A REALISTIC SENSE OF VATA AND EMBRYOLOGY OF ITS AILMENT
W.S.R. TO AVARANA

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INTRODUCTION

There is the three phases of living being i.e. creation, nourishing and maintenance and destruction or decay. According to Indian hindu mythology, these work is done by lord brahma, lord vishnu and lord shiva respectively. Similarly in our body, these roles are played by alone vayu only. So it is called by several nick name like yam (god of death), regulator, pra-japati (~master of creatures), vishwakarma (performing all sorts of functions), vishnu (protector) etc [1]. Hence vayu is the su-

ABSTRACT

The practical approach regarding vata and its disorders are described in ayurvedic literatures, are very concise but there are several clue hidden in this text. Kinds of vayu five, this is accepted by whole ayurvedic text but etiology of these five type of vayu is same or each vayu have their individual etiological factors, in particular vatika disease what kinds of vayu vitiated is not described by any ayurvedic text. What may be the relation in between avarana and morbidity of srotas like sanga (~congestion i.e. due to minimize the movement of vayu), shiragranthi (~ obstruction due to organic cause) are not illustrated ornately. In vatika ailment, avarana is the most important and most complicated topic because in old age maximum population suffer with the vata ailments and clinician unable to diagnose and treat the disease due to lack of elaborating our knowledge due to crisis of literature regarding diseases. Numbers and kinds of avaranae are limited in texts but it can be elaborated which is the need of now. For illustration in ayurvedic literature, only twenty kinds of anonya-avarana are narrated but its kinds are more than two hundred are possible which are described in present review article. The dissociation of bonds of in between dosa and dushya is the treatment in general. But it is how can break; this is very simple idea i.e. reduces the mutual affinity of dosa and dushya which are also described in present manuscript.

Keywords: vayu, srotas, dosa, dushya, avarana, anonya-avarana (AA), khavagunya

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vital factor which has the ability to convey the massage from one place to another. In human being, this work is performed by mainly neuro-endocrine system of the body but on cellular and genetic level this work plays by several types of enzymes and m-RNA respectively. The neuro-endocrine system is the boss among all the systems of body and they organize and maintain the physiology of life.

In ancient science, *vata* (vayu) is also called as self-born and invincible because of autonomy, eternality and all-pervasiveness; this is also cause of origin, substance and demolition of life that is why worshiped by entire creation. This is invisible but manifest by its physiological functions or as ailments. It is having the several important properties i.e. sound, touch, predominance of *rajas* mental *dosha*, quick acting and frequently moving etc. Addition of these properties, *vata* is also having the *achintyavirya* property (~idiopathic type functions) due to this quality it has incomprehensible powers include separation of *doshas*, excreta etc., organogenesis etc., and carrying of *doshas*, *dhatus* and *malas* etc. so it is called also head of *doshas* and congregation of disease.[3] Normal *vayu* maintain the equilibrium of *dosha* and *agni*; receives the sense of object from sensory organs and induce the action through effector organs. Actually *vayu* is single as *agni* and have dwelling place in *pakvashaya* (~intestine) and *guda* (~rectum); it is divided into five types according to names, locations, functions and diseases [4] & [5].

1. **Prana vayu:** It is located in head, chest, throat, tongue, mouth and nose; it moves in and out through the mouth and nose and play important role in sneezing, respiration, belching, digestion and food carries inward into stomach and sustain life. If vitiated,
then disorders related to above physiology functions are derived as hic-cough and dyspnoea (gastro and respiratory system related) etc.

2. **Udan vayu:**- This is excellent type of vayu; located in navel, chest and throat, which moves upwards by which the specific functions of speaking, singing and others voice takes place. It causes sound related disorders like voice change in gada and minmin (congenital disease) corryza and hic-cough etc. when vitiated.

3. **Samana vayu:**- Samana vayu located in srotasa (channels) carrying sweat, dosas and other body fluids and seat-ed besides the digestive fire. Basically it is associated with agni, moves in the organs where ingested food is undergoing digestion. It digests food by fanning the digestive fire and discriminates its digestive products such as rasa, dosa, urine and faeces.

