



Review Article

STUDY OF RACHANA SHARIR DESCRIBED IN LAGHUTRAYEE IN COMPARISON WITH BRIHATRAYEE**More Jyoti D^{1*}, Swati Bedekar², Shende K. L³**¹Associate Professor, Department of Rachana sharer, Swami Vivekanand Ayurved Medical College, Pargaon(SD.) Shrigonda, Ahmednagar, Maharashtra.²Professor, Department of Rachana shareer, SDM College of Ayurved, Karnataka.³Associate Professor, Department of Kayachikitsa, Swami Vivekanand Ayurved Medical College, Pargaon (SD.) Shrigonda, Ahmednagar, Maharashtra, India.**KEYWORDS:** *Sharir Rachana, Brihatrayee, Laghutrayee.***ABSTRACT**

Sharir Rachana and *Kriya* is essential for the knowledge of *Chikitsa*, *Shalya* and *Shalakya*. Depending upon the availability and complete knowledge of *Ashtang Ayurveda* the trio of creations of *Acharya Susruta*, *Charaka* and *Vagbhata* is regarded as *Brihatrayee*. Later on the other trio of *Madhava Nidan*, *Bhavaprakash*, *Sharangadhara Samhita* reffered as *Laghutrayee*. The knowledge of *Sharir* and medicine available in *Brihatrayee*; So, *Ayurvedic* terminologies explaining the *Sharir* aspects in *Samhitas* are many times mentioned by comparing it with the objects commonly seen in day-to-day life. This concept of comparison may be classified on *Rachnatmaka* groups.

This concept helps in knowing, understanding, learning and memorizing the important features in *Rachana Sharir*, as a whole. *Acharyas* has thus greatly contributed to the *Vaidyas* in studying the *Sharir* in the language of the layman.

Sharir stands for bodily, anything related to body. It is defined by *Brihatrayee Acharyas* as per their ideologies. *Sharirvichaya* is a detailed knowledge of *Sharir Anga Pratyanga* which is useful for *Sharir Svasthya* as well as *Chikitsa*. All the *Acharyas* consider *Shadangas* according to their different point of view.

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INTRODUCTION

Ayurveda is an ancient science of life. Ayurveda has its origin in *Rigveda* and *Vyasa* considered *Upaveda* of *Rigveda*. In the later times, different texts in the form of *Samhitas*, *Samgrahas* and *Nighantus* gave a platform for learning Ayurveda.

Among ancient texts on *Ayurveda* only *Sushruta* and *Charaka Samhita*, are completely available. The other two popular texts *Bhela* and *Kashyapa Samhita* are incomplete. The compilations by *Vagbhata- Ashtang Samgraha* and *Ashtanga Hridaya*, being more scientific.

Depending upon the availability and complete knowledge of *Ashtang Ayurveda* the trio of creations of *Acharya Susruta*, *Charaka* and *Vagbhata* is regarded as *Brihatrayee*. Later on the other trio of

Madhava Nidan, *Bhavaprakash*, *Sharangadhara Samhita* reffered as *Laghutrayee*. The knowledge of *Sharir* and medicine available in *Brihatrayee*; because of scattered concept it is very difficult. By thorough studies of both practical and *Darshanika* knowledge.

Sharir Rachana and *Kriya* is essential for the knowledge of *Chikitsa*, *Shalya* and *Shalakya*. This gives an insight for the treatment. In *Ayurvedic* texts, he knowledge about *Sandigdha Sharir* is described but the extraction and application of concept is difficult, so a comparative study can help us to easily understand the subject. This topic helps to recollect the scattered concept related with *Rachana Sharir* in *Laghutrayee* in comparison with *Brihatrayee*.

Comparison has always been used many new concepts of topics. The literary description and need for comparison is demonstrated well in *Vaisheshika Darshana* (one out of popular 6 philosophy schools in Indian history). They have demonstrated it under *Samanya Vishesh Siddhanta* as:

“The principle generates as a consequence of knowing the similarities and dissimilarities between various elementary substances. The sum of common characteristics is referred as similarity (*Samanya*), but it can be organized or unorganized. Thus if an elementary substance is tried to be understand based only on similarities then it may lead to incomplete or false knowledge, therefore dissimilarities concept represents special characteristics. The presence of common and special characteristics is *Nitya* and the relationship in two is inseparable *Samavaya*. The absence of qualities is sometimes as important in distinguishing an object as the presence of other qualities.

The *Sushruta, Charaka, Ashtanga Hridaya* are the excellencies of *Ayurveda* science. There are certain similar, other dissimilar things in all the three compendia, as well as in *Laghutrayee*.

There is long gap found between the writings (*Charaka Samhita, Ashtanga Hridaya*), then there is found a great versatility between the specialties of text (*Sushruta Samhita, Charaka Samhita*) too.

Sharir Dnyan Prayojan

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
	-	-	-	Sharirvichaya Dnyan for Sharir Svasthya	-	-
Ref.	-	-	-	Sha.7/3	-	-

Shadanga Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Shadanga	-	-	Ashtanga as- Shir, Greeva, Hastha, Vaksha Udar, Parshva, Prusthavansha and Sakthi	2 Bahu, 2 Sakthi, Shirogreev and Antaradhi	4 Shakha, 1 Madhya Sharir, and 1 Shir	Head, trunk, 2 arms and 2 legs
Ref.	-	-	Pu.3/66-81	Sha.5/3	Sha.5/3	A.H.Sha.3/1

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Vyakhya	-	-	-	Gives more Darshnika definition	Gives embryological aspect	-
Ref.	-	-	-	Sha.6/4	Sha.5/3	-

The people of different era needed different views. These differences and common principles are discussed under special headings in this chapter.

So, *Ayurvedic* terminologies explaining the *Sharir* aspects in *Samhitas* are many times mentioned by comparing it with the objects commonly seen in day-to-day life. This concept of comparison may be classified on *Rachnatmaka* groups.

This concept helps in knowing, understanding, learning and memorizing the important features in *Rachana Sharir*, as a whole. *Acharyas* has thus greatly contributed to the *Vaidyas* in studying the *Sharir* in the language of the layman.

AIMS AND OBJECTIVES

1. To study the *Rachana Sharir* from *Brihatrayee* and *Laghutrayee*.
2. To compare *Rachana Sharir* described in *Brihatrayee* and *Laghutrayee*.

MATERIAL AND METHODS

Material

1. *Charak Samhita*
2. *Sushrut Samhita*
3. *Vaghbata – Ashtanga Samgraha* and *Ashtanga Hridaya Samhita*
4. *Madhavanidan Samhita*
5. *Sharangadhar Samhita*
6. *Bhavaprakash Samhita*

Pratyanga Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
<i>Pratyanga</i>	-	-	<i>Kesh</i>	<i>Janghapindika</i>	<i>Mastaka</i>	<i>Netra</i>
	-	-	<i>Mastulunga</i>	<i>Urupindika</i>	<i>Udar</i>	<i>Nasa</i>
	-	-	<i>Kaneenika</i>	<i>Sphika</i>	<i>Prushtha</i>	<i>Karna</i>
	-	-	<i>Lalata</i>	<i>Vrushana</i>	<i>Nabhi</i>	<i>Mastaka</i>
	-	-	<i>Bhru</i>	<i>Shephas</i>	<i>Lalata</i>	<i>Ganda</i>
	-	-	<i>Netra</i>	<i>Ukha</i>	<i>Nasa</i>	<i>Chibuka</i>
	-	-	<i>Drushtimandal</i>	<i>Vankshana</i>	<i>Chibuka</i>	<i>Vaksha</i>
	-	-	<i>Krushnamandal</i>	<i>Kukundar</i>	<i>Basti</i>	<i>Prushtha</i>
	-	-	<i>Shveta Bhaga</i>	<i>Basti</i>	<i>Griya</i>	<i>Hastha</i>
	-	-	<i>Vartma</i>	<i>Udar</i>	<i>Karna</i>	<i>Pada</i>
	-	-	<i>Pakshma</i>	<i>Stana</i>	<i>Netra</i>	<i>Angustha</i>
	-	-	<i>Apanga</i>	<i>Kaphasthan</i>	<i>Bhru</i>	-
	-	-	<i>Shankha</i>	<i>Bahupindika</i>	<i>Shankha</i>	-
	-	-	<i>Karna</i>	<i>Chibuka</i>	<i>Amsa</i>	-
	-	-	<i>Karnashkuli</i>	<i>Oshtha</i>	<i>Ganda</i>	-
	-	-	<i>Karnapali</i>	<i>Srukkini</i>	<i>Kaksha</i>	-
	-	-	<i>Kapol</i>	<i>Dantaveshtha</i>	<i>Stana</i>	-
	-	-	<i>Nasa</i>	<i>Talu</i>	<i>Vankshana</i>	-
	-	-	<i>Oshtha</i>	<i>Galashundika</i>	<i>Vrushana</i>	-
	-	-	<i>Srukkini</i>	<i>Upajivha</i>	<i>Parshva</i>	-
	-	-	<i>Mukha</i>	<i>Gojivha</i>	<i>Sphika</i>	-
	-	-	<i>Talu</i>	<i>Gandasthal</i>	<i>Janu</i>	-
	-	-	<i>Hanu</i>	<i>Karnashashkuli</i>	<i>Kurpar</i>	-
	-	-	<i>Danta</i>	<i>Karnaputraka</i>	<i>Bahu</i>	-
	-	-	<i>Dantaveshtha</i>	<i>Akshikuta</i>	<i>Uru</i>	-
	-	-	<i>Jivha</i>	<i>Akshivartma</i>	<i>Anguli</i>	-
	-	-	<i>Chibuka</i>	<i>Akshikaneenika</i>	<i>srotas</i>	-
	-	-	<i>Gala</i>	<i>Bhru</i>	-	-
	-	-	<i>Amsa</i>	<i>Avatu</i>	-	-
	-	-	<i>Praganda</i>	<i>Panital</i>	-	-
	-	-	<i>Kaphoni</i>	<i>Padatal</i>	-	-
	-	-	<i>Prakostha</i>	-	-	-
	-	-	<i>Manibandha</i>	-	-	-
	-	-	<i>Hastha</i>	-	-	-
	-	-	<i>Anguli</i>	-	-	-
	-	-	<i>Nakha</i>	-	-	-
	-	-	<i>Nakha Agra</i>	-	-	-
	-	-	<i>Nakha Sthapya</i>	-	-	-
	-	-	<i>Stana</i>	-	-	-

	-	-	<i>Kaksha</i>	-	-	-
	-	-	<i>Vaksha Sandhi</i>	-	-	-
	-	-	<i>Vankshana</i>	-	-	-
Ref.	-	-	<i>Pu.3/66-78</i>	<i>Sha.7/11</i>	<i>Sha5/4</i>	<i>A.S.Sha.5/3</i>

