

A REVIEW ARTICLE ON AVABAHUK**Dr. Pratiksha Anil Patil^{1*} and Dr. Anjali A. Deshpande²**

¹Final Year M. D. Scholar, Department of Kayachikitsa, BSDT's Ayurved Mahavidyalaya, Wagholi, Pune.

²Guide, HOD, MD, PhD. Department of Kayachikitsa, BSDT's Ayurved Mahavidyalaya, Wagholi, Pune.

Article Received on
26 July 2024,

Revised on 15 August 2024,
Accepted on 04 Sept. 2024

DOI: 10.20959/wjpr202418-33852



***Corresponding Author**

Dr. Pratiksha Anil Patil

Final Year M. D. Scholar,
Department of Kayachikitsa,
BSDT's Ayurved
Mahavidyalaya, Wagholi,
Pune.

ABSTRACT

Avabahuka is one among the eighty types of Vatavyadhis described by Acharya Sushruta, mainly caused due to vitiated Vata dosha. As it is a disease of Amsa Sandhi (shoulder joint) which hampers the normal functioning of the upper limbs thereby hindering the day to day work of an individual. The classical symptom mentioned in Ayurvedic texts regarding Avabahuka is Bahuspadithara which means restricted movement of shoulder. Whereas, other symptoms clinically observed in patients were pain, stiffness, muscle wasting, etc. Avabahuka manifests due to Margavrodha (obstruction of vata dosha by one or more doshas), and also Marmabhighata, Dhatukshaya. While comparing with modern science, most of the shoulder joint pathologies such as Frozen shoulder, Adhesive capsulitis, Rotator cuff injuries, Bicipital tendinitis, osteoarthritis of shoulder joint can be incorporated under the umbrella of Avabahuka. This article aims to deliver a

summary of nature of disease and nidanas found in today's era and the widely accepted treatment of this condition based on various researches.

KEYWORDS: Avabahuk, Vatavyadhi, Frozen Shoulder.

INTRODUCTION

Life deprived of movement is worst tragedy that can arise in any organism. That can be one of the main reasons for Ayurvedic literature for considering Vatavyadhis more important compared to disorders caused due to morbidity of other Doshas. Avabahuk, it is such a disease which is considered under Vatavyadhi.

Among all the joints of the human body the shoulder has the greatest range of motion. This allows complex movements and functions to be carried out in day to day life. The working comprising of hardworking, agriculturist, labours, long hours of working on laptop and tablets, driving etc, leads to an increased prevalence of Avabahuk, about 2-5%.^[1,2]

Sushrut Samhita and Ashtang hridaya has described Avabahuka under Vatavyadhi. However, Acharya Charaka has mentioned in Sutrasthana^[3] and Chikitsa Sthana^[4] Bahushosh and Bahushirshagat vata respectively. In Chakradatta only Bahushosha has mentioned in Vatavyadhi Chikitsa.^[5] Whereas Madhavnidan explained vata located in the region of shoulder, causes emaciation of muscles of the shoulder joint known as Ansa shosha and Avabahuk is another condition due to contraction of tendons or nerves of that region.^[6]

According to Acharya Sushrut vitiated vata in and around shoulder causes shosha (dryness) of ansabandhan (shoulder ligaments, tendons and connective tissue or capsule leading to pain and stiffness) and constriction of blood vessels (reduced blood supply) resulting in Avabahuk.^[7] According to the signs and symptoms of Avabahuk it can be correlated with frozen shoulder in modern having symptoms such as pain, stiffness, restricted movements and often night pain in arm which may interfere sleep.

NIRUKTI

The word Avabahuk is formed by two components namely Ava + Bahu. As per Monier williams Sanskrit English dictionary, Ava means off, away or down.^[8] The word Avabahuk means spasm in arm (monier williams sanskrit english dictionary).

NIDANA (ETIOLOGY)

Avabahuk is one of the Nanatmaj vikar of Vata dosha as mentioned in Sushrut Samhita. Vata dosha is the main dosha, vitiated along with the Kapha dosha in Avabahuk. It is included under vatavyadhi. Hence all the Hetu of Vatavyadhi are consider as a causes of avabahuk.^[9]

The causes of Avabahuk may be classified in to three groups.

