Classical Review on Asthikshaya and Its Chikitsa

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Abstract: Ayurveda has emphasized on samata and vishamata of dhatu while mentioning the definition of health as well as disease. Here, dhatu means rasadi dhatu, vatadi dosha as well as mala. Hence, a state of equilibrium of all dhatu is health and vaishyam i. e. disturbance in this equilibrium is called disease. Vaishyam can occur in two ways- (i) Vridh DH – increase (ii) Kshaya – decrease. Asthikshaya is the condition where there is a decrease of Asthidhatu. Asthikshaya is occur due to Abhava of poshana bhava by Dhatavagimanḍaya vypara. Asthikshaya lakshana was explained in almost all the Ayurvedic classical text book. Asthikshaya is one of the lakshana of Majjakshaya. Asthikshaya lakshana like Asthishuda, dhanta, keshha, nakha, viκara and Potana etc. Acharya Charaka has explained Asthikshaya while explaining 18 types of Kshaya. According to Dalhana Commentator the meaning of kshaya is “Swapramana haani”. In classical text book there is no separate Nidana panchaka mentioned for Asthikshaya. According to Ashraya and Ashrayi bhava, Vata and Asthi are inversely proportional to each other. The Bhava which increases the vata dosha also decrease the Asthidhatu. Hence the vataprakopaka nidana may considered as Asthikshaya nidana. In Asthikshaya there will be qualitative and quantitative decrease of Asthidhatu. The Chikitsa mention for Asthikshaya is Panchakarma Tikta Ksheera Basti and Swayonirvavya.

Keywords: Asthikshaya, vata, soushiriya, panchakarma, Tiktha dravya

1. Introduction

Just as the tree remains firm on the ground by their pit inside them, similarly the body remains erect by the support of the bones inside it. Though the skin and muscle get destroyed after death but bones do not get destroy after the disintegration of Shareera. Asthikshaya is the condition where there is a decrease of Asthi dhatu is seen. The meaning of Kshaya is loss, decline, decay, diminution or waning. 2 Dalhana has defined Kshaya as ‘Swapramana Haani’.3

According to the Principle of Ashraya and Ashrayee Bhava by Acharya Vagbhata ⁴, when Vata increases, Asthidhatu decreases because Vata and Asthi are inversely proportional to each other. ⁵ In starting stage Asthikshaya can be taken as Lakshana, but when it get Sihana Samraya in Asthidhatu, its progress can be taken as Vyadhi. The clinical features of Asthikshaya are Asthishula, Rukshtaha⁶, Asthitoda⁷, Sandhi Shaithilya, Keshaya, Loma, Nakha, Danta viκara &Paatana, Sadana and Shrama⁸.

Asthikshaya is a condition where there is decrease in the bone tissue and Asthi Soushiriya means Porosity of bone. Hemadi has commented on the word Soushirya as ‘Sarandhratvam’ which means with pores.⁹

2. Aims and Objects

To study the Nidana Panchaka of Asthikshaya.

3. Material and Methods

The Asthiskaya lakshana is mentioned in almost all Brihatrya and laghutrtya. The Asthiskaya lakshana studied from various classical text book, scholarly article, internet source, Google scholar.

NIDANA (Etiological factors)
The etiological Factors of Asthikshaya are not explained separately in the classical texts. On the basis of Ayurvedic principle of Ashraya-ashrayee bhava, The increase or decrease of Asthi and Vata are inversely proportional to each other. Hence the factors aggravating Vata will cause decrease in Asthi Dhatu. Acharya Charaka had explained Samanya Nidana (general etiological factors) leading to the Kshaya of 18 types which includes mostly the Vata prakopaka Nidana.¹⁰

The factors provoking Vata are excessive exercise, intake of dry vegetables, irregular dietary habits which includes excessive fasting, dieting and limited foods, excess of food also, excess of worry, grief, fear, hunger, waking at night, letting out excess of blood, Doshha, Dhatu Mala and time factor (Adanakala and Vridhavastha).¹¹

