

A REVIEW OF MANYA SANDHIGATA VATA AND ITS MANAGEMENT PRINCIPLES

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ABSTRACT

Vata vyadhi is included in *Asthamahavyadis* and is told to be *Kasthasadhya*, Among the 80 *nanatmaja vatavyadhi sandhigata vata* is the most common disability disorder in today's era. *Manya sandhigata vata* is one such *vatavyadhi* which is considered to be chronic disease with longer duration and slow progression and is becoming common due to globalization of unhealthy lifestyle, physical inactivity and unhealthy diet. Speed has become the keyword of present day life. Besides this immense stress, unhealthy food habits, blindly following of the westernized lifestyle, increased travelling, continuous sitting & working on computers etc., are helpful in

increasing the incidence of this disease day by day. The disease due to its resemblance in clinical manifestation can be correlated with cervical spondylosis. The symptoms include neck pain, stiffness, giddiness, tingling sensation, restricted neck movements. The modern management advocates NSAIDs, Analgesic, muscle relaxant, calcium supplements, cervical collar followed by surgical intervention. Ayurveda aiming at preventive as well as curative aspects of every disease from root cause various palliative drugs and *shodhan* methods are proposed in *samhita* for pain management and treatment of *Manya sandhigata vata*.

KEYWORDS- *Manya sandhigata vata*, Cervical spondylosis, Ayurvedic Management of *Sandhigata vata (Manya sandhigata)*.

INTRODUCTION

In *Manya sandhigata vata* pathogenesis begins at the intervertebral disc. Dehydration of disc results in reduction of intervertebral disc space and peripheral osteophytes formation.^[1] In

Manya sandhigata vata as there is degeneration of structure it produces *Rikt* spaces leading to accumulation of *vata* then clinical symptoms appear in the form of *shoola*, *shotha*.^[2] Earlier Degeneration was considered to be *vardhakya janya dhatukshaya*. In today's era *Dhatukshaya* is also easily found in young people of teen age and early 30-40 age group so the disease has its prevalence from early age to old age i.e. 25-65yrs.

Manya sandhigata vata is the degenerative condition of the *Manya sandhi*. Its prevalence has increased due to life style modification, unhealthy food habits, increased hours of computer and phone use, improper sitting habits, desk job etc. symptoms includes neck pain, stiffness, tingling sensation in upper limbs, giddiness, restricted flexion, extension and lateral rotation in *Manya Pradesh*.

DISEASE REVIEW

The exact description of *Manya sandhigata vata* is not found as a separate disease but mentioned as one of the *vata vyadhi* in *Charak samhita* further based on clinical feature it can be co-related with cervical spondylosis. Earlier *Manya sandhigata vata* was considered to be degenerative disease which were mainly seen in elderly person but now it is becoming common in early as well as in middle age also.

Sandhigata vata lakshan

वातपूर्णद्रुतिस्पर्शः शोथः सन्धिगतेऽनले ।

प्रसारणाकुंचनयोः प्रवृत्तिश्च सवेदना ॥ च. चि. २८/३७^[3]

सन्धिगतवातलक्षणमाह- हन्तित्यादि ।

हन्ति सन्धिगतः सन्धिनितिः सन्धिविश्लेषं स्तम्भादिकं वा करोति ॥

मा.नि. मधुकोष व्याख्या २२/२१^[4]

Ashti Majjagata vata lakshan

भेदोऽस्थिपर्वणां सन्धिशूलं मांसबलक्षयः ।

अस्वप्नः सन्तता रुक् च मज्जास्थिकुपितेऽनिले ॥ च. चि. २८/३३^[5]

The symptoms includes *Manyashoola*, *Manyagraha*, *Bhrama*, *Mamsabalakshaya*, *Nidralpata*, *Asthiparvabheda*, Restricted flexion, extension and lateral rotation, Tingling sensation.

X-RAY Cervical spine in antero-posterior and lateral view may show Narrowing of the spinal canal by osteophytes, ossification of the posterior Longitudinal Ligament or a large central disc may compress cervical spinal cord.^[6]

Nidan^[7]

In Ayurvedic literature, there is no special etiological factor for *Sandhigatavata*. However, the aggravating factors of *vata* can be considered for its cause, particularly *Vyana vayu* as it has a close relationship with the movement of *sandhi*.

