

Review Article

Conceptual Study of Asthi Pradoshaja Vikaras

Ranjith Kumar Shetty

Associate Professor, Dept. of Basic Principles, Sri Sri College of Ayurvedic Science and Research, Bengaluru, Karnataka, India.

DOI: <https://doi.org/10.24321/2394.6547.201907>

I N F O

E-mail Id:

drranjithayu@gmail.com

Orcid Id:

<https://orcid.org/0000-0002-5356-7807>

How to cite this article:

Shetty RK. Conceptual Study of *Asthi Pradoshaja Vikaras*. *J Adv Res Ayur Yoga Unani Sidd Homeo* 2019; 6(3&4): 4-9.

Date of Submission: 2019-10-01

Date of Acceptance: 2019-12-20

A B S T R A C T

The *Shareera* is made up of *Dosha*, *Dhatu* and *Mala*. Among them *Dhatu* is meant for *Dehadharana* specifically by *Asthi Dhatu*. When this *dhatu* gets vitiated by *doshas* it leads to a specific condition known as *Dhatu Pradoshaja Vikara*. Among the *Dhatu Pradoshaja Vikaras*, *Asthi Pradoshaja Vikara* is one. *Dalhana* mentioned the reason behind explaining the *Dhatu Pradosaja Vikara* separately, these are 1. *Chikitsa Vishesa Vijnanartha*, 2. *Sukha sadhyatvadi Karma Bodhartham* Knowledge of these two is very much essential for a *Vaidya*. *Chakrapani* distinctly revealed that in some cases only *Dosha Viparita Chikitsa* will not bring complete relief to the patient. One should treat *Dhatu* also because of *Ashraya Prabhava*. *Dhatu Pradoshaja Vikara* is a condition in which the *Dhatu*s are in vitiated state. Among the *Dhatu Pradoshaja Vikaras*, *Asthi Pradoshaja Vikaras* include *Adhyasthi*, *Asthibheda*, *Asthishula* etc. *Acharya Charaka* mentioned that *Panchakarma*, *Ksheera*, *Sarpi* & *Tikta Dravya Basti* are the treatment modalities for *Asthi Pradoshaja Vikaras*.

Keywords: *Dhatu Pradoshaja Vikara*, *Nidana-Lakshana-Samprapti-Chikitsa Asthi Pradoshaja Vikara*

Introduction

Being an eternal science, 'Ayurveda', the 'science of human life', deals with physical, psychological as well as spiritual wellbeing of an individual. It covers all the spheres of human life. It is not merely a materialistic science, but a philosophical and factual truth, which our great ancestral sages, through their experience, logic and power of wisdom, had found true and proved it to the truth of time. To keep it in pace with advancing or so called modern age or scientific age is the present day task. To proceed with such an incredibly rewarding task, is not more a challenge but an exhaustive endeavour.

Human creatures have emerged as specialized species in the process of evolution. The study of human being includes both physiological & pathological entities. Ancient seers of *Ayurveda* have classified the elements of the body under three fundamental components- *Dosha*, *Dhatu* and *Mala*.

These three entities are responsible for the maintenance of structural and functional integrity of the body. Among these basic elements *Dhatu*s are especially meant for *Dharana* & *Poshana* of *Shareera*. The equilibrium state of these *Dhatu*s results in *Arogya*, where as any imbalance in it produces *Vikara*. *Dhatu Pradoshaja Vikara* is a condition in which the *Dhatu*s are in vitiated state. In the present context the conceptual study on *Asthi Pradoshaja Vikara* is taken for better understanding as well as for clinical practice.

Review of Literature

Definition

When the *Dhatu*s are vitiated extremely by the *Doshas* then it causes respective " *Dhatu Pradoshaja Vikara*" it may be *Rasa Pradoshaja Vikara*, *Rakta Pradoshaja Vikara* or *Asthi Pradoshaja Vikara* etc.¹ *Chikitsa Vishesa Vijnanartha* (related to management of the diseases) and *Sukha sadhyatvadi*

Karma Bodhartham (regarding prognosis) are the reason to explaining the *Dhatu Pradoshaja Vikara* separately by Dalhacharya.²

Asthi Pradoshaja Vikara^{3,4}

The *Asthi Pradoshaja Vikara* which are mentioned in different classics are tabulated below.

