CONCEPTUAL AND CLINICAL STUDY OF SNIGDHA, GURU AND USHNA GUNA IN MANAGING SANDHIGATA VATA WITH MATRA VASTI

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ABSTRACT

In Ayurveda Gunas are considered as one among the six causes of universe, while Dhatusamya is action. It is such an important phenomenon without which it is difficult to choose appropriate drug for desired results. Among the basic functional unit of Ayurveda (Vata, Pitta, Kapha) which are self-explained in terms of Gunas only, Vata stands on priority. These Gunas are therapeutically important and used in opposite pair. If Vata Vyadhi is considered, they are numerous and do not express any prodromal symptoms. Here the most common Vatavyadhi Sandhigata Vata (due to vitiation of Ruksha, Sheeta and Laghu Guna) is taken for study as its prevalence is >10 million per year in India. It is the cause of about 2% of year lived with disability. A study was done on 30 patient of Sandhigata Vata administering Tila Taila Matra Vasti for 14 days. Assessment was evaluated by observing the relief in cardinal features of disease and therapeutic effect of Guna in body. A sincere effort is made to evaluate the results.

Keywords: Gunas, Sandhigata Vata, Tila Taila, Matra Vasti

INTRODUCTION

Ayurveda is such a knowledge that indicates the appropriate and inappropriate, happy or sorrowful conditions of living beings, what is auspicious for longevity as well as good measures of life itself [1]. On the concept of cause of the universe Acharya Charaka describes Six Karanas i.e. Samanya, Visesa, Guna, Dravya, Karma and Samavaya [2] which is also described by different Darshanas and termed as Padartha i.e. Dravya, Guna, Karma, Samanya, Visesa and Samavaya. Among these, Guna is one by which any person accepts a drug or any matter. [3] Each and every Dravya present in this universe have some specific properties by which their recognition by nomenclature and function with characteristics are determined.

Acharya Nagarjuna says that the Guna is more important than others due to the causes of Rasanugraha, Rasabhibhava, Samkhya Bahulya, Vipaka Karanatwa, Proyoga bahulya, Upadesa, Apadesa and Anumana [4]. The Guna is related with Dravya with Samavaya relationship, Guna exist till the Dravya keeps its existence [5]. Similarly Dravya is also related to Guna as one Dravya has its own properties that can be used in required form. If the Dravya has no such specific properties then it has no

value. Hence Gunas stands on priority.

Gunas have their own importance in causing a disease as well as treating a disease because Doshas, the physiological entity of body are nothing but the collection of Guna only. As the main treatment principle told is i.e if drug is used opposite to Guna, Desha, Matra, Kala then it can treat all curable disease. So Guna are of utmost important.

According to Ayurveda, simple freedom from disease is not health. For a person to be healthy he should be mentally and spiritually happy while imbalance of Doshika equilibrium is termed as Roga. Among Tridosha, Vata is responsible for all Cheshta. In old age, all Dhatus being to undergo Kshaya, thus leading to Vata Prakopa and making the individual prone to many diseases. Among them Sandhigatavata stands top in the list. The affliction of Sandhis by Prakupita Vata is the chief phenomenon in Samprapti of Sandhigata vata. Sandhis are one of the types of Marma and form a part of Madhyama Roga Marga. Thus, involvement of Marma, Madhyama Roga Marga, Vata Dosha and Dhatukshaya make disease Kshata Sadhya.

In Ayurveda, Sandhigata vatais given under Vatavyadhi and it is also believed that if pain is present; it must be due to Vata only. In Ayurvedic classics, our Acharya have given so many special therapeutic procedures for specific disease along with thousands of medicaments, among them Panchakarma is a very unique therapeutic procedure, because of its preventive, promotive, prophylactic and rejuvenative properties as well as providing abolished cure. Among Panchakarma, Vasti Karma is such a Chikitsa that is applicable in all the Vatavyadhi. According to Acharya Sushruts it, also can be used in other cases like Kaphaja and Pittaja disorders by using different ingredients. Sandhivata is a Vatika disorders and Vata is also controller and regulator of other two Dosha, Dhatu and Mala and all the body activities. Therefore, once Vata is controlled by Vasti, all these factors are automatically regulated and total body equilibrium is achieved.

