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Role of *Snayu Avayava* in *Manya Stambha* and its Applied Aspect in Relation to Posture - A Review

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Abstract: ***While observing textual references, Snayu is responsible for Bandhan Karma to Sandhi and this Shira Pradesh is connected with Antradhi through this Greeva Pradesh. To maintain normal Gati and Dharan Karma Snayu is essential. Manya Stambha is one among the Vataja Nanatmaja Vyadhi. It is also mentioned as symptoms of many Vata Vyadhi. Snayu is the one of the structural entities which is responsible for movement and maintaining the normal anatomical approximation of various structures like Mamsa, Asthi and Meda. Posture as a state of skeletal and muscular balance and alignment that protects the supporting structures of the body from progressive deformity and injury. So, for maintaining the normal posture of body the Snayu Avayava plays important role along with the other structural components of body i.e Twak, Mamsa, Sira, Sandhi, Asthi.***
In the present era, work culture increasingly prioritizes productivity at the cost of personal health. As a result, the adoption of poor posture has become a common and unnoticed practice. Frequent episodes of both positive and negative stress further encourage long hours of sitting. Over time, this leads to the development of faulty postural habits and Manya Stambha.
So, an approach has been made to rule out the role of Snayu avayava in relation to Manya Stambha & maintaining the body posture through classical Ayurvedic texts, commentaries, contemporary anatomy, and posture-related research. Understanding Snayu Avayava provides deeper insights into Manya Stambha pathogenesis and supports posture-based preventive and therapeutic approaches.
Keywords: Posture, Ayurveda, Snayu, Manya Stambha, Ideal posture.

I. INTRODUCTION

The cervical region (*Greeva Pradesh*) is an anatomically complex area that plays a crucial role in supporting the head, enabling multidirectional movements, and connecting the *Shira Pradesh* with deeper structures such as *Antra* and other thoracic contents. Within this framework, *Snayu* serves as one of the most essential structural entities described in Ayurvedic texts. According to Acharya Sushruta, Snayu performs Bandhana Karma, providing binding, stability, and maintaining the necessary anatomical approximation between *Mamsa*, *Asthi*, *Sandhi*, and *Meda*. Thus, Snayu plays a foundational role in preserving normal Gati (movement) and Dharan Karma (support and integrity) of the cervical region.

Manya Stambha, characterized by stiffness and restricted neck movements, is described as one among the *Vataja Nanatmaja Vyadhi* and is also enumerated as a symptom in several *Vata Vyadhi*. As Snayu is predominantly influenced by Vata, any vitiation of Vata can affect the structure and function of Snayu, leading to manifestations such as *stambha*, *shoola*, and impaired cervical mobility. This reflects a close correlation between Snayu dysfunction and the pathogenesis of Manya Stambha.

From a contemporary perspective, posture is defined as a state of optimal skeletal and muscular balance that protects the supporting structures from progressive strain, deformity, and injury. Proper cervical posture relies on the coordinated function of ligaments, tendons, fascia, muscles, and joints—components that closely correspond to the Ayurvedic concept of Snayu and associated *Dhatus*. When these structures lose their functional harmony, abnormal postural patterns such as forward head posture (*FHP*) develop, eventually contributing to neck stiffness and musculoskeletal discomfort.

In the present era, increased digital dependency and work environments that prioritize productivity often come at the cost of physical well-being. Prolonged sitting, repetitive stress, inappropriate ergonomics, and inadequate work–rest balance have made poor posture a widespread and largely unnoticed habit. Compounded by modern lifestyle stressors, these factors contribute significantly to the development of faulty postural behaviours and conditions resembling Manya Stambha.

Considering these perspectives, the present review aims to explore the role of Snayu Avayava in the pathogenesis of Manya Stambha and its applied relevance to posture. By examining classical Ayurvedic references, authoritative commentaries, contemporary anatomical insights, and current evidence on posture-related biomechanics, this article attempts to provide a comprehensive understanding of how Snayu contributes to cervical stability and functional health. Such an integrated approach may help guide preventive, diagnostic, and therapeutic strategies for posture-related cervical disorders.

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II. METHOD

Review on role of *Snayu avayava* in relation to *Manya Stambha* & maintaining the body posture has been done through classical texts *Brihattrayie* (*Charaka, Shushruta and Vagbhata*), Contemporary texts, authentic Search engines (Google Scholar, Pub-med, Ayush Research and DHARA).

