

## CONCEPT OF JANUSANDHIGATAVATA REVIEW ARTICLE

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**ABSTRACT**

*SandhiGataVata (SGV)* is explained in Ayurveda under *vatavyadhi*, the concept of *Gata vata* is explained among *Tridosha*, and *Vata* is responsible for all *Cheshta* and all diseases. In old age, all *Dhatu* beings undergo *Kshaya*, which leads to *Vata Prakopa* and makes the individual prone to many diseases. Aging and Obesity are the major factors for increased occurrence of osteoarthritis. The *Shamana* procedures like *Snehana*, *Swedana*, *Lepa*, *Bandhana*, *Agni Karma* and *Raktamokshana* are emphasized in *Ayurveda* to provide relief from pain & swelling and restore mobility. Hence it is planned to conceptual study on *JanuSandhigata Vata*.

**KEYWORDS:** JanuSandhigataVata, Dhatukshaya, Gatavata.**INTRODUCTION**

*SandhigataVata*<sup>[1]</sup> or Osteo-arthritis is a type of *Vatavyadhi* which mainly occurs in *Vridhdhavastha* due to *Dhatukshaya* and is the commonest form of articular disorder. It limits everyday activities such as walking, dressing, bathing etc. thus making patient disabled/handicapped. *Vatavyadhi*, affecting *Marmasthisandhi*<sup>[2]</sup> and its occurrence in old age makes it *Kastasadhya* for the patient. Till date no medicine is available which prevents or reverses or blocks the growth of this disease.

Here, According to *Ayurveda*, the treatment is "*Samprapti Vighatana*". So in case of *SandhigataVata*, treatment should be such that it makes *Agni Shamana*, *Vata Shamana*, *Kapha Vridhhi* (increase *Snigdha*guna) and correct *Khavaigunya*.

**OBJECTIVES OF STUDY**

- To study concept of Janusandhigatavata.

**HISTORICAL REVIEW****CharakaSamhita**

AcharyaCharaka has described the disease first separately with the name of "*SandhigataAnila*" under the chapter of *Vatavyadhichikitsa* and has not included in 80 types of *Nanatmaja* (special) *VataVyadhi*. There, he has mentioned its symptoms but not mentioned any specific line of treatment for the same. Only cardinal signs and symptoms of this disease have been described.

वातपूर्णदृतिस्पर्शःशोथःसन्धिगतेऽनिले|

प्रसारणाकुञ्चनयोःप्रवृत्तिश्चसवेदना||<sup>[3]</sup>

When vitiated *Vatadosha*, localized in the joints, results in swelling of joints which on palpation feels like an air filled bag and with reduction in extension and flexion, and associated with pain.

**CONCEPT OF GATAVATA****गत (Gata)**

urÉÑimÉí'É- aÉiÉ: aÉÇ-aÉqÉiÉã (vÉ.Mü.SiÓ) / aÉÇ + £ü (vÉ.xiÉÉã.qÉ)

- The term *Gata* and *Gati* are derived from the Sanskrit verb root 'Gam' by adding 'kit' or *ktinpratyaya*.

iIÉÀì£ü - aÉqÉiÉã, uÉWûiÉã, qÉÉaÉi, sÉokÉã, mÉliÉiÉã, xÉiÉlmÉã, AprÉÑmÉÉrÉã. (vÉ.xiÉÉã.qÉ)

- Hence *Gata* word may be used to denote an initiation of movement, carrying some thing along with, to reach a particular site, through any particular pathway leads to occupying at a particular site. In the context of *Janu Sandhi gata vata* occupying is at *Janu Sandhi*.

mÉËUpÉÉwÉÉ

- Gatam-Streelingam*, *Gacchati*, *Janati*, *Yatteti*.<sup>[4]</sup>

**वात (Vata)**

urÉÑimÉí'É :uÉÉ + £ü

- The term *vata* is derived by the application of 'kta' or *kritpratyaya* to the verb root 'va' which means *gatigandhanayoho*.<sup>[5]</sup>

निर्गतिः  
 उद्गतिः  
 उद्गतिः

The meanings of the term 'Gati' are – motion, moving and going. The meaning of the Gandhana are –intimation, information and hint.

मृगवतिः

The term 'Vata' is defined by Sushruta as Va-Gati-Gandhanayoh. It means that Vata indicates both Gati and Gandhana.

