

## IMPLEMENTATION OF THE PRINCIPLE "SAMĀNAGUṅĀBHYĀSO HI DHĀTŪNĀM VṛDDHIKĀRĀṅAM" IN ASTHI- KṢAYA

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### ABSTRACT

*yurveda* is India's traditional and natural system of medicine. It emphasizes prevention of disease, rejuvenation of our body system and extension of life span. In *yurveda*, three *doṣa* including *vāta*, *pitta* and *kapha* are considered as three pillars to maintain equilibrium in human body. Among them *vāta* is told responsible for producing 80 types of disorders. Many of them are related to bones. This is because of the unique relationship between *vāta* and *asthi*, called *vāta-asthi Bhava*. *Vāta* results into *Asthi-ksaya* in human body. According to the categorical principle mentioned in *Caraka Saḥita* "Samānaguṅābhyāso Hi Dhātūnām Vṛddhikāraṅam" the things which contain similar properties to a particular *dhātu* of body, can be helpful to increase that one *dhātu*, if they are used in a practice. So the *Auadhā*, *hara* and *Vihara* having similar properties to *Asthi Dhātu*, can be very effective to promote bone cells in body.

**Keywords:** *vāta-asthi Bhava*, *asthi*, *asthi ksaya*, *śmānya*

### INTRODUCTION

*yurveda* is the most ancient scientific healthcare system in the world and it unites the profound thoughts of medicine and philosophy. In *yurveda*, old age is considered prone to *Vāta* related disorders. Vitiation of *Vāta* is said to be responsible for producing 80 types of disorders. Many of them are related to bones. This is because of the unique relationship between *Vāta* and *Asthi*, called *vāta-asthi Bhava*. *Asthi-ksaya* is one among them. *Vāta* leads to *Asthi-ksaya* in human body. In modern science, among several diseases osteoporosis can be compared to *asthi-ksaya*. World health organization defines osteoporosis as a "progressive systemic skeletal disease characterized by low bone mass and micro architectural deterior-

ation of bone tissue with a consequent increase in bone fragility and susceptibility to fracture". According to the principle "Samānaguṅābhyāso Hi Dhātūnām Vṛddhikāraṅam" the things which contain similar properties to a particular *dhātu* of body, can be helpful to increase that one *dhātu*, if they are used in a practice. So the *Auadhā*, *hara* and *Vihara* having similar properties to *Asthi Dhātu*, can be very effective to promote bone cells in body.

### Material and Methods:

The word *Asthi* is derived from *as* + *kthin* *dhātu*. It means 'to throw', 'to stay' or in the sense of stability<sup>[1]</sup>. *Asthi* is a *sthira*, *kaḥina dhātu* among seven *dhātus* in body which sustains the body in its position<sup>[2]</sup>. When *taru asthi* has acquired *kharatva*, it

is known as *asthi*<sup>[3]</sup>. In *Dh tu Po a a Krama V hatray* has mentioned its derivation from nutritive part of *meda dh tu*. *Meda dh tu* gets digested by *med gni* and due to its action, *p thvi*, *agni* and *anil mah bh ta* become dominant. In consequence *meda dh tu* gets transformed into *khara r pa* (hard and rough) and called *asthi dh tu* now<sup>[4]</sup>. Due to digestion by *med gni*, *meda* divides into three parts viz. waste part *sveda*, large portion (*sth la bh ga*) of *meda* itself and small portion (*s k ma bh ga*) of *asthi*. Further its subsequent *dh tu asthi* too is digested by its own *agni* and yields waste portion in the form of *ke a*, *loma*, *ma ru*, large portion of its own and a small portion of next one *dh tu* called *majj*<sup>[5]</sup>.

*V yu* confers the porosity inside it and this porous space is then fulfilled by *meda dh tu* which is unctuous in consistency and now it is called *majj dh tu*<sup>[6]</sup>. The porosity of bones is developed by *v yu*, *k a* etc. *mah bh ta*<sup>[7]</sup>. As all *dravy s* are made up from *pa camah bh ta*<sup>[8]</sup>, *asthi dh tu* too is constituted by all five *mah bh ta* like *p thvi*, *jala*, *agni*, *anil* and *k a mah bh ta*. But among them *p thvi mah bh ta* is a dominant component of it which makes it the strongest *dh tu*<sup>[9]</sup>.

#### **Asthivaha Srotas and Causes of Its Viti-ation:-**

*Meda* and *jaghana prade a* are told *m la* (origin) of *asthivahasrotas*<sup>[10]</sup>. Viti-ation of *asthivaha srotas* occurs due to excessive exercise causing friction and inflammation of bones and taking food that aggravates *v ta*<sup>[11]</sup>.

