



International Journal of Contemporary Research In Multidisciplinary

Research Article

A Conceptual Study of Anatomical Terminologies in Ashtanga Hrudaya

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DOI: <https://doi.org/10.5281/zenodo.17446981>

Abstract

Available ancient Ayurvedic literature is more oriented to clinical descriptions. Shareera Sthana of the Samhitas includes the descriptions of metaphysical structures, embryology, applied surgical aspects like Marma, Sira-vyadha, and nomenclatures of anatomical entities. Features of the anatomical structures are found along with the descriptions of various diseases, health, and medical-related principles, as clinical or applied anatomy. The present study is based on the literary work based on the descriptions of the characters of various anatomical structures in different sthanas of Ashtanga Hrudaya with Arunadatta and Hemadri commentaries. Anatomical terms have been collected and classified based on the anatomical location, as Anga and Pratyanga. Certain terms are general, about the structures distributed throughout the body; hence, they are grouped separately as Paribhasha. Features of the structures based on the terms used in different contexts by the Acharya Vagbhata are analysed in view of Ayurvedic basic principles. Shareera is divided into Shadanga - Shiras, Antaradhi, two Bahu, and two Sakthi. All the structures that come under each Anga are included as Pratyanga. Collected characteristics are used to define the normal anatomical features of the concerned structure. Various structures have been discussed to determine the possible exact location in the body, extension, and measurements of the structures, to locate organs and their related other structures & channels.

Manuscript Information

- ISSN No: 2583-7397
- Received: 09-08-2025
- Accepted: 30-09-2025
- Published: 26-10-2025
- IJCRM:4(5); 2025: 449-453
- ©2025, All Rights Reserved
- Plagiarism Checked: Yes
- Peer Review Process: Yes

How to Cite this Article

Sheeja C, Govindaraju U, Nithin Kumar, Madankumar MK, Urmaliya N. A conceptual study of anatomical terminologies in Ashtanga Hrudaya. Int J Contemp Res Multidiscip. 2025;4(5):449-453.

Access this Article Online



www.multiarticlesjournal.com

KEYWORDS: Anga, Pratyanga, Antaradhi, Paribhasha

1. INTRODUCTION

Ayurveda aims to protect health, prolong life, and eliminate diseases & dysfunctions in the body. Ayurveda is based on the premise that the universe is made up of five elements, and these elements are represented in tridosha, sapta dhatu, and trimala.¹ Ashtanga Hrudaya is one among the Bruhat trayi. Acharya

Vagbhata-II is considered to be the maestro of aphorisms who included therapeutic, anatomical, and surgical information in Ashtanga Hrudaya. It is an epitome of Ayurvedic catering to the needs of students, scholars, and medical practitioners alike. Ashtanga Hrudaya contains six Sthanas (sections), each sthana consisting of a varying number of chapters, the total number of

chapters being 120. Clinically oriented literatures are abandoned in Ashtanga Hrudaya. But, structural normalcy is scattered throughout almost all sthanas. Anatomical descriptions like features, development, location, numbers, distribution, characters, and applied anatomical points are described along with various other references like matrujadi bhava, in nasya karma procedures, surgical and therapeutic procedures, etc. The present study is based on the literary work based on the descriptions of the characters of various anatomical structures in different contexts of Ashtanga Hrudaya. By this work, normal features of body parts are collected from various sthanas of Ashtanga Hrudaya and analyzed the features to get the particular structural constituency. This will be helpful to understand the way of approach of Acharya Vagbhata towards the Gross and Clinical Anatomy.

2. REVIEW OF LITERATURE

The present study is based on the literary work focused on the descriptions of the characteristics of various Anatomical structures in different contexts of Ashtanga Hrudaya.

Shadanganusara² classification-

शिरोऽन्तराधिद्वौबाहूस्त्रिथनीतिसमास्तः।

षडङ्गमङ्गं प्रत्यङ्गं तस्याशिहृदयादिकम्।^१

(शा-३/१)

In Ashtanga Hrudaya, Shiras and Greeva together named as Urdhwa jatru.

SHIRAS³

It is one among Shadanga, Uttamanga⁴, Moordha⁵, Masthaka⁶ (Arunadatta) are used as paryaya.

Extent

The exact extension of Shiras is not explained in Ashtanga Hrudaya, but, while describing the Krukatika marma, it is said that Krukatika is located in Shiro-Greeva sandhi. So, up to krukataka can be considered as the extension of Shiras.

