

ROLE OF AGNIKARMA IN JANUSANDHIGATAVATA -A CONCEPTUAL STUDY

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Abstract

Janu Sandhi is a Compound Synovial joint. It is the largest and most complex joint in the body of Modified hinge variety. Sandhigata vata is a Vata Vyadhi affecting the Sandhi having the symptoms of Pain, Swelling and Stiffness. Osteoarthritis is a slowly progressive degenerative disease having the same symptoms. Janu Sandhi is a type of Kora Sandhi .Kora Sandhi can be correlated to Hinge joints. Sleshmadhara Kala can be correlated to Synovial membrane & Sleshmaka Kapha to Synovial fluid. X-ray investigation is a useful investigation to rule out the Radiological Anatomy variations in SandhigataVata.Pain is the chief complaint of visiting a doctor in most patients. Vata is responsible for all painful conditions in the joints .Vata dosha is one among vatajananatmajavyadhi affecting the locomotor system in which pain is major symptom. The name itself indicates the way of gait shown by the patient due to extreme pain just like a janu sandhigatavata.

In janu sandhi intense shooting pain starts from janghapradesha and radiates downwards to janu, and pada in which the patient is unable to walk properly. The pain starts in the posterior of knee joint and radiates down to lower limb. On the basis of symptoms of janusandhigata vata; it can be equated with the disease osteoarthritis in modern science. It occurs due to femoral nerve irritation and is characterized by pain in distribution of tibial& common peroneal nerve. Statistically it is estimated that knee joint pain and radiating pain due to joint space and degenerative changes are major cause of morbidity throughout the world. The life time incidence of joint pain is 22-39% with incidence of sciatica more than 25%. It disturbs daily routine and overall life of the patient.

In modern medical science, only symptomatic management with analgesics like NSAIDs and surgical procedures are available. The surgical procedures are very expensive with many limitations.In Ayurveda, various methods used in treatment of Janu sandhigatavata are Bsheshaja ,Snehana, Swedana, Siravedha, Agnikarma and basti. Among these, Agnikarma is one of the para- surgical procedures which is very effective, simple, safe, and cheap &having quick action. In current study a humble attempt is made to explain the role of Agnikarma in osteoarthritis.

Key words – Janu Sandhi; Sandhigata Vata; Osteoarthritis; Kora Sandhi,Agnikarma

INTRODUCTION

Good health is the base of achievements like Dharma, Artha, Kama and Moksha. Ayurveda is the one and only medical system which gives the way of perfect living with nature. It gives equal importance to preventive and curative aspects of diseases. According to Ayurveda, only physical, mental, social and spiritual well being can be considered as Arogya.

Pain is the chief cause of visiting a doctor in most patients. It is known as Ruja, which is one of the synonyms of disease. It disturbs physical and mental status of a patient. As per Ayurveda, vata is responsible for all painful conditions in the joint. Janusandhigata vata is one among such vatajananatmajavyadhi, affecting the locomotor system in which pain is major symptom. The name itself indicates the way of gait shown by the patient due to extreme pain just like a Janusandhigata vata.¹

In Janusandhigata vata, intense shooting pain start from Janghapradesha and radiates downwards to janu, and pada in which the patient is unable to walk properly.²

The pain starts in the back of the joint

and radiates down laterally to lower limb.³ In modern parlance the above condition is described in which pain is experienced along the course and in the distribution of tibial and peroneal nerve. It is known as osteoarthritis.

Due to advancement of busy professional and social life, improper standing postures in office and factories etc., created undue pressure to the knee joint. Continues over exertion, jerking movements during the travelling and sports are also playing their part in producing neurological pain. In this way, this disease is now becoming a significant threat to working population. Likewise, progressive disorders affecting the knee and nearer structures are also precipitating this condition. In an overall assessment, majority of patient has some symptoms related knee joint.

The description regarding Janusandhigata vata No references are available for classification of Sandhigata vata, as it comes under Vatajananatmajavyadhi, it mainly occurs due to Prakopa of Vata and so it can be classified in two types according to its Nidana:

1. Nija Sandhigata vata

2. Agantuja Sandhigataavata

The cardinal signs and symptoms are
Vatapoornadruti Sparsha,Sandhi
Shotha/Shopha

Prasaranaakunchana Sa Vedana,
Hanti Sandhigata,Sandhi Shoola,Asthi
Shosha,Asthi Bheda,Atopa,Sandhi
Stabdhatata,Sandhi Vishlesha,Sparsha
are present.