1. **Aharaj Hetu**^[10]- Acharya Charaka, Sushrut, Vagbhat and Madhav nidan had mentioned ruksha, laghu, sheeta gunatmak ahar as most commonest causative factor. Whereas, Acharya Sushruta had included katu, tikta, kashaya rasas and dravyas like shushka shak, vallur, varak, uddalaka, kordusha, shyamak, neevan, mudga, masoor, adalaki, harenu, kalaya, nishpav as the causative factor.

2. **Viharaj Hetu-** Acharya Charaka, Sushrut, Madhavnidan included Ativyayama, Vyavya, Atiprajrai, langhan, plavana, vegasandharan, rogatkarshanat and gaja, ushtra, sheegraha yana as hetu. In today's era we rarely find gaja, ushtra sheegraha yana as the hetu instead today's scenario we see these correlations in motorbike drivers, bicycle riders and also the potholes on the road which makes the road condition worst. Shreegyana nowadays can be correlated with dangerous and rash driving that can cause road accidents.
3. **Manasik Hetu-** Acharya Charak had mentioned Krodha, Chinta, Bhaya, Shoka as manasik hetu. Chinta and Shoka, these two hetu are also considered by Acharya Vagbhat and Madhavnidan.
4. **Agantuj-** Abhighat is considered as the hetu by Acharya Charaka, Sushrut and Madhvkara and marmabhighata is said by both Acharya Charak and Madhavnidan.

SR NO	CHARAK SAMHITA	SUSHRUT SAMHITA	ASHTANG HRUDAYA	MADHAV NIDANA
1	Ruksha	+	+	+
2	Sheeta	+		+
3	Alpa anna	-	Pramit bhojan	+
4	Laghu anna	+	Alpa	+
5	Ativyavya	+	Maithun	-
6	Prajrai	Ratrijagran	Nisha jagran	+
7	Vishamdupchar	-	-	+
8	Ati asruk stravan	-	-	+
9	Langhan	+, Anshana	-	+
10	Plavana	+	-	+
11	Atyavdha	-	-	-
12	Ativyayama	+	+	+
13	Ati chesta	-	-	
14	Dhatukshaya	-	-	+
16	Chinta	-	+	+
17	Shoka	-	+	+
18	Roga atikarshanat	-	-	+
19	Dukha shayya	-	-	-
20	Dukhasana	-	-	-
21	Krodha	-	-	-
22	Diwaswap	-	-	-
23	Bhaya	-	-	-
24	Vegasandharan	+	-	+
25	Abhighat	+	-	-
26	Marmabhighata	-	-	+
27	Gaja, ushtra, sheegra yana	Gaj, turanga ratha	-	+
28	-	Balavavigraha	-	-
29	-	Atiadyayan	-	-

30	-	Prapatan	-	-
31	-	Prapidana	-	-
32	-	Pratarna	-	-
33	-	Bharaharna	-	-
34	-	Katu	-	-
35	-	Kashaya	+	-
36	-	Tikta	+	-
37	-	Shushka Shak	-	-
38	-	Vallur	-	-
39	-	Varak	-	-
40	-	Uddalaka	-	-
41	-	Kordusha	-	-
42	-	Shyamak	-	-
43	-	Neevar	-	-
44	-	Mudga	-	-
45	-	Masoor	-	-
46	-	Adaki	-	-
47	-	Harenu	-	-
48	-	Kalaya	-	-
49	-	Nishpav	-	-
50	-	Anshan	-	-
51	-	Adhyashan	-	-
52	-	Vishamashan	-	-
53	-	-	Ushna	-
54	-	-	Atiuchya bhashan	-
55	-	-	Kriya-atiyoga	-

All these collected above hetu indicates the vitiation of the Vata which further leads to shoshana of shleshaka kapha, as the main culprit in the samprapti of Avabahuk. All these above hetu guides us for the selection of exact line of treatment and also indicates the importance of quitting or avoiding the above hetu and the necessary measures to be included in treatment of Avabahuk.

PURVAROOPA

There are no specific Poorva roopa described of Avabahuk in Ayurvedic texts. Avyakta (indistinct) lakshanas are poorva roopa of Vata vyadhi. Hence in case of Avabahuk, symptoms produced before the actual manifestations of disease can be regarded as poorva roopa (prodromal symptoms) of the disease.

