

## MANAGEMENT OF MANYASTHAMBHA THROUGH NASAPANA: A CASE STUDY

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### ABSTRACT

*Manyasthamba* has been enumerated in the *Vataja Nanatmaja Vikara*. Acharya Sushruta have mentioned *Kapha Avruta Vata* in the samprapti of *Manyasthamba*. *Manya* is the back of the nape of the neck. *Manyagraha* is the spasm or contraction of the neck. *Manyasthamba* is stiffness or rigidity of the neck. *Manyasthamba* is explained as ‘*manyakriyahani*:’ Acharya charaka explains *Manyasthamba* as a succession of *Apataanaka*. Classical symptoms are stiffness and pain over the neck and restricted movements. Symptoms of Cervical spondylosis are Neck stiffness and pain, neck pain which is radiating towards head, shoulder and arms and also neck stiffness which restricts the neck movements. Also produce noise or sensation when the neck is turned. Both the condition is similar while considering the signs and symptoms, so here these two conditions are correlated. According to Ayurveda the treatment principle of *Manyasthamba* is coined as *Rookshasweda* and *Nasya*. *Nasapanaa* modified form of *nasya* which is mentioned by Acharya Chakradutta in the management of *manyasthamba*, *apabahuka*, *pakshaghata* and *ardida* is clinically administered in a case of *Manyasthamba* and marked results are obtained within minimum time period.

**KEYWORDS:** *Manyasthamba*, *Rookshasweda*, *Nasapana*, *mashabaladi kwatha*, *Vyoshadi guggulu*.

### INTRODUCTION

*Manyasthamba* is stiffness or rigidity of the neck. *Manyasthamba* is explained as ‘*manyakriyahani*:’ Acharya charaka explains *Manyasthamba* as a succession of *Apataanaka*. Classical symptoms are stiffness and pain over the neck and restricted movements. Symptoms of Cervical spondylosis are Neck stiffness and pain, Headache that may originate in the neck, Pain in the shoulder or arms, Inability to fully turn the head or bend the neck. Grinding noise or sensation when the neck is turned<sup>[1]</sup>. Both the condition is similar while

considering the signs and symptoms, so here these two conditions are correlated.

The etiological factors responsible for the *Manyasthamba* are sleeping at day time, leaning or sleeping on an uneven place i.e. irregular postures; constantly gazing upwards<sup>[2]</sup>. In initial stages of *Manyasthamba* there is *Vata Avarana* by *Kapha* which later turns out to *Kevala Vata vyadhi*. The *dushti* of *vata dosha* occurs mainly due to *Avarana* and *Dhatukshaya*. In most of the conditions the main cause will be *Avarana* but later this leads to

dhatukshaya and became Kevala Vataja condition. Here also in Manyasthambha in early stages its sthambhpradhana vyadhi, ie due to kaphavarana, if left untreated later leads to dhatukshaya and become shoolapradhana i.e., kevalavata involvement. The etiological factors responsible for Manyasthambha are sleeping at day time, leaning or sleeping on an uneven place i.e. irregular postures; constantly gazing upwards. Due to Stiffness of neck (*Sthambha*) with Pain (Ruk) or without pain the patients cannot move their neck.

The general line of treatment for Manyasthambha specifically emphasizes on the adoption of Nasya<sup>[3]</sup>. “*Nasahi Shiraso Dwaram*” i.e., Nasa is told as Dwara for Shiras which is Uttamanga. Nasya is considered as the prime modality of treatment in Urdhwajatrugata Vikaras and it also nourishes the Shiras, Skandha, Greeva and Kaksha. It has the important action in clearing the dosha which are deep rooted in the channels of head<sup>[4]</sup>. *Nasapanam* is mentioned in several contexts by different Acharyas. The words “*Nasyanipito*”, “*Pibennasarandrena*” etc are used in the context of Nasapana. Some yogas are mentioned for Nasapana while explaining the treatment of Manyasthambha, Apabahukam, Arditam and Pakshaghata in different texts.

### **CASE PRESENTATION**

An Auto driver, aged 35 years male, reported to Kayachikitsa OPD of Ayurveda Mahavidyalaya and Hospital Hubli, with Pradhana Vedana of Pain in Cervical region, Pain over the back of the head. He is Unable to move the neck properly and the Pain

radiates to head and both the hand, Unable to hold heavy things using hands and even difficulty in driving since 2- 3 months

#### **VEDANA VRUTTANTA:**

The Subject was apparently healthy before 6 months and he is having catch over the neck and stiffness over the cervical region occasionally. Gradually he developed pain over the neck and back of the head. Later he developed swelling and restricted movements. Gradually the pain starts radiating towards the shoulder and hands. After long time standing he develops slight giddiness. He took allopathic Medicine for the same and got some temporary relief in pain and the condition repeats and from last one month the condition is affecting his day today activities.

**PURVA VYADHI VRUTTANTA:** No H/O DM and HTN and No other systemic disorders

#### **PURVA CHIKITSA VRUTTANTA:**

Subject was treated for the above said condition in an allopathic hospital and they have advised some NSAIDS which gave him a temporary relief.

