

Managing Sandhigatavata Through Ayurveda: A Holistic Approach To Osteoarthritis.

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Abstract

Sandhigatavata, correlating with osteoarthritis in modern medicine, is a degenerative joint disorder described in Ayurvedic texts as resulting from the imbalance of Vata dosha. This review article explores the Ayurvedic understanding of Sandhigatavata, including its pathophysiology, etiology, diagnosis, and management strategies. Emphasis is placed on Ayurvedic treatments such as Panchakarma, herbal formulations, dietary modifications, and lifestyle interventions. The article also integrates contemporary research to highlight the relevance of these traditional approaches in the modern management of osteoarthritis.

Keywords: - Sandhigatavata, Osteoarthritis, Vatavyadhi

Introduction

Sandhigatavata is described under Vatavyadhi in all the Samhita and Sangraha Grantha. Acharya Charaka was the first person who described the disease separately named “Sandhigata Anila”, in vatavyadhi chikitsa adhyay but has not included under 80 types of NanatmajaVyadhi¹. Till date Sandhi gatavata is a challenging disease and is the number one cause of disability in industrialized countries. The trouble of Sandhies by Prakupita Vata is the main phenomena in Samprapti of Sandhigatavata. Sandhiscome under the madhyama roga marga² and thus, involvement of madhyama roga marga, Vata Dosha and dhatukshaya figures disease kashta Sadhya. Any disturbance in the fundamental configuration of Dhatus which may lead to their malfunctioning is called as Vikara,³Vyadhi or disease and Sandhi gatavata is one of the VataVikara. Acharya Vagbhatta has said Vatavyadhias as “Maharoga”. This shows that the Acharyahave given importance to Vata as it dominates in the function and is supposed to be the leader of the remaining two Doshas⁴.

Synonyms of Sandhigatavata

No synonym of Sandhigatavata is given in Ayurvedic classics. However, the probable synonyms of Sandhigatavata used in the contexts or considered by the commentator equivalent to Sandhi gatavata are as follows.

- Sandhi gata Anila (Charaka), Hanti Sandhi gata, Sandhi vata (Bhavaprakash) Jeerna vata, Khuddavata (Charaka), Vata Khuddata (Charaka), Gulpha Vata (Chakrapani), Vata Kantaka (Sushruta)

Nidana Panchaka of Sandhigatavata:

In Classics no specific Nidana has been explained for Sandhi gata vata. The nidana factors which are mentioned for Vatavyadhi are deemed to be the nidana factors for Sandhi gatavata. Basing on the descriptions of nidana factors given by various Acharya's in the context of Vatavyadhi, Sandhi gatavata Nidana can be classified under various headings with different views. Among them one classification is Sannikrishta and Viprakrishta Karana. Here with the complimentary references the Nidanans of Sandhi -Gata-Vata is classified on this basis.

Sannikrishta Hetu:

Ativyayama, Abhighata, Marmaghata, Bharaharana, Sheeghrayana, Pradhavana, Atisankshobha.

Viprakrishta Hetu:

Table No. 1 Showing the Viprakrishta nidana of Sandhi gatavata

Rasa	Kashaya, Katu, Tikta
Guna	Rooksha, Sheeta, Laghu
Dravya	Mudga, Koradusha, Nivara, Shyamaka, Uddalaka, Masura, Kalaya, Adaki, Harenu, Shushkashaka, Vallura, Varaka.
Aharakrama	Alpahara, Vishamashana, Adhyashan Pramitashana
Manasika	Chinta, Shoka, Krodha, Bhaya
Viharaja	Atijagarana, Vishamopacara, Ativyavaya, Shrama, Divasvapna, Vegasandharana, Atyucchabhashana, Dhatu Kshaya

Though it has also same etiological factors but in present context, it may be described according to classification, these Nidana can be further classified as:

- Mithya Ahara- Vihara karana Janita
- Kaphavrita Vyana Vayu Janita
- Kalasvabhava Janita
- Medovrita Vata Janita

It can be summarized in other words as per Ayurveda viz,

- ❖ Nimmita Karana :All the Mithya Ahara-Vihara including Abhighata.
- ❖ Samvayee Karana : Vata-Kapha- Vaishamya
- ❖ Asamvayee Karana : Dosha-Dushyaka Sammurchhana
- ❖ Dushya : Asthi, Majja, Meda
- ❖ Dosha : Vata, Kapha