### Concept of Gatatva

Different opinions have been put forward to explain and understand the pathogenesis of various diseases regarding Gatavata. Though mentioned in all classical texts Gatavata seems to be complex phenomenon. Gatatva of Dhatu, Upadhatu, Ashaya, Avayava and Indriya etc.

### Sandhi-Gata-Vata

After going in the course of the different references the definition can be affirmed as – the vitiated Vata when get wedged at one or more than one joints producing the features like pain in the joint, swelling on palpation, crepitus and stiffness in the joint. When these set of clinical manifestations appears only in Janu Sandhi then termed as Janu-Sandhi-Gata-Vata.

### Janu Sandhi Gatavata

The word Sandhi-Gata-Vata when split yields three terms viz Sandhi, Gata and Vata. In addition since the Sandhi in question of study is specified as Janu Sandhi, the nirukthi and paribhaha should include an additional term as Janu.

### Nirukti and Paribhasha

- The word 'Janu-Sandhi-Gata-Vata' consists of 4 words i.e., Janu, Sandhi, Gata and Vata. Etymology, definition and specific interpretation of the terms i.e., Janu, Sandhi, Gata and Vata are stated below.

**JANU:** Janu means the Knee.

- **Vyutpatti** - Jan – Means to be produced (walking, motion)
- **Nirukti** - Uru Janghayor Madhya Bhaga (Shabda Stoma Mahanidhi)  
- Janu Sandhi i.e., the knee joint.
- **Paribhasha** - Janu – Napumsakalinga, in general 'Janu' is the juncture that lies between Uru and Jangha.

**SANDHI:** Are the junctions of bones and are the seats of kapha.

- **Vyutpatti**  
○ Sam + Dha + Kihī which means sandhanamiti-iesamyoga or union, holding together, joining,

binding.<sup>[6]</sup> (Shabda KalpaDruma, Shabda Stoma Mahanidhi)

- **Nirukti**
  - 'SandhirnamsaSamyogaha' (Shabda KalpaDruma)
  - 'AsthidwayaSamyogasthana' (combination of two joints)(Shabda Stoma Mahanidhi)
  - 'SandhirnamaAsthnamAnyonyaSangamAsthnani' (Brihatsharira 1part, 6th chap)
- **Paribhasha**
  - Sandhi Pullinga, Sandhanamiti, Yuga Sandhini Yugashabde DehaSandhini Marmash-abdeCha Dristavyaha (Shabda KalpaDruma).
  - In general, Sandhi means the junction of bones. Sandhi in shareera is a technical expression which denotes the site of union of different bones that is capable of active and passive movement.

### GATA

- **Vyutpatti**
  - Gam –Gamane (Shabda Kalpa Druma)
  - Gam + Ktha (Shabda Sthoma Mahanidhi)
  - The term Gata and Gati are derived from the Sanskrit verb root 'Gam' by adding 'kit' or 'Ktin' Pratyaya.
- **Nirukti**
  - Gamane, Vahane, Margah, Sthane, Prapte, Labdhe, Patite, Sameepe, Abhyupaye. (Shabda SthomaMahanidhi)
  - Hence Gata word may be used to indicate commencement of movement, hauling something along with, to reach a particular site, through any particular pathway, leads to occupancy at a particular site. In the context of Janu-Sandhi-Gata-Vata, occupancy is at Janu Sandhi.

### Paribhasha

- Gatam - Streelingam, Gacchati, Janati, Yatteti (Shabda KalpaDruma)

### VATA

- **Vyutpatti**  
Va - GatiGandhanayoho  
Va - GatiSevanayoho  
Va + Kta (Shabda KalpaDruma)
- The term 'Vata' is derived by the application of 'Kta' or KrtPratyaya to the verb root 'Va' which means 'GatiGandhanayoh'. Which means to move, enthuse, to smell, induction, effort and to enlighten.

### Nirukti

SparshaMatraVisheshGunakeBhutabheda  
 Pavane: DehasyaDhatubheda Cha (Shabda SthomaMahanidhi)

- The term 'Gati' is having meanings like Prapti, Jnana (Panini) and the meaning of 'Gandhana' is like Utsaha, Prakashana, Soocana, (Shabdasthoma) Gandhana, Prerana (SiddhantaKaumudi).

