

Sandhigata vaat, vaatrakta, aamvaat-vyavachedatmak nidan**Archana Dachewar¹, Munira Shabbir Siamwalla², Dipali Pawar³**

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ABSTRACT:

1 out of 5 people suffer from joint pain and swelling. Now, three major diseases are mentioned in *Ayurveda-Sandhigata vaat, Vaatrakta and Aamvaat* where the main symptoms are pain and swelling over the joints. However, being a clinician it is important to know the etiopathology of each one in detail because the symptom of pain varies in intensity in every condition variably and also because the treatment protocol changes drastically.

KEYWORDS:

Sandhigata vaat, Vaatrakta, Aamvaat, Samprapti, Vyavachedatmak nidan

INTRODUCTION:

Sandhigata vaat and Vaatrakta are vyadhis mentioned in the Brihatrayee, however, Aamvaat was first mentioned in *Madhavnidaan*. Though all have similar symptoms, yet the etiopathology and predisposing factors are different which makes every *sandhishoola* different along with associated symptoms like *shotha* (swelling), *sandhidaah* (burning sensation) etc. what makes the difference is that the *sandhishoola* is not

of the same kind in all the cases, it has a typical clinical picture for which it becomes essential to learn the *vyavachedatmak nidan* (differential diagnosis). By doing this, we not only save the patients time but also save the agonizing pain, which can only be achieved by the treatment protocols mentioned for each one because it is different for every condition. Through this article, I hope to collect and present the information about these three *vyadhis* and differentially diagnose each one from the other two thereby achieving a faster *upashaya prapti*.

AIMS & OBJECTIVES:

Differential diagnosis of *Sandhigata Vat, Vatrakta & Aamvat* on the basis of *granthokta lakshan*

MATERIAL & METHOD:

Various *Ayurvedic* classical text have been used for study as a source materials. Main *Ayurvedic* books used are *Laghutrayi & Bhruhatrayi* & other reference books.

SANDHIGATA VAAT:

In this vyadhi *awastha*, there is *sandhishoola* and *sandhishotha*. It is the most common *vaatvyadhi* observed in the population. Its of two types- *upastambhit* and *nirupastambhit*. It is mostly a geriatric condition. When *vaatprakopak ahar vihar* causes *rauikshyata* and *parushyata* over the *srotasa*, the lacuna in the *srotas* is filled with *vayu* and leads to *dhatukshayaj sandhigata* *vaat*. This disease manifests from *mahat sandhi* like *janu sandhi*, *gulfa sandhi* etc.

VAATRAKTA:

In this vyadhi, there is *dushti* of *vayu* and *rakta*. *Acharya Susruth* has mentioned *vaatrakta* as one of the *vaatvyadhi* only, however, *Acharya Charaka*, *Acharya Vagbhata* and *Acharya Madhava*. It causes *vikrti* in *hrswa sandhi* like *hasta parwa sandhi*. Due to *avarana* by *vaat*, *rakta dushti* takes place which aggravates as the *hetu* *sevan* continues leading to

sthansanshraya at *angushtha moola* causing *vaatrakta*. The *sandhi vikrti* is sequential that is *hastaparva-manibandha-karpura-ansa sandhi*.

Vaatrakta can be correlated with Gout in modern science which is a raise in the level of uric acid in the body.

Accumulation of sodium bi-urate in the joint cavity leading to pain and swelling over the joint.

AAMVAAT:

In this vyadhi, there is a *dushti* of *aam* and *vaat*. It is not mentioned in *Charaksamhita*, however described in detail in *Madhawnidan*. Its main *hetu* lies in consumption of *snigdha* *ahar* along with *vyayam*. It is a chronic painful condition of the *madhyam rogmarga*. In this disease, there is *saamvayu nirmitti* which is *sancharit* all throughout the body taking *sthaansanchay* in *sandhi* and *trika sandhi*. There is *vrshchik dansha vata veda* and *sanchari vedna*.

	Hetu	lakshana	chikitsa
Sandhigata a vaat	<ul style="list-style-type: none"> Rookshahar Sheetahar Laghvahar Vegasandharana Dukha Krodha Ratri jagran 	<ul style="list-style-type: none"> Vaat purnadruti sparsh (the sandhi feels like an inflated balloon) Shotha (swelling over sandhi) Vedna yukta akunchan prasarana (painful joint movements, crepitations) 	<ul style="list-style-type: none"> Daah (agnikarma) Sweda (swedana) Upanaha (poultice)
Vaat rakta	<ul style="list-style-type: none"> Amla-lavana-kshar (pickles, 	<ul style="list-style-type: none"> aakhu visha samaan 	<ul style="list-style-type: none"> snehan sneha yukta

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	<i>wafers, papas)</i> <ul style="list-style-type: none"> • <i>Ajeerna bhojan</i> • <i>Shushka mansa</i> • <i>Kulattha-maash-nishpaav</i> • <i>Dadhi</i> • <i>Diwaswaap</i> • <i>Ratrijagran</i> • <i>Krodha</i> 	<i>(spreads like rat poison, from toe til above situated joints)</i> <ul style="list-style-type: none"> • <i>shotha</i> • <i>supti</i> • <i>daahyukta vedna</i> • <i>chedana vata vedna over sandhi asthi majja</i> 	<i>virechana</i> <ul style="list-style-type: none"> • <i>raktamokshana</i>
<i>Aamvaat</i>	<ul style="list-style-type: none"> • <i>virudhahara</i> • <i>vyayam after snigdha ahar sevan</i> 	<ul style="list-style-type: none"> • <i>Angamarda</i> • <i>Jwara</i> • <i>Hasta-paad-shiro-gulfa-trika-janu sandhi</i> • <i>Savedna shotha</i> • <i>Vrshchik dansha vata vedna</i> 	<ul style="list-style-type: none"> • <i>Langhana</i> • <i>Swedana</i> • <i>Tikta rasa prayoga (for agni deepan)</i> • <i>Katu rasa prayoga</i> • <i>Snehapaan</i> • <i>Rooksha sweda-valuka pottali</i> • <i>Virechana-upanaha</i> • <i>basti</i>

DISCUSSION:

	Sandhigata vaat	Vaatrakta	Aamvaat
sandhishoola	Vedna yukta akunchan prasaran	Akhu visha samaan vedna	Vrshchik visha dansha vata vedna
sandhishotha	Vaat purna druti sparsha	present	presesnt
sthaan	Mahat sandhi	Anu sandhi (parva)	mahat sandhi
Jwara prachiti	Maybe	present	present
sparshasahatwa	Maybe	present	teevra
Ushna sparsha	Maybe	present	present
Sanchari vedna	Absent	absent	present
Dosha dushya	Vaat	Vaat+rakta	Vaat+aam
Associated lakshanas	Sandhi pradeshi aatopa	Parva Pradesh pidika utpatti	bahumutrata

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upadrava	None	none	Hrdgraha, hrddhwani vikrti
snehana	Upashama	maybe	anupasham
swedana	Upashama	Rooksha sweda upashama	anupashama
<i>Sadhya asadhyatwa</i>	<i>Kashta sadhya</i>	<i>Kashta sadhya</i>	<i>Kashta sadhya</i>

CONCLUSION:

These three *vyadhis* are sometimes confusing to understand, however with *granthokta lakshana* and their specific *upmaan pramaan*, it becomes easy to differentially diagnose each from other. Because as we have seen now, not all *sandhi shoola* are *sandhi gata vaat*, and not every condition requires *snehan swedan*, hence by this article we can attempt to reach the correct *vyadhi vinishchaya* thereby saving patient's agony.

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