

**A DISEASE REVIEW ON SANDHIGATA VATA WITH SPECIAL  
REFERENCE TO OSTEOARTHRITIS**

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**ABSTRACT**

*Sandhigata Vata* is a type of the *Vatvyadhi* described in *Ayurveda* which can be correspondence with Osteoarthritis. It is commonest form of articular disorder especially affecting weight bearing joints like knee joint, hip joint. It causes joint pain which can limit daily routine activities. Cases of joint pain are very common in *Kaychikitsa* OPD. Contemporary medicine gives temporary relief and produces adverse effects on regular intake. By using *Ayurvedic* medicines we can provide better quality of life with minimum pain and discomfort. Addition of *Vatahara*, *Shothahara*, *Shulprasamana*, *Vedanasthapana* and *Rasayana dravya* in *Shamana yoga* is useful, for acquiring rapid action of the drugs to reduce chronic disease like *Sandhigata Vata*. So, there is a need to understand the basics of disease so that it can be treated accordingly.

**KEYWORDS:** *Sandhigata Vata*, Osteoarthritis, *Vatvyadhi*.

**INTRODUCTION**

The ultimate aim of *Ayurveda* is preservation of health and management of the diseased condition. In the present era changing life

style of human being such as improper sitting posture, continuous work in one position and overexertion has created several disturbances in his biological system. Due to this people are facing various life style disorders. Unhealthy habits like excessive traveling, use of vehicles, over exertion and disturbed sleep all leads to vitiation in the *Vatadosha*, which increases the incidence of *Vatvyadhi* in population. *Sandhigata Vata* is one of them.

*Sandhigata Vata* can be correlated with Osteoarthritis. This is a predominantly degenerative disease that involves peripheral joints in which there is damage to cartilage as well as overgrowth of the bone.<sup>[1]</sup> The prevalence of OA has been found to increase with the advancing age and possibility of women being affected by the disease is greater than men. According to *Ayurveda* in old age all *Dhatu* undergoes *Kshaya*, leading to *Vatprakopa*. Vitiated *Vata* gets located in *Sandhi* and produce a disease *Sandhigata vata*, which is characterised by *Vatapurnadruti Sparsha*, *Sandhi Shotha*, *Sandhi Shula*, *Prasaran Akkunchanapravriti Savedana*.

*Sandhigata Vata* is one of the *Kashtasadhya Vyadhi*, which needs specific type of therapeutic intervention to slow down the pathogenesis. So, that before intervention it is important to understand *Nidanpanchak* of *Sandhigata Vata* and disease process according to *Shatakriyakala* to provide better quality of life with minimum pain and discomfort.

## AIMS AND OBJECTIVES

- To study the concept of *Sandhigata vata*.
- To study the disease process of *Sandhigata vata* according to *Shatakriyakala*.

## HISTORICAL ASPECTS AND REVIEW OF LITERATURE

**Charak Samhita:-** Acharya Charak considered *Sandhigata Vata* as separate clinical condition. He named the disease as “*Sandhigata Anila*”. He described it in 28<sup>th</sup> chapter of *Chikitsa Sthan*. Only three cardinal signs and symptoms of this disease have been described by Acharya Charaka.

**Sushrut Samhita:-** Acharya Sushrut also considered *Sandhigata Vata* as separate clinical condition and described it in *Nidan Sthan* 1<sup>st</sup> chapter *Vatvyadhi Nidana Adhyaya*. The line of its treatment is first explained by *Sushruta* in 4<sup>th</sup> chapter of *Chikitsa Sthana*.

**Astanga Samgraha:-** Acharya Vrudha Vagbhat has described symptoms in 15<sup>th</sup> chapter of *Nidan Sthana*.

**Astanga Hridaya:-** Acharya Vagbhat has described symptoms in *Nidan Sthan* 15<sup>th</sup> chapter and *Chikitsa* in 23<sup>rd</sup> chapter of *Chikitsa Sthan*.

### ***Nidan Panchak of Sandhigata Vata***

#### ***Hetu*<sup>[2]</sup> (Etiology)**

There is no specific *Nidana (Hetu)* has been explained for *Sandhigata Vata* in *Ayurvedic* texts. Therefore, general *Hetu* of *Vatavyadhi* can be considered as etiological factors responsible for causing *Sandhigata Vata*. Common *Hetu* of *Vatvyadhi* can be classified as follows which is mentioned by *Aacharya Charak*.

**Aharaja:** *Atiruksha* (Excessive dry), *Atisheeta* (Cold), *Atialpa* (very less quantity), *Atilaghu* (very light), *Abhojana* (no food intake).

**Viharaja:** *Atiprajagarana* (no sleep), *Divasvapna* (sleeping in day), *Ativyavaya* (excess sexual act), *Vegavidharana* (stopping natural urges), *Plavana* (swimming), *Atiadhva* (excess walk), *Ativyayama* (excess exercise).

**Manasika:** *Atichinta* (excess anxiety), *Atishoka* (excess grief), *Atikrodha* (excess anger), *Atibhaya*. (Fear).

**Others:** *Dhatu Kshaya*, *Rogatikarshanat* (weakness due to prolonged diseases), *Marmaghata* (Trauma to vital parts).

#### ***Purvaroop*<sup>[3]</sup>**

There is no specific *Purvaroop* explained for *Sandhigata Vata* and *Vatvyadhi* also. According to *Acharya Charaka Avyakta Lakshana's* of *Vatvyadhi* are to be taken as its *Purvaroop*. Hence mild or occasional *Shandhi Shool*, *Shandhi Shotha* may be taken as *Purvaroop* of *Sandhigata Vata*.

#### ***Rupa*<sup>[4]</sup>**

The clinical features (*Rupa*) of *Sandhigata Vata* are as follows.

