



THE ANALYTICLE STUDY ON MANYASTAMBHA

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ABSTRACT

In today's era, human life is more stressful. Due to changes in lifestyle, professional stress, travelling, and food habits, people are more susceptible to various degenerative disorders like *Manyastambha*. *Manyastambha* is the clinical entity in which the back of the neck becomes stiff or rigid, and pain, Stambha in the cervical region and movement of the neck are hampered. It is the most common degenerative disease by which a larger group of the community has been affected. *Manyastambha* has been enumerated in eighty *Nanatmaj Vyadhis* as 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 Stambha 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 a stressful life. In the present observational study, housewives are more prone to develop *Manyastambha* (cervical spondylosis), followed by clerks, tailors, farmers and IT professionals.

Keywords: *Manyastambha*, Cervical spondylosis

INTRODUCTION

A healthy life has been a cherished wish of man for ages, but due to an unwholesome lifestyle and a busy

schedule, people cannot concentrate on their proper regimens and face so many health problems. This has

led to many diseases, which though they do not kill a person, but hamper the day-to-day life. The economy of a country relies on its workforce. *Manyasthamba* is one such disease, which hampers the day-to-day activity of an individual. Movement is an important characteristic of the human body. Ayurveda literature explains that Vata is the controller of all activities of the body. All kinds of movements in the body are due to Vata Dosha and its de-arrangement leads to loss of body movement. *Manyasthamba* is one among the Nanathmaja Vata vyadhi. It is considered as a *Urdhwajatru 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). This disease disturbs the day-to-day activities of an individual because of improper lifestyle like sleeping during the daytime, standing, and sitting for long period in same position and constantly gazing upward. *Manya* means *Gala parshwa shira*, which is the back of neck. *Sthamba* means *Nischalikarana* means stiffness, rigidity, makes stiffer, immovable. *Kaphavrutha Vata* is pathology behind *Manyasthamba*. Acharya *Sushruta*, *Charaka*, *Vangasena* etc mentioned that *Kapha Vatahara* line of treatment to be adopted. In 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 prevalence of the adult population was 48.5% and the prevalence 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 disability. Therefore, cervical spondylosis might become a public concern. In the present era, leading a sedentary lifestyle, 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 with causing *Manyastambha*. Vata is vitiated either by *Avarana* or by *Dhatukshaya*. The vitiated Vata is lodged in *Kapha*

stana thus involving *Kapha Dosha* in pathophysiology. As in any disease, *Manyastambha*, 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*.

AIMS AND OBJECTIVES To study in detail about *Manyastambha*.

MATERIALS AND METHODS

Source of data

1. Classical textbooks of *Ayurveda*
2. Textbooks of modern science
3. Published article from periodical journals and their magazines.

REVIEW ON MANYASTAMBHA

At first, a brief description of the historical aspect of the illness was explored starting from the *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 find indirect references. In the *Rigveda* and *Atharva Veda* the details of *Vata Bheda*, *Shleshmaka Kapha*, *Sandhi Vyadhi* and medicines used in *Vatavyadhi* are there.

Bruhatrayee

Sushruta Samhita: - Acharya *Sushruta* considers *Manyastambha* as individual disease and as the prodromal symptom of *Apathanaka*, in *Vatavyadhi*. *Gayadasa*, commentator on *Sushruta Samhita*, discusses the causative factors.

Charaka Samhita - Acharya *Charaka* in *Trimarmeeya* chapter of *Siddhi Sthana*¹² explains *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*, *Bhavaprakasha* and *Sharangadhara Samhita* dealt with *Manyastambha* as individual disease by discuss-

ing its detailed pathology along with its specific line of treatment. *Chakradutta*, *Vangasena* and *Bhaishajya Ratnavali* 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 (*Shabdha Kalpa Drumam*) *Stambha*: निश्चलीकरण (*Dalhana*) *Stambha*: स्तम्भ इह क्रियानिरोध इत (*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 *Nischalikarana* (*Dalhana*). *Stambha* means stiffness, rigidity, make stiff or immovable. 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*. In this disease *Vata* and *Kapha Doshas* are involved.

Paribhasha

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 *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 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, descriptions 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- *Alpabhojana*, *Abhojana*, *Atimarga gamana*, *Ativyayama*, *Atipuri-shakshaya*, *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- *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- *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 - *Alpabhojana*, *Ativyayama*, *Attyucha Bhashana*, *Klama*, *Dhatukshaya*, *Katu Tikta Kashaya Sevena*, *Kriya Atiyoga*, *Sheeta Sevana*, *Shoka*, *Udvega*, *Vegadharana*.