**Synonyms of Sandhigata Vata**

- Sandhigata Anila (Charaka)
- Sandhivata (BhavaPrakasha)
- Khuddavata (Charaka)
- Vata Khuddata (Charaka)
- Gulpha Vata (Chakrapani)
- Vata Kantaka (Sushruta)

**Classification of Sandhigata vata:**

- No reference is available of classification of Sandhigata vata. Vata Prakopa can occur either of three causes.

1. *Svanidana sevanajanya Vataprakopa*
2. *Dhatukshyajanya Vataprakopa*
3. *Avaranjanya Vataprakopa*

- As Sandhigata vata is a Vatavyadhi, it mainly occurs due to prakopa of Vata and so it can be classified in three types as below.

1. *Vataprakopaka Nidana Sevanajanya*
2. *Dhatukshyajanya*
3. *Avaranjanya*

- Sandhigata Vata can be classified according to its Nidana – Nija and Agantuja

1. *NijaSandhigata vata*
2. *AgantujaSandhigata vata.*

**Nidana**

- *Sandhishhula*
- *Sandhishhotha*
- *Akunchan Prasarana Vedana*
- *Sandhisphutana*

**UPASHAYA**

All drugs, diet and regimen which give long lasting relief in Sandhigata Vata may be taken as Upashaya or Satmya. Following Ahara – Vihara and Karma are Upashaya for Vatavyadhis:

**a. Ahara**

- Ahara with madhur, amla and lavna Rasa ; ushnaVeerya;Guru,
- Snigdha Gunas; Tail, Ghrita, Majja, Vasa, Vrishya Balya ahara, Mamsa, Madira, Mamsa Rasa, dugdha and Dadhi etc.

**b. Vihara**

- Atapa sevena, Nidra, Stay in Nivatasthana and to wear worm clothes etc.

**c. Karma**

- Abhyanga, Parishek, Basti. Udvartana, Sneha, Sweda, Niruhabasti, Nasya, Upnaha etc.

**Anupashaya**

Those factors which act opposite to Upashaya are called Anupashaya. All drugs, diet and regimen which exaggerate the disease are taken Anupashaya for that disease. The diet having Laghu, Ruksha, Sheetagunas,

The nidana of the Janu Sandhigata Vata is classified into two, based on the pathology viz.

1. *Dhatuksayajanya.*
2. *Margavarodhajanya.*

**Purvarupa**

Purvarupa indicates the disease which is going to occur in the future. Hence, mild or occasional Sandhi Shula or Shotha prior to the manifestation of disease JanuSandhigataVata may be taken as Purvarupa.

**Rupa**

- $\alpha\epsilon\iota\epsilon\mu\epsilon\omicron\eta\epsilon\iota\sigma\omicron\iota\epsilon\chi\mu\epsilon\nu\epsilon\iota:$   $\nu\epsilon\epsilon\acute{\alpha}\acute{\alpha}\acute{\eta}\acute{\epsilon}:$   
 $\chi\epsilon\iota\kappa\epsilon\acute{\alpha}\epsilon\iota\acute{\epsilon}\acute{\alpha}\acute{\alpha}\acute{\nu}\acute{\iota}\acute{s}\acute{\epsilon}\acute{\alpha}$  |  
 $\mu\acute{\epsilon}\acute{\epsilon}\chi\acute{\epsilon}\acute{\epsilon}\acute{\epsilon}\acute{\epsilon}\acute{\epsilon}\acute{\mu}\acute{\nu}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\epsilon}\acute{\iota}\acute{\epsilon}\acute{\epsilon}\acute{\alpha}:$   $\mu\acute{\epsilon}\acute{\epsilon}\acute{\upsilon}\acute{\epsilon}\acute{\chi}\acute{\iota}\acute{\epsilon}\acute{\eta}\acute{\epsilon}$   
 $\chi\acute{\epsilon}\acute{\upsilon}\acute{\epsilon}\acute{\alpha}\acute{s}\acute{\iota}\acute{\epsilon}\acute{\epsilon}$  ||<sup>[7]</sup>

Disease Sandhigata Vata is described first by **Charaka** in the name of “*Sandhigata Anila*” with symptoms of Shotha which on palpation feels as bag filled with air and Shula on Prasarana and Akunchana (pain on flexion and extension of the joints).

