

ROLE OF RASAYANA THERAPY IN THE MANAGEMENT OF SANDHIGATAVATA

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ABSTRACT

According to WHO, osteoarthritis is also called as osteoarthrosis or degenerative joint disease. It is a progressive disease of joint caused by gradual loss of cartilage leading to development of bony spurs and cysts around the margin of joint. Primary complaints of patients suffering from osteoarthritis are pain and difficulty in joint mobility. The aetiology is multi-factorial both inflammatory as well as non inflammatory. Disease is managed by NSAID's, corticosteroids and physiotherapy. The drugs have much more side effects such as acid

peptic diseases, hypertension, bone marrow depression, electrolyte imbalance and many more. The available surgical knee joint replacement is not affordable. A high prevalence of 'Osteoarthritis' among older people and women and its moderate to severe impact on daily life poses a significant public health problem. Limitation of conventional system of medicine in the management of these disorders indicates a strong need to find out safer and effective therapy. In *Ayurveda*, osteoarthritis is correlated with *Sandhigata Vata*. Charak has defined the disease first separately with the name of "*Sandhigata Anila*" under the chapter of *Vata Vyadhi*. The symptoms described by Charak are *Shotha*, *Akunchan-Prasaranayo Vedana* and *Vatpurnadrutisparsha*. Its management has been described with respect to *Upastambhit Vayu* and *Nirupstambhit Vayu*. *Sandhigata vata* affects the *Asthi* and *Sandhi* it is included in *Madhyamarogamarga*, where *Vata Dosha* gets lodge in *Sandhi*, which difficult to treat. Hence to treat *Sandhigata Vata* drugs acting on both *Vata* and *Asthi* should be selected, *Rasayan Chikitsa* which has been given separate place in *Ayurvedic Chikitsa* due to its importance in rejuvenating all the cells of the body, holds to serve positive results in the management of this degenerative joint disease.

INTRODUCTION

Osteoarthritis is a progressive degenerating joint disease. It is characterised by weakening of articular cartilage with new bone formation-osteophytes at the articular surface. The precipitative factors may be trauma, congenital malformation or chronic inflammation. Osteoarthritis is by far the most common form of arthritis. It is strongly associated with ageing and is a major cause of pain and disability in older people. The prevalence of osteoarthritis rises progressively with age and it has been estimated that 45% of all people develop knee osteoarthritis and 25% hip osteoarthritis. At some point during life although some of these patient is asymptomatic, the life time risk of having a total hip or knee replacement for osteoarthritis in some one aged 50 is about 11% in women and 8% in men.^[6]

Causative Factor of Osteoarthritis

Obesity is strong risk factor of osteoarthritis.

Cytokines released from adipose tissue may also play role in development of osteoarthritis

The increased incidence of osteoarthritis in women has led to speculation that sex hormones may play a casual role.

The synovium undergoes variable degrees of hyperplasia and inflammatory changes may sometimes be observed.

Major alteration in cartilage structure is characteristic of osteoarthritis chondrocytes divide to produce nests of metabolically active cells. Initially matrix components are produced at an increased rate, but at the same time there is increased degradation of major structural components of cartilages, including Aggrecan and Type II collagen eventually, the concentration of Aggrecan in matrix falls and make the cartilage vulnerable to load bearing injury.

A high prevalence of 'Osteoarthritis' among older people and women and its moderate to severe impact on daily life poses a significant public health problem. Limitation of conventional system of medicine in the management of these disorders indicates a strong need to find out safer and effective therapy.

AYURVEDIC CONCEPT OF SANDHIGATAVATA

Sandhigataavata is described under *Vatavyadhi* in all the *Samhita* and *Sangraha Granthas*. In *Vriddhavastha*, all *Dhatus* suffer *Kshaya*, thus leading to *Vataprakopa* and making individual prone to many diseases. Among them *Sandhigata Vata* stands highest in the list. The

symptoms of osteoarthritis are correlate with the *Ayurvedic* disease *Sandhigata Vata*. *Charak* has defined the disease first separately with the name of “*Sandhigata Anila*” under the chapter of *Vata Vyadhi* and has not included in 80 type of *Nanatmaja Vata Vyadhi*. Only three cardinal signs and symptoms of this disease has been described are *Akunchan Prasaranayoh Vedana, Shotha, Vatapurna druti sparsha, Sula*. Etiological factors are cited about *Sandhigata Vata* are *Vata Prakopaka Ahara and Vihara*.^[8] *Sandhigatavata* affects the *Asthi* and *Sandhi* it is included in *Madhyamarogamarga*, which is difficult to treat (*Yapya*). Furthermore *Janu* is included in the *Vaikalyakar Marma* (vital parts) of the body. The ultimate cause of *Sandhigata Vata* is vitiated *Vayu* because of mainly two causes; *Dhatushaya* and *Margavrodha*. It's management has been described with respect to *Upastambhit Vayu* and *Nirupstambhit Vayu*. *Snehan* is the ultimate modality in *Nirupstambhit Vata Vyadhi*. He states that *Ghritapana, Vasapana, Tailpana* and *Majjapana* are important for alleviation of *Nirupstambhit Vata Vyadhi*. *Mridu Virechana, Anulomana, Nasya, Dhumapana* should be carried out after *Snehana, Svedana*. In *Upastambhit Vata Vyadhi* management should be comprised of drugs which are alleviating *Kapha* and *Pitta* as well as have the property of *Anuloman*.

