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A Critical Review on *Kaphavrutha Vata* in *Manyasthambha*

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ABSTRACT

Now a days due to sedentary lifestyle and lack of time, people cannot concentrate on their proper regimen and people undergo many unwanted practices like faulty dietary habits, improper sitting posture, continuous work in one posture and overexertion, load bearing movements during travelling and sports. All these factors lead to the increase in the incidents of *Manyasthambha* in a large population. In classics *Manyasthambha* is explained under *Vataja Nanatmaja Vikaras* and is mentioned as *Kaphavruta Vata* in its *Samprapthi*. While explaining treatment of *Manyasthambha*, *Acharya Susruta* clearly explains about *Rooksha Sweda* and *Nasya* which helps in the *Samprapti Vighatana* of *Avarana* in *Manyasthambha*.

Key words: *Manyasthambha, Avarana, Rooksha Sweda, Nasya, Nasapana.*

INTRODUCTION

In Ayurvedic classics *Manyasthambha* is described as *Manyaha Kriyahanihi* and also *Kaphavruta Vata* in the pathogenesis of *Manyasthambha*. *Manyasthambha* derived from two different words - *Manya* and *Stambha*. According to *Arunadutta* the commentator of *Astanga Hrudaya* the meaning of the word *Manya* is given as *Manya Nadis*, situated laterally to the Neck. *Manyasthambha* is the clinical entity in which the back of the neck becomes stiff or rigid and the movements of the neck are impaired. *Margavarodhajanya Vata Prakopa* cause *Kshaya* (degeneration) of *Asthi, Snayu, Mamsa* and it leads to

anatomical changes in *Manya Pradesha*.

Manyasthambha is one among the *Vataja Nanatmaja Vikaras*.^[1] *Charaka samhita Trimarmeyadhyaya* of *Siddhi Sthana* explains that *Manyasthambha* is because of head injury i.e. *Shiro Abhighatam* and considered primary stage of *Antharayama* as *Manyasthambha*.^[2] Similarly *Vagbhata*, also refer *Manyasthambha* as a symptom of *Antharayama*.^[3] *Gayadasa*, commentator on *Sushruta Samhita*, considers *Manyasthambha* as an individual disease entity and its causative factors are discussed separately.^[4]

“*Divaswapnasanasthanano Vikritho Urdhwa Nireekshanaihi Manyasthambham Prakuruthe Sa Eva Shleshmanavrutaha*”^[5]

Divaswapna, Asana Sthana Vikruti and *Urdhwa Nireekshana* are explained as the *Nidana* for *Manyasthambha*. The first *Nidana, Divaswapna* is the main cause for the *Dushti* of *Kapha*. *Asana Sthana Vikruti* and *Urdhwa Nireekshana* causes *Vata Dushti*.

This is the *Nidana* explained by *Acharya Susruta* for *Manyasthambha*. Here he explains *Manyasthambha* as *Shleshmanavruta* i.e. *Kapha Avruta*. Here the main *Dosha* is *Vata*; and by considering these two

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statement we can consider *Manyasthambha* as *Kaphavruta Vata* in *Manyapradesha*. In *Manyasthambha* the *Vyana Vata* is involved as it is responsible for *Gati*, *Avakshepana* and *Utshepana* i.e. gait and movements of the joints. And also *Sarvadeha Chari* i.e. spreads all over the body. Heaviness all over body, Pain in all joints and bones, Excessive loss of mobility, Great impairment in walking, Pain while speaking are the *Lakshanas* explained by different *Acharyas* while explaining *Kapha Avruta Vyana Vata* and we can see most of the *Lakshanas* in *Manyasthambha*.

According to *Ayurvediya Shabdkosha* the word *Avarana* means *Avarodh*; *Gati Nirodh* i.e. obstruction to the normal *Gati* of *Vata*. *Vata Dosha* is the *Gatyatmak Dravya* within the *Sharira*. And if its normal *Gati* is hampered or vitiated, it leads to the condition of *Avruta Vata*. Similar situation is present in *Manyasthambha*. *Gati* of *Vyana Vayu* is obstructed by the *Sthanika Dushta Kapha* in *Manyapradesha*.

