

**AYURVEDIC REVIEW ON MANYASTHAMBHA AND ITS
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ABSTRACT

In the present era, stressful and busy lifestyles have increased the occurrence of various degenerative disorders. **Manyastambha** is one such condition, which is becoming increasingly common. It is characterized by **pain, stiffness, and restricted movement of the neck**. In Ayurveda, Manyastambha is described among the **eighty Vataja Nanatmaja Vyadhis** and also under **Urdhwajatrugata Vikara**. Manyastambha can be clinically correlated with **cervical spondylosis** in modern medicine. Cervical spondylosis is a degenerative condition affecting the cervical spine. The main symptoms are **pain (Ruk) and stiffness (Stambha)**. In severe cases, compression of the nerve roots may occur, leading to sensory or motor disturbances. The increasing incidence of cervical spondylosis is associated with modern

lifestyle habits such as **poor sitting posture, prolonged computer and mobile use, continuous work, long working hours, night shifts, watching television for extended periods, and improper sleeping positions or pillows**. Lack of regular exercise and insufficient attention to healthy diet and mental well-being may also contribute to the development of this condition.

KEYWORDS: Manyastambha, Cervical Spondylosis, Lifestyle Disorder.

INTRODUCTION

In the present era, stressful and sedentary lifestyles have increased the occurrence of musculoskeletal disorders. Prolonged office and computer work, long working hours, manual labour, excessive travelling, prolonged travelling on two-wheelers or in cars, poor sitting posture, and unhealthy eating habits can contribute to joint and muscle stiffness. Neck pain and stiffness can significantly affect a person's routine activities and reduce the overall quality of life.

Movement is an essential function of the human body. According to Ayurveda, **Vata Dosha** is responsible for controlling and regulating different activities and movements of the body. Therefore, any disturbance or vitiation of Vata can affect normal body movements and may lead to various disorders.

Manyastambha is described as one of the **Nānātmaja Vāta Vyādhis** and is also considered an **Urdhwajatrugata Vikara**. It is a condition in which aggravated Vata becomes localized in the **Manya Pradesh (neck region)**, with the involvement of Kapha. This results in **Stambha (stiffness or restricted movement)** and **Shoola (pain)** in the neck region.

The term *Manyastambha* is derived from two words, “**Manya**” and “**Stambha**.” *Manya* refers to the nape or posterior region of the neck, while *Stambha* means stiffness or rigidity. According to Ayurvedic descriptions, aggravated Vata along with Kapha affects the **Sira (vessels/nerves)** and **Snayu (ligaments/tendons)** of the Manya Pradesh. The condition is characterized by **Guruta (heaviness)**, **Stambha (stiffness)**, **Ruk (pain)**, and **Cheshta-stambha (restricted neck movements)**. The clinical features of Manyastambha show similarities with **cervical spondylosis** described in modern medicine. It may occur as a **Nānātmaja Vāta Vyādhi** as well as due to **Kaphāvṛta Vāta**.

Acharya Sushruta, in the Nidana Sthana, has described factors such as **daytime sleep**, **improper posture**, and **continuously looking upward** as causes that aggravate Vata along with Kapha, resulting in Manyastambha.

The clinical features of Manyastambha can be correlated with cervical spondylosis. **Cervical spondylosis** is a common degenerative disorder of the cervical spine and has become an important health problem in modern society. According to the Global Burden of Disease

studies, neck pain is a major cause of disability worldwide and contributes significantly to years lived with disability.

In the present lifestyle, prolonged computer work, excessive use of two-wheelers, lack of regular neck exercises, improper sitting posture, and mental stress are common factors that may contribute to the aggravation of Vata. **Vata and Kapha Dosha** may both be involved in the development of Manyastambha. Vata can become vitiated either due to **Avarana** or **Dhatukshaya**. The vitiated Vata may become associated with Kapha, resulting in the manifestation of symptoms such as stiffness, heaviness, and restricted movement.

