

GREEVA STAMBH (CERVICAL SPONDYLOSIS) – A DISEASE REVIEW

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ABSTRACT

Cervical Spondylosis is a disease occurs as a complication of chronic degenerative changes in the cervical spine. In Ayurveda, a condition called as Greeva Stambh having cardinal feature of stiffness of the neck, which exactly suits with Cervical Spondylosis. Acharya Charak described the disease first by the name of “Greeva Stambha” among the eighty types of Vata Nanatamaja Vikar. This condition increasing day by day, and found frequently in people of middle-age group. It also affects the people, who undergo excessive exertion, those with bad sitting posture, and frequent travellers often end up with trauma to neck bones leading to spondylosis. It is a wear and tear disease and is experienced as neck pain, stiffness, headache, paraesthesia, numbness, vertigo etc. In this article aetiopathogenesis, clinical features and management of disease from Ayurvedic classics has been discussed, which help to understand the disease.

KEYWORDS: Cervical Spondylosis, Greeva Stambh.

INTRODUCTION

Health is an evident outcome of multi-factorial, multilevel functional and metabolic efficiency of a living organism. Today is the era of modernization and fast life. Everybody is busy and leading stressful life. Changing life style of modern human being has created several disharmonies in his biological system. Advancement of busy, professional and social life, improper sitting posture in offices, continuous work in one posture and overexertion, jerking movements during traveling and sports – all these factors create undue pressure and

stress injury to the spine and play an important role in producing disease like Cervical Spondylosis.

Cervical spondylosis is a degenerative disease of cervical spine. The main pathology occurs in the cervical spine, primarily in the intervertebral discs and vertebral bodies. It leads to pain and stiffness of neck, radiating pain into arms, headache, vertigo, paraesthesia etc. It disturbs the daily routine and overall life of the patient.

MATERIAL AND METHODS

Ayurvedic review of literature categorized under

1. Etymology
2. Nidan Panchak of Vyadhi
3. Pathophysiological aspect of Vata
4. Chikitsa
5. Pathya Apathya

1. Nirukti (Etymology)

The term “Greeva Stambha” refers to the pain and stiffness of neck.

Greeva stambh composed up of two words.

1. Greeva
2. Stambha

The description of Greevastambh in “**Halaudhya kosha**” is as follows:-

Greeva

xzhok] L=h ¼xh;Zrs•u;k] x` fuxj.ks\$'kso;äftàkxzhok bfr ou~izR;;su fu;krukr~lk/kq%½ ¼gyk;q/kdks'k i`0&288½

Which means that the word “Greeva” is represented by back part of the neck, nape of neck, and the tendon of the Trapezium muscle.

Greeva is a valuable part of the body as it helps to connect the thorax from head. Acharya charak has described it in shadang.

Stambha

LrEHk% iq0 ¼LrHukrhfrA LrEHkq\$ipk/kp~½ LrC/kRoaj tM+hHkko] fu"izfrHkrk] tkM;aA ¼gyk;q/kdks'k i`0 725½

The meaning of the word “Stambha” is Nischalikarana.(Dalhana)

Stambha means stiffness, rigidity, make stiff or immovable (Monier Willium).

The meaning is “Greeva Stambha”, which denotes Nischalikarana i.e. the restriction of the movement of the neck. This specifies the impairment or loss of structural and physiological functions of the neck.

2. Nidan Panchak of Vyadhi

A. NIDAN

Figure No.1: Showing Common Hetus of Vatavyadhi, which are mentioned by Acharya Charaka (Ch.Chi.28/15-18)

