

**CONCEPTUAL STUDY OF SAAMA AND NIRAMA SANDHIGATA VATA – A REVIEW
STYUDY*****¹Vd. Ashwini Balasaheb Galande and ²Vd. Ujwala V. Pawar**¹PG.3rd, Rognidana Vikriti Vigyana Vibhaga, GAC, Nanded.²Associate Professor, Rognidana Vikriti Vigyana Vibhaga, GAC, Nanded.***Corresponding Author: Vd. Ashwini Balasaheb Galande**PG.3rd, Rognidana Vikriti Vigyana Vibhaga, GAC, Nanded.

Article Received on 01/04/2020

Article Revised on 22/04/2020

Article Accepted on 12/05/2020

ABSTRACT

AS being a life science, main motto of Ayurveda is prevention of disease by maintaining the health of healthy person and to treat the disease of diseased one. For maintaining the health, equilibrium of tridosha in the body is very important. Among the tridoshas vata has prime important and considered as Ayu and Bala, because without vata the other two doshas have been unable to work separately. Disease caused by vitiated vata dosha is called as vatavyadhi. Disease Sandhigata vata is explained under vatavyadhi in all Samhita granthas. Sandhigata vata is one of the chronic, degenerative, inflammatory disease which has great impact on quality of life of an individual. So, that Ayurveda has been given different treatment modalities to tackle the condition effectively. But before applying any treatment, it is very important to understand the detail samprapti (pathogenesis) of disease to diagnose the proper awastha because in case of sandhigata vata it can be occurred by two ways of samprapti i.e. Dhatukshya and Margavarodha. Dhatukshya can be correlated with Niramavastha because it is caused due to vitiation of pure vata and Margavarodhajanya can be correlated with Samavastha caused due to vitiation of vata by the obstruction of Aama. Causative factors responsible for disease, sign and symptoms occurred in disease and treatment modalities applied for Sandhigata vata changes according to awastha, so it is very important to confirm the awastha for further management.

KEYWORDS: Vatavyadhi, Dhatukshya, Margavarodha, Saamavastha, Niramavastha, Sandhigata vata.**INTRODUCTION**

Sandhigata vata is most common geriatric disorder in today's modern era. Due to its distressful nature and difficult to manage it is included in Ashtomahagada.^[1] In mahagada Vatavyadhi has been sequenced first, because it is caused due to vitiation of vata, which is prime among all three doshas. Vata and Kapha plays important role in pathogenesis, because vitiated vata disturbs the normal state of Kapha in all joints.

Beside other vata provocation, Jara (old age) is also an important factor and hence the disease is more prevalent in aging population. It is extremely common by above the age of 70 years and remains asymptomatic in second and third decades of life. As being a commonest chronic, degenerative, inflammatory articular disorder it can be correlated with osteoarthritis of modern science. Almost all the persons by age of 40 have some pathologic changes in weight bearing joints. 25 % females and 16 % males have symptomatic OA. Till the age of 55 it occurs equally in both sexes and after age of 55 years incidence is higher in women.^[2]

According to Ayurveda in old age all dhatu undergoes

kshya, leading to vataprakopa.

Vitiated vata get located in sandhi and produce a disease sandhigata vata, which is characterized by sandhishoola, sandhishotha, vatapurna drutisparsha and prasaranakunchane vedan.^[3] It makes the patient disabled or handicapped. Sandhigata vata is one of such disease, which needs a specific target of therapeutic intervention to slow down the pathogenesis. So, that before the intervention it is very important to understand the proper pathogenesis (samprapti) of Sandhigata vata. Acharya Charaka has been stated that the vitiation of vata dosha in vatavyadhi is occurred by two ways of samprapti, first one is due to the Dhatukshyajanya means Niramavastha and second one is Margavarodhajanya means Samavastha.^[4] Lakshanas of vatavyadhi can also be differentiated as per their underlying samprapti (pathology) and snehana therapy plays very important role in diagnosis, prognosis and treatment of disease according to samprapti.

