

## CONCEPT OF AVARANA &amp; ITS CLINICAL PRESENTATIONS

Dr. Ravikumar Rathod<sup>1\*</sup> and Dr. Satya Deo Pandey<sup>2</sup><sup>1</sup>Ph.D. Scholar, Faculty of Ayurved, Desh Bhagat University, Mandi Gobindgarh, Punjab.<sup>2</sup>Director, Clinical Research, Desh Bhagat University, Mandi Gobindgarh, Punjab.Article Received on  
21 August 2024,Revised on 11 Sept. 2024,  
Accepted on 01 October 2024

DOI: 10.20959/wjpr202419-34342



\*Corresponding Author

Dr. Ravikumar Rathod

Ph.D. Scholar, Faculty of  
Ayurved, Desh Bhagat  
University, Mandi  
Gobindgarh, Punjab.

## ABSTRACT

*Vatadosha* is the *gatyatmak dravya* within the *sharir*. Hence its normal *gati* is hampered or vitiated, thus *vata* becomes *avrut*. The route of *vatadosha* gets covered either by the other two *doshas*, any of the *Saptadhatu*s or the *Trimalas* result in *Avarana*. One tiny proportion of *vatadosha* may also cause *Avarana* of the other. The individual fractions of *vata* like *prana*, *udana* etc. also may get affected by *Avarana*. Diagnosis of *Avarana* by *Nidana*, *Purvarupa*, *Rupa*, *Upashaya* & *Anupashaya*. In most of the *vatavyadhi* we failed to identify the *purvarupa* as it is in *avyakta avastha* so here *rupa* play major role. *Margavarana* denotes pathological process like *Margavarana* by *Kapha* or *Pitta dosha* Results in *Rasavaha srotodushti* and *Rasadidhatukshaya* at different sites of body. *Margavarana* by *Kapha/Meda* at limbs results in Peripheral vascular disease (*Vatarakta*) and *Margavarana* by *Pitta/Rakta* at limbs results

in Vasculitis (*Vatarakta*). Clinical presentation of *Avarana* may be either Insidious or Sudden Depending on underlying cause. But, Clinical manifestation is always sudden. *Vayu* is life, strength, sustainer of the creatures, entire world, and master of all activities. Physician knowing the status of *Dosha* and *Avarana* never finds confusion in the treatment.

**KEYWORDS:** *Avarana*, *Margavarana*, *Avrut*, *Vatadosha*, *Srotodushti*.

## INTRODUCTION

There are main two factors which is responsible for aggravation of *vata* namely *dhatukshaya* (depletion of tissue elements) and *margavarana* (obstruction in channels). Due to subtle nature of *vata* it enters the minute channels. *Vata* being aggravated carries remaining two *doshas* to

different places and manifest diseases wherever it stuck in occluded channels. Along with it dries up the *rasadi dhatus*.<sup>[1]</sup>

## REVIEW OF LITERATURE

### Definition (*Paribhasha*)

*Avarana* is one which causes *avarodha* i.e. covering or enveloping.<sup>[2]</sup> when increased Pitta, Kapha, Dhātu or Mala obstruct the pathway of *Vata* leading to its *Prakopa*, and then this condition is termed as *Avarana* of *Vata*.

The route of *vatadosha* gets covered either by the other two *doshas*, any of the *Saptadhatu*s or the *Trimalas* result in *Avarana*.

### Etymology (*Shabdkosha*)

The word *Avarana* means *Avarodh* or *Gatinirodh* i.e. obstruction to the normal movement of *vata*.

***Avarya*:** if *vata* occluded by another powerful *vata*, then occlude one i.e. *avarya* loses its functions.

***Avaraka*:** is one which occludes the other and there will be increase in its functions.

Which indicate Weaker *Dosha* as *Aavruta* or *avarya*, Stronger *Dosha* as *Aavaraka*.

### *Avarana Bheda* (Types)

According to *acharya vagbhata* opinion innumerable varieties *avarana* to *vayu* explained.<sup>[3]</sup>

Total 44 types of described in ayurved are follows.<sup>[4]</sup>

1. ***Anyonyavarana* of *vatadosha* - 20** Occlusion among sub types of *vatadosha*

2. ***Doshavrtavata* - 13**

Occlusion of *vatadosha* by *pitta* and *kapha*.