**GENERAL EXAMINATION:** Gait and other parameters are normal

**LOCAL EXAMINATION:** Tenderness and Edema Present over the back of the neck, No heaviness or tenderness noted over the paranasal sinuses

#### **SYSTEMIC EXAMINATION:**

Respiratory system: NAD

Cardiovascular system: NAD

Gastrointestinal system: NAD

Locomotor system:

Inspection: Edema Present over the back of the neck

Palpation: Slight Tenderness elicited at the cervical region

Joint movements: Painful & restricted movements [Flexion, extension, Rotation and lateral bending]

ASHTASTHANA PAREEKSHA:

Nadi : 76/min.

Mala : Prakruta

Mootra: Prakruta

Frequency day: - 4-6 times,

Jihwa : Prakruta

Shabdha: Prakruta

Sparsha: Prakruta

Drik : vyaktha, prakrutha

Aakruti: Madhyama

DASHAVIDHA PAREEKSHA

Prakruti : Vatapitha

Vikruti : Dosha-Vatapradhana

,Kaphaanubandha

Dooshya : Rasa,Asthi, Majja

Upadhathu : sira,snayu.

Sara : Madhyama

Samahanana : Madhyama

Pramana : Madhyama

Satmya : Madhyama

Satwa : Pravara

Aharashakti : Madhyama

Vyayamashakti : Madhyama

Vaya : Madhyama

SAMPRAPTI GHATAKAS:

Dosa - Vata-vyana; Kapha-Sleshmakapha

Dushya- Rasa, Asti, Majja, snayu, sira,

Srotha - Asthivaha.

Strotodushtiprakara - Sanga

Udbhavasthana - Siras of manyapradesha

Sancharasthan - Sira & Rasayanis

Vyaktastana - ManyaPradesha

Adhishthana - ManyaPradesha

Rogamarga - Madhyama

Vyadhiswabhava - Chirakari

SADHYASADHYSATA: Sadhya

VYADHI VYAVACHEDAKA NIDANA:

Vatajashirashula, Arthavabhedaka and sooryavartha

No vataja sirasoola lakshana are seen, only pain over the back of the head is presnet in this patient which is not getting subsided by snehana and bandhana as seen in vatajasirashoola. The site and patter of pain is also not similar to that of suryavartha and Arthavabhedaka.

Apabahuka

*Bahupraspandithahara*-ie unable to lift the hand is explained in apabahuka and here it is not present.

Here pain over the back of neck and head, restricetd movements and stiffness are present. So the Diagnosis is made as Manyasthambha.

VYADHI VINISCHAYA: Manyasthambha

ROGA PAREEKSHA:

Nidana: Divaswapna, Driving Auto rickshaw in improper positions, Sleeping in improper position, sleeping using high and hard pillows.

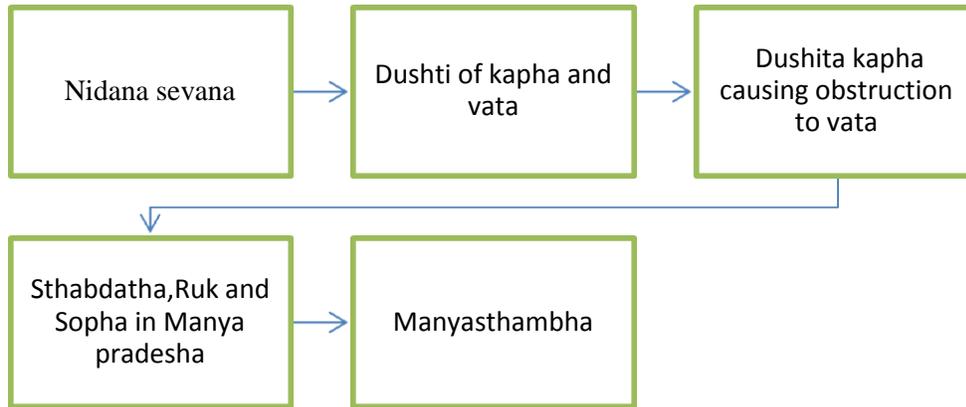
Poorvaroopo: stambha in manyapradesha.

Roopa:Vedana and sthambha in manyapradesha.

Upashaya: Ushnopachara, Swedana

Anupashaya: Diwaswapna, Ativyayama, Atimaithuna, Katu, Ushna, Lavana, Amla, guru and Abhishyandiahara

**Samprapti:**



**CHIKITSA SIDDHANTA**

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 Vatavyadhi (disease of vata alone). So in order to relieve the obstructing Kapha Dosha, Ruksha Sweda is to be done.

