



DISEASE REVIEW ON SANDHIGATA VATA AND ITS MANAGEMENT

Name of Author: - Dr. Sanjay A. Dhurve (M.D., Ph.D.) Assistant Professor, Department of Kayachikitsa, Bharati Vidyapeeth Deemed University College of Ayurved, Pune -Satara Road, Pune-411043.

ABSTRACT: According to Ayurveda, Sandhigata Vata is described in all Samhitas. Acharya Charak described the disease separately named Sandhigat Anilal. The trouble of Sandhis by Prakupita Vata is main phenomena in Samprapti of Sandhigatavata. Sandhigatavata is the most common form of joint disorder amongst elderly and obese person. It is major cause of morbidity and disability. The attacks of this disease is insidious causing loss of function as well as deformity of the joints especially weight bearing joints like knee joint.

Key words: Sandhigata Vata, Vata Vyadhi

INTRODUCTION: Sandhigata Vata is one among the Vata Vyadhi, it affects Sandhis especially weight bearing joints. It effects on the patients to lead unproductive life due to physical disability and the disease is known to since Vedic period. Our Veda described some points about Vata Vyadhi and Sandhigatavata Vyadhi.

On the basis of common clinical features of osteoarthritis and Sandhigat Vata such as Sandhi Shool (joint pain), Sandhi Shotha (swelling in joints), Sandhi Stabbadata (joint stiffness), Sandhi Atopa (crepitus), the disease Sandhigata Vata can be correlated to osteoarthritis (OA). According to WHO osteoarthritis (Sandhigat Vata) is a major social problem affecting weight bearing joints (e.g. Knee, lower back, hips etc.) Often described as wear and tear arthritis. Among over 100 different types of arthritic conditions, osteoarthritis is the commonly occurring type and the commonest initial site is the knee joint (Janu Sandhi). Janu Sandhigat Vata (osteoarthritis of the knee joint) is more common in women than men. It usually affects both Janu Sandhi's.

SAMPRAPTI: - This process starts from the Nidana Sevana or consumption of the etiological factor causing Dosha Prakopa, circulates throughout the body, localization then manifestation and differentiation. To the pathological point of view, Dosha, Dhatu, Strotas is essential in relation of Sandhigata Vata. Strotas is also called as Dhatuavakasha, which is formed from the Akasha Mahabhuta. Akasha and Vayu Mahabhuta are interrelated and Vayu is situated in the emptiness [Riktata] created by the Akasha mahabhutha.

In Samprapti, Riktata of Strotas'present in the Sandhi is considered as the Khavaigunya', which is the platform for manifestation of disease Sandhigata Vata.

Chakrapani gives explanation about Riktata as _Thucchā'or _Snehadi guna shunyata'. While explaining Vata Prakopa Lakshanas, Charaka has mentioned the term —Sushirata which may be taken as Riktata.

In Sandhigata Vata, we can take the Snehadi guna shunyata in two different conditions. As the Sneha is the main Guna of the Shleshma, Shunyata can be considered as the Shleshma Kshaya. Shleshaka Kapha is present in the Sandhi which is responsible for the integrity of joints and proper lubrication. The depletion of this leads to Riktata of Strotas.

Dhatus are the Snehayukta Dravya present in the body. As the Sandhi is made up of different Dhatus, Upadhatus and other essential factors, the intake of the Dhatu Kshayakara Nidana will lead to there will be

Dhatukshaya which is turn causes Snehadi Guna Shunyata [Riktata]. In short, one can say that the loss of Snehana of the joint is responsible for the pathogenesis of Sandhigata vata.

Vata Prakopa can occur in two ways:- 1) Dhatukshayajanya and 2) Margavarajananya (obstruction)

Vagbhata clearly explains that Dhatukshayaja Nidanas are also responsible for the vitiation of the Vata along with the Riktata. The Prakupita Vata situates in the Rikta Strotas present in the Sandhi thus producing the symptoms of Sandhigata vata. In Margavarodhajanya condition, the other Doshas such as Kapha and Pitta fills the Strotas present in the Sandhi and does the Avarana of Vata. Due to Avarana, the Avruta Aata becomes strong and vitiated, leads to further Dhatu shoshana¹²⁰ thus producing the symptoms of the Sandhigata vata.

