



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

Rajendra More*¹, Akshaya Ghanshaym Patil², Pankaj Tathed³

Associate Professor¹, Assistant Professor², Assistant Professor³,

Department of Panchakarma, APM's Ayurved Mahavidyalaya,

Sion, Mumbai, Maharashtra, India

*Corresponding author: Email id: rmrushi@gmail.com

ABSTRACT

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. the panchkarma is very unique therapeutic procedure because it has preventive, promotive, prophylactic and rejuvenative properties as well as radical cure. Among these panchkarma, 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*, *janusandhigat 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 *Sandhigata*, the deformity occurs in *Sandhi* i.e. joints. *Janu sandhi* i.e. knee joint is one of the mostly affected joints in *Sandhigata*. 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 statically 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 *Janusandhigata vata*:

Among *vata*vyadhis, *sandhigata* is having a higher incidence. When this vitiated *vata* lodged in *sandhi*, it is characterized by *sandhishoola*, *shotha*, *sparshasahatva*, restricted movement. Commonly, this *sandhigata* 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*. *Sandhigata* is one of the *vata*vikara. The term *sandhigata* is formed by two words *sandhi* means –joints, and *vata* means –one of the *dosha* of the body. It is most common disease. *Sandhigata* is *kashtasadhya vata*vikara. It is one of *madhyam rogamargya 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 ,anuvassana 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 rukshata 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.

CONTENTS OF DEVADARUBALADI TAIL ARE

SR.NO	DRUG NAME	BOTANICAL NAME	PART USED
1	Devdaru	Cedrus deodara	Kanda
2	Bala	Sida cardifolia	Mula
3	Rasna	Vanda roxburghii	Patra
4	Jatamansi	Nardostachys jatamansi	Mula
5	Sarshapa	Brassica campestris	Beej
6	Sunthi	Zingiber officinale	Kanda
7	Tila tail	Sesamum indicum	Beej

- Dalhana has mentions that when Snehana drug reaches to the particular dhatu, 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 sukoshna 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 shreshtha 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 snehana.
- 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.

REFERENCES

1. DA K. Role of knee traction in the management of janusandhigatvata w.s.r to osteoarthritis of knee joint. World journal of pharmaceutical research. 2015 march;
2. Vaishya LS. Shaligramnighantubhushanam. 2004th ed. Vaishya LS, editor. Mumbai: Khemraj shrikrushnadas prakashan; 2004.

3. SG D. Bhaishjaya ratnavali. 18th ed. SR S, editor. varanasi: Chaukhamba sanskrit santhan ; 2005.
4. Tripathi B. Charak samhita. 2007th ed. Tripathi B, editor. varanasi: Chaukhamba surbharti prakashan; 2007.
5. Shastri A. Sushrut Samhita. 2005th ed. Shastri A, editor. Varanasi: Chaukhamba sanskrit santhan; 2005.
5. Sharma P. Dravya guna vidnyam. In. Varanasi: Chukhambha barti
- acedamy; 2007. 33. -pedia p. http://www.physio pedia.com. [Online].
6. Chavan DM. Comparative study of janubasti with sahacharadi tail and agnikarma with trama shalaka in janusandhigatvata.
7. Semulinghum K. Medical physiology. 4th ed. new delhi: jaypee brother medical publisher; 2008.

Conflict of Interest: Non

Source of funding: Nil

Cite this article:

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

Rajendra More, Akshaya Ghanshaym Patil, Pankaj Tathed

Ayurlog: National Journal of Research in Ayurved Science- 2020; (8) (6):01-06

Table: Probable mode of action of Devdarubaladi tail janubasti :

DRUGS OF DEVDARUBALADI TAIL

Drug	Famil y Name	Latin Name	Paryaya Nama	Ras a	Guna	Viry a	Vipak a	Dhoshagn a tha	Karma	Useful part
Devadaru	Pinaceae	cedrus deodara	Indra Daru, Drukilnam, Bhadradaru, Sura Bhuruha Amaradaru, Surahva, Bhadradri, Sura Kasthas , Kilimam	Tikta, Katu, Kasaya	Laghu, snigdha	Usna	Katu	Kapha-Vata Hara	,Dipana, Pacana, vedanasthapana, sothhara	Kanda saar, tail
Bala	Malvaceae	sida cardifolia linn.	vatyaya, vatyalika, vatyapuspi, vatyayani, bhadroudani.	madhura	Laghu, snigdha, picchila	sheeta	madhura	Vjtaghna, Pittaghna,	Vedanasthapana, sothhara Balya Grahi, bruhana Ojovardhaka,	Mula, beej, patra
Rasna	Compositae	Vandaxanthoxylon	Elaparni, yukta, sugandha	tikta	guru	ushna	katu	Kaphavata shamak	Vedanasthapana, shooleprashamana, shothehara, amapachaka	patra
jatamansi	Valerianaceae	Nardostachys jatamansi	Tapasvini, nalada, bhutajata	Tikta, kasa ya madhura	Laghu, snigdha	sheeta	katu	tridoshahara	Vedanasthapana, dipana, pacana, balavardhak	Mula. rhizome
Sarshapa	Cruciferae	Brassicacampylostris linn	Katusneha, bhutaghna, ugragandha, tantubha	katu, tikta	laghu snigdha tiksana	ushna	katu	Kaphavata shamak	vedanasthapana	Beej, beej tail
sunthi	Zingiberaceae	zingiber officinale	nagara, srngavera, visva bhesaja, katubhadra, ahoushada	katu	Laghu, snigdha,	ushna	madhura	kaphavata shamak	Shothhara, vedanasthapana, shulaprashamana	kanda