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Nabhi Shareer w.s.r. to Nabhi as Pitta Sthana - A Review

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ABSTRACT

Ayurveda is a holistic science. Science always believes on principle and fact that are methodically proved and undeniably accepted. Ayurveda as a medical science cover all aspect of *Rachana Shareer* and *Kriya Shareer*. To understand *Rachana Shareer* the primary knowledge of anatomical landmarks is important. On the basis of these anatomical landmark the Physician and Anatomist can approach these diagnoses and treatment in better way. In Ayurvedic science till date there are many concepts which need to be explained well in which *Nabhi* is one of the Concept. The *Nabhi* plays an utmost imp role in development of body from very beginning of life. The central point of body in between *Amashaya* (location of undigested food) and *Pakwashaya* (location of digested food) is termed as *Nabhi*.^[1] In classical text of Ayurveda, scattered references regarding *Nabhi Shareer* is available. But because of intense importers all most all *Acharya* has considered *Nabhi* as anatomical landmark to identify the position of various organ. In which *Acharya Vagbhata* quotes *Nabhi as Pitta Sthana*.^[2] Even though the *Dosha* are stated to be present all over the body. Among *Tridosha*, *Pitta* play a major role in digestion and metabolism, production of heat and from of energy. Many *Acharyas* explain it as *Agni Sthana* or *Jyoti Sthana*. In this review article we are trying to anatomically locate *Nabhi as Pitta (Pachak Pitta)* based on classical literature.

Key words: *Nabhi Shareer, Pitta Sthana, Anatomical landmark*

INTRODUCTION

To show the importance of the study of *Shareer Rachana*, *Acharya Sushruta* has highly quoted that no one can became good physician without having proper theoretical and practical knowledge of anatomy of human body (*Shareer Rachna*). So, to become a good physician the knowledge of *Shareer Rachana* is very important to accomplish the successful *Chikitsa*. A

morphological feature of the anatomy is identified and after identification it is used as a reference point for other body organ and that is termed as anatomical landmarks.^[3] These anatomical landmarks mainly identify specific structure or position. In Ayurveda, *Nabhi Shareer* is one such unexplored and anatomical landmarks which is widely used. In Classical text many references are available regarding *Nabhi Shareer* which is available in scattered form. *Nabhi* is *Agni Sthana* or *Jyoti Sthana*. This is where *Samana Vayu* (the *Prana* or life force energy that support digestion, formation and elimination of urine) and *Pachak Pitta* (digester fire) reside.

AIM AND OBJECTIVES

1. To study Anatomical landmark of *Nabhi Shareer*.
2. To study the various reference from different *Samhitas* regarding *Nabhi Shareer*.
3. To correlate *Nabhi Shareer* as a *Pitta Sthana*.

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MATERIALS AND METHODS

Source of data: Literary and conceptual study done by collecting data from Bruhatrayis, Laghutrayis and other classical books including Journals, internet website, previous work done.

REVIEW OF LITERATURE

Nabhi

The form *Nabhi* is derived from the words *Nah* – *Bandhe*.^[4] It means to bind or to tie to the central point just like the spokes of wheel head at the navel.

Paryayas of Nabhi

Reference regarding synonyms of *Nabhi* stated in Ayurveda Shabdhakosha include as,

1. **Bimbi (Navel)** - used as umbilicus - an anatomical land mark on the anterior abdominal wall.
2. **Chakratumba (Hub of wheel)** - used in references, as site of origin of *Sira* and *Dhamanis*, simulating the spokes of wheel radiating from the hub.
3. **Mukhya, Pramukha (Leader, chief)** - in reference to its meaning as the root or its significance.
4. **Kasturimruga (Muskdeer)** - Due to the fact that the umbilicus of the muskdeer contains the heavenly fragmented musk i.e., *Kasturi*.
5. **Kshatriya** - To illustrate its significance.
6. **Moolapurush** - May be because of the belief that, Lord Brahma, the creator himself first appeared from the lotus sprung from the *Nabhi* of Lord Vishnu.
7. **Antarbhaga (internal part)** - Probably from the root of '*Nabhi*' that is burst asunder or into a hole.
8. **Tundakupi** - *Tundi* meaning 'protruberant belly' and *Kupi* meaning 'belly cavity'.
9. **Udavarta** - A coiled land mark of the *Udara*.

Nabhi explanation by differ various *Acharyas*

Sushrutakto view

- According to *Acharya Sushruta*, *Nabhi* is the site of origin of birth *Dhamini* and *Sira*. There are 700 *Sira*^[5] and 24 *Dhamani*^[6] in our body.

- They originate from *Nabhi* and spread in 3 direction that is up, down and transverse.
- *Nabhi* is mentioned as *Maturjabhava* as it is *Mrudu*.^[7]
- 12 type of *Prana* of an organism are located at *Nabhi*.^[8]
- *Nabhi Shareer* is surrounded by all side from spokes coming from the center of the wheel the root of *Siras* is *Nabhi* because it extends upward, downward and oblique.^[9]
- *Nabhi* is situated between *Pakwashay* and *Amashaya*^[10] mentioned that *Pakwashya* is located below the *Nabhi* and above the *Shroni* and *Guda*.^[11]

Anatomical landmark

In *Sushrut Samhita*, the dimensions of various parts of body are mentioned keeping *Nabhi* as a landmark. The dimensions from *Shishn* to *Nabhi* and from *Nabhi* to *Hrudaya* are 12 *Angula*.^[12] *Acharya Sushruta* mentioned that if in *Uttarbasti*, the medicines administered does not comes out, then the physician should press the abdomen below *Nabhi* with force by clenched fist.^[13] In context of *Parisravayudara*, it has been mentioned that the region of abdomen below the *Nabhi* becomes enlarged and it give rise to severe pricking abdominal pain and burning sensation.

