



## AVARANA: THE AYURVEDIC APPROACH TO CHANNEL OBSTRUCTION

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**ABSTRACT** Ayurveda the ancient science of life deals with various precious descriptions which are not mention elsewhere, one of them is Avarana. Avarana, the most unique concept mentioned in our ancient classics under the context of Vatavyadhi (disorders of Vata) to explain the pathogenesis of diseases. ). Impotence to Vata has been given by various Acharyas in their respective Samhitas. Acharya Sharangdhara by mentioning "Pitta pangu kapha pangu pangwata maladhatwah, vaamuna niyante yatr gachati meghawat" in his samhita signifies the importance of Vata. Vata is mainly responsible for normal functioning of all the vital structures of the body with its unique quality i.e. chalatwaguna (movement). The term Avarana means avarodha (obstruction) and gatirodha. In this condition free flowing vata is obstructed by pitta, kapha, dhatu and mala on the other hand different types of vayu explained in Ayurveda can also envelop or enclose each other to cause diseases. There are many type of Avarana Vata mentioned in Ayurvedic treatises based on Avruta (Acchadita- which gets obstructed) and Avaraka (Acchadaka- which causes obstruction). Generally in concept of Avaranvata excessively increased Avaraka, suppresses the normal function of Avruta. The diseases caused due to this swakarmavridhi (increased activity) of avraka and swakarmahani (decreased activity) of avruta are known as Avaranjanyavyadhi. This article is an attempt to help in accurate diagnosis and better management by understanding the concept of Avarana.

**KEYWORDS :****INTRODUCTION**

Ayurveda the ancient science of life deals with the various concepts focusing on prevention is better than cure and also cure the disease and prevent it from reoccurrence. In Ayurveda mentioned the 'Rogam Ado Nirakshate Tato Antra Aushadham'<sup>1</sup> this signifies that diagnosis is most important aspect before treatment. As per Ayurveda vitiation of Srotas (channels in body) is essential for manifestation of disease. The manifestation of disease is caused by Nidan (causative factors) which further vitiated dosha and dhatu the vitiated dosha gets accumulated in particular Srotas<sup>2</sup>. In Srotovigyani Adhyaya mentioned by Acharya Charaka has explained the various causative factors for vitiation of Srotas individually. Atipravriti, Sanga, Vimargamana and Siragranthi are four different type of Srotodushti explained in Charaka Samhita<sup>3</sup>. Various manifestations of Vata Vyadhi are being explained under the citation of Nanatmaja Vyadhi, Gata Vata and accumulation of Dhatu, individual Vata Kopa and Avaran. But they all have different aetiopathogenesis. Avarana is most unique complicated and difficult concept mentioned in our classics. It is most important concept to understand the pathogenesis of disease, if goes unidentified then the condition get deteriorated. But once understood and identified can lead to better management of disease.

Acharya Charaka, explained Avarana under the heading Vatavyadhi<sup>4</sup>, firstly he explained about diseases caused due to only vitiated Vata dosha. After that he goes on to explained about disease caused by vitiated Pitta and Kapha dosha associate with Vata under which he explained Avarana. In Avarana when Pitta and Kapha dosha got associated with Vata Dosh, there are symptoms of Pittaja and Kaphaja prevail with Vataja symptoms.

According to Acharya Chakrapani, disease of Vata may find association with not only Pitta and Kapha but also with Raktadi Dhatu (Rakta, Mamsa, Meda, Asthi, Majja and Sukra), Mala (Purish and Mutra) and Ama. Among all of these, the symptoms and identity of Vata will still be predominant. This shows the authority of Vata in the Avarana.

Cause of vitiation of Vata given is classics are following:

- I. Margaavarana i.e., Due to Avarana normal gati of Vata get obstructed result in various pathological conditions.
- II. Dhatukshaya i.e., Diminution of tissue elements

In Ayurveda classics, various terms which are important to know before understanding the concept of Avaranas are follows

1. Samsarga<sup>4</sup>

2. Gatvata<sup>5</sup>
3. Sannishra<sup>6</sup>
4. Dhatugata vata<sup>7</sup>
5. Ashyaapkarsha<sup>8</sup>

There are mainly three pathologic mechanisms because of which Vata gets vitiated.

Three pathological processes are mentioned in our classics which results in vitiation of Vata are as follows<sup>9</sup>:-

1. Kevala vata
2. Doshayukta vata
3. Avruta vata (Avarana)

Differentiation between above mentioned pathological mechanisms can be done on the basis of symptoms mentioned in our classics.

**Kevala Vata:** The word Kevala refers to Dosha-Asamsrista i.e., Pathological state by only vitiated Vata without association of other Dosha. In such condition the Nidana (Etiological factors) are of Vata, Lakshan (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. Nanatmaja and Samanayaja Vyadhis are included in Kevala Vata type of pathological mechanism.

