the human body.

**Table no.1: The composition of human body According to *Acharya Śārṅghara*.**<sup>[8,9]</sup>

S.NO	COMPONENT OF THE HUMAN BODY	NUMBER
1	<i>Kalās</i>	7
2	<i>Āsayās</i>	7
3	<i>Dhātūs</i>	7
4	<i>Dhātūs malās</i>	7
5	<i>Upadhātūs</i>	7
6	<i>Tvak</i>	7
7	<i>Dosās</i>	3
8	<i>Snāyūs</i>	900
9	<i>Sandhi</i>	210
10	<i>Asthi</i>	300
11	<i>Marmā</i>	107
12	<i>Sirās</i>	700

13	Rasavāhinī dhamani	24
14	Māmsa pesīes in male	500
15	Māmsa pesīes in female	520
16	Kandarās	16
17	Dvārās in males	9
18	Dvārās in females	13

**Table no.2: Twak-Praman according to Acharya Śārṅgdhara.**<sup>[10,11]</sup>

S.NO	TVAK	ROGA ADHISTHANA	PRAMANA <sup>[12]</sup>
1	Avabhāsini	Sidhma	1/18 <sup>th</sup> of Vrihi
2	Lohitā	Tilakalaka	1/16 <sup>th</sup> of Vrihi
3	Śveda	Carmadala	1/12 <sup>th</sup> of Vrihi
4	Tamra	Kilāsa and Śvirtra	1/8 <sup>th</sup> of Vrihi
5	Vedinī	All types of Kushta	1/5 <sup>th</sup> of Vrihi
6	Rohinī	Granthi, Ganda, Apachi	1 Vrihi
7	Sthula	Vidradhi	2 Vrihi

Acharya Śārṅgdhara has also description of *Tridosā*, its definition and types. *Dosās* are those which *Dusana* the body, *Dharana* the body are known as the *Dhātūs* and *Malānikaranada* the body are known as the *Māla*.<sup>[13]</sup> Along in these chapter, description of *Ojas* is also included.

Acharya Śārṅgdhara defines the form and position and role of the *Vāta*. Acharya Śārṅgdhara also explains the three *Dosās* and also describe Predominate of *Vāta Dosa*. Acharya Śārṅgdhara notes that *Pita*, *Kapha*, *Dhātūs* and *Malās* are unable to travel individually, and all of these are triggered by *Vāyu* from place to place by wind activity, much like the clouds in the sky.<sup>[14]</sup> Similarly, Acharya Śārṅgdhara also describe about the *Pita* and *Kapha*, its types and location, and function.<sup>[15]</sup>

The structure which binds the *Māmsa*, *Asthi* and *Medas* is known as *Snāyu*.<sup>[16]</sup> *Prathana*, *Vrutha*, *Vrathula* and *Mahasnayu* are the types of *Snayu*.<sup>[17]</sup> The junctions of bones are known as *Sandhi*. There are two types of *Sandhi* these are *Chala* and *Achala*.<sup>[18]</sup> These are seat of *Kapha* and help the body parts together. *Asthi* are the supports of the body. The places where *Jeeva* reside are known as the *Marmās*.<sup>[19]</sup> The structure binds the parts together and transport the *Dosās* and *Dhātūs* is called as *Sirās*. There are two type of *Sira*, *Sthula* and *Sukhma*. The *Moola* of the *Siras* is *Nabhi*. Based on *Dosās*, the *Siras* are four type *Vatavaha*, *Pitavaha*, *Kaphavaha* and *Raktavaha Siras*.<sup>[20]</sup> *Dhamanī* carry *Rāsa* all over the body and fill it with air. *MāmsaPesi* confers body strength and tolerance. *Kandarās* are the *Mahasnayu* and its help in expansion and contraction of various body parts.<sup>[21]</sup>

Acharya Śārṅgdhara also explain about the orifice of the body. The total number of orifice is 10. These are as follow *Nayana*(2), *Nāsa*(2), *Karna*(2), *Mehana*(1), *Apāna*(1), *Vaktra*(1), *Mastaka*(1).<sup>[22]</sup> He further explain about the *Pratyanga* of the body e.x. *Phupphusa*, *Plīha*, *Yakrta*, *Tila*, *Vrikka*, *Vrisanas*, *Linga*, *Hridaya* etc.

