



A Review Article on *Samprapti-Vighatana* of *Manyastambha* (Cervical Spondylosis) by *Panchakarma* Therapy

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Review Article

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Abstract

Cervical Spondylosis is a degenerative condition of the cervical spine that causes pain, stiffness, and tingling sensations radiating from the shoulder to the digits along the course of the nerve, indicating nerve root compression. Loss of curvature, reduction of disk space, osteophytes formation these are main anatomical changes associated with cervical spondylosis that is a common spinal problem nowadays. Cervical spondylosis affects approximately 95% of people by the age of 65, and it is the most common spine dysfunction in the elderly. but occupational trauma is increasing its prevalence in young and middle-aged people. According to their symptoms, cervical spondylosis is co-related with *Manyastambha* in *Ayurvedic* perspective. *Manyastambha* is one of the *Vata Vyadhis* mentioned in *Vata Nanatmaja Vyadhi*. According to *Sushruta Nidana Sthana* the *Vata* covered by *Kapha* is caused by *day sleep, sitting and standing (in fixed position), and constantly gazing upward* these are some of the important *Nidans* of *Manyastambha*. *Ruka* and *Stambha* (pain and stiffness) are the sign and symptoms mentioned in our text. *Abhyanga*, other *Ayurvedic* treatments, particularly *Panchakarma*, can aid in successful management.

Keywords: *Ruksha Baluka Swedanass; Patra Pinda Swedana; Agni Karma; Manyastambha; Cervical Spondylosis*

Introduction

Today is the era of modernization and fast life, everyone leads a busy, stressful life, and as a result of the modern human being's changing lifestyle, their biological system is experiencing many imbalances. The prevalence of cervical spondylosis is rising due to the advancements 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.

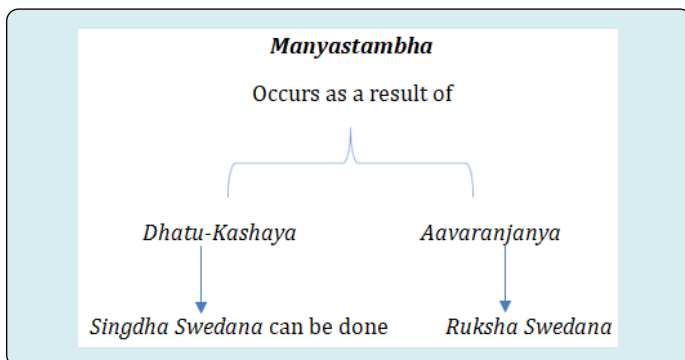
The overall prevalence of neck pain in the general population ranges between 0.4% and 86.8% (mean: 23.1%); point prevalence ranges from 0.4% to 41.5% (mean: 14.4%); and yearly prevalence ranges from 4.8% to 79.5% (mean: 25.8%) [1]. Cervical Spondylosis is a degenerative disorder involving intervertebral discs, cervical spines and joints of the cervical region [2]. This is a degenerative condition of the cervical spine found almost universally in persons over 50 years of age. There is degeneration of the intervertebral disc with its protrusion and bony overgrowth of adjacent vertebrae, causing narrowing of the cervical canal and intervertebral foramina with resultant compression of nerve roots, cords,

or both. Symptoms of cervical spondylosis manifest as neck pain and neck stiffness and can be accompanied by radicular symptoms when there is compression of neural structures. X-rays can reveal vertebral spurs, joint thickening, and narrowing of the spaces between the intervertebral discs. MRI scans are the most effective for visualizing the intervertebral discs and determining the extent of disc herniation.

Based on sign and symptoms mentioned above cervical spondylosis can be correlated to *Manyastambha*. *Manyastambha* is explained one of the *Vataja Nanatmaja Vikara* [3]. *Manya* is *Chala* i.e., locomotor part of the body. *Amarkosha* describes '*Manya*' (Neck region) as *Greeva Paschat Sira* [4] (Nerves of Neck region) due to its location and compound structure, and mobility, the cervical region gets injuries. According to *Sushruta Samhita*, the *Vata Dosha* and *Kapha Dosha* get aggravated and take *Ashraya* at *Manya Pradesh*, affecting the *Manya Siras* (nerves of neck) causing *Ruja* (pain) and *Stambha* (stiffness or difficulty in mobility) of the neck [5]. *Acharya Charaka* has considered the *Manyastambha* and *Antaryama* to be one and has described *Manyastambha* under the *Antaryama* itself [6] based on the *Doshik* involvement *Manyastambha* can be divided into two stages.

