



RESEARCH IN RACHANA SHARIR – SCOPE AND UTILITY

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ABSTRACT

The research in Ayurved aims to develop a scientific view of the concepts and fundamental principles laid down in the classics with the necessary amendments made wherever desired keeping basic principles intact. The challenge is to make Ayurved in line with the contemporary progressive sciences through the systemic research activity. Literary research can be helpful to solve unsolved or doubtful concepts as hidden linkages can be drawn from Ayurvedic Samhitas. As the subject concerned Rachana Sharir is a base of Ayurved. It is very important task for Rachana Sharir teachers that basic concepts and fundamental principles given in Sharir sthan of both Sushrut and Charak Samhita should be loud and clear on academic platform. When the students came to opt this course, they are unaware about Ayurvedic concepts and fundamental principles. It is the duty of pre clinical subjects to give them proper vision and research orientation regarding basic principles and concepts of Ayurved. The object of this exercise is to emphasize on the areas in Rachana Sharir which need to be clarified through research. The highlighted areas are concept of *srotas*, *avedhya sira*, *kala sharir*, *marma*, concept of oja, chaturvinshati damanyah etc. Through the research activities without changing the concepts, knowledge must be updated according to global scenario.

KEYWORD: Fundamental principles, Ayurved, Rachana Sharir.

INTRODUCTION

Ayurved is a pure science based on strict logical explanation, which is called darshan. There are different opinions given in the darshan like Sankhya, Vaisheshik, and Nyayya. Srushtiutpattikram is also given logically. In the global era only logics or fundamentals cannot function smoothly. They have to prove through research media. However, with the scientific developments and refinement of the old theories, it becomes mandatory to have a scientific insight into this ancient but most followed holistic system of medicine. Research in Ayurved should be done in the areas of fundamental principles without compromising with it. So first of all ayurvedacharya have to involve in this magic work. Young ayurvedic scholars, although enthusiastic, are not clear about their views on the future of Ayurved. Ayurved is lagging behind in research, undoubtedly in comparison to allopath, though it is most ancient and Indian pathy. Only few organizations have well established research infrastructure for exclusive research in Ayurved.

Research in Ayurved should be equally emphasizing in the literary field, experimental and clinical. It should be able to impact the fields of academics. The current

methodologies of research being applied in Ayurved should be analysed critically. In last 50 years, it is seen that neither ayurvedic teaching has been changed nor the textbooks have been enriched with new researches.^[1] There should be encouragement of research on ayurvedic fundamentals.

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 analysed.
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 Prakruti formation, oja, Kala sharir, Srotovighnyam, Avedhya sira, Shukradhatu, Garbhavridhikar bhav stated by Acharya Charak and Sushrut, concept of sira and nabhi prasava Chaturvinshati dhamanyah and for some extent marma sharir.

As quoted in ayurvedic biology: a decadal vision document, Bangalore: Indian Academy of Science; 2006, Dr Valiathan and his team and Dr Ashok Vaidya and his team have started science initiatives in Ayurved in order to explore Ayurvedic Fundamentals like prakriti in the parlance of genomics, etc, for welfare of humanity, which is most welcome. Genetic and epigenetic responses are being understood by some scientists in the light of prakriti, oja, bal and rasayan.^[2]

AIM AND OBJECTIVES

Aim: To find out the scope, areas and need of research in the subject Rachana Sharir.

OBJECTIVES

1. To solve unsolved or doubtful concepts as hidden linkages drawn from Ayurvedic Samhitas through literary research.
2. To emphasize on the areas in Rachana Sharir that need to be clarified through research.
3. To provide new and clear vision to our budding ayurvedacharya.

METHODOLOGY

Research should be a process that converts data into information, information into knowledge and knowledge into wisdom. This is like transforming milk into ghee. Since last few years, it has been felt that there is a great need for a separate research methodology for Ayurved and traditional medicines. WHO made an attempt in this regards in the year 2000.^[3] However this document has strongly recommended the exhaustive training of manpower of ayurvedic institutions for research methodology. It definitely helps to enhance the research in Ayurved.

As the subject concern, in Rachana Sharir, there are some areas in which research must be carried, so that students will definitely benefited and teaching of Rachana Sharir will be more enhanced and fundamental concepts become clear. Accordingly textbooks must be enriched with new knowledge so that concepts will become clearer and research oriented.