“*Manye Samsruto Vato Yeda Antharnadi Prapadyathe Tadha Manyasthambham Kuryat Ayam Shleshmanavrutena Vatena Janyate*” (*Ayurvediya Sabdakosha*)

As *Manya* is *Urdhwa Jatru Pradesha*, it is the site of *Kapha*; also *Sandhi* is the site of *Shleshaka Kapha* especially *Trika Sandhi*. *Sandhi* is also the *Sthana* for *Vata*; *Vyana Vata* is *Sarva Shareera Chari*. By the above said *Nidanas* when it's practiced all together leads to *Dushti* of *Kapha* and *Vata*. And these *Dushta Kapha* gets lodged in *Siras* of *Manya Pradesha* causing *Avarana* to the *Vata* and in that particular area shows the symptoms of *Kapha Avruta Vata (Vyana)* such as pain, stiffness and loss of movements.

If we consider the modern aspect of this *Manyasthambha*, the most appropriate correlation will be Cervical spondylosis. As the most signs and symptoms match with this condition. Also we can apply the *Avarana* concept here. In cervical spondylosis the intervertebral discs of cervical spine get degenerated or due to any injury of improper activities get bulged or protruded into the spinal canal and cause the discomfort. Here the spinal canal can

be considered as the pathway of *Vayu* and the bulged or protruded disc can be considered as *Avaraka* i.e., *Kapha*. When the disc make obstruction to the spinal cord and hampers the normal nerve conduction then the symptoms get started. And this can be correlated as the *Kapha Avarana* to *Vayu* in this context.

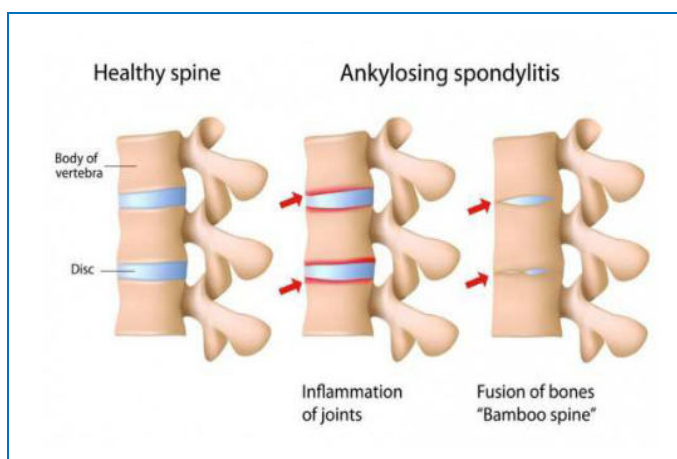


Fig. 1: Showing normal spine and features of ankylosing spondylitis

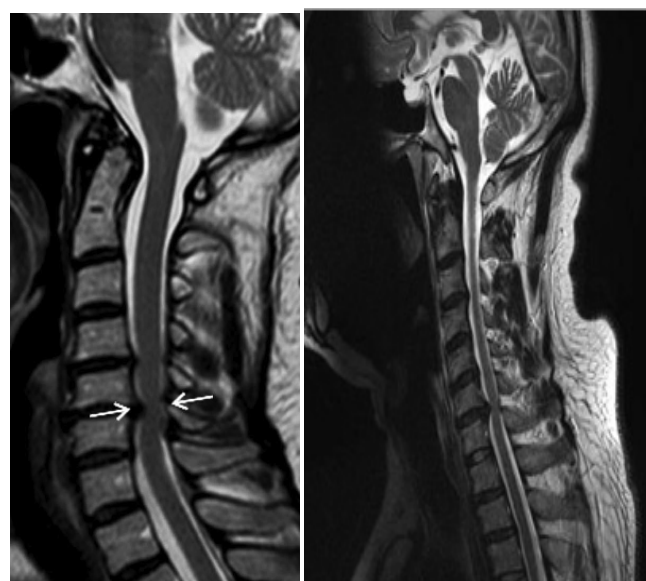
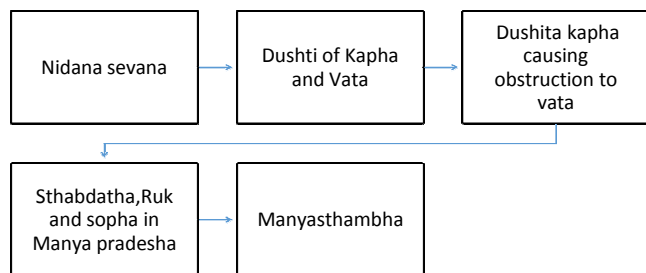


Fig. 2 & 3: MRI Cervical spine showing findings of cervical spondylosis

Similarly if we consider the condition of Ankylosing spondylitis there is HLA B27; which can be related to *Ama*. This *Ama* circulates throughout the body through blood and gets lodged in the *Khavaigunya Sthana (Vyadhi Akshamyas Sthana)*; i.e. it can get accumulated in cervical region, lumbar region etc. and thereby causing *Avarana* to the normal *Gati* of *Vayu*.