Majjadhatu is the next to Asthidhatu, which is present inside the Asthidhatu and closely realated tom each other. Hence the factors responsible for the vitiation of Asthivaha and Majjavaha srotasa also are responsible for Asthikshaya. The vitiating factors of Majjavaha srotasa such as uttpeskha, Abhishyandi, virudhha ahara.¹² vitiates vata due to Margavodha. Vitiation of Asthivaha Srotas directly lead to aggravation of Vata, resulting in Asthikshaya.¹³

Acharya Dalhana described the Asthidhāra Kala as Purishdhara Kala.¹⁴ So the causative factors responsible for vitiation of Purishvaha Srotas are also responsible for Asthikshaya. It includes suppression of urge for stool, consumption of large quantity of food, eating during indigestion, eating before digestion of previous meal, person having weak Agni and emaciation.¹⁵

(1) SAHAJA NIDANA
(a) Beeja, Beejabhaga, Beejabhaga avayava: Abnormal or weak beej, beejabhaga and beejabhaga avayava related to formation of asthi dhatu if passed on to the garbha at the time of conception may lead to weak and disease prone asthi dhatu in the progeny.

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(b) Pitri bhava

Pitri bhava among the six bhava is responsible for formation of asthi dhatu during development of fetus. Hence pitrija bhava dushit can lead to improper asthi dhatu formation.

(c) Kulaja

Certain diseases are observed more commonly in specific race and even run in families.

(d) Prakriti

Women with Vata dominant prakriti are more prone to develop osteoporosis.

(2) JATAJA NIDANA

AcharyaVagbhhatta has explained that vriddhi and kshaya of vata dosha and asthi dhatu are inversely proportional to each other. Hence due to provoked vata, asthi dhatu is more susceptible for any pathology amongst other dhatu. Ahara and Vihara leading to vitiation of vata, as well as asthi posaka amsaapalata in ahara may lead to imbalance in asthi dhatu formation.

(a) Manasika nidana-While explaining the manasika nidana of Vata prakopaChinta, Shoka, Bhaya and Krodha are manasika nidana explained. AcharyaCharaka has explained about these nidana as follows;

Matraya apyabhayavahrutam pathyam Ca annam na jiraye Cinta soka bhaya krodha dhukha shayya prajagararaih

Some explanations regarding the effect of Manasika nidana on Ahara pachana is explained by Acharya Charaka. Though one takes pathya ahara in samyakmatra these manasika nidana leads to the improper digestion of such ahara. This leads to improper nourishment of the dhatu and obstruction in the Asthi dhatuposhakha rasayani.

Anyu Nidana: Asthi kshaya can be caused due to the direct Vataprapkopa caused due to the Abhighbhata and marmaghatata. Vishama upachara may be considered under the heading of vaidyakrta nidana.

Sa yevanararo vrudhhanam jaraaripakwa shariratwadh aprimano bhavati.

Here commenting on the above shloka Dailhana says that, ishat prinana is more appropriate or aprimana should be understood as ishat prinana meaning slight nourishment. This type of nourishment cannot cause the Vridddhi of the dhatu. Instead this slight nourishment is meant to keep the person alive. Hence Kala is also the causative factor in the causation of Asthi kshaya.

(3) SVABHAVAJA NIDANA

The disease postmenopausal AsthiKshaya as mentioned earlier is unique in women. This is explained by the fact that women possess genetically low bone mass than men. References related to this are available in our classics also.

In stri kara bhava, while mentioning specific characteristics of male and female gender, Asamhanana, Shaithiliya, mardava are described as features of female. Strikara bhava can be considered as important causative factor for occurrence of this disease uniquely in women.

SAMHANANA

Proper distribution of Asthi which is examined by qualitative and quantitative wise of Asthi dhatu. Also, commenting on stri kara bhava in, Gangaahara in Jalpakalputara explains- ‘Asamhananam sarirvidratur avhaha’.

Dridhatva is a function of asthi dhatu. Hence asamhanana is related to asthidhatu that is weaker in female as compared to male. Shaithilya is laxity of joints and other body parts and Mardava means softness of all body parts.

