



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Fundamental Concepts Of Rachana Shareera In Laghutrayis

Dr Arya P¹, Dr Mamata Murthy M.D (Ayu)², Dr Shruti Hegde M.D (Ayu)³

1. Post graduate scholar, 2. Professor and HOD, 3. Assistant Professor,

Department of Post Graduate Studies in Rachana Shareera

Government Ayurveda Medical College, Dhanwantari Road, Bengaluru, 560009, Karnataka

ABSTRACT: *Ayurveda*, the traditional Indian medical system encompasses excellent knowledge about human body and provides a comprehensive view of the body structures, emphasizing their interconnection and balance, necessary for optimal health. In Ayurvedic Samhitas, description related to *Rachana shareera* is found abundant in *Bruhatrayis* (the texts of *Charaka*, *Sushruta* & *Vagbhata*). *Laghutrayis* (the texts by *Sharngadhara*, *Bhavamishra* & *Madhavakara*), with their primary focus on therapeutic & diagnostic aspects of health care, also enrich the anatomical knowledge with detailed descriptions of body structures, functional insights, & pathophysiological correlations. Information on *Rachana shareera* from *bruhatrayis* is accessible. However in the context of *Laghutrayis*, information pertaining to *Rachana Shareera* is scattered throughout. Indeed, navigating through multiple sources to find specific information can be challenging. This article will be a glance view for *Rachana shareera* in *Laghutrayis* and also highlight the multifaceted approach of the *Laghutrayis* in enhancing the anatomical aspects of *Ayurveda*.

KEYWORDS: *Laghutrayis*, *Brihatrayis*, *Rachana shareera*

AIMS AND OBJECTIVES

- To collect and present information about *Rachana Shareera* available in *Laghutrayis* at one place.
- To enrich the subject matter of *Rachana shareera* within the context of *Laghutrayis*.

SHARANGADHARA SAMHITA

Sharangadhara Samhita of the 13th century, is renowned for its systematic approach to pharmacology, diagnostics, and therapeutic procedures, including Panchakarma. Its concise yet comprehensive descriptions stand out, making it a valuable resource for both practitioners and students. It also provides a comprehensive understanding of *Rachana Shareera* and includes sections that explicitly describe the body's anatomical structures.

Sharangadhara Samhita has 03 sections, 32 chapters and 2600 verses.

1. The *Poorva Khanda* encompasses fundamental principles, diagnostics, and formulations, with a significant portion dedicated to anatomical knowledge. This part of the text lays the groundwork for understanding the human body's structure and functions, essential for accurate diagnosis and effective treatment.
2. *Madhyama khanda* mainly deals with *Rasa shastra* and *Bhaishajya Kalpana*. No information about human body is available in this khanda.
3. *Uthara khanda*-This section describes about *Panchakarma*.

Among the 7 chapters of the *Poorva khanda*, the 5th chapter *Kaladikakhyana Adhyayana* elaborately discusses the structures within the body¹.

SL.NO.	STRUCTURES WITHIN THE BODY	NUMBER
1	Kala	7
2	Aashaya	7
3	Dhatu	7
4	Dhatu mala	7
5	Upadhatu	7
6	Twak	7
7	Doshas	3
8	Snayu	900
9	sandhi	210
10	Asthi	300
11	Marma	107
12	Sira	700
13	Dhamanis	24
14	Mamsa peshis in male	500
15	Mamsa peshis in female	520
16	Kandaras	16
17	Randras in male	9
18	Randras in female	13

Kalaa has been explained as the *Dhatu-ashayantara bhaga* “*Kleda*” undergoing *paaka* under the influence of *Dehoshma*².

SL NO.	KALAA	SANKHYA	STHANA
1	Mamsa	1	Mamsa
2	Asruk	1	Rakta
3	Medasam	1	Medas
Chaturthika	Shleshmadhara	1	Yakrut Pliha Madhye ³
Panchami	Purishadhara	1	Antraanaam
Shashti	Pittadhara	1	Agneh
Saptami	Retodhara	1	Not specified

There are seven *Aashayas* these are as follows:⁴

ASHAYA	STHANA	TIKA
Shleshmashaya	Urasi vaksha sthale	Kaphasya vishishta sthanam
Amashaya	Shleshmashayasya adhah	
		• Pakwahasraya ashaya-Amashaya upari
Agniyashaya	Nabhe urdhvam Nabhe vama bhagam	• Grahani sthanam • Agni adhishtanam
		• Annagrahana, Agnibalena upasthamba
		• Tila/Kloma- Agne urdhvam-Pipasa sthanam
Pavanashaya	Agniyashayasya adhah	Samana Vayu sthanam
Malashaya	Pavanashayasya adhah	Also called Pakwashaya, a part of it ⁵ – identified as
		• Unduka (Duduka /Tuduka /Pohalaka / Potalaka)
		• Said to be bhinna from Pakwashaya