Like other diseases, Manyastambha may worsen when not managed at an early stage. In the initial stage, **Kapha Anubandha** may be more prominent along with Vata. As the condition becomes chronic, **Vata involvement may become predominant**, leading to increased stiffness, pain, and restriction of neck movements.

AIM AND OBJECTIVE

Aim

To review the Ayurvedic aspects of **Manyastambha** and understand its clinical features, causes, pathogenesis, and management based on classical Ayurvedic texts.

MATERIALS AND METHODS

For this review, information related to **Manyastambha** was collected and studied from the classical Ayurvedic texts, including **Brihatrayi and Laghutrayi**, along with other authentic Ayurvedic publications. Relevant information was also referred to from **modern medical literature and reliable online sources** to understand the condition from both Ayurvedic and modern perspectives.

REVIEW ON MANYASTAMBHA

Vyutpatti and Nirukti

The word **Manyastambha** is formed from two words: **Manya** and **Stambha**.

Manya

“□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □”(Shabda Kalpa Druma)

Manya refers to the posterior or back part of the neck.

Stambha

According to Dalhana, *Stambha* means **Nishchelikarana**, which indicates making a part stiff or immovable. *Shabda Kalpa Druma* explains Stambha as “□ □ □ □ □ □ □ □”, meaning restriction or cessation of normal movement.

According to **Arunadatta**, the commentator of *Ashtanga Hridaya*, Many refers to the two Nadis situated on either side of the neck. In general, Many denotes the back or nape of the neck, while Stambha refers to **stiffness, rigidity, or restriction of movement**. Therefore, **Manyastambha** can be understood as a condition characterized mainly by **pain and restricted movement of the neck**.

The stiffness of the neck occurs due to the aggravation of **Vata Dosha** and its localization in the cervical region. Stambha is considered one of the clinical manifestations of aggravated Vata. Both **Vata and Kapha Dosha** may be involved in the pathogenesis of Manyastambha.

Paribhasha

Manyastambha is described as one of the **80 Vataja Nanatmaja Vikara**. Although Vata is the main Dosha involved, **Kapha Dosha** may also have an important role. Vata may become vitiated due to **Kaphavarana** or **Dhatu Kshaya**. The aggravated Vata may become localized in the region associated with Kapha, resulting in Kapha involvement.

If the condition is not properly managed during the initial stage, it may gradually progress. In the early stage of Manyastambha, **Kapha Anubandha** may be present along with Vata. As the disease becomes chronic, Vata becomes predominant and the condition may develop into a **degenerative disorder**.

Nidana of Manyastambha

Specific **Nidanas (causative factors)** of Manyastambha have not been clearly described in the classical Ayurvedic texts. Therefore, the general factors responsible for **Vata Prakopa** can be considered as the causative factors of Manyastambha.

The **Vata Prakopaka Nidanas** described by various Acharyas are mentioned below.

Purvarupa

Purvarupa refers to the early or preliminary features that appear before a disease becomes fully manifested. According to **Shadkriyakala**, Purvarupa is mainly observed during the

Sthanasamshraya Avastha. The classical texts do not provide a separate description of the Purvarupa of Manyastambha.

Acharya Charaka has described the Purvarupa of **Vatavyadhi** as “*Avyaktam Lakshanam Tesham Purvarupam Iti Smritam.*” According to commentator **Vijayarakshita**, the term *Avyakta* means symptoms that are **not clearly manifested or are only mildly expressed**. Therefore, mild and occasional symptoms occurring before the complete manifestation of Manyastambha can be considered as its **Purvarupa**.

Rupa

The clearly manifested signs and symptoms of a disease are known as **Rupa**. These features become evident during the **Vyakti Avastha**, the fifth stage of Shadkriyakala, following Sthanasamshraya.

Manyastambha shares several features with **Vatavyadhi**, and some of these symptoms can also be clinically correlated with those seen in cervical spondylosis.