ROOPA

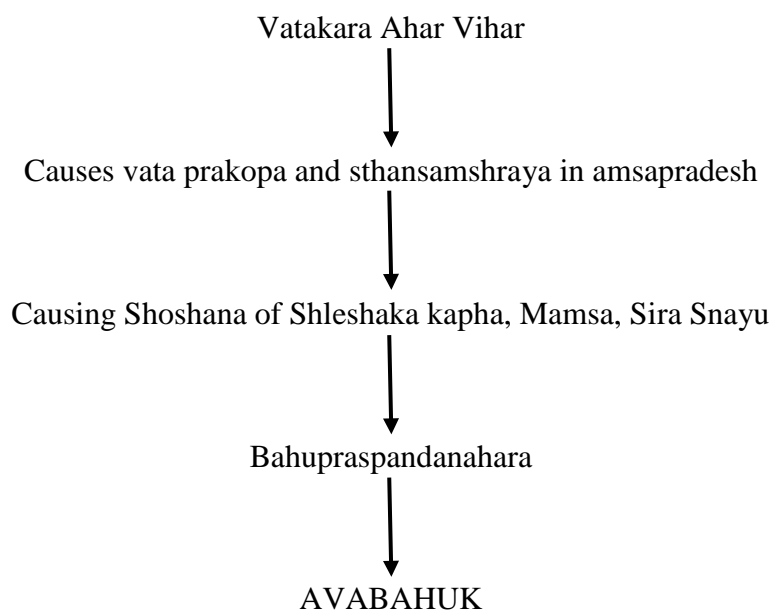
The Vata dosha causes the wasting of Ansa bandhana (musculature) and Sankocha (contracture) of Sira (veins) in shoulder joint giving rise to Sthamba (stiffness) and Bahupraspandanahara (restricted range of motion).^[13]

LAKSHANA	SUSHRUT	ASHTANG HRUDAYA	MADHAV NIDAN	VANGSEN
BAHU – PRASPANDANHARA	+	+	+	+
AMSABANDHAN SHOOLA	+	+	+	+
STAMBHA	+	+	+	+
SHOOLA	---	---	---	+

Considering all the above cardinal features, in Avabahuk the sthansamshraya of dosha takes place in ansa pradesh along with systemic manifestation. Symptoms of Avabahuk are as followed below.

1. Bahupraspandithara (restricted range of motion)
2. Amsabandhana Shosha (wasting of shoulder muscles)
3. Sira Akunchana/ Stambha (stiffness)
4. Shoola (pain)

SAMPRAPTI (PATHOGENESIS OF AVABAHUK)



SAMPRAPTI GHATAK

Dosha- Vyana Vata, Shleshak Kapha

Dushya- Sira, Snayu

Rogamarga- Madhyama

Udbhavsthana- Pakwashaya

Vyaktastan- Bahu (Amsa)

Adhishtana- Amsapradesh

SADHYA ASADHAYTA

It is essential to know the Sadhyaasadhyata of a disease before starting treatment. Charaka says, “A physician who can distinguish between curable and incurable diseases and initiate treatment in time with the full knowledge about the various aspects of the therapeutics can certainly accomplish his/her object of curing the disease”.^[14]

Sushruta considered the Vatavyadhi as Mahagada and Vagbhata as Maharoga. Most of the Acharya's agreed that Vatavyadhi are difficult to cure. Also, it is said that if patient is having Bala-mamsakshaya and with complications then the patient should not be treated as it is Asadhya for Chikitsa. Based on the type of Vataroga, Sushruta and Madhavkara says that Samsargaja Vataroga is Sadhya, only Vatajroja is Kricchasadhya, and Dhatukshaya Vataja vikara is Asadhya. Based on the duration, Charaka says that all Vatavyadhi after lapse of one year becomes Kricchasadhya or Asadhya.^[15] Based on the Sthana, if the disease is of Sandhi and Marma adhisthana, then it is considered as Yapyā.^[16,17]

SAPEKSHA NIDANA

Avabahuka should be differentiated with the following diseased conditions that affect the upper limb.^[18]

Vishwachi, Bahu Shosha, Ekangavata, Sandhigata vata of bahu.

