

CONCEPT OF AVARNA VATA W.S.R TO BRIHATRAYEE- A CRITICAL REVIEW

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ABSTRACT :

The concept of *Avarana* is a unique and the most difficult condition in Ayurveda to understand, analyze, and interpret by a physician. Acharya Sushruta defined *Vata* as self generated, subtle and all pervasive. *Vata* is mainly responsible for normal functioning of all the vital structures of the body with its unique quality i.e. *Chalatwa* (movement). The word “*Avarana*” means *Avarodha* and *Gatinirodha*. There are many types of *Avarana Vatas* mentioned in Ayurvedic treatises based on *Avruta* and *Avaraka*. During the study of *Avarana Vata* one has to come across the two terms viz. *Avruta* (*Accadita-* which gets obstructed) and *Avaraka* (*Accadaka-* which causes obstruction). Generally, in *Avarana Vata* excessively increased *Avaraka* suppresses the normal function of *Avruta*. Thus it manifests *Swakarma Vruddhi* (increased activities) of *Avaraka* and *Swakarma Hani* (diminished activities) of *Avruta*. Based on this the symptoms will appear in any type of *Avarana Vata* which helps in proper diagnosis. The wrong diagnosis of *Avarana Vata* may lead to faulty management which may deteriorate the condition. So it is essential to understand *Avarana Vata* for the accurate diagnosis and management. The present article is an attempt to narrate the different types of *Avarana Vata* and their signs & symptoms along with treatment principles mentioned in *Brihatrayee* in a systemic manner. It will definitely help a physician for easy diagnosis as well as to attain *Chikitsa Saphalyata*.

Keywords : *Avarana Vata, Avaraka, Avruta, Diagnosis, Treatment.*

INTRODUCTION: Ayurveda believes that the vitiation of a *Srotas* (body channel) is essential for the manifestation of each and every disease¹. In any disease or disorder, the *Nidana* or causative factors will lead to *Dosha Dushiti*; the vitiated *Dosha* gets accumulated in the particular *Srotas*, leading to the manifestation of the disease². If a suitable condition arises, the disease commences. The various reasons for the vitiation of individual *Srotases* are explained by *Charakacharya* in *Srotovimanadhyaya*³. The difference in the pathology of the *Srotases* leads to the different diseases⁴. *Charakacharya* delineated that *Atipravrutti, Sanga,*

Vimarga Gamana and *Siragrandhi* are 4 different varieties of *Srotodushti*. Various types of manifestation of the diseases of *Vata* are being explained. They include the *Nanatmaja Vikara* or individual *Vata Kopa*, *Anubandha* or associated *Vata kopa*, *Gata Vata* or accumulation in *Dhatu* or *mala* and *Avarana* or clouding⁵. They all are having different aetiopathogenic mechanisms. *Avarana* is one of the most complicated basic fundamental concepts of Ayurveda. It is unique as well. To get one understood about *Avarana*, the basic principles are to be dealt in detail. *Avarana* is very helpful in discussing the aetiopathogenesis of many diseases, It

goes unidentified or mistaken as associative *Dosha* in many conditions due to lack of observations and skill. But once identified it helps in designing the management protocol of a particular disease.

Etymology of “Avarana”: According to Shabdakalpadruma, the word *Avarana* is derived from ‘Aa’ *Upasarga*+ ‘Vru’ *Dhatu*+ ‘Lyut’ *Pratyatmaka*. It means *Valayita*, *Vestita*, *Ruddha* and *Samvita*. In Ayurvediya Shabdakosha it is defined as *Avarodha*, *Gatinirodha* i.e. Obstruction or resistance or friction to the normal *gati* of *Vata*. *Vata Dosha* is the *Gatyatmak Dravya* within the body. Hence its normal

Gati is hampered or vitiated thus *Vata* becomes *Avruta*. According to Shabdakosha, the weaker *Dosha*’s *Gati* is obstructed by the stronger *Dosha*, which indicates the weaker *Dosha* is *Avrutam* and the stronger one is *Avarakam*. While defining about the concept of *Avarana* Vaidyakashabdhasindhu delineates *Avaraka* as *Acchadaka* and *Avruta Dosha* as *Acchadita*.