Mutrashaya	Pavanashayasya adhah Pakwashaya sameepa	Similar to Charma khallattakaakara (leather water bag)
Jivaraktashaya	Hrudayasya vama bhaga	Pliha iti Prasiddham

Acharya also mentions the three extra *Aashayas* present in females these are *Garbhashaya*, one in number, in the region of *pakwashaya*; and two *Stanyashayas* (*Ksheerashaya*).

Acharya Sharngadhara, enlists *saptha dhatavah* in the order of *Rasath Raktam* on the basis of their *utpatti* with the help of *Pitta tejas*. In this context, *Goodartha Dipika* mentions the pulsations of *Rasavahini nadi* under the influence of *Hrudayastha vayu* for further processing of *rasa to rakta* and so on⁶. *Vata*, *Pitta* & *Kapha* are regarded as *Doshas* (by virtue of *shareera dooshana*), *Dhatus* (providing *deha dharana* when *praakruta*) and *Mala* (resulting in *malineekaran* when provoked)⁷. Based on *trigunas*, *Vata* is *Rajo pradhanam*⁸, *Pitta* is *Satva gunotharam*⁹, and *Kapha* is *Tamogunaadhika*¹⁰.

Twak shaareera: *Acharya* agrees with that of *Susruta* with respect to the *sankhya*, thickness & *roga adhisthaana*, however, the nomenclature for the 7th layer is *Sthula*¹¹.

Snayu: The structure that binds (*bandhana*) *Mamsa*, *Asthi*, and *Medas*. *Adamalla* explains *bandhana* as *sarva shareera avayava bandhana*.

Sandhi: the abode of *kapha*, helps in *anga sandhana*¹².

Asthi: considered as *Jiva aadhara*¹³, is the *Sara Bhuta* of *shareera*, lasting even after the destruction of all other body parts.

Siraas: The structure that are *Sandhi bandana kaarini* and also transporting the *Dosas* and *Dhatus*, being of two types, *Sthula* and *Sukshma*, with its *Moola* in *Nabhi*. *Sandhi bandhana kaarini* includes the binding during *aakunchana prasarana aadhi vishesha shaareerika kriyah*. The functional importance of *siraa* is described as *sakalam shareeram shirabhihi sadaa poshyate, prasarana akunchaana kriyabhihi satatam tanou poshyate*¹⁴, implying its crucial role in nourishing the wholebody during rest as well as during various activities. There are 4 types of *Siraas*: *Vatavaha*, *Pittavaha*, *Kaphavaha*, and *Raktavaha Siraas*, based on *doshas*¹⁵.

The one that carries *rasa* all over the body, associated with *vayu* (*Pavanam dhamanthi*), is described as *Dhamani*. *Adamalla* explains *dhamani lakshana* as *dhamanath anila pooranath*. *Kashirama* mentions *Dhamani prayojana* as *rasavahinyah dhamanyah tanou dehe pavanam dhamanti*. The words *anila poorana* and *pavanam dhamanti* signify the important physiological role played by *dhamani+vayu* in activating the *prakruta kriyah* of *pitta*, *kapha*, *rasadhi dhatu*, and *purishadhi malah*, as they all are *pangu*. *Dhamani* facilitates the availability of *vayu* for the functions of *pitta*, *kapha*, *dhatu*s, and *malas*¹⁶.

Acharya Sharangadhara's unique perspective on *Mamsapeshi* will satisfy *Acharya Charaka's* concept of *Mamsa* as *dasha pranayatana*. According to *Adamalla*, support given by *Mamsa* to the *Deha* is by virtue of *Bala* and this *bala* is nothing but the *Ojas*. While explaining about *Mamsa Peshi*, said they increase the strength of the body and provide support to the body. *Kashirama Vaidya* added that the *sisna pradesha* is getting strength by virtue of these *peshis*. *Kandaras* are the *Mahasnayu*, and they are 16 in number. These structures are considered as *shastra vyapara nishedartham* (use of *shastras* is contraindicated). its help in *aakunchana* and *prasarana* of *angas* (movement of various body parts)¹⁷.

