

DIFFERENTIAL DIAGNOSIS ON AMAVATA, SANDHIVATA, VATARAKTA W.S.R. TO RHEUMATOID ARTHRITIS, OSTEOARTHRITIS AND GOUTY ARTHRITIS PARTICULARLYDr. Savitri Soni^{*1}, Dr. Sanjay Shukla² and Dr. Rupendra Chandrakar³¹MD Scholar, PG Department of Rog Nidan Evum Vikriti Vigyan, G.A.C. Raipur (CG) India.²Reader, PG Department of Rog Nidan Evum Vikriti Vigyan, G.A.C. Raipur (CG) India.³Reader, PG Department of Samhita Siddhanta, G.A.C. Raipur (CG) India.***Corresponding Author: Dr. Savitri Soni**

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ABSTRACT

According to *ayurveda* concept, the inequality of basic constituents causes different diseases. The balance of different fundamental elements in the body (*sharira*) is the sign of good health. *Ayurvedic* remedies are found very effective and useful to sustain the equilibrium. *Amavata*, *sandhivata*, *vatarakta*, etc are few *vata* associated diseases. The *nidana* and *lakshana* of the diseases are entirely different however all the diseases affect the joints in the body. Whenever the function of *agni* is disturbed in the body, *ama* is produced. Such produced *ama* gets together with *dushit vata / prakopit vata* and circulates and gets stuck in *kaphasthana* i.e. *sandhi* and *amavata* is developed. Elderly age, unhealthy diet like junk food and hectic journey by vehicle etc. overall aggravates disease like *Sandhivata*. The “*dhatukshaya*” leads to aggravate *vata* and the aggravated *vata* gets accumulate in the joints (*Sandhi*) resulting in *sandhivata*. Similarly, the disease of joints which involves *rakta*, *asthi*, and *dhatu* are considered as *vata-rakta roga*. The *nidana*, symptom, *samprapti ghatak* and differential diagnosis of the *vyadhis* are deliberated in detail along with their correlation to modern allopath system.

KEYWORDS: Joint disease, Arthritis, *Vata vyadhi*, Differential diagnosis, *Sandhigata roga*.**INTRODUCTION**

Different type of joint diseases such as *amavata*, *sandhivata* and *raktavata* etc is mentioned by various *ayurvedic Acharyas* in their *Samhitas*. Though, mostly *vata* is responsible for control of all the central nervous functions in the body and it is responsible for all the movements in the body accordingly responsible for these diseases. Diseases caused by *vata* in its vitiated condition is called “*Vatavyadhi*.” The word *vatavyadhi* itself indicates the meaning of diseases caused due to *vata*.^[1]

The *ayurvedic* science believed on the entities like *dosha*, *dhatu* and *mala*. *Tridoshas*, which are *vata*, *pitta* and *kapha* are called as the *Tristhuna* by *Acharyas*.^[2] Among these three, *vata* is the most important one. *Vata* is the only *dosha* which is responsible for vitiation of other two *doshas* as well as the *dhatu* and *malas*. It is also said that *pitta* and *kapha* are *pangu* (lame) without the involvement of *vata*.^[3] *Acharya Sushruta* has called it as “*Swayambhu bhagwana*”.^[4] It is the cause of origin, existence and destruction of all living beings. *Ayurveda* is mostly based on three *Doshas* i.e. *Vata*, *Pitta* and *Kapha*.^[5] The primacy of *vata* is prominent in *Tridosha*. *Vayu* is told as *Ayu*, *Jeevan* and *Bala*. When these three *Doshas* are in equilibrium then they become *Niroga* and

vice-versa. Due to various causative factors, *vata dosha* gets vitiated which in turn vitiates the *dushyas* and cause *vyadhi*. A comparative study of the these *vatavyadhis* are needed for the proper understanding of the concept of *vatavyadhi*, as they are the most severe types of diseases which afflict the individuals. A better understanding will be helpful in further diagnosis, treatment and prevention also.

