



Review Article

CONCEPT OF DIFFERENT SAMPRAPTI OF SANDHIGATA VATA

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ABSTRACT

In Ayurveda, *Vata* is explained as life and vitality, supporter of the all embodied beings and sustains long life free of disorders. In Ayurvedic texts get a very detailed description about *Vata vyadhi*. There are three *Doshas* in our body. In all three *Doshas*, *Vayu* is *Ayu* and *Bala*, without *Vata* the other two *Doshas* have been unable to work. In *Tridoshas*, *Vata* and *Kapha* plays an important role in *Sandhigata Vata*. *Sandhigata Vata* is the imbalance or vitiation of *Vata* and this vitiated *Vata* disturbs the normal state of the *Kapha* in all the joints. In all Ayurvedic literatures, *Sandhigata Vata* explains under *Vata Vyadhi*. The *Nidan* told for *Vata vyadhi*, those are same for *Sandhigata Vata* because in all Ayurvedic literatures there is no separate explanation about *Sandhigata Vata*. It has been mentioned in this study by taking different *Nidan*, different *Rupa* of *Sandhigata Vata* are produced. As by taking *Ruksh ahara-vihar*, *Ruksha guna* of *Vata* increases and *Vatapurna druti Sparsh lakshana* is produced. So, in this study tabulation of different *Nidan* and *Lakshana* by different classics are mentioned and different *Samprapti* of *Sandhigata Vata* is trying to mention by flow charts.

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INTRODUCTION

Ayurveda is very old genre which is related to our life style. Ayurveda is mostly based on three *Doshas*- *Vata*, *Pitta* and *Kapha*.^[1] So they called as *tristhuna*. The primacy of *Vata* is prominent in *Tridosha*. *Vayu* is told as *Ayu*, *Jevan* and *Bala*. When these three *Dhosas* are in equilibrium then they become *Nirog* and vice-versa.

Sandhigata Vata is mainly a disorder of old age group, due to today's lifestyle; it is taking more complex form. It is degenerative disease in which limitations of joint occurs. It is commonly found in weight bearing joints. The *Gunas* of *Vata* are *Ruksha*, *Sheet*, *Laghu*, *Sukshma*, *Vishad* and *Khara*.^[2] When we take the *Nidan* which make these *Guna* increases then *Vata* becomes more vitiates and makes the *Asthi dhatu* emaciated. *Acharya Vagbhata* has been well described the *Ashraya-ashrayi bhav* of *Vayu* and *Asthi dhatu*. By consuming the *Vata prakopaka*

nidan, the *Shleshak Kapha*, present in joints is diminishes and by which *Chala guna* of joints decreases.^[3]

MATERIAL AND METHODS

Nidan

In Ayurveda knowledge of *Nidan* is very important for the diagnosis of any disease. According to *Acharya Madhava*, "*Vyadhi vinishchaya karnam nidanam*", and according to *Acharya Sushruta*, "*Sanksheptha kriyayogonidanasya pariverjanama*."^[4] In classics no specific *Nidan* has been mentioned for *Sandhigata Vata*. As *Sandhigata Vata* is a *Vatavyadhi*, general *Hetu* of *Vatavyadhi* can be taken as *Hetu* of *Sandhigata Vata*. According to different *Acharyas*, *Nidana* of *Vatavyadhi* and their references are mentioned below.

