

## A CONCEPTUAL STUDY ON SANDHIGATA VATA TO UNDERSTAND THE DISEASE

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### ABSTRACT

Vata Vyadhis are considered as Kashtasadhya vyadhi. Sandhivata is one among them which could not be normalized by use of single drug. Thus, to overcome the limitation of single drug therapy, addition of Vatahara, Shothahara, Vedanasthapana and Rasayana drugs were also done in Shamana Yoga (Chitrak, Ashwagandha, Guggulu, Punarnava, Guduchi and Yavakshar in vati form) for acquiring rapid action of the drugs to alleviate this chronic disease Sandhivata.

**KEYWORDS:** Sandhivata, Osteoarthritis.

### INTRODUCTION

SANDHIGATA VATA is a type of Vatavyadhi. The vitiated vata when takes shelter in sandhithana causes pain, swelling, stiffness, crepitus is known as SANDHIVATA.<sup>[1]</sup> It can affect the hands, hips, shoulders, knees etc. Sandhis are one of the types of Marma and form a part of Roga Marga.<sup>[2]</sup> Thus, involvement of Marma, Madhyama Roga Marga, Vata Dosha and Dhatukshaya make disease Kashta Sadhya. It is one of the most frequent causes of joint pain and physical disabilities in advancing years of life. Cases of joint pain are very common in Panchkarma OPD. Treatment taken through various types does not work well. So, there is a need to understand the basics of disease so that it can be treated accordingly.

- ❑ In Ayurveda, Sandhivata is given as a Vatavyadhi and it is also believed that any type of pain cannot be without presence of Vata.

## HISTORICAL ASPECTS AND REVIEW OF LITERATURE

- **Charaka:** Acharya Charaka has described the disease first separately with the name of “Sandhigata Anila” under the chapter of Vata Vyadhis. Only three cardinal signs and symptoms of this disease have been described by Acharya Charaka.<sup>[3]</sup> (**Ch. Chi. 28/37**).
- **Sushruta:** Acharya Sushruta, the profounder of the surgery gave similar description of the entity of agreed with Charaka’s signs and symptoms of it.<sup>[4]</sup> The line of its treatment is first explained by Sushruta.<sup>[5]</sup> Just like Snehana, Mardana, Upanaha, Bandhana, Agnikarma etc.
- **Ashtanga Hridaya:** Acharya Vagbhatta also accepted this entity. The symptoms and line of treatment were in accordance with Charaka and Sushruta without any amelioration to the subject.<sup>[6]</sup>

## DEFINITION OF SANDHIVATA

- There is no clear-cut definition of Sandhivata, but however the classical text of Ayurveda, the Charaka Samhita reveals that after Nidana Sevana aggravated Vata enters in the Sandhi and get established thereby producing swelling of the joints, which is felt like a bag filled with air and the pain occurs mainly during the flexion and extension movements of the joints.<sup>[7]</sup>

## ETYMOLOGY OF SANDHIVATA

- The term Sandhivata has its origin from a combination of two words.
- Sandhi
- Vata

### *Sandhi*

- According to Vacaspatyam, the word Sandhi is derived from the root “*Dha*” when prefixed by “*sam*” and suffixed by “*ki*” gives rise to the Monier Williams has given the meaning of the word Sandhi as the Union, the Junction, the Combination and the Connection.
- *Vata*
- In Ayurveda, all the physiological functions are assigned to Vata, Pitta and Kapha.<sup>[8]</sup>

- **ETYMOLOGY**
- The term Vata is derived from the root “VA GATIGANDHANAYOH” i.e. to move without any help.<sup>[9]</sup>
- **Definition of Sandhi**
- Bhaskar Govind Ghanekar - the Commentator of Sushruta Samhita has explained that where two or more objects articulate with each other in the body it is called the ‘*Sandhi*’. Word Sandhi which means the Joint, the Union.
- **Definition of Vata**
- That which enlightens or gives motion or creates the force is known as Vata. That which moves is Vata.<sup>[10]</sup>
- **Properties of Vata**
- According to Acharya Charaka Vayu is Ruksha (Dry), Shita (Cold), Laghu (Light), Sukshma (Subtle), Chala (Unstable), Vishada (Clear), Khara (Rough), and Daruna (Hard).<sup>[11]</sup>
- It is also Yogavahi – Conducting agent. Vata in normal state controls all the activities of the body.<sup>[12]</sup>
- **INCIDENCE OF SANDHIVATA**
- The incidence of Sandhi Vata, may vary according to Dosha, Vaya, Linga etc. the detailed study of these factors are as follow:
- **CLASSIFICATION OF SANDHIVATA**
- It can be classified in different ways as there is no classification is mentioned in our texts available.
- **A) According to pathogenesis of Vata it can be classified as below.**
- **i) Dhatukshayajanya:** Kshaya of Dhatus is the main cause of Vatavyadhi.
- **ii) Avaranajanya:** The primary cause of Avarana of Srotasa by Kapha or Meda.
- **iii) Both:** Kshaya as well as Avaranajanya.
- **B) According to Nija and Agantuja, it can be classified in two varieties.**
- **i) Nija Sandhivata**
- **ii) Agantuja Sandhivata**

## NIDANAPANCHAKA OF SANDHIVATA

### PURVARUPA

- Charaka has quoted that Avyakta Lakshanas of Vata Vyadhi are to be taken as its purvarupa.<sup>[13]</sup> Hence, mild or occasional Sandhishula prior to manifestation of disease Sandhivata may be taken as Purvarupa.

