

Critical analysis of management of Manyastambha (Cervical Spondylosis) with special reference to Pathyapathya

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ABSTRACT

The increasing prevalence of lifestyle disorders is a matter of concern to the medical fraternity. Cervical Spondylosis is estimated to account for the degenerative changes in cervical spine, with approximately 90% of cases occurring in those older than 50 years of age and 2% of all hospital admissions. Management of any disease is incomplete without the description of pathyapathya (Do's and Don'ts) of the particular disease. Management of manyastambha with special reference to pathyapathya in relation to the causative factors in different stages of the disease process is elaborated in the present paper.

Keywords: Acute and chronic Manyastambha, Cervical spondylosis, Nidana, Pathyapathya

INTRODUCTION:

Man is prone to numerous degenerative disorders in the present generation. Cervical spine bears weight and provides mobility to the head. Cervical spine due to its complex structure and multiple physiological activities, is vulnerable to more injuries and hence prone to various disorders. Cervical Spondylosis is estimated to account for the degenerative changes in cervical spine, with approximately 90% of cases occurring in those older than 50 years of age and 2% of all hospital admissions¹. Manyastambha is correlated to cervical spondylosis owing to its similarity in the symptomology.

According to Monier William, *Manya* is the back or the nape of the neck and *Stambha* is stiffness, rigidity, make stiff or immovable. Dalhana quoted *Stambha* as Nischalikarana. Manyastambha is described as nanatmaja vatavyadhi in the classical texts of ayurveda by acharya Charaka². Susruta elucidated that manyastambha is caused by shleshmavrtta vata³.

Ayurveda follows the principle- *Nidana parivarjan chikitsa*- avoiding the causative factors of the disease is itself the treatment of the disease. In this way etiology has been given due importance in the management of a disease. Management of manyastambha with special reference to pathyapathya with reference to the causative factors in different stages of the disease process is elaborated in the present paper.

ETIOPATHOGENESIS:

As Manyastambha is one among the nanatmaja vatavyadhi, causative factors of vata diseases can also be considered for Manyastambha. Vata is the main dosha involved in the etiopathogenesis of manyastambha. Vata is vitiated mainly due to two factors;

1. Dhatu kshaya
2. Marga avarana

In manyastambha avarana of vata occurs by shleshma, thereby causing stambha (stiffness) of the neck. As the disease advances dhatukshaya occurs which in turn aggravates vata further to the

Nidana³ (etiology):

Specific nidana of manyastambha are

1. Diwaswapna- sleeping in the day
2. Urdhwa nireekshana- prolonged gazing upwards
3. Vikruta asana sthana- improper sitting posture

Diwaswapna leads to aggravation of kapha and the remaining factors cause aggravation of vata. The aggravated dosha localize at the cervical region and cause manyastambha.

According to *Samanya Visheshha Siddhanta*, excessive and constant consumption of the same etiological factors results in the aggravation of vata which leads to different types of vatavyadhi. The etiological factors are divided into 4 categories. They are;

1. Aharaja nidana- dietary causative factors
2. Viharaja nidana- lifestyle related causative factors
3. Manasika nidana- psychological causative factors
4. Kalaja nidana- seasonal or environmental causative factors

TABLE NO.1 CAUSATIVE FACTORS OF MANYASTAMBHA- CERVICAL SPONDYLOSIS^{4,5,6}

S.no.	Ahara	Vihara	Manasika
1	Jamva (Eugeniajam bolana)	Dukhasana (Uncomfortable sitting)	Chinta (Anxiety)
2	Chanaka (Cicer arietinum)	Dukhashayya (Uncomfortable sleep)	Soka (Grief)
3	Harenu (Pisum sativum)	Diva swapna (Day sleep)	Krodha (Anger)
4	Adhaki (Cajanus cajan)	Balvatavighraha (Wrestling with stronger one)	Bhaya (Fear)
5	Masura (Lens culinaris)	Ashmotkshepa (Pulling down stone)	Kama (Excessive sexual desire)
6	Mudga (Phaseolus mungo)	Ashmavikshepa (Stone throwing)	
7	Tinduka(Diospyros tomentosa)	Ashtavikshepa (Throwing of wood)	
8	Tumba (Langenaria vulgaris)	Kashokshepa (Pulling down wood)	
9	Katu anna (Pungent food)	Lohavikshepa (Throwing of metal)	
10	Tikta anna (Bitter food)	Lohatkshepa (Pulling down metal)	
11	Kashaya anna (Astringent food)	Agamna (Excessive walking)	
12	Abhojana (Fasting)	Ahilavikshepa (Throwing of rock)	
13	Sheeta Veerya (Cold potency)	Vega udeerna (Forceful drive of Natural urges)	
14	Alpa asana (Less quantity)	Vega dharana (Suppression of natural urges)	
15	Vishama asana (combination of wholesome and unwholesome food)	Atiyasana (Sitting for a long period)	
16	Adhyaasana (Eating before digestion of previous meal)	Ati vyavaya (Excessive sexual intercourse)	
17	Pramita asana(Taking very less quantity of food)	Ati vyayama (Excessive exercise)	
18	Sheeta anna (Cold diet)	Ati sthana (Excessive standing)	
19	Guru anna (Heavy diet)	Vishamopachara (Improper treatment)	
20	Laghu anna (Light diet)	Atishrama (Over exertion)	
21	Ruksha anna (Ununctuous diet)	Ati pradhavana (Excessive running)	
22	Sushka saka (Dry vegetables)	Ati pratarana (Excessive swimming)	
23	Jirnataha (After digestion)	Ati prapatana (Jumping from height)	
24	Vishtambhi (Constipative diet)	Ati raktamokshana (Excessive bloodletting)	

