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Review Article

A review on concept of Grivasandhigatavata and its Management WSR Cervical Spomdylosis

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ABSTRACT

Cervical spondylosis is caused by degenerative disc disease and usually produces intermittent neck pain in middle aged and elderly aged patients. This pain usually responds to activity modification, neck immobilization, isometric exercise, and medication. Cervical spondylosis is a common degenerative condition of the cervical spine that most likely is caused by age-related changes in the intervertebral discs. Clinically, several syndromes, both overlapping and distinct are seen: Neck and shoulder pain, suboccipital pain and headache, radicular symptoms, and cervical spondylosis may coexist. As disc degeneration occurs, mechanical stresses result in osteophytic bars which form along the ventral aspect of the spinal canal. Any disease related to locomotor system of the body can be considered in the umbrella of 'Vata Vyadhi'. *SandhigataVata* is mentioned under *Vata Vyadhi*. *Acharya Charaka* has mentioned that *Nidana Sevana* aggravates *Vata Dosha* and this *Vata* gets vitiated in *Griva Asthi* and *Sandhi* it leads to *Griva-SandhiGataVata*.

Keywords: *Griva-SandhigataVata*, Cervical Spondylosis, management, Nidana.

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INTRODUCTION

Ayurveda is a life science that provides a healthy and long life of humans not only with curative, but also preventative principles. The word 'Ayus' is the combination of the soul and the sense organs of the body. Human beings can be seen in this universe as a small unit. They remain healthy and happy when one is in proper harmony with the rest of the world; when there is disturbance, it could lead to illnesses. The 21st century, every person is running after life's goal. Hence, does not have time to think and act for the healthy life and does not able to follow the proper Dinacharya (daily routine), Ritucharya (Seasonal regimens) dietetic rules and regulations. Because of this artificial living life-style, person has gotten so many disorders for himself. Therefore we should keep our life style in harmony with the universe. Cervical spondylosis is caused by degenerative disc disease and usually produces intermittent neck pain in middle aged and elderly aged patients. This pain usually responds to

activity modification, neck immobilization, isometric exercise, and medication. Cervical spondylosis is a common degenerative condition of the cervical spine that most likely is caused by age-related changes in the intervertebral discs. Clinically, several syndromes, both overlapping and distinct are seen: Neck and shoulder pain, suboccipital pain and headache, radicular symptoms, and cervical spondylosis may coexist. The explanation which sounds like cervical spondylosis is not accessible specifically separate disease entity in any of the major Ayurvedic texts. Any disease related to locomotor system of the body can be considered in the umbrella of 'Vata Vyadhi'. Cervical Spondylosis is a disease related with degeneration of bones forming *Griva sandhi*, hence according to Ayurveda it can be discuss under *Vata vyadhi*. Vitiated *vata dosha* gets increase in *Griva sandhi* and produce symptoms of *Sandhigata vata*. In the Universe many disease are there, So that it's not possible to name it all. According to *Vyaadhi namakaran siddhanta*, taking into account the *Rog Prakriti*, *Adhishthana* and *Samutthana*,

Cervical Spondylosis can be compared to the *Griva-Sandhigata Vata* in *Ayurveda*^{3,4,5}. So, on the basis of pathological cascade and clinical manifestations, Cervical Spondylosis can be termed as *Griva Sandhigata Vata*. *Sandhigata Vata* is one among *Vatik* disorder; in the process of development vitiated *Vata Dosha* attacks various joints of the body leading to clinical manifestation like *Sandhisula*, *Shopha*, painful joint movement and derangement of the joints.

According to WHO (world health organization) - Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. This condition is also found in our classical text in *Susruta Sutra* 15/41³.

The supreme theory with unerring factors based on *Tridosha* and *Panchabhautika*⁴ principles encompassing every angle of a person's health, ailments and treatments which are highly comprehensive. Imbalance of *Dosha* is termed as *Roga*. Among *Tridosha*, *Vata* is responsible for almost all disease.

Acharya Charak has described *Sandhigata Vata* as a *Sandhigata Anila* in *Vata Vyadhi Chikitsa*. The symptomatology of *Sandhi Gata Vata* as described in *Ayurvedic* classics is as follows⁵- *Shoola* (pain), *Prasarana Aachunchan Vedana* (Painful Flexion and Extension), *Shotha* (Swelling in cervical region), *Vatapurnadriti Sparsha* (feeling of air filled in joints), *Hanti Sandhigatah* (loss of function).