Synonyms of “Avarana”: By the critical study of *Brihatrayee*, it is found that different names are used for *Avarana* in various contexts by different authors. They are enlisted below mentioned table:

Table 1: Showing the synonyms of Avarana along with their context

Sl. No.	Synonyms	Charaka ⁶	Chakrapani ⁷	Dalhana ⁸
1.	<i>Avruta Gati (Madhumeha)</i>	+	-	-
2.	<i>Ruddhagati (Madhumeha)</i>	-	+	-
3.	<i>Pratighata (Kasa)</i>	-	+	-
4.	<i>Avaruddhagati (Asthanindita purusha)</i>	-	+	-
5.	<i>Avrutmarga (Artava kshaya)</i>	-	-	+
6.	<i>Marganirodha</i>	-	-	+
7.	<i>Baddhamarga (Shotha)</i>	-	+	-

So the word can be understood as *Acchadana* (covering), *Avaruddhagati* (obstructed movement), *Sanga* (obstruction), *Peedhana*, *Akriya* (loss of function or immobile), *Pracchadana* (stagnate) etc.

Samanya Samprapti of Avarana: The manifestation of a *Vatavyadhi* generally takes place either due to *Dhatukshaya* (emaciation of body tissue) or *Margasya Avarana* (obstruction in body channels). Generally, *Vata* possess the quality of ‘*Chala*’ which is responsible for various body mechanisms. So the chance of getting obstructed is more for *Vata*. If *Vata* gets obstructed then, its function gets hampered and results in manifestation of *Vatavyadhi*.

Many scattered references about *Avarana* are available in classics apart from *Vata Vyadhi* Chapter. Either *Vruddhi* or *Kshaya* of certain *Dhatu* can produce *Avarana*. It is not only the *Vata* which gets obstructed also results in diseases. *Pitta* also may get obstructed by *Kapha* and produce disorder like *Shakhashrita Kamala*. So it can be considered as a type of *Avarana* condition. For the understanding pathological and physiological conditions in Ayurveda the knowledge of *Panchamahaboota* theory and *Tridosha* theory is essential. *Tri dosha* theory is nothing but the simplified form of *Panchamahaboota* theory which establishes that collaboration of *Vayu* and *Akasha* are considered as *Vata*, *Agni* is

considered as *Pitta* and *Pruthvi* along with *Jala* mahabhootas considered as *Kapha*.

Vata Dosha is lightest among all, *Pitta* is lighter and *Kapha* is heavy by nature. *Vata* possess *Chala Guna*, *Pitta* possesses *Sara Guna* and *Kapha* Possesses *Sthira Guna*. As *Kapha* is heavier than compare with other two, it naturally tends to obstruct *Vata* and *Pitta*. *Pitta* is heavier than *Vata* due to its *Drava Guna*, it can obstruct *Vata*. So *Vata* is the only *Dosha* which tends to get obstructed easily most of the time. Different varieties of *Vata* move in different directions due to which a particular variety of *Vata* may get

- I. Anyonyaavarana (Paraspara Avarana) – 20.
- II. Anya Avaranas are: 10+12=22

Avarana due to *Pitta* and *Kapha* avruta panchavata-10.

Avarana due to *Dosha* (2), *Dhatu* (6), *Anna* (1), *mala* (2) *SarvaDhatu* (1) =12.

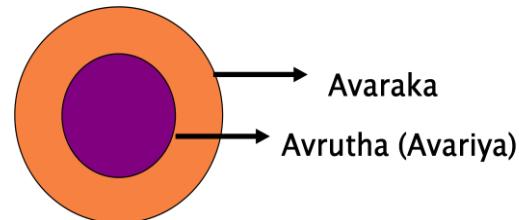
Avruta and Avaraka⁹: In any type of *Avarana*, there will be two main components. One has to come across these two types of terms while studying *Avarana* for easy understanding purpose viz. *Avaraka* (*Achchhadaka*) - which causes obstruction and *Avruta* (*Achchhadita*) which gets obstructed. When a peculiar *Dosha* is obstructed by another *Dosha* or *Dhatu* i.e. *Avaraka* it will result in the aggravated symptoms (*Swakarmavruddhi*) of that *Dosha* or *Dhatu*. But the *Dosha* which gets obstructed by the other shows decline in its normal functions (*Swakarmahaani*). For example if *Vata* gets obstructed by *Pitta*, the person will be having symptoms like *Daha*, *Trishna*, *Bhrama*, *Sheetakamata* and *Vidaha* which are symptoms of *Pitta vrudhi* (*Swakarmavruddhi*). At the same time *Swakarmahani* of *Vata* is occurring in this instance. In *Anyonyaavarana*, the signs and symptoms are depending upon the strength of two varieties of *Vata*. Acharya Charaka and Vaghbata have explained in detail about 20 types of such *Avaranas* based on the permutations and combinations of five types of *Vata*.