<i>Aharaja</i>	<i>Viharaja</i>	<i>Manasik</i>	<i>Any</i>
<i>Rukshabhojana</i>	<i>Ati-vyayama</i>	<i>Chinta</i>	<i>Vishamopchara</i>
<i>Sheeta bhojana</i>	<i>Ativyavay</i>	<i>Shoka</i>	<i>Ati-Asruk stravana</i>
<i>Laghu bhojana</i>	<i>Prajagran</i>	<i>Bhaya</i>	<i>Ati-Dosha stravana</i>
<i>Katu, Tikta, Kashay, Rasatisevan</i>	<i>Plavana</i>	<i>Krodha</i>	<i>Dukha</i>
<i>Pramitasana</i>	<i>Atiadvagamana</i>	<i>Dukha</i>	<i>Marmaghata</i>
<i>Alpabhojan</i>	<i>Diwaswapa</i>		<i>Abhighata</i>
<i>Anshana</i>	<i>Atichankramana</i>		
<i>Langhana</i>	<i>Vegadharana</i>		

Poorvarupa

In this early stage of *vatavyadhi*, the *ulbanta* (i.e. proportion of vitiated *doshas* is minimum so that the specific symptoms & functions are not seen practically).

Whenever the *ulbanta* of *doshas* gets *prakupit* the symptoms are exposed. It is called as cardinal symptoms of that *vyadhi*.

Madhukoshkar stated the meaning of the word '*Apay*' as - *Apay* means the absence of *sthambhadi* symptoms of *vata* or the partial presence of these symptoms for a short while & again disappearance of these symptoms.^[8]

आत्मरूपं तु यदव्यक्तमपायो लघुता पुनः ॥ (मा.नि. २२/५)

Roop

This stage may be stated as the state of manifestation of the fully developed disease as a result of dosha *dushya samurchhana*.

Roop of Sandhigata Vata

Symptoms	C.Sa.	Su.Sa.	A.S.	Ma.Ni.	Bh.Pr.	Yo.Ra.
<i>Sandhi shola</i>	+	+	+	+	+	+
<i>Sandhi shoth</i>	+	+	+	+	+	+
<i>Vatpurna druti sparsh</i>	+	+	+	-	-	-
<i>Hanti sandhi</i>	-	-	-	+	+	-
<i>Atopa</i>	-	-	-	+	-	-
<i>Akunchana Prasarana vedana</i>	+	+	+	+	+	+

Upshaya – Anupshaya

Upshaya can be taken as a therapeutic as well as diagnostic factor.

Sukhavaha i.e., beneficial uses of *hetu-vyadhi-ubhay viparit* and *viparitharthkari aushadhi* (medicine), *aahar* (diet) & *vihar* (exercises) are termed as *Upashaya*.

Upashay is useful for *nidan* of *vyadhi* for differentiation from other *vyadhi*. It is useful for the perfect diagnosis whenever few symptoms are common in various diseases.

Upashaya is antagonist to the causative factor of the disease. The factor which causes reduction in the symptoms of disease i.e., *Prasham* are *Upashaya* while the factors which aggravates the disease symptoms i.e. *Prakopan* they are *Anupshaya*.

These factors are well described in *Charak samhita* which brings about roughness, lightness, coldness, instability. corseness, hollowness are the aggravating factors i.e. *anupshaya* of *vata* & the factors which brings about unctuousness, heaviness, heat, smoothness, softness, sliminess & compactness are alleviating factors of *vata – upashaya*.^[9]

Samprapti

In *vatavyadhi*, the vitiation of *vata* occurs in 2 different ways^[10]

1. *Dhatukshayajanya* (Qualitative loss of dhatus)
2. *Margavarodhajanya* (Obstruction in the passage)

Various Aetiological factors such as age, gender, occupation, *diwaswapa*, Inappropriate sleeping style, using pillows inappropriately, constant gazing in upward direction-leads to

vitiation of *vata* and *kapha dosha* causing *dushti of asthi, majja* and *sandhi* leading to *Manyagata shoola, sthambha, bhrama*.

