

Charaka Samhita Adhyaya 7 Sankhya Sharir

Prepared by
Dr. Shrikant Verma
Assistant Proffessor
(Samhita evam Siddhanta)

Tvaka

- तमुवाच भगवानात्रेयः- शृणु मत्तोऽग्निवेश! सर्वशरीरमाचक्षाणस्य यथा प्रश्नमेकमना यथावत् शरीरं षट् त्वचः; तद्यथा- उदकधरा त्वग्बाह्या, द्वितीया त्वसृग्धरा, तृतीया सिंध्यमकिलाससम्भवाधिष्ठाना, चतुर्थीदद्रुकुष्ठसम्भवार्धिष्ठाना, पञ्चमी त्वलजीविद्रुधिसम्भवार्धिष्ठाना, षष्ठी तु यस्यां छिन्नायां ताम्यत्यन्ध इव च तमः प्रविशति यां चाप्यधिष्ठायारूषि जायन्ते पर्वसु कृष्णरक्तानि स्थूलमूलानि दुश्चिकित्स्यतमानि च; इति षट् त्वचः; एताः षडङ्गं शरीरमवतत्य तिष्ठन्ति॥४॥

Lord Atreya replied, “Agnivesha! As you have asked, I am clearly describing the details of the whole body. You may want to focus on these. To start with, there are six layers of skin, i.e.

Seven layers of skin.....

- *Udakadhara*, the outermost layer, this specially holds water.
- Second is *asragdhara*, which holds blood.
- Third is seat of *sidhma* (fungal infection like pityriasis versicolor) and *kilas* (vitiligo), a type of *kushtha* (skin diseases)
- Fourth is that from which *dadru* (ring worm infestation) and *kushtha* originate.
- Fifth is that in which *alaji* (dermoid cyst) and *vidradhi*(abscess) are formed, and
- Sixth is that which causes severe pain when it is cut, and the person feels like he is sinking in dark. Ulcers are caused in this layer and red-and-black colored boils with hard roots are caused at the unions of the structures (connective tissues), which are very difficult to treat.
- These six layers of skin cover up the underlying *shadanga sharira* (body of six divisions).

Shadanga Sharir.....

- तत्रायं शरीरस्याङ्गविभागः; तद्यथा- द्वौ बाहु, द्वे सक्थिनी, शिरोग्रीवम्, अन्तराधिः, इति षडङ्गमङ्गम्॥५॥
- The body can be divided into six divisions (*shadanga sharira*), i.e., two upper limbs (*bahu*), two lower limbs (*sakthi*), head and the neck (*shira* and *griva*), and the torso (*antaradhi*).

Counting of 360 Asthi....

- त्रीणि सषष्टीनि शतान्यस्थनां सह दन्तोलूखलनखेन । तदयथा-
दवात्रिंशददन्ताः, दवात्रिंशददन्तोलूखलानि, विंशतिर्नखाः, षष्टिः
पाणिपादाङ्गुल्यस्थानि, विंशतिः पाणिपादशलाकाः, चत्वारि
पाणिपादश्लोकाधिष्ठानानि, द्वे पाण्योरस्थिनी, चत्वारः पादयोर्गल्फाः,
द्वौ मणिकौ हस्तयोः, चत्वार्योरन्योरस्थिनी, चत्वारि जङ्घयोः, द्वे
जोननी, द्वे जानकपालिके, दवावूरुनलकौ, द्वौ बाहनलकौ, दवावंसौ, द्वे
अंसफलके, दवावक्षकौ, एकं जेठ्र, द्वे तालके, द्वे श्रोणिफलके, एकं
भगास्थि, पञ्चचत्वारिंशत् पृष्ठगतान्यस्थानि, पञ्चदश ग्रीवायां,
चतुर्दशोरसि, द्वयोः पार्श्वयोश्चतुर्विंशतिः पर्शकाः, तावन्ति स्थालकानि,
तावन्ति चैव स्थालकार्बुदानि, एकं हन्वस्थि, द्वे हनूमलबन्धने, एकास्थि
नासिकागण्डकटललाटं, द्वौ शङ्खौ, चत्वारि शिरःकपीलानीति; एवं
त्रीणि सषष्टीनि शतान्यस्थनां सह दन्तोलूखलनखेनेति॥६॥

Conti.....

