

A CRITICAL REVIEW ON ASTHIVAHA SROTAS**Chandane P. B.*¹, Reddy A. P.² and Girbide S.G³**¹PG Scholar, Department of Rognidan Vikruti Vigyan.²Associate Professor Department of Rognidan Vikruti Vigyan.³Professor Rognidan Department.Article Received on
11 September 2018,Revised on 02 October 2018,
Accepted on 23 Oct. 2018,

DOI: 10.20959/wjpr201818-13381

Corresponding Author*Chandane P. B.**PG Scholar,
Department of
Rognidan Vikruti
Vigyan.**ABSTRACT**

Dosha, Dhatu, and Mala are the basic building elements of the body, their continuous and proper flow in the body to maintain health, requires hollow spaces or channels. These channels are called as 'Srotas' in Ayurvedic classics. Srotas are so called because they have Sravana (oozing) property-i.e. they allow materials to pass through them very slowly. As many structural or physiological entities are present in human body, as many are the number of Srotas. Asthivaha Srotas is one of them. This Srotas is described by Acharya Charak and not by Acharya Sushruta. Due to today's changing life style Asthivaha Srotas is one of the highly affected Srotas. The main aim of this paper is to study the concept of Asthivaha Srotas and its functions from all Ayurvedic texts.

KEYWORDS: Dosha, Dhatu, Mala, Srotas Asthivaha srotas.**INTRODUCTION**

Dosha, Dhatu, and Mala are the basic building elements of the body, their continuous and proper flow in the body to maintain health, requires hollow spaces or channels. These channels are called as 'Srotas' in Ayurvedic classics. Srotas are so called because they have Sravana (oozing) property-i.e. they allow materials to pass through them very slowly. As many structural or physiological entities are present in human body, as many are the number of Srotas. Asthivaha Srotas is one of them. This Srotas is described by Acharya Charak and not by Acharya Sushruta. Due to today's changing life style Asthivaha Srotas is one of the highly affected Srotas.

The main aim of this paper is to study the concept of Asthivaha Srotas and its functions from all Ayurvedic texts.

AIMS AND OBJECTIVES

1. To study the concept of Srotas.
2. To re-evaluate, discuss and elaborate the various Ayurvedic concepts related to Ashivaha Srotas.

MATERIALS AND METHODS

This paper is based on a review of Ayurvedic texts. Materials related to Srotas, Asthivaha Srotas have been collected. The main Ayurvedic texts used in this study are Charak Samhita, Sushruta Samhita, Ashtang Sangraha, Sharangdhara Samhita and all available commentaries on these.

Type of Study- Conceptual study.

Srotas in Ayurvedic Text

Sushruta describes Srotas as structures which originate from vacant spaces (hollow organs), spreads throughout the body and purvey materials or element. They are different from Sira (vein), Dhamanee (artery). View of Charaka slightly differs from that of Sushruta.^[1] Charaka defines Srotas as transporting channels of Dhātu (tissue elements) undergoing transportation.^[2]

Acharya Sushruta has described 11 pairs of Srotas but has not described Asthivaha, Majjavaha and swedavaha Srotas which are described by Acharya Charaka. In addition to that he mentioned Aartavaha Srotas. Sushrut Samhita is Shalya Tantra specific, hence Sushruta has described Srotas accordingly. While Charaka has described 13 main Srotas in 5th chapter of Vimanasthan. Depending upon their origin and abnormality produced on vitiation of the same. He referred them by the name of elements or Dhatus which they transport or produce like Rasavaha, Raktavaha etc.

Asthivaha Srotas

Channels of transportation for Asthaayi (Poshaka, Sukshma) Asthidhatu to their destination are Asthivaha Srotas.

Srotomula -Srotomula is the 'place of origin' of the Srotas. Chakradatta the commentator of Charaka, describes Srotomula as the area from which Srotas evolves or arises (similar to root of the tree). This particular part of Srotas regulates and controls the function of entire Srotas.

Asthivaha Srotas Mulasthan

Acharya Charaka has mentioned two Mulasthan of Asthivaha Srotas-1) Medo 2) Jaghana.^[3]

Medo - Meda can be described as the Fat tissues of human body. According to Charaka Asthi Poshakansha is formed from previous Dhatu that is Medadhatu,^[4] and that's why it is included in Srtotomula of Asthivaha Srtotas. According to Chakradatta Asthi poshakansha which is formed from Medadhadu is in the liquid (Drava) form and hence its transportation is done through Asthivaha srotas.

Jaghana- It can be described as the lower part of the body or more specifically the groin region or flat pelvic bones, which is essential in the maintenance of the upright posture of the body i.e the Dharana of the body, mentioned as the Karma of Asthi Dhatu.

Asthi Dhatu – It is the fifth Dhatu (tissue) among the Saptadhatu mentioned by Charaka. It can be compared to the osseous tissue in the body along with hair and teeth. According to Ayurvedic classic texts Asthi is said to be Parthiv or having “Earth” as its main component.

Types of asthi dhatu - Apart from the basic distinction made as Poshya and Poshakansha of Asthi dhatu, Acharya Sushruta has divided it into five types on the basis of structure as follows:

Nalakasthi (Long Bones)

Kapalasthi (Flat Bones)

Mandalasthi (Vertebrae)

Ruchakasthi (Teeth)

Tarunasthi (Cartilage)

Asthi Parinaman or the formation of Asthi Dhatu: According to Kram Parinaman Paksha and Khalekapot Nyay Asthi dhatu is formed from aahar ras after it undergoes different processes by various Dhatvagni. In this procedure the Asthi Dhatu is said to be formed by Medo Dhatu.