Sadhya-Asadhyatva

Sandhigata vata is one of the *Vatavyadhi*, therefore it is *Kashthasadhya*. This disease runs a chronic course. This disease being a disorder of *sandhi* which are a part of *Madhyam roga marga* is generally categorized as *Kruchhasadhya* (difficult to treat). Also depending upon the time of onset, chronicity, deep seatedness, marma & sandhi place & old age, it can be categorized as *Yapya*.^[11]

Pathya-Apathya:^[12]

पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम् ।

यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत् ॥ (च.सू.२५/४५)

Pathya plays an important role in treatment of any disease. Acharya Charak has defined *pathya* in following words.

It is the wholesome regimen which does not impair the body system which also gives pleasure to mind.

Pathya

Rasa- Madhur, Amla, Lavan rasa.

Anna- Godhum, Udad, Puran shashtishali, Snigdha-ushnabhojan.

Shak- Patol, Shigru, Baingan, Lahasun, Kulthya, Kushmand.

Peya- Ushnodak, Dugdha.

Phal - Dadim, Parushak, Badar, Draksha.

Sneha- Til taila, Ghrut, Vasa, Majja.

Upakrama- Snehana, Swedana, Abhanga, Mruduvirechan, Basti, Nasya.

Vihar- Avagaha, Upanaha, Aatap, Niwatsthan.

Apathya

Rasa- Katu, Tikta, Kashay rasas.

Anna- Virudhanna, Yav, Kodru, Shyamak, Kalaya, Chanak.

Shak- Patrashak.

Peya- Sheet jal, Tadag jal, Nadi jal.

Ikshuvarga- Madhu

Phal- Jambu, Poga, Udumber, Tadphal.

Upkrama- Tikshana virechana, Rakmokshan.

Vihar- Vegadharan, Ratrojagran, Ativyayam, Upavasa, Shrama, Atichankramana.

Manas- Chinta.

Chikitsa siddhant of vatavyadhi

General chikitsa siddhanta of *vata vyadhi* is applied in the Management of *Manya sandhigata vyadhi*.

केवलं निरुपस्तम्भमादौ स्नेहैरुपाचरेत्। वायं सर्पिर्वसामज्जतैलपानैर्नर ततः ॥ १ ॥

स्नेहकलान्तं समाशवास्य पयोभिः स्नेहयेत्पुनः । यूषैर्ग्राम्योदकानूपरसैर्वा स्नेहसंयुतेः ॥ २ ॥

पायसैः कृसरैः साम्ललवणैः सानुवासनैः । नावनैस्तर्पणैश्चान्नैः सुस्निग्धैः, स्वेदयेत्ततः ॥ ३ ॥

स्वभ्यक्तं स्नेहसंयुक्तैः शङ्कराद्यैः पुनः पुनः । (As.H 19/1-3)

In *Manya sandhigata vatavyadhi* mainly *vata* is the causative factor i.e. it is a *shuddha vata* vikar. Hence mainly *vatashamak* treatment is essential for this *vyadhi*. Acharya Vagbhat described priorly (prioritily) the importance of *snehana upkramas* as general *upakrama* of *vata* as follows- It includes *snehana* (oleation therapy), *swedana* (sudation therapy), *mrudu shodhan* (purification with medium intensity), *abhyanga* (massage), *mardan* (massage with pressure) etc. *dravyas* having *madhur*(sweet), *amla* (sour), *lavana* (salty) *rasa* & *ushana* *veerya* (hot in nature) are used with *vatashamak* in properties.^[13]

क्रियामतः परं सिद्धां वातरोगापहं शृणु । केवलं निरुपस्तम्भमादौ स्नेहैरुपाचरेत् ॥ ७५ ॥

वायुं सर्पिर्वसातैलमज्जपानैर्नरं ततः । स्नेहकलान्तं समाशवास्य पयोभिः स्नेहयेत् पुनः ॥ ७६ ॥

यूषैर्ग्राम्याम्बुजानूपरसैर्वा स्नेहसंयुतैः । पायसैः कृसरैः साम्ललवणैरनुवासनैः ॥ ७७ ॥

नावनैस्तर्पणैश्चात्रैः सुस्निग्धं स्वेदयेत्ततः ।

Acharya Charak described *snehopkram* mainly in *nirupstambhit vata vyadhi*. *Sneha* can be used in the form of *aahar dravya*, *aushadhi*, *nasya*, *tarpan* & *swedan*.