- *Sandhishula*
- *Sandhishotha*

- *Vatapurnadruti Sparsha*
- *Prasaran Akkunchanapravriti Savedana*

### ***Upashaya*<sup>[5]</sup>**

All drugs, diet and regimen which give long lasting relief in Sandhigata Vata may be taken as Upashaya. Eg. Abhyanga, Swedana, Ushna Ahara, Ushna Ritu etc.

### ***Anupashaya*<sup>[6]</sup>**

The diet having *Laghu, Ruksha, Sheeta Gunas, Anasana, Alpasana, Sheeta Ritu*, evening time can be considered as *Anupashaya* as they increase pain.

### ***Samprapti*<sup>[7]</sup>**

No specific *Samprapti* has been explained for *Sandhigata Vata*. So it can be said that *Samprapti* of *Sandhigata Vata* is same as that of general *Samprapti* of *Vatavyadhi*.+

There are two different pathogenesis of *Vatvyadhi* i.e.

- 1) *Strotorodhajanya*:- *Aacharya Charak* has mentioned that *Hetu Sevan* aggravates *Kapha Dosha* which cause obstruction in *Srotas*. Due to this vitiated *Vata Dosha* when settle down in joints will produce *Vatvyadhi*, which will be called as *Upasthambita Sandhigata Vata*.
- 2) *Dhatukshayjanya*:- *Aacharya Charak* has mentioned that *Hetu Sevan* aggravates *Vat Dosha* and *Prakopita Vata Dosha* gets accumulated in *Rikta Srotas* and gives rise to *Vatvyadhi*, which will be called as *Nirupsthambita Sandhigata Vata*.

### ***Samprapti Ghatak***

- *Dosha - Vyanavayu, Shleshaka Kapha*
- *Dushya - Asthi, Majja, Meda*
- *Srotas - Asthivaha, Majjavaha*
- *Srotodusti - Sanga*
- *Agni – Mandya*
- *Roga Marga - Madhyam*
- *Udbhavasthana – Pakvashaya*
- *Vyaktisthana - Asthi – Sandhi*

### Disease process according to *Shatakriyakala*

#### 1) *Sanchaya*<sup>[8]</sup> (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 case of patient, who is going to develop *Sandhigata Vata* later on, *Lakshana* of *Vata Sanchaya* as *Stabadapurna Koshtata* 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 *Sthan* of *Vata Dosha*. Also this is because *Nidana* has role on *Dosha* and *Dushya* both.

#### 2) *Prakopa*<sup>[9]</sup> (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 in its own place and tend to become excited in this stage. Due to provocation of *Vata dosha*, *Kosthatoda* and *Kostha Sancharana* may be manifested.

Same symptoms like *Asthi Rukshata*, *Asthi Kharata* may be seen with its severity.

#### 3) *Prasara*<sup>[10]</sup> (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.

The symptoms like *Asthi Rukshata*, *Kharata* may appear with its severity. *Vatavriddhi* may cause *Khavaigunya* in *Asthi* and *Majjavaha Srotas*.

#### 4) *Sthana Samshraya*<sup>[11]</sup> (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 *Sandhigata Vata*, vitiated *Vata* gets localized in *Khavaigunya* which is present in *Asthi* and *Majjavaha Srotas*. Means *Prakupita Vata* gets situated in *Asthi* and *Sandhi* causing

*Asthi* and *Sandhigata Vata*. Here, *Purvarupa* of the disease like occasional *Sandhishula* and *Shotha* occur.

5) *Vyakti*<sup>[12]</sup> (Stage of Onset)

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*<sup>[13]</sup> (Stage of Complication)

According to *Acharya 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. Dislocation & deformity of the joints, loss of movements of joint take place as complication of the disease. *Hantisandhi* occurs in the later stage of disease. *Hantisandhi* 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>[14]</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 *Sandhigata Vata*.

***Upanaha*:** It is one of the four types of *Sweda* by *Acharya Sushruta*. *Swedana* is the procedure which relieves stiffness, heaviness, cold and induces sweating.

***Agnikarma*:** it relieves pain of the affected joints. To perform *Agnikarma on Sandhi*, *Madhu*, *Guda* and *Sneha* are to be used. In the present era special *Agnikarma Shalaka* is use for *Agnikarma*.

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

**Basti:** *Pakvashaya* is the *Udabhavasthana* of *Sandhigata Vata*. *Basti* is the choice of treatment in this. *Sneha Basti* is preferable considering the *Dhatukshaya* and old age of the persons.

### ***Pathya-Apathya***

If patient follows *Pathya - Apathya* in proper way this will help in relieving symptoms. Specific *Pathya* and *Apathya* for *Sandhigata Vata* are not mentioned, but as this disease being a *Vatavyadhi*, we should adopt same of general *Vatavyadhi*.

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

***Pathya Vihara:*** *Atapa Sevana, Mrudu Shayya, Ushnodaka Snana etc.*

***Apathya Ahara:*** *Yava, Kodrava, Chanaka, Kalaya, Sheeta Jala, Ati Madhya Pana, KatuTikta-Kashaya Rasa Pradhana Ahara.*

***Apathya Vihara:*** *Chinta, Ratri Jagarana, Vega Vidharana, Shrama, Anashana, Vyavaya, Vyayama, Chankramana, Kathina Shayya.*

## **CONCLUSION**

*Sandhigata Vata* is *Kasthasadhya Vyadhi*. Its management is challenge for medical experts to give better quality of life. *Sandhigata Vata* is well explained in *Ayurvedic Samhita*. By studying *Nidanpanchak* & process of *Shatkriyakala* we can prevent *Sandhigata Vata* in primary stage and stopped the progress of disease in later stages.

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