General line of treatment of vatavyadhi is as follows

Acharya Charak and Vagbhata they advised the administration of ghrutapana, vasapana, tailapana and majjapana. They also mentioned shodhan procedures like Snehan, Swedan (nadi sweda, prastara sweda, sankar sweda), Nasya, Anuvasan basti. He also recommended the consumption of vegetable soup, mamsa rasa, payasa, amla and lavana rasatmak food along with sneha.^[19,20]

Acharya Sushruta includes snehan, swedan, shirobasti, shirsneha, nasya, sukoshna sneha gandusha, snehaik dhuma, sneha virechan, sukoshna parishek, sanvahana and sneha basti. He also advised consumption of mamsa rasa, milk, amla and lavana rasatmak aahar along with sneha. Usage of clothes made up of thick wool coverings, silk, and cotton. Komal shayya (soft bed), exposure to fire and celibacy should be followed.^[21]

Acharya Chakradatta and in Bhaishajratnavali mentioned about Abhyanga and Sneha basti and consumption of madhur, amla, lavana and snigdha aahar.

Acharya Yogratnakar indicates Abhyanga, swedana, basti, nasya and snehavirechan, also snigdha, amla, lavana, madhur and vrushya aahar.

Summarizing shortly in the treatment of vatavyadhi most of the acharya had advocated the Snehana (both internally and externally), swedana, nasya and basti as the main line of treatment for Vatavyadhi. They also mainly recommended the intake of amla, lavana, and snigdha aahar along with sneha. Whereas Acharya Yogratnakar added madhur and vrushya aahar to be consumed.^[22-25]

Specific Panchkarma Chikitsa mentioned for Avabahuk in Samhitas are as followed

Acharya Charaka and Vagbhata advised nasya. Acharya Sushruta explains about Siravedha to be done between the shoulders in Avabahuk. In Sahastrayoga and in yogratnakar, mardana with mashadi taila is mentioned. Nighantu ratnakar mentioned Masha + Rasana taila for mardana.^[26-29]

The samanya vatavyadhi chikitsa should also be considered while treating avabahuk patients such as snehan, swedan, nasya, snehavirechan, sneha gandusha, snehaik dhuma, shirobasti and sneha basti for the treatment of avabahuk.^[30,31]

Shaman Aushadis mentioned for Avabahuk

1. Acharya Charak and Vagbhata advised uttarbhaktika snehapana (post meal intake of sneha).
2. Chakradatta- Dashmoola Bala Masha kwath, Baladi kwath.
3. Sahastrayoga- Maharasnadi kwath, Prasarniyadi kwath.
4. Yogratnakar- Maharasnadi kwath, Dashmoola + Masha kwath, Dashmoola bala masha kwath, Bala + Paribhadra kwath, Dashmoola + Masha kwath, Atasyadi Gutika - Nighantu ratnakar.
5. Bhaishaj ratnavali- Vata gajankusha rasa, Yograj guggul.

By considering the above references, following action of shaman aushadi can be concluded as line of treatment in Avabahuk. As all the Shaman aushadhi are bruhana, balya, shoolahara, shothahara and ushna which will act as vatashamak in nature, and hence will reduce the symptoms of Avabahuk.

PATHYA-APATHYA

Pathya is the Ahara and Vihara that is congenial to the health both in healthy and diseased whereas the Ahara and Vihara that is quite opposite to the above are named as Apathya.

Specific Pathya and Apathya in regards to Avabahuka is not mentioned in classics, so Pathya and Apathya mentioned for Vatavyadhi in general are considered as Pathya and Apathya of Avabahuka.^[32]

CLASS	PATHYA	APATHYA
SNEHA	Sarpi, Taila, Vasa, Majja	-----
SHAKA AND PHALA VARGA	Kulatha, Masha, Godhuma, Raktashali, Patola, Vartaka, Dadima, Parushaka, Badara, Lashuna and Draksha.	Chanaka, Kalaya, Shyamaka, Kuravinda, Mudga, Rajamasha, Guda, Jambuka, Kramuka, Mrinala, Nishpava, Taalaphala, Shimbi, Shaka.
MAMSA VARGA	Chataka, Kukkuta, Tittira, Shilindhra, Nakra, Gargars, Khudisha, Bileshaya.	All Jangala Mamsa Varga.
RASA	Madhura, Amla, Lavana.	Kashaya, Katu, Tikta.
VIHARA	Snehana, Swedana, Snehapana, Snana, Abhyanga, Rechana, Mardana, Basti, Avagaha, Samvahana, Agni Karma, Upanaha, Tailadroni, Shirobasti, Nasya, Santarpana	Vyavaya, Ativyayama, Basti, Ashva Yana, Chankramana, Vegadharana, Chardi, Shrama
MANSIKA	Sukha	Chinta, Prajagara

