

## CRITICAL ANALYSIS OF MANYASTHAMBHA -BY MEANS OF ITS NIDANA PANCHAKA

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**ABSTRACT-** In present era, human life is more stressful due to busy life style, professional stress, travelling and food habits, so, humans are more susceptible for different degenerative disorders like *Manyastambha*. Neck pain is one of the most common disorder find across the universe. The word *Manya* is used for nape of the neck or Posterior part of the neck and the disease *Manyastambha*, one among *Vataja Nanatmaja Vyadhi* is the clinical entity which manifests in this *Manya* region and is associated with pain and stiffness in that specific part. *Ayurveda* classics includes a vast explanation for management of neck pain. In *Manyastambha*, the back of neck become stiff or rigid with or without pain and movement of neck is hampered. *Manyastambha* can be correlated with cervical spondylosis due to their similar clinical manifestation.

**KEYWORDS:** *Manyastambha*, *Nidana*, *Rupa*, *Purvarupa*, *Samprapti*

### I. INTRODUCTION

In modern era, human life is suffered with various degenerative disorders due to change in life style, food habits, stress of job, travelling, lack of exercise, continuous straining for long time on computer which becomes part of life. These life style changes have made long term effect on health status of human population. The disorders of joints and locomotors system are one of the results of modern era. The vitiated doshas obstructs the Vatahara srotas leading to painful and restricted movements of neck. The *Manyastambha* can be correlated with cervical Spondylosis of neck. It's a degenerative condition in which the larger group of population has been affected. The *Manyastambha* is disease where having Ruk (pain), Stambha (stiffness), which leads to restricted movements in *Manya* Pradesha. According to *Ayurveda* texts, abnormal sleeping postures, use of high necked pillows, morning sleep, watching downwards and upwards for long duration, causing overstretching of neck are specific causes of *Manyastambha* due to the mentioned life style. Vata and Kapha entity gets vitiated leads to *Manyastambha*.

According to Indian culture, the highest aim of human life is the attainment of purusharthas ie; Dharma, Artha, Kama and Moksha. For the achievement of this, health of a person must be properly maintained.

*Manyastambha* is not much available in detail in any of the major *Ayurvedic* texts. As it is one of the *Vataja Nantamaja Vikaras*<sup>1</sup> before giving the description of *Manyastambha*, general consideration of *Vatavyadhi* is seen.

#### **Nidana of *Manyastambha*:**

*Manyastambha* is one of the *Vatananatmaja vikara*. So according to different Acharyas, both *samanya* Vata vyadhi nidanas and specific nidanas are mentioned.

#### **Vatavyadhi *Samanya* Nidana:**

Nidanas	C.S. <sup>2</sup>	S.S. <sup>3</sup>	A.S. <sup>4</sup>	A.H. <sup>5</sup>	M.N. <sup>6</sup>
Alpabhojana	+	+	+	+	+
Abhojana	+	+	-	-	+
Atimargagamana	+	+	-	-	+

Ativyayama	+	+	+	+	+
Adyashana	-	+	-	-	-
Aharaparinama Kala	-	+	+	-	+
Attyuchha Bhashana	-	-	-	+	-
Atipurishakshaya	+	-	-	-	-
Amajavyadhi	+	-	-	-	-
Abhighata	+	+	+	-	-
Bhaya	-	-	+	-	-
BalVata Vighraha	+	-	+	-	+
Chinta	-	+	+	-	-
Klama	+	-	-	+	+
Diwaswapa	+	-	-	-	-
Dhatukshaya	+	-	-	+	+
Grishma Varsha Rutu	-	+	+	-	-
Katu -Tikta Kashaya Sevena	+	+	+	+	+
Dukhashayya	+	-	-	-	+
Kriya atiyoga	+	-	-	+	-
Krodha	+	-	-	-	+
Laghu Bhojana	+	+	+	-	+
Langhana	+	+	+	-	+
Maithuna	+	+	+	-	+
Marmaghata	+	-	-	-	+
Plawana	+	+	-	-	+
Ruksha Sevana	+	+	+	-	+
Ratrijagarana	+	+	+	-	+
Rogajanita Dourbalya	+	-	-	-	+
Sheeta Sevana	+	+	+	+	+