**Dosha-Yukta Vata (Samsarga and Sannipata):** Doshayukta Vata refers to association (Samyoga) vata with other Dosha. It is different to Avarana because it is a pathological state of Vata in which there is association of Pitta or Kapha or both, which may be caused by the combined Nidana which vitiate all three or two Dosha simultaneously. Clinical manifestations of Vata with the associated Dosha may be there as Anubandha and according to which Dosha is vitiated severely.

**Avruta Vata (Avaran):** Avaran refers to Aacchadan which cause Avarodha, gatinirodha of Vata Dosha. Vata dosha is the gatyatmak dravya within the sharira and also responsible for all types of Gati(motions) and kriya(functions) in body because it possesses the quality of Chala. If Vata get obstructed then, its function gets hampered and results in to disease manifestation.

Avarana of Vata occurs in two ways

1. By Avarana of Ama ,Kapha ,Pitta,Mala etc. It is general or samanya Avarana
2. Second type of Avarana is by other Vata of panchavidha Vata. This

Avarana of Vata by other Vata is a specific or Vishishtaavrana producing severe symptoms.

According to Acharya Charaka, which Vata shows more symptoms can be understood by Avarana and which Vata shows less symptoms can be understood by Avaruta.

Some terminology in Avarana

1. Avarana Vata: When Vata got obstructed by Dhatu, Mala, Anna and other types of Vata.
2. Samanya Avarana: When Vata got obstructed by Dosha, Dhatu and Mala.
3. Anyonyavarana: When any one sub type of Vata got obstructed by other types of Vata.
4. Avaraka: Factor or obstacles by which Vata got obstructed.

Classification on the basis of origin of Symptoms or intensity of obstruction, i.e. partial or complete; functional or organic; acute or chronic; transient or persistent etc. are:-

1. Rupahani/Karmahani(Decrease in functions) - Very powerful obstruction may make Vata weak and likewise
2. Rupavidhi/Karmavidhi(Increase in functions) –Less strong obstruction of Vata will leads its provocation.
3. Rupantra/Any Karma(other functions)

**Samanya Samprapti**

Pitta / Kapha block Vata.

Vata gets disturbed and it wants to escape.

Being powerful and having mobility and minuteness / subtleness this Vata pushes and scatter Pitta and Kapha to make its way.

These Pitta and Kapha are mobilized into the susceptible tissues.

Pitta and Kapha get lodged in the tissues and cause its symptoms respectively.

But the mechanism is initiated by Vata itself. Therefore even after being subjected to Avarana, Vata has control over the pathogenesis.

It is authoritative. The vitiated Vata throws the Piitta and Kapha here and there i.e. into the weak and susceptible tissues and causes the diseases therein.

**Types of Avarana: 42**

According to Acharya Charaka, there are 42 types of Avarana indicated by 3 categories;

1. **Murta Avarana:** Obstruction of Vata by Murta Drava (Solid matter) like Dhatu, Anna etc. they are 10 in numbers.<sup>10</sup>
2. **Amurta Avarana:** Obstruction of Vata and its subtypes by other Dosha. They are 12 in numbers.<sup>11</sup>
3. **Misra Avruta Vata:** Obstruction of any subtype of Vata by its other subtypes. They are 20 in numbers.<sup>12</sup>

**Table No 1:- Classification Of Avarana**

Murta Avarana(10)	Amurta Avarana(12)	Misra Avruta Vata(20)	
Rakta Avruta Vata	Pittavruta Prana	Pranavruta Udana	Samanavruta Prana
Mamsa Avruta Vata	Pittavruta Udana	Pranavruta Vyana	Samanavruta Udana
Meda Avruta Vata	Pittavruta Vyana	Pranavruta Smana	Samanavruta Vyana
Asthi Avruta Vata	Pittavruta Smana	Pranavruta Apana	Samanavruta Apana
Majja Avruta Vata	Pittavruta Apana	Udanavrut a Prana	Apanavruta Prana
Shukra Avruta Vata	Kaphavruta Prana	Udanavrut a Vyana	Apanavruta Udana
Purisha Avruta Vata	Kaphavruta Udana	Udanavrut a Smana	Apanavruta Vyana
Mutra Avruta Vata	Kaphavruta Vyana	Udanavrut a Apana	Apanavruta Smana
Anyavruta Vata	Kaphavruta Smana	Vyanavruta Prana	
Sarvadhavavruta Vata	Kaphavruta Apana	Vyanavruta Udana	

Amavruta Vata	Pittavruta Vata	Vyanavruta Smana	
	Kaphavruta Vata	Vyanavruta Apana	
	Kaphapittavruta Vata		

**Difference Between Doshavarana and Margavarana**

Margavarana - Sthool(Antomical) obstruction of Srotasa by Dosha, Dhatu and Mala e.g., Shotha, Arbuda, Ashmari etc.

