

“A CRITICAL REVIEW ON CONCEPT OF KANDARA”

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ABSTRACT:

In Ayurveda many of the terms are related to Musculo skeletal system like asti, sandi, pesi, sanyukantara are mentioned together, many of the samhithas while explaining their characters dhushyalakshana, viddhalakshana these are the structures gives movement, stability and support of joint at the same time. So all these structures are inter connected as well as these are made by the different forms of connective tissues, Kandara can be correlated with deep fascia.

Key Words: Kandara, Snayu, Fascia,Sira,VruttaSnayu, Musculo-Skeletal System

INTRODUCTION:

In Rachana Sharir many of the topics comes under controversial, limited knowledge's are some of the topics. Kandara is one of the such kind of topic. Basicall ykandara is mentioned in paribhasashareera separately as its number is sixteen But while explaining the type of snayu it comes under vruttasanayu. So actual lacuna is present in between what actual structure it is so here we want more literature research or clarification for better understanding the term kandara.

REVIEW OF LITERATURE:

A CONCEPTUAL STUDY OF UPADATU IN AYURVEDA

Dr. Kaustubh Mani Tripath, Dr.Suni P Nikhate, Dr.Vaidehi and Dr. Sujith

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CONCEPT OF KANTARA UPADATU IN AYURVEDA

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Present article review is Based on the above two References

In Charaka Sutra Sthana location of kantara and snayu is mentioned as asthisamyogasthana. Its injury may causes or affect the normal daily activities while explaining the disease pangu and ghanja. In Charaka Chikitsa Sthana moola sthanaraktha is the originating place of kantara. Vrudha Vaghbata, Dalhana, Charakacharya considered kantara is the upadatu. In Sushruta Samhita Sharir Sthana Kandara is told under types of vruthasnayu. Bhavapraksha consider kandara is considered as mahathisnayu.While explaining nasya benefits Charaka sutra says that

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the sira on the kapala sandhi snayu and kandara will get more get by nasya. Kandara totally closed to vatavyadi because in kaphaja prakruti person sira and kandara will be more prominent all over the body. Sushruta Shareera Sthana mentioned the number of kandara with its sthana.

AUTHORS CONTRIBUTION:

These two articles suggests that the kandara is the type of snayu as sthulasnayu or mahasnayu. Because kandara and snayu shows anatomical and functional resemblance, as well as kandara is an upadatu wherevata dosha is predominantly situated as nadi. Thats why kandara is clearly visible in vataprakruti persons, it may causes many Musculo skeletal disease such as grudrasi, akshepakaroga, ganja pangu.

CONCLUSION:

Kandra can't be corelated with vruttasnayu, mahasnayu or nadi because it was seperatly mentioned in Sushruta Shamhita Shareera Sthanaadhyaya with its location. Kandara may be the example of the vruttasnayu but particular location of vruttasnayu is not mentioned anywhere, it may be associated with kandara. It may be correlated with deep fascia on the particular part of the body which binded upon the snayu as retinaculam. Kandara is the part of skeletal system at the same time we can't correlate it as a snayu or nadi.(1,3)

REFERENCES:

1. Dr.Kaustubh Mani Tripath, Dr.Suni P Nikhate, Dr.Vaidehi and Dr.Sujith
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