

**TREATMENT OF UDAVARTA WITH AYURVEDA- A REVIEW
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ABSTRACT

Udavarta (reverse movement of vata) is one among the most common and surprisingly most neglected and misinterpreted clinical condition. The concept of Udavarta takes various stances – sometimes as a Nidana (etiology), sometimes as an event of samprapti (pathogenesis) and also as a vyadhi (disease). Prolonged table work, excessive consumption of aerated drinks, fast foods have become a part and parcel of present day lifestyle. In other words to say Vegadharana excessive consumption of tea/coffee, Adhyasana, Viruddhasana has become a routine, leading to disturbed Agni either in the form of Mandagni or Vishamagni and Prakupita Apana Vata leads to disease Udavarta. There is no permanent solution has yet in the modern science for such problem. Hence the patient has pinned his hopes on Ayurveda.

KEYWORDS- *Udavarta. Ayurveda, treatment, agni.*

INTRODUCTION

Udavarta is made up of two words uth and avartha. “Uth” refers to the Urdhwa gati (Upward movement) and “avarta” indicates bhramana^[1] (Movement/turning round). Thus it is the condition in which there will be viloma gati (Reverse movement) and obstruction of vata which keeps revolving throughout the body and obstructs the pureesha- mutra pravritti.^[2]

Udavarta is itself a complex of various symptoms and this in turn leads to different vyadhi complexes too. This concept highlights the beauty of Ayurveda; that the shareera is interconnected and it is impossible to segregate a component of shareera and so is the pancha vata. In Udavarta it is Apana vata that undergoes dushti (Both gunataha and karmataha), this makes apana vata take a pratiloma gati (Reverse direction) in turn leads to sangha (Obstruction) of the other sub types of vata.^[3] Thus a symptom complex is seen in Udavarta as each vata that undergoes dushti can lead to various manifestations. Of course it is not just vata alone that becomes the culprit, involvement of kapha and pitta can also be seen in Udavarta impelled by vata. Acharya Charaka has mentioned Udavarta in the context of trimarmiyachikitsa adhyaya^[4] denoting the significance of udavarta being a potential cause in hampering the trimarmas (3 vital parts). In vyadhi like kasa (Cough), shwasa (Breathing disorder) etc udavartaja samprapti^[5] is very much evident. Acharya Sushruta explains a total of 14 types of udavarta based on each vega dharana (Suppression of natural urges) making a total of 13 and annaja udavarta separately. Thus the orientation of udavarta as a potential cause (Nidana) pathogenesis (Samprapti) and as a vyadhi should be taken into consideration. Changes in lifestyle as a result of keeping up with the fast and competent world have taken a toll on the physical and mental health of people. Rise of new and diverse syndromes require a careful method of approach in both diagnosis and management. Patients present with symptoms of multiple systems, the management of which requires a wholistic approach that enhances quality of life, rather than just relief. Udavarta is one such disease that arises due to improper lifestyle habits and involves multiple systems. It is a disease occurring because of Dharana of the Adharniya Vega, excess intake Kashaya, Katu and Address for correspondence: Dr. Kumar Jatinder Assistant Professor, Jammu Institute of Ayurveda and Research, Jammu, INDIA. E-mail: drjeetu.84.85.js@gmail.com Submission Date: 21/09/2020 Accepted Date: 16/10/2020 Access this article online Quick Response Code Website: www.jaims.in Published by Maharshi Charaka Ayurveda Organization, Vijayapur, Karnataka (Regd) under the license CCby-NC-SA Tikta Rasa, excessive intake of Ruksha Ahara, excess Upavasa and Ati Vyavaya. This leads to Vataprakopa resulting in the derangement of the function of Apana Vayu situated in the Pakvashaya. This eventually obstructs the Adoghami Srotas. As a result of this, the movement of Mutra and Purisha are obstructed and give rise to the disease called Udavarta (Upward movement of the Vata in the Udara). Clinical presentation is seen with symptoms like severe and frequent pain in Basti, Kukshi, Hrut, Udara, Parshva, Pristha, Parikartika (Typical cutting type of pain) in the Guda and Toda. It may also be presented with associated symptoms like Adhmana, Hrullas,

Avipaka, Basti Shotha. Due to Vata Prakopa and Srotorodha there will be difficulty in passing of stool which is hard, dry and pellet-like. The stool excreted will be Tanu, Alpa, Khara, Ruksha and Sheeta.

Etymology

Udavarta is a Pullinga Pada and is derived from 'Ut' Dhatu with 'Ang' and 'Vrut' Upasarga which is suffixed by 'Dhaya' Pratyaya. Ut means Urdhva or upper side, Ang means entirely and Vrut means Bhramana. Udavarta means upwards movement.^[2] Dictionary meaning To cause to go out, excrete, to secrete, to retain. Udavarta is a class of diseases (marked by retention of the feces); disease of the bowels, iliac passion.