In classics no specific Nidana has been mentioned for Sandhi gatavata. As Sandhi gatavata is a Vatavyadhi, general Hetu of Vatavyadhi can be taken as Hetu of Sandhi gatavata. Common Hetus of Vatavyadhi, which are mentioned by AcharyaCharaka, are as below:

- **Aharaja:** Atiruksha, Atisheeta, Atialpa, Atilaghu, Abhojana.
- **Viharaja:** Atiprajagaran, Diwaswapna, Ativyavaya, Vegasandharana, Plavana, Atiadhva, Ativyayam, Vichesta, Sighrayangamana, Yanavatansana.
- **Manas:** Atichinta, Atishoka, Atikrodha, Atibhaya.
- **Agantuja:** Abhighata, Marmabhighata, Gaja-ushtra-aswashi grayanen patanam, Prapatana, Prapeedana, Uchchapatanaha.
- Atikshataja mokshnat, Dandadi praharanat.
- **Kalataha:** Greeshma Pravrit Varsha Shishira Ratri-ante bhuktante Aprahana Aharaparinamante.
- **Anyahetutaha(Others):** Langhan, amad, Vishamad Upacharad, Dhatunam Sankshyad, Doshashruk Sravanad, Rogatiktashanad, Marmaghata and Dhatu kshaya.

How these Nidanas are responsible for the production of Sandhi gatavata. We can understand it as below:

- Over indulgence in Ruksha, Laghu, Alpa etc. diet aggravates Vata. The chief qualities of Vata are Ruksha, Laghu, Khara, Vishada, and Sukshma. These are exactly opposite to the qualities of Sleshaka Kapha present in Sandhi and Majja Dhatu situated in Asthi. When provoked Vata gets localized in Sandhi, it over powers and destroys all qualities of Kapha and Majja which lead to Sandhi gatavata.
- Atichesta, Ativyayama, Abhighata, etc. viharaja Hetu causes Vata Prakopa and Khavaigunya in Sandhi.
- Atibhaya, Atichinta etc. causes Agnimandhya, Vata Prakopa and Dhatukshaya.
- Vegavarodha and Vegodirana are the chief Nidana for all diseases. Especially Malavegadharana or Udirana produces vitiation of Purishadharakala i.e. Asthidharakala.

Purvarupa of Sandhigatavata

This stage is known as Stansamshraya and due to the doshadushya sammurchana certain signs and symptoms of the future coming disease are established in the body which are not in a well manifested state (avyakta or alpa vyakta). These are generally called as purvarupa of the disease.

There are no specific descriptions about the purvarupa of Sandhi gatavata. Since Sandhi gatavata is considered as a vata vyadhi, the descriptions of purvarupa of vata vyadhi, the description of purvarupa of vata vyadhi from the classics are subjected here to discussion.

Regarding the purvarupa of Vatavyadhi Charaka stated that:

Chakrapani⁵ comments on the word “avyaktam” and tried to correlate it with laghuta in the disease with appearance of a few symptoms of the disease. The meaning of “avyakta” is as “Na Ati abhivyakta” by Vijayaraksheeta. He explains that those symptoms which are not exhibited clearly are purvarupas.

Rupa of Sandhigatavata

Acharya Charaka and Acharya Madhavakara has mentioned main symptoms of Sandhi gatavata are as follows.

Sandhi shula (joint pain):

Shula is the chief symptom of Prakupita Vata. It is stated that without Vata Shula does not occur. It is obvious to experience Shula in the diseases which are dominated by Vata. In case of Vata situated in Sandhi gives rise to Sandhi Shula. When normal path of vata is obstructed by any substances it resulting into shula (pain). Because chesta and gati is mainly karma of vata dosha⁶.

Sandhi Sadhya-Asadhyata (joint-swelling):

Dosha Sanchaya in specific site is the main causative factor for Sadhya-Asadhyata. In Sandhi gatavata, Prakupita Vata gets enlodged in Sandhi where Srotoriktata already exists. So there is wide scope of Vata to get accumulated there resulting in Sadhya-Asadhyata. Here Vatapurna Driti Sparsha type of Sadhya-Asadhyata has been described by Acharya Charaka. Because Sadhya-Asadhyata is vatic type, on palpation the swelling is felt like a bag filled with air. (Vatapurna Druti Sparsha) Acharya Madhavakara has given a new term i.e. Atopa, Sandhi Sadhya-Asadhyata with Sandhi Sphutana can be correlated with this.