Ayurveda is an ancient medical and health care science which is accepted universally to manage chronic diseases. However, new researches and revalidation of old *ayurvedic* principles mentioned in *ayurvedic* classics are in progress worldwide as *Ayurveda* is very old Genre which is related to our life style.^[6] The text from the “*Brihattyrees*” (*Sushruta Samhita*, *Charaka Samhita* & *Asthanga Samgraha*) has demonstrated in detailed, the concept of *vatavyadhi* with many diseases and highlighted means of their signs-symptoms. However, this review is confined to the differential study of three important and identical joints diseases i.e. *amavata*, *sandhivata* and *vatarakta*.

AIM AND OBJECTIVES

1. The conceptual study of joint disease

2. A comparative review of *amavata*, *sandhivata* and *vatarakta*
3. Co-relation among trio.

This conceptual study will be helpful in understanding of pathogenesis of joint diseases specially *amavata*, *sandhivata* and *vatarakta* in successive stages.

MATERIAL AND METHOD

Different *Ayurveda* texts, journals, research papers, articles and authentic websites are referred to study the *ayurvedic* concept of joint diseases, *vivechana* of these diseases and its usefulness in manifestation and sequelae of the *amavata*, *sandhivata* and *vatarakta*.

Terminology of Sandhigata Vata

The term *sandhigatavata* is a combination of two words i.e.,

1. *Sandhi* (Joint)
2. *Gata vata* (state of *vata* reaching)

Sandhi

The word *sandhi* is formed by the combination of the *sam+dha+kihi*

In Amarkosha, we get the meaning of the *sandhi* as *slesha* which means union or combination.

Sandhi is considered as union of two structures. *Acharya Charaka* mentions that *sandhi* is the *samyoga sthana* of the two *asthis*. The *asthi sandhis* are only considered as the *sandhis* and the union of *peshi*, *snayu* and *siras* are not considered.

It is the *moola sthana* of *majjavaha srotas* and also considered as one of the *Madhyama roga marga*. There are 210 *sandhis* are present in our body.

Concept of Gata Vata-

Gata vata is further comprised of two words *Gata* and *Vata*

Gata

The word *gata* denotes the state of *vata* in which covering, reaching, pervading is the meanings of *gata*.

Vata

Among three *doshas*, *Vata* is given more importance. The word *Vata* originated from the root.

"*Va Gati Gandhanayo*" which when suffixed by '*Ktan*', gives rise to the word *Vata*. There are five types of *Vata*, i.e. *Prana*, *Udana*, *Samana*, *Vyana*, and *Apana*. They are having the separate functions like, *Purana*, *Udwahana*, *Viveka* (*rasa mootra prithakkarana*), *Praspandana* and *Dharana*. *Vyana vata* has been given the *karma* in different treatises such as-

- *Praspandana* (*Sushruta*)
- *Shareera chalana* (*Dalhana*)
- *Gati*, *Apakshepana*, *Uthkshepa* (*Vagbhata*)
- *Sandhicharitha* (*Dalhanana*)

- *Vahana* (*Rasa samvahana*)
- *Panch cheshta*. [*Prasarana*, *Akunchana*, *Unnamana*, *Vinamana*, *Tiryakgamana*]
- *Pancha cheshta* [*Gati*, *Prasarana*, *Utkshepa*, *Nimesha*, *Unmesha*]

Although these functions said to be done by *vyana vata*, it can be seen in other places also. *Praspandana karma* can be seen in *prana vata* during *shwasa prashwasa kriya*. By the above reference we infer that any act of *praspandana* etc. function happen only with the coordinated union of all the types of *vayu*. To maintain the coordinated union of *vayu*, *Vahana* is important which is performed by *vyanavata*. In *Ayurvedic* literatures, *Sthita*, *Milita*, *Gata* are to be considered as synonymous words.

