
A Clinical study to evaluate Role of *Shatavari* in *Rasa Dhatu Kshay* to establish the principle “*Saamaanyamekatvakaram*”.

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Abstract:-

Ayurveda is the ancient science that works on basic principles. *Samhitas* have given us uncountable considerable principles that helps in preventive and curative aspects the two basic purposes of *Ayurveda*. One these principles is *Samanya – Vishesh Siddhant* mentioned in *Sutra Sthan* of *Charak Samhita*. *Samanya-Vishesh Siddhant* states similarity in *dravyas, gunas* and *karmas* lead to it's increment and the opposite leads to it's depletion. The present study aimed at practical applicability of *Guna Samanya Siddhant* by administering *Shatavari, Asparagus Racemosus* in thirty patients of *Rasa Dhatu Kshay*. The patients were enrolled as per the classical symptoms of *Rasa Dhatu Kshay* i.e. *Hrid Spandan, Twak Rukshata, Trishna, Daurbalya, Shosh, Shool, Shabd Asahishnuta Shatavari* being *Madhur, guru, Snigdha* and *Jala Mahabhut Guna yukt* had similarity with *gunas* of *Rasa Dhatu* like *Snigdha, Guru*, which showed remarkable subsidation of subjective criteria when boiled with milk and administered twice daily after meals for thirty days. Also due to it's *Rasayana, Medhya, Balya* and *Brimhana* properties it lead to overall mental and physical well being as reported by the patients.

Keywords:- *Samanya-Vishesh Siddhant, Rasa Dhatu Kshay, Shatavari*

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➤ **Introduction:-**

Ayurveda is an ancient science of life, which connects human body and mind with nature. It is not only a system of healing but it gives more emphasis on “how to live a healthy and happy life” that’s the reason Ayurveda deals with *Dincharya* (Daily regimen), *Ritucharya* (Seasonal regimen) and *Ratricharya* (Night Regimen).

Ayurvedic Medicines have proven themselves effective since thousand of years. In *Ayurveda* there are authentic principles to treat a disease and maintain healthy state described by our *Acharyas*. It is need of the modern era to look into the principles of *Ayurveda* and re-establish them accordingly.

The *Siddhantas* mentioned in *Samhitas* are highly beneficial and applied in various aspects of *Swasthyritt* and *Chikitsa*. One of the most important *Siddhant* applicable in *Chikitsa* and is the *Samanya Vishesh Siddhant*, with special reference to *Guna Samanya*¹.

Which states that *Dravyas* with similar *Gunas* increases the similar elements in the body and *Dravyas* with opposite *Gunas* helps in *Shaman* of vitiated elements. To practically apply this *Siddhant* and to observe it *Dhatu Kshay* and a drug with bearing similar properties and how it increases the quantity of *Dhatu* was the best way.

That which supports and nourishes the body is called *Dhatu*. *Dhatu*s are the elements that supports the body besides *Doshas* and *Malas*.

Health is the state in which the *Doshas*, *Agni* and all the seven *Dhatu*s persist in a balanced state with proper formation and defecation of *Malas* along with mind, soul and senses interacting harmoniously to experience a feeling of self-wellness². *Dhatu Kshay* is a diseased condition which presents several signs and symptoms and discriminates a person from being healthy.

Rasa Dhatu is the first formed *Dhatu* from essence of food in the presence of *Agni*, mainly *Dhatwagni*. *Rasa Dhatu* supports and provides nourishment to the body and initiates the formation of *Rakta Dhatu*.

As per modern science of medicine *Rasa Dhatu Kshay* can be correlated with weakness and emaciation caused due to malnutrition irrespective of disease. It's ultimate cause is improper action of Jatharagni and *Dhatwagni* on ingested *Aahar Dravyas*.

The present study deals with increasing the quantity and quality of *Rasa Dhatu* with a unique drug *Shatavari* (*Asparagus Racemosus*) and assessment of *Gunas* that are near about same between *Rasa Dhatu* and *Shatavari* so as to proof the "*SamanyaVishesh Siddhant*" with special reference to "*Guna Samanya*".

