



ISSN 2456-3110

Vol 7 · Issue 6

July 2022

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Study of *Nabhi Pradesha* and *Nabhi Nadi Shareera*

Bapatla Suneetha¹, MR Patil², Kavitha Butali³

¹Post Graduate Scholar, Dept. of PG Studies in Rachana Shareera, Shri Shivayogeeswar Rural Ayurvedic Medical College and Hospital, Inchal, Karnataka, India.

²HOD, Dept. of PG Studies in Rachana Shareera, Shri Shivayogeeswar Rural Ayurvedic Medical College and Hospital, Inchal, Karnataka, India.

³Assistant Professor, Dept. of PG Studies in Rachana Shareera, Shri Shivayogeeswar Rural Ayurvedic Medical College and Hospital, Inchal, Karnataka, India.

ABSTRACT

Ayurveda is an intricate and detailed science, which provides great insight into the importance of every part of the body. One of the most important parts is *Nabhi* along with other structures. The *Nabhi* plays the most important role in the development of the body from the very beginning of the life, even at embryonic stage. In Ayurveda, *Nabhi* is believed to be the root of *Siras* present between *Pakvashaya* and *Amashaya*. Such *Siras* are passage ways of nutrients and serve as outlets for showering sustenance in different parts of our body. Due to *Nabhi's* importance, many Ayurveda Acharya's found *Nabhi* to be a significant structure in the body and core of all organs of the body. In ancient Indian tradition the navel of the god Vishnu is consider as the centre of the universe at the source of the life. From his navel, a new world emerges. It also has aesthetic importance but also tells the health status, it is a site of various treatment to which makes it worthy to consider its anatomical concepts and applied aspects. In embryonic stage *Nabhi* place an important role in the development of fetus, by the formation of *Garbha Nabhi Nadi* through which nutrient materials exchange between mother and fetus this will explains the concepts of *Garbha Phoshana* and *Garbha Matru-Paratantrata* concepts. With this background an attempt is done for the literary study of *Nabhi Pradesha* and *Nabhi Nadi Shareera*.

Key words: *Nabhi, Nabhinadi, Sira, Garbhaphoshana, Garbhamatru - Paratantrata, Marma, Umbilicus.*

INTRODUCTION

Ayurveda as a medical science basically demands understanding of structural and functional constitution of the human body. The study of *Shareera* demands equal concern similar to the other branches of Ayurveda.

Ayurveda is a scientific text which covers all the aspects of treatment modalities and being an ancient science

definitely have knowledge about *Sharira* which are now a days modernized as anatomy and physiology.

The knowledge of *Sharira* aspect is very much important to accomplish the successful *Chikitsa* aspect.

A morphologic feature of the anatomy is readily recognizable and may be used as a reference point for their body features and is termed as anatomical landmark In Ayurveda.

Nabhi-Pradesha is one such structure that has been widely used as an important landmark. The references that are supporting this anatomical landmark aspect of *Nabhi Pradesha* are widely spread in *Samhitas*.

Nabhi is a term of varied importance. Etymologically the word *Nabhi* derived from "*Nah-Bandhe*" which means to bind or tie to the central point just like the spokes of wheel held at the *Navel*.

Nabhi has been represented throughout history as a sign of youth and beauty. The appearance of the *Nabhi* expresses about the life of the person.

Address for correspondence:

Dr. Bapatla Suneetha

Post Graduate Scholar, Dept. of PG Studies in Rachana Shareera, Shri Shivayogeeswar Rural Ayurvedic Medical College and Hospital, Inchal, Karnataka, India.

E-mail: kjjaya99@gmail.com

Submission Date: 09/05/2022 Accepted Date: 18/06/2022

Access this article online

Quick Response Code



Website: www.jaims.in

Published by Maharshi Charaka
Ayurveda Organization, Vijayapur,
Karnataka (Regd) under the license
CC-by-NC-SA

In fetal life, for the development of fetus *Nabhi Nadi* is an important structure for the *Garbhaposhana*.

Through this *Nabhi-Nadi* all the nutrients exchange between mother and fetus. Which explains the concepts of *Garbha Poshana* and *Garbha Matru Paratantrata*.

Growth and development of fetus takes place by means of *Garbha Nabhi Nadi* which serves as channel for the further *Rasas* formed in the mother's body.

Nabhi and *Nabhi Nadi* having prime importance in anatomy physiology, pathology, embryology, and in medicine also in Ayurveda.