Sandhi sphutana (crepitus):

This symptom is not mentioned in our classics directly. In allopathy texts, it is mentioned clearly as crepitation - Sandhi sphutana. Sandhi gatavata is localized Vatavyadhi in which Prakupita Vata affects Sandhi. This Sthanasanraya is result of Srotoriktata present at Sandhi. This symptom may occur due to Vatasanga in Sandhi. Shleshaka Kapha is described to be situated in the Sandhi⁷ and is located in the joints of the body.

Hanti Sandhi gatah (loss of / restricted movements):

First Sushruta explains this symptom followed by Madhavakara while commenting on this word, Dalhana and Gayadasa explain it as inability to flexion and extension. However, this symptom may not be seen in early stages. When the disease aggravates the vitiated Vata may produce inability of movements.

In Madhukosha Commentary, Commentator Vijayaraksheeta has given two meanings of Hanti Sandhi gata. One is Sandhi vislesha and another is Sthambha. Here, Sandhi vesleshya occurs due to Prakupita Vata located in Sandhi.

Stambha (stiffness):

It means immobility as defined by Dalhana. Arundatta explained stambha as less or loss of flexion and other movements. Gati is unique feature of Vata and in Sandhi gatavata; this Gati is obstructed because of Sanga type of Srotodusti. This gives rise to Stambha. Sheeta guna of Vata is responsible for sthambha.

Akunchan Prasaranayoh Vedana (Pain during flexion and extension of the joint):

Acharya Charaka has shown this symptom. Sandhi is made to perform the function of Akunchana and Prasarana due to vatavaha shiras and vyana vayu. When Prakupita Vata gets located in Sandhi, it hampers the normal function of Sandhi which results in vedana during Akunchana and Prasarana.

Atopa:

Crepitus (Characteristic sound produced from the joints). This symptom is explained in Madhava Nidana⁸. While commenting on the word Atopa in another context, Madhukoshakara quotes the opinion of Gayadasa and Kartika. i.e. "Atopaha Chalachalanamiti Gayadasaha, Gudaguda Shabdamiti Kartikah". Also Bhavamishr says - Atopo Gudagudashabdaha⁹ Thus we can say that Atopa in this context is the sound produced by the movement of joints i.e., Crepitus. Thus with the help of different references and by the opinion of commentators it can be concluded that Sandhi Shoola, Sandhi Sadhya-Asadhyata, Sandhi Stabdhatta and Atopa are the clinical features of Sandhi -Gata-Vata.

Samprapti:

Specific samprapti for JanuSandhigatavata is not directly mentioned in classics. The Samanya Samprapti of Vata Vyadhi that is explained in classics can be considered as the Samprapti of JanuSandhi -Gata-Vata.

Acharya Charaka explained - due to the intake of Vatahara Ahara Vihara Vata vitiation takes place. This vitiated Vata lodges in Rikta Shrotas i.e. Shrotas in where Shunyata of SnehadiGuna is present. Vata after settling in Rikta Shrotas produces disease related to that Shrotas. 76 Acharya Vagbhata frames the Samprapti of Vata Vyadhi like - Dhatushaya aggravates Vata and the same is also responsible to produce Riktata of Shrotas. Thus the vitiated Vata travels throughout the body and settles in the Rikta Shrotas and further vitiates the Shrotas leading to the manifestation of Vata Vyadhi¹⁰.

For the purpose of understanding the Samprapti of Sandhi -Gata-Vata can be studied under two headings. They are,

1. Dhatushaya Janya and
2. Avarana Janya Sandhi -Gata-Vata.

1. Dhatushaya Janya Sandhi -Gata-Vata:

In jeernavastha (Old age) Vata Dosha dominates in the body. This in turn will lead to Kapha kshaya. As the Shleshma Bhava decreases in the body, ShleshakaKapha in the joints gets decreased in both quality and quantity. Reduction of Kapha in Sandhis makes Sandhi Bandhana, Shithilata, Ashrayashrayi Sambandha also leads Asthidhatushaya. Asthi being the main participant of the joint its Kshaya leads Khavaigunya in the joints.

