

EFFECT OF RASNAGHANAVATI IN THE MANAGEMENT OF SANDHIGATA VATA

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ABSTRACT

Sandhigata Vata is the commonest form of articular disorder. It is a type of Vatavyadhi which mainly occurs in Vriddhavastha due to Dhatukshaya. The vitiated Vata when takes shelter in Sandhithana causes pain, swelling, stiffness, crepitus is known as Sandhivata. Sandhivata is the most common disease in the world which affecting a large population. Sandhivata term is derived from “Sandhi” and “Vata” which means when Vata lodges in Sandhi causes pain, swelling, restriction of joint movements. Clinical presentation of Sandhivata is closely mimics to osteoarthritis. Osteoarthritis is a degenerative disease. According to Ayurveda Sandhivata is a type of Vatavyadhi which more commonly occurs in Vriddhavastha. In present era due to its chronicity, incurability, complications, Sandhivata become a challenging disease. Sandhivata commonly affects knee joint, hip joint, and it is more common in weight wearing joint among all joints. If knee joint involved condition become more painful. Early diagnosis of Sandhivata such as through symptoms or screenings, can often lead to better treatment outcomes and a higher likelihood of successful recovery. To palliate Vata dosha a lot of herbal and herbo-mineral drugs described in Ayurvedic Samhitas Rasna (*Pluchea lanceolata*) is one of the best for Vata Shaman Rasna Vataharanam.

KEYWORDS: Sandhivata, Osteoarthritis, herbal medicine, Rasnaghan vati.

INTRODUCTION

Changing of life style of modern human being has created several disharmonies in his biological system. As the advancement of busy, professional and social life, improper sitting posture in offices, factories, continuous and overexertion, jerking movements during traveling and sports – all these factors create undue pressure to the Joints and play an important role in producing Osteoarthritis and other joint disorders. In this way, this disease is now becoming a significant threat to the working population.

According to Ayurveda simple freedom from disease is not health. For a person, to be healthy he should be mentally and spiritually happy. An imbalance in Doshic equilibrium is termed as ‘Roga’. Among Tridosha, Vata is responsible for all Cheshta and all the diseases. As having the properties of locomotor, its dynamic entity, its intensity and majority of its specific disorders in number more importance and attention is given to the Vata Dosh.

Sandhigata Vata is the commonest form of articular disorder. It is a type of Vatavyadhi which mainly occurs in Vriddhavastha due to Dhatukshaya. The vitiated vata when takes shelter in sandhithana causes pain, swelling, stiffness, crepitus is known as Sandhivata. It is most

common type of arthritis in men over 40 years. It can affect the hands, hips, shoulders, knees etc. It is one of the most frequent causes of joint pain and physical disabilities in advancing years of life.

Sandhigata Vata is briefly described in Ayuurvedic Samhitas. In Charaka Samhita, it has described for the first time in the name “Sandhigata Anila” and defined it as “Vatapurna driti sparsha” (On palpation it feels like air filled bag), “Sopha” (Swelling), “Prasaranakunchanyoh pravrittischa savedana” (Painful on flexion and extension movement).

Sandhigatavata

A variety of mechanical, metabolic, genetic and constitutional insults may damage a synovial joint. Most often the insults remain unknown but sometimes there is an obvious cause such as trauma or ligament rupture. Insults to any one tissue impacts on the other resulting in a common Osteoarthritis.

On the basis of above mentioned etiopathogenesis of Sandhigata Vata, it is cleared that the main etiological factor for vitiated Vata is ‘Dhatukshaya’. The Ayuvedic Therapeutic Nucleus in Sandhigata Vata is based on the principle to check or slowdown the process of Dhatukshaya and to pacify vata through various means

like *Ahara-vihara-Ausadha*, *Shamana* (palliative measures) and *Samsodhana* (Purificatory measures) Karma.

To palliate Vata dosha a lot of herbal and herbo-mineral drugs described in Ayurvedic samhitas Rasna (*Pluchea lanceolata*) is one of the best for vata shaman *Rasna Vataharanam*.

Etymology of sandhigata vata

Term "Sandhivata" is originated by two words-Sandhi and Vata.

Sandhi→

According to Vaidyikasabdasindhu term "Sandhi" means "Asthisamyogasthane" i.e. it is the union of two bones.