➤ **Aims and Objectives:-**

- To establish the principle *Saamaanyamekatvakaram* (*Ch.Su.1/45*)
- To in light the concept of *Rasa Dhatu Kshay*.
- To explore the effect of *Shatavari Churna* in *Rasa Dhatu Kshay*.

➤ **(METHODOLOGY) MATERIAL AND METHODS**

✓ **Materials:-**

- Review of literatures (Ayurved and modern)
- Patients with symptoms of *Rasa Dhatu Kshay*.
- Informed Consent form.
- Assessment Proforma & Case Record Form (CRF).
- Treatment with *Shatavari Ksheerpaka*.

✓ **Methods:-**

- **Literary Source:-** All the references regarding *Rasa Dhatu Kshay* will be reviewed from available literatures.
- **Drug Source:-** The trial drug is purchased from market and authenticated by the Department of *Dravya Guna Vigyan*, Shubhdeep Ayurved Medical College & Hospital – PG Institute
- **Clinical Study Source:-** Study is carried out on the patients suffering from *Rasa Dhatu Kshay* attending O.P.D. of Shubhdeep Ayurved Medical College & Hospital – PG Institute
- Dosage: 5gm BD After meal Method of Administration: By *Ksheer Paak method* (5 gm of *Shatavari Churna* 75ml of cow Milk and 75ml of water reduced to half the quantity of the total quantity according to *Acharya Yadavji Trikamji*.

✓ **INCLUSION CRITERIA**

- Age between 16 to 50 years.
- Patients fulfilling the description of *Rasa Dhatu Kshay*.
- Patients having BMI less than or equal to 18.5 Kg/m².
- Patients of either sex.

✓ **EXCLUSION CRITERIA**

- Patients below 16 years and above 50 years of age.
- Patients suffering from infectious disease like TB, AIDS.
- Endocrinological disorders like juvenile DM, Hyperthyroidism, severe Cardiac Problems.
- Malignancies.
- Pregnant and Lactating women.
- Unwilling to participate in the study.
- **SAMPLE SIZE:** - 30

➤ **Subjective Criteria**

Subjective Criteria	Grade- 0	Grade -1	Grade - 2	Grade-3
<i>Twag Rookshata</i> (Dryness of Skin)	No line of mark is visible on scratching	Slight line of mark is visible on scratching	Demarcated line of mark is visible on scratching.	Demarcated and prominent line of mark visible on scratching
<i>Shram</i> (Fatigue)	No fatigue by normal daily routine work.	Mild Fatigue by normal daily routine work.	Moderate fatigue by normal routine daily routine work.	Severe fatigue by normal daily routine work.
<i>Shosh</i> (Emaciation)	Patient bearing ideal weight according to his height and age (BMI 18.5 to 25 Kg/m ²)	Patient is mildly underweight (BMI= 17 to 18.5 Kg/m ²)	Patient is moderately underweight (BMI= 16-16.99 kg/m ²)	Patient is moderately underweight (BMI= 16-16.99 kg/m ²)
<i>Hrid Spandan</i> (Palpitations)	After ½ km of walk patients pulse rate is 72-80/min.	After ½ Km of walk patients pulse rate is 80-95/min	After ½ Km of walk patients pulse rate is 95-110/min.	After ½ Km of walk patients pulse rate is >110/min.

<i>Shabd asahishnuta</i> (irritated to loud sound)	Not irritated to loud sound at all.	Mildly irritated to loud sound	Moderately irritated to loud sound.	Severely irritated to loud sound.
<i>Trishna</i> (Excessive Thirst)	Urge for thirst in every 2 hours.	Urge for thirst in 1 hour.	Urge for thirst in every 30-45 mins	Urge for thirst in every 15-30 mins.
<i>Shool</i> (Bodyache)	No Bodyache.	Bodyache occasionally.	Bodyache Frequently.	Bodyache persists continuously.