AIMS AND OBJECTIVES

1. Comparative study of *Nabhi* with contemporary science
2. To analyze the concepts of *Garbha Poshana* and *Garbha Matru Paratantra* given in Ayurvedic Literature with special reference to the concept of Foetal nourishment in modern anatomy.
3. To give an appropriate and elaborative description if *Nabhi*, *Nabhi Pradesh* and *Nabhi Nadi*

MATERIALS AND METHODS

Literary and conceptual study will be undertaken by data compiled from

1. *Brihatrayee*
2. *Laghutrayee* and other classical texts
3. Journals and presented papers
4. Previous research work
5. Reliable websites

And was collected, analysed and correlated with contemporary explanation. Relevant references of *Nabhi-Nirukti*, *Nirmiti*, *Utpatti*, *Sharira*, diseases which are explained in *Samhitas* are compiled. Similarly references of *Nabhi Nadi* formation in embryology, Role of *Nabhi Nadi* in *Garbha Poshana*, structure and clinical aspects has been compiled. All the information regarding *Nabhi*, *Nabhi Nadi* collected from *Brihatrayee*, *Laghutrayee* and other classics of

Ayurveda. Along with this role of *Nabhi Nadi* in *Garbhaposhana* also studied. All the relevant information about Umbilicus and Umbilical Cord, Anatomy, physiology and clinical aspects and importance in medical texts, research Journals, websites were collected and analysed.

REVIEW OF LITERATURE

Definition

The term *Nabhi* is derived from the words *Nah Bandhe*.^[1] It means to bind or to tie to the central point just like the spokes of wheel held at the navel.

A binding or connecting media of scattered available structural parts of body is Known as *Nabhi*.^[2]

Paryayas of Nabhi

Various synonyms are there for the term *Nabhi* used in different references.

References regarding the synonyms of *Nabhi* as stated in Ayurveda Shabdha Kosha.^[3]

Include

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*.

Location of Nabhi

Nabhi is present in between *Amashaya* and *Pakvashaya*.^[4]

Anatomical point of view

Nabhi is taken as centre of gravitational force in body.

During pregnancy period the fetal movement occurs in the centre. Generally *Nabhi* is considered as a superficial landmark^[5] to describe the sites of various organs like *Grahani* is situated on *Nabhi*.

Pakvashaya at lower side of Nabhi^[6]

While describing the signs indicating the long life of baby, Acharya Charaka mentioned that baby having right curved navel would get a long life span.^[7]

According to Acharya Sushruta, *Nabhi* is the site of origin of both *Dhamini* and *Shira* there are 700 *Siras*^[8] and 24 *Dhaminis*^[9] in our body.

They originate from *Nabhi* and spread in 3 directions i.e., up, down and transverse.

12 types of *Prana* of an organism are located at *Nabhi* as per Acharya Sushruta.^[10]

Nabhi as a Marma

The Science of Ayurveda described *Marmas* with immense importance as critical sites that can cause serious ill effects on individual health.^[11]

Nabhi as Shwasana^[12]

The *Prana Vayu* in *Nabhi* touches *Hridaya* and come out through the *Kanta* into the exterior to drink the *Vishnupadamruth*. After drinking the *Ambar Piyusha*, it comes back into the body to nourish to whole body and stimulates the *Jataragni* in the stomach.

Here, *Sharangadhara* has explained the physiology of respiration by using keywords in a nutshell form which can be interpreted as:- (Sha. Sam. Pu. 5/41)

Nabhi as anatomical landmark as per positional directional diagnostical therapeutic treatment point of view

The term *Nabhi* has been used in different contexts related to anatomical aspect in classics of Ayurveda.

One of the important aspects used in *Rachana Sharir* is that of an anatomical landmark.

Acharya Charak has described the position of *Amashaya* that it is located between *Nabhi* and *Stana Pradesh*.^[13]

Nabhi Nadi

A Cord which is situated with navel of baby and on the other side with placenta of mother is known as Umbilical Cord.

Nabhi Nadi of foetus is attached to *Rasa* carry by *Nadi* of mother which carries *Virya* of *Ahara Rasa* of mother to foetus by indirect nutrition the foetus will develop.