As per the treatment of
Janusandhigata vata is concerned, in
the conventional medical practice only
the symptomatic management with
analgesics like NSAIDs and sedative
types of medication, physiotherapy
and lastly surgery which is also not the
final answer, as all these are having
their own complication and adverse
reactions.

In Ayurvedic texts, there are various
methods used as a line of treatment of
Janusandhigata vata such as-
Bheshaja, Snehana, Swedana,
Siravedha, Agnikarma and Basti.

Among these, Agnikarma is one
of the para-surgical procedures
performed with the help of agni which
is very effective, simple, safe, cheap
and having quick action. Also,
Sushrutacharya has given utmost
importance to this unique procedure –
as the diseases treated by Agnikarma

do not relapse and moreover those
incurable by medicines (bheshaja),
operations (shastra) and caustics
(kshara).⁵

AGNI KARMA

It relieves pain on the affected joints.

To perform Agnikarma on Sandhi,
Kshaudra,

Guda and Sneha are to be used.

Acharya Kashyapa has contraindicated
Agnikarma on Sira, Sandhi and Asthi.

Commentator Dalhana has also told
the same and to explain this thing he

has quoted the reference of
Bhadrasaunaka that by performing

Agnikarma onMamsa, diseases located
in Sira, Snayu and Asthi get alleviated.

It is stated that diseases cured with
Agnikarma will never relapse and that

cured with Ksharakarma or
Shastrakarma may reoccur. The

references regarding Agnikarma in the
management of Janusandhigata vata
were found in various samhitas.

- Carakacharya mentioned Agnikarma in
Janusandhigata vata at the site of
Antara- Kandara-janupradesha⁶ i.e.,
from mid of medial aspect to the mid
of lateral aspect of knee joint.
- Sushrutacharya mentioned
Agnikarmachikitsa in diseases due to

aggravated vata located at twak, mamsa, sira, snayu, sandhi and asthi. Janusandhigata vata is one among this.⁷

- In Chakradatta and Yogaratnakara⁸, we find direct reference of Agnikarma Janusandhigata vata in over Knee joint. The actual procedure of Agnikarma is performed in three steps i.e., purva karma, pradhana karma and paschata karma.
 1. In purva karma, the exact sight of Agnikarma should be marked and cleaned.
 2. During the pradhana karma, the procedure of Agnikarma is done with the red hot shalaka at the marked sight in such a way thatII) samyakadagdhalakshanas were observed.
 3. In paschatakarma, the pulp of *Aloevera* was applied over treated part and then powder of Yashtimadhu and Haridra was sprinkled.

DISCUSSION

The actual mechanism of action of Agnikarma still remains as an enigma to the medical community. Several theories can be adopted to explain these mechanisms but their action

varies according to the condition. The probable theories related to this topic are –

I) According to Ayurveda⁹.

- 1. Effect on dosha :** Agnikarma is considered as best therapy for vata and kaphadosha because Agni possesses ushna, sukshma, tikshnaguna, aashukariguna which are opposite to vata and kapha. Thus removes srotovarodha and increase the rasa-raktasamvahana to the affected site.
- 2. Effect on dhatu :** Therapeutic heat transferred by Agnikarma increase the dhatwagni, so metabolism at the dhatulevel increases which helps to digest the amadosha.

II) Possible Scientific Explanations.

- 1. Increased metabolism¹⁰:** This is in accordance with Van't Hoff's statement that, heating of tissues accelerates the chemical changes i.e., metabolism. The increase in metabolism is greatest in the region where most heat is produced, which in the superficial tissues. As a result of increased metabolism there is an increased demand for oxygen and foodstuffs, and an increased output of waste products, including metabolites.

2. Effects of heating on nerves

¹¹:Heat appears to produce definite sedative effects by means of sensory excitation. There is an evidence that any sensory excitation reaching the brain simultaneously with a pain excitation, results in the pain impulse being more or less attenuated. Pain receptors of skin and motor end plate stimulated at 45 °C Pathway for pain and thermal signals run parallel and ends into same area but only stronger one can felt. Therefore complete exclusion of pain impulse by heat occurs.

3. Effect on temperature : As blood passes through the tissues in which the rise of temperature has occurred it becomes heated and carries heat to other parts of the body. Thus by means of Agnikarma vasomotor centre is affected along with the heat regulating centre in the hypothalamus, and a generalized dilatation of the superficial blood vessels results. The vasodilation ultimately leads to increased blood flow to the site.

CONCLUSION

• Janusandhigata vata is one of the leading causes of pain in most of the patients.

- In today's era quick pain relief is of prime importance to resume normal activities.
- Agnikarma is one of the simple, cost effective modality, an instant healer of pain with no complications.

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