



**International Journal of Biology, Pharmacy
and Allied Sciences (IJBPAS)**

'A Bridge Between Laboratory and Reader'

www.ijbpas.com

A CRITICAL STUDY ON SEQUENTIAL IMPORTANCE OF CHAPTERS OF SHAREERASTHANA W.S.R TOCHARAKA SAMHITA – A LITERARY RESEARCH

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Received 12th Dec. 2021; Revised 14th Jan. 2022; Accepted 7th Feb. 2022; Available online 5th March 2022

<https://doi.org/10.31032/IJBPAS/2022/11.3.1100>

ABSTRACT

Ayurveda, the science of life, is an age old system of medicine which is mainly based on *dKarya Karana Siddhanta* (Cause and effect theory). This theory is nothing but the miniature of the so called modern times Research. And this theory is applied in the perspective of different Vadas to understand the basic fundamentals of Ayurveda. During the last century and particularly last decade, educational reforms & practice of Ayurveda has expanded globally and has gained popularity. However, literary research is needed to understand the hidden concepts of Ayurvedic literature. Hence it is important to critically review the basis of description on sharira in Samhitas, especially considering **vadas (Concepts)** used by acharyas in describing the sharira. Therefore literary research pertaining to sequential importance of chapters in **Charaka Samhita Shareera sthana** is an attempt to understand the theory of evolution pertaining to human life from birth to death.

Key words: Sharira, Vada, Body & Machine

INTRODUCTION

The body is an anatomical heterogeneity and a physiological homogeneity. It acts as if it were simple. But it shows us a complex structure. We are always delighted in picturing man as being constructed like one of our machines.

In fact, both a machine and our body are organisms but the organization of our body is not similar to that of the machines. A machine is composed of many parts, originally separate. Once these parts are put together, its manifoldness becomes unity. Like the human individual it is assembled for a specific purpose. But **“Machine is primarily complex and secondarily simple, whereas man is primarily simple and secondarily complex”**.

Man is the hardiest of all animals. We always unconsciously compare our body with a machine. The strength of a machine depends on the metal used in its construction & on perfection of the assembling of its parts. But that of a man is due to various factors. His endurance comes more especially from the composition & elasticity of his **Dhatu** and their qualities, their property of growing instead of wearing out, from the strange power displayed by the organism in meeting a new situation by adaptive changes. Resistance to disease, work & worries, capacity for effort & **Dosha samyata** are the signs of the superiority of a man.

We are still in the mindset of the Industrial revolution. It is difficult therefore to know exactly how the substitution of an artificial mode of existence for the natural one and a complete modification of their environment has acted upon civilized human being.

Each system of concepts (Vadas) can only be legitimately used in the domain of the science to which it belongs. The concepts of the physics, Chemistry, physiology and Psychology are applicable to the superposed levels of the bodily organization but the concepts appropriate at one level should not be mingled indiscriminately with those specific of another. For example modern parameters of blood investigations though indicate the disturbance in physiological functions but to what extent these are going to influence psychology cannot be measured.

Hence it is important to critically review the basis of description on sharira in Samhitas, especially considering **vadas (Concepts)** used by acharyas in describing the sharira. Therefore literary research pertaining to sequential importance of chapters in **Charaka Samhita Shareera sthana** is an attempt to understand the theory of evolution pertaining to human life from birth to death.

Sequential importance of Chapters of Shareerasthana.

Among the Bruhatrayees Charaka Samhita is considered shresta for chikitsa. The adhikarna for chikitsa is sharira. “One cannot understand the Living being by studying a dead body.”

चिकित्साया अचिरणं शरीरं ज्ञातव्यं भवततः¹

Hence to treat a person the knowledge of sharira is most important of which its Utpatti, stithi & vruddhi etc. can be elicited from the shareerasthana.

