

A REVIEW OF AYURVEDIC SHARIR SWAROOPASunil Parashar¹, Sunil Mewade²¹Assistant Professor, Department of Kriya Sharir,
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**ABSTRACT**

Each *Dravya* has its specific '*Swaroopa*', which not only gives knowledge about that '*Dravya*' but also help in identifying and make it different from other. '*Sharir*' has its specific '*Swaroopa*', which means '*Sharir*' has specific shape, size and characteristics. '*Sharir*' is described on various aspects in Ayurveda classics but furthermore all these described types of '*Sharir*' are mutually interrelated. '*Sharir Swaroopa*' is divided broadly in two types- external and internal on anatomical aspect as mentioned by Acharya Sushrut but in physiological aspect, we can divide the whole body components in '*Dosha, Dhatu and Mala*' categories as described by commentator Indu as "*Sharir cha Dosha dhatu mala Samudaya*" and In material aspect, all body organs or components are made up of '*Panchmahabhuta*'. So, it is need of the hour to explore '*Sharir Swaroopa*' and by establishing the interrelation between different categorization of '*Sharira*', for better understanding of '*Sharira Swaroopa*', we can correlate it with concept of body organization in Modern Science up to some extent.

Keyword: *Sharir Swaroopa, Dosha Dhatu & Mala*, Body organization in Ayurveda**INTRODUCTION**

'*Swaroopa*' '*Swaroopa*' is mentioned as Nature or Character or Pattern in oxford dictionary while Monier Williams mentioned '*Swaroopa*' as Peculiarity, character, Nature or own condition¹. *Vachaspati* also stated as '*Swasya roopam*'². Each *Dravya* has its specific '*Swaroopa*', which not only gives knowledge

about that '*Dravya*' but also help in identifying and make it different from other.

Sharir Swaroopa- '*Sharir*' has its specific '*Swaroopa*', which means '*Sharir*' has specific shape, size and characteristics. '*Sharir*' has '*Murta Apyava*', which makes its '*Swaroopa*'. Acharya Gangadhar comments on '*Murtimant*' as '*Sthoola*'³.

Acharya Chakrapanidatta comment on word 'Aatam roopa' means 'Swaroopa', where 'Guna and Karma of Dosha' are described.⁴ It proves that the term 'Swaroopa' should not be taken as a limited meaning of specific shape of an object but also represents its character or pattern, providing knowledge in all aspects like its general and specific properties as well as functions etc.

'Sharir' is described on various aspects in Ayurveda classics such as-

- 1) **Related to Anatomy & Surgery** –
 - a) External- 'Shadang and Pratyanga'
 - b) Internal- Various organ and components like 'Peshi, Sira, Dhamani, Snayu, Asthi, Marma, Sandhi, Kandara, Jaal' etc.
- 2) **Related to Physiology-** 'Dosha, Dhatu, Mala' (Agni, Ojus, etc)
- 3) **Related to Pathology** – 'Dosha and Dushya'
- 4) **Related to Material** – 'Panchmahbhuta'
- 5) **Related to Subtle Unit-** Body can be divided in uncountable parts on account of 'Parmanu' and 'Srotasa'.

Furthermore, all these described types of 'Sharir' are mutually interrelated.

Sharir Swaroopa in Anatomical aspect-

'Bahya Swaroopa'- 'Sharir Swaroopa' is divided broadly in two types- external and internal on anatomical aspect as mentioned by Acharya Sushrut⁵. External Swaroopa of 'Sharir' is represented by 'Murta' or 'Sthoola Aavyava', or 'Aakrati' (Presentation of external physical features from top to toe of an individual as described by Sushrut) which is formed by the body parts collectively as 'Sadanga', having subparts (Pratyang).⁶ 'Garbha' is taken as the term 'Sharir' only after significant differentiation into various body parts like hand, feet, tongue, ears, buttock etc.⁷ Hence, we can understand external 'Swaroopa' as formed by union of external body parts in specific order, which is perceived by our eyes. 'Aantarika Swaroopa'- Sushrut described various internal parts of the body and their 'Swaroopa' such as 'Peshi swaroopa, Snayu, Sira' etc. and at last he concluded that whatever 'Murta Avayava' are present in body, are counted and described here while some are not seen yet due to subtle form such as Aatma.⁸ Kashyap described 'Sharir Swaroopa' by giving an example of a hut, where the bones are

compared with pillars; 'Snayu' with grass cord and external soil coat with skin.⁹

