



## CONCEPTUAL STUDY ON MANAGEMENT OF JANU SANDHIGATA VATA

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## ABSTRACT

*Sandhigata vata* is one among the 80 *Nanatmaja vata vyadhis* with the symptoms such as *Shoola*, *Shotha*, and *Prasarana akunchana apravarthi*, according to the symptom-specific *Janusandhigata Vata* can be correlated to Osteoarthritis. Osteoarthritis is a degenerative disorder arising from the biochemical break down of articular cartilage in synovial joints. As it effects the locomotor system, the daily routine of the individual will be hampered. The prevalence of osteoarthritis generally increases with age. The knee joint is weight bearing, strongest, and most important joint in the body. Movements at the knee joint are essential for all everyday activities, including walking, running, sitting, and standing. Different modalities of treatment have been explained in the Ayurvedic classics to tackle the condition effectively. *Sandhigatavata*, one among the *Gata Vata* requires the *Samanya Vata Upakrama* viz, *Snehana*, *Swedana*, and *Mridu Samshodhana* along with *Shamanaushadhi*. The management in modern parlance is a functional approach to knee joint pain, including analgesic treatment, steroid therapy, physiotherapy. As per the ayurvedic classics, the treatment of *sandhigata vata* is *shoolahara*, *Shothhara*, which is very much effective in the treatment of this ailment, where the affected individual will certainly improve their quality of life. Here, an attempt has been made for a systematic review of this disease with an approach to Ayurvedic management.

**Keywords:** Vata vyadhi, Gata vata, Janu sandhigata vata, Osteoarthritis.

## INTRODUCTION

Among the 80 *nanatmaja vata vyadhis*, *sandhigata vata* is dominated by *shola*(pain), *shotha*(swelling), and *prasarana akunchana apravarthi*(pain and tenderness during the movements) so it can be correlated with osteoarthritis. The term *sandhigatavata* is mentioned by *acharya charaka* as *sandhigata anila*<sup>1</sup> according to *acharya charaka*, the vitiated vata will reside in the joints and causes *shopha*, *shoola*, *prasarana akunchana apravarthi*<sup>2</sup>. Movements of the knee joint are flexion, extension, medial, and lateral rotation<sup>3</sup>. Osteoarthritis is a chronic, progressive musculoskeletal disorder characterized by gradual loss of cartilage in joints which results in bone rubbing together and creating stiffness, pain, and impaired movement. The management in modern parlance is a functional approach to knee joint pain, including analgesic treatment, steroid therapy, physiotherapy<sup>4</sup>. Osteoarthritis is the second commonest musculoskeletal problem in the world. Pain predominates disabling problem of arthritis with a strong association with aging and female gender<sup>5</sup> and has 22% to 39% prevalence in india<sup>6</sup>. *susrutha acharya* has added that along with swelling and pain there is disorganization of joints leading to severe disabilities<sup>7</sup>. In *Madhava Nidana*, *Shoola* and *Atopa*(cracking sound) are the symptoms<sup>8</sup> the word '*gata*' is used to denote an initiation of a movement or carrying something along with or to reach a particular site through any particular pathway, which leads to occupancy at the particular site. *Sama dhatu gati* means the normal metabolic transformation of tissue.<sup>9</sup> *Sandhigatavata* treatment has to be planned, primarily aiming at the correction of vitiated *Vata Dosha*, also considering the involvement of vitiated *kapha dosha*. *Chikitsa* is mentioned as "*vighatana of samprapti*. *Sandhigatavata* is a *vatika* disease, that mainly occurs due to *dhatukshaya* or *avarana*, so general treatment of *vatavyadhi* can be adopted.

### AIMS AND OBJECTIVES:

To study in detail about *Janu sandhi gata vata*.

### MATERIAL AND METHODS

#### Source of data

1. Classical textbooks of Ayurveda
2. Texts books of Modern science
3. Published articles from periodical journals and other magazines.

#### Review on Janu sandhigata vata

##### Vyutpatti:

The word *Janusandhigata vata* is comprised of four words viz. *Janu*, *Sandhi*, *Gata*, *Vata*

##### Janu

- *Nirukti-Uru Janghayor Madhya Bhaga (Shabda Stoma Mahanidhi) Janu'* is the junction that lies between *Uru* and *Jangha*<sup>10</sup>.

