

REVIEW ARTICLE ON NIDANPANCHATAMAK STUDY OF SANDHIGATAVATA

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ABSTRACT

Ayurveda is considered as one of the oldest of traditional system of medicine accepted worldwide and it has survived flourished from ages still date. Ayurveda has described about the pathogenesis and treatment of various disorders, the incidence of some of which have increased in present scenario. *Sandhigatavata* is one among them. *Sandhigatavata* is a type of *vatavyadhi*, which mainly occurs in *vriddhavastha* due to *Dhatukshaya* which limits everyday activities. As we know that now a days *Sandhigatavata* is having high prevalence and becoming significant threat to working population, so due to its increasing tendency it is mandatory to have proper line of treatment on it and before that it is essential to study through depth. The present article is an attempt to highlighting on *Nidanpanchatamak* study of *sandhigatavata*.

KEYWORDS: *Vata vyadhi, Sandhigatavata, asthi-sandhi, nidanpanchak.*

INTRODUCTION

In Ayurvedic Samhitas & Sangraha granthas. *Sandhigatavata* is described under *Vatavyadhi*. *Sandhigatavata* is not described in Vedic literature. It is first time explained as a clinical entity by Acharya Charaka in *Charak chikitsa Adhaya 28* as "*Sandhigata anil*". Acharya Charak^[1] and Vagbhata^[2] used the term "*Sandhigatavta*" while Acharya Sushruta^[6] used "*Sandhivata*". Later on Vagbhata, Madhav Nidana, Bhavprakasha also described *Sandhigatavata* in details.

Sandhigatavata is type of *Vatavyadhi* which mainly occurs in *Vriddhavastha* due to *Dhatukshaya* which limits everyday activities such as walking, dressing, bathing etc thus making patient disabled /handicapped. *Sandhigata vata* is one of the *-Nanatmaj Vata Vyadhi*. *Vitiated Vata* when occupies location, which are not under its jurisdiction, it triggers pathogenesis in that location *Sandhigata Vata* comes under this category of *Sthanagata Vata Vyadhi*. Here vitiated *Vata* gets located in the *Sandhi* and results in *sandhishoola, sandhishotha, vatapurna druti sparsha* and *prasaran akunchan savedana*.

AIM AND OBJECTIVE

To analyse the *Nidanpanchak* of *Sandhigatavata*.

MATERIAL AND METHODS

As the study is review study so Samhita and Classical Ayurvedic Text are critically reviewed. All the information has been analysed in relation to *Nidanpanchatamak* study of *sandhigatavata*.

OBSERVATION

Synonyms

Different authors named this disease according their own view. The probable synonyms of *Sandhigata Vata* used in the different context or considered by the commentator's equivalent to *Sandhigata Vata* are as follows-

- *Sandhigat Anila (Charak).*
- *Sandhigata Vata.(Vagbhata)*
- *Sandhi Vata (Sushruta, Madhav nidana).*
- *Gulpha Vata (Chakrapani).*

Classification of *Sandhigata vata-*

It can be classified in different ways as there is no classification is mentioned in our text-
Vayu get vitiated by two ways-

१) वायो धातुक्षयात्कोपोमार्गस्यावरन वा ॥^[3]

- a) *Dhatukshyatamak- Kshaya* of *Dhatu*s is main cause of *Vatavyadhi*.
- b) *Margavarodhajanya*-Primary cause of *Margavarodha* of *Stotasa* by *Aama, Kapha, Meda* or any other *Dosha*

On the basis of *Hetu* it is classified as:

1. *Nija Sandhigata Vata.*
2. *Aagantuja Sandhigata Vata.*

On the basis of *Aama*, *Sandhigata Vata* is classified as

1. *Sama Sandhigata Vata* - caused by *Saama Vata*.
2. *Niraama Sandhigata Vata* – caused by *Niraama Vata*.

Nidanpanchak of Sandhigatavata

1. Hetu

The hetu narrated by *Acharya Charaka*,

रुक्ष शीताल्पलघ्वान्नव्यवायमतिप्रजागरैः ।

विषमादुपचाराच्च दोषाक्स्फुक्स्त्रवणादति ।

लघनप्लवनात्यध्वव्यायामतिचेष्टितैः ।

धातुनां संक्षयाच्चिंताशोकरोगातिकर्षणात् ।

दुःखशैथ्यासनात् क्रोधात् दिवास्वप्नात् भयादपि ।

वेगसंधारणात् आमात अभिघातात् अभोजनात् ।

मर्माघातात् गजोष्ट्राश्वशीघ्रयानपतंसनात् ॥^[4]

