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A LITERATURE REVIEW OF OSTEOARTHRITIS (SANDHIGATVATA) IN AYURVEDA

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ABSTRACT

Introduction: *Sandhivata* is a difficult condition for clinicians to treat because of its chronicity, incurability, and consequences. Allopathic treatment relieves symptoms, but the underlying pathology remains untreated due to a lack of effective treatments, resulting in numerous side effects, toxic effects, and adverse reactions. The Ayurvedic therapy technique focuses not only on drugs but also on lifestyle changes, resulting in a holistic approach to its management. **Aims and Objectives:** To describe the role of *Pathya-Apathya*, medicines, and *Panchakarma therapy* as enumerated in ancient Ayurvedic literature and how they can help with *Sandhivatatreatment*. **Materials and Methods:** Because this is a review study, the available literature (Samhitas and other books) regarding the disease is sought and evaluated in order to have a full understanding of *Sandhivata*. Complementary and Alternative Medicine, PubMed, Google Scholar, MEDLINE, and other electronic databases were searched. **Results:** *Sandhivata* is primarily treated by diminishing relieved *Vatadosha* and increasing *Shleshakakapha* in joints so that joint movement can be increased. **Conclusion:** We've compiled the most up-to-date information on the epidemiology and treatment of osteoarthritis. *Sandhivata* symptoms can be decreased and the disease can be stopped in its early stages with a change in lifestyle and Ayurvedic treatment, allowing people to live a better quality of life.

Keywords: Osteoarthritis knee, *Sandhigatavata*, *Sthoulya*.

INTRODUCTION

In India, about 15% of the population suffers from arthritis. Despite an increase in life expectancy due to improved sanitation and nutrition the incidence of arthritis has increased.¹ Osteoarthritis is one of the most frequent rheumatic diseases, with a prevalence of 22 percent to 39 percent in India. Women are more likely than men to develop OA.² This disease primarily affects people over the age of 40. By the age of 40, almost everyone has some pathologic change in their weight-bearing joints. *Sandhivata* is a *Vatavyadhi* that affects people in the *Vridhavashta*.

All Dhatus undergo *Kshaya* in *Vridhavashta*, resulting in *Vataprakopa* and exposing the individual to a variety of ailments. *SandhigataVata* is the most prominent of them.³ In controlling this disease, allopathic treatment has its own set of limitations. It is very symptomatic and has troublesome side effects, and it can provide either conservative or surgical treatment. Whereas, the management and techniques indicated in Ayurvedic classics can be more effective in treating such illnesses.

Dhatukshaya and *Lakshanas*, which reflect vitiated *Vata*, are present in the ailment, hence *Dravyas* with *Brimhana*, *Shoolahara*, *Stambhahara*, and *Balya* characteristics are included in the diet and treatment. *Sandhivata* is a sickness that was not described in Vedic literature. *The Ashwinikumaras* had documented their ability to treat joint problems, which is mentioned in the Rigveda⁴. Except for *Sharangadhara* samhita, all *Samhitagranthas* and *Samgrahagranthas* detailed the ailment *Sandhivata* with

Lakshana and *Chikitsa* under *Vatavyadhi*. Many research studies and extensive descriptions of the condition can be found in modern science, but medicine has yet to develop a definite treatment for OA, leading to an increase in the use of alternative remedies.

AIMS AND OBJECTIVES:

To describe the role of *Pathya-Apathya*, medicines, and *Panchakarma therapy* as enumerated in ancient Ayurvedic writings and how they can help with *Sandhivata* treatment.

MATERIALS AND METHODS:

Because this is a review study, the available literature (Samhitas and other books) regarding the disease is sought and evaluated in order to have a full understanding of *Sandhivata*. Complementary and Alternative Medicine, PubMed, Google Scholar, MEDLINE, and other electronic databases were searched.

Etiology:⁵

AtiVyayama, *Langhana*, *Abhigata*, *Ruksha*, *Laghu*, *Sheeta*, *Katuahara*, and *vihara* similar *AtiVyayama*, *Langhana*, *Abhigata*.

The disease's causal factors in *Manasika* include *Chinta*, *Shoka*, and *Bhaya*.