Matra Vasti is selected for the present study, which can be easily administered in all the patients with irrespective of age, sex, time etc. and is harmless. For the purpose of Matra Vasti, Tila Tailam was selected as it has been recommended in Vatavyadhi Chikitsa by Acharya Charaka.

AYURVEDIC LITERARY REVIEW-

Samprapti means the course of a disease right from the affliction by the causative factors up to its manifestation. Samprapti is the process extending from Nidana Sevana to Vyadhi Vyaktavastha. The genesis of the disease by the specificcaction of vitiated Doshas responsible is causation called Samprapti. Due to Nidana Sevana, the Vata kopa occurs which gets accumulated in Rikta Srotasa leading to the various generalized and localized disease of Vata. Sandhigata Vata has no specific Samprapti as per the texts available. It is mentioned under the heading of the Vata Vyadhi. It is also a type of Vata Vikara, where the Dusht Vata involves the Sandhi and hence, the nomenclature – Sandhigata Vata is given. Here Sandhigata Vata is categorized as a localized disease of Sandhi as it is the disease of Sandhi due to Vata Prakopa, so it can be derived that all factors contributing to the aggravation of Vata Dosha in the body are liable to produce the disease Sandhigata Vata. In Sandhigata Vata early pathology starts with Vata specially Vyana Vayu, which is aggravated by different factors and takes it up to
the Prasara stage. The Kha-vaiigunya of Sandhi leads its Sthanasamshraya. The Prakopa of Vata may be due to two causes i.e. 1) Avarana and 2) Dhatukshaya. In the obese persons, Sandhigata Vata is commonly seen. It may be due to Avarana of Kapha and Meda.

Sandhigata Vata being a Degenerative disease and mainly occurring in the old age may also be considered due to the pure Dhatukshaya. In such type of disorders Charaka mentioned that the Khavaigunya is mainly due to empty Srotasa. According to Chakrapani this means the diminution of Sleshaka Kapha specially its Sneha Guna in the joint involved.

In other words, the Vata Dosha is aggravated due to different factors and Vata flows out of its Ashraya to circulate in the entire body and its constituents. During circulation it gets localized in the roots of Majjavaha Srotas, i.e. Asthi Sandhi. In the Majjavaha Srotas the Khavaigunya may already present. As unless Khavaigunya is not there in Srotas Dosa will not take Ashraya in Srotas. The chief qualities of Vata are – Sheeta, Ruksha, Laghu, Khara, Chala and Vishada. Sandhi gives Ashraya to Sleshaka kapha which has Guru, Snigdha, and Mrudu qualities. When aggravated Vata gets localized in the Sandhi, it over powers kapha as well adversely effects on its qualities.

The chief task of the Kapha is to sustain or Dharana. This chief aim of Kapha is destroyed by the influence of aggravated Vata. When aggravated Vata is localized into single joint the disease will be reflected only in one joint, but if Vata is present in two or more joints the disease will be represented by multiple joints involvement. The disease Sandhigata Vata occurs when the patients attains Vatika phase of life, say after 40-60 years of age. As in this period Vata Dosha is found predominant due to Dhatuhani, consequently Vatika disorders are more evident. Hence, it can be said that as this entity itself is a degenerative joint disease on the other hand, the diet regimen which is mainly dominated by Vatika qualities say, Vata Vardhaka Ahara Vihara can be envisaged as the predisposing factors in Sandhigata Vata. Due to all this i.e. Kalaja Nidana, it causes Asthivaha Srotodushhti and Khavaigunya in joints, with VataVardhaka Ahara Vihara, it leads to Vata Sanchaya and Agni Vaishamya. Further Agni Vaishamya cause Anuloma Dhatukshaya which ultimately results in VataPrakopa and vice versa. Because of Anuloma Dhatukshaya the vitiated Vata moves in the body and settles down in joints.