Definition

'Udavarta' is that disease in which there is Avartana (Whirlpool movement) and Urdhva Gamana (Upward) of Vata is seen due to retention of Vata, Mootra, Purisha. As per other scholars because of the deranged Vata the hardening of the stool into a pellet (Vartulikarana) form is called as Udavarta. Acharya Dalhana further elaborates on this that the stool expelled out is hard and round shaped just like the stool of animals i.e. camel, goat etc. That's why this specific disease is given the name Udavarta.^[3] Madhava Nidana The disease in which due to suppression of natural urges obstructed Vata moves upwards is called 'Udavarta'.

The condition in which Vata begins to move upwards is called as Udavarta and in this disease Vata is the predominant Dosha.^[4]

Etiology of udavarta

The following are the causative factors of Udavarta.

Intake of Kashaya, Tikta, Katu Rasa Ahara - Kashaya, Tikta and Katu, having predominance of Vayu Mahabhuta, lead to Vata Vrddhi on excessive use.

- Intake of Ruksha Aahara Dravyas - Ruksha, being one of Vataguna itself, directly contributes to Vatakopa.
- Dharana of the Adharniya Vegas - Vata is responsible for Vegapravartana. External disturbances (voluntary holding of Vegas) in the normal Gati of Vata is bound to derange its physiological function, leading to Prakopa.
- Upawasa - Habituated fasting disturbs the physiology of digestion and absorption, leading to disturbances in the function of Vata.

- Ati Stree Sevana - Excessive sexual intercourse can be correlated to Atiyoga of Karmendriya (Upastha), which leads to Vataprakopa.

Ingestion of food which is Ruksha, Kashaya, Katu, Tikta cause sudden increase of Vata in the abdomen and produce Udavarta instantly.

Specific diet like - Mudga, Kodrava, Jurnahva, Karira, Chanaka and all food items which are dry and does Purisha Sangrahana vitiate Vayu (Vata) leading to Udavarta.^[22] Suppression of the urges of Vata, Purisha, Mutra, Jrumbha, Ashru, Udagara, Chardi, Shukra, Kshudha, Trishna and Nidra is the cause for the disease Udavarta.

Pathogenesis

Udavarta Nidana → Vataprakopa in Pakwashaya → Apanavata becomes deranged → obstructs Adhoga Srotas → obstruction of Vata Mutra Purisha → Udavarta → further derangement of Vata → Upward movement of Vata → disturbance to Pranaadi Vata.

Chikitsa

1. Shodhana 2. Shamana. 1. Shodhana It includes following treatments: 1. Snehana 2. Swedana 3. Varti 4. Pradhamana 5. Niruha 6. Virechana

1. Shodhana

- A) Snehana Udavarta is produced due to aggravation of Vata and Sneha is the best treatment for Vata Shamana. Therefore Snehana is indicated in Udavarta. In Udavarta, Snehana is applied by three ways, 1. Bahya Sneha 2. Paniya Sneha 3. Anuvasana Sneha
- B) Swedana After Abhayanga, Swedana should be administered for the detachment of the adhered Doshas in the Shakha. [7=10]
- C) Varti (Suppository) A suppository having the thickness of the thumb should be prepared with drugs like Shyama, Trivrit, Magadhika (Pippali), Dantimula, Nilimula, Masha, Saindhava, Goumutra, Guda. All the mentioned drugs will be taken in the Churna form, add 5 parts of Masha and 2 parts of Saindhava Lavana. The paste is made by triturating with Goumutra, Add Guda in sufficient quantity, A thumb thickness Varti is prepared and dried in shade.
- D) Pradhamana (Insufflation) A tube should be inserted into the Guda and through this; the powder of the recipes mentioned by Acharya should be used for Pradhmana

(Insufflation). This Pradhamana causes downward movement or voiding of the obstructed Mutra, Purisha and Apana Vayu.

- E) Niruha Basti If the above mentioned Varti and Pradhamana therapies fail to produce the desired result, then the patient should be given Snehana and Swedana followed by the administration of Niruhan Basti. For the preparation Basti drugs having Vamaka, Virechaka effect Gomutra, Taila, Kshara, Amla Dravyas which alleviates Vayu and which are Tikshna should be used.
- F) Virechana If Udavarta continues in spite of Niruha Basti, then the patient should be given Virechana along with Gomutra, Prasanna (clear top portion of alcohol), Dadhimanda (upper liquid portion of curd) and Sukta (vinegar). Virechana should be given with a gap of seven days after the administration of Niruha Basti.

2. Shamana therapy

The patient should be given food which helps in the downward movement of Vayu. To give proper healing to the Pakwashaya, Kalpa of drugs like Vachadi Churna, Hingwadi Churna, Sthiradi Ghrita, Vatanulomaka Yavagu etc. should be given.

