

SANDHIGATVATA (OSTEO-ARTHRITIS) – AN AYURVEDIC LITERATURE REVIEWArya Lata*¹ and Arya Jyoti²¹MD Final Year, Department of Kaya Chikitsa, Patanjali Ayurvedic College and Hospital Haridwar.²Assistant Professor, Department of Kaya chikitsa, Patanjali Ayurvedic College and Hospital Haridwar.***Corresponding Author: Arya Lata**

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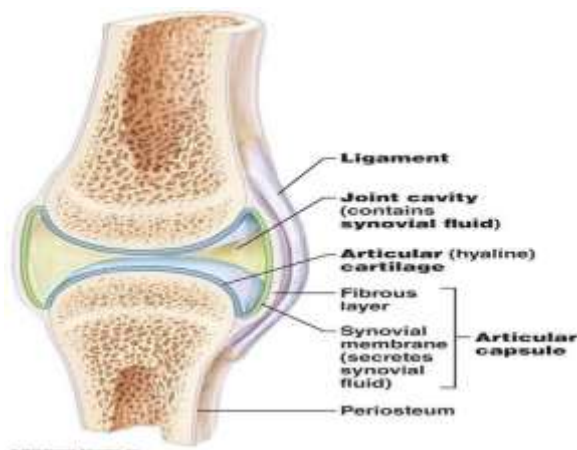
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ABSTRACT

Janu Sandhigata Vata is one of the commonest *Vata Vyadhi* characterised by the 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*), all *Dhatus* undergo *Kshya* thus leading to *Vata Prakopa* and making the individual prone to many *Vata Vyadhi*. Among them *Janu Sandhigata Vata* is commonest disease seen in society, due to similarities in sign and symptoms, Osteoarthritis of knee can be very much correlated with *Janu Sandhiagata Vata*. Osteoarthritis is age related, multifactorial degenerative disease of joints. Age, obesity, trauma and genetic factors play an important role in pathogenesis. The whole of the joint is involved in this disease leading to loss of articular cartilage which further leads to joint narrowing, subchondral sclerosis, sub chondral cyst formation and osteophytes formation. Potent analgesics and anti inflammatory drugs are available in the market, which can run the risk of producing side effects like gastric erosion, hepatic and nephro toxicity etc, even surgery also recommended by doctors. It's a limitation in contemporary science to provide a comprehensive effective management, so research work in *Ayurveda* has evident scope in this condition. This review purposes that the benefits summarizes the literature knowledge of the topic.

KEYWORDS: Sandhigatvata, osteoarthritis, ayurvedic literature etc.**INTRODUCTION**

Sandhigata Vata is one of the commonest disease seen in society. It is type of *Vata Vyadhi* characterised by pain on flexion, extension and swelling in joints in old age, all *Dhatus* undergo *Kshaya*, thus leading to *Vata Prakopa* and making the individual prone to many *Vata Vyadhi* among them *Janu Sandhigata Vata* is one of the commonest disease seen in society. *Ayurveda* is the science of life, a healthy and longevity is always

desirable from it. These objectives lead to an improved quality of life for all people. Living in the 21st century has its own advantages but with fast and stressful lifestyle comes disadvantages also. One disadvantage is having unhealthy diet and faulty lifestyle. Around the world osteoarthritis, osteoporosis obesity and cardiovascular diseases are affecting the health status. The diseases osteoarthritis is a growing public health problem worldwide. Currently it is estimated that over 250 million people worldwide suffer from this disease.

In *Ayurveda Sandhivata* gets its entity in the Chapter of *Vatavyadhi* which is obviously are co related with neuromuscular disorder including disease of the joints. It is a type of degenerative and articular disorder affecting mainly in the weight bearing joints, in advancing age. *Ayurveda* recommends healthy lifestyle through *aahara*, *vihara*, *Aushadh* different kinds of karmas to prevent all kinds of disease.

Human body is composed of seven *dhatus*. The fifth one is *Asthi dhatu* Sequentially. Whole body resides on *Asthi dhatu*. *Vata* is situated in *Asthi* as *Ashraya-ashrayi* (interrelated) *bhava*. Vitiation of *vata dosha* in joints produces *Sandhigatavata*. It is an abnormal Stage that

occurs in the fourth and fifth decade of life due to *Dhatushaya* (progressive decaying in the body structures resulting in various degenerative disorders) and injury, which limits everyday activities such as dressing walking bathing etc. thus making patient disabled, it being a *vatavyadhi*, located in *Marmasthisandhi* and its occurrence in old age makes it *Kashtasadhya*. *Sandhigatavata* is considered to be closely equivalent to OA in modern medical science.