Sushruta has described symptomatology in *Nidansthana* chapter 1 simulating to that of *Charaka*. He has explained various treatment modalities for management of *Sandhigata Vata* such as *Snehan, Svedana, Bandhan, Mardana* and *Agnikarerma*. *Vagbhata* has described symptomatology of *Sandhigata Vata* similar to that of *Charaka*. *Samanya Chikista* of *Vata Vyadhi* is elaborated in *Ashtang Hridaya* such as *Snehan, Svedan, Mridu Shodhan, Snigdha-Ushna Basti* and *Deepan-Pachan*. *Aahar Yojana* containing *Madhu, Aamla, Lavana Rasa, Madya, Gaudik* and In non-medicinal management *Veshtana, Trasana, Sukhashilta* are mentioned. The complete *Nidan Panchak* of *Sandhigata Vata* is compiled in *Madhav Nidan*. The symptomatology of *Sandhigata Vata* is explained under the head of *Vata Vyadhi*. *Sandhishula* are the symptoms described in it. *Bhavaprakasha* has explained *Sandhigata Vata* in *Madhyam Khanda* same as in *Sushruta Samhita*.

Along with these therapeutic choices *Rasayana* therapy may proved to be very effective in managing the degenerative joint disorder like *Sandhigata Vata* because it slows down the process of destruction (ageing) in the body and helps in rejuvenation of *Nava Dhatu*. As *Charaka* stated, *Rasayana* is very useful treatment than in all other remedies in *Vatavyadhi* like *Shilajit* and *Guggulu* with *Payasa*.

RASAYANA THERAPY

Rasayana, is a Sanskrit word made of two words “Rasa” and “Ayana”, with literal meaning: Path (Ayana -an elixir of life, any medicine supposed to prolonged life and prevent old age) of essence (Rasa) which refers to nutrition and its transportation in body. Rasayana therapy essentially refers to the process of tissue nourishment and rejuvenation of body cells. The Rasayana remedies comprises a range of drugs, diets and life style interventions which promotes nutritional status of the body.

“LABHOPAYO HI SHASTANAAM RASADINAAM RASAYANAM”

“JARAVYADHINASHANAM “

Thus Rasayana Karma has comprehensive scope to positive nutrition, immune enhancing, longevity and sustenance of mental and sensorial competence, also promoting mental and physical health and rejuvenation potential, Rasayana karma affords a preventive role against all range of diseases by enhancing immunity and biostrength. *Rasayana* acts as an antioxidant that inhibits oxidation of other molecule to reduced loss of electrons, free radicals and oxidative stress. Thus *Rasayana* therapy has got significant role while managing Sandhigata-Vata.

MECHANISM OF ACTION OF RASAYANA

1. Action at level of Rasa(plasma) by adding directly to its nutrition value
2. Action at level of Agni
3. Action at level of Strotas
4. Action on Vata which carried out all the transportation process

Some Factor To Be Considered while Selecting Rasayana Therapy To A Person:

Praktiti

Vaya

Agni

Dhatu Status

Strotas Status

Ritu

Desha

BENEFITS OF RASAYANA

Delays ageing process

Provides Healthy and longer life

Increasing memory and IQ level

Improves voice, skin, lusture

Prevents wasting of muscles

Keep Bones and Tendons Strong

Prevents Osteoporosis and improves whole body circulation.

Prevents graying of hairs

Provides good sleep and appetite

Resistace to disease

Apart from these properties Masha, Bala, Rasona, Amalaki are alsı rejuvenators and help in recovery process and also avoid recurrences.

Masha and Bala promotes strength and bulk to weaked muscles and soft tissues and helps in recovery. (Brihan, Balya)

RASAYANA DRUGS FOR SANDGIGATAVATA

Rasona (Allium Sativum), Guggulu(Comiphora Mukul), Ashwagandha(Withania Somnifera), Shunthi(Gingiber Officinale), Guduchi(Tinospora Cordifolia), Amalaki(Emblıca Officinale), Bala(Sida cordifolia), Rasna(Pluchea Lanceolata), Pippalimula(Pipur Longum) and cow's milk.

CLASSICAL FORMULATION FOR SANDHIGATAVATA

Amalaki Rasayana, Ashwangandha Churna, Chyawanprasha, Amrita Bhallataka, Bhallataka Ksheerpaka, Haridrakhanda, Bala Rasayana, Amrita Rasayana, Aindra Rasayana, Ritu Hariataki Kalpa, Shilajit Rasayana, Vardhaman Pippali Rasayana.

DISCUSSION

SandhigataVata being Vatavyadhi occurdue to excess intake of Vata Prakopaka Aahar-Vihar having symptoms of Shotha, which is palpable as air filled bag Vata Purna Driti Sparsha and Pain on flexion and extension of the joints Akunchana Prasarane Vedana.

It is a very common degenerative joint disorder, in which some of cartilage covering the ends of the bones gradually roughens and becomes thin and the bone underneath thickens. OA is caused by a breakdown in the cartilage that covers the joints. The protective tissue is

damaged by age and repeated motion, which increases the friction as the bones of joint rub against each other damaging the bone also.

Rasayana Therapy has been given a separate place in Ayurvedic classics, which truly aims at rejuvenation of body cells. On the basis of method of use and scope of application Rasayana Therapy can be adopted for the better management of degenerative joint disorder like Sandhigataavata. Rasayana drugs acts by their following properties like anti-ageing, immune-modulator, anti-oxidant, etc. Though body channels are not clean the effect of Rasayana will not be achieved in same way as due colours do not take up during dying of cloth which has not be cleaned; So before administering Rasayana Therapy Acharays has emphatically emphasized that bio-purification of the body is essential prerequisite.

CONCLUSION

Sandhigataavata is a degenerative type of disorder which requires early and prompt management in view of regret ion of disease. This is useful in order to restrict the progression of disease and hence permanent physical impairment. So Rasayana Therapy must be employed for such patient for relief from disease. Also it benefits in the form of stronger immune status, higher nutritional status, healthier tissue regeneration, improved mental stability, and longer healthy life.

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