Measurements

According to Arunadatta, the length of Shiras is 6 Angula, and 32 Angula is its circumference.⁷

Constituents 100 asthi,⁸ 83 sandhi, 70 Snayu⁹, and 40 peshi¹⁰ are enumerated in urdhwajatru. Shiras is included as one among in dasa jeevita dhama¹¹. Shiras is Prana vayu¹² sthana, Tarpaka kapha¹³ sthana, and is included in Madhyama roga marga.¹⁴ From various references, we will get the **Pratyanga of shiras** as Kesha, lalata, mastulunga, bhru, akshi, nasa, karna, kapola, oshta, vaktra, danta, jihva, talu, hanu, chibuka, and kantha.¹⁵

Greeva

Shirodhara, Kantha¹⁶, Gala, Kandhara¹⁷ are used as paryaya. While describing deerghayu purusha lakshana, it is said that the Greeva should be Hraswa ghana and vrutta. The exact extension of Greeva is not directly mentioned. While describing the

Krukatika marma, it is said that Krukatika is located in the shiro greeva sandhi. So extension of greeva can be considered as from krukataka up to jatru. Jatru is the Greeva moolam, located in Vaksha Amsa sandhi. Pramana of Greeva is 4 Angula in length and 22 Angula in circumference. 24 Sira are described in the Greeva. Of these, 16 are avedhya-2 neela, 2 manya, 2 krukataka, 2 Sira moving towards vidhura, and 8 matruka. 13 Asthi, 8 Sandhi, 10 Peshi, and 30 snayu are described in Greeva. In Greeva, the Pratara type of Sandhi is present. 37 Marma are distributed in Jatrudwa. Of these, 14 are located in the Greeva pradesha. They are 2 neela, 2 manya, 8 matruka, 2 krukataka. It is one among the Kapha sthanam. In Kantha, tiryak chedana is indicated. Since many vital structures are related to the Greeva, it is described as one among Dasha jeevita dhama and is the Prana vayu chara sthanam.

ANTARADHI

It is one among the Shadanga. According to Arunadatta, except for Shiras, two Bahu and two Sakthi, the rest are named as antaradhi. It is the Madhya shareera. In Antaradhi, Asthi-120¹⁸, 59 Sandhi¹⁹ 60 Peshi²⁰ and 230 Snayu²¹ are present. Sira present in Antaradhi is total-136.²² They are distributed in Prushta, Udara, Uras, and Parshwa. That is, in Shroni-32 Sira present, of which 2 each in each vankshana, 2 in both Kateekataruna, 8 are avedhya. In Parshwa, 16 sirs, of which one each side, going upward should be avoided (Arunadatta explained these as Parswasandhi ashrita Sira)²³. In Prushta 24 Sira present, on each side of Prushtavamsha, of these 4 are avedhya²⁴. In Jathara, also 24 Sira, of these Mehana upari sthita 4 Sira are avedhya²⁵. In Uras 40 Sira of them 14 are avedhya-2 each in Sthanarohita, 2 each in Sthana moola, 2 in Hrudaya, 2 Apastahmbha, and 2 in Apalapa²⁶. 10 Adhoga damanis from Nabhi reach in the Pakwashaya and divide into ten each and do their respective karma.²⁷ Antaradhi Marma are described as 3 in Koshta, 9 in Uras, and 14 in Prushta. Uras, Amsa, Skandha, Udara, Koshta, Koshtanga, Shroni, Parshwa, Trika, Prushta Vamsha, Prushta, and Sphik are the related Pratyanga.

BAHU

Bahu is included in Shadanga. These are the Urdhwa Shakha²⁸. In some contexts, Bhujam²⁹ is used as paryaya.

Extension of Bahu can be considered from Kaksha to Angulyagra (tip of the middle finger) or from Amsa to Angulyagra. From various contexts, we will get the references of Anguli³⁰, Pani³¹(Hasta), Manibandha³², Prapani³³, Koorpara, Prabahu, and Kaksha are the Pratyanga of Urdhva shakha.

Anguli are 5 in number. First anguli is named as Angushta. Pradeshini is angushta sameepaja anguli. It is also named Tarjani. Others are named as Madhyama, Anamika, and Kanishtika³⁴ from lateral to medial. Measurement of madhyam anguli is 5 Angula. Pradeshini and Anamika are ½ Angula heena- that is 4 ½ Angula pramana. Angushta and Kanishtika are 3½ Angula pramana. **Pani** means talam-hasta thala, kara, etc. The pramana of pani is 10 Angula. Pani is a karmendrya.

Prapani is the paschat bhaga sthita avayava vishesha of pani. Its measurement is 15 Angula. Arunadatta opines that prapani

extends from manibandha to koorpara. **PraBahu** is 16 Angula pramana; it is also called BahuPrushta.