Acharya Kashyapa has described the characteristics of danta in male and female while explaining dentition.

Dentition in girls is less painful as their teeth are mridu and sushira in constitution by nature, whereas in boys it is opposite; i.e. dentition is painful because of Ghana and sthira quality by nature. [Danta is classified under types of asthi (Ruchaka asthi)]

All the above references suggest that asthi dhatu is naturally weak in women as compared to men. Hence in women, especially after rajonivritti, where kshaya of all dhatu occurs, asthi dhatu is most affected because of weak disposition of asthi in women.

JARA

Dhatukshaya and vata prakopa are natural phenomena occurring in jaraavastha. Along with kshaya of all dhatu.

SAMPRAPTI OASTHI KSHAYA

Acharya have mentioned about the Ashraya-ashrayi bhava which explains the relationship of various dosha with the dhatu.

As per this theory Vata is the ashrayi of Asthi dhatu, these are inversely proportional to each other. Hence all vata propaka nidana becomes the nidana for Asthi Kshaya. Keeping in mind all the nidana explained under vata vyadhi an attempt has been made here to formulate and explain the samprapti of Asthi kshaya.

SAMANYA SAMPRAPTI

Dhatu kshaya and Margavarana are the causative factors for Vata prakopa. Owing to the Asrayerayi bhava between Asthi and Vata dosha, the prakopa of the vata dosha is said to be the causative factor for the Asthi kshaya.

Hence the Nidanas explained under the heading of vata prakopa may be further classified into dhatu kshaya karaka and Margavarana karaka nidana.

According to Cakrapanidhatu kshaya is explained as sara kshaya and margavarana as vegapratibandha, which leads to vata prakopa. Over indulging in the above said nidana leads to the rikitata of the srotases due to dhatu kshaya and Margavarana. This leads to vata prakopa and the prakupita vata fills in the rikta dhatuvaha srotas and vitiate them further leading to the stronger provocation of its own. Commenting on the word rikta Cakrapani says;

“Riktani iti tucchayani, snehadi guna sunyani ityarthaha”
Gangadhara is also of the same opinion. This means that the empty srotases which are devoid of snehadi guna gets filled by the prakupita vata and produces either Survanga or Ekanga roga.

According to AcaryaCaraka Avrta margya of vata causes it to become prakupita and causes rasadi dhatu shoshana.27

As a combined effect of these factors dhatu kshaya occurs. According to the principles of Ashrayasrayi bhava explained by Vagbhatta Asthi dhatu among the saphtha dhatu is most fickle to be affected since Vata and Asthi are inversely proportional. So to sum up briefly, it can be said that Asthi kshaya is caused due to the dhatu kshaya karaka and maragavaranakaraka nidana sevana causing the prakupita vata to fill the riktataata in astivahasrotases which are barren of snehadi guna and cause ASTHIKSHAYA.

PURVARUPA

As we go through the classics we cannot find about the poorvarupa of AsthiKshaya. Vata vardhaka nidana along with the other nidana itself forms the nidana for the AsthiKshaya due to the Ashraya-Ashrayi bhava of the Vata and Asthi. So riddhavata causes the disease AsthiKshaya.

As we all know that the poorvaroopa in Vatavyadyi is Auyakta.2 Chakrapani in his commentary has clarified that Auyakta can be taken as alpayakata or as asamopoorna lakshana or as mild lakshana. So the lakshana in their mild form can be taken as the poorvaroopa of AsthiKshaya in the initial stage of the disease. Manda vedana (dull aching type of pain) in the asthi, sandhi, and mildness of other lakshana such as kessa, roma, nakka, danta and smashru vikara may be taken as the purvarupa of AsthiKshaya.

RUPA

The signs and symptoms are known by rupa or the lakshana. Vyaktha avastha is the fifth among the six kriya kalais responsible for the manifestation of the symptoms. Almost all the Ayurvedic classical text books have mentioned about the lakshana of Asthi kshaya.

