

**MONTH: MAY: JUNE -2016**

**VOLUME: 4, ISSUE: 3**

**ISSN: 2348-1846**



# **Punarna V**

**TITLE**

**A REVIEW STUDY OF SANDHI-VATA**

**AMIT KUMAR TANWAR<sup>1</sup> , ARUN KUMAR BHADULA<sup>2</sup>, PARUL SINGH<sup>3</sup>**

**AN INTERNATIONAL PEER REVIEWED AYURVED JOURNAL  
ON LINE BI-MONTHLY AYURVED JOURNAL**

**[www.punarnav.com](http://www.punarnav.com)**

**Email: [explore@punarnav.com](mailto:explore@punarnav.com), [punarnav.ayu@gmail.com](mailto:punarnav.ayu@gmail.com)**



## A REVIEW STUDY OF SANDHI-VATA

- <sup>1</sup> Senior Ayurveda Expert (Analysis & Monitoring), TKDL Unit, Council Of Scientific & Industrial Research (CSIR), New Delhi,  
<sup>2</sup> Senior Consultant (Ayurveda), Central Council For Research In Ayurvedic Sciences (CCRAS) HQRS., Janakpuri, New Delhi,  
<sup>3</sup> Assistant Professor, Bharat Ayurvedic College & Hospital, Muzaffarnagar, Uttar Pradesh, India.

### ABSTRACT:

*It is our routine experience that due to the increase of stress and strain in our daily life, the Vata-Vyadhies are increasing day by day in general population. The stress is not only psychological but physical stress is also increasing. If any disorder is found in the locomotor system, it restricts the movements of joints and hampers the normal routine life.*

*The Sandhi-vata is a classical joint disorder mentioned in different Ayurvedic texts. Acharya Charak has described the disease with the name "Sandhigata anila" and defined this as a disease with symptoms of shotha which on palpation revealed as air filled bag and shoola on movements of joints. Sandhi-vata comes under pure Vataja Vyadhi. When vitiated vata locates itself in Sandhi-Sthan, then it is known as Sandhigata vata. It is clinically represented as joint pain in or around the joints, stiffness, swelling, tenderness and crepitus.*

*Sandhigata vata can be compared with osteoarthritis. Osteoarthritis often described as 'wear' and 'tear' arthritis is a degenerative joint disease. It is mostly found in the older age groups. It is characterized by slow progressive focal lesion in articular surface. After a long time it changes in more extensive destruction followed by a subchondral sclerosis and formation of osteophytes at the margin of affected joint. The large weight bearing joints e.g. knee, hip, neck are frequently involved. Osteoarthritis is more generalized and severe in older women due to calcium malmetabolism after menopause.*

**KEY WORDS:** Sandhi-vata, vataja, shotha, shoola

## INTRODUCTION

**CORRESPONDENT:**  
**DR. AMIT KUMAR TANWAR**  
**SENIOR AYURVEDA EXPERT**  
**(ANALYSIS & MONITORING),**  
**TKDL UNIT,**  
**COUNCIL OF SCIENTIFIC &**  
**INDUSTRIAL RESEARCH**  
**(CSIR),**  
**NEW DELHI,**  
**INDIA.**

The term '*Vata*' is derived from the root '*Va*' '*Gati*' '*Gandhanayoh*' here *Va* means *gati* and *Gandhan*. *Gati* means-*Gamana* (to move) *Gyana* (Knowledge) *Prapti* (receipt) *Moksha* (Salvation) etc. and '*Gandhan*' means (smell). Thus the word meaning of *vata* include all the functions of movement attributed to the nervous system. It is seen from *Charak samhita* that the *sharira vata* (biological vata) is *asanghatata* (incorporeal) and *navasthita* (unstable).

The disease *Sandhi vata* is a type of *Vata Vyadhi*, which is characterised by pain & swelling in sandhies. When vitiated *Vata* is located in different part of body, it produces specific symptoms according to location and cause different diseases. As in *Sandhi-Vata*, Vitiated *Vayu* locates in *Sandhi-Sthan* cause Symptoms like *shotha*, *vedna* etc. Most of Ayurvedic Acharyas have included *Sandhi- Vata* in *VatajVyadhi*. Acharya *Charaka* described the disease first in the name of *sandhigata anila*. The word *Sandhigata Vata* is having two vital parts. Viz-'*Sandhi*' and '*Vata*'. *Sandhi* is an anatomical part while the *Vata* is a Physiological aspect in the body.

The word *sandhi* has been derived as *sam* + *dha* + *ki* which mean *sanyoga*. *Sandhi* is *Sangam sthana* of *Asthies*.

According to *Acharya Charak*, *Vayu* is the life and supporter of strength. *Vayu* sustains all living beings. *Vayu* controls all phenomenon in the universe *Vayu* is the supreme controller of all, if in a person *Vayu* has unimpaired movement, is located in its appropriate site, is in its normal condition, then the person lives for more than hundred years, free from ailment.