Acharya also explains about the *Randhras* of the body. The total number of *randhras* is 10. These are as follows: *Nayana* (2), *Nasa* (2), *Karna* (2), *Mehana/Medra* (1), *Apana/Guda* (1), *Vaktra/Mukhakuham* (1), *Mastaka* (1), also called *Brahma randhra*. The 9 among them are *Bahir Mukha*. the 10th, *masthaka randhra* is concealed (*pracchanna*). There are 3 extra *randhras* in females. two in *sthana* and one in *garba varthmna*. Other than these *Randhras*, there are multiple *Sukshma Chidras* in the *tvacha* of the living. These *Sukshma Chidras* are included among *antarmukhani* due to their *sukshmatva* (*Dipika*)¹⁸.

Acharya Sharangadhara has given detailed information about *Phupphusa*, *Hrudaya*, *Pliha*, *Vrukka*, and *Vrushana*¹⁹.

- *Phupphusa* is the seat of *udana vayu* (*kanda sthita vayu*) and is situated at the *vama baagha* of *hrudaya*. It originated from the *phena baagha* of *shonita*.
- *Pliha* is a source of *raktavahi siras* and is situated at the *vama baagha* of *hrudaya*. It is also known as “*Vunarooa*.”
- *Yakrit*, considered as the seat of *ranjaka Pitta*, originates from *shonita*. It is located on the *Dakshina parswa baagha* (right side) of the *hrudaya* and is also known as “*Kaalakhanda*.”
- *Tila*, situated near the *yakrit* on the *Dakshina baagha*, originates from *shonita kitta*. It is also known as *Kloma*. It serves as the *moola* of *Jala vaahisira*, which, when functioning properly, will protect the body from *Pipasa/dehydration*.
- Nourishment of *Udaragata meda* is by the *Vrukka*. It originated from the *prasada baagha* of *rakta and medas*.
- *Vrushanas* are the source of *Viryavahi siraas* and *Paurushavaha sira* and are considered *beejavaahi siraadharma*.
- The *Linga/Mehana* is regarded as the *Garbhadhanakaram* and serves as the passage for *Shukra* and *Mutra*. It is situated 2 *Angulas* below the *Bastidwara*, towards the *Dakshina Baagha*.
- *Hridaya* is the place for *Chetana* and is the abode of *Ojas*. It looks like *Adhomukha-Kamala mukulam*.

Siraas and *Dhamani* are arising from the *Nabhi* and spread throughout the entire body and nourish all the *dhatus*. They work tirelessly, day and night, ensuring the *Taruna shareera* is nourished and the *Vrudha shareera* is maintained. It is stated that “in *Vrudha Avastha*, a person reaches *Paripakwavastha* (a stage of maturity) where nourishment is not readily apparent.” In the *Deepika* commentary, *Acharya* raises the question of how nourishment occurs. He explains that it is facilitated by *Vaayu* and *Agni*. The qualities of food are carried through the respective *siras* (channels) along with *Vata Dosha*, nourishing every part of the body. This process is likened to the *Kedarakulya Nyaya*. *Siras* spread throughout the body starting from the *nabhi*, similar to how a lotus is nourished through its *bisa* (root)²⁰.

Acharya Sharangadhara eloquently explains the physiology of respiration in *Ayurveda*, emphasizing the vital role of *Prana Vayu*²¹. According to him, *Prana Vayu* resides near the *nabhi* and ascends toward the *hridaya*, ultimately exiting through the *kanta* to imbibe the divine essence of *Vishnu Padamruta*. After absorbing the *Ambarapiyusha*, it quickly re-enters the body and nourishes the entire *deha*, also kindling the *Jatharagni*, which is essential for maintaining overall health and vitality. According to *Deepika*, the commentator, *Pranapavana* refers to *Prananila*, implying that the *Pranaashritha Vayu* is to be considered, i.e., *Acharya* says *praana* includes *Agni*, *Soma*, etc., and is at *nabhi*. The *bramharandhra* is situated at the *nabhi* as a wheel present at the center, supported by 24 spokes of a wheel. As that of a spider web, life circulates here. The *Shushumna* housing the *prana* climbs up to *Bramharandhra*. The embodiment of the *prana* is like the light emitted by a crystal of *Spatika*. From the *nabhi*, the circulation pattern of *Prana* flows through the *hridaya* to the *aasya* and *nasika* (nose). This process facilitates the production of sound, inhalation, and exhalation. *Prana Anila* moves through the *Hrud Kamalabyantaram* and exits via the *kanta*. After imbibing *Vishnu Padamruta*, it nourishes the *Brahma-randhra*. The *chakra* within the *Brahma-randhra*, adorned with 1,000 *patras*, enhances the growth of the *deha*. The *Anila present* in the *ambara* is inhaled and travels to the *Brahma-randhra*, nourishing all parts of the body. This process also kindles the *Jatharagni*, or *Pachakagni*, and supports the digestive system. When the inhaled air reaches out to the *jeeva*, it provides nourishment to the entire *deha* including all *anga* and *pratyangas*, delivering sustenance down to the cellular level. The *Brahma-randhra* possesses the *Sudha Sara*, which sustains life and serves as a fundamental cause of vitality. In this context, *Acharya* quotes the reference from *Charaka Samhita*, emphasizing that *aayu*, *varna*, *bala*, *utsaha*, *upachaya*, *chaya*, *prabha*, *ojas*, etc. depend on *agni*. One gets ill if it is deranged and lives long free from disorders if it is functioning properly. *Agni* is the root cause.