In this condition if Nidana Sevana done further produces Vata Prakopa. If Vata Prakopa is not corrected by appropriate means and simultaneously if the person indulges in Asthivaha and Majjavaha Shroto Dushtikara Nidana, the Prakupita Vata spreads all over the body through these Shrotas. The chief properties of Parthiva Dravya are Guru, Sthula, Sthira, Gandha Guna in excess. These are the properties, which are necessary for Sthairya and Upacaya of the body. Excessive

intake of Dravyas having Laghu, Ruksha, Sukshma, Khara properties lead to Guru and Sneha Guna Abhava due to their opposite quality. Thus it leads to Dhatukshaya in the body. Akasha is the Mahabhuta that produces Sushirata and Laghuta in the body. Vayu Mahabhuta fills up this Sushirata. So due to Dhatukshaya Akasha Mahabhuta increases in the body producing Sushirata and Laghuta simultaneously Vayu fills it up.

From this description it can be stated that the meaning of word 'Riktata' is Sushirata i.e. increase in Akasha and Vayu Mahabhuta. While commenting on word 'Riktata' Chakrapani says that 'Riktata' means lack of Snehadiguna.

Intake of rooksha-sheeta ahara&vihara like ativyayama, abhighata etc → Reduction of sneha bhava in the body → Dhatukshaya where by sushirata in the channels results → Vata purana of these channels → Manifestation of symptoms.

In the meantime Sthanasamshraya of Prakupita Vata take place in the Khavaigunyayukta Sandhi. This localized Vayu due to its Ruksha, Laghu, Kharadi Guna over power and undo all properties of Sleshaka Kapha producing disease Sandhi -Gata-Vata.

2. Avarana Janya Sandhi -Gata-Vata:

In Sthulas usually Sandhi -Gata-Vata occurs in weight bearing joints. In them due to the Kaphamedas the margavarana occurs & the Vata gets vitiated and can be pray for many VataVyadhi and one among them is Sandigatavata. The excessive Medas will produce obstruction for the flow of nutritive materials to the future Dhatus i.e Asthi, Majja and Shukra leads to their Kshaya. The excessive fat deposited all over the body will produce Margavarana of Vata¹¹Prakupita Vata due to Margavarana starts to circulate in the body. While traveling it settles in the joint where Khavaigunya is already exists. After Sthanasamshraya it produces the disease Sandhi -Gata-Vata in the same process mentioned in the earlier context. Thus with the help of Samanya Samprapti of VataVyadhi the Samprapti of Janu-Sandhi -Gata-Vata can be divided into Dhatukshaya Janya and Avarana Janya. This will help in deciding the prognosis and planning the treatment of the disease.

Three main factors involving in the production of Sandhi gatavata, in any form of Samprapti are –

1. Kopa of vyana vata, which normally controls all the movements of the body.
2. Kshaya of shleshaka kapha, which normally aligns the joints and maintains its Compactness.
3. Deterioration of shleshma dharakala, which lubricates the joints.

Disease process according to Shad Kriya Kala

1. Sanchaya (Stage of Accumulation)

Normally the Dosha remains in a stage of equilibrium in its own Ashaya, but any disturbance in the normal state, due to any nidana result into its excessive accumulation within their Ashaya or at their original site. In this stage due to Vata Dosha, Stambha Purna Koshtata may be manifested (Su.Su. 21/12).

In case of patient, who is going to develop Sandhi gatavata later on, Lakshana of VataSanchaya as mentioned above may be seen due to Vata Sanchaya at its Mula Sthana i.e. Pakvashaya. Also some symptoms of Vata Vriddhi may be seen in Asthi like Asthi Rukshata, Asthi kharata as it is the seat of Vata. Also this is because Nidana has role on Dosha and Dushya both.

2. Prakopa (Stage of Vitiation)

Failure to take corrective measures during Sanchaya Avastha and allowed to act further, the Prakopa stage starts. In this stage already accumulated Dosha get strengthened at their own place and tend to become excited in this stage. Due to provocation of Vata, Kosthatoda and Kostha Sancharana may be manifested (Su.Su.21/13).

Same symptoms like Asthi Rukshata, Asthi Kharata may be seen with its severity.

3. Prasarana (Stage of spread)

If the previously provocative factors are still not corrected by appropriate means, then the excited Doshas pass on to the next stage known as Prasara. At this stage, excited Dosha spreads to other organs, structures and parts of the body (Su.Su.21/14).