- $\omega\acute{\upsilon}\acute{\iota}\acute{\iota}\acute{\epsilon}$   $\chi\epsilon\iota\kappa\epsilon\acute{\alpha}\epsilon\iota\acute{\epsilon}:$   $\chi\epsilon\iota\kappa\epsilon\acute{\iota}\acute{\iota}\acute{\epsilon}\zeta$   $\nu\epsilon\acute{\omicron}\acute{s}\acute{\epsilon}$   
 $\nu\acute{\epsilon}\acute{\epsilon}\acute{\alpha}\acute{\tau}\acute{\upsilon}\acute{\epsilon}\acute{\epsilon}$   $\mu\acute{\upsilon}\acute{\upsilon}\acute{\epsilon}\acute{\alpha}\acute{\iota}\acute{\iota}\acute{\epsilon}$   $\acute{c}\acute{\epsilon}$  ||<sup>[8]</sup>

Sushruta also mentioned Shula and Shotha in this disease leading to the loss (Hanti) of the movement at joint involved.

These main symptoms are as follow:

Anasana, Alpasana, Sheetaritu, evening time can be considered as Anupashaya as they increase pain.

**Samprapti of Janusandhigatavata****Samprapti Ghataka**

*Nidana:* VataPrakopakaNidana<sup>[9]</sup>

*Dosha:* (Pradhana) Vata -Vyanavayu, (Apradhana) Kapha-Shleshakak Kapha

*Doosha:* Asthi-Shandhi, Shira, Shnyau, Kandara

*Srotas:* Chestavaha (indriyapranavahanisrotamsi)