*Acharya Susruta* has also described the general functions of *sharira vayu* are *praspandan* (imparting motion to the body), *Udvahana* (conduction of efferent impulse from respective sensory organ receptors), *Purana* (passing of food down to its proper receptacles – deglutition, peristaltic movement of the stomach and intestine absorption and circulation of nutrients to the tissues all over the body), *vivechna* (the separation of digest from the

ingest) and *dharana* ( retention and evacuation of *veerya-mala-mutra*).

According to *Acharya Vagbhata*, *Vata* in its normal state governs enthusiasm (mental state) respiration, motor activities of the body, the regulation of natural urges (vague or cerebrospino-reflexes) circulation and functions of the seven Dhatus of tissue elements and also the functions of sensory organs. According to *Acharya Sarangdhara*, "*Sharira Vata*" is that force which keeps the *Kapha Pitta, Dhatus and Malas* (all of which are incapable of independent volition) in motion very much like the wind which is the force that propels clouds from place to place in the sky.

The physical properties or qualities of *sharira vata* according to *Charaka* are roughness, coldness, lightness, non-sliminess, motion, formlessness and instability.

According to *Acharya Charaka* if *Vata* moves on wrong path or is unbalanced it afflicts the body with disorder relating to their location and functions and take away life shortly. When it moves in different part of body it produced symptoms as.

*Srans* (Separation)  
*Bhrans* (Dislocation)

|                    |                    |
|--------------------|--------------------|
| <i>Vyasa</i>       | (Expansion)        |
| <i>Sanga</i>       | (Obstruction)      |
| <i>Bheda</i>       | (Tearing)          |
| <i>Harsha</i>      | (Exhilaration)     |
| <i>Tarsha</i>      | (Thirst)           |
| <i>Kampa</i>       | (Tremors)          |
| <i>Varta</i>       | (Circumvention)    |
| <i>Chala</i>       | (Looseness)        |
| <i>Toda</i>        | (Piercing pain)    |
| <i>Vyadha</i>      | (Discomfort)       |
| <i>Chesta</i>      | (Hypermovement)    |
| <i>Khara</i>       | (Coarseness)       |
| <i>Parush</i>      | (Roughness)        |
| <i>Vishad</i>      | (Non-sliminess)    |
| <i>mukh-Shosha</i> | (Dryness of mouth) |
| <i>Shoola</i>      | (Pain/aching Pain) |
| <i>Sankocha</i>    | (Constricture)     |
| <i>Sthambh</i>     | (Stiffness)        |
| <i>Khanjata</i>    | (Limping)          |

*Acharya Sushruta* has also described that pain (*Ruja*) is only the symptom due to vitiated *vata Dosha*. As in *Sandhi- Vata* pain is the main symptom thus it is a *Vata- Vyadhi*. *Acharya Madhavkar* also said that the disorder in which mainly *Vata dosha* is primarily involved and cause specific symptoms of *Vata Dosha* called *Vata Vyadhi*.

**SANDHI-VATA DESCRIPTION IN DIFFERENT TIME PERIOD**

**A. Vedic period:**

*Rigveda* is the oldest Veda. In this veda, the activities of *Ashwani* brothers are described who treated *Rishi shrona* from the joint disability. Ayurvedic literature is mainly available in *Atharvaveda*. In *Atharvaveda* the description of *vata- dosha* is available in the form of *vatikrit-vatikal*.

*nidan sthan. (Vatavyadhi Nidan Adhayaya)*

1. *Sandhi-Sopha*
2. *Sandhi -shoola*
3. *Asthi-Shosha*
4. *Hanti-Sandhi*

**B. Pauranic Period:**

*Garun puran* contains detailed description of *vata-vyadhi*. The signs and symptoms of *sandhi-vata* and some formulations for *vatik shoola* have also been mentioned.

**III. Astanga sangraha (6<sup>th</sup> cen. A.d.)**

The *lakshana* of *Sandhigata-vata* are described in *Astanga Sangraha Nidan sthan.*

1. *Vatapurna drati sparsh*
2. *Shoph*
3. *Prasaran akunchan pravriti savedana.*

**C. Samhita period:**

**I. Charaka Samhita (1000-200 B.C)**

The *lakshana* of *Sandhigata- vata* are described in *Charak Chikitsa-Sthana* in *Vatavyadhi-Chikitsa-Adhayaya*.

