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CONCEPTUAL STUDY ON JANU SANDHIGATAVATA WITH ITS CHIKITSA

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ABSTRACT

Sandhigata Vata is described as one of the main *Vata Vyadhi* in *Ayurveda*. As the name suggests, the *Sandhi* or joints are specifically affected by the *Prakupita Vata*, and affecting people in the *vardhakyaavastha*. The disease is characterized by *dhatukshaya* which leads to the clinical features like “*Vata Poorna Druti Sparsha Shopam*”, “*Prasarana Akunchanayoho Vedana*”, “*Sandhi Atopa*”, “*Sandhi Graha*” etc.

Locomotion gives the independence and ability for survival for every living thing i.e., ability of using joints and bones. *SandhiGataVata* is a major problem as large percent of population suffer from this disease. It is a clinical syndrome in which low-grade inflammation results in pain in the joints, caused by abnormal breakdown of the cartilage. As the bone surfaces become less protected by cartilage, the patients experience pain upon weight bearing, including walking and standing. Osteoarthritis is the most common form of arthritis and the leading cause of chronic disability.

Therefore, the therapies which are *brimhana*, *shoolahara*, *stambhahara* and *balya* properties should be used in *janusandhigata vata* disease

Key words:

Vata Vyadhi, Janu Sandhigata Vata, Knee Osteoarthritis, Janu Basti, Chinchadi Taila, Rasana Taila.

INTRODUCTION

The main aim of *Ayurveda* “*swasthasya swasthya rakshanam aturasya vikara prashamanam*”.¹ It has not only got curative perspective, but also maintains the unique constitutional balance of the individual. The principles of *Ayurveda* always aim at preventing the occurrences of the imbalances in the body and it all has to work at minute levels to cure those imbalances with specific treatment schedule which will tackle the disease right from the root of their pathogenesis. Always a planned and wise treatment adopted according to methodologies stated in *Ayurveda* will lead to the goal of curing the disease and thereby bringing back health.

Sandhigata vata is one such disorder where in these locomotive functions are affected. *Sandhigata vata* is described as one of the main *vata vyadhis* in *Ayurveda*. As the name suggests the *Sandhi* or joints(the *Shleshaka Kapha Sthana*) are specifically affected by the *Prakupita Vata* (Vyana), which leads to clinical features like *Vata Poorna Druti Sparsha*, *Shopha*, *Prasaaranakunchayoho Vedana*, *Sandhi Atopa*, *Sandhi Graha* ²etc. Among elderly osteoarthritis of knee joint is a leading cause of chronic disability.

Sandhigata vata is often correlated to Osteoarthritis of knee joint described in modern texts. Osteoarthritis is caused by the breakdown and eventual loss of the cartilage of one or more joints leading to the clinical features like pain, stiffness, crepitus, restricted movements etc. It is a major social problem affecting the weight bearing joints often described as wear and tear arthritis.

Osteoarthritis is among common musculoskeletal diseases affecting the human beings making it an important cause of disability it is characterized by focal loss of cartilage with evidence of accompanying periarticular bone response in the form of subchondral bone sclerosis and attempted new bone formation in the form of bony over growths called osteophytes. Osteoarthritis clinically presents as joint pain and crepitus in elderly age group. It is radiologically characterized by decreased joint space, osteophytes and a variety of deformities that develop as the disease progresses.

According to World Health Organisation (WHO), Osteoarthritis is the second largest and commonest musculoskeletal problem in the world population, global prevalence of knee OA was 16 % in individual aged 15 and over, and was 22.9% in individual aged over 40. The pooled global incidence of knee OA was 203 per 10,000 person-years (95% CI, 106-331) in individuals aged 20 and over. Correspondingly, there are around annual 86.7 (95% CI, 45.3-141.3) million individuals (20 years and older) with incident knee OA in 2020 worldwide³

Acharya Sushruta has mentioned *Snehana*, *Swedana*, *Upanaha*, *Mardana*, *Bandhana* etc as the treatment options for *Sandhigata Vata*⁴. Even though Acharya Charaka has not mentioned specific treatment in this context, but still the treatment options are available in the context of *Nirupasthambita Vata Vyadhi Chikitsa* and *Vata Upakrama*.

SANDHIGATAVATA

ETYMOLOGY:

‘The term *SandhigataVata* has its origin from ‘the combination of three words viz. ‘*Sandhi*’, ‘*Gata*’ and ‘*Vata*’.

SandhigataVata is one of the *Vatavyadhis* described in all *Samhitas* and *Samgraha Granthas*. Acharya Vagbhatta and Sushruta have considered *Vatavyadhi* as *Mahagada*.

