

A Study on Research Opportunities Available in Rachana Sharir

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Abstract

The primary necessity of modern Ayurveda is research. Ayurveda requires research to examine and confirm its essential beliefs and therapies. If Ayurveda is to be fully studied and validated, scientific contributions should be used to inform Ayurveda's principles and philosophy. Rachana Sharir is an Ayurvedic foundation. It teaches essential Sharira ideas. The concepts of srotas, vedhya sira, twak sharir, kala sharir, marma, ojas, chaturvimshati purusha, sira, dhamni, and others are emphasised. The principles of rachana sharir should be extensively researched so that we can link up with current anatomy and present the rachana sharira notions in a modern setting.

Keywords: - *Rachana Sharir, Kala Sharir, Chaturvimshati Purusha, Marma, Ojas*

INTRODUCTION

The mother of invention is need. Research is defined as the pursuit of something new or the reinvention of the known for the benefit of humanity. The ayurvedic science of life is not a new scientific phenomena. Anusandan, anveshana, gaveshana, and pariksha are ayurvedic terms that are synonymous with inquiry. Ayurveda is a vast science. In this field of

study. This science includes rachana sharir. Rachana sharir is a first-year PG and BAMS subject. Ayurvedacharya (BAMS) education begins with learning about the human body by dissection of human cadavers, fundamental human anatomy, and ayurveda sharir rachana. Although they take a professional approach and embrace dissection as a help to study the body structure for the first

time, very few of them have additional time for adaptation. Dissection not only teaches us about bodily architecture, but also about many other elements of ayurveda sharir rachana that are brilliantly explained by Acharya Sushruta.

It is a crucial pillar of the fundamental principles of Ayurveda. The subject encompasses the study of typical bodily architecture as indicated in Ayurveda Samhitas by many achivers, as well as contemporary Anatomy.

Most of them believe that there is no need for further research in macroscopic anatomy because it has already been investigated and documented. Then, how can we do research in human anatomy, and are there any funding available?

Anatomy is a discipline of biology that studies the structure of organisms and their components. Anatomy is inextricably linked to embryology, comparative anatomy, evolutionary biology, and phylogeny since these are the processes that form anatomy across both short (embryology) and long (evolution) time scales. One of the fundamental sciences of medicine is human anatomy. Anatomy is divided into two branches: macroscopic anatomy and microscopic anatomy. The

inspection of an animal's bodily components using unassisted vision is known as macroscopic anatomy. The branch of superficial anatomy is also included in gross anatomy. Microscopic anatomy entails the use of optical equipment in the study of tissues of various structures, known as histology, as well as the study of cells. The history of anatomy is distinguished by an increasing understanding of the functioning of the human body's organs and tissues.

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 study either validates previous work or prior concepts, or it produces a new principle/opinion using the subject's established criteria.

Rachana sharira has deep roots that date back thousands of years. The literary meaning of Rachana sharira is "Rachana pratipadikam shariram rachana shariram." A field of study that is only focused with the architecture of the human body.

In ayurvedic texts, the human anatomy, i.e. Rachana sharir, has been accurately classified under the sharira sthana of several samhitas, which designates the portion of the literature.

Dedicated to the building / production of the human body, from conception to pregnancy termination and, eventually, a fully developed human body. Rachana sharir has been described as a basic form of human anatomy as a result of the primary emerging stage of research in ayurvedic works.

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.

The research procedure should be based on the fundamental notions of Ayurveda. Prakriti formation, oja, Kala sharir, Srotovighnyaniyum, Avedhya sira, Shukra dhatu, Garbhavridhdikar bhava as described by Acharya Charak and Sushrut, idea of sira and nabhi prasava Chaturvinshati dhamanyah, and to some extent marma sharir are all related to Rachana Sharir.

We are aware that our anatomy differs from that of other countries, and the differences are many. We are conducting study in a variety of areas of ayurvedic anatomy.

Types of research	Area of research
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, punsvan sanskar, Prakriti. Relation between prakriti and pramana.
Cadaveric Study	Marma, snayu, sira, dhamani etc.

Marmas are essential parts of the human body; any damage to them will result in symptoms such as pain, blood loss, deformity, and so on. They number 107 and are characterised by structure (Rachana), region (Shadang), measurement (Pariman), and harm impact (Parinam). As a result, we must know the precise position of all MARMA.