III. RESULTS

A. Review on Snayu

Aacharya Dalhana that *Snayu* is *Shanakaar*. *Acharya Sharngadhara* mentioned *Snayu* as a structure which support body by binding *Mamsa*, *Asthi* and *Meda*.[1]

Utpatti of *Snayu:* It is derived by *Pitttraj bhava* which provides *Sthira Guna*. *Snayu* is formed with the part of *Meda Dhatu*. The formation of *Snayu* takes place through the *Khara Paak* (overcooked).[2]

Snayu types: On the foundation of their structural characteristics, they can broadly divide into 4 types. These are: -*Pratanvati, Prathul, Vritta, and Sushira*. [3]

Snayu and *Rakta Dhatu* relationship: *Snayu* is explained as *Upadhatu* of *Rakta Dhatu*. The *Meda Dhatu* nurtures the *Sukshma Snayu* whereas *Rakta Dhatu* nurture *Sthool Snayu* (*Kandara*).[4]

As a *Pitruja bhaav* (Derived from father): All the *Sthir Bhaav* of *Sharir* are mentioned under this *bhaav*. The *Dhaaran* (to hold) & *Lepan* (covering) are the main *Karma* of *Sthir Guna* of body. Thus, it can be inferred that *Snayu* functions to bind, envelop, and provide strength and structural support.[5]

Snayu as one of the *Pratyanga*:[6] *Sharir* is divided into 6 major parts, limbs, trunk & head- neck. These are further subdivided into the *Prathyanga* like *twak*(skin), *asthi*(bones), *Snayu* etc.

Relation with *Kala*: *Snayu* along with the *Sira, Dhamani* enters *Mamsadhra kala* just as the lotus root spreads in the mud and nourishes the respective *Kala*.[7]

Kandara: *Kandara*, more likely to be large *Snayu*, help to perform various movements *Akunchana* & *Prasarana*.

Function and importance of *Snayu*:[8] *Snayu* does the *Bandana* of *Sandhi* so firmly that they can function at their optimal level. Hence, it needs more safety than *Sira* & *Sandhi*.

When constructing a raft, ropes are used to bind the wooden logs together, giving the structure strength and stability. These bindings allow the raft to bear weight effectively. If the ropes are removed, the logs would separate and drift apart.

Similarly, various *Snayu* does the *Bandana* all the *Asthi* & *Sandhi Sharir*. This implies that without *Snayu*, the bones would lose their cohesion and separate from one another. In this way, *Snayu* also serves to safeguard the bones and the surrounding vessels.

As a result, the human body gains strength and the ability to bear weight, contributing to a well-structured physique. *Snayu* is considered more vital than *Asthi, Sandhi, Peshi & Sira*. Injury to *Snayu* leads to severe consequences, rendering the body incapable of proper function. A physician well-versed in both the *Bahya* and *Abhyantara* course of *Snayu* can skilfully extract deeply embedded foreign bodies.[9]

Relation with Srotas: According to *Acharya Charaka*, *Susruta* & *Vagbhata*, *Snayu* is considered as *Moolsthana* of *Mamsavahasrotas*. *Moolsthana* is the *Prabhav Sthana* from where the *Srotas* begins.[10]

Relation with *Asthi*: The *Asthi* are held together by *Mamsa, Sira, & Snayu*.[11]

Association with *Marma*

Snayu is one of the key components involved in forming the *Marma*. *Snayu* along with other structures like *Sira, Asthi, Sandhi, Mamsa* form the *Marma*. This suggests the importance of *Snayu*.[12]

B. Review on Manya Stambha

In *Charaka Samhitha, Manyasthambha* is explained as one of the Vataja Nanatmaja vikara[13]. The *Shodhana* and *Shamana* line of managements have been mentioned. *Trimarmeeya* chapter of *Charaka Samhita Siddhi Sthana* [14]explains head injury i.e *Shiro Abhighatam* as a cause for *Manyastambha*.

