



A critical literature review Avabahuka (Frozen Shoulder)

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ABSTRACT-

The condition *Avabahuka* is named so, as it affects *Amsa Sandhi*. Similar descriptions are found in other *Samhitas* of *Charaka* and *Vagbhata*. The condition resembling frozen shoulder is *Avabahuka*. According to *Acharya Sushruta*, when *Vata* gets vitiated at *Amsa Sandhi*, it causes wasting of the *Amsa bandhana* and *Sira Aakunchana*. Such condition is called as *Avabahuka*. As the shoulder joint is a type of *Snayu marma*, it is easily vitiated by *Vata*. If vitiated *Vata* goes to the *Snayu*, it causes restricted movements, tremors and pain. If trauma occurs at *Amsa sandhi* i.e. shoulder joint, restriction of movements occur. As it is *Vaikalyakara marma*, any trauma to it causes delayed discomfort and pain. *Acharya Sushruta* has described the treatment for *Amsasandhi sangha* as follows: one should treat the *Vayu*, vitiated in *Sandhi*, *Asthi* and *Snayu*, by using *Sneha* (oleation), *Upnaha* (poultice), and *Agni karma* (therapeutic cauterization). *Acharya Sushruta* explained treatment modalities i.e. *Nidana parivarjana*, *Abhyanga*, *Uttarabhaktika snehapana*, *Nasyakarma*, *Shamanoushadi* etc. are advised.

Key Words- *Avabahuka*, *Sira Aakunchana*, *Sandhi*, *Asthi* and *Snayu*.

INTRODUCTION-

The condition *Avabahuka* is named so, as it affects *Amsa Sandhi*. Similar descriptions are found in other *Samhitas* of *Charaka* and *Vagbhata*. The condition resembling frozen shoulder is *Avabahuka*.

- *Acharya Sushruta*¹ and *Acharya Vagbhata*² mentioned *Avabahuka* as a *Vata vyadhi*.
- *Acharya Charaka* has not mentioned it as *Bahushosha* in *Vata Nanatamaja Vikara*³. *Charaka* called such condition as *Bahusirshagata Vata*.
- *Madhava Nidana* explained two conditions related to *Amsa sandhi*. These two conditions are *Amsa Shosha* and *Avabahuka*. So, *Madhava* was the first to differentiate it from *Bahushosha*.
- In *Madhukosha teeka*, the two diseases are differentiated as;

Amsa Shosha is due to *Dhatu Kshaya* i.e. *Shudha Vata Janya Vyadhi*. On the other hand, *Avabahuka* is *Vata Kapha Janya*.⁴

Amsa Shosha is preliminary stage of *Avabahuka*, in which *Shleshaka Kapha Shosha* occurs in *Amsa Sandhi*.⁵

So, *Avabahuka* is the combination of *Shleshaka Kapha Shosha* and *Shoola* during movement, restricted movements.

- *Dalhana, Arundatta, hemadri* – analyzed *Avabahuka* in detail.
- *Bhavamishra*, described *Rasaoushadhis* in this context.
- *Sharangadhara* also described it in *Vata Vyadhi*⁶.
- *Vangasena* mentioned *Chikitsa* with different *Yogas*.
- *Gadanigraha, Brihat Nighanturatnakar, Nidana sara*- they explained the disease *Avabahuka* with its management.

NIRUKTI AND PARIBHASHA-

Avabahuka comprises of two words “*Ava*” and “*bahuka*”. *Ava* states *Viyoga* or *Vikratou*, which means dysfunction or separation. It can be taken as deterioration or dysfunction.

Bahuka word states the ending of *Bahu* (the arm). *Bahuka* is a muscular gender. Thus, *Avabahuka* can be defined as-

बाहोः स्तम्भौ अवबाहकम् !

It means bad arm or stiffness in the arm.

NIDANA-

There can be two types of *Hetu* causing *Avabhuka* which are as following-

1. *Bahya hetu*- causes that lead to injury to the *Marma* or the region surrounding that.
2. *Abhayantara hetu*- indulging in *Vata prakopa*. The *Nidana* leading to vitiation of *Vata* in that region are *Abhyantara hetu*. This may be again-
 - a. *Bahya Aabhighataja* (external cause)
 - b. *Dosha prakopajanya* (*Samshtaya*)

Bahya Aabhighataja which manifests *Vyadhi* or the disease first. Whereas, the other is *Dosha prakopajanya* (*Samshtaya*) which in turn leads to *Karma- hani of Bahu*. As the disease come under *Vatavyadhi*, the *Nidana* of the *Vatavyadhi* can also be the *Nidana* of *Avabahuka*⁷.

The causes of *Vata vyadhi* are –

1. *Dhatu Kshaya*, 2. *Aavrana*

Out of these two causes, *Aavrana* seems be the cause of *Avabahuka*.