Avayava Sharir

Twak Sharir

	Mani.	Sha.	Bha.	Cha.	Sa.	Va.
<i>Twaka</i>	-	<i>Avabhasini 1/18</i>	<i>Avabhasini 1/18</i>	<i>Udakadhara</i>	<i>Avabhasini 1/18</i>	<i>Udakadhara</i>
<i>Pramana</i>	-	<i>Sidhma, Padma,</i>	<i>Sidhma, Padma,</i>	-	<i>Sidhma, Padma,</i>	-
<i>Vyadhi</i>	-	<i>Kantak</i>	<i>Kantak</i>	-	<i>Kantak</i>	-
<i>Twaka</i>	-	<i>Lohita 1/16</i>	<i>Lohita 1/16</i>	<i>Asrigdhara</i>	<i>Lohita 1/16</i>	<i>Asrigdhara</i>
<i>Pramana</i>	-	<i>Tilkalak,</i>	<i>Tilkalak,</i>	-	<i>Tilkalak,</i>	-
<i>Vyadhi</i>	-	<i>Nyaccha, Vyang</i>	<i>Nyaccha, Vyang</i>	-	<i>Nyaccha, Vyang</i>	-
<i>Twaka</i>	-	<i>Shweta 1/12</i>	<i>Shweta 1/12</i>	<i>Tritiya</i>	<i>Shweta 1/12</i>	<i>Tritiya-</i>
<i>Pramana</i>	-	<i>Charmdal,</i>	<i>Charmdal Ajgalli</i>	-	<i>Charmdal, Ajgalli</i>	<i>Sidhma</i>
<i>Vyadhi</i>	-	<i>Mashaka</i>	<i>Mashaka</i>	<i>Sidhma, Kilasa,</i>	<i>Mashaka</i>	<i>Kilasa,</i>
				<i>Kashtha</i>		<i>Kushtha</i>
<i>Twaka</i>	-	<i>Tamara 1/8</i>	<i>Tamara 1/8</i>	<i>Chaturthi</i>	<i>Tamara 1/8</i>	<i>Chatrathi-</i>
<i>Pramana</i>	-	<i>Kilasa</i>	<i>Kilasa</i>	-	<i>Kilasa Kushtha</i>	<i>Dadru,</i>
<i>Vyadhi</i>	-	<i>Kushtha</i>	<i>Kushtha</i>	<i>Dadru, Kushtha</i>		<i>Kushtha</i>
<i>Twaka</i>	-	<i>Vedini 1/5</i>	<i>Vedini 1/5</i>	<i>Panchami_</i>	<i>Vedini 1/5</i>	<i>Panchami_</i>
<i>Pramana</i>	-	<i>Kushtha</i>	<i>Kushtha</i>	<i>Alegy,</i>	<i>Kushtha</i>	<i>Alegy,</i>
<i>Vyadhi</i>	-	<i>Visarpa</i>	<i>Visarpa</i>	<i>Vidradhi</i>	<i>Visarpa</i>	<i>Vidradhi</i>
<i>Twaka</i>	-	<i>Rohini</i>	<i>Rohini</i>	<i>Shashthi</i>	<i>Rohini</i>	<i>Shashthi</i>
<i>Pramana</i>	-	<i>1 Brihi, Granthi,</i>	<i>1 Brihi, Granthi,</i>	-	<i>1 Brihi, Granthi,</i>	-
<i>Vyadhi</i>	-	<i>Apachi, Arbud,</i>	<i>Apachi, Arbud,</i>	-	<i>Apachi, Arbud,</i>	-
		<i>Shleepad,</i>	<i>Shleepad,</i>		<i>Shleepad,</i>	
		<i>Galganda</i>	<i>Galganda</i>		<i>Galganda</i>	
<i>Twaka</i>	-	-	<i>Sthula 2 Brihi</i>	-	-	-
<i>Pramana</i>	-	-	<i>Vidradhi</i>	-	-	-
<i>Vyadhi</i>	-	-		-	-	-
		<i>Pu.5/37-40</i>	<i>Pu.3/279-284</i>	<i>Sha.7/4</i>	<i>Sha.4/4</i>	<i>A.S.Sha.5/24-33</i>

Note:-

1. Charak has enumerated only 6 Twak layers where as Sushruta, Bhavaprakasha and Sharangadhara has enumerated 7 Twak layers.
2. Laghutrayee and Brihatrayee both have identified certain Tawak Vyadhi, Which involves layers.

Kala Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
<i>Prakar</i>	-	<i>Mamsadhara</i>	<i>Mamsadhara</i>	-	<i>Mamsadhara</i>	-
	-	<i>Unduka</i>				
	-	<i>Raktadhara</i>	<i>Raktadhara</i>	-	<i>Raktadhara</i>	-
	-	<i>Medodhara</i>	<i>Medodhara</i>	-	<i>Medodhara</i>	-
	-	<i>Yakrut Pleeha Dhara</i>	<i>Sleshmadhara</i>	-	<i>Sleshmadhara</i>	-
	-		<i>Maladhara</i>	<i>Unduka</i>	<i>Maladhara</i>	<i>Purishadhara</i>
				<i>Pradesh-</i>		<i>Kala</i>
				<i>Purishdhara</i>		

	-	Antradhara	Pittadhara	-	Pittadhara	-
	-	Agniyashayadhara	Shukradhara	-	Shayadhara	-
	-	Shukrashaya Dhara	-	-	-	-
Grahani Vyakhya	-		Pittadhara Kala	Pittadhara Kala	Pittadhara Kala	-
Ref.	-	Pu.5/8-9	Pu.3/19-22	Chi.15/56	Sha.4/5-21, U.40/168	A.H.3/9

Note:

1. Laghutrayee and Brihatrayee both have described all the 7 Kala individually, but 'Sharangadhara' has described another Kala 'Yakrutpleehadhara kala' different than other Acharyas.
2. Charaka has described Unduka Pradesh as Purishadhara kala.
3. According to Bhavaprakasha, Sushruta and Charak, Grahani is known as 'Pittadhara Kala'.

Koshtha, Koshthanga and Ashaya Sharir

Koshtha

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Koshtha	-	-	-	Maha Srotas Mahanimha Amashaya Pakvashaya	Amashaya, Agnyashaya, Pakvashaya, Matrashaya, Radhirashaya, Hrid, Unduk Phuphus	Mahastrotas (Amashaya + Pakvashaya)
Ref.	-	-	-	Su.11/48	Chi.2/12-13	A.H.Su.12/46

Koshthanga

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Koshthanga	-	-	-	Nabhi, Hridaya, Kloma, Yakruta, Vrukka, Basti, Purishadhara, Amashaya, Pakvashaya, Uttarguda, Adharguda, Kshudrantra, Sthoolantra, Vaphavahan	Phuphus Yakrut Pleeha Kloma	(A.S.) Hridaya, Yakruta, Pleeha, Phuphas Unduka, Vrukka, Antra, (A.H.) Above + Nabhi Dimbha Basti
Ref.	-	-	-	Sha.7/10	Sha.4/31	A.H.3/12

Ashaya Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Prakar	-	Sleshmashaya Amashaya Agniyashaya Pavanashaya Malashaya Mutrashaya Jeeva Raktashaya Stanyashaya Garbhashaya	-	-	Vatashaya Pittashaya Sleshmashaya Raktashaya Amashaya Pakvashaya Mutrashaya Garbhashaya	Raktashaya Sleshmashaya Amashaya Pittashaya Vayvashaya Pakvashaya Mutrashaya Garbhashaya
Ref.	-	Pu.5/11-14	-	-	Sha.5/8	A.H.3/10

Note:

1. In Brihatrayee – Sushruta and Vagbhata have mentioned 8th Garbhashaya extra Ashaya in female
2. In Laghutrayee – Sharangadhara has described 10 Ashaya including Garbhashaya as well as Stanyashaya in female.

Kandara Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Samkhya	-	16	16	-	16	16
Sthan	-	Hastha-4 Pada-4 Greeva-4 Prustha-4	Hastha-4 Pada-4 Greeva-4 Prustha-4	-	Hastha - 4 - Praroh-Nakha Urdhvabhaga-Amsapinda Pada- 4 - Praroh-Nakha Urdhvabhaga- Uru Greeva and Hriday- 4 - Praroh-Medhra Urdhvabhaga-Mastak Prustha and Shroni- 4 - Praroh-Bimba Urdhvabhaga-Vaksha	-
Swarup	-	-	Sthul Snayu	Sthul Snayu	Sthul snayu	Jivasthan
Karya	-	Akunchan Prasaran	Akunchan Prasaran	-	-	-
Ref.		Pu.5/62	Pu.3/268	Chi.15/17- Chakrapani	Sha.5/11	A.H.3/14

Sushruta has described 'Praroha' which is 'Tip' of the Kandara and 'Bimba' which is 'Nitambha'.

Jala Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Samkhya	-	16	16	-	16	16
Sthan	-	Mamsa-4 Sira-4 Snayu-4 Asthi-4	Mamsa-4 Sira-4 Snayu-4 Asthi-4	-	Mamsa-4 Sira-4 Snayu-4 Asthi-4	Mamsa-4 Sira-4 Snayu-4 Asthi-4
Swarup		Gavakshit	Gavakshit	-	Gavakshit	Gavakshit
Ref.	-	Pu.5/68	Pu.3/272	-	Sha.5/12	A.H.3/14

Kurcha Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Samkhya	-	6	6	-	6	6
Sthan	-	Shakha-4 Greeva-1 Shishna-1	Shakha-4 Greeva-1 Shishna-1	-	Shakha-4 Greeva-1 Shishna-1	Shakha-4 Greeva-1 Shishna-1
Ref.	-	Pu.5/71	Pu.3/274	-	Sha.5/13	A.H.3/14

Mamsa Rajju

Sevani Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Samkhya	-	7	7	-	7	7
Sthan	-	Shir-5 Shishna-1 Jivha-1	Shir-5 Shishna -1 Jivha-1	-	Shir-5 Shishna1 Jivha-1	Shir-5 Shishna -1 Jivha-1
Ref.	-	Pu.5/72	Pu.3/276	-	Sha.5/6, 37	A.H.3/14

Samghat Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Samkhya	-	14	14	-	14	14
Sthan	-	Legs-6 Arms-6 Trika-1 Head-1	Legs-6 Arms-6 Trika-1 Head-1	-	Legs-6 Arms-6 Trika-1 Head-1	-
Ref.	-	Pu.5/73	Pu.3/277	-	Sha.5/6, 16	A.H.3/15

Simanta Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Samkhya	-	14	14	14	14	14
Lakshan	-	Asthi- Sanghatsthal	Asthi- Sanghatsthal	-	Asthi- Sanghatsthal	Asthi- Sanghatsthal
Ref	-	Pu.5/74	Pu.3/278	-	Sha.5/6, 17	A.H.3/15

Vagbhata has described 18 Simanta.