The symptoms like Asthi Rukshata, Kharata may appear with its severity. Vatavriddhi may cause Khavaigunya in Asthi and Majjavaha Shrotas.

4. Sthana Samshraya (Stage of localization)

As a continuation of previous stages and conditions, in this stage the spreading Doshas become localized wherever there is Khavaigunya and it marks the beginning of specific disease pertaining to that structure. This stage represents the Purvarupa phase of disease and the interaction between the Dosha and Dushya takes place (Su.Su. 21/15).

In case of Sandhi gatavata, Vitiated Vata get localized in Khavaigunya which is present in Asthi and Majjavaha Shrotas. Means PrakupitaVata get situated in Asthi and Sandhi causingAsthi and Sandhi gatavata. Here, Purvarupa of the disease like occasional Sandhi shoola and Sadhya-Asadhyata occur.

5. Vyakti (Stage of Onset)

This is the stage which gives a clear picture of a disease with its full manifestation i.e. Rupa.

After getting Sthana Sanshaya in Asthi and Sandhi, Vata absorbs the Sneha from them by its Ruksha, khara qualities and so Vyaktiavastha takes place with symptoms like Shoola, Sadhya-Asadhyata, Hanti Sandhi gatah etc.

6. Bheda (Stage of Complication)

According to Sushruta if the proper management is not done at this stage, the vitiated Doshas or the disease may become incurable. Severe complications may take place.

Subluxation, Deformity of the joints, Loose body in joint cavity, Loss of movements of joint take place as complication of the disease. Hanti Sandhi gatah occurs in the later stage of disease. Hanti Sandhi gatah means Sandhi vishlesha or Stambha may occur in this stage.

Samprapthi Ghataka

Table No. 2 Showing the Samprapthi ghataka of Sandhi gatavata

Dosha	Vata Vyana → Vriddhi; Kapha → Shleshaka - Kshaya
Doosha	Peshi, Snayu, Asthi, Majja
Srotas	Mamsavaha, Medovaha, Asthivaha, Majjavaha
Agni	Jataragni, Asthi-Dhatvagni
Ama	Jataragni Mandya Janya
Roga Marga	Madhyama
Udbhavasthana	Pakvashaya
Sancharasthana	Sarvasharira
Vyaktasthana	Sandhi
Adhishtana	Sandhi

Upashaya:

Upashaya is much important especially during the treatment usually all drugs diet and regimen which give long lasting relief in Sandhi gatavata may be taken as Upashaya. For example Abhyanga, Swedana, Ushna ahara, Usnaritu etc. This should be adopted in the niramaavastha of Vata vyadhi (Sandhi gatavata) only. When the same drugs are prescribed in the samaavastha of vata vyadhi the disease aggravates.

Anupashaya:

All the drugs, diet and regimen which exaggerate the disease are taken for Anupashaya for Sandhi gatavata. Also hetus of vata vyadhi can also be taken as Anupashaya. When upashaya method applied during samaavastha can also be included under Anupashaya. The diet having laghu, ruksha, sheeta gunas, anashana, alpashana, sheeta rithu can be considered as Anupashaya

Vyavachedhaka Nidana:

The importance of Sapeksha Nidana lies in the establishing the exact identity of the disease, wherever identical signs and symptoms prevailing in two or more of the diseases, the chances of being misguided from arriving at a true diagnosis is great. Hence differential diagnosis is inevitable for accurate identity of the disease.

To get the clear idea regarding the disease Sandhi gatavata, a comparative study of cardinal symptoms of similar diseases entities are given below.

Sadhya-Asadhyata

Generally, Vata vyadhis are very difficult to cure due to the deep seated nature of them. Sandhi gatavata usually occurs in the vardhakya kala, the kala, which is predominant of Vata.

Charaka had mentioned some Vata vyadhi's, which are either not curable due to sthanagambheerata or curable with effort in case they are of recent origin, in strong patients and if without any complications. In the list of Kashtasadhya Vata Vikara, Acharya Charaka does not mention Sandhi -Gata-Vata but while commenting on word 'Khuddavata' Chakrapani explains the meaning of Khuddavata as Gulphavata or Sandhi -Gata-Vata. Thus Sandhi -Gata-Vata can be considered as Kashtasadhya Vata Vyadhi⁷².

