A REVIEW ON APPLICATION OF DASHA PRAKARANAS MENTIONED IN CHARAKA SAMHITA IN THE STUDY OF SHAREERA RACHANA

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ABSTRACT
The knowledge of Shaareera is spread all over the Samhita and cannot be found in an isolated form like that of the western anatomy & physiology books. In such circumstances, we need a tool which can help us to study the Shareera Rachana in its true holistic form. “Dasha Prakarana” mentioned in Charaka Samhita is one such tool which is applied to gain the knowledge of a Tantra. In this article, an attempt is made to implement these Dasha Prakaranas to understand the Shareera Rachana.

Keywords: Ayurveda, Tantra, Shareera Rachana, Dasha Prakarana, Tvak.

INTRODUCTION
In the eyes of most people, anatomy and cadavers are inseparable. The other fascinating part of the anatomy i.e. studies at the levels of cells or sub-cellular or molecular levels are sadly nowhere to be found.

Though we study human anatomy (Shareera Rachana) and physiology (Shareera Kriya) individually, the fact is that they are inseparable, since function always reflects structure. That is, what a structure can do depends on its specific form. This is called the “Principle of complementarities of structure and function”¹. For example, blood flows in one direction through the heart because the heart has valves that prevent backflow. In Ayurveda, the nomenclature of some structures itself reminds us of this principle. For example, the word Amashaya, meaning an organ which receives Ama (undigested) food and Pakvashaya which receives Pakva (digested) material or the Mutrashaya which receives Mutra or urine so forth and so on. Perhaps, this is the reason why we find the term Shaareera and not Shareera Rachana or Shareera Kriya in our classics. Charaka himself quoted that, Shareera is made up of small units called Paramanu which are innumerable, minute and beyond sensory perception.²

“Dasha Prakaranas” are the tools mentioned in Charaka Samhita which can be implemented to understand the concepts mentioned in
Samhithas. should become the best way to study Shareera Rachana. The information on concepts of Shareera Rachana like, Srothus, Sira, Dhamani, Marma and structures like Tvak etc. are classified and distributed under these Dasha Prakaranas and studied for a comprehensive understanding about Shareera Rachana descriptions.

LITERARY REVIEW

In Charaka Samhita by following the method advised to study any Tantra, i.e. through Dasha Prakaranas. Acharya Charaka mentions about synonyms of Tantra as Shakhā³ (A school/Sect), Vidya⁴ (Knowledge/Science), Sutra⁵ (Any work/manual consisting of strings or long lines of the aphoristic rules and sentences hanging together like threads, and hence generally expressed in brief and obscure and sometimes in symbolical language, intelligible only to those who possess the key to its interpretation), Jnana⁶ (Cognizance/Knowledge), Shastra⁷ (An order, Command, Rule or Scientific treatise), Lakshana⁸ (a distinctive mark/Accurate description) and Ayurveda⁹ (Science of health or medicine).

The literal meaning of “Prakarana”¹⁰ is a “section”, “discussion”, “expounding” or “subject”. Acharya Charaka mentioned Tantra as a synonym of Ayurveda and these “Dasha Prakarana” help in the study of this Tantra. These Dasha Prakaranas are

<table>
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<tr>
<th>Si. No</th>
<th>PRAKARANA</th>
<th>LITERAL MEANING</th>
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<tbody>
<tr>
<td>1</td>
<td>Shareera</td>
<td>Body¹¹</td>
</tr>
<tr>
<td>2</td>
<td>Vrutti</td>
<td>Revolving / Turning¹²</td>
</tr>
<tr>
<td>3</td>
<td>Hetu</td>
<td>Cause / Object / Motive / Origin¹³</td>
</tr>
<tr>
<td>4</td>
<td>Vyadhi</td>
<td>Sickness / Ailment / Unhealthy¹⁴</td>
</tr>
<tr>
<td>5</td>
<td>Karma</td>
<td>Action / Performance¹⁵</td>
</tr>
<tr>
<td>6</td>
<td>Karya</td>
<td>To be done / To be practised¹⁶</td>
</tr>
<tr>
<td>7</td>
<td>Kaala</td>
<td>Specific point of time¹⁷</td>
</tr>
<tr>
<td>8</td>
<td>Kartru</td>
<td>One who makes or does / An agent¹⁸</td>
</tr>
<tr>
<td>9</td>
<td>Karana</td>
<td>Making / Doing¹⁹</td>
</tr>
<tr>
<td>10</td>
<td>Vidhivinischaya</td>
<td>Performance / Practice / Decision²⁰ or Resolution / Ascertainment²¹</td>
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</tbody>
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In the context of Ayurveda, the Tantra is “Ayurveda” and Tantrartha Lakshana is “the one which teaches about life is Ayurveda”. The above Prakaranas in the context of Ayurveda refers to.