Kaksha is the Bahumoola. It is 8 Angula pramana. In kaksha, the sandhi type is ulukhala. In one Bahu-35 Asthi are present - That is nakha-5, In one anguli-3 Asthi (So total-15), Shalakasthi-5, Shalakapratibandhakam-1, In Prakoshta-2, Kurcha-2, Manibandha-2, Hastamoola-1, BahuPrushta (Prabahu)-1, Koorpara-1³⁵. Sandhi in one urdwa sakha is numbered as 17³⁶. That is in Angushta-2, the other four Anguli-3 each (total in angulis 14), Kaksha, Manibandha, and Koorpara-one each. Sandhi in anguli, Manibandha, and Gulpha are Kora types. Peshi, in one upper limb, are numbered as 100. That is, 3 Peshi in each Anguli (total 15), Panitala, Manibandham, and Kurcha-10 each, Panyupari-10. In Prakoshta-20, Koorpara-5, Bahuprushta-20³⁷, Snayu in each Bahu is 150³⁸. That is, in one Anguli-6 each (total-30) hasta, kurcha, manibandha-10 each, Prakoshta-30, Koorpara-10, Bahuprushta-40, Kaksha-10. In one Bahu, 100 Sira are described 39. Of these, one named Jalandhara and the other 3 deeply situated Sira are avedhya. Marma- in Bahu are 11 in number. They are Talahrut, Kshipram, Kurcham, Kurchasira, Manibandha, Indravasthi, Kurpara, Ani, Urvi, Lohithaksham, and Kakshadhruk. In Vidradhi and Parshwashoola, Kakshasthita Sira vyadha is also indicated. In a Kapha prakruti person, Bahu is described as pralamba. Bahu will be mahat described in Deerghayu purusha lakshana.

SAKTHI

They are the adho shakha.

Hemadri opines that the Sakthi extends from Vamkshana to Angushta (tip of the middle toe)⁴⁰

Pratyanga of Sakthi

Anguli, Shalaka, Shalaka Pratibandhaka, Jangha, Kurcha, Gulpha, Parshni, Janu, Uru, and Vankshana are the Pratyanga related to Sakthi. The first two fingers of Sakthi are named as pada angushta and pradeshini; they are 2 Angula in pramana. Others are less in length by 1/5th bhaga each in their successive order. Length of Prapada and Padathala is 4 Angula each. Prapada vistara is mentioned as 6 Angula, and padatala vistara is 5 Angula. Parshni is 4 Angula ayama and 4 Angula in vistara. For parshni - ghurika word is used as paryaya by Arunadatta. Pada is 14 Angula in ayama and 4 Angula utsedha. For pada, the charana word is used as paryaya. Jangha is 18 Angula in ayama, and parinaha is 16 Angula. Janu 4 Angula in ayama and 16 Angula in vistara. Uru 18 angula ayama and 30 Angula in parinaha⁴¹. Uru gata sira vedha is indicated in Galaganda and Gandamala. Vankshana is the Sakthi sandhi. In Vankshana, the ulookhala type of sandhi is present. While explaining anta srotas, Arunadatta opines that mootra vaha sroto moola is vankshana along with vasti. Pindika is the pindikakruti mamsapinda seen in jangha paschima bhaga. Sakthi is one among the Vata sthana. Sakthi Shabda is used as a paryaya for jangha⁴², uru, and pada contextually. E.g., Sakthi shosham-uru karsyam. Uuru is one among the apana vayu chara sthanam. In one Sakthi-35 Asthi present (Nagha-5, In one anguli-3 asthi,

pada shalaka-5, Shalaka pratibandham-1, jangha, kurcha, gulpha-2each, Parshni-1, Uru-1, Janu-1). In one Sakthi-17 Sandhi present (In Aguli-14, Vankshana-1, gulpha-1, Janu-1).

In one Sakthi-100 Peshi present (3 peshi in each finger, pada tala-10, padasya upari-10, gulpha-10, kurcha-10, jangha-20, janu-5, Uuru-20) In one Sakthi-150 Snayu are present. In pada anguli-6 each, Paada thala-10 snayu, kurcha-10, gulpha-10, In jangha-30 snayu, janu-10, uru-40, vamkshana-10. Sira in one limb is 100, so 400 in all limbs. Of these, one named Jalandhara and the other 3 deeply situated Sira are avedhya. In Deerghayu purusha lakshana Acharya describes that pani and pada as mahat. Anguli should be deergha and achidra. Nakha as tanu, rakta varna, and unnata. There are 11 Marma in each Sakthi. They are Talahrut, Kshipram, Kurcham, Kurchashira, Gulpham, Indravasthi, Janu, Ani, Urvi, Lohitaksham, and Vitapam.

3. MATERIAL AND METHODS

Source of data

Literary and conceptual study on the data collected from Ashtanga Hridaya, with Arunadatta and Hemadri commentaries.