Asthi-sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Samkhya	-	300	300	360	300	360
Asthi prakar	-	-	-	-	Accepted according to shape	-
Pitruj Avayava	-	-	Accepted	Accepted	Accepted	Accepted
Supports body	-	Accepted	Accepted	-	Accepted	-
Ref.	-	Pu.5/57	Pu.3/152-164	Sha.7/6	Sha.5/18-20	A.H.3/5, A.S. Sha5/68-71

Sandhi Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Samkhya	-	210	210	200	210	210
Prakar	-	Chal and Sthir	-	-	Chal and Sthir	Chal and Sthir
Ref.	-	Pu.5/55-56	Pu.3/239-240	Sha.7/14	Sha.5/26	A.H.Sha.3/16

Snayu Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Utpatti		-	From Meda Dhatu -	From Meda Dhatu	From Meda Dhatu	-
Swarup	-	Mamsapeshi, Asthi, Meda and Sandhi, Bandhan Stronger Than Sira	Mamsapeshi, Asthi, Meda and Sandhi, Bandhan Stronger Than Sira	-	-	-
Sankhya	-	900	900	900	900	900
		-	Shakha - 600 Koshtha - 230 Jatrurdhva - 70	-	Shakha - 600 Koshtha - 230 Jatrurdhva - 70	Shakha - 600 Koshtha - 230 Jatrurdhva - 70
Prakar	-	-	-	-	Pratan Vrutta	Pratan Vrutta

					<i>Sushir Prathal</i>	<i>Sushir Prathal</i>
<i>Karya</i>	-	-	Joints tied with <i>Snayu</i> , hence capable of bearing load of body	-	Joints tied with <i>Snayu</i> , hence capable of bearing load of body	-
<i>Mahatva</i>	-	-	-	-	For knowledge of hidden <i>shalya</i>	
<i>Pitruja Avayava</i>	-	-	Accept -	Accept	Accept	Accept
<i>Ref.</i>		Pu.5/54	Pu.3/258-259	Sha.7/14	Sha.5/43	A.H.3/17

Peshi sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
<i>Utpatti</i>	-	Vayu enters into <i>Mamsa</i> and by its division <i>Peshi</i> form	Vayu enters into <i>Mamsa</i> and by its division <i>Peshi</i> form	-	Vayu enters into <i>Mamsa</i> and by its division <i>Peshi</i> form	-
<i>Swarup</i>	-	-	-	-	Covering <i>Asthi, Sandhi, Sira</i> and <i>Sanyu, Bahal pelav, Sthul, Anu, Prutha, Vritta, Rhasva, Deergha, Sthir, Mrada, Slaksha, Karkash</i>	-
<i>Sankhya</i>	-	Male - 500 Female - 520	Male - 500 Female - 520	-	-	Male-500 female-520
<i>Karya</i>	-	For <i>Bala</i> , and <i>Avalamban</i>	Covering <i>Sira, Snayu, Asthi, Parva</i> and <i>Sandhi</i> , hence <i>Balavan</i>	-	-	-
<i>Ref.</i>	-	Pu.5/61	Pu.3/143-146		Sha. 5/45-53	A.H. Sha.3/17

Marma Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Sa.	Va.
<i>Marma sthal</i>		<i>Sira, Snayu, Sandhi, Mamsa, Asthi Sannipat</i>	<i>Sira, Snayu, Sandhi, Mamsa, Asthi Sannipat</i>		<i>Sira, Snayu, Sandhi, Mamsa, Asthi Sannipat</i>	<i>Sira, Snayu, Sandhi, Mamsa, Asthi Dhamani, Sannipat</i>
<i>Samkhya</i>	-	107	107	107	107	107
According to <i>Rachana Samkhya</i>	-	-	<i>Sira - 41</i> <i>Mamsa - 11</i>	-	<i>Sira - 41</i> <i>Mamsa - 11</i>	<i>Sira - 37</i> <i>Mamsa - 10</i>
<i>Trimarma</i>	-	-	-	<i>Hridaya Basti, Shir</i>	-	-
<i>Phana</i>	-	-	<i>Mamsa Marma</i>	-	<i>Sira Marma</i>	<i>Sira Marma</i>
<i>Guda</i>	-	-	<i>Mamsa Marma</i>	-	<i>Mamsa Marma</i>	<i>Dhamani Marma</i>
<i>Kakshdhar</i>	-	-	<i>Shayu Marma</i>	-	<i>Shayu Marma</i>	<i>Sira Marma</i>

<i>Vitap</i>	-	-	<i>Shayu Marma</i>	-	<i>Shayu Marma</i>	<i>Sira Marma</i>
<i>Apastamabha</i>	-	-	<i>Sira Marma</i>	-	<i>Sira Marma</i>	<i>Dhamani Marma</i>
<i>Apanga</i>	-	-	<i>Sira Marma</i>	-	<i>Sira Marma</i>	<i>Shayu Marma</i>
<i>Vidhur</i>	-	-	<i>Shayu Marma</i>	-		<i>Dhamani Marma</i>
<i>Shrangataka</i>	-	-	<i>Sira Marma</i>	-	<i>Sira</i>	<i>Dhamani Marma</i>
<i>Maha Marma</i>	-	-	-	-	-	<i>Murdha, Kanta, Jivhabandhan, Hridaya, Nabhi, Basti, Guda (A.S)</i>
Ref.	-	<i>Pu.5/ 3, 58</i>	<i>Pu.3/226-238</i>	<i>Sha.7/14</i>	<i>Sha.6/15</i>	<i>A.H.Sha.4/1-70</i>

1. *Trimarma* has described by *Brihatryee* (Cha.Si.9/3)

2. *Mahamrma* has described by *Brihatryee* (A.H.Sha.3)

Sira Sharir

Topic	<i>Mani</i>	<i>Sha.</i>	<i>Bha.</i>	<i>Cha.</i>	<i>Sa.</i>	<i>Va.</i>
<i>Samkhya</i>	-	700	700	700	700	700
<i>Mula</i>	-	<i>Nabhi</i>	<i>Nabhi</i>	<i>Hridaya</i>	<i>Nabhi</i>	<i>Hridaya</i>
<i>Pitruj Avayava</i>	-	Accepted	Accepted	Accepted	Accepted	Accepted
<i>Karya</i>	-	Joins <i>Sandhi Sanvahan</i> of <i>Dosha</i> and <i>Dhatu</i>	Joins <i>Sandhi Sanvahan</i> of <i>Dosha</i> and <i>Dhatu</i>	Joins <i>Sandhi, Sanvahan</i> of <i>Dosha</i> and <i>Dhatu</i>	Joins <i>Sandhi, Sanvahan</i> of <i>Dosha</i> and <i>Dhatu</i>	Joins <i>Sandhi, Sanvahan</i> of <i>Dosha</i> and <i>Dhatu</i>
Relation of <i>Sira</i> and <i>Marma</i>	-	-	-	-	Four type of <i>Sira</i> situated in <i>Marma</i>	-
Ref.	-	<i>Pu.5/3, 59</i>	<i>Pu.3/244-249</i>	<i>Sha.7/14</i>	<i>Sha.7/3</i>	<i>A.H.3/20-38</i>

Dhamani Sharir

Topic	<i>Mani.</i>	<i>Sha.</i>	<i>Bha.</i>	<i>Cha.</i>	<i>Sa.</i>	<i>Va.</i>
<i>Samkhya</i>	-	24	24	10	24	24
<i>Spandan</i>	-	Accepted	-	Accepted	Accepted	-
<i>Pitruj Avayava</i>	-	Accepted	-	Accepted	Accepted	Accepted
Classification	-	-	Adho-10 Urdhva-10 Tiryaka-4	-	Adho-10 Urdhva-10 Tiryaka-4	-
<i>Moola</i>	-	-	<i>Nabhi</i>	<i>Hridaya</i>	<i>Nabhi</i>	<i>Hridaya</i>
<i>Karya</i>	-	<i>Panch Dnyanendriya; Karmendriya And Mansika Pracheshta</i>	<i>Panch Dnyanendriya; Karmendriya And Mansika Pracheshta</i>	-	<i>Panch Dnyanendriya; Karmendriya And Mansika Pracheshta</i>	-
<i>Dhamanigat Chhidra</i>	-	-	For <i>Rasa Upachaya</i>	-	For <i>Rasa Upachaya</i>	-
Ref.	-	<i>Pu.5/60</i>	<i>Pu.3/264-266</i>	<i>Si. 9/5</i>	<i>Sha.9/3</i>	<i>A.H.3/39</i>

Srotas Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Sa.	Va.
Samkhya	-	-	Asamkhya	14	22	13
Prakar-Pranavaha	-	-	-	Moolsthan-Hridaya and MahaSrotas	Moolsthan-Hridaya and Rasavahi Dhamani	Accepted
Udakavaha	-	-	-	Moolsthan-Talu and Kloma	Moolsthan-Talu and Kloma	Accepted
Annavaha	-	-	-	Moolsthan-Amashaya, Vamaparshva	Moolsthan-Amashaya, Annavahi Dhamani	Accepted
Rasavaha	-	-	-	Moolsthan-Hridaya and Dash Dhamani	Moolsthan-Hridaya and Rasavahi Dhamani	Accepted
Raktavaha	-	-	-	Moolsthan-Yakrut and Pleeha	Moolsthan- Yakrut, Pleeha and Raktavahi Dhamani	Accepted
Mansavaha	-	-	-	Moolsthan-Snayu and Twak	Moolsthan-Snayu and Twak	Accepted
Medavaha	-	-	-	Moolsthan -Vrukka and Vasa	Moolsthan-Kati and Vrukka	Accepted
Asthivaha	-	-	-	Moolsthan-Meda and Jaghan	-	Accepted
Majjavaha	-	-	-	Moolsthan-Asthi and Sandhi	-	Accepted
Shukravaha	-	-	-	Moolsthan-Vrushan and Shefas	Moolsthan-Vrushan and Stana	Accepted
Mutravaha	-	-	-	Moolsthan-Basti and Vankshan	Moolsthan-Medhra and Basti	Accepted
Purishvaha	-	-	-	Moolsthan-Pakvashaya and Sthool Guda	Moolsthan - Pakvashaya and Guda	Accepted
Swedavaha	-	-	-	Moolsthan-Meda and Romakooop	-	Accepted
Artavavaha	-	-	-	Included in Garbha Prakaran	Moolsthan-Garbhashaya and Artavavahi Dhamani	Accepted
Randhra	-	Accepted	Accepted	Mentioned as Bahirmukh	Bahirmukh	Bahirmukh
Asamkhya cause	Shakha-Prashakha	-	-	Shakha-Prashakha	-	-
Ref.	Trushna Nidan	-	Pu.3/269-271	Vi.5/3	Sha.9/12	A.H.3/40, 41

1. *Laghutrayee* has not described Specific name and *Mool* of *Srotas*, but *Brihatrayee* has described it.

2. *Randhra* considered by *Laghutrayee* for 'Sharirchidra', but in place of it *Brihatrayee* has accepted it as *Bahirmukh*.

Sushrutokta Mrutashodhan Paddhati

Topic	Mani.	Sha.	Bha.	Cha.	Sa.	Va.
<i>Mruta Sharir</i>	-	-	-	-	Having all body parts, Not of 100yrs old, Not dead by either Poison or Chronic <i>Vyadhidd</i>	-
Knowledge of <i>Shavachhedan</i>	-	-	-	-	For observing all the organs and understanding them fully	-
<i>Shavachhedan Vidhi</i>	-	-	-	-	Detailed described by <i>Sushruta</i>	-
Ref.	-	-	-	-	<i>Sha.5/59-60</i>	-

Abhinivrutti Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Sa.	Va.
<i>Purush</i>	-	-	-	<i>Shuddha, Eka Dhatvatmaka, Dvidhatvatmaka, Tridhatvatmaka, Shadadhatvatmaka, Chaturvinshati Tatvatmaka</i>	<i>Karma, Shadadhatvatmaka, Trayodasha Dhatvatmaka</i>	-
Ref.	-	-	-	<i>Sha.1/16, 65;Su.1/46, 47;Sha.1/16, 17, 35</i>	<i>Sha.1/16, 17;Su.15/34</i>	-

Uttamangiya Sharir

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
<i>Shir</i>	-	-	-	Vital Organ	-	Vital Organ
Ref.	-	-	-	<i>Su.17/12, Si.9/4</i>	-	<i>U.24/59</i>

Anguli Praman

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
<i>Anguli Praman</i>	-	-	-	84 <i>Angula</i>	120 <i>Angula</i> (with Raised Hand and feet) 84 <i>Angula</i>	84 <i>Angula</i>

Ref.- *Su. Su. 35/12, Cha. Vi. 8/126*

Anjali Praman

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Body Fluid- <i>Jala</i>	-	-	-	10	-	10
<i>Rasa</i>	-	-	-	9	-	9
<i>Rakta</i>	-	-	-	8	-	8
<i>Purish</i>	-	-	-	7	-	7
<i>Sleshma</i>	-	-	-	6	-	6
<i>Pitta</i>	-	-	-	5	-	5
<i>Mutra</i>	-	-	-	4	-	4
<i>Vasa</i>	-	-	-	3	-	3
<i>Meda</i>	-	-	-	2	-	2
<i>Majja</i>	-	-	-	1	-	1
<i>Mastulunga</i>	-	-	-	½	-	1 <i>Prasrita</i>
<i>Shukra</i>	-	-	-	½	-	1 <i>Prasrita</i>
<i>Oja</i>	-	-	-	½	-	1 <i>Prasrita</i>
<i>Stanya</i>	-	-	-	-	-	2
<i>Raja</i>	-	-	-	-	-	4

Ref.-Su.Su.15/44, A. H. Sha. 3/80-81

Dhatu, Upadhatu, Dosha

Note: Laghutrayee has described 7 Dhatu, 7Upadhatu and 3 Dosha as Sharir Rachana which are similar as Brihatrayee.