Sandhistha Vata separately causes Sleshaka Kapha kshaya due to Ruksha and Khara Guna. Here the Ruksha and Khara Guna of Vata are considered as antagonizing for Sleshaka Kapha which eventually results in diminution of Sleshaka Kapha (synovial fluid). Due to this diminution of Sleshaka Kapha by Sandhistha Vata, the symptom Akunchana Prasaranajanya Vedana at joints takes place. Excessive accumulation of Vata at Sandhi by Sandhistha Vata can cause Vatapurna Dritivi Vata Shotha. Thus, we can say collectively the Asthigata Vata, Sandhistha Vata, and Sleshaka Kapha kshaya leads to a pathological condition called Sandhigata Vata.

Realizing of importance of Samprapti, Acharya Charaka has dealt in detail the various aspect of Samprapti by classifying it in following six types.

1) Sankhya Samprapti: Sandhigata Vata is in numbered one only as no other variety is mentioned in texts.

2) Pradhanya Samprapti: From the view point of Doshika status in Sandhigata
Vata, Vata is Pradhanatam in all the three Doshas.

3) Vidhi Samprapti: Sandhigata Vata is Nija, Vataja and in general is difficult to cure.

4) Vikalpa Samprapti: Sandhigata Vata being Vata Vyadhi gets the increased Vata Gunas like Ruksha, Khara, Laghu and Vishada.

5) Bala Samprapti: Bala Samprapti is a disease of chronic pattern with few cardinal symptoms and Yapya Swabhava, hence mostly require routine but regular treatment.

6) Kala Samprapti: In Sandhigata Vata, Shula becomes worst towards evening which indicates the predominance of Vata.
Samprapti of Sandhigata Vata

Kalaja Nidana (Age factor) → VataVardhaka Nidana (Laghu-Ruksha Guna)

Dhatu Kshaya

Vata Sanchaya at their own place ie; Asthi

Agni-Vaishamya

Vata Prakopa Chaya or Achaya Prakopa

Anuloma Dhatu Kshaya

Prakupita Vata Prasara

Sthana Sanshraya (Vitiatted Vata settles down in the root of Asthivaha & Majjavaha Srotasa) ie; Asthi sandhi

Asthivahan Srotodusti

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Vata Sanchaya at their own place ie; Asthi

Agni-Vaishamya

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Prakupita Vata Prasara

Sthana Sanshraya (Vitiatted Vata settles down in the root of Asthivaha & Majjavaha Srotasa) ie; Asthi sandhi

Asthigata Vata

Sandhistha Vata Purayita Anila Bali Ch.Chi.28/28

Sleshaka Kapha Kshaya due to Ruksha & Khara Guna

Akunchana Prasarana Janya Vedana

SANDHIGATA VATA

Asthigata Vata

Sandhi Shula

Sandhi Shotha

Sleshaka Kapha Kshaya due to Ruksha & Khara Guna

Akunchana Prasarana Janya Vedana

SANDHIGATA VATA
MATERIALS AND METHODS-

1) Plan of study-
A total of 30 patients suffering from Sandhigata Vata of either sex and with an age group of 40-60 years were selected at random from the Post Graduate O.P.D of S. V. Ayurvedic College and Hospital, Tirupati. The patients were registered and treated as indoor and outdoor patients for the present study with the help of a special Proforma prepared for the study. Matra Vasti with Tila Tailam for 14 days with three days interval in between was administered in patients.

2) Aims & Objectives-
   a) To assess the properties possessed by the drug mainly Snigdha, Ushna, Guru Guna.
   b) Clinical evaluation of the selected drug in patients with Sandhigata Vata.
   c) To evaluate and analyse the data statistically.

3) Selection Criteria-
   a) Inclusion Criteria:
      - Patients between the age group of 40-60 yrs.
      - Irrespective of sex, religion and socio-economic status.
      - Patients with sign & symptoms of Sandhigata Vata were selected.
   b) Exclusion Criteria:
      - Patient with any other systemic disorders which interfere their course of treatment were excluded.
      - Patients with Kustha, Prameha and obesity were excluded.

