

## IMPORTANCE OF AYURVEDIYA SHARIR IN MODERN ERA

\*<sup>1</sup>Dr. Hiteshwar Lonare and <sup>2</sup>Dr. Minakshi Randive<sup>1</sup>PG Scholar Department of Kriyasharir, Tilak Ayurved Mahavidyalaya, Pune.<sup>2</sup>Prof. and HOD, Department of Kriyasharir, Tilak Ayurved Mahavidyalaya, Pune.Article Received on  
24 July 2019,Revised on 14 August 2019,  
Accepted on 04 Sep. 2019,

DOI: 10.20959/wjpr201911-15820

**\*Corresponding Author****Dr. Hiteshwar Lonare**PG Scholar Department of  
Kriyasharir, Tilak Ayurved  
Mahavidyalaya, Pune.**ABSTRACT**

**Introduction:** *Shaareera* is the study of anatomy and physiology of the body. *Acharya Charaka* stated that each physician should possess comprehensive knowledge of *Shareera*, i.e. well versed in *Shaareera Shastra*. Only the physician who has a good knowledge of *Shareera* (body structure and functions), will be able to teach, preach and handle *Ayurveda* precision. Only he or she can help in giving to the world a true knowledge of *Ayurveda* in its right sense. **Aims and Objective:** 1) To study the importance of Ayurvediya Sharir in Modern era. 2) To study the concept of Ayurvediya Sharir in detail. **Materials and Method:** Various *Ayurvedic* classic texts like *Charak Samhita*, *Susruta*

*Samhita*, *Astanga Samgrah*, *Astanga Hridaya*, have been used for this study as source materials. **Discussion:** *Sharir Pramana* is the only tool for determine the *Ayu* of an individual. This complete knowledge about *Sharir* at all times is very much essential for a physician in order to provide a healthy life for mankind. *Marma* therapy is the original point system of healing in the body. It plays an important for surgery. **Conclusion:** Thorough Knowledge of human body with respect to its anatomical and physiological aspects is essential for a physician to master over the medical science. Comprehensive treatment cannot be done without precise knowledge of the human body or *Shareera*. This knowledge can be obtained only through elaborate study of *Shaareera vigyana*.

**KEYWORDS:** *Ayurvediaya Sharir, Marma, Pramana.***INTRODUCTION**

*Shaareera* is the study of anatomy and physiology of the body. It is important because of below reasons.

1) To know about the shape, structure and functions of the living human body and its components-*Shaareera*, comprises of *Rachana Shaareera* (anatomy) and *Kriya Shaareera* (physiology). Therefore the first and foremost goal, intention or importance in studying *Shaareera* is to understand the body, its components, their structures, their numbers, their normal proportions, size, shape, mutual relationship and the functions they serve in the best possible way.

2) To know the factors of well-being-*Charaka* further described that 'The factors responsible for the well-being of an individual can only be understood after having procured a comprehensive knowledge of *Shaareera*, which in turn is the study of *Shareera*'. Thus the importance of learning about *Shaareera* and its consequential knowledge helps in understanding the basic factors and proportions of the body and its components which are essential to keep the physical wellness at optimum levels. Only after knowing what are normal dimensions, mathematics (anatomy) and chemistry (physiology) can we know about the disturbances (pathology) occurring in them, which in turn becomes the root secret of the medicine or 'medicinal science' (*Ayurveda* in this context). Knowing *Shaareera* helps one (physician) in handling the medical science in terms of two key motives:

- *Swasthasya Swasthya Rakshanam* – Protection and maintenance of health in an already healthy individual and
- *Aaturasya Vikara Prashamanam* – Combating and effectively treating and eradicating the diseases in the diseased.<sup>[1]</sup>

### **To enlighten the universe with the knowledge of *Ayurveda***

*Acharya Charaka* stated that each physician should possess comprehensive knowledge of *Shareera*, i.e. well versed in *ShaareeraShastra*.<sup>[2]</sup> Only the physician who has a good knowledge of *Shareera* (body structure and functions), will be able to teach, preach and handle *Ayurveda* precision. Only he or she can help in giving to the world a true knowledge of *Ayurveda* in its right sense.

