



Ayurveda

CONTROVERSIES AND APPLIED ASPECT OF PARIBHASHAS IN RACHANA SHARIR

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Ayurveda is infinite ocean of knowledge includes all that is essential for wellbeing of human.

Basic concepts of all healing sciences including *ayurveda* are based on structure of body. Though there is no change in human body structure, but there is much more differences in basic concepts of all sciences.

Paribhasha means terminology. Terminology understanding is the first step to gain knowledge of a particular subject.

Terminologies of modern Anatomy are globally accepted but there are some controversies regarding the *Paribhashas* of *Ayurved Rachanasharir*.

Multidirectional thinking helps to understand multiple aspects regarding the Paribhasha and this is a royal way to satisfactory answer towards that controversies.

Sushrut Samhitasharirasthan deals with basic concepts regarding *Sharir* (Body). After explanation of *srushtiutpatti*, *Garbhauptatti* and *Garbhavkranti*, *Sushrutacharya* define *Sharir as*, *Phanchamahabh uta* transforms the *chetanayukta Garbh in to Sharir with various Angas (Organs & Structures)* in "*Sharir Samkhyavyakran Shaarir*", 5th chapter of *Shaarirasthan* [1]. In the same chapter, he explains various *Ang Pratyangas* and related *Paribhashas*.

Sushrutacharya mention *Kandara, Jal, Kurcha, Rajju, Sevani, Sanghat, Simant, Sira, Srotas* etc *asangas and pratyangas* [1]. In various text books and *ayurved* literature confusion is reflected regarding these structures, due to similarities in its definitions, for example *asthisandhi* and *asthisamghat* both structures are related with two or more *Asthis*, similar to joints in modern anatomy.

In some references two words are used as synonyms eg. *sira* & *dhamani*, *Charkacharya* mention that, words *Sira, Dhamani* & *srotas* can be used as synonyms [2] or sometime controversies found regarding definitions and numbers according to different authors eg. *Sevani* & *Simant*, according to *Sushruta*, 5 sutures in *Shir* (skull) are included in *Sivani* but according to *Vagbhatacharya* which are included in *Simant*.

As a student of *Rachana Sharir*, This is a sincere attempt to clear some controversies regarding *Paribhashas*.

KANDARA-

Definition- "*Vrittastu Snyayvaha Kandara:*" - *Su.Sha. 5/39* [3]
 "*Mahatyaha Snyayvaha Proktaha...*" - *Bhavprakash Pu.khand3/ 67* [9]
Kandara is thick, rounded rope like structures. *Sushruta* explain four types of *snyayus* - *Pratanwati, vritta, pruthu* & *sushir*; among those, *vrittastu* are called as *Kandara*. According to *Bhavamishra* long *snyayus* can be called as *Kandara*.

Total number - 16

Location-

Hast (upper limb) - 4

Pad (lower limb) - 4

Griva (neck) - 4

Prushtha (back) - 4 *Su.Sha. 5/11* [4]

Function- *Prasaran* & *Aankuchan* [9]

Description of *kandara* shows similarity of its structure with long tendons of muscles. *Kandara* can be compared with following structures in modern anatomy-

Kandara in *Hast* can be compared with Tendon of flexor carpi radialis on ventral aspect and Collectiv tendons of brachioradialis muscle & tendons of extensor carpi radialis longus and bravis muscles on dorsal aspect of forearm [5].

Kandara in *Pad* can be compared with tendon of tibialis anterior muscle on ventral aspect and Tendo calcaneum on dorsal aspect of leg [6].

Kandara in *Griva* can be compared with tendons of diaphragm muscle and tendons of sternocleidomastoid or omohyoid muscle [7].

Kandara in *prushtha* can be compared with tendons of erector spinae, and collectively longissimus & iliocostalis tendons on both sides of vertebral column [6].

APPLIED ASPECTS-

Trauma at long muscle tendons can cause restricted movements or loss of movements.

JAL-

After description of *Kandara* *sushrutacharya* explain *Jal* in 5th chapter of *Shaarirasthan*.

Meaning of *Jal*-plexus, interlacing, decussation or network like structure [8].

Jal is formed by *Mansa, Sira, Snayu*, and *Asthi*.

