

ETIOPATHOGENESIS OF DISEASES IN CONTEXT TO AVARANA

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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*.

Keywords: *avarana; madhumeha; pravahika; kasa; raktapitta*

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 *Gandhana* 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. *Charaka* 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 *Charaka Samhita Sutrasthana* 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*. Vitiating *Vata* then produces dryness in the *Vasti*, losses *Oja* and produces *Madhumeha*.^[1]

Pravahika: In the manifestation of *Pravahika* also *Vata* gets vitiating 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 vitiating *Vata* tries to release the obstruction by expelling it out through the anus, which causes pain (tenesmus) and *Pravahika* is produced.^[2]

Kasa: In *Kasa*, production of a peculiar sound by the involvement of deranged *Prana Vata* and *Udana Vata* occurs. *Prana Vata* 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 Pradushta*", 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*.^[3]

Rakta Pitta: According to the *Samprapti* both *Pitta* & *Rakta* get vitiating due to indulgence of etiological factors. Vitiating *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 vitiating *Rakta* and causes obstruction. Due to this obstruction

Vimargagamana of vitiated Rakta 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 Yakrit and Pliha.

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 Marga. Acharya Sushruta has described the circulatory system in most flourish form. Srotasa 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, Svakarmavridhi (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/Gatihana) [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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