Acharya Sushruta deals *Manyastambha* as the prodromal symptom of *Apatanaka*, in *Vatavyadhi*.[15] *Acharya Sushruta* considers *Manyastambha* as individual disease because its causative factors are discussed separately.[16]

Acharya Vagbhata in *Sutra Sthana* denotes *Manyasthambha* as a *Lakshana* for *Kshavadhu Vega Rodha*[17] as well as *Bashpa (Asru) Vegarodha*.[18] In *Ashtanga Hridaya Nidana Sthana, Vagbhata* refer *Manyastambha* as a symptom of *Antharayama*.[19]

Later texts like *Madhava Nidana*[20], *Bhavaprakasha* [21]explains *Manyasthambha* as an individual disease by discussing its detailed pathology along with its specific line of treatment. *Sharangadhara Samhita*[22] denotes *Manyasthambha* in an indication for

Nasyakarma.*Chakradutta*[23], *Vangasena Samhitha*[24]and *Bhaishajya Ratnavali*[25] also discuss *Nidana* and treatment for *Manyastambha* considering it as an individual disease.
Manyastambha is mainly formed two words, *Manya* & *Sthambha*.

Manya[26]

स्त्री - सेट् - मन-क्यम्
ग्रीवायाः पश्तादेशाखायाम् सिरायाम्।

Manya means the back of neck or the part below the head, synonyms of *Manya* are *manya* and greeva.

Manya which means nape of the neck and *Amarkosha* describes *'Manya' (Neck region) as Greeva Paschat Sira* (Nerves of Neck region).

Sthambha:[27]

पुम् - स्तम्भ - अच्
जडीभावे - पुम्

Arunadutta the commentator of *Astanga Hridaya*, explains *Manya* to be two *Nadi* which are located laterally to the Neck[28]. It is mentioned as *Marma*.
According to *Dalhana* the word meaning of *Sthamba* is *Niscalikarana*[29] .
Stambha means stiffness, rigidity, makes stiff or immovable[30]Thus, *Manyastambha* is the clinical entity in which there is pain and restricted movements of the neck.
The stiffness of neck may be considered as a consequence of aggravated *Vata* manifesting in the *Greeva* region, as *Sthambha* is the *Prakupita Vata* Karma[31]. Hence, in *Manyastambha* both *Vata* and *Kapha Dosha* are involved.
Vishesha Nidana of *Manya Stambha*: *Diwaswapna,,Asanasthana shayana Urdwanireekshana*.[32]

C. Review on Posture

Britnell et al. (2005) defines posture as a state of skeletal and muscular balance and alignment that protects the supporting structures of the body from progressive deformity and injury. Whether a person is erect, lying, squatting, or stooping, good posture allows the muscles of the body to function with maximum efficiency.
Ideal posture is the state, in which the forces of gravity are evenly distributed through the body so all joints are in their neutral zone and there will be minimal wear and tear on the structures and the natural balance and correct length of muscles are maintained. The movement patterns are normal and all vital organs are properly placed, not constricted and therefore can function efficiently. The line of gravity passes through a point and immediately anterior to second sacral vertebra (the Centre of gravity).
In quadrupedal posture, body weight is shared between the upper and lower limbs, whereas in an upright human stance, the entire body weight is supported solely by the two lower limbs. The human's base of support (BoS), defined by an area bounded posteriorly by the tips of the heels and anteriorly by a line joining the tips of the toes, is considerably smaller than the quadrupedal BoS. In humans, the centre of gravity is the point at which the body's mass is concentrated, and in this context, it is referred to as the centre of mass (CoM). The alignment of the CoM is not stable and changes in different postures such as sitting and kneeling, with movements of the extremities or trunk, and when a individual is carrying something.[33]

IV. POSTURE CAN BE

A. Standard Posture

It refers to the optimal alignment of the body in a standing position, where all major joints and natural curvatures of spine are balanced and sustained in their natural orientation.
An ideal standing posture is one in which the segments of the body are positioned in vertical direction and the Line of Gravity (LoG) moves through all joint axes. Although perfect ideal posture is unattainable due to natural anatomical variations, a posture close to ideal can still be achieved.[34]

B. Faulty Posture

Deviations from the ideal alignment of relative structure of body can be defined as faulty posture. Variety of various combination can be made as faulty postures concerned to different bodily segments.