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<tr>
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<tbody>
<tr>
<td>1</td>
<td>Shareera</td>
<td>Pancha mahabhuta samudaya rupa²²</td>
</tr>
<tr>
<td>2</td>
<td>Vrutti</td>
<td>Ahara / Vihara of an Individual²³</td>
</tr>
<tr>
<td>3</td>
<td>Hetu</td>
<td>Vyadhi Hetu (Asatmendriyartha samyoga, Prajnaparadha, Parinama)²⁴</td>
</tr>
<tr>
<td>4</td>
<td>Vyadhi</td>
<td>Dhatuvaishamya (Vitiation of bodily tissues)²⁵</td>
</tr>
<tr>
<td>5</td>
<td>Karma</td>
<td>Chikitsa (Treatment)²⁶</td>
</tr>
<tr>
<td>6</td>
<td>Karya</td>
<td>Arogya (Health)²⁷</td>
</tr>
</tbody>
</table>
These Dasha Prakaranas help to study and understand the Tantra i.e. Ayurveda comprehensively for the better understanding of human body, seasonal regimens of an individual, factors responsible for the vitiation of bodily tissues, which leads to the formation of disease, and later planning of treatment with the help of a physician, medicines and considering the seasonal factors, with the aim of re-establishing health replacing the ill-health.

The above concept of Dasha Prakaranas could be implemented in the study of Shareera Rachana for a better and easy apprehension comprehensively.

**DISCUSSION**

Talking about concepts related to Shareera Rachana in particular, they are discrete and scattered in different sections (Sthaana) of Samhita. These Dasha Prakaranas helps to get a better understanding of a concept concerned with Shareera Rachana in Samhita considering Shaareera as an individual Tantra, since these Dasha Prakaranas help to study a “Tantra”.

**Shaareera as a Tantra:**

All the Acharyas have highlighted the importance and necessity of knowledge of Shareera. A composition which is created to study and understand Shareera is called as Shaareera Sthaana. Now considering Shaareera as a distinct Tantra and applying these Dasha Prakaranas, one can easily study the concepts of Shareera. These Dasha Prakaranas in the context of Shareera Rachaa could be interpreted as,

**Shareera**

Chakrapani interprets as “Panchamahabhuta Samudayatmakam samayogavahi”. In relation to this adhikarana, Shareera can be interpreted as “The body/Framework” of the work. Under this Prakarana one can compile the terms related with Shareera Rachana.

**Vruti**

Chakrapani interprets it as “Karyapaddhati”. In this adhikarana, Vruti can be interpreted as the Samavayi kaarana for Shareera (Sthula Shareera). Here, Vruti can be understood as the factors which are present as a prominent cause before production, during sustenance and after the destruction of Sthula Shareera.

**Hetu**

In this adhikarana, hetu is that cause which is the responsible for the transformation of the Bhutas to the Mahabhutas (Panchamahabhuta Samudayatmakam samayogavahi). In the context of Shaareera, we can understand the factors responsible for the formation of Dhatus or Anga Pratyangas.

**Vyadhi**

Chakrapani interprets as Dhatu vaishamyata. In this adhikarana, any Vishamata from Prakrutavastha of Sthula shareera can be considered as Vyadhi. Here, Prakruta shareera is formed by the samyoga of Panchamahabhuta which are arranged in specific permutations and combinations (Vyapadeshastu Bhuyasaha) into different Dhatus and Anga Pratyangas. Whenever there is any derangement of this permutations and combinations, Vaishamyata in these Dhatus occurs which itself is Vyadhi.
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One should have a better understanding of Prakruti or Vikruti of Sthula Shareera. It would involve either Prakruti sama samaveta (where the relationship between cause and effect is well defined) or Vikruti Vishama samaveta (where the relationship between cause and effect is ill-defined) factors. Hence, one should study the sthula shareera vikrutis. Based on whether the shareera dhatus are Sama or Vishama the sthula shareera would be considered as Swastha and Aatura respectively.

Karma
Chakrapani interprets as Chikitsa karma. The adhikarana being “Shareera” the karma necessary for the maintenance of Swasthya would be considered under this prakarana. Ex. Garbha vruddhikara bhavas during conception and gestational period, Shareera and Balavruddhikara bhavas with the inclusion of Rasayana prayogas after birth.

Karya
Chakrapani interprets as Arogya. In this adhikarana, all the deerghayu lakshana which are indicative of Swasthya/Aarogya would be considered as Karya. Ex. Deerghayu lakshanas mentioned in this classic.

Kaala
Chakrapani interprets as Rutu and Kriyakala. In this Adhikarana, with respect to the Karya(Deerghayu lakshana) the Kaala associated with Ayu maana like Balya, Youvana and Vaardhakya, the optimum Kaala for conception, the time required for Dhatu parinama kala etc can be considered.

Kartru
If we consider Sukhayu (good life) as Karya, then considering Srushti as the cause for all living beings, mula kartru would be purusha. And considering the sthula shareera, the Kartru would be all the Janma karanas. These factors exist only before the sthula shareera coming into the existence. Hence they are the nimitta karanas.

