

UNDERSTANDING OF VALAYASTHI

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ABSTRACT

The science of Ayurveda is well organised system of medicine and it is not only a system of medicine but also a way of life for complete positive health and spiritual attainments, it has a unique technique for harmonious living. There are different theory which are explained in our science and each theory is having its own importance. In shareera sthana itself there are different theories like asthi shareera, sandhi shareera, sankha shareera and garbha shareera etc.

The number of asthi mentioned by Acharya Charaka, Vagbhata, and Bhela are 360, Acharya Sushruta and Bhavamishra it is 300, but modern science considers only 206 bones. The quest to understand the logic behind different counting methods and their understanding about the asthi and its five types of classification has attracted me to consider this topic. According to Ashtanga sangraha the Valayasthi are located in pani, pada, parshava and prustha etc. As per Bhavaprakash the location of Valayasthi are in parshni, parshava, prustha, vakasha, jathara, payu and pada. According to Sushruta the Valayasthi are present in parshava (sides), prustha (back) and ura (chest). After reviewing the literature it is clear that even though there is difference of opinion in enumeration and types of asthi but we find some similarities between valayasthi and irregular bone, short bone and flat bone to same extend, when we compare with the modern science.

Key words:- Asthi, Valayasthi, Bone, Irregular etc.

INTRODUCTION

Ayurveda is not only a system of medicine but also a way of life for

complete positive health and spiritual attainments. So the Ayurveda also maintain the health of the healthy

persons, so the positive health is defined as. In Shareera Rachana the explanation of the structure present in the body like Asthi, Kostha, Kostha angas, Ashaya, Kala, Sira, Dhamani, Srotas and Marma are given. One among of them is asthi and its types.

The asthi is the hardest structure of the body and makes the frame work of the body, As trees stand by dint of internal hard wood, the bodies of living beings are supported firmly by bones which are essence like heart wood, therefore, even skin and muscles decomposed, the bones are not destroyed for longer duration as they are the essence of the human body.

Bone is the connective tissue. It is impregnated with calcium salt which constitute two third part, the inorganic calcium salts (mainly calcium phosphate, partly calcium carbonate, and traces of other salt) make it hard and rigid and continuous mineralize occur inside the bone and continues produce blood, which can afford resistance to compressive forces of weight bearing and impact forces of jumping. There is a explanation of asthi shareera in different classical text, one among it is asthi sankha, lot of

differences about the number of asthi which are given by our Acharya Charaka, Vagbhat, Kashapa and Bhela, i.e. 360 in number. And Acharya Sushruta and Bhavamishra said only 300 asthi in number.

There are five type of asthi said by almost all acharyas, according to Sushruta samhita, there are five types of asthi, these are – **Kapala[flat]** - flat bones are located knee ,hip , scapula, cheek, palate, temple. **Ruchaka[teeth]** – teeth or ruchaka. **Taruna[cartilage]** – located in nose, ear, neck, and eye socket are cartilages. **Valaya[circular]** - circular bones are in sides, back and chest. **Nalaka [long]** - and the rest are considered long bones. Not only that but also types of asthi and their location which are said by ancient Acharya in the period of ancient era that is different. The difference of the location of various types of asthi in our body in different region i.e; the location of valaya asthi are said by our ancient Acharyas in different region. Now we shall do the detail study about the valasthi.

The meaning of Valaya according to samskrit to english dictionary.

Valaya = A bracelet, Armlet, An enclosure, A bower, A ring, coil, A circle circumference. The zone or girdle of a married women. A fence, hedge, A sore throat- to form into a bracelet.

According to Ashtanga sangraha the Valayasthi are located in pani, pada, parshava and prustha etc.

As per Bhavaprakash the location of Valayasthi are in parshni, parshava, prustha, vakasha, jathara, payu and pada.

According to Sushruta the Valayasthi are present in parshava (sides), prustha (back) and ura (chest).

