

**ROLE OF NASYA KARMA IN MANAGEMENT OF MANYASTAMBH
W.S.R TO CERVICAL SPONDYLOSIS****¹Dr. Snehal Deorao Wasekar, ²Dr. Hiranman Warungase**¹Pg Scholar, ²Head of Department & Professor at Department of Kayachikiysa. SMBT-
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ABSTRACT

Ayurveda, the ancient Indian medical system, has been practiced since time immemorial and provides numerous holistic strategies for health promotion and disease prevention. Among the conditions addressed by Ayurveda is Manyastambha, whose clinical presentation closely parallels that of Cervical Spondylosis in modern medicine. This condition not only deteriorates an individual's general health but also significantly impairs their quality of life and ability to perform routine activities. It is classified as a Vata vyadhi (disease of Vata origin), with causative factors including Diwaswapa (daytime sleeping), incorrect downward and upward neck movements, excessive neck stretching, improper sleeping postures, and use of unsuitable pillows. Ayurveda offers multiple therapeutic interventions for Manyastambha, among which Nasya Karma holds a prominent place. This review focuses on the role of selected Ayurvedic modalities—

particularly Yogaraja Guggula and Gudadi Nasya—in the effective management of Manyastambha with reference to Cervical Spondylosis.

KEYWORDS: Ayurveda, Manyastambha, Yogaraja Guggula, Gudadi Nasya, Cervical Spondylosis, Nasya Karma.**1. INTRODUCTION**

Manyastambha is a painful musculoskeletal disorder primarily attributed to the vitiation of Vata and Vyana vayu. The disturbed Vata dosha becomes lodged in the neck region, giving

rise to muscular pain and stiffness. Pathologically, it represents a chronic degenerative process involving the cervical spine, vertebral bodies, facet joints, and longitudinal ligaments. The condition significantly reduces the quality of life of the affected individual, making routine daily activities difficult. It predominantly affects males in the early stages of aging.

In Ayurvedic nosology, Manyastambha is categorized under different forms of Nanatmaja Vata Vyadhi.^[1] The concentration of aggravated Vata within the Many samshrita Nadi leads to the hallmark symptoms of Stambha (rigidity) and Shoola (pain). The sequential pathological progression of Manyastambha involves etiological factors leading to pressure on spinal nerves, followed by degeneration of intervertebral discs and vertebrae, culminating in rigidity and stiffness of the neck with the characteristic Stambha and Shoola presentation.

2. CLINICAL MANIFESTATIONS

The primary clinical features observed in Manyastambha include.

- Pain in the neck and spinal region
- Headache
- Numbness and tingling sensations
- Restricted and painful neck movements
- Dizziness and limited range of motion

With advancing age, overgrowth of spinal bones leads to narrowing of the spinal canal, resulting in compression of the spinal cord and associated nerves.² Classical Ayurvedic texts have advocated the use of Nasya Karma in the treatment of Jatroordhwagata Roga (diseases above the clavicle), through which it assists in alleviating conditions affecting the head and neck, including Manyastambha.^[3]

3. AYURVEDIC THERAPEUTIC FORMULATIONS

Among the Nasya yogas recommended for Manyastambha, Gudadi Nasya, Mashabaladi Nasya, and Ksheerabala Taila are frequently cited.^[4] Kwatha preparations such as Panchamooli Kwatha and Mashabaladi Kwatha are also indicated. Rasa preparations including Vata Gajankusha Rasa and Vata Vidhwamsa Rasa have been advocated for painful conditions of Vata origin. Taila Kalpanas such as Prasarini Taila, Mashabaladi Taila, Gandha Taila, and Mahamasha Taila are additionally recommended for topical therapeutic application.^[5]

3.1 Gudadi Nasya

Gudadi Nasya is a nasal therapeutic preparation composed of Shunthi (dry ginger), Guda (jaggery), and Jala (water), prepared by triturating equal parts of Guda and Shunthi with water. Shunthi is characterized by Katu (pungent) and Laghu (light) gunas, along with Ushna Virya (hot potency) and Madhura Vipaka (sweet post-digestive effect). Guda similarly exhibits Madhura Vipaka, Laghu Guna, and Ushna Virya, which together contribute to the formulation's therapeutic efficacy.^[6]

The prescribed dosage (Uttama Matra) for Avapeedana Nasya is 8 drops instilled into each nostril.

