

A SYSTEMATIC REVIEW ON SANDHIGATAVATA

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Article Received on 11/11/2024

Article Revised on 01/12/2024

Article Accepted on 21/12/2024

INTRODUCTION

The term Sandhigatavata has its origin from a combination of three words viz. „Sandhi“, „Gata“ and „Vata“. i. Sandhi: According to Vachaspatyam, the word Sandhi is derived from the root “Dha” when prefixed by “Sam” and suffixed by “Ki” which gives rise to the word Sandhi which means the joint, the union. ii. Gata: The term Gata is derived from the root “Gam” which means go to, arrived at, situated in, or directed to. From the above various meanings, it can be revealed that the word “Gata” is related to site. Hence in the case of Sandhigatavata, it denotes the site in which provoked Vata is situated. iii. Vata: The term Vata originated from the root “Va Gatigandhanayo” which when suffixed by „Ktan“ gives rise to the word Vata which means to blow, to go, to move, to smell, to strike, to hurt, to enlighten 14. Thus, Sandhigatavata means provoked Vata located in Sandhi.

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, „ Sandhi“. Commentator Dalhana has explained that the Sandhi means, „ Shariram Asthi Samyoga Sthana“. Vachaspatya has compiled 16 meanings of Sandhi used in different aspects. All the meanings convey the same meaning.

Acharya Sushruta has described various types of Sandhi viz. Peshi Sandhi, Snayu Sandhi, and Sira Sandhi. In this context, Asthi Sandhi is described. All joining point of Asthi is known as Sandhi. Sandhi is responsible for the transmission of force and movement. Sushruta has further identified Asthi Sandhi functionally into two forms. They are Cheshtavanta Sandhi (movable joints) - which can be further classified into Alpacheshhtavanta (less movable) and Bahucheshhtavanta (freely movable).

Sthira Sandhi (fixed joints) This broad classification done by Sushruta can be further improved as – Bahucheshhta (diarthrosis) - can be further classified based on the axis on which it moves into Eka-Dhuriya (uniaxial), Dwidhuriya (biaxial) and Bahu Dhruviya (polyaxial). Alpacheshhta (amphiarthrosis). Sthira or Acheshta (sinarthrosis).

NIDANA PANCHAKAS

The knowledge of disease is obtained by the study of Nidana, Purvarupa, Rupa, Upashaya, and Samprapti

which are termed Nidana Panchaka. The Nidana Panchaka is essential to know the prognosis and to plan the treatment. NIDANA In classics, no specific Nidana has been mentioned for Sandhivata. Sandhivata is a Vatavyadhi, so the general Nidana of Vatavyadhi can be considered as Nidana of Sandhivata. Common Nidanans of Vatavyadhi, which Acharya Charaka mentions are as below.

- Aharaja: Atiruksha, Atishita, Atyalpa, Atilaghu Ahara and Abhojana
- Viharaja: Atiprajagarana, Divaswapna, Ativyavaya, Vegasandharana, Plavana, Atiadhva, Ativyayama and Vichesta.
- Manas: Atichinta, Atishoka, Atikrodha and Atibhaya.
- Others: Langhana, Amadosha, Vishama Upacharas, Dhatu Sankshaya, Doshashruk Sravana, Rogatkarshana and Marmaghata. The qualities of Vata mentioned in the classics are Ruksha, Laghu, Khara, Vishada, and Sukshma. So the diet with a predominance of Ruksha, Laghu, Alpa, etc. Gunas will aggravate Vata Dosh. These qualities are exactly opposite to the qualities of Sleshaka Kapha present in Sandhi and Majja Dhatu situated in Asthi. Provoked Vata when localized in Sandhi, overpowers and undoes all qualities of Kapha and Majja which leads to Sandhivata. Atichesta, Ativyayama, Abhighata, Apatansana etc. Viharaja Hetus cause Vata Prakopa and Khavaigunya in Sandhi. Atibhaya, Atichinta, etc. cause Agnimandhya, Vata Prakopa,

and Dhatukshaya. Vegavarodha and Vegadharana are the chief Nidanans for most of the diseases especially Malavega Dharana or Udirana produces vitiation of Purishadharakala leading to Asthidharakala Dushti.

PURVARUPA

Purvarupa indicates the unclear symptoms of the disease, which is going to manifest in the future. It occurs in the Sthanasamshraya stage of Shatkriyakala. Like Hetus, no clear Purvarupa of the disease Sandhivata is mentioned in the classics. Hence Purvarupas of Vatavyadhi can be considered as Purvarupa of Sandhivata. Acharya Charaka has quoted that Avyakta Lakshanas of Vatavyadhi are to be taken as its Purvarupa. Commentator Vijayarakshita explains the term Avyakta as the symptoms which are not manifested clearly. Hence mild or occasional Sandhishula or Sandhishotha before the manifestation of disease Sandhivata may be taken as Purvarupa.

RUPA The symptoms which demonstrate a manifested disease are included under Rupa. A clear understanding of Rupa is inevitable for accurate diagnosis. Rupa is the fifth stage i.e. Vyakti Avastha which occurs after Sthanasamshraya Avastha. The main symptoms of

Sandhivata described by Charaka Acharya are as follows.