### **To achieve unparalleled success in medical science**

All physicians want good proportion of success in medical practice. This doesn't come easily without the physician having a thorough theoretical and practical knowledge of the medical science in its true terms. The foundation of comprehensive medical knowledge lay in comprehensive understanding of anatomy and physiology of the human body i.e. *Shaareera Shastra*.

*Shaareera* is a section which deals with the construction and working of human body. The knowledge of this science is needed for achieving important goals of the medical science, and for the prevention of diseases and treatment of diseases of the entire mankind and also for gaining unparalleled success as a physician in medical practice.

### AIM AND OBJECTIVE

- 1) To study the importance of Ayurvediya Shareer in Modern era.
- 2) To study the concept of Ayurvediya Shareer in detail.

### MATERIALS AND METHOD

Various *Ayurvedic* classic texts have been used for this study as source materials. Main *Ayurvedic* books used are *Charak Samhita*, *Susruta Samhita*, *Astanga Samgrah*, *Astanga Hridaya*, available commentaries on it.

### DISCUSSION

#### To understand *Shareera*, one among the ‘tripod of life’

*Satwa* (mind), *Atma* (soul or life element) and *Shareera* (living human body) are the tripods for the life and its existence in the universe<sup>3</sup>. The entire universe is based on these 3 basic pillars or units of life. If they are well balanced, the life is steady and keeps going. If there is an imbalance in any of the 3 elements, there is a collapse and destruction of life. *Shareera* is one among the tripod of life,<sup>[4]</sup> and the knowledge of *Shareera* is obtained by *RachanaShaareera* (study of construction of the body or anatomy of the human body) and *KriyaShaareera* (functions of the human body or physiology of the human body), both of which constitute a science called *ShaareeraTantra* (comprehensive study of human body). So by understanding *Shaareera* we understand life and by understanding life, we in turn understand the modes and methods of keeping the life element in balance and in equilibrium such that each one of us enjoy a comprehensive health. *Shaareera*, *KriyaShaareera* in particular deals with ‘understanding *Manas* and *Atma*’ also and also with respect to their relationship with physical body.

#### *Marma Vigyan* a boon to modern surgery

*MarmaVigyan* is an extremely extensive research and useful specifically types of trauma at different factors of body as well incidents occurring during various surgeries, removal of varied types of foreign bodies from various areas of body, warfare wounds, and attacks of wild animals during those days and also the various problems of *Panchkarma Therapy*. The

essential of *Marmavigyana* as elaborated by *Sushruta* was to avoid *Vaidyapramada* during surgery.

In modern surgery, the incisions are used taking into consideration the nerve and blood circulation although there is absolutely no direct considered *Marma Sharir*<sup>[4]</sup> in modern surgery, every attempt is made even today to avoid essential and dangerous areas by modern surgeons also otherwise many problems occur in the present era also if due precautions are not taken. It is important to never have only the structural knowledge or morphological information on the *Marmafactors* but the understanding of minute information on gross and microscopic anatomy are also necessary to become a good doctor.

*Marmasharira* is dependent on the clinical experience. If *Marmasharira* is explored further there would be likelihood of more success *Marmasharira* is also worried about the *pranas*,<sup>[6]</sup> treatment methods and surgery aside from traumatology. *Marmavigyan* may be useful while executing the karma like *Agnikarma* and analysis of possible stress.

