CRITICAL ANALYSIS OF NASYA KARMA IN CERVICAL SPONDYLOSIS

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ABSTRACT

In today’s busy scenario people hardly care about their life style and invite many health problems unknowingly. Cervical Spondylosis is one of them, due to strenuous activities, faulty postures and long hours desk work cervical spine go through various wear and tear processes because of which the gap between the two vertebræ reduces and the nerve passing through them get compressed and various symptoms like paresthesia, radiating pain, numbness in hand, headache, dizziness etc. Modern medicine has no promising remedy for the disease yet. we can correlate cervical spondylosis with Manyastambha which has dominancy of Vaat-Kaphaj Dosha and Ayurveda Acharyas has told Nasya as the treatment for Urdhva Jatru Gata Vikara. Nasya karma has potent effect on Shroto shodhan and to retard the Dhatu kshaya.

KEYWORDS: Cervical Spondylosis, Manya stambha, Nasya.

INTRODUCTION

Cervical Spondylosis is a common degenerative condition of the Cervical spine that most likely is caused by age-related changes in the inter-vertebral discs. Cervical Spondylosis is defined by the degenerative changes of the spine at the neck, creating pressure on nerves and spinal cord at the level of the neck. It is natural aging phenomenon because it usually occurs in people of age 50 or older.¹¹
Occupational based disorders are classified separately in the disease classifications of contemporary medical practice. The people at their work places, forced to undergo postures of unwanted for long period, which makes one to have the occupational based disorders. This disease is having a prevalence of 0.1-1% of the general population, with a male to female ratio 3:1 ratio and more commonly affects population in the productive period of life. Even though it seems to be a very small but rapidly undertaking the deep turn of the population towards many spinal problems, such as lumbar, thoracic and Cervical Spondylosis.[2]

During the 4th to 5th decade of the life, according to Ayurveda, Vata influence is more in association of dhatu kshaya. It can be said that the acceleration of the degenerative process takes place, which ultimately leads to many more problems of spinal origin.

Clinically, several syndromes, both overlapping and distinct, are seen: neck and shoulder pain, suboccipital pain and headache, radicular symptom, As disk degeneration occurs, mechanical stresses result in osteophytic bars, which form along the ventral aspect of the spinal canal.

The commonest cause for Cervical Spondylosis or such type of diseases is the degenerative changes effected in the Cervical region. Ayurveda though describes much of its pathological entities with reference to that of Dosha vitiation of Vata & Avarana, where in the root expression of the Vata vitiation is degeneration. Vata disorders are dealt by Acharyas as Vata Vyadhi includes the above-discussed spinal originate problems, especially Cervical Spondylosis as “Manyasthambha” as its signs and symptoms resembles the Cervical Spondylosis.

**MATERIAL AND METHODS**

Cervical spondylosis is caused by chronic wear on the cervical spine. This includes the disks or cushions between the neck vertebrae and the joints between the bones of the cervical spine. There may be abnormal growths or spurs on the bones of the spine (vertebrae). Over time these changes can compress one or more of the nerve roots. In advanced cases, the spinal cord becomes involved. This can affect not just the arms, but the legs as well. Everyday wear and tear may start these changes. People who are very active at work or in sports may be more likely to have them.
The major risk factor is aging. By age 60, most persons show signs of cervical spondylosis on x-ray. Other factors that can make a person more likely to develop spondylosis are

- Being overweight and not exercising
- Having a job that requires heavy lifting or a lot of bending and twisting
- Past neck injury (often several years before)
- Past spine surgery
- Ruptured or slipped disk
- Severe arthritis
- Small fractures to the spine from osteoporosis

According to the classics there is dominancy of vaat- kapha in Manya stambha. Vata is vitiated either because of Avarana or Dhatu kshaya. When Vaat covered by Kapha or Dosha accumulation results in Manyasthambha.

When any disease is not treated properly at the initial stage it may lead to further deterioration. Such activity is happening even in Manyasthambha too. At the initial stage of the disease the Kapha Anubandhatwam is acknowledged. When it becomes chronic, it get converted as a total Vata disorder, which is degenerative condition in nature.