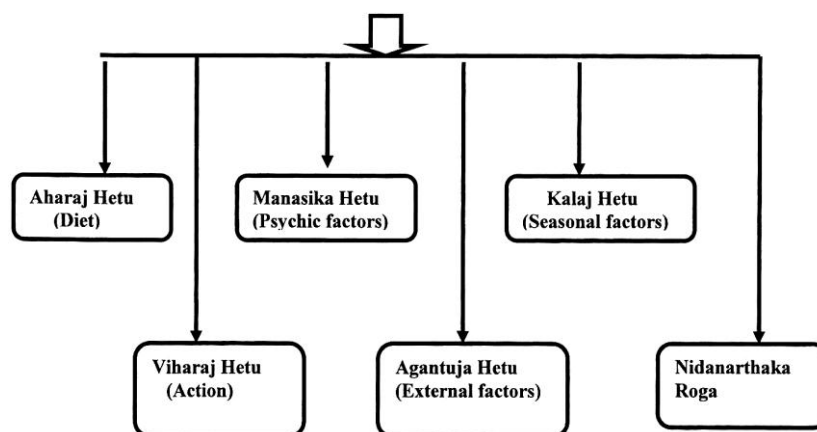


Table No.1: Showing representing varied aetiological factors responsible for the production of Vata Vyadhi as mentioned in ancient samhitas.

S. N.	Aetiological factors	Charak Samhita	Sushrut Samhita	Astang Hridaya	Madhav Nidan	Bhav Prakash	Yoga Ratnakar
A.	AHARA(DIET)						
1.	Ruksha	+	-	-	+	+	+
2.	Sheetal	+	-	-	+	-	+
3.	Alpa	+	-	-	+	+	+
4.	Laghu	+	-	-	+	+	+
5.	Katu	-	-	-	-	+	-
6.	Tikta	-	-	-	-	+	-
7.	Kshaya	-	-	-	-	+	-
B.	VIHAR(DOING)						
1.	Langhan	+	-	-	+	-	+
2.	Plavan	+	-	-	+	-	+
3.	Ativyavaya	+	+	-	+	-	+
4.	Ratrijagran	-	-	-	-	+	-
5.	Vega Sandharan	+	+	-	+	+	-
6.	Shram	-	-	-	-	+	-

7.	Visamadupchar	+	-	-	+	+	+
8.	Divasayan	+	-	-	-	-	-
9.	Virvdha Chesta	+	-	-	+	-	+
10.	Dukhasaya sanata	+	-	-	-	-	-
C. MANSIKA HETU (PSYCHOLOGICAL FACTORS)							
1.	Krodha	+	-	-	+	-	-
2.	Chinta	+	-	-	+	+	+
3.	Bhaya	+	-	-	+	+	-
4.	Shoka	+	-	-		+	+
D. AGANTUJA HETU (EXTERNAL FACTORS)							
1.	Abhighata	+		-	+	-	+
2.	Marmaghata	+	-	-	+	-	+
3.	Sheeghra Yanapat ansanata	+	-	-	+	-	+
E. KALAJ HETU (SEASONAL FACTORS)							
1.	Varsha Ritu	-	-	-	-	+	-
2.	Shishir Ritu	-	-	-	-	+	-
3.	Purva Pawan	-	-	-	-	+	-
F. NIDANARTHAKARA ROGA							
1.	Dhatu Kshaya	+	-	+	+	+	+
2.	Rogatikarshnata	+	-	-	+	-	+

B. POORVARUPA

No clear, Purvaroop of the disease Greevastambh is mentioned in the classics. Hence Purvaroop of Vatavyadhi can be taken as Purvaroop of Greevastambh. Acharya Charaka has quoted – $\text{vO;Dra y\{k.ka rs'kka iqoZ\#ia bfr Lere\sim A vkRe \#ia ra ;n\sim O;Dra vik;ks y/kqrk iqu \% AA}$ (Ch.Chi. 28/9).

C. ROOPA

Samanya Lakshan of VataVyadhi are described in different Ayurvedic text which are related to "Greeva Stambha" (Vata-Vyadhi) as follows.

Table No.2: Showing representing the Roopa (Clinical symptoms) of Vatavyadhi.

S.N	ROOPA	Ch. Chi. 28	Su.S.	A. S.	A. H	M.Ni 22	Bh.P.	V.S. V.V. Ni.A.	Bh.R. 26	Y.R. V.V.A.
1.	xzhok 'kwy (Neck pain)	+	+	+	+	+	+	+	+	+
2.	xzhok LrEHk (Stiffness of neck)	+	-	-	-	+	-	+	-	+
3.	xk= lqlrrk (Paraesthesia)	+	-	-	-	+	-	+	-	+
4.	xzhok gq.Mu (Restricted movement of neck)	+	-	-	-	+	-	+	-	+
5.	ikf.ki "Bf'kjksxzg (Radiation of pain to back to head, shoulder & arm)	+	-	-	-	+	-	+	-	+
6.	vfunkz (Sleep disturbance)	+	-	-	-	+	-	+	-	+

D. UPASHAYA

Upshaya is the suitable use of drug, diet and behaviour which are contrary to the etiology and diseases like in “Greeva stambha” Snehana, Swedana, and Ushna Ahar vihar are Upashaya. (Ch. Ni. 1/10).