Asthi Pradoshaja Vyadhi	Ca.Su	Su.Su
<i>Adhyasthi</i>	+	+
<i>Adhidanta</i>	+	+
<i>Dantabheda</i>	+	-
<i>Dantashoola</i>	+	-
<i>Asthibheda</i>	+	-
<i>Asthishoola</i>	+	+
<i>Vivarnata</i>	+	-
<i>Kesa, Loma, Nakha, Smashru Dasha</i>	+	-
<i>Kunakha</i>	-	+
<i>Asthi Toda</i>	-	+

As per the Yogendranath Sen the *Kesha, Loma* and *Smashru* are *Malas* of the *Asthi Dhatu*. This is the reason to consider *Keshadi Doshas* as one among the *Asthi Pradoshaja Vikara*.⁵

Nidana⁶

The *Nidanas* are:

- *Ativyayama*: excessive physical strain.
- *Atisankshobha*: It means *abhighata* i.e, any kind injury
- *Ativighattana*: It means excessive movements or separated or loosened or shaking.
- *Vatalaahara* and *Vihara Sevana*: *Ruksha – Sheeta-Laghu Guna Pradhana Ahara Sevana, Alpa Matra Ahara Sevana, Mudga, Masoora, Vaartaaka, Kalinga, Harenuka* etc., *Ativyavaya, Atijagarana, Krodha, Bhaya, Vegadharana, Abhighata, Upavasa, Shoka, Plavana* etc.

Rupa

- ***Adhyasthi***:⁷ *Adyasthi* means *Adhika Asthi* i.e, additional bone or extra bone.
- ***Adhidanta***:⁸ *Adhidanta* means *Adhika Danta* i.e, additional tooth or extra tooth.
- ***Dantabheda***:^{9,10} It is a condition were cutting type of pain in *Danta* is seen and is called as *Dantabheda*.
- ***Dantashoola***:^{11,12} There will be a severe or acute pain in the tooth is called as *Dantashoola*.
- ***Asthibheda***:¹³ It is a condition in which *Bhidhyamanasya Vyatha* (cutting type or splitting type of pain) will be present in *Asthi*.
- ***Asthishoola***:¹⁴ It is a condition in which severe or acute

pain in *Asthi* like *Shanka Sphutanavat*.

- ***Asthitoda***:¹⁵ It is a condition in which *Vicchinna Shoola* (pricking or breaking type of pain) will be present in *Asthi*.
- ***Vivarnata***: These disorders are two in number. They are *Shyavadanta* and *Krimidanta*.
- ***Kesha, Loma and Smashru Vikaras***: The *Kesha, Loma* and *Smashru Vikaras* are *Indralupta, Ruhya, Khalitya* and *Palitya*.
- ***Kunakha***:¹⁶ A disease of the nails which is ugly in appearance. This condition is called as *Kunakha*.

Samprapti¹⁷

These excessive vitiated *Dosha* when lodges in *Asthi Dhatu*, the manifestation of *Asthi Pradosaja Vikara* takes place at various sites in the body according to *Sthana Dusti* or *Khavaigunya*, which is due the specific *Nidana* like *Ativyayama, Atisankshobha, Ativighattana* and *Vatala Ahara- Vihara* by the persons when they exposure to these for longer duration.

Chikitsa

According to *Charaka Samhita, Asthyashrita Vyadhi* are treated by *Panchakarma*, especially by *Basti*, which is prepared out of *Ksheera, Sarpi* and *Tikta Dravyas*. While commenting on *Chikitsa Sutra Chakrapani* opines that *Tikta Ksheera Sarpi Basti* is '*Hita*' for *Asthi Pradoshaja Vikara*.¹⁸

Discussion

Discussion on Definition

When the *Asthi* gets vitiated extremely by the *Vata Dasha* along with other *Doshas* and changes its natural form and leads to a specific condition which is known as *Asthi Pradoshaja Vikaras*.

