

COMPARATIVE STUDY OF SHARIR IN OTHER STHANA

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ABSTRACT

Ayurveda, “the science of life”, is an outcome of studies; inventions; scientific researches compiled thousand of years back by three eminent vaidya-Sushruta, Charaka, Vagbhatta. Depending upon the availability and complete knowledge of all the eight divisions of ayurveda the trio of creations of acharya Sushruta, Charaka, and Vagbhatta is regarded as Brihatrayi. A sound knowledge of rachana shareera is the **sine qua non** of medical studies: be it ayurvedika or any other. It is impossible to comprehend even a bit of this very complex science of healing art without this basic knowledge. Dictionary meaning of the verb “to compare” stands for “to find out which things are common and which one differ”. Comparison is an intellectual and creative activity done to know the different aspects about a particular subject. The the point of difference requires enhance study and further clarification of topics of Shareera, but described in sthana other than Shareerasthana. Though

the topographic anatomy of almost all the organs is mentioned along-with description of their diseases and diseases traveling to surrounding organs (if neglected). Yet the anatomy of certain organs is mentioned specifically in other Sthana's.

KEYWORDS: Compare, Shareera Sthana, Brhiatrayi, Rachana Shareera, Similarities, Differences, Sthana.

INTRODUCTION

The study of Sharira Sthana is of immense importance for understanding all the dimensions of human body right from conception till birth. Concepts like real meaning of human body, anthropometry, better progeny, congenital deformities, genetic concepts, psychological development, monthly regimen for pregnant woman, assessment of span of life. These concepts help us attain a healthy and happy future life as an adult.

Among ancient texts on ayurveda only Sushruta Samhita and Charaka Samhita, these two are available completely. The other two popular texts Bhela Samhita and Kashyapa Samhita are available but incomplete, in traces. The compilations by Vagbhata- Ashtanga Samgraha and Ashtanga Hridaya, being more scientific in order of explaining ayurvedika concepts in a simple and lucid language, gains equal respect.

Depending upon the availability and complete knowledge of all the eight divisions of ayurveda the trio of creations of acharya Sushruta, Charaka, and Vagbhata is regarded as Brihatrayi. Based on Brihatrayi later on the other trio of Sharangdhara Samhita, Bhavprakash, Madhava Nidana emerged as Laghutrayi highlighting the best of clinical knowledge available out of Brihatrayi.

These vaidya of their time got themselves specified for different fields of medicine, by thorough studies of both practical and darshanika knowledge. Acharyas like Sushruta, Charaka and Vagbhata have given importance to the knowledge of Rachana Sharir. Shadangas and Pratyangas are the first ever anatomical landmarks explained in medical science. Hence, the study of Sharirasthana will be of great help in learning all the eight branches of ayurveda, especially the samprapti of vyadhi and its chikitsa and if any shalya-karma required.

Thus, The knowledge of these aspects has made Understanding Anatomy an easy process. For the purpose of easy understanding and for convenience of studying, A comparative analysis for brihatrayi and other sthana along with the more conceptual knowledge of topics of Shareera, but described in sthana other than Shareerasthana has been done here to postulate the similar outcomes for easier reference to gain ultimate knowledge of shareera sthana in stipulated amount of time with references numbers of shlokas and samhitas of ayurvedic origin.

SUTRASTHANA SUSHRUTA SAMHITA

TOPIC	SUSHRUTA SAMHITA	CHARAKA SAMHITA	ASHTANGA HRIDAYA
DEFINITION OF PURUSHA	SU.1/22	SA.1/16	----
HAEMOPOIETIC FUNCTION OF YAKRITA AND PLIHA	SU.14/4	----	----
RAJA OF WOMEN FORMED OUT OF RASA	SU.14/6	----	SA.1/7
DESCRIPTION OF EAR	SU.16/16	----	----
ANJALI PRAMANA	SU.15/37	SA.7/15	SA.3/80-82
ANGULI PRAMANA	SU.35/12	Vi.8/117	SA.3/106
APPROPRIATE AGE FOR CONCEPTION	SU.35/13 SA.10/58-60	----	SA.1/8,9
LOCATION OF PAKVASHAYA AND AMASHAYA	SU.21/6 SU.21/12	----	----

NOTES**1. HAEMOPOIETIC FUNCTION OF YAKRITA AND PLIHA**

Rakta is formed out of Rasa. Rasa, being watery, attains (red) color when it goes to **yakrit (liver) and pliha (spleen)**. The normal watery rasa colored red by the normal bodily pitta is known as rakta (blood).

