



THERAPEUTIC ROLE OF *KARPASASTHYADI TAILAM NASYA* IN THE MANAGEMENT OF *MANYASTAMBHA* (CERVICAL SPONDYLOSIS)

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ABSTRACT

In Today's world of technology, millions of people live unhealthy lives as a result; individuals suffer from different health ailments. Due to which there has been a sharp rise in conditions like "*Manyastambha*," which manifests as neck pain, stiffness, headaches, and muscle weakness in the upper limb, among other symptoms. This has been attributed to prolonged sitting, travel, changes in eating habits, sedentary lifestyles, and lack of exercise. *Manyastambha* is correlated with cervical spondylosis on the basis of clinical features. It is stated in eighty *Nanatamaj Vataj Vikaras* and *Kapha Aavrit Vata*. It interferes with a person's quality of life and health. *Nasya* and *Ruksha Sweda* are two of the various treatments for *Manyastambha* described in ayurveda. *Nasya* is most frequently mentioned in *Urdhwajatrugat Vikaras*, and *Swedana* is Effective treatment for *Vata* and *Vata Kapha* vitiated disorders. The importance of *Nasya* in *Manyastambha* is highlighted in the current article.

Keywords: *Manyastambha*, *Nasya*, *Karpasasthyadi Tailam*, Cervical spondylosis

INTRODUCTION

Manyastambha is pain and stiffness occurring in neck region which may further radiate to other parts of body constricting the shoulders as well ¹. It comes

under eighty *Vataja Nanatamaja Vyadhis* ². *Acharya Sushruta* explained that *Kapha Aavrit Vata* when enters *Manya* causes stiffness '*Stambha*' and pain

'Ruja' leading to *Manyastambha*³. Same clinical features are found in cervical spondylosis, which results from degeneration of bones in neck (vertebrae) and the disc between them, putting pressure on the spinal cord producing pain and stiffness in the neck which may further radiate to other parts of the body⁴⁻⁶.

The symptoms of *Manyastambha* are as follows:

- Pain in neck and spine region (*Ruja*)
- Stiffness (*Stambha/Stabdhatta*)
- Heaviness (*Guruta*)
- Headache (*Shiroruja*)
- Numbness and tingling sensation (*Supti*)
- Weakness (*Daurbalya*)
- Dizziness (*Bhram*).

Ayurveda has numerous modalities for treatment of *Manyastambha*. *Acharya Chakrapani Dutta* mentioned that *Nasya* plays an important role in demolishing pathology (*Samprapti*) of *Manyastambha*. *Nasya* is effective in curing *Urdhwajatrugata Vikaras* and disease due to *vata kapha* vitiation. The present article reviewed use of *Karpasasthyadi Tailam Nasya* for the management of *Manyastambha*. The details of the drug are as follow:

KARPASASTHYADI TAILAM NASYA⁷:

This *Nasya Yog* is mentioned in *Taila Prakarana of Sahastrayogam*. It is *Vatakapha Shamak* and *Balya* in nature.

Its ingredients are:

Kwath Dravya – *Karpas Asthi, Bala, Masha, Kulath Kalka Dravyas- Devadaru, Balamula, Rasna, Kushtha, Sarshapa, Nagara, Shigru, Punarnava.*

Taila- Til Taila

Milk-goat milk (*Aja Dugdh*)

Preparation method:

First of all, *Til Taila Murchhan* is done, followed by addition of *Kwath* (decoction) to it, and prepared from *Kwath Dravyas*. This is heated again after *Kalka Dravyas* and goat's milk addition. The procedure will be completed following all the steps required for proper *Tailpaka Vidhi* and assessment of type of *Paka* as mentioned in *Sharangdhar Samhita, Madhyam Khanda, ninth chapter*. After appearance of all the *Tailpaka* qualities and confirmation of *Mridu Paka* oil is filtered and stored for use.

Dose:

Nasya with *Karpasasthyadi Tailam* comes under *Shodhana* as well as *Tarpana* category. It removes *KaphaAvarana* and is *Balya* also. *Matra* is decided according to *Rogi* and *Roga Bala*. Eight drops in each nostril.