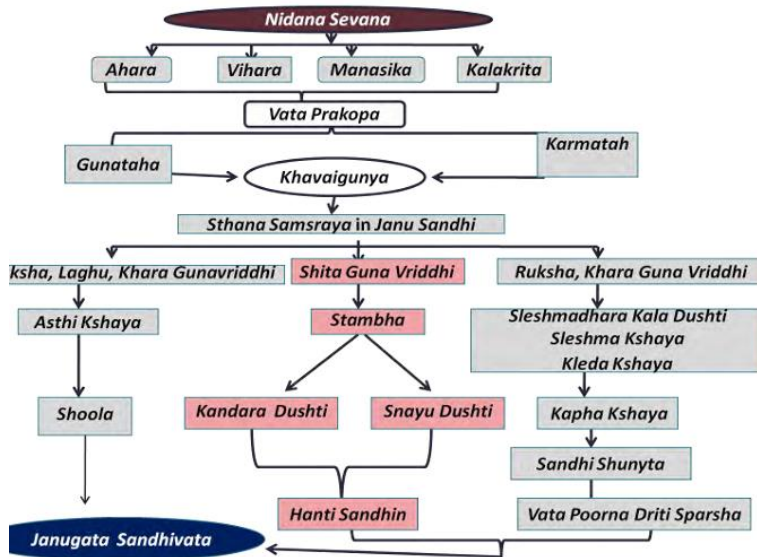
वातपूर्णदृतिस्पर्शः शोथः सन्धिगतेऽनिले ।

प्रसारणाकुञ्चनयोः प्रवृत्तिश्च सवेदना ॥ चःचि २८३७

SAMPRAPTI

How the Doshas get vitiated and the course it follows for the manifestation of the disease is called Samprapti. In the Ayurvedic view, a proper understanding of Samprapti is essential for the treatment since Chikitsa is nothing but ‘Samprapti Vighatana. No specific Samprapti has been explained for Sandhivata. So the general Samprapti of Vatavyadhi can be considered. 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. As said earlier, Samprapti of Sandhivata follows either of three ways according to the Nidana of Vata Prakopa.

- 1) Dhatukshyajanya
- 2) Avaranjanya
- 3) Swanidana Sevenajanya.



CHIKITSA

According to Ayurveda, Chikitsa is mentioned as “Vighatana of Samprapti”. The result of any Samprapti is Dosha Dushya Sammurchana. So the physician aims to remove this Sammurchana. The treatment of Sandhivata aims at.

Agnishamana – Ayurveda believes Mandagni is responsible for the production of all diseases. In Sandhivata, Vriddhavasta leads to Agnivaishamyia and the same Agnivaishamyia leads to Vataprakopa. So to achieve Agnishamata is very essential for the Shamana of the diseases.

Vatashamana - like Agni Vayu is responsible for the production of disease. Sandhivata is a type of Vatavyadhi which occurs due to Vataprakopa. So for the Shamana of Sandhivata, treatment for Vatashamana should be done.

Kaphavriddhi – in Sandhivata, Rikta srotas is present in Asthi Sandhi which arises due to the diminution of Snehadi Guna in Asthi-Sandhi. So place will be there to occupy for Vata and the disease Sandhivata produces. By treatment, Rikta srotas is filled by Sneha. Thus Khavaigunya is corrected and so Shamana of

Sandhivata is achieved. Here Vatashamana and correction of Khavaigunya is achieved by treatment.

Rasayana – Sandhivata specially occurs in Vriddhavastha due to Dhatukshaya. Rasayana drugs nourish Dhatus and overcome Dhatukshaya. So drugs having Rasayana property should also be given.

Sthoulyahara - According to Ayurveda, Sthaulya (obesity) mainly occurs due to Medagni Mandya which leads to Amamedavridhi. Due to Vriddha Meda, Medavrita vata occurs which is the cause of Vata Prakopa. On the other hand, due to Medagni Mandya which is Poshya Dhatu for Asthi and Majja, Asthi and Majjadhatukshaya occur. Khavaigunya takes place in Asthi and Majjavaha Srotas where Prakupita Vata comes and gets situated and the disease Sandhivata produces. According to Ayurveda, to correct the Sthaulya or Medavridhi is essential in Avaranjanya Sandhivata. Sandhivata is a Vatavyadhi that occurs either due to Dhatukshaya or Avarana, so general treatment of Vatavyadhi can be adopted, keeping an eye on its etiology. The common treatments advised by Charakacharya for Vatavyadhi are Snehana, Swedana, Mridu Samshodhana, Basti, Vatahara Aushadha, Ahara, and Vihara.

Acharya Sushruta and Acharya Vagbhatta have described a specific line of treatments for Sandhivata. They are Snehana, Upanaha, Agnikarma, Bandhana, Mardana and Swedana.

