



## MANAGEMENT OF OSTEOPOROSIS ( ASTHISAUSHIRYA ) WITH PANCHATIKTA KSHEERA GHRIITA BASTI BASED ON HETU-VYADHI VIPARIT UPASAYA SIDDHANT : AN AYURVEDIC LITERARY REVIEW

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### ABSTRACT

Osteoporosis is one of the degenerative disorders of bone where porosity develops and bone mineral density and bone mass decreases. Osteoporosis can be correlated with asthisaushirya (one cardinal sign of dushita majjavaha srota). Also signs and symptoms (both early and late) of osteoporosis justifies both asthivaha as well as majjavaha srota dusti lakshanas. Asthisaushirya leads to asthikshaya (a jarajanya vyadhi) in which there is involvement of vatadosha. Vata vriddhi triggers Asthi kshaya because of a mutual bond held by both Ashrayashrayi bhava. The asthi becomes saushirya or porous leading to reduction in bone mass density, which contributes to fragility and fracture. The treatment of osteoporosis which involves both asthivaha (asthi asrayanang vyadhi) and majjavaha srotas mentioned in classics is Tikta rasa dravyas and usage of ksheera sarpi in form of basti therapy. This treatment follows the "hetu vyadhi viparit upasaya siddhant" mentioned in Ayurveda. Use of snehana dravyas along with basti karma will pacify the hetu that is vata involved in the asthiksaya. As the tikta rasa-yukta dravya has property of kharata and soshana which are similar to property of asthi dhatu, so it reduces saushirya (porosity) or kshaya of asthi dhatu by replenishing asthi dhatu. By the understanding and application of this Ayurvedic siddhant, one of the leading age-related degenerative disorders can be controlled.

**KEYWORDS :** asthivaha srotas, majjavaha srotas, asthi-sausirya, asthikshaya, asrayasrayi bhava, tiktarasa dravya, vata, hetu-vyadhi-viparit upasaya

### INTRODUCTION

The principles of treatment of Ayurveda is shown to be successful against degenerative diseases (jarajanya vyadhi). Ageing is a real challenge. Osteoporosis is one of the degenerative disorders of bone where porosity develops and bone mineral density and bone mass decreases. Osteoporosis can be correlated with asthisaushirya (one cardinal sign of dushita majjavaha srota). Also signs and symptoms (both early and late) of osteoporosis justifies both asthivaha as well as majjavaha srota dusti lakshanas. Asthisaushirya leads to asthikshaya (a jarajanya vyadhi) in which there is involvement of vatadosha. Vata vriddhi triggers Asthi kshaya because of a mutual bond held by both Ashrayashrayi bhava. The vata dosha (the dominant dosa in vardhakya avastha) in its own seat (asthi) causes vitiation of asthivaha srotas causing asthi saushirya or porosity. This in turn decreases bone mass density which are later highly susceptible to fragility and fractures. The treatment of established bone loss is difficult. The place of Hormonal Replacement Therapy as the gold standard treatment for osteoporosis is now challenged as evidence for its effectiveness has come under great scrutiny and uncertainties about long term effects on coronary heart disease have emerged. Over the past few years, a number of non-hormonal options have become available for prevention of osteoporotic fractures, yet no current available treatment modalities have potency to restore reduced bone density to normal.

Therefore, to provide an effective treatment, an effort has been made through use of Ayurvedic siddhanta, that is, use of "hetu-vyadhi viparit chikitsa" on management of osteoporosis (asthisaushirya) by use of panchatikta ksheera ghrita vasti. The treatment of osteoporosis (lakshana of majjavaha srota dusti as well as asthi asrayanang vyadhi) mentioned in classics is Tikta rasa dravyas and usage of ksheera sarpi in form of basti therapy. Diseases of both majjavaha srotas and asthivaha srotas involves usage of tikta rasa yukta