He also described the media for the attainment of *Dharma*, *Artha*, *Kama*, and *Moksha*. *Acharya Sarangadhara* also describes the *Sristi Utpatti Karma* in this chapter, where he recounts about the *Mahat*, *Ahamkara*, *Bhuddhi*, *Panchatanamatra*, and *Chaturvimshatipurusha*²².

In the 6th chapter of *Prathama khanda*, *Acharya* mentions about *Garba utpatti*²³.

Thus, the *Poorva Khanda* of the *Sharangadhara Samhita* provides a foundational understanding of *Rachana Shareera*, emphasizing the importance of anatomical knowledge in *Ayurvedic* practice. By detailing the

structure and function of various body parts, channels, tissues, and vital points, it equips practitioners with the necessary tools to diagnose and treat a wide range of health conditions effectively.

BHAVAPRAKASHA

Bhavaprakasha, authored by *Bhavamishra*, is a comprehensive text that encompasses various aspects of *Ayurveda*, including *Rachana Shareera*. *Bhavaprakasha* is known for its extensive discussions on medicinal herbs, pharmacology, and treatment protocols, but it also delves deeply into anatomical descriptions and physiological processes. *BhavaPrakasha Poorvakhanda* 3rd chapter, *GARBAVATARANA ADHYAYA*, gives insight into embryological development, which is crucial for understanding congenital disorders and developmental biology. It describes the stages of fetal growth and the formation of various organs, reflecting sophisticated knowledge of prenatal anatomy.

According to *Acharya Bhavamishra*, *Ritukala* is from the 1st day of *artava srava* to the 16th night after *artava srava* and this *kaala* is most suitable for conception²⁴.

Garbavatarana according to BhavaPrakasha²⁵:

Garba is formed due to the union of *Shukra* and *Artava* in their purest forms. During *Ritukala*, when the constant friction between *medra* and *yoni* produces *ushma* in their body, it helps to dissolve down the *Shukra Dhatu* (that is present throughout the body), and *Vata* helps deposit it into the *yoni*. This *shukra*, on reaching the *garbashaya*, unites with *Artava* (which is brought there from the female body in the same way that of *Shukra*) and it leads to the formation of *garba*.

- ✚ *Bhavamishra's* view on *Linga bheda*, *Garbhini lakshana*, *Garba linga lakshana*, *Napumsaka bheda*, and *Anga upanga Utpatti* are similar to those described in *Susruta*.
- ✚ *Bhavamishra*, while describing the anatomical viewpoints, has followed *Susruta* in most aspects.

Acharya quotes the reference from other *grantha*, saying that depending on the *varna* of *stree*, there are differences in the ideal time for conception (*Garba grahana samaya*).²⁶

In particular:

- For a *Brahmana stree*, from the day she attains *shudhi* from *rajasrava* till the 12th night.
- For a *Kshatriya stree*, this period lasts until the 10th night.
- For a *Vaishya stree*, it lasts until the 8th night.
- For a *Shudra stree*, it lasts until the 6th night.