Sushruta mention that left side of navel leaving 4 *Angula* space for laparotomy one should give incision.

Charakota view

- Term *Kostha* and *Ashaya* have been used in reference of cavity and vital organs so among 15 *Kosthanaga Nabhi* is one of them and present in *Madhya Sharer*.^[14]
- *Nabhi Marma* is one among 107 *Marma* explained by *Acharya Charaka*. Injury to this lead immediate death or death within 7 days.^[15] This *Marma* is one's own palm size in area 4 *Angula*.^[16]

Anatomical landmark

Acharya Charak has demarcated the treatment plan in *Vataja Gulma* on basis of *Nabhi*. He mentioned that

Snehapana is indicated in *Gulma*, especially if disease is occurring in region above *Nabhi*. If *Gulma* is manifested in region of *Pakwashaya*, then *Basti* is the treatment of choice. If *Gulma* is located in *Jathar* (*Nabhi* or on either side of abdomen at the level of *Nabhi*) then both *Snehpaan* and *Basti* have to be administered as its treatment plan.^[17] *Acharya Charak* mentioned *Nabhi* as one of the site where pressure should be applied after giving medicines to induce *Vamana*.^[18]

Astanga view

Astanga Sangraha and *Astanga Hrudaya* - In both classical text book explain navel as *Matrujabhava* this suggest *Nabhi* is soft and delicate structure of 3 Among *Kosthanga* - *Acharya Vagbhata* explain *Nabhi* is one of them.^[19]

- *Nabhi as Pitta Sthana*^[20]
- *Nabhi* is one among *Dosha Prayathana* and *Sadya Pranahara Marma*.^[21]

Nabhi as Pitta Sthana

Among *Tridosha*, *Pitta Dosha* is responsible for digestion, metabolism, heat production and other forms of energy. That is why *Pitta Dosha* is termed as *Agni*. *Pitta Dosha* is of 5 types these 5 *Pitta Dosha* have different location and function. Among 5 type of *Pitta*, *Pachaka Pitta* as and has important function on digestion and metabolism. *Astanga Hrudaya* and *Astanga Sangraha* describe about *Pachak Pitta*, it is *Punchbhauthik* but *Tejo* dominant. *Nabhi* is one of the sites of *Pitta*. According to *Sushruta* the *Garbha* develops due to *Rasa* and *Marutadhmana* (flow of *Vata*). *Nabhi* is called *Jyothi Sthana* and the *Agni* in the *Nabhi* of the *Garbha* fanned by *Vayu*. The same *Vayu* in combination with the *Agni* spreads in *Srotas* in vertical, horizontal and oblique direction and thus growth of the *Garbha* takes place. *Dalhana* explains the term *Maruta Dhmana* by saying "Vata entering into the *Srotas* (*Sira*) in *Dhatus* of the fetus causes their dilatation, thus providing space for its growth". Here two factors are responsible for the development of the fetus – Mother's *Ahara Rasa* and *Vayu* with *Agni*. Here *Nabhi*

is considered as the *Jyothi Sthana* for the place of *Agni*. *Vagbhata* has considered the *Agni* lies between *Nabhi* and *Hrudaya*. The *Garbha* gets nutrition through *Nabhi Nadi*. For this it seems *Sushruta* has used the word *Rasa Nimitta* and *Maruta Dhmana*. Here the term *Srotas* is interpreted for veins and arteries of the umbilical cord.

DISCUSSION

The above description explains lot of importance of *Nabhi Shareer* in clinical embryological, anatomical and physiological aspect. In this review article an effort is made to exhibit *Nabhi Shareer* with anatomical landmark by referring all the classical text books and literature. *Nabhi* being a center of *Agni* dominant place. *Nabhi* structurally is dominant place for *Pitta Sthana* with the help of *Samana Vayu* located at *Nabhi* perform the process of digestion. *Acharya Sharangdhara* has narrated beautifully the normal physiology of respiration, but by accepting *Nabhi* as umbilicus it seems difficult to get the practical applicability of the procedure mentioned in it. *Nabhista Prana* means deoxygenated blood available in capillaries; converted into oxygenated blood after connecting through *Hrat Kamalantaram* means lungs.

Generally, *Nabhi* is considered as a superficial regional landmark to describe the site of various organ like *Grahani* is situated on *Nabhi*, *Pakvashaya* at lower side of it.^[22] *Amashaya* is situated in between *Nabhi* and *Stana*.^[23] *Nabhi* is made of dense fibrous tissue. Its position is variable. In healthy adults, it lays in anterior median line at the level of disc between L3 and L4 vertebrae. It is lower in infants and in persons with pendulous abdomen. *Nabhi* is lying midway between the suprasternal notch and symphysis pubis.^[24] A cord which is attached with navel of baby and on other side with placenta of mother is known as Umbilical cord (*Nabhinadi*). Hence; *Nabhi* is avowed as the *Dharani* i.e., foundation, truly umbilicus is the base of your body and during foetal life, it is the support of survival for foetus. Regarding the describing the signs indicating the elongated life of baby; *Acharya Charaka* mentioned that the baby having right curved Navel would get elongated life.^[25]

CONCLUSION

The place of *Nabhi* is very important in Ayurveda. *Nabhi* is the structure from where something arise and generates, which is taken to enter where pokes arise and generate as *Pitta Sthana*. *Amashaya* and *Pakvashaya* are considered as the site of origin of most of the disease, so the site of *Nabhi* is based on its significance in treatment as *Dosha Nirharna* is done either through anal or oral route. Understanding *Pitta (Pachaka) Sthana* and its implications more effort is to be given in planning and treatment.

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