AIM AND OBJECTIVES

To study the concept of Saama and Niraama Sandhigata vata.

MATERIALS AND METHODS

As the study is review study, the available literature like the Samhitas and other books are searched for the disease and all the relevant content is considered and analyzed to get a comprehensive concept of Saama and Niraama sandhigata vata.

OBSERVATIONS

Observations are divided as follows- a) Concept of Samata and Niramata.
b) Concept of Sandhigata vata.

a) Concept of Saamata and Niramata

Aama is formed due to the diminution of Aagni, the first dhatu namely Rasa is not formed properly and anna rasa undergoes fermentation and or purification being retained in the amashaya. This state of rasa is aama .So the improperly digested rasa is Ama^[5] Also the impaired dosha when mixed with aama leads to the formation of ama dosha.

• Sama and Niraama dosha

When the Aam forms the association with dosha it results into formation of Sams dosha i.e. Sama Vata,Sama Pitta,Sama Kapha.When Aama loses its association with dosha it forms Niraama dosha i.e. Niraama vata,Niraama Pitta,Niraama kapha.

-Vata is considered as main causative factor for sandhigata vata, but in margavarodhajanya sandhigata vata it is in samavastha i.e. Sama vayu and in Dhatukshyajanya samprapti it is in Niramavastha i.e.Nirama vayu. Lakshanas produced by this Sama and Nirama vayu are-

• Sama vayu lakshanas^[6]

Vata dosha associated with ama called Sama vata.The pathological character and presentation of symptoms vary with those of aggravation of 'Only Vayu'is associated with ama. When vitiated vata dosha tends to seriously damage the body most of the times in irrecoverable way. Aama is toxin and byproduct of sluggish metabolism and it too can independently damage the body components and impair functions in a serious way. But when these two lethal components combine and jointly damage the system and produces following signs and symptoms.

Vibandha (constipation), Aagnisada (Sluggish metabolism),Tandra (sleepiness),Staimitya (feeling as covered with weight cloth), Gauravta (heaviness of body),Antrakujana (sounds in tummy),vedana (pain), Shopha (Swelling), Nistoda (Pricking pain),Kramasho angani peedayan(body parts will be gradually afflicted by pain),Vicharet ugpat chapu means when ama and vata association becomes strong,they get more vitiated and travel all over the body and produce painful conditions ,Snehadayo vrudhhi mapnoti maeans get aggravated on use of sneha (oil) for external massage etc or internal

consumption, Surya meghoday nishi vrudhim aapnoti means gets aggravated early in morning ,cloudy climate and night.

• Nirama vayu lakshanas^[6]

When the aama loses its association with vata ,it will be called Niraama vata.Though the pathological elements in the form of aama has been separated from vata ,the free vata still pathological science it is also in vitiated form , this vata should be handled by different treatment than Saama vata.So that it is necessary to know the signs and symptoms of Niraama vata like-Vishad (clear), Rukshata (dryness), Nirvibandha (absence of constipation), Alpa vedana (mild pain), viparit gune shanti (get pacified by antagonistic qualities like Singdha (oily),ushna (hot).

• Concept of Sandhigata vata

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 commentators equivalent to Sandhigata vata are as follows- Sandhigat Anila (Charak)

Sandhi vata (Sushruta, Madhav nidana) Gulpha vata (Chakrapani)

Classification of Sandhigata vata-

1) It can be classified in different ways as there is no classification is mentioned in our text-Vayu get vitiated by two ways^[4]

- a) Dhatukshyatamak
- b) Margavarodhajanya

2) On the basis of hetu it is classified as-

- 1) Nija Sandhigata vata.
- 2) Aagatuja sandhigata vata.

2) 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-

Detail knowledge of disease is obtained from Rogpariksha and Rogipariksha,in which Ropariksha deas with Nidanpanchaka.

1) Hetu (Causet ve factor)^[7]

Etiological factor of Sandhigata vata are not explained in Samhita, factors responsible for vatavyadhi are applicable for it,and they are divided into two groups according to samprapti i.e. dhatukshyajanya and margavarodhaanya.