Similar to the concept of *garbhadharana nishidhakala* mentioned by *Acharya Susruta*, *Bhavamishra* also proposed his ideas. *Acharya* states that during *Rajasrava Kala*, especially on the first day of *Rajasrava*, if she indulges in *Maithuna*, her husband's lifespan will shorten. If it is the second day, *Garbha* may survive but there is a potential of a stillbirth. On the third day, it could result in a child with *swalpayu* and *vikalanga*. He further stated that it is preferable to do *Maithuna* on the fourth, sixth, eighth, and tenth nights of *Ritukala*. The child will be blessed in this order: *aayu*, *arogya*, *soubhagya*, *aiswarya*, and *bala*. In the same context, the *Acharya* states that the first day of *Raja srava*, *stree* is considered as *Chandali*, the second day as *Brahmaghatini* and the third day as *Rajaki*²⁷.

When *Acharya Bhavamishra* spoke of women who are inappropriate for conception, he also included men who are unsuited for conception. According to him, the men who are *Atyashita*, *Adhruti*, *Kshudhita*, *Pipasita*, *Baala*, *Vrudha* and *Rogi* are *ayogya for maithuna*.²⁸

Acharya stated that although *Chetana* is found in *manas, deha* and *indriya*, *Hrudaya* is regarded as the *vishesha sthana* for *Chetana* and this *Chetana* is not present in *kesha, loma, nakhagra* and *maladrava*²⁹.

Garba Linga Nirnaya according to Yoni Nadi and Visheshata:³⁰

Bhava Mishra proposed a new line of concept for determining male and female children. He has recognised the way of discharge of *virya (shukra)* and the role of three distinct 'Nadees' as giving rise to the male or female offspring. In his view, there are 'Sameerana', 'Chandramasi', and 'Gauri' three distinct 'Nadees' in *stree yoni*. The discharge of 'Virya' gets wasted if it happens to fall in the mouth of the *Sameerana*; if it happens to fall in the mouth of *Chandramasi*, the second prominent *Nadi*, the woman gives birth to a female child; if it happens to fall in the mouth of *Gauri Nadi*, it results in giving birth to a male child.

Sukra³¹

- *Swaroopa - Somatmaka, Sweta varna, Snigdha, Balya and Pushtikara.*
- *Pancha boutikatva- Soumya*
- *Nirmiti Kalavadhi-*
 - ✚ Person with *Madhyam Agni*-Time required for *shukra nirmana* is 1 month.
 - ✚ Person with *Teekshna* - Time taken is less than that in person with *Madhyam agni*.
 - ✚ Person with *Agni Manda*- Time required is more than that in a person with *Madhyam agni*.

Garbhotpadak Bhava vishesha³²

- *Matruja bhava - Mamsa, Rakta, Majja, Meda, Yakrut, Pleeha, Antra, Nabhi, Guda.*
- *Pitruja bhava - Kेशha, Shmashru, Loma, Nakha, Danta, Sira, Snayu, Dhamani, Shukra.*
- *Atmaja bhava- Jnana, Vijnana, Ayu, Sukha, Dukha, Indriya.*
- *Satmyaja bhava-* Not mentioned.
- *Rasaja bhava- Sharir vridhhi, Gouradi varnita, Bala deha sthiti.*
- *Satwaja bhava-* Not mentioned.

Shareera Anga Pratyanga³³

- *Angas* ➔ *Shira, Greeva, Bahu, Vaksha, Udara, Parswa, Prushtavamsha, Sakthi,*
- *Pratyangas* ➔ *Kेशha, Mastulunga, Kaneenika, Lalata, Bhru, Netra, Drushti mandala, Sweta mandala, Vartman, Pakshma, Apanga, Shankha, Karna shashkuli, Karna pali, Kapola, Nasa, Oshta, Srukkini, Mukha, Talu, Hanu, Danta, Danta veshta, Jihva, Chibuka, Gala, Amsa, Praganda, Kaphoni, Prakoshta, Manibanda, Hastathala, Anguli, Nakha, Nakha agra, Nakha sthapyas, Stana, Kaksha, Vamkshana .*

Twak shareera³⁴

Bhavamishra has enumerated 7 Twak layers similar to that of Sharangadhara.

Kala shareera³⁵

Acharya Bhavamishra has described all the 7 kalas similar to that of Susruta. He has labelled Grahani as Pittadhara kala.

Ashaya shareera³⁶

Acharya has described Aashayas similar to that mentioned in charaka Samhita.

