



## AYURVEDIC MANAGEMENT OF OSTEOARTHRITIS W.S.R.TO SANDHIGATA VATA

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### ABSTRACT

**Context:** Osteoarthritis (OA) is a very common type of arthritis generally found in older age group. Osteoarthritis is correlated with *Sandhigata vata* in *Ayurveda*. It is a joint disorder caused by the erosion of cartilage that cushion bones at joints; causing pain, swelling and stiffness as bones rub together. The joints most commonly affected are the knees, hips, hands and spine. **Aim:** To understand applied aspect of the *ayurveda chikitsa siddhanta* of *Sandhigata vata* (osteoarthritis). **Material & method:** All the references are taken from the *Ayurvedic* scriptures, Researches, and journals of *Ayurveda*. In this study, special emphasis is put into the correct application of *sandhigata vata chikitsa* described in our classics for a holistic approach to have a good control of the disease and to achieve improvement in quality of life. **Conclusion:** As OA is one of the common debilitating disease by virtue of its chronic nature and implication it may persist for lifetime but through changes in lifestyle and by following ayurvedic treatment modalities the symptoms of osteoarthritis (*Sandhigata vata*) can be reduced and the disease can be stopped in its primordial and primary stage to lead a good quality of life. In this paper an attempt is being made to substantiate Ayurvedic principles scientifically.

**KEYWORDS:** Ayurveda, Osteoarthritis, *Sandhigata Vata*.

### INTRODUCTION

Osteoarthritis is a degenerative joint disorder with the symptoms of Joint Pain, Joint Swelling, Restricted and Painful Movements of the Joints. It is a slowly progressive disorder which usually occurs after the age of 40 years.<sup>[1]</sup> In *Ayurveda*, a similar condition of joint is explained as *Sandhigata vata*. *Acharya Charaka* defined *sandhigata vata* as a disease, with the symptoms of *Shotha*, which is palpable as air filled bag (*Vata Purna Driti Sparsha*) and Pain on flexion and extension of the joints (*Akunchana Prasarana Vedana*).<sup>[2]</sup> According to *Acharya Sushruta*, the disease *Sandhigata vata* can be defined as a disease of *Sandhi* (Joint) with symptoms of *Sandhishula*, *Sandhishotha* and *Akunchana Prasarana Pravritti Savedana* and in the later stage *Hanti Sandhigatah*.<sup>[3]</sup>

### Aim

To understand applied aspect of the *ayurveda chikitsa siddhanta* of *Sandhigata vata* (osteoarthritis).

### MATERIAL AND METHOD

**Type of study:** Literary Review

**Material used:** Ayurvedic scriptures, Researches and journals of *Ayurveda*.

### Analysis

#### *Ayurveda chikitsa siddhanta of Sandhigata vata*

*Chikitsa* is mentioned as “*Vighatana of Samprapti*”. *Sandhigata vata* is a *Vatika* disease which mainly occurs due to *Dhatukshaya* or *Avarana*, so general line of treatment of *Vatavyadhi* can be adopted. Keeping in mind its etiology, common treatment like *Snehana*, *Svedana*, *Mridu Samshodhana*, *Basti* alongwith *Vatahara Aushadhi*, *Ahara* and *Vihara* may be applicable in *Sandhigata vata* (Osteoarthritis).<sup>[4]</sup>

#### • *Samshaman Chikitsa*<sup>[5]</sup>

Vitiation of *Vata* can occur by the practice of *Vata vardhaka ahara-vihara* or may be secondary to *Dhatukshaya* or *Avarana*. In first case only *Vata shamaka Aushadhis* are given while in cases of *Dhatukshaya* and *Avarana*, *Rasayana* drugs and *Deepana-Pachana Aushadhis* respectively are given along with *Vata shamaka Aushadhis*.

Different compound medicinal preparations are commonly prescribed with different *Anupanas* according to the patient's *Prakriti* and condition. These are as follows:

➤ ***Guggulu Preparation in Sandhigata Vata*** - *Yogaraja Guggulu*, *Maha Yogaraja Guggulu*, *Trayo Dashanga Guggulu*, *Sinhanad Guggulu* etc.

➤ **Rasa yoga Used in Sandhigata Vata -**

Vrihat Vata Chintamani Rasa, Rasa Raja Rasa, Vata Vidhvansan Rasa, Vrihat Vata Gajankusha Rasa, Vata Gajankusha Rasa, Samirpannaga Rasa, MahaVata Vidhvansan Rasa etc

➤ **Kashaya Used in Sandhigata Vata-**

Maharasnadi Kwatha, Rasna Saptaka Kwatha, Rasna Panchaka Kwatha, Nagaradi Kwath, Dashamool Kwatha, Punarnavashtaka Kwatha etc