- i) Dhatukshyajanya (niramavastha) hetu- are classified as-
 - ii) Aaharaja – Excessive intake of dry, cold, scanty, easily digestable food, intake of spicy, bitter, astringent food etc.
 - iii) Viharaja- Excessive sexual intercourse, exercise,

night awaking, excessive discharge of doshas through Panchakarma procedures, blood loss, jumping, swimming, proling walking, starvation, ridingfast on elephant, camel, horse, falling during riding.

- iv) Manas - Excessive worry, anger, fear.
- v) Kalaja – Aparahna (evening), Aparatra (end of night), Sheeta kala (winter), Varsha (rainy season).
- vi) Other factors- Trauma, extreme debility due to protracted disease, suppression of natura urges, Asthikshya.

vii) Margavarodhajanya hetu-

Excessive cold drinks, Adhyashana (intake of food before hunger), Virudhashana (intake of apposite combination food), Asatmyashana (intolerated food consumption), Diwaswap (day sleeping), Abhrakala (cloudy season). All these factors lead to formation of Aama and create obstruction in micro channels.

2) Purvaroopā^[8]

The premonitory sign and symptoms which appears the full- fledged clinical picture of disease is called as “Purvaroopā”. These are established in fourth stage of “Shatakriyakala” i.e. Sthanasanshraya. Purvaroopā of sandhigata vata are not found in Samhita, science Sandhigata vata is considered as vatavyadhi, the descriptions of purvaroopā of vatavyadhi is applicable for it.

3) Rupa^[3]

The premonitory signs and symptoms which are not well manifested state, when make their appearance in a full-fledged manner, it can be called as “Rupa”. This stage appears in “Vyakta awastha” of Shatkriyakala. These are also called ‘Atmarupa’ means Swalakshanas of disease.

Clinical signs and symptoms of sandhigata vata given in Charaka Samhita are – Sandhoshoola (pain), Sandhishotha (swelling), Vataputradrutisparsa (air filled bag appearance), Prasaranakunchane vadana (pain during movement). These are considered as a cardinal signs and symptoms of sandhigata vata. But according to awastha, some additional signs and symptoms of Saama or Nirama awastha of vata can be seen like-

• Samavastha lakshane-

Vitiated vata is considered as prime factor but in samavastha responsible vata dosha is present in the form of Saama vata, because it forms association with aama, so the sama vata lakshana may see as told before.

• Niramavastha lakshane-

As Aama loses its association with vata it becomes nirama vata. Though the pathological element in the form of ama has been separated, the free vata still pathological science it is also in vitiated form and produce lakshanas of nirama vata as told before.

3) Samprapt -

Sandhigata vata has no specific samprapti as per, the text

available. It is classified under the heading of vatavyadhi. After knowing the hetu and rupa the pattern of dosha- dushya sammurchana is studied and then gati of dosha, stanasanshraya is analysed.

• Samanya samprapti narrated by Acharya charaka is

" दहे 57 ोतास र5 ान पुरायखा आनलो बाल।

करोत वावधान ँधन सवाग एकाग सातान" ^[9]

In this type of samprapti though disease is same in two individuals with identical nidana, but dosha vitiation, involvement of dhatu etc. the factors decide pathogenesis of disease. After sthansanshraya and dosha dushya sammurchana both affects dhatu and strotasa. After strotodushiti and dhatu daurbalya, sthan sanshraya is decide samprapti. In sandhigata vata, vata dosha, asthi, majja dhatu and asthi majjavaha strotasa take place in pathogenesis because vata and asthi have ashraja – ashraja sambandha which means vata is situated in asthi. Vridha or increased vata diminishes sneha from Asthidhatu by its opposite qualities to sneha, by which khavaigunya (riktastrotasa) occurs in asthi which is responsible for pathogenesis of sandhigata vata.

