

Concept of Kandara Updhatu in Ayurveda

Dr. Jyoti Gangwal¹, Dr. Sanjay Kholiya², Dr. Vikash Bhatnagar³

^{1,2}PG Scholar, ³Associate Professor

²Department of Ras Shastra & Bhaishajya Kalpana,

^{1,2,3}NIA, Jaipur, Rajasthan, India

ABSTRACT

*Dhatu*s are the most stable compound part of the body. Other than these basic units some undefined elements were also mentioned by many *Acharyas*. These were named as *UpDhatu*s. According to the ancient *Ayurvedic* text, *Dosha*, *Dhatu* & *Mala* are the basic units of the body. In the digestion of *RaktaDhatu* (Blood) *Pitta* is produced as *Mala* part (discharged part), called as *Vaikruta Dosha* and *UpDhatu* (Optional tissue) are created called as *Kandara* (ligament) and *Sira* (veins). Large nerves that extend the inhibition of organs are called *Kandara*. *Kandara* can be understood along with the big (*Mahatya*, *Mahasnayu*) and round shape (*Vrittasnayu*). Muscles and *Kandara* engaged in the treaties of bones are the middle path of diseases. The *Peshi*, *Asthi*, *Sandhi*, *Snayu* and *Kandara* can be considered under musculoskeletal components in *Ayurveda*. They are responsible for movements, supports, stability and protection of the body.

KEYWORDS: *Dhatu*s, *UpDhatu*, *Kandara*, *Mahasnayu*, *Movements*

INTRODUCTION

According to the ancient *Ayurvedic* text, *Dosha*, *Dhatu* & *Mala* are the basic units of the body. *Dhatu*s are the most stable compound part of the body. Other than these basic units some undefined elements were also mentioned by many *Acharyas*. These were named as *UpDhatu*s. The word *UpDhatu* has been made by combination of two words i.e *Up* and *Dhatu*. 'Upa' is a prefix attached to the word "Dhatu". The literary meaning of "Upa is near to, towards, by the side of, resemblance, nearness. *Dhatu*s are not accomplished the functions of the body without the support of *UpDhatu*s. *Rakta Dhatu* (Blood) is an important *Dhatu* among seven *Dhatu*s in *Ayurveda*. "Rakta" is gotten from Devanagari word "Raj Ranjane" which determine red shading.

Metabolism of Rakta Dhatu

RaktaDhatu (Blood) is produced in his own *Strotas* (channels) named as *Raktavaha Strotas*. *Ykrita* (Liver) and *Pleeha* (Spleen) are the *Moolsthan* of *Raktavaha Strotas*. In the digestion of *RaktaDhatu* (Blood) *Pitta* is produced as *Mala* part (discharged part), called as *Vaikruta Dosha* and *UpDhatu* (Optional tissue) are created called as *Kandara* (ligament) and *Sira* (veins).

Nirukti

1. "Dhatubhava Te Upadhatavah |" - *UpDhatu*s are developed from *Dhatu*s.
2. "Dhatu Samipe Bhava Upadhatavah |" - *UpDhatu*s are produced along with *Dhatu*s.

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3. *Dhatubyah Ca Upjayante Tasmata upadhatva* - Those which are derivatives of *Dhatu*s, produced at complimentary, subsidiary level, are known as *UpDhatu*s.
4. "Dhatoh Upadanabhutat Jato Anya Dhatuh" - "Upadana" means *Samavayi Karana* (immediate cause). *Dhatu* are the immediate cause of *UpDhatu*.
5. "Upagatah Vaikrtyam Prapto Dhatu UpaDhatuh" - Vitiated state of *Dhatu* is termed as *UpDhatu*.

Definitions of UpDhatu

*UpDhatu*s has been defined variously.

- *Upmitah Dhatubhi Iti Dhatuh (shabdasthoma mahanidhi)*. - That which is same or identical to *Dhatu* is an *UpDhatu*.
- *Gativivarjitam (chakrapanidutta on ch.chi.15:17)* - Elements of the body which are not subjected to any transformation are *UpDhatu*.
- *Te Ch Stanyadyo Dhatwantarposhanachsharirposhaka Api UpaDhatu Shabdenochyate*. - Structural elements that only support the body and not nourish it are *UpDhatu*s.