- Including teeth, teeth sockets and the nails, the human bones are 360 in number. A breakdown of this number is as follows:
- Teeth (*danta*) are 32, teeth sockets (*danta udukhal*) are 32
- Nails (*nakha*) are 20
- Bones of fingers (*angulyasthi*) in upper and lower limb are 60
- Metacarpals and metatarsals (*shalakasthi*) are 20
- Distal carpal and distal tarsals (*shalakashraya*) are 4
- Calcaneus (*parshni*) are 2

Conti.....

- Ankle bones/talus and navicular (*gulphasthi*) are 4
- Proximal carpal bones (*manikasthi*) in the hands are 2
- Forearm bones (*aratni*) are 4
- Leg bones (*janghasthi*) are 4
- Knee bones (*janvasthi*) are 2
- Patella (*janukapal*) are 2
- Femur (*urunalaka*) are 2

Conti.....

- Humerus (*bahunalaka*) are 2
- Clavicle (*ansasthi*) are 2
- Scapula (*ansaphalakasthi*) are 2
- Clavicular articular disc (*akshakasthi*) are 2
- Xiphisternum (*jatru*) is 1
- Palatines (*talvasthi*) are 2

Conti.....

- Ilium (*shroniphalaka*) are 2
- Pubis (*bhagasthi*) is 1
- Bones of the back (*prashthagata asthi*) are 45
- Bones of the neck (*grivagat asthi*) are 15
- Bones of the chest (*uroasthi*) are 14
- Both sides ribs (*parshuka*) are 24
- Both sides rib sockets (*parshukasthalaka*) are 24
- Both sides rib tubercles (*parshukarbuda*) are 24

Conti....

- Mandible (*hanvasthi*) is 1
- Mandibular articular disc (*hanumoolabandhanasthi*) are 2
- Nasal (*nasikasthi*) is 1
- Zygomatic (*gandakutasthi*) is 1
- Frontal (*lalatasthi*) is 1
- Temporal (*shamkhasthi*) are 2 and
- Skull bones (*shirakapalasthi*) are 4.

- पञ्चेन्द्रियाधिष्ठानानि; तद्यथा- त्वग्, जिह्वा, नासिका, अक्षिणी, कर्णौ च।
पञ्च बुद्धीन्द्रियाणि; तद्यथा- स्पर्शनं, रसनं, घ्राणं, दर्शनं, श्रोत्रमिति।
पञ्च कर्मेन्द्रियाणि; तद्यथा- हस्तौ, पादौ, पायुः, उपस्थः, जिह्वा चेति॥७॥
- Five *indriyadhishthana* (seats of *indriya*) are skin (*twacha*), tongue (*jihva*), nose (*nasika*), eyes (*netra*) and ears (*karna*).
- Five *buddhindriya* (senses) are touch (*sparshana*), taste (*rasana*), smell (*ghrana*), vision (*darshana*) and hearing (*shrotra*).
- Five *karmendriya* (motor organs) are hands (*hasta*), feet (*pada*), anus (*payu*), penis (*upastha*) and tongue (*jihva*).

- हृदयं चेतनाधिष्ठानमेकम् ॥८॥
- *Hridaya* (heart) alone is the seat of *chetana*, or consciousness.

Pranayatana....