• Vishesha samprapti of sandhigata vata is depend on the way of vitiation of vata dosha like^[4]

1) Dhatukshyajanya samprapti-

In this samprapti riktata of strotasa in sandhi is considered as “Khavaigunya” which is the platform for manifestation of disease. In sandhigata vata aggravated vata dosha due to different factor and vata flows out of its ashaya to circulate in entire body. During circulation it gets located in the root of majjavaha strotasa i.e. Asthisandhi where already khavaigunya is present. Sandhi also gives ashraja to Sleshaka kapha, when aggravated vata gets localized in sandhi, it over powers kapha as well adversely affects on its qualities. The chief task is Dharana. This chief aim of kapha is destroyed by aggravated vata and thus it manifesting symptoms of khavaigunya samprapti which can be correlated with niramavastha.

2) Margavrodhajanya samprapti-

In this condition the kapha or ama fill the strotasa present in the sandhi and does the strotorodha which leads to vataprakopa. So that producing the samprapti can be correlated with margavarodhajanya samprapti caused due to samavastha of vata dosha.

• Upashayanupashaya

The wholesome of diet and drug regimen which are actually viparit and viparthakari to the hetu of the disease and they bring about long lasting relief called as upashaya.^[10] Those factors which are apposite to upashaya called anupashaya.

It is used to confirm the diagnosis of disease. So in case of sandhigata vata awastha is confirmed by using

upashayanupashayatmak effect of Snehana i.e. (Snehadaya vrudhi mapnoto)^[6] Because in margavarodhajanya sandhivata pathogenesis triggers and in dhatukshyajanya sandhivata get relief.

- Sadhyasadyatva:

Sandhigata vata is a variety of vatavyadhi and Madhyama rog margaja vyadhi. The disease of elderly person is Kashtasadhya and sandhivata is usually afflicted in

- Vyadhi- vyavachedaka N dana^[12]

Factors	Sandhigata vata	Amavata	Vatarakta	Koshtuk sheersha	Asthimajja gatvata
Amapradhanya	Absent	Present	Absent	Absent	Absent
Jwara	Absent	Present	Absent	Absent	Absent
Hridgaurava	Absent	Present	Absent	Absent	Absent
Prone age	Old	Any age	-	-	-
Vedana	Prasarana-Kunchana pravrutti	Vruschika-Danshavat Sanchari	Mushak- danshavat	Teevra	Todayat
Shotha	Vatapurna drutisparsha	Sarvanga	Manadayukta	Koshtuk-sheershavat	-
Sandhi	Weight Bearing joint	Big joint	Small joint	Only knee joint	Big and small joint

- Chikitsa^[13]

Before therapeutic intervention confirmation of awastha is very important because treatment of both awastha of sandhivata is totally different for each other.

- 1) Chikitsa of dhatukshyajanya sandhivata-

It can be treated by-

- 1) Controlling vitiation of hetu – by vatashamak chikitsa.
- 2) Correcting the destruction of dhatu- by bruhan chikitsa.

Vata can be controlled by using apposite quality of drug that of vata dosha. Sneha having all properties apposite to vata, so snehana is considered as best remedy after that swedana and basti is used.

- 2) Margavarodhajanya sandhigata vata can be treated by-

- 1) Removal of obstruction of aama.

2) Correcting direction flow of vata.
For removal of obstruction of aama deepan, pachana, direction of vata is corrected by vama, virechana, nasya etc.

DISCUSSION

Sandhigata vata is described under the vatavyadhi by all acharyas. Main causes of sandhigata vata is the vitiation of vata dosha but according to Acharya Charaka vitiation of vata can accrue by two ways i.e. due to dhatukshya and margavarodha. So that they described two types of vatavyadhi, first is dhatukshyajanya i.e. Nirama and Margavarodhajanya i.e. Sama.

elderly aged for which dhatu kshya is the cause. Disease situated in marma and madhyama rogmarga is kashtasadhya^[11] Further vatavyadhi occurring due to vitiation of Asthi and Majja are Yasya. It may be cured by full effort when the disease is new, upadrava rahit, and in strong person. So sandhigata vata being a disease of old age may not be considered as Sukhasadhya. It may be krichrasadhya or Yasya depending upon the time of onset and chronicity.