4. **Vyana vayu:**- It moves throughout the body and impels circulation of all body fluids like rasa, rakta (~ bood), lasika (~lymph) sweats and urine etc. and it also performer five types bodily movements like flexion and extension or contraction and relaxation, upward and downward and lastly obliquely. After disturbances of physiology of it’s, it causes generalized diseases like fever, diarrhoea and hypertension and others movement related ailment as tremors in parkinsonism and seizures in epilepsy etc.

5. **Apana vayu:**- Apana vayu is located in large intestine and uro-genital system including surrounding areas of groin region. And pools down in appropriate time and maintain physiology of faeces, urine, semen, menses and foetus. If it vitiated, it causes severe diseases of kidney (prameha), ureters and bladder (calculi), male and female genital system (shuka dosha).

**Embryology of vata ailment:**

Normally all doshas are moving throughout the body through srotas (micro-path) without any obstacle and maintain physiology of body. If abnormalities or morbidity (khavagunya) emerges in srotas then congestion occurs and leads to dush-dushya samurchhana (interaction of dosa and dushya). This is the most primary course of action of initiation of pathology of any disease [6]. In ayurvedic science, there are four types of morbidity (khavagunya) of srotas i.e. enhanced flow or excess production of fluids, congestion, flow of content in wrong direction or in wrong path [7]. But other two factors (asaya-apkarsha and aavarana) may be the responsible for breed the pathology of disease. Hence there are six factors can begin pathology of disease. The above four types of morbidity in srotas are derived due to indulgence of food and way of life which are similar to dosas and dissimilar to dhatus in traits. Due to enhancement of, especially chala trait among others traits of vata dosa, have capacity to export and lodging the remaining dosas (pita and kapha) which are in native place and in physiological quantities from dwelling place to another places and initiate the pathology of disease.

**Avarana** consists of two measurement, avrita (enclosed part) and avaraka (cover up part). These two parts constituted by dosas, dhatus and malas as ingredients. There is basic problem is that which component constitute the enclosed part and which one make up cover up part. But it can explain by natural law; every movable and amurta subject suppressed by non-movable and murta subject; like this, non-movable and murta ingredient constitutes cover up part and movable and amurta in-
gradient form enclosed part of avarana. This theory only explains the avarana of dosa, dhatus and mala [8].

But explanation of mutual avarana of vayus, is not possible by above theory because every vayus are amurta. But in universe, airs of different velocities can interfere in smoothly blowing of another air and result is as a cyclone like this, in our body, five types of vayu move in whole body in their specific path and in controlled velocity. But sometimes, due to any cause, the velocity becomes uncontrolled, and then vayu have a form of cyclone and cover up another vayu and make the platform of anonya-avarana (AA). There are only twenty kinds of anona-yavarana are narrated in different ayurvedic literatures. But theoretically, the formation of avrīta (enclosed part) and avaraka (cover up part) due to alliance of one, two, three and four kinds of vayu, there will be two hundred types of anonya-avarana[9]. It has been illustrated as below in the form of table.

**Table -1**

<table>
<thead>
<tr>
<th><em>Kinds of vayu</em></th>
<th>Membership of vayu in creation of anonya-avarana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pran vayu</td>
<td>Single vayu as a avrita and single as a avaraka</td>
</tr>
<tr>
<td>2. Udanvayu</td>
<td>Single vayu as a avrita and double vayu as a avaraka</td>
</tr>
<tr>
<td>3. Samanavayu</td>
<td>Single vayu as a avrita and three vayu as a avaraka</td>
</tr>
<tr>
<td>4. Byana vayu</td>
<td>Single vayu as a avrita and four vayu as a avaraka</td>
</tr>
<tr>
<td>5. Apan vayu</td>
<td>Names of vayu acts as avrīta</td>
</tr>
<tr>
<td>Name and order of vayu acts as avrīta</td>
<td>Names of vayu acts as avaraka</td>
</tr>
<tr>
<td>1 Pran vayu</td>
<td>2,3,4,5</td>
</tr>
<tr>
<td>2. Udanvayu</td>
<td>1,3,4, 5</td>
</tr>
<tr>
<td>3 Samanavayu</td>
<td>1,2,4,5</td>
</tr>
<tr>
<td>4 Byana vayu</td>
<td>1,2,3,5</td>
</tr>
<tr>
<td>5. Apan vayu</td>
<td>1,2,3,4</td>
</tr>
<tr>
<td>Subtotal of AA</td>
<td>20</td>
</tr>
<tr>
<td>Total</td>
<td>70</td>
</tr>
</tbody>
</table>
for cure the ailment.