ANYONYAavaranas (PARASPARA AVARANAS) – 20 One type of *Vata* can cause occlusion or obstruction to the movement of another type of *Vata*. This phenomenon is called as *Anyonya Avarana* or *Paraspara Avarana*. It is observed in nature when one stream of air obstructs another stream leads to the manifestation of cyclones. 20 types of occlusions caused

obstructed by each other. *Prana* and *Udana* naturally moves upwards, *Samana* moves in lateral direction, *Apana* moves downward and tendency of *Vyana* is to move in all directions. Though *Prana* and *Udana* as well as *Samana* and *Apana* work in coordination it may obstruct each other due to minor variation in path.

Types of Avarana: Broadly *Avarana* vatas can be categorized into two main sections viz. *Anya Avarana* and *Anyonyaavarana* (*paraspara Avarana*). There are 42 different types of *Avarana*. Those are as follows:

Figure 1: Pictogram showing the Avaraka & Avruta



by the five types of *Vata*, while occluding each other are as follows:

- 1) *Pranavruta VyanaVata*.
- 2) *Vyanavruta Pranavata*.
- 3) *Pranavruta SamanaVata*.
- 4) *Samanavruta Pranavata*.
- 5) *Pranavruta UdanaVata*.
- 6) *Udanavruta Pranavata*.
- 7) *Udanavruta ApanaVata*.
- 8) *Apanavruta Udanavata*.
- 9) *Vyanavruta ApanaVata*.
- 10) *Apanavruta VyanaVata*.
- 11) *Samanavruta VyanaVata*.
- 12) *Udanavruta VyanaVata*.
- 13) *Pranavruta ApanaVata*.
- 14) *Apanavruta Pranavata*.
- 15) *Apanavruta SamanaVata*.
- 16) *Vyanavruta Udanavata*.
- 17) *Samanavruta UdanaVata*.
- 18) *Samanavruta Apanavata*.
- 19) *Apanavruta SamanaVata*.
- 20) *Vyanavruta Samanavata*.

Signs and symptoms of AnyonyAavarana Vata along with treatment principles:^{10, 11}

1. ***Pranavruta Vyanavata***: Loss of the functions of the senses, loss of memory & loss of strength. This condition should be treated by the administration of therapies prescribed for supra-clavicular diseases.
2. ***Vyanavruta Pranavata***: Excessive sweating, Horripilation, skin diseases & numbness in body. To such patients, purgation therapy with medicated oil should be administered.
3. ***Pranavruta Samanavata***: Difficulty in speech, slurred speech & even dumbness. For such patients, *yapana vasti* & administration of medicated fat in four different ways are beneficial.
4. ***Samanavruta Apanavata***: diseases of *Grahani*, sides of the chest & heart, & colic pain in stomach. *Dipana sarpi* should be given in such conditions.
5. ***Pranavruta Udanavata***: Stiffness of the head, rhinitis, obstruction to inspiration

& expiration, heart diseases & dryness of the mouth. Treatment for such patients, therapies prescribed for the treatment of the diseases of head & neck should be given, & the patient should be comforted.

6. ***Udanavruta Pranavata***: Loss of the functions, *Ojas*, strength & complexion. There may be even the death of the patient. In such condition cold water should be sprinkled slowly on the person's body, he should be consoled and comforted.

7. ***Udanavruta Apanavata***: Vomiting & diseases like asthma. Treatment- To such patients, medicated enema & food that can cause downward movement of *Vayu* should be given.

8. ***Apanavruta Udanavata***: Unconsciousness, suppression of digestive power & diarrhoea. To such patients, emetic therapy, digestive stimulants & astringent ingredients should be given.

9. ***Vyanavruta Apanavata***: Vomiting, abdominal distension, *Udavarta*, *Gulma* & *Parikartika*. To such patients, unctuous therapies should be given for the downward movement of the *Vata* present in the stomach in the stomach.

10. ***Apanavruta Vyanavata***: Excessive discharge of stool, urine & semen. For such patients, all types of astringent therapies should be given.

11. ***Samanavruta Vyanavata***: Fainting, drowsiness, delirium, prostration, diminution of *Agni*, *Ojas* as well as strength. Such patients should perform physical exercise and eat light food.

12. ***Udanavruta Vyanavata***: Stiffness, low *Agni*, less sweating, lack of efforts & closure of the eyes. To such patients, wholesome & light diet should be given in limited quantity.