Sandhi -Gata-Vata is not a fatal disease, but it cripples the patient and makes him/her burden to others. Due to its tendency to be fatal or incurable. Vata vyadhis are considered as one among the Mahagadas by Acharyas⁷³. The ailments of aged persons are Kashtasadhya and Sandhi -Gata-Vata is the affliction of elderly persons. Diseases situated in Marma and Madhyama Rogamarga is Kashtasadhya. Sandhi -Gata-Vata is a disease of Sandhi, which falls under Madhyama Rogamarga. Further Vata Vyadhi occurring due to vitiation of Asthi and Majja are most difficult to cure.

Chikitsa:

Chikitsa is mentioned as “**Vighatana of Samprapti**”.

Charaka believes on the two factors or causes for all types of Vatavyadhis i.e Srotorodha and Dhatu Kshaya so the aim of Chikitsa is to remove causative factor or disease as well as restoration of the Doshika equilibrium. So the main objective of treatment should be to improve the metabolic activities in dhatu level can takes place and also to provide nourishment to the wasting dhatus. The elimination of the disease can be achieved by

- ❖ Nidana Parivarjanam
- ❖ Samshaman
- ❖ Samshodhana

Ayurveda gives more preference to “Nidana Parivarjanam” as the first line of treatment. Among the two lines of treatment, if the disease is in madhyam stage, Samshaman is to be given otherwise Samshodhana. According to Ayurveda, a holistic way of living; Sandhi gatavata is a chronic degenerative disease affecting the cartilages of joints due to Vata Prakopa. It can be treated by as a specific line of treatment, Acharya Sushruta¹² and Acharya Vagbhatta¹³ have described in deTailas Snehana, Upanaha, Agnikarma, Bandhana, Mardana and Swedana. In case of Vata located in Snayu Asthi and Sandhi. Some other classic Virechanam also mentioned¹⁴. According to Panchakarma, it stops future deterioration of the joints and helps to rejuvenate the damaged joints by normalizing the vitiated doshas. Accumulated toxins called ama (undigested waste) in the colon which occurs due to the emotional and physical disturbances when settled in the joints give rise to O.A. It is detoxification therapy which first aims to loosen and mobilise the accumulated toxins which is achieved by both internal and external oleation using herbal oils and Steam. Appropriate procedures are then used to eliminate these toxins resulting in the rejuvenated tissues then the cell tissues are treated with nourishing diet and ayurvedic herbal formulas to strengthen the muscles and boost the immunity. Before panchakarma two pre-purification therapies (Purvakarma) are indicated.

- Snehapanam
- Swedanam

Snehapanam:

Two types of this are accha and vicharana. In Acha snehapanam a specially prepared medicated ghee is administered in empty stomach. The dosage is given up to seven days according to the patient's condition and climate. It is increased proportion to the signs of the optimum condition felt. This helps to lubricate all the body channels and eliminate the toxins.

Snehana besides being the chief Purvakarma procedure for the Panchakarma therapy happens to be a one of the most significant Chikitsa. Snehana therapy is administered to persons in two different ways as follows.

- External application (Abhyanga)
- Internal application (Snehapana)

Both external and internal Snehana are effective in Sandhi gatavata. Sneha Dravya possesses Drava, Sukshma, Sara, Snigdha, Manda, Mrudu, Guru Properties, which are due to predominance of Jala and Prithvi Mahabhuta. Sneha alleviates Vata because properties of Sneha are just opposite to those of Vata. In its normal undisturbed condition, maintains a state of equilibrium between Dosha and Dhatu. Similarly it exercises considerable influence on the functioning of Manasa. Hence, this Vayu should be kept in stage of equilibrium for the individual to be healthy and happy. Snehana helps in the promotion and regulation of the proper functioning of Vayu. It is stated that by the regular use of Abhyanga, all the changes of old age could be prevented and cured, if are already manifested. This Jarahara effect of Snehana is very important as far as Sandhi gatavata is concerned. It replenishes the diminished Dhatu, increases the Prana (vitality) and strength of Agni.

Swedanam:

Here fomentation is done with the medicated decoctions vapours and is applied to the affected areas with rubber tube. In Upanaha sweda, substances like salt, oil, herbs are cooked. It is then bundled and then applied firmly to the affected joints while hot.