Anatomical Review

According to Acharya Susrutha the Umbilical Cord is attached to the *Rasavaha Nadi* (maternal part of the placenta) of the mother and this carries *Ahara Rasa Virya* (nutrition) from the mother to the foetus. The foetus grows by this indirect supply of nutrition.^[14]

From the time of conception until the different parts of the body and their subdivisions have got Manifested, the embryo gets nutrition from the *Tiriyak Gata* (obliquely running) *Rasavaha Dhamanis* (vessels carrying *Rasa*) which course through all parts of the body and imparts life to the embryo.^[15]

The growth and development of the foetus takes place by means of the *Garbha Nabhi Nadi*, which serves as a Channel for the *Rasa* (lymph-chyle) formed in the mother's body.

This nourishment of the foetus from the mother's body begins as soon as the foetus becomes endowed with life and continues upto the time when the child ceases to be connected with the mother.^[16]

The foetus receives all the nourishment it needs from the metabolic products of the mother and also breathes and sleeps in unison with the mother.

According to Acharya Charaka the foetus is free from thirst and hunger. The *Garbha* is dependent upon the mother for all its activities.^[17]

It refers to lymph chyle containing nutrition substance and is formed in the *Ama Pakvashaya* (stomach along

with intestine), later reaches the *Hrdaya* where after it's called as *Rasa Dhathu* and this *Rasa* is directed to the whole body through *Rasavaha Dhamanis*.

During pregnancy this *Rasa* also reaches the *Apara* which conveys the essence to the *Garbha Nabhi Nadi*. The Umbilical veins (Sira- according to Charaka Acharya), carries the *Rasa* to the *Garbha Nabhi* and enters the systemic circulation of foetus. This *Rasa* nourishes the *Shareera Dhathu* of *Garbha*.

DISCUSSION

The above definitions assert a great deal of significance in relation to the functional, medical, embryological and structural aspects of *Nabhi*. In this literature, an effort is made to display and demonstrate *Nabhi* in contrast with the current anatomical structure by referring to all the classics and Sangraha-karas. The modern Umbilical correlations provided by the various scholars vary in many ways. It is translated as Umbilical, whole of the anterior abdomen, inferior epigastric vessels, and rectus abdominal muscle. Some are associated with abdominal aorta and inferior venacava.^[18] But anatomically, physiologically and pathologically, both Ayurvedic and traditional, it has come to be known that *Nabhi* is Umbilical. *Nabhi* is a structurally very important structure in the body and contains *Prana*. The following points show the vital importance of *Nabhi*. The anatomical situation of *Nabhi* is present in the abdomen between the *Amasaya* and *Pakvasaya*. The position of the Umbilical is variable according to modern *Anatomy*. It is located in the anterior median plane of the abdomen in healthy adults, at the disk level between the third and fourth lumbar vertebrae. It is lower in infants and in person with a pendulous abdomen.^[19] *Nabhi* as a *Prabhavasthana* of *Dhamanis* and *Siras*. *Nabhi* is considered as the originating source for vessels present in between the *Amashaya* and *Pakvashaya*. Such vessels are nutrient routes because, for instance, for the nourishment of land that humans have been running water irrigation through furrows for thousands of years in the same way that these vessels serve as outlets for the showering of sustenance to different parts of our body. *Nabhi* is called the *Siramula* or the

root of the veins or blood vessels in the body. Anatomically, we do not see any veins or arteries being connected or coming from the *Nabhi*. The connectivity to the *Siras*, however, is explained on the basis of fetal circulation. So, *Nabhi* is a *Siramula* and a *Mula* for our existence. The Umbilical Cord of the foetus connects to the *Nabhi*. It has one vein and two arteries. The Umbilical vein, after entering the body of the foetus, grows upwards and is split into the right and left parts. Umbilical arteries are two in size, and bring deoxygenated blood from the fetus to the placenta of the mother. This is a branch of the internal iliac arteries and leads to the placenta through the umbilicus. Umbilical veins and its branches and Umbilical arteries look like the appearance of a wheel on the *Nabhi*. Ghanekar has commented on *Nabhimarma* that the entire anterior abdomen is *Marmasthal* because all the essential organs are situated behind the *Nabhi*. There is no relationship between *Nabhi* and *Sira* after conception. It is true that the important anatomical structures lie in the abdomen behind *Nabhi* in cases of *Nabhi* injury, that these important structures are damaged and, as a result, death may occur due to shock.^[20]

