



INTERNATIONAL JOURNAL OF RESEARCH IN MEDICAL
SCIENCES & TECHNOLOGY

e-ISSN:2455-5134; p-ISSN: 2455-9059

Critical Appraisal of Osteoarthritis in Ayurveda-
A Review

***Dr. Rajendra Waghadkar, **Dr Punam Sawarkar, # Gauri Boharupi**

*Reader, Dept of Panchakarma, Ashwin Gramin Ayurved College & Rugnalaya,
Ahmadnagar, Maharashtra, India.

#U.G. Student, **Associate Professor,

Dept of Panchakarma, Mahatma Gandhi Ayurved College Hospital and Research
Centre, Salod, Datta Meghe Institute of Medical Sciences, (Deemed to be
University), Wardha, Maharashtra, India.

Paper Received: 04th October, 2021; **Paper Accepted:** 21st November 2021;

Paper Published: 20th June 2022

How to cite the article:

Dr Rajendra Bajirao Waghadkar, Critical
Appraisal of Osteoarthritis in Ayurveda-
A Review, IJRMST, January-June 2022,

Vol 13, 104-119, DOI:

<http://doi.org/10.37648/ijrmst.v13i01.009>



ABSTRACT

Background: *Sandhigata Vata* in *Ayurveda* is the most common type of lifestyle disorder whose symptoms mimic Osteoarthritis in conventional medicine. *Ayurveda* is the evergreen science of medicine and has been showering its valuable treasures to mankind since our emergence, still the same is continue with more and more global support. Since this medical science treats on the whole it differs and occupies its special place to other medical branches which give attention to presenting signs and symptoms of the patients. The affection of *Sandhi* by vitiated *Vata*, the chief phenomenon in the *Samprapti* of *Sandhigata Vata* which is one of the types of *Marma* and forms a part of *Madhyam Roga Marga* thus the involvement of *Marma*, *Madhyam Roga Marga*, *Vata Dosha*, and *Dhatu Kshaya* make disease *Kasthta Sadhya*. **Aim and objective:** To review the encore classical knowledge about *Sandhigata Vata* **Material and Methods:** The review is based on a critical analysis of the information collected from *Bruhatrayi*, *Laghutrayi*, *Nighantu*, various textbooks of *Panchakarma*, multiple research articles from databases e.g. Pubmed, Google scholar; various P.G.& Ph.D. thesis. **Result and observations:** The compiled information is critically discussed under different heads such as the Etymology of *Sandhi-Gata-Vata*, historical Glimpses of *Sandigata Vata* From Classical Texts Of *Ayurveda*, Etiology of *Sandhigata Vata*(*Hetu*), *Purva Roopa*, *Rupa*, *Upshaya*, *Samprapti*, *Sadhya Asadhyata*, *Chikitsa Siddhanta* of *SandhigataVata* (Treatment modalities). **Discussion:** *SandhigataVata* is a diseased condition in which vitiated *Vata* affects “*Sandhi*”. *Nidan* (predisposing causes), first acts on *Dosha* and vitiates them, the vitiated *Dosha*, in turn, acts on *Dushya* i.e *Dhatu*s and causes disease. It can be well treated with the *Panchkaarma* procedure along with *Snehana Swedana* as a *Poorvakarma*. **Conclusion:** The increasing incidence and prevalence rate of *Sandhigata Vata* (Osteoarthritis) can be minimized and the disease is halted in its early stages and the main stage to live a nice life with the help of various treatment modalities in *Ayurveda*.

Keywords: *Sandhigata Vata*, *Laghutrayee*, *Bruhat Taryi*, *Panchakarma*, *Ayurveda*

INTRODUCTION

According to *Ayurveda*, simple freedom from disease is not health. For a person to be healthy he should be mentally and spiritually happy and an imbalance of *Doshika* is termed as *Roga*. Among *Tridosha* *Vata* is responsible for all *Cheshta* and all diseases. In old age, *Dhatu* being to undergo *kshaya*, which leads to *Vata prakopa* and makes the individual more prone to diseases[1]. Among them, *Sandhigata Vata* stands top of the list. In modern science, Osteoarthritis is the most common cause of joint pain. It is a silently progressive joint disease. It is reported that degenerative changes in the joints arise generally from age of 30yr by the age of 65yrs. Almost 80% of people may have radiographic evidence of Osteoarthritis although only 25% of people may have symptoms. Osteoarthritis is a major cause of morbidity and disability, limiting activity and impaired quality of life, especially among the elderly. Primary complaints of patients with Osteoarthritis are pain and difficulty in joint motility. The etiology of pain is multifactorial including inflammatory and non-inflammatory causes. The disease is managed by NSAIDs, Analgesic drugs, physiotherapy, corticosteroids, and finally with the help of

surgical intervention like Knee Replacement Surgery. The above remedies are very costly and cause unwanted effects. Even the surgical treatment does not provide complete relief.

