



## Review Article

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### A REVIEW ON UTILITY OF DWIVIDHOPAKRAMANIYA CHIKITSA IN SANDHISHOOLA

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#### ABSTRACT

Dwividhopakramaniya chikitsa explained in Ashtanga Hridaya Sutra Sthana chapter-14 as the two kinds of significant line of treatments as Santarpana and Apatarpana chikitsa in the form of Brimhana and langhana for two types of the human body. One is nourishing therapy, and another is depleting therapy. Sandhishoola is the common symptom found in the Sandhigata vata, Amavata or Vatarakta diseases in the different age groups of people. Among vataj gatavat vyadhis, Sandhigata vata is the most commonly observed condition correlated to Osteoarthritis (OA), predominantly seen in degenerative disease involving peripheral joints cartilage damages overgrowth of the bone. The prevalence rate of OA has been observed to increase with the advancing age, and the possibility of women being affected by the disease is greater than men with respect to gender. In the Amavata and Vatarakta also, Sandhishoola is observed along with inflammation of joints. Hence, in this article, the application of dwividhopakramaniya chikitsa for sandhishoola in different diseases has been explained. The mode of action of Santarpana and Apatarpana chikitsa in managing degenerative and inflammatory conditions of the joints.

**Keywords:** Dwividhopakram, Sandhishoola, Amavata, Santarpana, Apatarpana

#### INTRODUCTION

Upakramasya hi dwitwatdwividhoupakramomataha  
Ekasantarpanadwitiyaapatarpanaha. A.H.S.14/1

The human body is of two kinds. The first one is nourishing, and the second is depleting. Stoutening, thinning and slimming are their synonyms, respectively. The Brimhana therapy is meant for stoutening of the body. At the same time, the lightness of the body is achieved by langhana. Normally there are two kinds of Brimhana by Pruthvi and Aapmahabhuta. Langhana therapy by Aakasha mahabhuta<sup>1</sup>.

The individuals given thinning therapy should not be subjected to the stoutening procedure. That which increases strength, nourishment of the body and cures diseases is called brimhana therapy. The features of langhana therapy include the following properties, acute clarity in sense organs, removal of doshas and waste from the body, feeling of lightness in the body, good taste perception, increased appetite, thirst, purity of heart, belching and throat, softening of diseases, increased enthusiasm and decreased laziness<sup>2</sup>.

Sandhi shoola refers to the joints pain where pain with or without inflammation will be observed and can be caused due to injury or many autoimmune disorders such as rheumatoid arthritis and gout. Sandhi shoola condition in which walking and running are problematic can be assessed based on the physical examination.

Brimhana therapy is the one that promotes bulk in the body nourishes the body. Langhana causes lightness in the body<sup>3</sup>. These effects on the body can be observed by using dravyas or procedures with respective qualities mentioned the below Table 1.

**Table 1: The gunas (properties) of Dravya, which affects bhrimhana or langhana kriya in the body**

| Bhrimhana        | Langhana        |
|------------------|-----------------|
| Guru-heavy       | Laghu-light     |
| Shita-cold       | Ushna-hot       |
| Snigdha-unctuous | Tikshna-sharp   |
| Mrudu-soft       | Ruksha-dry      |
| Sthula-thick     | Sukshma- minute |
| Sthira-stable    | Khara-rough     |
| Slakshana-smooth | Sara-mobility   |
| Manda-sluggish   | Katina-hard     |
| Picchila-sticky  |                 |
| Bahala-bulky     |                 |

#### Aim and Objective

To review the role of Dwividhopakramaniya chikitsa in the management of sandhishoola.

To review the concept of Dwividhopakramaniyachikitsa in the management of sandhishoola.

#### Method of collection and source of data

Review work was done from the following texts-

- Ashtanga Hridaya sutra sthana
- Charaka Samhita sutra sthana
- Charaka Samhita chikitsa sthana

## DISCUSSION

Santarpanajanyachikitsa in sandhishoola –

The patients of age group from 40 to 70 years, complaining of a moderate or severe type of knee joint or hip joint pain, where damages to cartilages or inner surface of bones have osteoporosis or a reduction in synovial fluid in the joints<sup>4</sup>. Considering that shleshak kapha kshaya and vata vridhi in the sandhi pradasha, the following Brimhana chikitsa in shaman and shodhana can be advised to reduce sandhishoola. It will help to strengthen the tendons and cartilages. Bones reduce the friction between bones when synovial fluid is reduced in the body.

