A Conceptual Study on Effect of Nasya Karma with Sahacharadi Taila in the Management of Avabahuka

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ABSTRACT
Avabahuka is Vatavyadhi localizing around the Amsapradesh (shoulder region) & thereby causing Soshan (wasting/weakness) of Amsabandha (Shoulder Complex) as well as Akunchan of Sira at affected site causing symptoms like Bahupraspanditahara (hampers normal activities of the hand). In this disease there is decrease in Shleshak Kapha or dryness of Shleshak Kapha from the affected shoulder joint, due to loss of Shleshak Kapha symptoms like Amsa sandhi Shoola (Pain in Shoulder joint) during movement, Amsa Stabdata (Shoulder Joint Stiffness) etc., are manifested. Ayurveda is having promising results in Avabahuka. Nasya is the important procedure of classical Panchkarma therapy. Bhrimhan Nasya is a type of Nasya which is specially meant for Avabahuka. Sahacharadi Taila is mentioned in ashang hridayam vatavyadhichikitsa adhyaya having sahachar, godugdha and tila taila acts as vatahara, kaphahara, shoolahara, shoothhara etc. Due to these qualities of Sahacharadi Taila it can be useful in treating Avabahauka.

KEYWORDS
Avabahuka, Nasya, Sahacharadi Taila
INTRODUCTION

A very relevant quote concerning the young generation is -“If your lifestyle does not control your body, eventually your body will control your lifestyle.” Stressful life, job pattern, computer work, travelling, workouts or ageing; all these can lead us to one most common health problem i.e. shoulder pain. It is one health issue that makes us restless & if not taken care of, results in making our routine terrible.

Economy of country depends on its work force. Avabahuka is disease of shoulder joint which hampers the daily activities of an individual. The severe consequences caused by Avabahuka can be understood by the fact that Acharya Sushruta included Vatavyadhi amongst the Astamahagada (8 major diseases).\(^1\)

Avabahuka is Vatavyadhi localizing around the Amsapradesh (shoulder region) & thereby causing Soshan (wasting/weakness) of Amsabandha (Shoulder Complex) as well as Akunchan of Sira\(^2\) at this site causing symptoms like Bahupraspanditahara\(^3\) (hampers normal activities of the hand). In preliminary stage of disease Amsashosha is seen whereas Shleshak Kapha Kshaya i.e. loss of the Shleshak Kapha from the shoulder joint occurs in the further stage, due to this symptoms like Amsa Shoola (Shoulder Pain) during movement, Amsa Stabdata (Shoulder Joint Stiffness) etc., are manifested.

Vatavyadhi; the diseases can be included under neurological, musculoskeletal, psychosomatic disorder. It indicates the wide – range of involvement of Vata in various systems of body. Avabahuk the Vatavyadhi can be grossly correlated with Frozen Shoulder and Adhesive Capsulitis. Prevalence of Frozen Shoulder or Adhesive Capsulitis in general population is appraised to be approximately 2%\(^4\).

Ayurveda is having promising results in Avabahuka. Ayurvedic treatment avoids future complications of Avabahuka & may be helpful to avoid Surgery, therefore it prove to be cost effective therapy.

Nasya karma is one of the important procedure of classical Panchkarma therapy and Nasa is Dwara for Shir, which is Uttamanga\(^5\). Also the drug administered through nose nourishes the Shir, Skandha, Greeva and Vaksha. Among which Bhrimhan is a type of Nasya which is specially meant for Avabahuka. There are many Siddha Taila used for Avabahuka. Sahacharadi Taila (A. H. Vatavyadhichikitsitm) is one of them.

DISEASE REVIEW

Hetu of Avabahuka:
Aharaj Hetu:
These are acts as supporting nidana.
1. **Katu ahar sevan** in excess quantity will provoke vata dosha by its laghu and ruksha properties due to vayu and agni mahabhuta pradhanya. This produces the shoshanatmaka vikriti in amsadesha and produces the disease. Excessive intake gives rise to piercing and stabbing pain and also balavighata in amsadesha.
2. **Tiktarasa** which has the equivalent properties with those of vata if used in excessive will produce the diseases by provoking vatadosha and dhatukshaya.
3. **Kashaya rasa** has properties such as ruksha, laghu, vishada, vistambhi and sheeta. This sheeta guna will cause the sthambana of bahu. Ruksa and laghu guna causes shoshana. Vistamba guna produces the strotorodha and thus causes the disease.
4. **Alpa bhojana** and the abhojana by produces inadequate nutrition to dhatus and aggravates the rukshata will provoke the vatadosha. “Vayurdhatu kshayat kopo margasyavaranena va”

Viharaj Hetu:
These are nidana which directly or indirectly cause marmabhighata in amsadesha.
1. **Abhignata** - Any direct trauma or indirect trauma that causes injury to amsa marma will affect the structural rectitude and causes kriyahani.
2. **Ativyayam** – excess or the violent exercises of bahu provokes vata, causing shoshana or sankocha of the sira. This leads to the dysfunction of the joint.
3. **Plavana** – (Swimming) Excessive swimming leads to exertion of the sandhi causing vata prakopa and resulting in Avabahuka.
4. **Bhara vahana** – Carrying heavy loads over the shoulder will cause the deformity in the joint capsule. This leads to the disease formation.
5. **Balavat vigraha** – Wrestling with a person who is more powerful will cause the aghat to the amsa pradesha and causes vataprakopa, leading to disease manifestation.
6. **Dukha shayya** – Improper posture that imparting amsa sandhi with excessive pressure will hamper the muscular integrity and provokes the vata, this causes the disease.

