A Critical Review on Kaphavrutha Vata in Manyasthambha

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ABSTRACT

Nowadays 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 Kaphavrutha 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 Pradeshha.

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

“Divaswapnasanasoththo Vikritho Urdhwa Nireekshanoihi Manyasthambham Prakurtho Sa Eva Shleshmanavrutatha”

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 Susrutha for Manyasthambha. Here he explains Manyasthambha as Shleshmanavruta i.e. Kapha Aivruta. Here the main Dosha is Vata; and by considering these two
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 Sarva Rupa 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 Lakshananas explained by different Acharyas while explaining Kapha Avruta Vyana Vata and we can see most of the Lakshananas 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 Jatu 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.

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 Akshamya 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

<table>
<thead>
<tr>
<th>Nidana sevana</th>
<th>Dushti of Kapha and Vata</th>
<th>Dushita kapha causing obstruction to vata</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sthabdatha, Ruk and sopha in Manya pradesha</td>
<td>Manyasthambha</td>
<td></td>
</tr>
</tbody>
</table>

Treatment

The general line of treatment of Manyasthambha is Nasya (administration of drugs by the route of nasal cavity) and Ruksha Sweda (dry fomentation). 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 Dosha, Ruksha Sweda is to be done

“Manyasthambhame Apy Etadeva Vidhanam, Visheshato Vatashleshmaharinayai: 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 Dosa 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 Vatavaydhi Adhikara while explaining Ardita, Manyasthambha, Pakshaghata etc. He has mentioned some Yogas like Mashabaladi Kwatha, Dasamoolla 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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How to cite this article: Dr. Unnikrishnan VS, Dr. Prashanth AS. A Critical Review on Kaphavrutha Vata in Manyasthambha. J Ayurveda Integr Med Sci 2018;4:171-174.
http://dx.doi.org/10.21760/jaims.v3i4.13306

Source of Support: Nil, Conflict of Interest: None declared.

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