According to Charaka samhita AsthiKshaya lakshana are Asthibheda, Asthishula, kessa –loma-nakha-samshru –danta vikara and patana, shrama, sandhi saithilya and Majjakshaya.27

Susruta samhita have mentioned AsthiKshaya lakshana as Asthitodh, Asthishula, Nakha-dhanta vikara and patana, Rukshha, bala kshaya.30

Astanga Sangraha also have quoted that AsthiKshaya lakshana are Asthibhedha Asthishula., kasha-loma-nakha-dantavikaraapatana, sandhishatil, Rukshha, parushya, Asthiphedha, mamsakshya and Balakashaya.31

According to Astanga Hridaya Asthibheda, astibheda, falling of Danta-Kesha –Nakha etc, are the AsthiKshaya lakshana.32

Harita Samhita have mentioned AsthiKshaya lakshana as Mand chesta, manda vira, medha kshaya, visamjna, krushata, kampana, Angamarda, vanama parusha, shosha, dosha sadana, shotana.33

According to Bhavaprakasha Asthishula, Rukshata, Danta kasha vikara are the Asthi kshaya lakshana.34

Chikitsa of AsthiKshaya

The term chikitsa is derived from the root “kit rogapsnyayane” kit is to adopt measures calculated to remove the factors of the disease. “yaa kriya vyavdi harani sa chikitsa nighdyate” (vaidyaka shabda sindhu) the measures adopted for the removal of the disease is called as chikitsa. The first and formost is “ sankepat kriya yogo nidanaparivarjana” avoiding the cause itself is the chikitsa. second is “ samprapthi vighatan neva chikits” breaking the samprapthi itself is the chikitsa of the disease.

The principle treatment for kshayaof all dhatu is described as, 35, 36 the dravyas (substances) which have same mahabhuta predominance (svayoni), or which are similar in properties of that particular dhatu are used for vriddhi of that dhatu.

As per samanya theory – (1) Dravya samanya27 (2) Guna samanya (3) Karma samanya

Similarity (samanya) is dravya, guna or karma can be used for vriddhi.

For Asthi dhatu, Asthi tarunasthis mentioned as dravya samanya. While describing management of Asthi kshaya, Acharya Vagbhatta quoted that Basti containing ksheera, ghrita and Tikta rasa should be given38. Arundattta, while commenting on this in Sarvangasundara explains that the dravyas that will increase asthi dhatu will also provoke vata. Hence such dravyas cannot be used for Asthivriddhi in AsthiKshayavikara.

Acharya Sushruta has explained the principle of AsthiKshaya Chikitsa as “ Tatra Swayoni Vardhana Dravya Prayoga Pratikara”39

Acharya Charaka has given the similar line of treatment for which includes Panchakarma, Bhesaja and Tiktha Dravya, Ksheera and Sarpi Prayoga.40

4. Discussion

Asth and vata are inversely proportional to each other. The vata prakopaka nidana are the nidana for AsthiKshaya. All the classical textbook mentioned the different AsthiKshaya lakshana. According to Charaka samhita the chikitsa mentioned for AsthiKshaya is Panchakar, Bhesaja and Tiktha ksheera basti. Panchakarma is Ardha chikitsa among all the chikitsa because it eradicate the disease from its root and re-occurrence is less. Bhesaja can be take as shamanoushadi i, e sudhavarga dravya. Tiktha Rasa decreases vata dosha and increases Asthi dhatu, ksheerais good for Asthidhatuand pacific vata and basti is best vata shamaka chikitsa. The chikitsa should increases the asthidhatu and decrease the vata dosha.
5. Conclusion

The Asthikshaya occur may be kalaja or Akalaja. kalaja Asthikshaya i.e. due to age factor. If it occur due to kalaja and treated with Rasayana and swayonidrvaya. The Akalaja Asthikshaya occur due to vata prakopaka nidana and Poshana Abhava and treated with Panchakarma, Bhesaja& Tiktha ksheera basti. Akalaja Asthijaya is Suka sadhya and Kalaja is Kasta sadhya.

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