The pathogenesis of *Gatavata* can be occurs in two ways

1. **Margavarana janya** - due to *margavarana* there will be *srotorodha* which leads to *shoshana* of *dhatu*s and also vitiation of *vata*. The vitiated *vata* situates the *srotas* which became *rikta* by *shoshana* of *dhatu*.
2. **Dhatu kshaya janya** - the *rikta dhatuvaha srotas* will be filled by the vitiated *vata*.

NIDANA

Nidana is defined as the factors which disturbs the active state of *doshic* equilibrium aggravates the disease is known as *nidana*. This *nidana* not only supports us to decide the line of treatment as well as prognosis of the disease but management of the disease also.

Amavata

Amavata ninda is of many-sided various *acharyas* mentioned their different views for the productions of *ama* in *amavata*. A separate *nidana* according to *Madhavakara*,^[7] is mentioned Besides these few *nidanans* which are etiological factors opined by *Harita*.^[8-10] and *Anjana* *Nidana*, the factors which vitiates *vata*, *pitta* and *kapha* are considered under *nidana*.^[11-12] These all above *nidana* are included in table No.1

Sandhivata

Ayurvedic texts describe the different *nidana* of *vatavyadhi*. However particular *nidana* for *sandhivata* is not mentioned by any *Acharya*. Therefore, common *nidana* for *vatavyadhi* along with *asthi* and *majjavahastroto dushti* is applied in *ayurvedic* literature.^[13] Different causative factors like *ahara*, *vihara*, *manasika*, *kalaja*, and others are reflected in Table No.1. These are considered as the causative factors for *sandhivata*. *Sandhivata* is a *vatavyadhi* hence it is *kastasadhya* as it occurs in old people and it is situated in *marmasthana*.

Vata-rakta

Ayurvedic texts describe the different *nidana* of *vata-rakta*. *Vata-rakta nidana* is classified in *ayurvedic* literature^[14-15] which is shown in Table No.1. *Vata-rakta* is primarily caused by *aharaj* and *viharaj nidana* *sevena*

i.e. *Vataprapopaka hetu* and *Rakta prakopaka hetu*. This *prakopit vata* leads to *Raktadusti* and moves all over the body and *shtanasamshraya* occurs at *Padangustha*

sandhi due to its *Vyadhiprabhava*. This is expressed as *Anyonya avarana* by Chakrapani.

Table 1: Various nidana of amavata, sandhivata and vatarakta.

Caused by	Nidana of Amavata	Nidana of Sandhivata	Nidana of Vatarakta
Aahara (Related to dietary habits)	<ul style="list-style-type: none"> • <i>Viruddha Aahara</i> (Incompatible food) <ol style="list-style-type: none"> 1. Milk along <i>kulatha</i>, 2. <i>Panasa</i> fruit with <i>matsya</i> 3. Mixtures of equal quantities of honey & ghee 4. Boiled curd^[8] • <i>Snigdha Ahara</i> followed by immediate exercise. • Intakes of kanda mula, sakha and Unwholesome diet. 	<ul style="list-style-type: none"> • <i>Aahara including</i> • <i>Ruksha</i> • <i>Laghu Sheeta</i> 	<ul style="list-style-type: none"> • Excessive intake of <i>kashaya, katu, tikta rasa</i> etc. • <i>Snigdha, ushna, ruksha</i> etc. <i>aahar sevena</i> in excess • <i>Alpabhojan, abhojan</i> etc.
Vihara (Related to individual habits and environmental factors)	<ul style="list-style-type: none"> • <i>Viruddha Chestha</i> (Incompatible actions) • <i>Nischala</i> (Lack of exercise) • Excessive exertion • Erroneous habits. 	<ul style="list-style-type: none"> • <i>Ati Vyayam</i> • <i>Langhana</i> • <i>Abhighata</i> 	<ul style="list-style-type: none"> • <i>Mithya vihara</i> etc. • <i>Ativyayam, vibhrama</i> etc. • <i>Sthula Achankramansheelata</i> etc.
Manasika	• -	<ul style="list-style-type: none"> • <i>Chinta</i> • <i>Shoka</i> • <i>Bhaya</i> 	<ul style="list-style-type: none"> • Related to physiological factors (<i>Krodha</i> etc.)
Kalaja	-	<ul style="list-style-type: none"> • <i>Shishiira ritu Greeshma</i> 	-
Others	<ul style="list-style-type: none"> • <i>Mandagni</i> (Hypo functioning of <i>agni</i>) 	<ul style="list-style-type: none"> • Weakness • Injury • Emaciation (<i>dhatu kshaya</i>) 	<ul style="list-style-type: none"> • <i>Agantuj Nidana</i> Exogenous factors (<i>Abhighata</i> etc.) • <i>Prakriti Based Nidana</i> Miscellaneous factors (<i>Sukumar</i> etc.)

