



Review Article

INTERPRETATION OF *STREEGATA ADHIKA PESHI* THROUGH THE PRINCIPLES OF *PESHI SHAREERA* ACCORDING TO *SUSHRUTA SAMHITA*

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ABSTRACT

Ayurveda a deeply human form of science, rooted in real-life outcomes obtained through extensive experimentation and research on all aspects that affect life. It offers insight into the intricate composition and functioning of human body (*Shareera*). The concept of *Shadangatvam* delves into the six main regions of body, while the *Pratyangas* provide further breakdowns of these regions. When exploring the *Pratyangas*, certain structures such as *Srotas, Peshi* and *Ashayas* the anatomical structures and physiological concepts will differ between genders. There are even discrepancies in numbers and structures. *Peshi Sankhya* varies according to gender. *Peshi* the building blocks of the human body originate from the *Mamsa dhatu*. They enclose the body like a sleeve, enveloping the *Sira, Snayu, Asthi,* and *Sandhi* by protecting and supporting these structures. Muscle tissue is a group of muscle fibers interconnected by connective tissue. They produce force and facilitate movement, regulating the body's internal environment. By directing the working of these muscles, the human mind ultimately manifests itself. The muscular system plays a key role in enabling the movement of the human body. This information about *Peshi* arouses curiosity about their anatomical structure described in ancient texts. This study examines the information and logically analyses and interprets it in order to determine the probable accurate anatomical structures.

INTRODUCTION

The term "*Peshi*" has its roots in Sanskrit "*Pish mamsavayave*". In Ayurveda, it refers to one among the "*Saptadhatu*" or the seven necessary tissues. According to Dalhana, when this tissue transforms into flesh, it is called as *Peshi*. The *Samhitas* refer to muscles as *Peshi* and the study of muscles (myology) falls under the category of "*Peshi shaarira*". Essentially, muscles are contractile tissues designed for movement. They surround the bones and joints like "*Lepana*" or plaster (coating) for added support. *Peshi* are bundles of muscle tissues arranged in close proximity yet distinct from one another. *Peshi* are elongated and have a muscular appearance. The combination of *Agni (Pitta)* and *Vayu* enters the muscle tissue and transforms it into *Peshi*.

Peshi are integral components of the body, primarily comprised of muscle tissue. While most texts offer a concise understanding of *Peshi*, Acharya Sushruta delved into greater details regarding the various types, placement, spread, quantity, and purpose of *Peshi*. A total of 500 *Peshi* are listed, with 400 located in *Shakhas*, 66 in *Koshtha*, and 34 in *Greevapratyurdhwa*. In female along with 500 *Peshi* there are 20 extra *Peshi*. There are 5 in each breast thus 10 in total, 4 *Peshi* in *Apatyapatha*, 3 *Peshi* are attached to *Garbhachidra*, 3 *Peshi* in *Sukra- artava pravesini*. They are divided into 12 different categories. However, the *Samhita* does not provide specific identification of each *Peshi* based on its category. References from modern day Ayurvedic textbooks on muscular structures known as *Peshi shareera* is examined to discover connections and mainly the current literary study focuses specifically on the *Sushruta samhita*.

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AIMS AND OBJECTIVES

1. To study the context related to *Mamsa* and *Peshi* according to *Sushruta Samhita*.
2. To compare and interpret *Streegata adhika peshi* in relation to modern anatomy.

MATERIALS AND METHODS

Literary study through classical text of Ayurveda, *Sushruta Samhita* and modern review through different textbooks on anatomy and *Rachana shareera* and various articles related to the topic published previously.

Context of *Peshi* and *Mamsa* as per *Sushruta samhita*

A part or a piece of *Mamsa* is said to be *Peshi* according to Dalhana^[1]. He also describes that an aggregate mass of *Mamsa dhatu* separated from each other is called as *Peshi*^[2]. *Mamsa* (muscles) and other structures which are *Mrudu* (soft) are derived from *Matruja* (maternal) *bhava*^[3]. The seventh layer of *Twacha* is *Mamsadhara*, which measures 2 *Vrihi pramana* (paddy grain) in thickness and is the seat for diseases like *Bhagandara* (fistula-in-ano), *Vidradhi* (abscess) and *Arshas* (piles).^[4]