Physiology of UpDhatu Formation

Dhatu metabolism is a nourished pool of all the body components. By this pool all elements including *UpDhatu* derive their nourishment. *UpDhatu* are sustained being fed by their nourishing factor. Food after digestion takes two forms viz. the *Prasadaja* (essence) and the *Kitta* (*Mala* part). Depending upon their nourishment from *Prasadaja* or the

Kitta, the tissue elements of the body are described of two types, the pure one "Prasadakhya" and waste product "Malakya". From Prasadaja portion all the Dhatus are formed in progressive order. UpDhatu are also nourished from this Prasadaja part or are produced from out of the breakdown products of Sthira Dhatu.

Kandara UpDhatu- Defination of Kandara-

➤ महत्तयः स्नायवः प्रोक्ताः कण्डरा.....|

प्रसारणाकुञ्चनयोर्द्रष्टम् तासां प्रयोजनं || भा. पू. २/३१२

- Large nerves that extend the inhibition of organs are called Kandara.

➤ वृत्तास्तु कण्डराः सर्वा विज्ञेयाः कुशलैरिह | सु.शा.५/३९
- All round nerves are called Kandara.

Vyutpatti - "Kadi + Aran Tapa Ca |" (ejpmr journal)

➤ Kandara can be understood along with the big (Mahatya, Mahasnayu) and round shape (Vrittasnayu). (ijrap journal)

Synonym:-

➤ Asthivatstulshirayam Mahasnayo (Vd shabd sindhu)
➤ Eh hi Kandara shabden sthulsnayuruchyate (Chkrapanich.chi.15:17)
➤Sthul sira..... (Sushruta)
➤ Mahasnayu are termed as Kandara. Cakrapani named it as Sthula Snayu. Commentator of Sarngadhara quotes it as Mahanadya. Cakrapani while commenting on Susruta Samhita quotes it as Sthula Sira. (ejpmr journal)

Number of Kandara

➤ षोडश कण्डराः | सु.शा.५/६
➤ कण्डरास्तास्तु षोडश | भा.पू. २/३१२

Origin of Kandara

रक्तमसृजः कण्डराः सिराः | च. वि. १५/१७

- Kandara and Siras originate from Rakta (blood).
➤ Acharya Charaka, Gayasadass, Chakrapani, Vriddha Vagbhata, Dalhana mentioned Kandara as a UpaDhatu. While Bhoj, Sharangdhar, Bhavmishra, Trimalla Bhatt, Yadav ji tikam ji not mentioned it in UpDhatu. (ejpmr journal)

Parthiv Sharir Bhava-

➤ तत्र यद्विशेषतः स्थूलं स्थिरं मूर्तिमद्गुरुखरकठिनमङ्गं नखास्थिदन्तमांसचर्मवर्चःकेशश्मश्रुलोमकण्डरादि तत् पार्थिवं गन्धो घ्राणं च | च.शा.७/१६

- In the body, especially those who are Sthul(gross), Sthira(stable), Murtimaan, Guru, Khara and Kathina (hard) elements, such as fingernails, bones, teeth, muscles, skin, Purish, hair, beards, and organs like Kloma and Kandara, are all those and Gnadh(odor) and Nasika (nasal) are Parthiv Shirr Bhava.

About Kandara-

➤ षोडश कण्डराः- तासां चतस्रः पादयोः, तावत्यो हस्तग्रीवापृष्ठेषु; तत्र हस्तपादगतानां कण्डराणां नखा अग्रप्ररोहाः, ग्रीवाहृदयनिबन्धिनीनामधोभागगतानां मेढ्रं,

श्रोणिपृष्ठनिबन्धिनीनामधोभागगतानां बिम्बं,

मूर्धोरुवक्षोऽसपिण्डादीनां च सु.शा.५/११

- कण्डरायें सोलह हैं। उनमें से चार दोनों पैरो में, चार हाथों में, उतनी ही गर्दन में और उसी प्रकार पीठ में भी चार रहती हैं। हाथ पैरो में रहने वाली कण्डराओं के अग्र प्ररोह (अङ्कुर) स्वरूप नख हैं। गर्दन, हृदय इनके साथ लगी हुई और नीचे जाने वाली कण्डराओं का अग्र प्ररोह मेढ्र (शिश्न) हैं। नितम्ब और पृष्ठ के साथ लगी हुई और नीचे जाने वाली कण्डराओं का अग्र प्ररोह बिम्ब हैं। उरु से आरम्भ करते हुए वक्षःस्थल, अंस-पिण्डक इत्यादियों का अग्र प्ररोह मूर्धा (शिर) हैं।
- चतस्रो हस्तयोस्तासां तावन्त्यः पादयोः स्मृताः | ग्रीवायामपि तावन्त्यस्तावन्त्यः पृष्ठसङ्गताः || भा.पू. २/३१३

Kandara in relation to Vata Prakriti-

➤ बहुत्वाद्बहुप्रलापकण्डरासिराप्रतानाः | च.वि. ८/९८

- Due to Bahu Guna in the Vata, people with Vata Prakriti speak more and their Kandara and Siras are more spread in their body.

