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A review article on the Ayurvedic aspects of *Manyastambha*

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ABSTRACT

In today's era, because of the stressful and fast lifestyle people are suffering from various degenerative diseases. *Manyastambha* is one of the lifestyle disorders which have a very high prevalence at present. *Manyastambha* is the clinical entity in which the back of the neck becomes stiff or rigid, painful, *Stambh* in the cervical region, and neck movement are hampered. *Manyastambha* has been enumerated in eighty *Vataja Nanatmja 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. It may cause pressure on nerve roots with subsequent sensory or motor disturbances if severe. The prevalence of cervical spondylosis is rising due to the increase in a busy, professional, and social life, poor sitting posture in offices, continuous work, working long hours on computers, night jobs, watching hours of television, sleeping on abnormally soft mattresses and pillows, and placing the bare minimum importance on healthy physical, mental, and dietary habits.

Key words: *Manyastambha*, Cervical Spondylosis, Lifestyle Disorder.

INTRODUCTION

Nowadays, stress, a sedentary lifestyle, office, and computer work, long duty hours, manual labor, excess traveling, traveling on bikes, and cars for a long time, and unhealthy eating habits cause stiffness in joints, muscle stiffness, and diseases of joints and locomotor systems. Neck pain hampers the patient's day-to-day activities. The disease not only affects an individual's health but also burdens quality of life and significantly

hampers daily activities.

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

Manyastambha is one among the *Naanathmaja Vatavyadhi*.^[2] It is considered a *Urdhwajathrugata Vikara*. It is a condition in which aggravated *Vata* lodges in the *Manya* region along with the involvement of *Kapha* leads to *Sthabdhatha* (restricted movements) and *Shoola* (pain).^[3]

Manyastambha term derived from words such as "*Manya*" which means nape of the neck and *Amarkosha* describes '*Manya*' (Neck region) as *Greeva Paschat Sira* (Nerves of Neck region)^[4] and "*Stambh*" which means stiffness, rigidity.^[5] In this *Kaphavruta Vata* takes shelter in the *Sira* and *Snayu* of *Manyapradesha*. It is characterized by *Guruta*, *Stambha* in *Manyapradesha*, *Ruk*, and *Cheshtastambh*. The clinical presentation of *Manyastambha* resembles the

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Cervical Spondylosis. It is a type of *Vatavyadhi*. It can occur as *Nanatmaja Vikara* as well as *Kaphavruta Vata*. *Aacharya Sushruta* has mentioned in *Nidana Sthana* that sleeping during the day, posture deformity, and constantly looking upwards, are the reasons that aggravate *Vata* along with *Kapha* which causes *Manyastambha*.^[6]

The signs and symptoms of *Manyastambha* can be correlated with Cervical Spondylosis. Cervical spondylosis is a most common musculoskeletal disorder and a major problem in modern society. According to a global burden of disease study in 2013, neck pain was one of the top 10 causes of years lived with disability globally.^[7] According to Global Burden of Disease 2015, neck pain remains the leading cause of years lived with disability and the fourth leading cause of disability-adjusted life years.^[8]

In the present era, leading a sedentary lifestyle, sitting in front of computers for a long time, traveling 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*, and *Kapha Dosha* are also associated with causing *Manyastambha*. *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.

AIM AND OBJECTIVE

A review article on the Ayurvedic aspects of *Manyastambha*

MATERIALS AND METHODS

For this study, Ayurveda Samhitas like Brihatrayi and Laghutrayi, etc., authentic publications, internet, and modern medical literature have been reviewed.

REVIEW ON MANYASTAMBHA

A brief description of the historical aspect of the illness was explored starting from the Vedic era to the present

time and entitled as historical review. The disease Review elaborates the general description of the disease *Manyastambha*.

Vedic literature

In Yajurveda and Samaveda no reference is available about *Manyastambha*. In Rigveda and Atharva Veda there is no direct reference for the disease as *Manyastambha* is available, but can 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.