Cervical Spondylosis is a degenerative joint disorder with the symptoms of pain, restricted painful movements of the neck joint and joint instability. It is a slow progressive disorder and occurs usually after the age of 40 years (especially in middle age within 30 to 40 years)⁶.

Increasing social, psychological and professional pressure at home and offices coupled with excessive computer use, over exertion, jerking movements during travelling and sports create undue pressure and repeated injuries to the spinal cord resulting in Cervical Spondylosis. With advancing age, more and more subjects present with evidences of spondylotic changes.

Evidence of spondylotic change is frequently found in many asymptomatic adults, with 25% of adults under the age of 40, 50% of adults over the age of 40, and 85% of adults over the age of 60 showing some evidence of disc degeneration. Another study of asymptomatic adults showed significant degenerative changes at 1 or more levels in 70% of women and 95% of men at age 65 and 60 respectively. The most common evidence of degeneration is found at C5-6 followed by C6-7 and C4-5⁷. The three common initial symptom which may occur alone or in combination are dysesthesia in hand, weakness and clumsiness of hand and weakness in lower limbs. In addition there may be other related symptoms which include headache, pain in neck and symptom of vertebra-basilar insufficiency. All these may occur singly or in any combination.

Treatment of *Vata vayadhi* is *krichcha sadhya* due to *Yogavahi* nature of *Vata dosha*.

Here I tried to highlight how can body physiological entities turn into pathological states and responsible for disease and how can bring this abnormal entities back to its normal state by applying our traditional Ayurved therapy.

Definition of Vata vyadhi:

- ❖ **Vata itself is a vyadhi (disease)** (by madhav nidana 22), by telling this, we would include the whole universe in the catagary of 'having disease' or

'diseased', and the whole world would be diseased at any given point of time but practically it is not. *Vata* is present in everyone but it does not produce a disease in everyone and everyone in the world is not diseased. *Vata* is morbid (disease causing) only when it is diseased.

- ❖ **'The disease which is caused by vata is called vata vyadhi** (by M. N. 22). By telling this, we should be including the *vata* subtypes of all the *saamanya Vyadhis* (general disease) under this category i.e. *Vataja jwara* (fever due to vitiation of *vata*), *vataja atisara*, *vataja arsha* etc should be considered as *vata vyadhis*. But these and all other diseases are not only caused by vitiated *vata* but are also caused by vitiated *pitta* and *kapha*.

Nidana (Etiological factors):

All the etiological factors can be classified into following groups:

Samanya Nidana (General etiology): It considers two types of general etiology having **Ahara janya** and **Vihara janya**. In *Ahara janya Nidana* due to intake of similar qualities like *Ruksha*, *Laghu*, *Shita*, *Vistambhi dravyas*. *Kasaya Rasa*, *Katu Rasa*, *Tikta Rasa* predominant *Dravyas*. Less intake of food- (*Alpasana*), *Langhana*, *Visamashana* are responsible for *Dhatu Kshaya* and ultimately *Vata Prokopa* occurs. In *Vihara janya Nidana* this factor related to habit and regimen coming under *Atiyoga* and *Mithyayoga* which are contradictory to *Swstha Vritta*. *Vega Dharana*, *Ativyayam*, *Aticheshta* (more exposure in professional work) *Ratri Jagarana*, *Ativyavaya* etc. and improper purification, all these factors increase the *Ruksha guna*.

Manasik Nidana:- *Kama*, *Krodha*, *Bhaya*, *Shoka*, *Chinta* and other factors predominant with *Rajaguna* vitiate *Vata Dosha*.

Agantuja Nidana:- External causative factors like *Abhighata*, *Marmaghata* cause *Vata Prokopa*.

Kalajanya Nidana:- *Vata Dosha* also provokes according to seasonal variety e.g. *Varsha Ritu* and routine variation i.e. Last part of night and at the end of digestion.

Any Nidana:- This group include *Atydhika Raktasrava*, *Dhatu Kshaya* due to *Chirakari Vyadhi*, *Marga Avarodha* by other causative factor are accepted as *Nidana* for *Vata Prokopa*.

Vishishta Nidana (Specific etiology): If patients having long duration of *vyadhi* with some systemic involvement like *Osteoarthritis* etc.