Shishira and *Greeshmaritu* are the two primary seasons in *Kalaja* variables where patients are affected or have a greater incidence of the disease.

Other elements that cause osteoarthritis include weakness in a diseased state (*Rogatikarshana*), harm to the *marmasthanas* (*Marmaghata*), emaciation (*DhatuKshaya*), and so on.

Margavorodha falls under *VisheshaNidana*.

Clinical features: ⁶

Poorvaroopa may not be present in the sickness.

Joint pain (*Sandhi vedana*, *Sandhi Shotha*),
Vatapoornadrutisparsha,

Pain and tenderness during joint motions (*Prasaranaakunchanapravruthisavedana*),

Crackling sounds (*Atopa*),

Joint degeneration (*Hanti sandhi*).

Samprapti Ghatakas:

Nidana: VataPrakopaka Nidana

Dosha : Vata esp. Vyanavayu, ShleshakaKapha

Dushya :Asthi, Majja, Meda

Srotas : Asthivaha, Majjavaha and / or Medovaha

Srotodusti : Sanga

Agni : Mandagni

DoshaMarga : Marmasthi Sandhi

RogaMarga : Madhyam

Udbhavasthana : Pakvashaya

Vyaktasthana : Asthi – Sandhi

Sadhya-asadhyata: ⁷

Sandhigatavata is a *Vatavyadhi* that is mentioned in every *Samhita* and *SangrahaGrantha*. *Vatavyadhi* is regarded *Mahagadaby* Acharya *Vagbhata* and *Sushruta*. The name comes from the fact that the therapy takes a long time and the prognosis is unknown. *Dhatukshya* is also the main cause of *Vatavyadhi*. *Dhatukshya* is more difficult to treat than *DhatuVridhi*, according to Acharya *Vagbhata*, since the body has become acclimated to *Mala*. ⁸*Sandhigatavata* is *Kastasadhya* since it is one of the *Vatavyadhi*.

Chikitsa: *Chikitsa* is referred to be "*Samprapti'sVighatana*." Because

*Charaka*⁹ thinks that all sorts of *Vatavyadhis* are caused by two variables, *Srotorodha* and *DhatuKshaya*, the goal of *Chikitsa* is to remove the causative factor while also restoring the *Doshika* equilibrium. As a result, the major goal of treatment should be to increase metabolic activity at the *dhatu* level and to supply sustenance to the wasting *dhatu*s.

The elimination of the disease can be achieved by

- 1) *NidanaParivarjanam*,
- 2) *Samshaman*
- 3) *Samshodhana*

Pathya – Apathya: ^{10,11,12}

Sandhigatavata's specific *Pathya* And *Apathya* are not specified. We should, however, embrace the generic *Vatavyadhi* as a *Vatavyadhi*. The following is a list of some *Pathya-Apathya*.

PathyaAhara: *Godhuma, Masha, Gau-AjaDugdha, GhritaDraksha, Badara, Amra, UshnaJala, Sura, Madira, Surasava, JalacharaMamsa, Patola, ShigruTaila, Vasa, Majja, GhritaDraksha, Badara, Amra, UshnaJala, Sura, Madira, Surasava.*

Pathya Vihara: *AtapaSevana, Mridushayya, Ushnodaka Snana etc.*

PathyaAushadha: *Sunthi, Bilva, Gokshura, Agnimantha, Rasona, Palandu, and so on. Brimhana, Samshamana, Abhyanga, Mardana, Avagahana, Upanaha, Nasya, Basti, Agni karma, and so on.*

ApathyaAhara: *Yava, Kodrava, GadarbhaDugdhaMadhuNadi-samudra, TadagasyajalamNavamadya, ShushkaMamsaAjamutram, Jambu, KramukaKatu, Tikta, Kasaya Rasa, Jambu, KramukaKatu, Tikta, Kasaya Rasa, Jambu, KramukaKatu, Tikta.*

Apathya Vihara: *Chinta, Jagarana, Vega Sandharana, Shrama, Anashana, Vyavaya, Vyayama, Pravata, Chankramana, KathinShayya, YanaGamana, and others are some examples.*