3. ***Dhatvavrtavata* - 7**

Occlusion of *vatadosha* by *dhatu*s.

4. ***Anna and malavrtavata* - 3**

Occlusion of *vatadosha* by food, urine & stool.

5. ***Amavrtavata* - 1**

Occlusion of *vatadosha* by *ama*.

### Pathogenesis of Avarana

In a four way we can found pathogenesis of *avarana* is arising.

1. Obstruction in normal pathway
2. Encapsulation - *vata* being encaged by others by producing the symptoms.
3. Inhibition of Movements – When two *vayus* comes in conflict, then stronger *vayu* adversely affects the function of weak *vayu* and thus *avarana* is produced.
4. Constriction – Bronchial Asthma, Vasospasm
5. Dilatation – Emphysema

### Symptoms complex Avarana

The symptoms manifestation is combined of *Avaraka* and *Avruta*. Symptoms produced are based on the principles of *Karmavruddhi*, *Karmahani*, *Anyakarma* which is Depend upon the intensity of Obstruction that is Partial or complete, Acute or chronic, functional or organic.

**Thus when the Avarana will take place it means it will hinder the following karma**

- *Samvahana*
- *Parivahana*
- *Chavan*
- *Pargamana*
- *Sravana*
- *Visyandana* etc.

### Diagnosis of Avarana

We can diagnose *avarana* by several factors such as

- By *Nidana*
- *Purvaroop*
- *Rupa*
- *Upashaya & Anupashaya*

*Acharya sushruta* mentioned that the differential diagnosis between *kevalavata*, *sansargajavata*, and *Avrutavata* can be made on the basis of their symptoms by applying the reason.

In most of the *vatavyadhi* we failed to identify the *purvarupa* as it is in *avyakta avastha* so here *rupa* play major role.

**Margavarana denotes pathological process**

- *Margavarana* by *Kapha* or *Pitta dosha* results in *Rasavaha Srotodushti*.<sup>[5]</sup>
- *Margavarana* by *Kapha/Meda* at limbs results in *Vatarakta* – Peripheral vascular disease.
- *Margavarana* by *Pitta/Rakta* at limbs results in *Vatarakta* - Vasculitis.<sup>[6]</sup>
- *Margavarana* by *Kapha* or *Pitta dosha* at *Basti* region (kidney) results in *Mootroukasada* – Diabetic nephropathy or Nephrotic syndrome / Glomerulo nephritis.<sup>[7]</sup>
- *Margavarana* by *Kapha* or *Pitta dosha* at *Hridaya* (Heart) results in *Hrithshoola* – Coronary artery disease by atherosclerosis, dyslipidemia / Hypertension, Chronic inflammatory disease, persistent raised uric acid.<sup>[8]</sup>
- *Margavarana* by *Kapha/Meda* at *Shiras* results in *Vatavyadhi/ Pakshaghata* – Ischemic stroke.<sup>[9]</sup>
- *Margavarana* by *Kapha/Meda* at *Mano adhistana Shiras* results in *Vataja Unmada* – Organic psychiatric disease.<sup>[10]</sup>

**Avarana explains clinical presentations of different disease condition**

- **Annnavritvata:** Gastric ulcer, Colic abdominal pain.
- **Mutravritvata:** Autonomic neuropathy specifically neurogenic bladder – may present with *Mootraateeta*, *Vatabasti* etc. symptoms.
- **Purishavritvata:** Autonomic neuropathy specifically Neurogenic Bowel dysfunction.
- **Raktavritvata:** Localized inflammatory process Sensory neuropathy
- **Mamsavritvata:** Localized tumor
- **Medavritvata:** Non-inflammatory swelling mostly of joints
- **Asthyavritvata:** Carpal tunnel Syndrome
- **Majjavritvata:** Tonic Seizures
- **Shukravritvata:** Ejaculatory Dysfunction
- **Pittavritvata:** Acid peptic disease, Encephalopathy
- **Kaphavritvata:** Peripheral vascular disease<sup>[11]</sup>
- **Samanavritapan:** Mal absorption syndrome Irritable bowel syndrome.
- **Apanavritvyana:** Chronic diarrhea, Polyuria, Hyperspermia.<sup>[12]</sup>

**Mode of Onset**

Clinical presentation of *Avarana* may be Insidious, Gradual and Sudden Depending on underlying cause.