*Srotodushitprakara:* Sanga

*Agni:* Samagni

*Ama:* Nirama

*Udbhavasthana:* Pakvashaya

*Sancharasthana:* Sarvasharira

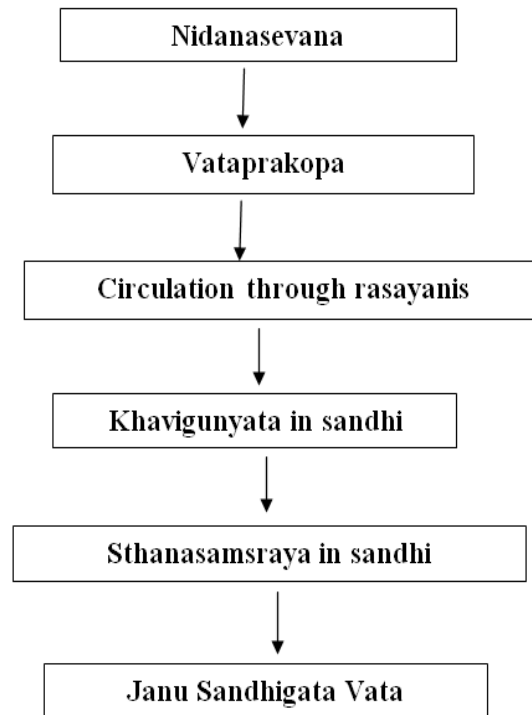
*Vyaktasthana:* Janusandhi

*Adhishtana:* Janusandhi

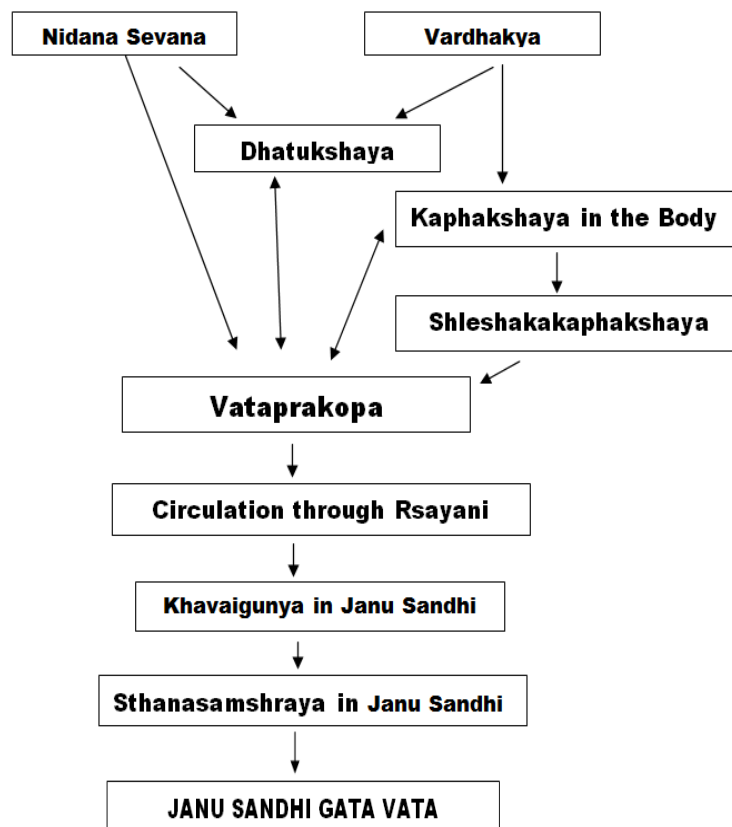
*Rogamarga:* Madhyama

*Upadrava:* khanj and pangu

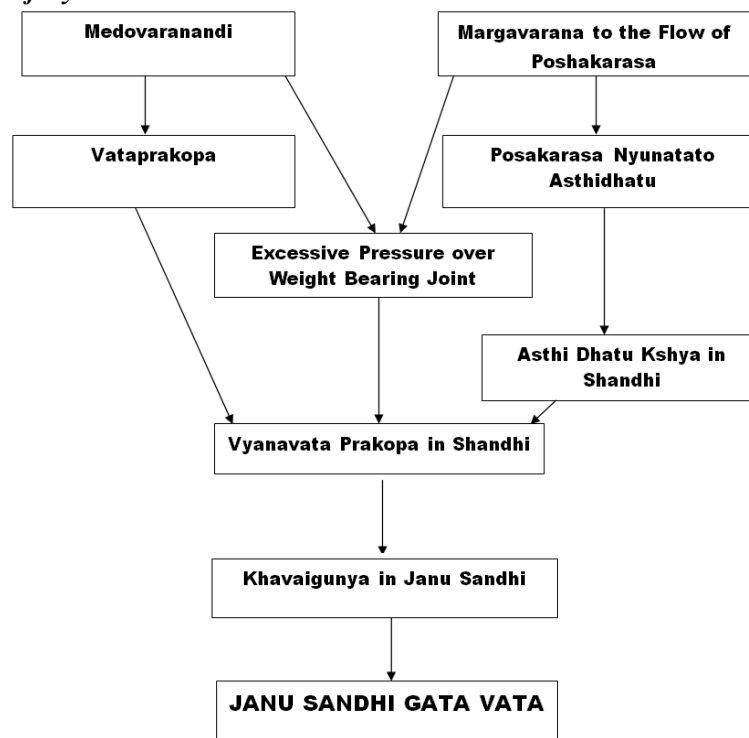
**A. Samprapti of Swanidanajanyajanya Janu-Sandhi-Gata-Vata**



**B. Samprapti of Dhatukshaya Janya Sandhi-Gata-Vata**



### C. Samprapti of Avaranajanya Janu Sandhi-Gata-Vata



#### SAPEKSHA NIDANA

1. Amavata<sup>[10]</sup>
2. Vatarakta<sup>[11]</sup>
3. KroshtukaSheersha<sup>[12]</sup>
4. Asthi – MajjagataVata

#### SADHYA – ASADHYATA

Janu Sandhigata Vata is one of the Vatavyadhi, and therefore it is Kastasadhya.

#### CHIKITSA

Chikitsa is mentioned as “Vighatana of Samprapti”. Sandhigata vata is a Vatik disease, mainly occurs due to Dhatukshya or Avarana, so general treatment of Vatavyadhi can be adopted, keeping an eye on its etiology, common treatment like Snehana, Svedana, MriduSamshodhana, Basti and VataharaAushadha, Ahara and Vihara may also be applicable in Sandhigata Vata.

#### Snehana

Sandhi-Gata-Vata is an assortment of Vatavyadhi, where Snehana would be very effectual. While elucidating the vatasyopakrama, snehana, swedana are mentioned first. According to the use it can be administered in two ways –Bahya and Abhyantara.

- a. **AbhyantaraSneha:** Here Sneha in the form of Pana, Bhojana, Nasya and Basti can be administered in case of Sandhi-Gata-Vata.
- b. **Bahya Sneha:** BahyaSnehas are many like Abhyanga, Lepa, Udvartana, Padaghata, Gandoosha, Karnapoorana, Akshitarpana, Picu, Samvahana,

Mardana, Murdhnitaila, and Parisheka. In case of Sandhi-Gata-Vata we get the mentioning of Abhyanga and Mardana.