In Dhatukshyajanya sandhigata vata there is kshya of dhatu and then it produces sthanvaigunya in which vata gets located and produces vatavyadhi. In margavarodhajanya sandhivata obstruction of strotasa due to aama, so that vata gets stagnated which leads to loss of organ function or some time reverse direction and become pratiloma gati.

Hetu (etiological factors) and lakshane (symptoms) of both samprapties are different like in dhatukshyajanya only vata increasing aahar and vihar is responsible, which produces symptoms like nirvibandha, aplavedana, vishadata, and rukshata. But in margavarodhajanya sandhigata vata aamanirmiti is main cause, so that symptoms produced in this awastha are of vataprakopa as well as aamanirmita.

For the proper management of sandhivata diagnosis of proper awastha is very important. So that awastha of sandhigata vata is confirmed by using upashayanupashayatmak effect of Snehana. As pathogenesis triggers in margavarodhajanya sandhigata vata and in dhatukshyajanya awastha get relief.

Treatment used for both the awastha is different according to its causative factor of vitiation of vata dosha. So that to avoid the vatavyadhi it is very important to maintain the normal gati of vata to live healthy long life.

CONCLUSION

From above observation and discussion it can be conclude that, as being the vatavyadhi sandhigata vata having two different awastha i.e. Saama due to margavarodhjanya samprapti and nirama due to dhatukshyajanya samprapti decided from their etiological factor and signs and symptoms. So for proper understanding the disease sandhigata vata it is very important to understand awastha, so it will be treated by proper line of treatment and will give hundred percent reliefs to patient.

REFERANCES

1. Acharya Vagbhata, Kaviraj Atridev Gupta, Ashtanga Hrudayam, Choukhamba prakashana Varanasi, edition, Nidanasthana 8/30, 2009; 2: 339.
2. API textbook of medicine, siddhanta N. Shah, volume 2; Edition, 2008.
3. Acharya Charaka, Charaka Samhita, Y.G. Joshi, Vaidyamitra prakashan Pune, Edition, Chikitsasthan 28/37, 2003; 624.
4. Acharya Charaka, Charak samhita, Y.G. Joshi, Vaidyamitra prakashan Pune, Edition, Chikitsasthan 28/56, 2003; 626.
5. Acharya Vagbhata, Ashtanga Hrudaya, by Rajesh Kolarkar, Janhavi prakashana, Edition, Sutrasthan 13/25, 2012; 179.
6. Acharya Vagbhata, Kaviraj Atridev Gupta, Ashtanga Hrudaya, Choukhamba prakashan Varanasi, Sutrasthan, 13/27, 28.
7. Acharya Charaka, Charaka samhita, Y.G. Joshi, Vaidyamitra prakashana Pune, Edition, Chikitsasthana 28/13, 2003; 620.
8. Acharya charaka, Charaka samhita, Y.G. Joshi, Vaidyamitra prakashana Pune, Edition, Chikitsasthana, 2003; 28/19.
9. Acharya charaka, Charaka samhita, Y.G.Joshi, Vaidyamitra prakashana Pune, Edition, Chikitsa sthana 28/16, 2003; 621.
10. Vd. Y.G. Joshi textbook of Rognidana vikriti vigyana, Pune Sahitya viatarana prakasha, edition, prakarana 12 Upashayanupashaya of Ma.Ni. 1/8, 2014; 144.
11. Acharya charaka, Charaka samhita, vyakhyakara Dr. Bhramhananda Tripathi, Choukhamba prakashana, edition, Chikitsasthana 28/234, 2006; 626.
12. Vd.Y. G. Joshi, textbook of Kaychikitsa, Pune Sahitya Vitarana, edition, Vyavacchedaka nidana, chapter 78, 2010; 628.
13. Vd. Y. G.Joshi, textbook of kaychikitsa, Pune Sahitya vitarana, edition, adhyaya 27 Vatavyadhi, 2016; 242, 244.