3.2 Yogaraja Guggula

Yogaraja Guggula is a classical polyherbal compound formulation consisting of Triphala, Shuddha Guggula, Pippali, Chavya, Adraka, Hingu, Chitraka, Ajamoda, Sarshapa, Nirgundi, Kutaja, Vidanga, Gajapippali, Ativisha, Kutaki, Vacha, Mustaka, and Bharangi. This compound preparation is known for its potent anti-inflammatory and analgesic properties and is specifically used to address Vata-dominant painful conditions.^[7]

4. RECOMMENDED TREATMENT PROTOCOL

4.1 Poorva Karma (Pre-procedural measures)

Prior to the main procedure, gentle massage (Mridu Abhyanga) using Tila Taila (sesame oil) is applied to the facial region (Mukha Pradesha), followed by localized steam therapy (Nadi Sweda) to prepare the patient.

4.2 Pradhana Karma (Primary procedure)

The patient is positioned in a comfortable supine posture with the head slightly lowered using a pillow for support. Gudadi Nasya is then administered at a dosage of 8 drops per nostril. During the procedure, the patient's palms and soles are gently massaged. The patient is instructed to expel any secretions that accumulate in the oral cavity.

4.3 Paschata Karma (Post-procedural care)

Following the primary procedure, mild facial massage and gentle Nadi Swedana are repeated. Medicated smoke inhalation (Dhumapana) with Vacha Churna is administered, along with Gandusha (oil pulling) using warm water. Patients are advised to refrain from strenuous physical exertion during the treatment course.

5. DISCUSSION

Ayurveda recommends formulations based on Doshic theory that help suppress tissue inflammation, retard degeneration, strengthen cervical musculature, nourish the Dhatus (body tissues), and pacify vitiated Vata Dosha.^[8] Nasya Karma is particularly effective in balancing Vata and Kapha doshas, thereby alleviating pain and stiffness. Gudadi Nasya specifically targets Shoola and Stambha, and its action on the nasal mucosa produces systemic effects including Twakprasada (skin luster), Srotoshodhana (channel cleansing), and normalization of Sandhi (joint) function in the upper body regions.

The Laghu (light) and Snigdha (unctuous) gunas of Gudadi Nasya confer Kapha Vata Hara properties. Nasya Karma counteracts the Kapha Avarana that plays a central role in the pathogenesis of Manyastambha.^[9] The Ushna, Teekshna, and Laghu properties neutralize aggravated Kapha and Vata doshas, while the Snigdha, Ushna, and Madhura gunas specifically modulate Vata dosha. Together, these properties normalize the directional flow of Vayu.

Nasya Karma acts both locally and systemically, influencing nerve terminals and facilitating drug absorption through the nasal mucosa.^[10] The Nasya dravya reaches the Shringataka marma of the Shira (head) and pacifies the morbid Doshas such as Vyanavata and Sleshmaka Kapha. It reduces the primary disease symptoms of Stambha, Shoola, and Toda while enhancing vasodilation and improving circulatory dynamics in the cervical region, thereby relieving muscular spasm and rigidity. The Vata-Kapha nashak and analgesic properties of drugs employed in Nasya Karma address both pathogenesis and symptomatic presentation. The anti-inflammatory action of Yogaraja Guggula additionally reduces pain and movement restriction. As a whole, Nasya Karma not only resolves stiffness but also substantially improves the range of motion of cervical joints.

6. CONCLUSION

Cervical Spondylosis, correlated with Manyastambha in Ayurveda, is a Vata vyadhi in which the combined activity of Vyana Vayu and Sleshmaka Kapha produces Asthigata Vata. The vitiated Vayu becomes localized in the Greeva Pradesh (cervical region), manifesting as Greevastambha (neck rigidity), Greeva Shoola (neck pain), Gatra Suptata (body numbness), Paniprastha Shiroruja (pain in head and upper extremities), Greeva Hundana (neck rotation difficulty), and Anidra (insomnia). Ayurveda offers a comprehensive therapeutic framework for managing Manyastambha, and Nasya Karma is one of its most efficacious interventions.

The present review concludes that Yogaraja Guggula and Gudadi Nasya together provide significant therapeutic benefits in the management of Manyastambha. Nasya Karma operates not merely at the symptomatic level but addresses the root pathogenesis of the disease, offering both local and systemic pharmacological advantages.

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