4) Drug Review-
Matra Vasti with Murchita Tila Taila has been selected for the study. For the purpose Murchana of Tila Taila all of the Murchita Dravyas as per the classical references with the following ingredients were taken –

| 1) Tila Taila    | 40 litres                  |
| 2) Water        | 40 litres                  |
| **Murchana dravyas:**                          |
| 3) Amalaki coarse powder | 2.5 Karsha              |
| 4) Haritaki coarse powder  | 2.5 Karsha              |
| 5) Bibhitaki coarse powder  | 2.5 Karsha              |
| 6) Haridra coarse powder    | 2.5 Karsha              |
| 7) Musta coarse powder      | 2.5 Karsha              |
| 8) Lodhra coarse powder     | 2.5 Karsha              |
| 9) Manjistha coarse powder  | 10 Karsha               |

5) Assessment criteria-

Subjective parameters-
The improvement in the patient was assessed mainly on the basis of relief in the signs and symptoms of the disease such as Sandhishula (Pain), Sandhishotha (Swelling), Sandhigraha (Stiffness), Sandhisphutana (Crepitus), Akunchana Prasarana-janya Vedana.

For Snigdha Guna-Mardvata (smoothness of skin), Snigdhata (unctuous effect on body), Glani (lethargy), Vita Saithilya (loose stool).

For Guru Guna- Uplepa (coating), Vatahara (alleviation of vata), Sleshmakritta (elevation of kapha), Sada (lethargy).

For Ushna Guna- Stambha Nigraha(loss of stiffness), Gaurav Nigraha (loss of heaviness), Mardvata (smoothness of skin), Shoolopram (pain reduction).

Objective parameters -
Walking time along with climbing and descending time in stairs

6) Observation and Results-

TABLE NO.1: Cardinal symptom wise distribution of patients

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Cardinal symptom</th>
<th>No. of patients</th>
<th>% wise distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sandhi shula</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>2.</td>
<td>Sandhi shotha</td>
<td>24</td>
<td>80%</td>
</tr>
<tr>
<td>3.</td>
<td>Sandhi graham</td>
<td>7</td>
<td>23.3%</td>
</tr>
<tr>
<td>4.</td>
<td>Akunchana prasarana janya vedana</td>
<td>26</td>
<td>86.6%</td>
</tr>
<tr>
<td>5.</td>
<td>Sandhi sphaltana</td>
<td>26</td>
<td>86.6%</td>
</tr>
</tbody>
</table>

In this study, all the patients (100%) were having Sandhi Shula. Sandhi Sphaltana was present in 86.6% patients. Akunchana Prasarayoh Vedana was present in 86.6% patients, and Sandhi Shotha was present in 80% patients.

TABLE NO.2: Effect of therapy on cardinal symptoms

<table>
<thead>
<tr>
<th>Cardinal symptoms</th>
<th>Mean score</th>
<th>% relief</th>
<th>S.D (±)</th>
<th>S.E (±)</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sandhi shula</td>
<td>1.93</td>
<td>51.8</td>
<td>0.587</td>
<td>0.107</td>
<td>9.32</td>
<td>&lt;0.001</td>
</tr>
<tr>
<td>Sandhi shotha</td>
<td>1.2</td>
<td>66.6</td>
<td>0.66</td>
<td>0.121</td>
<td>6.5</td>
<td>&lt;0.05</td>
</tr>
<tr>
<td>Sandhi graham</td>
<td>1.36</td>
<td>55.8</td>
<td>0.56</td>
<td>0.103</td>
<td>7.38</td>
<td>&lt;0.001</td>
</tr>
<tr>
<td>A.P. janyaavedana</td>
<td>1.8</td>
<td>57.7</td>
<td>0.76</td>
<td>0.13</td>
<td>7.3</td>
<td>&lt;0.001</td>
</tr>
<tr>
<td>Sandhi sphaltana</td>
<td>1.9</td>
<td>54.7</td>
<td>0.41</td>
<td>0.075</td>
<td>13.6</td>
<td>&lt;0.001</td>
</tr>
</tbody>
</table>