Samprapti (Pathogenesis):

Vitiation of few basic component of body is required for the manifestations of any disease, which are as follows:

1. *Dosha*
2. *Dushya*
3. *Srotasa*
4. *Agni* and *Ama*

1. Dosha:

In pathogenesis of *Vata vyadhi* especially *vata dosha* is vitiated.

2. Dushya:

In pathogenesis of *Vata vyadhi* all *Dhatu* are involved such as *Rasa*, *Rakta*, *Mansa*, *Meda*, *Asthi*, *Majja* and *Shukra*.

3. Srotasa:

Here we can say that Vata vaha srotasa are involved.

4. Agni:

In the pathogenesis of agni prayaha Vishamagni are present.

Purva Rupa:- Prodromal feature appears as *Avyakta* before appearance of full phase clinical symptoms and sign. *Purva Rupa* is manifested is due to *Dosha Dushya Samurchhana*. It takes place at fourth stage (*Sthansamshraya*) of *Kriyakala*. In this context of *Sandhigata vata* there is no specific premonitory symptom. *Acharya Charak* has quoted that *Avyakta Lakshanas of Vata vyadhi* are to be taken as its *Purvarupa*. Commentator *Vijayarakhita* explains the term *Avyakta* as the symptoms which are not manifested clearly. Hence, mild or occasional *Sandhi Shoola* or *Shotha* prior to the manifestation of disease *Sandhigata vata* may be taken as *Purvarupa*.

Rupa: (आत्मरूपंतुतह्यक्तमपायोलघुतापुनः [(Ch.Ch.28/20)])

It is the stage of complete clinical presentation of a disease and it appears in *Vyaktavastha* of *Kriyakala*. In this phase *Vyadhi* easily diagnosed. The clinical features of *Sandhigata Vata* according to different *Acharyas* mentioned below.

Acharya Charak has mentioned *Sotha*, *Vata purnadruti sparsha*, *Shotha* and *Prasarana Aakunchanayo pravritisha savedana*.

According to *Acharya Sushruta*, has quoted as *Hantisandhigatah*

Acharya Chakrapani has explained that

As said earlier, *Samprapti* of *Sandhigata Vata* follows either of three ways according to the *Nidana* of *Vata Prakopa*.

- (1) *Dhatukshyajanya*
- (2) *Avaranjanya*
- (3) *Svanidana Sevanajanya*.

As *Sandhigata vata* is a degenerative disease and mainly occurs in the old age. In *Vatik* disorders *Acharya Charak* mentions that the *Khavaigunya* is mainly due to Empty *Srotas*. (**Ch. Chi. 28/18**) The *Vata Dosha* is aggravated due to different factors and *Vata* flows out of its *Ashaya* to circulate in the entire body and its constituents. During circulation it gets localized in the roots of *Majjavaha Srotas* i.e. *Sandhi*. In the *Asthi* and *Majjavaha Srotas*, the *Khavaigunya* may already present. Because unless there is *Khavaigunya* of *Srotas*, the *Dosha* will not take *Ashraya*.

The chief qualities of *Vata Dosha* are *Khara*, *Ruksha*, *Vishada*, and *Laghu Sandhi* gives *Ashraya* to *Shleshak Kapha* which has *Guru*, *Snigdha* and *Mridu* qualities. When aggravated *Vatadosha* gets localized in *Sandhi*, it destroys its qualities leading to loss of its main function *Dharana*. When aggravated *Vata* is localized into a single joint, the disease will be reflected in only one joint but if *Vata* is present in many joints, the disease may be presented by multiple joint involvement.

On the other hand, the diet regimen which is mainly dominated by *Vatika* qualities say *Vata Vardhaka Ahara Vihara* can be considered as one of the predisposing factor in *Sandhigata vata*. Due to old age i.e. *Kalaja Nidana*, it causes *Ashtivaha Srotodusti* and *Khavaigunya* in *Sandhi*. *Vata Vardhaka Ahara Vihara* leads to *Vatasanchaya* and *Agni Vaishamy*. Further *Agni Vaishamy* causes *Anuloma*

Dhatukshya which ultimately results in *Vataprakopa* and vice-versa. Because of *Anuloma Dhatukshya* the vitiated *Vata* moves in the body and settles down in joints. The *Vata Dosha* settles down primarily in joint because there is inter relationship between the *Dosha* and *Dushya* which is called "*Ashraya-Ashrayi Bhava*" *Sambandha*. *Vata Dosha* is mobile in nature, a particular seat can't be attributed to it and therefore sites which are more mobile can be considered as a site of *Vyana vayu*.