E. SAMPRAPTI

The knowledge of Samprapti helps in the comprehension of the specific features of a disease like dosha, dushya, srotodushti, vyadhi adhistan, etc. Samprapti-vighatana is considered as prime treatment of any disease.

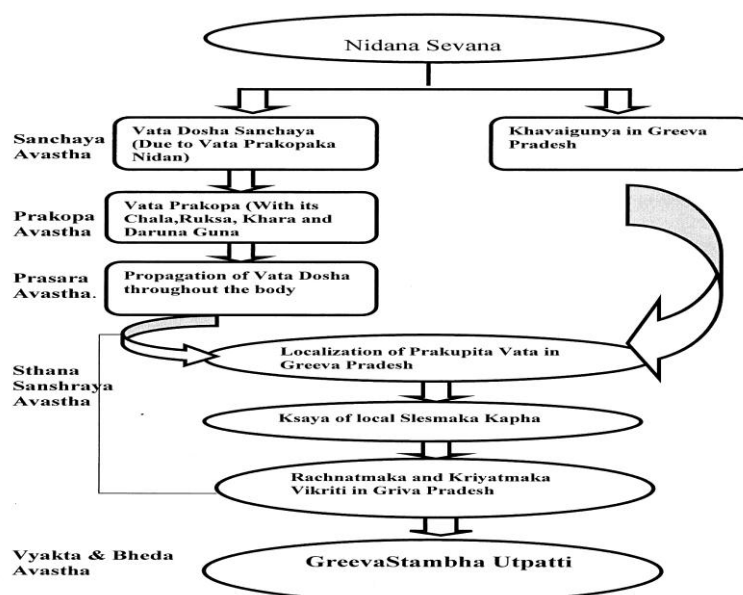


Figure No. 2: Showing schemic representation of Samprapti of “Greeva Stambh”.

Samprapti Ghatak

The factors involved in the pathogenesis of the disease are known as Samprapti Ghataka. The main Samprapti Ghatakas involved in the disease are:

Table No.3: Showing Samprapti Ghatakas involved in Greeva Stambh.

Dosha	Vata
Anubandha-Dosha	Kapha (Shleshak Kapha)
Dushya	Dhatu - Mamsa, Meda, Asthi, Majja Updhatu - Sira, Snayu, Kandra
Srotas	Rasavaha, Asthivaha, Mamsavaha
Adhithana	Greeva
Srotodusti	Sanga
Agni Vyapar	Vishamagani
Roga Marga	Madhyam Roga Marga
Swabhawa	Chirkari (Chronic)

4) Sadhyasadhyata (Prognosis)

While mentioning about the Sadhyasadhyata of Vatavyadhi, acharya Charak has mentioned that diseases of Asthi and Majja gat dhatus due to their deep-seated and chronic nature, may or may not be cured even after careful treatment. So before start treating the vatavyadhi, physician should ensure that if these disease occur in strong persons, as are of recent origin or un-associated with any conditions, then there are more chances to cure the disease.

In “Greeva stambha” Samprapti occurs in Gambhira Dhatus and Madhyama Roga Marga. Thus, considering the above facts “Greeva stambha” is said to be a Krcchasadhya Vyadhi.

Vata vyadhi was mentioned under Asthmahagada, by Acharya Sushruta which are very difficult to cure.

Yog Ratnakar has also describe that vata vyadhi are commonly Asadhya. They may be curable by luck of patient as well as association of a skilled physician, it mean it is very difficult to cure. (Y.R. V.Ch.8).

Along with this Age, Prakrti, chronicity, etc. are also counted in deciding the Sadhyasadhyata, old age; Vata Prakrti, more chronicity etc. may transfer “Greeva stambha” in to incurable disease.

