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CONCEPTUAL STUDY ON MANYASTAMBHA

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ABSTRACT

In today's era, human life is more stressful. Due to change in life style, professional stress, travelling, food habits, peoples are more susceptible for various degenerative disorders like *Manyastambha*. *Manyastambha* is the clinical entity in which the back of neck becomes stiff or rigid, pain, *Stambha* in cervical region and movement of neck are hampered. It is a commonest degenerative disease by which larger group of community has been affected. Manyastambha has been enumerated in eighty *Nanatmja Vyadhis* well as *Urdhwajatrugata Vikaras.*It can be clinically co-related with cervical Spondylosis in modern medicine.Cervical Spondylosis is a degenerative condition of the cervical spine. *Ruk* and *Stambh*a are the primary symptoms. If severe, it may cause pressure on nerve roots with subsequent sensory or motor disturbances. Today is the era of modernization and fast life. Everybody is busy and living stressful life. In the present observational study, housewives are more prone to develop *Manyastamba* (cervical spondylosis), followed by clerk, tailor, farmer and IT professionals.

KEYWORD: Manyastamba, Cervical spondylosis.

INTRODUCTION

A healthy life has been cherished wish of man since ages, but due to unwholesome life style and busy schedule, people cannot concentrate on their proper regimens and facing so many health problems. This has lead to many diseases, which though does not kill a person, but hamper the day-to-day life. Economy of country relies on its work force. *Manyasthamba* is one of such disease, which hampers the day-to-day activity of an individual.

The movement is an important characteristic of human body. *Ayurveda* literature explains that *Vata* is controller of all activities of the body.[1] All kinds of movements in the body is due to *Vata Dosha* and its de-arrangment leads to loss of the body movement.

Manyasthamba is one among the *Naanathmaja Vatavyadhi.*[2] It is considered as a *Urdhwajathru Vikara*. It is a condition in which aggravated *Vata* lodges in the *Manya* region along with involvement of *Kapha* leads to *Sthabdhatha* (restricted movements) and *Shoola* (pain).[3] This disease disturbs the day to day activities of an individual because of improper life style like sleep at daytime, standing and sitting for long period in same position and constantly gazing upward.[4]

Manya means *Gala parshwa shira*, which is back of neck.[5] *Sthamba* means *Nischalikarana* means stiffness, rigidity, makes stiffer, immovable.[6] *Kaphavrutha Vata* is pathology behind *Manyasthamba*. *Acharya Sushrutha*, *Charaka*, *Vangasen*a etc mentioned that *Kapha Vatahara* line of treatment to be adopted.

In the contemporary medical science, disease *Manyasthamba* can be compared to Cervical Spondylosis. It refers to the degenerating condition of cervical spine where pain and restricted movements of the neck are the common symptoms. The lifetime prevelance of the adult population was 48.5% and the

prevelance of computer screen using workers was 55%. According to the global burden of disease study of 2013, it was found to be one among the top 10 causes of years lived with disabilily. Therefore, cervical spondylosis might become a public concern.[7]

In the present era, leading a sedentary life style, sitting in front of computers for a long time, travelling too much on two wheelers, lack of neck exercise, improper sitting postures, increased mental stress etc are the main reasons for aggravation of *Vata*. Along with this *Vata*, *Kaphadosa* also gets associated causing *Manyastamba*. Vata is vitiated either by *Avarana* or by *Dhatukshaya*. The vitiated *Vata* is lodged in *Kaphastana* thus involving *Kapha Dosha* in the pathophysiology. As in any disease, *Manyastambha* also if not treated in the initial stages can further deteriorate. Though the *Kapha Anubhandatha* is acknowledged in the initial stages of the disease, when it becomes chronic, only Vataja involvement is seen.The prime line of treatment for *Vatavyadhi* is *Snehan.*[8]

AIMS AND OBJECTIVES

To study in detail about *manyastamba*.

