



Review Article

www.ijrap.net

(ISSN Online:2229-3566, ISSN Print:2277-4343)



AN ETIOPATHOLOGICAL REVIEW OF SANDHIGATA VATA

Archana Singh^{1*}, Sanjeev Khuje², Ashutosh Dwivedi³

¹ Assistant Professor, Department of Rog Nidan Evam Vikriti Vigyan, Government Ayurveda College Rewa, Madhya Pradesh, India

² Associate Professor & HOD, Department of Rog Nidan Evam Vikriti Vigyan, Government Ayurveda College Rewa, Madhya Pradesh, India

³ Assistant Professor, Department of Swasthivrita Evam Yoga, Government Ayurveda College Rewa, Madhya Pradesh, India

Received on: 27/03/22 Accepted on: 02/05/22

*Corresponding author

E-mail: archi04singh@gmail.com

DOI: 10.7897/2277-4343.130497

ABSTRACT

Ayurveda considered Vata the most important Dosha because of its dominance in the function and is supposed to be the frontrunner of the remaining two Doshas. In Brihat-trayi, Acharyas describe Vatavyadhi in a separate chapter, proving its distinct place regarding various diseases. Acharya stated that when the Vata remains Avyahaat (without obstruction), Sthanasth (situated in its sites) and Prakritasth (in its balanced state), the person lives happily to the age of 100 years. But when it gets vitiated, it travels along the whole body, gets situated at particular sites, and produces manifestations according to the Nidans and site of accumulation. This concept is known as Gatatva of Vata, and the adjective of that site names the conditions. Sandhigata Vata is one of them and can be correlated with various joint disorders in modern science. This review article presents a detailed study of the etiological aspect of Sandhigata Vata with an Ayurveda perspective to understand its pathogenesis and treat it appropriately.

Keywords: Vatavyadhi, Sandhigata Vata, Gatatva of Vata.

INTRODUCTION

Joint disorders are diseases or injuries that affect joints, manifesting as agonizing pain, stiffness, and decreased range of motion or merely nagging and uncomfortable. It might be confined to one joint or may involve many, maybe variously short-lived or enduring. Many outdoor patients is made up of various types of joint problems, especially the elderly population.¹ So, it becomes important to understand the disease thoroughly. In Ayurveda, joint disorders are narrated as Sandhigata Vata, as the vitiated Vata Dosha, due to its nature of Gatatva, travels to the whole body and accumulates at the site of Kha Vaigunya and manifest as disease named by the site get affected.²

Synonyms of Sandhigata Vata

There is no synonym for Sandhigata Vata in Ayurvedic classics. The potential synonyms of Sandhigata Vata are either used in the contexts or considered by the commentators' equivalent to Sandhigata Vata as follows.

- Sandhigata Anila (Charaka Samhita)
- Sandhigata Vata (Bhava Prakash)
- KhuddaVata (Charaka Samhita)
- Vata Khuddata (Charaka Samhita)
- Gulpha Vata (Chakrapani)
- Vata Kantaka (Sushruta Samhita)

Classification of Sandhigata Vata

There is no reference available regarding the classification of Sandhigata Vata. However, Vata Prakopa occurs either due to Dhatukshya or due to Avarana. Sandhigata Vata is a Vatavyadhi, so that it can be classified into the following types below.

1. Dhatukshyajanya Sandhigata Vata (Joint disorder due to diminution of tissues)
2. Avaranjanya Sandhigata Vata (Joint disorder due to obstruction by covering)

Sandhigata Vata can be classified based on Nidana as 1. Nija Sandhigata Vata & 2. Agantuja Sandhigata Vata.

According to Ayurveda, Sandhigata Vata is a Sthanagata Vatavyadhi. It is caused by Sthanasamshraya of vitiated Doshas in the Asthi-sandhis of the body. In Gata Vata, Vata Dosha gets vitiated by its etiological factors firstly, following the specific path of its pathogenesis, involves within some particular site such as Dhatu, Upa-Dhatu or Ashaya, then this condition is termed by an adjective of that site, e.g., when it gets dislodged in Sandhi (joints) is known as Sandhigata Vata.