Classification of Asthi Pradoshaja Vikara

Depending upon involvement of different parts, the *Asthi Pradoshaja Vikara* can be classified into four types. They are;

- *Asthi Pradoshaja Vikara* due to involvement of *Asthi*. E.g; *Adhyasthi, Asthishoola*.
- *Asthi Pradoshaja Vikara* due to involvement of *Danta*. E.g; *Dantashoola, Dantabheda*.
- *Asthi Pradoshaja Vikara* due to involvement of *Kesha, Smashru* and *Loma*. E.g; *Indralupta, Khalitya, Palitya*
- *Asthi Pradoshaja Vikara* due to involvement of *Nakha*. E.g; *Kunakha*

Discussion on Nidana

The *Nidanas* which are mentioned for *Asthi Pradoshaja Vikara* can be classified as follows:

- *Aharaja Nidana*: *Vatala Ahara*
- *Viharaja Nidana*: *Ativyayama, Ativighattana*

- *Manasika Nidana: Atisankshobha*

Vatala Ahara and Vihara Sevana

Over indulgence in *Ruksha*, *Laghu* and *Alpa Matra Ahara* aggravates *Vata* in the *Shareera*. The chief qualities of *Vata Ruksha*, *Laghu*, *Sukshma* etc. these are similar to each other. So it will lead to *Vata* vitiation. *Viharas* like *Atichesta*, *Abhigata*, etc cause the *Vata* vitiation. When the vitiated *Vata* gets lodges in *Asthi*, it leads to different disorders.

Ativyayama

Ativyayama means excessive *Shareera Ayasajanaka Karma* i.e., more than *Ardhashakti Vyayama*. When person performs the *Ativyayama* continuously it leads to the increase in *Laghu*, *Ruksha*, *Sukshma*, *Teekshna Guna* in the *Shareera*. Later it invariably leads to *Vata* vitiation. Because *Vata* have the same *gunas* like *Ruksha*, *Laghu*, *Sukshma* etc on the basis of *Samanya Siddhanta*. As per the contemporary science, excessive exercise causes the injury to the body like bone fracture, bone pain etc.

Ativighattana

Ativighattana means excessive movements or separation or injury. It directly affects the particular part of the body. It is considered as the *Abhigataja Nidana*. Here it directly affects the *Asthi Dhatu* initially later vitiation of *Vata Dosha* takes place due to *Ashraya Ashrayee Bhava*. Then it leads to different disorders like *Asthibheda*, *Asthishoola* etc. even in the contemporary science, it is mentioned that external injury is one of the main causative factor for the manifestation of bone disorders like osteoarthritis etc.

Atisankshobha

Atisankshobha means excessive *Manasika Kshobha* (mental stress or disturbance). When the person is under mental stress, then it will lead to increase in *Rajoguna* in the *Shareera*. As per the classics, *Rajoguna* is one among the *Vata Guna*. So it invariably increases the *Vata Dosha* in the *Shareera*. As per the contemporary science mental disturbance is the cause for all most all the disorders.

Discussion on Rupa

Adhyasthi (Bone spur)

It refers to additional bone or extra bone. It generally forms in response to pressure, rubbing, or stress that continues over a long period of time. It is usually smooth, but it can cause wear and tear or pain if it presses on the other bones or soft tissues. e.g.; calcaneal spur.

Adhidanta (Hyperdontia)

It refers to additional or extra teeth. Which appear in addition to the regular number of teeth and is mal-formed.

Dantabheda and Dantashoola (Odontalgia)

As per Ayurvedic classics these are two different disorders. Here patient suffers from different form of pain like cutting; pricking etc. This pain can often be aggravated somewhat by chewing or by hot or cold temperature.

Asthibheda, Asthishoola and Asthitoda (Bone Pain)

Details regarding each disorder are not available in any of the classics. The individual feels different forms of pain in the bone due to different disorders. In the contemporary science there are conditions characterized by bony pain which includes both acute and chronic. Chronic pain will be present in some disorders like Osteoarthritis; Paget's disease etc. Acute pain will be present in the fractures.

Shyavadanta (Tooth Discoloration)

The blackish or *Kapila Varnata* of the tooth is called as *Shyava Danta*. Tooth discoloration is caused by multiple local and systemic conditions. Extrinsic dental stains are caused by poor oral hygiene etc. Intrinsic dental stains are caused by dental materials (eg, tooth restorations), dental conditions and caries, trauma, infections, medications, nutritional deficiencies and genetic defects and hereditary diseases (eg, those affecting enamel and dentin development or maturation).

Krimidanta (Dental Caries)

In this condition *Danta* becomes *Krishna Varnata*, *Chidrayukta*, *Sravayukta* or sometimes with *Shoola*. Dental caries is a disease where bacterial processes damage hard tooth structure.

Indralupta (Alopecia Areata)

The hair loss all over the body or partial loss.