SAMPRAPTI GHATAKA-

- *Udhavasthana*- *Amapakvashya*
- *Sancharsthana*- *Rasayani*
- *Adhisthana*- *Amsa pradesha*
- *Vyaktasthana*- *Bahu pradesha*
- *Dosha*- *Vata predominant*-(*Vyana and Prana*)
Anubandha dosha- *kapha (shelshaka), pitta*
- *Dooshya* – *pradhanta*- *Asthi, majja, Rakta, Mamsa*
- *Updhatu*- *Sira, Snayu, kandra*
- *Agni*- *Jathargni and respective Dhatwagni*
- *Ama*- *Jahtraagni mandyajanyaama and respective Dhatwagnijanya Ama*
- *Srotas*- *Asthivaha, Majjavaha*
- *Srotodusti prakara*- *Sanga*
- *Roga Marga*- *Madhyam*

□ *Roga Awastha- Chirkari.*

RUPA-

□ *Bahu Praspandida Hara-* lost/diminished movement of the upper limb

□ *Amsa bandhana shosha-* muscle wasting

□ *Shoola-* pain

According to *Acharya Sushruta*, when *Vata* gets vitiated at *Amsa Sandhi*, it causes wasting of the *Amsa bandhana* and *Sira Aakunchana*. Such condition is called as *Avabahuka*.¹

The same definition has been explained by *Acharya Vagbhata* in *Nidana sthana* that vitiated *Vayu* when goes to *Amsa-moola Pradesh*, it causes constriction of *Sira* of that *Sthana*. This results in loss of movements of the *Bahu* (arm). This condition is called *Avabahuka*.²

In *Madhav Nidana*, two different conditions are explained related to shoulder. These two conditions are *Amsa Shosha* and *Avabahuka*.

Amsa Shosha is the condition when *Vayu* situated in the *Amsa Pradesh* causes *Shoshana* of *Amsa Bandhana*.

The condition *Avabahuka* is so called when *Aakunchana* of the *Sira* present in the shoulder region occurs.

As the shoulder joint is a type of *Snayu marma*, it is easily vitiated by *Vata*. If vitiated *Vata* goes to the *Snayu*, it causes restricted movements, tremors and pain.⁸

If trauma occurs at *Amsa sandhi* i.e. shoulder joint, restriction of movements occur. As it is *Vaikalyakara marma*, any trauma to it causes delayed discomfort and pain.⁹

TREATMENT IN AYURVEDA

Acharya Sushruta has described the treatment for *Amsasandhi sangha* as follows: one should treat the *Vayu*, vitiated in *Sandhi*, *Asthi* and *Snayu*, by using *Sneha* (oleation), *Upnaha* (poultice), and *Agni karma* (therapeutic cauterization).¹⁰

The standard line of treatment described in Ayurveda for different *Vata Vyadhis* is *Snehan Swedana*, *Mrudusamshodhana*, *Basti*, *Sirobasti Nasya*, and so on. *Snehana* is described as of two types viz¹¹.

1. *Bahya* (external)

2. *Abhyantara* (internal).

Acharya Charaka further states that, each patient should be given specific therapies depending on the *Dushya* (tissue element vitiated by *Vata*) and location. In the *Urdva-jatrugata Vatavyadhis*, *Acharya Vagbhata* has mentioned *Nasyakarma*.¹²

Three major approaches are followed in the management of *Vata Vyadhi*.

1. Treatment of *Kevala Vata*

2. Treatment of *Samsrusta Vata*.

3. Treatment of *Avruta Vata*

DISCUSSION-

Ayurvedic classics explain the *Chikitsa* of *Avabahuka* as follows- *Ashtanga Hrudya-* has explained *Nasya karma* and *Uttarabhaktikam* in *Avabahuka*.¹³ *Ashtang Sangraha* mentions *Navana Nasya* and *Sneha pana* for *Avabahuka*.¹⁴ *Sushruta Acharya* advises *Vatavyadhi chikitsa* for *Apabahuka*, except *Siravedha*.¹⁵ But in *Sharira Sthana*, mentioned *Siravedha* at *Bahumadhya* in *Avabahuka*.¹⁶ This is an important reference validating our current research ambition. If we try to read in between the lines, we get to understand the paradoxical statement quite clearly. *Raktamokshana* is advised in *avabahuka*, but care must be taken in order to ensure that the amount of blood drawn does not cause any *dhatu kshaya* symptoms in the patients

Chikitsa sara sangraha advises *Nasya*, *Uttarabhaktika Snehapana* and *Sweda* for the treatment of *Avabahuka*. *Acharya Vagbhata* has also mentioned the importance of different *Sneha* as *Pana*, *Nasya Anuvasana*, *Abyanga* for treating vitiated *Vayu*. These procedures are too specific for treating *Vata* that they can make infertile woman a fertile one.¹⁷ *Brumhana Nasya*¹⁸ is indicated in *Avabahuka* by *Sharangdhara*.

- *Nidana parivarjana*
- *Abhyanga*
- *Uttarabhaktika snehapana*
- *Nasyakarma*
- *Shamanoushadi*

The local application of *Sneha* i.e. *Tila tailam* was chosen. Oleation causes smoothness in movements also alleviates the *Vata*. Thus reduces the pain and makes it easy to move the joint in all directions. But only *Snehana* is not useful for the treatment of *Avabahuka*. It should always be supplemented by *Swedana* i.e. hot fomentation.

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