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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*



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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. *Vatavyadhichikitsim*) 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*⁶.

2. *Tiktarasa* which has the equivalent properties with those of *vata* if used in excessive will produce the diseases by provoking *vatadosha* and *dhatukshaya*⁷.

3. *Kashaya rasa* has properties such as *ruksha*, *laghu*, *vishada*, *vistambhi* and *sheeta*. This *sheeta guna* will cause the *sthambana* of *bahu*. *Ruksha* and *laghu guna* causes *shoshana*.⁸ *Vistamba guna* produces the *strotorodha*⁹ and thus causes the disease.

4. *Alpa bhojana* and the *abhojana* by produces inadequate nutrition to *dhatu*s and aggravates the *rukshata* will provoke the *vatadosha*. “ *Vayurdhatu kshayat kopo margasyavaranaena va* ”¹⁰

Viharaj Hetu:

These are *nidana* which directly or indirectly cause *marmabhighata* in *amsadesha*.

1. *Abhighata* - 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*.

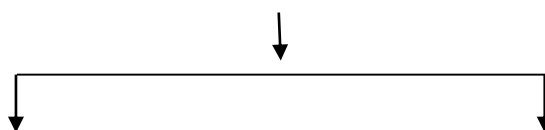
4. *Bhara vahana* - Carrying heavy loads over the shoulder will cause the deformity in the joint capsule. This leads to the disease formation.

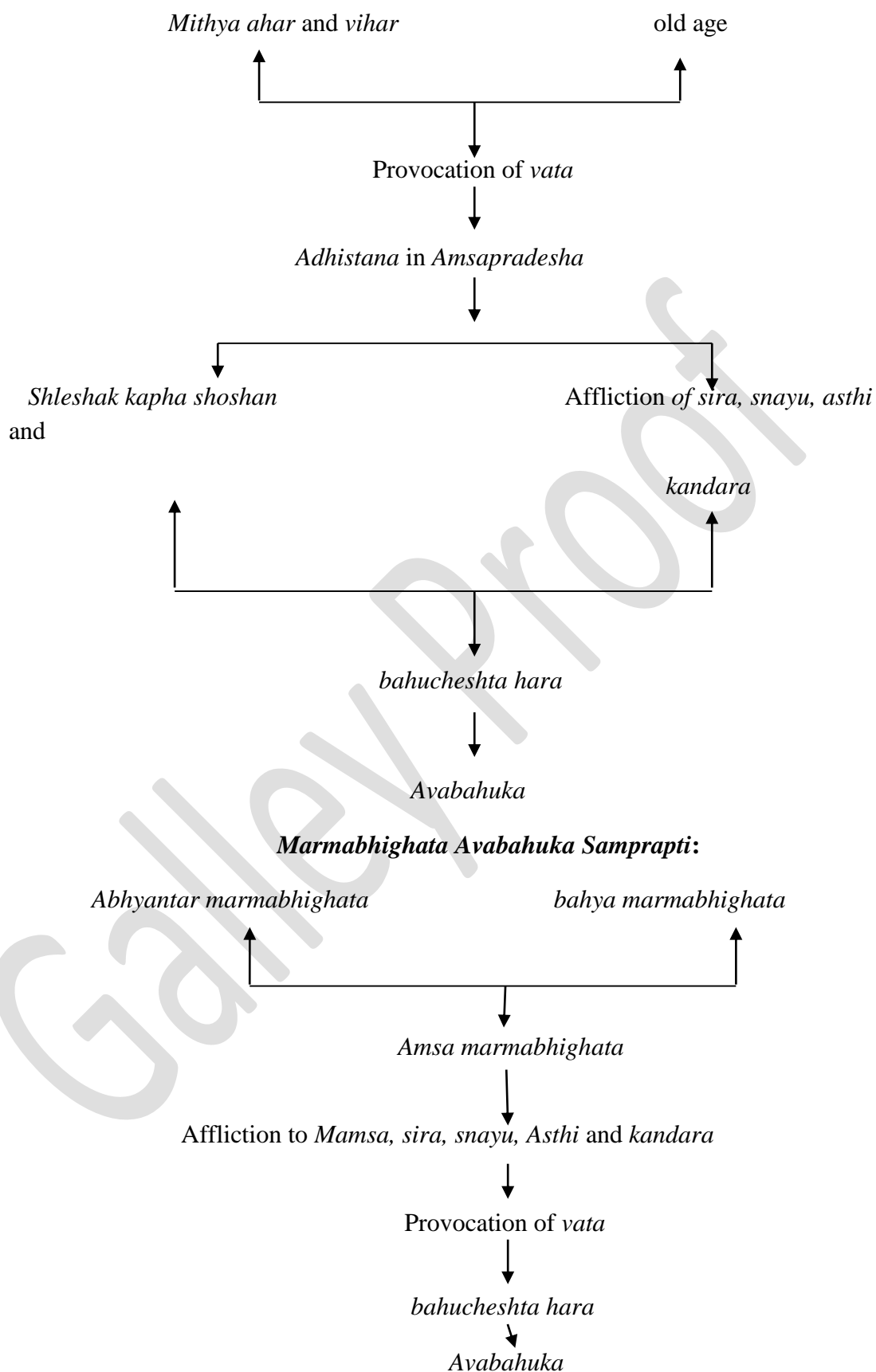
5. *Balavat vighraha* - Wrestling with a person who is more powerful will cause the *aghat* to the *amsa pradesha* and causes *vataprakopa*, leading to disease manifestation.

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







Drug review (Table 1 and 2):

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

सहचरादि तैल¹¹:

सहाचरतुलायास्तु रसे तैलाढकं पचेत्।

मूलकल्काद्दशपलं पयो दत्त्वा चतुर्गुणम्॥

(अ.हृ.२१/७०)

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

Where¹²,

1 *tula* = 4.670 litre

1 *Adhak* = 2.986 Litre

10 *Pala* = 467 gm

4 *Adhak* = 11.946 Litre

Table 1 Drug review

Drug	Latin name	Family	Rasa	Virya	Vipaka	Guna	Karma	Part used
<i>Sahachar</i> ¹³	Barleriaprionitis Linn.	ACANTHACEAE	Tikta Madhura	Ushna	Katu	Laghu	Kapha - vaathara	Root leaves

Table 2 Drug review

Drug	Rasa	Virya	Vipaka	Guna	Karma
<i>Tila Taila</i> ¹⁴	Madhura Kashay	Ushna	Katu	Sukshma Ushna Vyavayi	Vataghna pittavardhak
<i>Godugdha</i> ¹⁵	Madhura	Sheeta	Madhura	Alpa abhishyandi, Snigdha, guru	Vatagna, pittagna

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 *urdhwajatrugat* organs like *indriyas*, head, neck and shoulders as well as acts on whole body. In Ashtang hridayam 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 तत्रावसेचितं औषधं स्रोतः शृंगाटकं प्राप्य व्यप्य मूधोनं नेत्रश्रोत्रकण्ठादि शिरामुखानि च मुंजादीषिकां इवासक्तां उर्ध्वजत्रुगता वैकारिकीं अशेषं आशु दोषसंहतिं उत्तमांगं 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*. *Brimhana 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 *Brimhana*. 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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