It can be correlated to alopecia areata or sometimes it is called as spot baldness, in which hair is lost from the localized area or all areas of the body, usually from the scalp.

Khalitya (Alopecia Areatauniversalis)

There is no chance for regrowth of hair in scalp.

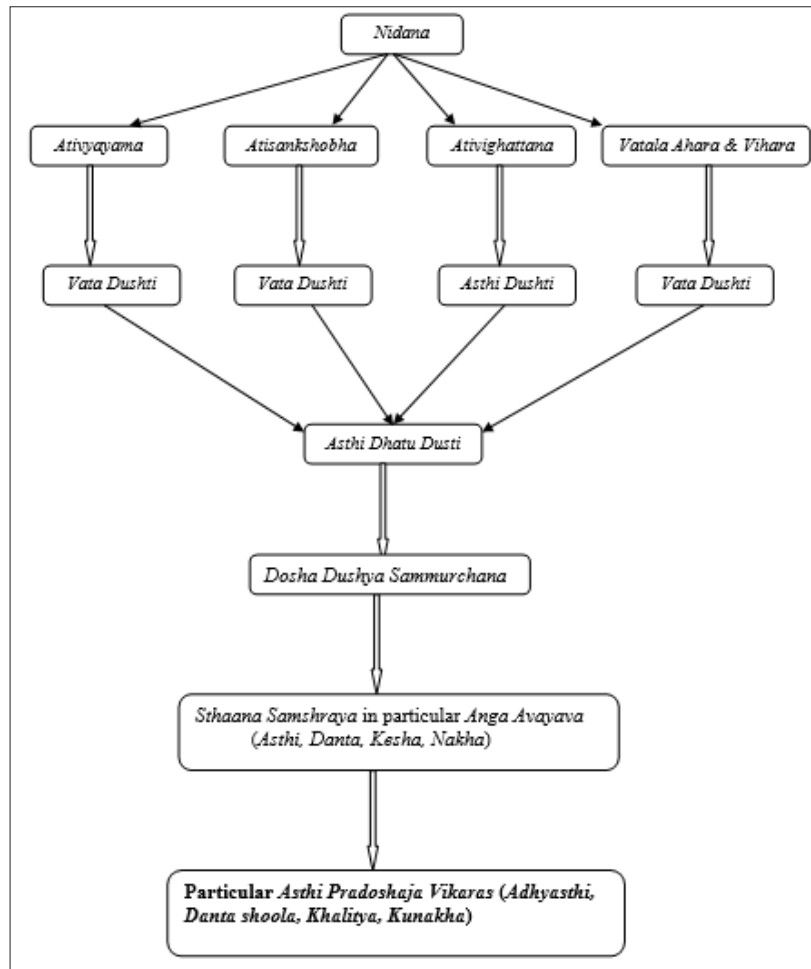
Palitya (Grey Hair)

When the hair becomes *Kapila Varna* in the early age then it is called as *Palitya*. This condition can be correlated to the premature grey hair. Early or premature greying of hair is basically hereditary and other causes are stress, anxiety and malnutrition.

Kunakha (Onychoglyphosis)

This is a condition in which *Daha*, *Paka*, *Vedana* and *Asita Varnata* will be present in the *Nakha*. This can be correlated to the onychoglyphosis.

Discussion on Samprapti



Discussion on Sadhyaasadyata

Vyadhis	Asadhyata	Yapya	Kashta
Dhaalana	+	-	-
Bhanjanaka	+	-	-
Shyavadanta	+	-	-
Tridoshajakhalitiya	+	-	-
Tridoshajapalitiya	+	-	-
Dantashoola	+	-	-
Indralupta	-	+	-
Ekadoshajakhalitiya	-	+	-
Ekadoshajapalitiya	-	+	-
Adhyasthi	-	-	+
Adhidanta	-	-	+
Dantabheda	-	-	+
Asthishoola	-	-	+
Asthitoda	-	-	+
Kunakha	-	-	+

Among the *Asthi Pradoshaja Vikara Dhaalana, Bhanjanaka, Shyavadanta, Tridoshaja Khalitya, Tridoshaja Palitya* and *Dantashoola* are considered as *Asadhya Vyadhis* because these are *Tridoshaja Vyadhis* and treatment modality in such cases are not satisfactory and prognosis is very poor. The diseases like *Indralupta, Ekadoshaja Khalitya* and *Ekadoshaja Palitya* are considered as *Yapya Vyadhi* because it requires long duration of treatment and sometimes it gets may cured but chances of reoccurrence are more. Other diseases like *Adhyasthi, Adhidanta, Dantabheda, Asthishoola, Asthitoda* and *Kunaka* are considered as *Kashtasadhya Vyadhi* because it requires both *shaman Aoushadhi* and *Shastra Karma*.

