A review on Janusandhigata Vata

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ABSTRACT

Janusandhigata Vata is explained in concise form in our Samhitha. The symptoms include Vatapoorna-Dritisparsha, Sandhi Shotha, Prasarana Acuchanayyo 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.

Key words: Janusandhigata Vata, 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 channel, influence and control the Manas (Niyanta Praneta Ca Manasah, Sarvendriyam Udyojakah).[1] As Acharya Sharngdhara quotes, “Pittam Pangu Kapham Pangu Pangavo Mala Dhatavah, Vayuna Yatra Niyante Tatra Gacchanti Meghavat”[2] which means Pitta, Kapha, Mala and Dhatu are lame without Vata. If Vata is vitiated then the whole controlling system and normal functioning of the Dosa, Dhatu, Mala will be hampered leading to innumerable manifestation of the diseases in the Shareera, Indriya and Manas.

Among the Sapta Dhatu, the Asthi Dathu is the one which is bestowed with the supreme function of Shareera Dharana (Support). Ayurveda considers Dosa reside in Dathu or there is Ashraya Ashrayi Bhava in Dosa and Dhatu.[3] For example, Rakta Dhatu and Sweda are the residing sites for Pitta Dosa. Like that Vata Dosa resides mainly in Asthi Dathu. Considering this, Vata Dosa vitiation plays an important role in the pathogenesis of Asthi Dathu Dushti. i.e., the Vridhi of Vata Dosa 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 Kaptha in these joints also depletes resulting in the Kshaya of Asthi Dhatu 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, Sandhi Hanta, Sandhi Atopa. 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, 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 radiographic evidence of osteoarthritis, though only 25%–30% are symptomatic. 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.

**Nidana Panchaka**

**Nidana**

<table>
<thead>
<tr>
<th>Ahara</th>
<th>Viharaja</th>
<th>Manasika</th>
<th>Upacharaja</th>
<th>Anya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ruksha Nidana</td>
<td>Ati Vyayama</td>
<td>Chinta</td>
<td>Vishama</td>
<td>Rogati Karshana</td>
</tr>
<tr>
<td>Sheeta Anna</td>
<td>Prajagara</td>
<td>Shoka</td>
<td>Ati Asruk Srovana</td>
<td>Abhighata</td>
</tr>
<tr>
<td>Alpa Anna</td>
<td>Vega Sandharana</td>
<td>Krodha</td>
<td>Ati Dasha Nirharana</td>
<td>Marmaghata</td>
</tr>
</tbody>
</table>

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

**Samprapti**

Dhatu Kshaya Janya and Avaranajanya are the two important factors in the Samprapti of Janusandhigatavata.

Dhatukshyajanya Sandhidgatatvata 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 Sandhidgatatvata-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 Sandhidgata Vata.

**Purvarupa**

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

Rupa

<table>
<thead>
<tr>
<th>Lakshana</th>
<th>Acharya Charaka</th>
<th>Acharya Susrutha</th>
<th>Acharya Madhava</th>
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</thead>
<tbody>
<tr>
<td>Vatapoornadhriti Sparsha</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Shoola</td>
<td>+</td>
<td>+</td>
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</tr>
<tr>
<td>Shopha</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Hanthi Sandhi</td>
<td>-</td>
<td>+</td>
<td>+</td>
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<tr>
<td>Atopa</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
</tbody>
</table>

Chikitsa

According to Charaka Samhitha,

Samanya Vatavyadhi Chikitsa

केवलं निरुपस्तंबं दौरे स्िेहैर इत्यादिः।

वायं सर्पिविसातैलमज्जपािैैः इरं ततैः।।

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

बाह्याभ्यन्तरतैः स्िेहैरस्िमज्जगतं जयेत् इरं ततैः।।

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

According to Sushrutha Samhitha

स्िेहोपिाहास्निकमिबन्धिोन्मदििानि च।

स्िाय सन््यस्स्िसम्प्राप्ते क यािद्वायावतितैः।।

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 promotes blood circulation and there by reduces swelling.

DISCUSSION

Sandhi are seat of Shleshaka Kapha. The nature of Kapha is Sīta, Snigda. Here in Janusandhigata Vata there is Rūkṣa Vṛddhi and Kapha Kṣhaya. Vāta and Kapha are Sīta in nature. So, the medicine must be Usṣa, Bhrimhaṇa and Anulomanā.

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.
Dosha to the Basti. These two are the main objectives in managing Janusandhigata Vata.

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 Dosh 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 enriched with enriched qualities.

In Avarana Janya Janusandhigata Vata

1) Treating the Avaraka.
2) Normalising the Vata Gati.

These two are the main objectives in managing Avarana Janya Sandhigata Vata by using the treatment modalities like, Ruksa 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 Chikisa 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.

REFERENCES


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