

## A REVIEW ON SAMPRAPTI OF DHATUKSHAYJANYA JANU SANDHIGAT VATA

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## ABSTRACT

*Janu sandhigat vata* comes under the broad umbrella of *Vatvyadhi* mentioned in *Ayurveda* classics i.e. it is caused by vitiation of *Vata*. This vitiation of *Vata* can be basically because of 2 reasons – *Dhatukshaya* (emaciation of *dhatu*s) or *Marga avarodha* (obstruction to normal pathway by other entities). Physiologically, in old age there is predominance of *Vata* and *dhatukshaya*. So it is obvious that the *dhatukshayjanya vatvyadhis* are mainly seen in them. But due to faulty eating habits like having wafers, cold drinks, less amount of food than required, faulty manners of behaviour like excess bike travelling, prolonged standing, not having enough sleep at night time, psychological factors like excessive stress are all leading to the *dhatukshaya* and vitiation of *Vata* at early age now a days. Patients of young, middle and old age groups may suffer from the complaints of *dhatukshaya janya vatvyadhi* like *Janu sandhigat vata*. *Samprapti* analysis is the most important tool for diagnosis and treatment of any kind of disease. So the present article focusses on the review of *samprapti* of *dhatukshayjanya janu sandhigat vata*.

**KEYWORDS:** *Samprapti, Dhatu kshaya, Janu sandhi.*

## INTRODUCTION

*Tridosha siddhanta* is one of the fundamental *siddhanta* of *Ayurveda*. It is based on *Vata, Pitta* and *Kapha doshas*. In which *Vayu* is given priority because of its 3 properties related with the manifestation of disease – *ashu* (instantaneously), *bhuri* (in large amount), *daruna* (severity).<sup>[1]</sup> There are 80 diseases described in classical texts which are solely caused by the vitiation of *Vata* i.e. *nanatmaj vatvikara*.<sup>[2]</sup> This number is greater as compared to the diseases caused by vitiation of *Kapha* and *Pitta* comparatively.<sup>[3]</sup> so it is important to understand the process of vitiation of *Vata*.

The vitiation of *Vata* occurs mainly due to 2 reasons – *Dhatukshaya* and *Marga avarodha*.<sup>[4]</sup> Old age people are naturally prone to *dhatukshaya janya vata vyadhi* as they are having *dhatu kshaya* and predominance of *Vata* physiologically.<sup>[5,6,7,8]</sup> Due to faulty habits like excess bike travelling, excess fasting, not having enough sleep at night, eating excessive dry food products like bread, toast, biscuit, wafers, chivda, sprouts cold drinks or chilled water, strenuous exercise, heavy weight lifting, stress, anxiety, etc are all leading to the development of *dhatukshaya* prematurely which further leads to the vitiation of *Vata*. So people of all age groups are now prone to the development of *dhatukshayjanya vata vyadhi*.

*Samprapti* largely depends on the *hetus* (indulgence of

causative factors) and *sthana vishesha* (place where the vitiated *doshas* will reside).<sup>[9]</sup> *Janu sandhi* is one of the largest and weight bearing joint of the body and commonly gets vitiated by *Vata* leading to *Janu sandhigat Vata*. Analysis of *samprapti* is important for the proper diagnosis and treatment of any kind of disease. *Dhatu kshaya janya janu sandhigat vata* is one of the commonest picture seen in clinical practice. So, a review on understanding the *samprapti* of *dhatu kshaya janya janu sandhigat vata* is done here.

## MATERIAL AND METHODS

*Bruhat trayee* of *Ayurveda* along with their commentaries were referred for the study. The discussion is made because of study and conclusion is drawn by considering the study and the discussion.