Chikitsa (Managment)

Acharya Sushruta says that Nidana parivarjana is one of the best Chikitsa to avoid the occurance & reoccurrence of disease. Acharya Charaka has further amplified the scope of Chikitsa by saying,-

;kfHk% fdz;kfHkZ;Urs “kjhjs /kkro% lek%A

Lk fpfdRik fodkjk.kka deZ rn~ fHk'ktka Le`re~AA (Ch.Su.16/34)

Means Any Remedy either medicine or application which puts end to disease and restore health by maintaining equilibrium of Dosha, Dhatus & mala of the body is known as Chikitsa (treatment for the disease) .

As Greeva stambha is mentioned under Vata Nanatmaja vyadhi by Acharya's, So here treatment of Vatavyadhi has been adopted. The complete pathogenesis of “Greeva stambha” depends on the Vitiatioin of Vata dosha .So general Vata Shamak measures are to be adopted for the treatment.

Vatavyadhi Chikitsa sutra and methodologies of the pacifying measures of Vata are also adaptable.

Principle of Treatment

General Principle of Vata Vyadhi Chikitsa (Ch.Chi. 28):

1. Snehan by vata nasak siddha sneha regularly.
2. Swedan according to type of vata vyadhi it may saagni and niragni.
3. Upnaha has been used through out the course especially for the relief from pain and swelling.
4. Vasti is the Param aushdhi. It may be anuvasan, asthapan or siddha vasti.
5. Mridu virechan is said to be done if the above procedure could not have beneficial effect. If should be done as snigdha mridu virechan.
6. Nasya by madhur, amla, lavan and snigdha dravyas.

There are two main types of treatment -

1. Sanshaman Chikitsa
2. Sanshodhan chikitsa

It is believed that disease treated by Sanshaman Chikitsa i.e. by drugs may re-occur or relapse but the disease treated with Sanshodhan chikitsa never relapse and are eradicated forever (Ch.Su.16/20).

Thus “Sanshodhan chikitsa”, along with “Sanshaman chikitsa” helps in mitigation of the disease and its symptoms from the radicle of the affecting cause.

PATHYA-APATHYA

There is no special Pathya and Apathyas mentioned for Greevastambha. As it is mentioned in the list of Vata-vyadhi, general regimen of diet mentioned under this can be adopted in Greeva stambha and they are as follows:

Table No.4: Showing the Pathya-apathyas in Vata-vyadhi.

Factors	Pathyas	Apathyas
Sneha and others	Sarpi, vasa, taila, majja, gritha, dugdha, dadhi kurchika	-
Harita, Shakha, Shimbhi and phala varga	Kulatha, Masha, godhuma, Raktashali, patola, vartaka, dadima, parushaka, badara, Iashuna and draksha.	Chanaka, kalaya, shyamaka, kuravinda, mudga, rajamasha, guda, jambuka, kramuka, Mrinala, nishpava, Taalaphala, shimbi, shaka, udumbara.
Amsa varga	Chataka, kukkuta, tittira, shilindhra, nakra, gargars, khudisha, Bileshaya	All jangala mamsa varga
Rasa Pradhana	Madhura, Amla, Lavana	Kashaya, Katu, Tikta
Manasika	Sukha	Chinta, Prajagara
Vhara	Snehana, swedana, snehapana, snana, Abhyanga, Rechana, Mardana, basti, Avagahana, Samvahana, Agni karma, Upanaha, Tailadroni, Shirobasti, Nasya, santarpana and Brimhana.	Vyavaya, Ativyayama, Basti, Ashva yana, Chankramana, Vegadharana, chardhi, Shrama,

CONCLUSION

Although, Greeva stambh is very common disease found today due to hectic life style and change in dietary habits, which is characterised by the symptoms – Greeva Shool (Neck pain), Greevastambh (Stiffness of neck), Gatra Suptata (Paresthesia), Greeva Hundana (Restricted movement of neck), Paniprasta shiroruja (Radiation of pain to back of head, shoulder & arms), Anidra (Sleep Disturbance) and Vertigo. But if proper treatment is given at appropriate time with logical use of internal and external medicines, good results are obtained. The other rehabilitation therapy besides Panchkarma, as occupational therapy, physiotherapy etc. should also be incorporated for its complete management.

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