Total number of *Jal* - 16

Mansa jal - 4

Sirajal - 4

Snayujal - 4

Asthijal - 4

Location - At *Manibandh* & *Gulfa* *Su.Sha. 5/12* [4]

At the time of dissection of Wrist and Ankle joints, following net like or network like structures shows similarity with *Ayurved* concept of *Jalas* *Mansa jal* can be compared with network of tendons of digital muscles.

Sirajal can be compared with Palmar and Plantar arches of blood vessels.

Snayujal can be compared with retinaculum.

Asthijal can be compared with crowding of Carpel and Tarsal bones. [5,6].

APPLIED ASPECT

Jalas are located at the site of *Manibandh* and *Gulfamarmas* which are *Rujakar* type of *Marmas* and trauma can lead to *Kunita* or *Khanjata* ... *Su.Sha. 6/25* pg 72

KURCHA

Kurcha means brush like structure [8].

Total number - 6

Location - According to *Sushrutacharya* [4],

In *Hast* (hands) – 2
 In *pad* (Feet) - 2
 In *Griva* (neck) – 1
 In *Medhra* (penis) – 1
 Following brush like structures in body can be compared with *kurchas*-
 In *hast* (hands) – Palmar aponeurosis
 In *pad* (feet) – Plantar aponeurosis
 In *Griva* (neck) – Nuchal Ligament
 In *Medhra* (penis) – Suspensory ligament of penis.....[8]

As per *HaranchandraTika*, *Kurchas* are derived from *SnayuSannipat* and *DhamaniSannipat*, Here *Sannipat* means decussation.

Snayusannipat – 5 in numbers
Dhamanisannipat – 1 in number
Kurchas in Palm, sole & neck can be called as *snayusannipat* because *snayus* are hard fibrous structures as ligaments or tendons, and *Kurcha* in *Medhra* (penis) can be called as *Dhamanisannipat* as distal end of suspensory ligament of penis is in close contact with dorsal blood vessels of penis.

APPLIED ASPECT

Kurchas are vital protecting, supporting structures.

SIWANI

Suture like structure present at the following locations are called as *siwani*.

Total number- 7
 Locations- *ShirPradesh* (skull)- 5
Jivha (tongue) - 1
Shef (male external genitalia) – 1
 Suture like structures present at these locations can be compared with - 5 sutures in skull cap (sagittal, coronal, lamboidal & two parital sutures), frenulum linguae below the tongue & raphe of scrotum sequentially. Controversy about *siwani*- According to *VridhdhaVagbhat*, sutures in skull are included in *Simant* but *Sushrutacharya* counted these sutures in *Siwani* due to its surgical importance.

Applied anatomy- “*TahParihartavyahashasren*”.....*Su.Sha*5/15 [4]
 These structures should be protected at the time of surgery.

SANGHAT

Definition- A group or clump of bones is called as *Sanghat* or *Asthisanghat* [8].
 Total number- 14
 Location- *Gulfa* (ankle region) - 2
Janu (knee region)- 2
Vankshan (Hip region) 2
Manibandh (wrist region)- 2
Kurpar (Elbow region)- 2
Ansa (Shoulder region) 2
Trik (Sacral region) – 1
Shir (whole Skull) – 1.....*Su.Sha*.5/16..[4]

Controversy- description of *Sanghatais* similar to *Sandhis*. *Sandhi* means joint of 2 or more *Asthis*, tide with *Sandhibandhas*, But *Sandhibandhas* are not mention in *Sanghatais*. *AsthiSanghat* is only gathering of *Asthiat* a specific location in body.

APPLIED ANATOMY

Study of *Asthisanghat* is useful to study relation of an *Asthi* with another *Asthi*. This knowledge is important in displacement of *Asthi* (bone).

SIMANT

Definition- *Simant* is the Structure which connects *Asthi* in *Asthisanghat* [4].

Total number – 14 as per *Sushrut Samhita*
 18 as per *AstangaSamgraha* [10]
 Controversy in numbers of *Simant* is due to counting of 5 skull sutures in *Simant* by *VridhdhaVagbhatacharya* in *AstangaSamgraha* [10]. *Sushrutacharya* described 5 simantmarmas in shir, but he counted Skull sutures into *Sivanidue* to its surgical importance, and counted all bones in skull as a one *Sanghat*.
 Location- same as *Asthisanghatais*.....*Su.Sha*.5/17[4]

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