Nidana Panchaka of Sandhigata Vata

Sandhigata Vata Nidana: It can be classified as- Sannikrishta and Viprakrista Nidana.³⁻⁷

Sannikrishta Hetu: Ativyayama (excessive exercise), Abhighata (injury), Marmaghata (vital organs injury), Bharaharana (carrying heavy loads), Sheeghrayana (using fast vehicles), Pradhavana (running), Atisankshobha (vigorous shaky movements).

Viprakrishta Nidana: They are again sub-classified according to Rasa, Guna, Dravya etc.

Table 1: Viprakrishta Nidana of Sandhigata Vata

Rasa	Kashaya, Katu, Tikta
Guna	Ruksha, Sheeta, Laghu
Dravya	Mudga, Koradusha, Nivara, Shyamaka, Uddalaka, Masura, Kalaya, Adaki, Harenu, Shushka Shaka, Vallura, Varaka
Aharakrama	Alpahara, Vishamashana, Adhyashana, Pramitashana
Manasika	Chinta, Shoka, Krodha, Bhaya
Viharaja	Atijagarana, Vishamopakara, Ativyavaya, Shrama, Divasvapna, Vegasandharana, Atyucchabhashana, Dhatu Kshaya

These Nidana can also be classified in different headings like Aharaja, Viharaja etc.

Table 2: Aharaja Nidana of Sandhigata Vata described in different Samhitas

Nidana	Ch.S.	Su.S.	A.H.	M.N.	Y.R.	B.P.
Kashaya	-	+	+	-	-	+
Katu	-	+	+	-	-	+
Tikta	-	+	+	-	-	+
Rukshana	+	+	+	+	+	+
Laghu	+	-	+	+	+	-
Sheeta	+	-	+	+	-	-
Alpabhojana	+	+	+	-	+	+
Abhojana	+	+	-	+	+	+
Pramitabhojana	-	-	+	-	-	-

(Ch.S. Charaka Samhita, Su. S. Sushruta Samhita, A.H. Ashtanga Hridaya, M.N. Madhava Nidana, Y.R. Yoga Ratnakara, B.P. Bhava Prakasha)

Table 3: Dravya Vishesha as Nidana of Sandhigata Vata in different Samhitas

Dravya Vishesha						
Nidana	Ch.S.	Su.S.	A.H.	M.N.	Y.R.	B.P.
Vallura	+	-	-	-	-	-
Varaka	+	-	-	-	-	-
Shushka shaka	-	+	-	-	-	-
Uddalaka	-	+	-	-	-	-
Neevara	-	+	-	-	-	-
Mudga	+	-	-	-	-	-
Masura	+	-	-	-	-	-
Harenu	+	-	-	-	-	-
Kalaya	+	-	-	-	-	-

(Ch.S. Charaka Samhita, Su. S. Sushruta Samhita, A.H. Ashtanga Hridaya, M.N. Madhava Nidana, Y.R. Yoga Ratnakara, B.P. Bhava Prakasha)

Table 4: Viharaja Nidana of Sandhigata Vata described in different Samhitas

Viharaja	Ch.S.	Su.S.	A.H.	M.N.	Y.R.	B.P.
Ati vyayama	+	+	+	+	-	-
Langhana	+	+	-	+	+	-
Plavana	+	+	-	+	+	-
Atyadhwa	+	-	-	+	+	-
Pradhavana	-	+	-	-	-	-
Pratarana	-	+	-	-	-	-
Atyucchabhashana	-	+	-	-	-	-
Balavadvighraha	-	+	-	-	+	-
Abhighata	+	+	-	+	-	+
Marmaghata	-	-	+	+	-	-
Bharaharana	+	-	-	-	+	-
Dukhashayya	-	-	+	+	-	-
Sheeghrayana	-	-	+	+	-	-
Prapedana	-	+	-	-	-	-
Atiadyayana	+	-	-	-	-	-
Ati vyavaya	+	+	+	+	+	+
Ati jagarana	+	+	+	+	+	+
Vegadharana	+	+	+	+	+	-
Vishamopachara	+	-	-	+	+	-
Shrama	-	-	-	-	-	+
Upavasa	+	+	+	+	+	+
Pura Vata sevana	-	-	-	-	-	+
Divasvapna	+	-	-	-	-	-
Dukhasana	+	-	-	-	-	-