A. Snehana: Snehana therapy is administered to a person in two different ways as follows. 1. Abhyanga -External application of Sneha 2. Snehapana -Internal administration of sneha Both external and internal Snehana are effective in Sandhivata. Sneha Dravya possesses Drava, Sukshma, Sara, Snigdha, Manda, Mrudu, and Guru Gunas which are just opposite to those of Vata so it alleviates Vata.

B. Upanaha: (Poultices) It is one of the four types of Sweda explained by Acharya Sushruta. Swedana is a procedure that relieves stiffness, heaviness, and cold and induces sweat. Here paste of the roots of the Vatashamana drugs is prepared and then applied over the affected joints. The paste should be warm and mixed with Sneha. After applying the paste, the joint is covered with leaves and then it is bandaged with cotton or leather. The duration of the bandage is about 12 hours.

C. Bandhana (bandaging): Bandhana is bandaging tightly with the leaves of Vatashamaka Dravyas on the affected Sandhi. This bandaging does not leave any scope for Vata to inflate the Sandhi. In Sandhivata, Shotha appears like a bag inflated with air. Bandhana helps to reduce the Shotha.

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

E. Agnikarma: Acharya Susruta describes Agnikarma in a separate chapter (12th) in Sutrasthana. In this chapter, he has indicated Agnikarma to be performed when severe pain occurs due to Vata Prakopa in Twak, Mamsa, Sira, Snayu, Asthi, and Sandhi. It is stated that diseases cured with Agnikarma will never relapse.

SADHYA – ASADHYATA: Sandhivata is one of the Vatavyadhis described in all Samhita and Sangraha Grantha. Acharya Vagbhatta and Sushruta have considered Vatavyadhi as Mahagada. It is so-called because the treatment is time-consuming and the prognosis is uncertain. Further Dhatukshaya is the chief cause of Vatavyadhi which is difficult to treat. Acharya Vagbhatta has elaborated that since the body is accustomed to Mala, Dhatukshaya is more troublesome than Dhatu Vriddhi. Sandhivata is one of the Vatavyadhis, therefore it is Kasthasadhya. The ailments of aged persons are Kashtasadhya and Sandhivata is the affliction of elderly persons. The disease situated in Marma and Madhyama Rogamarga is Kasthasadhya. Sandhivata is the disease of Sandhi which develops in Madhyama Rogamarga. Further, Vatavyadhi occurring due to vitiation of Asthi and Majja is the most difficult to cure.

PATHYA – APATHYA: The treatment of any disease will be complete only with proper Pathya and Apathya. Ahara and Vihara which are Hitakara to the Vyadhi are called Pathya and which are Ahitakara are termed Apathya. Specific Pathya and Apathya of Sandhivata are not mentioned. But being a Vatavyadhi, general Pathya-Apathya for Vatavyadhi can be considered.

PATHYA VIHARA: Atapa Sevana, Mridushayya, Ushnodaka Snana etc.

i. **PATHYA AHARA** ^[30]

Varga	Dravya
1. Annavarga	Godhuma, Masha, Raktashali, Kulattha
2. Dugdhavarga	Go-Aja Dugdha, Ghrta, Kilatam etc.
3. Phalavarga	Draksha, Badara, Amra, Madhuka etc
4. Jalavarga	Ushna Jala, Shritashita Jala
5. Madyavarga	Sura, Madira, Surasava, Amlakanjika
6. Mamsavarga	Kukkuta, Mayura, Chataka, , Nakra, Matsya, Varaha
7. Mutravarga	Go, Aavika, Ashva, Hasti Mutra
8. Rasavarga	Madhura, Amla, Lavana
9. Shakavarga	Patola, Shigru, Rasona, Jivanti
10. Snehavarga	Taila, Vasa, Majja, Ghrta

PATHYA AUSHADHA: Rasna, Sunthi, Bilva, Gokshura, Agnimantha, Rasona, Palandu etc. Brimhana, Samshamana, Abhyanga, Mardana, Avagahana, Upanaha, Nasya, Basti, Agnikarma etc.

APATHYA VIHARA: Chinta, Jagarana, Vega Sandharana, Shrama, Anashana, Vyavaya, Vyayama,

Pravata, Chankramana, Kathina Shayya, Yana Gamana etc.

APATHYA AUSHADHA: Vamana and Raktamokshana.

<i>Varga</i>	<i>Dravya</i>
1. Annavarga	Yava, Kodrava, Shyamaka, Nirava, Chanaka, Kalaya etc
2. Dugdhavarga	Gadarbha Dugdha
3. Ikshuvarga	Madhu
4. Jalavarga	Nadi-samudra, Tadagasya jalam, Shita Jala, Dushita Jala etc
5. Madyavarga	Navamadya, Atimadyapana
6. Mamsavarga	Kapota, Paravata, Kulinga, Shuka, Shushka Mamsa etc.
7. Mutravarga	Ajamutram
8. Phalavarga	Jambu, Kramuka, Kasheruka, Lavali, Parpataki Phala etc.
9. Rasavarga	Katu, Tikta, Kashaya Rasa
10. Shakavarga	Kumuda, Kamalanala, Palakya, Udumbara etc

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