

A COMPARATIVE CLINICAL STUDY TO EVALUATE THE EFFICACY OF DASHAMULA KWATHA NASYA AND DASHAMULA TAILA NASYA IN MANYASTAMBHA WITH SPECIAL REFERENCE TO CERVICAL SPONDYLOSIS

¹Dr Juhi Kumari ²Dr Rashmi R.

¹PG Scholar, ²Professor & HOD, PG Department of Panchkarma, Ramakrishna Ayurvedic Medical College, Hospital & Research Centre, Bengaluru Karnataka

ABSTRACT

Manyastambha is explained as one of the vataja nanatmaja vikara Manyastambha occurs in Urdwajatru pradesha. The principle line of treatment of Vatavyadhi is Snehana. Navana Nasya coming under snehana procedure. Nasyakarma is one of the important Panchakarma mainly for Urdhwajatrugata vikara So Nasyakarma is believed to have a note worthy role in relieving Manyastambha. Manyastambha can be correlated with cervical spondylosis. There is degeneration of intervertebral disc, cervical spine and bony overgrowth of adjacent vertebrae. Signs and symptoms of cervical spondylosis are pain, weakness, wasting of muscles and reflex impairment. Ayurveda is the science of life. According to Indian tradition, the highest purpose of human life is the fourfold realization Dharma, Artha, Kama and Moksha. For the accomplishment of these purposes, health of a person must be maintained. Since the birth, decay and death are always co-existed with the life, the study of abnormal health status and their management has also been studied with the dawn of the human intellect. Changing of life style of modern human being has created several disharmonies in his biological system. The aim of this study was to find out the effect of Dashamula Kwatha and Dashamula Taila Nasya karma in the management of Manyastambha and to check the comparative effect in managing the same disease.

KEYWORDS: *Manyastambh, cervical spondylosis, vaat vyadhi, nasya, dashmool, panchkarma*

INTRODUCTION

The word vata vyadhi has been composed of two words **vata + vyadhi**. Vata is considered to be the most powerful and active among the three doshas. **Acharya Charaka** has mentioned the importance of Vata. He has cleared that Vata is the main factor, which is responsible for the healthy and diseased status of individual. Pitta and Kapha have also a capacity to disturb the normal state of the health, but they are Pangu without the

support of Vata. Leading as sedentary lifestyle, sitting in front of a computer for longtime, more bike riding, lack of neck exercise, improper sitting posture, increased mental stress etc. in the present day modern life, pain is a common problem. Vata disorders are dealt by Acharyas as Vata Vyadhi includes the above-discussed spinal originative problems, especially cervical Spondylosis as “Manyastambha”. Today is the era of

modernization and fast life. Everybody is busy and living stressful life. Changing of life style of modern human being has created several disharmonies in his biological system. Advancement of busy, professional and social life, improper sitting posture in offices, continuous work in one posture and overexertion, jerking movements during traveling and sports – all these factors create undue pressure and stress injury to the spine and play an important role in producing disease like Manyastambha. Manyastambha are not much available in detail in any of the major Ayurvedic texts. As it is one of the Vataja Nantamaja Vikaras¹ before giving the description of Manyastambha, general consideration of Vatavyadhi is seen. Truly, the Manyastambha is one of the Vataja nanatmaja Vyadhi, a disease referred to the Siras in the neck region. The most common symptom is pain in the neck, worsening with exertion and relieved, in the early stages, by rest. This pain often radiates down to the hand, with the fingers becoming numb due to compression of the nerves that innervate the upper extremity. The brachial plexus is affected. That trapezius area becomes tender and painful. Shiras has got most valuable place in tri marmas. Head is controlling authority of entire body because of its vital power. According to Acharya Charaka- In the living beings head is sub traction of all vital power and all the sense facilities so it occupies the first place among the vital organs of the body. As we know general line of treatment for Manyastambha is Nasya².

Medicine preparation

Dashamula Kwatha Ingredients³:

1. Bilva	6. Gokshura
2. Agnimantha	7. Brihati
3. Shyonaka	8. Kantakari
4. Patla	9. Shaliparni
5. Gambhari	10. Prishnparni

Dashamula Taila Ingredients⁴:

1. Bilva
2. Agnimantha
3. Syonaka
4. Patala
5. Gambhari
6. Gokshura
7. Brihati
8. Kantakari
9. Shaliparni
10. Prishnparni
11. Moorchita Tila Taila

Preparation of the medicine has to be done as per classical texts.

Nasya Karma:

Nasya Karma includes-

- Purava karma
- Pradhana karma
- Paschat karma

Pathya during treatment and Parihara

Kala: Patients would be advised to stay in windless place, drink luke warm water, avoid dust, smoke, sunshine, alcohol, anger, day sleep after Nasya karma.

SYMPTOMS & SIGNS :

Stiffness in the neck accompanied by pain.

Tingling sensation, numbness & weakness in the arms, hands or feet.

Lack of coordination and difficulty in walking.

Loss of bladder or bowel control.