- A. **AAHARA**- The ahara ghataka like sprouts- adhaki, chanaka, rajama etc possesses the gunas ruksha leads to vata prakopa. The properties of the grains and sprouts having exactly opposite properties of asthi - majja-mansa dhatu.
- B. **RASATAHA**- Katu, tikta, Kashaya rasa have same qualities as that of asthi dhatu eventually lead to vata prakopa.
- C. **KARMATAHA**- Langhana, Doshastravana, asrukastravana, vishamopachara etc karma Leads to vata prakopa.
- D. **MATRATAHA**- Alpbhojana, anashana, laghu bhojana are the causes of vataprakopa.
- E. **KALATAHA**- Normally in Varsha rutuvataprakopa is present and eating Vatapra kopakaahara makes it cause for Sandhigata Vata.
- F. **VIHARATAHA**- The habitat and regimen related with vataprakopa are sharira and Manasa.

- a) **Sharira** – Suppression of natural urges i.e. *vegadharana* like *mala-mutra- kshavathu-nidra-jrumbha vegadharana*, etc vitiates *vata dosha*. Long hour journey on animals, vehicles causes *vata prakopa*. Late night sleeping possesses *vata prakopa* due to *ruksha guna*. *Dhatukshaya* due to reason like *vyadhikarshana*, *panchakarma atiyoga*, *indriya atiyog* are reasons for *vata prakopa*.
- b) **Manasa**- *Bhaya* (fear), *chinta* (worry), *shoka* (grief) etc, are important causes for *vata prakopa*.
- c) **Agantuja**- *Abhigata* (Trauma), *Marmaghata* has effect of sudden *vata prakopa*.
- d) **Anya Hetu**- Also, *asravisruti* in excessive quantity, *panchakarma atiyoga*, weakness due to chronic diseases, etc, is *vata prakopaka* by *dhatukshaya*.

2. PURVAROOPA

In pathogenesis of any disease *sthanasanshraya* is the fourth stage and also called as *poorvarupa avastha* of *vyadhi*. In this stage the signs and symptoms are not fully developed in body to make sure of any disease. The vitiated *dosha* from *prasara avastha* settled at kha

vaigunya and here they come in contact with the *strotasa* making it developed for disease. The process of actual *sthanasanshraya* happens with *dosha- dushya samurchana*. The future can be prevented at this stage sometimes.

In *samhitas Acharya Charaka* has narrated *poorvarupa* of *Vatvyadhi*. There is no specific *poorvarupa avastha* of *Sandhigata Vata*. As the *Sandhigata Vata* is considered as *vatvyadhi* it has following *poorvarooopa*.

अव्यक्तं लक्षणं तेषां पूर्वरूपं इति स्मृतं ।^[5]

आत्मरूपं तु यद व्यक्तं अपायो लघुता पुनः ॥^[6]

3. ROOPA

This *avastha* is after *purvarooopa*. At this stage the disease is fully developed. As per the *shatakriyakala* in this stage *vyakti* and *bheda avastha* are recognised. The *lakshana* of *vatvyadhi* is now *vyakta* and this is called as *atmalakshana* of *vatvyadhi*. In *vyakti avastha* the disease is present full- fledged stage. This is fifth stage of *shatakriyakala*. After this stage there is *bheda avastha*. In this stage there is *dosha pradhanya* is present. In *vatvyadhi – Sandhigata Vata*, *vata pradhanya* is present so *bhed avastha* is *vata pradhana*.

तदेव व्यक्तम रूपम् इत्यभिव्यजते ।⁷

In *Charaka Samhita Sandhigata Vata* with clinical signs and symptom is given as

वातपूर्ण द्रुतिस्पर्श शोथः संधिगते अनिलः ।

प्रसरण आकुञ्चनयोः प्रवृत्तिश्च सवेदनः ॥^[8]

Table 1: The lakshana according to different acharyas are enlisted in chart below.

| Sr.No | Symptoms | Ch. | SU. | A. | A. | B. | M. |
|-------|-------------------------------------|-----|-----|----|----|----|----|
| | | Su. | SU. | S. | H. | P. | N. |
| 1. | <i>Sandhishool</i> | + | + | + | + | + | + |
| 2. | <i>Sandhishoth</i> | + | + | + | + | + | - |
| 3. | <i>Vatapurna druti sparsha</i> | + | - | + | + | - | - |
| 4. | <i>Prasarana-akunchana savedana</i> | + | - | + | + | - | - |
| 5. | <i>Hanti sandhi</i> | - | + | - | - | + | + |
| 6. | <i>Atopa</i> | - | - | - | - | - | + |

Sandhishoola is the only common *lakshana* stated by all *Acharyas*. *Sandhi shotha lakshana* is present with *vatapurna drutisparsha* i.e., like air filled bag on palpation. *Prasarana -akunchana savedana* (pain on flexion and extension) is main symptom given by *Acharya Charaka* and *Vagbhata*. *Acharya Susruta* and *Madhava* has given the *lakshana Hanti- sandhi* which can be correlated with difficulty of inability in flexion and extension. *Madhavacharya* has given the *lakshana Atopa* which is same as *vatapurna drutisparsha*.