<i>Nidana</i>	<i>Cha. S.</i> [5]	<i>Su. S.</i> [6]	<i>As.S.</i> [7]	<i>As.H.</i> [8]	<i>Ma. Ni.</i> [9]	<i>Sha. S.</i> [10]	<i>Yog Rat.</i> [11]	<i>Bha. Pra.</i> [12]	<i>Ha. S.</i> [13]	<i>Van. S.</i> [14]	<i>Gad. Nig.</i> [15]
(1) Aharaja Niana											
<i>Rookshanna</i>	+	+	+	+	+	+	+	+	+	+	+
<i>Sheetanna</i>	+	+	+	-	+	+	+	-	+	+	+
<i>Alpa bhojana</i>	+	-	-	+	+	+	+	-	+	+	+
<i>Laghu anna</i>	+	+	+	-	+	+	+	+	-	+	+
<i>Kashaya</i>	+	+	+	+	+	-	+	+	+	+	+
<i>Katu</i>	-	+	-	+	-	-	-	+	+	-	-
<i>Tikta</i>	-	+	+	+	-	-	-	+	+	-	-
<i>Abhojnata</i>	+	-	-	-	+	-	+	-	-	+	+
<i>Atibhojana</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Pramita Bhojana</i>	-	-	+	+	-	-	-	+	-	-	-
<i>Anshana</i>	-	+	-	-	-	-	-	+	-	-	-
<i>Vishmashana</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Vishtambhi</i>	-	-	+	-	-	-	-	-	-	-	-
<i>Adhyashana</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Heena bhojana</i>	-	-	+	-	-	-	-	-	-	-	-
<i>Shushka bhojana</i>	-	-	+	-	-	-	-	-	-	-	-
<i>Shushka Shaka</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Kshudhitambupana</i>	-	-	+	-	-	-	-	-	-	-	-
<i>Trishitashan</i>	-	-	+	-	-	-	-	-	-	-	-
<i>Kshara sevana</i>	-	-	-	-	-	+	-	-	-	-	-
<i>Amla sevana</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Atilavanahara</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Vallura</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Varaka</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Uddalaka</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Kordoosha</i>	-	+	-	-	-	-	-	-	+	-	-
<i>Shyamaka</i>	-	+	-	-	-	-	-	-	+	-	-
<i>Nivara</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Mudga</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Masura</i>	-	+	-	-	-	-	-	-	+	-	-
<i>Aadhaki</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Harenu</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Kalaya</i>	-	+	+	-	-	-	-	-	+	-	-
<i>Nishpava</i>	-	+	-	-	-	+	-	-	+	-	-
<i>Mahamasha</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Shubhra (jwara)</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Yava</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Mahachawal</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Krishna chawal</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Indrajao</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Bathuva</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Chakvata</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Grinjana</i>	-	-	-	-	-	-	-	-	+	-	-

<i>Kandashaka</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Palandu</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Virudh</i>	-	-	+	-	-	-	-	-	-	-	-
<i>Trina-Dhanya</i>	-	-	+	-	-	-	-	-	+	-	-
<i>Chanaka</i>	-	-	-	-	-	-	-	-	-	-	-
<i>Karira</i>	-	-	+	-	-	-	-	-	-	-	-
<i>Tumb</i>	-	-	-	-	-	-	-	-	-	-	-
<i>Kalinga</i>	-	-	-	-	-	-	-	-	-	-	-
<i>Chirtibha (kakdi)</i>	-	-	-	-	-	-	-	-	-	-	-
<i>Bees</i>	-	-	-	-	-	-	-	-	-	-	-
<i>Jamuna</i>	-	-	-	-	-	-	-	-	-	-	-
<i>Tinduka</i>	-	-	-	-	-	-	-	-	-	-	-
(2) Viharaja											
(a) Sharirika											
<i>Vyavaya</i>	+	+	+	+	+	-	+	-	+	+	+
<i>Vishamupchara</i>	+	-	+	-	+	-	+	+	-	+	+
<i>Doshashrikshravnata</i>	+	-	+	-	+	-	+	+	-	+	+
<i>Langhana</i>	+	-	-	-	+	-	+	-	-	+	+
<i>Plavana</i>	+	-	+	-	+	+	+	-	-	+	+
<i>Atiadhwa</i>	+	+	-	+	+	-	+	-	+	+	+
<i>Vyayamativicheshtite</i>	+	+	+	+	+	-	+	+	-	+	+
<i>Dhatunama Sankshayata</i>	+	-	-	-	+	-	+	+	-	+	+
<i>Duhkhshayasanata</i>	+	-	-	-	-	+	-	-	-	-	-
<i>Divasvapna</i>	+	-	-	-	+	-	-	-	-	-	+
<i>Vegavidharana</i>	+	+	+	+	+	-	+	+	+	+	+
<i>Gajaturangarathpada ti-charya</i>	-	+	-	-	-	-	-	-	+	-	-
<i>Balavdvigrahata</i>	-	+	+	-	-	-	-	-	-	-	-
<i>Atikharachapkarshana</i>	-	-	+	-	-	-	-	-	-	-	-
<i>Durdinesnanapeete-aprahne nishajagre vasre</i>	-	-	-	-	-	-	-	-	+	-	-
<i>Adhyayana</i>	-	+	+	-	-	-	-	-	-	-	-
<i>Pradhvana</i>	-	+	+	-	-	-	-	-	-	-	-
<i>Ratrijagrana</i>	+	+	+	+	+	+	+	+	+	+	+
<i>Bharharana</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Purahapavana</i>	-	-	-	-	-	-	-	+	-	-	-
<i>Pravata</i>	-	-	+	-	-	-	-	-	-	-	-
<i>Shrama</i>	-	-	-	-	-	+	-	+	+	-	-
<i>Himata</i>	-	-	-	-	-	-	-	+	-	-	-
<i>Gadakritati-manskshayata</i>	-	-	-	-	-	-	-	+	-	-	-
<i>Atiucchabhashana</i>	-	-	-	+	-	-	-	-	+	-	-
(b) Manasika											
<i>Krodha</i>	+	-	-	-	+	+	-	-	-	-	+