- The acute stage of *Manyastambha* is the first stage of the disease when *Stambha* (stiffness) is predominant. *Kapha* is the dominant vitiated *Dosha* at this stage. For this *Ruksha Baluka Swedanass* is chosen because *Vata* plays a secondary role in the etiopathogenesis of the disease.
- The chronic stage of *Manyastambha* is the later stage of the disease in which *Vata* is the vitiated *Dosha*. Following a review of the disease's pathogenesis, *Agnikarma* is recommended last, following *Ruksha* and *Patrapinda Swedana*.

Management of *Manyastambha*



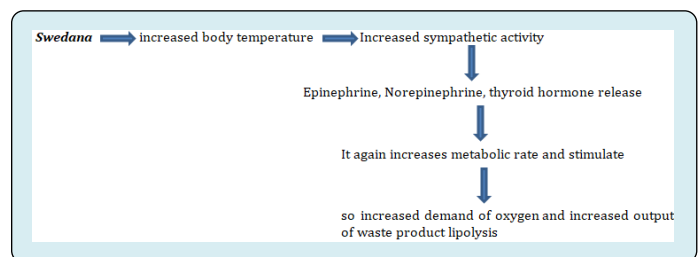
Ruksha Baluka Swedanass

Swedana is mentioned as one among *Poorva Karma* and *Pradhan Karma* for management of various disease in

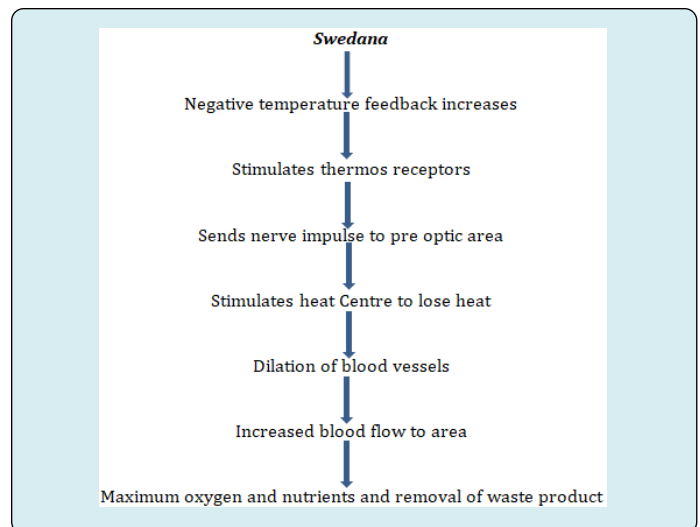
Ayurveda. Basically, there are two types of *Swedana Ruksha Swedana* and *Snigdha Swedana*. According to *Acharya Susruta Manyastambha* is *Vata-Kaphajvyadh*. *Baluka Sweda* is mainly predominant in *Agni* and *Vaayu Mahabhuta*. *Ruksha Swedana* is also indicate in *Samshamaniya Sweda* in *Sama Dosha*. *Swedana* dose *Agniideepana*, *Twakaprasadana*, and *Mradukar*. skin contains a lot of sweat glands which activate through *Swedana* therapy excrete various toxin substance of body in form of sweat. *Baluka Swedana* is a type of *Ruksha* and *Sankar Swedana* according to *Acharya Charaka* [7]. According to *Acharya Susruta* it is a type of *Tapa Sweda* [8].

Mode of Action of *Swedana*

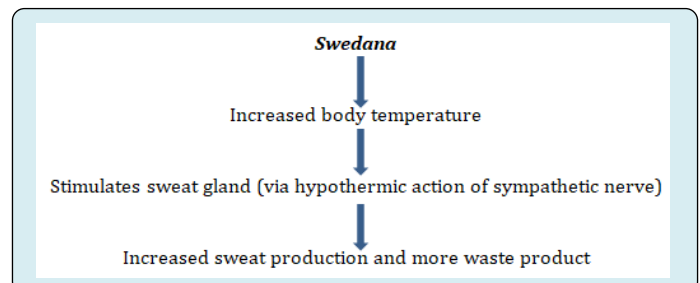
Increased in Metabolic Rate



Vasodilation



Stimulation of Sweat Glands



Patra Pottali Pind Swedana

The term *Patra pottali swedana* is derived from the words *Patra* (leaves), *Pinda* (bolus), and *Swedana* (sweating). *Patra pottali swedana*, on the other hand, refers to the sudation performed by a specially prepared bolus of medicinal leaves (generally *VataKaphahara*). Sweating is used in this treatment procedure to eliminate bodily toxins. It has a higher therapeutic efficacy in orthopedic disorder. *Patra Pinda Sweda* is a variant of *Pinda Sweda*, which is nothing more than *Acharya Charaka's Sankara Sweda*. According to *Acharya Sushruta* and *Acharya Vagbhata*, it is a type of *Tapa Sweda*. *Patra Pinda Sweda* is a type of *Snigdha Sweda* that is unrivalled in the treatment of painful conditions caused primarily by *Vata Dosh*, typically in degenerative diseases. Furthermore, by adjusting the drugs, it can be used in *Vata-Kapha* conditions as well. *Patra Pinda Sweda* is primarily used to relieve pain, inflammation, swelling, and stiffness caused by bone, joint, or musculoskeletal pains.