very difficult to

each

may be several types on the account of

*Note

Total

No.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of vayu which form avrita</th>
<th>Name of vayu which form avaraka</th>
<th>Numbers of AA</th>
<th>Name of vayu which form avrita</th>
<th>Name of vayu which form avaraka</th>
<th>Numbers of AA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1-2</td>
<td>3-4,3-5,4-5</td>
<td>3</td>
<td>3-4,3,5-4-5</td>
<td>1-2</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>2-3</td>
<td>4-5,1-2,1-5</td>
<td>3</td>
<td>4-5,1-2,1-5</td>
<td>2-3</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>3-4</td>
<td>1-2,2-5,1-5</td>
<td>3</td>
<td>1-2,2-5,1-5</td>
<td>3-4</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>4-5</td>
<td>1-2,2-3,1-3</td>
<td>3</td>
<td>1-2,2-3,1-3</td>
<td>4-5</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>1-3</td>
<td>2-4,4-5,2-5</td>
<td>3</td>
<td>2-4,4-5,2-5</td>
<td>1-3</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>1-4</td>
<td>2-3,3-5,2-5</td>
<td>3</td>
<td>2-3,3-5,2-5</td>
<td>1-4</td>
<td>3</td>
</tr>
<tr>
<td>7</td>
<td>1-5</td>
<td>2-3,2-4,2-3</td>
<td>3</td>
<td>2-3,2,4,2-3</td>
<td>1-5</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>2-4</td>
<td>1-3,3-5,1-5</td>
<td>3</td>
<td>1-3,3,5,1-5</td>
<td>2-4</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>2-5</td>
<td>1-3,3-4,1-4</td>
<td>3</td>
<td>1-3,3-4,1-4</td>
<td>2-5</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>3-5</td>
<td>1-2,2-4,1-4</td>
<td>3</td>
<td>1-2,2,4,1-4</td>
<td>3-5</td>
<td>3</td>
</tr>
<tr>
<td>Sub-total of AA</td>
<td>30</td>
<td></td>
<td>30</td>
<td></td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Total Anonya-avarana</td>
<td>60</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note- Numbers from 1 to 5 indicates the sequences of vayu respectively involve in design of anonya-avarana.

Besides of above 200 kinds of AA, it may be several types on the account of mild, moderate and severe enhancement of each vayu and then form AA by incorporation to each other. So, pathology AA is very difficult to understand and to break for cure the ailment.

<table>
<thead>
<tr>
<th>General pathology of vata ailments:-</th>
</tr>
</thead>
<tbody>
<tr>
<td>In ayurvedic science, a discussion was organized on “how to peoples and disease generated” in ancient time. The answer and conclusion was that which factors are in suitable state, generate the person and causes the various disorders in incongruous state. It means only the use of</td>
</tr>
</tbody>
</table>
nutritious food promotes the growth and development of person and that of un-wholesome one is the cause of disorders. But, who is noxious, is that the substances which are contrary to dehadhatus (~ body) and behave as physiological antagonism to them.