The main signs and symptoms of Manyastambha are.

- **Manyastambha** – stiffness and restricted movement of the neck
- **Manyashoola** – pain in the neck region
- **Antaramayate Greeva** – difficulty or strain in neck movement
- **Shirograha** – headache or stiffness involving the head
- **Prishthagraha** – pain and stiffness in the back

Samprapti

Samprapti refers to the process through which Doshas become vitiated and follow a particular pathway to produce the signs and symptoms of a disease. Understanding Samprapti is important because it helps in understanding the complete pathogenesis and in selecting appropriate treatment.

A specific Samprapti of Manyastambha has not been described in the classical texts. Therefore, the general Samprapti of **Vatavyadhi** can be considered for understanding its pathogenesis.

According to **Acharya Charaka**, the intake of Vata-aggravating factors leads to the vitiation of Vata. The aggravated Vata enters and accumulates in the **Rikta Srotas (empty or weak**

body channels) and produces different types of systemic or localized disorders (*Ch. Chi. 28/18–19*). Similarly, **Acharya Vagbhata** explains that aggravated Vata circulates through the empty channels of the body and becomes localized there (*A.H. Ni. 15/6*).

The aggravated Vata, because of its **Ruksha (dry)** and **Khara (rough)** qualities, can reduce **Shleshaka Kapha**. Shleshaka Kapha provides lubrication and stability to the joints. Its reduction may therefore affect normal joint function and contribute to degenerative changes. Due to **Dhatukshaya**, the aggravated Vata further circulates through the body and may become localized in **Asthi Dhatu**. This can contribute to disorders involving the bones and associated structures.

Swabhava

When **Vyana Vayu** becomes vitiated, a **Khavaigunya** (weakness or susceptibility) may develop in the **Asthi Dhatu**. Due to the **Ashraya-Ashrayi Bhava** between Vata and Asthi, Vata has a particular tendency to become localized in Asthi Dhatu.

This process may lead to disturbance of **Asthivaha and Majjavaha Srotas**, eventually contributing to the development of **Manyastambha**. Thus, Vata vitiation, Dhatukshaya, Srotodushti, and Khavaigunya may together play an important role in the manifestation and progression of Manyastambha.

Samprapti Ghatak

A proper understanding of **Samprapti** along with its different **Ghatakas (components)** is essential for understanding the pathogenesis of a disease. Studying the Samprapti Ghatakas helps to identify the involvement of Dosha, Dushya, Srotas, and other factors and also helps in planning appropriate treatment.

Dosha	Vyan Vayu, Shleshmak Kapha
Dushya	Asthi, Majja, Snayu, Mamsa
Agni	Jatharagni, Asthi-Majja Dhatwagni
Srotas	Asthivaha, Majjavaha
Strotodushti Prakara	Sanga
Udbhav Sthan	Pakwashaya
Vyakta Sthan	Greeva (Many Pradesha)
Swabhav	Chirkari

Rogmarg

Marmasthi-Sandhi

Upashaya

Upashaya refers to the drugs, diet, and lifestyle practices that provide relief from the signs and symptoms of a disease. In Manyastambha, measures that provide sustained relief can be considered as Upashaya.

Examples include **Abhyanga (oil massage)**, **Swedana (sudation therapy)**, **consumption of Ushna Ahara (warm food)**, **staying in a warm environment or season**, and **avoiding the use of very thick or excessive pillows**.

Anupashaya

Anupashaya refers to the drugs, diet, and activities that aggravate the disease or increase its symptoms. In Manyastambha, factors such as **Laghu, Ruksha, and Sheeta Ahara**, fasting or inadequate food intake (**Anashana/Alpashana**), exposure to a cold environment or **Sheeta Ritu**, and activities that increase Vata may act as Anupashaya.