Ref.-Sha.Pu.15/15-34.

Garbha Sharir

Garbha Pparibhasha

Note: Laghutrayee and Brihatrayee both have explained Garbha Paribhasha.

Sharangadhara clarifies that the Garbha after its Prasuti is termed as Bala (child).

References: Sha.Pu.3/8, Bha.Pu.3/63, Cha.Sha.4/5, Su.Sha.5/3, Su.Sha.5/3, Sha.Pu.6/16.

Garbhanirman Hetu

References: Cha. Sha. 8/17, Su. Sha. 2/33, A. S. Sha. 1/8, 9, 68.

Rutukal - Duration

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
	-	-	-	-	12 days	12 days
Brahmanis			12 days			
Kshatriyas			10 days			
Vaishyas			8 days			
Shudra			6 days			
Ref.	-	-	Pu.3/2	-	Sha.3/6	A.S.Sha.1/27, A.H.Sha.1/40

Note: Bhavaprakash has been mentioned duration for 4 Varna Striyas (female).

Brihatrayee has described duration as 12 days.

Kshetra

Stri Sharir Rachana: The descriptive Anatomy of female Reproductive System is not so intelligible and clear in Ayurvedic texts as in Allopathic books of Anatomy, however, on collecting scattered references available here and there a gross picture emerges out. This Stri Sharir Rachana is considered here as Garbha Vidnyam purpose.

Shroni

1. **Praman(Samanya Map)**

Topic	Purush	Stri
Ura	24	18
Shroni	18	24

Note: Brihatrayee has described this topic.

References: Su.Su.35/12.

Asthi

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Asthi	-	-	-	Shroniphalaka2, Bhagasthi-1	Gudasthi1, Bhagasthi-1 Nitambasthi-2 Trikasthi-1	Bhaga-2 Nitambasthi-2
Ref.	-	-	-	Sha.7/6	Sha.5/19	A.S.Sha.5/70

Shroni Sandhi

Note: Brihatrayee has described Shroni Sandhi.

Laghutrayee has not described this type of explanation.

References: Su.Sha.5/26-27, A.S.Sha.5/75-77

Bhaga

Note: *Bhaga* is of 12 *Angulas*.

According to *Bhavaprakasha*, *Bhaga* is a '*Kandarpa Gruha*'. He has not mentioned the measurement.

References: *Su.Sha.5/27*

Yoni (Vagina)

Note: *Brihatrayee* has described as *Bahirmukha Srotasa* as 2 in breasts (one in each breast) and 1 below (Vagina) carrying the *Artava*, which is situated below the *Smaratapatra* (Clitoris).

Laghutrayee (*Bhavaprakash* and *Sharangadhara*) has described '3 *Randhras*' as described *Bahirmukha Srotas* in *Brihatrayee*.

Laghutrayee has considered *Randhras* as '*Chhidra*'.

References: *Bha.Pu.3/269, Su.Sha.5/10, A.S.Sha.6/34*

1. Yoni Akrti (Shape)

Note: *Laghutrayee* and *Brihatrayee* both has described *Yoni Akrti*.

References: *Bha.Pu.3/31, 86-87, Su.Sha.5/43, A.S.Sha.5/91*

Yoni Nadi and Visheshata:

Note: *Laghutrayee* (*Bhavaprakasha*) has described this topic.

References: *Bha.Pu.3/17-20.*

Garbhashaya

Note: *Laghutrayee* and *Brihatrayee* has described this topic.

According to *Laghutrayee*, it is 10th in female *Ashaya*.

According to *Brihatrayee*, it is 8th *Ashaya* in female and Situated in third *Avarta* of *Yoni*.

References: *Sha.Pu.5/10, Bha.Pu.3/32, 86, 217, 218; Su.Sha.5/8, 39, 43, 44; Su.Chi.7/33; A.S.Sha.3/11, Sha.5/46, 91; Chi.13/27*

Artavavaha Srotas

Note: This is described by *Brihatrayee*.

These are 2 in number, having roots in *Garbhashaya* and *Artavavahi Dhamanis*.

References: *Su. Sha 9/12*

Dhamani (Arteries or channels)

Note: According to *Brihatrayee*, women possess 2 *Dhamanis* to carry *Stanya* (milk) to the breasts, analogous to those carry *Shukra* in males.

References: *Su.Sha.9/5, A.S.Sha.6/31.*

Adhogami Dhamani:

Note : According to *Brihatrayee* the Channels tending downwards carry *Artava* etc.

Males have 2 *Dhamnis* (arteries) for formation of *Shukra* (semen) and 2 for its excretion Analogous to these carry *Artava* in females.

References: *Su.Chi.7/36, 38; A.S.Chi.13/32*

Marma

Note : In the chapter of *Ashmari Chikitsa*, *Sushruta* and *Vagbhata* (*A.S.*) have cautioned to avoid injury to 8 Vital parts in female as *Mutravaha*, *Shukravaha*, *MushkaSrotas* or *Phalastroatas*, *Mutrapraseka*, *Sevani*, *Yoni*, *Guda* and *Basti*. These 7 are important for females, out of these only *Guda* and *Basti* have been included in the enumeration of *Marmas*, it is possible that others are important only during extraction of *Mutrashmari*.

Peshi: *Laghutrayee* and *Brihatrayee*, both have described women possess 20 extra *peshis*.

Both have described situation of extra *peshis*, but *Sharangadhara* has described only numbers.

References: *Bha.Pu.3/147; Su.Sha.5/39, 41.*

Ambu: *Brihatrayee* has described this topic.

References: *Su.Sha.3/40*

ija:

Shukra:

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
<i>Swarup</i>	-	Like Quartzs Unctous Sweet Smell Like Honey	<i>Somatmaka Shweta Varna Nnigdha Balya and Pushtikar Garbhaj Sar Padartha of Sharir Uttam Ahraya of Jeevatma Honey like smell</i>	<i>Snighdha Ghana Pichhil Madhur, Not irritating Sphatika Shweta</i>	Like Quartz Unctuous Sweet smell like honey	White Heavy Unctous Sweet More in quantity resembling either <i>Ghrut, Madhu or Tail.</i>
<i>Pancha bhouti katwa</i>	-	-	<i>Soumya</i>	<i>Vayu Agni Pruthwi Jal (Chatuspat)</i>	<i>Soumya</i>	<i>Soumya</i>
<i>Nirmiti Kalavadhi</i>	-	1 Month	<i>Madhyam Agni – 1 month Teekshna –Time is less than Madhyam Agni Manda- Time is more than Madhyam Agni</i>	7 Days	1 Month	7 Days
Ref.	-	<i>Pu.5/17, 24</i>	<i>Pu.3/28, 29, 30, 33, 197</i>	<i>Su.28/4, 18, 19 Su.29/3, Vi.5/8, Sha.7/15, Chi.15/16</i>	<i>Su.15/42, Sha.9/7, Sha.2/11- 12</i>	<i>A.H.Su.1/13 Sha.3/65 -67, Sha.1/10</i>

Stri Bija Paryaya

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va
<i>Artava</i>	-	+	+	+	+	+
<i>Shonit</i>	-	-	-	+	+	+
<i>Asruk</i>	-	-	-	+	+	+
<i>Raja</i>	-	-	-	+	+	+
<i>Rakta</i>	-	-	-	+	+	+
<i>Lohita</i>	-	-	-	-	+	+
<i>Pushpa</i>	-	-	-	+	+	+
<i>Bija</i>	-	-	-	+	+	+

Note:

1. '+' sign indicates that the Acharyas has mentioned it.
2. '-' sign indicates that the Acharyas has not mentioned it.
3. Brihatrayee has described lot of Paryayas for Stri Bija.

References: *Sha.Pu.5/31, Pu.3/33, Cha.Chi.30/225-226, Cha.Sha.4/5, Su.Su.Sha.5/3, A.H.1/19*

1. Swarup:

Note: *Laghutrayee* and *Brihatrayee* has described this topic almost similar.

Anuvanshiki Sddhanta:

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va
	-	-	-	If <i>Bijabhaga</i> damaged, then its genetic source gets abnormal otherwise not.	-	-

References: *Cha.Sha.3/17*

Yugmayugma Ratri Phalamaha:

If the coitus done one even days after menstruation, the child born would be male and with odd days it would be a female.

References: Bha.pu.3/21, A.S.Sha.1/50, 51; A.H.1/27-28.

Garbhhotpadak Bhava vishesha:

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Matruja Avayava	-	-	Mamsa Rakta Majja Meda Yakrut Pleeha Antra Nabhi Guda	Twak, Rakta (Lohit) Mamsa Meda, Nabhi, Hriday, Kloma, Yakrut, Pleeha, Vrukka, Basti, Malashyaya, Amashaya, Pakvashaya, Uttarguda, Adhoguda, Kshudrantra, Vapa Vapavahan	Mamsa, Shonit, Meda, Majja, Hriday, Nabhi, Yakrut, Pleeha, Antra, Guda	Rakta, Mamsa, Majja, Guda
Prituja Avayava	-	-	Kehsa, Shmashru, Loma, Nakha, Danta, Sira, Snayu, Dhamani, Shukra	Kesh, Shmashru, Nakha Loma, Danta, Asthi, Sirra, Snayu, Dhamani, Shukra	Kesh, Shmashru, Nakha, Loma, Danta, Asthi, Sira, Snayu, Dhamani, Shukra	Shukra, Dhamani, Asthi, Kesha
	-	-	Dhyan, Vidyan, Ayu, Sukha, Dukha, Sampurna, Indriya -	Yoni, Utpatti, Ayu, Atmadnyan, Mana, Indriya, Pranapana, Prerana, Dharana, Akruti, Swara, Vishishtha, Varna, Sukh, Dukh, Techa, Dwesha, Cehtana, Dhruti, Buddhi, Smruti, Ahankar, Prayatna	Indriya, Dnyan, Vidnyan, Ayu, Sukha, Dukha,	Chitta, Indriya, Yoni, Janma
Satmaja	-	-	-	Arogya, Analasya, Alolupatwa IndriyaPrasad, Swar, Varna, Bija, Sampat, hapiness.	Veerya, Arogya, Bala, Varna, Medha	Ayu, Arogya, Utsah, Prabha
Rasja	-	-	Sharir Vriddhi, Gouradi Varnit, Bala Dehasthiti.	Sharir Vruddhi, Sharir Purna Anubandha, Balanubandha Trupti Pushti, Utsaha, Varna	Sharir, Pushti, Bala, Varna Sthiti, Hani	Sampurna, Sahrira Janma, Vrutti Vruddh, Alolupata
Satwaja	-	-	-	Bhakti, Sheel, Pavitrata, Dwesha, Smruti, Moha, Tyaga, Matsarya, Shourya, Bhaya, Krodha, Tandra, Utsaha, Teevra, Mrudu, Swabhava	Satwa, Raja, Tama, Prakruti, Gunas.	Pavitrata, Astikata, Dharma Ruchi, Mati, Buddhi

Some difference is found in Bhavas.