MATERIALS AND METHODS

Source of data
1.Classical text books of Ayurveda
2.Text books of modern science
3.Published article from periodical journels and their magazines.

REVIEW ON MANYASTAMBA

At first, a brief discription of the historical aspect of the illness was explored starting from *Vedic* era to the present time and entitled it as historical review-The disease review elaborates the general description of the disease *Manyastambha*.

Vedic literature: *Rigveda* and *Atharva Veda*

There is no direct reference for the disease as *Manyastambha* is available from *Vedic* literature, but can definitely find indirect references. In the *Rigveda* and *Atharva Veda* the details of *Vata Bheda*, *Shleshmaka Kapha*[9], *Sandhi Vyadhi* and medicines used in *Vatavyadhi* are there.

Bruhatrayee

***Sushruta Samhita*: -** *Acharya Sushruta* considers *Manyastambha* as individual disease and also as the prodromal symptom of *Apatanaka*, in *Vatavyadhi.*[10] *Gayadasa*, commentator on *Sushruta Samhita*, discusses the causative factors.[11]

***Charaka Samhita* -** *Acharya Charaka* in *Trimarmeeya* chapter of *Siddhi Sthana*[12] explain *Manyastambha* is because of head injury i.e. *Shiro Abhighatam*.

***Ashtanga Hridayam*:** In *Ashtanga Hridaya Nidana Sthana*, *Vagbhata*[13] mention *Manyastambha* as a symptom of *Antharayama*.

Other classics: Later texts like *Madhava Nidana*[14] *Bhavaprakasha*[15] and *Sharangadhara Samhita*[16] dealt *Manyastambha* as individual disease by discussing its detailed pathology along with its specific line of treatment. *Chakradutta*[17], *Vangasena*[18] and *Bhaishajya Ratnavali*[19] also discussed *Nidana* and treatment for *Manyastambha* as an individual disease.

Vyutpatti &Nirukti

Etymology: *Manyastambha* is mainly formed from two words,
Manya and *Stambha*.

Manya: ग्रीवायाः पश्चात् शिरः[20](*Shabdha Kalpa Drumam*)

Stambha: निश्चलीकरण (*Dalhana*)

Stambha: स्तम्भ इह क्रियानिरोध इति[21] (*Shabdha Kalpa Drumam*)

According to *Aruna Dutta* the commentator of *Astanga Hridaya* the meaning of the word *Manya* is two Nadis, laterally to the Neck. *Manya* means the back or the nape of the neck.While the meaning of the word *Stambha* is *Niscalikarana* (*Dalhana*).[22] *Stambha* means stiffness, rigidity, make stiff or immovable.[23] Thus *Manyastambha* is the clinical entity in which there is pain and restricted movements of the neck is present.

The stiffness of neck is consequence of aggravated *Vata* lodging in the cervical region, as *Stambha* is the *Prakupita Vata Karma.*[24] In this disease *Vata* and *Kapha* Doshas are involved.

Paribhasha[25]

Manyastambha is coming under one of the 80 *Vataja Nanatmaja Vikara*. Along with *Vata*, *Kapha Dosha* is also associated. *Vata* is vitiated either because of *Kaphavarana* or *Dhatu Kshaya*. *Vata* is vitiated and lodged in the *Kapha Sthana* so the *Kapha* involvement can occur. When any disease is not treated properly at the initial stage it may lead to further deterioration. Such activity is happening even in *Manyastambha* too. At the initial stage of the disease the *Kapha Anubandhatwam* is acknowledged. When it becomes chronic, it becomes as a *Vata* disorder only, which is degenerative condition in nature.