According to Madava Nidana- *Alpabhojana*, *Abhojana*, *Atimargagamana* *Ativyayama*, *Aharaparinama Kala*, *Klama*, *Dhatukshaya*, *Katu Tikta Kashaya Sevena*, *Krodha*, *Laghu Bhojana*, *Langhana*, *Maithuna*, *Marmaghata*, *Plawana*, *Ratrijagarana*,

Upashaya and Anupashaya

There is no *Upashaya* and *Anupashaya* for *Manyastambha* mentioned in the classics. *Upashaya* 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*. *Rogajanita Dourbalya, Katu Tikta Kashaya Sevana, Krodha, Laghu Bhojana, Langhana, Maithuna, Marmaghata, Plawana, Ratri-jagarana, 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 – Dosha srāva, 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, – Diwaswapna, Aasanasthana Shayana, Urdhwanireekshana*

Purvaroopo

The *Purvaroopo* manifests in the *Sthanasamshraya* stage of *Shadkriyakala*. *Charaka* has quoted that *Avyakta Lakshanas* of *Vatavyadhi* are to be taken as

its *Purvaroopo*. 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 *Purvaroopo*.

Roopa

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

Samprapti of *Manyastambha* (Pathogenesis)

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 Vighatanameva 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 in turn does *Stabdahta* of *Manya siras* situated in the back of neck and results in *Manyastambha*.

Samprapti Ghatakas of *Manyastambha*

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

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 a specific line of treatment is described for *Manyastambha*.

Chikitsa Sutra of Manyastambha

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

1. Rooksha Sweda

Chikitsa of Manyastambha according to different Acharya

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

The Bhava Mishra mentions that the *Abhyanga* with *Taila* or *Ghritha* should be done in *Manyastambha*, *Bhavamishra* and *Yogaratanakara* indicate *Rooksha Sweda* and *Nasya*. Apart from the above-mentioned specific management, as the disease is *Vatavyadhi*, *Vatahara Chikitsa* can be adopted.

For Abhyanga - *Mahanarayana taila*, *Mahamasha taila*, *Visha garbha taila*, *Dhanvantara taila*, *Dashamoola taila*.

2. *Panchamoola Kwatha* or *Dashamoola Kwatha Sevana*

3. *Nasya Karma*

4. *Kukkutanda Swedana*

For Nasya - *Karpasahastyadi taila*, *Anu taila*, *ksheerabala taila*, *shadbindu taila*, *Prasarniyadi taila*
Shamana chikitsa *avartika ksheera bala taila*, *Maharaja prasarini taila*, *Gandha taila*, *Gokshuradi-guggulu*, *yogarajaguggulu*, *Mahayogaraja guggulu*, *Ekangaveerarasa*, *Maharasnadikwatha*, *Sahachara dikashaya*, *Rasnaerandathi kashaya*, *Trayodashanga guugulu*, *Dashamoola rasayana*

Pathyaapathya in Vatavyadhi

Factors	Pathyas	Apathya
<i>Sneha And Others</i>	<i>Sarpi, Vasa, Taila, Majja, Gritha, Dugdha, Dadhi Kurchika</i>	
<i>Harita, Shakha, Shimbhi And Phala Varga</i>	<i>Kulatha, Masha, Godhuma, Raktashali, Patola, Vartaka, Dadima, Parushaka, Badara, Lashuna And Draksha.</i>	<i>Chanaka, Kalaya, Shyamaka, Kuravinda, Mudga, Rajamasha, Guda, Jambuka, Kramuka, Mrinala, Nishpava, Taalaphala, Shimbi, Shaka, Udumbara.</i>
<i>Mamsa Varga</i>	<i>Chataka, Kukkuta, Tittira, Shil-indhra, Nakra, Gargars, Khudisha, Bileshaya</i>	<i>All Jangala Mamsa Varga.</i>
<i>Rasa Pradhana</i>	<i>Madhura, Amla, Lavana</i>	<i>Kashaya, Katu, Tikta</i>
<i>Manasika</i>	<i>Sukha</i>	<i>Chinta, Prajagara</i>
<i>Vihara</i>	<i>Snehana, Swedana, Snehapana, Snana, Abhyanga, Rechana, Mardana, Basti, Avagahana, Samvahana, Agni Karma, Upanaha, Tailadroni, Shirobasti, Nasya, Santarpana And Brimhana</i>	<i>Vyavaya, Ativyayama, Ashva Yana, Chankramana, Vegadharana, Chardhi, Shrama.</i>

CONCLUSION

Cervical Spondylosis is *Vata vyadhi* in which *Vyana Vayu* and *Slesmaka Kapha* produce *Asthigata Vata*. *Vitiated Vayu* got localized in *Greeva Pradesh* which resulted in Cervical Spondylosis. The disease is characterized by 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 on 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, inappropriate postures are some causes, which helps in vitiation of *Vata*. Considering all the above factors, it is very 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 disease *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 regular exercises can go long in preventing Cervical Spondylosis.

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