References: Bha.Pu.3/316-319, Cha.Sha.3/3/6-13, Su.Sha.3/33, A.H.3/4-7

Garbhavikas and Panchamahabhuta

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Panchamahabhoutic Kriya on Garbha	-	-	-	-	Vayu-Vibhajan Teja-Pachan Jala-Kledan Pruthvi-Sanhanan Akash- Vivardhan	

References: Su.Sha.5/3

Garbha Varnotpatti causes

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Varna-Gour	-	-	-	Teja+Jala+ Akash	Teja +Jala	Teja+Jala + Akash
Krishna	-	-	-	Teja+Pruthvi +Vayu	Teja +Pruthvi	Teja +Pruthvi +Vayu
Shyam	-	-	-	All Bhutas	-	All Bhutas
Gourashyam	-	-	-	-	Teja+Jala+ Akash	-
Krishnashyam	-	-	-	-	Teja+Pruthvi+ Akash	-
Ref.	-	-	-	Sha.8/15	Sha.2/35	A.S.Sha.1/65

Garbha Panchamahabhutatmaka Bhava

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Akash	-	-	-	Shabda., Shrotrendriya, Laghava, Sukshmata, Viveka	-	-
Vayu	-	-	-	Sparsh, Sparshanendriya, Rukshata, Prerana, Dhaturvyuhan, Sharirika cheshta	-	-
Agni	-	-	-	Rupa, Darshnendriya, Prakash, Pakti, Ushnata	-	-
Jala	-	-	-	Rasa, Rasanendriya, Sheetata, Mardavata, Sneha, Kleda	-	-
Pruthvi	-	-	-	Gandha, Ghranendriya, Gourav, Sthairya, Murti	-	-

References :Cha.Sha.4/12

Garbhadhan

1. Yogya Vayomaryada

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Yogya Vayo maryada for male	-	-	-	16-70 yrs	25 yrs	20 yrs
For female	-	-	-	-	16 yrs	16 yrs
Ref.	-	-	-	Chi.2/40-42	Sha.10/53	A.S.Sha.1/3

Atibala, Ativrudha Garbhadharna Nisheda

Ref.-Cha.Sha.8/6, Su.Sha.10, A.S.Sha.1/5, A.H.Sha.1/9

Contraindicated conditions of male and female Coitus and their effects:

Note: Laghutrayee has described the contraindicated conditions of male and female both.

Briharayee has described the conditions of male only.

Ref.-Cha.Sha.8/6, Su.Sha.10/56

Lingabheda:

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Predominance of Bija	-	+	+	+	+	+
Punsavan vidhi	-	-	-	+	+	+
Yoni Nadi Visheshata	-	-	+	-	-	-
Ref.	-	-	Pu.3/21	Sha.4/10	Sha.3/5	A.S.Sha.1/50, 51; A.H.1/27-28

Note:

According to predominance of Bija; Male, Female or Eunuch formation has described by both Laghutrayee and Brihatrayee.

Punsavan Vidhi has described by Brihatrayee

Yoni Nadi Visheshata has described by Laghutrayee

'+' sign indicates – has described.

'-' sign indicates – has not described

Jarayu Utpatti:

Ref.-Su.Sha.4/24

Garbha Matrurparatantrata

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Garbha in Garbhashaya	-	-	- Not Crying	-	Mala, Mutra, Apan Nissaran not occurs. Not Crying Doing Inspiration, Expiration Movements and Sleep	-
Ref.	-	-	Pu.3/339	-	Sha.2/53-55	-

Garbha Poshan: Laghutrayee and Brihatrayee both have described this topic. (Ref.-Su.Sha.3/31)

Garbha Masanumasika Vruddhi

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Pratham Mamsa	-	-	Dravarup	Khetabhuta	Kalala	Kalala
Dvitiya Mamsa	-	-	Ghana – Purusha Peshi – Stri Arbuda – Napunsaka	Ghana – Purusha, Peshi – Stri, Arbuda – Napunsaka	Ghana – Purusha, Peshi – Stri, Arbuda – Napunsaka	Ghana – Purusha, Peshi – Stri, Arbuda – Napunsaka, Douhrida Varnana
Trutiya Mamsa	-	-	Sarva Anga - Utpatti	Surva Indriya, Sarva Angavayavascha Douhrida Utpatti	Hasta – pada – shir Panchapindaka Angaparatyanga Vibhagashcha Sukshmo	Gatrapanchaka Sukha Dukha Dnyan Garbhanadi Kedar Eva Kulya Douhridini
Chaturtha Mamsa	-	-	Anga Pratyanga Utpatti, Hridaya Vyaktata, Dohridni	Garbha Sthirata Garbhini Garugatra twam	Sarva Anga Vayuva Vibhaga Pravyaktatar, Hridaya Vyaktata Douhridini	Anga Pratyanga Vibhaga Pravyakta tar Garbha Sthirata
Pancham Mamsa	-	-	Mana Pratibu ddhatar	Mamsa and shonit upachaya	Mana pratibu ddhatar	Mamsa, shonit upachaya and mana partibuddhatar
Shastha Mamsa	-	-	Buddhi pratibu ddhatar.	Garbha Bala, Varna Upachaya Garbhini Bala, Varna Hani	Buddhi Pratiba ddhatar	Kesha, Roma, Nakha, Asti, Snayu Abhi – vyakti, Bala, varna upachaya
Saptam Mamsa	-	-	Sarva Anga Upanga Vyaktata -	Garbha Sarva Bhava pushti, Garbhini Klanta tama	Anga pratyanga pravya ktatar	Sarvanga sampar nata, sarva bhava pusthi
Astham Mamsa	-	-	Asthir Oja	Asthir oja Aganya mamsa	Asthir oja	Asthir oja

DISCUSSION

Sharir Vyakhya: *Sharir* stands for bodily, anything related to body. It is defined by *Brihatrayee Acharyas* as per their ideologies.

Sharir Dnyan Prayojan: *Sharirvichaya* is a detailed knowledge of *Sharir Anga Pratyanga* which is useful for *Sharir Svasthya* as well as *Chikitsa*.

Shadanga Sharir: All the *Acharyas* consider *Shadangas* according to their different point of view.

Pratyanga Sharir: *Bhavaprakash* has used the word 'Upanga' for *Pratyanga*. Because of knowledge of *Pratyanga*, *Vaidya* can gain *Panchamahabhutatmak Sharir Rachana Vidnyan* and he can give well treatment.

Avayava Sharir: Twak Sharir: The measurements mentioned by *Laghutrayee* and *Brihatrayee* can be seen only where the *Twak* is placed on the fleshy Surface of the body. This thickness cannot be measured so accurately where the *Twak* is in direct contact of body surface like forehead or smaller digits of fingers. That is why Surgeons are advised to puncture the abdominal wall in a thumb's breadth. These 7 layers can be studied from superficial to the deeper level. The 1st layer which has been named as *Avabhasini* gives an idea of *Chhaya*. The term *Chhaya* means Body Shade. *Ayurved* has given great importance to these shades and has also used another term *Prabha* in reference to *Twaka*. *Prabha* means the light thrown from the body. One can see the *Chhaya* (shade) of a man from a closer distance. Only but the *Prabha* of a man can be realized from a distance. It illuminates the body. Both these terms have been used for diagnostic purpose by physicians.

Kala Sharir: In *Laghutrayee*, *Sharangadhara* has described *Yakrutpleehadhara kala* different than other *Acharyas*, because he has explained about it as *Yakrut* is a *Sthan* of *Ranjak Pitta* and *Pleeha* is a *Moolasthan* of *Raktavahini*. The 6th *kala* is *Pittadhara kala*. It holds all the four types of food in taken by mouth into intestine. The four kinds are *Ashit*, *Peeta*, *Leedh* and *Khadit* and brought into *Shudrantra*. Here it is digested and absorbed due to course of time by the action of *Pitta*. Here the term *Koshtha* is used in reference to *Laghuantra* where *Pittadhara kala* is labeled as *Grahani*.

Koshtha, Koshtanga and Ashaya sharir: Koshtha: The terms *Mahanimna* and *Mahosrotas* need clarification. The term *Mahanimna* is used for all the *Koshthanga*, placed in the lower segment of *Madhya Sharir*. These organs are *Mutrashaya*, *Pakvashaya* and *Garbhashaya* whereas the term *Mahastrotas* includes *Grasani* (pharynx), *Annalika*, *Amashaya*,

Laghuantra, *Brihadantra*, *Gudanalika* and *Guda*. *Sushruta* has described *Koshtha Vyakhya* in *Chikitsasthana* as it is *Ama*, *Agni*, *Pakva*, *Mutra* and *Rakta Sthana*. He has described that *Kostha* is a cavity in which these *Avayava* are protected. According to *Vagbhata* and *Charak*, *Koshtha* is known as *Mahasrota* and *Vagabhata* included *Amashaya* as well as *Pakvashaya* in it. *Koshtha* is known as *Abhyantar Rogamarga*. In this region *Chhardi*, *Atisar*, *Kasa*, *Shvasa*, *Udar*, *Jwar*, *Arsha*, *Shopha*, *Gulma*, *Visarpa* and *Vidradhi* these *Vyadhi* occur.

Koshthanga: *Koshtanga* are organs has described by *Brihatrayee*. These are different because of different point of views of *Acharyas*. *Laghutrayee* has described *Hridaya*, *Phuphus*, *Pleeha*, *Yakrita*, *Kloma*, *Vrikka*, *Vrishana* and *Shishna* as *Rachana Sharir Avayava* separately, but *Brihatrayee* has included them in *Koshtangas*.

Ashaya: *Ashaya* is *Adhishtan*, e.g. *Vatashaya* is *Adhishtana* of *Vata* in *Sharir*. According to *Charaka*, *Pakvashaya* is *Vatashaya* and according to *Sharangadahra*, *Phuphus* is *Vatashaya* and these are the *Vatasthana*. *Vata Dosh* plays its vital role in whole of the human body but *Phuphus* and *Pakvashaya* are two *Ashaya* where it plays dominant role. The blood mixed with CO₂ is purified by the saturation of oxygen in *Phuphus*. This purification process is performed by the gaseous exchange at the capillary level by the action of inspiration and expiration. Similarly in *Brihadantra* the segments of transverse and descending colon are allowing dominant role of *Vata* which is specifically identified as *Apan Vayu* for both these predominant seats of *Vata Dosh* and if in colon, *Apan Vayu* is not doing any activity, then due to fecal matter present in colon causes different types of *Vyadhi*. *Sharangadhar* and *Charak* have identified *Phuphus* and *Pakvashaya* as *Vatashaya*. There are different point of views of different *Acharyas*, hence they have mentioned description like above.

Kandara Sharir: *Mahati Snayu* (big/thick *Snayu*) are known as *Kandara*. *Snayu* and *Kandara* are hard rope like structures. Long cylindrical slender are known as *Snayu* while short, thick are *Kandara*. These are some inaccuracies in the description of *Sushruta*, as-

1. Nails mentioned as tips (*Praroha*) of *Kandara* are incorrect. As established today, nails are the modified extension of epidermis (the outer layer of *Twak*).

