

## CLINICAL PERSPECTIVE OF AVARAN

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### ABSTRACT :

Avarana is one of the least understood concepts among the basic mechanism of ayurvedic fundamentals. Avarana is one of the mechanisms mentioned in the science of Ayurveda to explain the pathogenesis of diseases, peculiarly due to the vitiation of vata . But now a day in clinical practice, we are not focusing on this area for diagnosis as well as management strategies. In Ayurveda, the vitiation of a srotus is essential for the manifestation of each and every disease .In any disease or disorder, the nidana or causative factors will lead to dosha dushti, the vitiated dosha gets accumulated in the particular srotuses, leading to the manifestation . If a Possible condition arises, the disease commences. The Various reasons of vitiation of srotas are also explained .The difference in the pathology of the srotuses leads to the different diseases.

**Key words:** Avarana, Tridosha (Vata,Pitta,Kapha) , Disease

**INTRODUCTION:** All the function of the body is controlled by three fundamental factor called Tridosha .As per Ayurveda they are the pillar of the body .They all in equilibrium and located in their places perform their normal functions by which the body is sustained free from disorders.If they move on wrong path or are unbalanced they afflict the body with disorders relating to their location and functions and take away life shortly. Any disturbance to their equipoise state leads to diseases,[1] Among these 3 doshas ,Vata has very much significance .It plays a key role behind maintenance of body in normal healthy state. Vata is strongest of all dosha & it causes large number of diseases. It is also be quick in causing emergency condition [2]

**Causes of vitiation of Vata :** Vata vitiates mainly because of two reasons  
1)Dhatukshaya i. e. diminution of tissue elements  
2)Margaavaran [3]

Due to Avarana normal gati of Vata get obstructed producing different pathological condition.

**Concept of Avarana:** According to Ayurvediya shabdakosha the word avarana means avarodha ,gatinirodha ie. Obstruction to the normal gati of vata. Vata dosha is the gatyatmak dravya within the sharir. [4] it generally possesses the quality of Chala which is responsible for all its function .if vata get obstructed then ,its function gets hampered and results in to vata vyadhi.

**Pathological conditions of vata :** Sushruta has mentioned three pathological conditions of Vata viz.

- Kevala Vata,
- Dosha-Yukta Vata and
- Avrita Vata.

**Kevala Vata :**The word Kevala refers to Dosha-Asamsrita i.e. pathological state of Vata without association of other Dosha[5]. The etiological factors of Vata are depletion in nature, due to that decrease in the body tissues occurs resulting in increase of Akasha (vacuum) and to fill this vacuum; Vata is increased leading to its Prakopa. In such

condition the Hetu are of Vata, symptoms are of Vata and Upashaya and Anupashaya are of Vata. The treatment also consists of management of Vata only, though certain care has to be taken for the site also. By this path of pathogenesis, it may produce both Nanatmaja and Samanya type of its disorders. Its Nanatmaja type of diseases can be initiated and produced only by Vata and no other Dosha can produce it. On the other hand, its Samanya type of disorders can be initiated and produced by the other Dushya, which may be of Vata type only or may be due to Samsarga and Sannipata with other Dosha.

**Dosha-Yukta Vata (Samsarga and Sannipata):** Doshayukta Vata refers to association (Samyoga) with other Dosha, which is different to Avarana. It is a pathological state of Vata due to the association of Pitta or Kapha or both, which may be caused by the combined Hetu. Clinical manifestations of Vata as well as of the associated Dosha as Anubandha may be there. In that case, generally the primary Dosha i.e. Vata dominates in all the sphere of Hetu, symptoms and treatment. Generally, with the Vishama Samaveta then there may be some peculiar symptoms, which may not be belonging to either of the Dosha .