Treatment principles of Anyonyaavarana (Paraspara Aavarana) in general¹²: In Anyonyaavarana, different

varieties of *Vata* should be directed in their respective direction. *Udana Vata* should be directed up; *Samana Vata* should be directed towards lateral direction. *Apana Vata* should be put back in downward direction where as *Vyana Vata* should be put back in its normal direction. *Prana Vata* should be protected despite of, which ever treatment is being planned. Different varieties of *Panchakarma* treatments are aimed to remove the obstruction and put the specific variety of *Vata* in its own path (*Swamaarga Gati*).

Table.2: Showing Symptoms of Pittavruta Prana in Brihatrayee

Sl. No.	Symptoms	Charaka	Sushruta	Vaghbata
1.	Rise to fainting	+	-	+
2.	Burning sensation	+	+	+
3.	Giddiness	+	-	-
4.	Colic pain	+	-	+
5.	Indigestion	+	-	-
6.	Vomiting of undigested food	+	+	+
7.	Dizziness	-	-	+

Table.3: Showing Symptoms of Kaphavruta Prana in Brihatrayee

Sl.No.	Symptoms	Charaka	Sushruta	Vaghbata
1.	Excessive spitting of saliva	+	-	+
2.	sneezing	+	-	+
3.	Eruption	+	-	+
4.	Obstruction to inspiration & expiration	+	-	+
5.	Anorexia and Vomiting	+	-	+
6.	Debility	-	+	+
7.	Stupor	-	+	+
8.	Body pain	-	+	-
9.	Discoloration	-	+	-

Table 4: Showing Symptoms of Pittavruta Udana in Brihatrayee

Sl.No.	Symptoms	Charaka	Sushruta	Vaghbata
1.	Fainting	+	+	-
2.	Burning sensation in umbilical region and chest	+	-	-
3.	Exhaustion	+	+	+
4.	Loss of Ojas	+	-	-
5.	Prostration	+	-	-
6.	Loss of strength	-	-	+
7.	Burning sensation internally	-	+	+

Symptoms of Anya Avarana Vata along with treatment^{13,14,15}:

Doshaja Avarana:

When a peculiar *Dosha* is obstructed by another *Dosha* i.e. it will result in aggravated symptoms of that *Dosha*. But the *Dosha* which gets obstructed by the other shows decline in its normal functions. In *Brihatrayee*, symptoms along with treatment principles of different types of *Doshaja Avaranas* are delineated as follows:

8.	Giddiness	-	+	-
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Table 5: Showing Symptoms of Kaphavruta Udana in Brihatrayee

Sl. No.	Symptoms	Charaka	Sushruta	Vaghbata
1.	Discolouration of skin	+	-	+
2.	Obstruction of speech & voice	+	-	+
3.	Weakness	+	-	+
4.	Heaviness of body	+	-	+
5.	Anorexia	+	-	+
6.	Absence of sweating	-	+	-
7.	Horripilation	-	+	-
8.	Excessive cold feeling in the body	-	+	-
9.	Diminished digestive power	-	+	-

Table 6: Showing Symptoms of Pittavruta Samana in Brihatrayee

Sl. No.	Symptoms	Charaka	Sushruta	Vaghbata
1.	Excessive sweating	+	+	+
2.	Thirst	+	-	+
3.	Burning sensation	+	+	+
4.	Fainting	+	+	-
5.	Anorexia	+	-	-
6.	Loss of body heat	+	-	+
7.	Excessive body heat	-	+	-

Table 7: Showing Symptoms of Kaphavruta Samana in Brihatrayee

Sl. No.	Symptoms	Charaka	Sushruta	Vaghbata
1.	Absence of sweating	+	-	+
2.	Suppression of digestive power	+	-	+
3.	Horripilation	+	+	-
4.	Excess cold feeling in the body	+	-	+
5.	Elimination of urine & faeces mixed with Kapha	-	+	-

Table 8: Showing Symptoms of Pittavruta Vyana in Brihatrayee

Sl. No.	Symptoms	Charaka	Sushruta	Vaghbata
1.	Burning sensation all over the body	+	+	+
2.	Exhaustion	+	+	+
3.	Arrest of the mobility of in different parts of the body accompanied with burning sensation & pain	+	+	+

Table 9: Showing Symptoms of Kaphavruta Vyana in Brihatrayee

Sl. No.	Symptoms	Charaka	Sushruta	Vaghbata
1.	Heaviness all over the body	+	+	+
2.	Pain in all joints & bones	+	+	+
3.	Excessive loss of mobility	+	+	-
4.	Great impairment in walking	-	-	+