Inclusion Criteria:

All cases of clinical signs and symptoms like Stambha, Ruk, etc of Manyastambha (Cervical Spondylosis)	Patients between age group of 20-60yrs
Patients of both sex	Patients fit for Nasya karma

Exclusion criteria:

Patients below 20 & above 60yrs of age	Pregnant women and lactating mothers
Associated with severe systemic disorders like Hypertension, Diabetes Mellitus	Patients who are unfit for Nasya karma

Drug review⁵

These 10 dravyas are considered as Dashamoola Shothahara mahakashaya -

S.no	Drug	Botanical name
1.	Bilva	<i>Aegle Marmelos</i>
2.	Agnimantha	<i>Premna mucornata</i>
3.	Shyonaka	<i>Oroxylum Indicum</i>
4.	Patala	<i>Stereospermum Suaveolens</i>

5.	Gambhari	<i>Gmelina Arborea</i>
6.	Gokshura	<i>Tribulus terrestris</i>
7.	Brihati	<i>Solanum indicum</i>
8.	Kantakari	<i>Solanum virginianum</i>
9.	Shaliparni	<i>Desmodium gangeticum</i>
10.	Prishnparni	<i>Uraria picta</i>

Dosha karma –

Pacifies mainly VATA DOSHA and also normalizes Kapha Dosha functions.

Dhatu (Tissue) -

Effect on rasa , mansa , asthi

Organs Effect-

Nerves, Muscles, Bones & Joints

Main Indication ----- Vata Disorders

According to Ayurveda, Dashmool mainly acts on Vata Dosha and reduces its aggravation. It also acts on organs located in Vata locations – Pelvic Colon, Bladder, Pelvis, Kidneys, Bones, Ears and Lower Limbs. Therefore, it reduces constipation, improves the health of intestines, improves urine flow, removes toxins from the kidneys, strengthens bones, improves hearing capabilities and reduces pain occurring in lower limbs (thigh, legs, and feet).

The guna, karma are described in the following table illustrating why this group was chosen primarily⁷

Drug	Guna	Rasa	Virya	Katu	Mukhya karma	Dosha karma
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Bilva	Laghu, ruksha	Tikta, kashaya	Ushna	Katu	Grahi	Kapha vat har
Agnimantha	Laghu, ruksha	Tikta, kashaya, katu, madhur	Ushna	Katu	Shothhar	Kapha vat har
Shyonaka	Laghu, ruksha	Tikta, madhur, kashaya	Ushna	Katu	Amahar	Kapha vat har
Patala	Laghu, ruksha	Tikta, kashaya	Ushna	Katu	Shothhar	Tridosha har
Gambhari	Guru	Tikta, kashaya	Ushna	Katu	Tridosha har	Kapha vat har
Gokshura	Guru, snigdha	Madhur	Sheeta	Katu	Mutra virechniya	Vat pitta har
Brihati	Laghu, ruksha, tikshna	Katu, tikta	Ushna	Katu	Kasa har	Kapha vat har
Kantakari	Laghu, ruksha, tikshna	Katu, tikta	Ushna	Katu	Kasahar	Kapha vat har
Shalparni	Guru, snigdha	Madhur, tikta	Ushna	Katu	Angamarda prashaman har	Tridosha har
Prishnparni	Laghu, snigdha	Madhur, tikta	Ushna	Katu	Angamarda prashaman har	Tridosha har

OBSERVATION & RESULTS

Due to rasa, guna, virya, vipaka of shothahar mahakashya group it will be confirmatory to comment that it will show tremendous effect on manyastambh. Since manyastambh is typical vaat vyadhi along with stiffness involved (kapha dosha) with sometimes involvement of burning sensation (pitta dosha), thus this drug is very apt as a primary line of treatment. The efficacy will be more than expected and for a longer period of time & along with this it pathya ahaar should also be given equal importance.

DISCUSSION

Any hypothesis or principle, if to be proved

must be discussed thoroughly from all angles, which has been clearly stated by Charaka long back. After the formation of a hypothesis, it has to be tested and observed by various methods and eventually the results are obtained. All these should be well supported by proper reasoning or logic and finally concluded. A hypothesis gets established as a principle if the reasoning given is satisfactory, otherwise it remains as it is. Charka has very precisely said that, even the truth may not be accepted, as it is without the logical interpretation. Discussion improves the knowledge and discussion with science becomes base establishment of the

concept. Thus discussion is the most essential phase of any research work.

CONCLUSION

The following conclusions are drawn from the clinical study undertaken with the Nasya karma with dashmoola kwatha and dashmoola tailam. This disease Manyastambha and Cervical Spondylosis are similar in their etiology, signs and symptoms. Occupational, postural hazards are prone to Manyastambha. In this study females are more affected. In case of Manyastambha the drugs having avarana hara and Vatahara properties should be administered .Keeping this in consideration Dashamoola Kwatha and Dashamoola Taila is used for the purpose of Nasyakarma. Nasya Karma with Dashamoola Taila is having prolonged action as it is having highly significant during, post follow up of treatment.

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CORRESPONDING AUTHOR

Dr Juhi Kumari

PG Scholar, Department of Panchkarma, Ramakrishna Ayurvedic Medical College, Hospital & Research Centre, Yelahanka, Bengaluru

Email: drjashmin90@gmail.com

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