Vayu moves all over the body and impels circulation of all movable ingredients of the body and reach the nutrition to the dehadhatus (~ body) through srotas (~ micro-channels) and also transport the excreta of body to excretory organs for expel out. This physiological equilibrium disarranged either due to own individuals abnormality of vayu or srotas or movable ingredients or simultaneously of all components. There are four kind of khavagudya (~morbidity) of srotas are narrated in ayurveda i.e. enhanced flow or excess production of fluids, congestion or physiological impediment, obstacle due to organic or anatomical cause and flow of content in wrong direction or in wrong path. And these four types of morbidity develop due to indulgence of food and life way which are like to dosas and dislike to datus in traits.

The abnormality likes accumulation and aggravation of vayu is produce due to indulgence of vata enhancer diet or life style mode. Vitiation of vayu also takes place from either dhatukshaya (~wasting of ashta-sara.) or margavarana (~obstruction in passage). And the next movable components like kapha, pitta, rasa, rakta etc. are vitiated due to excess and continuous intake of those substances which have the similar properties to kaph, pitta, rasa and rakta, etc.

On the account of etiological cause, there are two kinds of pathology of vata ailments. When the vayu gets aggravated due to own cause like indulgence of vata enhancer diet or life style mode, then it moves entire part of body randomly and filling up the vacant channels of the body and produces various disorders pertaining to the entire body or one of the parts which depends upon where is morbidity arise in srotas.

When the vayu aggravated due to dhatus wasting and passage obstacle, due to subtleness, vayu itself provokes the other two dosas (pita and kapha) and excite them and carrying them to different places produces different disorders and dries up the rasa dhatu etc [10].
Classification of vata diseases: - There are several criteria illustrated in ayurvedic text for categorization of vata ailment as mention in underline headings-

- On the basis of participation of dosas:
  1. Nanatmaj vata disease:- nanatmaj vata ailment arise due to specific cause i.e. vata dosa. Although, latter on other dosas may be incorporated but origination of disease only due to vata dosa. There are total eighty kinds of nanatmaj vata diseases are illustrated in ayurvedic text.
  2. Samanyaja vata disease: - having the general cause and arise due to incorporation of more than one dosas.

- On the basis of etiological factors:-
  1. Due to indulgence of vata promoting diet and way of life.
  2. Due to wasting of dhatus.
  3. Due to impedance in srotas (passage).

- On the involvement of body parts:-
  1. Ekanga (localized):- one or more part of body involved but never as a whole.
  2. Sarvanga (generalized):- whole part of body affected.

- On the basis of samvayu karana.
  1. Dosas avrita janya disease
  2. Dhatus avrita janya disease
  3. Malas avrita janya disease

- On the basis of prevalence of vata ailments:-
  1. Common vata diseases which are avail generally and not severe and easily cured.
  2. Uncommon vata ailment which are rarer and not cured easily. This type of diseases is mentioned in chapter of vata ailment in charak samhita.

Clinical manifestation of vata ailment:-
In each text book of ayurveda, the purvaroop (prodromal symptoms) of vata ailment are mentioned as avyakta (~latent) but it is why, it is not mentioned clearly. Similarly, in vykta state, the prediction and explanation of sign and symptoms of vata diseases (avarana derivatives specially) on behalf of dosa- dushya incorporation and interaction are not easy to clinician.

The possible logical explanation of latent prodromal symptoms can be dictating by separate theories. Basically, Vata diseases is an episodic ailment like epilepsy and having two phase i.e. active and remission phase. In active phase, vata diseases present its sign and symptoms but in remission phase patient becomes asymptomatic. Similarly in cardiac angina, there are not prodromal symptoms before attack of disease. Hence, prodromal symptoms of vata diseases are the asymptomatic state in between two active phases of episodic disease. Another possible explanation may be, that is due to quick action trait of vata. Due to fastest action of vata, there is not sufficient time for appears of prodromal symptoms because immediately roopa of disease appears. It means, time in between sthana-sansrya and vyakta-vastha is very less and which is insufficient to exhibits the prodromal symptoms of vata disease. The symptoms of avarana derivatives vata disease are not appear as usual according to dosha-dushya interaction; therefore after deeply knowledge of dosa, dushya and its interaction, it is not easy to understand to clinicians. The appearance of symptoms according to dosa -dushya interaction is not the universal theory because in case of the disorders where the sign and symptoms is not exactly in accordance with the cause due to various factors operating mutual subordination and variation in processing and interaction, it is not possible to decide the manifestation of disease on the basis of properties of individual participants. Hence, this theory is called as vikritivi-sham-samvaya [11].