<i>Bhaya</i>	+	-	+	-	+	+	-	+	+	-	+
<i>Shoka</i>	-	-	+	+	-	+	-	+	-	-	-
<i>Utkantha</i>	-	-	+	-	-	-	-	-	-	-	-
<i>Chinta</i>	-	-	-	+	-	+	-	+	-	-	-
(3) Abhigataja											
<i>Abhigata</i>	+	+	+	-	+	+	+	+	-	+	+
<i>Marmaghata</i>	+	-	-	-	+	+	+	-	-	+	+
<i>Prapatana</i>	-	+	+	-	-	-	-	-	-	-	-
<i>Prapidana</i>	-	+	-	-	-	+	-	-	-	-	-
<i>Gajoshtrashva sheeghra- yanapatanasanata</i>	+	-	-	-	+	-	+	-	-	-	+
(4) Kalaja											
<i>Sheeta</i>	-	+	-	-	-	-	-	-	+	-	-
<i>Abhra</i>	-	+	-	-	-	-	-	-	+	-	-
<i>Pravata</i>	-	+	-	-	-	-	-	-	-	-	-
<i>Gharmante</i>	-	+	+	-	-	-	-	+	+	-	-
<i>Pratyusha</i>	-	+	-	-	-	-	-	-	+	-	-
<i>Aprahne</i>	-	+	+	-	-	+	-	-	+	-	-
<i>Jeerneanne</i>	-	+	+	+	-	+	-	+	-	-	-
<i>Dinkshanadyostrityan -shayo</i>	-	-	+	+	-	-	-	+	-	-	-
<i>Shishira</i>	-	-	-	-	-	-	-	+	-	-	-
<i>Grishma</i>	-	-	+	+	-	-	-	-	-	-	-

Rupa

The symptoms which demonstrate a manifested disease are included under *Rupa*. A clear understanding of *Rupa* is inevitable for accurate diagnosis. Here *Rupa (Lakshana)* of *Sandhigata vata* from different *Samhitas* are collected. Almost in all Ayurvedic text *Rupa* of *Sandhigata vata* are very similar which is mentioned below.

Sr.	Symptoms	Cha.S. [16]	Su.S. [17]	As.S.	As.H.	Bha.Pra. [18]	Ma.Ni. [19]
1	<i>Sandhishoola</i>	+	+	+	+	+	+
2	<i>Sandhishotha</i>	+	+	+	+	+	-
3	<i>Vatapura dritisparsha</i>	+	-	+	+	-	-
4	<i>Akunchana prasarana vedana</i>	+	-	+	+	-	-
5	<i>Hanti sandhi</i>	-	+	-	-	+	+
6	<i>Sandhi Atopa</i>	-	-	-	-	-	+