DISCUSSION

By the literature search, Udavarta has been mentioned as both an independent disease and also as a Lakshana of various diseases where functioning of Vata is hampered like Gulma, Arshas, Udara and Basti Marma Viddha or can be a Nidana for various diseases like Udara and Hikka Shvasa or can be a Upadrava of various other diseases like Arsha, Gulma and Prameha. This gives a clue that early assessment and management of the disease is very important for prevention of other diseases. From the literature search it can be seen that Udavarta is a phenomenon which is caused by upward movement. Due to obstruction to the Adhogami Srotas. This upward movement of Vata is accompanied by several symptoms involving several systems. The condition Udavarta acts as a causative factor for other diseases, playing a role in their Samprapti. Those diseases are Hikka-Shwasa, Baddhodara and Vatodara. In all these conditions, there is hampered physiological functioning of Vata. Correlationally, they are also mentioned as Upadravas of Udavarta itself. They can be seen to be branching out from the basic Samprapti of Udavarta. This implies the link in management of those diseases. Vatanulomana is the prime Karma to be adopted here, after assessing Agni and other vitals. Udavarta can also be seen as a symptom in several diseases as shown in table. Here, too, there is obstruction of Vata and upward movement at some level, but is not

the cause of occurrence of the disease, but rather, an effect exerted by the original Samprapti of that disease. For example in Bastimarmavidha, the Agantuja cause results in deranged movement of Vata, expressed in the patient as Udavarta (obstruction to urine, here). In Vatajagulma, there is involvement of all three Doshas, but predominantly Vata. This causes Vataprakopa in Koshta, in turn disturbing Pitta and Kapha. All these, consequently cause Srotorodha in Pakvashaya or Pittashaya or Kaphashaya, leading to the formation of a Pindarupa which is termed as Gulma. Being predominantly a Vataja disease and involving Srotorodha in the Koshta and possibly in the Pakwashaya, Udavarta is seen as a Lakshana here and not a cause. When presented clinically, appropriate modality of management can be adopted such as Varti/ Swedana/ Virechana. This improves the understanding of the original disease as well, in terms of both diagnosis and management. Udavarta as an independent Samprapti has been explained earlier, along with possible symptoms. It is a disease occurring due to Vega Dharana along with Vata Prakopaka Aahara Vihara which disturbs the Apana Vata leading to Pratilomagati and eventually hindering the function of Apana Vata in the form of dysfunction in the elimination of Vata, Vit and Mutra. Vata is the main cause for Udavarta, so the Preliminary treatment is to correct the Vata. It is corrected by Snehana, Swedana, Varti, Pradhamana, Niruha and Virechana. Udavarta is produced due to aggravation of Vata and Snehana is the best treatment for Vata Shamana. Snehana does Vata Shamana, produce Mriduta in the Shareera and removes the Sanga of Malas from the Srotasas. After Samyak Snehana Swedana should be done, it helps in the removal of the Dravibhoota Doshas from the Sukshma Srotasas. After Snehana when Swadana is done it pacifies Vata and removes the Vibhanda of Mutra and Purisha. After Snehana and Swedana when Doshas are moved in the Koshta then by using Varti these Doshas are removed. Churna is blown in the Guda and this cause the downward movement of Vata and relieves Vibhandha. If the above treatment doesn't work then Niruha Basti should be given. Vayu is responsible for Vikshepa and Sanghata of Mutra, Purisha and Pittadi Malas. So Prashamana of this Ativrudha Vayu is done only with the help of Basti Chikitsa. If Niruha Basti doesn't work then Virechana is to be done. Virechana does Vata Anulomana and removes the Vibhandha of Purisha. In present scenario, when the people do not have enough time from their busy schedule, even to give proper attention towards themselves, it is difficult to expect that much of patience, for a time consuming therapy like Shodhana. So in such cases Shamana therapy is to be advised. Dravyas which does Vatanulomana should be given. Like Pippali, Haritaki, Shunthi etc. As these Dravyas has the properties of Teekshna, Usna, Sara, Deepana, Pachana, Rechana are helpful in treating Udavarta.^[11-14]

CONCLUSION

Udavarta has been mentioned as both an independent disease and also as a Lakshana of various diseases where functioning of Vata is hampered or can be a Nidana or can be a Upadrava of various other diseases. Udavarta is disease occurring. due to Vega Dharana along with Vata Prakopaka Aahara Vihara which disturbs the Apana Vata leading to Pratilomagati and eventually hindering the function of Apana Vata in the form of dysfunction in the elimination Vata, Vit and Mutra. Vata is the main cause for Udavarta, so the preliminary treatment is to correct the Vata. It is corrected by Snehana, Swedana, Varti, Pradhmana, Niruha and Virechana.

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