

CONCEPTUAL STUDY OF NASYA KARMA IN THE MANAGEMENT OF SANDHIGATA VATA (CERVICAL SPONDYLOSIS)

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ABSTRACT

Due to change in the life style like unsuitable sitting, sleeping, standing & looking up-word or obliquely in various profession, sandhigata vata is emerged as prominent disease. It is described under vata vyadhi in samhitas & sangrah granthas. Sandhigata vata is one of such disorder in which there are vata purna drutisparsh, sotha, sandhigata anila & Prasarane Akunchaneya Pravritsca Vedana. (Ch Chi 28/37) Nasya karma is considered best treatment of urdhvajatru gata roga. Sandhigata vata may be correlated with degenerative joint disease cervical spondylosis. Cervical spondylosis is a condition in which there is progressive degeneration of the cervical intervertebral discs leading to change in the surrounding structure.

Keywords: Sandhigata vata, Nasya Karma, Vata vyadhi, Cervical Spondylosis

INTRODUCTION

Ayurveda is a science and art of appropriate living which help to achieve longevity. Ayurveda prescribes panchakarma therapy for the cleansing of body toxins. Sandhigata vata is mentioned under Vata vyadhi. Acharya has mentioned that nidan sevana (etiological factors) aggravates vata & this prakupita (Vitiated) vata accumulates in rikta Strotas to give rise to various generalised and localized diseases. In case, vata dosha is vitiated in greeva asthi Sandhi (cervical joint) it leads to greeva asthi sandhigata vata. The symptomology of sandhigata vata as described in ayurvedic classics is as follows.

1. Shotha (Swelling in cervical Region)
2. Shoola (Pain in Cervical Region)
3. Vata Purna druti Sparsha
4. Prasarane Akunchane Vedana (Pain during flexion & Extension)(ch.Chi 28/37)
5. Hanti Sandhigata (Loss of Function)
6. Aatopa (Su Ni 1/28)

In modern medical science Cervical spondylosis is described a degenerative condition of the cervical spine. Pathology starts at the intervertebral discs and degeneration of discs results in reduction of intervertebral discs space and peripheral osteophytes formation. This change in the cervical spine may affect one or more nerve roots of the cervical cord at one or more levels may cause simultaneous damage to the nerve roots & cord. Cervical Spondylosis is correlated with Sandhigata vata in ayurveda. Cervical Spondylosis is urdhvajatrugata vyadhi. Nasya treatment is indicated to be the best for management of urdhvajatrugata vyadhi (A.H.Su .20/11) Nasya Karma is process where in the drugs herbalized oil and liquid medicines is administered through the nostril. since nose is the gate way of head. It is highly effective in curing a number of diseases pertaining to the head, if it is performed systematically. It cleanses and open the channel of head.

there by improving the process of oxygenation prana which has direct influence on the functioning of Brain (ch.Su 17/12)

MATERIAL & METHOD: All the reference regarding Sandhigata vata and Nasya Karma are collected from samhita granthas and compilation is done. Concept of Sandhigata Vata & Nasya Karma studied in detail.

DISEASE REVIEW:

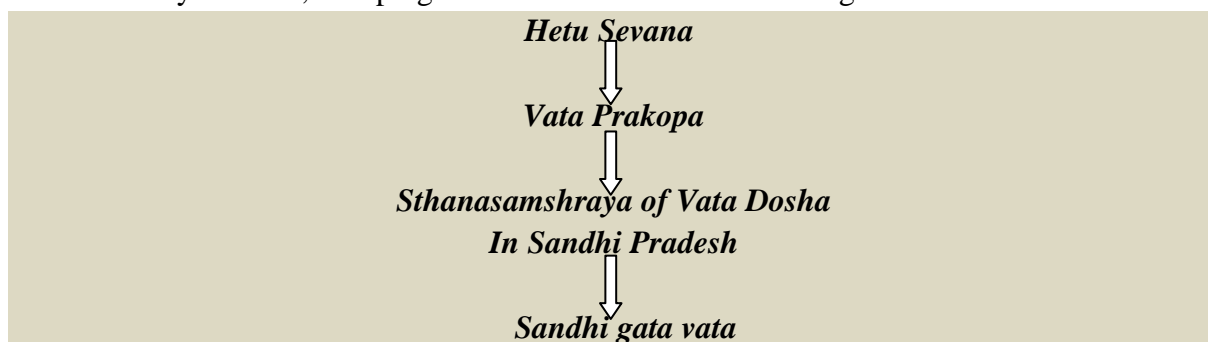
Nidan(Aetiology) According to Acharya charaka vayu get aggravated by intake of unctuous, cold, scanty, light food, excessive sexual indulgence, lack of night Sleep, inappropriate therapeutic measures administration of therapies Which cause excessive elimination of doshas & Blood, swimming in excess, Langhana, resorting to wayfaring, exercise and other physical activities in excess, loss of dhatu , excessive emaciation because of worry grief and affliction by disease, sleeping over un-

comfortable beds and seats, anger, sleep during day time, fear & suppression of natural urges, formation of ama suffering from trauma abstinence from food, injuries to marmas and riding over elephant, camel, horse or fast moving vehicals and falling down from the seats on these animal and vehicals. (ch.chi.28/15-18)

Purvaroopo :- (Premonitory Sign) There are no Purvaroopo of Sandhigata vata mentioned in Samhita (ch . chi. 28/19)

Roopa (Symptoms): Sandhi Shotha, Sandhi Shool, vata Purndruti sparsha, Prasarane Akunchanayo pravritsca Vedana, Sandhi Graham, (Ch. Chi. 28/37)

Samprapti (Pathogenesis) : Various etiological factor causes vata vitiations and vitiation of vata occurs in different parts of Body and cause Rukshata (dryness) Parushata, Kharata in strotasa gets Sthanasamshraya at Sandhi Pradesh and Cause sandhi gata vata.



Nasya Review: To Know about Nasya in Pancha Karma & its importance in which a common man get healthy life without having any diseases. If Nasya therapy has been carried out effectively, kapha related Toxins from the para nasal sinuses are eliminated and the region nourished. Due to this the Patient feel great relief in the head and clarity of the sense organs. Breathing becomes completely unobstructed which gives sound sleep at night, olfactory improvement is also felt. Nasya is excellent for chronic sinusitis, headaches, throat diseases, chronic colds, chest congestion, epilepsy, migraine, voice

constant, eye diseases and cervical spondylosis. According to Acharya vagbhata the procedure of instilling medicine through the nasal orifice is called Nasya karma. The nasal orifices are believed to be entrance of the head. (A Hri.Sutra-20) the medicine instilled through them easily penetrates the sringataka and speards to the sira arterioles of head. shira, eyes, ears,shrotra, throat , kantha and expels out the impurities. Acharya charak explains about the time and its benefits in dinacharya. time every year one should under go the Nasya Karma with Anu tailam in Praavrit Rainy Season, sharad autumn and

vasant spring season ritus when the sky is free of clouds. (Ch Su 5/56)

DISCUSSION

The Race of our world is taking us away from our natural habits and pushing us towards a life filled with disorder, which is directly related to our way of living and cervical spondylosis is one of them. In cervical spondylosis is the degenerative change in intervertebral disc lead to secondary change in the adjacent vertebrae. Any degenerative type of pathological condition in the body can be considered under the broad umbrella of vata vyadhi. Sandhigata vata is mentioned under vata vyadhi the term “gata” is derived from the root “gam” which means gone to, arrived at situated in , directed to so, it can be revealed that the word gata related with site (i.e. Greeva asthi & Sandhi) in which vitiated vata dosha get situated and develop the symptom of sandhigata vata. Nasya Karma is mainly indicated in the disease of head caused by kapha dosha or predominance like Ardhavabedhaka, Krimija Shira roga, Timira, Manya Roga etc.

CONCLUSION

Nose is gate of head and Nasya Karma is the Treatment of all the Shiro roga so every one should know about that and be careful for their health (ch.si.9/88)

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