Medodhatu $\xrightarrow[\text{Paka (Pruthvi + Agni + Vayu)}]{\text{Medo Dhatvagni}}$ Asthi Dhatu (Poshakansha)

Asthi Dhatu is formed from the action of Medo Dhatvagni on Medo Dhatu. The poshak Ansh of Medo dhatu supplements nutrition to the Asthi Dhatu and its Upadhatu while the Kittansha

of Medo Dhatu forms the Mala - Sved. Similarly the Asthi Poshakansha undergoes Pachana in the Asthi vaha Srotas and divides into three parts- Poshya Asthi Dhatu itself and Upadhatu i.s Dant Poshak- providing nutrition to the next Dhatu i.e. Majja Dhatu and Kittansha - forming the Mala of Asthi Dhatu.^[5]

Asthi Dhatu

| Asthi Dhatu | Upadhatu | Mala |
|----------------|-------------|------|
| By Charak | Nakha, Dant | Kesh |
| By Sharangdhar | Dant | Nakh |

Ashraya ashrayee sambandh- According to this theory Vata Dosha resides in the Asthi Dhatu. Pitta Dosha resides in the Rakta Dhatu and Kapha Dosha in the rest of the Dhatus. When the Dosha residing in Dhatu increases, the particular Dhatu will also get increased .But this rule is just reversed in case of Vata and Asthi i.e. the aggravated Vata will cause the depletion of Asthi Dhatu.^[6]

Asthivaha Srotas Dushti

Hetu: Causes for the vitiation of Asthivaha Srotas are mentioned as excessive physical and mental work, compression of Asthi by external force and performing activities which vitiate Vata or the intake of Vata Prakopak Aahaara.^[7]

Lakshan: The occurrence of excessive teeth or bony structures in the body (eg: osteophytes, Calcaneal spur etc.), pain or breaking of teeth or bones and their discoloration and any deformity of hair, hair follicles, mustache or nails.^[8]

Asthivaha Srotodushti includes Asthi Vridhi and Kshaya lakshanas.

Asthi dhau kshaya- Bone pain, breaking of teeth or nails, dryness of hair, nails and body, hairfall and loss of stability of joints.^[9]

Asthi dhatu vridhi- Extra growth of bones, extra growth of teeth.^[10]

Chikitsa: Asthivaha sroto dushti Vyadhi can be treated by Basti procedure of Panchakarma by taking Tikta Samyukta Ksheer Basti added with Sarpi.^[11]

DISCUSSION

Internal transportation system of the body is explained by the concept of Srotas which cannot be compared exactly with any modern terminology.

Asthivaha Srotas is one of the srotas described by Acharyas.

Concept of Asthivaha Srotas- According to Ayurveda 7 types of Dhatu are present in human body. They are-Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Shukra.

All these tissues are a product of Ahara Rasa or nutrient essence of food. First of all the food is properly digested in the stomach and intestines. The essence of the food is called Ahara Rasa or Poshaka Rasa Dhatu. This is the first tissue. Each dhatu has a Dhatwagni. When the nutrient juices or essence of food in circulation reaches them, they take the materials or portion needed by them according to the law of selective absorption. Rasa Dhatwagni acts on nutritive Rasa and breaks it into Poshya or Sthayi Rasa Dhatu (the Rasa Dhatu proper) and Poshaka (that which provides nutrition to the next Dhatu) and Mala.

The Sthayi Rasa Dhatu nourishes the Rasa Dhatu components all over the body. The other part of the nutritive essence gets converted into Poshak Rakta Dhatu which moves ahead to nourishes Rakta dhatu (Blood tissue). And rest part gets converted in to Mala i.e. Kapha and Upadhatu i.e. Sthanya and Artava.

In similar way the same procedure of Dhatu Parinaman occurs with Asthi Dhatu. Asthi dhatwagni acts on Poshaka Asthi Dhatu which is formed from Previous Dhatu. Poshak Asthi Dhatu gets converted into three 1) Poshya Asthi Dhatu, Upadhatu- Dant 2) Poshaka Majja Dhatu 3) Mala –Kesha. Thus the flow of Poshaka Dhatu flows in the channels called Srotas. (The Sthayi Dhatu or local tissue will not flow because they stay at their places and support the body.) Thus Asthivaha Srotas is nothing but the channel in which Asthi Dhatu Parinaman takes place.

Diseases of Asthivaha Srotas Dushti- Because of Dhatu Parinaman we can say that if Meda dhatwagni gets vitiated due to any reason, Poshaka asthi dhatu will not form properly. If due to any reason Asthi dhatwagni is vitiated the Majja Poshak ansha which will be formed from this Asthi dhatu will be improper. And also there will be Asthivaha srotas dusthi.

Example-If we take example of Prameha. In this disease there is vitiation of Meda dhatu and Meda Dhatwagni Mandya as well. The poshak Asthi Dhatu which will be formed from vitiated Medadhatu will be improper, as a result Dhatu parinaman of Asthi Dhatu will be improper and therefore we can explain the excessive growth of hair and nail in Prameha.

Such comparisons can be made further with deeper analysis of the concept of Dhatwagni, Srotas and Srotodushti. The present paper illuminates the chief characteristics and concepts related to Asthivaha Srotas as given in classical Ayurvedic texts.

REFERENCES

1. Sushruta sharir 9/13.
2. Charaka viman 5/3.
3. Charaka viman 5/4.
4. Charaka Chikitsa 15/16.
5. Charaka Chikitsa 15 Chakrapani tika.
6. Ashtang Hrudaya 11/26.
7. Charaka viman 5/16.
8. Charaka Surtasthan28/16.
9. Ashtang Hrudaya 11/18.
10. Ashtang Hrudaya 11/11.