Nabhi Nadi as the structure of Garbha Poshana: Study of development of an individual before birth i.e., embryology. During first two months developing individual is embryo, from the third month upto birth we call it foetus. Within the womb every individual spends nine months of it's life It develop from one cell structure to an organism having billions of cell. Numerous tissues & organs are formed & come to function in perfect harmony.^[21] Month wise foetal development, month wise foetal treatment of pregnant women, instruction to pregnant women about better living, nutrition. etc., cutting of Umbilical Cord, are described thoroughly by Charakacharya.^[22]

CONCLUSION

On the basis of discussions presented in previous chapter the conclusions as derived or presented following: The word *Nabhi* is very meaningful term which has its roots seated to level of *Akash Mahabhuta*, as the *Nabhi* is synonymous to *Akash*. As

the Umbilicus is seat of entrance of fetal circulation which is virtually a *Srotas* transporting nourishment to fetal and since *Srotas* hold the expression of *Akash Mahabhuta* under formation. Therefore, Umbilicus is referred by *Sushruta* for *Nabhi*. *Sushruta* has mentioned *Siraprabhava Nabhi* may be confirmed as Umbilicus on the external anatomy, under *Pratyanga Shareera* on the basis of foetal anatomy. The same may also be referred with the emergence, function and location of origin of portal vein under the interior level of the Umbilicus. *Dhamanis* also originates from *Nabhi* which carries *Aahara Rasa* and *Dosha* from *Nabhi* to the entire body. The same way, irregular *Aahara Rasa* and *Dosha* are also taken to different parts of the body. *Charaka* mentioned *Nabhi* as *Koshtanga* may be referring to lungs since this falls under 15 titles included in account of *Koshtanga Shareera* of *Charaka*. The term *Nabhi* almost qualifies to be referred for the organ holding the attributes of *Aakash Mahaabhuta*. *Nabhi* as *Siraprabhava* can be referred for Umbilicus as well as mesentery, where *Nabhi* as *Dhamani Prabhava* holds different attributes. It can be referred to heart, since the heart is only organ from where *Dhamani* are found as originated. *Caput Medusae* is pathological condition which can only be considered as pictorial material supportive to the determination of concept of *Siraprabhava Nabhi*. *Nabhi* is also called as *Marma Sthana*, which is surgical anatomy. *Nabhi* is included under *Matrujabhava*. This holds no controversy. Since, all the structures being considered under the *Nabhi*, they are all soft organs and representing to category of *Matrujabhavas*. There are various structures as being referred under study, with the explanations of *Nabhi*, which specify to the fact that *Nabhi* is much a concept and less anatomy. Since, in anatomy one title should be confirmed specifying for one single structure which is not found under the heading of *Nabhi*. As such *Nabhi* qualifies to be said as concept. *Nabhi* is a concept specifying to the expressions of *Akash Mahabhuta* under the formation of organs and systems in the body. The consideration of organs like lungs and Umbilicus as entry point for Umbilical vein are most appropriated with these findings. *Nabhi* is one of the important anatomical landmarks which is frequently used by anatomists and clinicians to guide both diagnosis and

treatment since ages. Though *Nabhi* is referred for various organs and structures, but because of the findings the value of *Nabhi* under biological sciences doesn't get as lessened it is further enhanced because of its values having affinity with biological values of *Akash Mahabhuta*, it may open newer fields of research. The Umbilical cord starts in foetus from *Nabhi*. *Nabhi Nadi* plays important role in *Garbhaposhana* for the development of fetus. The concepts of *Garbhaposhana* and *Garbhamaatru Paratantrata* will be analysed through this *Nabhi Nadi*. So, *Nabhi Nadi* is having primary importance in anatomy, pathology, physiology, medicine, embryology and also in Ayurveda. This is anticipating to the opening of new areas of research in field of evolution and molecular biology. This present literary study was carried out to understand *Nabhi Sharira* in understanding of *Nabhi Nadi Sharira* and its role.