The similar description of 'Sharir Swaroopa' is also given by Sushurat, while describing various components of the body as 'Asthi' forms skeleton of the body covered by 'Mamsa' (Lepana), giving them a different look.¹⁰ Acharya Sharangdhar also describes Swaroopa of Dhatu & Updhatu in Purvakhand chapter 5/19-24.¹¹ Hence, 'Aantarika swaroop' is formed by internal body organs all together, which can be perceived by eyes on dissection, up to some extent or 'Murta Aavyava' only. Acharya Kashyapa mention 'Sharir Samhanan' is different in different era.¹² It gives an idea that 'Sharir swaroopa' is changed according to time or era or Yuga also. Acharya Charaka also stated that ¼ of 'Guna' are diminished in each Yuga. Sharir 'Swaroopa' is changed, according to age also.¹³

Sharir Swaroopa in Physiological aspect- In physiological aspect, we can divide the whole body components in 'Dosha, Dhatu and Mala' categories as described by commentator Indu as "Sharir cha Dosha dhatu mala Samudaya".¹⁴ Also, internal as well as external components of the body are formed by these 03 categories (i.e. Dosha, Dhatu & Mala), in intrauterine life. Therefore, we can say that internal 'Swaroopa of Sharir' is formed by 'Dosha, Dhatu and Mala' in physiological aspect while in Pathological aspect, 'Dosha and Dushya' are specific terms for explaining diseases or abnormality, where 'Dushya' are again 'Dhatu and Mala'. We can understand these three categories in simple way by an example such as Dhatu are basis of Body just as Tissue which is major quantity of the body, while Dosha are bio functional energy just as body control system (Hormones, Enzymes, nervous system etc.), which is present in minor quantity of the body in comparison of tissue and Mala just as unwanted metabolic or dietary waste to be excreted but before excretion, takes part in homeostasis of body like osmoregulation by sweating etc. So, whole body matter can be divided in three categories on account of attribute and functions and all of them are essential for maintaining homeostasis of body. Just as in Chemistry whole body Biomolecules are classified in 04 viz; Proteins; Carbohydrate; Lipids and Nucleotides on the basis of chemical composition.¹⁵

Sharir Swaroopa in Material aspect-

In material aspect, all body organs or components are made up of 'Panchmahabhuta'. Hence, further we

can say that 'Aantarika Sharir Swaroop' is formed by 'Panchmahabhuta'.

Table 1: Panchbhautik Constitution of Dhatu

s.no.	Entity	Panchabhautic origin
1.	Rasa Dhatu	Jala
2.	Rakta Dhatu	Jala + Agni
3.	Mamsa Dhatu	Prthvi
4.	Meda Dhatu	Jala + Prthvi
5.	Asthi Dhatu	Prthvi + Vayu
6.	Majja Dhatu	Jala
7.	Shukra Dhatu	Jala

While in subtle unit aspect body can be further subdivided in uncountable parts on account of 'Parmanu' and 'Srotasa'.¹⁶ Hence, again we can say that 'Aantarika Sharir Swaroop' is formed by 'Parmanu' and 'Srotasa'.