Sira is used in Sushruta Samhita for two purposes: in general, it refers to vessels, and in a specific meaning, it refers to veins. Sira comprises arteries, veins, capillaries, and lymphatics. Aside from that, in Sushruta samhita, sira has been utilised to signify the nerve in several passages such as siramarma. As a result, we have a wide range of knowledge regarding Sira. As a result, we must understand the precise definition of sira.

The Atharvaveda describes dhamanis as ducts with thick walls comparable to arteries, siras as ducts with thin walls

similar to veins, and snavas as finer ducts akin to capillaries. Acharya Charaka begins with the word dhamani. Dhamani is a pipe or tube channel or canal in the human body that runs from the heart to the naval and is supported to convey rasa. According to Charaka, 'Dhamana dhamanyah,' therefore dhamanii is the tract that creates sound¹. According to Susruta, the channels other than srotas² are sira and dhamania. Susrutanabhi claims to be the originator of both dhamani and sira³. The nabhiword has been employed in connection to foetal life in Charaka, Astanga Sangraha, and Astanga Hridaya. Susrutahas himself changed his mind on the genesis of dhamanis from nabhito hridayain sutrasthan 'sonitavarniyaadhyaya'⁴. In the 30th chapter of the Sutrasthan, Charakahas also claimed that the dhamanisa arises from the hridaya.

Susruta describes ten dhamani emerging from the nabhi as spreading upward, ten

below, and four sideward (transverse). According to Charaka, hridaya⁷ produces ten dhamani. According to Astanga Sangraha Sharir 6/9, dhamani are twenty-four; by them, the entire body is furnished with nourishment almost like a huge plot of land by canals carrying water; from them (dhamani), the nabhiis surrounded just as an axle hole is surrounded by the spokes (of wheel); at that umbilicus (centre), life is designed to dwell; thus it is the seat of internal fire⁸. Bhavprakash further stated that dhamanis are twenty-four in number and descended from nabhi. 10 of them were distributed vertically, ten below, and four in other directions. These vessels have minute openings through which rasa (nutrients) flow, much like the flower stem of a lotus, which naturally has pores.

Astang Hriday, Sangrah, Sharangdhar Samhita, Charak Chakrapani commentary, and Sushrut Samhita all discuss the concept of Oja. Oja is saptadhatu sar rup (Extract). Sheetvirya is merely red and yellow, snigdha (unctuous), pichhil (sliminess/stickiness), and taral dravya (liquid in consistency), which is sarvasharirvyapi (spread all over the body), and prasaranshil (can spread fast) 9. Oja is an excellent extract of all dhatus, from ras dhatu to shukradhatu. The

description of Oja in the Samhitas is perhaps insufficient to grasp the notion of oja and what exactly is there in the body that may be called oja. Astheer bhavati ashtame mase oja 11 . Can oja be likened to immunity? It is possible to be certain through investigation.

RESULT

The cornerstone of any study is past work done on the subject, which is ultimately utilised as a foundation for growth of knowledge in that specific area of science. In the context of human anatomy, it is clear that human anatomy existed as a part of medical science at the time, which would later grow more and more advanced through research methods.

As a result, it has been shown that the cornerstone of the current shape of human anatomy was laid down during the Samhita period.

CONCLUSION

As a result, new tactics in ayurvedic rachana sharira research are required. Ayurveda must be studied specifically, using an approach that is in line with the essential principles of Ayurveda. Both Charak and Sushrut Samhita are mentioned in the Sharirsthna.

There are several areas in which we must reconsider. As rachana sharira scholars, we can provide a clear route and vision for the next generation of ayurvedacharayas by clarifying the essential principles of rachana sharira presented in sharira sthana of charak and sushruta samhita.

The study of human anatomy truly began during the time of Charaka and Sushruta. Due to the lack of advancement in sophisticated equipment and instruments, they could only narrate the structures that were only visible with the naked eye, thus it was a primary stage of development/study of human anatomy, which later came in the present shape of human anatomy through researches with the development of latest advanced techniques.

The samhitas provide a primitive description of practically every organ of the human body, such as embryology, myology, arthrology, angiology, organogenesis, and the size and shape of many soft organs.

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