(Ch.S. Charaka Samhita, Su. S. Sushruta Samhita, A.H. Ashtanga Hridaya, M.N. Madhava Nidana, Y.R. Yoga Ratnakara, B.P. Bhava Prakasha)

Table 5: Manasika Nidana of Sandhigata Vata described in different Samhitas

Nidana	Ch.S.	Su.S.	A.H.	M.N.	Y.R.	B.P.
Chinta	+	-	+	+	+	+
Shoka	-	+	+	+	+	-
Krodha	-	-	-	-	-	-
Bhaya	-	-	-	-	+	-

(Ch.S. Charaka Samhita, Su. S. Sushruta Samhita, A.H. Ashtanga Hridaya, M.N. Madhava Nidana, Y.R. Yoga Ratnakara, B.P. Bhava Prakasha)

Table 6: Anyata Nidana of Sandhigata Vata described in different Samhitas

Nidana	Ch.S.	Su.S.	A.H.	M.N.	Y.R.	B.P.
Atiraktasravana	+	-	-	+	+	-
Ati Doshasravana	+	-	-	+	+	+
Dhatukshaya	+	-	-	+	+	+
Rogatikarshana	+	-	-	+	+	+
Divasvapna	+	-	-	-	-	-

(Ch.S. Charaka Samhita, Su. S. Sushruta Samhita, A.H. Ashtanga Hridaya, M.N. Madhava Nidana, Y.R. Yoga Ratnakara, B.P. Bhava Prakasha)

Table 7: Rupa of Sandhigata Vata explained in different Samhitas

Rupa	Ch.S.	Su.S.	A.H.	M.N.	Y.R.	B.P.
Vatapurnadruti Sparsha	+	-	+	+	-	-
Sandhi Shotha/Shopha	+	+	+	+	-	+
Prasarnaakunchana Vedana	+	-	+	+	-	-
Hanti Sandhi	-	+	-	-	+	+
Sandhi Shula	+	+	+	+	+	+
Asthishosha	-	+	-	-	-	-
Asthibheda	-	+	-	-	-	-
Atopa	-	-	-	-	+	-
Sandhi Stabhdhata	-	+	-	-	+	-
Sandhi Vishlesha	-	-	-	-	+	-

(Ch.S. Charaka Samhita, Su. S. Sushruta Samhita, A.H. Ashtanga Hridaya, M.N. Madhava Nidana, Y.R. Yoga Ratnakara, B.P. Bhava Prakasha)

As mentioned, Vata Dosha gets vitiated due to Ati Dosh-Sravana (excessive removal of Dhosh through Panchakarma), Ati Rakta-Sravana (excessive bleeding), Atiyoga of Langhana, Apatarpana (extreme fasting) etc. and due to various Dhatu-Kshaya-Kara-Bhavas like Rogakarshana, Gadakrita Ati-Mamsakshaya (cachexia). The Age factor also plays a vital role in Vata's dominance in the elderly. During this period, Dhatukshaya occurs, which causes vitiation of Vata.

Living in Jangala desh is another causative factor for the vitiation of Vata. Vata gets vitiated at the end of the day and night. According to seasons, Vata accumulates in summers, vitiated in rains and pacifies in autumn. Vata Prakriti peoples are more susceptible to Vata Vikaras. Persons who are Rooksha-Kashaya-Katu-Tikta Satmya are also vulnerable to Vata Vikaras.

Some of the above types of Nidanas mentioned here need special attention. Adhyashana leads to the gain of excessive body weight, and this results in more pressure over the knee joints. This condition gradually weakens the joints and develops the joint disorder. Excess to exercise and to walk may not only vitiate the Vata Dosha but further lead to depletion of Shleshaka Kapha, leading to Sandhigata Vata. Trauma to joints or Marmas is another critical risk factor for Sandhigata Vata. Vardhakya Avastha, i.e., ageing, characterized by Dhatukshaya, results in Peshi-Snayu-Shosha, resulting in joint looseness, considered a significant risk factor for Sandhigata Vata.