**SAMPRAPTI GHATAK OF MANYA STAMBHA**

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Vata- vyanavata Kaph-shleshma kapha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dushya</td>
<td>Asthi ,Majja,Snayu,Mamsa</td>
</tr>
<tr>
<td>Agni</td>
<td>Jathara Agni mandya janya Ama</td>
</tr>
<tr>
<td></td>
<td>Asthi dhatuagni mandya janya Ama</td>
</tr>
<tr>
<td>Srotas</td>
<td>Asthi vah srotas</td>
</tr>
<tr>
<td>Sroto Dushti</td>
<td>Sanga</td>
</tr>
<tr>
<td>Roga marga</td>
<td>Madhyam</td>
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<tr>
<td>Adhisthan sthan</td>
<td>Manya Pradesh</td>
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<tr>
<td>Vyakta sthan</td>
<td>Manya Pradesh</td>
</tr>
</tbody>
</table>

Management of the Manyasthambha as mentioned in classics are as follows.

1) **Rooksha Sweda**
2) **Panchamoola kwatha or Dashamoola kwatha sevana**
3) **Nasya karm**

_Bhava Mishra_ mentions that the Abhyanga with Thaila or Grutha should be done in Manyastambha. Bhavaparakasha and Yogaratnakara indicate Rooksha Sweda and Nasya.
**OBSERVATION**

*Nasya* is indicated in the management of the *Manyastambha*, but it is clearly stated that initially there is *vata-kafaj dosha* dominancy and by the time it changes into *vataj nanatmaj vyadhi*, so, the selection of type of *Nasya* that is to be administered should be decided according to the stage of disease.

Like in *vata-kafaj* dominancy *tikshana nasya* should be given for purpose of *shrotoshodhan*, while in *vata* dominancy *Brumghan Nasya* should be advised.

**DISCUSSION**

**Mode of action of Nasya karma**

In Ayurvedic classics the mode of action of *Nasya karma* is explained indirectly.

According to *Charaka Samhita*, the drug administered through the nose enters in the *Uttamanga* and eliminates the morbid doshas residing there.

**According to Vrunda Vagbhata**

Drug administered through nose -the doorway to *shira*

\[ \text{\downarrow} \]

Reaches the *Shringataka marma* of Head (*Shira*), which is a *sira marma* and formed by the *siras* of nose, eyes, kantha and shrotra

\[ \text{\downarrow} \]

The drug spreads by the same route

\[ \text{\downarrow} \]

Scratches the morbid *Doshas* (*vaat & kapha*) of *Urdhwajatru* and extracts them from the *Uttamanga*. In this context *Sushruta* has clarified that *Shringataka marma* is a *Sira marma* formed by the union of *Siras* (blood vessels) supplying to nose, ear, eye and tongue.

Thus we can say that drug administered through *Nasya* may enter the above *sira* and purifies them. Under the complications of *Nasya karma*, *Sushruta* has mentioned that excessive eliminative errhine may cause *Mastulunga Strava* (flow of cerebrospinal fluid out to the nose). Which suggest the direct relation of nasal pathway to brain. All ancient *Acharyas* have considered *Nasa* as the gate way of *Shira*. It does not mean that any channel directly connects brain and nose, but it may be suggestive of any connection through blood vessels, lymphatics and nerve.
Probable mode of action of nasya

- Drug is given through nasal route
- Gets in circulation through nasal venous blood
- Get pooled in facial vein and opthalmic vein
- Communicates with (especially in head lowered position due to gravity) Cavernous sinus
- Active principle of drug get absorbed and controls neurological and circulatory functions
- Showing systemic effect

CONCLUSION

Anti inflammatory, analgesic and disease modifying anti rheumatic drugs are the drugs of choice in contemporary system of medicine. Unfortunately, all the analgesics are liable to many side effects particularly by repeated and prolonged usage.

The Ayurvedic approach to the disease management of cervical spondylosis is to retard the degeneration or to strengthen the Dhathus as pacifying the Vata Dosha. Nasya is described as having a significant role among Shodhana therapy as it does the important action shirah Shodhana i.e clearing the channels of head by clearing the Dosha samghata deep rooted in the channels of indriya situated.

So with the above given hypothesis we can assume that Nasya can give significant result in cervical spondylosis.
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