AIM & OBJECTIVES

However, the classical concept of *Sandhigata Vata* and its *Chikitsa* has remained unexplored due to scattered, limited textual references, and inadequate clinical data. Therefore, it is losing its significance from its ample application in Panchakarma practices. A novel attempt has been made through this paper to clear up the doctrine effect of Panchkarma in *Sandhigata Vata* based on the scientific background.

MATERIAL & METHODS

Considering above said need, various literature is searched from *Bruhatrayi*, *Laghutrai*, *Nighantu*, various textbooks of Panchakarma, multiple research articles from databases e.g. Pubmed, Google scholar; various P.G.& Ph.D. thesis.

RESULTS AND OBSERVATIONS

The compiled information related to the above aim is described under different heads and subheads in a descriptive as well as tabular and schematic manner.

• **Etymology of Sandhi-Gata-Vata**

Etymology is the science that deals with the origin and development of the meaning of the word. *SandhigataVata* has its origin from a combination of three words i.e 'Sandhi', 'Gata', and 'Vata'.

Sandhi: The word 'Sandhi' is derived as

'SAM+DHA+KIH'

-----Amarkosha

'SAMYOGA; SLESHA'

-----Manusmrithi

According to *Vachaspatyam*, the word *Sandhi* is derived from the root "Dha" when prefixed by 'Sam' and suffixed by 'Kih' which gives rise to the word 'Sandhi' which means the joint union.

Gata:

The term 'Gata' is derived from the root 'Gam' means going to, arrived at, situated in, directed to.

Vata:

The term 'Vata' originated from the root 'Va-Gatigandhanyoho' which when suffixed by 'ktan' gives rise to the word 'Vata' which means to blow, to go, to move, to smell, to strike, to hurt, to enlighten⁸.

Thus *SandhigataVata* means provoked *Vata* located in *Sandhi*.

• **Historical Glimpses of Sandigata Vata From Classical Texts Of Ayurveda**

Ancient Ayurvedic literature and other allied Indian literature have references describing *SandhigataVata*.

1) **VEDIC PERIOD:**

a) **Rigveda:**

It contains a *Rucha* describing the emission of *Dosha* from *Asthi* and *Asthi sandhi* (Rig 10/164/2)

b) **Atharvaveda:**

In *Atharvaveda*, one reference is available regarding *Sandhi Vikirti*. It said *Sandhi Vikirti* is caused by *Sleshmavikriti* and it can be cured by prayer (AV:1/12/3). *Asthi* and *Sandhi* are described as *Mulasthanas* of *Balas* (*Shleshma*) (AV: 6/14/1).

2) **PAURANIK KAL:**

In *Mahagarud Puran*, *SandhigataVata* is described as symptoms like *Jalpurnadruti* *Sparsha* and *Shotha* caused due to provoked *Vata*. (*Maha Garud Puran* 2/9/1).

3) **UPANISHAD KAL:**

Symptoms resembling SandhigataVata are described in Garbhopanishad (Garbhopanishad 1/40).

4) **SAMHITA KAL:**

a) **Charaka Samhita:**

Acharya Charaka describes SandhigataVata under the 'VataVyadhi Chikitsa' Chapter he denotes it as 'Sandhigata Anila'. There he mentioned its symptoms but not the treatment whereas in Chikitsasthana he describes the use of Kshira and Ghrita management of Asthi Pradoshaja Vikara of which SandhigataVata is one. (Ch.Chi 28/27). Charaka also describes Bala as ' Vaat Haranam' in Agrya Sangraha. (ch.su.25)[2].

b) **Sushruta Samhita:**

Acharya Sushruta described SandhigataVata under the Vata Vyadhi chapter in Nidansthana (Su. Ni. 9). In Chikitsasthana he described the management of SandhigataVata (Su. Chi.4/8).

c) **Asthanga Samhita:**

Acharya Vriddha Vagbhata and Vagbhata accepted symptoms given by Acharya Charaka and the line of treatment

given by Acharya Sushruta (Nidan/Vatavadhi 15/14).

d) **Bhela Samhita:**

Acharya Bhela describes 'Sandhivichyuti' as resembling SandhigataVata under Asthi-MajjagataVataVyadhi in Chikitsa Sthanam (Bh. Chi. 24/47-49).

e) **Harita Samhita:**

Acharya Harita does not mention about SandhigataVata but mentioned Sneha, Upanaha, Mardana, etc. for Vata Vyadhi (H.S. 3/23).