1. *Vatapurna drati sparsha*
2. *Shotha*
3. *Prasaran Akunchan pravriti savedna*

**II. Sushruta Samhita(1000 B.C.)**

The *lakshana* of *Sandhigata-vata* are described in first chapter of *Sushruta*

**IV. Astanga hridaya (7<sup>th</sup> cen. A.d.)**

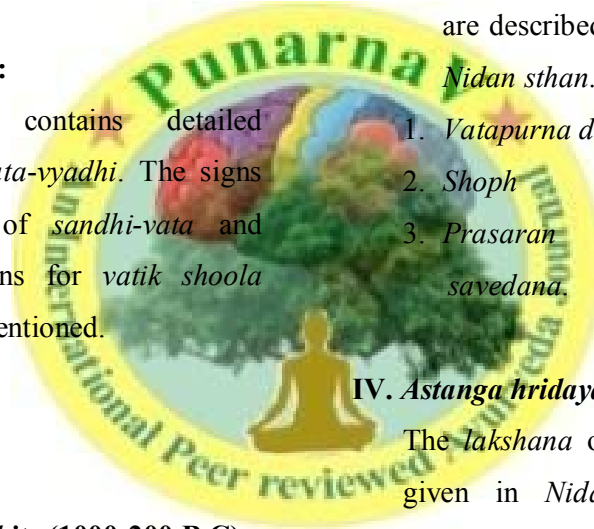
The *lakshana* of *sandhigata-vata* are given in *Nidan Sthana* and also described in *chikitsa sthan*

1. *Vatapurna drati sparsh*
2. *Shopha*
3. *Prasaran akunchan pravriti savedana*

**V. Hareeta Samhita (1500 B.C.)-**

The term *Sandhi shoth* is used as a *sukragata vata lakshan* in reference to *Sandhigata vata* in *Hareeta Samhita Chikitsa Adhayaya*.

**VI. Madhav Nidan (7<sup>th</sup> cen. A.d.)**



The *lakshan* of *Sandhigata- Vata* are described in *Vatavyadhi adhayaya*.

1. *Hanti Sandhi*
2. *Sandhi-Shool*
3. *Sandhi Aatop* (Crepitus)

**VII. Chakra dutta (11<sup>th</sup> Cen. A.D.) -** *Acharya Chakradutta* described the *Chikitsa karma* of *Sandhigata- Vata* in *Vata Vyadhi Chikitsa Adhayaya*.

**VIII. Vang-Sen (12<sup>th</sup> Cen. A.D.)**

The *Lakshan* of *Sandhigata- Vata* is described in *Vata Vyadhi Nidan Adhyaya*.

1. *Hanti Sandhi*
2. *Sandhi Shool*
3. *Sandhi Shotha*

**IX. Sharangadhara samhita(13<sup>th</sup> Cen. A.d.)-** *Sandhi Roga* in the term of *Kostruka Sirsha Vatakantak* are described in *Bheda of Vata Roga* in *Sarangadhara Purva Khand*.

**X. Bhav Prakash (16<sup>th</sup> Cen . A.D.)-** The *lakshan* of *Sandhigata-Vata* is described in *Bhav Prakash Madhayam Khand Vata-Vyadhi adhikar adhayaya*.

**XI. Yoga Ratnakara (17<sup>th</sup> Cen. A.D.)-** The *Lakshan* and *chikitsa* of *Sandhigat vata* is described in *Yoga Ratnakar vata vyadhi nidan adhayaya*.

**XII. Bhaishajya Ratnawali (18<sup>th</sup> Cen. A.D.)-** In *Bhaishajya Ratnawali*, Govind

Das Sen gives the *Chikitsa Karma* of *Sandhigata Vata*, in *Vata vyadhi Chikitsa Adhyaya*.

### XIII. Modern Age of Ayurveda:

Kaviraj Shri Gan Nath Sen (1947) has also described the *Sandhigata-vata vyadhi* and used the word *Sandhi-vata* in his book on clinical medicine *Siddhanta-Nidanam*. He has written a Separate Chapter for *Sandhi-vata*. He has used the word *sandhi-vata* to all disease of joint with Swelling and pain and classified them into 5 types.

According to him, those *vata-vyadhis* which took the *ashraya* of joints and slowly or rapidly produce pain and *shopha* (swelling) are called *sandhivata*. These are of five types – *rasavata*, *raktavata*, *vishavata*, *zeerna vata* and *jaravata*.

1. **Rasavata-** it occurs in joints of extremities, *trika*, *kati*, *pristha* (back), *griva* (neck) etc. There is slight swelling, pain, bodyache, indigestion, anorexia, slight fever, or no fever. It is also called *Ama-vata* and resembles with rheumatoid arthritis.
2. **Raktavata-** There is pain, burning sensation, swelling with redness, inflammation in the joints and it spreads very rapidly. It occurs in the joints of the foot, intertarsal joints and ankle joint and it is called *raktavata*. It includes the

symptoms of *Vata- Rakta* and resembles with gout.