SYNONYMS:

Sandhigata Anila, *SandhiVata* ,*KhuddaVata* ,*Vata Khuddata* , *Vata Kantaka*

NIDANA PANCHAKA OF SANDHIGATAVATA:

The knowledge of disease is obtained by the study of *Nidana*, *Purvarupa*, *Rupa*, *Upashaya*, *Samprapti* which are termed as *Nidana Panchaka*.

NIDANA***Nidana of Sandhigata Vata:***

<i>Aharaja Nidana</i> RASA	<i>Aharaja Nidana</i> DRAVYA	<i>Viharaja Nidana</i>	<i>Manasika</i> <i>Nidana</i>	<i>Any Nidana</i>
<i>Kashaya</i>	<i>Vallura</i>	<i>Ativyayama</i>	<i>Chinta</i>	<i>Ati Rakta Srava</i>
<i>Katu</i>	<i>Varaka</i>	<i>Langhana</i>	<i>Shoka</i>	<i>Ati Dosha</i> <i>Sravana</i>
<i>Tikta</i>	<i>Shushka Shaka</i>	<i>Ativyayama</i>	<i>Krodha</i>	<i>Dhatu Kshaya</i>
<i>Ruksha</i>	<i>Uddalaka</i>	<i>Atijagrana</i>	<i>Bhaya</i>	<i>Raga</i> <i>Atikarshana</i>
<i>Laghu</i>	<i>Neevara</i>	<i>Vegadharana</i>		
<i>Sheeta</i>	<i>Mudga</i>	<i>Dukha Asana</i>		
<i>Alpabhojana</i>	<i>Masura</i>	<i>Shrama</i>		
<i>Abhojana</i>	<i>Harenu</i>	<i>Upavasa</i>		
<i>Pramitabhojana</i>	<i>Kalaya</i>	<i>Diwaswapna</i>		

PURVARUPA⁵

- *Purvarupa* indicates the disease, which is going to occur in the future. It occurs in the *Sthanasamshraya* stage of *Shatkriyakala*. Like *Hetus*, no clear *Purvarupa* of the disease *SandhigataVata* is mentioned in the classics. Hence *Purvarupa* of *Vatavyadhi* can be taken as *Purvarupa* of *SandhigataVata*.
- *Acharya Charaka* has quoted that *Avyakta Lakshanas* of *Vatavyadhi* are to be taken as it's *Purvarupa*. Commentator *Vijayarakshita* explains the term *Avyakta* as the Symptoms which are not manifested clearly^(ref). Hence mild symptom of occasional *Sandhi Shula* or *Shotha* prior to the manifestation of disease *SandhigataVata* may be taken as *Purvarupa*.

RUPA⁶

The symptoms which demonstrate a manifested disease are included under *Rupa*. A clear understanding of *Rupa* is inevitable for accurate diagnosis. *Rupa* is the fifth stage i.e. *Vyakta Avastha* which occurs after *Sthanasamsraya Avastha*. So main symptoms of *SandhigataVata* are as follows:

Sandhishoola: *Shoola* is the chief symptom of *Prakupita Vata*. It is stated that without *Vata Shula* does not occur. *Akunchan Prasaranayoh Vedana* has been explained by *Acharya Charaka*. Here *Shoola* is felt when *Sandhis* are made to perform the function of *Akunchana* and *Prasarana*.

Sandhishotha: *Dosha Sanchaya* in specific site is the main causative factor for *Shotha*. In *SandhigataVata*, *Prakupita Vata* gets enlodged in *Sandhi* where *Srotoriktata* already exists. So there is wide scope of *Vata* to get accumulated there, resulting in *Shotha*. Here *Vatapoorna Druti Sparsha* type of *Shotha* has been described by *Acharya Charaka*. Because *Shotha* is *Vatika* type, on palpation the swelling is felt like a bag filled with air (*Vatapoorna Druti Sparsha*)

Sandhiatopa: *Acharya Madhavakara* has explained *Atopa*. While commenting on the word *Atopa* in another context, *Madhukoshakara* quotes the opinion of *Gayadasa* and *Kartika* i.e. *Atopaha Chalachalanamiti Gayadasaha, Gudaguda Shabdami Kartikah artikah*. Also *Bhavamishra* says '*Atopo Gudagudashabdaha*'.

SAMPRAPTI

From the onset of Dosha Dushya Dushti till the evolution of the Vyadhi there occur various pathological stages which is explained by Samprapti.