Discussion on Treatment

In *Charaka Samhita* the treatment principles are explained for *Asthi Pradoshaja Vikaras*. But in other *Samhitas* like *Sushruta Samhita, Ashtanga Hrudaya, Ashtanga Sangraha* the direct reference for the treatment of *Asthi Pradoshaja Vikaras* is not available, but treatment principles explained for *Asthi Kshaya* and *Vruddi* looks similar as explained in *Charaka Samhita*. The treatment modalities are *Panchakarama (Tikta Ksheera Sarpi Basti)* and *Vatahara Ahara-Vihara*.

Panchakarma

This is the major treatment modality, which is always used to eradicate the diseases which are located in *Shaakha, Marma, Asthisandhi* and this is the best treatment for chronic disorders. By adopting *Panchakarma* one can subside the *Doshas* which are located all over the body and by this diseases can be eradicated completely. Ability of evacuation, superiority and enormity of the procedures, target of *Dosha* eradication and multitude of action are characteristics of *Panchakarma*. Bones are present all over

the body and are the hardest structures in the body. Due to these reasons *Panchakarma* is the major procedure for *Asthi Pradoshaja Vikara*.

Basti

Basti is the best treatment modality for *Vata* and the vitiated *Doshas* located below the *Nabhi Pradesha*. The administered *Basti* reaches the *Pakvashaya* which is the place of *Purishadhara Kala*. *Pakvashaya* and *Asthi* are the main seats of *Vata Dosha*, therefore increased or decreased formation of *Vata* affects all the sites of *Vata* especially *Asthi*. Hence *Purishadhara Kala* is also considered *Asthidhara Kala*. So it invariably nourishes the *Asthi* also.

Especially *tikta sadhita ksheera sarpi basti* is indicated in *Asthi Pradoshaja Vikaras*. *Tikta Rasa* has predominantly *Vayu* and *Akasha Mahabhuta* and as per *Arunadatta Tikta Rasa* has a unique property to maintain the *Kharatva* of *Asthidhatu*. *Asthi* also has predominantly *Pruthvi, Vayu* and *Teja Mahabhuta*. So *Tikta* invariably increases the *Kharatva* in the *Asthi*. *Ksheera* and *Sarpi* has predominantly *Pruthvi, Jala Mahabhuta* and *Madhura Rasa yukta*. These properties will check the vitiated *Vata Dosha*. The provocation of *Vata* will result into *Asthi Dhatu Dushti*. *Basti* is the best treatment explained for *Vata Dosha* so the *Tikta Rasa* in combination with *Sneha Dravyas* in the form of *Basti* have a bifold nature i.e it provides sufficient nourishment to the *Asthi Dhatu* as well as check the *Vata Dosha* also.

Among the *Asthi Pradoshaja Vikara Adhidanta, Dantabheda, Dantashoola, Krimidanta, Indralupta, Khalitya* and *Palitya* occurs in the *Jatruurdhva Pradesha*. So *Nasya, Kavala, Gandusha, Shiroabhyanga* are considered to be the main treatment modalities. *Asthishoola, Asthibheda, Asthitoda* and *Adhyasthi* are may manifest anywhere in the body, so *Basti* is considered as main treatment principle.

<i>Asthipradoshajavikaras</i>	<i>Chikitsa</i>		
	<i>Panchakarma</i>	<i>Shastra Karma</i>	<i>Shamana Karma</i>
<i>Adhidanta</i>	<i>Raktamokshana, Nasya</i>	<i>Kshara karma, Agni karma, Dantanirharana</i>	<i>Gandusha</i>
<i>Dantabheda</i>	<i>Vasti</i>	-	<i>Kavala Gandusha Abhyanga Swedana</i>
<i>Dantashoola</i>	<i>Nasya</i>	<i>Dantanirharana Dantapalilekhana</i>	<i>Gandusha Pratisarana Kavala</i>
<i>Krimidanta</i>	<i>Raktamokshana Avapeedanasya</i>	<i>Dantanirharana Agni karma</i>	<i>Gandusha Lepa</i>
<i>Indralupta</i>	<i>Raktamokshana</i>	<i>Siravyadha</i>	<i>Lepa Shiroabhyanga</i>