After purvakarma Acharyas have described some specific line of treatment in Sandhigataivata such as

- Virechanam
- Upanaha
- Agnikarma
- Unmardana
- Bandhana
- Basti

Virechana:

Then it is followed by Virechana which is a method of purgation by oral intake of herbal formulas. In this the toxins found in gastro intestinal tract are flushed out through anal route.

Upanaha:

Upanaha is one of the four types of Sweda by Acharya Sushruta, Swedana is the procedure which relieves stiffness, heaviness, cold and induces sweating. It plays dual role of Purvakarma and Pradhana Karma. Upanaha is Bandaging. Here a paste of the roots of the Vayu subsiding drugs is prepared and is then applied on the affected joints. The paste should be hot and mixed with Sneha. After applying the paste, the joint is covered with leaves and then it is bandaged with cotton and leather. The duration of the bandage is about 12 hours. The application of heat causes relaxation of the muscles and tendon, improves the blood supply.

Agnikarma:

Agnikarma on the affected joint relieves pain. To perform Agnikarma on Sandhi ,Kshudra, Guda and Sneha are to be used. Acharya Kashyapa has contraindicated Agnikarma on Shira,Sandhiand Asthi. Here, Dalhana has elaborated the fact that there is no need to perform Agnikarma on Shira,Ashtiand Sandhi incase of disease affective them. To explain this thing he has quoted the reference of Bhadrasaunak that by performing Agnikarma on Mamsa, disease located in ShiraSnayu and Asthi get alleviated. It is stated that diseases cured with Agnikarma will never relapse and that cured with Kshara Karma or Shastra Karma may recure.

Bandhana:

Bandhana is bandaging tightly leaves of Vatashamaka drugs are bandaged tightly on affected Sandhi . This bandaging does not leave any scope for Vata to inflate the Sandhi. In Sandhi gatavata Sadhya-Asadhyataappears like a bag inflated with air, Bandhana causes abatement in this Sadhya-Asadhyata.

Unmardana:

This is the type of massage in which pressure is exerted on diseased Sandhi. It relieves Sadhya-Asadhyata and enhances blood circulation.

Basti:

Since Sandhi gatavata is disease of Madhyama Rogamarga, Basti is the treatment of choice. In Sandhi gatavata, Sneha Basti is preferable considering the Dhatukshaya and old age of the persons. Adaptation of matrasthi, administration of medicated Ghee or oil per rectum which is an easy procedure and can be carried out as outpatient basis. A course of seven days Matrasthi with only medicated oil or ghee provides prolonged relief from pain and also prevents further damage to the bone tissue. Generally used Ghee, Guggulu tiktaka Ghrita. But on the other hand the matrasthi¹⁵ is more safer, providing sustained relief, and promotes overall well being of the patient which is the need of the hours.

Adaptation of JanuBasti or the local sudation therapy through Basti to the affected joints. A therapy in which the warm medicated oil is poured over the joint with round bridge prepared by the dough made out of Black gram flour. Retention of oil over the joint helps in improving the circulation, gets absorbed and reduces pain and inflammation, and also helped in resolving the Ama¹⁶ localized in the joints.

Rasayana:

The use of rasayana is very essential which also fits in to the framework of conventional approach with vitamins, minerals and hormones. Many drugs have been proven to possess smaller quantity of phytoestrogen that will full fill the requirement of the hormone to prevent the further damage. These phyto-estrogens are proven to have no side effect. As the whole drug is used Amalki (Emblica officinalis), shigru (Moring monosperma), agasthya (Sesbania grandiflora), kaidarya (Curry leaves), shatavari (Asperagus racemoses) etc are the drugs which can take care of women in maintaining the general heath thus providing quality of life. Though these plants have been proven for their vitamin and mineral content, as well as phyto-hormones, when the whole drug is used in the natural form the limitation and the adverse effects are counteracted or minimized. These plants are more than the chemical single constituent identified by the scientists. These medicines also have rejuvenating effect on all the tissues of the body.

Conclusion

Ayurvedic treatment for Sandhigatavata offers a holistic approach by not only addressing symptomatic relief but also targeting the root cause of Vata aggravation and joint degeneration. Panchakarma, combined with lifestyle and dietary modifications, can provide substantial relief and improve the quality of life for osteoarthritis patients. Further clinical research is needed to validate these therapies' efficacy in larger populations, but Ayurveda's holistic approach offers a valuable alternative or complementary approach to conventional treatments

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