##### Sandhi:

- *Vyutpatti: -Sam + Dha + Kimhi (Shabda Kalpa Druma, Shabda Stoma Mahanidhi)*
- *Nirukti -Sandhir Mamsa Samyogaha' (Shabda Kalpa Druma) Asthidwaya Samyogasthana' (Shabda Stoma Mahanidhi)*

##### Gata:

- *Vyutpatti-Gam Gamane (Shabda Kalpa Druma)*
- *Nirukti-Gamane, Vahane, Margah, Sthane, Prapte, Labdhe, Patite, Sameepe, Abhyupaye. (Shabda Sthoma Mahanidhi) Gata* word may be used to denote an initiation of movement, carrying something along with reaching a particular site, through any particular pathway, leads to occupancy at a particular site. In the context of *Janu-Sandhi-Gata-Vata*, occupancy is at *Janu Sandhi*<sup>11</sup>.

##### Vata:

- *Vyutpatti- Va-Gati Gandhanayoho (Shabda Kalpa Druma)*

The term '*Gati*' is having meanings like *Prapti*, *Jnana (Panini)* and the meaning of '*Gandhana*' is like *Utsaha*, *Prakashana*, *Soocana*, *Gandhana*, *Prerana*<sup>12</sup>.

##### Paryaya:

1. *Sandhivata*
2. *Gulphavata*
3. *Khuddavata*
4. *sandhigata anila*

**NIDANA**

The specific *Nidana* of *Janusandhigatavata* is not separately enlisted. The involvement of *Vata* is invariable in *Janusandhigatavata* and as it is a *Vataja*

*Nanatmaja vikara*, the *Nidana* of *Vatavyadhi*, in general, is also being considered as the *Nidana* of “*Janusandhigatavata*”. All the *Nidanas* are subdivided into *Aharaja, viharaja, agantuja, manasika* etc<sup>13,14,15,16,17</sup>.

**Table 01:**

NIDANAS	C.S	S.S	A.S	A,H	M.N	B. S	Bh.Pr	Y. R
<i>Alpa bhojana</i>	+	+	+	+	+	-	+	+
<i>Abhojana</i>	+	+	-	-	+	-	-	-
<i>Ativyayama</i>	+	+	+	-	-	-	-	+
<i>Aharaparinamakala</i>	-	+	+	-	-	-	-	-
<i>Atipurishakshaya</i>	+	-	-	-	-	-	-	-
<i>Abhigata</i>	+	+	+	-	-	-	-	-
<i>Bhaya</i>	+	-	+	-	-	-	-	-
<i>Chinta</i>	+	-	-	-	-	-	-	-
<i>Divaswapna</i>	+	-	-	-	-	-	-	-
<i>Dhatukshaya</i>	+	-	-	-	-	-	-	-
<i>Greeshma varsha rutu</i>	-	+	+	-	-	-	-	-
<i>Khara sevana</i>	+	+	+	-	-	-	-	-
<i>Katu tikta Kashaya sevana</i>	+	+	+	-	-	-	-	-
<i>Dukha shayya</i>	+	-	-	-	-	-	-	-
<i>Krodha</i>	+	-	-	-	-	-	-	-
<i>Laghu bhojana</i>	+	+	+	-	-	-	-	-
<i>Langhana</i>	+	+	+	-	-	-	-	-
<i>Maithuna</i>	+	+	+	-	-	-	-	-
<i>Ruksha sevana</i>	+	+	+	-	-	-	-	-
<i>Ratri jagarana</i>	+	+	+	-	-	-	-	-
<i>Sheeta sevana</i>	+	+	+	-	-	-	-	-
<i>Shoka</i>	+	-	+	-	-	-	-	-
<i>Vishada</i>	+	+	+	-	-	-	-	-
<i>Vegadharana</i>	+	+	+	-	-	-	-	-
<i>Masura mudga nishpava atisevana</i>	-	+	-	-	-	-	-	-

**Samprapti:**

No specific *Samprapti* has been explained for *sandhigatavata*. It can be said that the *Samprapti* of *SGV* is the same as that of the general *Samprapti* of *Vatavyadhi*. *Acharya Charaka* described that by following etiological factors of *Vatavyadhi*, *bali vayu* gets aggravated and that aggravated *Vayu* fills up the emptied channels of the body and produce various generalized or localized disease. *Chakrapani* has ex-

plained about '*Srotamsi Riktani*' as *srotas* devoid of *Snehadi guna* or lack of *snehadi 22 gunas*.<sup>18</sup> *Acharya Charaka* has further stated that *Vayu* gets aggravated due to *Dhatu kshaya* and *Marga-Avarna*. *Ahara Vi-hara*, which causes *Dhatu-kshaya* in excess, and for a long time, *Srotas* become void. The *Vayu* fills up in these *Srotas* fully and the *Vayu* gets aggravated or if *Srotas* are filled up by other *doshas*, *marga* of *Bali vayu* is obstructed by these *doshas* and the *vayu* gets aggravated. Regarding the *Sandhigatavata*, *Nidana Sevana* produces *Dhatu-kshaya* and *Marga-Avarna*,

which leads to *kha-vaigunya* in *sandhi*, lack of preventive measures during *Sanchaya-Avastha* leads to *Vata Prakopa*. This *Prakupita Vata* further causes

*Shleshmaka Kapha* and *Majja dhatu kshaya* provides a seat for *Bali vayu* giving rise to the disease *Sandhigata Vata*.

