An overview on role of Devdarubaladi Tail Janu Basti in Janu Sandhigata Vata.

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ABSTRACT

When this vitiated vata lodged in sandhi, it is characterized by sandhishoola, shotha, sparshasahatva, restricted movement. Commonly, this sandhigatavata most affected in Janusandhi which is one among the most important weight bearing joints in body. The panchakarma is very unique therapeutic procedure because it has preventive, promotive, prophylactic and rejuvenative properties as well as radical cure. Among these panchakarma, like Snehana, Swedana, Upanaha, Basti, Nasya, Raktamokshana, Mardana, Janubasti, Lepa etc. plays a crucial role. In all types of Vatvyadhi Acharya Charak has mentioned Snehan and Swedan as Pradhan Chikitsa and Acharya Shushrut has also mentioned Snehan and Swedan for Asthisandhigata Vata. These stahnik basti procedures are one of the dual Panchakarma therapies which have the action of both Snehan and Swedan simultaneously. Tail is the best treatment of vata dosha. Hence this article gives an overview of Janubasti with Devdarubaladi tail in Janusandhigat vata.

Keywords: Devdarubaladi tail, Janusandhigata vata, Janu basti

INTRODUCTION

Due to vitiation of Vata leads to the production of number of diseases and Sandhigatavata is one of them. A faulty dietary habit, irregular life style is
responsible for changes in body tissues and plays a vital role in the manifestations of disease. In Sandhigatavata, the deformity occurs in Sandhi i.e. joints. Janu sandhi i.e. knee joint is one of the mostly affected joints in Sandhigatavata. Humans having erect posture bearing the maximum weight on the knee joint which is commonest site where arthritis prevails.

The overall prevalence of the disease in the population above 40 years of age is about 49% with a female to male ratio of 1:1. Females are found to be more affected by this disorder and with a prevalence 22% to 39% in India expected as fourth leading cause of disability by year 2020. According to WHO Osteoarthritis is the second commonest musculoskeletal problem in the Janusandhigata vata: Present with symptoms of shoola(pain), shotha(edema), chankraman kashtata(pain during movements) etc. According to the modern science, the disease is managed by analgesic drugs, corticosteroids etc. Potent analgesic and anti-inflammatory drugs run the risk of producing side effects like a gastric erosion, hepatic and nephro toxicity etc. Even the surgery stastically reveals to have considerable failure rate in a knee replacement. It’s a limitation in contemporary science to provide a compression effective management so research works in Ayurveda has evident scope in this condition. In Charak Samhita for Asthi pradoshaja vikaras, Panchakarma treatment is described.

Review on Janusandhigat vata:

Among vatavyadhis, sandhigavata is having a higher incidence. When this vitiated vata lodged in sandhi, it is characterized by sandhishoola, shotha, sparshasahatva, restricted movement. Commonly, this sandhigatvata most affected in janusandhi which is one among the most important weight bearing joints in body. Sandhis are one of the types of marma and form a part of madhyam roga marga. Sandhigatvata is one of the vatavikara. The term sandhivata is formed by two words sandhi means –joints, and vata means –one of the dosha of the body. It is most common disease. Sandhigatvata is kashtasadhya vatavikara. It is one of madhyam rogamarga vyadhi. Charaka was the first person who separately described the disease named “sandhigata anila. but he has not included it among the 80 types of “Nanatmaja vyadhi.

Concept of Janubasti:

The word of janu basti is formed by combination of two letters, Janu and Basti. This procedure is unique, in the sense
comprising both Snehana and swedana or it may be put this ‘ snehaAyukta sweda’ or snighdha sweda. The basti which is performed in the janu pradeshi is janubasti. The word basti is having the meaning of ‘Vas nivase’, Vas Aachhadane’, ‘Vas Surabhikarane’ Here the word ‘ Vas Aachhadane’ holds good for janubasti. The word meaning is ‘To Cover’ that which surrounds or Avaranam (A.S.Su 26/41)(12).Hence Dharana or mentainence of certain substances in janu pradeshi for stipulated time may be considered as basti. The word ‘Vas Nivase’ means ‘To reside’. specifically this holds good for niruha,anuvasana or Uttara basti. But in case of janu basti when oil retained for certain time it may also be considered for the definition. So here janu basti where the oil is retained for stipulated period is not a misinterpretation. According to authentic scriptures the meaning of janu is determined as knee joint of the body. Acharya charaka has mentioned that nidana sevana aggravates vata and this prakupit vata gets accumulates in Rikta Srotas and gives rise to various generalized and localized disease. In this context, Commenator ‘Chakrapani’ has explained that, when snehadi guna are depleted (due to increased rukshta of prakupita vata), strotoriktata occure. Two can notation could be elucidated form the word basti.

Contents of Devdarubaladi tail: Devdarubaladi tail from Sahasrayog is considered here. The contents of Devdarubaladi taila are easily available, cheap.