(S.S.SU.14/4)

2. DESCRIPTION OF EAR

Ear has naturally designed hole, through which no vessel passes. The vessels found, otherwise, in ear are- Kalika, Marmarika, Lohitika. The other parts of ear are also mentioned (not described), while mentioning procedure of plastic surgery, in case of ear tearing.(S.S.SU.16/16)

3. LOCATION OF PAKVASHAYA

Above Shroni (pelvis) & Guda (anus) and below Nabhi (umbilicus). (S.S.SU.21/6)

NIDANASTHANA SUSHRUTA SAMHITA

TOPIC	SUSHRUTA SAMHITA	CHARAKA SAMHITA	ASHTANGA HRIDAYA
DESCRIPTION OF GUDA	Ni.2/5-6 SA.6/26	Ci.14/6	Ni.7/3-5 SA.4/10.1
DESCRIPTION OF BASTI	Ni.3/18-23 SA.6/26	Si.9/4	Ni.9/1-3
LOCATION OF PLIHA AND YAKRITA	Ni.7/14,15,16 SA.4/31	----	Ni.12/23,28
REASONS FOR PRASAVA	Ni.8/7-9	----	----
DEFINITION OF STANYA	Ni.10/18-22	----	----

NOTES**1. REASONS FOR PRASAVA**

As in natural course of time, the (ripe) fruit being separated from peduncle falls down and not otherwise, in the same way, in appropriate time fetus positioned in uterus is released from the bond of nadI (cord) and moves on for birth. (S.S.Ni.8/7-9)

2. DEFINITION OF STANYA

The sweet essence of rasa produced by digested food and having reached the breast from entire body is known as stanya. (S.S.Ni.10/18-22)

3. LOCATION OF PLIHA AND YAKRITA

Both Sushruta and Vagbhatta mention Pliha (Spleen) to be situated on left side and Yakrita (liver) on right side of abdomen, respectively.

CHIKITSASTHANA SUSHRUTA SAMHITA

TOPIC	SUSRUTA SAMHITA	CARAKA SAMHITA	ASHTANGA HRIDAYA
KOSHTHA	Ci.2/12	SA.7/12	SU.1/9
LOCATION OF GARBHASHAYA	Ci.7/33 SA.5/51	----	SA.3/11
DESCRIPTION OF MUDHA GARBHA	Ci.15/4	----	----
ATULYA GOTRA VIVAHA	Ci.24/116	SA.2/3	A.S. SA.1/2

NOTES:**DESCRIPTION OF MUDHA GARBHA**

Mudha garbha is interpreted as mal-presentation of fetus. It is of eight types. The reason of obstruction is the mal-position of head, shoulder or hip of fetus. (S.S.Ci.15/4)

UTTARATANTRA SUSHRUTA SAMHITA

TOPIC	SUSHRUTA SAMHITA	CHARAKA SAMHITA	ASHTANGA HRIDAYA
DESCRIPTION OF EYES	U.1/10,19 U.7/3,4	----	U.8-16
DESCRIPTION OF GRAHANI	U.40/169-170	Ci.15/56	SA.3/50-51

NOTES**DESCRIPTION OF EYES**

We find very elaborative description of `Eyes` with Sushruta Samhita (U.1/10, 19 & U.7/3,4). Ashtanga Hridaya (AH.U.15) has given only the terminology of various parts of eyes while

mentioning the diseases of eye. While the information delivered by Charaka is “caxautojaaomayaM” only.(SU.5/14)

SUTRASTHANA CHARAKA SAMHITA

TOPIC	SUSHRUTA SAMHITA	CHARAKA SAMHITA	ASHTANGA HRIDAYA
EXTERNALLY OPENING STROTASA	SA.5/10	SU.7/42,	SA.3/40
DESCRIPTION OF SHIRA	----	SU.17/12 Si.9/4	U.24/59
TEN REPOSITORIES OF LIFE	----	SU.29/3	SA.3/13
DESCRIPTION OF HRIDAYA	SA.4 SA.6/36	SU.30	SA.4/13

NOTES

DESCRIPTION OF SHIRA

Shira is interpreted as head. In a living being, the head is substratum of élan vital and all the sense faculties. So it occupies the first place amongst the vital organs of the body. (C.S. SU.17/12 & Si.9/4)

Ashtanga Hridaya also gives an almost same description.

(U.24/59)

Reason of not finding the topic with Sushruta may be that he has identified and subdivided head and neck into various parts. Describing the Marma, bones, muscles, etc. present in different parts of head, he has not mentioned it as one organ unlike others.