**Table 02: Samprapti gataka**

Dosha	Vyana vata and sleshaka kapha
Dooshya	Asthi, majja, meda
Srotas	Asthivaha, majjavaha, medovaha
Srotodusti	Sanga
Agni	Mandagni
Rogamarga	Madhyama
Udbava stana	Pakvashaya
Vyakta stana	Janu sandhi

**POORVAROOPA**

The premonitory symptoms, which appear before the appearance of the disease is called *poorvaroopa*. *Acharya charaka* has mentioned that *Avyakta lakshana's*<sup>19</sup> are the *poorvaroopa* of the *vata vyadhi*. That means to say the disease can be identified only in its manifested state.

In this context, *Acharya chakrapani* has mentioned the word '*Avyaktham*' as presenting of few symptoms of the disease.

According to *Vijaya-rakshita*, *Avyaktham* means '*Na Ati Abhivyaktham*', and those symptoms which are not exhibited clearly are known as *Poorvaroopa*. Hence, mild or very less symptoms prior to the manifestation of the disease *Sandhigata vata* may be taken as *Poorvaroopa*.<sup>20</sup>

**Table 03: ROOPA**

Symptoms	C. S	S.S	A.H	A.S	M.N	Bh. Pr	Y. R
<i>Sandhi shola</i>	+	+	+	+	+	+	+
<i>Sandhi shotha</i>	+	+	+	+		+	+
<i>Sandhi stabdhata</i>	-	+	-	-	+	-	-
<i>Atopa</i>	-	-	-	-	+	-	-
<i>Vatapoorna druthisparsha</i>	+	-	+	+	-	-	-
<i>Prasarana akunchanayo vedana</i>	+	+	+	+	+	+	+

**Table 03: SAPEKSHA NIDANA**<sup>21,22,23</sup>

Factors	<i>Sandhigata vata</i>	<i>Amavata</i>	<i>Vatarakta</i>	<i>Kroshtuka shirsha</i>
<i>Amapradhanyata</i>	-	+	-	-
<i>Jwara</i>	-	+	-	-
Prone age	Old age	Any age	-	-
<i>Vedana</i>	During <i>prasarana and akunchana</i>	<i>Vrischik danshavat and sanchari</i>	<i>Mushika damshavat</i>	<i>Tivra ruja</i>
<i>Shotha</i>	<i>Vatapurna driti sparsa</i>	<i>Sarvanga and sandhigata</i>	<i>Mandalayukta</i>	<i>Koshtruka shirshavat</i>
<i>Sandhi</i>	Weight-bearing joint	Big joints	Small joints	Only <i>janu</i>
<i>Upashaya</i>	<i>Abyanga</i>	<i>Ruksha swedana</i>	<i>Rakta shodana</i>	<i>Rakta shodana</i>

**UPADRAVA'S**

Sushruta explained the complication of Vata vyadhi i.e., mamsa Kshya, trishana, jwara, murcha, shwasa, kasa, stambha, Avipaka, Visarna, samkocha etc<sup>24</sup>

### SADHYASADHYATA

Vata Vyadhi considered Mahagadha by almost all Acaryas Dhatukshaya<sup>25</sup> is the chief cause of Vata Vyadhi. Dhatukshaya is difficult to treat as Acarya Vagbhata has elaborated that since the body is accustomed to Mala, Dhatukshaya is more troublesome than Dhātu Vriddhi. Sandhi-Gata-Vata is one of the

Vata Vyadhi therefore it is Kashtasadhya. Diseases situated in Marma and Madhyama Rogamarga is Kashtasadhya. Sandhi-Gata-Vata is a disease of Sandhi, which falls under Madhyama Rogamarga in the list of Kashtasadhya Vata Vikara, Acarya Caraka does not mention Sandhi-Gata-Vata but while commenting on the word 'Khuddavata' Cakrapani<sup>26</sup> explain the meaning of Khuddavata as Gulphavata or Sandhi-Gata-Vata. Thus Sandhi-Gata-Vata can be considered as Kashtasadhya Vata Vyadhi.