Purvarupa (Prodromal Signs): Purvarupa of Sandhigata Vata is not available in Ayurvedic classics. Acharya Charaka has quoted that "Avyakta Lakshanas" are accepted as Purvarupa for all the Vata Vyadhi. Acharya Vijayarakshita explains the term 'Avyakta' that indicates the unclear manifestation of upcoming VataVyadhi, and these diseases don't have any Vishista Purvarupa.

Therefore, mild manifestation of definite features of the Sandhigata Vata like Sandhi Shula (pain in joints), occasional Sandhi Shopha (mild swelling), and slight Sandhi Atopa (feeling like an air-filled joint) can be considered Purvarupa.⁸

Rupa (Sign & Symptoms): Sandhigata Vata manifests with the following symptoms (Table 7):⁹

Vatapoornadrithi-Sparshaha Shopha: Acharya Charaka and Vagbhata compared Shotha to an air-filled bag for touch. Acharyas Sushruta quoted only as Shopha but did not specify its nature. Physical examination of joint reveals localized soft tissue swelling of mild degree. This is due to changes in the articular ends, particularly peri-articular lipping.

Prasarana Akunchanayoh Pravrittischa Savedana: Pain in joints during regular movements like extension or flexion. This condition is often described as a deep ache localized to the joint involved; a joint movement usually aggravates joint pain, and the complaint is relieved by rest; as soon as the disease progresses, it may become persistent.

Hanti Sandhi: Acharya Sushruta has described this, Lakshana. While commenting on this, Acharya Dalhana explained as Akunchanaprasaranayoh Abhavah i.e., lack of normal functioning of joint and Gayadasa explained as Prasaranakunchanayoh Asamarthah i.e., inability in extension & flexion of joint. It can be correlated with the Prasarana akunchanayoho pravrittischa savedana described by Acharya Charaka. Madhukoshakara mentioned Hanti Sandhi as Sandhi Vishlesha, Stambhadi Vikara.¹⁰

Sandhi Shula: Acharya Charaka and Acharya Vagbhata described Sandhi Shula as joint pain elicited during joint movements.

Sandhi Stabdhatta: Acharya Vijayrakshita described this symptom while commenting on the word Hanti Sandhi which means restricted movements of the affected joint.¹¹

Atopa: Acharya Madhavakara explained the symptoms of Atopa that can be compared with crepitus (characteristic sound produced from the joints). Madhukoshakara quotes the opinion of Gayadasa i.e., “Atopaha Chalachalanamiti Gayadasaha, Gudaguda Shabdhamiti Kartikah” while commenting on the word Atopa in another context. Acharya Bhavamishra also quotes “Atopa Gudagudashabdaha”.

With the help of much relevance and the commentator’s opinion, this can be concluded that Sandhi Shula, Sandhi Shophya, Sandhi Atopa and Sandhi Stabdhatta are the clinical features of Sandhigata Vata.

Samprapti (Pathogenesis): Acharya Sushruta has described the process of Samprapti in six stages, also known as Satkriyakala. In Sthansamsraya Avastha, the vitiated Dosha has reached to particular Sthana and there gets obstructed and interacts in a particular region with one or maybe two or more Dhatus and converts them into Dushya. Therefore, Nidana of all Vatavyadhis is similar but only due to Samprapti Vishesh of disease, Vata Dosha may or may not be producing multiple types of Vata disorders. When vitiated Vata Dosha is accumulated in Sandhi by the process of Srotovagunya, this develops Sandhigata Vata.