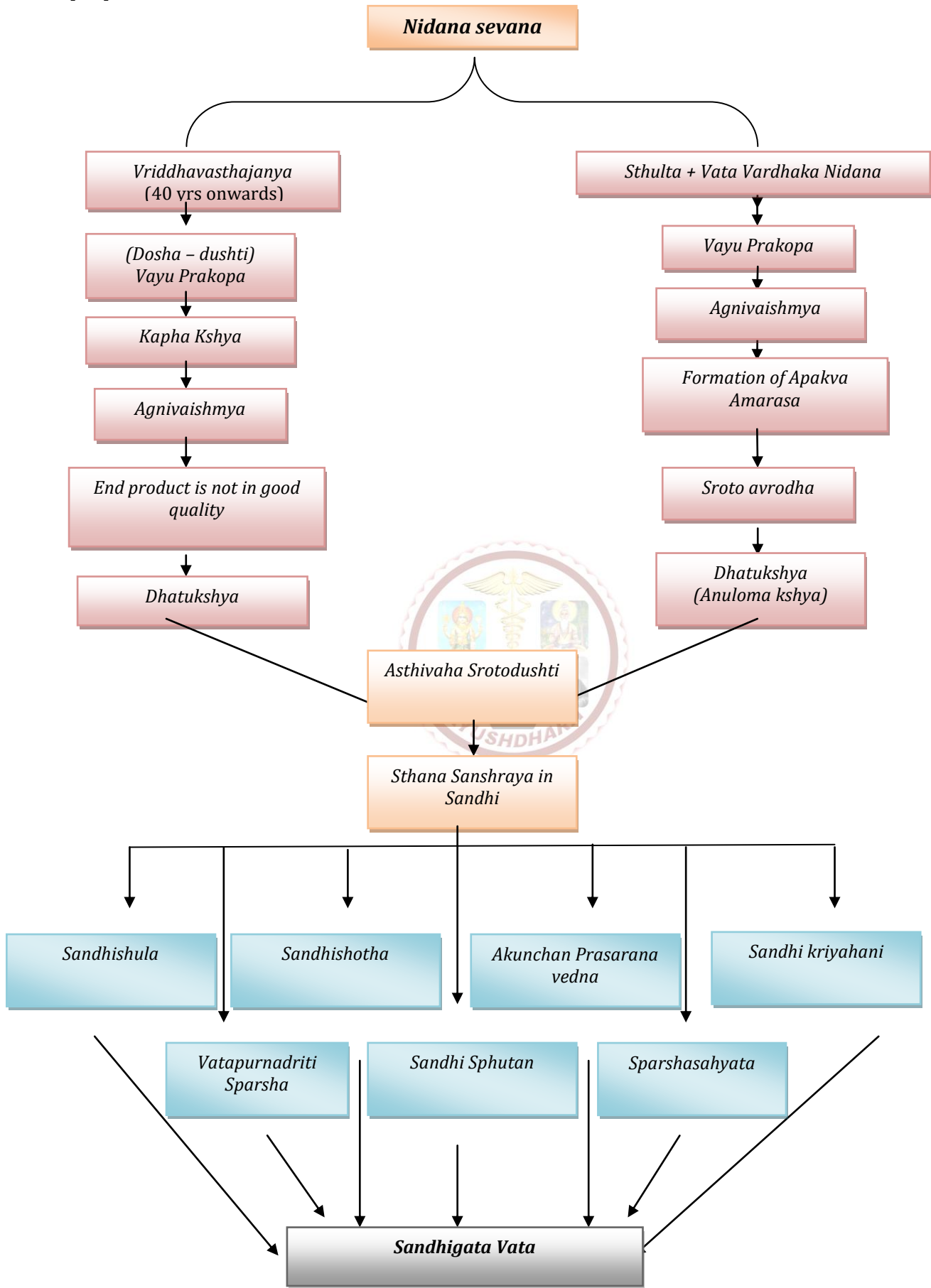
Samprapti

The way in which the *Dosha* gets vitiated and the course it follows for the manifestation of disease is called *Samprapti*. From the onset of *Dosha Dushya Dushti* till the evolution of the *Vyadhi* there occurs various *Vikriti*. *Samprapti* explains such a series of pathological stages involved. It tells us about the complete pathogenesis of a disease. *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.^[20] The way in which the *Dosha* gets Vitiated and the course it follows for the manifestation of disease is called *Samprapti*.^[21]

For the purpose of understanding the *Samprapti* of *Sandhigata Vata* can be studied under two heading.