5) **MEDIVAL PERIOD**

a) **Madhav Nidan**

Acharya Madhavkar mentioned SandhigataVata under the chapter of Vata Vyadhi. He quoted new symptoms like Sandhinasha (M.N.22/14).

b) **Sharangdhara Samhita:**

Sharangdhara has defined Sandhi as a joint of two bones surrounded by Kapha (Sha .S.P.K.37)

c) **Yoga Ratnakara:**

In this Samhita, SandhigataVata is quoted as MajjAsthigata Vata and

Snayusandhigata Vata. He has mentioned different ‘*Lepa Chikitsa*’ along with *Pathya-Apthya* for *SandhigataVata*.

d) Chakradatta & Bhaishajya Ratnavali:

The disease has been described from the management point of view.

e) BhavaPrakasha:

Acharya *Bhavmishra* in *Madhyam Khand* describes *Sandhigata Vata* as that of *Sushruta* (Bhav. M./24/258).

f) Sahastrayogam-in this *samhita ksirbala taila* mention as *vata chikitsa*. The term *Ksira Bala Taila* denotes that the preparation contains *Kshira, Bala, and Taila*.

The name “*Kshira Bala Taila*” was first mentioned in *Sahasra Yoga* (1600-1800 AD,) an authentic Ayurvedic text of Kerala. (Sa. Yo. 5thTaila Prakarana/12).

• **Etiology of Sandhigata Vata(Hetu)**

Chakrapani in his commentary on (Ch. Su. 20/12) stated that in *Nanatmaja Vyadhi* vitiated *Dosha* with its symptoms contaminate a particular organ producing *Vyadhis* like *Nakhabheda* etc. There are 80 *Nanatmaja Vyadhi* of *Vata* explained in *Samhita*. Amongst this *Khudavata* i.e

SandhigataVata is one. *Vayu* gets vitiated by its properties like *Raukshaya* (Roughness), *Shaityam(cold)*, *Laghavam, Gatim, and Anavasthivatvam*[3].

Charaka in *Chikitsasthan* had mentioned reasons like *Ruksha, Sheeta, Alpa, Laghu-bhojana*, excessive coitus, vigils faulty therapeutic management, excessive physical exercise, etc. for vitiation of *Vata*. *Sushruta* along with these reasons also cited that excessive use of *Katu, Tikta, Kashaya, Ruksha, Laghu-Anna, and Vegadharana* (retention of specific urges) causes vitiation of *Vata*. *Harita* also described similar causes like *Charaka* and *Sushruta*. Trauma as a causative factor is especially cited by *Harita.Madhavkar, Vagbhata, and Yogratankar* also have described the same causes as *Charak Samhita*.

In *Chikitsasthanam Charaka* had distinctly mentioned two types of causes of *Vataprokopa*.³⁹

1) *Dhatukshayajanya*.

2) *Margavarodhajanya*.

Dhatu Kshaya means emaciation of *Dhatu* i.e wasting of *Sara*. *Margavarana* is an obstruction to *Gati* of *Vata* leading to its aggravation. While especially commenting about the *DhatuKshaya* *Chakrapani* stated

that it is nothing but *Snehadigunashunyata* of *Dhatu* which is responsible for vitiation of *Vata* and produces diseased condition. When *Pitta* and *Kapha* are obstructed by *Ama* it is called *Avarodha-Margavarodha*. In *Sutrasthanam*, *Charaka* stated the reasons for *Kshaya* as follows:

- 1) Dietic Reasons- *Anashana, Ruksha, Alpa, Pramitashana.*
- 2) *Viharjanya-Ativyayam, Ativatatapsevan, Kala*-generally related to old age and *Aadan Kala, Bhutopghata, Atiprajagram, Abhighata.*
- 3) *Mansik- Chinta, Bhaya, Shoka.*
- 4) *Kaphativartan, Shonitativartan, Malativartana, Shukrativartana.*

Vitiated *Vata* contaminates *Rasa Raktadi Dhatu* producing *Dhatugatavata*. By contaminating a particular organ it produces *Avayavgatavata*. Affliction of *Sira, Snayu* it causes *Siragata* and *Snayugata Vata*. (Ch. Chi 28).

- ***Purva Roopa***

Purva Rupa's are prodromal symptoms. When the vitiated *Doshas* extends and spread over to parts other than their place due to a pathological event i.e *Sroto Vaigunya*, it begins the specific disease

about those structures. In this stage, the prodromal symptoms occur.

Charaka mentioned *Purva Rupa* of *Vatavyadhi* as follows: In this stage, the prodromal symptoms of *Vatavyadhi* cannot be seen practically, because, in the early stages of *Vatavyadhi*, the proportion of vitiated *Dosha* is minimal.