अतः शरीरं चिरणोत्पत्तत्तथितवद्
यादिवशेष
शरीरं थिानम
यते²

Shareerasthana which is composed of 8 chapters explains the growth and development of life taking into consideration of co-ordination of two environments first the womb and the other outer world (Independent life after birth). This concept of life is explained in sequential order of chapters in Shareerasthana, which can be proved by the following fundamental concepts (Vadas).

| S. No. | Chapter | Vada |
|--------|-------------------------------|---------------------------------|
| 1 | Katidapurushiya adhyaya | Anupravana Bhava & Bhuta Chinta |
| 2 | Atulyagotriya adhyaya | Satkarya Vada- |
| 3 | Kudika garbhavakranti adhyaya | Arambhavada |
| 4 | Mahati garbhavakranti adhyaya | Arambhavada |
| 5 | Purushavichaya adhyaya | Loka Pusrusha Samya Siddhanta |
| 6 | Sharira Vichaya adhyaya | Vishlishtha karma Siddhanta |
| 7 | Sharira sankhya adhyaya | Paripoorna vada |
| 8 | Jatisootriya adhyaya | Paripakwavada |

Anupranavabhava & Bhutachinta

To begin with acharya Charaka in the first chapter itself explores the factors that are responsible for the utpatti of Jeeva rashi from the beginning of the universe (Srusti Utpatti) itself. As it is very important know the evolution of life along with progression of environmental factors since the living organisms have gel with changes in the environment. As the environmental, geographically changes are going to influence the living organisms' lot. Hence first chapter explains about karanas for srusti utpatti. Later on which play a major role forming living or non living organisms.

चित्तयन्तु खोपरममोक्षिणं चिरणं चित्तसोपय योऽ्यायोऽभियते³

तप षभेिादिातपाििितयाििानत्वेनित्तिाप षी

Katidapurushiya adhyaya deals with a philosophical approach to human body and mind. Darshanikas consider the Aatma as the entity that is responsible for all Karmas and therefore the recipient of karmaphala. **No one has ever observed a soul without body, or a body without a soul.** The ultimate reason for all kinds of pain and sufferings is that human beings do not realize or consider the sharira and the atma to be two distinct entities. The relationship between the atma and the manas is complex and subtle. A person who is detached from worldly possessions and actions is free from the karmic cycle of actions and consequences, and birth and death. Thus the chapter describes Atyanta or Paraloukika Sukha, Avyakta – Vyakta – 24 tatva of the human entity.

Satkaryavada.

As this vada postulated by Sankhya Darshanikas explains that everything in this universe will origin from same compounding factors i.e sat give rises to sat only. For example mango tree from mango seed, house fly from house fly, snake from snake etc man also originates from man only. So it becomes important to know factors within the human beings, how they take part in giving birth to new life.

गभाादिरूपं सगमभिातुमतुत्यगोत्रीयोऽभिीयते⁴ - origin of garbha

Second chapter Atulyagotriya begins with the “origin of a human being” as a result of sexual intercourse with a woman in her fertile period by a man from a different (*atulya*) clan (*gotra*).

Aarambhavada

Ayurveda emphasized not merely on Shukra & Artava as sole factors karana for new beginning (**Arambha**) but has even explained other factors which take part in formation as well growth and development before & after formation garbha till it leads life independently. These factors are also important even after birth till death in defining the health status of an individual. Hence 3rd & 4th Chapters i.e Kudika Garbhavakranti & Mahati Garbhavakranti explains these other factors in detail.

एषाभमत्यनेन पुरुषथयेत्यादिग्रन्िोक्तान् रे त-आतव
-जीव-सत्त्व-सात्य-रस-स्यग
िारान
प्रत्यवमश

तत। एतन्निव समुत्थायप्रभवत्वं गभय
 ारणव्य पाणिनेन शिशयन्नाह-मातज
 शक्ति
 यादिति।⁵

The six important factors responsible for Garbha vrudhikara are : Matruja, Pitruja Aatmaja Satmyaja Rasaja & Sattvaja are emphasized in **Kudika Grabhavakranti** chapter upon the fact that none of these factors has the ability to produce an garbha independently, but a methodical combination of all the six is essential for this process. This chapter also highlights the importance of acclimatization to surroundings and environmental conditions, positive mind set and self-consciousness for pregnancy.