Sandhigatvata is a major social problem affecting the weight bearing joints, after described as "Wear and tear" arthritis. It is described as one of the main *Vatavyadhis* in Ayurveda. As the Name suggests the *Sandhi* or joint, are affected all over the body initially starting with main weight bearing joints the knee it *Sandhi* is the *Kapha Sthana*. Due to *Nidanas* *Vataprakopa* takes place in the *Sandhivata* aggravates due to its own *Vitiating* factors occupies all *Rikta Strotas* & generated various *vatavyadhi* & *Sandhigatvata* is one of them.^[1]

Osteoarthritis can affect any joint, but it most often in weight bearing joints. It is a degenerative, "wear-and-tear" type of arthritis having multifactor aetiology that occurs most often in people 50 years of age and older, but may occur in younger people, too. The prevalence is more common among women esp. menopausal.^[2]

In osteoarthritis, there is variable degree of inflammation without systemic effect. The cartilage in the joint gradually wears away. As the cartilage wears away, it becomes frayed and rough, and the protective space between the bones decreases. This can result in bone rubbing on bone, and produce painful bone spurs. Causes joint pain, limitation of movement, tenderness, crepitus, and occasionally joint effusion can occur. Knee arthritis can make it hard to do many everyday activities, such as walking or climbing stairs. It is a major cause of lost work time and a serious disability for many people.

Objective - to study the literature review of *Sandhigatvata* through Ayurveda.

Ayurvedic review of *Sandhigatvata*

Sandhigata Vata is a condition in which vitiated *Vayu* gets localized in *Sandhi* and causes symptoms such as *Shotha*, *Akunchana*, *Prasaranae Vedana*, *Vata Purna Driti Sparsha*.^[1] *Acharya Sushruta*.^[2] added *Sandhi Shoola*, *Atopa*, *Sandhi Hanti*, hence *Janu Sandhiagata Vata* is a *Shool* and *Shotha Pradhan Vyadhi* hampering the daily activities, as *Sandhi* comes under *Madhyama Roga Marga* thus *Vata Dosha* and *Dhatu Kshya* figures disease *Kashta sadhya*.^[3] It is one of the end result of poor eating habits and irregular life style which is responsible for early degenerative changes in body tissue and play a vital role in the manifestation of such degenerative disorder. Going through these symptoms it was found that similar symptoms of Osteoarthritis are

described by modern science, *Janu Sandhigata Vata* can be compared with knee Osteoarthritis.

Etymology

The term *Janu- Sandhigata Vata* has its origin from a combination of four words viz – '*janu*' '*Sandhi*' '*Gata*' '*Vata*'.

Janu –

Nirukti -Uru Janghay or *Madhya Bhaga (Shabda Stoma Mahanidhi)* The word *Janu* mean is the junction that lies between *Uru* and *Jangha*.

Sandhi

Nirukti – *Asthisanyogosthane (Vaidyaka Shabd Sindhu)*

According to *Vachaaspatyama*

The word *Sandhi* is derived from the root '*dha*' when prefixed by '*Sam*' and suffixed by '*ki*' gives rise to the word *Sandhi* which means the union or joint.

By view of etymology, the union of many organs to each other is called as *Sandhi*, so here, for a special aim, the *Sandhi* of *Asthis* have been described.

Gata

The word '*Gata*' gives two meanings. One is related with site hence in case of *Janu Sandhigata Vata*, it denotes the site in which provoked *Vata* is situated.

The term *Gata* is derived from the root '*Gam*' which means gone to, situated in, directed to arrived at.

VATA

The term *Vata* is originated from the root '*Va* – *Gatigandhanaya*'

When suffixed by '*ktan*' gives rise to word *Vata* which means to blow to go to move to smell, to strike, to hurt, to enlighten.