Acharya Charaka explained that vitiation occurs due to the intake of Vatakaraka Ahara and Vatakaraka Vihara Vata Dosha. This vitiated Vata Dosha lodges in Rikta Srotas (Snehadi Guna Shunya Srotas- Chakrapani) and produced disease related to that Srotas. According to Acharya Vagbhatta, Samprapti of Vata Vyadhi (Vata aggravated by Dhatukshaya) is also responsible for producing Sroto-Riktata.¹²

Concept of Gata Vata: Sandhigata Vata belongs to the Gata Vata group of Vata Vyadhis. While describing Gata Vata, Acharyas have mentioned the Gatatva of Dhatu, Upa-Dhatu, Ashaya, Avayava etc. Various terminologies used to denote Gata Vata are Gate, Sthithe, Avasthite, Ashrite, Prapte etc. All these terminologies imply two essential factors. The first is related to the Gati of the vitiated Vata Dosha, and the second is related to occupation, particularly Sthana in the body. When these two factors combine, this condition is known as adding the objective of that site, e.g., Sandhigata Vata. Since Vata Dosha is present all

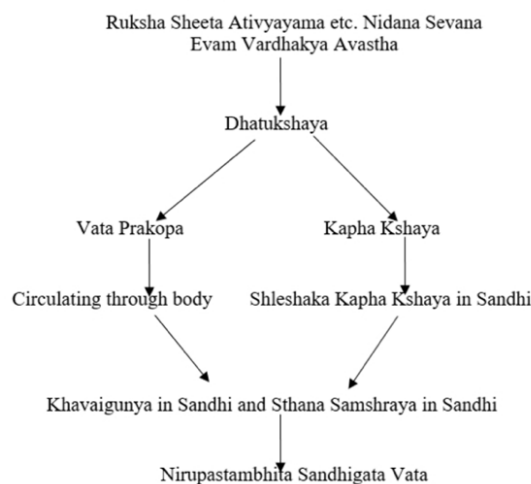
over the body, its Gata condition indicates its abnormal localization at the particular Ashaya or Dhatu. In this condition, the etiological factors are only of Vata Dosha, without vitiation of affected dhatu. For example, in Vatarakta, due to the reason of Rakta Vriddhikara Ahara, the Dravamsha of Rakta gets increased, and due to Vata Vriddhikara Vihara Vata Dosha gets vitiated. Vitiated Rakta gets accumulated in the lower part of the body and obstructs Vata Dosha in the extremities. Vata Dosha gets provoked still because of the obstruction to its Chala Guna, resulting in Vatarakta. While in Sandhigata Vata, vitiation of Vata Dosha alone occurs, involving the joints produces Sandhigata Vata.

Sandhigata Vata Samprapti can be discussed under Dhatu Kshaya Janya Sandhigata Vata and Strotorodha Janya Sandhigata Vata.

Dhatu Kshaya Janya Sandhigata Vata or Nirupastambhita Sandhigata Vata: Samprapti initiation is due to Nidana factors such as Vardhakya Avastha, Abhighata, Ativyayama, Marmaghata etc. In Vardhakya (old age), Vata Dosha dominates in the body. This will cause a diminution of Kapha because Shleshma Bhava decreases in the body; Shleshaka Kapha situated in the joints decreases in quality and quantity. The reduction of Kapha in Sandhis makes Sandhi Bandha Shithilata. Ashrayashrayi Sambandha also causes Asthi Dhatu Kshaya because Vatavidhi leads to Asthi Dhatu Kshaya. Asthi is the central tissue of the Sandhi, and its Kshaya brings Khavaigunya into the Sandhi or joints. By intake of various kinds of Vata Prakopaka Ahara and Vihara, Vata Dosha gets vitiated and situated in Sandhi due to Kha-Vaigunya; after Dosha-Dushya Sammurchhana Sandhi Kshaya (joints degeneration) occurs and then the individual is suffering from Nirupastambhita Sandhigata Vata.

