



ORIGINAL RESEARCH PAPER

Ayurveda

CONCEPT OF AVARANA W.S.R. TO HRIDROGA

KEY WORDS: Avarana, Hridroga, Anyonya avarana, Coronary artery disease

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ABSTRACT

Avarana is a unique concept of Ayurveda which constitute a major pathology involved in many diseases, peculiarly due to the vitiation of vata. It is a complicated concept, which opens up newer and newer areas of clinical interest, when we go deeper and deeper into the matter. Pathogenesis of many diseases include avarana where the first line of management should be cure of avarana. Vata dosha being mobile, is the one which mostly get obstructed by other factors like pitta, kapha, dhatus etc. this obstruction or avarana aggravate the vatadosha leading to disease manifestation. If a physician by mistake considering it as caused by vata only and treats by means of vatasamana therapy, the disease won't get cured, instead it may get worsened. If the avarana pathology is not identified and treated properly, it may lead to serious complications like hridroga. Though the avarana pathology in hridroga is not clearly mentioned in classics, we can identify the avarana through thorough analysis of the symptoms and upasaya, anupasaya.

INTRODUCTION

Avarana is a unique concept of Ayurveda which describes the pathogenesis of many diseases, peculiarly due to the vitiation of vata. It is a complicated concept, which opens up newer and newer areas of clinical interest, when we go deeper and deeper into the matter. Avarana is one among the 2 causes of aggravation of vata, the other being dhatukshaya.¹ There are definitely two factors involved in any type of avarana, the one which is being obstructed and the other which obstructs the first one. The factors which is being obstructed is mostly a type of vata since no other factor can flow independently. Vata exist in 5 different zones and they interact with each other and also with other doshas, dhatus and malas. This interactions when cross the physiological limits, leads to avarana.

Concept of Avarana

According to Ayurvedeeya sabda kosha the word 'avarana' means 'avarodha / gatinirodha' ie. obstruction to the normal gati. Vatadosha is the gatyatmaka dravya within the body and is distributed in different areas of our body and flow in different directions. According to Acharya Charaka, if vayu moves unimpaired, located in its own site, and in its natural state, then the person lives healthy for more than hundred years. This shows the importance of unimpaired vatagati.²

There are 5 fractions of vata viz. prana, udana, samana, vyana and apana which are the controllers of their concerned territories in the human body. Tridoshas namely vata, pitta and kapha move through all channels in the body. Among the tridoshas vata is the most powerful one and it moves very swiftly. Vata is not only mobile but is also capable of moving pitta kapha, dhatus and malas which are lame ie. incapable of independent movement of their own.³ Vayu can move even through subtle channels because of its sukshma nature.

This vayu gets aggravated in two different ways viz.

- 1) by dhatukshaya (diminution of dhatus)
- 2) by avarana (occlusion of its channels of circulation)

The aggravated vayu, even though occluded by pitta and kapha, has the power to scatter the other two doshas into different parts of the body to cause diseases. So avarana is a condition in which the normal gati of vata get occluded by any of pitta, kapha, dhatus, malas, or anna.

Anyonya avarana (Mutual occlusion of five varieties of vata)

Vayu is described as 'amurta' or formless. According to Chakrapanidatta, 'amurtatva' implies absence of hardness or compactness, and not the absence of its materialistic nature. Therefore one type of vayu can cause occlusion or

obstruction to the movement of another stream leading to the manifestation of cyclones.⁴

There are 20 types of commonly found occlusion caused by the five types of vayu, while occluding each other. But the number may far exceed when one type of vayu is occluded by 2,3 or 4 of remaining varieties together.

General rules in avarana

- There are two factors involved in avarana;
 - 1) Avarya (occluded) :- the one which is being obstructed and is always a type of vata since no other factor can flow independently.
 - 2) Avaraka (occluder) :- the factor which obstructs the flow of first one. This may be a type of vata, any other dosha, dhatu, mala or anna.
- While naming the avarana, the name of avaraka is used as prefix, and the name of avarya is used as suffix. For example, in case of pranavrita vyana, prana is the avaraka and vyana is the avarya.
- Since the avarana renders both avarya and avaraka dosha debilitated, the normal functions carried out by both the factors are affected.
- Avarya dosha is always the sthanika dosha as it has not moved into the territory of others, as done by avaraka.
- Both avarya and avaraka factors tend to produce symptoms. But the majority of symptoms produced will be that of avaraka dosha and it tend to suppress the activity of avarya dosha. For example, in pittavrita vata, the person will suffer mainly with daha, trishna, bhrama, tama, vidaha and seetakamata which are symptoms of pittavridhi.
- In anyonya avarana, the strong ie. excessively vitiated variety of vata suppresses the weak type of vata and thus produces functional derangement.
- In anyonyavarana the symptoms can be more or less predicted from their site of action.
- If a type of vayu is occluded by another type which is stronger, then the occluded one loses its function and there is increase in the function of occluder. If however, the avarya type of vayu is stronger than the avaraka, then there is increase in the functions of the former and decrease in the functions of the latter.
- The discrimination between avarya and avaraka made on the basis of clinical presentation needs to be confirmed by upasaya. The avaraka dosha will respond to upasaya since it is free to act, whereas the avarya normally will not produce any response as it is under the control of avaraka.
- If the avaraka factor is a dhatu, it may sometimes exhibit the increased qualities of its dosha.

