ETIOPATHOGENESIS OF DISEASES IN CONTEXT TO AVARANA

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INTRODUCTION:

Tridosha is a theory of trinity of functional organizations applicable to and operative in both the realms of wellbeing and ailment. The Doshas maintain the integrity of the organism by creating, assimilating and diffusing the strength, in the same way as Soma, Surya and Anila—maintain the integrity of the terrestrial world. All these three functions are regulated by movement (Gati), which is the main function of Vata. Whenever this function of Vata gets disturbed, it produces different types of diseases in the body, among which Avaranajanya Vyadhis are there. According to Ayurveda, Srotasa which symbolize the internal transportation system include a series of the channels through which Rasa-Raktadi Dhatu is propelled to all parts of the body. All metabolic exchange Paripaka or Dhatupaka and Chyapachaya take place in Srotasa. Srotasa (body channels) plays a vital role in the Avarana process.

All living organisms need minimum triple organization for their life processes:
1. The organization of Fluid-balance of the body (water-balance system) i.e maintained by Kapha.
2. The organization of Thermal balance i.e maintained by Pitta.
3. The organization of Vital balance i.e maintained by Vata.

These three Doshas are considered as the intrinsic cause of the disease, as they get excited and imbalanced, either conferring a predisposition to or actually causing morbidities. All these three functions are regulated by movement (Gati), which is the main function of Vata. Considering the different meanings of Gati and Gandhara it is understood that the term ‘Vata’ itself conveys its role as a receptor as well as stimulator. Hence it can be said that Vata is the biological force which recognize and stimulate all the activities in the body.

Many diseases other than Vatavyadhi like Madhumeha, Pravahika, Kasa, Raktapitta etc. are proceeds through Avarana process. Avarana is the route along which the pathogenesis of many diseases proceeds. Present study is a humble attempt to study the diseases from Ayurvedic point of view with special reference to Avarana.

Keywords: avarana; madhumeha; pravahika; kasa; raktapitta

ABSTRACT

In Ayurveda various luminous have given their opinion to coin a name of disease and to understand it in better way. On objecting the symptomatology and etiopathogenesis of the disease to Ayurvedic fundamentals, it is evident that Avaranajanya Vata Dosha, is responsible for the disease. Many diseases other than Vatavyadhi like Madhumeha, Pravahika, Kasa, Raktapitta etc. are proceeds through Avarana process. Avarana is the route along which the pathogenesis of many diseases proceeds. Present study is a humble attempt to study the diseases from Ayurvedic point of view with special reference to Avarana.
Avarana is the route along which the pathogenesis of many diseases proceeds. Caraka has recommended Avarana as the main process of pathogenesis for many diseases. Commentators especially Cakrapani have made efforts in trying to gain better understanding of different configurations of Dosha and Dushya in Avarana. If these are properly understood and practiced it could lead to a revolution in the treatment of diseases from Ayurveda point of view.

**Aim and Objective:** To study an etiopathogenesis of diseases other than Vatavyadhi with special reference to Avarana.

**Materials and Methods:** This article is based on a review of Ayurvedic texts. Materials related to Avarana concept in the pathogenesis of diseases have been collected. The main Ayurvedic texts used in this study are Charaka Samhita, Sushruta Samhita, Astanga Hridaya and available commentaries on these. We have also referred to the modern texts and searched various websites & reports to collect information on the relevant topics.

**Role of Avarana in the diseases other than Vata Vyadhis:**

**Madhumeha:** In Caraka Samhita Sustrasthana it is described that, due to excessive intake of heavy, unctuous, sour, salty foods, excessive indulgence of sleep, avoiding physical exercises etc. and those persons who do not undergo specific purificatory measures in proper time, Shleshma, Pitta, Meda and Mamsa increased excessively in their body, and causes vitiation of Vata due to Avarana. Vitiated Vata then produces dryness in the Vasti, losses Oja and produces Madhumeha.