REFERENCES

1. Pandit Amarasinha, Amarakosha, edited by Hargovind Shastri, Dvitya Khanda 8/56, Chaukambha Sanskrit Sansthan, Varanasi. 2012 ,Pg-371.
2. Radakant Dev varada Prasad editor. Shabdha Kalpa Dhurma vol 2. Delhi, Nagapublishers. 2002 :pg-861.
3. Radakant Dev vara Prasad editor. Shabda Kalpa Dhurma vol:2. Delhi, Naga publishers. reprint 1988 pg-216.
4. Sushruta Yadavji Trikamji Acharya editor Sushruta samhita with Nibandha Sangraha of Dalhanacharya reprint 2003. Varanasi, Chaukambha Orientalia. pg-373.
5. Sharangadhara, Sharangadhara samhitha translated into English by prof K.R Srikantha Murthy, Prathama khanda, Kaladikakhyanadhyay 5/8, Chaukamba Orientalia, Varanasi First edition 1984 pg-22.
6. Agnivesa, Vaidya Yadavji Trikamji Acharya, editor, Charaka Samhita revised by Charaka and Drudbala with Cakrapanidatta Ayurveda Dipika commentary in Sanskrit Sansthan 2008 pg-350.
7. Susruta Yadavji Trikamji Acharya editor. Susruta samhita with Nibandha sangraha of Dalhanacharya reprint ed. Varanasi, Chaukamba Orientalia. 2010, pg-376.
8. Susruta, Yadavji Trikamji Acharya editor. Susruta samhita with Nibanda Sangraha of Dalhanacharya

- reprint ed. Varanasi, Chaukamba Orientalia. 2010 pg - 383.
9. Susruta, Yadavji Trikamji Acharya editor. Susruta samhita with Nibandha Sangraha of Dalhanacharya reprint edition. Varanasi, Chaukamba Orientalia. 2010 pg-376.
 10. Susruta, Yadavji Trikamji Acharya editor Susruta samhita with Nibandha Sangraha of Dalhanacharya reprint edition 2003. Varanasi, Chaukamba Orientalia. pg -360.
 11. Susruta, Susruta Samhita Sharira Sthana with the Nibandha sangraha commentary of Shri Dalhanacharya edited by Vaidya Yadavji Trikamji Acharya. Chaukambha Surbharti Prakashana, Varanasi. reprint 2017 3/17 pg -352.
 12. Sharangadhara. Sharangadhara Samhitha translated into English by prof K.R Srikantha Murthy, Purva Khand, Kaladikakhyanadhyay 5/8. Chaukamba Orientalia, Varanasi. First edition 1984 pg-22.
 13. Agnivesha. Charaka Samhita Vimanasthana Ayurveda Dipika commentary of Chakrapani datta edited by Yadav ji trikamji. Chaukambha Surbharti Prakashan, Varanasi. reprint 2016 2/17 pg-240.
 14. Acharya Sushruta. Vaidya Yadavji Trikamji Acharya, Narayanaram Acharya editors. Acharya Dalhana. Sushruta Samhita with Nibandha Sangraha commentary. Varanasi: Chaukhambha Surabharati Prakashan; 2008,pp: 352.
 15. Dr. G D Singhal, Dr. L V Guru, Anatomical & Obstetric considerations in ancient Indian surgery (1973), B H U press Banaras Hindu University Varanasi, pp: 57.
 16. P. Ray, H N Gupta, M Roy, (1993), Susrutha Samhita- A scientific synopsis, Indian National Science Academy, New Delhi, 2nd edition, pp: 21.
 17. Acharya Agnivesha. Acharya Charaka, Vaidya Yadavji Trikamji Acharya, editors. Acharya Chakrapani Dutta. Charaka Samhita with Ayurvedadipika Commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2008, pp: 334.
 18. Ancer-Arellano J, Argenziano G, Villarreal-Martinez A, Cardenas-de la Garza JA, Villarreal-Villarreal CD, Ocampo-Candiani J. Dermoscopic findings of umbilical granuloma. *Pediatr Dermatol* 2019 may pg – 393-394 [PUBMED]
 19. Thirth Raj. A critical study on Nabhi Marma and its modern co relates and chemical significance, MD Thesis, BHU, Varanasi. dec 2011
 20. B D Chaurasia. Human Anatomy regional and applied. CBS publications and distributors vol-2, 3rd edition, 2005, pg – 280
 21. Sushruta. Sushruta Samitha Shareera Sthana, Ayurveda Rahasya Dipikakhakavya, Hindi Commentary by Dr. B G Ganiakar, Mehar Canda, Laxman Dasa, 4th editon 1972 pg – 123
 22. Embryology tenth edition, inderbersingh

How to cite this article: Bapatla Suneetha, MR Patil, Kavitha Butali. Study of Nabhi Pradesha and Nabhi Nadi Shareera. *J Ayurveda Integr Med Sci* 2022;6:169-174.

Source of Support: Nil, **Conflict of Interest:** None declared.