**Table 2: Application of santarpana chikitsa in the sandhi shoola**

| Lakshana                                 | Shamana                        | Shodhana                    |
|--|--------------------------------|-----------------------------|
| Ruksha                                   | Dugdha                         | AnuvasanaBasti              |
| Kshina                                   | Madhura rasa                   | Abhyanga with vataharataila |
| Durbala                                  | Snigdhaahara or ghee with food | Ksheerabasti                |
| Sandhi shoola while walking and standing | Mamsa rasa                     | MatraBasti                  |
| Sashabdha while walking                  | madhu                          | Mamsa Rasa Basti            |
| Vridha                                   | Taila, ghrit as aushadhi       |                             |

## BRIMHANACHIKITSA – NOURISHING THERAPY

Kravyad mamsa rasa, Snana (bathing), Utsadana, Svapna (sleep), madhura rasa sevana (consuming sweet), snehabasti (enema by using oil/ghee), kshira (milk), sarpi (ghee) these are accepted as the universal diet for Brimhana<sup>5</sup>. Snigdha, guru, shlakshna guna aahara (food) or aushadhi (medicaments), mamsa rasa (meat juice), mainly fresh Mruga, Matsya, and vihanga – birds which are not affected by deadly weapons or poison, not suffering from the weapon. Indications- Kshina- emaciated, kshata- injured, vrudha- elderly patients, Durbala-weak<sup>6</sup>. The absence of worry, happiness, excess use of nutritious food and sound sleep acts as good Bramhana therapy.

## APATARPANA CHIKITSA IN SANDHISHOOLA

The Apatarpana chikitsa includes shaman and shodhana chikitsa of langhana therapy. L anghana therapy is the one that produces lightness in the body; it includes 4- types of samshodhana which are called shodhanarupi langhana. They are Vamana, Virechana, NiruhaBasti and Nasya. These are indicated in prabhuta shleshma, pittasra, a person with excessive kapha-pitta and blood vitiation, prabhuta mala, Samsrushtamaruta, Brihatsharira, Balina.Atapa sevana<sup>7</sup>.

Pachana – administration of digestive food and medicine are called PachanarupiLanghana indicated in Madhya balaRoga, kapha-pitta samutta, chardi, Atisara, Hritroga, Visuchika Alasaka, Jwara, Vibandha, Gaurava, Udgara, Hrillasa and Aruchi. Pipasa-Suppression of thirst and upavasa- fasting advised in the Alpa Bala, Vyayama- physical exercises, Atapa-sun, Maruta sevana-exposure to breeze recommended for Madhya Bala<sup>8</sup>.

Langhana advised Shishira Rutu and Hemant Rutu for the person suffering from twakdosha- skin diseases, Pramedha-Urinary tract disorders, Snigdha- unctuous, Abhishyanda- obstructed channels, Brimhnam- nourished excessively. Those individuals are suffering from prameha, ama dosha, disorders of poor digestive activities, fever, stiffness of thigh, leprosy and other skin disorders, herpes, abscess, diseases of spleen, head and throat.

In sandhi shola apatarpana chikitsa can be advised for the patients having oedema, red colour, raised body temperature in the local body part indicating the inflammation of the joints, stiffness in the joints, shape of joints changes which are similar to the symptoms of Rheumatoid Arthritis, Gout conditions and in amavata<sup>9</sup>.

**Table 3: Application of apatarpana chikitsa in the sandhi shoola**

| Lakshana                      | Shamana                 | Shodhana       |
|-------------------------------|-------------------------|----------------|
| Sandhi Shoola                 | Marutasevana            | NiruhaBasti    |
| Swelling                      | Upavasa                 | RukshaSwedana  |
| Raised local body temperature | Ama Pachana Oushadhi    | Lepa           |
| Burning sensation             | Vata- pitta harakashaya | Nasya Karma    |
| Stiffness                     | Shothaharakashaya       | VaitaranaBasti |
| Alasya/Dourbalya              | Vataharakashaya         | LekhanaBasti   |

## LANGHANA THERAPY

The features of langhana therapy include removing doshas, waste from the body, feeling of lightness, good taste perception, hunger, thirst, purity of heart, belching and throat, softening of diseases, enthusiasm, loss of laziness. Hence the line of treatment in amavata or amadosha condition includes amapachana, langhana shaman or shodhana according to desha, kala and bala of the patient, which helps reduce inflammatory condition in the body and reduces increased Vata dosha. The Asthapana Basti, including Vaitarana, Lekhana Basti, acts more effectively in the ama conditions reducing pain in the joints, stiffness, etc<sup>10</sup>.

**Table 4: Line of treatments explained in sandhi shoola by different Acharya**

| Charaka Acharya    | Vagbhata Acharya   | Sushruta Acharya    |
|--------------------|--------------------|---------------------|
| Vatasomya Upakrama | Vatasomya Upakrama | Snehana, Agni Karma |
| Dwividhaupakrama   | Dwividhaupakrama   | Utsadana, Upanaha   |

## CONCLUSION

According to Charaka Samhita Sutra Sthana chapter-20, vataprashamana sutra explained as the vitiated vata should be treated with Madhura, Amla, Lavana, Snigdha, Ushna Upakrama – medicinal drugs and food should have sweet, sour and salt taste and unctuous and hot in potency. The upakramas like Snehana, Swedana, Asthapana, Anuvasana Basti, Nasya karma, Bhojana, Abhyanga, Utsadana and parisheka can be advocated to pacify vata dosha . Among these upakramas, Basti is considered best to cure Vata disorders in its primary site of vitiation, i.e. pakwashshaya. Hence sandhi shola can be treated effectively by assessing saamata and niramata on the primary signs and symptoms by adopting dwividhopakrama chikitsa.

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