**Swedana:** Sandhigata Vata, varieties of snigdha swedana like Upanaha, sankara, patrapinda, parisheka is indicated.

**Upanaha:** Upanaha is local application. The application of heat causes relaxation of the muscles and tendon, improves the blood supply.

**Agnikarma:** It relieves pain on the affected joints. To perform Agnikarma on Sandhi, Ksudra, Guda and Sneha are to be used.

**Bandhana:** Bandha is bandaging tightly leaves of Vatahamaka drugs on affected Sandhi.

**Unmardana:** This is the type of massage in which pressure is exerted on diseased Sandhi. It relieves Sotha and enhances blood circulation.

**Basti:** Basti is the treatment of choice. In Sandhivata, SnehaBasti is preferable considering the Dhatukshaya and old age of the persons.

**Agnikarma:** Agnikarma or Dahana Karma should be done in the affected joint till the SamyakLaxana.

**Raktamokshana:** It is also one of the treatment modality practices in the form of leech application, siravyadha in order to get relief from pain.

**Yogasana:** It is some extent in preventing and curing of Sandhivata. The regular practice of Yogasanas improves the symptoms in different ways like decreasing

overweight, decreasing laxity. Posture will also be improved by Yogasana which is also an important predisposing factor in Sandhivata.

## PATHYA – APATHYA

### Pathya Ahara

Varga	Dravya
Annavaarga	Godhuma, Masha, Raktashali, Kulattha
Dugdhaavaarga	Gau-AjaDugdha, Ghritha, Kilatam etc.
Phalavaarga	Draksha, Badara, Amra, Madhuk etc.
Jalavaarga	UshnaJala, ShritashitaJala
Madyavaarga	Sura, Madira, Surasava, Amlakanjika
Mamsavaarga	Kukkuta, Mayura, Chataka, Tittir, Nakra, Matsya, Varah, JalacharaMamsa.
Mutravaarga	Go, Avika, Ashva, HastiMutra
Rasavaarga	Madhura, Amla, Lavana
Shakavaarga	Patola, Shigru, Rason, Jivanti

### Pathya Vihara

- AtapaSevana, Mridushayya, UshnodakaSnana etc.

- Brimhana, Samshamana, Abhyanga, Mardana, Avagahana, Upanaha, Nasya, Basti, Agni karma etc.

### Pathya Aushadha:

- Rasna, Sunthi, Bilva, Gokshura, Agnimantha, Rasona, Palandu etc.

### Apathya Ahara

Varga	Dravya
Annavaarga	Yava, Kodrava, Shyamaka, Nirava, Chanaka, Kalayaetc
Dugdhaavaarga	GardabhaDugdha, IkshuvaargaMadhu
Jalavaarga	Nadi-samudra, Tadagasyajalam, ShitaJala, DushitaJalaetc
Madyavaarga	Navamadya, Atimadyapana
Mamsavaarga	Kapota, Paravat, Kulinga, Shuka, ShushkaMamsa etc.
Mutravaarga	Ajamutram
Phalavaarga	Jambu, Kramuka, Kasheruka, Lavali, ParpatakiPhala etc.
Rasavaarga	Katu, Tikta, Kasaya Rasa
Shakavaarga	Kumuda, Kamalanala, Palakya, Udumbara etc.

### Apathya Vihara

- Chinta, Jagarana, Vega Sandharana, Shrama, Anashana, Vyavaya, Vyayama, Pravata, Chankramana, KathinShayya, Yana Gamana etc.

### ApathyaAushadha

- Vamana and Raktamokshana

### UPADRAVA

Upadrava is the disease produced after the manifestation of the main disease it may be major or minor. During the course of the illness as the disease progresses it will produce the upadrava.

- Sandhi-vislesha
- Sandhi-shathilya
- Khanj
- Pangu

### DISCUSSION

SandhigataVata is described in all Samhita and Sangrahaग्रन्था under Vatavyadhi. Various Aharaja, Viharaj, Manasa and other Vataprakopaka nidanas are mentioned in detailed for the occurrence of Vatavyadhi.