Paribhasha shareera acc to Bhavamisra					
		Samkhya	Sthana	Swaroopa	Karya
1	Kandara ³⁷	16	Hasta - 4 Pada - 4 Greeva - 4 Prushta - 4	Sthula snayu	Akunchana Prasarana
2	Jaala ³⁸	16	Mamsa - 4 Sira - 4 Snayu - 4 Asthi - 4	Gavakshit	
3	Kurcha ³⁹	6	Shakha - 4 Greeva - 1 Shishna - 1		
4	Sevani ⁴⁰	7	Shira - 5 Shishna - 1 Jihva - 1		
5	Asthi samghata ⁴¹	14	Pada - 6 Hasta - 6 Trika - 1 Shira - 1		
6	Simanta ⁴²	14	Pada - 6 Hasta - 6 Trika - 1 Shira - 1		
7	Snayu ⁴³	900	Shakha - 600 Koshta - 230 Jatrurdhva - 70	Mamsapeshi, Asthi, Meda and Sandhi Bandhana. Stronger than Sira	Sandhis bind together with Snayu, hence capable of bearing the load of body
8	Asthi ⁴⁴	300			
9	Sandhi ⁴⁵	210			
10	Peshi ⁴⁶	Male - 500 Female - 520			Covering sira, snayu, asthi, parva and sandhi.

Topic	Samkhya	Mula	Karya
Sira ⁴⁷	700	Nabhi	Binds sandhi, samvahana of dosha and dhatu
Dhamani ⁴⁸	24	Nabhi	Maintaining the contact between Pancha indriyas and its Indriyarthas throughout the life.

Srotas ⁴⁹	Asamkhya	Helps in transmission of mana, prana, anna, jala, dosha, dhatu, upadhatu, mala throughout the shareera.
----------------------	----------	---

MADHAVA NIDANA

Madhava Nidana is primarily a text on diagnostic aspects and pathology of a *roga* rather than on anatomy. However, it indirectly discusses the anatomical concepts while describing the symptoms and pathogenesis of diseases. Understanding the bodily structures and their function is implied through the detailed description of disease manifestation.

Acharya Madhavakara has provided information about *Shukra* and *Artava* in *Sthanyadushti Nidanam Adhyayam* and *Asrugdhara Nidanam Adhyayam* respectively. In *Sthanya dushti Nidanam Adhyayam* he mentioned about the similarity between *Shukra* and *sthanya*. *Shukra*, although described as present all over the body, cannot be seen even if any part of the body is cut open. This *shukra* comes out of the body on its own accord by the sight, remembrance, hearing, touch of the woman loved, and sheer pleasure of the mind being the cause for its discharge. Similar is the case with *Sthanya*⁵⁰.

On *Asrugdhara Nidanam Adhyayam*, *Acharya Madhavakara* has quoted the references on *Artava* from *Susruta Samhita*⁵¹. *Acharya Madhavakara* in the chapter *Vata vyadhi nidanam* elaborates about different *vyadhis* which is caused by accumulation of *vayu* in *Sira*, *Snayu*, *Dhamani* and *kandara*.

✚ Sarvanga & Ekanga vyadhis	→	<i>Vata</i> get accumulated in <i>Sira</i> , <i>Snayu</i> , <i>Dhamani</i> ⁵²
✚ <i>Viswachi</i> ⁵³	→	<i>Kandaras</i> of <i>Bahu</i> and <i>Prushta</i>
✚ <i>Khanja</i> ⁵⁴	→	<i>Kandaras</i> of <i>Kati</i> region
✚ <i>Mooka</i> ⁵⁵	→	<i>Shabdavaha dhamani</i>

In the context of *Dhanu Sthamba*, *Acharya Madhavakara* highlights the specific involvement of *Pratanavati* kind of *snayu* which is present in *Anguli*, *Gulpha*, *Jatara* being affected which leads to Forward bending of the body⁵⁶

DISCUSSION

The *Laghutrayis*, consisting of *Sharngadhara Samhita*, *Madhava Nidana*, and *Bhavaprakasha Samhita*, is an essential part of *Ayurveda*, despite the existence of the *Brihat Trayis*. These texts are termed "*Laghu*" not because they are insignificant, but because they provide concise, structured, and highly practical knowledge that complements the vast theoretical foundation of *Ayurveda*. The *Laghutrayis* were written between the 7th and 16th centuries, reflecting later refinements, advancements, and expansions based on evolving medical practices and accumulated clinical experiences.