3. **Vishavata-** This is new term to infective type of arthritis. Due to infection by *phiranga* (syphilis), *Puyameha* (gonorrhoea ) etc.or by other infection, *vishavata* occurs in *janu, ansa, kati, pristha* etc.
4. **Zeernavata-** It includes chronic arthritis including various bony deformities of

body. When arthritis in different joints after a long time becomes chronic and make the joints *nishchala* (immovable) then it is called *zeernavata*.

5. **Jaravata-** It includes the degenerative joint disease occurring mainly in old age i.e osteoarthritis Due to *jaraavastha* (old age), there is *vikriti* in the joints which makes their *kubjtakara* (deformed). It occurs mainly in vertebral column.

### INCIDENCE OF SANDHIGATA- VATA

The incidence of *Sandhigata vata* according to *Desa. Vaya* etc. are as follows:

**Desha:** For aggravation of *vata*, both *ushna* and *sheeta* guna are necessary with *Rukshata* i.e. when the *rukshadi gunas* get contacted with *ushna, kshaya* of *vata* occurs. When the same combines with *sheeta, prokopa* of *vata* occurs. So any places with dry weather and having both hot and cold climate are more prone to this disease. *Sandhi vata* is usually seen in temperate and sub-temperate zone and frequency becomes less towards the polar regions and in tropics. This may be for

aggravation of *vata* only. Cold or only hot climate may not be sufficient to imbalance the *vata dosha*.

**Vaya:** As a natural course, *vata* becomes predominant in the body during old age and naturally the persons of this age group have more *vatic* disorders. While considering the overall population, about 20% of people are having Sandhi vata. The common age of onset being 40 years with the peak onset at 50 years of age. However, between the age of 40 and 65 years the disease is a common disorder.

### NIDAN (AETIOLOGICAL FACTORS)

*Sandhigata-Vata* is a pure *vataj vyadhi* like other *vata-vikar*. There is no separate *nidan* available for *Sandhigata- Vata*. So

same *nidan* is described as other *vatic* disorders.

According to *Acharya Charaka* the *Nidan* of *Sandhi Vata* is as follows:-

*Dukhasayasanata-* (uncomfortable sitting or sleeping Position)

**A. AHARA (DIET) :**

Some particular type of food is responsible for the production of *Vata-Vyadhi* as.

*Ruksh* - (Coarse food)

*Sheetal* - (Cold)

*Alpa* - (Little quantity)

*Laghu* - (Light food)

*Katu* - (Pungent food)

*Tikta* - (Bitter food)

*Kashaya* - (Astringent food)

*Ama* - (Improper digestion of food)

**B. VIHARA (DOING):**

some particular type of *vihara* is also responsible for the production of *vata-vyadhi*.

*Langhan* -(Starvation)

*Plavana* -(Swimming)

*Ativyavaya* -(Excessive Sexual indulgence )

*Ratrijagran* -(Night awakening)

*Vegasandharan*-(Bearing of unwanted urges)

*Virudha cheshta*-(Abusing activities)

*Shram* -(Excessive Labour)

*Vishamadupchar*-(Improper management)

*Doshasrikasravanadati*-(Excessive Letting out of *Dosha* and *rakta-Asamyak sanshodhan*)

*Divasayan* - (Sleeping in day time)

**C. MANASIKA KARANAS (PSYCHIC FACTORS)**

*Krodha* - (Anger)

*Chinta* - (Anxiety)

*Bhaya* - (Fear)

*Shoka* - (Grief)

**D. AGANTUJA KARANAS (EXTERNAL FACTORS)**

*Abhighata-* (Trauma)

*Marmaghata* -(Injury of vital spots)

*Sheeghra Yana Patansanata* - (Falling from the back of fast moving animals or vehicle)

**E. KALAJ KARANAS (SEASONAL FACTORS)**

*Varsha Ritu* -(Rainy Season)

*Shishir Ritu* -(Cold Season)

*Dinkshanadayostritiyansha* -(Particular time of day and night)

*Purwah Pawan* -(Air blowing from East side)

**F. NIDANARTHAKARA ROGA:** (As a byproduct of some predisposing disease)

-*Dhatu Kshaya* (As a result of loss of Nutrient part of the body)

-*Rogatikarshnata* (As a result of debilitating disease)