Required Temperature- 42-46°C

Duration- 30-45 min everyday (5-10 min each 7 postures of *Abhyanga*)

Mode of Action

Sedative Effect

- *Swedana* increases blood supply (removal of waste product hence getting good nourishment) [9]



Relieves the pain

- The pain gate theory of Melzack and Wall explains how heat, as a counter-irritant, can influence pain sensations [10].

Vata is the factor that causes pain, and the properties of *Vata* and *Swedana* are diametrically opposed. As a result, heat can reduce swelling, remove coldness at the site, and cause perspiration [11].

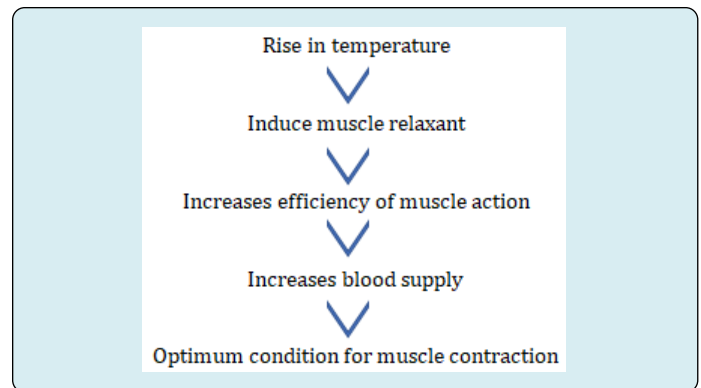
Relieves Stiffness (*Stambha*) [12,9]

- *Swedana* – *Snigdha*, *Ushna* properties (Due to *Ushna Guna* -*Srotosuddhi*, *Amapachana*)

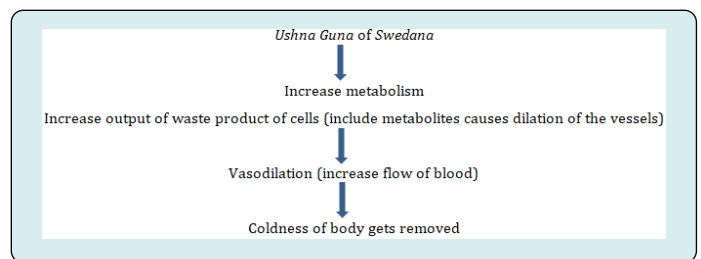


Relieves *Stambha*

- Raise In Temperature:



Rerlives Coldness [9]



Relieves Heaviness

Feeling of lightness in body is due to *Swedana* by means of which fluid sustained in the body are excreted [13].

Agni Karma

Agni karma is said to be the most superior of all the *Anushastra Karma*. *Agnikarma* is superior to *Ksharkarma* because disease treated with *Agni* will never recur, and disease that cannot be cured with medicine, *Kshar*, or surgery can be cured with *Agnikarma*.

- *Ushna Guna* and *Agni* have *Anonyasritbhava*, *Ushna Tikshana Sukshama* and *Laghu Guna* of *Agni* breaks *Srotoavrodha*, which was produced by *Vata* and *Kapha Dosh*. Consequently, the severity of the pain is reduced.
- *Agnikarma* also functions as a *Dosha- Dushya Vighatanakarka* because *Ushna Guna* serves two purposes
 - Stimulating that is *Dhatuvagni's Utkleshana*, and as a result of this action, *Sama Dhatu* (localized *Ama*) is digested.
 - *Srotas* channel dilation is thus removed (cleaning the respective *Srota*, channel)
- *Agnikarma* may stimulate sensory receptors in the muscles, which sends message to the brain, stimulating the pituitary gland to release endorphins, which bind

- with opiate receptors in pain cells, blocking pain stimuli.
- Red hot *Shalaka*, which raises the temperature of injured tissue, may also hasten the metabolic process, improve circulation through vasodilation, and reduce edema, pain, and stiffness. Additionally, it destroys free nerve endings, which tend to close the 'gate' and prevent sensory transmission on pain.

Conclusion

In modern medicine heat therapy is used for rehabilitation purpose. it may be effective self-care treatment for conditions like rheumatoid arthritis. it was found to increase extensibility of collagen tissue, relieves muscle spasm increase blood flow. *Ayurveda* offers application of heat in various disorders. In *Manyastambha* there is a derangement of *Vata* and *Kapha* implying pain, stiffens and decreases movement of neck. heat therapy is form of *Ruksha* and *Snigdha Swedana* can be effectively which in-turn will decrease pain and stiffness by improving the local blood circulation and eliminating the toxic waste.

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