V. DISCUSSION

Snayu Avayava plays a fundamental role in maintaining the structural integrity and functional harmony of the cervical region. Classical *Ayurvedic* references describe *Snayu* as responsible for *bandhana* (binding), *sthirata* (stability), and *gati* (movement), all of which are essential for normal neck function. In the context of posture, *Snayu* contributes to maintaining the anatomical alignment of *Mamsa*, *Asthi*, *Sandhi*, and *Meda*, ensuring that cervical movements occur smoothly and without undue strain. Any disturbance in the normal function of *Snayu*, particularly due to *Vata* vitiation, can manifest as *Manya Stambha* a condition of neck stiffness, rigidity, and restricted motion.

In contemporary science, posture is understood as the dynamic interaction between bones, ligaments, fascia, and musculature, forming a complex biomechanical system. Faulty posture represents deviations from ideal alignment and disrupts the normal balance of these structures. In this study, particular emphasis is placed on faulty postures associated with the spine, as spinal alignment directly influences cervical biomechanics and the functional state of Snayu. Alterations in the normal curvature of the spine whether observed laterally or posteriorly result in abnormal load distribution on cervical ligaments, tendons, and associated soft tissues. Over time, this leads to fatigue, micro-trauma, and adaptive shortening or weakening of *Snayu*-like structures, creating a predisposition for neck stiffness analogous to *Manya Stambha* described in *Ayurveda*.

The forward head posture (FHP), rounded shoulders, and exaggerated cervical lordosis are among the most prevalent spinal deviations noted in modern occupational settings. These postural imbalances increase tensile stress on the cervical ligaments and fascia, especially the nuchal ligament, alar ligaments, and interspinous ligaments. From an Ayurvedic viewpoint, such chronic strain may be interpreted as repeated *Vata-prakopa*, eventually impairing the functional capacity of *Snayu* and manifesting as *stambha*, *shoola*, or reduced *gati*. This correlates with clinical presentations of *Manya Stambha*, where stiffness and discomfort are prominent. Moreover, the increasing digital dependency and prolonged sitting in modern lifestyle further aggravate faulty postural habits. Poor ergonomics, lack of awareness, and stress-induced muscle tension play a synergistic role in altering spinal alignment. These occupational and behavioural factors can disturb the normal *Snayu*-mediated support system, making the cervical region more vulnerable to strain and stiffness. Repeated exposure to such faulty alignment gradually impairs both the structural and functional aspects of *Snayu*, linking modern biomechanical changes with classical *Ayurvedic* pathology.

The present discussion highlights the importance of correlating *Ayurvedic* principles with contemporary anatomical and biomechanical understanding. *Snayu*, as described in classical texts, finds strong parallels with ligaments, tendons, fascia, and supporting connective tissues of the cervical spine. Their role in maintaining posture, absorbing mechanical loads, and ensuring joint stability reinforces the *Ayurvedic* assertion that *Snayu* is integral to maintaining *gati* and *dharana*. The pathogenesis of *Manya Stambha*, therefore, can be interpreted as a result of *Snayu* dysfunction secondary to chronic faulty posture.

Overall, the integration of these perspectives suggests that early identification and correction of faulty posture, along with strengthening and rejuvenation of *Snayu*-related structures, may serve as important preventive strategies against the development of *Manya Stambha*. This reinforces the need for a holistic approach that combines *Ayurvedic* principles with modern ergonomic and rehabilitative practices.

VI. CONCLUSION

The review highlights the significant role of *Snayu Avayava* in maintaining cervical stability, movement, and structural integrity. Classical Ayurvedic descriptions correlate closely with the functions of ligaments, tendons, fascia, and other connective tissues described in contemporary anatomy. *Snayu* is essential for preserving the normal alignment and posture of the cervical spine through its *bandhana*, *sthirata*, and *gati* functions.

Faulty posture particularly deviations from ideal spinal alignment exerts continuous mechanical strain on *Snayu*-like structures, leading to dysfunction, stiffness, and impaired mobility. These biomechanical alterations parallel the *Ayurvedic* understanding of *Vata* vitiation and contribute to the development of *Manya Stambha*, a condition characterized by cervical rigidity and restricted movement.

In modern occupational environments, prolonged sitting, digital dependency, and inadequate ergonomics further accelerate postural degeneration, emphasizing the need for early awareness and preventive strategies. Integrating Ayurvedic principles with contemporary biomechanical insights offers a comprehensive approach for understanding the pathogenesis of *Manya Stambha* and developing posture-based therapeutic and preventive measures.