**Table Showing Varied etiological factors responsible for the production of *vata-vyadhi* as mentioned in ancient *Samhita***

| S. No.    | Aetio-logical factors                      | Charak Samhita | Sushrut samhita | Astang Hridaya | Madhav Nidana | Bhav-Prakash | Yoga Ratnakar |
|-----------|--|----------------|-----------------|----------------|---------------|--------------|---------------|
| <b>A.</b> | <b>AHARA (DIET)</b>                        |                |                 |                |               |              |               |
| 1.        | Ruksha                                     | +              | -               | -              | +             | +            | +             |
| 2.        | Sheetal                                    | +              | -               | -              | +             | -            | +             |
| 3.        | Alpa                                       | +              | -               | -              | +             | +            | +             |
| 4.        | Laghu                                      | +              | -               | -              | +             | +            | +             |
| 5.        | Katu                                       | -              | -               | -              | -             | +            | -             |
| 6.        | Tikta                                      | -              | -               | -              | -             | +            | -             |
| 7.        | Kashaya                                    | -              | -               | -              | -             | +            | -             |
| <b>B.</b> | <b>VIHARA (DOING)</b>                      |                |                 |                |               |              |               |
| 1.        | Langhan                                    | +              | -               | -              | +             | -            | +             |
| 2.        | Plavan                                     | +              | -               | -              | +             | -            | +             |
| 3.        | Ativyavaya                                 | +              | +               | -              | +             | -            | +             |
| 4.        | Ratrijagran                                | -              | -               | -              | -             | +            | -             |
| 5.        | Vega Sandharan                             | +              | +               | -              | +             | +            | -             |
| 6.        | Virudha Chesta                             | +              | -               | -              | +             | -            | +             |
| 7.        | Shram                                      | -              | -               | -              | -             | +            | -             |
| 8.        | Vishamadupchar                             | +              | -               | -              | +             | +            | +             |
| 9.        | Doshasrikasravanadati                      | +              | -               | -              | +             | -            | +             |
| 10.       | Divasayan                                  | +              | -               | -              | -             | -            | -             |
| 11.       | Dukhasaya sanata                           | +              | -               | -              | -             | -            | -             |
| <b>C.</b> | <b>MANSIKA KARANAS (PSYCHIC FACTORS)</b>   |                |                 |                |               |              |               |
| 1.        | Krodha                                     | +              | -               | -              | -             | -            | -             |
| 2.        | Chinta                                     | +              | -               | -              | +             | +            | +             |
| 3.        | Bhaya                                      | +              | -               | -              | -             | +            | -             |
| 4.        | Shoka                                      | +              | -               | -              | +             | +            | +             |
| <b>D.</b> | <b>AGANTUJA KARANAS (EXTERNAL FACTORS)</b> |                |                 |                |               |              |               |
| 1.        | Abhigata                                   | +              | -               | -              | +             | -            | +             |
| 2.        | Marmaghata                                 | +              | -               | -              | +             | -            | +             |
| 3.        | Sheeghra Yanapatanasanata                  | +              | -               | -              | +             | -            | +             |
| <b>E.</b> | <b>KALAJ KARANAS (SEASONAL FACTORS)</b>    |                |                 |                |               |              |               |
| 1.        | Varsha Ritu                                | -              | -               | -              | -             | +            | -             |
| 2.        | Shishir Ritu                               | -              | -               | -              | -             | +            | -             |
| 3.        | Dinkshanadayostitiyansha                   | -              | -               | -              | -             | +            | -             |
| 4.        | PURWAH Pawan                               | -              | -               | -              | -             | +            | -             |
| <b>F.</b> | <b>NIDANARTHAKARA ROGA</b>                 |                |                 |                |               |              |               |
| 1.        | Dhatu Kshaya                               | +              | -               | +              | +             | +            | +             |
| 2.        | Rogati Karshnata                           | +              | -               | -              | +             | -            | +             |

### **SAMPRAPTI (PATHOGENESIS)**

In *Sandhigatavata* the early pathology starts with vitiated *vata* (especially *vyana vata*). Vitiating of *vata* may be due to *Dhatu Kshaya*, *avarana* or directly by the practice of *vata-vardhak ahar & vihar*.

*Sandhigata Vata* being a degenerative disease and mainly occurring in the old age, may be considered due to *Dhatu kshaya*. *Dhatukshya* may be due to normal aging phenomenon or due to various

*sharirik* or *mansik* pathological conditions produced due to cause like  
*vishmasan, vegavrodh, sahas, anshan, raktsrava, ershya, dvesha* and *vishada*  
 etc.

*Nidan-Sevan*



- *Prakopa* of vitiated *vata* at it own place (*pakvasayagata*) [*Prakopavastha*]



- Transmission of vitiated *vata* through *srotas* [*Prasaravastha*]



-Collection of *vata* in *Sandhi* due to *Khavagunya* [*Sthana sanshrayavastha*]



-Dryness of *shleshak kapha* of *Sandhi* and destructive changes in *Asthi* [*Dosh Dushya Samurchhanna*]



Normal function of *kapha* is lost.

-In *sandhi shoola, shopha* and *shoth* are produced.

According to *Acharya Vang Sen*, when the vitiated *vyana vayu* is covered with *kapha*, it causes heaviness in all the organs, stiffness in bones and joints and all the body and produces *sandhivata*.