Khalitya&Palitya	Nasya	-	Shiroabhyanga Lepa
Adhyasthi, Asthischoola Asthibheda Asthitoda	Basti	-	Abhyanga Swedana

Conclusion

- *Asthi Pradoshaja Vikara* is a condition in which *Asthi* gets vitiated extremely by the *Vata Dosh* and changes its natural form and leads to many disorders.
- *Ativyayama*, *Atisankshobha*, *Ativighattana* and *Vatala Ahara-vihara* are the four *Nidanas* for *Asthi Pradoshaja Vikara*.
- *Avyakta* or *Alpavyakta Lakshanas* of *Asthi Pradoshaja Vikara* are considered as *Poorvarupa*.
- *Asthi Pradoshaja Vikara* are classified into various types based on the involvement of *Asthi*, *Danta*, *Kesha* and *Nakha*.
- As *Asthi Pradoshaja Vikara* are *Marmasthigata Vyadhis*, so *Panchakarma* is the best choice of treatment.

Conflict of Interest: None

References

1. Acharya YT, Acharya NR. *Sushruta Samhita of Sushruta*, Varanasi. Chaukhamba Surabharati Prakashan, Reprinted 2008; 115.
2. Acharya YT, Acharya NR. *Sushruta Samhita of Sushruta*, Varanasi. Chaukhamba Surabharati Prakashan, Reprinted 2008; 116.
3. Acharya YT. *Charaka Samhita of Agnivesha*, 5th Edition, Varanasi, Chaukhamba Prakashan. 2007; 179.
4. Acharya YT, Acharya NR. *Sushruta Samhita of Sushruta*, Varanasi. Chaukhamba Surabharati Prakashan. Reprinted 2008; 116.
5. Sen YN. *Charaka Samhita of Charaka*, 2nd Vol, Banaras, Chaukhamba Sanskrit Series Office. 1922; 988.
6. Acharya YT. *Charaka Samhita of Agnivesha*, 5th Edition, Varanasi, Chaukhamba Prakashan. 2007; 252.
7. Acharya YT. *Charaka Samhita of Agnivesha*, 5th Edition, Varanasi, Chaukhamba Prakashan. 2007; 179.
8. Vaidhya Harishastri Paradakara, *Ashtanga Hrudaya of Vagbhata*, 9th Edition, Varanasi, Chaukhamba Orientalia, 2009; 846.
9. Vaidhya Harishastri Paradakara, *Ashtanga Hrudaya of Vagbhata*, 9th Edition, Varanasi, Chaukhamba Orientalia, 2009; 846.
10. Acharya YT, Acharya NR. *Sushruta Samhita of Sushruta*, Varanasi, Chaukhamba Surabharati Prakashan, Reprinted 2008; 332.
11. Acharya YT, Acharya NR. *Sushruta Samhita of Sushruta*, Varanasi, Chaukhamba Surabharati Prakashan, Reprinted. 2008; 332.
12. Vaidhya Harishastri Paradakara, *Ashtanga Hrudaya of Vagbhata*, 9th Edition, Varanasi, Chaukhamba Orientalia. 2009; 846.
13. Vaidhya Harishastri Paradakara, *Ashtanga Hrudaya of Vagbhata*, 9th Edition, Varanasi, Chaukhamba Orientalia. 2009; 201.
14. Yadunandana Upadhyaya, *Madava Nidana Vol 1*, Varanasi, Chaukhamba Sanskrit Sansthan. 2003; 513.
15. Vaidhya Harishastri Paradakara, *Ashtanga Hrudaya of Vagbhata*, 9th Edition, Varanasi, Chaukhamba Orientalia, 2009; 201.
16. Acharya YT, Acharya NR. *Sushruta Samhita of Sushruta*, Varanasi, Chaukhamba Surabharati Prakashan, Reprinted. 2008; 320.
17. Vaidhya Harishastri Paradakara, *Ashtanga Hrudaya of Vagbhata*, 9th Edition, Varanasi, Chaukhamba Orientalia. 2009; 889.
18. Acharya YT. *Charaka Samhita of Agnivesha*, 5th Edition, Varanasi, Chaukhamba Prakashan. 2007; 180.