Among the *Kala bheda*, *Mamsadhara kala* is the first *Kala* which is present inside the *Mamsa* (muscles), and that which allows the *Siras* (veins), *Snayu* (ligaments) and *Dhamani* (arteries) to spread their branches inside the muscles. Just as *Bisa* (rhizome of lotus plant) and *Mrunala* (stalk of the lotus flower) present in muddy water grow constantly, similarly *Sira* (veins) etc spread (grow) inside the muscles^[5]. According to *Masanumasika garbha vridhhi krama*, in second month if the fetus assumes the elongated shape like *Peshi* (muscles) it will grow as female fetus^[6]. Acharya Sushruta while mentioning *Pratyangas* (sub minor parts of the body), he mentions *Peshi* is the *Pratyanga* and they are 500 in number^[7]. *Mamsarajju* (big muscular straps/ropes) are four in number, meant for binding the *Peshi* (individual muscles) to the bones located on both sides of *Prushtavamsha* (vertebral column) two externally and two internally^[8]. Sushruta considered only *Asthi sandhi* (bony joints) and being enumerated but *Peshi*, *Snayu* and *Sira sandhi* are not considered which are innumerable^[9]. Since *Mamsa* (muscles) are attached to *Asthi*, *Sira* and *Snayu* are supported by bones they do not either get broken or fall off from their places^[10]. In the context of *Ashayotpatti*, Sushruta describes *Jivha* (tongue) is formed from the essence of *Kapha*, *Rakta* and *Mamsa* and *Vrishanas* (two testis) are formed from the essence of *Mamsa*, *Rakta*, *Kapha* and *Medas*.^[11] *Marma* spots are confluence of *Mamsa*, *Sira*, *Snayu*, *Asthi* and *Sandhi*. In these *Marma* spots especially *Prana* is seated naturally, hence when these vital spots are injured, they produce

respective effects on injury.^[12] In 107 *Marmas* there are 5 kinds of *Marma* such as *Mamsa*, *Sira*, *Snayu*, *Asthi* and *Sandhi marma*. So no such *Marma* (vital spots) are present in human body any other than mentioned above.^[13] *Mamsa marma* are 11 in number, they are *Talahridaya*, *Indrabasti*, *Guda*, *Stanarohita*.^[14] The 4 kinds if *Siras* (veins) present in the body are found situated usually in the *Marma* spots, and these maintain the body by nourishing the *Snayu*, *Asthi*, *Mamsa* and *Sandhi*.^[15] In muscular areas, venesection should be of the size of the *Yava*, and in other areas it should be half *Yava* or one *Vrihi* using *Vrihimukha shastra*.^[16] *Twak*, *Mamsa*, *Sira*, *Snayu*, *Asthi*, *Sandhi*, *Koshta* and *Marma* are eight *Vrana vastu* (dwelling place of wounds). In these places all types of *Vrana* occurs.^[17] Presence of *Shalya* (foreign body) in the *Mamsa* leads to increase of swelling, appearance of new growth in the path of foreign body, inability to tolerate severe pain like sucking and due to formation of pus. When it is inside the *Peshi* (muscle fibre), the same symptoms are found except sucking pain and swelling.^[18] Colour similar to *Gairika* solution, unctuous, cold, thick, slimy, flowing slowly which resembles as *Mamsa peshi* are the features of *Rakta* vitiated by *Kapha*.^[19]

Peshi Utpatti/Vikasa

It is the *Vayu* along with *Ushma* (*Pitta*) perforates the *Srotases*, similarly *Vayu* and *Agni* (*Pitta*) enters *Mamsa dhatu* (muscle tissue) and divide it into *Peshi* (muscles).^[20]

Peshi swaroopa

Sushruta samhita classified *Peshi* into 12 different categories according to their nature. These types of *Peshi* differ according to the regions of the body naturally according to the structures it covers viz., *Sandhi* (joints), *Asthi* (bones), *Siras* (vessels), *Snayu* (ligaments). They are as follows: *Bahala* (thick), *Pelava* (thin), *Sthula* (large), *Anu* (small), *Pruthu* (bulk/flat), *Vrutta* (circular/round), *Hrusva* (short), *Deergha* (long), *Sthira* (hard), *Mrudu* (soft), *Shlakshna* (smooth) and *Karkasha* (rough).^[21]

Peshi Prayojana

The *Peshi* surrounds/envelops the *Sira* (veins), *Snayu* (ligaments), *Asthiparva* (bony joints) and *Sandhi* (other joints of muscles etc.) and makes them strong.^[22] *Mamsa dhatu* nourishes the *Shareera* (body) and *Medas* (fat).^[23]

Peshi sankhya

As mentioned *Sushruta Samhita* states that there are 500 *Peshi* in the body. Of them 400 are present in *Shakhas* (upper and lower extremities), 66 are present in *Koshta* (trunk/chest, abdomen and back), 34 present in the region of *Greevapratyurdhva* (region of neck and above it).^[24,25]