If we consider the seat of *Vayu* as *Sandhi* then obviously *Vyana Vayu* may have close relation with *Shleshaka Kapha* because *Sandhi* is the *Upadhatu* of *Meda* and *Meda* is *Ashraya* of *Kapha Dosha* thus the relation between them.

Whenever the *Vyana Vayu* gets vitiated, simultaneously some *Sthana Vikriti* or *Khavaigunya* at *Sandhi* may take place. Because of this *Khavaigunya* at joints the vitiated *Vyanavayu* settles down and causes *Srotodushti* results in *Sandhigata vata* (*Purayitva Anilobali*).

Avaranjanya Sandhigata Vata: If *Kapha*, *Medavardhak Nidana Sevana* is present, it leads *Medasagni Mandya*. Due to *Medas Agnimandya*, *Amamedavridhi* occurs. *Meda* is *Poshya Dhatu* of its later *Dhatu* i.e. *Asthi* and *Majja* which are *Poshak Dhatu* for *Meda*. If *Amamedavridhi* takes place then obviously its *Poshak Dhatu* *Kshya* take place. That means *Ashtidhatu* and *Majjudhatu Kshya* occurs. Now at the same time, due to *Amameda Vridhi*, *Medasavarit Vata* occurs. This *Avarana* leads *Vataprakopa*.

Chikitsa

Chikitsa is mentioned as "*Vighatana of Samprapti*".

Sandhigata vata is a *Vatika* 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*, *Mridu Samshodhana*, *Basti* and *Vatahara Aushadha*, *Ahara* and *Vihara* may also be applicable in *Sandhigata vata*. As a specific line of treatment, *Acharya Sushruta (Su. Chi. 4/8)* and *Acharya Vagbhata (A.S.Chi.23/13, A.H. Chi. 21/19 & 22)* have described *Snehana*, *Upanaha*, *Agnikarma*, *Bandhana*, *Mardana* and *Svedana* for the treatment of *Sandhigata vata*.

The elimination of the disease can be achieved by:

- *Nidana Parivarjanam*
- *Samshaman*
- *Samshodhana*

Ayurveda gives more preference to "*Nidana Parivarjanam*" as the first line of treatment. Among the two lines of treatment, if the disease is in *Madhyam* stage, *Samshaman* is to be given otherwise *Samshodhana*.

Shamana Aushadhi:

- **Vati and Guggulu** - *Rasna Guggulu*, *Trayodashanga Guggulu*, *Yogaraja Guggulu*, *Mahayogaraja Guggulu*, *Singhnaada Guggulu*, *Pathyadi Guggulu* etc.
- **Churna** - *Ajamodadi Churna*, *Abhayadi Churna*, *Krishnadi Churna*, *Rasnadi Churna*, *Dashmuladi Churna* etc.
- **Kwatha, Kashaya** - *Panchamula Kashaya*, *Rasnasaptak kwath*, *Maha Rasnadi Kashaya*, *Shefalikapatra Kashaya*, *Dashmula Kashaya*, *Erandaadi Kashaya* etc.
- **Taila and Ghrita** - *Bala Taila*, *Eranda Taila*, *Vajeegandhadi Taila*, *Maashadi Taila*, *Vishagarbha Taila*, *Prasarani Taila*, *Narayana Taila*, *Dashmool Taila*,

Shatavari Taila, Ashwagandha Ghrita, dashmoola Ghrita etc.

- **Arishta** - *Balarishta, Dashmularishta, Ashwagandharishta etc.*
- **Rasyoga** - *Vatari Rasa, Vatagajankusha Rasa, Vrihatvatachintamani Rasa etc.*
- **Kalka and Lepa** - *Maha Nimba Kalka, Rasona Kalka, Swalpa Rasona Pinda, Gunja Phala Lepa, Vatahara Pradeha etc.*

Samshodhana: Before *panchakarma* two pre-purification therapies (*Purvakarma*) are indicated.

1) *Snehana*

2) *Swedanam*

- **Snehana:** *Snehana* besides being the chief *Purvakarma* procedure for *Panchakarma* therapy happens to be a one of the most significant *Chikitsa*. *Snehana* therapy is administered to a person in two different ways as follows.

