Ayurvedic Management of Manyastambha (Cervical Spondylosis) w.r.t. to Therapeutic Role of Mashbaladi Kwatha Nasya

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ABSTRACT:

Manyastambha is Vataja nanatmaja vyadhi due vata prakopaka nidana sevana. The vata dosha gets vitiated and lodges in manya causing stambha and ruja of the neck that ultimately led to manyastambha. manyastambha can be more or less studied under broad heading of cervical spondylosis as both of these are having similar signs and symptoms. Cervical spondylosis is a degenerative condition of the cervical spine it is age related condition that affects the neck vertebra. The disease not only negatively impacts a person's health but also greatly impairs quality of life and daily activities. The treatment of Manyastambha, were proposed for prevention and control by ayurveda. In ayurveda there are very treatment modalities, among them nasya has been given much importance role in Uurdhvaatrugarataga roga. Acharya charka has indicated nasya therapy exclusively for the management of Manyastambha. The current article discusses the function of particular ayurvedic methods in the treatment of Manyastambha(cervical spondylosis).

Key word: Manyastambha, Cervical spondylosis, , Nasya ,Mashbaladi kwatha

INTRODUCTION

Manyastambha is a painful illness mostly linked to vata & vyana vayu vitiation. The vitiated vata becomes trapped in the neck area, causing muscular soreness there¹. The cervical spine, vertebral bodies, facet joints, and longitudinal ligaments are the key areas affected by this chronic degenerative disorder. The ill person's quality of life declines, and going about daily activities becomes more challenging, males tend to develop the condition during the early stages of ageing. Manyastambha is seen as belonging to various categories of Nanatmaja vata vyadhi.
The symptoms of *Manyastambha* are as follows

- Rukta (pain) in *Manyastambha*
- Stabdha (stiffness) in *manyastambha*
- Daurbyala (weakness)
- Bhram (vertigo)
- Sirograha (stiffness of head)

In Cervical spondylitis, bone of the spine over grows and narrows the canal with aging which results compression of spinal cord and nerve2,6.

In *manyastambha*, *nasya* yogas such guduti *nasya*, mashabaladi *nasya*, and ksheerabala taila are mentioned. *Kwatha* like panchamooli *kwatha* and mashabaladi *kwatha* are also advised in *manyastambha* Similar *rasa* medications like Vata Gajankusha *rasa* and vata vidhwamsa *rasa* are advised for such painful diseases. As taila kalpanas for *manyastambha*, prasarini taila, mashabaladi taila, gandha taila, and mahamasha taila have also been proposed.7

Present article reviewed uses of *mashabaladi kwatha nasya* for the management of *manyastambha* the details of drugs are as follows.

**Mashabaladi Kwatha Nasya.**7

This *nasya* yoga are selected from chakradatta, vatavyadhi chikitsa.

**Contents (Table 1)**

**Preparation of method**

First of all, *Yavkut* powder of all ingredient of *masha baladi kwatha* packed in 50-50 gm air tight container mixture of coarse powder of all dry herbs will be taken in amount of 10 grams. After adding 16 times of water (approx 1600 ml) it will be allowed to boil in an open mouthed container on low flame. Boiling will be done till it reduces to one fourth (approx 20 ml) then a pinch of saindhav lavaana and hinga was added to that kwatha. after filtering, it will be given to prepared patients lukewarm in form of *nasya*.8

**Aushadha matra**

Acharya susruta sirovirechana type is included in *shodhana* type of *navana nasya*. In this type of *nasya* It can be given in hina, madhyama, uttama matra.9 Table 2 *Madhyama Matra* are decided according to rog and rogi bala.6 bindu in each nostril. each time fresh kwatha will be prepared in the same method as above.

**Recommended procedure.**10

The whole procedure is divided into three stages Poorva Karma, Pradhana Karma, Paschat Karma

**Poorva karma.**

A separate well ventilated room with adequate light is to be selected for nasya karma. person to be administered with *nasya karma* has to stay in nirvata pradesh, light food is given. Patient advise to lying down in supine position, hands and legs stretched and abhyanga with rila taila in mukha pradesha should be done followed by mrudu swedana is performed over shira, manya, nasa, greeva. eyes are covered with a cloth to avoid any spilling of medicine.

**Pradhana karma.**

Patient suggested relaxing in a comfortable supine position with the head kept low with a pillow’s assistance. *Masha baladi kwatha* might 6 drops should be pulled into each nostril. Exact measured quantity of medicine is taken in a gokarna or even administered using a pad of cotton or cloth or a dropper and dropped in a continues flow into each nostril one after the other. After that patient advised to spit away any mouth-contacting secretions

**Paschat karma.**

*Kawal with hot water* are advocated to expel out the residue mucous lodged in *kantha*. after that medicated dhumpana should be done.