Medo Roga (Sthoulya) may also lead to Sandhigata Vata as Vata Vyadhi is said as one of the complication of the Medoroga. Due to the Avarana of Meda to the pathway of the Vata, there will not be proper nourishment to other Dhatus leading to Vata Vikaras.

SAMPRAPTI GHATAKAS:-

Dosha - Vatavrudhi, [Vyanavata], Kapha kshaya [shleshaka kapha]. **Dushya** - Asthi, Snayu [sandhi avayava].

Strotas - Important Strotas are Asthi Vaha, Majja Vaha, less important are medovaha and Mamsa Vaha srotas.

Agni - Dhatwagni. **Rogamarga** - Madhyama. **Udbhavasthana**- Pakwashaya.

Sanchara Sthana- Sarva deha. **Vyaktasthana** - Sandhi.

DISEASE PROCESS ACCORDING TO SHATA 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 manifested¹²². 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 Moola Sthana i.e. Pakwashaya. 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, Kostha toda and Kostha Sancharana may be manifested¹²³. Same symptoms like Asthi Rukshata, Asthi Kharata may be seen with its severity.

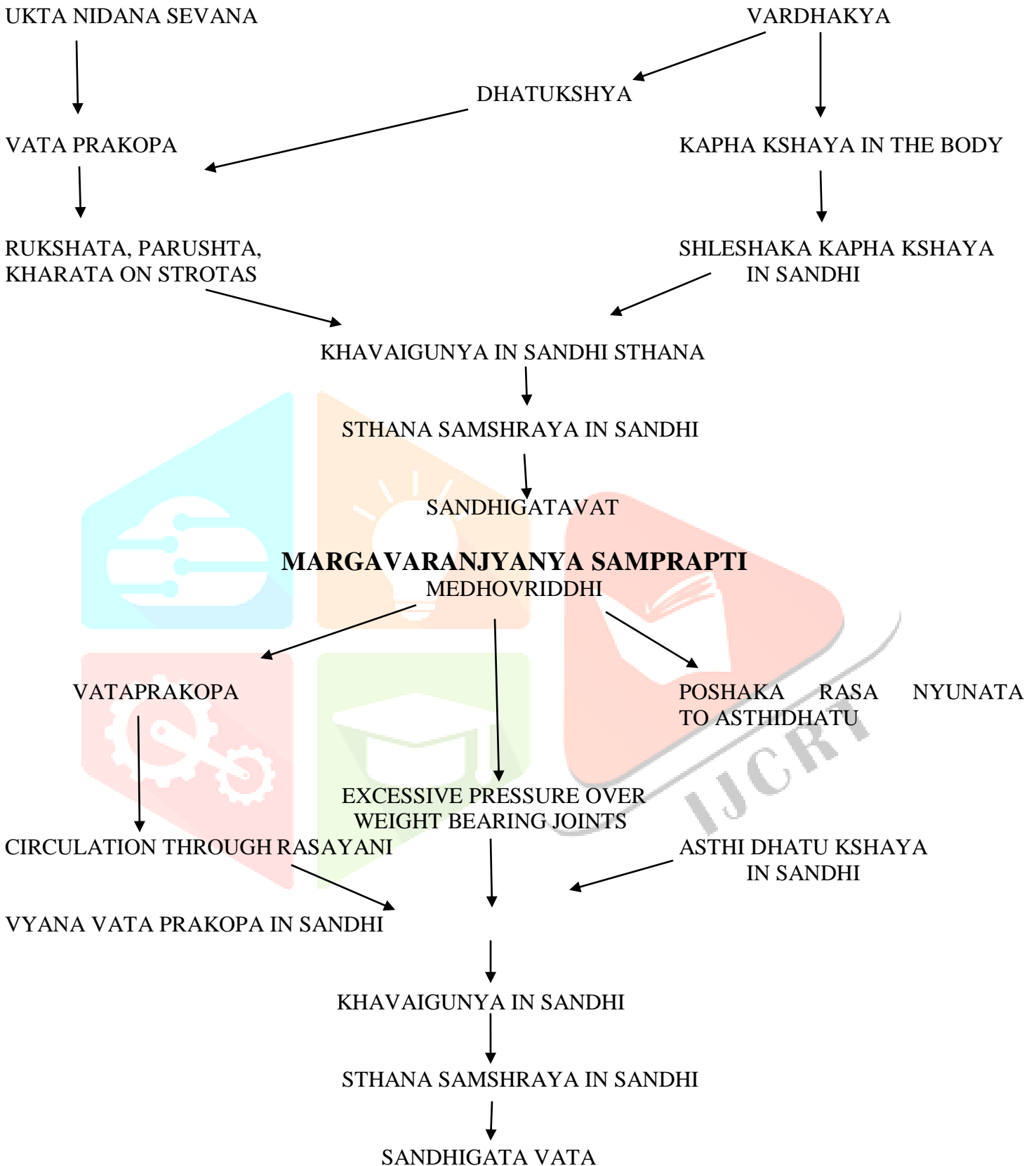
3. Prasarana (Stage of spread):- If the previously provocative factors are still not corrected by appropriate means, then the excited Doshas pass on to the next stage known as Prasara. At this stage, excited Dosha spreads to other organs, structures and parts of the body¹²⁴. The symptoms like Asthi Rukshata, Kharata may appear with its severity. Vatavridhhi may cause Khavaigunya in Asthi and Majjavaha Strotas.