The process of development of *Margavarana* may be gradual. But, Clinical manifestation is always sudden.<sup>[13]</sup>

### Clinical Importance

- The information of *Avarana* reflects pathology of manifested disease. E.g. - *Pakshaghaata* may be due to *Kevalavata*, *Samsrutavata* or *Avritavata*, the *Samprapti* varies from each other. Thereby helps in *Samprapti Vighattana Chikitsa*.
- Correct Diagnosis of disease can be made by the knowledge of *Avarana* concept. E.g. - *Madhumeha* it may be due to *Avaranajanya* or *DhatuKshayajanya*.
- Complications can be prevented by early and proper diagnosis. E.g. - If *Udaanavruta Prana* left undiagnosed ends up in death.
- Prognosis of the disease can be improved. E.g. - In *Vataraakta* (Gout) by the application of treatment we can prevent the complications like *Kotha*.

### CONCLUSION

*Vayu* is life, strength, sustainer of the creatures, entire world, and master of all activities.

Physician knowing the status of *Dosha* and *Avarana* never finds confusion in the treatment.<sup>[14]</sup>

### REFERENCES

1. Acharya Sidhhi Nandan Mishra, Chaukhamba Orientalia, Varanasi, 2012, Charaksamhita Chikitsasthan Chapter 28, Verse No- 59-60, 741.
2. Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan Varanasi, 2017, Sushrutasamhita Nidansthan Chapter 1, Verse 85, 305.
3. Kaviraj Atridev Gupta, Chaukhambha Prakashan, Varanasi, 2015, Astanga Hridaya, Nidansthan Chapter 16, Verse 31, 384.
4. Acharya Sidhhi Nandan Mishra, Chaukhamba Orientalia, Varanasi, 2012, Charaksamhita Chikitsasthan Chapter 28, Verse No- 61-69, 199-232, 742, 764.
5. Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan Varanasi, 2017, Sushrutasamhita Sutrasthan Chapter 24, Verse 9, 131.
6. Acharya Sidhhi Nandan Mishra, CharakSamhita, Chaukhamba Orientalia, Varanasi, 2012, Charaksamhita Chikitsasthan Chapter 29, Verse No- 10-14, 775.
7. Acharya Sidhhi Nandan Mishra, Chaukhamba Orientalia, Varanasi, 2012, Charaksamhita Chikitsasthan Chapter 9, Verse No. 27-28, 253.

8. Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan Varanasi, 2017, Sushutasamhita Utarsthan, Chapter 42, Verse 131-132.
9. Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan Varanasi, 2017, Sushutasamhita Sutrasthan, Chapter 15, Verse 32, 81
10. Acharya Sidhhi Nandan Mishra, Charaksamhita, Chaukhamba Orientalia, Varanasi, 2012, Charaksamhita Chikitsasthan Chapter 9, Verse No. 25, 253.
11. Acharya Sidhhi Nandan Mishra, Chaukhamba Orientalia, Varanasi, 2012, Charaksamhita Chikitsasthan, Chapter 28, Verse no. 61-69, 742.
12. Acharya Sidhhi Nandan Mishra, Chaukhamba Orientalia, Varanasi, 2012, Charaksamhita Chikitsasthan, Chapter 28, Verse No. 205-206, 765.
13. Kaviraj Atridev Gupta, Chaukhambha Prakashan, Varanasi, 2015, Astanga Hridaya, Nidansthan, Chapter 10, Verse 19-20, 347.
14. Acharya Sidhhi Nandan Mishra, Chaukhamba Orientalia, Varanasi, 2012, Charaksamhita Chikitsasthan, Chapter 28 Verse No. 247, 772.