S.No	<i>Peshi</i> in <i>Shakas</i> (Extremities)	No.	S.No	<i>Peshi</i> in <i>Koshta</i> (Trunk)	No.	S.No	<i>Peshi</i> in <i>Jatrurdhva</i> (Head & Neck)	No.
1	<i>Padanguli</i> (one toe 3, so total in 5 toes)	15	1	<i>Payu</i> (anus)	3	1	<i>Greeva</i> (neck)	4
2	<i>Prapada</i> (fore foot)	10	2	<i>Medra</i> (penis)	1	2	<i>Hanu</i> (jaw)	8
3	Attached/nearer to <i>Kurcha</i>	10	3	<i>Sevani</i> (frenulum of penis)	1	3	<i>Kakalaka</i> (cricoid)	1
4	<i>Gulpha tala</i> (ankle & sole)	10	4	<i>Vrushana</i> (testis)	2	4	<i>Gala</i> (throat)	1
5	<i>Gulpha-janvantara</i> (leg)	20	5	<i>Spichou</i> (5 in each buttocks)	10	5	<i>Talu</i> (palate)	2
6	<i>Janu</i> (knee)	5	6	<i>Basti shiras</i> (head of bladder)	2	6	<i>Jihva</i> (tongue)	1
7	<i>Uru</i> (thigh)	20	7	<i>Udara</i> (Abdomen)	5	7	<i>Oshta</i> (lips)	2
8	<i>Vankshana</i> (groin)	10	8	<i>Nabhi</i> (umbilicus)	1	8	<i>Nasa</i> (nose)	2
			9	<i>Prushtordhva</i> (5 each in upper back)	10	9	<i>Netra</i> (eyes)	2
			10	<i>Parshva</i> (flanks)	6	10	<i>Ganda</i> (cheeks)	4
			11	<i>Vaksha</i> (chest)	10	11	<i>Karna</i> (ears)	2
			12	<i>Akshaka-amsa</i> (region around or near clavicle & shoulder)	7	12	<i>Lalata</i> (forehead)	4
			13	<i>Hridaya</i> (heart), <i>Amashaya</i> (stomach)	2	13	<i>Shiras</i> (head)	1
			14	<i>Yakrut</i> (liver, <i>Pleeha</i> (spleen) & <i>Unduka</i> (caecum)	6			
	Total number 4x100	400			66			34

Streegata adhika peshi

In *Stree* (females) there are twenty extra *Peshi* than males, these are 5 in each breast, thus 10 in total and these develops during puberty, 4 *Peshi* in *Apatyapatha* (vaginal opening/passage for fetal delivery), out of these 2 spread internally and two which are circular like spread externally near its opening (mouth), 3 *Peshi* and attached to *Garbha chidra* (opening of uterus/cervix), 3 *Peshi* responsible for *Shukrartava pravesha* (passage of entry of sperm and ovum).^[26]

Peshi covering the genitals in males and females

Those *Peshi* which are mentioned as present in the *Lakshana* (*Shishna*/penis, according to *Dalhana*) and *Mushka* (scrotum) in males, they are only present in female which covers the *Phala* (*Garbhashaya*/uterus, according to *Dalhana*).^[27]

DISCUSSION

According to the ancient Indian language of Sanskrit, the term *Dhatu* refers to the substance that

provides nourishment and sustenance to the body. This substance undergoes various metabolic reactions and produces by-products that nourish and support the body throughout its lifespan. The seven *Dhātus* together form the fundamental structure of the body, including the *Mamsa dhatu* or muscle tissue. The *Snayu* and *Tvak*, considered the primary sites for the formation and control of *Mamsa dhatu*, work together to manage the elements of this tissue found all over the body. In addition, *Mamsa dhatu* is present throughout the body, along with the *Asthi* or osseous tissue. The *Raktavahi dhamani*, the micro circulatory channels, play a key role in maintaining the components of *Mamsa dhatu* throughout the body. This tissue is responsible for the physical strength, endurance, and overall power of the body, making it essential for the proper functioning and performance of all bodily organs. In various scenarios, *Mamsa* and *Peshi* are frequently interchangeable due to their similar morphology, structure, and function. However, it