Involvement of Panch- Mahabhuta: Chief properties of Parthiva Dravyas are Guru, Sthula, Sthira, and Gandha Guna in excess. These are the properties necessary for Sthairya and Upachaya of the body. Intake of Dravyas in excess having Laghu, Ruksha, Sukshma, and Khara properties lead to Guru and Sneha Guna Abhava due to their opposite quality; thus, it leads to Dhatukshaya in the body. Akasha Mahabhuta produces Laghuta and Sushirta in the body. Vayu Mahabhuta fills up this Sushirata. So due to the Dhatukshaya Avastha, Akasha Mahabhuta increases in the body and produces Sushirata and Laghuta simultaneously. Vayu fills it up. (Flow Diagram 1)

DHATU KSHAYA JANYA NIRUPASTAMBHITA SANDHIGATA VATA:

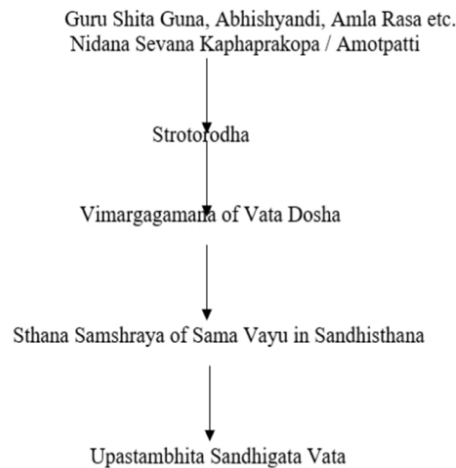


Flow Diagram 1

Srotorodha Janya Sandhigata Vata or Upastambhita Sandhigata Vata: By intake of Shita Guna and Vata Prakopaka Ahara-Vihara, vitiated Kapha Dosha produces Ama, which causes Srotorodha and Vata Dosha gets vitiated due to Vimargagamana and then the individual is suffering from Upastambhita

Sandhigata Vata. In this meantime, Sthanasamshraya Avastha of vitiated Vata Dosha takes place in Khavaigunayukta Sandhi. This localized Vayu decreases the properties of Shleshaka Kapha and produces the disease Sandhigata Vata due to its Ruksha, Laghu, and Kharadi Guna. (Flow Diagram 2)

STROTORODHA JANAYA UPASTAMBHITA SANDHIGATA VATA:



Flow Diagram 2

The three main factors involved in the production of Sandhigata Vata, in any form of Samprapti, are –

1. Vitiation of Vyana Vayu, which is responsible to controls all the movements of the body.
2. Diminution of Shleshaka Kapha generally aligns the joints and maintains their compactness.
3. Deterioration of Shleshmadhara kala, which lubricates the joints.

Samprapthi Ghataka

Table 8: Samprapti Ghataka of Sandhigata Vata

Dosha	Vata: Vyana → Vriddhi; Kapha: Shleshaka → Kshaya
Dushya	Peshi, Snayu, Asthi, Majja
Srotasa	Mamsavaha, Medovaha, Asthivaha, Majjavaha
Agni	Jatharagni, Asthi Dhatvagni
Ama	Jatharagni Mandya Janya
Roga marga	Madhyama
Udbhavasthana	Pakwashaya
Sancharasthana	Sarvasharira
Vyaksthana	Sandhi
Adhisthana	Sandhi

Upashaya- Anupashaya (Therapeutic Tests)

Upashaya is very important, especially during the treatment. Usually, all drugs, diets and regimens which give long time relief in Sandhigata Vata, known as Upashaya, Dravya having Snigdha & Ushna Gunas, are prescribed to pacify the vitiated Vata. e.g., Abhyanga, Swedana, Ushna Ahara, Ushna Ritu etc. This should be done or performed only in the Nirama Avastha of Vatavyadhi (Sandhigata Vata). The disease aggravates when the same drugs are prescribed in the Sama Avastha of Vatavyadhi.

The Hetus of Vatavyadhi can be taken as Anupashaya. When the Upashaya method is performed during Samavastha, it should be included under Anupashaya. The diet having Laghu, Ruksha, Sheeta Gunas, Anashana, Alpashana, and Sheeta Ritu can be considered Anupashaya.

Sadhya-Asadhyata (Prognosis)

It is important to know the Sadhyasadhyata of any disease before the treatment. The prognosis of the disease depends on many factors like Bala of Nidana (severity of etiological factors), the strength of Dosha Prakopa, Sthana of disease, the severity of signs and symptoms, and duration of disease and depends on age, sex, Rogamarga, Dhatu Dushti etc.

Vatavyadhis are generally very difficult to cure due to their deep-seated nature. Usually, Sandhigata Vata occurs in old age, which is the predominant Vata.