Sushka Shaka Mamsa, Atisevana	-	+	-	-	-
Shoka	+	-	+	+	+
Sahasa	-	+	-	-	-
Shrama	-	+	-	-	-
Udvega	+	+	+	+	+
Vishamasana	-	+	-	-	-
Vegadharana	+	+	+	+	+
Masura Mudga Nishpava- Atisevana	-	+	-	-	-

#### Vishistha Nidana of *Manyastambha*:

Nidana	S.S. <sup>7</sup>	M.N. <sup>8</sup>	B.P. <sup>9</sup>	Y.R. <sup>10</sup>
Diwaswapna	+	+	+	+
Asanasthana Vikruti	+	+	+	+
Urdwanireekshana	+	+	+	+

#### Divaswapnam:

It gives two meanings one is diwaswapana causes kapha prakopa and ratri jagarana leads to Vata prakopa.

#### Asanasthana Vikruthi:

“Asanam upaveshanam, sthanam urdvibhavanam”.

“Asanena sthanena va-athishayena vikrutham greeva-adhi vikrutha”.

Here Asana as Upaveshanam and Sthana as Urdwa Vibhavanam, which means the postural disturbances specifically with reference to sitting. Persons are sitting or even lying down in such postures that, which leads to improper positioning of greeva and causes the disease *Manyastambha*.

#### Urdwa Nireekshana:

“Vivrutha urdwa neereekshanaihi vakramargavolokanaihi”

Dalhana clarifies that by looking upwards continuously is Vakra position of *Manya* leads to minor trauma and produces the symptoms. In Charaka Samhita Abigathwam of Shiras has told one of the reasons for *Manyastambha*.

### Purvaroop<sup>11</sup>:

The Purvaroop manifests in the Sthanasanshaya stage of Shadkriyakala. Charaka has quoted that Avyakta Lakshanas of Vatavyadhi are to be taken as its purvaroop. In this context of *Manyastambha* there are no specific purvaroopas mentioned in classics.

### Roopa:

In this stage, complete manifestation of a disorder appears in vyaktavastha of kriyakala. Ruk and sthambha are the sign and symptom mentioned in the classics, as lakshanas of *Manyastambha*.

### Roopa of *Manyastambha*:

Sl. No	Laxanas	S.S.	M.N.	B.P.	Y.R.
1	<i>Manya Shool</i>	+	+	+	+
2	<i>Stamba in Manya</i>	+	+	+	+

### Upashaya:

There is no Upashaya and Anupashaya for *Manyastambha* described in the Ayurveda classics. But we can select the Vata Vyadhi Upashaya.

All drugs, diet and regimen which give long lasting relief in *Manyastambha* may be taken as Upashaya ie; Abhyanga, Swedana, Ushna Ahara, Ushna Ritu etc.

### Anupashaya:

All drugs, diet and regimen which exaggerate the diseases are taken as Anupashaya for that disease. Also Nidanas of that disease can also be taken as Anupashaya. The diet having Laghu, Ruksha, Sheeta Gunas, Anashana, Alpasnana, Sheeta Ritu, and evening time will leads to increase in pain and it can be considered under Anupashaya.

### Samprapti of *Manyastambha*:

The Acharyas of Ayurveda are having more or less similar opinion about the Samprapti of *Manyastambha*. Samprapti is nothing but the pathogenesis, which occur at different levels of the disease. The knowledge of samprapthi is very important in diagnostic and prognostic aspects of disease.

In our classics *Manyastambha* Samprapti is explained as follows: Due to Nidana Sevana Vata gets vitiated and gets Kapha Avrutha, which inturn does Sthabdatha of 14 *Manya* Siras situated in the back of neck and results in *Manyastambha*. A vast explanation for Samprapti of *Manyastambha* is as follows:

The vitiated Vata along with Kapha Dosha gets vitiated and takes Asraya at *Manya* pradesha attacking the *Manya* Siras causing Sthambana and Ruja of neck.

Second one is due to Margavarodha. The Nidanas like Adhyashana, Vishamasana (Urdhwa Nireekshana, Asmathan Shayanam) and other Amakara Nidanas vitiates Agni, leading to mandagni and production of Ama causing Margavarodha. In this way all the above Nidana factors will cause Vataprakopa either by dhatukshay or margavarodha.