## REVIEW STUDY

*Hetus* are of prime importance in both i.e. maintaining the *prakruti* and development of *vikara*.<sup>[10]</sup> The manifestation of disease varies mainly according to the *hetu* and *sthana*.<sup>[9]</sup> The process in which there is chronological presentation of occurrence of disease i.e. the travel of indulgence of *hetus* upto manifestation of disease is *samprapti* (pathogenesis).<sup>[11]</sup> So it is important to analyse the *hetus* everytime priorly and is the first step in understanding the *samprapti*. The *hetus* described in classics which when indulged continuously will lead to

vitiation of *Vata* by *dhatukshay* are as below –

### Analysis of *hetus Ahara*

*Rasa- Dravyas* having *Katu, Tikta* and *Kashay rasa*

*Guna- Dravyas* having same *gunas* as that of *Vayu* i.e. of *Ruksha, Laghu, Sheeta, Khara, Daruna, Vishada, Chala, Sukshma, Kathin*.

*Veerya – Dravyas* having *Sheeta veerya Vipaka – Dravyas* having *Katu vipaka*

*Prabhav – Ahar dravyas* having same *prabhav* as that of *Vayu*.<sup>[12]</sup>

*Dravya – Shushka shaka, Vallura, Varak, Uddalak, Kordusha, Shyamaka, Neevar, Mudga, Harenu, Kalaya, Masur, Adhaki, Nishpav*, etc<sup>[13]</sup>

*Alpa ahara, Ati langhana, Abhojana Vihara*

*Karma – Karmas* having same *gunas* as that of *Vayu* like excess walking having *chala guna* as that of *Vayu*.<sup>[12]</sup>

*Veg dharana and udirana, Nisha jagarana, Ati ucchabhashan*(talking in high pitch), *Ati vyayama*(over exercise), *Ati maithuna*(over indulgence in sex), Fight with ones having more strength than us, *Ati adhyayana*(over indulgence in studying), *Ati plavan* (excess swimming), *Ati tarana, Bhara haran*(weight lifting), Excessive travel on elephants, horses, *Ratha ati charya*, Excess walking, *Dukkha asana*(uncomfortable sitting positions), *Dukkha shayya*(uncomfortable bedding).

*Manas – Shoka*(grief), *Bhaya*(fear), *Krodha*(anger), *Chinta* (stress). *Agantu* – *Abhighat*, Fall from height<sup>[13,14,15]</sup>

*Kalaj – At the end of Vaya (vridhdha avastha), Day (sayamkala), Night, Bhojana (trutiya avasthapaka), Greeshma*.<sup>[16,17]</sup>

Other – *Kriya atiyog* (overtly *shodhana*), *Visham upachar* (wrong treatment protocol), *Dosha – Asruka atisravana*(vigorous elimination of *Doshas* and *Rakta* from the body).<sup>[14]</sup>

### Vitiation of *Vata*

It is the second step in understanding the *samprapti*. As the vitiated *doshas* are only responsible for the development of disease it is important to know that what exactly the vitiation of *Vata* means.

1. The continuous indulgence of above mentioned *hetus* leads to the development of *gunas* similar to the *Vata* i.e. *Ruksha, Laghu, Khara, Sheeta, Sukshma, Chala, Sushir, Vishad, Kathin* in the *srotasas* i.e. *srotsasa* in the body are having *Ruksha, Laghu, Chala*, etc *gunas* which are similar to the *Vat gunas*.
2. So the channels in the body possessing similar qualities as that of *Vata* in excess leads to the obstruction of its normal pathway.
3. This vicious cycle when occurs repeatedly in body leading to the obstruction of normal *gati* of *Vata* is nothing but the *Vata prakopa* i.e. vitiation of *Vata*.<sup>[18]</sup>

The vitiation of *Vata* can be understood further by 2 specialities.

1. *Vikalpa* – Which *gunas* of the *hetus* are predominantly leading to the vitiation of *Vata* is *vikalpa samprapti*.<sup>[19]</sup>
2. *Svatantra dosha prakopa* – As the *dosha prakopa* is by indulgence of *hetus* having same qualities as that of *Vayu*, manifest the symptoms of their own and are relieved by *dravyas, gunas* and *karmas* having opposite properties of that of *Vayu*.<sup>[20]</sup> The *dhatu kshay janya janu sandhigat vata* is having *svatantra prakopa* of *Vata*.