#### **SAMPRAPTI GHATAKA**

- *DOSHA* - *VATA* (*Vyana Vayu*)
- *ANUBANDHA-DOSHA-KAPHA* (*Shleshak Kapha*)
- *DUSHYAS* - *RASA, RAKTA, MANSA, ASTHI*

- *UPDHATU* - *SIRA, SNAYU, KANDRA.*
- *SROTAS* -*RASA VAHA, ASTHIVAHA*
- *ADHISTHAN* – *SANDHI*
- *SROTODUSHTI-LAKSHAN-* *SANGA* (*Avarodha*)
- *AGNI- VYAPAR* - *AGNIMANDYA* (*Vishamagni*)
- *ROGA- MARGA* - *MADHYAM-ROGA- MARGA*
- *SWABHAWA-* *CHIRKARI* (*chronic*)

**PURVARUPA OF SANDHIGATA VATA**

*Sandhi Vata* is considered as *Nanatmaja vata vyadhi*. *Acharya Charak* and other *Acharyas* have not described the *Purvarupa* of *Sandhigata Vata*. The unmanifested symptoms of these disorders are known as *purvarupa* (Prodromal symptoms). When the same are manifested they present the own entity of disorders while their lightness (lessened severity) denotes the subsidence of disorders. When the sign and symptoms become distinctly manifested, constitute the *rupa* and lead to the stage of *vyaktavastha*.

**RUPA (LAKSHAN) OF SANDHIGATA VATA**

According to *Acharya Charak*, when vitiated *vayu* is located in joint cause pathogenesis in the articular cartilage which manifested by swelling like air filled bladder in touch, and pain during contraction and extension of joint. He also mentioned some symptoms such as breaking pain in limbs and joints which are painful as under the heading of *sarvang gata vata*.

| S. NO. | RUPA  | CH.S. | Su.S. | A.S. | A.H. | M.N. | B.P. | V.S. |
|--------|---|-------|-------|------|------|------|------|------|
| 1.     | <i>Vatapura Drati Sparsha</i>               | +     | -     | +    | +    | -    | -    | -    |
| 2.     | <i>Sandhi shotha</i>                        | +     | -     | -    | -    | -    | +    | +    |
| 3.     | <i>Prasarana akunchan Pravriti Savedana</i> | +     | -     | +    | +    | -    | -    | -    |
| 4.     | <i>Sandhi Shoph</i>                         | -     | +     | +    | +    | -    | -    | -    |
| 5.     | <i>Sandhi Shoola</i>                        | -     | +     | -    | -    | +    | +    | +    |
| 6.     | <i>Hanti sandhi</i>                         | -     | +     | -    | -    | +    | +    | +    |
| 7.     | <i>Sandhi aatopa</i>                        | -     | -     | -    | -    | +    | -    | -    |

C.H.S. – *Charaka Samhita* S.U.S - *Sushruta Samhita* A.S. – *Astanga Sangraha*

A.H. – *Astang Hridya* M.N. – *Madhav Nidan* B.P. - *Bhav Prakash*

V.S. – *Vang Sen*

**TYPES (BHEDA) OF SANDHIGATA VATA (Classification)**

The *Bheda* of *sandhivata* are not described in texts. *Sandhigata vata* can be classified in different ways:-

1. According to *Samprapti* it can be classified as follows-

(A) *Dhatukshayajanya sandhi vata*: *Kshaya* of *dhatu*s is the main cause for *vata vridhhi*.

(B) *Avaranajanya sandhigata vata* : the primary cause is *avarana* of *kapha* by *vayu*

(C) Both *kshaya* as well as *avarana*.

2. In the line of *Nija* and *Agantuja* it can be classified in two varieties

a) *Nija*-due to vitiation of *vata* by *dhatukshaya*, *avrana* etc

b) *Agantuja*-due to Trauma.

3. According to *Acharya Sri Gananath Sen*, *Sandhi- Vata* is classified into five types.

a. *Rasa Vata*

b. *Rakta Vata*

c. *Visa Vata*

d. *Jeerna Vata*

e. *Jara Vata*

4. On the basis of Curability *Sandhi-Vata* may also be classified as *Sadhya* and *Asadhya*.

#### **SADHYA-ASADHYATA (PROGNOSIS)**

-*Acharya Charaka* said that displacement of joint, lock jaw, contracture, hemiplegia, wasting of body part , paraplegia, khudvata, stiffness and the disorders

located in *majja* and *asthi* are curable with difficulty ( *Kriccha sadhya*), incurable (*Asadhya* ) due to deepness of their location.

-*Acharya Sushrut* said that *Vata Vyadhi* are *Mahagadas* and they are difficult to cure.

-*Acharya Vagbhata* said that when *Dosha* are in deep seated (*Gambhir Dhatus*), *Marma* places and in *Sandhi-sthan* all make it *yapya*.

-*Acharya Yog-ratnakar* said that normally *Vata vyadhis* are *asadhya* but sometimes curable by God blessing as well as association of a skilled physician, it means it is very difficult to cure.