*Phupphusa* and *Plīha* is at left side and *Yakrit* at right side of heart which is situated in thorax region.<sup>[23]</sup> *Phupphusa* is seat of *Udana Vayu*, *Plīha* is a source of *RaktavahīSirās* and *Yakrit* is a seat of *Ranjaka Pita* and also *Raktasansraya*.<sup>[24]</sup> The seat of the *JalavāhīSirās* is *Tila*. The nourishment of fat of the abdomen by the *Vrikka*. The source of *Viryavahi Siras* and *Paurashvaha* by the *Vrisanas*.<sup>[25]</sup> The *Linga* is the organ of reproduction and also passage for the *Virya* and *Mutra*. The *Sthana* of the *Chetana* and *Ojas* is *Hridaya*. *Hridaya* looks like a *Kamalamukula* which is located *Adhomukha*.<sup>[26]</sup> *Sirās* and *Dhamani* are arises from the *Nābhi* spread entire body and supplies constantly *Vayu* to all the *Dhatus*.<sup>[27]</sup> Acharya Śārṅgdhara also describe about the *Prana Vāyu*. The *Prana Vāyu* situated near the umbilicus moves upward to *Hridaya* and eliminates through *Kantha* to consume *Visnupadaamrutha* and having part taken it moves quickly inside to enliven the entire body and stimulate the *Jathāragni*.<sup>[28]</sup> Acharya Śārṅgdhara also describe about the media for the attainment of *Dhārma*, *Artha*, *Kāma* and *Moksha*.<sup>[29]</sup> Acharya Śārṅgdhara also describe about the *Sristi Utpatti Karma* in chapter 5<sup>th</sup> of *Pratham khanda*. In which Acharya describe about the *Mahat*, *Ahamkara*, *Bhuddhi*, *Panchatanamatra* and *Chatuvimshatapurusha*.<sup>[31]</sup>

Acharya Śārṅgdhara also describe about the digestion and metabolism of the food in which he mention about the role of the *Pitadhara Kāla* in digestion.<sup>[32]</sup> The essence i.e. nutrient portion of the food is known *Rasa* while its non nutrient part is known as *Kitta*. *Rasa* and other *Dhātūs* by the action of the *Pita* get transform into the *Sukra* and *Raja*.<sup>[33]</sup> *Rakta* is formed from the *Rasa Dhātū*. The *Rakta* is located all over the body it the *Adhara* for the *Jeeva*. the quality of *Rakta* are as follow *Snighdha*, *Guru*, *Chala*, *Swadu*, *Vidhanga* etc.<sup>[34]</sup> Acharya Śārṅgdhara also explained about the *Garbhasharira* in which *Garbha*, *Garbha Utpatti*, *Prakruti*, dose of *Aushadha* month wise.<sup>[35]</sup> Acharya Śārṅgdhara also describe about the *Nidra*, *Murcha*, *Tandra*, *Bhrama*, *Glani*, *Alasya*, *Jrumbha*, *Ksut*, *Udgara*

etc.<sup>[36]</sup> *Nidra* is the effect of *Tamas* and *Kapha*. *Murcha* is due to *Pitta* and *Tamas*.<sup>[37]</sup> *Bhrama* is due to *Raja*, *Pita* and *Vata*.<sup>[38]</sup> *Tandra* is due to *Slesma*, *Tama* and *Anila*.<sup>[39]</sup> *Glani* is due to *Ojaksaya*, *Dukha*, *Ajirna* and *Srama*.<sup>[40]</sup> Lack of interest in work through capable of doing is known as *Alasya*.<sup>[41]</sup> Expelling of air through the mouth widely opened due to weakness of tiredness of mind is known as *Jrimbha*.<sup>[42]</sup> *Ksut* is a sound produced in the nose by the upward movement of *Prana Vata* and *Udana Vata* and *Tarpaka Kapha*.<sup>[43]</sup> The movement of air upward from the stomach due to aggravation of *Udana* is called as *Udgara*.<sup>[44]</sup>