According to Shabdakalpadruma it is derived as - *Sam* + *dha* + *ki* it means Samyoga, union, samgama etc.

Definition of Sandhi

All joining point of Asthi is known as Sandhi. Sandhis are responsible for transmission of force and movement. Acharya Charaka has defined Sandhi as follows: This means joining of two bones is Sandhi.

Sharangadhara has defined the term Sandhi in following line:

This means place where two body parts join with the help of Shleshma or Kapha is a joint.

Sushruta has defined the term Sandhi as a point where any similar type of two structures meet each other, like, Asthisandhi (bony joint), Sira Sandhi (venous joint) or Peshi Sandhi (muscular joint)

Joints

Definition

Joint comes from the Latin word 'Junctio' a joining. The point of the junction between two bones.

Joint is a junction between two or more bones or cartilages. It is a device to permit movements. However, immovable joints are primarily meant for growth, and may permit moulding during child birth.

Vata

In Ayurveda, all the physiological functions are assigned to "Vata, Pitta and Kapha".

The term Vata is originated from the root - VA GATIGANDHANAYOH" i.e. it means to move without any help to blow, to go, to move, to smell, to strike, to hurt, to enlighten, Thus, Sandhigatavata means provoked Vata located in sandhi.

गतिगन्धोपादानार्थस्य 'वा' धातोः इति सूत्रोत्पन्ने 'तन्' प्रत्यये वात इति रूपन् ।

(डल्हण, सु.सू. 21/5)

The term 'Vata' is defined by Sushruta as Va Gati Gandhanayoh. It means that Vata indicates both Gati and Gandhana.

The meanings of the term 'Gati' are – motion, moving and going. The meanings of the Gandhana are – intimation, information and hint. Therefore, it is clear that this somatic factor Vata has two main functions i.e. movement (cheshta) and knowledge (Jnana). The movement in the body is expressed by the contractions and relaxations of the muscles i.e. the motor function. Here the secretory function is also included and the knowledge is acquired by the reception through the five sensory organs. This definition indicates that the functions of Vata may be divided into two major groups. But in view of the predominant constituent Bhutas being Akasha and Vayu, Vata has other functions also.

Pathology of sandhivata

In pathology of sandhigatavata, vata is main dosha. In word Sandhivata, Sandhi means the joint and Vata stands for the Vata Dosha. When activities of the Vata increase inside the Sandhi (joints), it is known as the Sandhivata. Vata is dry in nature so it absorbs the fluidity, from any part of the body and it is also destructive or catabolic in nature, due to these two reasons Vata cause destruction of the cartilages and reduction in the Synovial fluid inside the joint capsule. Individuals with the Vata Prakriti are more prone for the Osteoarthritis, as their main Dosha is Vata. In modern osteoarthritis is degenerative joint disease, occurs mostly in aged people, caused pain or inflammation in weight bearing joint.

Drug review

Rasna (*Pluchia lanceolata*) have anti-inflammatory or analgesic effect and according to Acharya charaka it is one of the best drug for vata shaman "*Rasna vata haranam*" Though for sandhigatavata many research work has been carried out in many institutes, with the use of Rasna yoga, no one was conduct the research only Rasna as a single drug in sandhigatavata, so in this study only Rasna single drug has been selected on the basis of recommendation of charaka and bhavaprakasha and also of other Acharyas.

Properties of rasna

Rasa Tikta (Bitter), Guna Guru (Heavy), Veerya Ushna (Warm), Vipaka - Katu (Pungent), Prabhava Vishaghna (Very good anti toxic herb), Tikta Rasa increases the Dhatvagni (metabolic stage). As Dhatvagni increases, nutrition of all the Dhatus is increased. As a result Asthi Dhatu, Majja Dhatu may get stable and Asthi Dhatu and Majja Dhatu Kshaya will be decreased. So degeneration in the Asthi Dhatu may not occur rapidly. It can be said, it slows down the degeneration processes. Sandhigata Vata is Madhyama Roga Margagata Vatika disorders in which vitiated Vata gets lodged in Sandhi. Hence to treat Sandhigata Vata drugs acting on both Vata and Asthi should be selected. According to Charaka, in Asthi Dhatu Dushti the treatment should be given Tikta Dravya

