

EFFICACY OF RAJAYAPANA BASTI IN JANU SANDHIGATA VATA W.S.R TO OSTEOARTHRITIS OF KNEE JOINT

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ABSTRACT

Osteoarthritis is an abnormality of synovial joints characterized by Softening, splitting and fragmentation of articular cartilage not attributable to direct contact with inflammatory tissue. Osteoarthritis conveys with the disease *Janu Sandhigata vata* in *Ayurveda*. *Sandhigata vata* is mentioned under *Vatavyadhi* by all *Acharyas*. *Vata Dosha* plays vital role in the manifestation of the disease. The *Samprapthi* of *Janusandhigata Vata* can be understood in terms of *Santharpana janya* or *Dhatukshaya janya*. *Basti Chikitsa* is the *Pradhana chikitsa* for *vata vyadhis*, hence considering the *Dhatukshayajanya samprapti* of the disease *Rajayapana Basti* was employed in the present study. **Aim:** To Evaluate the efficacy of *Rajayapana Basti* in *Janu Sandhigata Vata*. **Methods:** A total 20 diagnosed patients of *Janu Sandhigata vata* registered in the OPD of SKAMCH&RC are selected for the study. **Conclusion:** *Rajayapana basti* showed effective result in reducing the symptoms Of OA.

Keywords: *Janu Sandhi Gata Vata, Raja yapana Basti, Osteo Arthritis*

INTRODUCTION

As age advances *Vata dosha* increases in an individual and *Dhatu* Undergoes *ksheenatha* as aging Continuous, and making individual susceptible to many *Vata Vyadhis*. Among them *Sandhigata vata* is more prevailing one in this Era. *Acharya Charaka* has explained *Sandhigata vata* separately in *Vata Vyadhi chikitsa* which is characterized by *Vata purna, DrutiSparsha*. That is on palpation joint resembling like a bag inflated with air and *Sandhi Shotha, Vedana* while doing *Prasarana* and *Akunchana*.¹

Acharya Madhava has explained the symptoms of *Sandhigata vata* as *Sandhi shoola* and *Sandhi*

Atopa.²In modern parlance the disease simulates to Osteoarthritis.

Osteoarthritis is a heterogeneous disease that has many names, including degenerative joint disease and Osteoarthrosis. It is a joint disease characterized clinically by pain and functional loss. It is the most common form of arthritis and accounts for the overwhelming majority of arthritis cases, its prevalence are expected to rise dramatically during the next 20 years of Global population's age.³

Osteoarthritis is the second most common Rheumatologic problem and it is the most frequent joint disease with a prevalence of 22% to 39% in India.⁴

Pain, Stiffness, Restricted Extension, flexion movements with coarse crepitus are the clinical symptoms of OA.⁵

Sandhi gata vata is a *vataja disorder*. So general treatment of *Vata Vyadhi* can be adopted and also we can adopt *Vatasya upkramas*. The *Chikitsa Sutra* mentioned by *Acharya Sushruta* is *Snehana, Bandhana, Upanaha* etc⁶ Among this first preference was given to *Snehana*, and it can be administered through various modalities either through *Bahirparimarjana chikitsa* or through *Basti karma*.

Basti karma is considered as the best line of treatment for *Vata Vyadhi*. It has considered as prime *Chikitsa* for *Vata vikaras*. There is a wide applicability of *Basti Chikitsa* like *Shodhana, Shamana, Brhumana* and *Lekhana* etc based on the properties of the drugs used in the procedure. Here, in this present study *Rajayapana Basti* (in *Yoga basti*) has been employed as *Sandhigata Vata* is one of the degenerative disorders and there will be *Kshaya* of *Snehamsha* i.e. *Shleshaka Kapha* in the *Sandhi*. *Rajayapana Basti* is having *Vatahara* and *Brihmana* action nourishes the *Dhatu* and helps in reliving *Shoola* and stiffness of *Janu*,⁷ and also helps in maintaining joints in stable condition by avoiding further Degeneration.

Table 1: Preparation of Medicine

Raja Yapana Basti	
The medicine needed for <i>Niruha Basti</i> is prepared as per following <i>Yoga</i>	
<i>Madhu</i>	30ml
<i>Saindava lavana</i>	6gm
<i>Sneha – Murchita tila taila</i>	80ml
<i>Kalka – Rajayapana Kalka</i>	30gm
<i>Kwatha –Rajayapana kwatha</i>	300ml
<i>Aja Mamsa Rasa</i>	200
Administration in Empty Stomach	

1. *Poorva Karma:*

a. **Method of preparation of *Raja yapana basti:***

Madhu 30 ml was taken in *Kalwa* and 6 grams *Saindhava Lavana* was added. Continuous churning was done to make a homogenous mixture., After that 80 ml of *Murchita tila taila* was added slowly and stirring was continued until a uniform consistency was attained., After that 30 gram of *Rajayapana Kalka*

Objective of the Study: Efficacy of *Rajayapana Basti* in *Janu Sandhigata Vata* w.s.r. to Osteoarthritis of knee joint

Material and Methods

Sample Source: Subjects suffering from *Janu Sandhigata Vata* were selected from the OPD and IPD of SKAMCH &RC, Vijayanagar, Bengaluru.