#### **raya- ray Bh va and Its Role in Asthi- K aya:-**

By this concept *c rya V gbha a* elaborated the relationship between *v ta* and *asthi*. He explains, *v ta* resides in *asthi*, *pitta* resides in the *sveda* and *rakta* and in the remaining (*dh tus* and *mal s*) resides

*le ma*, in an intimate relation as the *raya* (residence, container) and *ray* (resident, content) respectively. The medicine or therapies which cause the increase or decrease of the one also cause increase or decrease of the other respectively, except in case of *asthi* and *v ta* because *v ta* and *asthi* have inverse relation with each other. This concept shows that aggravated *v ta* causes decay of *asthi dh tu* and *v ta k aya* causes *v dḍhi* of *asthi dh tu*. The increase is usually due to *tarpa a* process; which is performed by *kapha* whereas the decrease is due to loss of nutrition which is followed later with *v ta*<sup>[12]</sup>.

#### **Causes of Asthi Dh tu- K aya:-**

Physical exercise, fasting, anxiety, intake of food and drinks *ruk a in gu a*, food less in quantity or habitual intake of food having one taste only, exposure to the *v ta* and *tapa*, fear, grief, *r tri j gra a*, excessive elimination of *kapha*, *o ita*, *ukra* and *mala* through body, old age, *d na k la* and *bh topagh ta*; all these causes are responsible for eighteen types of *k aya* in body including *asthi dh tu* or in other words they cause aggravation of *v ta*<sup>[13]</sup>.

Because of unique relationship between *asthi dh tu* and *v ta do a*, aggravation of *v ta* diminishes the *asthi dh tu*. Excessive increase of *v ta* comes forth into harshness of voice, emaciation of the body, black coloration and palpitation in the body parts, desire of warmth, loss of sleep, weakness and passing of hard stool<sup>[14]</sup>.

Factors which cause aggravation of *v ta* are simultaneously responsible for *asthi - k aya*.

(Ca . Ci. 28/15-18, Ca. Vi. 2/6)

#### **P rvar pa of Asthi- K aya:-**

Since *asthi- k aya* is a *v taja vy dhi*, *p rvar pa* of *v ta vy dhi* can be considered as *p rvar pa* of *Asthi- k aya*. Latent symptoms of diseases are considered as *p rvar pa* of *v tavy dhi*<sup>[15]</sup>.

### **R pa (Sign & Symptoms) of Asthi-K aya: –**

Falling of hair, nails, hair of beard as well as moustaches, teeth, fatigue and looseness of joints are the signs and symptoms found in *asthi- k aya* as described by *c rya Caraka*<sup>[16]</sup>.

*c rya Su ruta* added dryness in whole body to sign and symptoms of *asthi- k aya*<sup>[17]</sup>. *Asthi sau iryā* is included by *c rya V gbha a*<sup>[18]</sup>.

### **Cikits S tra of Asthi- K aya:-**

“*Sam nāgu bhy so Hi Dh t n m V ddhikāra am*”. (*Ca. S . 12/5*)

Above principle is mentioned in *Caraka Sa hit* as an opinion given by *c rya Kum ra ir Bh radv ja* in a conference of sages debating on possible causes of aggravation of *v ta*. This principle denotes that the things having similar qualities to particular *dh tu*, when are used in a practice cause enhancement of that particular *dh tu*.

Basically this hypothesis emerges from a principle established by *c rya treya* as:

“*Sarvad Sarva Bh v n m S m nyam V ddhik ra am*.”

*H saheturvi e a ca prav ttirubhayastu.*” (*Ca. S . 1/44*)

According to this principle “Similarity of all substances is always the cause of increase and dissimilarity the cause of decrease. Both effect by their application”.

Here *sarvad* denotes to all times including *nityak* and *vasthika*. *Bh va* implies to whose existence is perceptible viz. *dravya, gu a* and *karma*. Here which exists, this particular definition of *dar ana* has not been applied by *c rya* but it is used in a wide perspective.

### **Etymology of S m nya:-**

According to *c rya Cakrap i*, *s m nya* is a generic concomitance or a state of similarity that is responsible for increase of all

the three categories viz. matter (*dravya*), quality (*gu a*) and action (*karma*).

Here not only generic concomitance only is not admitted as an increasing factor but it can also be a cause of augmentation when it is allied to two different things carrying same characteristics.

Furthermore it is not that *s m nya* will always be cause of augmentation; it will do so only in the absence of inhibiting factors. For example sourness of *malak* does not lead to aggravation of *pitta*; because *eeta gu a* of *malak* is opposite to *amlatva* of *pitta*.

In addition *s m nya* alone should not be assumed as the cause of augmentation; Sometimes, even the influence of altogether dissimilar objects cause augmentation. For example, the *gh ta* is quite dissimilar to *medh* and *j har gni*, yet it causes augmentation of both due to its specific action called *prabh va*<sup>[19]</sup>.

*Vi e a* is quite opposite to *s m nya*<sup>[20]</sup>. As told in context of *s m nya*, the *vi e a* also will cause *hr sa* (decrease) in the absence of an inhibiting factor.

In the end, *s m nya* confers the sense of oneness<sup>[21]</sup>. This perception of oneness is not only applicable to material objects but rather directly or indirectly related to action and quality also. This sense of oneness is brought about by dint of similitude covering the entire class consisting of similar individuals, though these individuals may have different characteristics<sup>[22]</sup>.

*Dh tus* inside the body of the individual get increased by the habitual use of food preparations which are of same attributes or are dominated by such attributes.