4. SAMPRAPTI

After knowing the *hetu* and *rupavastha* the pattern of *dosha- dushya sammurchana* is studied. Here the *gati* of *dosha, sthansanshraya* is analysed. It is narrated by *Acharya Charaka*.

SAMANYA SAMPRAPTI-

The *doshas* vitiated took part in *dhatuvaishyama* and then *srotasa vikruti*. In this way from *vikrut srotasa* *vikrut dhatu*, vitiated *Dosha*, inturn vitiates *malayatana* which include two below (urethra and anus), seven in head (eyes, nose, ears, mouth) and the channels of sweat form the vitiated channels manifest their disease.

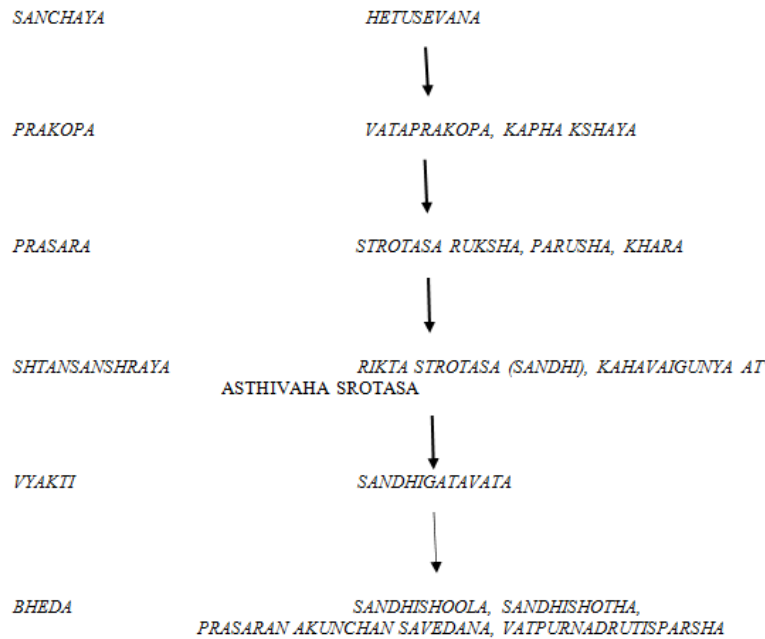
In physiological and pathological conditions, *doshas* perform certain patterns in regards to their spread area of localisation and manifestation. In the above process, *doshas* spread from *koshtha* towards *shakha*. This is known as *koshtha -shakha gati*.

VISHESHA SAMPRAPTI-

Samprapti narrated by *Acharya Charaka-*
 देहे स्रोतांसि रिक्तानि पुरयित्वा अनिलो बलि ।
 करोति विविधान व्याधिन् सर्वाङ्ग एकाङ्ग संश्रितान् ॥^[9]

In this type of *smprapti* though disease is same in two individuals with identical *nidana, dosha* vitiation etc, and the factors decide the pathogenesis of the disease. After *sthanasanshraya* and *dosha-dushya sammurchana* both affects *dhatu* and *srotasa*. After *strotodushti* and *dhatu daurbalya sthana sanshraya* is decided and hence the *samprapti* itself.

In *Sandhigata Vata* we have to study *asthi, majja, meda dhatugatatva* of *vata dosha*. These three *dhatu* took place in pathogenesis of *sandhigata vata*. When *vata dosha* is in *prakopa avastha* and it gets *prakupita* by *laghu, ruksha, chala, parusha*, etc. Here *vata dosha* gets abnormal *gati*. *Dhatudaurbalya* is present in *asthi-majjavaha srotasa* with *rikta avaksha* which enhances the movement of *vata dosha* again. In *vatvyadhi vata prakopa* occurs by two ways of *samprapti* – *dhatukshayaja* and *margavarodhaja*.



Udbhavasthana

The main *sthana* of *vata dosha* is *pakwashaya* and at this *sthana* vitiation *vata dosha* is increased. All the *hetus* of *vataprakopa* casues *dhatu daurbalya*. In this process *pakwashaya* is the main site of pathogenesis of *vatvyadhi*.