Lakshana

These diseases (*amavata, sandhivata* and *vatarakta*) usually attack in different joints of body and the few of the *lakshana* are seems common to each other. However,

symptoms are specific for each disease. The *lakshana* (Symptoms) of *amavata, sandhivata* and *vatarakta* are summarised in Table No. 2

Table 2: The Lakshana (Symptoms) of amavata, sandhivata and vatarakta.

Sr. No.	Lakshana of Amavata ^[16]	Lakshana of Sandhivata ^[17]	Lakshana of Gambhir Vatrakta ^[18]
1	<i>Angamarda</i> (Body ache)	<i>Shandhishoola</i> (Pain in joints)	<i>Sandhi shotha</i> (Joint inflammation)
2	<i>Aruchi</i> (Anorexia)	<i>Sandhi shotha</i> (Joint inflammation)	<i>Daha</i> (Joint are warmth)
3	<i>Trishna</i> (Thirst)	<i>Vatapooranadritisparsha</i>	<i>Sthabdhatata</i> (Joint stiffness)
4	Malaise	<i>Hatasandhi</i> (Loss of movement)	<i>Kathinyata</i> (Limited joint movement)
5	<i>Gourav</i> (Feeling of heaviness)	<i>Prasaranakunchanayoh vedana</i>	<i>Shyavtamratwacha</i> (Very red purplish skin)
6	<i>Jwara</i> (Fever)	<i>Atopa</i> (cracking sound) (crepitus)	<i>Abhyantara sandhi pida</i> (Joint tenderness)
7	(<i>Apaki</i>) Indigestion	-	<i>Sandhi toda</i> (Thrombing and crushing pain)
8	Inflammation of body parts (Mainly joints)	-	<i>Pakayukata</i> (Infection in joint)
9	<i>Aalasya</i> (Lethargy)	-	<i>Sphurana</i>
10	<i>Sandhi shotha</i> (Swelling in multiple joints)	-	Itching, burning sensation,

11	<i>Sandhi shoola</i> (Pain in joints)	-	Ache, extension, pricking pain,
12	<i>Gatra stabdhata</i> (Stiffness in the body)	-	Throbbing sensation & contraction.

Table 3: Differential Diagnosis of joint disease as per *ayurvedic* concept.

Factors	<i>Amavata</i>	<i>Sandhigata vata</i>	<i>Vatarakta</i>
<i>Amapradhanya</i>	Present	Absent	Absent
<i>Jwara</i>	Present	Absent	Absent
<i>Hridgaurava</i>	Present	Absent	Absent
Prone Age	Any age	Old age	Middle age
<i>Vedana</i>	Vrishchik danshavata and Sanchari	At Prasarana akunchana Pravritti	Mushika damshavat Vedana
<i>Shotha</i>	<i>Sarvanga and Sandhigata</i>	<i>Vatapurna Driti sparsha</i>	<i>Mandala yukta</i>
<i>Sandhi</i>	Starts from small joints, later effects big <i>Sandhi</i>	Weight bearing Joint (Knee Jt.)	Small <i>sandhi</i>
<i>Upashaya</i>	<i>Ruksha svedana</i>	<i>Abhyanga</i>	<i>Rakta shodhana</i>

Table 4: *Samprapti ghatak* for joint diseases i.e. *amavata*, *sanshivata* and *vatarakta*.