Nidana of *Manyastambha*

The description of *Nidana* for all the disorders is not uniform in *Ayurvedic* literature. In certain diseases, description of both *Samanya* as well as *Visesha Nidana*, are found. *Manyastambha* has *Visesha Nidana*. *Vatavyadhi Nidana* is considered as *Samanya Nidana* of *Manyastambha.*

***Vatavyadhi Samanya Nidana* according to different authors.**

According to acharya charaka[26] - *Alpabhojana, Abhojana, Atimargagamana, Ativyayama, Atipurishakshaya, Amajavyadhi, Abhighata, Klama, Diwaswapa, Dhatukshaya, Katu Tikta Kashaya Sevena, Kriya Atiyoga, Krodha, Laghu Bhojana, Langhana, Maithuna, Marmaghata, Plawana, Ruksha Sevana, Ratrijagarana, Rogajanita Dourbalya, Sheeta Sevana, Shoka, Udvega, Vegadharana.*

According to acharya sushruta[27]- *Alpabhojana, Abhojana, Atimargagamana Ativyayama, Adyashana, Aharaparinama Kala, Abhighata, Chinta, Grishma Varsha Rutu, Grishma Varsha Rutu, Laghu Bhojana, Langhana, Maithuna, Plawana, Ruksha Sevana, Ruksha Sevana, Ratrijagarana, Sheeta Sevana, Sushka Shaka Mamsa Atisevana, Sahasa, Shrama, Udvega, Vishamasana, Vegadharana, Masura Mudga Nishpava Atisevana.*

According to Astanga Sutrasthana[28] - *Alpabhojana,Ativyayama, Aharaparinama Kala, Abhighata, Bhaya, Abhighata ,Chinta, Grishma Varsha Rutu, Katu Tikta Kashaya Sevena, Laghu Bhojana, Langhana, Maithuna, Ruksha Sevana, Ratrijagarana, Sheeta Sevana, Shoka, Udvega, Vegadharana.*

According to Astanga Hridaya[29] - *Alpabhojana, Ativyayama, Attyuchha Bhashana, Klama, Dhatukshaya, Katu Tikta Kashaya Sevena, Kriya Atiyoga, Sheeta Sevana, Shoka, Udvega, Vegadharana.*

According to Madava Nidana[30] - *Alpabhojana, Abhojana, Atimargagamana Ativyayama, Aharaparinama Kala, Klama, Dhatukshaya, Katu Tikta Kashaya Sevena, Krodha, Laghu Bhojana, Langhana, Maithuna, Marmaghata, Plawana, Ratrijagarana, Rogajanita Dourbalya, Katu Tikta Kashaya Sevena, Krodha, Laghu Bhojana, Langhana, Maithuna, Marmaghata, Plawana, Ratrijagarana, Rogajanita Dourbalya, Sheeta Sevana, Shoka, Udvega, Vegadharana.*

Classification of Samanya Vatavyadhi Nidana

Ahara - Ruksha, Sheeta, Laghu, Alpa, Abhojana.
Vihara - Vyayama, Vyavaya, Jagarana, Vihara, Langhana
Manasika – Chinta, Shoka, Krodha, Bhaya
Anya – Doshasrava, Dhatukshaya, Raktasrava, Abhighata, Marmaghata

Visesha Nidana* of *Manyastambha

Visesha Nidana for *Manyastambha* by various *Acharya* as follows.

According to susrutha,madavava nidana,bhava prakasha,yoga ratnakara[31,32], – Diwaswapna, Aasanasthana Shayana, Urdwanireekshana

Purvaroopa[33]

The *Purvaroopa* manifests in the *Sthanasamshraya* stage of *Shadkriyakala*. *Charaka* has quoted that *Avyakta Lakshanas* of *Vatavyadhi* are to be taken as its *Purvaroopa*. Commentator *Vijayrakshita* explains the term *Avyakta* as the symptoms which are not manifested clearly. Hence, mild or occasional pain and stiffness prior to manifestation of disease *Manyastambha* may be taken as *Purvaroopa*.

Roopa

The symptoms which demonstrate a manifested disease are included under *Roopa*. A clear understanding of *Roopa* is inevitable for accurate diagnosis.

Signs and symptoms of *Manyastambha* According to the different *Acharyas*.