5.	Pain in speaking	-	-	+
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Table 10: Showing Symptoms of Pittavruta Apana in Brihatrayee

Sl. No.	Symptoms	Charaka	Sushruta	Vaghbata
1.	Yellow coloration of Urine & Stool	+	-	+
2.	Sensation of heat in anus & phallus	+	-	+
3.	Menorrhagia	+	+	+
4.	Burning sensation	-	+	-
5.	Excessive body heat	-	+	-

Table 11: Showing Symptoms of Kaphavruta Apana in Brihatrayee

Sl. No.	Symptoms	Charaka	Sushruta	Vaghbata
1.	Voids loose stool mixed with Ama	+	-	+
2.	Heaviness in lowerbody	-	+	-

Line of treatment in Doshaja Avarana^{16,17}: After thorough screening of the patient, he should be treated with *Anabhishyandi* (do not causes any obstruction in the body channels), *Snigdha* (unctuous) and *Srotoshuddhikara* (help in cleaning of body channels). If all *Vayu* gets *Avruta* in all its location, then prompt administration of therapies which are not antagonistic of *Kapha* and *Pitta* (*KaphaPitta Aviruddham*) but which cause downward movement of *Vayu* (*Vatanulomanam*) is beneficial. *Yapana vasti* prepared of sweet drugs accompanied with *Anuvasana* is useful. In strong patient mild laxative (*Mrudu Virechanam*) is also beneficial. Administration of all types of rejuvenating recipes, *Shilajitu* & *Guggulu* along with milk is useful. Internal administration of *Chyavanprasha* is also beneficial. If the occlusion occurs due to *Apanavayu*, then all therapies which are stimulant of digestion (*Agni Deepanam*), which are astringent (*Grahi*), which cause downward movement of *Vayu* & which cleanse the colon should be given. If there is occlusion of *Vayu* by *Pitta*, then therapies which alleviates *Pitta* but does not work against *Vayu* should be given. If occlusion of *Vayu* by *Kapha*, then

therapies which alleviates *Kapha* and which cause downward movement of *Vayu* should be administered.

Symptoms in other types of Avarana Vata & treatment principles:

1. **Raktavruta Vata:** When obstructed by blood (*Rakta*), there is burning sensation, severe pain inside skin & muscles, appearance of red swelling & red patches on skin.^{18,19} Treatment prescribed for *Vatashonita* (gout) should be done in this condition.^{20,21}

2. **Mamsavruta Vata:** When Obstructed by *Mamsa* (Muscle), there is hard swelling & eruption of various colours, horripilation & feeling of ants crawling on the body (Formiculation).^{22,23} In this instance patient is advised to go for *Swedana* (sudation), *Abhyanga* (oil massage), ingestion of meat soup, milk as food, *Sneha* (oleation therapy) are beneficial.^{24,25}

3. **Medavruta Vata:** Swelling on body which is movable, unctuous, soft & cold, Loss of taste/ appetite are the symptoms when covered by *Meda* (Fat).^{26,27} This condition is known as *AdyaVata* & is difficult to cure. In *AdyaVata* (*Vata* is enveloped by *Meda*/Fat, producing *Adyavata*/ stiffness of the thighs) treatment

prescribed for diabetes, obesity & *Vata* are best suited.^{28,29}

4. *Asthayavruta Vata:* When obstructed by *Asthi* (bone tissue), the body is very hot to touch, finds comfort by squeezing (massaging, pressing), feels as though being pricked by needles severely, weak & painful.^{30,31}

5. *Majjavruta Vata:* When obstructed by *Majja* (Marrow), there is bending of the body parts, more of yawning (feeling of encircling the body (by rope, cloth etc.) & pain, which subsides by pressing with hands.^{32,33} When enveloped by *Asthi* or *Majja* (Bone or Bone marrow) administration of *Mahasneha* (mixture of four fats) is very beneficial.^{34,35}

6. *Shukravruta Vata:* When Obstructed by *Shukra* (Semen), the ejaculation (of semen) occurs with great force or not at all, or it may become futile (not producing the embryo).^{36,37} In this condition *Praharsha* (great pleasure vis a vis sexual intercourse) & food which increase Strength & semen are beneficial, In case the passage of semen is found obstructed, *Virechana* (purgation) should be given first followed by the regimen of diet; after these the treatment mentioned above should be administered.^{38,39}