### Sapeksha Nidana:

In Ayurveda classics, some disorders are mentioned which imitates with *Manyastambha* ie; Greeva stambha, *Manyagraha*, Apabahuka

### Sadyasadhya:

When we go through the classics there is no mentioning of above factors in the context of *Manyastambha*. Hence we can consider the description which is available in Vatavyadhi in general.

### Pathya – Apathya:

Pathya is one which is suitable to the body, mind and to all Srotas in healthy as well as diseased condition. There is no specific Pathya and Apathyas mentioned for *Manyastambha*. The Pathya and Apathya mentioned for Vatavyadhis that can be considered for *Manyastambha* and they are as follows:

### Vyavachedaka Nidana:

Vyavachedaka Nidana				
Parikshawidhi	<i>Manyastambha</i>	Avabahuka	Vishwachi	Amsasosha
Nidan	Diwaswapna Asamasthan Urdwanireekshana	Vata Doshaprakopaka Nidana	Vata Doshaprakopaka Nidana	Vata Doshaprakopaka Nidana
Purva Rupa	Alpashula in <i>Manya</i>	Shoola in <i>Manya</i> Karna, Prusta, Bahu	Shoola in Talam Prutyanguli, Kandara, Bahuprista	Shoola in Amsa, <i>Manya</i> , Prusta
Rupa	Shoola and Sthamba in <i>Manya</i>	Shoola in Bahu <i>Manya</i> , Prusta	Shoola start from Hasta tal up to <i>Manya</i>	Shoola more in Amsa upto Hastatalam, Amsashosha
Dosha	Vata Kapha	Vata Kapha	Vata	Vata Kapha
Adhistan	<i>Manya</i> pradesha	Bahupradesha	Hastatalam	Amsapradesha

### Chikitsa:

Chikitsa sutra for all the disease is “sampraptivighatanamev chikitsa”. *Manyastambha* as it is a Vataja disorder, Vatavyadhi management can be adopted. But, specific line of treatment is described for *Manyastambha*.

The Chikitsa principles<sup>12</sup> to be adopted in the management of the *Manyastambha* are as follows:

1. Rooksha Sweda
2. Panchamoolakwatha or Dasamoolakwatha sevana.
3. Nasya Karma
4. Kukkutandaswedana

### Chikitsa of *Manyastambha*:

Chikitsa	Bhava Prakasha <sup>13</sup>	Yoga Ratnakara <sup>14</sup>	Sushruta Samhita <sup>15</sup>	Bhaishajya Ratnavali <sup>16</sup>	Chakradatta <sup>17</sup>
Snehana	+	-	+	-	-
Swedana	+	+	-	+	+
Nasyakarma	+	+	+	+	+
Nasapanam	-	+	-	-	-

## II. DISCUSSION AND CONCLUSION:

*Manyastambha* is a Kapha Avaranajanya vata vyadhi. It is characterized by Shoola and Sthambha in *Manya* Pradesha. In modern life style like keeping the neck constantly in same position for longer time while reading, writing, sleeping, standing and looking upward or oblique in various professional works, due to this the vata get vitiated very badly and gets localized in *Manya* pradesha which leads to *Manyastambha*. Due to Nidana Sevana Vata gets vitiated and gets Kapha Avrutha, which in turn does Sthabdatha of 14 *Manya* Siras situated in the back of neck and results in *Manyastambha*. The Vata Dosha along with Kapha Dosha gets vitiated and takes Asraya at *Manyapradesha* affecting the *Manya* Siras causing Sthambana and Ruja of neck.

Adhyashana, Vishamasana (Urdhwa Nireekshana, Asmathan Shayanam) and other Amakara Nidanans vitiates Agni, which in turn lead to mandagni and causes production of Ama which manifests Margavarodha. In this way all the above Nidana factors will cause Vataprakopa either by dhatukshaya or margavarodha.

Vitiated Vata along with Kapha may produces sotha in localized part. In early stages of *Manyastambha*, Kaphavrut vata leads to Ruk and Sthambha in *Manya* pradesha due to involvement of Urakanthamoolika peshi but in later condition disease turns in to kevala Vata vikara as we find the compression of nerve root due to the osteophytic changes.

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