#### **SAPEKSHA NIDAN**

Joints pain, Stiffness, swelling, wasting of muscles are not only found in *Sandhigata Vata* but these features are also found in other diseases such as *Ama-Vata*, *Vata-Rakta*, *Krostruka Shirsha*, *Sarvangagata-Vata*, *Majja Asthigata- Vata*.

**TABLE SHOWING SAPEKSHA NIDAN**

| S. No. |                 | <i>Sandhi-Vata</i>        | <i>Krostruk-Shirsha</i>                             | <i>Vata-Rakta</i>        | <i>Ama-Vata</i>              |
|--------|-----------------|---------------------------|---|--------------------------|------------------------------|
| 1.     | <i>Prakopa</i>  | Sandhiyon me vata prakopa | Janu Sandhi (knee joint) me rakta evam vata prakopa | Vata evam rakta- prakopa | Ama Shonit evam vata-prakopa |
| 2.     | <i>Dosha</i>    | Vata                      | Vata  | Vata                     | Vata-kapha                   |
| 3.     | <i>Dushya</i>   | Rasa                      | Rasa-Rakta  | Rakta                    | Rasa                         |
| 4.     | <i>Pramukha</i> | Adhik                     |   | Vata evam rakta          | Aamavata Padak               |

## A REVIEW STUDY OF SANDHI-VATA

|     |                                |  |  |   |  |
|-----|--------------------------------|--|--|---|--|
|     | <i>Nidan</i>                   | Aayuvan<br>Vyakti<br>dwara vata<br>Prakopak<br>aahar vihar<br>sevan    |  | prakopak<br>Vihar<br>aahar  | evam<br>Prakopak<br>vihar<br>vata<br>aahar   |
| 5.  | <i>Shotha</i>                  | -Alpa evam<br>ruksha<br>shotha<br>-Apakva<br>shotha                    | -Janu<br>Sandhi me<br>Kros-truk<br>shershvat<br>shotha.<br>-Apakva<br>shotha     | -Ushma evam<br>raktima yukta<br>shotha.<br>-Pakvatayukta<br>shotha, on latter<br>stage. | -Rugna<br>sandhiyons me<br>gurutava evam<br>snigdhta yukta<br>shotha.<br>-Apaka Shotha<br>but pakyukta on<br>latter stage. |
| 6.  | <i>Prabhavit<br/>Sandhiyan</i> | Badi<br>sandhiya<br>prayaha<br>adhik aayu<br>ke rogiyon<br>me adhik    | Kewal janu<br>Sandhi   | Prayaha chhoti<br>Sandhiyon roga ka<br>prarambha, chhoti<br>angulyon se                 | Prayaha bari<br>Sandhiya<br>Prabhavit  |
| 7.  | <i>Peeda<br/>(pain)</i>        | Ango ke<br>Prasaran<br>evam aaku-<br>nchan se<br>sandhiyon<br>me Peeda | Sandhiyon<br>me toda<br>beda evam<br>Vrischik<br>danshvat<br>peeda<br>anupasthit | Sandhiyon me toda<br>bheda ke Saman<br>peeda  | Sandhiyon me<br>Vrischik dansh<br>vat evam<br>Bhraman Sheel<br>Peeda   |
| 8.  | <i>Jwar</i>                    | Anupasthit   | Anupasthit   | Prayaha Anup-<br>asthit, Roga ki<br>Tivara avastha me<br>Jawar                          | Upasthit   |
| 9.  | <i>Hridaya<br/>Vikriti</i>     | Anupasthit   | Anupasthit   | Prayaha Anupasthit  | Upasthit   |
| 10. | <i>Upashaya</i>                | Snehana,<br>Swedana  | Snehana,<br>rakta<br>mokshana  | Snehana, rakta<br>mokshana  | Langhan, ruksha<br>Sweda, balanusar,<br>vyayam.  |
| 11. | <i>Anupashaya</i>              | Ruksha<br>chikitsa   | Ati<br>Swedana   | Ati Swedana   | Snehana, Rakta<br>mokshana   |
| 12. | <i>Swabhav</i>                 | Chirkari   | Ashukari   | Ashukari  | Chirkari   |

### **CHIKITSA (Management and Treatment)**

The management of *Sandhigata- Vata* is completely based on *Sanshodhan* and *Sanshaman Chikitsa*. The *Samprapti* of *Sandhi- Vata* depends on the vitiation of

*Vata Dosha*, loss of *Shleshak Kapha* and *Dhatu kshaya*.