Dissociation of pathogenesis of vata ailments:-
Cleavage of bond of pathogenesis depends upon the nature of etiological factors and pathogenesis:-
1. If the \textit{vata} ailment derive due to indulgence of \textit{vata} enhancer diet and life style,
   o \textit{Nimita} cause should be restricted to the patient and
   o Check the formation of morbidity of \textit{srotas}, if morbidity physiological then treat by medicine, if it is organic or anatomical then go for surgery and cleave the association of \textit{asamvaya karan}.  
2. If \textit{vata} disease arise due to \textit{dhatus} wasting and obstacles of \textit{srotas}:-
   o Here is also \textit{nimita} cause should be restricted to the patient.
   o Remove avara (obstacle) and morbidity of \textit{srotas} and
   o Indicate the nutrition for nourish the \textit{dhatus} but should not support the \textit{vayu}.
3. If \textit{vata} ailment due to \textit{ashaya-apkarsha}:-
   o Bring up the \textit{vayu} at its normal place.

\textbf{RESULT AND DISCUSSION:-}

\textit{Vayu} is the self born, utmost, creature of life and controller of every aspect of body, so it is the super most \textit{dosa} among tri-dosas because remaining \textit{dosas} are unable to move and dependent for transportation on it. Basically \textit{vayu} has not type of it but for knowing and better understand it is categorized into fives kinds on the behalf of physiology and anatomy of it. Embryology of pathogenesis of \textit{vata} ailment is more or less similar to other diseases but some things are different like that derivation of \textit{vatika} disease due wasting of \textit{dhatu} and \textit{avarana} of \textit{srotas}. \textit{Dhatu} wasting is a self cause of vitiation of \textit{vayu} but due to \textit{srotas} obstruction, nourishment of \textit{dhatu} hampered and progressively wasting of \textit{dhatu} occurs. Hence in \textit{marga-avarana} derivative \textit{vata} disease, initially \textit{vata} vitiated only due to obstacle of path but latter on \textit{dhatu} wasting also vitiates the \textit{vayu}. Table-1, 2 and 3 are collectively illustrated 200 kinds of AA. In Table -1, there is 70 kinds of AA which are designed as a

Single \textit{vayu} as a \textit{avrita} and single as a \textit{avaraka}, single \textit{vayu} as a \textit{avrita} and double \textit{vayu} as a \textit{avaraka}, single \textit{vayu} as a \textit{avrita} and three \textit{vayu} as a \textit{avaraka}, single \textit{vayu} as a \textit{avrita} and four \textit{vayu} as a \textit{avaraka} and table-2 also represent the 70 kinds of AA but its design is vice versa of table-1. Table-3 is illustrated that there is 60 kinds of AA which are architect by two \textit{vayu} as an \textit{avaraka} and two \textit{vayu} as an \textit{avrita} and vice versa. There are several criteria for categorize the \textit{vata} disease like basis of participation of \textit{dosas}, basis of etiological factors, basis of involvement of body parts, basis of \textit{samvayu karana} and basis of prevalence of \textit{vata} ailments. All these criteria are very important for diagnosis and design treatment plan of disease as well as prognosis of patient.

\textbf{CONCLUSION:-}

The presence of \textit{vayu} in living being known by its normal physiological function and its disorders. The realistic sense of \textit{vayu} is very practical and conceptual and its uses are very important to illustration of embryology and dissociation of pathogenesis of \textit{vata} ailments. The classification of \textit{vata} ailment is very important for better diagnosis and design the treatment plan of disease.

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