- ***Rupa***

Rupa is the characteristic symptomology of the disease. It occurs as a result of *Dosha Dushya Samurchhana*. As per *Sushruta*, pain is due to vitiated *Vata*, which is the main symptom of *Sandhigata Vata*. *Charaka* stated signs and symptoms associated with *Sandhigata Vata* are:

- *Vatapurnadrutisparsa* - this is a classic sign of *Sandhigata Vata* with *Shotha*(swelling), *Aakunchana Prasaranayoh Shulam*(pain while flexion and extension of joint).
- *Sandhihanana* is the term used by *Sushruta* along with *Shula* and *Atop, Dalhana* in his commentary on *Sushruta* stated, that *Sandhihanana* means patients are not able to flex or extend the joint. *Sandhihanana* indicates anatomical as well as functional deformity. Anatomically it

may be –*Sandhivishlesha* or *Sandhichyuti* i.e joint displacement. Functionally it may be – *Sandhigraha*- joint stiffness.

Madhavakara in Madhav Nidan described the following symptoms and signs.

- 1) *Sandhihanana*.
- 2) *Sandhishula*.
- 3) Sandhi Atop –a term used to describe *Sandhi Sphutana*.

The classical features of *Sandhigata Vata* described by different Acharyas are described in table no.1[4,5,6].

- ***Upshaya***

Upshaya is *Sukhanu badha* – a feeling of relief due to medicine, diet control, and a change in routine lifestyle. *Upshaya* is helpful to rule out any ambiguity in a diagnosis.

- ***Samprapti***

It means the pathogenesis of the disease. It is the process of *Dosha-Dushya Samurchhana* occurring in a place, say organ, Dhatu, etc; where *Khavaigunya* is there i.e the place where the *Dosha-Dushya Samurchhana* taking place should be susceptible to imbalance and results in the further manifestation of Disease. *Vaghbata*

has explained well how the *Samprati* occurs. *SandhigataVata* being *VataVyadhi*, *Samprapti* of *VataVyadhi* can easily be applied to *SandhigataVata*[6].

Charaka has mentioned that vitiated *Vata* due to *Hetusevana* and *Sthanvaigunya* produces disease. This vitiated *Vata* accumulates in *Rikta* (i.e *Snehadhi Gunashunyatvadi*) *Srotas* resulting in *Vatvyadhi*. *Samprapti* (Pathogenesis) of *Sandhigatvata* is shown in fig.no.1.

- ***Sadhya Asadhyata***

While describing *Sadhya Asadhyatva* of *Vata Vyadhi* Charaka had stated that *Khudavatata*, i.e. *SandhigataVata* described by *Chakrapani* being *Gambhir Sthangata Vyadhi* is hard to recover completely. *Gambhir Sthanagatva* is related to *Madhyam Marga*. Acharya had classified it into 3 types of *Vyadhi* depending on their location as

- 1) *Koshtagata (Abhyantara Rogamarga)*

- 2) *Shakhagata (Bahya Rogamarga)*

- 3) *Marmasthi Sandhigata (Madhyam Rogamarga)*.

All these *Margabheda* are described to explain the prognosis of disease invading

that particular *Marga SandhigataVata* if it is not chronic (*Nav Avastha*) without any complication (*Nirupdravata*) and also if *Rugna Bala* is better than *Vyadhi Bala*, then the disease is attainable (*Sadhya* or *Kashtasadhya*). Thus while treating *SandhigataVata*. *Roga Avastha*, (*Nav, Jirna*), *Rugna Bala*, *Nirupdravata*, and *Vyadhi Bala* all these factors should always be kept in mind.

• **Chikitsa Siddhanta of SandhigataVata (Treatment modalities)**

The general concept of Chikitsa of *Vata Vyadhi* applies to the management of *Sandhigata Vata*. *Chikitsa Siddhanta* i.e. treatment principles of *Sandhigata Vata* explained in *Brihatrayi* is tabulated in table no.2.[7] :

DISCUSSION:

In Ayurveda, *SandhigataVata* is described as a *Vata-Vyadhi* and it is also believed that any type of pain cannot be without *Vata*. From the period of Acharya *Charaka* onward, the disease *Sandhigata Vata* has been identified as a separate clinical entity. Acharya *Charaka* has described the disease first by the name '*Sandhigata Anila*' under *Vata Vyadhi*. He quoted symptoms of *Shotha* like palpable as air-filled bag

(*Vatapurana Dritivata Sparsha*) and pain on flexion and extension (*Akunchana Prasarana Vedana*)[8].

Acharya *Sushruta* has described Pain (*Shula*), Swelling (*Shotha*), and restriction of movements (*Hanti Sandhigata*) for *Sandhigata Vata*. Madhavkara mentioned *Atopa Lakshana* when *Vata* seat in *Pakvashaya*.

In modern medicine these symptoms of joint denote Osteoarthritis. Osteoarthritis is a degenerative joint disorder with the symptoms of pain, joint swelling, restricted and painful movements of the joint along with joint instability afterward. Thus due to these similarities, *SandhigataVata* and Osteoarthritis can be correlated as a single entity[9].