1. External application in the form of *Abhyanga*

2. Internal application as *Snehapana*

Both external and internal *Snehana* are effective in *Sandhigatavata*. *Sneha Dravya* possesses *Drava, Sukshma, Sara, Snigdha, Manda, Mrudu, Guruproperties* which are just opposite to those of *Vata Doshas* it alleviates *Vata Dosha*. The *Vayu*, in its normal condition maintains a state of equilibrium between *Dosha* and *Dhatu*. Similarly it exercises considerable influence on the functioning of *Manas*. Hence this *Vayu* should be kept in state of equilibrium for the individual to be healthy and happy.

Snehana helps in the promotion and regulation of the proper functioning of *Vayu*. It is stated that by the regular use of *Abhyanga* all changes of old age could be prevented and cured, if already manifested. It replenished the diminished *Dhatu*, increases the *Prana* (Vitality) and strength of *Agni*.

Swedana: *Swedana* is the procedure which relieves Stiffness, Heaviness and Coldness of the body and produces Sweating.

The person who has been *Snigdha* by *Snehana Karma* and so accumulated *Doshas* in minute *Strotas*, *Swedana* liquifies those *Doshas*.

Upanaha sweda: *Upanaha* is one of the four types of *Sveda* explained by *Acharya Sushruta*. It plays dual role of *Purvakarma* and *Pradhanakarma*. *Upanaha* is bandaging. Here a paste of the roots of the *Vayu* subduing drugs is prepared and is then applied on the affected joints. The Paste should be hot and mixed with *Sneha*. After applying the paste, the joint is covered with leaves and then it is bandaged with cotton or leather. The duration of bandage is about 12 hours. The application of heat causes relaxation of the muscles and tendon, improves the blood supply.

- **Virechana:** The action of *Virechana* is not only limited to particular site, it has effects on the whole body. In *Vatavyadhi* most of the authors mentioned *Mridu Virechana*. This will help in both *Vata Anulomana* as well as smooth excretion of *Mala*. The *Snigdha Virechana* clears obstruction in the *Strotas* and relieves *Vata* vitiation very quickly thus *Snigdha Virechana* of *Mridu* variety helps in controlling *Shula*.
- **Agni karma:** *Agnikarma* on the affected joints relieves pain. To perform *Agnikarma* on *Sandhi, Ksudra, Guda*

, *Sneha* are to be used. *Acharya Kashyapa* has contraindicated *Agnikarma* on *Shira, Sandhi* and *Asthi*.

Commentator *Dalhana* has elaborated the fact that there is no need to perform *Agnikarma* on *Shira, Asthi* and *Sandhi* in case of diseases affecting them. To explain this thing he has quoted the reference of *Bhadrasaunaka* that by performing *Agnikarma* on *Mamsa*, diseases located in *Shira, Snayu* and *Asthi* get alleviated. It is stated that diseases cured with *Agnikarma* will never relapse and that cured with *Ksharakarma* or *Shastrakarma* may recur.

- **Bandhana:** *Bandha* is bandaging tightly leaves of *Vatashamaka* drugs on affected *Sandhi*. This bandaging does not leave any scope for *Vata Dosha* to inflate the *Sandhi*. In *Sandhigatavata*, *Sotha* appears like a bag inflated with air. *Bandhana* causes abatement in this *Shotha*.
- **Unmardana:** This is the type of massage in which pressure is applied on diseased *Sandhi*. It relieves *Sotha* and enhances blood circulation.
- **Basti:** *Basti* is mainly indicated in *Vata* predominant diseases. The two types of abnormalities of *Vata* both *Dhatukshaya* and *Avarana* can be treated by *Basti Karma*. Direct application of this kind of treatment to *Pakvashaya* helps not only in regulating and co-ordinating *Vata Dosha* in its site but also controls the other *Dosha* involved in the pathogenesis of the disease. Hence it is considered as the most suitable treatment for *Vata Dosha* predominant diseases and designated as *Ardhachikitsa* or *Purna chikitsa*.
- **Rasayana:** The use of *Rasayana* is very essential which also fits in to the framework of conventional approach with vitamins, minerals and hormones. Many drugs have been proven to possess smaller quantity of phyto-estrogens that will fulfil the requirement of the hormone to prevent the further damage. These phyto-estrogens are proven to have no side effect. As the whole drug is used *Amalaki* (*Embllica officinalis*), *shigru, shatavari* (*Asperagus racemoses*) etc are the drugs which can take care of men and women in maintaining the general health thus providing quality of life. Though these plants have been proven for their vitamin and mineral content, as well as phyto-hormones, when the whole drug is used in the natural form the limitation and the adverse effects are counteracted or minimised. These plants are more than the chemical single constituent identified by the scientists. These medicines also have rejuvenating effect on all the tissues of the body.