TABLE NO. 2: KALAJA KARANA OF VATA PRAKOPA⁶

Dosha	Ruthu kala	Vayah kala	Dina kala	Ratri kala
Vata prakopa	Varsha	Old age	End part of the day	End part of the night

All the above mentioned factors form the major cause of the disease.

RUPA³ (CLINICAL FEATURES):

The main classical symptoms of manyastambha are

1. Ruk (Pain) at nape of the neck
2. Stambha (Stiffness) in the neck region.

Manyastambha stages:

Manyastambha is a nanatmaja vatavyadhi according to acharya Charaka. Whereas, Susrutha mentioned that manyastambha is caused by sleshmavarta vata. This can be inferred to the acute stage of cervical spondylosis where stiffness is predominant symptom caused by vitiated kapha. In the initial stage of the disease kapha involvement is seen whereas in later stages only vata involvement is observed. Manyastambha is primarily caused by vata dosha but kapha involvement is also seen as opined by Susrutha. Basing upon the doshic involvement it can be divided into two stages;

1. Acute stage: The acute stage of manyastambha can be described as the initial stage of the disease where stambha i.e. stiffness is predominant. During this stage kapha is the predominant vitiated dosha. Vata plays secondary role in the etiopathogenesis of the disease. The kapha occludes vata, hence leads to restricted range of motion of the neck. The range of movements of neck like flexion, extension, left lateral flexion, right lateral flexion and lateral rotation can be measured with the help of goniometer.
2. Chronic stage: The chronic stage of manyastmbha can be described as then later stage of the disease where vata is the vitiated dosha. Pain during the movement in the neck causes restrictive range of motion of the neck.

INVESTIGATIONS⁷:

Radiological investigations like X-ray and MRI of the cervical spine are the specific diagnostic investigations. Routine laboratory investigations

MANAGEMENT^{2,8}:

Ayurveda follows stepwise treatment of a disease which includes shodhana and shamana.

1. Shodhana chikitsa: Shodhana is the purificatory measure followed before starting the shamana chikitsa. In manyastambha sleshma hara nasyakarma is advised as it is a *urdhwa jatrugata roga* (diseases above the clavicle region).
2. Shamana chikitsa: Shamana chikitsa is palliative treatment given after complete elimination of vitiated doshas through shodhana chikitsa. it includes different guggulu preparations,

The treatment principles of the manyastambha can be divided into two categories depending upon the stage of the disease.

1. Acute stage: In acute condition with predominant stiffness, kaphavrt vata chikitsa is adopted. It includes Kapha hara and vata anulomana chikitsa (Ca. Chi.28/245)
2. Chronic stage: In chronic cases, general treatment of Vatavyadhi is followed as it is a nanatmaja vatavyadhi with pain being the main symptom.

Apart from the standard treatment principles followed in the management of the disease Pathyapathya plays a chief supportive role in the management of diseases. Following Pathya and avoiding Apathya basing upon the stage of the disease, is the key rule to cure the disease.

PATHYAPATHYA² (do's and don'ts):

Pathya is mentioned as a synonym to chikitsa by acharya Caraka¹⁰. Pathya is defined as 'Pathyam Pathona anpetham yadyachoktkam manasa priyam',

The factors which do not impair the body system and which are pleasing to the mind are called Pathya. Those which harm the body system and which are not pleasing the mind are called Apathya.⁹

There is no specific Pathya and Apathyas mentioned for Manyastambha. Diet and other habits mentioned in the list of vata vyadhi, can be adopted in Manyastambha as it is a nanatmaja vata vyadhi.

Pathyapathya in manyastambha can be divided in to two categories basing on the stage of the disease.

1. Acute stage
2. Chronic stage

1. **Pathyapathya in acute condition: In this stage pathya of kaphavarta vata is followed. They are** Yavaanna, jangala mrga pakshi, tikshna, swedana, niruha vasti, vamana, virechana, purana ghrita, oil of tila and sarsapa.³

Apart from these specific pathya mentioned above, all the apathyas described under vatavyadhi is to be followed.