Brihatrayi

Charak Samhita - In 20th chapter of Charak Sutrasthana "*Maharogadhyaya*" there are 80 types of *Vataja Nanatmaja Vyadhi* that have been mentioned. And among them, *Manyastambha* is one of them.^[10] Acharya Charaka in the *Trimarmeeya Adhyaya of Siddhi Sthana* 12 explains *Manyastambha* is because of head injury i.e., *Shiro Abhighatam*.^[11]

Sushruta Samhita - *Sushruta* has given a detailed description of *Vatavyadhi* in the first chapter of *Nidana Sthana, Vatavyadhi Adhyaya*.^[12] Acharya *Sushruta* considers *Manyastambha* as an individual disease and also as the prodromal symptom of *Apatanaka*.^[13]

Gayadasa, a commentator on *Sushruta Samhita*, discussed the causative factors.^[14]

Ashtanga Hridayam - In *Ashtanga Hridaya Nidana Sthana* chapter 15, *Vatavyadhi Nidana, Vagbhatta* mentions *Manyastambha* as a symptom of *Antharayama*.^[15]

In **Ashtang Samgrah** also, *Manyastambha* is mentioned.^[16]

Laghutrayi

Madhav Nidana - *Manyastambha* is described in chapter- 22, *Vatavyadhi Nidan*.^[17]

Bhavprakash - Acharya *Bhavprakash* also described 80 types of *Vataja Nanatmaja Vikara* in *Madhyam Kand* chapter- 24, *Vatavyadhi Adhikar*.^[18]

Sharangdhar Samhita - Acharya *Sharangdhar* mentioned in *Purvakand Adhyaya* - 7, that there are 80

types of *Vata Roga* and *Manyastambha* is one of the *Vata Rogas*.^[19]

Kashyap Samhita - Aacharya Kashyap has described 80 types of *Vataj Nanatmaja Vikara* in *Sutrasthana* chapter - 27 *Rogadhya*, *Manyastambha* is mentioned one of them.^[20]

Harit Samhita - Aacharya Harit mentioned about *Manyastambha* in *Tritiya Sthana* chapter - 20 *Vatavyadhi*.^[21]

Gadnigrah has also described *Manyastambha* in *Kayachikitsa Kand* chapter – 19.^[22]

Yogratnakar has also mentioned about *Manyastambha* in *Vatavyadhi Nidan*.^[23]

Chakradatta has also described the treatment of *Manyastambha* in chapter - 22.^[24]

In **Bhaishajya Ratnavali** chapter- 26, *Vatavyadhi Rogadhikar*, treatment of *Manyastambha* is mentioned.^[25]

Vyutpatti and Nirukti

Manyastambha is mainly formed from two words, *Manya* and *Stambh*.

Manya: ग्रीवायाः पश्चात् शिरः ^[26] (Shabdha Kalpa Drumam)

Stambha: निश्चरीकरण (Dalhana)

Stambha: स्तम्भ इह क्रियानिरोध इन्त ^[27] (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).^[28] *Stambha* means stiffness, rigidity, making stiff or immovable.^[29] Thus, *Manyastambha* is the clinical entity in which there is pain and restricted movements of the neck is present.

The stiffness of neck is the consequence of aggravated *Vata* lodged in the cervical region, as *Stambha* is the *Prakupita Vata Karma*.^[30] In this disease, *Vata* and *Kapha Doshas* are involved.

Paribhasha^[31]

Manyastambha is coming under one of the 80 *Vataja Nanatmaja Vikaras*. Along with *Vata*, *Kapha Dosh* 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 a *Vata* disorder only, which is a degenerative condition in nature.

Nidana of Manyastambh

Specific *Nidanas* of *Manyastambha* have not been mentioned anywhere in the classics. Hence the factors, which are responsible for the vitiation of *Vayu* can be considered as the *Nidana* of *Manyastambha* also. The *Vata Prakopaka Nidana* described by *Aacharyas*, are as below:

Aaharaj Nidana

Nidana	C.S	S.S	A.H.	H.S	M.N	Y.R	B.P
Ruksha Ahara	+	+	+	+	+	+	+
Sheeta Ahara	+	+	-	+	+	+	+
Alpa Ahara	+	-	+	-	+	+	+
Laghu Ahara	+	-	-	-	+	+	+
Kashaya Rasa	-	+	+	+	-	-	+
Katu Rasa	-	+	-	+	-	-	+
Tikta Rasa	-	+	+	-	-	-	+
Masoor	-	+	-	+	-	-	-
Kalaya	-	+	-	+	-	-	-
Nishpava	-	+	-	+	-	-	-
Rajmasha	-	+	-	+	-	-	-

Neevara	-	+	-	+	-	-	-
Raktashali	-	+	-	+	-	-	-
Koradoosha	-	+	-	+	-	-	-
Shyama	-	+	-	+	-	-	-
Yavagu	-	-	-	+	-	-	-
Mudga	-	+	-	+	-	-	-
Aadhki	-	+	-	+	-	-	-
Harenu	-	+	-	+	-	-	-
Kalinga	-	-	-	+	-	-	-
Vastuka	-	-	-	+	-	-	-
Palandu	-	-	-	+	-	-	-
Gunjana	-	-	-	+	-	-	-
Kandashaka	-	-	-	+	-	-	-
Shushkashaka	-	-	-	+	-	-	-
Vallura	-	+	-	-	-	-	-
Varaka	-	+	-	-	-	-	-

Viharaj Nidana

Nidana	C.S.	S.S.	A.H.	H.S.	M.N.	Y.R.	B.P.
Diwaswapna ^{[32][33]}	-	+	-	-	+	+	+
Vishamashana ^{[32][33]}	+	+	-	-	+	+	-
Urdhvanirikshana ^{[32][33]}	-	+	-	-	+	+	+
Atibhukta	-	-	-	+	-	-	-
Kshara	-	-	-	+	-	-	-
Abhojana	-	-	+	-	-	-	-
Langhana	+	-	-	-	-	+	-

Adhovatarodha	-	+	-	+	-	-	-
Mutrarodha	-	+	-	+	-	-	-
Pureesharodha	-	+	-	+	-	-	-
Nisha Jagarana	+	-	+	+	+	+	+
Ativyayama	+	+	+	+	+	+	-
Ativyavaya	+	+	+	+	+	+	-
Atiadhwa	+	+	-	+	+	+	-
Atibhashana	-	-	+	+	-	-	-
Ashwayana	+	-	-	+	+	+	-
Ushtrayana	+	-	-	+	+	+	-
Rathayana	-	-	-	+	-	-	-
Gajayana	+	-	-	-	+	+	-
Plavana	+	-	-	-	+	+	+
Aticheshta	+	-	-	-	+	+	-
Sheeghrayana	+	-	-	-	+	+	-
Kshavthu Vegadharan ^[34]	+	-	+	-	-	-	-
Jrimbha Vegadharana ^[35]	-	+	+	-	-	-	-
Ashru Vegadharana ^[36]	-	-	+	-	-	-	-
Abhighata	+	+	-	-	+	+	+

Manasik Nidana

Nidana	C.S.	S.S.	A.S.	H.S.	M.N.	Y.R.	B.P.
Shoka	+	-	+	-	+	+	+
Chinta	+	-	+	-	+	+	+
Dukh	+	-	-	-	-	-	-
Krodha	+	-	-	-	-	+	-
Bhaya	+	-	-	+	-	-	-

Panchkarma Apacharaja Nidana

Nidana	C.S.	S.S.	A.H.	H.S.	M.N.	Y.R.	B.P.
Vishama Upachara	+	-	-	-	+	-	+
Asamyaka Vamana Karma	-	-	-	-	-	+	-
Asamyaka Virechana Karma	-	-	-	-	-	+	-
Kriyatiyoga	-	-	+	-	-	-	-

Kalaj Nidana

Nidana	C.S.	S.S.	A.H.	H.S.	M.N.	Y.R.	B.P.
Sheeta	-	-	-	+	-	-	-
Durdina	-	-	-	+	-	-	-
Aprahne	-	--	-	+	-	-	-
Varsharitu	-	-	-	-	-	+	-
Greeshmaritu	-	+	-	-	-	-	-
Jara	+	-	-	-	-	+	-

Anya Nidana (Other Causes)