The basic concept of srotovijnana (knowledge of channels) as a main matrix of ayurvedic biology has been highlighted both by fundamental and applied knowledge. Srotas play significant role in the circulation and transportation of various material. The ducts or channels respectively conveying the life, food, water, Rasa (serum), blood, muscles, urine, stool, semen etc.^[4] Srotas with special reference to microcirculation have to explore all dimensions of micro channels. Concept of srotas stated by Acharya Charak and Sushrut should be clarify. Difference of opinion has to clear. It can be proved through research only. Srotas should not directly compare with systems in the body.

Concept of avedhya sira – avedhya means not to vedh (prick). As per Sushrut Sharirasthan there are many

vessels which are avedhya and by pricking or cutting these sira, disability or death is confirmed,^[5] but now a day these are not fatal for eg. Jaldhara (bahirbahuka) sira.

Regarding Kala sharir – According to Samhitas, kala are seven which are developed in the embryonic life and are found to be functioning throughout life. During the treatment (chikitsa) of snake bite, it is stated that snake poison is found to successively attack of the seven kalas or fascia and gives rise respectively to the seven stages of poisoning.^[6] Is it mean that only seven kalas (membrane/ fascia) are in the body. Remaining coverings are not count in the kala. Through fundamental research it can be clarified.

About Marma Sharir – Marma (vital points) given in Sushrut Samhita are very much relevant. But there is little beat confusion in the structures present in that particular marma. In Sushrut Samhita it is stated that in sira marma inclusion of nadi, dhamani and sira according to necessity should be done.^[7] It can be cleared through research. Due to advance technology as well as advanced treatment, in Samhita the structures consider as different types of marma, today this marma effect is not seen as given in Sushrut Samhita. That's why marma sharir should be modified. Gudmarma (anal canal and anus) According to Sushrut Samhita, it is mansa marma and according to Astang Hridaya it is dhamani marma.^[8] So in this we can define exact term to that particular structure through research.

About shukradhatu in female - Shukradhara kala is sarvashariryapi (present in whole body)^[9] According to description given in Samhita Shukradhatu is correlated with semen. So it should present only in male. Shukra in female is streebeej (ovum) or secretion in vagina. Then what exactly Shukradhara kala is?

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 sarvashariryapi (spread up in all over the body) and it is prasaranshil (can spread fast).^[10] Excellent extract of all dhatus i.e. from ras dhatu to shukradhatu is called as oja.^[11] 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 bhavati**^[12] Can oja compared with immunity? Through research it can be clear.

Chaturvinshati Dhamanyah – There are 24 dhamanees which originated from Hridaya, out of them 10 are urdhavgami, 10 are adhogami and 04 are tiryakgami.^[13] In commentaries on Sushrut Samhita clarification of 24 dhamanees is not mentioned. Through research if we become successful to explain exact structure, modifications accordingly can be done.

Concept of sira -- Concept of sira should be explored on the research platform. So that exact structures of these different siras can be understand properly. Mulsira are 40 in number. Among that 10 are vatvah, 10 are pittavah, 10 are kaphavah and 10 are raktavah. These siras are not originated from hriday or Nabhi.^[14] Functions of these siras are given in the Samhitas. We have to think on these structures to define them clearly. It can possible only through research work.

So these chapters in the Samhitas should be annotating (pratisankaran). By considering applicability of each and every concept these chapters should be revised. There should not be any ambiguity among the concepts.

In Ayurved it is essential to make co-ordination and practical approach between science and spirituality which is given in Samhitas. By keeping hand to hand in spirituality and scientific study dhatubhedan Purush Sanghatan can also be rethink through research activity.

RESULT

There are definitely some certain areas in the Subject Rachana Sharir which need to be highlighted and emphasized for research. So that students can properly understand the fundamental concepts. Without proper knowledge of sharir (body), it is very difficult to understand Ayurved and its fundamentals.

CONCLUSION

Ayurved looks like a mesmerizing sleeping beauty for modern medical scientists. It requires more researches in the areas of fundamental principles. In the Sharirsthan both Charak and Sushrut Samhita there are many areas which need to reconsider. Research activity in these areas can help to clarify the concepts and through this, vision will develop about each and every concept given in the Samhitas.

As an academician in Rachana Sharir if we rethink globally on the concepts given in the Samhitas through research activity, it will provide new and clear vision to our budding ayurvedacharya.

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