Rachana shareera, the study of anatomical structures in *Ayurveda*, is elucidated in various ways across *laghutrayis*. Each text offers a unique approach to anatomical knowledge. Though *Madhavanidana* has not described *Rachana Sharir* in different *Sthana*, he incorporates references to *Rachana Sharir* in different *Vyadhis*. *Sharangadhara* has mentioned *Shareera Rachana* in *Purvakhanda* 5th and 6th chapters, *Kaladikakhyana Prakaran*, and *Aharadi Gati Prakaran*. *Bhavamishra* has described *Sharir Rachana* in *Purvakhanda* 3rd chapter, *Garbhaprakarana Adhyaya*. *Bhava Mishra* further, in his treatise, explained the *Angas* of the body on the basis of their importance and the structures they are made up of. They are as follows: *Shira*, *Griva*, *Hasta*, *Vaksha*, *Udara*, *Parswa*, *Prushta vamsha*, and *Sakthi*. The definition of *marma* was found in *Purvakhanda* of *Sharangadhara Samhita*, which appraised *marma* as *vishishta sthana* of *jeeva*. *Bhavamishra* documented the definition of 107 *marmas* with its classification in the *Grabha Prakarana Adhyaya* of *Purvakhanda*. He has defined *marma* as the meeting place of *Mamsa*, *Sira*, *Snayu*, *Asthi* and *Sandhi*, where *prana* or life resides. He supports the opinion of *Acharya Sushruta*. *Acharya Madhavakara* does not explicitly explain the definition and classification of *marma* because his primary objective is to provide a systematic approach to understanding diseases rather than covering anatomical or surgical aspects in detail, so he discussed the concept of *marma* points and its significance in the context of various *vyadhis*. In *marmabhighatajanya daha*, any sort of injury to *marma* is the main cause and enumerated it as *asadhya roga*⁵⁷. When *marma* is involved in *vatarakta*, there is always a poor prognosis⁵⁸. *Prameha pidika* with complications occurring in the region of *marma*, is impossible to cure⁵⁹. If *shotha* occurs due to injury to *marma*, it is incurable⁶⁰. *Laghutrayi* and *Brihatrayi* have described all 7 *Kala* individually, but *Sharangadhara*

has described that *shleshmadhara kala* is the area between *yakrut* and *pleeha*, probably referring to its *prabhavasthana*. According to *Bhava Mishra*, *Sushruta*, and *Charaka*, *Grahani* is labelled as ‘*Pittadhara Kala*’. *Acharya Bhavamisra* and *Sharangadhara* have enumerated 7 *Twak* layers. They labeled the 7th layer as *Sthula*. The name given could be due to the measured thickness, as it is the thickest layer. *Sthula*, when translated can be understood as a “macrostructure,” as this layer is visible macroscopically; we can consider the name as an apt word for the layer.

Laghutrayi and *Brihatrayi* both identified certain *Twak Vyadhis*, which involve specific layers. *Laghutrayis* has described in detail about *Hridaya*, *Phuphusa*, *Pleeha*, *Yakrut*, *Kloma*, *Vrikka*, *Vrushana* and *Shishna* as *avayava* separately, but *Brhatrayis* groups them together under *koshtangas*. *Acharya Sharangadhara* has described 10 *ashayas*, including *garbhashaya* as well as *sthanyashaya* in females. Among *laghutrayis*, *Acharya Sharangadhara* and *Bhavamisra* have elaborately mentioned *Paribhashika Shabd*s; however, *Acharya Madhavakara* did not mention it separately, but he included them in the context of some *vyadhis*. *Laghutrayis* and *Brihatrayis* both described women as possessing 20 extra *peshis*, but *Sharangadhara* only described numbers, not the location. In the context of *Dhamani shareera*, *Acharya Bhavamishra* provided a detailed explanation. *Sharangadhara* also explained about *Dhamani* but didn’t mention its types. *Laghutrayis* did not mention a specific name and *moola* for *srotas* but says there are countless *srotas* in our body. Since *Acharya Charaka* and *Susruta* had already elaborated on *srotas*, *Sharangadhara* might have considered it unnecessary to repeat the details. Instead, his focus was on simplifying treatments, not as much on anatomical discussions. The mechanism of respiration is uniquely found in the *Sharangadhara Samhita*.

Each of the *Laghu Trayi* texts provides valuable insights into *Garbha Shareera*; however, they differ in their focus and level of detail. *Sharangadhara Samhita* and *Bhava Prakasha* offer comprehensive descriptions of fetal development and practical care guidelines. *Sharangadhara* clarifies that *garba*, after its *prasuti*, is termed “*Baala*.” *Acharya Bhava Mishra* contributed a new theory for the determination of male and female children based on “*Yoni Nadi Visheshata*.” But there is not much reference to *Garba shareera* found in *Madhava nidana*. But he had given the references of *shukra* and *artava* in *Sthanyadushti Nidanam Adhyayam* and *Asrugdhara Nidanam Adhyayam*, respectively.