➤ **Kandara UpDhatu Relation with Dosha:-** Related to Vath Dosha. (ejpmr journal)

Kandara in relation to Netra -

➤ सिराणां कण्डराणां च मेदसः कालकस्य च | गुणाः कालात् परः श्लेष्मा बन्धनेऽक्ष्णोः सिरायुतः || सु.उ.१/१९
➤ सिरा से लेकर कालकास्थि पर्यन्त अर्थात् सिराओं, कण्डराओं, मेद तथा कालकास्थि इनके जो यथोत्तर उत्कृष्ट गुण हैं तथा दोनों नेत्रो (नेत्रगोलको) के बन्धन में सहयोग देते हैं तथा कालकास्थि के निकट स्थित श्लेष्मा भी सिराओं से युक्त होकर दोनों नेत्रगोलको को बन्धने में सहयोग देता हैं।

Dushti lakshan-

➤ स्नायौ सिराकण्डराभ्यो दुष्टाः क्लिश्नन्ति मानवम् | स्तम्भसङ्कोचखल्लीभिर्ग्रन्थिस्फुरणसुप्तिभिः || च.सू.२८/२१

-स्नायु, सिरा और कण्डरा ये जब दोष से दूषित होती हैं, तो उनमें जकडाहट, संकोच, खल्ली, ग्रन्थि, स्फुरण और शून्यता से मनुष्य को कष्ट होता हैं

- Kandara Distinctly related with Vatavyadhi.

➤ The main sign and symptoms of a sprain are pain, swelling, and spasm combination of which causes difficult to use the injury parts leading to obstruct normal activities. (ejpmr journal)

Kandara in relation to Rogamarga-

➤ अस्थिसन्धयोऽस्थिसंयोगास्तत्रोपनिबद्धाश्च स्नायुकण्डराः, स मध्यमो रोगमार्गः | च.सू. ११/४८

-Muscles and Kandara engaged in the treaties of bones are the middle path of diseases.

➤ **UpDhatu Relation with Rogmargas:-**Kandara, Sira, Snayu and Sandhi are included in Madhyama Roga Marga, which are intricate for treatment. (ejpmr journal)

Kandara in relation to Vidradhi-

- बाह्या त्वक्स्नायुमांसोत्था कण्डराभा महारुजा | च.सू. १७/९०
-बाह्य विद्रधि त्वचा, स्नायु, और मांस में उत्पन्न होती हैं, जो कण्डरा के समान और अत्यधिक वेदना देने वाली होती हैं

Gradhrasi Roga-

- पार्ष्णिप्रत्यङ्गुलीनां तु कण्डरा याऽनिलादिता ।
सक्थनः क्षेपं निगृहणीयाद्गृध्रसीति हि सा स्मृता ॥ सु.नि. १/७४
- एडी तथा प्रत्येक पादान्गुलियों की कण्डरायें जब वात से प्रकुपित होती हैं तथा पैर के प्रसारण को रोक देती हैं, तब उसे गृध्रसी रोग कहते हैं।

Treatment of Gradhrasi Roga

- अन्तराकण्डरागुल्फं सिरा बस्त्यग्निर्कर्म च |
गृध्रसीषु प्रयुञ्जीत ॥ च.चि. २८/१०१
- गृध्रसी रोग में कण्डरा और गुल्फ के बीच सिरावेध, अनुवासन तथा निरुह वस्ति का प्रयोग एवं कण्डरा और गुल्फ के बीच में अग्नि से दाह क्रिया करनी चाहिये

Symptoms of Akshepaka Roga-

- मुहुराक्षिपति कुद्धो गात्राप्याक्षेपकोऽनिलः |
पाणिपादं च संशोष्य सिराःस्नायुकण्डराः ॥ च.चि. २८/७१.
- कुपित हुई वायु जब हाथ, पैर, सिरा, स्नायु, कण्डरा को सुखाकर शरीर में बार-बार खिंचाव उत्पन्न करती हैं, उसे आक्षेपक कहते हैं।

