

A REVIEW ARTICLE ON SANDHIVATA W.S.R. TO OSTEOARTHRITIS

Dr. Suman Shekhawat

Assistant Professor, Faculty of Ayurvedic Science, Dept. of *Kayachikitsa*, Jayoti Vidyapeeth Women's University and Hospital, Jaipur, Rajasthan, dr.shekhawatsumanayurveda@gmail.com

Dr. Balraj Singh Rathore

Assistant Professor, Faculty of Ayurvedic Science, Dept. of *dravyaguna*, Jayoti Vidyapeeth Women's University and Hospital, Jaipur, Rajasthan, dr.balrajsingh6271@gmail.com

ABSTRACT-

Vata Vyadhi is a specific group of Vataja disorders, which can be produced only by the vitiation of Vata. Acharya Charaka has mentioned Nanatmaja Vyadhi of Vata, Pitta and Kapha, but a separate chapter has been contributed to only Vata Vyadhi.

Acharya Vagbhatta has considered Vata Vyadhi as a "Maharoga". This denotes that the Acharya has given importance to Vata as it dominates in the function and is supposed to be the leader of the remaining two Dosha. Acharya Sharangadhara states that Pitta and Kapha are action less (Pangu) unless and until they are activated by Vata. Due to this reason Vatika disorders are difficult to cure and some of them are serious in nature, while other take a chronic course and make the patient cripple thus burden to family and society.

Key words- Ayurveda, vatavyadhi, sandhivat, management.

Introduction-

Vata Vyadhi is a specific group of Vataja disorders, which can be produced only by the vitiation of Vata. Acharya Charaka has mentioned Nanatmaja Vyadhi of Vata, Pitta and Kapha, but a separate chapter has been contributed to only Vata Vyadhi. Acharya Vagbhatta has considered Vata Vyadhi as a "Maharoga". This denotes that the Acharya has given importance to Vata as it dominates in the function and is supposed to be the leader of the remaining two Dosha. Acharya Sharangadhara states that Pitta and Kapha are action less (Pangu) unless and until they are activated by Vata. Due to this reason Vatika disorders are difficult to cure and some of them are serious in nature, while other take a chronic course and make the patient cripple thus burden to family and society. Sandhivata is one of the "Vata Vyadhi", which is described as a separate clinical entity even though it is not included in 80 types of Nanatmaja Vata Vikara. Although Sandhivata cripples a large number of persons, it rarely kills any persons. Thus, there is not other disease which causes so much suffering for so long. Sandhivata is one of the "Vata Vyadhi", which is described as a separate clinical entity even though it is not included in 80 types of Nanatmaja Vata Vikara. Although Sandhivata cripples a large number of persons, it rarely kills any persons. Thus, there is not other disease which causes so much suffering for so long. Because of the tendency to cripple without killing Sandhivata belongs at the head of the list of chronic diseases from the stand point of social and economic important. Acharya Charaka has defined the disease that when provoked Vata locates in the Sandhi, it causes Shotha which on palpation

appears like beg inflated with air and the movements of extension and flexion are accompanied with pain.

2. Material and method –

The disease karkatarbuda reviewed from charak samhita , susruta samhita, astang hrudhya, bhavprakash and madhavnidan.

All information was critically analyzed, discussed, and concluded.