should be noted that the term *Mamsa* or *Mamsa dhātu* is not always synonymous with *Peshi*. *Peshi* are integral parts of the body primarily made up of *Mamsa dhātu*. "*Peshi*" in Ayurveda has been used to denote fascia, muscle and ligament etc in different contents. The *Sushruta Samhita* is a pioneer text on the practice of dissection in the entire world. During a time when touching a deceased body was considered taboo, Sushruta deserves immense praise for his bold decision to dissect human cadavers. Through his unique method of systematic layer-by-layer scraping, he was able to identify and describe various structures of the human body. A total of 500 *Peshi* are listed, with 400 located in *Shakhas*, 66 in *Koshtha*, and 34 in *Greevapratyurdhwa*. In female along with 500 *Peshi*

there are 20 more *Peshi*. There are 5 in each breast which gets develop during puberty thus 10 in total, breasts or even chests of female do not contain any extra muscle than male thus, it is difficult to explain ten *Peshi* of breasts, 4 *Peshi* in *Apatyapatha* out of which two are broad, found internally and two are found externally, 3 *Peshi* are attached to *Garbhachidra*, 3 *Peshi* for *Sukraartava pravesha* those which assist the entry of *Shukra* and *Artava*. There had been a lot of controversy regarding comparison of *Peshi* of female reproductive organs with that of modern; as *Peshi* in Ayurveda denotes muscles, tendon or ligaments etc. Renowned eminent writer's opinion are tabulated as follows:[28]

<i>Peshi</i>	Acharya Ghanekar	Pandit Gangadhara Joshi	Prof. P.V. Tiwari
<i>Apatyapatha</i> - 4 (Two outer circular) (Two spreading inside)	Sphincter vagina Two muscle layers of vaginal canal	Labia majora and minora Broad ligaments	Bulbo cavernosus muscles or Sphincter vaginae Anterior or posterior vaginal wall or Muscle layer of vagina and connective tissue making pubocervical and rectovaginal fascia
<i>Garbhachidra samshrita</i> - 3	Three layers of uterus	Cardinal ligaments uterosacral ligaments pubocervical fascia	Same as joshi or fundus, corpus and isthmus
<i>Shukrartava praveshini</i> - 3	Muscle layers of fallopian tubes	Endosalpinx (2) Endometrium (1)	Cervix uteri, fallopian tubes

<i>Peshi</i>	Anatomical Interpretation
Muscles of <i>Stana</i> or female breast five in each breast	a) Longitudinal muscles of nipple b) Horizontal muscles of areola c) Longitudinal and horizontal muscles around the lactiferous ducts d) Myoepithelial cells in alveoli e) Suspensory ligament of cooper
<i>Apatyapatha</i> (passage of the fetus/vaginal passage) - 4	Two outer circular muscles one circular muscle i.e. sphincter urethrovaginalis and bulbocavernosus is found in female at outside of vaginal orifice. Two muscle inside the vaginal canal- The external longitudinal and an internal circular layer as the two <i>Abhyantara prasruta peshi</i> of vaginal canal.
<i>Peshi</i> of <i>Garbha-chidra</i> or <i>Garbhamaarga</i> (opening of uterus/cervix) - 3	Three layers of fibres of the myometrium i.e., external, middle and internal layers are considered as the three <i>Peshi</i> .
<i>Shukrartava praveshini peshi</i> (assist the entry of <i>Shukra</i> and <i>Artava</i>) - 3	<i>Artava praveshini peshi</i> - 2 Two muscular layer of ovarian fimbriae i.e., longitudinal and oblique muscles. <i>Shukra praveshini peshi</i> - 1 Internal os is the <i>Peshi</i> of <i>Sukra pravesha</i> .

CONCLUSION

The fruitfulness of any work is proved only after a thorough discussion on the principles or concepts, with the help of available references, is done and some conclusions can be drawn. Hence, it can be said that, getting some conclusions on any research work is just like getting fruits from own hand planted tree. Previously whole of the studied work has been discussed on the basis of the particular facts and reasons and supported by the obtained textual references by examining and analysing the diverse perspectives of various thinkers who hold varying beliefs about these muscles. The *Peshi* (muscles) numbered five hundred in all, of which four hundred are in the four extremities; sixty-six in the *Kostha* and thirty four in the region above the *Grīvā*. Females have twenty extra *Peshi*. Out of these twenty *Peshi*, five are present in each *Stana* which gets develop during puberty. Four are present in *Apatyapatha*, out of which two are broad, in internal orifice and two are found in external orifice. Three *Peshi* reside in *Garbha-chidra* or *Garbha marga* and three are those which assist the entry of *Shukra* and *Artava*. Now whatsoever the conclusion is coming out by this scientific discussion are presented in the following manner to conclude extra 20 *Peshi* in female from above methods.

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