Nasya Karma: It is divided into three stages *poorva karma, pradhan karma* and *paschat karma*.⁸

Poorva karma:

Before *Nasya Karma* natural urges must be passed like stool and urine, patient is advised to stay in *Nirvata Sthana*. *Abhyanga* is performed with *Ksheerbala* or *Til Taila* on face, patient lies down in supine position with hands and legs stretched, and then *Bashp Swedana* over *Shira, Manya, and Nasya is done*. To prevent any oil from spilling, the eyes are covered.

Pradhan karma:

The patient lies down supine. Head is not flexed or extended too much. After placing a cotton pad over the eyes, the tip of the nose is lifted, and each nostril receives eight drops of lukewarm *Karpasasthyadi Tailam*. Following this, the patient is instructed to spit oral secretions out.

Paschat karma:

After the *Nasya Karma* patient is advised to keep lying down in supine position for one minute. The head, cheeks, neck is again subjected to sudation. Swallowing of *Nasya Aushadhi* and *Kaphadi Dosha* is avoided and any sections in oropharynx is spitted out. *Kawal* with hot water is done and *Dhoomapana* with *Haridra Varti*. It is advised to avoid day sleep, dust, smoke, cold water, travelling, anger, heavy diet and windy places. In *Ahara Laghu* diet is to be taken such as *Yava, Shali, Mudga, Dhatri, Saindhava, Dadima* and *Sukhoshna Jala* is used for *Pana* and *Snana*.

DISCUSSION

Since *Manyastambha* is regarded as an *Urdhwajatruga Vikara* and *Nasya Karma* is a valuable strategy for *Urdhwajatruga Vikara Vata vyadhi*, it can provide positive outcomes in *Manyastambha*. *Nasya Karma* is also useful in the treatment of *Dhatu Kshayajanya Vata Roga* and also suppresses the pathology in *Manyastambha* by the *Vatahara* medications employed

in *Nasya Karma*. *Nasya Karma* stimulates nerve terminals and improves medication absorption through the nasal mucosa; hence it has local and systemic effects. Reaching the *Shringataka Marma* of the *Shira*, *Nasya Dravya* calms the morbid *Doshas* vyanavata and *Sleshmika Kapha*. *Nasya* reduces the severity of disease's primary symptoms, including *Stambha*, *Shoola*, and *Toda*. It boosts critical circulatory processes in both body aetiology and symptoms by increasing vasodilatation. The *Nasya Karma* increases the cervical joints' range of motion in addition to relieving stiffness.

***Nasya Karma's* potential mechanism of action in cervical spondylosis:**

The therapy method known as *Nasya Karma* is administered through the nose, the head's entrance way that is located close to the damaged portion, the cervical spine. *Nasya Karma* demonstrates its action in battling the disease's pathology and broad communications with various areas of the head. The type of *Nasya Karma* chosen here is of the *Brimhana* sort, which successfully slows down the degenerative process by having a *Brimhana* effect on the affected area. *Nasya Karma* is performed using *Mrudu Pakita Karpasasthyadi Taila*, and *Mukha Abhyanga* is performed using *Ksheerbala Tail* as a *Purvakarma* in *Nasya Karma*, which may have an effect on enhancing its absorption. The drugs chosen here are lipid-based, specifically *Taila*, and it has been demonstrated that these drugs' lipid-soluble micro-molecules can pass relatively easily through the blood-brain barrier via the lipid membranes of cells, with higher lipophilicity leading to better drug delivery to the brain and other neuronal structures. "*Karpasasthyadi Taila*" contains many *Vatahara Dravyas* processed in *Taila*, whose action can be anticipated to reduce *Vata* and preventing future degeneration and the traits that are primarily associated with discomfort.

CONCLUSION

The greatest method for treating *Urdhwajatrugata Vataja Vikara* is *Nasya Karma*. As it is referred to as "*Sarva Anilapaham*," the formulation *Karpasasthyadi Taila* described in *Sahasrayoga* is specifically recommended for *Nasya Karma* and can be used to treat *Manyastambha* (cervical spondylosis). On the basis of its ingredient's properties *Karpasasthyadi Taila* is included in *Shodhana*, *Brimhana*, and *Marsha Nasya*. It aids in *Kapha Avarana* removal and then calms vitiated *Vata*. The usage of *Karpasasthyadi Taila Nasya* can provide therapeutic benefits in the management of *Manyastambha*, according to the findings of the current review study. The *Nasya Karma* targets the disease's underlying causes and targets not only clinical alleviation but also pathogenesis suppression.

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