➤ **Objective Criteria:-** Hb%, weight and BMI

➤ **Discussion**

“*Siddhantas*” are principles established after thorough research and studies. *Samhitas* are compilation of guidelines that give direction for a healthy life and treatment as well. The term *Samanya* implies similarity or uniformity or the one which causes increase in substance. While the term *Vishesha* says about dissimilarity or uniformity or the one which causes decrease in substance. The proper application of *Samanya- Vishesh* principle strengthens the *Doshas* and *Dhatu*s that have become weak and reduces *Doshas* and *Dhatu*s which are increased (by its dissimilarities) causing imbalances. So the wise application of *Samanya-Vishesha* Principle helps in the treatment of various diseases in *Ayurveda*.

The *Padarthas* which causes growth or increase of everything at all times in *Bhava Padarthas* such as *Dravya* (substance), *Guna* (attribute), *Karma* (action) is called *Samanya*³.

Samanya-Vishesha Siddhant is used as a basic principle in treatment of various condition mainly involving *Kshay* and *Vridhhi* of various components of Oneness of individual (*Vyakterabheda*), Equality (*Tulyatva*), Admixture (*Sankara*), Inconsistence (*Anavastha*), Loss of properties (*Roophaani*), Unrelated (*Asambandha*) these are the characteristics of *Samanya* As the definition of *Swastha* states that the body is healthy if all the *Dhatu*s are in equilibrium state the *Dhatu Kshay* condition comes under diseased condition according to *Ayurved*⁴.

Rasa is the first *Dhatu* (tissue) formed as a result of food digestion by the *Kosthagni* (fire like agency present in the stomach and intestine). Every tissue has its own fire which is called *Dhatwagni*. *Rasa Dhatu* too has its own *Agni* and is called as *Rasagni*. This fire processes the *Ahara Rasa* (*Poshaka Rasa*-nutrient essence) and converts it into: 1) *Sthayee Rasa Dhatu* and 2) *Poshaka Rasa.Sthayee Rasa Dhatu* goes into the circulation and nourishes the entire body. *Poshaka Rakta Dhatu* (Some part of the *rasa*) moves ahead to form its successor tissue that is *Rakta Dhatu*. This part is further processed by *Raktagni*.

According to *Sushruta* the location or seat of *Rasa Dhatu* is said to be *Hridaya* (heart). According to *Charaka* heart with attached ten *Dhamanees* (arteries) are *Mula of Rasavaha Strotas* (circulatory system). After proper digestion the *Aahara Rasa* is formed. This *Rasa* being pushed by the *Vyana Vayu* (which is the type of *Vata*) to the *Hridaya* (heart). When heart pumps the *Rasa* enters into 24 *Dhamanees* and reaches different parts of body with the help of *Vyana Vayu*. With the help of 10 *Dhamanees* travelling in upward direction, the *Rasa Dhatu* travels and nourishes the upper parts of the body. Through the 10 *Dhamanees* travelling in downward direction, *Rasa Dhatu* travels and nourishes the lower parts of the body and with the help of 4 lateral (sideways) *Dhamanees*, the *Rasa Dhatu* nourishes the lateral parts or sides of the body.

Rasa moves in the entire body i.e. organs, *Doshas*, *Dhatu*s, *Malas* and viscera. It has properties such as *Saumya* (cold properties and actions) or *Drava* two, unctuousness, enliven (sustaining life), nourishing, supporting etc. *Rasa dhatu* does *Tarpana*, *Vardhan*, *Dharan*, *Yapana*, *Snehana*, and *Preenana* (gratification) and *Raktapushti* (nourishment of *Rakta Dhatu*) functions.