1. *DhatuKshaya Janya Sandhigata Vata*⁷
2. *Avarana Janya Sandhigata Vata*⁸

1. *Dhatu Kshaya Janya Sandhigata Vata:*

In *Jaraavastha*, *Vata Dosha* dominates in the body. This in turn will lead to *Kapha Kshaya*. As the *Shleshma Bhava* decreases in the body, *Shleshaka Kapha* in the joints gets decreased in both quality and quantity. *Chakrapani* says that '*Riktata*' means lack of *Snehadi Guna*. Intake of *Rooksha-Sheeta Ahara* & *Vihara* like *Ativyayama*, *Abhighata* etc leads to Reduction of *Sneha Bhava* in the body that leads to *Dhatukshaya* where by *Sushirata* in the channels results in *Vata Poorana* of these channels that leads to Manifestation of Symptoms.

2. *Avarana Janya Sandhi-Gata-Vata:*

In *Sthula* persons usually *Sandhigata Vata* occurs in weight bearing joints. in them due to the *Kaphamedas* the *margavarana* occurs & the *Vata* gets vitiated and they can become prey for Many *Vata Vyadhi* and one among them is *Sandigata Vata*.

The excessive *Medas* will produce obstruction for the flow of nutritive materials to the future *Dhatus* i.e *Asthi*, *Majja* and *Shukra* leading to their *Kshaya*.

The excessive *Meda* deposited all over the body will produce *Margavarana* of *Vata*. *Prakupita Vata* due to *Margavarana* starts to circulate in the body. while travelling it settles in the joint where *Khavaigunya* already exists. After *Sthanasamshraya* it produces the disease *Sandhigata Vata*.

Samprapti Ghataka:

	<i>Samprapti Ghataka</i>	
1	<i>Dosha</i>	<i>Vyana Vata, Shleshaka Kapha</i>
2	<i>Dushya</i>	<i>Asthi, Mamsa, Majja, Peshi, Snayu, Kandara</i>
3	<i>Srotas</i>	<i>Asthivaha, Medovaha, Majjavaha, Mamsavaha, Kandara, Sleshmadhara</i>
4	<i>SrotoDushti</i>	<i>Sanga</i>
5	<i>Agni</i>	<i>Jatharagni, Asthidhatwagni, Majjadhatwagni</i>
6	<i>Udbhava</i>	<i>Pakwashaya</i>
7	<i>Rogamarga</i>	<i>Madhyama</i>
8	<i>Adhisthana</i>	<i>Sandhi</i>
9	<i>Roga Swabhava</i>	<i>Chirakari</i>

Vyavachedaka Nidana of Sandhigata Vata:

Sl No.	Criteria	Sandhigata Vata	Aam Vata	Vatarakta	Kroshtukashirsha
1	Nidana	Vata Vridhikara Ahara –vihara	Virudha Ahara Chesta	Vidahi-Viruddha-Rakta Prakopaka Ahara Vihara	Vata Vridhi Kara Ahara-Vihara
2	Purvarupa	Avyaktharupa Lakshana	Hrudya Dourbalya, Gourava, Jwara, Aruchi, Angamarda	Karshnya, Sparshgnatva, Kshatati Ruka, Sandhi Shithala, Vaivarnayata, Peedakodhbava, Swedavridhi or Kshaya	Avyaktharupa Lakshana
3	Roopa	-	-	-	Maharaja, Janushophya, Toda, Kroshtukashirshastu, Sthoola Shopha
4	Adhithana	Sandhi	Hasta –Pada-Janu-Gulpha-Trika etc	PadaMoola, Hasta Moola	Janu Madhya
5	Dosha	Vata	Vata, Rakta	Vata, Rakta	Vata, Rakta
6	Upashaya	Ushna - Snigdha	Ushna - Rooksha	Sheeta	Snigdha-Sheeta

CHIKITSA¹⁰**Showing Chikitsa Sutra of Sandhigata Vata:**

Chikitsa	Sushruta	A.S	A.H	Y.R	B.P	B.R
Snehana	+	-	+	+	+	+
Abhyanga	-	+	-	-	-	-
Mardana	+	+	-	+	-	+
Swedana	-	+	-	+	+	-
Upanaha	+	+	+	+	+	+
Bandhana	+	+	-	-	-	+
Agnikarma	+	+	+	-	-	+

1. Snehana:

Snehana besides being the chief *Purvakarma* procedure for *Panchakarma* therapy happens to be one of the most significant *Chikitsa*. *Snehana* therapy is administered to a Person in two different ways as follows.

- External application in the form of *Abhyanga*
- Internal application as *Snehapana*

Both external and internal *Snehana* are effective in *Sandhigata Vata*. *Sneha Dravya* Possesses *Drava*, *Sukshma*, *Sara*, *Snigdha*, *Manda*, *Mrudu*, *Guru* properties which are just opposite to those of *Vata* so it alleviates *Vata*. *Snehana* helps in the promotion and regulation of the proper functioning of *Vayu*. It is stated that by the regular use of *Abhyanga* all changes of old age could be prevented or delayed. This

Jarahara effect of *Snehana* is very important as far as *SandhigataVata* is concerned. It replenishes the diminished *Dhatu*, increases the *Prana* (Vitality) and strength of *Agni*.