Thus, *Sandhigata Vata* mainly having two part

1. *Sandhi*-anatomical aspect
2. *Vat*-physiological aspect

Nidana Panchaka of Sandhigata Vata

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

Hetu

In classics no specific *Nidana* has been mentioned for *Sandhigata Vata*. As *Sandhigata Vata* is a *Vata Vyadhi*, general *Hetu* of *Vata Vyadhi* can be taken as *Hetu* of *Sandhigata Vata*.^[20]

Aharaja: Atiruksha, Atishita, Atialpa, Atilaghu, Abhojan.

Viharaja: *Atiprajagaran, Divasvapna, Ativyavaya, Vegasandharan, Plavana, Atiadhva, Ativyayam, Vichesta, Sigrayangamana, Yanavatansana.*

Manas: *Atichinta, Atishoka, Atikrodha, Atibhaya.*

Others: *Langhan, Amad, Vishamad Upacharad, Dhatunam Sankshyad, Doshashruk Sravanad, Rogatikarshanad, Marmaghat*

Purvarupa

Purvarupa indicates the disease which is going to occur in the future. It occurs in the *Sthanasanshraya* stage of *Satkriyakala*. Like *Hetus*, no clear *Purvarupa* of the disease *Sandhigata Vata* is mentioned in the classics, hence *Purvarupa* of *Vatavyadhi* can be taken as *Purvarupa* of *Sandhigata Vata*. Acharya Charaka.^[21] has quoted that *Avyakta Lakshanas* of *Vata Vyadhi* are to be taken as its *Purvarupa*.

Commentator Vijayarakshita explains the term *Avyakta* as the symptoms which are not manifested clearly. Hence mild or occasional *Sandhi Shoola* or *Shotha* prior to the manifestation of disease *Sandhigata Vata*.^[23]

Roop (Symptoms of Sandhigata Vata)

- 1. Sandhi Shoola** – In case of *Vata* situated in *Sandhi* gives rise to *Sandhi Shoola*. It is stated that without *Vata Shoola* does not occur. *Shoola* is the chief symptoms of *Prakupit Vata*. It is obvious to experience *Shoola* in the diseases which are dominated by *Vata*.
- 2. Sandhi Shotha:** *Dosha Sanchaya* in specific site is the main causative factor for *Sotha*. In *Sandhigata Vata*, *Prakupita Vata* gets enlodged in *Sandhi* where *Srotoriktata* already exists. So there is wide scope of *Vata* to get accumulated there resulting in *Sotha*. Here *Vatapurna Druti Sparsha* type of *Sotha* has been described by Acharya Charaka. As *Sotha* is *Vatic* type, on palpation the swelling is felt like a bag filled with air. (*Vatapurna Druti Sparsha*) Acharya Madhavakara has given a new name i.e. *Atopa*
- 3. Hanti Sandhi Gatah:** First *Sushruta* explains this symptom followed by *Madhavakar* while commenting on this word, *Dalhana* and *Gayadas* explain it as inability to flexion and extension. However, this symptom may not to be seen in early stages. When the disease aggravates the vitiated *Vata* may produce inability of movements. In *Madhukosha* Commentary, Commentator *Vijayarakshita* has given two meanings of *Hanti Sandhigata*. One is *Sandhivislesha* and the other is *Sthambha*.^[27] Here *Sandhivislesha* occurs due to *Prakupita Vata* located in *Sandhi*. *Sthambha* means immobility as defined by *Dalhana*. *Arundatta* explained *stambha* as less or loss of flexion and other movements. *Gati* is unique feature of *Vata* and in *Sandhigata Vata*, this *Gati* is obstructed because of *Sanga* type of *Srotodusti*. This gives rise to

Sthambha Vata also increased *Shita Guna* of *Vata* is responsible for *Sthambha*.

- 4. Akunchan Prasaranayoh Vedana:** Acharya Charaka has shown this symptom. *Sandhi* is made to perform the function of *Akunchana* and *Prasarana*. When *Prakupita Vata* gets located in *Sandhi*, it hampers the normal function of *Sandhi* which results in *Vedana* during *Akunchana* and *Prasarana*.
- 5. Sandhi Sphutana:** This symptom is not mentioned in our classics directly. In allopathy texts, it is mentioned clearly as crepitation - *Sandhisphutana*. *Sandhigata Vata* is localised *Vata Vyadhi* in which *Prakupita Vata* affect *Sandhi*. This *Sthana Sansraya* is result of *Srotoriktata* present at *Sandhi*. This symptom may occur due to *Vatasanga*²⁸ in *Sandhi*.
- 6. Atopa:** This symptom is mentioned by *Madhavakara* only, usually *Atopa* is referred to *Gudagudayana* (borborygmi) heard in *Udara Pradesh*. In the context of *Sandhigata Vata Atopa* may be considered as crepitus on movement of joint.