7. *Annavruta Vata:* When *Vata* is obstructed by *Anna* (Food), there is pain in the abdomen soon after consuming food, subsiding after digestion.^{40,41} Administration of *Pachana* (digestive), *Vamana* (emesis), *Deepana* (carminatives) & *Laghu* (drugs & food which are easily digestible) are ideal in the present condition.^{42,43}

8. *Mutravruta Vata:* When Obstructed by *Mutra* (Urine), there is no elimination of urine, but distension of the urinary bladder is present.^{44,45} Drugs which are *Mutrala* (diuretic), *Sweda*

(sudation) & *Uttaravasti* (Urethral douche) are to be beneficial in the present condition.^{46,47}

9. *Malavruta Vata:* When Obstructed by *Mala* (Faeces), there is obstruction down below of large intestine (constipation) & so cause cutting pain in its own place (in the large intestine & rectum), fat (administered by mouth as part of oleation therapy) gets digested quickly, the person develops flatulence after taking food, the faeces thus troubled by food, is expelled with difficulty in dry condition (scabellous) & after long period.^{48,49} Drinking of *Eranda taila*, *Vasti* (enema) & fats (medicated oil or ghee) which produce purgation are best in this instance.^{50,51}

10. *Sarvadhatvavruta Vata:* When *Vata* is obstructed by all the *Dathu* (Tissues), there is pain in the pelvis, groin & back; it begins to move in wrong direction, causes ill health & severe pain in the heart.⁵² The treatments which are not opposed to *Kapha* & *Pitta* (*KaphaPittaaviruddham*) & which are *Vatanulomana* are beneficial in this condition. *Yapana Vasti* prepared from sweet drugs accompanied with *Anuvasana* is useful. In strong patient mild laxative (*Mrudu Virechanam*) is also beneficial. Administration of all types of rejuvenating recipes, *Shilajitu* & *Guggulu* along with milk is useful. Internal administration of *Chyavanprasha* is also beneficial.⁵³

DISCUSSION: The concept of *Avarana* is delineated meticulously by Acharyas in Ayurvedic lexicons with utmost importance to explain the *Samprapti* (pathogenesis) of many disease conditions. The concept of *Avarana* is still relevant to present era. Many neurological disorders and different clinical conditions in various

stages mimics like *Aavarana*. Some of the

examples are mentioned here as follows:

Table 12: showing the comparison of certain diseases with Aavarana-types

Sl. No.	Name of the disease	Type of Aavarana
1.	Multiple sclerosis	<i>Kaphavruta Apana</i> or <i>Mutravruta Apana</i>
2.	Axonopathy	<i>Pranavruta Vyana</i> , or <i>Pittavruta Vyana</i>
3.	Axonal demyelinating poly neuropathy	<i>Kaphavruta Vyana</i>
4.	Certain stages of Gullain Barre syndrome	<i>Pittavruta Vyana</i> or <i>Kaphavruta Vyana</i> .
5.	Minieres disease	<i>Pittavruta Prana</i>
6.	Severe grade of Cerebral atrophy	<i>Vyanavruta Udana</i>
7.	Bulbar Palsy and pseudo bulbar Palsy	<i>Udanavruta Prana</i>
8.	central canal stenosis and carpal tunnel syndrome	<i>Asthi Avruta Vata</i>

There are so many diseases which will present like *Aavarana*. If properly observed, analysed and diagnosed then the prescribed treatments will be very effective.

Anyonyaavarana is very difficult to treat as it involves two different types of *Vata* and it may take prolonged duration to manage. Based on the extreme signs and symptoms, in any type of *Anyonyaavarana* a wise physician should aim at normalizing the *Gati* of that particular *Vata*. Repeated *Panchakarmas* and *Rasayana* therapies will help a lot in various types of *Aavarana*.

CONCLUSION: It is easy to understand the concept of *Aavarana*, once we are using our accustomed knowledge in the basic principles of Ayurveda. The concept of *Aavarana* helps us to explain the pathogenesis of many diseases we face in our day-to-day practice especially the neuro-degenerative disorders. The various stages of many diseases get better explained by the different types of *Aavarana*. The diagnosis is having the major role to succeed in the management. Different *Panchakarma* modalities as well as other treatments have to be adopted based on the involvement of *Aavarana* and

Avruta which helps a physician to get success in the management. It is only the experience and keen observation of a physician which will make him to become a master in the diagnosis and treatment of *Aavarana* with the support of theoretical knowledge.

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