Sample Size: 20 Subjects of *Janu Sandhigata Vata* were selected; OA of Knee Joint of Either Sex was selected for the present Study.

Diagnostic Criteria: The Subjects was diagnosed based on the *Lakshanas* of *Janu Sandhi Gata Vata*.

Investigations: X- ray of Knee joint.- Anterior - Posterior and Lateral View

Inclusion Criteria: Subjects fulfilling the diagnostic criteria of *Janu Sandhigata Vata*, Subjects fit for *Basti Karma*, Subjects of either sex from age group from 41 to 70 years.

Exclusion Criteria: Subjects with secondary arthritis, RA, gouty arthritis, Subjects having history of joint trauma and other systemic illness which interfere the course of treatment

Intervention:

Raja Yapana Basti was administered in *Yoga Basti* pattern to 20 Patients who are registered in SKAMCH & RC, Bengaluru.

churna was taken and lukewarm water is added and made in to semisolid consistency and this was added to the above mixture, *Kwatha* made out of *Rajayapana Kwatha choorna* was filtered through a fine sieve then added slowly and part by part for proper mixing., Finally 200 ml of *Aja mamsa rasa* was added very slowly while the churning process contin-

ues, Lastly it was made lukewarm by keeping over a vessel containing hot water.

FOR ANUVASANA BASTI

Anuvasana Basti with Murchita tila taila – 80 ml was administered after Laghu Ahara

b. Preparation of patient in both the groups (Athura Siddatha):

1. Pradhana Karma:

In both the Groups procedure was done in Yoga Basti schedule.

DAY	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th
BASTI	A	N	A	N	A	N	A	A

Duration of the treatment: 8days -Yoga Basti

2. Paschat Karma:

Anuvasana Basti: Patients were made to lie down in supine position for 100 Matrakala, patting of buttocks, raising the legs (3 times each) was performed in order to retain the sneha inside for a longer period.⁸

Abhyanga –Sthanika Abhyanga was administered with Moorchita tila taila followed by Sthanika Nadi Sweda to Shroni, Kati, Vankshana, Pakwashaya Pradesha. Swedana – Nadi Sweda with Ushna jala. Anuvasana Basti- Given after Laghu Ahara Sevana, Rajayapana Basti- Given in empty Stomach

Niruha Basti: After this the patient was asked to lie in a comfortable position on the Droni with his body in raised position by means of pillow in such a way that Veerya of the Basti may spread throughout the body.

Table 2: Assessment criteria

GRADINGS	Normal	Mild	Moderate	Severe	Extremely Severe
Assessment parameter	0	1	2	3	4
Sandhi Shoola	No pain	Occasional pain	Pain during excess work	Constant pain	Severe pain
Sandhi Shotha	No swelling	Occasional Swelling	Slight more in comparison to milder pain	Covers well prominences of affected joints	Much elevated joint seems grossly Deformed
Sandhi Sthamba	No Stiffness	Stiffness 5min-1½ hour	Stiffness ½ hour -1 hour	Stiffness 1hour-2hour	Constant stiffness
Prasarana Akunchana vedana	No painful movement	Pain without Wincing of face	Pain with Wincing of face	Shouts or prevents complete flexion	Does’nt allow the passive movement
Sandhi Sphutana	Not Present	Occasional Ruguna Samavedya	Mild Ruguna Samvedya	President but either Ruguna or Vaidya Samvedya	President both Rogi and Vaidya Samvedya

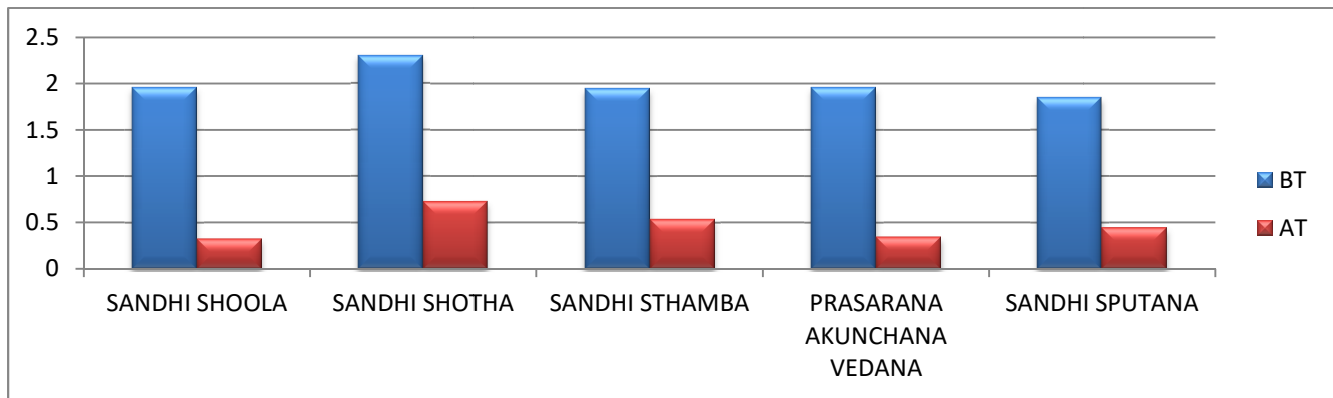
RESULTS

The signs and symptoms were assessed before, after the treatment based on the assessment criteria. The