ApathyaAushadha: *Vamana, Raktamokshana.*

DISCUSSION

Sandhivata is primarily treated by diminishing the relieved *Vatadosha* and increasing *Shleshakakaphain* joints so that joint mobility can be increased. Because *Sandhivata* is an age-related degenerative disorder, it may last a lifetime. However, with a change in lifestyle and therapy, the symptoms of *Sandhivata* can be decreased and the disease can be stopped in its early stages, allowing for a better quality of life. OA treatment procedures and their mechanisms of action are explained as follows:

Virechana

Sandhigatavata is usually treated with a basic procedure called *Mriduvirechana*. It cleanses the body to restore the *Srotasa's* patency, allowing more healing material and nourishment to reach the body's components. This also aids in the maintenance or restoration of *Tridosha's* optimal equilibrium.

In *Vatavyadhi chikitsa*, *ErandaTaila* is recommended for *Mriduvirechana*.¹³ For *Mriduvirechana*, the *ErandaBeeja* is employed, which has *Vibhedana* (purgative), *Srotoshodhana* (channel-cleansing), and *Anulomana* (directing *Vata* in the appropriate direction) actions¹⁴. *ErandaTaila* has a *Vatahara* action and is the best of the *Virechana* medicines (purgative therapy). *Mriduvirechana* conducted with *ErandaTaila* following *Purvakarma* (the preparatory operations), that is, *Abhyanga*

and *Svedana*, eliminates the *Dosha* from the body through *Koshtha*, without any problem

Abhyanga

The properties of *Snigdha* (unctuous), *Guru* (heavy), and *Mridu* (soft) in *Taila* (oil) used in *Abhyanga* are the polar opposites of *Vata's*. *Abhyanga* relieves the stimulated *Vata*, which is responsible for *Dhatu's* degradation and the appearance of symptoms such as pain, stiffness, and cracks. Massage, according to recent research, improves the evacuation of waste throughout the body by stimulating blood circulation and assisting the lymphatic system. By suspending the drug in an oily vehicle and rubbing it on the skin, absorption through the skin can be improved.¹⁵ As a result, the medicaments used as massage are absorbed through the skin.

Svedana

Sankocha (contraction or flexion), *Ayama* (extension), *Shula* (pain), *Stambha* (stiffness), *Gaurava* (heaviness), and *Supti* (heaviness) are all symptoms that *Svedana* can help with (numbness).¹⁵ These are the most common clinical signs and symptoms of *Sandhigatavata*. *Stambhaghna* (relieves stiffness), *Svedakaraktva* (induces perspiration), *Gauravaghna* (relieves heaviness), and so on are all activities of *Svedana*.¹⁶

Matrabasti

Sneha Basti is a variant of *Matrabasti*. In terms of administration, it is convenient and comfortable. It nourishes the body, increases vigour, and alleviates *Vata*-related ailments.¹⁷ *Basti* stimulates the development of *Dhatu's* by acting on *Vata* and *Agni*. *Vata*-alleviating medicines supplied through the recto-colonic route in

Matrabasti are able to exert their optimum effect on the main seat of *Vata*, the colon.

Jalaukavacharana

If a sickness does not respond to the use of opposite principles such as *Shita-Ushna* (cold-hot) or *Snigdha-Ruksha* (unctuous-dry), vitiation of *RaktaDhatu* must be examined, according to Charaka Samhita.¹⁸

DRUGS FOR OSTEOARTHRITIS

Vatariguggulu, *Yograjguggul*, and *Trayodashangaguggulu*, *sihanaadguggulu* are all guggulu preparations for OA¹⁹. In *Sandhivata*, single herbs like *Ashwagandha*, *erand*, *Nirgundi Bala*, and *Shunthi*²⁰ have shown to be effective. *Maharasnadikwath* and *Rasnasaptakkwath*, *Dashmoolkwath* etc²¹ are useful *kwath* preparations.

CONCLUSION

Sandhivata (Osteoarthritis) is the most prevalent rheumatological issue that affects patients' quality of life, and the major goal of treatment should be to improve it. Different single herbal medications listed in Ayurveda have shown considerable improvements in patient quality of life. These medications can be used in clinical practice to treat *Sandhivata* (Osteoarthritis) since they are readily available, have a straightforward mode of administration, and have no side effects.

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