This treatment follows the "hetu vyadhi viparit upasaya siddhant" mentioned in Ayurveda. Use of snehana dravyas along with basti karma will pacify the hetu that is vata involved in the asthikshaya. And the usage of tikta rasa yukta

dravya will act against saushirya (porosity) by its property of causing kharata and soshana which is similar to asthi dhatu thereby causing replenishment of asthi dhatu, as a result there will be reduction in kshaya of asthi dhatu (vyadhi viparit upasaya)

### AIMS AND OBJECTIVES

- To know the concept of hetu-vyadhi viparit upasaya siddhant.
- To understand and evaluate the concept of hetu-vyadhi viparit siddhant with osteoporosis (Ayurvedic concept) and its management with panchatikta ksheera ghrita basti.

### MATERIALS AND METHODS

The classics where the concerned subject has been opined was collected, compiled and thoroughly analysed. The specific Siddhant "hetu-vyadhi viparit upasaya" was taken and evaluated and focussed on providing justification with the management of osteoporosis (asthisaushirya) based on ayurvedic concept.

- Disease review** – Ayurvedic: In Jaravastha, there is natural decline in quality and quantity of all dhatus (Ca.Vi.8/122). This gradual decline of all dhatus is attributed to the dominant Vata dosha in this stage
- Asthivaha srotas**- Acharya Sushruta has not mentioned asthi vaha srotas in his 11 pairs of srotas whereas Acharya Charak has included Asthivaha srotas among 13 srotas mentioned by him.
- Cause of vitiation of asthivaha srotas** –
  - Excessive irritation and rubbing of bones.
  - Intake of food that vitiates vata
- Cause of vitiation of majjavaha srotas
  - Crushing, injury, compression of majja, intake of abhisyanidi and aviruddha ahar.

### Asthi vayu relationship

According to the principles of Ashrayashrayi Bhava, asthi dhatu is the seat of vata dosha. Asthi and vata dosha are inversely proportional to each other regarding vriddhi and

kshaya. Vriddhi vata leads to kshaya of asthi (A.S.Su-20/1). So, if there is vata vriddhi that will lead to saushirta in asthi dhatu causing asthikshaya .

### Samprapti ghatok of osteoporosis (sausriryata)

- Dosh- Vata dosha
- Dushya –asthidhatu ,nakha and keshha
- Srotas – asthivaha srota, majjavaha srota
- Agni – In old age, jatharagni vaishmya leads to poor dhatogenesis, by affecting poor dhatvagni and bhutagni.
- Roga marga – Considering involvement of asthi dhatu, It falls under bahya roga marga. In later stages, with gradual involvement of joints ,(asthi sandhi) it can also be categorised under madhyam roga marga.
- Asthisausriryata- While commenting on the word “Saushirya”, the literal meaning of the word saushirya means porous bone, which is similar to osteoporosis. Acharya Charak has mentioned the symptoms of majja kshaya(Ca.Su.17/68) which means asthi becomes weak and light in weight.

### Drug review

In Ayurveda, in Asthivahasrota dusti chikitsa, use of basti karma with tikta dravyas with siddha ksheera and scapi are mentioned (Ch.Su.28/27). Also in majjavaha srota dusti chikitsa, use of tikta and swadu rasa are mentioned (Ch.Su.28/28). Here, panchatikta ksheera ghrita has been taken for study the management of osteoporosis. Panchatikta ksheera ghrita is an ayurvedic preparation consist of Nimba (Azadirachta indica), Patola (Stereospermum suaveolens), Vasa (Adhathoda vasica), Guduchi (Tinospora cordifolia), Kantakari ( Solanam xanthocarpum, triphala, go-ghrita (cow ghee) and go-gudgha (cow-milk).