Karana
Chakrapani interprets as Bheshaja. Literally, Karana means Asadharana Karana, i.e. special cause, instrument or media. Karya being, deerghayu, where Ayu is birth till death, therefore all specific causes for sustenance of Ayu would be considered as Karana. Ex, Shareera vruddhikara bhavas like Aahara etc.

Vidhi Vinishchaya
Vidhi refers to procedure or course and Vinishcayaya refers to the conclusion. Hence, the conclusion with regards to adhikarana based on the analysis of the course (linking the above nine prakaranas would be done in this prakarana).

Here taking the example of Tvak to understand this concept one can include various information available for this structural entity into,

Shareera
Tvak is one among the sensory organs like Akshi, Karna, Nasika & Jihva.36
Tvak consists of six layers.37

Vruti
Vayu is the predominant mahabhuta associated with Tvak & is derived from Pruthvi mahabhuta.39

Hetu
Tvak is derived from Matruja bhavas.40

Vyadhi
Tvak is the adhishtana for disease like Kushta roga, Shotha roga, Shonitaja krimi roga, Vruna roga etc.44

Karma
Abhyanga is considered as the best way to protect and maintain the health of Tvak.45
The main aim of protecting and maintaining the health of tvak is to attain the characteristics mentioned in the tantra like firm, extensive and strong in Deerghayu lakshanas. People with good tvak (Tvak sara lakshana) will have signs like lustrous, smooth, gentle, soft, bright, fine, deep, very clear and well disposed and have body hairs having same lustre and brightness of tvak.

**Kaala**
To understand the action of Kaala in the context of development of the skin as well as the manifestation of diseases like Shonitaja krimi kushta where if untreated the krimis will keep on affecting the deeper tissues like snayu, asthi etc.

**Kartru**
The factors responsible for the formation of tvak like, Pruthvi mahabhuta, Matruja bhavas during the formation of dhatus in Garbha, and is formed from the Prasada bhaga of Mamsa dhatu. Sneha part of Tvak is derived from kitta bhaga of Majja dhatu.

**Karana**
Treatments or medicines which are good to maintain the health and in treatment of tvak like, taila beneficial for maintaining the firmness of tvak, drugs like Lamajjaka & Usheera, Madhura rasa dravyas and Shami dhanyavargas are good for tvak.

**Vidhivinishchaya**
With above description we can come to a conclusion that,

- Tvak is one among the Panchendriya adhishthanas.
- Tvak is derived from Matruja bhava. It is derived from Pruthvi Mahabhuta. Vayu mahabhuta has a special affinity towards Tvak.

- It is also explained as the upadhatu of Mamsa dhatu. Sneha part of Tvak is derived from Majja dhatu.
- In case of Deerghayu lakshanas it is mentioned that the person will be having smooth, unctuous and
- Firm tvak spread uniformly over the body.
- Tvak is considered as the Srothomula of Mamsavaha srothus.
- Among Ashta saaras, Tvak sara is considered as first. Tvak sara purushas have qualities like lustrous, smooth, gentle, soft, bright, fine, deep, very clear and well disposed and having body hairs having same lustre and brightness of tvak.
- While mentioning the benefits of abhyanga, we come across references regarding Tvak which is said to be the first beneficiary as it is the seat of Vayu and abhyanga provides best qualities for the Tvak.
- Madhura Rasa, Abhyanga, Lamajja and Ushira lepa, etc are beneficial for tvak in alleviating tvak disorders and providing relief.
- Swedana is said to be beneficial in curing many disorders related with tvak. Nadisweda is the best mode of swedana for the Tvak.
- Tvak is found in the context of disorders like Jwara, Atikarshnyatva, Kamala, Pandu, Kushtha, Raktapitta, Unmada, Apasmara, in some arishta lakshanas, Shotha, Udara, Arshas, Pandu, Visha chikitsa and in some of Vatavyadhis. It is adhishtana for diseases like Kushta, Shotha, Shonitaja Krimi etc.

**CONCLUSION**

Dashaprakarana is a unique concept or a tool mentioned in Charaka Samhita which can be
utilised for the study of Tantra. In Ayurveda Tantra, knowledge of Shaareera is essential and without proper knowledge of which can lead to failure in the treatment. Considering Shaareera as a separate tantra, these Dashaprakaranas can be employed effectively to understand the concepts of Shaareera comprehensively.

Anatomy & Physiology of western science can seldom be unexciting and tedious. On the contrary in Ayurveda, Shaareera is more lively and exciting. The concepts of Shaareera can be understood by classifying them into each of the categories mentioned in Dashaprakaranas. Unlike in the western science, where we have the knowledge of Anatomy and Physiology is presented as the self contained, free-standing components, the best way to study concepts of Shareera is by distributing them into these ten prakaranas and understands them holistically.

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