➤ **Medicated Oils Used in Sandhigata Vata-**

Bala Tail, Amritadya Tail, Rasna Tail, Mulakadya Tail, Vrishmuladi Tail, Mulaka Tail, Narayana Taila, Maha Narayana Taila, Vishagarbha Taila, Mahavishagarbha Taila, Vrihata Saindhava Taila, Maha Saindhava Taila, Maha Bala Taila, Masha Taila, Maha masha Taila, Vishnu Taila, Kshirabala Taila etc

➤ **Miscellaneous-**

Eranda Paka, Narayana Churna, Ajamodadi Churna, Panchanana Rasa Lauha.etc

**Specific treatment:** Acharya Sushruta (Su. Chi. 4/8) and Acharya Vagbhatta (A. S. Chi. 23/13; A. H. Chi. 21/19 & 22) have described *Snehana*, *Upanaha*, *Agnikarma*, *Bandhana*, *Mardana* and *Svedana* for the treatment of *Sandhigata vata* as specific treatment. Also Acharya Charaka specific treatment for *Asthi Ashrita Vyadhi* in *Sutrashtana* chapter 28 is as follows:

Asthyaashrayanan vyadhinam panchkarmani bhesajam|  
Bastyah ksheersarpeeshi tikotpahitani cha||  
(Ch.Su.28/27)

• **Snehana**

*Snehana* besides being the chief *Purvakarma* procedure for *Panchakarma* therapy happens to be a one of the most significant *Chikitsa*.

*Snehana* therapy is administered to a person in two different ways as follows.

1. External application in the form of *Abhyanga*
2. Internal application as *Snehapana*

Both external and internal *Snehana* are effective in *Sandhigata vata*. *Sneha Dravya* possesses *Drava*, *Sukshma*, *Sara*, *Snigdha*, *Manda*, *Mridu*, *Guru* properties which are just opposite to those of *Vata* so it alleviates *Vata*. The *Vayu*, in its normal condition maintains a state of equilibrium between *Dosha* and *Dhatu*. Similarly it exercises considerable influence on the functioning of *Manas*. Hence, this *Vayu* should be kept in state 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 changes of old age could be prevented and cured, if already manifested. This *Jarahara* effect of *Snehana* is very important as far as *Sandhigatavata* is concerned. It replenishes the diminished *Dhatu*, increases the *Prana* (itality) and strength of *Agni*.

• **Upanaha**

It is one of the four types of *Sveda* explained by Acharya Sushruta. *Svedana* is the procedure which relieves Stiffness, Heaviness, Cold and which induces sweat. It plays dual role of *Purvakarma* and *Pradhanakarma*. *Upanaha* is bandaging. Here a paste of the roots of the *Vayu* pacifying 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 or leather. The duration of bandage is about 12 hours. The application of heat causes relaxation of the muscles and tendon, improves the blood supply.

• **Agnikarma (Cautary)**

*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.

*Agnikarma* is suitable in *mamsa* and *medo pradhana purusha* and if pain relief is not satisfactory by other measures.

• **Raktamokshana (Blood Letting)**

Blood letting with *Jalouka* is advisable in joint swelling & bursitis.

• **Bandhana**

*Bandhana* is bandaging tightly leaves of *Vatashamaka* drugs on affected *Sandhi*. This bandaging does not leave any scope for *Vata* to inflate the *Sandhi*. In *Sandhigatavata*, *Shotha* appears like a bag inflated with air. *Bandhana* causes abatement in the *Shotha*.

• **Unmardana**

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

• **Basti Karma**

*Basti Karma* it is so called because of use of *Basti* (Urinary Bladder) for administering various drugs, through opening like *Guda* and *Mutra marga* etc. into the body.

*Vata* is considered to be the main morbid factor in causation & progression of diseases through different *roga marga* i.e. *Shakha*, *Kostha* and *Marma*. *Vata* is also the physiological force behind the function of elimination or retention of different excreta like *Sweda*, *Mala*, *Mutra*, *Pitta* and *Kapha* etc. at their respective sites. *Basti Chikitsa* is said to be best treatment of excessive excited *Vata* therefore *Basti chikitsa* is considered to be half the treatment of all the diseases described. While some Acharya consider it a complete therapy for all diseases (Ch. Si. 1/40-41).

**Preventive measures**

Avoiding or minimizing the use of *Tikta*, *Kashaya*, *Katu rasa* and *sheeta virya ahara* especially; avoiding jerky movements, continuous and excessive use of one joint, long standing and walking long distance, Regular practice of *Abhyanga* (massage), *Rasayana Sevana* (intake of rejuvenation medicine), Maintaining a healthy weight may be the single most important thing you can do to prevent osteoarthritis.

**CONCLUSION**

By following ayurvedic principals not only control symptoms but also prevent disease progression, minimize disability, and improve quality of life. Ayurveda treatment has the potential of regenerating the cartilage in mild to moderate OA. In case of severe OA, it arrests the progress of degeneration. So by adopting a holistic approach with diet, life style intervention and continuous use of drugs we have a good control of the disease and can achieve improvement in quality of life.

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