NIDANASTHANA CHARAKA SAMHITA

TOPIC	SUSHRUTA SAMHITA	CHARAKA SAMHITA	ASHTANGA HRIDAYA
FALSE PREGNANCY (Rakthaj Gulma)	SA.2/51,52	Ni.3/14 SA.2/8,10	Ni.11/49-55 SA.2/61,62

VIMANASTHANA CHARAKA SAMHITA

TOPIC	SUSHRUTA SAMHITA	CHARAKA SAMHITA	ASHTANGA HRIDAYA
LOCATION OF AMASHAYA	SU.21/12	----	----
ANGULI PRAMANA	SU.35/12	Vi.8/117	SA.3/106
STROTASA	SA.9/12,13	Vi.5/6-31	SA.3/40-48

NOTES

LOCATION OF AMASHAYA

Amashaya is interpreted as stomach.

Charaka Samhita mentions its location in between Nabhi and stana.

CHIKITSASTHANA CHARAKA SAMHITA

TOPIC	SUSHRUTA SAMHITA	CHARAKA SAMHITA	ASHTANGA HRIDAYA
LOCATION OF SHUKRA	SA.4/23	Ci.2/4/46-47	----
TRAITS OF PURE SHUKRA	SA.2/13	Ci.2/4/50 Ci.30/145	SA.1/17
DESCRIPTION OF GUDA	SA.6/26 Ni.2/5-8	Ci.14/5,6	Ni.7/3-5
DESCRIPTION OF GRAHANI	U.40/169	Ci.15/56-57	SA.3/50-51
TRIMARMA-TRIDOSHA	SA.6	Ci.26	SA.4

SIDDHISTHANA CHARAKA SAMHITA

TOPIC	SUSHRUTA SAMHITA	CHARAKA SAMHITA	ASHTANGA HRIDAYA
DESCRIPTION OF TRIMARMA	SA.6	Si.9	SA.4
DESCRIPTION OF HRIDAYA	SA.4 SA.6/36	Si.9/4	SA.4/13
DESCRIPTION OF SHIRA	----	SU.17/12 Si.9/4	U.24/59
DESCRIPTION OF BASTI	Ni.3/18-20 SA.6/26	Si.9/4	Ni.9/1-3 SA.4/10,11

NIDANASTHANA ASHTANGA HRIDAYA

TOPIC	SUSHRUTA SAMHITA	CHARAKA SAMHITA	ASHTANGA HRIDAYA
DESCRIPTION OF GUDA	SA.6/26 Ni.2/5-8	Ci.14/5,6	Ni.7/3-5
DESCRIPTION OF BASTI	Ni.3/18-20 SA.6/26	Si.9/4	Ni.9/1-3 SA.4/10,11
FALSE PREGNANCY	SA.2/51,52	Ni.3/14 SA.2/8,10	Ni.11/49-55 SA.2/61,62
LOCATION OF PLIHA AND YAKRITA	Ni.7/15,16 SA.4/31	----	Ni.12/22-28a

UTTARASTHANA ASHTANGA HRIDAYA

TOPIC	SUSHRUTA SAMHITA	CHARAKA SAMHITA	ASHTANGA HRIDAYA
DESCRIPTION OF EYE	U.1/10,19 U.7/3,4	----	U 5

CONCLUSION

Ayurveda has to be studied specifically adapting an approach in tune with ayurvedas basic principles. In the Sharirsthna both Charak and Sushruta Samhita there are many areas which

we need to reconsider. As a rachana sharira scholar if we clarify the fundamental concepts of rachana sharira given in sharira sthana of charak and sushruta samhita and other sthanas we can provide a clear path and vision for the new generation ayurvedacharayas. The emergence of study of human anatomy was actually started in the era of Charaka and Sushruta. Due to non-advancement of sophisticated equipment and instruments, they could only narrate the structures which were only visible by naked eyes, thus it was a primary stage of development/study of human anatomy which was later through the researches with the development of latest advanced techniques came in present shape of human anatomy.

In the eight branches of ayurveda particular subjects or concepts have been explained as in sutrasthana describes about basic concepts of ayurveda, Nidana describes mainly about Nidana's of different roga's, Chikitsa emphasizes on Treatment of rogas, so as Sharirasthana explains about Sharira (Anatomy of body), on comparison with Brahattrayi it can be noticed that many of the concepts in Sharira have not only being explained in Sharirasthana but also they have been discussed in other Sthanas too. A comparative tabulation of shlokas of Sharirasthana has been done above. Hence it can be concluded that, "Explanation about Sharir is not only described in Sharirasthana but also in other Sthanas too."

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