According to the modern almost all bones of the body can be classified into seven main types based on shape:

1. Long,
2. Short,
3. Flat
4. Irregular,
5. Sesamoid,
6. Short-long,
- and 7. Pneumatic bone.

Irregular bone:- Have complex shapes and it cannot be included under long ,short,flat etc. They vary in the amount of spongy and compact bone present. Such bones include the vertebrae (backbones), hip bone, certain facial bone and the calcareous is the one of the tarsal bone.

Flat bone:- The flat bone are generally thin and composed of two nearly parallel plates of compact bone tissue enclosing a layer of spongy bone tissue. Flat bones include the cranial bones, which protect the brain, the sternum (breastbone) and ribs, which protect organs in the thorax and the scapulae (shoulder blades).

Short bone:- They are somewhat cube-shaped and are nearly equal in length and width. They consist of spongy bone tissue except at the surface, which has a thin layer of compact bone tissue. Examples of short bones are most carpal (wrist) bones and most tarsal (ankle) bones.

Long bone:- It have greater length than width, consist of a shaft and a variable number of extremities or epiphyses (ends), and are slightly curved for strength. A curved bone absorbs the stress of the body's weight at several different points.

Sesamoid bone:- The sesamoid (shaped like a sesame seed) bone develop in certain tendons where there is considerable friction, tension, and physical stress, such as the palms and soles, Ex:- patellae.

Short-long bone:- Same as long bone but are miniature in size.

Pneumatic bone:- The flat or irregular bones possessing a hollow space within their body which contains air.

DISCUSSION

There is no difference of opinion in the classification of asthi by our ancient Acharya i.e. Charaka, Sushruta, Vagbhat and Bhavamishra, they have clearly mentioned that kapala, ruchaka, taruna, valaya and nalaka, as five type of asthi and Acharya Charaka have mentioned the type of asthi but not said their location of the body instead said by other Acharya.

The Acharya Sushruta, Vagbhat and Bhavamishra said the same type of asthi and describe their location and included which asthi in their respective types.

In ayurveda the valaya asthi are mentioned as one of the asthi prakar, when we discuss about the term meaning of valaya it is understood as ring like, circle like, coil like, bracelet like, etc. on the other hand the term meaning of irregular is understood that not regular, unsymmetrical, varying in form and uneven (of a surface) etc.

The valaya asthi are present in the various regions in human body according to our Acharyas, and different theories have been put forth during the study of valaya asthi i.e.

According to the Sushruta samhita, the valaya asthi present in the parshava (sides), prustha (back) and ura (chest). According to the astanga samgraha, the valaya asthi is located in the region of the pani (hand), pada (feet), parshava (flanks), and prustha (back). According to the bhavaprakasa-samhita, the valaya asthi present in the parshni (heel), parshava (flanks), prustha (back), vaksha (chest), jathara (abdomen), payu (rectum), pada (feet).

The discussion on valaya asthi different opinion of different Acharya about the location or region or site where it is located, the location of valaya asthi are **parshava, prustha, ura, pani, pada, vaksha, jathara, payu and parshni.**

According to the ayurveda there are many bones coming under the valaya asthi which are not only irregular bone according to modern science because the valaya asthi are located in parshava, prustha, ura, pani, pada, jathara, payu, and

prashani are to be considered. Now we try to understand this bones according to modern literature the parshava = ribs, prustha = vertebrae, ura = sternum, pani = carpal, pada = tarsal, jathara = lower five false ribs, payu = sacrum and coccyx, this are the bone we can compare.

CONCLUSION

- ❖ The meaning of Valaya is that a ring like structure, a circle circumference, coil like structure and a bracelet like.
- ❖ valaya asthi includes circular in structure i.e some of irregular bones ,some of short bones and some of flat bones like sternum and ribs etc
- ❖ In the Ayurvedic literature the Valaya Asthi are present in the region of the hasta, pada, parshava, prustha, ura, vaksha, jathara, payu and parshani, .
- ❖ The bones which are present in the region of vertebrae, ribs, sternum, carpal bones and all tarsal bones are consider as the Valaya Asthi.

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