Symptoms of Vishvachi Roga-

- तलप्रत्यङ्गुलीनां तु कण्डरा बाहुपृष्ठतः |
बाहवोः कर्मक्षयकरी विश्वाचीति हि सा स्मृता ॥ सु. नि. १/७५
- बाहुपृष्ठ से लेकर हस्ततल की प्रत्येक अङ्गुलियों की कण्डरायें जब प्रकुपित वात से युक्त हो जाती हैं, तब बाहु के संकोच-विस्तार रूपी कर्म का क्षय हो जाता है, उसे विश्वाची रोग कहते हैं।

Khanja and Pangu Roga-

- वायुः कट्यां स्थितः सक्थनः कण्डरामाक्षिपेद्यदा |
खञ्जस्तदा भवेज्जन्तुः, पङ्गुः सक्थनोर्द्वयोर्वधात् ॥ सु. नि. १/७७
- प्रकुपित वायु कटि प्रदेश में स्थित होकर सक्थि की कण्डरा को आक्षिप्त कर देती हैं, तब मनुष्य खञ्ज हो जाता है, तथा दोनों पैरों की कण्डरा, सिरा, स्नायु और नाडियों के वध होने से पंगु हो जाता है।

Benefits for Nasya-

- सिराः शिरःकपालानां सन्धयः स्नायुकण्डराः |
नावनप्रीणिताश्चास्य लभन्तेऽभ्यधिकम् बलं ॥ च.सू. ५/६०
- शिरः कपाल की सिरायें, संधिया, स्नायु, और कण्डरा अणुतैल के नस्य से तृप्त होकर अधिक बलवान होती हैं .

Functions of Kandara (Snayu)-

- नौर्यथा फलकास्तीर्णा बन्धनैर्बहुभिर्युता |
नियुक्ताऽगाधसलिले भवेद्भारसहा भृशम् ॥

- एवमेव शरीरेऽस्मिन्यावन्तः सन्धयः स्मृताः |
स्नायुभिर्बहुभिर्बद्धास्तेन भारसहा नराः ॥ सु.शा. ५/३४-३५

-जिस प्रकार बहुत से बन्धनों से युक्त, मनुष्य के द्वारा भली-भांति जोड़ी हुई तख्तों की नौका, अगाध पानी में डाल देने पर अत्यन्त भार संभालने में समर्थ होती हैं। उसी प्रकार इस शरीर में जितनी संधियां हैं, वे सभी बहुत से स्नायुओं द्वारा बन्धी हुई हैं, इसी से मनुष्य कठिन से कठिन भार उठाने में समर्थ होता है।

- The Peshi, Asthi, Sandhi, Snayu and Kandara can be considered under musculoskeletal components in Ayurveda. They are responsible for movements, supports, stability and protection of the body. (ijrap journal)
- Kandara, Sira, Snayu, Sandhi and Twak are principally involved to design the structural architecture of the body. Kandara & Snayu show anatomical and functional resemblance. (ejpmr journal)

Importance of Kandara (Snayu)-

- न ह्यस्थीनि न पेश्यो न शिरा न च सन्धयः |
व्यापादितास्तथा हन्युर्यथा स्नायुः शरीरिणाम् ॥ सु. शा. ५/३५
- पीडित हुई स्नायु जितनी व्याकुलता उत्पन्न करती हैं, उतनी पीडा अस्थि, पेशियों, शिरा और संधियों पर आघात होने से भी नहीं होती है।

CONCLUSION:-

- According to Acharyas, UpDhatu are produced from Dhatu, so the Kandara in Gradhrasi disease affects the Rakta Dhatu also, when it is affected, due to the excellent treatment of Rakta Dhatu, Siravedha or Raktamokshan procedure in Gradhrasi disease can also be done.
- Kandara is an important part of the musculoskeletal system, so that disturbance in Kandara UpDhatu results, obstruction in the movement and speed of human beings, such as: Gradhrasi Roga, Khanja, Pangu.
- Vata Dosha is predominant in the Kandara UpDhatu, due to which the Kandara is clearly visible in humans of Vata Prakriti and diseases related to Vata Dosha are caused due to disturbance of the Kandara, such as: Gradhrasi Roga, Akshepak Roga, Khanja Roga, Pangu Roga.
- Due to the predominance of Vata Dosha, Vatashamak treatment should be given in diseases that are originated in disturbance of Kandara, as in Gradhrasi Roga, Anuvasan Basti are given and the Anu Tail is given to make the Kandara of cranium strong.

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