Pathya-Apathya

Specific **Pathya and Apathya** for Manyastambha have not been clearly described in the classical texts. Since Manyastambha is considered a **Vatavyadhi**, general dietary and lifestyle guidelines recommended for Vata disorders can be followed.

A **warm, nourishing, and Vata-balancing diet**, adequate rest, regular gentle exercise, and avoidance of prolonged improper posture and excessive exposure to cold may be beneficial. Vata-aggravating factors such as excessive fasting, irregular eating habits, cold and dry foods, and prolonged strenuous activities should preferably be avoided.

Pathya Ahara in Manyastambha

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, Amia, Lavana
Shakavarga	Patola, Rason, Shigru, Jivanti
Snehavarga	Ghrita, Taila, Vasa, Majja

Apathya Ahara in Manyastambha

Varga	Dravya
Annavarga	Yava, Kodrava, Shyamaka, Chanaka, Kalaya
Dugdhavarga	Gadarbha Dugdha
Ikshuvarga	Madhu
Jalavarga	Nadi-Samudra, Shita Jala, Dushita Jala,
Madyavarga	Navamadya, Atimadyapana
Mansavarga	Kapota, Paravat, Kulinga, Shuka, Shushka Mamsa
Mutravarga	Ajamutra
Phalavarga	Jambu, Kasheruka, Kramuka, Laval, Parpataki Phala
Rasavarga	Katu, Tikta, Kasaya Rasa
Shakavarga	Kumuda, Kamalanala, Palakya, Udumbara

Here is your **Chikitsa, Discussion, and Conclusion** rewritten in simple, natural, human-like language while keeping the Ayurvedic meaning and important technical terms unchanged.

Chikitsa

The word **Chikitsa** is derived from the root “*Kit Rogapanayane*,” where “*Kit*” means removal or eradication. Thus, Chikitsa means removing, controlling, or eliminating the disease and its pathological process from the body.

According to the concept “**Chikitsa Ruk Pratikriya**,” the treatment that helps to relieve pain or disease is called Chikitsa.

Similarly, “**Chikitsa Roga Nidana Pratikare**” means that avoiding or removing the causative factors of a disease is also considered Chikitsa.

In simple words, **any treatment, procedure, or activity that helps to reduce or eliminate a disease is called Chikitsa.**

Chikitsa of Manyastambha

In Ayurveda, the first step in the treatment of any disease is **Nidana Parivarjana**, which means avoiding the causative factors. Therefore, the management of Manyastambha should

begin with lifestyle modification. This includes maintaining a proper diet, practising Yoga, and doing regular exercises.

According to **Bhavamishra**, Abhyanga with Taila or Ghrita is beneficial in Manyastambha. **Bhavamishra and Yogaratnakara** have also mentioned **Rooksha Swedana and Nasya** for its management. Since Manyastambha is considered a type of **Vatavyadhi**, Vata-pacifying treatment can also be adopted.

General Treatment of Vatavyadhi

As Manyastambha is considered under Vatavyadhi, the general principles of **Vatavyadhi Chikitsa** can be applied.

The main treatment measures for balancing Vata include.

- **Vata-shamaka Ahara** – diet that helps to balance Vata
- **Snehana** – oleation therapy
- **Swedana** – sudation therapy
- **Mridu Samshodhana** – mild purification therapy
- **Bahir Parimarjana** – external therapies
- **Basti** – different types of medicated enemas

Snehana

When Vata is aggravated without any obstruction or Avarana, it can initially be managed with **Sneha Dravyas** such as Ghrita, Taila, Vasa, and Majja.

Anuvasana Basti prepared with Amla and Lavana Rasa, Sneha Nasya, and nourishing food and lifestyle practices are also included under Snehana therapy.

Swedana

After proper **Abhyanga**, different types of Swedana such as **Nadi Sweda, Sankara Sweda, and Prastara Sweda** can be performed.