2. Naming the *Medhra* as *Praroha* (tip) of the *Kandara* which bind *Greeva* and *Vaksha*. *Nitambha* as *Praroha* of *Kandara* of *Shroni* and *Prushtha* and *Mastaka* as *Praroha* of the *Kandara* which bind *Ura* and *Amsa*, are also inappropriate. There are many *Peshi* in all these places and each of them does not terminate at the same place.

Jala Sharir: Networks of each *Peshi*, *Sira*, *Snayu* and *Asthi* are 4 in number. They are situated in 'Manibandh' and 'Gulpha', bound and mixed together with holes of bones which looks like net.

Kurcha Sharir: *Kurcha* are 6 in number. It is brush like structure. These are specific forms of networks of *Peshi*, *Asthi*, *Sira* and *Snayu*.

Mamsa Rajju: There are 4 long *Mamsa Rajju* for binding muscles on both sides of 'Prushthavansha' 2 externally and 2 internally.

Sevani Sharir: *Sevani* means raphe or Sutures. It looks like stitches. These should be avoided during surgical operations.

Samghata Sharir: There are 14 *Samghata* which are assemblage of two or more bones. Through 'Trika' is commonly known as sacral region; here it means the combination of three bones of Arms and Neck.

Simanta sharir: All the *Acharyas* has described 14 number of *Simanta*, but *Vagbhata* has described 18 number, he has consider 5 *Simanta* in place of 1 in *Shir* and other as 13 in number, hence total are 18 number.

Asthi Sharir: In *Charak* and *Ashtanga Samgraha*, the number of bones enumerated as 360 while in *Sushruta*, *Bhavaprakasha* and *Sharangadhara Samhita*, the number of bones given is 300 only. Following reasons may be behind the mentioned *Asthi Samkhya* as-

1. Counting of those structures which are actually not bones, like *Nakha* or *Dant* etc. by *Charak* and *Vagbhata*, but *Sushrut* has not count them as bone.
2. Counting even those bones which are not actually bones, such as *Dantodookhal* (Sockets) of the teeth. *Charaka* and *Vagbhata* has separately counted *Dantodookhal* under the heading of bones.
3. Inclusion of these structure which appear similar to the bones under the heading of bones, such as *Tarunasthi* (Cartilage).
4. Counting separately the parts of one bone, for example the number of *Parshuka* (Ribs) has been mentioned as 36 on each side of Thorax by

counting 12 ribs, 12 Tubercle and 12 Facets of every rib as separate parts of one rib.

5. Counting vertebral process separately.

6. There is also one possibility that *Sushruta* or *Charaka* took into account all the epiphysis and metaphysis (non ossified bony masses) Which are present as independent bony units in a new born.

Sandhi Sharir: *Sandhis* are responsible for transmission of forces and movement. When more than two bones meet each other it is termed in *Ayurveda* as *Sandhi*.

Snayu Sharir: *Sushrut* has mentioned important of *Snayu* from surgical and clinical point of view. He has said that a trauma or an injury to *Snayu* is more painful and difficulty in movement. Due to knowledge of *Sharir* of *Snayu*, (internal and external *Snayu* in body), *Shalya* can be easily pull out by surgeon and he can save the life of patient.

Peshi Sharir: All the *Acharyas* has enumerated 500 *Peshi* in the whole human body. Out of them 400 are available in *Shakha*. In *Koshta* 66 and in above *Jatru* are 44, also enumerated 20 extra *Peshi* in female, but *Charaka* has described as only 400 *Peshi*. The names (*Swarup*) has described by *Sushruta* of *Peshi* based on their shape, size and their anatomical position or depth. They are also labeled depending upon their longness, smallness, thickness, thinness, rounded, shortness, firmness, softness, smoothness and roughness. *Sushrut* has given names to these muscles as follows *Bahal* (large), *Pelava* (thick), *School* (heavy), *Anu* (thin), *Pruthu* (flat), *Vrutta* (round), *Rhasva* (short), *Deergha* (long), *Sthir* (firm), *Mrudu* (soft), *Shlakshna* (smooth).

Marma Sharir: Lord *Agnivesh* (300 BC) first of all recognized presence of 107 *Marma* as vulnerable points on human body. *Charak* who belongs to the *Agnivesh*, but from *Chikitsa* point of view he gave more importance to 3 *Marma* points only. They are 1) *Shir* 2) *Hridaya* and 3) *Basti* Afterwards *Sushrut*, also recognized 107 *Marma*. He classified the types of *Marma* depending upon their prognostic value and structural status. He also did anthropometric study taking the breadth of his own finger as the unit of measurement. This unit was given the name of *Anguli Praman*. After words *Vagbhata* also highlighted many points. Though there is little difference between *Sushrut* and *Vagbhat's* approach in respect of classification and measurement of *Marma* points; *Sharangadhar* and *Bhavaprakash* both accepted as such these *Marma* points propounded by *Sushrut*. *Acharya Vagbhata* added one more anatomical structure for the constitution of a *Marma*. He has separately made the identity of

Sira (vein) and *Dhamai* for formation of *Marma* also he has described *Mahamarma*. *Sushrut* has made an important observation that though an injury on a *Marma* Point definitely causes death but in case, treated by an expert physician or surgeon, then patient may survive. The differences has described by *Acharyas* due to further studied more and expressed their views regarding *Marma* depending upon their individual observations.

Sira Sharir: *Sushruta* has described importance of knowing this topic well to surgeons through texts like.

- 1) Avoiding or Ignoring *Avedhya Sira* may lead to disability or death definitely (*Su.Sha.7/20*).
- 2) By stating relation between *Sira* and *Marma* (*Su.Sha. 6/25-26*).

Ashtang Hriday has explained some additional features related to Pulsation which may be helpful in diagnosis of particular *Sira* (*A.H. Sha. 3/35-38*) *Sushruta*, *Bhavaprakasha* and *Sharangadhara* considers *Moola* of *Sira* as *Nabhi* while *Charaka* and *Vagbhata* as *Hriday*.

Dhamani Sharir: *Charak* has identified the Origin of *Dhamani* from the *Hriday* itself and has counted them 10 in number. According to him the vessels emerging out of the *Hriday* are actual nutriting agents of the body. *Bhavaprakash* has his own independent view about these vessels. He has enumerated number of vessels at embryonic level and has said that the 24 vessels arise from *Nabhi*. The blood circulation is performed through *Nabhi* and *Garbhanabhi Nadi* to the *Garbha*. *Sushruta* has identified *Dhamini* as independent structure from that of *Sira* and *Srotas*. He has described origin of *Dhamini* from *Nabhi* to *Hriday*, because these vessels which originate from *Nabhi* during foetal life only, whereas, they are directly related with the heart after birth.

Srotas Sharir: *Sushruta* and *Charak* have developed the theories of body *Srotas*.

Sushruta has mentioned *Mool* (Root) of *Srotas* and *Srotas* proper. They have described the 22 number of *Srotas* (11 pairs). This observation is based on the clinical signs and symptoms related with trauma or injury on the particular *Srotas* and also considering their mode of medicinal treatment. *Charak* has enumerated 14 *Srotas* based on clinical signs and symptoms related with their pathology (*Sroto Dushti* and *Sroto Vridhi*). In these 14 *Srotas*, he has added 1 more *Srotas*, *Artava Vaha Srotas* in '*Garbha Prakaran*'. *Charak* has propounded the theory that micro and macro *Srotas* are responsible for giving shape to the organs of human embryo. In other words, it can be said that process of

organogenesis is only possible by proper development of *Srotas*. According to *Vagbhata*, healthy *Srotas* are pillars of the body. Their normal state is defined as *Prakrut Sharir* where as abnormal state is *Vyadhi*. *Charaka* has enumerated *Srotas Prakar* on the basis of *Murtimant Bhavas* which are 17 in number as *Prana*, *Anna*, *Jala*, 7 *Dhatu*, 3 *Mala*, 3 *Dosha* and in *Stri* in place of *Shukra* as *Artava*, but out of these '*Tridosh*' are *Sarva Sharirvyapi* hence there is no specific *Srotas* for them, hence *Samkhya* is 13 in number and another extra as *Artavavaha*.

Sushrutokta Mruta Shodhan Paddhati: *Sushruta* is the first medical man of India of the ancient period who resorted to human dissection to understand the structures of the body in detail. *Sushruta* is the earliest document on this subject in the whole world. Because of the unique method of scraping the body layer by layer, he was able to note the features of various tissues and organs scrupulously and describe them fairly accurately.

Abhinivritti Sharir: *Chikitsa Adhishtan* is a *Purush* and it is 25th *Tatva* of *Samkhya Darshan*. It is *Nirguna*, *Nirvikar* and *Asharir*; hence *Vaidya* cannot treat it; but it can be act because of some objects like *Shukrashonit*, *Tridosh*, *Saptadhatu*, *Hridvrikkadi Anga* etc. These are included in *Purush Shabda* that means for treatment.

Uttamangiya Sharir: *Brihatrayee* has described *Shir* as *Vital Organ*.

Indriya Sharir: *Dnyanendriya* and *Karmendriya* has described by *Laghutrayee* only during *Shrushti Utpattikram*, but detail *Sharir* has described by *Brihatrayee*.

Anguli Praman: Measurements of the body have been described in *Charak* and *Vagbhata*., differences are noticeable between these texts and *Sushruta*. The *Anguli Praman* (the unit of measurement) is Ancient method and in this method, the measurements of the body have been indicated in one's own *Angula* only. Now a days the measuring units are cm, mm, dm, lit etc. *Dalhana* states that length of man is to be taken when he is standing on his toes and raising his arms upwards, this is *Paurushman*.

Anjali Praman: Materials (within the body) that could be measured in terms the *Anjali*. It was the practice of the ancient medicine practitioners of India to specify measures of body in terms of some chosen part of the body of the person concerned himself and not on any arbitrary external standards. *Sushruta* has also mentioned this topic. According to him, body being different in its features as well as

unstable, the quantity of Dosha, Dhatu and Mala cannot be stated.

Garbha Sharir: Garbha Paribhasha: The union of Shukra (sperm), Artava (ovum) and Atma or (Jiva) inside the Kukshi (uterus) is known as Garbha (zygote, embryo or fetus).

Comments: There is some difference in the events described by various authors. Charka says that when a man copulates with a *Rutumati* woman, then due to excitement and *Sthanika Shurka* situated in *Vrushana* is excreted. This excreted *Shukra Dhatu* coming out of male, in the form of *Bija* (seed/sperms) enters the Kukshi through *Yoni* and gets mixed with *Artava (Shonit)*. At this time, due to association of *Satwa* or *Mana*, the *Jivatma* comes there in the *Garbha* (zygote). Sushruta has described that *Teja* (heat) generated at the time of coitus activates *Vayu*, then the *Shukra* excreted due to the action of both *Vayu* and *Teja* reaches *Kukshi*, gets mixed with *Artava*, thus *Garbha* formed with the union of *Agneya (Artava)* and *Soumya (Shukra)* stays in *Kukshi*. *Ashtang Samgraha* corroborating the views of *Charaka* explains that due to effect of *Raga* (love/passion) and impelled by deeds of previous life the *Mana* propels and *Jiva* come into the *Kukshi*. *Ashtang Hridaya* explain this with an example of *Agni* which is generated from the wood, similarly *Satwa* which is associated with *Samyog* of *Shukra* and *Artava* forms *Garbha*. *Sharngadhara* clarifies that the fetus after its *Prasuti* is referred as *Bala* (child).

