



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

JANUSANDHIGATA VATA – A LITERARY REVIEW

Dr Supriya Guddad¹ Dr Jyoti Kolakar²

¹Asso Prof Department of Panchakarma SVM Ayurvedic medical College Ilkal

²Final Year PG Scholar Department of Panchakarma SVM Ayurvedic Medical College Ilkal

Abstract: *Janusandhigata Vata* is explained in concise form in our *Samhitha*. The symptoms includes *Vatapoorna-Dritisparsha*, *Sandhi Shotha*, *Prasarana Acuchanayo Vedana*, *Atopa*, *Sandhi Hanti*. Various treatment modalities have been employed such as *Bahya* and *Abhyantara Snehana*, *Basti Prayoga*, *Upanaha*, *Agnikarma*, *Bandhana*, *Unmardana*. Aetiology and symptomology of *Sandhigata Vata* mentioned in *Samhitha*, mimics with the symptoms of osteoarthritis of contemporary science. Osteoarthritis is defined as a non-inflammatory degenerative joint disease marked by degeneration of articular cartilage, accompanied by pain and stiffness of joints. When left untreated this disease makes the person crippled and dependent on others for attending normal daily activities.

Index Terms - Janusandhi, Sandhigata Vata, Vata Dosha, Osteoarthritis

INTRODUCTION

Vata dosha governs all types of actions in the shareera. Vata, due to its Sukshma and chala guna can even enter the minute channels, influence and control the manas (niyanta praneta cha manasah, sarvendriyam udyojakah)¹. As acharya sharangadhara quotes, “pittam pangu kapham pangu pangavo mala dhathava vayu na yatra niyante tatra gacchanti meghavat”², which means Pitta, Kapha, Mala and Dhātu are lame without Vata. If Vata is vitiated then the whole controlling system and normal functioning of the Dosha, Dhātu, Mala will be hampered leading to innumerable manifestation of the diseases in the Shareera, Indriya and Manas.

Among the *Sapta Dhātu*, the *Asthi Dathu* is the one which is bestowed with the supreme function of *Shareera Dharana* (Support). Ayurveda considers *Dosha* reside in *Dathu* or there is *Ashraya Ashrayi Bhava* in *Dosha* and *Dhatu*.³ For example, *Rakta Dhātu* and *Sweda* are the residing sites for *Pitta Dosha*. Like that *Vata Dosha* resides mainly in *Asthi Dhātu*. Considering this, *Vata Dosha* vitiation plays an important role in the pathogenesis of *Asthi Dathu Dushti*. i.e., the *Vridhhi* of *Vata Dosha* leads to *Kshaya* of *Asthi Dathu*. *Sandhigata Vata*⁴ is explained under *Vata-Vyadhi* in *Charaka Samhita*. The change in the today's life style, dietary habits, excessive mobility of joints, stress, strenuous work and suppression of natural urges due to busy schedule have influenced the health of an individual leading to early aging process and thereby, causing degeneration of the body tissue.

Further, continuously indulging in *Vata* aggravating factors lead to *Sthana-Samshraya* of *Prakupita Vata* in *Kha-Vaigunya Yukta Sandhi*. *Shleshaka Kapha* in these joints also depletes resulting in the *Kshaya* of *Asthi Dhātu* and other components. This localized *Vayu*, due to its *Ruksha*, *Laghu*, *Kharadi Guna* result in *Sandhigatavata* and if not treated, leads to *Vaikalyata* of *Sandhi*.

The symptoms of *Sandhigata Vata* includes *Vatapoornadritisparsha*, *Sandhi Shotha*, *Prasarana Acuchanayo Vedana*.⁴ *Sandhi Hanta*,⁵ *Sandhi Atopa*.⁶ Various treatment modalities have been employed for the treatment of *Sandhi-Gata Vata*, such as *Bahya* and *Abyantara Snehana*, *Basti Prayoga*, *Upanaha*, *Agnikarma*, *Bandhana*, *Unmardana*,⁷ etc.,

Aetiology and symptomology of *Sandhigata Vata* mentioned in *Samhitha*, mimics with the symptoms of osteoarthritis of contemporary science.

Osteoarthritis is defined as a non-inflammatory degenerative joint disease marked by degeneration of articular cartilage, accompanied by pain and stiffness of joints.

There is a steady rise in the prevalence from age 30, such that 65.80% of people have radio-graphic evidence of osteoarthritis, though only 25%–30% are symptomatic⁸. According to World Health Organization (W.H.O), Osteoarthritis is one of the most common musculoskeletal disorders in the world population which accounts for about 30 %.