Though SandhigataVata specially occurs in Vriddhavastha which is parihanikala in which dhatukshaya takes place which leads Vataprakopa. Vata and Asthi have Ashraya-AshrayiSambandha. That means Vata is situated in Asthi. Vriddha- Increased Vata diminishes sneha from asthidhatu by its opposite qualities to sneha. Due to diminution of sneha, Khavaigunya (RiktaSrotas) occurs in asthi which is responsible for the production of SandhigataVata.

Acharyas have accepted and mentioned Vatavyadhi on the top amongst the Mahagada. AcharyaCharaka was the first who had described the disease separately under the name of SandhigataAnila and AcharyaSushruta was the first who has given a line of treatment of SandhigataVata, first time separately.

Symptoms of JanuSandhigataVata are Sandhishula, Sandhishotha, Akunchana, PrasaranjanyaVedana and Hantisandhigatidescribed by various Acharya. Here, Sandhishula and Sandhishotha occur due to Vata prakopa. A special type of Shotha i.e. Vata purnadriti sparsha or Atopa is mentioned which indicates Vata

dominancy of Shotha. Akunchanaprasaranjanyavedana and hantischigati occurs due to Kaphakshya and Vataprakopa. Symptoms of Osteoarthritis are similar as of SandhigataVata i.e. Joint pain, Swelling, Stiffness Disability and Crepitus over joint.

In the Samprapti of SandhigataVata, Prakupitavata gets situated in asthisandhi where Khavaigunya - RiktaSrotas is already present. Then doshadushyasammucchanata takes place in asthisandhi and further in samprapti, the disease SandhigataVata appears with its symptoms.

SandhigataVata is kastasadyavyadhibecause all the Vatavyadhi are difficult to cure and they are said as Mahagada. So being a Vatavyadhi, SandhigataVata is Kastasadya.

MadhyamaRogamarga, situation in marma, asthisandhi, vitiation of asthi and majja, Dhatushya, Vriddhavastha also makes it Kastasadya. In Allopathy science, the scientists believe that once the disease Osteoarthritis has taken place, then it is very difficult to reverse or block that disease process. Till date, no treatment is available that can reverse or slow or block the disease process. Allopathy science has only palliative treatment for Osteoarthritis.

Acharya Charaka has mentioned repeated use of Snehana, Svedan, Basti and MruduVirechana for the treatment of Vatavyadhi. He has not mentioned the treatment of SandhigataVata separately. Acharya Sushruta has described specific treatment for the SandhigataVata first time i.e. Snehana, Upanaha, Agnikarma, Bandhana and Unmardana. According to Ayurveda, treatment is 'Vighatana of Samprapti', so the treatment of SandhigataVata aims.

**Agnisamata**– Because Ayurveda believes mandagni is responsible for the production of all the diseases. In SandhigataVata, Vriddhavastha leads Agnivaishmya and same Agnivaishmya leads Vataprakopa. So to achieve Agnisamata is very essential for the shamana of the diseases.

**Vatashamana**– As like Agni, Vayu is responsible for the production of any disease. SandhigataVata is a type of Vatavyadhi which occurs due to Vataprakopa. So for the Shamana of SandhigataVata, treatment should be like that which can do Vatashamana.

**Kaphavridhi (Increase Snigdha guna)** – In SandhigataVata, riktaSrotas is in asthisandhi. That means diminution of snehadigunain asthi-sandhi occurs which provides place to vatato get situated there and so the disease SandhigataVata produces. By treatment riktaSrotas is filled by sneha. Thus Khavaigunya is corrected and so shamana of SandhigataVata is achieved. Here Vatashamana and correction of Khavaigunya is achieved by treatment.

**Rasayana**– SandhigataVata specially occurs in Vriddhavastha due to Dhatushya. Rasayan drugs nourish dhatus and overcome dhatushya. So it should be in for the treatment of SandhigataVata.

According to Ayurveda treatment is, Sthaulya-Obesity mainly occurs due to medasagnimandya which leads ama medavridhi. Due to vriddhameda, medasavrittavata occurs which is the cause for vataprakopa. On the other hand, due to medasagnimandya which are poshyadhatu for asthi and majja, asthi and majjadhatukshya occurs. Khavaigunya takes place in asthi and majjavahasrotas where prakupitavata comes and gets situated and the disease SandhigataVata produces. So according to Ayurveda, to correct the sthauya or medavridhi is essential in Avaranjanya SandhigataVata.

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