Advised followed by procedure the patients should avoid dust, smoke, sunshine, alcohol, hot bath, riding, anger, excess fat and liquid diet, avoid day sleep and should not use cold water for any purpose like *pana, snana*, etc. Patient should stay at windless place. *laghu aahara* and *sukhoshna jala* is allowed. Yavanna, Shali, mudga, dhatri, saindhava, dadima are beneficial after *nasya*.

**DISCUSSION**

*Nasya karma* is valuable approach for *urdwajatru gata* vatavyadhi and *manyastambha* is considered as *urdwajatru gatha* thus *nasya karma* can offers beneficial effects in *manyastambha*. *Dhatu kshayajanya vata roga* also treated effectively with the help of *nasya karma*. The vatahara drugs used in *nasya karma* offers pathological suppression diseases like *manyastambha*. *Nasya karma* acts locally as well as systemic levels since it affects nerve terminals and enhances drugs absorption through nasal mucosa. *nasya dravya* reaches *shringataka marma* of *shira* and pacify morbids doshas such as *vyanavata* and *sleshmakapaka*. *Nasya* decreases major symptoms of disease such as; *Stambha, shoola* and *todu*. it increases vasodilatation and enhances vital circulatory process in body pathogenesis as well as symptoms. the
Probable mode of action of masha baladi kwatha nasya.

Masha ; with its strong madhura rasa and aushnadi gunas, masha, a powerful dhatu vardhana dravya, serves as a vatahara.

Bala; balya, madhura rasa, madhura vipaka, and vatahara are all regarded as nerve stimulants that can promote.

Kaunch beej ; functions as a nerve tonic and has the properties of snigdha, madhura, and ushna rasna. Usnadi gunas are among the greatest vatashamak substances since it contains katu rasa, ushna virya, and tikta rasa.

Erand ; has the following properties: madhur, katu, kashaya rasa, ushna virya, and madhur vipaka.

Rohisha; ushna virya, katu vipaka, katu, tikta rasa, and vatakapha shamak in nature. Astragalus is ushna virya, madhur rasa, tikta, kashaya, madhur vipaka, and balya, all of which are vatahara in character. It provides nourishment for the mastishka and assists to boost energy. Lavan saindhav and through its powerful qualities, hingu have the ability to facilitate simple absorption. By looking at the above-mentioned substances and their characteristics, it provides the balya, vatahara, and consequences of bruhamana effects. Masha baladi kwatha provides nourishment to the nervous system and may act as anti-inflammatory agents.

CONCLUSION.

In manyastambha, asthigata vata is produced by vyana vayu and slesmaka kapha. Greeva pradesha becomes the location of vitiated vayu, which results in pain and stiffness in manya pradesha. Nasya karma is one of the strategies that ayurveda described for the management of manyastambha. Masha baladi kwatha nasya acts effectively on dhatukshaya level. It may be due to balya and bringhamana effect of masha baladi kwatha ingredients which act on kevala vata and dhatukshaya conditions. In kwatha nasya the medicine is administered in the form of kwatha which is tikshna and raksha in property and srotoshodaka and kapha vilayaka effect. It also helps to remove kapha avarana and thus regulates the normal gati of vayu.

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Table 1 Shows MASHABALADI KWATHA NASYA CONTENTS.

<table>
<thead>
<tr>
<th>SR NO</th>
<th>CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Masha</td>
</tr>
<tr>
<td>2</td>
<td>Bala</td>
</tr>
<tr>
<td>3</td>
<td>Kapikaccu</td>
</tr>
<tr>
<td>4</td>
<td>Katruna</td>
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<td>Rasna</td>
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<td>6</td>
<td>Aswagandha</td>
</tr>
<tr>
<td>7</td>
<td>Eranda</td>
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<td>8</td>
<td>Hingu</td>
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Table 2 Shows AUSHADHA MATRA.

<table>
<thead>
<tr>
<th>TYPE OF DOSE</th>
<th>DOSE</th>
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</thead>
<tbody>
<tr>
<td>Hina Matra</td>
<td>4 drops</td>
</tr>
<tr>
<td>Madhyama Matra</td>
<td>6 drops</td>
</tr>
<tr>
<td>Uttama Matra</td>
<td>8 drops</td>
</tr>
</tbody>
</table>