Contemporary medicine aims at Exercises, Analgesics, NSAIDS, and Steroidal Injections and also in severe Osteoarthritis, Surgeries like Osteotomy, Total Knee Replacement is done.

Hence an attempt has been made to critically analyse the *Nidana*, *Samprapti* and *Chikitsa* of *Janusandhigata Vata*.

NIDAN PANCHAKA

NIDAN

Aharaja Nidana	Viharaja Nidana	Manasika Nidana	Upacharaja Nidana	AnyaNidana
Ruksha Anna	Ati Vyayama	Chinta	Vishama Upachara	Rogati Karshana
Sheeta Anna	Prajagara	Shoka	Ati Asruk Sravana	Abhighata
Alpa Anna	Vega Sandharana	Krodha	Ati Dosha Nirharana	Marmaghata
Laghu Anna	Ati Vyavaya	Bhaya	-	-
-	Ati Langhana	-	-	-
-	Ati Plavana	-	-	-
-	Ati Adhva	-	-	-
-	Ati Chesta	-	-	-
-	Dhukka Shayya and Asana	-	-	-
-	Gaja, Ushtra, Shwasa Yana or Sheeghra Yana	-	-	-

All these *Nidana* like *Ati Vyayama*, *Ati Bharavahana*, *Ati Chankramana* causes *Vata Prakopa* and *Kapha Kshaya*.

PURVA RUPA

Avyakta Purvarupa (Indistinct manifestations of signs and symptoms) or *Alpa Vyakta Lakshana* - *Sandhi Shoola*.

RUPA

Lakshana	Acharya Charaka	Acharya Susrhuta	Acharya Madhava
Vatapoornadhrithi Sparsha	+	-	-
Shoola	+	+	+
Shopha	+	+	-
Hanthi Sandhi	-	+	+
Atopa	-	-	+

SAMPRAPTI

Dhatu Kshaya Janya and *Avaranajanya* are the two important factors in the *Samprapti* of *Janusandhigata* Vata.

Dhatukshayajanya Sandhigata Vata occurs due to continuous intake of *Vatakara Ahara* and *Vihara* which in turn leads to *Sthanasamshraya* in *Rikta Srotas (Sandhi)* and due to this, there is a depletion of *Dhatu*.

Avaranajanya Sandhigata Vata-Usually *Sandhivata* occurs in weight-bearing joint and in *Sthoola* person *Medo Dhatu* produced in excess produces *Margavarana* of *Vata*. *Prakupita Vata* due to *Margavarana* starts to circulate in the body. While circulating, it settles in the joint where *Khavaigunya* already exists. After *Sthanasamshraya*, it produces the disease *Sandhigata Vata*.

Chikitsa

According to *Charaka Samhitha*,

Samanya Vatavyadhi Chikitsa

केवलं निरुपस्तंभमादौ स्नेहैरुपाचरेत्।

वायुं सर्पिर्वसातैलमज्जपानैः नरं ततः॥ च. चि. 28/75

In case of *Kevala Vatavyadhi (Shuddha Vatavyadhi/ Avarana Rahita Vatavyadhi)* *Snehana* should be administered using *Sarpi, Taila, Vasa* and *Majja*.

बाह्याभ्यन्तरतः स्नेहैरस्थिमज्जगतं जयेत् ॥ च. चि. 28/ 93

If the [vitiated] *Vayu* is located in the *Asthi* and *Majja* then the patient should be given *Bahya* and *Abhyantara Snehana*.

According to *Sushruta Samhitha*

स्नेहोपनाहाग्निकर्मबन्धनोन्मर्दनानि च ।

स्नायुसन्ध्यस्थिसम्प्राप्ते कुर्याद्वायावतन्द्रितः ॥Su.Chi.4/8

Snehana

Bahya Snehana

In the form of *Abhyanga* using *Nirgundi Taila, Bala Taila* or any *Vatahara Taila*. Helps in relieving pain and helps in restoration of movements.

Abhyantara Snehana

Can be administered in the form of *Pana, Bhojana*, and *Basti* using *Panchatikta Ghrita, Ashwagandadhya Ghrita*.

Upanaha

It is one of the four types of *Sweda* explained in *Sushruta Samhita*. It reduces pain, stiffness, swelling and helps in restoring the movements. *Upanaha* can be done using *Koladi Upanaha, Kushtadi Upanaha*.

Agnikarma

It is indicated in *Asthi-Sandhigata Vata*. Where in *Kshoudra, Guda, Sneha* are used to perform *Agnikarma* in joints. It helps to relieve pain.