Method of collection of the data

1. Collection of anatomical terms and their normal characters from Ashtanga Hridaya with its Arunadatta and Hemadri commentaries.
2. **Classification of terminologies based on**
 1. Pattern of anga, pratyanga, upanga bheda
 2. Pattern of dhatu, upadhatu, srotas, indriya, etc
 3. Attribution of these characters to determine the features of the structures.

Inclusion criteria

Normal anatomical structural entities with various anatomical presentations are included.

Exclusion criteria

Metaphysical characters like athma, manas, budhi, ahankara, vata, etc, are excluded.

Assessment criteria

Normal characters of anatomical entities are discussed based on the literature collected from Ashtanga Hridaya, along with Arunadatta and Hemadri commentaries.

4. DISCUSSION

Each anga and pratyanga can be discussed to get the exact position, extension, measurements, and constituents to get a better idea. For eg: AKSHI

Definition

It is denoted as pratyanga in the Anga vibhaga chapter of Shareera Sthana. Druk, Drushti, Netra, Nayana, and Chakshu are used as paryaya. These are two in number, derived from

Tejo mahabhuta, and are included in Bahya srotas as well as Jnanendriya adhishtana.

Formation

By quoting Ashtanga Sangraha, Arunadatta points out that, Sukla mandala of netra is the prasada bhaga of Sleshma and of Pitruja bhava. Krishna mandala is from Rakta, and is Matrujabhava. Drishti mandala is madhya bhaga and is from both parents. As an Indria, it is Atmaja bhava also. Krishna bhaga is denoted as Taraka predesha. It is derived from Tejo mahabhuta. So, Netra is considered as Tejomaya - agneya. That is comparable to other bhutas. Agni bhuta adhikya is seen in Netra.

Measurement

Its measurement is described as 2 Angula ayata and Angushtodara pramana vistara. 1/3 of the Shukla mandala is the Krishna bhaga. 1/9th part of Krishnamandala is the Masoora dala matra drushti.

Structure

Structurally, Netra has 5 Mandala, 6 Sandhi, and 6 Patalas. The mandalas are Pakshma mandala, Vartmamandala, Swetamandala, Krishnamandala, and Drushti mandala. Sandhis described here are Apanga sandhi, Kaneenaka sandhi, Pakshma vartma gata sandhi, Vartma sukla gata sandhi, Shukla Krishna gata, and Krishnadrushti gata sandhi. Pupils in the eye are 6. There are two vartma patala, which are externally placed. The rest are within the eye, that is Agni Ambu ashrita bahya patala, mamsa ashrita dwiteeya patalam, truteeya medo ashrita, and chaturdha asthi ashrita patalam. While describing Drushti rogas, Acharya explains various symptoms, according to the location of dosha in different patalas. In Netra nadi, Mandala type of Sandhi is present. Snayu in Netra are 2 in number. In Netra, 56 Sira are present; of these, 6 are aavedhya. Two ashru vaha Dhamani and jala vahini Sia are also mentioned.

Peculiarities

In Deerghayu purusha lakshana, Akshi is described as vyakta sita asita with subadha and Ghana pakshma. As a structural peculiarity, Khara and Vrutta netra in Vata prakruti, tanu, pinga, and alpa pakshma netra in Pitta prakruti, and raktanta, susnigdha vishala, suvyaktha krishna, and sita, pakshmala netra in Kpha prakruti. It is Alochaka pitta sthana. Swedana karma is contraindicated in Netra. It is included as bahya srotas as well as jnanendriya adhishtana. Chakshurindriya artha or rupa is perceived by netra. Akshi ashraya vrunas are kruchrasadhya. Because of the delicacy of the structure, vruna may cause karma karana ashakti. Apangastha sira vyadha is also indicated in Unmada roga.

As an Indriya, structural peculiarities denote the gross structure of the organ where whereas in relation to Manas, they perform a wide range.

5. CONCLUSION

The present study has analyzed the normal Anatomical features of individual structures collected from all the Sthanas of Ashtanga Hrudaya. In Ashtanga Hrudaya, Shareera is divided into shadanga comprising Shiras, Antharadhi, two Bahu, and two Sakthi. Structures are included as pratyanga related to specific Anga, allocated the proper place, measurements, and features of the same to get the normal gross anatomy of the particular structure. From this, we will be able to analyze the normal Anatomy, concerned Physiology, as well as changes during pathological conditions. Since the inner dynamics of a human being are beyond the obvious facts of the appearance of structures, the exact disposition and behavior of an individual are unpredictable to a large extent. Even then, we can assume the changes to a certain extent from analyzing the normal Anatomy, related physiology, and the concerned changes.

Scope of the study

- (1) Further studies can be extended to various anatomical structural changes of every organ during various pathological conditions.
- (2) Gross structure of every entity can be correlated with the structural normalcy described in other profound Samhitas.
- (3) Attributed features can be analyzed with knowledge related to contemporary science.

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