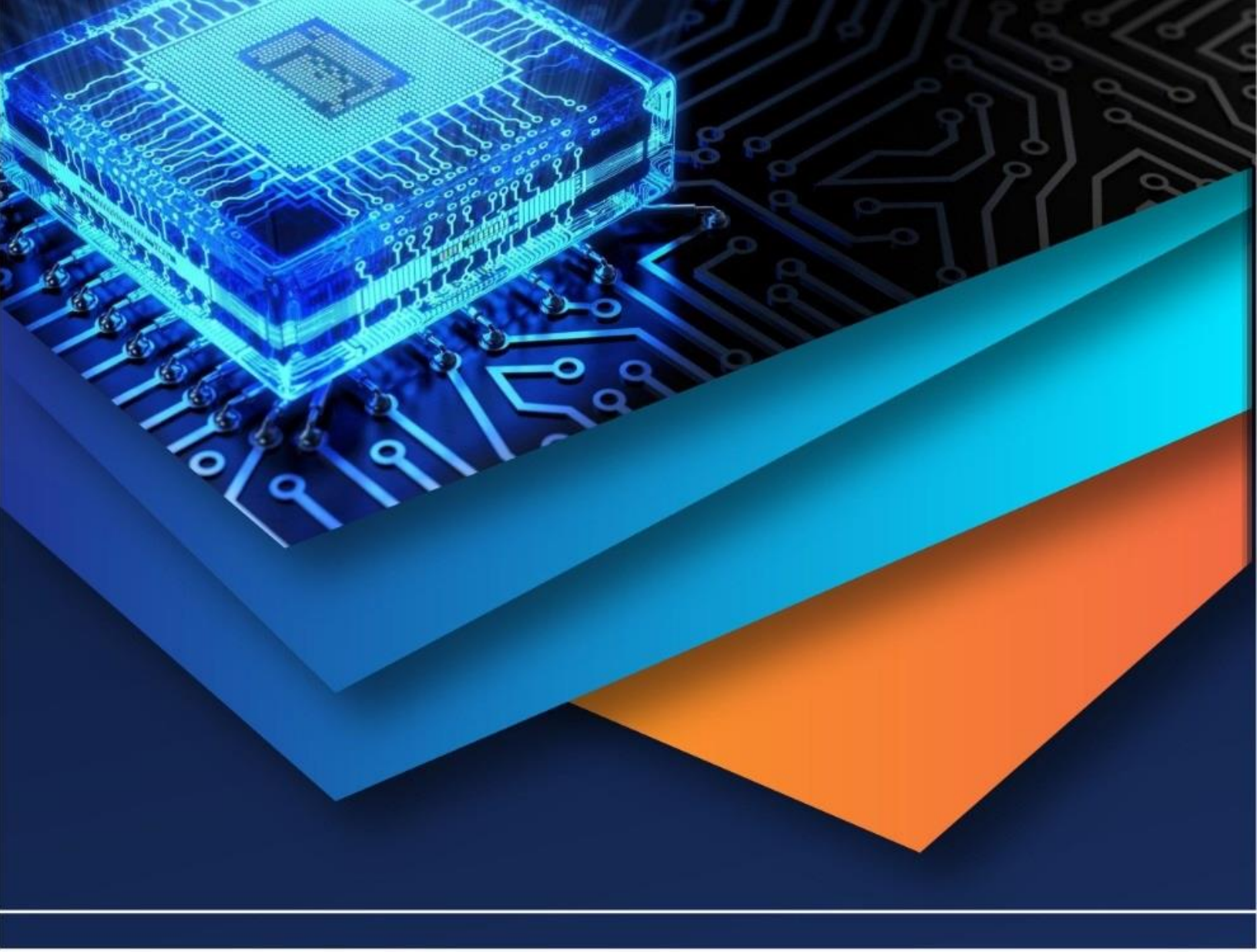
Overall, this review underscores that maintaining the health and functional integrity of *Snayu* is crucial for cervical posture, movement, and long-term musculoskeletal well-being. It reinforces the necessity of combining classical wisdom with modern postural correction, ergonomic care, and lifestyle modifications to prevent and manage *Manya Stambha* effectively

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