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. In case of Sandhigatavata, Vitiated Vata get localized in Khavaigunya which is present in Asthi and Majjavaha Strotas. Means PrakupitaVata get situated in Asthi and Sandhi causing Asthi and Sandhigatavata. Here, Purvarupa of the disease like occasional Sandhishoola and Shoth occur.

5. Vyakti (Stage of Onset):- This is the stage which gives a clear picture of a disease with its full manifestation i.e. Roopa. After getting Sthana Samshraya in Asthi and Sandhi, Vata absorbs the Sneha from them by its Ruksha, khara qualities and so Vyaktiavastha takes place with symptoms like Shoola, Shotha, Hant sandhigatan 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 Sandhigatan occurs in the later stage of disease. Hanti Sandhigatah means Sandhivishlesha or Stambha may occur in this stage.

DHATUKSHAYAJANYA SAMPRAPTI



POORVA ROOPA:-In Sandhigata Vata, Shoshana of Shareera takes place due to the localization of the Prakupita Vata, as a result of which the person starts feeling Laghuta. Lakshanas of Sandhigata Vata i.e. Shotha, Shoola etc. are also found in Avyakta Avastha.

ROOPA: - Rupa of Sandhigata vata according to Various Acharya's

Lakshanas	Ch	Su	A.S	A.H	B.P	Y.R	M.N	Baraj
Sandhi Shoola	-	+	-	-	+	+	+	+
Shotha or Shopha	-	+	-	-	+	+	-	-
Vatapurna Druti Sparsa	+	-	+	+	-	-	+	-
Hanti sandhin	-	+	-	-	+	+	-	-
Prasaranaakunchanayoho Pravrttisavedana	+	-	+	+	-	-	-	-
Atopa	-	-	-	-	-	-	+	-
Shareera Gandhaliptata	-	-	-	-	-	-	-	+
Anga Peeda	-	-	-	-	-	-	-	+
Romaharsha	-	-	-	-	-	-	-	+
Romaharsha	-	-	-	-	-	-	-	+

The cardinal symptoms are as follows:

1. Vata Poorna Druti Sparsha
2. Sandhi Shoola
3. Sandhi Sputana or Atopa
4. Prasarana Akunchana Pravruthi Savedana
5. Sandhi Shotha or Shopha