<i>Samprapti Ghataka</i>	<i>Amavata</i>	<i>Sandhigata vata</i>	<i>Vatarakta</i>
<i>Nidana</i>	<i>Amaprakopak and vata prakopaka nidana</i>	<i>Vata prakopaka nidana</i>	<i>Vata and rakta prakopaka nidana</i>
<i>Dosha</i>	<i>Vata pradhan tridosha</i>	<i>Vata dosha especially. Vyanavayu, Shleshaka Kapha</i>	<i>Rakta dosha</i>
<i>Dushya</i>	<i>Rasadi dhatu, asthigata snayu, sira</i>	<i>Asthi, majja, meda</i>	<i>Rakta</i>
<i>Agni</i>	<i>Jatharagni, rasadhatwagni</i>	<i>Mandagni</i>	<i>Mandagni</i>
<i>Ama</i>	<i>Jatharagnijanya & rasadhatwagnijanya</i>	-	<i>Mandaganijanya</i>
<i>Srotas</i>	<i>Rasavaha, asthivaha</i>	<i>Asthivaha, majjavaha and / or medovaha</i>	<i>Rasavaha, asthivaha majjavaha</i>
<i>Udbhava Sthana</i>	<i>Amashaya</i>	<i>Pakvashaya</i>	<i>Amapakvashaya</i>
<i>Adhishtan</i>	<i>Asthisandhi</i>	<i>Sarva sandhi</i>	<i>Pada angushtha mula</i>
<i>Rogamarga</i>	<i>Madhyama</i>	<i>Madhyama</i>	<i>Madhyama</i>
<i>Srotodusti</i>	<i>Sanga</i>	<i>Sanga</i>	<i>Sanga</i>

Table 5: Differential diagnosis for Rheumatoid arthritis, Osteoarthritis and Gouty arthritis.

Sr. No.	Criteria	Rheumatoid arthritis (RA)	Osteoarthritis (OA)	Gouty arthritis
1	Onset	Slow-90% Acute-10%	Slow	Sudden
2	Age	20-45 years	>40	>35
3	Family history	+ve	-ve	+ve
4	Symptoms	Inflammation in multiple joints, morning stiffness > 30 mins	Pain and swelling on major weight bearing joints, stiffness, crepitations, tenderness, enlargement of joint space	Polyarticular pain, swelling and Inflammation, tenderness
5	Mode of onset	Gradual	Gradual	Acute
6	Joints involved	Poly articular	Weight bearing joint	Metatarsophalangeal joints
7	Systemic feature	Auto immune diseases, rise in temperature, anemia	NA	NA
8	Pathological phenomenon	Auto immune vasculitis	Degeneration	Hyper uricaemia
9	Investigation	ESR-raised, X-Ray-soft tissue swelling	RA-ve, ESR -normal, X-Ray-narrowing of joint space	Serum uric acid raised



Fig. 1: Visual images of *Amavata*, *Sandhivata* and *Vatarakta*.

DISCUSSION

The wide-ranging joint diseases which are generally complaint by patients are *amavata*, *sandhivata* and *vatarakta* as per *ayurveda* therapy however these are resembled with rheumatoid arthritis, osteoarthritis and gout respectively in allopath.

Amavata - *Amavata* is a chronic joint disorder accompanied by swelling of the synovial joints which involve *ama* and *vata*.^[19] It is a disease of *madhyam roga marga* as it affects *sandhi* and *hridaya marma*. Though *ama* and *vata* are the predominant pathogenic factors but the disease represents *tridoshic* vitiation. The affliction of *sandhis* by *vata dosha* in association with *ama*, reflects the equal role of both *dosha* and *dushya* in the causation of this disease.

