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INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)

Article DOI: 10.21474/IJAR01/10550

DOI URL: <http://dx.doi.org/10.21474/IJAR01/10550>



RESEARCH ARTICLE

SCOPE OF RESEARCH IN RACHANA SHARIR

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Manuscript Info

Manuscript History

Received: 20 December 2019

Final Accepted: 22 January 2020

Published: February 2020

Abstract

Research is the prime need of contemporary Ayurveda. Ayurveda needs research designed to test and validate its fundamental concepts as well as its treatments. If Ayurveda is to be truly explored and validated altogether its aspects, scientific inputs should inform Ayurveda's principle and philosophy. Rachana Sharir is a base of Ayurved. It teaches fundamental concepts of Sharira. The highlighted areas are concept of srotas, avedhya sira, twak sharir, kala sharir, marma, concept of ojas, chaturvimshati purusha, sira, dhamni etc. The concepts of rachana sharir should be widely studied from research point of view so that we are able to matchup with the modern anatomy and describe the rachana sharira concepts in modern scenario.

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Introduction:-

Necessity is the mother of invention. This quest of search something new or reinvest the known that is for the betterment of mankind is termed as research. The research phenomenon isn't new the ayurveda science of life. The words synonymous with the research in ayurveda classics are anusandan, anveshana, gaveshana, pariksha. Ayurveda is a broad science. In this science rachana sharir is a part. Rachana sharir is PG and BAMS 1st year subject. Ayurvedacharya (BAMS) education starts with gaining the knowledge of human body through the dissection of human cadavers, basic human anatomy and ayurvedic sharir rachana. The first time close meeting with a dead body show their hesitation and religious orthodox although they adopt a professional attitude and accept dissection as an aid to study the body structure but very few of them get more time for adaption. Dissection not only teaches the structures of body but also makes us aware of many other aspects of ayurvedic sharir rachana which are beautifully described by Acharya Sushruta.

It stands as one the important pillar of basic principal of ayurveda. The subject includes study of normal body structures as stated in Ayurveda Samhitas by different achivers along with the study of modern Anatomy.

Most of them consider that there's no scope for research in macroscopic anatomy as its an already explored and documented area of research. Then how can we research in human anatomy and are there any grants available for the same

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Anatomy is the branch of biology concerned with the study of the structure of organism and their parts. Anatomy is inherently tied embryology, comparative anatomy, evolutionary biology and phylogeny, as these are the processes by which anatomy is generated over immediate (embryology) and long (evolution) duration. Human anatomy is one of the basic essential science of medicine. The discipline of anatomy is split into macroscopic and microscopic anatomy. Macroscopic anatomy is that the examination of an animal body parts using unaided eyesight. Gross anatomy also includes the branch of superficial anatomy. Microscopic anatomy involves the utilization of optical instruments within the study of the tissues of varied structures, referred to as histology and also in the study of cells. The history of anatomy is characterized by progressive understanding of functioning of the organs and structures of human body.

Aim Of Research:

Two basic needs of research are :-

1. To validate a previous work done on requirement or needs in present scenario.
2. To establish research areas in the field of Rachana Sharir.

Objectives:-

1. To explore the concept of Rachana sharir and its future scope.
2. To determine the relation between modern and ayurved anatomy.
3. To validate the term of Rachana sharir.

Material And Method:-

1. Review of ayurvedic literature : All relevant references were collected from Brihatrayee, Laghutrayee and other ayurvedic text books.
2. Review of modern literature : We have also referred modern texts, journals and search various websites to collect information on the relevant topics.

Discussion:-

Every research either validates the previous work or previous principles or it establish a new principle /opinion through the set parameters of the subject.

Rachana sharira has very ancient origin and it took thousands of years to emerge in its present shape. The literary meaning of Rachana sharira is "Rachana pratipadikam shariram rachana shariram". A branch of science which is completely dedicated to the structures of the body.

In ayurvedic texts the human anatomy i.e. Rachana sharir has been specifically classified under the sharira sthana of various samhitas which means the part of the texts .Exclusively dedicated about the structure / formation of human body i.e. from fertilization upto the termination of the pregnancy and latter on a fully form human body. In ayurvedic texts Rachana sharir has been narrated as a crude form of human anatomy due to initial phase of research of primary developmental stage of research.

Use of Literary Research in present research work:

1. Proper literary research gives proper guidelines to estimate hypothesis in present research.
2. On the basis of literary research, modern day research can be analyzed.
3. The chronological importance based upon literary research triggers present and future research work.
4. Literary research can be helpful to solve unsolved or doubtful concepts as hidden linkages can be drawn from literary research.

Research protocol should be designed on the basic concepts of Ayurved. For Rachana Sharir there are Prakriti formation, oja, Kala sharir, Srotovighnyanum, Avedhya sira, Shukra dhatu, Garbhavridhikar bhava stated by Acharya Charak and Sushrut, concept of sira and nabhi prasava Chaturvinshati dhamanyah and for some extent marma sharir.