**Avrita Vata:** Avarana of Vata occurs in two ways

- 1) By Avarana of Ama ,Kapha ,pitta,Mala etc. It is general or samanya avarana and,
- 2) Second type of avarana is by other vata of pancha vidha vata. This Avarana of vata by other vata is a specific or vishishtaavvana producing severe symptoms[6]

In any type of avarna there are two components one is Avrutt Dosha , the dosha whose function get affected by obstruction or covering & the second component is the Avarak which causing avarana of peculiar dosha

Often the symptoms manifested are comprised of disturbed function of, the obstructing factor as well as the obstructed Vata. The symptoms produced are based on the principles of Karma Hani, Karma Vriddhi which depend upon the intensity of the obstruction i.e. partial or complete; functional or organic; acute or chronic; transient or persistent etc. For instance, less strong obstruction of Vata will leads its provocation, where as the very powerful obstruction may make it weak and likewise. The symptomatology of the Avarana depends up on the place wherever Dosha-Dushya Sammurchchharna has taken place. For instance, the symptom of Shula of Avrita Vata may occur in the different parts like head, ears, abdomen, back, depending upon the organ involved in the process of Avarana. Similarly clinical manifestations are primarily depend on the direction of the movement of which is obstructed, anatomical limitation of particular Dosha or sub type of Vata which is involved in the pathogenesis, nature of obstruction i.e Dosha, Dathu, Mala [7]etc.

Vishesha sthan has been explained for each vayu prakar but at each cellular level we can understand their functional activity such as assimilation of pran vayu, excretion of apan vayu, circulation and transportation of vyan vayu agnisandukshan or digestion & metabolism stimulants of saman vayu and prayatna of udan vayu. The concept is important because in case of paraspara avarana some symptoms have been explained which are not specific to their sthan for eg in saman avrita apana hridroga has been explained. There is interplay between gati of different vata prakar. In normal condition they help each other to carry out various function but when there

gati gets vitiated due to above hetu the balwan vata prakar impedes the gati of other leading to paraspara avarana.

Different pathology occurred in different srotas for the disease appearance. Avarana is one of the the pathogenesis in the appearance of diseases. Avaran plays an important part in understanding the samprapti of many disease. When dosha or dhatu obstruct a particular dosha then it will give rise to sign and symptoms related to function of that particular dosha or dhatu. Which has obstructed [8] The entity which gets obstructed will show less sign and symptomsrelated to its normal function. For instance if pitta obstructs vata then person will suffer in daha, trishna , shoola , bhram, tama , vidah, sheetkamta which are symptoms of pitta and karmhani is observed which is a vata symptoms.[9]. Acharyas has explained many avaranas and its sign and symptoms will give clue to the diagnosis of avarana . The increased sign and symptoms will suggest the Avaraka and decreased sign and symptoms suggest avarutta. Once the diagnosis confirmed then the treatment is expected. [10]

Many references are available regarding avarana as pathology in different disorder. Ex:- In majjavrutta vata the majjadhatu impedes the gati of vata (nerve conduction) leading to symptoms like pain etc. Difuse bulging of cord may be consider as well spinal canal stenosis, In pittavrutta vata , symptom like heat stroke where failure of heat regulating mechanism [4]urusthambh is also been considered as medasavrutta vata [11]pathogenesisof kasa is also due to avarana between prana vata and udan vata [12]similarly many disorders are produced due to Avarana. So identification so avarana is must. In the pathogenesis of

Avarana Atipravrutti leads to sangha. Which intern leads to vimargagaman due to this hridroga, vidradhi, pleeha, gulm like complication arises [13], so diagnosis of Avarana is very much important.

### **Treatment principles of**

**Avarana:**Treatment of Avarana should aim towards cleansing the srotas with different medicaments which possess Anabhisyandi,Snigdha, Kapha pitta Aviruddham and vatanuloman property. Administration of Yapan basti ,Sramsana chikitsa, and Rasayan dravya may be considered after analyzing the bala of patient and the stage of disease. Anya Avarana can be treated successfully after adopting these treatment modalities, where as treatment of Anyonya Avarana is not simple. Different varieties of Panchakarma treatments are planned in order to remove the obstruction and put the specific variety of Vata in its own path.

**CONCLUSION:**Avarana is one of the least understood concepts among the basic mechanism of ayurvedic fundamentals. After studying Avaran we are able to approach the various uncommon diseases.The concept of avarana helps us to explain the pathogenesis of many a diseases.

The various stages of the disease get better explained by the different types of avarana. The

Diagnosis is having the major role to the success in the management. As the principles of management are different for various avaranas, the protocol varies as per the stage of the condition.

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