Understanding of *Marmavigyan* pays to in clinical practice. Serious attention should get to moderate problems for *Sadyopranaharmarma*.<sup>[5]</sup>

*Marmachikitsa* is extremely popular in many places as a normal skill. But as a normal skill it does not have any scientific explanation in back of it which is limited by some traumatic lesions of muscles and bones. *Marma* therapy is an important tool for avoiding and treating imbalances in *Ayurveda*. Treatment is situated based on the unique needs of the patients. *Marma* therapy amounts the *Doshas*, increase digestive open fire, detoxification, lowering *Ama*, promote rejuvenation and energy. Therapeutic touch is utilized to take care of *Marma* points. While lying on the therapeutic massage table, or seated in an appropriate chair, very pressure gently, like acupressure, can be used on the *Marma* factors.

Massaging *Marma* factors is frequently done together with a partial or full *Abhyanga* Ayurvedic massage. Essential oils and/or transdermal herbalized oils are the primary options for treating the *Marma* points. Essential natural oils are impressive in altering our energy. *Marmas* are anointed with organic restorative grade aromatic natural oils, natural oils being specific to each location and condition. *Marmas*, being focused centers of energy; essential natural oils can penetrate easily and deeply, affecting the whole body.

The *Panchamahabuta* and *Prana* at the *Marmasite* can be used before treating the organ associated and near the *Marma*. *Snehan* therapy like *Kativasti* is quite helpful for disease of the organs around *Nabhi*. Every *Rujakaramarma* when injured require long-term immobilization. Every *Marmaabhigata* requires long treatment with *Rasayana*, *Ropan* and home treatment management.

#### ***Marmachikitsa* can be utilized in the next ways**

- A) To take care of the diseases of nerves and brain.
- B) In traumatic neurological or neuro operative lesions, traumatic paraplegia, monoplegia and hemiplegia.
- C) In orthopaedic lesions, prolapsed inter vertebral disc etc especially.
- D) To lessen the pain of nerves, muscles, ligaments, joints and bones, Particularly best for framework problems and arthritis.
- E) To enhance the function of body organs by attaining homeostasis.
- F) To activate the mal-developed or deformed areas of the body or musculature.
- G) Amounts doshas, Raises digestive fire, enhancing digestive function, Reduces ama (poisons).

#### **Importance of *Garbha Sharir* in modern gynecology**

According to *Sushruta Garbha* (embryo, fetus) is formed by the combination of sperm (*Shukra*), ovum (*Shonita*), *Atma* (soul), *Prakriti* (primordial substance) and *Vikritis* (derivatives of primordial substance) in the *Garbhashaya* (uterus, womb). *Panchamahabhutas* i.e. 5 elements of nature act upon the *Garbha*, helps it to mature and develop. When this *Garbha* as a result of development process attains different body parts like *Hasta* (hands), *Pada* (lower limbs), *Jihwa* (tongue), *Ghraana* (nose), *Nitamba* (butts) etc, it will acquire the name of '*Shareera*'<sup>[6]</sup> The term *Shareera* is often used interchangeably with the term '*Purusha*' explained in Ayurvedic texts. Though their meanings are proximal, they are entirely different terms. Below mentioned are definitions of *Purusha*.

*Charaka* tells that the '*Chetana Dhatu*' or the life element alone is called *Purusha* (whereas *Shareera* is a combination of different elements and is composed of different organs). He is also of the opinion that the combination of *Akasha* (ether, space), *Vayu* (air), *Teja* (fire), *Jala* (water) and *Prithvi* (Earth) in combination with *Chetana* (*Atma*, soul, life element) is called *Purusha*. Thus *Purusha* is composed of 6 elements, i.e. 5 elements of nature and soul.<sup>[7]</sup>

*Sushruta* also opines the same concept.

