



CONCEPT OF AVARANA PATHOGENESIS: AN AYURVEDIC LITERATURE REVIEW

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ABSTRACT

'Avaran' is the patho-physiological condition which is described by the classical text of the *Ayurveda*. This 'Avaran' concept of pathogenesis is obscure and tedious also not so easily understand to scholars of *Ayurved* medical field. As on today, Eligible criteria of admission to the *Ayurved* medical field by AYUSH – Govt of India, Students are taking admission through NEET /AIPGET entrance pattern. Syllabus of entrance is updated as much advanced from 12th science/ CBSE. So, taken into consideration i.e. because of language lacuna (*Sanskrit & English*). Chosen here, particular study of "Avaran concept of pathogenesis" by observing 200 patients at OPD / IPD & also attempted to do detail study of "Avaran" type of pathogenesis of *Vat Vikar* concept in view of modern sciences. As observed data of various patients & taken review of *Ayurved* texts, Its reveals that most of all disorders pathogenesis are nothing but because of "Avaran" which have been concluded by taking examples of various diseases distinctly for easy to understand for next generation of medical field. Also there is scope to take follow up by adapting management of disease innovatively as guided by the *Ayurvedic* classical text.

KEYWORDS: Avarana, Avritta, Vat Vikara.

INTRODUCTION

As on today, Eligible criteria of admission to the *Ayurved* medical field by AYUSH- Govt of India, Students are taking admission through NEET/AIPGET entrance pattern, where as syllabus of entrance is updated as much advanced from 12th science / CBSE.

"Avaran" is the patho-physiological conditions, Which is described by *Ayurved* classical text. "Avaran" concept of pathogenesis is obscure & tedious, Also not so easily understand to *Ayurvedic* medical field, because of language lacuna *Sanskrit & English* especially. Its seen & heard that from various websites www level, several webinars, video-clips . But, Its clear to say that, there are not so competently explained "Avaran concept of pathogenesis".

Detail study of cause of diseases, patho-physiologically or etio-pathogenesis of diseases have very much importance before to undergo the management of disease. Even though, Its essential to take review of study of *Avaran* type of pathogenesis to decide the perfect line of treatment. So taking into consideration as above practical facts, chosen here study of particular concept of 'Avaran' type of pathogenesis of diseases by observing 200 patients randomly at *Ayurvedic* hospital OPD / IPD. Cause – disease relations & pathogenesis of disease are described in *Ayurvedic* classical text. There are three types of diseases-

1. *Dosh* causes (*Nij Dosh* i.e *Vat-Pitta-kapha* i.e intrinsic)
2. Extrinsic causes (*Agantuj* causes)
3. Psycho – etiological causes

Where as *Doshaj* disorders mainly *kapha & pittaj* are visualized & easy to observe, easy to examine also easy to diagnose & understand by clinical exams, laboratory investigations. But *Vataj* disorders & their pathogenesis are not so clear to understand & distinguish i.e. because of *Vata Dosh* is non visual & its nature is functional so which is observable by the different diagnostic tools, machines as available in biomedical instrumentation field.

REVIEW AND OBSERVATIONS

"Avarana" means *Avarodha* i.e obstruction or resistance to the normal functions of *vata*.

तत्र वा-गति गन्धनयोरिति धातुः ।¹ सु.सु. २१/५:

गति – all types of physiological movements, mechanisms, motor organs activities

गन्धन- all types of sensory physiological functions in human beings.

वायोः धातुक्षयात् कोपो मांसस्यावरणैर्नवा ॥² च.चि.२८/५९
The manifestation of a *Vata vyadhi* generally takes place either due to *Dhatukshya* or *Marga Avarodh* i.e obstructions in their functional directions.

वायुः तंत्र यन्त्र धरः प्राण उदान समान व्यान अपानात्मा ,
 प्रवर्तक चेष्टानाम् उच्चावचानाम्, नियन्ता प्रणेताच मनसः
 सर्वेन्द्रियाणाम् उद्योजकः सर्वेन्द्रियार्थनाम अभिवोढा,
 सर्व शरीरधातुव्युहकरः सन्धानकरः शरीरस्य ,
 प्रवर्तको वाचः प्रकृति शब्दस्पर्शयोः,
 स्पर्शनयोमूलं , हर्षोत्साहयोर्योनिःसमारणो अग्नेः
 दोषसंशोषणः क्षेप्ता बहिर्मलानाम् स्थुलाणू स्त्रोतसां भेत्ता,
 कर्ता गर्भाकृतीनाम् , आयुषो अनुवृत्ति प्रत्ययभूतः
 भवति अविकृतः॥³ च.सु. १२/८

All the movements i.e sensory, motor & psychological functions are controlled by the *Vata* which are responsible for various body & mind mechanisms. So the possibility of getting obstruction/cover/hamper situation is more for the *Vata* function. If *Vata* gets obstructed then its functions might be hampered and resulted into

disease. Thus *Vata* becomes *Avritta*.

TYPES OF AVARANA

वायोरावरणं चातो बहुभेदं प्रवक्षते ॥⁴ वा.नि. १६/३०
Ayurveda texts describes pathogenesis of *Avaran* infinite in number of distinctly.

