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Fundamental Aspects of *Rachana Sharira* in *Sarngdhara Samhita*

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ABSTRACT

Introduction: *Ayurveda* is an ancient system of life and also the oldest surviving medical system in the world. Among the standard references for *Ayurveda* medicine, *Charaka*, *Sushruta*, *Ashtanga Sangraha/ Ashtanga Hridaya Samhita* together known as the *Bruhatrayee* and *Madhava Nidana*, *Sarngdhara Samhita* and *Bhavaprakasha* these three trios are known as the *Laghutrayee*. *Sarngdhara Samhita* which is a one among the *Laghutrayee*. It also explains about classification of seasons according to constellations, detail examination of *Nadi*, definitions of various terminologies, detail classification of the diseases, the method of *Shodana* and *Marana*, *Panchakarma* techniques and single herb formulations. **Methods:** A sincere study of classical text of *Sarngdhara Samhita* and their available commentaries along with the websites and articles related to the anatomy. **Results:** It is the first *Ayurvedic* treatise to describe *Nadi Parikshas*; a method of diagnosis of disease. It also lists 78 diseases and their classifications, but never mentions the *Nidana* aspects. The process of respiration is also explained in the *Sarngdhara Samhita*. These show that the author is a very good poet with great imaginations. **Conclusion:** In this article, an attempt has been made to discuss in detail about *Acharya sarngdhara* and his work. The contribution of *Acharya Sarngdhara* in the field of *Rachana Sharira* is very important.

Key Words *Acharya Sarngdhara*, *Sarngdhara Samhita*, *Laghutrayee*

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INTRODUCTION

The human basics of *Ayurveda* are part of many *Ayurvedic* treaties that have been written, rewritten and revised over many centuries, including the description of diseases and treatment. Along the timeframe, newer authors continued to add to the older accords. 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 Sarngdhara^{1,2}

Acharya Sarngdhara has written a famous treatise on *Ayurvedic* medicine called *Acharya Sarngdhara*. It was classified as *Laghutrayee* or lower triad along with *Madhava Nidana* and *Bhavaprakasha*. He also wrote a treatise on *Neeti Shastra*, known as *Sarngdhara Paddhati*.

Family details of *Acharya Sarngdhara*³



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

In 13th century, Raghavadev who was the grandfather of Sarngdhara, 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 Ayurvedic treaties was Sarngdhara Samhita. For the general practitioners of Ayurveda to read and learn, the Brihatrayi textbooks were very voluminous and challenging. As a result, the Ayurveda 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 Ayurvedic 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 Sarngdhara also followed the same theory and wrote his work on medicine, which later became famous as Sarngdhara Samhita.

Sarngdhara Samhita^{4,5}

Sarngdhara Samhita is one of the best books on medicinal production in Ayurveda. The Samhitā is a part of Laghutrayee, written by Acharya

Sarngdhara. The entire Samhita comprised of three divisions, 32 chapters and 2,600 verses.

Prathama Khanda

It is the 1st division of the Sarngdhara Samhita 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 Sarngdhara Samhita and consists of the twelve chapters. It concerns Panchavidha Kashaya Kalpana such as Swarasa, Kalka, Kvatha, Sheeta and Phanta. Preparations of different types of medicinal formulations such as Churna, Vati, Lehyas, Tailas, Asava and Arishta, Rasa Aushadhas etc. are described in this section.

Uttara Khanda

It is the 3rd division of the Sarngdhara Samhita and there are thirteen chapter describe in this section. This section deals with details of Panchakarma i.e. Vamana, Virechana, Asthapana Vasti, Anuvasana Vasti and Nasya. In this khanda Acharya Sarngdhara 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 Sarngdhara Samhita.
2. The Literary material related to the Rachana Sharira has been collected from commentaries of Sarngdhara Samhita.



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

DISCUSSION

In *Prathama Khanda*

In chapter 3rd *Nadi Parikshadi Vidhi*, *Acharya Sarngdhara* describe about the examination of pulse. The presence of life signifies pulse at the wrist. In *Adhamallas Dipika* and *Kasiramas Gudhartha Dipika*, commentary of *Sarngdhara Samhita* mentions about the examination of *Nadi* and also describe about the *Samyak* and *Asamyak Nadi* during different condition⁶. The physician should examine the health and disease of a person from *Nadi Parikshadi*. *Acharya Sarngdhara* also described different pathological condition of pulse in different situation.

Different Condition of *Nadi* and its *Lakshan*⁷

The action of the pulse in *Vata 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 *Sannipata*. 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 *Kama* 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 *Ama*, a warm pulse can be seen when the body is full of blood. It will be very heavy in the case of *Ama*. 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 5th *Kaladikakhyana Adhyaya*, *Acharya Sarngdhara* explained about the detail composition of the human body.