1) Hanti Sandhin: In the commentary-Nibandha Sangraha and Atanka Darpana, they give the explanation that, Hanti Sandhin means Bhava in Prasarana Akunchana etc functions of the Sandhi. In Madhukosha commentary, it means complications of Sandhi like Sandhi Vishlesha, Sandhi Sthambha etc. Gayadasa gives opinion about Sandhi Vishlesha as there will be difficulty of movement without the dislocation. Vata is responsible for the Gati especially Vyana Vata leads to Pancha Chesta of the body (Prasarana, akunchana, Unnamana, Vinamana, Tiryakgamana). So impairment of Vyana Vata leads to difficulty in movement.

2) Sandhi Shoola: Shoola is the main symptom of the Vata vitiation. All the Acharyas mentioned that there is no Shoola without the vitiation of Vata. Sandhi Shoola is the main symptom in the Sandhigata Vata. In Asthi-Majjagata Vata also this is the main symptom. So, we can conclude that the Sandhi Shoola is produced due to the effect of Ashrayee Dhatu Kshaya (Asthi) due to the vitiation of Vata.

3) Atopa or Sandhi Sputana: This specific symptom is explained by Acharya Madhava. Shabda is the Indriyarth which indicates the predominance of qualities of Vata. Sandhigata Vata is localized Vata Vyadhi in which Prakupita Vayu affects Sandhi. This Sthana Samshraya is the result of Strotoriktata present at Sandhi; that means Akasa Mahabhuta is increased at the site of Sandhi.

The Atopa can be correlated to the crepitus in a joint. This is due to the Osteophyte formation at the time of remodeling of joint. This becomes evident only when there is marked degeneration.

4) Prasarana Akunchana Pravruti Savedana: There is a natural elasticity or contractility in the joint by virtue of which the movement in different direction can be performed. This is destroyed due to the vitiated Vata, with the result the patient is not able to move his joint freely especially in the extension and contraction. If he tries to move, there will be severe pain. This phenomenon has been explained by different terminologies such as Stambha etc.

5) Sandhi shotha: It is one of the main symptoms in Sandhigata Vata. Acharya Sushruta explained it as Sandhi Shopha because Shopha is the swelling which is Ekadesha sthitha. Acharya Charaka explained as Shotha. By commenting on Shotha, Arunadatta explains that, the swelling look like the air filled bag. In Ashtanga samgraha, Vagbhata includes Shopha as one of the Vyana Vata Vikara.

6) Vata Purna Druti Sparsha: Sparsha is of two types, Ushna Sparsha and Sheeta Sparsha. In Yogarathnakara, There is reference that the person who is suffering from Vata Roga will have Sheeta Sparsha. In Sandhigata Vata, usually the joints will be look like air filled bag to touch and cold. Acharya Basavaraja also explained some other symptoms like Shareera Gandha Lipta, Romaharsha, Vilapana which shows the chronicity of the disease

UPADRAVA: - Asthi Shithilata, Peshi Kshaya can be considered as the complication which manifests along with Sandhigata Vata and Sandhi Vishlesha will be its after effect. Complications such as deformity and immobility of joints will interfere the routine works.

SADHYASADHYATHA: - Sushruta and Vagbhata have included Vata vyadhi under the Ashta Maha Agada, because of its Ashukarita and Upadrava. As the disease Sandhi Gata Vata is one of the Vata Vyadhi, it is difficult to cure. Charaka while explaining Sadhyasadhyata, mentions that Khuda vata is Kashta Sadhya or Asadhya. Commenting on Khuda Vata, Chakrapani opines that Khudavata itself is Gulphavata or Sandhi Gata Vata.

Acharya Harita concludes that the Mamsa Gata, Medo Gata Vata is Sadhya, rest of Gata vata is Kashta Sadhya or Asadhya for treatment. As Sandhi Gata Vata is the disease of Madhyama Roga Marga. It is considered as Kashta Sadhya.

