



**EFFECTIVENESS OF *GUDADI NASYA* AND *ROOKSHA SWEDA* IN *MANYASTAMBHA* (CERVICAL SPONDYLOSIS)**

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**ABSTRACT:**

*Ayurveda* suggested prevention and management of many diseases. One such disease condition is *Manyastambha*. At current era of fast-growing technology, stressful job, changing lifestyle, dietary habits, travelling, improper posture of sitting, sleeping, and working order where in people cannot concentrate on a proper regimen heading towards factors causing compressive injury & undue pressure on spine further causing difficult in movement, degenerative changes in body tissue, resulting in disease *Manyastambha*. The sign and symptoms of *Manyastambha* can be correlated with cervical spondylosis in contemporary medicine. One among the treatment modality is *Nasya karma* and *Swedana karma*. This article further deals with the discussion and management of cervical spondylosis through *Ayurvedic* procedures.

**Keywords-** *Manyastambha*, Cervical Spondylosis, *Rooksha Sweda*, *Gudadi Nasya*.

## INTRODUCTION

In *Ayurveda*, *Manyastambha* is defined as *Manya Kriyahani*. It is one of the clinical entities in which causes pain and stiffness in back of the neck and causes impairment in the movement [1]. *Shareera* is broadly divided into six units called *Shadanga* [2]. According to *Charaka Acharaya Shadanga* are two *bahu* (upper limbs), two *Sakthi* (lower limbs), *Shiro*(head) and *Greeva*(neck), sixth is *Antaradhi*(middle part of body or trunk) [3]. The part soon after *Greeva* is *Manya*, which is also called as nape of neck. Any stiffness or rigidity in this region leads to *Manyastambha* [4].

The cervical spine is delicately housing the spinal cord that sends messages from brain to control all aspects of the body. It is remarkably strong and allowing to produce rotation, lateral flexion, flexion and extension of head and neck [5].

Spondylosis refers to a degenerative process. Degeneration is deterioration [6].

Degeneration refers to the process by which tissue deteriorates and loses its functional ability due to traumatic injury, aging and wear and tear. While degeneration affects all tissues of the body, the natural degenerative process can particularly affect the vertebral discs and joints of the spine, resulting in chronic pain.

In the current era of fast-growing technology, stressful job, *Sthana Vikruthi* (improper posture of sitting), *Divaswapna*(day sleep), *Urdwanirekshana*(constantly gazing upwards). And working order, using high pillow, changing lifestyle, dietary habits, travelling, where in people cannot concentrate on a proper regimen This is among the condition which is titled under lifestyle disorders.

*Manyastambha* is explained as one among the *Vataja Nanatmaja Vikaras* [7]. The disease presents with *Stambha*(stiffness), *Ruk*[pain], *Gurutva*[heaviness][8], further difficulty in movement of neck. According to *acharya Sushruta*, it is *Kapha Avruta Vata*[9]. Initially *Manyastamba* is *Avarana* of *Vata* by *Kapha* & turns to *Kevala Vatavyadhi* in chronic conditions.

About 10 million persons per year are affected in India alone. The incidence of neck pain in adults is 25% to 50% per year. Prevalence of Cervical Spondylosis is similar in both sex although degree of severity is greater in males. Over 25% of individuals below the age of 40, 50% of individuals above the age of 40 and 85% of individuals over the age of 60 show evidence of degenerative changes [10].

One of the warning signs of cervical spondylosis is pain in neck and shoulder which may lead to excruciating pain shooting down

to arms <sup>[11]</sup>. Sometimes cervical spondylosis may result in narrowing of spinal cord that results in compression of spinal cord and nerve roots. The pinched nerve root causes symptoms such as weakness, tingling, numbness in the upper extremities, impaired working ability and radicular arm pain.

The management in contemporary system of medicine uses analgesics, NSAID's, muscle relaxant, steroids. This treatment is observed to yield short-term benefit for subjects. As *Ayurveda* is a rich store house of time-tested effective recipes for treatment, is believed to provide long term benefits.

According to various *acharyas*, the *Chikitsa* of *Manyastambha* implants *Rooksha Sweda* & *Nasyakarma*<sup>[12]</sup>. Here *Rooksha Sweda* refers to *Valuka Sweda* which is *Kaphahara*. Special emphasis on adoption of *nasya* is one of the prime treatment modalities for *Urdhwajatrugata Vikaras* & also nourish the *Shiras, Skandha, Greeva* & *Kaksha*<sup>[13]</sup>. *Acharya Sharangadhara* explains *Gudadi Nasya* for *Manya Rogas*  
*Rooksha Sweda* in Cervical spondylosis  
'*Stamba Gouvaram Sheetagnam Swedanam Swedakarakam*'

*Acharya Charaka* states *Swedana* is that procedure which removes the *Sthambha, Gourava, Sheeta* & which precipitates perspiration <sup>[14]</sup>. And best treatment for

vitiated *Vata* and *Kapha* dominant disorders. *Swedana* is performed as the *Purva Karma* of *Shodhana Chikitsa* as well as the *Pradhana Karma* in *Sweda Sadhya* diseases.

*Sankara Sweda* or *Pinda Sweda* is explained as one among the classification of 13 types *Sweda Karma*. Where in *Sankara/Pinda* refers to bolus or medicines wrapped in cloth and used for sudation therapy<sup>[15]</sup>. *Pinda Sweda* is a process by which the whole body or a specific part of the body is made to perspire by the application of certain heated medicinal puddings. *Valuka Sweda* can be considered one among *Pinda Sweda*.