Acharya Sushruta quoted Vatavyadhis as ‘Astamahagada’ and explained that Swabhava Vatavyadhis are challenging to cure.¹³

Acharya Charaka mentioned some Vatavyadhis, either not curable because of Sthana Gambheerata or either curable with effort in case they are of recent origin, in strong patients and without any complications. Acharya Charaka had not mentioned Sandhigata Vata in Kashtasadhya Vata Vikara, but Acharya Chakrapani, while commenting on the word “Khuda Vata”, explains the meaning of Khuda Vata as Gulpha Vata or Sandhigata-Vata. So Sandhigata Vata can be considered as Kashtasadhya Vata Vyadhi. The ailments of aged persons are Kashtasadhya, and Sandhigata Vata is the affliction of elderly or aged persons. Diseases situated in Marma and Madhyama Rogamarga are considered Kashtasadhya. Sandhigata Vata is a disease of Sandhi, which is come under the Madhyama Rogamarga. Vata Vyadhi, which occurs due to vitiation of Asthi and Majja, are the most difficult Vatavyadhis to treat.¹⁴

DISCUSSION

Ayurveda has explained the pathogenesis and the treatment of various disorders, and the prevalence of some has increased daily. Sandhigata Vata correlated with joint disorders is one of them. It is a chronic and degenerative disease affecting all age groups and significantly impacts an individual's quality of life. The number of people involved with symptomatic OA is increasing due to the

ageing of the population and weight gain. Among adults 60 years or older, symptomatic knee OA is approximately 10% in men and 13% in women.¹⁵ In Ayurveda, Sandhigata Vata is described as a Vata Vyadhi, having a stubborn nature of having pain and stiffness in joints, making day-to-day life challenging. There are two types of pathogenesis discussed above, i.e., Nirupastambhita and Upastambhita Sandhivata, playing an essential role in deciding the line of treatment of the condition (based on Sama and Nirama).

CONCLUSION

According to Ayurveda, proper treatment is always emphasized on the disease's Nidana (etiological factors) & Samprapti (pathogenesis). Understanding various stages of Sama & Nirama Avatha, Dhatushaya or Avaranjanya Avastha helps us plan the proper line of treatment. Sandhigata Vata's case is majorly correlated with a degenerative joint disorder, i.e., osteoarthritis. Various modalities of Sandhigatavata, including Shamana (palliative), Shodhana (detoxification), local treatments like Upanaha (poultice application), and Agnikarma (cautery) are described and should be considered according to the pathophysiological state of disease. The review showed that the treatment for Nirupastambhita Sandhigata Vata is mainly based on pacification of Vata and supportive of repairing of joint tissues, whereas in the case of Upastambhita Sandhigata Vata, Ama pachana and pacification of Vata is considered as the main line of treatment.