Roopa* of *Manyastambha

Sl.No	*Lakshana*	S. S.	M. N.	B. P.	Y. R.
1.	*Manya Shoola*	+	+	+	+
2.	*Manyastambha*	+	+	+	+

Upashaya* and *Anupashaya

There is no *Upashya* and *Anupashaya* for *Manyastambha* mentioned in the classics. *Upashya* and *Anupashaya* of *Vatavyadhi* is taken as *Upashaya* and *Anupashaya* for *Manyastambha*.

Upashaya

All drugs, diet and regimen which give long lasting relief in *Manyastambha* may be taken as *Upashaya*. For example *Ruksha Swedana, Ushna Ahara, Ushna Ritu* avoiding pillows.

Anupashaya

All drugs, diet and regimen which exaggerate the diseases are taken as *Anupashaya* for that disease. Also *Hetus* of that disease can also be taken as *Anupashaya*. The diet having *Laghu, Ruksha, Sheeta Gunas, Anashana, Alpasana, Sheeta Ritu,* can be considered as *Anupashaya* as they increase pain.

***Samprapti* of *Manyastambha* (Pathogenesis)[33]**

The knowledge of *Samprapti* is very much essential from treatment point of view and it also helps to understand complete pathogenesis of a disease. *Samprapti Vightanameva Chikitsa*, hence a proper knowledge of *Samprapti* along with its *Ghatakas* is very much essential.

In classics *Manyastambha Samprapti* is explained as follows

Due to *Nidana Sevana Vata* gets vitiated and gets *Kapha Avrita*, which inturn does *Stabdata* of *Manya* siras

situated in the back of neck and results in *Manyastambha*.

Samprapti Ghatakas

Samprapti Ghatakas* of *Manyastambha

Dosha	*Vata -Vyanavata Kapha -Shleshaka Kapha*
Dushya	*Asthi ,Majja,Snayu,Mamsa*
Agni	*Jatharagni, Asthi And Majja Dhatwagni*
Srotus	*Asthivaha, Majjavaha*
Srotodusti Prakara	*Sanga*
Sancharasthana	*Rasayani*
Udbhava Sthana	*Pakwashaya*
Vyaktasthana	*Greeva Vyadhi*
Rogamarga	*Madhyama Rogamarga*
Swabhava	*Chirakari*

Upadravas, Arista Lakshana And Sadyasadyata

As *Manyastambha* is mentioned one among the Vatavyadhi, we can consider the description of *Upadrava, Arista Lakshana And Sadyasadyata* which are available in *Vatavyadi* in general.

Chikitsa

Sushruta says *Nidana Parivarjana* is *Chikitsa*. But *Charaka* has further amplified the scope of *Chikitsa* by saying; *Chikitsa* aims not only the less exposure to the causative factors of the disease, but also at the restoration of *Doshic* equilibrium. *Manyastambha* being *Vata Vyadhi*, treatment of *Vatavyadhi* can be adopted. But, specific line of treatment is described for *Manyastambha*.

***Chikitsa Sutra* of *Manyastambha*[34,35]**

The steps and procedures to be adopted in the management of the *Manyastambha* are as follows.

1. *Rooksha Sweda* 2. *Panchamoola Kwatha* or *Dashamoola Kwatha Sevana*
3. *Nasya Karma* 4. *Kukkutanda Swedana*

Chikitsa* of *Manyastambha* according to different *Acharya

Chikitsa	***Bhava Prakasha***	***Yoga Ratnakara***	***Susruta Samhita***	***Bhaishajya Ratnavali***	***Chakradutta***
Snehana	+	-	+	-	-
Swedana	+	+	-	+	+
Nasyakarma	+	+	+	+	+
Dhoomapana	-	+	-	+	+

Bhava Mishra mentions that the *Abhyanga* with *Taila* or *Ghrita* should be done in *Manyastambha*, *Bhavamishra* and *Yogaratnakara* indicate *Rooksha Sweda* and *Nasya*. Apart from the above mentioned specific management, as the disease is a *Vatavyadhi*, *Vatahara Chikitsa* can be adopted.[36]

For Abhyanga - Mahanarayana taila,Mahamasha taila,Vishagarbha taila,Dhanvantara taila,Dashamoola taila.