<table>
<thead>
<tr>
<th>SR.NO</th>
<th>DRUG NAME</th>
<th>BOTANICAL NAME</th>
<th>PART USED</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Devdaru</td>
<td>Cedrus deodara</td>
<td>Kanda</td>
</tr>
<tr>
<td>2</td>
<td>Bala</td>
<td>Sida cardifolia</td>
<td>Mula</td>
</tr>
<tr>
<td>3</td>
<td>Rasna</td>
<td>Vanda roxburghii</td>
<td>Patra</td>
</tr>
<tr>
<td>4</td>
<td>Jatamansi</td>
<td>Nardostachys jatamansi</td>
<td>Mula</td>
</tr>
<tr>
<td>5</td>
<td>Sarshapa</td>
<td>Brassica campestris</td>
<td>Beej</td>
</tr>
<tr>
<td>6</td>
<td>Sunthi</td>
<td>Zingiber officinale</td>
<td>Kanda</td>
</tr>
<tr>
<td>7</td>
<td>Tila tail</td>
<td>Sesamum indicum</td>
<td>Beej</td>
</tr>
</tbody>
</table>
• Dalhana has mentions that when Snehana drug reaches to the particular dhatus, it subsides or cures the disease of that particular dhatu. Acharya sushruta has mentioned that sneha used in Avagahana , through Shiramukha (opening of the veins), Romakupa (roots of the hairs) and Dhamani (arteries) nourishes the body and thus provides strength (S.Chi.24/33). Same thing we can understand for janu basti where sneha (oil) is retained over the janu pradeshi. In janubasti sukosha oil is used which generates penetrating heat and sustainable heat that causes dilatation of vessels. Once dilatation takes place, the active ingredients of oil enter into circulation, acts as vatahara.

• Tail acts as vedanasthapana. It is sarva shreshta vataghna and shoolaghna. Contents of devdarubaladi tail has bruhan, shothagna properties.

• Having vatakaphashamaka properties the Devdarubaladi tail makes it potent in alleviating vata dosha. Devdarubaladi tail is a polyherbal ayurvedic medicated oil used in treatment of joint pain, arthritis, rheumatic and other vatavyadhi. It gives strength to muscle and cures sprain.

CONCLUSION

• Janusandhigatvata is the disease of janusandhi which form madhyamroga marga. It occurring due to vitiation of asthi and majja are most difficult to cure.

• Janu basti is one of the modalities of treatment commonly adopted in management of janusandhigatvata. It is type of bhaya snehmana.

• Research has shown that janubasti with taila gives encouraging results in relieving the signs and symptoms of janusandhigatvata.

• Janu basti is the procedure that has basically evolved from shirobasti which are mentioned among Moordhini tail.

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Table: Probable mode of action of Devdarubaladi tail janubasti:

**DRUGS OF DEVDARUBALADI TAIL**

<table>
<thead>
<tr>
<th>Drug Name</th>
<th>Family Name</th>
<th>Latin Name</th>
<th>Paryaya Nama</th>
<th>Ras</th>
<th>Guna</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Dhoshagntha</th>
<th>Karma</th>
<th>Useful part</th>
</tr>
</thead>
<tbody>
<tr>
<td>Devadaru</td>
<td>Pinaceae</td>
<td>cedrus deodara</td>
<td>Indra Duru, Drakilinam, Bhadradaru, Sura Bharpuhara Amaradaru, Sarav, Bhadrudri, Sura Kasfits, Kilimam</td>
<td>Tikta, Kuta, Kasaya</td>
<td>Laghu, snigdha</td>
<td>Usna</td>
<td>Katu</td>
<td>Kaphavatara Hara</td>
<td>.Dipana, Pacana, vedanasthapana, sothhara</td>
<td>Kanda saar, tail</td>
</tr>
<tr>
<td>Bala</td>
<td>Malvaeae</td>
<td>sida cardifolia linn.</td>
<td>vata, vatyalika, vatyapuspi, vatyayani, bhadroudani.</td>
<td>madhura</td>
<td>Laghu, snigdha, picchila</td>
<td>sheeta</td>
<td>madhura</td>
<td>Vjtaghna, Pittaghna,</td>
<td>Vedanasthapana, shohtphara Balya Grahi, bruha Ojovardhaka,</td>
<td>Mula, beej, patra</td>
</tr>
<tr>
<td>Rasna</td>
<td>Compositae</td>
<td>Vanda roxburghii</td>
<td>Elaparni, yuktasunganda</td>
<td>tikta</td>
<td>guru</td>
<td>usna</td>
<td>katu</td>
<td>Kaphavata shamak</td>
<td>Vedanasthapana, shooolprashamana, shohtahara, amapachaka</td>
<td>patra</td>
</tr>
<tr>
<td>jatamansi</td>
<td>Valerianaceae</td>
<td>Nardo stachs jatamansi</td>
<td>Tapasvini, nalada, bhutajata</td>
<td>Tikta kasyamadhura</td>
<td>Laghu, snigdha</td>
<td>sheeta</td>
<td>katu</td>
<td>tridoshaha ra</td>
<td>Vedanasthapana, dipana, pacana, balavardhak</td>
<td>Mula, rhizome</td>
</tr>
<tr>
<td>Sarshapa</td>
<td>Cruciferae</td>
<td>Brassica campestris linn</td>
<td>Katusneha, bhutaqthna, ugragandha, tantubha</td>
<td>katu, tikta</td>
<td>laghu, snigdha, tiksana</td>
<td>usha na</td>
<td>katu</td>
<td>Kaphavata shamak</td>
<td>vedanasthapana</td>
<td>Beej, beej tail</td>
</tr>
<tr>
<td>sunthi</td>
<td>Zingiberaceae</td>
<td>Zingiber officinale</td>
<td>nagara, sngaverna, visa bhesaja, katubhadra, ahoushada</td>
<td>katua</td>
<td>Laghu, snigdhaha</td>
<td>usna</td>
<td>madhura</td>
<td>kaphavatashamak</td>
<td>Shoththara, vedanasthapana, shulaprasaman a</td>
<td>kanda</td>
</tr>
</tbody>
</table>