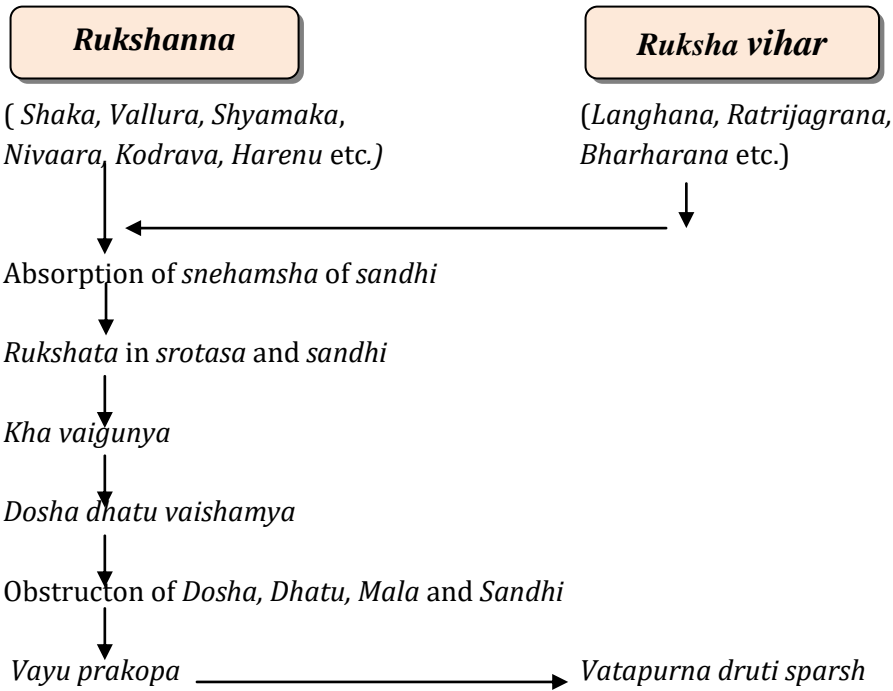
They are ^[22]

1. *Dhatukshaya Janya and*
2. *Avarana Janya Sandhigata Vata*

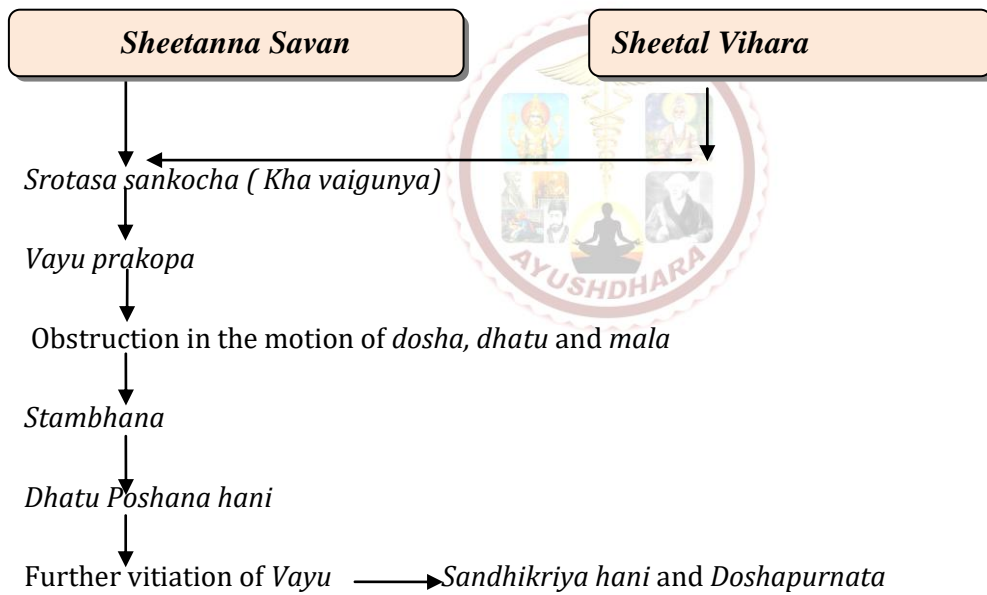


On the other side, due to different type of *Nidana sevan*, different symptoms of *Sandhgata Vata* manifests. A particular type of *Nidan savan* gives a particular symptom and its pathogenesis is as follows