*“Manyasthambheapyetadevavidhanam, visheshatovatashleshmaharairnasyai: rookhaswedaischupacharet”. (su chi 5/32)*

**CHIKITSA GIVEN:**

AAMAPACHANA	Tab Shaddharana DS Twice daily with warm water before food for 5 days
STHANIKA SWEDA	Nirgundi Sidda Nadi Sweda x 14 days
<b>NASAPANA</b>	
Poorvakarma	Mukha Abhyanga with Murchita Tila Taila followed by Bhashpa swedana
Pradhana karma	Nasapana is done with Mashabaladi Kwatha <sup>6</sup>
Paschat karma	Dhoomapanam with Haridra Varti; Kavala and Gandusha
Matra	60 ml once daily, (30ml in each nostril)
Duration	for 14 days on alternate days
<b>SHAMANUSHADHI</b>	
Dose	1tab (500mg) Twice daily before food
Anupana	Ushnajala
Duration	for 30 days



### RESULT OF TREATMENT

- Pain over the head reduced
- Pain and Stiffness over the neck got reduced
- Movements possible without pain.
- Giddiness absent

Assessment was done using Neck Disability index which shows marked improvement in this case. Before treatment the grading values was 31 which was reduced to 8 after 14 days of In-patient treatment and followed by 30 days of shamanaoushadhi.

### PATHYA-APATHYA

Advice given to avoid shitopachara, shirasnana, Atisnigdha, Atirooksha ahara vihara, Ativyayama and Divaswapna. He is Advised to avoid exposure to cold, high pillows, Heavy helmets and long journeys on two wheelers, weight lifting and other heavy works.

Advice to take ushna laghu supachya ahara, ushopachara, advised to take adequate rest.

### DISCUSSION

#### AMAPACHANA

In almost all diseases explained in Ayurveda, one way or the other there is the involvement of Agni. “*roga: sarveapimandagnau*.” If there is Mandagni there is a chance for formation of Ama. So to make Agni proper and to digest Ama, Shaddharanayoga<sup>[5]</sup> is given here as Amapachana. In Manyasthambha, there is involvement of kapha; Kapha and Ama are having similar gunas. soshaddharana yoga which is a good Amapachana, kapha hara and vata hara preparation is taken for Amapachana.

#### ACTION OF NADI SWEDA

Normally in conditions of Vatavyadhis the general line of treatment is Snehanam and Swedanam. But here in Manyasthambha it is mentioned as rookshasweda due to the presence of kaphaavarana. Considering this here nadisweda with nigundi is adopted to reduce the vitiated kapha and vata and also acts as a local amapachana. Nirgundi is

having vedanasthapaka action and is a good vatahara drug.

### ACTION OF NASAPANA IN MANYASTHAMBHA

Nasapana is Administration of medicated *dravadravya* through nose in larger doses and asking the patient to drink it. It is first explained by Chakradatta in *vatavyadhi adhikara* while explaining *ardita*, *manyasthambha*, *pakshaghata* etc. He has mentioned some yogas like *Mashabaladi kwatha*, *Dasamoola balamashakwatha* 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, skanthagreeva etc. And helps to eliminate the avritakapha and make the normal gati of vata and helps in sampraptivighatana of Manyastambha.

*Mashabaladikwatha* contains Masha, Bala, Kapikachu, Katrina, Rasna and Eranda as ingredients<sup>[6]</sup>. In *Mashabaladi kwatha* all these ingredients are Kapha Vata Hara which is indicated in *Manyasthambha* (Chakradatta 22<sup>nd</sup> vatha vyadi chikitsa chapter, 23-24). It will act as srothoshodhana, Balya and vatanulomana.

### ACTION OF VYOSHADI GUGGULU

*Vyoshadi guggulu*<sup>[7]</sup> almost all ingredients are KaphaVata hara, and also ingredients like Shunti and pippali in *Trikatu*, *Triphala* and *Guggulu* are having Rasayana effect also. *Guggulu* is Balya, *Triphala* is Nitya Rasayana etc. *Guggulu* is one among the SreshthaVata hara dravya. Acharya explains that *Vyoshadi Guggulu* can be used in

conditions caused due to medha, shleshma, ama along with vata. In the Samprapti of *Manyasthambha* Acharya Susruta explains that its due to KaphaAvarana and also In *Manyasthambha* of Kevalavata condition *Vyoshadi guggulu* will act as a *shamanoushadhi* as well as *rasayanain* this condition. (*Ashtanga hrudaya chikitsa sthanam*, *vatavyadhi chikitsa*, 21<sup>st</sup> chapter, sloka 50).

### **PATHYA-APATHYA**

Avoiding Nidanans play an important role in managing life style diseases. So lifestyle modifications are advised to reduce the vitiation of further vata and kapha which is the main reason behind the ailment. "*Nidanaparivarjanamevachikitsa*". And while performing *Nasapana nasyavat pathya-apathyas* are advised to avoid its complications.

### **CONCLUSION**

*Manyasthambha* is one of the most common health conditions which is seen in present community due to life style modification and diet. With the use of contemporary medicine one can only have a temporary relief, while through Ayurvedic scientific approach and classical method of intervention it can be cured, and it can help patient to continue their day to day activities without any recurrence and discomfort.

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