Mahati garbhavakranti

Sequential growth and development of fetus has been explained systematically in the garbhashaya from first month to tenth month of Garbhini Kala. This Chapter deals with complete concepts of Ayurvedic garbha sharira, hence the name *mahati*; means detailed. Its formation and various factors responsible for its sequential development in the garbhashaya.

यथय यथय ह्यवयवथय बीजेबीजभागे वा िोषाः प्रोपमापयन्ते, तं तमवयवं वविं ततरावशतत।⁶

The factors responsible for genetic disorder of garbha due to abnormalities in male and female chromosomes and genes are described. By obtaining the knowledge of factors responsible for the proper growth or retardation of the garbha, one should avoid or modify those factors which come in the way of its proper development. *Now a day's gene therapy & chromosome therapy are booming to rectify the genetic disorders.* But Ayurveda has thrown light on these treatment modalities in this chapter long ago.

Lokapurushasamyasiddhanta

Human being is literally made from the panchamahabhoota. Hence his physiological & mental activities are profoundly influenced by the geological constitution of the country where he lives, by the nature of the animals & plants on which he generally feeds. His structure & his functions depend also on the selection he makes of certain elements among the vegetal & animal foods at his disposal.

Purusha Vichaya 5th chapter deals with factors that help transform the child into a fully grown physical *Purusha*. In this chapter *Purusha* is a microcosm mirroring the universe, or the macrocosm. A study of the *Purusha* is not simply restricted to exploring the anatomy and

physiology of a human being. Rather, the purusha is said to be formed of the same shad dhatu that the universe is made of. Thus, it signifies interdependence between the Pindaanda (microcosm) and the Bramhaanda (macrocosm). This shows that a person – or a human being – should not be seen in isolation, but in the context of harmony between man and the environment.

‘पुरुषोऽयं लोसित्मतः’ इत्यभाववशपाथतावन्तः पुरुषे, यावन्तः पुरु

ाि भगवान् पनु वषेतान्तो लोि;7

रात्रय

ः। यावन्तो दह लोि (मू तम

न्तो)

Vishlishtha Karma Siddhanta.

Nutrition is synonyms with existence. Alertness, endurance & audacity do not grow with the volume of the body. Our form is moulded by our physiological habits 7 even by our usual thoughts. The intensity of the chemical exchanges is the cell communities or in the entire being, expresses the intensity of organic life. **Vishlishtha karma siddhanta** explains how the metabolism (Vishshita Karma) plays important role from birth to death in defining physical & mental conditions of each every.

शरीरववियः शरीरोपारामिष्यते। ज्ञात्वा दह शरीरतत्त्वं शरीरोपारिरेषु
भावेषु ज्ञानमतथमाच्छरीरववियं 8

पदधयते।

The factors responsible for the growth of the body, promotion of strength, digestion and metabolism of ingested food (along with action of individual factor) are discussed. To achieve a disease-free life, it is of utmost importance to know the components of the body and what vitiates them or affects them, thus, causing diseases or complete destruction of the body, etc.

We must not blindly change the dimensions of the human body in order to give it more beauty & muscular strength. In fact seemingly unimportant alterations of our size & form could cause profound modifications of our physiological & mental activities

Paripurna vaada

This concept is considered to explain the necessity to know the structural composition of completely grown human body. Sharira sankhya chapter 7th explains about anthropometry-

reduce man entirely to physical chemistry. This unjustified generalization of results of sound experiments is due to over specialization.

That's why acharya Charaka stands unique in explaining the sharira in detail considering the factors responsible for its utpatti,sthiti and laya. This is established in his Shareerasthana in sequential ordered chapters, which can be proved by vadas mentioned earlier in table. Vadas(Concepts) should not be misused. They must be kept in their place is the hierarchy of science.

With that we can conclude Acharya Charaka has explained the theory of evolution of life. This literary research study of Shareerasthana is all about bringing or highlighting the fundamental concepts postulated by Charaka.

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