Garbhanirman Hetu: *Charak* says that as with water, ploughed field, seed and season the procurement of cereals is definite; similarly with union of *Shaddhatu*, achievement of *Garbha* is definite. Here water etc also can be considered for achievement of conception. Sushruta equating germination of seed with achievement of conception says that if *Rutu* (season or period near ovulation or *Rutukala*), *Bija* (seed i.e. ovum and sperms) *Kshetra* (field i.e. female reproductive system) and *Ambu* (water i.e. nourishing substances) assemble together, the conception will definitely occur. *Ashtanga Samgraha* has given the importance to *Kshetra* and *Bija* while *Ashtang Hridaya* has emphasized that besides healthy *Garbhashaya*, *Marga* (vaginal canal), *Rakta* (ovum) and *Shukra*, properly functioning *Vayu* and normal psychological status (happy mood) are also essential factors.

Comments: From above description it can be stated that for achievement of conception, proper functioning *Vayu*, *Prakrut Kriya*, healthy and properly functioning female reproductive system,

well prepared uterus, healthy sperms and ovum are essential factors.

Rutu: Rutukal duration: It is of 12 days, according to other opinions it may be of 16 days. If *Yoni*, *Garbhashaya* and *Artava* are *Prakrut*, it may be of entire month, sometimes *Rutukala* may come up without menstruation. *Dalhana* has explained that in 12 days duration the first 3 days and last 1 day of constriction of *Yoni* out of 16 days duration are not counted. Since the seeds deposited during this period are likely to bear fruit (conception), hence it is termed as *Rutukala*. This is termed as *Rutukal*.

Comments: Apparently, it looks to be description of proliferative phase, which ends after ovulation however, considering its existence for entire month or even without menstruation and its specific importance for conception it seems to be description of ovulation, thus it can be said that *Rutukala* denotes proliferative phase including ovulation. The description of difference in duration for different castes has no scientific relevance; it might have come up due to contemporary social structure. In the process of formation of *Dhatu*s, *Sushruta* says that from *Rasa* the *Shukra* and also *Artava* in females is formed in a month, *Sharngadhara* has also accepted the formation of *Raja* in a month. This *Raja* or *Artava* formed in a month may be considered as ovulation.

Kshetra: Shroni Parmana: The measurement of chest of male and waist of female is identical. The chest of female is 18 *Angulas* so is the waist of male. The chest of male is said to be 12 and 24 *Angulas* by *Dalhana* and 24 *Angulas* by *Chakrapani*. The chest of male and waist of female is relatively broader. *Dalhana* opines that these measurements are attained after maturity and *Shroni* is below *Urusandhi* and above *Smaramandira*.

Comments: *Dalhana* states that length (height) of man is to be taken when he is standing on his toes and raising his arms upward. *Brihatrayee* has described *Shroni*. *Laghutrayee* has not described this type of explanation.

Shroni: Asthi: *Sushruta* has enumerated *Gudasthi* or coccyx as a separate bone and *Charaka* has included even *Trikasthi* or sacrum in hip bones that is why the difference in number is seen.

Shroni Sandhi: Flat bones of pelvis have three joints which are *Tunna Sevani* (suture) type. In *Guda*, *Bhaga* and *Nitamba*, the bones have *Samudga* type of joints.

Bhaga: According to commentator *Dalhana*, this is the measurement of vaginal introitus of the women. At other place it is said to resemble leaf of *Pippala*.

Comments: The 12 *Angulas* measurement seems to be description of circumference of entire vulva instead of introitus of vagina. Its simile with leaf of *Pippala* might have been given due to resemblance in shape. The leaf is triangular, having slight convexity of lateral borders; vulva is also somewhat triangular having its base at mons pubis and apex mid way between vaginal introitus and anal orifice, with slight convexity of its lateral walls. *Smaratapatra* is situated in upper portion of the organ resembling leaf of *Pippala* vulva, below to this is the orifice for discharge of menstrual blood. During sexual act it is highly stimulated /erectile structure. Words *Smaramandira* and *Madanapatra* are also used for this.

Yoni Bahirmukha: Some recent workers interpret *Raktavaha Srotas* as uterus, cervix, vagina and its vasculature; however, due to its enumeration amongst external orifices and situation below clitoris, it appears to be description of vaginal orifice or introitus.

Yoni Akriti: *Yoni* resembles *Shankhanabhi* in shape and has 3 *Avartas*, *Garbhashaya* is attached in 3rd *Avarta*.

Yoni Nadi Visheshata: *Bhavaprakash* has described in *Manobhavagara* as 3 *Nadi Visheshata*

1. *Samirana*- *Shukra* falling over it becomes futile
2. *Chandramasi*- Female child
3. *Gouri*- Male child

Garbhashaya: The simile of uterus with mouth of *Rohita* fish might have been given probably due to two reasons as,

1. Similarity in shape, as both are triangular and hollow inside, the mouth of fish is flat below and slightly convex above similarly anterior wall of uterus is slightly flat, while posterior wall is slightly convex.
2. The lips of fish are fleshy and hanging, teeth are not just behind the lips, rather situated slightly behind this giving appearance of a rounded soft structure, which resembles cervix of uterus. The word *Dimbha* is not clear, presently it is used to denote ovum. Due to absence of specific structural description and its presence in male and female both, it is difficult to equate it with any structure. In *Amarakosha*, it is translated as child, while *Vaidyaka Shabdasinghu* book explains it as urinary bladder or uterus, thus in context of females this can be considered as uterus as it is made up of flesh, is good vascular and is situated amongst the intestines.

Artava Vaha Srotas: These may be considered as uterine arteries, specially their capillary bed, because these arteries are responsible to carry

Artava (Artavavahi Dhamani) are 2 in number, have attachment with uterus and injury to these vessels may result in infertility and amenorrhea due to absence of proper blood supply to uterus along with endometrium, *dypareunia* may also occur due to associated inflammation caused during injury and psychological upset due to amenorrhea etc.

Dhamani: Comments: Arteries tending upwards may be considered as mammary arteries and those of downwards as ovarian arteries (responsible for formation of *Artava* i.e. ovum or ovarian hormones) and uterine arteries (responsible for excretion of *Artava* or menstrual blood).

Sira: *Sushruta* has described 2 veins situated in root of each breast not suitable for venesection. These may be considered as internal mammary veins.

Marma: Sevani and Yoni

Comments: *Sevani* refers to perineal raphe, while *Yoni* to entire reproductive system also besides vaginal canal, injury to these causes pain.

Phalasrotas: *Phalasrotas* refer to ovaries of females, which are counterpart of testicles of males. Though specific symptoms of injury to these are not described in classics, however, injury to both these may cause amenorrhea, in fertility etc.

Mutrapraseka: This refers to urethra Injury to this causes flow (continuous) of urine.

Guda and Basti: *Guda* refers to rectum and *Basti* to urinary bladder. These both are *Mamsa Marmas* of the size equal to palm, cause immediate death, if injured.

Mutravaha: Injury to this produce fullness of urinary bladder followed by death. Generally with *Mutravaha*, ureters should be considered, because these fill the bladder with urine, however, these are two in number, while word *Mutravaha* is a word of singular number. If it is taken as internal urethral meatus, it can explain the fullness of bladder In classics after describing the location of uterus behind the *Basti*, it is advised that for extracting the urinary bladder stone in females, the instrument should be passed directing it upwards, or else an ulcer discharging urine may be formed. *Dalhana* says that if the instrument is inserted forcefully, deeper and directing it downwards instead of upwards, then after puncturing the external skin and flesh, it will puncture the bladder, *Bhaga* (vagina) and the uterus, situated behind the bladder, thus produce a wound discharging urine inside the *Bhaga* (vagina). *Mutrapraseka Marma* refers to urethra which is present in male and females both. Besides, above structures others i.e. ureters, urinary bladder, urethra, rectum and anus have to be taken special care during any

Gynecological surgery, as injury to these may produce fistula.

Peshi: Women possess 20 Peshis, 10 in breasts as 5 in each one which develop in adolescence, 4 in *Apatya Patha* as 2 spreading inside and 2 situated in orifice in circular fashion, *Garbhachidra* or *Garbhamarga* has 3 and three are responsible for entry of *Shukra* (semen) and *Artava* (ovum). Analogous to the Peshis of *Lakshana* and *Mushka* of males, the females have 3 more, covering internally situated *Phala*.

Ambu: Pervading *Rasa Dhatu* formed by digested food.

Bija: Shukra: *Charka* has described *Shukra Vivechana* as it is implanted for the origin of embryo. *Sharangadhara* has described *Shukra Lakshanas* like *Sushrutas Shuddha Shukra Swarup* and he has explained *Shukra Darshan* is possible in *Yuvavastha*.

Comments: *Shukra* though is situated in whole body within *Shukradharakala*. All the *Acharyas* has been explained their different views in explanation of *Shukra* for play an important role in reproduction.

Stri Bija: Paryaya: The words *Artava*, *Shonit*, *Asruk*, *Ruja*, *Rakta*, *Lohita* and *Bija* denote ovum, seed and menstrual blood. The word *Pushpa* used to denote only bleeding through vaginal passages. *Vagbhata* and *Dalhana* accept presence of *raja* or *Shonita* from the very childhood fast like *Shukra*, which is not visible due to very minute quantity. Menstrual blood is not accumulated anywhere in the body, rather it is formed every month in the uterus. *Stri Bija* is accepted due to presence from embryonic life, then its *Rajodarshan Kal* at 12 years of age.

Shukra Nirmiti Kalavadhi: *Bhavaprakasha* has described *Shukra Nirmiti Kalavadhi* as 1 month. He has described this according to *Manda*, *Madhyam* and *Teeksha Agni Pursha*.

Madhyam Agni - 1 month

Teekshna Agni - Time is less than *Madhyam Agni*.

Manda Agni - Time is more than *Madhyam agni*.

According to *Vagbhata*, The essence and wastes of *Dhatu*s are produced only after *Paka* (digestion / transformation in the *Dhatu*s. The continuity of evolution of *Dhatu*s is because of the intimate interrelationship (between the preceding and the succeeding *Dhatu*). Some (authorities) say that the food gets converted to *Shukra* (last *Dhatu*) in 1 day. Some say, after 6 days, and yet others, after 1 month, after undergoing series of *Paka* (digestion and transformation). The transformation of *Bhojya Dhatu*s (nutrient tissue) goes on uninterrupted like the (movement of) wheel. *Aushadhi Dravyas* by

their special effects, produce *Shukra* etc. immediately. *Chakrapani* has written that *Rajodarshan Kal* appears at the age of 12 years. This reference probably indicates description of hormones. *Sushruta* while describing the formation of *Dhatu*s accepts formation of *Artava* also along with *Shukra* in females. *Bhavaprakash* elaborating this, women passes 1 extra *Dhatu* just as presence of 1 extra *Ashya* (*Garbhashaya*), thus have *Artava* as 7th and *Shukra* as 8th *Dhatu*. All the functions relating to conception are performed by *Artava*, while energy and complexion etc are promoted by *Shukra*. It is also very essential for life. Here also *Artava* refers to hormones.

Swarup: The normal menstruation is that which has intermenstrual period of one month, duration of blood loss as five days is not associated with pain or burning sensation, excreted blood is not unctuous, not very scanty or excessive in amount, the color resembles the red juice of lack, red lotus flower, fruit of jequirity or rabbit's blood. Menstrual blood is not bright red in color as mentioned above, but is of slight blackish nature, which has been accepted by some authors at different places. *Bhavamishra* has explained that this difference in color is due to *Prakriti* of individuals, and vitiated *Doshas* are responsible for symptoms like pain and burning sensation.