We know that our anatomy is different from those in other countries and contents, there is no end. There are many field in ayurvedic anatomy in which we are involved in research.

Types of research	Area of research
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Literary research	Marma, srotas, twacha, panchmahaboot, purusha, atma, satva, raj, tam, kala, snyu, vata, pita, kapha, sira, dhamani, nadi, shadchakra.
Observational research	Masanumasik garbha vridhhi karma, punsavan sanskar, Prakriti. Relation between prakriti and pramana.
Cadaveric Study	Marma, snayu, sira, dhamani etc.

Marmas are the indispensable spots in human body, any injury to them will cause the various symptoms like pain, blood loss, deformity etc. They are 107 in number and classified according to their structure (Rachana), region (Shadang), measurement (Pariman) and injury effect (Parinam). So we need to know the exact location of all the MARMA.

In Sushruta samhita sira has been used in two purposes-in general sira has been used to denote the vessels otherwise in specific sense sira means veins. He includes artery, vein, capillary and lymphatics in sira. Apart from this in Sushruta samhita, in some references like siramarma, sira has been used to denote the nerve. Therefore we have all kinds of knowledge of the tip about sira. Hence we should know the exact meaning of sira .

The Atharvaveda refers to dhamanis- which are ducts with thick walls equivalent to arteries; siras- which are ducts with thin walls equivalent to veins and still finer ducts are referred to as snavassimilar to capillaries. Acharya Charakastarts from the root meaning of dhamani. Dhamani is pipe or tubular vessels or canal of the human body starting from heart or from the naval on supported to carry the rasa. According to charaka 'Dhamanadhamanyah' hence dhamaniis that tract which produces sound¹. According to sushruta, sira&dhamaniare the channels other than srotas². According to Susrutanabhiis the site of origin of both dhamaniand sira³. Even in Charaka, AstangaSangrahaand AstangaHridaya, nabhiword has been used in reference to fetal life. Susrutahas himself shifted from his own view in relation to the origin of dhamanisfrom nabhito hridayain sutrasthan 'sonitavarniyaadhyaya'⁴. Charakahas also mentioned in 30th chapter of sutrasthanthat the dhamanisarise from the hridaya⁵.

According to Susruta, among the dhamani arising from the nabhi, ten spread upward, ten downward and 4 sideward (transverse)⁶. Charaka said that 10 dhamani arises from hridaya⁷. In Astanga Sangraha sharir 6/9, it's said that dhamani are twenty four; by them the whole body gets furnished with nourishment almost like a huge plot of land by canals carrying water; from them (dhamani) the nabhiis surrounded just as a axle hole is surrounded by the spokes (of wheel); at that umbilicus (centre) life is designed to dwell; hence it is seat of internal fire⁸. Bhavprakash also said that dhamanis are originated from nabhi and are twenty four in number. From among them, ten spread upwards, ten downwards and four in different directions. These vessels have got minute outlets, through which rasa (nutrients) move in entirely similar to the flower stalk of lotus where pores are present naturally.

Concept of Oja – Oja is described in Astang Hriday, Sangrah, Sharangdhar Samhita, Charak Chakrapani commentary and Sushrut Samhita. Saptadhatu sar rup (Extract) is oja. It is sheetvirya, just red and yellow, snigdha (unctuous), pichhil (sliminess/sticky) and taral dravya (liquid in consistency), which is sarvasharirvyapi (spread up in all over the body) and it is prasaranshil (can spread fast)⁹. Excellent extract of all dhatus i.e. from ras dhatu to shukradhatu is called as oja¹⁰. Description of Oja given in Samhitas is probably not sufficient to understand the concept of oja and what exactly present in the body which can called as oja. Ashtame mase oja astheer bhavati¹¹. Can oja compared with immunity ? Through research it can be clear.

Result:-

Base of every research is the previous work done on subject which ultimately used as a foundation of advancement of the knowledge of that particular area of the science. In the context of human anatomy it is evident that human anatomy as a branch of medical science was existing at that time which will later become more and more advance by the method of research.

Hence it is proven the foundation of the present shape of human anatomy was lead down in the era of Samhitas.

Conclusion:-

There is thus a need for new strategies in ayurved rachana sharira research. Ayurveda has to be studied specifically adapting an approach in tune with ayurvedas basic principles. In the Sharirsthna both Charak and Sushrut Samhita

there are many areas which we need to reconsider. As a rachana sharira scholar if we clarify the fundamental concepts of rachana sharira given in sharira sthana of charak and sushruta samhita, we can provide a clear path and vision for the new generation ayurvedacharayas.

The emergence of study of human anatomy was actually started in the era of Charaka and Sushruta. Due to non advancement of sophisticated equipment and instruments, they could only narrate the structures which were only visible by naked eyes, thus it was a primary stage of development/study of human anatomy which was later through the researches with the development of latest advanced techniques came in present shape of human anatomy.

Description of almost every organ of human body in a crude manner is found in samhitas i.e. for e.g embryology, myology, arthrology, angiology, organogenesis, size and shape of different soft organs.

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