Table no.1 the composition of human body according to *Acharya Sarngdhara*⁸

In *Adhamallas Dipika* and *Kasiramas Gudhartha Dipika*, commentary of *Sarngdhara Samhita* briefly explained the different terminology as mention in table no 1 and also describe types of individual terminology⁹. *Kalas*, *Asayas*, *Dhatu*, *Dhatu malas*, *Upadhatus* and *Tvak* has explained by the *Acharya*. All above different terminology are 7 in number.

Total no. of *Kalas*, *Asayas*, *Dhatu*, *Dhatu malas*, *Upadhatus* and *Tvak*¹⁰

The first three *Kalas* present in *Mamsa*, *Rakta* and *Medas*; the fourth *Kalas* is present in *Yakrit* and *Pliha*; fifth *Kala* is present in *Antras*; sixth *Kala* is present in *Agnidhara* and seventh *Kala* is known as *Retodhara*. These are the seven *Kalas* of the body. There are seven *Asayas* these are as follow *Slesmasaya*, *Amasaya*, *Agniyasaya*, *Pavanasaya*, *Malasaya*, *Mutrasaya*, *Raktasaya*. All these seven



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Asayas are present in both males and females. *Garbhasaya* and two *Stanyasyas* are the three additional *Asayas* found in females, according to *Acharya Sarngdhara*. *Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Sukra* are the seven *Dhatu*. *Kapha, Pita, Khamala, Sveda, Nakha and Roma, Netramala, Tvacha sneha* are the *Malas* of *Dhatu*s. There are seven *Upadhtus* these are *Stanya, Raja, Vasa, Sveda, Danta, Kesa* 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*¹¹. *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*¹².

Table no. 2 types of *Tvak* with *Roga Adhistana* and *Pramana*

Acharya Sarngdhara has also description regarding concept of *Tridosas*, its definition and types. *Dosas* are those which *Dusana* the body, *Dharana* the body are known as the *Dhatu*s and *Malanikaranada* the body are known as the *Mala*¹³. Along in these chapter, description of *Ojas* is also included.

Acharya Sarngdhara defines the form and position and role of the *Vata*. *Acharya Sarngdhara* also explains the three *Dosas* and also describe Predominate of *Vata Dosa*. *Acharya Sarngdhara* notes that *Pita, Kapha, Dhatu*s and *Malas* are unable to travel individually, and all of these are triggered by *Vayu* from place to place by wind activity, much like the clouds in the sky¹⁴. Similarly, *Acharya Sarngdhara* also describe

about the *Pita* and *Kapha*, its types and location, and function¹⁵.

The structure which binds the *Mamsa, Asthi* and *Medas* is known as *Snayu*¹⁶. *Prathana, Vrutha, Vrathula* and *Mahasnayu* are the types of *Snayu*¹⁷. The junctions of bones are known as *Sandhi*. There are two types of *Sandhi* these are *Chala* and *Achala*¹⁸. These are sites of *Kapha* and help the body parts together. *Asthi* are the supports of the body. The places where *Jeeva* reside are known as the *Marmas*¹⁹. *Siras* are the structure in which transport the *Dosas* and *Dhatu*s and also binding the parts of the body. There are two type of *Sira, Sthula* and *Sukhma*. The *Moola* of the *Siras* is *Nabhi*. Based on *Dosas*, the *Siras* are of four types *Vatavaha, Pitavaha, Kaphavaha* and *Raktavaha Siras*²⁰. *Dhamani* carry *Rasa* all over the body and fill it with air. *Mamsapesi* confers body strength and tolerance. *Kandaras* are the *Mahasnayu* and its help in expansion and contraction of various body parts²¹.

Acharya Sarngdhara also explains about the orifice of the body. The total number of orifice is 10. These are as follow *Nayana*(2), *Nasa*(2), *Karna*(2), *Mehana*(1), *Apana*(1), *Vaktra*(1), *Mastaka*(1)²². He further explains about the *Pratyanga* of the body e.x. *Phupphusa, Pliha, Yakrita, Tila, Vrikka, Vrisanas, Linga, Hridaya* etc. *Phupphusa* and *Pliha* is at left side and *Yakrit* at right side of heart which is situated in thorax region²³. *Phupphusa* is seat of *Udana Vayu*, *Pliha* is a source of *RaktavahiSiras* and *Yakrit* is a seat of *Ranjaka Pita* and also *Raktasansraya*²⁴. The seat of the *JalavahiSiras* is *Tila*. The nourishment