Doshavarana - Sukshama(Physiological) obstruction of Dosha by other Dosha.

**Diagnosis**

Diagnosis of Avaran vyadhi is done on the basis of following;

- Different symptoms of different Dosha Avarana mentioned in Ayurveda classics.
- If the presented symptoms are excluded from Nidana Panchaka.

Mainly 42 types of Avarana are explained in the Ayurveda classics. The complexities of processes of Avarana make the diagnosis of Avarana very difficult. The factors involved in the pathology can be inferred from the symptoms and the site of manifestation. The learned physician, by keen observation of the symptoms and by utilization of the trial and error method of treatment, can diagnose the variety of Avarana precisely.

Avarana (obstruction) - Excessive use of etiological factors leads to vitiation of encroaching factors which complete or partial impairment in the movement of Vata. The functions of the encroaching factor will be exaggerated and that of entrapped will be reduced.

For e.g. in Hemiplegia (Pakshaghatha) especially in the Kaphaja type, even though it is a disease of Vata, we can observe the qualities of Kaphaj like coldness, edema and heaviness and a reduction in the functions of Vata like as loss of function and loss of sensation since it is in the entrapped state.

Avarana (Interaction) - Whenever there is an obstruction in the flow of Vata, it may try to abolish the obstruction. If Vata is not strong enough to nullify the encroaching factor that will lead to the encroaching factor and entrapped Vata will get interacted. Because of which there will be symptoms shown by both factors as in Vatarakta. In extremities and joints (Sakha and Sandhi), Rakta and Vata are obstructing the normal flow of each other. They will interact and Avarana will happen.

Avarana (Abnormal movement)-Because of the obstruction in the pathway of Vata, the direction of flow will get altered and is known as Vimarga gamana. In Shwasa roga Samprapthi the symptoms produced are of abnormally moving (Thiryak gata) Vata due to obstruction by Kapha.

If Vata is more powerful, it will shatter the obstructing factor and will carry the fragments along its altered pathway. When Kapha or Rakta is obstructing Vata, it will break Kapha or Rakta and will carry the fragment to skin, veins, tendons and muscle, making tumors like in Granthi Visarpa.

While analyzing the symptomatology of various Avarana, we can observe that some symptoms are of the aggravated factor and some are of the entrapped Vata. Generally the symptoms of encroached factor will be predominant than entrapped Vata. For e.g. in Kapha Avritha Vata the symptoms of Kapha are, coldness, heaviness, considerable relief by pungent food, inclination towards fasting, exercise, unctuous and hot ingredients and symptom of Vata is colic pain only.

In some cases there will be the diminution of function of encroached Dosha, contrary to the general principle. For e. g. in Prana Vayu obstructed by Udana vayu, the symptoms presented includes, loss of function of different parts of body, Ojas(vital essence), strength, and complexion and even death of the patient. Here we can observe diminution of the function of encroached Dosha Udana vayu. The pathophysiology happening here is the provocation of the entrapped Prana vayu due to obstruction by the encroached Udana vayu. It can be concluded that the subtype of Vata, whether it is in encroached or entrapped stage, the more powerful subdivision of Vata will exhibit the aggravation of symptoms.

Comparatively less powerful subtype will exhibit diminution of symptoms. The majority of the etiological factors described in Ayurvedic classics for the vitiation of different channels are nourishing (Santharpana) in character leading to obstruction (Sanga) type of Srothodushti. Entrapment of Vata will take place during its movement through these channels.

### Prognosis

According to Ayurveda Prana vayu is mainly represent life and Udana vayu represents strength and when these both gets hamper results in Ayu and bala kshya (loss of life and strength) whereas according to Dalhana when Prana vayu gets obstructed results in bala and ojanasha and result in nirayusha. Anonnya avarana described by Acharyas is considered as most difficult concept to diagnose and treat. Among this Udana and Prana is the most difficult to treat when they obstruct each other causes ojahani, varnahai and bala kshya. Among Dhatvavarana the most difficult one is Medavruta vata, it may be due to the complications and poor therapeutic response.

According the Acharya Charka, if avarana is left undiagnosed and untreated for one year becomes asadhya or kricchasadhya<sup>13</sup>

### CONCLUSION

Among the Brhatrayis, Charaka and Vagbhata seem to describe regarding Avarana in detail. Avarana is a functional derangement in the body. It is not only seen in Vatavyadhis but also many other diseases. It also plays an important role in the manifestation of various symptoms (symptomatic complexes or Lakshana samuccaya) within a particular disease. Hence for the precise understanding of pathogenesis, disease diagnosis, and treatment strategy, this concept needs to be clarified. The utility of Oushadhakala is expected to be more in Anyonya Avarana. It helps Vaidya make his intervention more precise. As epochs are changing, newer and advanced diseases have been occurring. The role of Avarana has to be examined and understood in them too for better management of disease.

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