3. Observation -

The genesis of the disease by the specific action of vitiated Doshas responsible is causation called Samprapti¹. Due to Nidana Sevana, the Vata gets Prakupita which gets accumulated in Rikta Srotasa leading to the various generalized and localized disease of Vata². Sandhivata has no specific Samprapti as per the texts available. It is classified under the heading of the Vata Vyadhi. It is also a type of Vata Vikara, where the Dushita Vata involves the Sandhi and hence, the nomenclature – Sandhivata. Here Sandhivata is categorized as a localized disease of Sandhi as it is the disease of Sandhi due to Vata Prakopa, so it can be derived that all factors contributing to the aggravation of Vata Dosha in the body are liable to produce the disease Sandhivata. In Sandhivata early pathology starts with Vata specially Vyana Vayu, which is aggravated by different factors and takes it up to the Prasara stage. The Kha-vaigunya of Sandhi leads its Sthanasanshraya. The Prakopa of Vata may be due to two causes i.e. 1) Avarana and 2)Dhatukshaya. In the obese persons, Sandhivata is commonly seen. It may be due to Avarana of Kapha and Meda. Sandhivata being a Degenerative disease and mainly occurring in the old age may also be considered due to the pure Dhatukshaya. In such type of disorders Charaka mentioned that the Kha-vaigunya is mainly due to empty Srotasa³. According to Chakrapani this means the diminution of Sleshaka Kapha specially its Sneha guna in the joint involved. In other words, the vata Dosha is aggravated due to different factors and Vata flows out of its Ashaya to circulate in the entire body and its constituents. During circulation it gets localized in the roots of Majjavaha Srotasa, i.e. Asthisandhi. In the Majjavaha Srotasa the Khavaigunya may already present. Because unless there is Khavaigunya of Srotasa the Dosha will not take Ashraya. The chief qualities of vata are – Khara, Ruksha, Vishad and Laghu. Sandhi gives Ashraya to Sleshaka Kapha which has to following qualities Guru, Snigdha, and Mrudu. When aggravated vata gets localized in the Sandhi, it over powers Kapha as well adversely affects on its qualities. The chief task of the Kapha is to sustain or Dharana. This chief aim of Kapha is destroyed by the influence of aggravated Vata. When aggravated Vata is localized into single joint the disease will be reflected only in one joint, but if Vata is present in two or more joints the disease will be represented by multiple joints involvement. The disease Sandhivata occurs when the patients attains Vatika phase of life, say after 50 years of age. As in this period Vata Dosha is found predominant due to Dhatuhani, consequently Vatika disorders are more evident. Hence, it can be said that as this entity itself is a degenerative joint disease on the other hand, the diet regimen which is mainly dominated by Vatika qualities say, Vata Vardhaka Ahara Vihara can be envisaged as the predisposing factors in Sandhivata.

Due to all days i.e. Kalaja Nidana, it causes Ashtivaha Srotodushti and Kha-vaigunya in joints, with Vata Vardhaka Ahara Vihara, it leads to Vata Sanchaya and Agnivaishamya. Further Agnivaishamya

cause Anuloma Dhatukshaya which ultimately results in Vata Prakopa and vice versa. Because of Anuloma Dhatukshaya the vitiated Vata moves in the body and settles down in joints.

Management-

The aim of Chikitsa is to remove causative factor or disease as well as restoration of the Doshika equilibrium. The elimination of the disease can be achieved by Shodhana and Shamana. Shodhana comprises of Antaha Parimarjana and Bahira Parimarjana. Bahira Parimarjana is achieved by Snehana, Swedana, Mardana, Lepana etc. Shamana types of Chikitsa cures disease without eliminating Doshas. In the management of Sandhivata, above three measures are taken into consideration in the classics. 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.

Snehana : Snehana besides being the chief Purvakarma procedure for the Panchakarma therapy, happens to be a one of the most significant Chikitsa. 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.

Sneha Dravya possesses Drava, Sukshma, Sara, Snigdha, Manda, Mrudu, Guru properties, which are due to predominance of Jala and Prithvi Mahabhuta. Sneha alleviates Vata because properties of Sneha are just opposite to those of Vata. The Vayu, in its normal or undisturbed condition, maintains a state of equilibrium between Dosha and Dhatu. Similarly it exercises considerable influence on the functioning of Manasa. Hence, this Vayu should be kept in stage of equilibrium for the individual to be healthy and happy. Snehana helps in the promotion and regulation of the proper functioning of Vayu. It is stated that by the regular use of Abhyanga, all the changes of old age could be prevented and cured, if are already manifested. This Jarahara effect of Snehana is very important as far as Sandhivata is concerned. It replenished the diminished Dhatu, increases the Prana (vitality) and strength of Agni.