TABLE NO.3: Effect of therapy on walking and climbing time of patients

<table>
<thead>
<tr>
<th></th>
<th>Mean score</th>
<th>% relief</th>
<th>S.D (±)</th>
<th>S.E (±)</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Walking Time (avg.)</td>
<td>30.9</td>
<td>37.5%</td>
<td>3.78</td>
<td>0.69</td>
<td>16.79</td>
<td>&lt;0.01</td>
</tr>
<tr>
<td>(15meters)</td>
<td>19.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Climbing up and down</td>
<td>41.5</td>
<td>35.9%</td>
<td>6.53</td>
<td>1.193</td>
<td>12.54</td>
<td>&lt;0.01</td>
</tr>
<tr>
<td>Stairs Time (10 stairs)</td>
<td>26.6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TABLE NO.4: Effect of therapy at Gunas level

<table>
<thead>
<tr>
<th>Gunas</th>
<th>Mean score</th>
<th>S.D (±)</th>
<th>S.E (±)</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Snigdha Guna</td>
<td>4.36</td>
<td>1.569</td>
<td>0.28</td>
<td>32.2</td>
<td>&lt;0.001</td>
</tr>
<tr>
<td>Guru Guna</td>
<td>3.133</td>
<td>1.35</td>
<td>0.24</td>
<td>14.25</td>
<td>&lt;0.05</td>
</tr>
<tr>
<td>Ushna Guna</td>
<td>3.7</td>
<td>1.561</td>
<td>0.285</td>
<td>10.87</td>
<td>&lt;0.05</td>
</tr>
</tbody>
</table>

DISCUSSION

Each and every study, may it be conceptual or clinical, is always required to be proved on the basis of logic, fruitful reasoning, supported by the achieved practical data as Pramana and then only it can be taken as a principle of that science. Acharya Charaka told that best device for success is reasoning based on scriptures. The importance of discussion in a research work is that the concept should be proven by it. Acharya Charaka has said regarding this in Vimanasthana 8th Adhyaya “hetubhisch sadhyitwa” ....
Without discussion any conclusion becomes useless, unless and until strongly supported by proper reasoning.

According to Ayurveda, Shamana Chikitsa is applied to Guna of Doshas.[20] Qualities of substances which have been enumerated so far are the same in the body (Dosha, Dhatu, Mala) also; the normalcy increase and decrease of these are due to use of substances (drugs, foods etc.)[21] From this it can be said that Gunas are having the vital role in understanding physiology, pathology and the therapeutic application of the drugs. It is said that curable diseases are cured by medicines possessing opposite qualities, (when) administered with due regard to the place, dose and time.[22] Hence, Gunas are such an important factor in Ayurveda, that Acharya Charaka mentioned that Dosha Guna Vipreeta Chikitsa should be done to treat a disease.

In the disease Sandhigata Vata, Vata Prakopa and Khavaigunya i.e. Rikta Srotas (Snehadi gunasunya) in Asthi-Sandhi are the main factors which leads the Samprapti of the disease. As per text Nidanas of Sandhigata Vata are taken into consideration Ati Ruksha, Ati Laghu, AtiSheeta guna increasing in body by taking similar attribute Dravya or by doing activities which cause increase in these Gunas in body. Hemadri while commenting on Gunas, Guna are perceived by their action in the body, for example which causes dryness or absorption is termed as Ruksha[23] (absorption is action, done with drug having Ruksha Guna in it) another one for Sheeta Guna is which causes stiffness is termed as Sheeta[24] (stiffness is action, done with drug having Sheeta Guna in it)it clearly indicates there is not at all any objective parameter for the measurement of Gunas. As similar is a cause of increase (only if there is no opposition) and dissimilar is a cause of decrease. These Gunas are combinely found in Tila Tailam and use of similar Guna cause an increase of similar Gunas in body and decrease of opposite Guna. As told by Acharya Charaka continuous use of oil alleviates vata, as oil is unctuous, hot and heavy and Vata being dry cold and light is of opposite nature, when there is interaction between substances having mutually opposite qualities, the stronger dominates over weaker. Therefore continuous use of oil alleviates Vata. Similarly other substances having attributed opposite to those of respective dosha also alleviates them when continuously used. [25]

As Vasti is told as half treatment of all diseases and best for all Vatika diseases by Acharya Charaka, it acts in a satisfactory manner. Sandhigata Vata is predominantly found in Parihaani Kala of Vaya i.e which is already a state in which Vata predominance is there.