Charkacharya has also described the use of *ghrit*, *vasa*, *taila*, *majja sneha* for the treatment of *nirupstambhit vatavyadhi*.^[14]

Acharya Sushrut has also stated *snehopkrama* for the *nirupstambhit vatavyadhi* like *sandhi*, *asthi*, *snayu*, *gata vata vyadhi*. He further stated that in *skandha*, *vaksha*, *trika* & *manya gata vayu* is treated with *nasya*.^[15]

Snehana

The *sneha guna* helps in the *vatanuloman* by always minimizing the *prakupit vata* or destroying the *ruksha gunas* of *dhatu*s & *strotas*. Thus the *prakupit vata* settles down by *sneha gunatamak dravyas* like *ghrit*, *taila*, *vasa*, *majja* with *snigdhopkramas* like *nasya*, *abhyanga*, *anuvasan* & *snigdha sampanna dravyas*. Thus, *sneha gunatamak dravyas* destroys the dryness of *dhatu*s & *strotas* & does the *anuloman* in the body.

Swedana

Ushana guna acts as the best *vatashamak* property in the body along with heat property. By the heat property the *aam* & vitiated *dosha* situated in *strotas* melts & drains out from *strotas*. Thus, *strotas* becomes *shuddha* by *ushna guna* who makes *vishodhan* of *srotomukha* & drains out unwanted *dosha* & *aam*.

Bruhana chikitsa

Bruhana dravyas are *vatashamak*, *balya*, *rasayan* in nature & it worked as *poran* in *dhatu*s. This treatment is given in *dhatukshayajanya vatavyadhi* for *vata shaman* & nutrition of week & *ruksha dhatu*.

Acharya Charak explained as the *bruhan dravyas* are always *snehagunatamak bruhan upkrama* is also important in the treatment of *vatavyadhi*. They always provide nutrition, strength & energy to all the *dhatu*s & *updhatus* of the body.

Basti chikitsa

Basti is one of the main *chikitsa* of *vata dosha*. For the treatment of *vatavyadhi* Acharya Charak has described various *anuvasan basti*. He has also described *niruh basti* in *mansagata* & *medogata vatavyadhi*.

Any upakrama

Veshtan, *trasan*, *mardan*, *upkramaas* are also described by Vagbhtacharya in the *vatavyadhi* treatment. *Veshtanadi upkramas* helps to remove local obstructions formed due to *strotorodha*. They also useful as *strotoshamak*, *vatanulomak* & *vatashamak*.

Acharya Sushrut & Bhavaprakash has described *agni karma* mainly in *kaphanubandhi vatavyadhi*. In *vata-kaphaj grudhrasi dahan karma* is also mentioned. *Nasya & dhoompan* are also described by Charkacharya in the treatment of *vatavyadhi*.

Various ayurvedic preparation for cervical spondylosis

Guggulu	Churna	Kashay	Taila
<i>Yograj guggulu</i>	<i>Nagaraadi churna</i>	<i>Rasnadi kashay</i>	<i>Sahacharadi Taila</i>
<i>Trayodashang guggulu</i>	<i>Aabhadi churna</i>	<i>Dashmoola kwath</i>	<i>Bala Taila</i>
<i>Simhanad guggulu</i>	<i>Alambushadi churna</i>	<i>Rasna Sunthyadi kwath</i>	<i>Vishagarba Taila</i>

CONCLUSION

Manya sandhigata vata is a degenerative condition of the vertebral column, occurring at the level of the cervical vertebrae which is one of the emerging disease among *sandhigata vyadhi* which is needed to be taken care of. Prakopit vata is always brought to normal by its opposite *guna* like *guru*, *snigdha*, *ushna*, *slakshana*, *mrudu*, *pischil* which are present in the *sneha dravyas*.

Modern protocol of treatment and management such as NSAIDS, Anti inflammatory, Several muscle relaxant, Cervical collar and Surgical intervention though reduces symptoms and relieves pain to some extent but has various side effects and affliction. To avoid various health hazards caused due to long term use of modern medicines and procedures there is a need to promote natural and holistic treatment which not only retards the chances of recurrence but also provides a healthy personality.

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