REFERENCES

1. Sharma A, Shalini TV, Sriranjini SJ, Venkatesh BA. Management strategies for Janu Sandhigata Vata vis-a-vis osteoarthritis of the knee: A narrative review. *Ayu*. 2016;37(1):11-17. DOI:10.4103/ayu.AYU_24_16
2. Agnivesa Charaka Samhita with Ayurveda-Dipika Commentary of Chakrapani Datta, Revised by Charaka and Drdhabala, Edited by Pt. Kashinatha Sastri, Part-2, Chikitsa Sthana, Vatavyadhi Chikitsa 28/24, Edition: Reprint 2021, Chaukhamba Sanskrit Sansthan, Varanasi, p 710.
3. Agnivesa Charaka Samhita with Ayurveda-Dipika Commentary of Chakrapani Datta, Revised by Charaka and Drdhabala, Edited by Pt. Kashinatha Sastri, Part-2, Chikitsa Sthana, Vatavyadhi Chikitsa 28/15-18, Edition: Reprint 2021, Chaukhamba Sanskrit Sansthan, Varanasi, p 709.
4. Sushruta, Sushruta Samhita, Ayurved Tatva Sandipika Hindi Commentary by Ambikadatta Shastri, Nidan Sthana, Vatavyadhi Nidana 1/28 Edition; Reprint 2014, Chaukhamba Sanskrit Sansthan, Varanasi, P 216-217.
5. Madhavkar, Madhav Nidan, Madhukosh Sanskrit Commentary by Shri Vijayarakshit and Kanthdutta, Revised & Edited by Prof. Yadunandan Upadhyaya, Purvardh, Vatavyadhi Nidana 22/1-4, Edition: Reprint: 2014, Chaukhamba Prakashan, Varanasi, p 448.
6. Yogratarakar, with Vaidyaprabha Hindi Commentary, Edited by Dr Indradev Tripathi & Dr Daya Shankar Tripathi; Vata Vyadhi Nidanam/3-6, Edition 1st 1998, Chaukhamba Krishndas Academy, Varanasi, P 400.
7. Bhava Prakash of Bhavamishra, Edited by Pt. Shri Brahm Shankar Mishra, Volume II, Madhyam and Uttarakhand, Vatavyadhi Chikitsa Adhyaya 24/1-2, Edition: Reprint 2015, Chaukhamba Sanskrit Bhavan, Varanasi, P 227.
8. Agnivesa Charaka Samhita with Ayurveda-Dipika Commentary of Chakrapani Datta, Revised by Charaka and Drdhabala, Edited by Pt. Kashinatha Sastri, Part-2, Chikitsa Sthana, Vatavyadhi Chikitsa 28/19, Edition: Reprint 2021, Chaukhamba Sanskrit Sansthan, Varanasi, p 710.
9. Agnivesa Charaka Samhita with Ayurveda-Dipika Commentary of Chakrapani Datta, Revised by Charaka and Drdhabala, Edited by Pt. Kashinatha Sastri, Part-2, Chikitsa Sthana, Vatavyadhi Chikitsa 28/37, Edition: Reprint 2021, Chaukhamba Sanskrit Sansthan, Varanasi, p 713
10. Sushruta, Sushruta Samhita, Ayurved Tatva Sandipika Hindi Commentary by Ambikadatta Shastri, Nidan Sthana, Vatavyadhi Nidana 1/28 Edition; Reprint 2014, Chaukhamba Sanskrit Sansthan, Varanasi, P 218.
11. Madhavkar, Madhav Nidan, Madhukosh Sanskrit Commentary by Shri Vijayarakshit and Kanthdutta, Revised & Edited by Prof. Yadunandan Upadhyaya, Purvardh, Vatavyadhi Nidana Adhyaya 22/21, Edition: Reprint 2014, Chaukhamba Prakashan, Varanasi, p 462.
12. Agnivesa Charaka Samhita with Ayurveda-Dipika Commentary of Chakrapani Datta, Revised by Charaka and Drdhabala, Edited by Pt. Kashinatha Sastri, Part-2, Chikitsa Sthana, Vatavyadhi Chikitsa 28/18, Edition: Reprint 2021, Chaukhamba Sanskrit Sansthan, Varanasi, p 709.
13. Masram Dr Mamta, Tiwari Dr Sandeep Singh, Singh Dr Rambhool, A unique concept of Ayurveda – Mahagada. *European Journal of Biomedical & Pharmaceutical Sciences*, 2019;6(6):519-524.
14. Agnivesa Charaka Samhita with Ayurveda-Dipika Commentary of Chakrapani Datta, Revised by Charaka and Drdhabala, Edited by Pt. Kashinatha Sastri, Part-2, Sutra Sthana, Mahachatushpada Adhyaya 10/11-13, Edition: Reprint 2021, Chaukhamba Sanskrit Sansthan, Varanasi, p 205
15. Zhang, Yuqing, and Joanne M Jordan. Epidemiology of osteoarthritis. *Clinics in geriatric medicine*. 2010;26(3):355-69. DOI:10.1016/j.cger.2010.03.001.

Cite this article as:

Archana Singh *et al.* An etiopathological review of sandhigata vata. *Int. J. Res. Ayurveda Pharm.* 2022;13(4):99-104 <http://dx.doi.org/10.7897/2277-4343.130497>

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IJRAP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publishing quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of IJRAP editor or editorial board members.