Snigdha, Guru, Ushna Guna are the Saviparyaya Guna of Ruksha, Laghu, Sheeta respectively and are among the Gurvadi Gunas, Dasavidha Karmany Guna, Astaavidha Virya and manifestations of Sadvidha Upakrama.

Snigdha Guna has special characteristic of Jala Mahabhuta.[26] Similarly Kapha is also having Jala Mahabhuta.[27] This implies that Snigdha Guna will increase Kapha i.e SleshakaKapha in order to correct the pathology of Sandhigata Vata.

Snigdha Guna is a cause of softness, strength and complexion.[28] In old age there is degrading of strength and Dhatu. Acharya Charaka explains Kapha and Oja both are considered as Prakrita Bala[29] representing immunity and strength in body and oja as essence of all Dhatus.[30] This implies Snigdha Guna is a cause of softness, strength and complexion. Without discussion any conclusion becomes useless, unless and until strongly supported by proper reasoning.
Snigdha Guna is beneficial in Dhatukshaya Janya Vata Vyadhi.

Snigdha Guna of Kapha causes smoothness of organs. This smoothness cause easy movement of joints and help in reducing crepitus condition which is supposed to be due to Ruksha and Khara Guna Vriddhi.

Kapha Prakriti Purusha will have unification of joints, Snigdhata, healing and saturation due to Snigdha Guna. Here it indicates that Kapha Prakriti Purusha are less susceptible to degenerative diseases.

Karma of Majja Dhatu is "Asthini Pooryati". Snigdha Guna increase Majja Dhatu and help to restore the condition after degenerative changes.

Guru Guna removes "Karshya dosha". As told by Acharya Charakadiseases caused by Apatarpana are “Parvasthi-sandhi bheda Ye Cha Anye Vataja Gada” it indicates GuruGuna help in treating Vataja Vyadhi located in Asthi Sandhi. Kapha Prakriti Purusha will have stable gait due to Guru Guna of Kapha.

Ushna Guna is cause for Swedana and it cures stiffness, heaviness etc. Ushna Guna is opposite to Sheeta Guna (cause of Sandhi Shula) which helps in relieving the Sandhi Shula.

As doshas are taken into consideration Sandhi Shula, Sheeta Guna of Vata is responsible. Ushna Virya of Tila Taila will help to decrease the pain.

Sandhi Shotha is due to Ruksha and Sheeta Guna of Vata. Tila Taila due to Snigda-Guna and Ushna Virya will help to decrease the Shotha (Vatapoornadriti indicating Vata dominant Shotha).

Considering Sandhigata Vata in respect to Gunas as Ruksha guna absorb the moisture content of body which in turn involves the absorption of Shehanasha of Asthi dhatu which will lead to cause Ruksha in Sandhi which seems cause for SandhiSphutana i.e crepitus.

Sheeta Guna in cause for Stambhana as per Hemadri, its excess intake will cause stiffness in joints (Sandhi graham) as Khavaigunya is there. Similarly Langhane Laghu i.e Laghuta in body will further become a promoting factor for Sandhi Graha.

AakunchanaPrasaarana Vedana is due to Ruksha and Sheeta Guna of Vata. Tila Taila due to SnigdaGuna and Ushna Virya will help to decrease the AakunchanaPrasaarana Vedana.

For the present study, Sarvanga Abhyanga-Svedana, Matra Vasti with Tila Taila was selected. As Tila is taken as best for strength and snehana as Sandhigata Vata is a degenerative disorder which is found in Parihaani Kala of Vaya. So for both purpose (strength and snehana) it seems to act accordingly.

CONCLUSION

Here we can conclude that Gunas as told by our Acharyas in text are of much more importance than used in today practices. Guna based treatment work at core of disease. Snigdha, Guru and Ushna Guna are very much useful in treating vatic diseases & increase in Strength of body. These may used in different forms as used here in Matra Vasti. As the study was done with limited sample size, but outcome of result was very satisfactory hence should be done on large platform.

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