Adhishthana

It is the *sthana* where *dosha-dushya sammurchana* took place. In *Sandhigata Vata sandhi* is the *adhishthana*. Thus here, in *Sandhigata Vata*

- *Shopa-* present due to *srotasa avarodha* and

deranged *kapha*.

- *Atopa-* this is due to decreased in *shleshma* and increase in *khara guna*. This property possesses friction in the joint.
- *Hanti sandhi-*Occurs at later stage. In chronic cases there is distortion of joints making it impairment in articulation.

SAMPRAPTI GHATAKA-

Dosha – Vata- Vyana Vriddhi
Kapha- Shleshaka - Kshaya
Dushya- Peshi, Snayu, Asthi, Majja, Sandhi

Strotasa- Asthivaha, majjavaha
Agni- Jatharagni, Asthi dhatwagni mandya Rogamarga-
Marmasthi sandhi
Udhhavasthana- Pakwashaya
Adhishthana- Asthisandhi
Pratyatma lakshana- Sandhishula Sadhyasadhyatva-
krichrasadhya Vyadhi swabhava - chirakari

SADHYASADHYATVA

Vyadhi is described as sadhya or asadhya. In sadhya category again divided into sukhasadhya and krichrasadhya. A physician must have the knowledge of sadhya-sadhyatva before initiation of treatment. The diseases of asthi-majja-sandhi are kastasadhya. Here sandhigata vata is included in *madhyama rogamarga*.

6. UPASHAYA-

It is narrated by *Acharya Charaka*,

उपशयः पुनः हेतु व्याधि विपरितानां विपरितार्थकारिणां च
 औषध अन्न विहाराणां उपयोगः सुखानुबन्धः ॥^[10]

- Following *Ahara-vihara* and *karma* are *Upashaya* in *Sandhigata Vata Ahara- ahara* with *madhura, amla, lavana rasa, ushna guna guru, snigdha, Taila, ghrita, majja, vasa, vrishya, balya, mansa, dugdha, dadhi*, etc
- *Vihara- Atapa sevana, Nidra, nivata vata sthana*, etc.
- *Karma- Parisheka, snehana, swedana, niruha basti, anuvasana basti, upanaha*, etc

7. ANUPASHAYA-

The factors that act opposite to the *upashaya* are *Anupashaya*. The factors, which are mentioned as *hetu* of the disease are *Anupashaya* for that disease.

DISCUSSION

Vata is the governing factor for the maintenance of equilibrium in the body, but its vitiation leads to degeneration. As age advances, the *Vata* gains an upper hand leading to initiation of the process of degeneration and of its outcome is *Sandhigata Vata* which is more common in the elderly persons. *Sandhigata Vata* is also one of the most common diseases which have been described in *Charak Samhita* under *Vatavyadhi*. *Acharya Charaka* has described the Causative Factors Like *Aharaj, Viharaj, Manasa* and other *Vataprakopa Nidan*as are mentioned in detailed. Aggravated *Vata* while moving throughout the body lodges in *Khavaigunya Yukta Strotasa* i.e. *Sandhi* and impair its functions with symptoms of *Shotha* which is palpable as air filled bag, *Sandhi Shoola* (pain), *Sandhi Shotha* (swelling) and *Hanti Sandhigata* as the symptoms of *Sandhigata Vata* has been described by *Charaka*. The *Samprapti* of *Sandhigata vata* may be divided into *Dhatukshyajanya* and *Margavarodhajanya*. In *samprapti* of *Sandhigata vata prakupit Vata* gets situated in *Asthi Sandhi* where *Khavaigunya –Rikta srotas* is already present .then *Dosha Dushya Sammurchhana* takes place

in *Asthi Sandhi* and further in *Samprapti* , the *sandhigata vata* appears with its symptoms . *Sandhigata vata* is *madhyam margagata* i.e. *Marma-asthi-sandhigata vyadhi* and also *kashtasadhya vyadhi*.

CONCLUSION

In this way *Sandhigata vata* is very well explained in *Samhita* and *Ayurvedic Classical Text*. *Nidanpanchak* helps in understanding the pathophysiology of *Sandhigata vata* and to find the basic cause i.e. *hetu* behind the disease. As we all know that *Nidanparivarjan* is the basic principle of treatment. This ancient knowledge of *Ayurveda* will help in proper diagnosis and management of *Sandhigata vata*, so it is an attempt to highlighting on *Nidanpanchak* of *Sandhigata vata*

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