*Acharya Charak* has not described the treatment of *Sandhigata- vata*

separately, but he has described general treatment of *vatika* disorder as follows-

(1) *Snehan*

(2) *Swedan* (a) *Nadi Sweda*

(b) *Prastar Sweda* (c) *Sankar Sweda*

(3) *Mridu Virechan* (In case of more *Dosha*)

(a) By *Tilvak Twak Ghrit*

(b) *Saptala Siddha Ghrit*

(C) *Erand* oil with Milk

(4) *Niruh Vasti* (Where *Virechan* is contraindicated)

*Acharya Sushruta* has described the treatment of *Sandhigata vata* as follows: -

(a) *Snehan* (b) *Upnaha* (c) *Agni Karma*

(d) *Bandhan* (e) *Mardan*

## DISCUSSION AND CONCLUSION

The Present study “A Review Study of *Sandhi Vata*” has been taken up with the goal to pave the path for better knowledge of *sandhi vata*. *Sandhi-vata* (osteoarthritis) is a classical joint disorder which comes under pure *vataja vyadhi*. In modern medicine there is not any specific treatment for *sandhivata* (osteoarthritis). Only symptomatic treatment is available like analgesics & anti inflammatory drugs etc. Ayurveda have linked the problem of *sandhivata* with the concept of vitiation of *vata*. When the vitiated *vata* locates itself in *sandhisthan*, then it is known as

*sandhigatavata*. This vitiation of *vata* is due to many causes such as *Aharaja*, *Viharaja*, *Mansika*, *Kalaja* etc. The chief signs and symptoms of the disease are *sandhi shoola*, *sandhishotha*, *vatapurna drati sparsha*, *stambhadta*, *prasarana akunchanyo pravritisavadena* and tenderness. So keeping this in view, the management of *sandhi-vata* involves methods such as *snehana*, *swedana* to pacify the *vata* due to its opposite *guna* which helps in improving the condition.

## REFERENCES

1. Kumar R., Pt. Sharma, R.S. Sanatan, Hindi commentary, Atharva Veda Samhita, Dharmapataka, Moradabad, Sambat 1986.
2. Narayan Sharma, Acharya-kavyatirth, Amar Kosh, Published by Niranaya Sagar Press, Mumbai 1950

3. Govind Das, Hindi Commentary by A.D. Shastri, Bhaishajya Ratnawali, published by Chaukhamba Sanskrit Sansthan, Varanasi
4. Kaviraj Gananath Sen, Siddhant Nidanam, IInd Part, Chaukhamba Sanskrit Series Office, Varanasi.
5. R.D. Shastri, Hindi Commentary, Harita Samhita of Harita, 1949
6. Shri Lal Chand Vaidhya, Sarvang Sundari Commentary, Astang Hridaya of Vagbhata, Pub-Motilal Banarsia Das Pvt. Ltd. Delhi 1<sup>st</sup> Ed. Reprint 1990.
7. Kaviraj Atridev Gupta, Astang Sangrah of Vagbhata, Pub-Nirnay Sagar Press, 1995
8. Vaidya Ranjita Rai Desai, Ayurveda Kriya Sharira, pub- Sri Vaidyanadha Ayurveda Bhavan, 5<sup>th</sup> ed.
9. Pt. L.C. Vaidya, Hindi Commentary, Bhava Prakash of Bhava Mishra, published by Motilal Banarasi Das – Sanskrit Hindi Pustak Vikreta, Delhi 6<sup>th</sup> Ed. (1958)
10. L.P. Shastri, Hindi Commentary, Yogratanakara, Chaukhamba Sanskrit Series, 2<sup>nd</sup> Ed., 1973
11. J.P. Tripathi, Hindi Commentary, Chakra Dutta of Chakra Pani, 4<sup>th</sup> Ed. 1976
12. Gorakhnath Chaturvedi and Pt. Kashi Nath Shastri, Charak Samhita Part I & II, published by Chaukhamba Bharti Academy Bridge, Vilas Press, Varanasi, 1982.
13. Dr. B. Tripathy, Charak Samhita, Chaukhamba Surbharti Prakashan Varanasi, 1983.
14. P.V. Tiwari, Kashyapa Samhita, Chaukhamba Visvabharti, Varanasi, 1<sup>st</sup> Ed., 1996
15. Dr. P.C. Jain and Y.D. Shukla, Kriya Sharir (Prayogik), Pub- Ayurveda & Tibbi Academy Lucknow, 1980
16. Sri Vijaya Rakshita, The Madhukosa Sanskrit Commentary, Madhava Nidan of Madhavakar, 1986
17. Dr. Brahmanand Tripathy, Sharangdhar Samhita by Sharangadhar, Poorava Khand, Chaukhamba Prakashan, Varanasi, 3<sup>rd</sup> Ed., 1998
18. Vaidya J.T. Acharya, Sushruta Samhita by Sri Dalhanacharya, Published by Chaukhamba Orientalia, Varanasi, 1980.
19. Dr. B.G. Ghanekar, Sushruta Samhita, pub- M.L. Publication, Delhi, 1978.