Nidana	C.S.	S.S.	A.H.	H.S.	M.N.	Y.R.	B.P.
Dosha Sravana	+	-	-	-	-	-	+
Asrika Sravana	+	-	-	-	+	+	+
Dhatukshaya	+	-	-	-	+	+	+
Marmaghata	+	-	-	-	+	-	+
Amadosha	+	-	-	-	+	+	+
Roga Atikarshana	+	-	-	-	+	+	+

C.S. - Charak Samhita, S.S. - Sushruta Samhita, A.H. - Ashtang Hridaya, M.N. - Madhav Nidana, H.S. - Harit Samhita, Y.R. - Yog Ratnakar, B.P. - Bhava Prakash

Purvarupa^[37]

Purvarupa indicates a disease that will happen in the future. The *Purvarupa* manifests in the *Sthanasanshraya Avastha* of *Shadkriyakala*. There is no separate explanation in the classics about the *Purvarupa* of *Manyastambha*.

Charaka stated that the *Purvarupa* of *Vatavyadhi* is "Avyaktam Lakshanam Tesham Purvarupam Iti Smritam".^[38] Commentator Vijayarakshita explain the word "Avyakta" as "Na Ati Abhivyakta" means the word *Avyakta* as the symptoms which are not manifested clearly.^[39] Hence, mild occasional symptoms prior to the manifestation of *Manyastambha* may be taken as *Purvarupa*.

Rupa

The manifested signs and symptoms of a disease are termed as the *Rupa*. *Rupa* is seen in the fifth stage i.e., *Vyakti Avastha* which occurs after *Sthanasamsraya Avastha*. Some of the general symptoms of *Vata Vyadhi* are similar to the sign and symptoms of *Manyastambha* (Cervical spondylosis).

The sign and symptoms of *Manyastambha* are-^[41]

मन्या च स्तंभयते (stiffness of neck)

मन्याशूल (pain in neck)

अन्तरामयते ग्रीवा (straining of neck in inward direction)

शिरोग्रह (headache)

पृष्ठग्रह (pain in back)

Samprapti

The way in which the *Doshas* get vitiated and the course it follows for the manifestation of the disease is called *Samprapti*. The knowledge of *Samprapti* is very much essential from a treatment point of view and it also helps to understand the complete pathogenesis of a disease.

No specific *Samprapti* has been explained for *Manyastambha*. So, the general *Samprapti* of *Vatavyadhi* can be considered.

- *Acharya Charaka* has mentioned that *Vata Prakopa Nidana Sevana*, *Vata Prakopa* and this *Prakupita Vata* gets accumulated in *Rikta Srotas* and gives rise to various *Sarvanga* and *Ekanag Vyadhi* (Ch.Chi. 28/ 18 19).^[42] *Acharya Vagbhata* has also stated that the vitiated *Vata* circulate through the empty channels in the body (*Rikta Srotas*) and fills them.^[43] (AH, Ni. 15/6)
- The vitiated *Vata* also causes *Shleshaka Kapha Kshaya* due to *Ruksha* and *Khara Guna*. Here the *Ruksha* and *Khara Guna* of *Vata* are considered as antagonising factors for *Shleshaka Kapha* which eventually results in diminution of *Shleshaka Kapha* which is the binding force between the joints and ultimately leads to the *Kshaya* in *Dhatu*. Because of *Dhatukshaya*, vitiated *Vata* flows out of its *Ashaya* to circulate in the entire body and settles down in the *Asthi*.
- Whenever the *Vyana Vayu* gets vitiated, then simultaneously *Khavaigunya* takes place at *Asthi Dhatu* because of its higher affinity towards *Asthidhatu* due to *Ashraya-Ashryee Bhava* leads to *Asthivaha* and *Majjavaha Srotodushti* which results in *Manyastambha*.

Samprapti Ghatak

Proper knowledge of *Samprapti* along with its *Ghatakas* is very much essential.