Rasa Dhatu travels in the whole body and nourishes each and every tissue of the body. It also participates in the formation of next *Dhatu*s. It's depletion leads to various symptoms. *Ayurvedic* classical texts have mentioned various *Lakshanas* of *Rasa Dhatu Kshay* :-

1. ***Mukha Shosha / Rukshata*** – dryness of mouth
2. ***Sharira Shosha / Rookshata*** – dryness of body parts
3. ***Karshya*** – emaciation
4. ***Trishna*** – thirst
5. ***Shunyata*** – feeling of emptiness of stomach, heart and mind
6. ***Shrama***– tiredness

7. *Shabda Asahishnuta* – intolerance to sound (phonophobia)
8. *Hrudaya Ghattana*– pain in the heart with a feel of someone holding and vigorously shaking the heart.
9. *Hrud Kampa*– increase in heart beats (tachycardia)
10. *Hrud Drava*– Palpitation
11. *Hrud Shula* – cardiac pain (coronary thrombosis)
12. *Shrama-Klama* – tiredness even after doing a small amount of work.

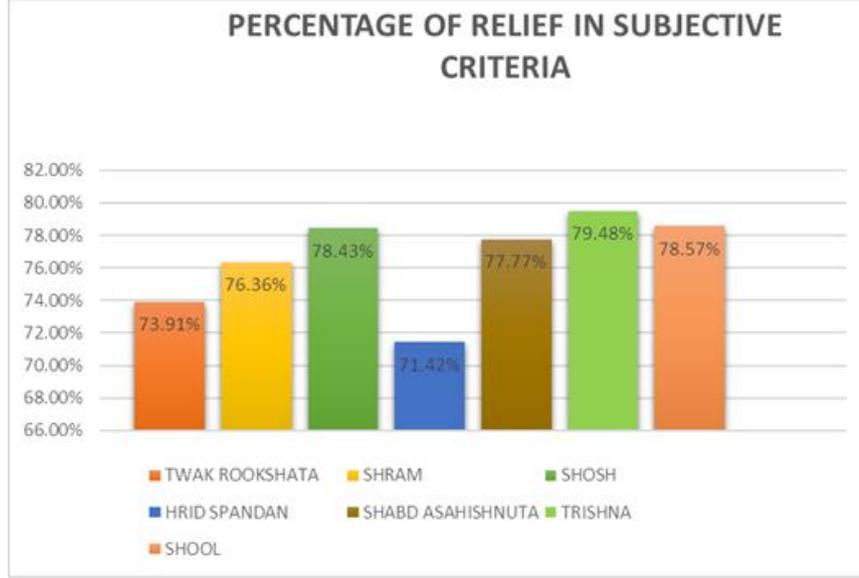
Patients of *Rasa Dhatu Kshay* were registered according to the presence of these *Lakshanas*.

Shatavari consumed with milk by the registered patients of *Rasa Dhatu Kshay* gave excellent results in correcting *Rasa Dhatu Kshay*, as well as increasing next *Dhatu* sequentially. Which showed the practical application of *Samanya-Vishesh Siddhant*. There was marked visibility of reduction of signs and decrease in symptoms as reported by the registered patients.

➤ **Result and Conclusion**

The percentage of relief of subjective criteria was highly significant with 73.91% improvement in *Twak Rookshata*, 76.36% of relief in *Shram*, 78.43% of relief in *Shosh*, 71.42% relief in *Hrid Spandan*, 77.77% relief in *Shabd Asahishnuta*, 79.48% relief in *Trishna*, 78.57% relief in *Shool*. There was also marked improvement in objective criteria improvement in weight 10.24%, improvement in Body mass Index 10.87% and improvement in Hb% is 8.12%. The overall effect of therapy was out of 30 patients 02 patients achieved complete remission i.e. 6.67%, 17 patients showed marked improvement i.e. 56.66%, 11 patients showed moderate improvement i.e. 36.67.

The *Guna Samanya Siddhant* was well accomplished as *Shatavari and Rasa Dhatu* possess similar *Gunas*. Also, it proved itself to be helpful in nourishment of *Rasa Dhatu* and formation of sequential *Dhatu*s as it led to subsidation of symptoms and increase in Haemoglobin and BMI of patients.



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