Anuvanshiki Siddhanta: *Charak* has described as *Bijabhag* damaged, then its genetic source gets abnormal otherwise not.

Yugmayugma Ratri Phalamaha: On even days *Artava* is less which increases on odd days, thus there is birth of male and female respectively. A man desirous of having a son should not have sexual relation even during day time on odd days. If on odd days *Shukra* is more and on even days it is less, then the born male child will have feminine features and would be weak, with less body parts and if it is a female, she will be of masculine features, weak and with less body parts.

Garbhotpadaka Bhava Vishesa: Ayurvedic philosophy believes that the human body is composed of 5 *Mahabhutas*, sources of these *Mahabhutas* are said to be mother father, *Rasa* and *Atma* and it is always associated with *Satwa*. The normal of *Shonita* (ovum) and *Shukra* (sperms) of mother and father respectively greatly depend upon the use of *Satmya*. Considering this fact the formation of *Garbha* (embryo) is said to be from *Shadabhavas*. *Charaka* has recapitulated the debate on this subject. He writes that neither mother, nor father, nor whole some suitable diet, nor use of eatable, likable or drinkable dietics are capable of forming the embryo, it is formed only with

combination of all these. *Charka* has stimulated the formation of embryo with building of upper room or a chariot. As by combining and arranging different building materials the upper room is constructed or with different parts a chariot is assembled, similarly with the combination of these six components the fetus is formed. He has farther advanced logic to support his view by describing different body parts arising from these specific components and thus has contradicted the theory of formation of *Garbha* by singular component.

Garbhavikas and Panchmahabhuta: The division of *Dosh, Dhatu, Mala, Anga* and *Pratyanga* is done by *Vayu. Teja* doing *Pachan*. Moistening is done by *Jala. Pruthvi* gives shapes to the *Garbha. Srotasas* are related with *Akash*.

Garbha Varnotpatti causes: *Garbha Varna* causes as *Pachmahabhutas* with *Teja*.

Garbha Panchmahabhutatmaka Bhava: *Bhavas* derived from *Akash* are sound, auditory organ, etc. Touch, roughness, etc. from *Vayu*. From *Teja* as vision, light, *Pachan* etc. taste, moistening etc from *Jala* and from *Pruthvi* as smell, olfactory organ, heaviness etc.

Garbhadhan: Yogya Vayomaryada: *Purush* at the age of 25 yrs and *Stri* at the age of 16yrs are fully mature, hence, they should attempt for achievement of conception. Since both the partners are full of valor and vigor at this age, the born child also possesses these qualities. In *Ashtanga Hridaya*, the age of man is prescribed as 20yrs. *Charak* opine that the man is not fit for coitus before age of the 16 yrs, after which he is capable of ejaculating semen.

Comments: In all Ayurvedic classics, best age for conception is said to be 16yrs. This observation by analyzing the Statistics found that from a purely obstetrical point of view.

Atibala, Ativruddha Garbhadhan Nisheda: Very Young or old Women should not be impregnated.

Comments: If a woman below 16yrs is impregnated by a man of below 25yrs, either she will not conceive or if at all conceives; she will have intrauterine death of the *Garbha*. If the child is born, it would not live long or will have weak organs, health deformed body parts etc.

Contraindicated conditions of Purush and Stri for coitus and their effects: The coitus should not be done with *Stri* having done over eating or who is hungry, thirsty, frightened, averse, sorrow, stricken, angry, fatty, chronically will specially having from Gynecological disorders or menorrhagia, menstruating, pregnant, weak dirty, unloving, elder, belonging to ones *Gotra*. These type of women either do not conceive, if conceive then the born

child suffers from teratologic abnormalities. The coitus done with pregnant woman troubles her *Garbha*.

Lingabheda: Sex of child depends upon relative predominance of *Shukra* or *Artava Bhavaprakash* has described in *Manobhavagara* as 3 *Nadi Visheshata*-

1. Samirana-Shukra falling over it becomes futile
2. Chandramasi- Female child
3. Gouri-Male child

According to *Sharangadhara*, God is responsible for formation of sex of child.

Comments: Why it is said that Male child is due to copiousness of Semen, because Menstrual Blood is normally more in quantity as said the quantity of *Artava* is 4 *Anjalli* while semen is only 1 *Prasuti*. It is not so, here *Artava* means in the quantity which is positioned in Uterus and is pure and fit for conception. It is discharged copiously while in small quantity and psychological stress. Other scholars, however, explain like this as deficiency, increase and equality of *Shukra* and *Artava* should be taken in term of potency (Strength or Predominance).

Jarayu Utpatti: *Indu* opines that besides the accumulation of *Artava*, the diet (used by Mother) also plays a role in gradual formation of *Apara*.

Garbha Matrupalatantrata: *Sushruta* has described as When *Garbha* is in *Garbhashaya*, then he cannot doing *Mala, Mutra, Apan Nissaran*, cry, because *Jarayu* covers *Mukh* and *Vayu marga* is not opened.

Comments: Menstrual blood does not take any part in the formation of *Apara*. It is possible that presence of amenorrhea and naked eye appearance of *Apara* like a big clot is source of this description. In the obstruction in the process of decline of corpus luteum of *Artavavaha Strotas*, the source of *Artava* is taken, and then the description becomes very clear as the progesterone secreted by corpus luteum is very important for *Apara formation*.

Garbha Poshan: *Charak* says that with the normal value of all 6 factors of conception and use of appropriate diet along with mode of life by *Garbhini*, the *Garbha* obtaining its nourishment from *Rasa* (supplied by mother) by the process of *Upasneha* (attracting moisture) and *Upasweda* (osmosis) and influenced by time factor along with its own nature. *Charak* further explains the point that what so ever diet the *Garbhini* consumes, the *Rasa* formed from this performs 3 functions.

1. Nourishment of the woman's body
2. Formation of milk
3. Nourishment of *Garbha*

Sushruta explains that inspiration, expiration, activity and sleep of *Garbha* are dependent upon the mother. *Indu* has explained that unctuousness is *Upasneha* and moistening is *Upasweda*. *Bhavaprakash* also described similar view.

Comments: 2 words *Upasneha* and *Upasweda* are given to define the process of *Garbha* nourishment. In explaining these words *Indu's* version is more logical because as *Garbha* is dominated by *Kapha*, naturally it would need more unctuous substance to replenish this *Kapha*, thus the word *Upasneha* probably refers to the selective osmosis, while *Upasweda* to simple osmosis.

Garbha Masanumasika Vriddhi: All the *Acharyas* consider this point according to their different point of view.

Garbha Prakruti: The body of the *Garbha* is determined by the constitution of *Shukra* and *Stribija*, that of time and *Garbhashaya*, that of food and behavior of mother and that of products of *Mahabhutas*. *Dosh*, one or more than one which predominates in these factors, gets attached to the *Garbha*. This is said as *Doshaprakruti*.

Discussion over the findings noted during literary comparative study: In Ancient Literature, various references regarding *Rachana Sharir* are found. The language difference should be expected due to long time gap between Compendia. Fine differences will reveal the changing requirement of the time. Medical science of each discipline always changes, adds and abandons. To observe this progress of Ayurveda one has to compare the Compendia of different era. It is Natural to find different things in *Laghutrayee* than *Brihatrayee*. In *Laghutrayee*, though *Madhavanidan* has not described *Rachana Sharir* in different *Shtan*, but he has consider references of *Rachana Sharir* in different *Vyadhi*. *Sharangadhara* has mentioned *Sharir Rachana* in *Purvakhanda* 5th and 6th chapter- *Nadi pariksha prakaran*, *Kaladikakhyana prakaran* and *Aharadi Gati prakaran*. *Bhavaprakash* has described *Sharir Rachana* in *Purvakhanda* 3rd chapter- *Garbhaprakan* In *Brihatryee*, *Charaka* and *Sushruta* has described *Sharir Rachana*, but in scattered form. *Vagbhata* has mentioned all the *Sharir* related topics, but not in scattered form.

Topic	Mani.	Sha.	Bha.	Cha.	Su.	Va.
Total Adhyaya	69	32	80	120	186	A.H.120, A.S.150
Total Shloka	1552	2600	10831	12000	8300	A.H.7444, A.S.13000
<i>Rachana Sharir</i>						
Mentioned Shloka Samkhya	1	79	350	157	274	A.H.137, A.S.205
Sharir Mentioned Adhyaya	1	3	1	13	14	A.H.4, A.S.7

- 1) *Charak* – It is one of the few texts of the Ancient *Ayurvedic* compendia which is available in complete form. It stands between 7 BC and 6th cen. AD. It attained its place as the representative work of the school of medicine. During this period *Rachana Sharir* mentioned as 1.30% by *Charak*.
- 2) *Sushruta* is more important, since it is the only text now available on *Shalya Tantra*- an important branch of *Ayurveda*. Due to practical oriented view, he has mentioned *Sharir* in detailed. *Rachana Sharir* mentioned by him as 3.30%.
- 3) *Vagbhata* in their works during 6th cen. AD have collected authenticated verses from *Charak* and *Sushruta Samhita* and made *Granth* in poetics, understanding language. He has mentioned *Rachana Sharir* as in A.S.-1.57% and in A.H.-1.84%.
- 4) *Madhavanidan* is accepted *Rachana Sharir* in different *Vyadhi*. *Rachana Sharir* mentioned by him as 0.064%.
- 5) *Sharangadhara Samhita* deals with *Bhaishajya Kalpana*. He has mentioned *Rachana Sharir* as 3.03%. *Bhavaprakash* has touched practically all the aspects and added new information based on the knowledge and traditions as his own experiences. The clarity present in his style of presentation, excellence of arrangements, systematic classification of drugs and *Vyadhi*. He has mentioned *Rachana Sharir* as 3.26%. According to this explanation, *Rachana Sharir* contribution is greatly found in *Sushruta Samhita*. All *Acharyas* have contribution in *Rachana Sharir*, but during *Brihatrayee* period, *Rachana Sharir* was found more than *Laghutrayee* period. Due to *Kalavadhi* of all these compendia, they may don't need to elaborate *Rachana Sharir*.
 - *Charak- Kayachikitsa* point of view *Samhita*
 - *Sushruta- Shalya* point of view *Samhita*
 - *Vagbhata-* combination of both *Charak and Sushruta*
 - *Madhvanidan- Vyadhi Nidan* point of view *Samhita*

- *Sharangadhara- Bhaishajya Kalpana* point of view *Samhita*.
- *Bhavaprakash- Dravyaguna* point of view *Samhita*.

CONCLUSION

- 1) Though *Charak* is *Kayachikitsa Pradhan*, but he has mentioned different point of *Rachana Sharir* than others as *Trimarma Sharir*.
- 2) *Sushruta* is *Shalya Pradhan*, hence mentioned *Rachana Sharir* in detail and has given importance to *Marma Sharir*, *Sira*, *Sharir*, *Mrutashodhan Paddhati*, *Garbha Prakaran* etc. in detail as Surgery point of view.
- 3) *Vagbhata* has mentioned different points than others as *Dhamani Marma* and *Mahamarma*.
- 4) *Sharangadhara* has mentioned *Yakrutpleehadhara Kala* different than others.
- 5) *Madhvanidan* accepted *Rachana Sharir* in different *Vyadhi*.
- 6) *Bhavaprakash* has mentioned *Yoni Nadi Visheshata* different than others.

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