DISCUSSION

Since, no one classification is enabling to interpret whole aspect of 'Sharir' alone. These all types of classification of 'Sharir' are not only explained 'Sharir' various aspects but also form 'Sharir Swaroopa' all together. In modern science also, body is classified on various account like gender, race, chemical aspect, physical aspect, biological aspect etc. but further there is an interrelationship between them, as a result concept of modern organisation of human body are originated. Level of organization has been a key concept in biology especially in evolutionary biology and the origins of this concept have a long history that began in the era of Aristotle, which was established in the twentieth century and constantly being modified. Because of this new dimension of biological research such as cell theory etc. were established.¹⁷

Body organization in Modern view- Cell is a Structural, functional unit of body but on chemical analysis of cell, it is made up of water and organic substances. Further, all matter of body is present in three states solid, liquid and gas and body also exhibit their properties. Recently, Biophysics and Biochemistry are established as some new branches of biology, dealing with physical and chemical aspects of the body. The living organisms exhibit various levels of body organization, starting from cell and ending with the

entire organism as a whole. At each higher level of organization, there is a greater degree of complexity. So, many people compared human body to a machine as each machine has several parts and each part does a specific job, yet all the parts work together to perform an overall function. In same way, human body is like a machine. In fact, it may be the most fantastic machine on earth.¹⁸

Correlation of Body organization (Modern verses Ayurveda):

We can correlate the Modern Human body organization concept to Ayurveda up to some extent for better understanding of 'Sharir Swaroopa' (figure1). In this correlation, as per Ayurveda, smallest unit is 'Parmanu', next higher level is 'Sthoola Panchmahabhuta' while 'Suksma Panchmahabhuta' (Tanmatra), is similar to Parmanu (Ch.Sa 1/29,30 Chakra).¹⁹ Next higher level is 'Kala' as Acharya Charaka considers first step in fertilisation while in second month differentiation occurs as 'Peshi, Arbuda, and Pinda like Swaroopa of Garbha' and also sex differentiation of foetus.²⁰ Hence, 'Dhatu' are next higher level, which can be correlated as tissue. Dr. Yogesh Chandra Mishra discuss this fact in detail in his book Sharir Kriya Vigyana. (volume I Page 46) Ayurveda has similar meaning of 'Dhatu' up to some extent as 'Dharan, Poshan, Upadan Hetu' given by Acharya Gangadhar. 'Dhatu' comprises 'Dosha, Dhatu, and Mala' in their 'Prakrat' State, which is a different concept from modern science. Then, all Parts of body are originated from 'Dhatu' respectively and 'Sharir' with all parts are originated in 7th month as Acharya Kashyap and Charaka describe.²¹ Hence, next higher level is 'Aanga and Pratyang', which comprises all

the organ and Body parts external as well as internal and finally all 'Aanga and Pratyang' make 'Sharir Swaroopa' collectively.

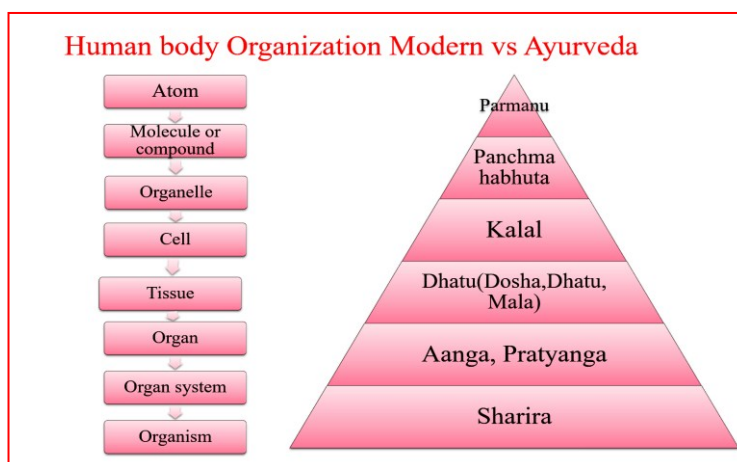


Figure 1: Correlation of Human body Organization in Modern science Vs Ayurveda

CONCLUSION

Sharir Swaroopa is described in various aspects in Ayurveda and there is a clear interrelation between them. No one classification is able to explore *Sharir Swaroopa* alone but form *Sharir Swaroopa* all together. We can understand importance of *Sharir Swaroopa* as Aacharya Indu justifies the second section as "Sharir" after first section ('Sutrasthan'), in Asthang Samgrha. He stated that before go through the knowledge of diseases we should get knowledge of body or *Sharir Swaroopa* in which origin of the body is first step. Hence, we placed Sharir section as second just after Sutra section.

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