effect of the therapy statistically analyzed by Student paired‘t’ test

FIGURE: 1

BT-AT	Mean		Mean Difference	Paired t test				Remarks
	BT	AT		SD	SE	T value	P value	
<i>Sandhi Shoola</i>	1.96	0.33	1.45	0.83	0.13	10.6	<0.001	H.S
<i>Sandhi Shotha</i>	2.3	0.73	1.57	0.76	0.17	8.9	<0.001	H.S
<i>Sandhi Sthamba</i>	1.95	0.54	1.40	0.66	0.14	9.9	<0.001	H.S
<i>Prasarana Akunchana vedana</i>	1.96	0.35	1.21	0.88	0.14	8.34	<0.001	H.S
<i>Sandhi Sphutana</i>	1.85	0.45	1.32	0.62	0.10	12.8	<0.001	H.S



Observations

In this Clinical Study it was observed that 80% of the patients were suffering with *Dhatukshaya janya Janu Sandhigata Vata*. Effect of treatment of *Raja Yapana Basti* on the Assessment Parameter has shown highly significant Result in reducing the Symptoms.

DISCUSSION

Among three *Doshas vata* is the prime *dosha* responsible in the manifestation of the disease. *Sandhigata vata* is one among the *Vata vyadhi* explained by our *Acharyas*, predominance of *Vata Dosha* is seen in old age which is further aggravated due to *Dhatu kshaya* that takes place as the age advances. *Acharya Sushruta* is Specific in mentioning of commencement of degenerative changes that is after 40years which is termed as *Parihani Avastha* of *Madhyama Vaya*, where the individual starts to develop tendency to suffer from *Vata Vyadhi*. If at this stage person indulges in *Vata kara Ahara vihara* there will be a *prakopa* of *vata* and this *prakaupitha vata* takes *Asharaya* in *Khavaigunya yuktha srotas*, Here it is (*Janu sandhi*) and causes depletion of bodily ele-

ments. As *Shlesma Bhava* in the body decreases, the *Shleshaka Kapha* in the joints also decreases and leads to reduction of *Shleshma* in *Sandhis* and in turn leads to *Sandhi Shithilatha* thus leading to *Dhatu Kshayaja Janu Sandhigata Vata*.

Among *Vatasya Upakramas Basti Karma* is having prime importance in treating *Vataja* disorder. As *Janu sandhigata vata* is a disease caused by *Vridhhi* of *Vata* and *Kapha Kshaya*, There is a need of *Dharana* and *Poshana* of *Asthi dhathu* which can be achieved through *Basti karma* which is having all these action because of this multiple action *Basti Karma* is considered as '*Ardhachikitsa*'.⁹ The drugs used in *Rajayapana Basti* are having *Vata hara* property as well as *Brihmana*, *Sadhya bala janana* and *Rasayana* properties,¹⁰ helps in avoiding further depletion of *Dhatu*.

Action of Raja Yapana Basti on Sandhi Shoola, Shotha, Sthamba, Sputana and Prasarana Akunchana vedana.

Sandhi Shoola, Shotha, Sthamba, Sputana and *Vedana yuktha. Prasarana akunchana* are all because of vitiation of *Vata dosha (Kevala Vataja)* The drugs used in

Raja Yapana basti are having the properties of *Ushna veerya*, and most of the drugs having *Kashaya tikta* properties pacifies the *vridha vata* and there by the symptoms *Sandhi Shoola, Shotha, Sthamba, Sputana* and *Vedanayuktha prasrana Akunchana* got relived, along with this *Aja mamsa rasa* was used as *Avapa dravya* in this *basti* as which is having best *Vata hara* property and also does *prinana* of *Dhatus*.¹¹ this provide *Snehamsha* in the *Sandhi* and does *Vata Shamana*, thus reliving the *Shotha* and *Sputana* and increases *bala* in the *Janu Sandhi* so that there will be mark reduction of *Vedana* in the movements of *Sandhi*. Hence Present clinical study revealed statistically highly significant ($P < 0.001$) effect in all the parameters of assessment.

CONCLUSION

Sandhigata Vata is a one of the major health burden of present days commonly associated with *Dhatu kshaya* is a prominent feature in its manifestation. *Rajayapana Basti* being *Brihmana* and *Rasayana*, it helps in reducing the symptoms avoiding further deterioration of *Dhatus* and increases the quality of life.

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