❖ **Nidan of SandhigataVata**

The *Nidan* of *SandhigataVata* can be classified under different heads:

- *Aahar: Anashana, Adhyashana, Vishamashana, Vishtambhi Bhojan, Pramitashana, Shushkabhajana, Kshudhitambupana, Sushka-Mamsa, Tikta Varak, Uddalak, Kordusha, etc.*
- *Vihar: Balavatnigraha, Ativyavaya, Prapatana, Pradhavan, Langhana, Plavana, Pratarana, Prajagarana,*

Bharvarana, Gaj-Rath, Turag, Aticharana, Vishamopchara, Rakatatravana, Vaman-Virechanadi Panchakarmatiyoga, Bhramana, Attuchyabhashana, Sahas, Kriyatiyoga.

- *Kalatah: Cold, cloudy, windy and rainy season, Aparatra, Annajirantakala.*
- *Rasatah: Katu, Tikta, Kashaya Rasa-Sevanadhikya.*
- *Gunatah: Ruksha, laghu, Shita pradhan dravya Sevanadhikya.*
- *Anyah:- Dhatukshaya, Rogatikarshana, Amadosha, Marmopaghata.*

Charaka in Vimansthana had mentioned the following causes for *Asthivaha Sroto Dushti*:

- 1) *Vyayam*- Excessive exercise.
- 2) *Ati Sankshobha*- Any trauma to *Asthi*
- 3) *Ativighattana*
- 4) *Vatkar Aahar Vihar Sevana.*

All these *Nidanas* cause vitiations of *Vata* and *Asthi Dhatu Khavaigunya* leading to *Asthi Ashrita Vyadhi*. *Vagbhata* described that *Asthitoda* i.e pain is produced in *AsthiKshaya*[10].

❖ **Pathogenesis of Sandhigata Vata**

The Pathogenesis of *Sandhigata Vata* can be stated as follows: In *SandhigataVata Agni Dushti* and related *Vataprakopa* is obvious. *Dhatvagni Dushti* of *Meda*

Dhatvagni and *Asthi Dhatvagni* hampers *Asthiposhana*. Because the *Prasad Ansha* of *Meda* formed from *Meda Dhatvagni* nourishes *Meda* as well as forms *Sukshma Asthi Poshak Ansha*. There is the involvement of *Asthi Dhatu* in the form of *Kshaya* in *SandhigataVata*. This *Asthi Kshaya* takes place due to *Asthivaha Sroto Dushti* by vitiated *Vata*[11,12,13].

❖ **Treatment Principle:**

While treating *SandhigataVata* all the factors of *Samprapti* i.e *Dosha, Dushya, Agni both Jatharagni and Dhatvagni, Desh, Bala (Vyadhi Bala and Rugna Bala), Kala (Chayadi Avastha Kala), Prakriti (both Rugna Prakriti and Vyadhi Prakriti), Vaya, Satva* (tolerance threshold of disease), *Satmya*, and *Aahar*. All these factors should be scrutinized properly and then medicine should be given.

Thus vitiation of *Vata* in *SandhigataVata* occurs by property of *Ruksha* and *Shita* therefore management of *Sneha* and *Ushna* property *Dravya* will alleviate *Vayu*. This is the basis for the treatment of *Nirupathambhita Vata Dosha*[13,14].

Classical management of *AsthiAshrita Vyadhi* explained by *Charaka* is *Panchakarma* and administration of *Basti*

of *Ghrita* and Milk processed with *Tikta Rasa*. Use of *Tikta Rasa* with *Snigdha Dravya* is also advocated. Here Acharya emphasized the use of *Tikta Rasa*. It is said that *Tikta Rasa* vitiates *Vata*. *Charaka* also mentioned that *Tikta Rasa* is responsible to manifest *Vata Vyadhi*. *Tikta Rasa* vitiates *Vata* by its property of *Ruksha*; *Khara* and *Vishada*. These properties are involved in *Shoshan* of *Dhatu* and producing *Rukshata*, and *Kharata* in *Srotas*. Arundatta in his commentary of *Ashtang Hridaya Sutrasthan*, explains the mode of action *Tikta Rasa* in ‘*Samprapti Bhang*’ in *Asthyashrita Vyadhi*[15,16]. Here he states that *Tikta Rasa* being *Khara Ruksha* and *Shoshan* property will help in the formation of *Asthi Dhatu*. During the *Asthi Dhatu Utpatti*, the *Sukshma Asthi Poshak Ansha* produced by *Meda Dhatvagni* contains *Prithvi, Agni, and Vayu Mahabhuta*. *Asthi Dhatvagni* transforms *Asthi* by producing *Kharatva* i.e hardness which is an essential feature of *Asthi* i.e bone. Thus *Khara* and *Ruksha* Guna of *Tikta Rasa* will help in building the *Kharatva* in *Asthi*. But *Ruksha* Guna vitiates *Vata* therefore Arundatta states that *Snigdha Dravya* should be used along with *Tikta Rasa* to alleviate *Vata* (A.Hr.Su Arundatta commentary)[16].