Changing life-styles play a vital role in disturbing *agni* to manifest with several diseases. *Agnimandya* leads to formation of *ama* which is again root cause for many diseases. It can be produced as a consequence of – *jatharagnimandya*, *prathama dosha dushti janya* which is referred as *rasadhatvagnimandyajanya* and *malasanchayajanya*. Unhealthy eating and behaviour habits in pre-existing *agnimandya* leads to further vitiation of *ama* which can be considered as *rasadhatvagnimandyajanya ama* or *sama rasa dhatu* which is said to gain *vidagdhatta*. When it is carried with *samavayu* and takes shelter in *kaphasthana-Sandhi*, it produces *amavata* with *sandhishoola*, *sandhishotha*, *sandhigraha*, *angamarda*, *aruchi*, *trishna*, *jwara*, and *gaurava*. It may further produce complications as *nidraviparyaya*, *bahumutrata*, *hridgraha* according to *dosha dushti*.^[20-21]

Rheumatoid Arthritis (RA) - As per Allopath, Rheumatoid Arthritis (RA) is a long lasting auto immune disorder that primarily effects joints. One of the main problems in RA is joint inflammation. The joints swell and the cartilage protecting the end of the bones in the joints get damaged. Rheumatoid arthritis (RA) is a chronic systemic inflammatory polyarthritis that

primarily affects small arthrodial joints of the hands and feet in a symmetrical pattern.^[22-24]

Sandhivata - *Sandhivata* is a disease which is very common and growing worldwide. As per *Ayurveda*, such diseases belong to *vatavyadhi* category of disease.^[25] The prevalence of *sandhivata* is common due to genetic, infection, infestation, systemic environmental age related during different stages of the human life and so on.^[26] These joint diseases are emerging as main health problem in the present era and the disease of joints which involves *Asthi* and *Majjavahastro Dushti* are considered *Sandhivata* as *Sandhigat roga*. The current life style not only disturb the healthy *Aahar* (Diet) but *Vihar* (daily exercise etc.) also. Elderly age, unhealthy diet like junk food and messy journey by automobiles etc. overall aggravates disease like *Sandhivata*. The “*Dhatukshaya*” leads to aggravation of *vata* and the aggravated *vata* gets accumulated in the joints (*sandhi*) resulting in *sandhivata* and patient suffer from severe pain and impairment.

Osteoarthritis (OA) - Osteoarthritis (OA) is a chronic disease characterized by deterioration of cartilage in joints which results in bones rubbing together and creating stiffness, pain, and impaired movement^[27]. It is commonly affecting the joints in knee, hands, feet, and spine. In addition to this, it is relatively common in shoulder and hip joints. OA is related to aging. The common reason of disability in older adults is OA.^[28-29] Osteoarthritis (OA) symptoms often develop slowly and deteriorate over time. Signs and symptoms of Osteoarthritis (OA) include pain in joints throughout or movement, stiffness, tenderness when apply light pressure, loss of flexibility, grating sensation, bone spurs and swelling.

Vatarakta - *Vatarakta* is imbalance causes abnormal physiological disorders i.e. diseases. *Vata* is major responsible for almost all disease amongst *tridosha*, and *vata-rakta* is known as disease associated with *vata*. As name indicates, it is disease of *sammurchana* of *vata* and *rakta*. *Vata-rakta* also known as *adhayavata*, by Acharya Charaka. The name of disorder itself describe that it is

more prevalent among *adhya* (rich people). In this disease aggravated *vata* is obstructed by aggravated *rakta*, and this obstructed *vata* is again aggravates *rakta*. Finally these overall affects the entire *rakta* this occurs in conditions like, injury, fasting cumbersome journey and walking in hot climates. *Vata-rakta* is also known as *khuddaroga*, *vatabalasa* and *vatashra*.^[30-32]