**Samprampti of Avabahuka:**

**Nidana**
Mithya ahar and vihar

old age

Provocation of vata

Adhistana in Amsapradesha

Shleshak kapha shoshan and

Affliction of sira, snayu, asthi and kandara

bahucheshta hara

Avabahuka

Marmabhigata Avabahuka Samprapti:

Abhyantar marmabhigata and bahya marmabhigata

Amsa marmabhigata

Affliction to Mamsa, sira, snayu, Asthi and kandara

Provocation of vata

bahucheshta hara

Avabahuka
Drug review (Table 1 and 2):

**Sahacharadi Taila** will be prepared as per literature as described in texts. (AshtangHridayaym).

सहचरादि तैलः
सहाचरतुलायास्तु रसे तैलाढकं पचेत्।
मूलक्षकापः शपलं पयो दल्वा चतुर्गुणम॥

(अ.ह्र.२९/७०)

Sahachar Rasa (1 Tula) + Tila Taila (1 Adhak) + Sahachar Kalka (10 Pal) + Godugdha (4 Adhak) → Taila paak → Sahacharadi Taila

Where,
1. 1 tula = 4.670 litre
2. 1 Adhak = 2.986 Litre
3. 10 Pala = 467 gm
4. 4 Adhak = 11.946 Litre

Table 1 Drug review

<table>
<thead>
<tr>
<th>Drug</th>
<th>Latin name</th>
<th>Family</th>
<th>Rasa</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Guna</th>
<th>Karma</th>
<th>Part used</th>
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</thead>
<tbody>
<tr>
<td>Sahachar13</td>
<td>Barleriapionitis Linn.</td>
<td>ACANTHACEAE</td>
<td>Tikta</td>
<td>Madhura</td>
<td>Ushna</td>
<td>Katu</td>
<td>Laghu</td>
<td>Kapha - vaathara</td>
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Table 2 Drug review

<table>
<thead>
<tr>
<th>Drug</th>
<th>Rasa</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Guna</th>
<th>Karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tila Taila14</td>
<td>Madhura</td>
<td>Kashay</td>
<td>Ushna</td>
<td>Katu</td>
<td>Sukshma, Ushna, Vyavayi</td>
</tr>
<tr>
<td>Godugdha15</td>
<td>Madhura</td>
<td>Sheeta</td>
<td>Madhura</td>
<td>Alpa abhishyandi, Snigdha, guru</td>
<td>Vatagna, pittagna</td>
</tr>
</tbody>
</table>

Nasya Review:

**Nasya** is the important therapeutic procedure of the *pancha karma*, in which the drug is administered through the nostriles. **Nasya** not only mitigate the vitiated *doshas*, but also causes eradication of the vitiated *dosha* and thus the disease. It also nourishes different sites of *urdhwa jatragata* organs like *indriyas*, head, neck and shoulders as well as acts on whole body. In Ashtang hridayum Vagbhata stated that, ‘*Nasa hi shiraso dwaram,*’ which means, nose is the closest gateway to *shira*.

Acharya Vagbhata also narrated the mode of action of *Nasya karma*.

नासा हि शिरसो द्वारं तत्रावसेवितं औषधं स्त्रोतः
श्रुंगाटकं प्राप्य व्यप्त्य शूरोत्स्नेत्रशृण्टकः शिरामुखांति
य मुंजादीपिकं इव र्वशांकं उर्ध्वज्ज्वलं वैकारिकिः
अशेषं आशु दोषसंहति उत्तमांगन गदापकर्षति॥16 (A.S. Su.29/3)

The drugs administered through nose reaches to *Shringataka marma* and spreads to *murdha* (brain), eyes, ears, throat, opening of vessels etc. scratches the vitiated dosha from supraclavicular region
completely like discarding Munja grass from its stem.

The effect of nasya karma depends on the type of nasya yoga used. Based on dravya, Nasya is divided into three types; these are shodhana, shamana, and Brimhana. In the shamana nasya, it mitigates the dosha and helps in reducing vitiated dosha. Brihmana nasya helps in providing nourishment to urdhwajatru pradesha (supraclavicular region) and mitigates the vitiated Vata. Hence, it is useful in Vatajvyadhi.

**Mode of action of the Nasya karma with Sahacharadi Taila:**

The mode of action of Nasya with Sahacharadi Taila could be understood by the properties of the contents of it. Sahacharadi taila by its vaataghna and brimhan properties nourishes the nervous system and helps in removing the vitiated dosha. Sahacharadi Taila contains milk which is four times to that of Sneha. As it is known that milk is Brimhan and Ajanma Satmya so it has a beneficial effect of nourishing the affected site. Sahachar by its vatakaphaghna properties, it may exert anti-inflammatory action also. On administration through nasal route, it reaches upto shirogata indriya and by its properties causes brimhan as well as vatashaman.

To conclude, nasya karma by Sahacharadi Taila helps to treat avabahuka by its properties like Vatashmana and Brumhana. In other words, the Sahacharadi taila by its anti-inflammatory action and providing nourishment to the nerves helps in treating avabahuka.

**CONCLUSION**

Sahacharadi Tail Nasya can provide significant results in Avabahuk. Thus Sahacharadi Tail Nasya can be effectively used in management of Avabahuk. Sahacharadi Tail Nasya reduces Shoola (Pain) during movement in Avabahuk Sahacharadi Tail Nasya reduces Amsa Stabdata (Shoulder Joint Stiffness) in Avabahuk.
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