*c rya Caraka* mentioned *taru sthi* as a *dravya s m nya* for *asthi dh tu*<sup>[23]</sup>. While describing management of *asthi k aya*, *c rya v gbha a* quoted that *basti* containing *k ra, gh ta* and *tikta rasa* should be given<sup>[24]</sup>. *Aru adatta*, while comment-

ing on this in *Sarv ga Su dar* explains that the *dravyas* that increase *asthi dh tu* will also increase *v ta*. Hence such *dravyas* alone cannot be used for *asthiv d-dhi* in *asthik ayaja vik ra*. In *v ta prakopa basti* is considered as *re ha cikits*, and *tikta rasa* is *asthiv ddhikara* due to *khara gu a* and *o a a karma*. But *tikta rasa* is *v ta* provocative too. *Dravyas*, which are *snigdha*, *o a a* and *khara* in *gu a* causes *v ddhi* of *asthi* as *asthi* is *khara* in nature. This combination is not present in any single *dravya*.

Therefore *tiktra* rasa which has *o a a gu a* along with *basti* of *k ra* or *gh ta*, which is *snigdha*, has recommended in *asthik aya*. *K ra* or *gh ta* along with *basti* will act as *v ta maka* and *tikta rasa* because of its *p cabhautika* composition and *khara*, *o a a gu a* will increase *asthi dh tu*. The same line of treatment is given for management of *asthiprado aja vy dhi* in *Ca S . 28 /24. Pa cakarma*, especially *basti* and use of *k ra* and *gh ta siddha* with *tikta rasa* should be given in *asthi k aya*.

*Hem dri* while quoting same *loka* in *yurveda Ras yana* on *A ga H daya* has mentioned the view of *Kharan da* that *basti* and *tikta rasa* with *k ra* and *gh ta* in oral form also can be given in *asthi k aya*.

#### DISCUSSION:

*Asthi* is the fifth in the sequence among the *Dh tus*. *Asthi Dh tu k aya*, as described in several texts of *yurveda*, refers to some sort of weakness of the bones. *Asthi k aya* as the word itself suggests that there will be *k aya of asthi dh tu* i.e. decrease in the bone tissue (density).

*Asthi k aya* is also found in *Asthi au irya*, *Majj K aya*, *Asthi-gata Kupita V yu*, *Majj -gata Kupita V yu*, and *Asthi v tta V ta* as *asthi daurbalya*, *asthi laghut* and feeling of emptiness in bones (*Asthi nyat*) in *Majj K aya*<sup>[25]</sup>, weakness/

consumption of bones (*Asthi o a*) is found in *Asthi-Gata Kupita V yu*<sup>26</sup>. These two conditions indicate *asthi k aya* directly and in remaining two ailments viz. *majj -gata kupita v yu* and *asthi v tta v ta* indirectly *asthi k aya* is found via *v ta v ddhi*. So that *c rya Caraka* counted both in *v taja vy dhi* as due to *v ta v ddhi asthi* inversely becomes *h na*.

Thus *v ddhi* of *v yu* can also be considered as a parameter for *k aya* of *asthi dh tu* along with typical signs and symptoms of *asthi k aya*. *V ddhi* of *v yu* is seen in many disorders like *g dhas*, *mav ta*, *v ta rakta* and all *v ta* related eighty types of diseases so there are very much possibilities of *asthi k aya* in these ailments too. Similarly in other morbidities where *v ta* is aggravated excessively directly or indirectly *asthi* will also be affected in a synchronising way.

#### A a-a a Vikalpan and Its Role in Cikits :

When any *do a* gets dominant with one or more of its fractions or attributes, it is called a *a-a a vikalpan*. *Asthi - k aya* is mainly seen in *jar vasth* because this is the stage of dominance of *v yu*. It is the period when *v yu* gradually starts aggravating with all its attributes or *gu a*. Because of its symptoms of *v ta v ddhi* are shown in full of their extent. So the *asthi*, the seat of *v ta* gradually starts to be replaced by *v ta*. From treatment point of view if the drugs having more dissimilar attributes or *gu a* to *v yu*, will finally enhance the *asthi dh tu* since they will be itself similar to *asthi dh tu* with more of their *gu a*. Property of *kapha* (*li a lingana*) works as a *bandhana* of *avyava*. *Kapha pradh na dravyas* associate the *p rthiva mah bh tas* in the body with tingeing by *jala mah bh ta*. So the drugs of *j van ya* and *v han ya ga a*, *at var*, *kapardik*, *mukt* and other *p rthiva dra-*

vya can perform same function while used in a specific combination.

### CONCLUSION:

*Asthi* is the strongest and hardest of all *dh tu*, which is blessed with the function of *r ra dh ra a*. *Sth yi asthi dh tu* can be considered as bones by its characteristics, functions, relationship with other body tissues. *Asth yi asthi dh tu* can be considered as *po aka a* supplied through *anna rasa* in the form of calcium, magnesium and other minerals. Since it is a *p rthiva mah bh ta pradh na dh tu* so the *au adha* and *anna* which having more *p rthiv n a* in combination with *le maka dravya* are desirable to increase *asthi* in body.

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