A REVIEW ARTICLE ON THE SHADANGA SHARIR OF RACHANA SHARIR

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ABSTRACT:
Research is the excellent need of contemporary Ayurveda. Ayurveda needs research intended to test and approve its basic ideas as well as its medicines. Assuming Ayurveda is to be genuinely investigated and approved through and through its viewpoints, logical data sources ought to illuminate Ayurveda's standard and reasoning. Rachana Sharir is a base of Ayurved. It shows essential ideas of Sharira. The featured regions are idea of srotas, avedhya sira, twak sharir, kala sharir, marma, idea of ojas, chaturvimshati purusha, sira, dhamni and so on. The ideas of rachana sharir ought to be generally contemplated according to explore perspective so we can matchup with the cutting-edge life systems and portray the rachana sharira ideas in present day situation.

The human life systems (Sharir Rachana) are a significant for associated wellbeing sciences. It is one of the central subject to the wellbeing science. Ayurveda manages logical investigation of the subject Sharir Rachana (Human life structures) in Bruhatrayee. Sharir Sthan is outlined in different parts beginning from Undeveloped organism advancements for human life structures. Information on human body is the extremely premier move toward the universe of clinical science. —Sharir implies human body and —Rachana implies structure. This Human Sharir is chiefly comprised of six principal parts or fragments. These six sections are called as Angas. Accordingly, the Sharir or human body is comprised of Shadanga or six portions.

KEYWORDS: - Bruhatrayee, chaturvimshati purusha, Rachana Sharir, Sharir Sthan, ojas, marma, Shadanga Sharir.

INTRODUCTION:
Need is the mother of innovation. This journey of search something new or reinvesnt the realized that is to improve humanity is named as examination. The exploration peculiarity isn't new the ayurveda study of life. The words inseparable from the exploration in ayurveda works of art are anusandan, anveshana, gaveshana, pariksha. Ayurveda is an expansive science. It remains as one the significant mainstay of fundamental rule of ayurveda. The subject incorporates investigation of ordinary body structures as expressed in Ayurveda Samhitas by various achievers alongside the investigation of present-day Life systems. Life systems is the part of science worried about the investigation of the construction of organic entity and their parts. Life systems is intrinsically tied embryology, relative life structures, transformative science and phylogeny, as these are the cycles by which life systems is produced over prompt (embryology) and long (advancement) term. Human life structures are one of the fundamental thing studies of medication. The discipline of life structures is parted into plainly visible and minuscule life structures. Plainly visible life structures are that the assessment of a creature body parts
utilizing independent visual perception. Gross life structures additionally incorporate the part of shallow life systems. Minuscule life systems include the usage of optical instruments inside the investigation of the tissues of fluctuated structures, alluded to as histology and furthermore in the investigation of cells. The historical backdrop of life systems is portrayed by moderate comprehension of working of the organs and designs of human body.

The center ideas of Rachana Sharir or Life systems in Ayurveda are model. All parts, tissues, organs and organ frameworks of the body fall inside this general gathering of Shadangas. Sharir Rachana is the part of Ayurveda which expresses a nitty gritty portrayal of the designs in human body. This branch comprises information about bones, muscles, veins, strotas, joints, indispensable organs and so forth. It additionally gives information on Garbhasharir, Kala and Marmas. Acharyas like Sushruta, Charaka and Vagbhata have given significance to the information on Rachana Sharir. This Human Sharir is essentially comprised of six primary parts or fragments. These six sections are called as Angas. In this manner, the Sharir or human body is comprised of Shadanga or six portions. Shadanga structures the preeminent grouping of body parts, truth be told a gross outline or surface stamping of the body into six enormous units. Shadang = Shad (6) + Anga (parts, sections) The Shad Angas are 2 upper appendages, 2 lower appendages, 1 head and 1 trunk (focal piece of the body).

**MATERIAL AND METHODS:**

The human body is called by the name Sharir in Ayurveda. This Sharir is predominantly comprised of 6 primary organs or parts or fragments. These 6 sections are called as Angas. In this way, the Sharir or human body or sections (organs).

1. **Shadangam according to aacharye Sushruta:**

Sushruta has given similar arrangement with change of names. As per him, the body is separated extensively into 6 sections (Shadanga), to be specific - Shakas - 4 in number (2 Urdhwa Shaka or upper appendages + 2 Adho Shaka or lower appendages) Madhyama Sharir - Center piece of the body, 1 in number (trunk containing chest and mid-region) Shira - Head, 1 in number.

2. **Shadangam according to aacharye Charaka:**

Charak says that the body is separated into 6 significant parts (Shadanga) to be specific Bahu - Upper appendages, 2 in number Sakti - Lower appendages, 2 in number Shirogreeva - Head and neck, 1 in number Anytaradhi - Center piece of the body or trunk (containing chest and midsection), 1 in number.