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. Upanaha is bandaging. Here a paste of the roots of the Vayu subduing drugs is prepared and is then applied on the affected joints.

The paste should be hot and mixed with Sneha. After applying the paste, the joint is covered with leaves and then it is bandaged with cotton and leather. The duration of the bandage is about 12 hours. The application of heat causes relaxation of the muscles and tendon, improves the blood supply.

Agnikarma : Agnikarma on the affected joint relieves pain. To perform Agnikarma on Sandhi, Kshudra, Guda and Sneha are to be used. Acharya Kashyapa has contraindicated Agnikarma on Shira Sandhi and Asthi. Here, Dalhana has elaborated the fact that there is no need to perform Agnikarma on Shira Ashti and Sandhi incase of disease affective them. To explain this thing he has quoted the reference of Bhadrasaunak that by performing Agnikarma on Mamasa, disease located in Shira Snayu and Asthi get alleviated. It is stated that diseases cured with Agnikarma will never relapse and that cured with Kshara Karma or Shastra Karma may recur.

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.

Discussion-

Here a very pertinent question arises why the vitiated Vata settles down only in joints ? The most ameliorate answer to this question is that there is inter-relationship between the Dosha and Dushya which is called Ashraya-Ashrayi Bhava Sambandha. Due to this relation only the drugs and dietetic regimens which augment the one Dosha also have the effect on their host Dhatu.

While commenting on Sushruta Samhita, the Gayadasa quoted the wording of an unknown author “Though the Vyana Vayu is functioning all over the body but its main site of action is Sandhis”⁴. It has also been stated that as Vata is mobile in nature so a particular seat can not be attributed to it and the sites which are more mobile can be considered as a site of Vyana Vayu. Hence, if we considered the seat of Vyana Vayu as Sandhi obviously Vyana Vayu may have close relation with Sleshaka Kapha because Sandhi is Upadhatu of Meda and Meda is Ashraya of Kapha Dosha thus, there is inter-relation between them.

Whenever, the Vyana Vayu gets vitiated than simultaneously Some Sthana Vikriti or Kha-vaigunya at joints may takes place. Because of this Kha-vaigunya at Sandhis, the vitiated Vyana Vayu settles down in joints and causes Asthi Srotodushti, which results in Asthigata Vata and Sandhigata Vata⁵.

Both Asthigata and Sandhigata Vata combinedly cause the symptom Sandhi Shula and Sandhi Shotha. Sandhista Vata separately causes Sleshaka Kaphakahsya due to Ruksha and Khara Guna. Here the Ruksha and Khara Guna of Vata are considered as antagonizing for Sleshaka Kapha which eventually results in diminution of Sleshaka Kapha (synovial fluid). Due to this diminution of Sleshaka Kapha by Sandhista Vata, the symptom Akunchana Prasaranajanya Vedana at joints takes place. Excessive accumulation of Vata at Sandhi by Sandhista Vata can cause Vataputna Dritivata Shotha. Thus, we can say collectively the Asthigata Vata, Sandhista Vata, Meda and Kaphavrita .

References-

- 1) **Charak samhita nidana sthana 1/11-** kashinath panday and dr. gorakhnath chaturvedi, chokhambha bharti academy Varanasi, 22nd sanskaran 1996.
- 2) **Charak samhita chikitsa sthana 28/18-19-** kashinath panday and dr. gorakhnath chaturvedi, chokhambha bharti academy Varanasi, 22nd sanskaran 1996.
- 3) **Charak samhita chikitsa sthana 28/18-** kashinath panday and dr. gorakhnath chaturvedi, chokhambha bharti academy Varanasi, 22nd sanskaran 1996.
- 4) **Shushrut samhita Nidana 1/130-** Anunadak Atridev, Motilal Banarasi Das delhi, 5th edition 1975.
- 5) **Charak samhita chikitsa sthana 28/18-19-** kashinath panday and dr. gorakhnath chaturvedi, chokhambha bharti academy Varanasi, 22nd sanskaran 1996.