Swedana is useful in conditions such as **Toda** (pricking pain), **Harsha** (tingling sensation), **Ruka** (pain), **Shotha** (swelling), **Stambha** (stiffness), and **Anga Graha** (restricted or abnormal movement).

Snehana and Swedana may be repeated according to the patient's condition. Snehana helps to soften the tissues, while Swedana helps to reduce stiffness and facilitate the movement of aggravated Vata.

Mridu Samshodhana (Virechana)

When the symptoms of Vata Vyadhi do not improve adequately with Snehana and Swedana, **Mridu Virechana** may be considered.

For this purpose, medicated Ghrita prepared with **Tilvaka or Satala**, or **Eranda Sneha** administered with cow's milk, may be used.

Virechana helps in **Vata Anulomana** and also supports the elimination of aggravated Doshas.

Basti

Basti is considered one of the most important treatment methods for Vata disorders because it has a wide range of therapeutic applications.

It can be modified according to the patient's condition by changing the ingredients such as **Kashaya and Kalka Dravyas**. Different types of Basti, such as **Lekhana, Brimhana, Grahi, and Shodhana Basti**, can be selected according to the clinical requirement.

Basti is therefore described as **Ardha Chikitsa** or, in some contexts, as **Sampurna Chikitsa** for Vata disorders.

Acharya Charaka has also mentioned the use of Panchakarma, particularly Basti containing **Tikta Dravyas, Ksheera, and Sarpi**, in the management of disorders involving Asthi.

Nasya Karma

Nasya Karma is an important Ayurvedic procedure for disorders affecting the region above the clavicle (**Urdhvajatrugata Vikara**). In this procedure, medicine is administered through the nasal route.

According to **Acharya Charaka**, **Nasya is indicated in Vata disorders**. Therefore, it can be considered as an important treatment modality in Manyastambha, particularly when symptoms are present in the neck and surrounding region.

DISCUSSION

The present review discusses the Ayurvedic understanding and therapeutic approaches used in the management of **Manyastambha**, which can be correlated with **cervical spondylosis**.

The Ayurvedic review includes **Nidana Panchaka**, **Sadhya-Asadhyata**, and **Chikitsa** of the disease. Manyastambha is not described as a separate disease entity in detail. Therefore, the causative factors mentioned for **Vata Vyadhi** and **Vata Prakopa** can be considered as important factors in the development of Manyastambha.

In Ayurvedic management, **Snehana** helps to produce Snigdghata (unctuousness), Mardavata (softness), and Vishyandana (liquefaction) in the affected region.

Swedana helps to reduce stiffness and may help in conditions associated with Kapha and Ama. Since coldness (*Sheeta Guna*) aggravates Vata, the warmth produced by Swedana helps in reducing Vata-related manifestations.

Manya Basti provides local therapeutic support and may help in reducing **pain and stiffness in the neck region**.

Nasya Karma is mainly useful for balancing Vata and associated Kapha Dosha. Because of its nourishing (*Brimhana*) action, it can be considered an effective Ayurvedic procedure for managing symptoms of cervical spondylosis.

CONCLUSION

Based on the clinical features, pathogenesis, and associated complications, **cervical spondylosis can be correlated with Manyastambha** described in Ayurveda.

Manyastambha is considered among the **80 types of Nanatmaja Vata Vyadhi**. Therefore, the factors that aggravate Vata can be considered important causative factors in its development.

Vyana Vayu and Shleshaka Kapha are considered important in the pathogenesis of Manyastambha. Vitiation of Vata, along with involvement of Kapha and local tissues, may contribute to pain, stiffness, and restricted movement of the neck.

Ayurvedic treatment modalities such as **Nidana Parivarjana**, **Snehana**, **Swedana**, **Manya Basti**, **Nasya**, and **Basti** can be considered useful approaches for the management of cervical

spondylosis. These therapies mainly aim to balance Vata, reduce pain and stiffness, improve local function, and support overall musculoskeletal health.

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