UPASHAYA AND ANUPASHAYA: - when Abhyanga Swedana, Ushna Ahara etc. reduce the symptoms of Sandhigataavata. In Samavastha, like in Amavatha the same treatments aggravate the condition. So it is a treatment and also a diagnostic approach.

CHIKITSA: - The main aim of the Chikitsa is of two is promotion and preservation of health in healthy individual, and elimination of the disease ailing and afflicted i.e., curative treatment. According to the Amarakosha chikitsa is Ruk Prathikriya where as in Vaidyaka Shabda Sindhu, it is defined as Roga Nidana Pratheekara'.

The term Rogapanayana and Ruk Pratikriya convey nearly the same meaning viz, measures calculated to the removal of disease and treatment of the disease respectively. The term roga nidana pratikriya stresses on the removal of causation factors of the diseases. Acharya Sushruta was the first to mention the treatment Principles of Sandhigataavata. Although Charaka has not mentioned about specific chikitsa, the general Vatavyadhi chikitsa is taken in to consideration

CHIKITSA ACCORDING TO VARIOUS ACHARYA'S

Chikitsasutra	Ch.	Su.129	A.S130	A.H131	B.P132	Y.R133	B.R134	C.D135
Sneha	-	+	-	+	-	+	+	+
Abhyanga	-	-	+	-	-	-	-	-
Upanaha	-	+	+	+	-	+	+	+
Agni karma	-	+	+	+	-	-	+	+
Bandhana	-	+	+	-	-	-	+	+
Unmardana	-	+	+	-	-	+	+	+
Sweda	-	-	-	-	-	-	+	-
Raktavasecan	-	-	+	-	-	-	-	-
Pradeha	-	-	+	-	-	-	-	-
Shamana	-	-	-	+	+	+	+	+

DISCUSSION: - Its elaborate description is found in our ancient texts. In Sadhigataavata, Vata is a predominant factor which acts on the Sandhis and forms Dosha-dushya Samurchana in Sthana Samshraya and form the disease. It produces the symptoms like Sandhi Shoola, Sandhishoth, Prasaranaakunchana Savedana, tenderness etc.

According to modern science Sandhigataavata can be correlated with osteoarthritis because of its similar signs and symptoms. Osteoarthritis is common among musculoskeletal disorders and is important cause of disability. It is the second commonest musculoskeletal problem in the world (30%) after back ache (50%). Since the separate etiological factors are not mentioned for the disease Sandhigata vata, the Samanya Nidana of Vata Vyadhi is considered as etiological factors for Sandhigataavata. The etiological factors can be divided into Aharata, Viharata, Manasika, Kalakruta. The proper diet and dietic regimen plays important role in the process of the disease because Ahara provides the nutrients to all the Dhatus. Improper diet causes Vata Prakopa. Vyana Vata is responsible for Pancha Chesta; the etiological factors will directly causes Vyana Vata Prakopa. This produces difficulty in movement so Viharata Nidana is important. The mental health always depends on the physical Wellbeing. The anxiety, stress, nervousness and mental disturbances always reflect on body mechanism and impair the functions. Vata being essential factor in the maintenance of Manasa and Indriyas, disturbances on the mental health has direct influence over Vata Dosha.

CONCLUSION

1. There is an intimate relation between Vata and Kapha in Sandhigata Vata disease. Restoration of Vata to its normal state helps in the treatment of Sandhigata Vata.
2. The pathological entities in Sandhivata are Vyanavata, Shleshakapha and Sleshmadhara Kala. Vata (Vyana Vayu) acts as the major Dosha in Sandhigata Vata. Kapha (Sleshka Kapha) and Sleshmadhara Kala plays a secondary role in producing the symptoms in Sandhigatavata i.e. Sandhishoola.
3. Sandhivata even though is explained as one of the Vata derivatives there is no specific Nidanasa has been explained for Sandhivata. The general Vata Vyadhi Nidana can be considered for Sandhigatavata

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