Charaka emphasized the use of *Sneha* for the management of *Nirupasthambhita VataVyadhi*. He stated *Ghrita (Sarpi), Taila, Vasa, Majja, and Paya (Dugdha)* as *Sneha Dravya*.

Thus the purpose of *Asthi Poshana* by using *Tikta Rasa* and alleviation of *Vata* by using *Sneha* can be possible for the treatment of *SandhigataVata*. Based on this principle using *Tikta Rasa* processed with *Snigdha Dravya* like *Kshira*, the study was planned in patients of *SandhigataVata*. Hence *Guduchi Siddha KshiraBasti* might play a role in alleviating *Vata* and *Asthi Poshana*, bringing ‘*Samprapti Bhang*’ of *SandhigataVata*[17].

Treatment modalities have been developed well in Ayurveda for osteoporosis. *Basti* acts very tremendously in *Sandhigata vata* as it acts on the nervous system. It has been proven that *Basti* acts through the nervous system or enteric receptors. As it has been seen that osteoporosis has the destruction of the bone, *Ayurveda* enhances bone health by the supplementation of *asthiposhaka ahara*. In this way, osteoporosis can be treated with various ayurvedic treatment modalities.

In Ayurvedic classics, our Acharya has given so many special therapeutic

procedures for specific diseases along with thousands of medications. Panchakarma is very unique therapeutic procedure because of its preventive, promotive, prophylactic, and rejuvenating properties as well as providing a radical cure. Among Panchakarma, *Basti karma* is such a Chikitsa that is applicable in all *Vata Vyadhi*. According to *Sushruta*, it can be used in *Kapha* and *Pitta Roga* by using different ingredients². *SandhigataVata* is a *Vatik* disorder and *Vata* also controls and regulates the other two *Dosha*, *Dhatu*, *Malas*, and the whole body. Since *Vata* is controlled by *Basti* all these factors are automatically regulated and total body equilibrium is achieved³. Acharya Charaka mentioned common treatment for *Vata Vyadhi* i.e. repeated use of *Snehana* and *Svedana*, *Basti* and *Mridu-Virechana*⁴. Subsequently, Acharya Charaka advised Panchakarma therapy, especially *Kshira Basti*. Charaka describes Bala as ' *Vaat Haranam*' in *Agrya Sangraha*. (ch.su.25) and *kshir* is described in *Asthi pradoshaj vyadhi chikitsa* (ch. su.28/27). So *kshirbala taila* is selected for *matra Basti* as per reference of *sahastrayogam*[18].

CONCLUSION:

Osteoarthritis, also known as *Sandhivata* (Osteoarthritis), requires specialized treatment to be cured. *Sandhivata* (Osteoarthritis) is mostly treated by diminishing the relieved *Vata dosha* and increasing *Shleshakakapha* in the joints. Joint movement can be increased. Because this is an age-related degenerative condition, it is difficult to diagnose and may last a lifetime, but symptoms can be reduced with a change in lifestyle and therapy. The Chikitsa Sidhannt of *Sandhigata* can be justified as follows; In *SandhigataVata* there is *Kshaya* of *Asthi Dhatu* and *Vridhhi* of *Vayu*. Specific treatment for *SandhigataVata* is not mentioned in *Brihatrayi*. However general principles for treating vitiated *Vata* are elaborated as *Snehana*, *Svedana*, *Mridu Samshodhana*, *Abhyanga*, *Mardan*, *Veshtana*, *Trasana*, *Seka*, *Madya*, and *Snigdha-Ushna Basti*. Charaka has stated that the treatment should be done keeping in mind the *Sthana*, *Dushya*, and *Avarana* of *Vyadhi*. While describing the treatment of *Ukta Anukta Vyadhi* Charaka emphasized that treatment should be done concerning *Dosha*, and *Dushya* and should be opposite to *Hetu*.