**Pravahika:** In the manifestation of Pravahika also Vata gets vitiated due to Avarana by Ama (Valasa). Even though Pravahika is not purely Vata Vyadhi (Nanatmaja Vatavyadhi), Vata is involved by aggravating in the process of Avarana. The person who indulges in faulty food habits, indigestion occurs, which produces Ama (Valasa) and is sticky in nature. Due to the sticky nature, it adheres to the intestinal wall and causes destruction for the normal movement of Vata. This obstruction causes Avarana and produces vitiation of Vata. This vitiated Vata tries to release the obstruction by expelling it out through the anus, which causes pain (tenesmus) and Pravahika is produced.

**Kasa:** In Kasa, production of a peculiar sound by the involvement of deranged Prana Vata and Udana Vata occurs. Prana and Udana Vata are responsible for the formation of normal voice production. Usually the direction the Prana Vata is downward, which helps in the deglutition and peristaltic movement of gastrointestinal tract. The usual direction of Udana Vata is upward movement, which helps in the production of sound. When specific aetiological factors are indulged viz. staying in a dusty and smoky atmosphere, obstruction of Ama in the throat, etc. the pathway of Prana Vata gets obstructed and upward movement of Prana Vata occurs, which is mentioned in the text as “Pranohi Udananugatah Pradushita”, which means Prana Vata attains the pathway of Udana Vata. It can be considered a type of Anyonya Avarana, where Prana Vata gets obstructed by Udana Vata.

**Rakta Pitta:** According to the Samprapti both Pitta & Rakta get vitiated due to indulgence of etiological factors. Vitiated Pitta during circulation throughout the body affects Yakrit and Pliha (Mula of Raktavaha Srotasa), which are previously ill i.e. over loaded due to the increased amount of vitiated Rakta and causes obstruction. Due to this obstruction
Vimargagamana of vitiated Raktu occurs, which comes out from the body through different orifices. \(^4\) Here Raktapitta is a purely Pitta dominated disease. Still it depends on Avarana process (obstruction) to produce the disease, which occurs in Yakriti and Plilha.

**DISCUSSION:**

In Avarana obstruction to its Gati occurs due to the etiological factors other than its own. In case of Gatavata the vitiation of Vata will be active. In the process of Avarana generally the vitiation of Vata will be passive. In Avarana the ‘Gati’ of Vata is obstructed partially or fully. Once get obstructed the Vata may simply get lodged there (Baddha Marga), try to nullify the obstruction, may get covered by the obstructing substance (Avrita), adopt an opposite direction (Pratiloma) or alter the direction (Viloma). The different terminologies have been used to denote Avarana in different contexts according to the nature of Avarana and the state of Vata and Marg. Acharya Sushruta has described the circulatory system in most flourish form. Srotas have three specific circulatory regulations. Nervous regulation (Shabd Santan), Enzymatic regulation (Archi Santan) and Fluid regulation (Jala Santan). In the pathogenesis of Madhumeha, Pravahika, Kasa and Raktapitta avarana process is as result of these Circulatory failures. \(^5\) In Avarana, Svakarmavriddhi (exaggerated activities) of Avaraka is manifested. The Avrita will show Svakarmahani (diminished activity). \(^6\) This is the general feature of Avarana. Here the excessively increased strong Avaraka suppresses the normal action of Avrita. Therefore when the obstruction is completed it may lead to Prakopa of Vata resulting in the presentation of Vata vitiated symptoms as well as its disorders. Avarana is considered as of 42 types. When any two or more types of Vata collide (Abhighata/Gatihanana) \(^7\) the one that is more powerful will obstruct the flow of the weaker one, which is called Anyonyavarana which is responsible for Samprapti of Kasa. In this way Avarana is responsible for formulation of Samprapti of many diseases. Upashaya-Anupashaya is the most important tool for the diagnosis of Avarana.

**CONCLUSION:**

Avarana can be used as the backbone to explain the Samprapti of a number of newer diseases, which have evolved, with the passage of time since the last Ayurvedic treatise was written. After understanding the pathogenesis of the disease the selection of appropriate drug becomes easy thus guidelines can be established in the selection of treatment to previously unknown diseases. Vata can be involved in all the diseases according to its nature and condition and the unique process i.e. Avarana, which can also be manifested not only in the specific Vata Vyadhis, but also in different other diseases.

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