- दश प्राणायतनानि; तदयथा- मूर्धा, कण्ठः, हृदयं, नाभिः, गुदं, बस्तिः, ओजः, शक्रं, शोणितं, मांसमिति।
तेषु षट् पूर्वाणि मर्मसङ्ख्यातानि॥९॥
- There are ten *pranayatana* in the body,
i.e. *murdha* (head), *kantha* (throat), *hridaya* (heart), *nabhi* (umbilicus), *guda* (anus), *basti* (urinary bladder), *oja* (essence of vitality), *shukra* (semen, ovum), *shonita* (blood), and *mamsa* (muscle tissue). Of these, the first six are the *marmas*.

Koshthanga....

- पञ्चदश कोष्ठाङ्गानि; तद्यथा- नाभिश्च, हृदयं च, कलोम च, यकृच्च, प्लीहा च, वृक्कौ च, बस्तिश्च, पुरीषाधारश्च, आमाशयश्च, पक्वाशयश्च, उत्तरगुदं च, अधरगुदं च, क्षुद्रान्त्रं च, स्थूलान्त्रं च, वपावहनं चेति॥१०॥
- There are fifteen *koshthangas*, i.e. *nabhi* (umbilicus, mesentery), *hridaya* (heart), *kloma* (pancreas), *yakrita* (liver), *pleeha* (spleen), *vrikka* (two kidneys), *basti* (urinary bladder), *purishadhara* (sigmoid colon), *amashaya* (stomach), *pakvashaya* (cecum), *uttaraguda* (rectum), *adharaguda* (anus), *kshudrantra* (small intestine), *sthulantra* (large intestine), and *vapavahana* (omentum).

Pratyanga....

- षट्पञ्चाशत् प्रत्यङ्गानि षट्स्वङ्गेषूपनिबद्धानि, यान्यपरिसङ्ख्यातानि पूर्वमङ्गेषु परिसङ्ख्यायमानेषु, तान्येन्यैःपर्योयैरिह प्रकाश्यानि भवन्ति। तद्यथा- द्वे जङ्घापिण्डिके, द्वे ऊरुपिण्डिके, द्वौ स्फिचौ, द्वौ वृषणौ, एकं शेफः, द्वे उखे, द्वौ वङ्क्षणौ, द्वौ ककन्दरौ, एकंबस्तिशौर्षम्, एकमदरं, द्वौ स्तनौ, द्वौ श्लेष्मभ्रुवौ, द्वौ बाहुपिण्डिके, चिबुकमेकं, द्वावौष्ठौ, द्वे सूक्कण्यौ, द्वौदन्तवैष्टकौ, एकं तालु, एका गलशण्डिका, द्वे उपजिह्विके, एका गोजिह्विका, द्वौ गण्डौ, द्वे कर्णशैष्कलिके, द्वौ कर्णपुत्रकौ, द्वे अक्षिकूटे, चत्वार्यक्षिवर्त्मानि, द्वे अक्षिकनौनिके, द्वे भ्रुवौ, एकाऽवटुः, चत्वारि पाणिपादहृदयानि॥११॥

Seven orifices

- नव महन्ति छिद्राणि- सप्त शिरसि, द्वे चाधः॥१२॥
- There are nine major orifices or openings in the body, seven of which are located in the head region (two ocular, two nasal, two auditory and one oral) and two in the lower part of the body (one anal and one urethral).

Computing of body organs....