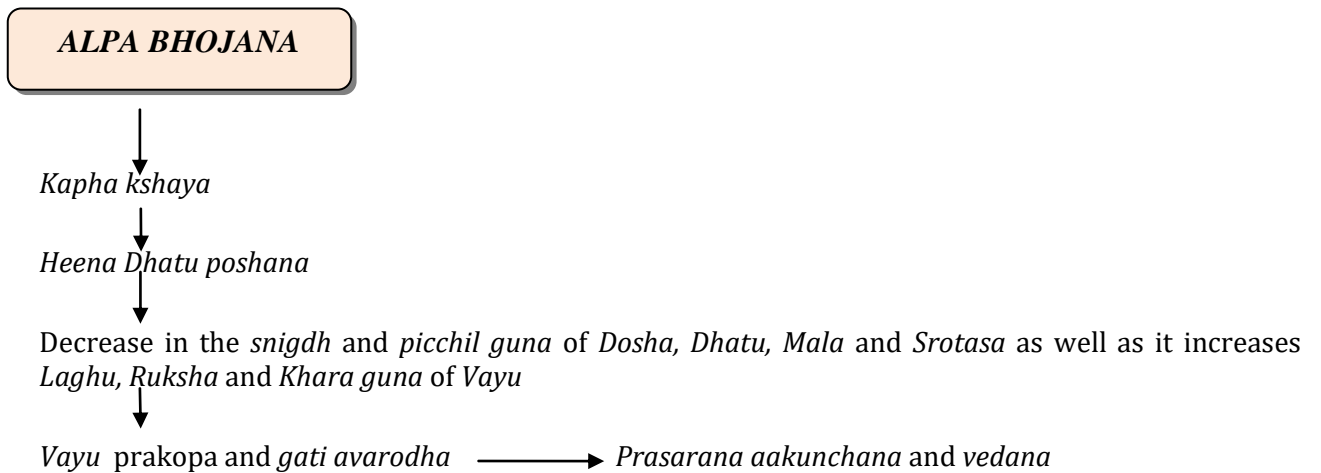
(1)