2. *Upanaha*:

It is one of the four types of *Sveda* explained by *Acharya Sushruta*. *Svedana* is the procedure which relieves stiffness, heaviness, cold and induces sweat. It plays dual role of *Purvakarma* and *Pradhanakarma*.

Upanaha is bandaging, where a paste of the roots of the *Vayu* subsiding drugs is prepared and is then applied on the affected joints. The paste should be warm and mixed with *Sneha*. After applying the paste, the joint is covered with leaves and then it is bandaged with cotton or leather. The duration of bandage is about 12 hours. The application of heat causes relaxation of the muscles and tendon, improves the blood supply.

3. *Agnikarma* :

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 *Bhadrassaunaka* that by performing *Agnikarma* on *Mamsa*, 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 recur.

4. *Bandhana*:

Bandhana is bandaging tightly, leaves of *Vatashamaka* drugs on affected *Sandhi*. This bandaging does not leave any scope for *Vata* to inflate the *Sandhi*. In *SandhigataVata*, *Shotha* appears like a bag inflated with air. *Bandhana* causes abatement in this *Shotha*

5. *Unmardana*:

This is the type of massage in which pressure is exerted on diseased *Sandhi* with the medicated *Churna*. It relieves *Shotha* and enhances blood circulation.

6. *Basti*:

Since *SandhigataVata* is a *Vatavyadhi*, *Basti* is the best treatment for it.

7. *Janu basti*

In *Janu-Basti* the medicine is made to dwell or retain over the *Janu-Sandhi* for a prescribed time..

Janu Basti imparts *Snehana* & *Swedana* and opens up the *Srotas* in the *Shareera* facilitating more nourishment and free movement of *Vata Dosha*. This results in the relief of *Stambha* and facilitates free movement of the *Janu Sandhis*.

DISCUSSION

SandhigataVata causative factors like *Aharaja*, *Viharaj*, *Manasa* and other *Vata Prakopaka Nidanas* are mentioned in detailed for the occurrence of *Vatavyadhi*. Though *SandhigataVata* specially occurs in *Vriddhavastha*, which is *Pariharanikala* in which *Dhatukshaya* takes place which leads *Vataprakopa*. *Vata* and *Asthi* have *AshrayaAshrayi Sambandha*. That means *Vata* is situated in *Asthi*. In *Vridhdha*, *kala* increased *Vata* diminishes *Sneha* from *Asthidhatu* by its opposite qualities to *Sneha*. Due to diminution of

Sneha, Khavaigunya (RiktaSrotas) occurs in Asthi which is responsible for the production of Sandhigatavata. Hence to treat Sandhigatavata drugs acting on both Vata & Asthi should be selected.

All drugs ,diet and regimen having *Snigdha & Ushna Gunas* which give relief in *SandhigataVata* may be taken as *Upashaya*. *Upashaya* prescribed to pacify the *Vata kopa* for example *Abhyanga, Swedana, Ushna Ahara, Ushna Ritu* etc should be adopted in the *Nirama Avastha* of *Vatavyadhi (SandhigataVata)* only.

The *Upakrama* of *Vata Dosha*¹¹ also emphasises the necessity of *Sneha* and *Sweda* in correcting the *Prakupita Vata*, *Snehana* corrects the *Shushka Dhatu* that are the root cause for the *Vata Prakopa* and imparts strength to the body and *Agni*. *Sneha* destroys vitiated *Vata Dosha*, provides *Bala*. *Swedana* relieves all types of vitiated *Vata Lakshanas* such as *Sthambha, Ruk, Toda, Gaurava, Shotha* and *Shula* and also helps in liquefying the *Doshas* present in minute *srotas*.

CONCLUSION

A disease of degeneration that means harmful degeneration initiate in early age group, which hampers quality of life. Even as using the treatment of modern medicine the chronic use of analgesic affects body badly. These adverse effects are extremely hazardous. For that purpose we can adopt right way treatment which gives instant and safe end result easily. Ayurveda gives us preventive measures.

In Ayurveda, the treatment of sandhigatavata is aimed at reducing the Vatadosha and to increase the shleshakakapha so that the joint spaces are adequately lubricated for the free movement of the joints. For this many procedures have been mentioned like snehana, swedana, Mridu Samshodhana, Basti and Vatahara Aushadha, Ahara and Vihara. In some case practices like upanaha, agnikarma, bandhana, mardhana etc are also described.

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