- अनिर्देश्यमतः परं तर्क्यमेव।
तद्यथा- नव स्नायुशतानि, सप्त सिराशतानि, द्वे धमनीशते, चत्वारि पेशीशतानि,
सप्तोत्तरं मर्मशतं, द्वे सन्धिशते, एकोनत्रिंशत्सहस्राणि नव च शतानि षट्पञ्चाशत्कानि
सिराधमनीनामणशः प्रविभज्यमानानां मुखाग्रपरिमाणं, तावन्ति चैव केशश्मश्रुलोमानीति।
एतद्यथावत्सङ्ख्यातं त्वक्प्रभृति दृश्यं, तर्क्यमतः परम्।
एतदुभयमपि न विकल्पते, प्रकृतिभावाच्छरीरस्य॥१४॥
- For example, the estimated count of *snayu* (ligaments) in this text has been put at 900, *shira* (veins) at 700, *dhamani* (arteries) at 200, *peshi* (muscles) at 400, *marmas* (vital parts) at 107, *sandhi* (joints) at 200, *shira dhamani anuroopmukh* (capillaries) at 29,956 and the same count (29,956) has been put for the number of *kesh* (hair), *smashru* (beard) and *loma* (body hair). Thus, an attempt has been made to enumerate all visible structures within the body - from the skin to the limbs down to all the “rationally computable” (*anumangamyā*) structures. As described, these two types (*drashya* and *tarkamat*) of numbers do not change in status until an anomaly occurs.

Anjali pramana (quantum of rasadi dhatu)

- यत्त्वञ्जलिसङ्ख्येयं तदुपदेक्ष्यामः; तत् परं प्रमाणमभिज्ञेयं, तच्च वृद्धिहासयोगि, तर्क्यमेव।
तदेयथा- दशोदकस्याञ्जलयः शरीरे स्वेनाञ्जलिप्रमाणेन, यत् प्रच्यवमानं परीषमनबध्नात्यतियोगेन तथा मत्र रुधिरमन्याश्चशरीरधातने, यत् सर्वशरीरचरं बाह्या त्वग्बिभर्ति, यत् त्वगन्तरे व्रणगतं लसीकाशब्दे लभते, यच्चोष्मणाऽनबद्धं लोमकपेभ्योनिष्पतत स्वेदशब्दमवाप्नोति, तदुदकं दशाञ्जलिप्रमाणं; नवाञ्जलियः पूर्वस्याहारेपरिणामधातोः, यं 'रस' इत्याचक्षते; अष्टौशोणितस्य, सप्त परीषस्य, षट् श्लेष्मणः, पञ्च पित्तस्य, चत्वारो मत्रस्य, त्रयो वसायाः, द्वौ मेदसः, एको मज्जायाः, मस्तिष्कस्यार्धाञ्जलिः, शक्रस्य तावदेव प्रमाणं, तावदेव श्लैष्मिकस्यौजस इति।
एतच्छरीरतत्त्वमुक्तम्॥१५॥
-

Innumerability of the organic constituents of the body

- शरीरावयवास्तु परमाणुभेदेनापरिसङ्ख्येया भवन्ति,
अतिबहुत्वादतिसौक्ष्म्यादतीन्द्रियत्वाच्च।
तेषां संयोगविभागे परमाणूनां कारणं वायुः कर्मस्वभावश्च॥१७॥
- The structures and components of body, if differentiated at micro level (*paramanu bheda*), are innumerable (*aparisankhyeya*) because of abundance (*atibahuta*), highly subtleness (*atisukshma*), and imperceptibility (*atindriya*). The conjoining or cell combination or unification (*samyoga*) and the split or cell division (*vibhaga*) of *deha paramanu* - both are caused by *vayu* and *karmaswabhava*.

Importance of the knowledge of the organs and structures of the body

- तदेतच्छरीरं सङ्ख्यातमनेकावयवं दृष्टमेकत्वेन सङ्गः, पृथक्त्वेनापवर्गः।
तत्र प्रधानमसक्तं सर्वसत्तानिवृत्तौ निवर्तते इति ॥१८॥
- The body can be considered as an organization of organs and systems. The conjunction of all the organs within the body is known as *sanga* (attachment) and their detachment is *apavarga* (to go away). As such when the owner of the body sees himself detached from the material world and observes his own body as a detached observer, he is free from all passions, emotions and attachments with the creature comforts and the trappings of the material world, and is said to be on the path to salvation. In other words, when the cycle of *sanyoga* and *vibhaga*, or unification and division, comes to an end, the holder (*pradhan*) of the body naturally finds ultimate salvation.



thanks