### RUPA<sup>[14]</sup>

- In Sandhivata the main cardinal symptoms are mentioned which are common for all joints.
- Sandhishula
- Sandhishotha
- Sandhisphutana
- Sandhihanti

### UPASHAYA

- All drugs, diet and regimen which give long lasting relief in Sandhivata may be taken as Upashaya. For example Abhyanga, Swedana, Ushna Ahara, Ushna Ritu etc.<sup>[15]</sup>

### ANUPASHAYA

- The diet having Laghu, Ruksha, Sheeta Gunas, Anasana, Alpasana, Sheeta Ritu, evening time can be considered as Anupashaya as they increase pain.<sup>[16]</sup>

### SAMPRAPTI

- No specific Samprapti has been explained for Sandhigatavata. So it can be said that Samprapti of Sandhigatavata is same as that of general Samprapti of vata vyadhi.<sup>[17]</sup>
- Acharya Charaka has mentioned that Nidana Sevana aggravates Vata and this Prakupita Vata gets accumulated in Rikta Srotas and gives rise to various generalized and localized diseases.

### 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.<sup>[18]</sup>

- In case of patient, who is going to develop Sandhigatavata later on, Lakshana of Vata Sanchaya 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.<sup>[19]</sup>
- 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.<sup>[20]</sup> The symptoms like Asthi Rukshata, Kharata may appear with its severity. Vatavriddhi may cause Khavaigunya in Asthi and Majjavaha Srotas.

### **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.<sup>[21]</sup>
- In case of Sandhigatavata, Vitiated Vata gets localized in Khavaigunya which is present in Asthi and Majjavaha Srotas. Means PrakupitaVata get situated in Asthi and Sandhi causing Asthi and Sandhigatavata. Here, Purvarupa of the disease like occasional Sandhishula and Sotha occur.

### **5. Vyakti (Stage of Onset)<sup>[22]</sup>**

- This is the stage which gives a clear picture of a disease with its full manifestation i.e. Rupa.
- After getting Sthana Sanshraya in Asthi and Sandhi, Vata absorbs the Sneha from them by its Ruksha, khara qualities and so Vyaktiavastha.

### 6. *Bheda (Stage of Complication)*<sup>[23]</sup>

- 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, Loss of movements of joint take place as complication of the disease. Hanti Sandhigatah occurs in the later stage of disease. Hanti Sandhigatah means Sandhivishlesha or Stambha may occur in this stage.

### CHIKITSA

- Acharya Sushruta was the first to explain the Chikitsa in detail. He preferred Snehana, Upanaha, Agnikarma, Bandhana, Unmardana in case of Vata located in Snayu Asthi and Sandhi.<sup>[24]</sup>

#### Snehana

- Snehana therapy is administered to persons in two different ways as follows.

#### 1) External application (Abhyanga)

#### 2) Internal application (Snehapana)

- Both external and internal Snehana are effective in Sandhivata.

#### 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.

- **Agnikarma**

Agnikarma on the affected joint relieves pain. To perform Agnikarma on Sandhi, madhu, Guda and Sneha are to be used. It is stated that diseases cured with Agnikarma will never relapse and that cured with Kshara Karma or Shastra Karma may reoccur.

- **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 Sandhigata Vata Shotha appears like a bag inflated with air, Bandhana causes abatement in this Shotha.

- **Unmardana**

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

- **Basti**

Since Sandhivata is disease of Madhyama Rogamarga, Basti is the treatment of choice. In Sandhivata, Sneha Basti is preferable considering the Dhatukshaya and old age of the persons.

Yogasana may help for some extent in preventing and curing of Sandhivata. The regular practice of Yogasanas improves the symptoms in different ways like decreasing overweight, decreasing laxity (Bhole – 1982). Posture will also be improved by Yogasana (Yogendraji – 1984), which is also an important predisposing factor in Sandhivata.

**PATHYA-APATHYA**

- Specific Pathya and Apathya for Sandhivata are not mentioned, but as this disease being a Vatavyadhi, we should adopt some of general Vatavyadhi.

**Pathya Ahara**

- Godhuma, Mamsa, Raktashali, Godugdha, Ajadugdha, Ghrita, Draksha, Ama, Madhuka, Ushna Jala, Sura, Surasava, Amlakanjika, Madhura – Amla – Lavana Rasa Pradhana Ahara are Pathya.

**Pathya Vihara**

- Atapa Sevana, Mrudu Shayya, Ushnodaka Snana etc.

**Apathya Ahara**

- Yava, Kodrava, Chanaka, Kalaya, Sheeta Jala, Ati Madhya Pana, Sushka Mamsa, Katu-Tikta-Kashaya Rasa Pradhana Ahara are Apathya.

**Apathya Vihara**

- Chinta, Ratri Jagarana, Vega Vidharana, Shrama, Anashana, Vyavaya, Vyayama, Chankramana, Kathina Shayya are Apathya.

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