Source of funding: Nil

Conflict of interest: None

REFERENCES

1. Sharma PV. Delhi, India: Chaukhambha Orientalia; 1994. Charaka Samhita (English translation) [[Google Scholar](#)]
2. Murthy KR, editor. 2nd ed. Varanasi: Chaukhambha Sanskrit Samsthan; 2009. Vagbhata, Ashtanga Hridayam - Vol. 1, Sutrasthana, Ayushkamiya Adhyaya, 1/7; p. 6. [[Google Scholar](#)]
3. WHO/EDM/TRM/2000.1. General Guidelines for Methodologies on Research and Evaluation of Traditional Medicine. Geneva: World Health Organization (WHO) 2000. [Last accessed on 2014 Feb 10]. Available from: http://www.whqlibdoc.who.int/hq/2000/WHO_EDM_TRM_2000.1.pdf.
4. Kellgren JH, Lawrence JS. Radiological assessment of osteo-arthrosis. Ann Rheum Dis. 1957;16:494-502. [[PMC free article](#)] [[PubMed](#)] [[Google Scholar](#)]
5. Shastri Kashinath., editor. 4th ed. Varanasi: chaukhambha Sanskrit series; 1976. Charaka, Charaka Samhita, Chikitsasthana 28, Vatavyadhi chikitsa/82, Revised by Charaka and Dridha bala with Hindi commentary by R.D. Shashtri; p. 792. [[Google Scholar](#)]
6. Ghanekar Bhaskar Govinda., editor. Sushruta, Sushruta Samhita, Vatavyadhichikitsa, Chikitsasthana. 5th ed. 8. Vol. 4. New delhi: Motilal Banarasidas publications; 1997. p. 403. [[Google Scholar](#)]
7. Ibidem, Sushruta Samhita Chikitsasthana, Swedaavacharniya chikitsitam. 32(22):513. [[Google Scholar](#)]
8. Shastri Kashinath., editor. 4th ed. Varanasi: chaukhambha Sanskrit series; 1976. Charaka, Charaka Samhita, Chikitsasthana 28, Vatavyadhi chikitsa, 28/372-74, Revised by Charaka and Dridha bala with Hindi commentary by R.D. Shashtri; p. 783. [[Google Scholar](#)]
9. Shastri Kashinath., editor. Charaka, Charaka Samhita, Sutra sthana 28, Langhana Brimhaniya Adhyaya, 22/11, Revised by Charaka and Dridha bala with Hindi commentary by R.D. Shashtri. 4th ed. Varanasi: chaukhambha Sanskrit series; 1976. P. 424. [[Google Scholar](#)]
10. Pandya Dilip., Professor, editor. Vagbhata, Ashtanga Hridaya, Sutrasthana, Dinacharya Adhyaya. 1st ed. 8. Vol. 2. Ahmedabad: Saraswati Pustak Bhandar; 1992. P. 49. [[Google Scholar](#)]
11. Guccione AA, Felson DT, Anderson JJ, Anthony JM, Zhang Y, et al. The effect of specific medical condition on the functional limitations of elders in the Framingham study. Am J Public Health, 1994; 84(3): 351- 358.
12. Altman R, Asch E, Bloch D, Bole D, Borenstein K, Brandt K, et al. Development of criteria for the classification and reporting of osteoarthritis. Classification of osteoarthritis of the knee. Arthritis Rheum, 1986; 29: 1039-49.
13. Keuttner KE, Goldberg VM (1995) Introduction. In: Kuettner, KE, et al. Osteoarthritis disorders. Rosemont IL. American Academy of Orthopaedic Surgeons, 21-25.

14. Pai XC, Rymer WZ, Chang RW, Sharma L. Effect of age and osteoarthritis on knee proprioception. *Arthritis Rheum*, 1997; 40(12): 2260-2265.
15. Vagbhata, *Ashtangahridaya Sutrasthana* chapter 1 sloka 7- Varanasi: Krishnadas Academy, 1982; P.7.
16. Vagbhata, *Ashtangahridaya Sutrasthana* chapter 1 sloka 7- Varanasi: Krishnadas Academy, 1982; P.7.
17. Agnivesha, *Dridabala Charak Samhita-Vidyotani Hindi commentary* by Kashinath shastri and Pandit Gorakhanath chaturvedi, Part – 2, Chaukhambha Bharati academy, Varanasi 2015, chapter chikitsa sthana 28/37, page No.– 783.
18. *Susruta Samhita of Maharshi Susruta* Edited with *Ayurveda Tattva Sandipika* by Kaviraj Ambikadutta Shastri part 1 Nidan Sthan Chapter1/28. Page No. 298



Figure :