Samprapti

Charaka explains *Sandhigatavata* occurs due to accumulation of *vata* in *strotas* results in *rukshata*, *parushta* and *kharata* which is typical *lakshana* of *Dhatukshayjanya Sandhigatavata*.

Samprapti Ghataka

Nidana^[38] – *Vata Prakopaka Nidana*
Dosha – *Vata esp. Vyanavayu, Shleshaka Kapha*
Dushya – *Asthi, Majja, Meda*
Srotas – *Asthivaha, Majjavaha* and / or *Medovaha*
Srotodusti – *Sanga*
Agni – *Manda*
Dosha Marga – *Marmasthi Sandhi*
Roga Marga – *Madhyam*
Udbhavasthana – *Pakvashaya*
Vyaktisthana – *Asthi-Sandhi*

Prognosis (Sadhya-Asadhyata)

Rogas are classified included *Sadhya* and *Asadhya* basically. The *Sadhya* group again is divided into *Sukha Sadhya* and *Krichhrasadhya*.^[39] *Sandhigata Vata* is one of the *Vata Vyadhi* described in all *Samhita* and *Sangraha Grantha*. Acharya *Vagbhata*,^[40] and *Sushruta* have considered *Vata Vyadhi* as *Mahagada*. *Dhatukshya* is the chief cause of *Vatavyadhi*. *Dhatukshya* is difficult to treat as Acharya *Vagbhata* has elaborated that since body is accustomed to *Mala*, *Dhatukshya* is more troublesome than *Dhatu Vriddhi*. *Sandhigata Vata* is one of the *Vata Vyadhi*, therefore it is *Kastasadhya*.

Chikitsa

Withdrawl from the primary causative factor is considered as the most basic approach in the management of the disease, by the *Nidana Parivarjana Pravridha Dosha's* may not be increased by *Prakriti* itself, *Vikara* will get subside, secondaly, the intensity of

the *Dosha Prakopa* should be considered before deciding the line of treatment.

The elimination of the disease can be achieved by

- *Nidana Parivarjanam*
- *Samshaman*
- *Samshodhana*

Pathya-Ahara described for *Vata Vyadhi* in *Ayurvedic* text.

Varga	Dravya
<i>Annavarga</i>	<i>Godhuma, masha, raktashali, kulattha</i>
<i>Dugdhavarga</i>	<i>Gaudugdha, aja dugdha, ghrita</i>
<i>Phalavarga</i>	<i>Draksha, badara, amra, madhuka</i>
<i>Jalavarga</i>	<i>Ushna jala, shritashita jala</i>
<i>Madyavarga</i>	<i>Sura, madira, surasava, amalakanjika</i>
<i>Mamsavarga</i>	<i>Kukkuta, mayura, chataka, nakra, matsya, varaha</i>
<i>Mutravarga</i>	<i>Go(cow), aavika, ashva, hasti mutra</i>
<i>Rasavarga</i>	<i>Madhura, amal, lavana</i>
<i>Shakavarga</i>	<i>Patola, shigru, rasona, jivanti</i>
<i>snehavarga</i>	<i>Taila, vasa, majja, ghrita</i>

Pathya Vihara

Atapa Sevana, Mridushayya, Ushnodaka Snana etc

Pathya Aushadha

- *Rasna, Shunti, Bilva, Gokshira, Agnimantha, Rasona, P alandu* etc
- *Brimhana, Samshamana, Abhyanga, Mardana, Avagahana, Upanaha, Nasya, Basti, Agnikarma* etc.

Apathya Vihara

Chinta, Jagarana, Vega, Sandharana, Shrama, Anashana, Vyavaya, Vyayama, Pravata, Chankramana, Kathina Shayya, Yana Gamana etc.

Apathya Aushadha

Vamana and Raktamokshana.

Pathya-Apathya

Specific *Pathya* and *Apathya* of *Sandhigata Vata* are not mentioned but as being a *vata Vyadhi*, we should adopt the same of general *Vata Vyadhi*. The list of some *Pathya- Apathya* is as below

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