### Properties of drug-

- Panchatikta dravya – tikta rasa predominant ,soshana and khara guna
- Ghrita -madhura rasa, laghu, snigdha guna, balya, rasayana
- Ksheera- madhura rasa, guru, snigdha guna, balya, rasayana
- Concept of asthikshaya and its management with panchatikta ksheera ghrita basti following principles of hetu vyadhi viparit chikitsa

### Upasaya

A judicious application of anna, aushadha and vihara prescribed jointly or separately either antagonistic to the cause (Hetu-viparit) of disease, to the disease ( vyadhi-viparit) itself or to both, that is, the cause and disease (hetu-vyadhi viparit), or similar to the cause of disease (hetu viparit arthakari), to the disease itself (vyadhi-viparit arthakari) or both, the cause and disease(hetu-vyadhi viparit arthakari) constitute Upashaya when it produces relief in the symptoms And Anupashaya when it aggravates the symptoms. There are 18 types of upashaya as mentioned by Acharya Chakrapani.

### Concept of Hetu vyadhi viparit upashaya (ubhaya viparit) siddhant

Application of aushadha, ahara and vihara prescribed jointly or separately antagonistic (viparit) to the both the hetu (cause) and vyadhi (disease) to procure positive result in managing the disease and when it gets relief it is called hetu vyadhi viparit upasaya. This principle of treatment may be adopted when hetu-viparit upasaya only or vyadhi- viparit upasaya only cannot treat the signs and symptoms .

### Chikitsa

The treatment of osteoporosis (an asthi asrayana vyadhi) is mentioned clearly in Charak Samhita sutra sthan chapter 28 sloka 27 where vasti karma (a panchakarma) with ghrita and ksheera combined (or medicated) with tikta rasayukta dravya, which is considered as best therapy for asthi asrayana vyadhi.

### DISCUSSION

Concept of osteoporosis and its management with panchatikta

ksheera ghrita basti follows the principles of hetu vyadhi viparit chikitsa. Asthigatavata is responsible for asthikshaya/ asthisausriryata and its symptoms and therefore the samprapti of vatavyadhi paving way to samprapti of asthigatavata. Due to exposure to nidanas, the prakopa of vata which is also located in asthi as per the asrayasrayee bhava explained by vagbhata. The normal quality of asthi dhatu changed due to vitiation of vata dosha and as a result, rukshata and laghuta get increased and subsequently reduce the bone mass density and thus asthi / bone becomes saushirya. The panchatikta ksheera ghrita vastiacts against vata as well as vyadhi yhat is saushirya / lshaya of asthi dhatu. These sneha dravyas of pancha tikta ksheera ghrita pacifies vata due to its madhura and snigdha properties. Moreover, the vasti karma is considered the best treatment of vata. Again it can be stated that sneha dravya are capable of traversing the sukshma srotas and fills up saushirya / porosity which is caused by ruksha guna of vata dosha. The tikta rasa (of pancha tikta ksheera ghrita drug) acts upon the saushirya of asthi. The khara, soshana guna of tikta rasa helps in genesis of asthi (Sarvangasundara commentary, pg524 ch. doshadivigyana, astanga hridaya, sutra sthan, Dr. Harishchandra Singh Kushvaha, Chaumkumbha orientalia ,ed. 2018) and the sneha dravya due to its madhura, snigdha, laghu, rasayana balya guna improves jatharagni as well as enhances dhatuposhana thereby acting viparit to vyadhi, that is, saushirya/ kshaya. Therefore, the application of panchatikta ksheera ghrita vasti acts as antagonistic to both cause as well as vyadhi satisfying hetu- vyadhiviparit upasaya siddhant.

### CONCLUSION

Ayurveda is a science where all the siddhants are inscribed by ancient great scholars after many repeated discussions, proofs, validations and experiences over the years and their final results. Every siddhant has its own uniqueness in understanding and specific in its applications. As Ayurveda is boon for management of chronic, degenerative diseases. (jara chikitsa) and enhancing Ayu(longevity). Therefore, here effort has been made in osteoporosis (jarajany vyadhi) and its chikitsa aspect by drawing the significance of hetu vyadhi viparit upasaya siddhant with the disease ( on the basis of ayurvedic perspective). This has been reviewed so that it proves beneficial for the readers and scholars and that they can find way in evaluating and applying other vyadhis .

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