For Nasya - karpashastyadi taila,Anu taila,,ksheerabala taila,shadbindu taila,prasarinyadi taila.

Shamana chikitsa -101 avartika ksheera bala taila,Maharaja prasarini taila,Gandha taila,Gokshuradiguggulu,yogarajaguggulu,Mahayogaraja guggulu,Ekangaveerarasa,Maharasnadikwatha,Sahachara dikashaya,Rasnaerandathi kashaya,Trayodashanga guugulu,Dashamoola rasayana

Pathya-Apathya

As *Manyastambha* is mentioned in the list of *Vatavyadhi*, the general regimen of diet mentioned under *Vatavyadhi* can be adopted in *Manyastambha.*

***Pathyaapathyas* in *Vatavyadhi*[17,38]**

Factors	***Pathyas***	***Apathyas***
Sneha And Others	*Sarpi, Vasa, Taila, Majja, Gritha, Dugdha, Dadhi Kurchika*	-
Harita, Shakha, Shimbhi And Phala Varga	*Kulatha, Masha, Godhuma, Raktashali, Patola, Vartaka, Dadima, Parushaka, Badara, Lashuna And Draksha.*	*Chanaka, Kalaya, Shyamaka, Kuravinda, Mudga, Rajamasha, Guda, Jambuka, Kramuka, Mrinala, Nishpava, Taalaphala, Shimbi, Shaka, Udumbara.*
Mamsa Varga	*Chataka, Kukkuta, Tittira,*	*All Jangala Mamsa Varga.*

	Shilindhra, Nakra, Gargars, Khudisha, Bileshaya	
Rasa Pradhana	*Madhura, Amla, Lavana*	*Kashaya, Katu, Tikta*
Manasika	*Sukha*	*Chinta, Prajagara*
Vihara	*Snehana, Swedana, Snehapana, Snana, Abhyanga, Rechana, Mardana,Basti,Avagahana, Samvahana, Agni Karma, Upanaha, Tailadroni, Shirobasti, Nasya, Santarpana And Brimhana*	*Vyavaya, Ativyayama, Ashva Yana, Chankramana, Vegadharana, Chardhi, Shrama.*

CONCLUSION

Cervical Spondylosis is Vata vyadhi in which Vyana Vayu and Slesmaka Kapha produces Asthigata Vata. Vitiated Vayu get localized in Greeva Pradesh which result Cervical Spondylosis. The disease characterized with the symptoms of Greevastambh, Greeva Shool, Gatra Suptata, Paniprastha shiroruja, Greeva Hundana and Anidra. Ayurveda described various approaches for the management of Manyastambha and Nasya Karma is one of them.Along with this shamana aushadi's , panchakarma procedures,pathya's ,Dinacharya and Ritu charya should be practiced.

Manyastambha is one of the Vatavyadhi, which is commonly found in today's practice. Lifestyle in this mechanical era is very fast. Everyone has to face men-tal & physical stress. Nobody has time to spend for his own health care. Hence to obey Dinacharya & Ritu-charya is far away from them. Shift duties, excessive travelling on two wheelers, irregular dietary habits, in-appropriate postures are some causes, which helps in vitiation of Vata. Considering all the above factors, it is very much clear that the Vatavyadhis are increasing. There are medical and surgical treatment approaches to treat this condition which is often associated with many adverse effects. Ayurvedic approach to the dis-ease Manyastambha is to retard the degeneration and to strengthen the Dhatus for pacifying the Vata dosha. Along with aforesaid therapies, postural corrections during work, sleep, travel and avoidance of elevated cushions below the neck, coupled with regu-lar exercises can go long in preventing the Cervical Spondylosis.

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