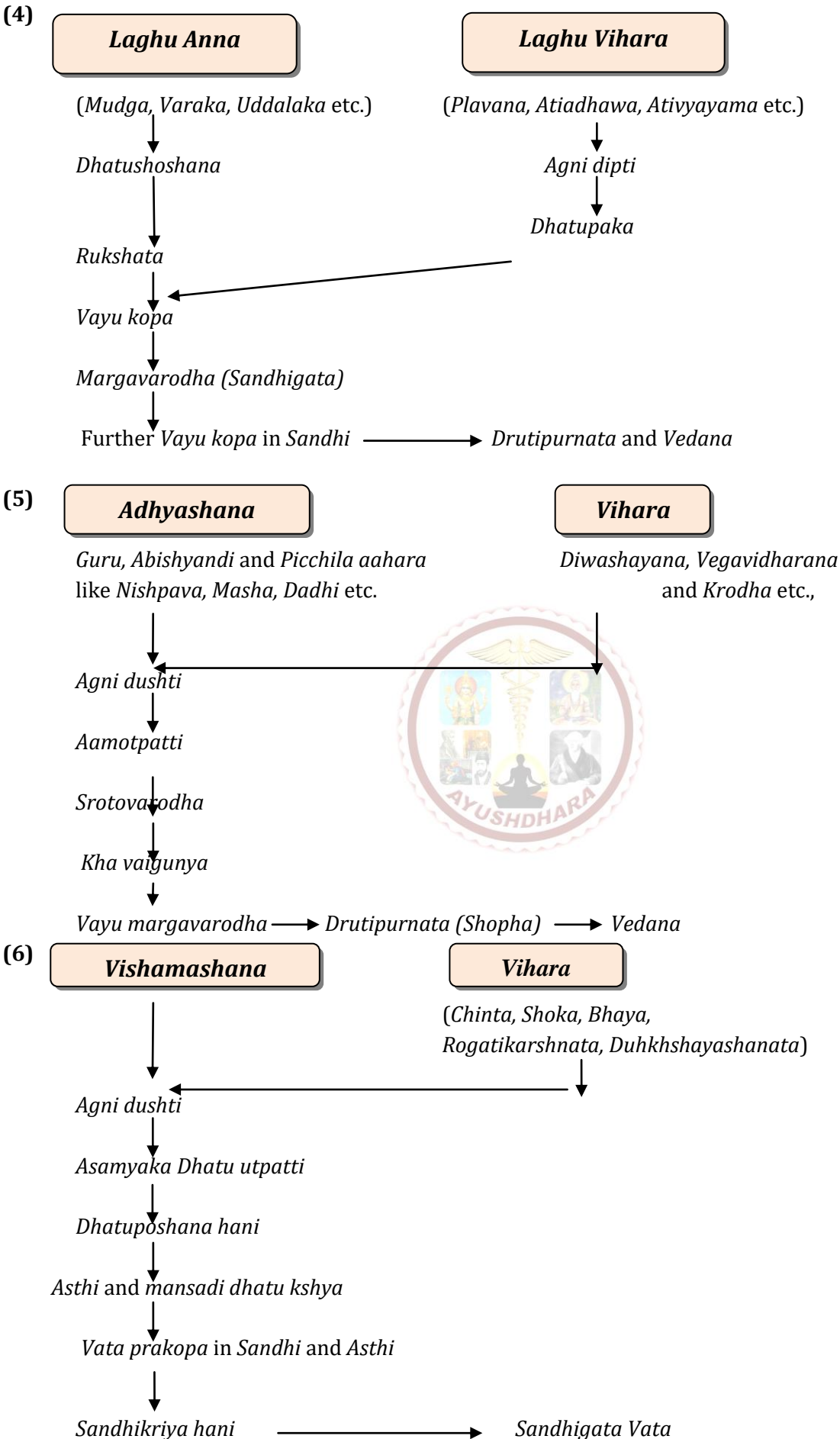


(2)



(3)





(7)

Abighata

(Prapidana, Prapatana etc.)

↓
Atadhik Vayu kopa↓
Raktakopa↓
Margavrodha↓
Further vitiation of Vata

→

Sandhi gata Vedana and Shopha

OBSERVATION AND RESULT

Sandhi is the *Kapha (Shleshaka) sthana* and due to the *Vata prakopa nidana sevana prakupita Vata* takes place in the *Sandhi (kapha sthana)* and absorbs *Kapha* on *Sandhi sthana* which leads to the clinical features like "*Sandhishoola*", "*Sandhishotha*", "*Vatapurna drithisparsha shotha*", "*Prasarana Akunchanajanya vedana*", "*Sparsha Ashyata*", "*Sandhi Sphutana*," "*Sandhi Graha*" etc.

After this study we observe that taking a particular type of *Nidan* like *Ruksha, Sheet, Laghu* etc. produces particular type of *Rupa* of *Sandhigata vata*.

Acharya Vagbhatta quoted two type of *Samprapti* of *Sandhigata vata*- *Dhatukshaya Janya* and *Avarana Janya* but in this study we found that which *Nidan* produces which symptom of *Sandhigata vata*.

DISCUSSION

Sandhigata Vata is a most common disease in old age groups in all over the world. *Sandhigata Vata* is described in all *Samhita* and *Sangraha Grantha* as a separate clinical entity under the heading of *Vata Vyadhi*. The main symptoms and signs of *Sandhigata Vata* include pain, swelling, stiffness, crepitus, pain on flexion and extension of the affected joint and tenderness. The swelling described by *Acharya Charaka* is of special type which is felt like a bag filled with air. Due to *Nidana Sevana (Vata Vardhaka Nidana and Kalaja Nidana both)*, there is occurrence of *Vata Prakopa* leads to *Asthivaha Srotodushti*. Due to this *Asthivaha Srotodushti, Sthanasamshraya* of *Dosha* occurs in the *Asthisandhi* where *Kha-vaigunya, Rikta Srotasa* are already present and *Dosha Dushya Sammurchhana* takes place in the *Sandhi*, gives rise to a *Sthanika Shleshma kshaya* and *Vata Vridhhi*. *Vatavridhhi* leads to *Sandhishoola, Sandhishotha* and *Kaphakshaya* leads to *Akunchana Prasaranajanya Vedana, Hantisanhigati* etc., *Vata* is main factor affecting *Sandhigata vata*. Due to *Ashraya ashrayi bhava* of *Vayu* and *Asthi*, vitiation of *Vata* leads to decreased *Shkeshak kapha* in *Sandhi*.

CONCLUSION

Sandhigata vata is a disease in which the *Prakupita vata dosha* makes *Sthana samshraya* at *Sandhi* and make it unfit to perform its functions or to do the same with associated discomforts. *Vata* is vitiated due to much consumption of *Ruksha, Sheet,*

laghu ahar-vihar. This vitiated *vata* diminishes the *Shleshk kapha* of *Sandhi* because of these limitations of *Sandhi* occurs. So, a person suffering from *Sandhigata vata* is unable to do his day to day activity.

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