In *Madhyam Khanda*, *Acharya Śārṅghara* has not been describe topic related to the *Racāna Sharīra* and *Uttar Khanda*, *Virechan vidhinaam Adhyaya*, *Acharya Śārṅghara* mention the word *Indriyāni Balam*, *Bhudhi Prasāda*, *Vahni Dīpnam*, *Dhātu Sthairyam*, *Vaya Sthairyam* are the effects of the *Virechana* therapy.<sup>[45]</sup> In *Nasya Vidhi Adhyaya*, he said that *Lāghava Manash*, *Śudhi Srotasām*, *Vyādhi Sansksaya* and *Cittendriya Prasada* are the *Shudhī Lakshān* of *Nasya*.<sup>[46]</sup> Similarly in *Hina Shuddhi Acharya* mention the word *Kapha samsrava* in *Srotas* and in *Atiyoya Mastulanga* and *Indriya Vibharma* mention.<sup>[47]</sup>

## DISCUSSION

In *Adhamallas Dipika* and *Kasiramas Gudhartha Dipika*, commentary of *Śārṅghara Samhitā* briefly explained the different terminology as mention in table no. 1 and also describe types of individual terminology. He is also described about the *Kalās*, *Āsayās*, *Dhātūs*, *Dhātūs malās*, *Upadhātūs* and *Tvak*. All above different terminology are 7 in number. Table No. 2 shows that, total no. of *Kalās*, *Āsayās*, *Dhātūs*, *Dhātūs malās*, *Upadhātūs* and *Tvak*.

The first three *Kalās* present in *Māmsa*, *Rakta* and *Medas*; the fourth *Kalās* is present in *Yakrit* and *Plīha*; fifth *Kalā* is present in *Antras*; sixth *Kalā* is present in *Agnidhara* and seventh *Kalā* is known as *Retodhara*. These are the seven *Kalās* of the body. There are seven *Āsayās* these are as follow *Ślesmaśaya*, *Amāśaya*, *Agnyaśaya*, *Pavanaśaya*, *Malaśaya*, *Mutrāśaya*, *Raktasaya*. All these seven *Āsayās* present in both males and females. *Acharya Śārṅghara* also mentioned the three extra *Āsayā* present in females these are *Garbhasaya* and two *Stanyasyās*. *Rasa*, *Rakta*, *Māmsa*, *Medā*, *Asthi*, *Majjā*, *Śukra* are the seven *Dhatus*. *Kapha*, *Pita*, *Khamala*, *Sveda*, *Nakha* and *Roma*, *Netramala*, *Tvacha sneha* are the *Mālas* of *Dhatus*. There are seven *Upadhatus* these are *Stanya*, *Raja*, *Vasa*, *Sveda*, *Danta*, *Keśa* and *Ojas*.

*Acharya* is also describing about the *Tvak*, its types and also different *Roga* which are seat in the different layer of the *Tvak*. *Avabhasini*, *Lohita*, *Sveda*, *Tamra*, *Vedini*, *Rohini*, *Sthula* these are seven type of *Tvak*. The total thickness of the seven layer of *Tvak* is two *Vrihi*.

## RESULT AND CONCLUSION

*Śārṅghara Samhitā* is one of the most popular texts of *Ayurveda* in medieval period. It finds the place in *Laghu Trayee* along with *Madhava Nidana* and *Bhava Prakasa*. *Śārṅghara Samhitā* is an important reference text for *Racāna Sharīra*. Its uniqueness in explaining and presenting certain topics like *Nādi Pariksha*, measurements, *Svashsan Kriya*, *Kāla Sharīra*, *Agni*, *Dosa*, *Dhatu*, *Mala*, *Tvacha Sharīra*, and no. of the body parts etc. makes it an important treatise.

It is the first *Ayurvedic* treatise to describe *Nādi Parikshas* a method of diagnosis of disease. He is also enumerated 78 diseases and their types, but never describes the *Nidana* aspects. In *Śārṅghara Samhitā* also explaining about the process of respiration. This shows that the author is a very good poet with great imaginations. It is the first book describing the mechanism of respiration by making use of new terms like *Ambarapiyush*, *Vishnupadamritha* (both means Oxygen).

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