Bandhana

Is bandaging tightly with leaves of *Vata Shamaka* drugs on affected joint. It helps in relieving *Shotha*.

Unmardana

It is a kneading type of massage in which pressure is exerted on diseased *Sandhi*.

It also promotes blood circulation etc.

DISCUSSION

Sandhi are seat of *Shleshaka Kapha*. The nature of *Kapha* is *Sita, Snigda*. Here in *Janusandhigata Vata* there is *Rūkṣa Vrddhi* and *Kapha Kṣhaya*. *Vāta* and *Kapha* are *Sita* in nature. So, the medicine must be *Usṇa, Bhrimhaṇa* and *Anulomana*.

In case of *Dhatukshayajanya Janusandhigata Vata*, it is treated by *Snehana, Swedana, Virechana, Basti, Rasayana*.

Snehana having properties like *Sara, Snigdha, Manda*, it pacifies *Vata*. *Snehana* when administered provides nourishment to emaciated tissue.

Swedana

After *Samyak Snehana*, *Sthanika Abhyanga* to be done on the affected *Sandhi* then *Nadi Sweda*, *Prastara Sweda* to be done. The utility of combined application of *Snehana* and *Swedana* has been narrated with the simile of a dry wood attaining the ability of bending after the application of *Snehana* and *Swedana*.

Upanaha Sweda has been specified in treating the *Janusandhigata Vata* which is the best *Sthanika Chikitsa* to pacify *Vata*, it reduces stiffness, restoration of movements.

Virechana

After attaining *Mridu Koshta* by *Snehana* and *Swedana* then *Snehayukta Mridu Virechana Karma* is indicated with *Tilvaka Ghrita, Eranda Taila*. It does *Agni Deepana* and *Sroto Shodana*.

Basti Karma

Among the different *Chikitsa Upakrama*, *Basti Karma* is mentioned as an important treatment modality of *Vata Vyadhi*. *Pakvashaya* is the main site of *Vata Dosha*. *Basti* when administered, it reaches *Pakvashaya* and spread throughout the body and removes the *Sanchita Dosha* from the *Koshta*. It includes *Sneha Basti*, *Niruha Basti* and *Ksheera Basti*. As *Dhatu Kshaya* is the main pathology involved in *Sandhigata Vata*, and it is a degenerative joint disease; *Basti* with *Ksheera* and *Sarpi* processed with *Tikta Dravya* is the line of treatment in *Astivaha Sroto Dushti Prakara*. *Ksheera Basti* has the *Bhrimana* action thus limiting the degenerative changes in the joints and arresting the pathogenesis. It is also *Rasayana*, *Balakara* and indicated in all the *Vata Vikara*.

Acharya Charaka explains the mode of action of *Basti* by giving a simile-The tree is nourished when the water is regularly sprinkled at its roots. The tree always remains healthy and green. It will be enriched with attractive green leaves, and timely appearance of flowers and fruits. Similarly when the *Anuvasana Vasti* is administered through *Guda*, all the *Siras* will get nurtured and the body as a whole will be nourished. All the *Dhatu* including *Shukra* will be nourished with enriched qualities.

In Avarana Janya Janusandhigata Vata

- 1) Treating the
- 2) Normalising the *Vata Gati*.

These two are the main objectives in managing *Avarana Janya Sandhigata Vata* by using the treatment modalities like, *Ruksha Sweda, Snehana, Swedana, Basti*.

In condition of *Avarana* the treatment should be done to the *Avaraka* first; i.e., *Medas*. After the *Avaraka Dosha* get normalized then *Vata Hara* measures should be adopted. *Swedana* is *Vata Kapha Hara*; so *Rooksha Sweda (Valuka Sweda or Churna Pinda Sweda)* can be adopted to reduce the vitiated *Medas (Avarana Nirharana)* and *Vata*. It also acts as *Sthanika Amapachana*.

After *Avarana Nirharana*, the above said procedures like *Snehana, Basti* should be employed.

CONCLUSION

The present scenario of lifestyle is prone to cause many lives deteriorating conditions. *Janu Sandhigata Vata* is *Madhyama Rogamarga Vataja Vyadhi* affecting the middle-aged, obese and elderly population. Following *Dinacharya* and *Ritucharya* that are mentioned in our *Samhitha* are beneficial in preventing many diseases. The *Vatahara Chikitsa* like *Snehana, Swedana, Mridu Samshodana, Basti, Agni Karma* are beneficial in treating *Janusandhigata Vata*. *Rasayana* therapy i.e., *Lashuna Rasayana, Chyawanprasha Rasayana* are helpful by nourishing the *Dhatu* and overcoming *Dhatukshaya*.

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