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of fat of the abdomen by the *Vrikka*. The source of *Viryavahi Siras* and *Paurashvaha* by the *Vrisanas*²⁵. 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*²⁶. *Siras* and *Dhamani* are arises from the *Nabhi* spread entire body and supplies constantly *Vayu* to all the *Dhatus*²⁷. *Acharya Sarngdhara* also describe about the *Prana Vayu*. The *Prana Vayu* situated near the umbilicus moves upward to *Hridaya* and out from *Kantha* to consume *Visnupadaamrutha*²⁸. *Acharya Sarngdhara* also describe about the media for the attainment of *Dhārma*, *Artha*, *Kama* and *Moksha*.²⁹ *Acharya Sarngdhara* also describe about the *Sristi Utpatti Karma* in chapter 5th of *Pratham khanda*. In which *Acharya* describe about the *Mahat*, *Ahamkara*, *Bhuddhi*, *Panchatanamatra* and *Chatuvimshatapurusha*³¹. *Acharya Sarngdhara* also describe about the digestion and metabolism of the food in which he mentions about the role of the *Pitadhara Kala* in digestion³². The essence i.e. nutrient portion of the food is known *Rasa* while its non-nutrient part is known as *Kitta*. *Rasa* and other *Dhatus* by the action of the *Pita* get transform into the *Sukra* and *Raja*³³. *Rakta* is formed from the *Rasa Dhatu*. The *Rakta* is situated all over the body and it is *Adhara* for the *Jeeva*. the quality of *Rakta* are as follow *Snighdha*, *Guru*, *Chala*, *Swadu*, *Vidhanga* etc³⁴. *Garbhasharira* is the sub branch of *Rachana Sharira*. In *Garbhasharira* acharya described about *Garbha*, *Garbha Utpatti*, *Prakrutti*,

Aushadha matra according to the month wise³⁵. He is also explain the term such as *Nidra*, *Murcha*, *Tandra*, *Bhrama*, *Glani*, *Alasya*, *Jrumbha*, *Ksut*, *Udgara* etc³⁶. *Nidra* is the effect of *Tamas* and *Kapha*. *Murcha* is due to *Pitta* and *Tamas*³⁷. *Bhrama* is due to *Raja*, *Pita* and *Vata*³⁸. *Tandra* is due to *Slesma*, *Tama* and *Anila*³⁹. *Glani* is due to *Ojaksaya*, *Dukha*, *Ajirna* and *Srama*⁴⁰. *Alasya* is defined as the lack of enthusiasm in work despite being competent of completing it⁴¹. Expelling of air through the widely open mouth due to weakness and mental fatigue is known as *Jrimbha*⁴². *Ksut* is a sound produced in the nose by the upward movement of *Prana Vata* and *Udana Vata* and *Tarpaka Kapha*⁴³. The movement of air upward from the stomach due to aggravation of *Udana* is called as *Udgara*⁴⁴.

In *Madhyam Khanda*

In these portion *Acharya Sarngdhara* has not been describe topic related to the *Racana Sharira*.

In *Uttar Khanda*

In *Virechan vidhinaam Adhyaya*, *Acharya Sarngdhara* mentioned the sentence *Indriyani Balam*, *Bhuddhi Prasada*, *Vahni Dipnam*, *Dhatu Sthairyam*, *Vaya Sthairyam* are the *Samyak Lakshan* of the *Virechana* therapy⁴⁵. In *Nasya Vidhi Adhyaya*, he said that *Laghava Manash*, *Sudhi Srotasam*, *Vyadhi Sansksaya* and *Cittendriya Prasada* are the *Shudhi Lakshan* of *Nasya*⁴⁶. Similarly, in *Hina Shuddhi* *Acharya* mention the word *Kapha samsrava* in *Srotas* and in *Atiyoya Mastulanga* and *Indriya Vibharma*⁴⁷.



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RESULTS

Sarngdhara Samhita 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*. *Sarngdhara Samhita* is an important reference text for *Racana Sharira*. Its uniqueness in explaining and presenting certain topics like *Nadi Pariksha*, measurements, *Svashsan Kriya*, *Kala Sharira*, *Agni*, *Dosa*, *Dhatu*, *Mala*, *Tvacha Sharira*, and no. of the body parts etc. makes it an important treatise.

CONCLUSION

Rachana Sharira is a base of *Ayurveda*. The subject is very important for the clinical branch of the *Ayurveda*. It teaches fundamental concepts of *Sharira*. In *Sarngdhara Samhita* 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). It is the first *Ayurvedic* treatise to describe *Nadi Pariksha* a method of diagnosis of disease. He is also enumerated 78 diseases and their types.



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