CONCLUSION

Avabahuk is a disease caused by vitiation of Vata Dosha and the sthanasamshraya takes place especially at the Amsa Sandhi. In Avabahuk the vitiated Vayu, constricts the veins and causes the restriction of the movement of arm and Shoshan of the Shleshaka Kapha leads to impaired range of movement of the arm. Nasya Karma is one of the best treatment modality mentioned in classics texts for Avabahuk. Sneha dravyas are useful in the form of Nasya and Snehapana. Hence, Nasya Karma and Uttarbhaktika Snehapana are effective in relieving the symptoms of Avabahuk, thereby improving the movement of the arms.

REFERENCES

1. Moren-Hybbinette I, Moritz U, Schersten B., The clinical picture of the painful diabetic shoulder- natural history, social consequences and analysis of concomitant hand syndrome Journal of Internal Medicine, January/December 1987; 221(1): 73-82.
2. Reeves B, The natural history of the frozen shoulder syndrome, Scand J Rheumatol, 12 Jul 2009; 4(4): 193-196. <https://www.ncbi.nlm.nih.gov/pubmed/1198072>.

3. Charaka: Charaka Samhita of Agnivesh, edited with vidyotini hindi commentary by Shastri Pandit Kashinatha and Chaturvedi Gorakhanatha. Varanasi India: Chaukhamba Bharati Academy, part-1, 1992; Sutra Sthana 20/11: 399.
4. Charaka: Charaka Samhita of Agnivesh, edited with Charaka Chandrika hindi commentary by Tripathy Bramhanand. Varanasi India: Chaukhamba Surbharati Prakashan; part-2, 1998; Chikitsa Sthana 28/98: 956.
5. Chakrapani: Chakradutta, edited with Bavatha Sandipani Bhashatika by Tripathi Jagdishwar Prasada. Varanasi India: Chaukhamba Sanskrit Series Office Vidyavilasa press; 1947; Vatavyadhi Chikitsa 100.
6. Sudarshana Shashtri, Madhava Nidana; Madhukosha Vyakhya and Hindi Commentary, Chaukhamba Prakashan, Varanasi, Edition Reprinted, 1: 490.
7. Sushruta Samhita of Shushrut Nibandha Sangraha, Sanskrit commentary of Dalhan, edited by Vaidya Jadhavji Trikamaji Acharya. Varanasi India: Chaukhamba Orientalia, 2002; Nidana Sthana 1/82: 268.
8. Vachaspathyam, by Shri. Taranatha Tarkavachaspati Vol 1: Publisher- Chaukhamba Sanskrit Series Office, Varanasi, 1990; 416.
9. Madhavakar: Madhava Nidhan, edited with Madhukosha Sanskrit commentary by Vijayarakshita and Dutta Shrikantha. Varanasi India: Chaukhamba Sanskrita Sansthan, part-1; 1996; 22/64: 443.
10. Samhita of Sushrut, edited with Ayurvedatatvasandeeepika Hindi commentary by Shastri Kaviraj Ambika Dutta. Varanasi India: Chaukhamba Sanskrit Sansthan; part-1; 2014; Shashirara Sthana, 6/27: 74.
11. Sushruta Samhita of Sushrut, edited with Ayurvedatatvasandeeepika Hindi commentary by Shastri Kaviraj Ambika Dutta. Varanasi India: Chaukhamba Sanskrit Sansthan; part-1; 2014; Sutra Sthana 25/34-35:137.
12. Vagbhata: Astanga Hridaya, edited by Lochan Kanjiv, English commentary. New Delhi India: Chaukhamba Publications, 2017; 2: Nidhana Sthana 5/14-15:5.
13. Vagbhatacharya, Ashtang Hrudaya, Nidansthan, chapter 15, shlok no- 44, Translated by Dr. Shrikatha Murthy Sagar Press, 2002; Varanasi, pg-no 247, pp-956.
14. Acharya Vidyadhar Shukla, Prof. Ravi Dutta Tripathi, Charaksamhita of Agnivesha vol-1, ChaukhambhaSurbharati publishers Varanasi Ed, 2011; SutraSthana 11/48.
15. Acharya Vidyadhar Shukla, Prof. Ravi Dutta Tripathi, Charaksamhita of Agnivesha vol-1, ChaukhambhaSurbharati publishers Varanasi Ed, 2011; SutraSthana 10/11-13.