### Importance of *Praman sharir*

Ayurveda, the knowledge of life is the collection of centuries of accumulated wealth of knowledge pertaining to the human body, its functioning, the ways to maintain its healthy state and to correct the deviations from its normal state which are the diseases occurring in various forms, by scientific method which is based on logic and repeatability using available resources of that period. The knowledge of *Ayurveda* can be summarized as the knowledge of *Hetu* or the cause of disease, *Linga* or the *Lakshana* or symptoms of disease and the *Aushadha* or the management of the disease, either or medical or procedural. These are called the *Triskandha* or *Skandhatraya* of *Ayurveda*.<sup>[8]</sup> Thus the purpose of entire attempt at developing the knowledge of *Ayurveda* was for the maintenance of health of the healthy and to cure the diseases that occur. In order to cure any disease, it has to be first identified and this is done by the process of *Pareeksha* or examination. *Dasavidha aatura pareeksha* or tenfold examination of patient gives an overall idea about the diseased person from his general nature to the context in which the person has been affected by the disease.<sup>[9]</sup> From an anatomical perspective, the *Dasavidha pareeksha* can be considered to be the observing of how much the diseased person is 'different from normal'. To understand the deviation from normalcy, what is normal has to be understood and there comes the role of subjects like anatomy. Among the *Dasavidha pareeksha*, the examinations of the *Sara*, *Samhanana* and *Pramana* require some background anatomical knowledge. *Sharira pramana* or measurements pertaining to the body have been described elaborately in all major *Samhitas* giving us an insight into the level of knowledge and understanding of the human body that existed during the period when the *Samhitas* were written. One of the important contribution of our *Acharyas* in this aspect was how they devised a suitable measuring unit for the measurement of the human body in an era where neither standardized measures nor measuring instruments were in general use, which not only provided a unit for measuring, but also provided the flexibility of being personalized, i.e. being specific for each individual. The concept of using 'Anguli'<sup>[10]</sup> or the average breadth of a finger as a unit of measure can be observed to be a modified form of expressing the measures some modern researches also shows the causes of different proportions of body measurement and that's prognosis for health this is only one example of research in current centuries for how to use the *Ayurvedic* fundamentals for the use of public health.

## CONCLUSION

Thorough Knowledge of human body with respect to its anatomical and physiological aspects is essential for a physician to master over the medical science. Comprehensive treatment cannot be done without precise knowledge of the human body or *Shareera*. This knowledge can be obtained only through elaborate study of *Shaareera vigyana*.

## REFERENCES

1. Dr. Brahmananda Tripathi, Charaka Samhita, Edition, Chaukhamba Surbharati Prakashana, Varanasi, Sutrasthana, Chapter, 2010; 30(26): 565.
2. Dr. Brahmananda Tripathi, Charaka Samhita, Edition, Chaukhamba Surbharati Prakashana, Varanasi, Sharirsthana, Chapter, 2012; 6(19): 912.
3. Dr. Brahmananda Tripathi, Charaka Samhita, Edition, Chaukhamba Surbharati Prakashana, Varanasi, Sutrasthana, Chapter, 2010; 1(46): 17.
4. Dr. Ambikadattashastri, Sushruta Samhita, Edition, Chaukhamba Prakashana, Varanasi, Sharirsthana, Chapter, 2012; 6(3): 67.
5. Dr. Ambikadattashastri, Sushruta Samhita, Edition, Chaukhamba Prakashana, Varanasi, Sharirsthana, Chapter, 2014; 6(17): 69.
6. Dr. Ambikadattashastri, Sushruta Samhita, Edition, Chaukhamba Prakashana, Varanasi, Sharirsthana, Chapter, 2014; 5(3): 54.
7. Dr. Brahmananda Tripathi, Charaka Samhita, Edition, Chaukhamba Surbharati Prakashana, Varanasi, Sharirsthana, Chapter, 2012; 1(16): 791.
8. Dr. Brahmananda Tripathi, Charaka Samhita, Edition, Chaukhamba Surbharati Prakashana, Varanasi, Sutrasthana, Chapter, 2012; 1(24-25): 9-10.
9. Dr. Brahmananda Tripathi, Charaka Samhita, Edition, Chaukhamba Surbharati Prakashana, Varanasi, Vimansthana, Chapter, 2012; 8(94): 758.
10. Dr. Brahmananda Tripathi, Charaka Samhita, Edition, Chaukhamba Surbharati Prakashana, Varanasi, Sharirsthana, Chapter, 2012; 7(15): 927.