Dosha	Vyan Vayu, Shleshmak Kapha
Dushya	Asthi, Majja, Snayu, Mamsa
Agni	Jatharagni, Asthi-Majja Dhatwagni
Srotas	Asthivaha, Majjavaha
Srotodushti Prakara	Sanga
Udbhav Sthan	Pakwashaya
Vyakta Sthan	Greeva (Manya Pradesh)

Swabhav	Chirkari
Rogmarg	Marmasthi-Sandhi

Upashaya

All drugs, diet, and regimens that give long-lasting relief in *Manyastambha* may be taken as *Upashaya*. E.g. - *Abhyanga*, *Swedana*, *Ushna Ahara*, *Ushna Ritu*, Avoiding pillows, etc.

Anupashaya

All drugs and regimens that exaggerate the diseases are taken as *Anupashaya*. E.g.- The diet having *Laghu*, *Ruksha*, *Sheeta Gunas*, *Anashana*, *Alpashana*, *Sheeta Ritu* and Evening time.

Pathya-Apathya

Specific *Pathya* and *Apathya* of *Manyastambha* are not mentioned. But as being a *Vatavyadhi*, we have to adopt the same.

Pathya Ahara in Manyastambha^[44]

Varga	Dravya
Annavarga	Godhuma, Masha, Kulattha, Raktashali
Dugdhvarga	Gau-Aja Dugdha, Ghrita, Kilata
Phalavarga	Draksha, Madhuka, Badara, Amra
Jalavarga	Ushna Jala, Shritashita Jala
Madyavarga	Sura, Surasava, Amlakanjika, Madira
Mamsavarga	Kukkuta, Tittira, Nakra, Mayura, Chataka
Mutravarga	Gou, Avika, Asti, Mutra, Ashva
Rasavarga	Madhura, Amla, Lavana
Shakavarga	Patola, Rason, Shigru, Jivanti
Snehavarga	Ghrita, Taila, Vasa, Majja

Apathya Ahara in Manyastambha^[45]

Varga	Dravya
Annavarga	Yava, Kodrava, Shyamaka, Chanaka, Kalaya

Dugdhvarga	Gadarbha Dugdha
Ikshuvarga	Madhu
Jalavarga	Nadi-Samudra, Shita Jala, Dushita Jala, Tadagasya Jalam
Madyavarga	Navamadya, Atimadyapana
Mansavarga	Kapota, Paravat, Kulinga, Shuka, Shushka Mamsa
Mutravarga	Ajamutra
Phalavarga	Jambu, Kasheruka, Kramuka, Lavali, Parpataki Phala
Rasavarga	Katu, Tikta, Kasaya Rasa
Shakavarga	Kumuda, Kamalanala, Palakya, Udumbara

Chikitsa

Nirukti of Chikitsa - "Kit Rogapanayane." The root word 'Kit' means removal or eradication. Kit means separating the disease or eradicating the disease from the body or controlling or destroying the disease and disease process.

Chikitsa Ruk Pratikriya^[46] - Treating or eradicating pain or disease is called Chikitsa.

Chikitsa Roga Nidana Pratikare^[47] - avoiding a disease's causative factor or factors is called Chikitsa.

Yaa Kriya Vyadhi Harinee Sa Chikitsa Nigadhyate^[48] - any activity or approach which alleviates or destroys a disease is called Chikitsa.

Chikitsa of Manyastambha

As in Ayurveda, the first line of treatment is *Nidanaparivarjanama*. The first aim should be lifestyle modification, which can be achieved through dietary habits, Yoga, and Regular exercises.

Bhava Mishra mentions that the *Abhyanga* with *Taila* or *Ghrita* should be done in *Manyastambha*, *Bhavamishra* and *Yogaratanakara* indicate *Rooksha Sweda* and *Nasya*.^[49] As the disease is a *Vatavyadhi*, *Vatahara Chikitsa* can be adopted.

General treatment of Vatavyadhi

As *Manyastambha* is considered under *Vatavyadhi*, line of treatment of *Vatavyadhi* is to be adopted in *Manyastambha*.

Samanya Vatopakramas that are explained as *Vata Shamaka Ahara*, *Snehana*, *Swedana*, *Mrudu Samshodhana*, *Bahir Parimarjana* and variety of *Basti Upakramas* are main line of treatment to pacify the *Vata*.