This can be further divided by usage of drugs as of *Snigdha* and *Rooksha*. *Swedana* is considered to be of two types depending upon the *Guna* imparted by the procedure to the body. Process of fomentation using heated *Dravya* with *Snigdha Guna* is *Snigdha Sweda*. Contrary to this, using heated dry substances like *Sikata, Pashana* and *Thusha* is referred as *Rooksha Sweda*..

The disease *Manystambha* is *Kaphavataja Vyadhi Rooksha Sweda* is opted as one of the lines of treatment. As mentioned for *Rooksha Sweda* the different form of drug material is used one among them is *Valuka* [sand].

*Valuka Sweda*<sup>[16]</sup>

*Valuka sweda* is a treatment in which sand is used for fomentation of painful parts. Today, the traditional thermal treatment known as psammotherapy (*psammo* is Greek for sand) or hot sand therapy is still practiced. Evidence of its use dates back to ancient Rome. Sand baths are still practiced today in several countries, including Italy, Portugal, Japan, China, Iran, Morocco, and Egypt.

In this treatment the sand is heated to tolerable temperature and tied in a bolus. The heated bolus is continuously rubbed over the afflicted area. This treatment is preferred in the presence of *ama*. Where this *ama* is intermediate products of digestion and cell metabolism, The symptoms of morbid *Kapha* [stiffness, swelling, heaviness etc.] is reduced.

Treatment course and duration

7 days, 14 days, 21 days.

35 to 45 min

The treatment duration depends on the severity of the condition.

*Nasya Karma*

*Manyastambha* being an *Urdhwajatru Vikara* where, vitiated *Vyana Vata* due to the *Avarana* of *Sleshaka Kapha* hampers the activity of *Manya Pradesha* and reduces the nourishment provided to the *Manya Pradesha* and surrounding structures causes further

*Dhatukshaya*. And here due to *Sthana Vishesa* and *Dosha Pradhanata*, *Nasya* is one among the ideal therapy for this condition.

As the title deals with the *Gudadi Nasya* one of the forms of *Shodhana Nasya*. This can be put under *Avapeeda Nasya*.

*Avapeeda* means expressed juice of leaves or paste of required medicine. It refers to the instillation of *Swarasa*, juice extracted from *Kalka*, *Kwatha*, etc.

*Gudadi Nasya*<sup>[17]</sup>

Ingredients- *Guda* and *Nagara*

Preparation:

Equal amount of *Guda* and *Nagara* is taken in a *Kalvayantra* and add little *Ushana Jala*, triturate the *Dravya* until which becomes a *Swarasa* the obtained *Swarasa* is taken in dropper and administered to the patient each nostril

According to *Sushruta* and *Vagbhata* have explained the dose in the form of *Bindus* [drops]

As per the *Bindu Matra* for *Avapeeda Nasya Matra* – Given in *Hina Matra* i.e., 2-4 *Bindu* in each nostril<sup>[18]</sup>.

Duration-3,5,7 & 8 days.

This is considered the minimal *Matra* for the instillation of *Avapeda Nasya*.

## DISCUSSION

Action of *Valuka Sweda* in Cervical spondylosis-

With the help of *Valuka Sweda*, the temperature will increase to more than 2 to 3 c in all areas of the body, and vasodilatation will happen as a result an increased flow of blood through the area so that the necessary oxygen and nutrition materials are supplied and waste products are removed, because of increased blood supply the stimulation of neural receptors takes place that is how localized inflammation can be managed easily with *Valuka Sweda*. It also induces muscles relaxation and increases the efficiency of muscle action. This ensures the body is warmed uniformly, loosening up tight muscles to improve mobility and encourage deep relaxation. It also helps relieve musculoskeletal and arthritic pain, stimulate lymphatic flow and detoxify the body.

Action of *Gudadi Nasya* in cervical spondylosis

The clear description regarding the mode of action of the *Nasya karma* is not available in *ayurvedic* classics. According to *Charaka* says *Nasa* is the gate way of *Shiras*. The drug administered through nose as *Nasya* reaches the brain and eliminates only the morbid doshas responsible for producing the disease.

*Guda*<sup>[19]</sup>- *Doshakarma-Vatapittaghna*

*Roghakarma-Balya, Vatghna, Raktashodhaka*

*Nagara*<sup>[20]</sup>- *Dosakarma-Kaghavata Samaka*

*Rogaghnakarma- Sothahara,*

*Vataanulomana,* *Vedanasthapana,*  
*Kaphaghna, Balya.* *Gudadi Nasya* is indicated in *Manya Rogas* which has *Teekshna Guna* helps in *Srotoshodaka* and *Kapha Vilayaka* effect

It is an experimentally proved fact that wherever any type of irritation takes place in any part of body, the local blood circulation is always increased. This is the result of natural protective function of the body. When provocation of *Doshas* takes place in *Shirah* due to irritating effect of administered drug resulting into increase of the blood circulation of brain. Ultimately these morbid doshas are thrown out as nasal discharge, tear and salivation.

## CONCLUSION

*Manyastambha* is *Kapha Avruta Vata Vyadhi*. Where *Slesmaka Kapha* and *Vyana Vata* are involved. This is also acting effectively on *Dhatukshaya* level. By this it helps to remove *Kapha Avarana* and hence regulates the normal *Gati* of *Vata*. Both *Rooksha Sweda* and *Gudanagara Nasya* not only helps in symptomatic relief but also suppress the pathogenesis of disease. This helps in proving that *Ayurveda* treatment modality is also more effective in curing the degenerative disorders.

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