This *Avarana* if not treated in this first stage then it will lead to *Dhatukshaya* and this leads to bamboo spine like conditions.

Chart 1: Samprapti of Manyasthambha



Treatment

The general line of treatment of *Manyasthambha* is *Nasya* (administration of drugs by the route of nasal cavity) and *Ruksha Sweda* (dry fomentation).^[6] In the initial stages of *Manyasthambha* there is *Vata Avarana* by *Kapha* which later, turns out to be a *Kevala Vata Vyadhi* (disease of *Vata* alone). So in order to relieve the obstructing *Kapha Dosh*, *Ruksha Sweda* is to be done

“*Manyasthambhe Apy Etadeva Vidhanam, Visheshato Vatashleshmaharairnasyai: Rookshaswedaischa Upacharet*”. (Su.Ch.5/32)

Action of Rooksha Sweda

Normally in conditions of *Vata Vyadhis*, the general line of treatment is *Snehanam* and *Swedanam*. But here in *Manyasthambha* it is mentioned as *Rooksha Sweda*, because there is the presence of *Avarana* by *Kapha* in the primary stage. In conditions of *Avarana* the treatment should be done to the *Avaraka* first; i.e. *Kapha* in *Manyasthambha*. After the *Avaraka Dosh* get normalized then only *Vata Hara* measures should be adopted. *Swedana* is *Vata Kapha Hara*; so here *Rooksha Sweda* is adopted to reduce the vitiated *Kapha* and *Vata* and also acts as a local *Amapachana*, if any.

Action of Nasya in Manyasthambha

Acharya Sushruta specifies the word *Shirovirechana* to describe a particular variety of *Nasya Karma*. The

word *Virechana* means elimination of morbid *Doshas* from the body. This *Shirovirechana* or *Murdha Virechana* indicates its main function elimination of morbid *Doshas* particularly from the *Shiras* or parts situated above the clavicle. *Acharya Charaka* says that it acts on the diseases of *Skanda*, *Amsa* and *Greeva* and the *Doshas* are expelled from the *Shira Pradesha*. So here *Nasya* is adopted as the *Shodhana* treatment for *Manyasthambha* and it will expel the vitiated *Kapha* which forms an *Avarana* to the *Vata* and make the proper *Gati* of *Vayu*. And also acts as *Vata Shamaka* and also *Brimhana* if appropriate medicines are chosen.

Action of Nasapana in Manyasthambha

Nasapana is administration of medicated *Drava Dravya* through nose in larger doses and asking the patient to drink it. It is first explained by *Chakradutta* in *Vatavyadhi Adhikara* while explaining *Ardita*, *Manyasthambha*, *Pakshaghata* etc. He has mentioned some *Yogas* like *Mashabaladi Kwatha*, *Dasamoola Bala Masha Kwatha* etc. for *Nasapana*. *Nasapana* will act as *Shodhana* and *Shaman* at a time i.e., it will act as *Shirovirechana* by its mode of administration and as the medicine reaches the gut it will act as *Shamana*. Action of *Nasapana* is as similar as *Nasya*, it will make irritation to the nasal mucosa and helps to expel the morbid *Kapha* from *Shiras*, *Kanda*, *Skantha Greeva* etc. And helps to eliminate the *Avrita Kapha* and make the normal *Gati* of *Vayu* and helps in *Samprapti Vighatana* of *Manyasthambha*.

CONCLUSION

Manyasthambha is one among the *Nanatmaja Vata Vikara* having *Avarana Samprathi*. By considering the *Lakshana* of *Manyasthambha* it will be similar to *Kapha Avruta Vyana Avastha*. While assessing the opinion of different *Acharyas* about *Chikitsa*; it is clear that they have considered and followed the treatment principle of *Avarana*. So *Rooksha Sweda*, *Kapha Hara Upacharas* are mentioned first in the treatment, later after removing *Avarana*, *Kevala Vata Hara Chikitsas* are mentioned.

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