16. 67. Acharya Vidyadhar Shukla, Prof. Ravi Dutta Tripathi, Charaksamhita of Agnivesha vol-1, ChaukhambhaSurbharati publishers Varanasi Ed, 2011, SutraSthana 10/18.
17. Sushruta, Sushruta Samhita edited by Vaidya Jadavji Trikamji Acharya: Nibandhasangraha Commentry; Nidan Sthana: chapter 1; by Sri Dalhanacharya, Chaukhamba Surbharati Prakashan, Varanasi: Revised Edition 2018 Su.Su33/4.
18. Sushruta, Sushruta Samhita edited by Vaidya Jadavji Trikamji Acharya Nibandhasangraha Commentry, Nidan Sthana: chapter 1; by Sri Dalhanacharya, Chaukhamba Surbharati Prakashan, Varanasi: Revised Edition, 2018.
19. Vagbhatta, AsthangaHridaya, Commentary by KavirajAtridev Gupta, Reprinted ChaukhambaSurbhartiPrakashan, Varanasi, 2007; Sutra Sthana 20/1.
20. Vagbhatta, AsthangaHridaya, Commentary by KavirajAtridev Gupta, Reprinted. Chaukhamba Surbharti Prakashan, Varanasi, 2007; ChikitsaSthana 21/44.
21. Acharya Sushruta, Sushruta Samhita with the Nibandhasangrahaacommentary of Shri Dalhana Acharya and the Nyayachandrikapanjika of ShriGayadasacharya, edited by Vaidya YadavjiTrikamji Acharya, ChaukhambaSurabharatiprakashan, Varanasi; 2003, ShariraSthana 8/17.
22. Vagbhatta, Ashtanga Samgraha, Commentary by KavirajaAtrideva Gupta, Reprinted. ChaukhambaKrishnadas Academy, Varanasi: 2005, ChikitsaSthana 23/28 (Indu).
23. Chakrapani: Chakradutta, edited with Bavatha Sandipani Bhashatika by Tripathi Jagdishwar Prasada. Varanasi India: Chaukhamba Sanskrit Series Office Vidyavilasa press; 1947; Vatavyadhi Chikitsa 135.
24. Susrut Samhia by Kaviraj Kunjalal Bhishagratna edited by Dr Laxmidhar Dwivedi, Vol 3. Chaukhambha Sanskrit series office, Varanasi-1, edition 4rt, 2009, Uttar Tantra 1/20 pg 117.
25. Charak Samhita of Agnivesa, edited by Prof Priyavrat Sharma Vol 1, Chaukhambha Orientalia, Varanasi, edition 9th, 2005, 22/11 pg 150.
26. Agnivesa, Charaka Samhita, Acharya Jadavji Trikamji, Chowkhmbha publication, 2001 Varanasi Pp 738, pg 620.
27. Agnivesa, Charaka Samhita, Acharya Jadavji Trikamji, Chowkhmbha publication, 2001 Varanasi. Pp 738, pg. 252.
28. Susruta, Susruta Samhita, Acharya Jadavji Trikamji, Chowkhmbha Orientalia 2003 Varanasi Pp824, pg. 528.
29. Susruta, Susruta Samhita, Acharya Jadavji Trikamji, Chowkhmbha Orientalia 2003, Varanasi Pp824, pg. 52.

30. Susruta, Susruta Samhita, Acharya Jadavji Trikamji, Chowkhmbha Orientalia 2003, Varanasi Pp824, pg. 382.
31. Agnivesa, Charaka Samhita, Acharya Jadavji Trikamji, Chowkhmbha publication, 2001; Varanasi Pp 738, pg. 620.
32. GovindadasSen, Bhaisajyaratnavali Edited by Ambikadatta Shastri, Pub. Chaukhambha Sanskrit Sansthan Varanasi, 17th Edition, 2004; 26/623-630.