Pathogenesis of avarana

On analysing avarana, we can observe that the avaraka factor will be aggravating first. So the etiological factors will be vitiating these avaraka factors, initiating the pathogenesis.

Srotas is an essential component of avarana. Srotas provide pathway for movement of various bodily factors. These channels need not be anatomically present always; sometimes it is physiological channel, a chemical channel and so on. The different pathological process like atipravritti, sangha, vimargagamana etc. are occurring in these srotas resulting in the development of avarana.

The vitiated factors will obstruct channels leading to impairment of vatagati. Once get obstructed, the vata may simply get lodged there, and may get covered by the obstructing factor. Here the function of avaraka will be exaggerated and that of avarya will be reduced. If the obstruction continues, in the course of time, the avarya and avaraka will get interacted. Then the symptoms will be presented equally by both factors. Because of the obstruction, the direction of flow of vata will get altered (vimargagamana). The normally moving vata will vitiate other doshas and srotas leading to the anifestation of disorders.

Prognosis of avarana

The obstruction of prana and udana by both kapha and pitta should be considered as a serious condition as life is dependent upon prana and strength on udana vayu. Therefore these occlusions lead to loss of life and strength. If undiagnosed or if not treated properly or if the treatment is neglected for more than one year, then avarana become incurable or difficult to cure.

Complications of avarana

If avarana pathology is not treated properly, it will lead to conditions like hridroga, vidradhi, pleeha, gulma, atisara etc.⁵

Avarana in Hridroga

In Hridroga, the morbid doshas will vitiate the rasadhātu and changes its quality. Here the doshadoshya sammurchana leads to the deterioration of the functioning of hridaya. The avarana condition may be localised to hridaya and produce this complication.

Hridroga mainly involves vatakopa along with the vitiation of other doshas. Vatakopa may be due to either dhatukshaya or avarana. There are five types of hridroga – vataja, pittaja, kaphaja, sannipathaja and krimija according to Acharya Charaka. Hridroga may occurs as a complication of avarana pathology, if not treated properly. Hridaya is located in urasa which is the site of udana vayu. Hridroga is mentioned in pranavrita udana and samanavrita apana.

According to Acharya Charaka expert physician should view the obstruction of pranavayu and udanavayu by both kapha and pitta as a serious condition. This may indicate an emergency condition occurring in hridroga. Symptoms of pranavrita udana include hridroga, nisvasa ucchvasa samgraha, mukhasosha etc. and that of udanavrita prana include karma ojo balavarna nasa, mrityu etc. which also be understood as a case of cardiac emergencies.⁵

In clinical manifestation of varchasavrita vata, hridaya asvathata is mentioned. Vegadharana mainly of sakrit, mootra and adhovata is considered as a cause of hridroga. Habitual vegadharana causes udavarta, which if not treated leads to avrita vata, if this also gets neglected may give rise to hridroga.

Atherosclerosis is the major pathology involved in coronary artery disease in which plaques made up of cholesterol deposits are formed in the arteries which supplies to heart muscles. This process results in the narrowing of the artery leading to obstruction of the movement of blood through it. This can be considered as a clear example for avarana.

CONCLUSION

Avarana is a unique and least understood concept of Ayurveda used to explain the pathogenesis of many diseases. Among the tridoshas vata is the one with independent movement and most probably get obstructed by other factors like kapha, pitta, dhatus, malas and anna. Anyonya avarana can also occur between the different types of vata. So avarana can be occur in subtle as well as gross level. Avarana is one of the main cause of vatavyadhi. Pathogenesis of many diseases include avarana. If the avarana pathology is not identified and treated properly, it may lead to serious complications like hridroga. Though the avarana pathology in hridroga is not clearly mentioned in classics, we can identify the avarana through thorough analysis of the symptoms and upasaya, anupasaya.

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