2. **Pathyapathya in chronic condition: In this stage of the disease pathyapathya of vatavyadhi is followed.**

Detailed description is given in the table below-

Table no. 3: Pathyapathya in Vatavyadhi³

Factors	Pathyas	Apathyas
Ahara:		
Sneha (oily substances)	Sarpi (ghee), Majja (marrow), vasa (animal fat), taila (plant based oils), dugdha (milk), dadhikurchika (fat obtained from curd)	-
Harita, sakha, shimbi, and Phala Vargas (plants and its products like leaves, stems, vegetables, fruits etc.)	Kulattha (horse gram), Masha (black gram), Godhuma (wheat), Rakthashali (red variety of rice), Patola (pointed gourd or Trichosanthes dioica), Varthaka (brinjal), Dadima (Punica granatum), Parushaka (Grewia asiatica), Badara (Indian jujube), Lasuna (garlic) and Draksha (grapes)	Chanaka (bengal gram), kalaya (Green pea), shyamaka (sawa millet), Gunja (Abrus precatorius), nivara (Oryza nivara), kangu (Foxtail millet), mudga (Green gram) Rajamasha (Cow pea), guda (jaggery), jambuka (Screw pine), Kramuka (Acacia catechu), Mirnala (,nishpava (Flat beans), Taalaphala (wine palm fruit), Shaka (leafy vegetables), udumbara (Ficus racemosa)
Mamsa varga	Chataka (Jacobin cuckoo), kukkuta (Chicken), tittira (Partridge), shilindhra (a kind of bird), Nakra (crocodile), gargars (a kind of fish), Bileshaya (animals living in burrows)	All jangala mamsa varga (animals of arid region)
Rasa Pradhana	Madhura (sweet), Amla (sour), Lavana (salt)	Kashaya (astringent), Katu (hot), Tikta (bitter)
Manasika	Sukha (happiness)	Chinta (grief), Prajagara (loss of sleep)
Vihara	Snehana (oleation), swedana (fomentation), snehapana (oral oleative therapy), Snana (bath), abhyanga (oil massage), rechana (purgative therapy), mardana (massage) basti, avagaha, samvahana, Samshamana, Agnikarma, Upanaha (poultice), Tailadroni, Shirobasti, shamana, Nasya, santarpana and Brimhana	Vyavaya, Ativyayama, Basti, Ashvayana, Chankramana, Vegadharana, chardhi, Shrama, anashnata, Guruanti sheetalam

In this way various do's and don'ts are mentioned in the classical texts of Ayurveda, which can be divided in different categories depending on the disease condition.

DISCUSSION:

Vishishta nidana like diwaswapna, urdhwa nireekshana and vikruta asana sthana results into the disease if followed for a prolonged time by the person of vulnerable prakrti.

Diwaswapna: Diwaswapna as described in classical texts increases kapha. Kapha causes avarana of vata leading to vata prakopa and then resulting in the disease.

Urdhwa nireekshana: Urdhwa nireekshana i.e. looking upwards for a prolonged period results in injury to the sira, snayu, kandara, mamsa, greevakaseruka and other components of the neck. This causes stiffness and pain of the manya pradesha leading to the disease.

Vikrutha Asana sthana: Improper sitting and sleeping postures on improper surfaces results in local injury to the musculoskeletal framework of neck. Repeated exposure to improper postures results in abhighata to the sira, snayu, kandara, asthi, sandhi of manya pradesha resulting in vata prakopa. This induces ruja and stambha of manya pradesha.

Other causes:

Sedentary lifestyle, lack of exercise causes kapha and medo vrudhhi. Ati upachit meda causes saithilya of asthi, sira, snayu hence leads to their weakening. This leads to inability to bear the body weight and external trauma. Vriddha kapha and medas causes srotorodha that results in marga avarodhajanya vataprakopa. Standing for long time, forward bending, sitting for long periods, usage of arms for works like tailoring, embroidery, excessive household chores, writing work, computer work etc. prone to degenerative changes in cervical spine. Susrutacharya mentions diwaswaapa to cause tridosha prakopa, in which kapha is predominant. Kapha predominant tridosha prakopa leads to Agnimandya and Aama. This causes margavrodhjanaya vata prakopa.

Pathyapathya: Pathyapathya are determined in accordance to the nidana. Hence premonitorily etiopathogenesis is to be understood, only then pathyapathya can be followed. Hence all the vata karaka diet and regimen are considered as unwholesome and vatahara diet and regimen are considered as wholesome to the body in the management of the disease.

CONCLUSION:

Hence it can be concluded that pathya and apathya is the major part of the management of the disease as it clearly indicates the do's and don'ts basing upon the etiopathogenesis of a disease. In manystambha pathyapathya plays a pivotal role in the management of the disease as it helps in reversing the pathogenesis of the disease.

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