CONCLUSION

The study of *Rachana Shareera* across the *Laghutrayi* texts offers a rich and diverse exploration of anatomical knowledge within *Ayurveda*. Each text—*Madhavanidana*, *Sharangadhara Samhita*, and *Bhava Prakasha*—provides unique insights and methodologies, reflecting their individual approaches to integrating anatomical understanding with clinical practice. While *Madhavanidana* contextualises anatomical details within disease discussions, *Sharangadhara Samhita* and *Bhava Prakasha* offer systematic and comprehensive anatomical descriptions. The detailed examination of *marma* points, *Twak shareera*, *kala shareera*, and foetal development underscores the depth and breadth of *Ayurvedic* anatomical science. Together, these texts contribute to a comprehensive understanding of the human body.

REFERENCE

1. Pandit Parasurama shastri, Editor. Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 40
2. Pandit Parasurama shastri, Editor. Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 43
3. Pandit Parasurama shastri, Editor. Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 43
4. Pandit Parasurama shastri, Editor. Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 44
5. Pandit Parasurama shastri, Editor. Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 45
6. Pandit Parasurama shastri, Editor. Sharangadhara Samhita with Deepika commentary

- of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 45
7. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 49-50
8. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 50
9. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 50
10. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 51
11. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 49
12. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 52
13. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 52
14. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 55
15. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p54- 55
16. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 55
17. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 56-57
18. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 57
19. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 57-59
20. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 59-60
21. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 60-61
22. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 61
23. Pandit Parasurama shastri, Editor.Sharangadhara Samhita with Deepika commentary of Aadamalla and goodartha Dipika commentary of kashirama vaidhya Ed: Reprint 2013 Varanasi: Chaukhamba Sanskrit sansthan.p 70
24. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 20
25. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 23-24

26. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 20
27. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 23
28. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 23
29. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 32
30. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 22
31. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 62
32. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 90
33. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 31-32
34. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 85-86
35. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 65
36. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 65
37. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 83
38. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 83
39. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 85
40. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 85
41. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 85
42. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 86
43. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 79-80
44. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 48-50
45. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 74-75
46. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 45-47
47. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 76-77
48. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 80-82
49. Sri.Brahma Sankara Misra& Sri.Rupala laji Vaisya, Editor. Bhava prakasha with Vidyodini hindi commentary ,1994 Varanasi: Chaukhamba Sanskrit sansthan.p 83
50. Prof.K.R Srikantha Murthy,Editor.Madava Nidana of Madavakara, Reprint 2013, Varanasi:Chaukahamba Orientalia.p 229
51. Prof.K.R Srikantha Murthy,Editor.Madava Nidana of Madavakara, Reprint 2013, Varanasi:Chaukahamba Orientalia.p 221
52. Prof.K.R Srikantha Murthy,Editor.Madava Nidana of Madavakara,Reprint 2013, Varanasi:Chaukahamba Orientalia.p 81
53. Prof.K.R Srikantha Murthy,Editor.Madava Nidana of Madavakara,Reprint 2013, Varanasi:Chaukahamba Orientalia.p 86

54. Prof.K.R Srikantha Murthy,Editor.Madava Nidana of Madavakara,Reprint 2013, Varanasi:Chaukahamba Orientalia.p 86
55. Prof.K.R Srikantha Murthy,Editor.Madava Nidana of Madavakara,Reprint 2013, Varanasi:Chaukahamba Orientalia.p 87
56. Prof.K.R Srikantha Murthy,Editor.Madava Nidana of Madavakara,Reprint 2013, Varanasi:Chaukahamba Orientalia.p 83
57. Prof.K.R Srikantha Murthy,Editor.Madava Nidana of Madavakara,Reprint 2013, Varanasi:Chaukahamba Orientalia.p70
58. Prof.K.R Srikantha Murthy,Editor.Madava Nidana of Madavakara,Reprint 2013, Varanasi:Chaukahamba Orientalia.p91
59. Prof.K.R Srikantha Murthy,Editor.Madava Nidana of Madavakara,Reprint 2013, Varanasi:Chaukahamba Orientalia.p120
60. Prof.K.R Srikantha Murthy,Editor.Madava Nidana of Madavakara,Reprint 2013, Varanasi:Chaukahamba Orientalia.p128