3. **Shankhya of Shadang Sharir:**

   I. Shakha or Bahu -Two Upper limbs
   II. Shakha or Sakti -Two lower limbs
   III. Madhya Sharir or Antradhi-Trunk
   IV. Shir or Shirogriva-Head and Neck

4. **Shadangam according to aacharye Bhavamishra:**

Bhava Mishra further in his composition Bhavaprakasha has additionally made sense of these 6 pieces of the body (Shadanga) based on their significance and the designs which they are comprised of. They are as per the following - Shira (head) - Seat of Gnanendriyas (Receptors) Urdhwa Shaka (upper appendages) - Seats of Anguli (fingers) Adha Shaka (lower appendages) - Seats of Anguli (toes) Vaksha (chest) - Seat of significant organs like Hridaya (heart), Phuphusa (lungs), Stana (bosoms) and so forth. Udara (midsection) - Seat of fundamental instinctive organs like Ykrut (liver), Pleeha (spleen), Kloma (pancreas), Antra (digestion tracts), Vasti (urinary bladder), Vrukka (kidneys), Guda (rear-end, rectum) and so forth. Prushta (back) - Seat of Prushta Vamsha (spine), vertebral section Kati (pelvis), Nitamba (hips, butt) and so forth.
5. According to Modern Science: -

Six parts of the body are-

1) Upeer limb (Urdhva Shakha)
2) Lower limb (Adho Shakha)
3) Thorex (Vaksha)
4) Abdomen (Udar)
5) Head and Neck (Shir Evam Griva)
6) Brain and Spinal cord (Mastishka / Sushumna)

Shadanga Sharir: -

All parts, tissues, organs and organ frameworks of the body fall inside this general gathering of Shadangas. Muscles, bones and other delicate tissues helping in headway are remembered for the Shakas (appendages) and Prishta (back). Cerebrum and receptors, significant nerves are situated in the head (Shiras). Imperative organs like heart and lungs are believed to be set in chest (Uras) and significant organs like liver, spleen, digestion tracts, pancreas, kidneys, urinary bladder, uterus and so on are tracked down in midsection and pelvic cavities (Udara - Kati Guha).

Mahatv of Shadanga Sharir: -

The center ideas of Rachana Sharira or Life structures in Ayurveda are commendable. Ayurvedic diviners have made life structures simple by right off the bat arranging the human body into 6 expansive milestone parts as seen from outside. They named them Shad Angas. Later the more modest milestones or related Angas were portrayed and were called Pratyangas. Then, at that point, the center inside of the body was portrayed and every single physical angles were made sense of top to bottom in particular Ashayas (visceras), Koshta (enormous spaces), Koshtangas (instinctive organs), Shrotas (channels of flow), Siras and Dhamanis (blood vessels and nerves, lymphatics) and so on were managed accuracy. It is in every case simple to learn things in sync - stepping stool design.

Organs and designs controlling principal life exercises are situated in the Shad - Angas. Shakas - Appendages help in every one of the exercises of day to day living and furthermore in velocity. Shiras - The control focus of the multitude of exercises of the body (mind) including control stations for considerations, memory, feelings, judgment, and so on, is situated in the Shiras (head). Shiras is likewise where all our tactile and engine exercises are mixed into synchronized life exercises, is likewise a site of Manas (mind) and Indriyas (receptors). Antaradhi - The Antaradhi or Shareer Madhya (center piece of the body, trunk) contains numerous organs connected with significant life - processes and are found situated in Uras/Vaksha (chest cavity) and Udar (stomach and pelvic depression). Vaksha is involved essential organs of dissemination and ventilation, in particular heart and lungs and different organs like windpipe, throat, pharynx, and so forth, gives beginning to aorta (most prominent course) and recieves deoxygenated blood from all pieces of the body through extraordinary veins for example predominant and mediocre vena cava. The UDARA and KATI (midsection and pelvic pit) has significant organs of processing, urinary and genital device (proliferation), invulnerability and so on.

Discussion: -

Each examination either approves the past work or past standards or it lay out another rule/assessment through the set boundaries of the subject. Rachana sharira has extremely old beginning and it required millennia to arise in its current shape. The scholarly importance of Rachana sharira is "Rachana pratipadikam shariram rachana shariram". A part of science which is totally committed to the designs of the body. In ayurvedic texts the human life systems for example Rachana sharir has been explicitly grouped under the sharira sthana of different samhitas which implies the piece of the texts. Only committed about the design/development of human body for example from preparation upto the end of the pregnancy and last option on a completely structure human body. In ayurvedic texts Rachana sharir has been described as an unrefined type of human life structures because of beginning period of examination of essential formative phase of exploration.
The Doshas, Dhatus and Malas have a place with the Shadangas. Hridaya (heart, cerebrum) being a site of Manas (mind) is situated in the Uras/Shiras what parts of Shadanga Sharir. 107 Marmas or imperative region of the body which on moving harmed or harmed either remove the life or cause brief or super durable harm of the organs and tissues are dispersed all through the Shadangas. The endocrine framework, the circulatory framework, lymphatic frameworks are found dispersed in all the Shadangas.

CONCLUSION:

Acharyas like Sushruta, Charaka and Vagbhata have given significance to the information on Rachana Sharir. Shadangas and Pratyangas are the very first physical milestones made sense of in clinical science. The information on these perspectives has made Figuring out Life structures a simple cycle. With the end goal of simple getting, it and for comfort of considering, the human body is partitioned extensively into six distinct districts. Hence, the human body is additionally frequently tended to as Shadanga Sharir or Human body comprised of six sections or locales.

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