Gouty arthritis - Gouty arthritis is the condition which causes recurrent episodes of joint inflammation, tissue deposition of uric acid crystals and joint destruction, it is marked by transient painful attack of acute arthritis initiated by crystallization of urea about and within joint and then eventually leads to chronic gouty arthritis. The most commonly affect joints. There is peeling and itching of skin around joints. Diagnosis should be conforming by serum uric acid level, synovial fluid examination and other procedures.^[33-34]

CONCLUSION

Amavata

Amavata occurs in all over the world in all races, genders, age, and climates. It is equated with Rheumatoid arthritis. *amavata* is caused due to *amadosh*a and *vatadosha*. *Ama* produces metabolic disorders. *amavisha* is an important factor for the pathogenesis of the most of the diseases. *Amavata* occurred by combination of *ama* and *prakupita vatadosha* due to *nidana sevana* and *agnimandya*. The stage of vitiation of *ama* and aggravation of *vata* should be proper analysed. When *amadosh*a undergoes to fermentation and forms *Amavisha*. This *amavisha* absorbed in the body through gastrointestinal tract due to its properties like *sukshma*, *laghu* and *tikshana*. Then *amavisha* circulates in whole body and produces many diseases. We should know about presence and absence of *ama* in a patient before commencing the treatment because in case of presence of *ama* (*samavastha*) and absence of *ama* (*niramavastha*), line of treatment is totally different.

Sandhivata

Osteoarthritis (OA) can be judiciously compared to *sandhivata* as per the description found in *ayurvedic* classics. *Sandhivata* comes under 80 *nanatmaj vatavyadhi* described in *charaka Samhita*. This disease occurs mostly in movable joints where the "*Khavaigunya*" is more due to hyperphysical activity which leads to "*Kshaya*" (degeneration) of *dhatu* (tissue constituents) and "*sleshaka kapha*" (comparable to synovial fluid of the joints). This "*dhatukshaya*" leads to aggravation of *vata* and the aggravated *vata* gets accumulated in the joints (*Sandhi*) resulting in *sandhivata*. Acharya Charaka described this disease as "*sandhigata Anila*" with symptoms of "*Shotha*" (which reveals as air filled bag on palpation) with "*Shula*" on "*akunchana*" and *prasarana* (flexion and extension of joints).^[35-36]

Vatarakta

Vata-rakta which is resembled as gout in allopath health system is elaborately described in *Charaka Samhita* as an independent disease. The main causative factors for *vata-rakta* are excessive intake of *guru*, *lavana*, stringent food stuffs, excessive use of pulses, alcohol, meat, sedentary life style, and psychological components such as excessive anger, emotional distress, mainly observed in *Sukumar*. Aggravated *rakta* quickly obstructs the path of already aggravated *vata*. On obstruction in the route of *vata* its *gatis* obstructed leading to further aggravation. This vitiates the whole *rakta* and manifests as *vata-rakta*. Various *pathya* and *apathya* mentioned by *Acharya Charaka* plays important role in its prevention. Changing lifestyle is causative factor for *vata-rakta*. So, *Dinacharya* & *Ritucharya* as mentioned in *ayurvedic* texts must be followed for upkeep of health. *Yoga* by improving physical, emotional, mental and spiritual status plays a vital role in the prevention and management of *vata-rakta*. All the *lakshanas* of *gambhira vata-rakta* are similar to Gouty Arthritis so *gambhira vata-rakta* is nothing but a heterogeneous joint arthritis.

Comparatively Study

The differential diagnosis of the joint disease as per *Ayurveda* concept are mentioned in Table No. 3. The *samprapti ghatak* involved are stated in Table No.4 for these joint diseases i.e. *amavata*, *sandhivata* and *vata-rakta*. Similarly, the differential diagnosis with various criteria such as symptoms, mode of onset, joints involved, systemic features, pathological phenomenon and investigations are for equitant diseases in allopath i.e. with rheumatoid arthritis, osteoarthritis and gout respectively are shown in Table No.5 and detailed in general pathological differential analysis is given in Table No.6. The visual looks of these diseases are also shown in Fig. No.1

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