**Table 04: Chikitsa**

Sl.no	Line of Treatment	C.S	S.S	A. S	A.H	C.D	Bh. Pr	Y. R	B. R
1	Snehana	-	+	-	+	+	+	-	+
2	Upanaha	-	+	+	+	+	+	+	+
3	Agnikarma	-	+	+	-	+	+	-	+
4	Bandhana	-	+	+	-	+	-	-	+
5	Swedana	-	-	+	-	-	-	+	-
6	Raktavasechana	-	-	+	-	-	-	-	-
7	Pradeha	-	-	+	-	-	-	-	-
8	Unmardana	-	+	+	-	+	-	+	+

Chikitsa is mentioned as "Vighatana of Samprapti. Sandhigataavata is a Vatik disease, that mainly occurs due to Dhatukshaya or Avarana, so general treatment of Vataavyadhi can be adopted.

**Snehana:** Sandhigataavata is a variety of Vata Vyadhi, where Snehana would be very effective.<sup>27</sup>

1) **Abhyantara Sneh:** Here Snehana in the form of Pana, Bhojana, Basti and Nasya can be administered in case of Janusandhigataavata.

2) **Bahya Sneh:** Bahya Snehana's are many like Abhyanga, Lepa, Udvartana, Padaghata, Gandoosha, Karnapoorana, Akshitarpana, Pichu, Samvahana, Mardana, Murdhni Taila, and Parisheka. In case of Sandhigataavata we get the mentioning of Abhyanga and Mardana.

**Swedana:** It is useful in neutralizing Stabdha, Shitta, and Gauravata<sup>28</sup>. In Sandhigata Vata, varieties of Snigdha Swedana like Upanaha, Sankara, Patrapinda, Parisheka are indicated. As a dry wood can be slowly bent, as desired by the application of Snehana and Swedana, a correspondingly stiff limb can also

be brought back to normalcy by the administration of Snehana and Swedana therapies.

**Upanaha:** Both Sushruta and Charaka consider Upanaha as a variety of Swedana.<sup>29</sup> Roots of Vatahara drugs should be pasted together with Kanji and mixed with a sufficient quantity of Saindhava Lavana and Snehana. After making this lukewarm, it should be applied to the affected part and wrapped in a piece of thin linen cloth, and tied<sup>30</sup>.

**Agni karma:** Agnikarma on the affected joints relieves pain. To perform Agnikarma on Sandhi, Ksuadra, Guda and Snehana are to be used. By performing Agnikarma on Mamsa, diseases located in Shira, 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.<sup>31</sup>

**Bandhana:** Bandhana is bandaged tightly by leaves of Vatahamaka drugs on affected Sandhi. it acts as Sothahara.

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

**Raktamokshana:** It is also one of the treatment modalities practices in the form of leech application, *Siravyadha* in order to get relief from pain

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

**Table 05: Pathya<sup>32</sup>**

Varga	Y. R	B. R
Shaka	Patola, kushmanda, shigru	-
Shimbi	Masha, kulatha	Masha, kulatha
Shuka	Godhuma, Raktashali	Godhuma, purana dhanya
Mamsa	Kukkuta, titthira, barhi	-
Matsya	Shilendra, nakra, parvathe	-
Phala	Dadima, draksha	-
Ksheera	dugdha, dahi, Grutha	-
Lavana	Saindhava	-
Sneha	-	-

**Table 06: Apathya<sup>33</sup>**

	Y. R	B. R
Shimbi	Mudga, Nivara, Shyamaka, kalaya	Mudga, sarshapa, nishpava
Food intake	Anashana	Guru, abhishyandi
Shaka	Koshataki, kareera	Kareera
Jala	Thataka, thatini, pradushta salila	Sheetambu
Rasa	Kashaya, katu, tikta	-
Vihara	Chinta, prajagara, vyavaya, vegadharana, shrama	Sheeta pravara

## CONCLUSION

From the above discussion, we can conclude that *Janusandhigata Vata* mainly occurs in *Vrudhavastha*. Excessive intake of *Madhura, Amla, Katu & Tikta Rasa* leads to *Janusandhigata Vata*. In *Poorvaroop Avastha Lakshanas* are *Avyakta*. In *Roopaavastha* patients showed all the classical *Lakshanas* fully. *Ushna* is considered as *Upashaya* in *Janusandhigata Vata* and considering the joints, bilateral knee involvement was more. *Janu sandhigata vata* is a *Vataja Nanatmaja Vyadhi* described by almost all the ancient Ayurvedic scholars. As it is a *Vatavyadhi* and so *Vatahara* medicine and *Panchakarma*, this disease can be managed by Ayurvedic medicines along with *Panchakarma* therapy.

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