Ghrita and Kshira. In Rasna predominance of Tikta Rasa is there. Tikta Rasa has got Deepana, Pachana and Rochana properties. So it helps in the improvement of the general condition of health and thus strengthen the whole body as well as joints. Tikta Rasa possess Lekhana property, so it helps in the weight reduction of the patients and helps in the management of Osteoarthritis. Tikta Rasa is also have Jwaraghna and Daha Prashamana properties that it may acts as anti-inflammatory agent and can reduce the pain and swelling of the joints. Tikta Rasa has Vayu and Akasha Mahabhuta in dominance. Hence it has affinity towards the body elements like Asthi having Vayu and Akasha Mahabhuta in dominance. Though, Tikta Rasa aggravates Vayu which may enhance the pathogenic process of Sandhigata Vata but, the main principle of Ayurvedic treatment is "Sthanam Jayate Purvam". The main site of Sandhigata Vata is Sandhi which is the site of Sleshaka Kapha. So, by decreasing the Kapha Dosha Tikta Rasa fulfils the principle. Rasna has guru guna and ushna virya which also helpful to decreased vata.

Probable mode of action of rasnaghanavati

Ayurveda was the first to give an elaborate description of various therapeutic measures calculated to aim at, not merely the radical removal of the causative factors but also at restoration of doshika equilibrium.

Acharya Vagbhata has said –

The drug should be suitable for preparing many recipes (preparation), possesses many good qualities (taste and other properties), endowed with virtues (genuine not defective) and suitable (to be used in different condition of the Doshas, in different diseases and different types of persons). Rasnaghanavati contains panchang of Rasna which have various types of actions in the body any drug usually acts on the way such as –

1. Disintegration of that drug
2. Dissolution of that drug
3. Absorption
4. Metabolism

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Vata and Kapha are the main chief causative factors for sandhigatavata they can be pacified by Tikta Rasa and Katu Vipaka present in Rasnaghana Vati. Also, its guru guna and Ushna Virya pacify vitiated Vata. Thus, Rasna controls both Kapha and Vata together and minimises the process of pathogenesis. Rasna have anti-inflammatory and pain-suppressing activities, possibly mediated via inhibition of prostaglandin synthesis.

Rasna pacifies Vata and Kapha i.e. it is useful in management of diseases resulting from aggravated Vata/Kapha or both. It is said to be the best Vata pacifier herb. In Sandhigatavata Vatakaphaja doshas are involve so Rasna effective in Sandhigatavata. The plant is mentioned in Ayurvedic texts, to be used in diseases similar to, osteoarthritis, rheumatoid arthritis. A

decoction of the plant has been reported to prevent the swelling of joints in experimental arthritis. Pharmacological investigations indicated that the drug has two primary viz-acetylcholine like action and smooth muscle relaxant, spasmolytic action on different muscle preparations. The only control nervous system activity detected in the drug was that of potentiation of barbiturate hypnosis. (The wealth of India).it is digestive, relieves pain, ascites and oedema. The plant is used for the inflammations and Arthritis. It is also used as antipyretic, analgesic, laxative and nervine tonic. The roots are antipyretic, bitter, laxative and thermo genic and are used for allaying the pain caused by the sting of scorpions. Plant extract is used as a cooling agent in summer. The leaves are aperient and used as a laxative, analgesic and antipyretic. Anti-inflammatory activity has been reported in the neolupinol isolated from the flowers of this plant. Flavonoids are reported as scavengers of free radicals and potent inhibitors of lipid peroxidation.

CONCLUSION

The treatment of Sandhivata is mainly done by reducing the alleviated Vata dosha and increase the Shleshakakapha in joints so that movement of joints can be increased. Since this is an age-related degenerative disorder, it may persist for lifetime but through change in lifestyle and treatment the symptoms of Sandhivata can be reduced and the disease can be stopped in its primordial and primary stage to lead a good quality of life. Rasna pacifies Vata and Kapha i.e. it is useful in management of diseases resulting from aggravated Vata/Kapha or both. It is said to be the best Vata pacifier herb. In Sandhigatavata Vatakaphaja doshas are involve so Rasna effective in Sandhigatavata.

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