### Gatatva of *Vayu*

The vitiated *Vata* when circulates in the body wherever there is a *kha vaigunya*, its *gati* gets obstructed there and it resides there leading to the manifestation of the disease.<sup>[21]</sup> So the *sthana vishesha* now acquires the *gunas* similar to *Vata gunas*.

### Lakshan utpatti

All the above mentioned events lead to the manifestation of symptoms of *Janu sandhigat Vata- Janu sandhi shula* (knee joint pain), *Janu shofa* (swelling at knee joint), *Vatpurna druti sparsh*( feel as like the bag filled with air on palpation at knee joint), *Prasaran akunchan vedana*(pain at knee joint during flexion and extension).<sup>[22]</sup>

The *dhatu kshay janya samprapti* of *Vatvyadhi* can also be called *Nirupstambhit* because the normal *gati* of *Vata* is not obstructed by other *doshas, dhatus* or *malas* as in *avarana*.<sup>[23]</sup>

### DISCUSSION

In all this scenario, the analysis of *hetus* with their *gunas*, chronicity of the *hetus* and *vyadhi pratyaneeka bhavas* (preventing the occurrence of disease) like *Vyayam, Rugna bala, Agni* etc should be basically understood. The *hetus* mentioned in classics are relevant with that era which were observed most commonly by them. In today's era the *hetus* are different than that but they should be analysed by their basic ingredients, making procedure and *gunas*. With help of *hetus* we can understand the *vikalpa samprapti*. The 2 *siddhantas* of treatment mainly depend on the *hetus* i.e. *Nidana parivarjana* (avoidance of *hetus*)<sup>[24]</sup> and *Guna viparita chikitsa siddhanta*( treatment with the *Dravyas* or *Karmas* having opposite properties to that of *hetus*).<sup>[25]</sup> So the analysis of *hetus* is important.

The continuous indulgence of *Dravyas, Gunas, Karma, Prabhava* and *Manas bhavas* having same qualities of that of *Vayu* and *Agantuja* and other *hetus* like *dosha* and *Rakta atisravana*, etc leads to the development of same *gunas* in the body channels. This further leads to the obstruction to normal *gati* of *Vata*. When this vicious cycle persists continuously there is vitiation of *Vata*.<sup>[18]</sup> when there is *khavaigunya* at *Janu sandhi*, the vitiated *Vata gati* gets obstructed there and it accumulates there i.e. the *Janu sandhi* is now having the excess *Ruksha*,

*Laghu, Sheeta*, etc *gunas* which are same as that of *Vayu*. All these events leads to the manifestation of symptoms.

The *samprapti* helps us in precise diagnosis of the disease. once the *samprapti* is known it is easy to adopt the proper treatment because treatment is nothing but the *vighatana* of *Samprapti* if the vitiation of *Vata* is by *Ruksha guna* predominantly at the site of *Janu sandhi* then treatment should be with *dravyas* and *karmas* of *Sneha guna* in that much quantity which will alleviate the excessive *Ruksha guna* developed in the whole body and at *Janu sandhi* i.e both *sarvadehika* and *sthanika Sneha* should be adopted.

## CONCLUSION

Analysis of *hetus* in terms of *gunas*, chronicity and presence or absence of *Vyadhi pratyaneek bhavas* (prevent the occurrence of disease) and their further travel including vitiation of *dosha* and *sthana vishesha gamana* upto manifestation of disease is *samprapti*. On the basis of *samprapti* diagnosis and treatment can be done properly. *Dhatu kshay janya Janu sandhigat Vata* is observed most commonly in clinical practice. So it is important to understand its *samprapti* in detail.

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