Certain Yogic Postures (Asanas) useful in cervical spondylosis: Certain yogic postures are very much useful in conditions like cervical spondylosis to increase flexibility, muscle power, indurance and to relieve stiffness and restricted movement.

Few of them are mentioned here:

- | | |
|-------------------------|---------------------------|
| 1- <i>Dhanurasana</i> | 4- <i>Shavasana</i> |
| 2- <i>Shalabhasana</i> | 5- <i>Supta vajrasana</i> |
| 3- <i>Shashankasana</i> | 6- <i>Bhujangasana</i> |

Pathya – Apathya

Specific *Pathya* and *Apathya* of *Sandhigatavata* are not mentioned. But as being a *VataVyadhi*, we should adopt the same of general *Vatavyadhi*.

The list of some *Pathya-Apathya* is as below.

Pathya Ahara:

Varga	Dravya
Annava	Godhuma, Masha, Raktashali, Kulattha
Dugdha	Gau-Aja Dugdha, Ghrita, Kilatam.
Phalava	Draksha, Badara, Amra, Madhuka
Jalava	Ushna Jala, Shritashita Jala
Madyava	Sura, Madira, Surasava, Amlakanjika
Mamsava	Kukkuta, Mayura, Chataka, Tittira, Nakra
Mutrava	Go, Avika, Ashva, Hasti Mutra
Rasava	Madhura, Amla, Lavana
Shakava	Patola, Shigru, Rason, Jivanti
Snehava	Taila, Vasa, Majja, Ghrita

Pathya Vihara– Nirvatasthana, Atapa Sevana, Agnisantapa, Gurupravarana, Ushnodakasana, Bhrahmacarya etc.

Pathya Aushadha–

Rasna, Shunthi, Bilva, Gokshura, Agnimantha, Rasana, Palandu etc.

Brihana, Samshamana, Abhyanga, Mardana, Avagahana, Upanaha, Nasya, Vasti, Agni karma etc.

Other than this, factors which can able to control morbid *Vata*, which are not harmful for the body and which have the properties opposite to the properties of *Vata Dosha* are also considered as *Pathya*.

Apathya Ahara:

Varga	Dravya
Annava	Yava, Kodrava, Shyamaka, Nirava, Chanaka, Kalaya
Dugdha	Gadarbha Dugdha
Ikshuva	Madhu
Jalava	Nadi-samudra, Tadagasya jalam, Shita Jala, Dushita Jala
Madyava	Navamadya, Atimadyapana
Mamsava	Kapota, Paravat, Kulinga, Shuka, Shushka Mamsa
Mutrava	Ajamutram
Phalava	Jambu, Kramuka, Kasheruka, Laval, Parpataki Phala
Rasava	Katu, Tikta, Kasaya Rasa
Shakava	Kumuda, Kamalanala, Palakya, Udumbara

Apathya Vihara :

Chinta, Jagarana, Vega Sandharana, Shrama, Anashana, Vyavaya, Vyayama, Pravata, Chankramana, Kathin Shayya, Yana Gamana etc.

CONCLUSION

Vata vyadhi is the vata dosha pradhana vyadhi. It is krichhasadhya vyadhi due to vitiation of vata dosha. It aggravated mainly in Sheeta condition (like varsha ritu etc). Vata vyadhi is mainly occur during age related condition (during higher age). Acharya Charaka has described in vata vyadhi chikitsa, there are so many causes of vata vyadhi. On the basis of *Rogaprakriti*, *Adhishthana*, *Samutthana* as well as on the basis of their clinical manifestations, *Griva-Sandhigata Vata* is one of the *Vatavyadhi* commonly seen now-a-days and affecting a large group of the society. On the basis of their clinical manifestations it can be correlated with Cervical Spondylosis described in modern medical science. Vitiated *Vata Dosha* in *Griva Pradesh* is the main causative factor in *Grivagata vata Roga* especially *Vyana Vayu* and many times *Shleshaka Kapha* remains *Anubandhi Dosha*.

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