Snehana

When vitiation of *Vata* occurs without any *Upstambha* or *Avarana*, it should be treated at first with the *Sneha Dravyas* like *Grita*, *Taila*, *Vasa* and *Majja*. *Anuvasana Basti* with *Amla* and *Lavana Rasa*, *Sneha Nasyas* and *Brihana Ahara* and *Vihara* also come under the *Snehana*.

Swedana

After proper *Abhyanga*, the patient may be subjected to the *Swedana* therapy like *Nadi Sveda*, *Sankara Sveda*, *Prastara Sveda* etc. it is also useful in *Toda* (pricking pain), *Harsha* (tingling sensation), *Ruka* (ache), *Shotha* (oedema), *Stambha* (stiffness), *Anga Graham* (spasticity).

The *Snehana* and *Swedana* procedures should be administered repeatedly as a result of which the disorders of *Vata* may not get lodged in the *Kostha* softened by *Snehana* procedure.

Mrudu Samshodhana (Virechana)

Mrudu Virechana must be given in *Vata Vyadhies* which are not subsided by the *Snehana* and *Swedana*. For this purpose the patient may take the medicated Ghee prepared with *Tilvaka* or *Satala* or oral administration of '*Eranda Sneha*' along with *Godugdha* (cow milk) for the *Virechana* purpose. This will help in both *Vata Anulomana* as well as elimination of morbid *Doshas*.

Basti

Basti is considered to be the best treatment modality, because of its wide applicability and multidimensional therapeutic approach towards the *Vata Doshas*, also

effective in conditions where other *Doshas* are involved. The *Basti* is termed as *Ardha Chikitsa* or *Sampurna Chikitsa*. The desired effects may be produced by modifying the basic constituents of *Basti* like *Kashaya* and *Kalka* drugs as per the need. *Lekhana*, *Brimhana*, *Grahi*, *Shodhana* and many other specific *Bastis* are mentioned. *Acharya Charaka*, while explaining the treatment for *Asthipradoshaja Vikaras*, has mentioned *Panchakarma* in which importance is given to *Basti*, containing *Tikta dravyas*, *Ksheera* and *Sarpi*.

Nasya Karma

Nasya Karma is one of the therapeutic procedures of *Urdhvajatrugata Vikaras*, wherein the drug is administered through the nasal route. According to *Acharya Charaka*, *Nasya Karma* has been indicated in all types of *Vata Vyadhies*.

DISCUSSION

It covers the Ayurvedic review and other Therapeutic Procedures, recommended to manage the *Vatavyadhi* (*Manyastambha*). In the Ayurvedic review, *Nidana Panchaka*, *Sadhya-Asadhyata*, and *Chikitsa* of the disease have been described. As *Manyastambha* is not mentioned as a separate disease the *Nidanas* mentioned for *Vata-Vyadhi* and *Vata Prakopa* are incorporated as causative factors of *Manyastambha* (Cervical Spondylosis), though separate *Nidanas* are not mentioned.

In Ayurvedic management, *Snehan Karma* produced *Snigdhta*, *Mardavta*, and *Vishyandan* in the neck region. The *Swedan* reduces *Kapha* and *Ama* that responsible for spasticity in the neck in cervical spondylosis. *Vata* manifestation vitiates due to *Sheet Guna*, in such case, *Swedan* showing hot potency pacifies the *Vata* manifestation. *Manya Basti* relieves stiffness and pain in the neck region. The *Nasya Karma* pacifies the mainly *Vata Dosh* and associated *Kapha Dosh* through its *Brimhana* nature and works as an effective treatment in cervical spondylosis.

CONCLUSION

Based on clinical manifestation, pathogenesis, and complication, cervical spondylosis can be correlated

with *Manyastambha*. The *Manyastambha* comes under the eighty types of *Nanatmaja Vata Vyadhies*. *Vata* provoking factors are accepted as *Nidana*. *Vyana Vayu* and *Shleshaka Kapha* are essential components for the pathogenesis of *Manyastambha* (Cervical Spondylosis). The Ayurvedic treatment modalities can be used as an effective management of cervical spondylosis.

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