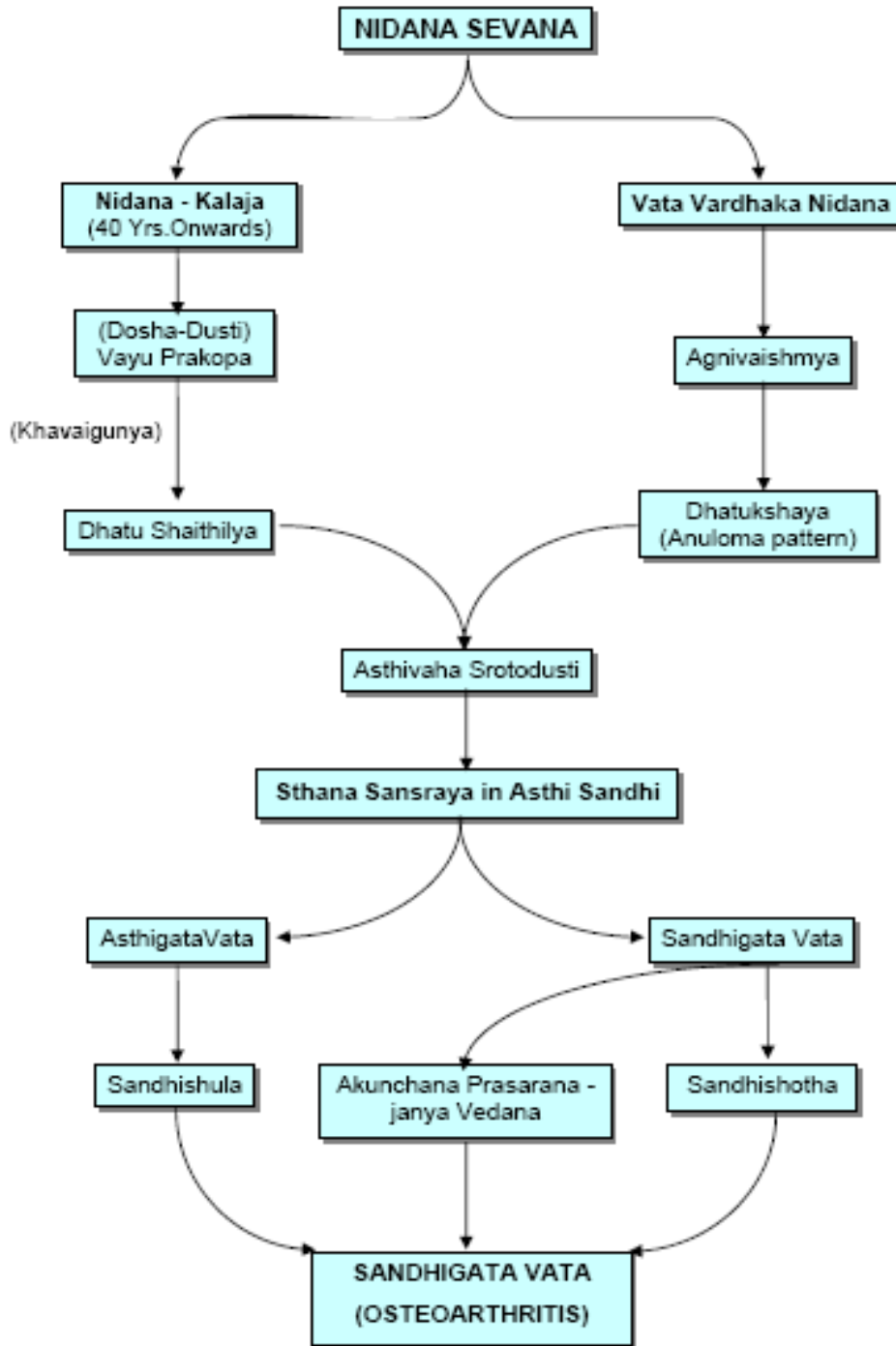


Fig.No.1.: *Samprapti* (Pathogenesis) of *Sandhigata Vata*

Table 1: Classical features of Sandhigata Vata described by different Acharyas

S.N.	Lakshana	Charaka	Sushruta	A.H	Bhav Prakasha	Madhav Nidan
1	Sandhishula	+	+	+	+	-
2	Sandhishotha	+	+	+	+	-
3	Sandhisputana	-	-	-	-	+
4	Vatapurana Druti Sparsha	+	-	-	-	-
5	Sandhi Stabdhata	-	-	-	-	+
6	Prasarana Akunchana Vedana	+	-	-	-	-

Table 2: Treatment principles of Sandhigata Vata as per different Acharyas

S.N.	Type of therapy	Charaka	Sushruta	Ashtang Hriday	Bhav Prakash	Vangasena
1	Snehana	+	+	+	+	+
2	Swedana	+	-	+	+	-
3	Madhur Amlalavan bhojan	+	-	+	+	+
4	Mardana	-	+	+	+	-
5	Veshtana	-	-	+	+	-
6	Trasana	-	-	+	-	-
7	Basti	+	-	+	+	+
8	Nasya	+	-	+	+	+
9	Tarpana	+	-	-	-	-
10	Upanaha	-	+	-	+	-
11	Agni Karma	-	+	-	+	-
12	Bandhana	-	+	-	-	-
13	Brihana	+	-	-	+	-
14	Virek	+	-	-	+	-
15	Nidra	-	-	-	+	-
16	Gurupadartha	-	-	-	+	-