Charaka – 42

Sushrut -13

Vagbhat – 22 Types of *Avarana* –

- Doshaj Avaran* - Obstruction due to vitiated *Pitta* & *Kapha Dosh*
- Dhatus Avaran* – Obstruction due to vitiated *Dhatu*, *Mala*, *Sama* substances & other pathogenic organisms & materials.
- Anyonya Avaran* - Disturbing in between each other

A) DOSHAJ AVARANA

Signs and symptoms of different types of *Doshaj avaran* mentioned in text are as below.^[5]

Sr.no	Type of <i>Avarana</i>	<i>Avaraka</i>	<i>Avritta</i>	Signs and symptoms
1	<i>Pitta-avritta prana</i>	<i>Pitta</i>	<i>Prana vayu</i>	Fainting, burning sensation, giddiness, <i>vidaah</i> , <i>sheetkamita</i> , vomiting.
2	<i>Kapha-avritta prana</i>	<i>Kapha</i>	<i>Prana vayu</i>	Excessive salivation, sneezing, difficulty in breathing, anorexia, vomiting, <i>udgaar vridhi</i>
3	<i>Pitta-avritta udana</i>	<i>Pitta</i>	<i>Udana vayu</i>	Fainting, burning sensation, exhaustion, loss of <i>ojas</i>
4	<i>Kapha-avritta udana</i>	<i>Kapha</i>	<i>udana vayu</i>	Discolouration of skin, difficulty in speech, weakness, heaviness of body
5	<i>Pitta-avritta saman</i>	<i>Pitta</i>	<i>Saman vayu</i>	Excessive sweating, thirst, burning sensation, fainting, anorexia, excess cold feeling etc
6	<i>Kapha-avritta saman</i>	<i>Kapha</i>	<i>Saman vayu</i>	Absence of sweating, loss of appetite, <i>lomaharsha</i> , excess cold feeling
7	<i>Pitta-avritta vyana</i>	<i>Pitta</i>	<i>Vyana vayu</i>	<i>Daha</i> , weakness
8	<i>Kapha-avritta vyana</i>	<i>Kapha</i>	<i>Vyana vayu</i>	Heaviness all over the body, pain in joints and bones
9	<i>Pitta -avritta apana</i>	<i>Pitta</i>	<i>Apana vayu</i>	Yellow colouration of urine and stool, sensation of heat in anus, Menorrhagia
10	<i>Kapha-avritta apana</i>	<i>Kapha</i>	<i>Apana</i>	Loose stool mixed with <i>ama</i> and <i>kapha</i>

In *Doshaj Avarana*, the management is aimed as *kapha-pitta* opposite and *vatanuloman*.

कफपित्ताविरुद्धं यथश्च वातानुलोमनम् ।
 सर्वं स्थानावृत्तेऽप्याशु तत् कार्यं मारुते हितम् ॥⁶ च.चि.२८/239-240

B) AVARANA DUE To Dhatus, Mala, Sama substances & other pathogenic material

There signs and symptoms are as follows.^[10]

Sr.no	Types of <i>Avarana</i>	<i>Avaraka</i>	<i>Avrutta</i>	Signs and symptoms
1	<i>Rakta-avritta vata</i>	<i>Rakta dhatu</i>	<i>Vata</i>	Burning sensation and severe pain inside skin and muscle, appearance of red patches with swelling over the skin
2	<i>Mamsa-avritta vata</i>	<i>Mansa dhatu</i>	<i>Vata</i>	Hard discoloured <i>pidika</i> with swelling over the body, feeling of ants crawling on the body

3	<i>Meda-avritta vata</i>	<i>Meda dhatu</i>	<i>Vata</i>	Swelling on the body which is movable, soft and cold, loss of appetite
4	<i>Asthya-avritta vata</i>	<i>Asthi dhatu</i>	<i>Vata</i>	Body is very hot to touch, finds comfort by squeezing, pricking needle like pain
5	<i>Majja-avritta vata</i>	<i>Majja dhatu</i>	<i>Vata</i>	Vinaam, excess yawning, pariveshtanam, body pain
6	<i>Shukra-avritta vata</i>	<i>Shukra dhatu</i>	<i>Vata</i>	Ejaculation of semen occurs with great force or not at all or it may become futile
7	<i>Sarva-Dhatu-avritta Vata</i>	<i>Dhatu</i>	<i>Vata</i>	Pain at inguinal region, opposite direction of Vata, chest pain etc.
8	<i>Anna-avritta vata</i>	<i>Anna</i>	<i>Vata</i>	Pain in the abdomen soon after consuming food and subsiding after digestion
9	<i>Mutra-avritta vata</i>	<i>Mutra</i>	<i>Vata</i>	Obstruction to urination and distension of urinary bladder
10	<i>Purisha-avritta vata</i>	<i>Purisha</i>	<i>Vata</i>	Constipation, cutting like pain in <i>Pakvashaya</i> , fats gets digested quickly, flatulence developed after taking food, backache

C) ANONYA AVARANA (PARASPAR AVARANA)

प्राणो वृणोत्युदानादीन् प्राणं वृण्वन्ति तेऽपि च ॥
उदानाद्यस्तथा न्योन्यं सव एव यथाक्रमम् ।

विंशतिवारणान्येतान्युल्बणानां परस्परम् ॥
मारुतानां हि पंचानां तानि प्रतर्कयेत् ।¹⁷ च.चि.२८/२००-२०१

In this type, one type of *Vata* can cause obstruction to the movement of another type of *Vata*. In *Charak Samhita*, 20 types of obstruction caused by the five types of *Vata* with their symptoms are as follows.^[8]

Sr.no	Types of Avarana	Avaraka	Avritta	Signs and symptoms
1	<i>Prana-avritta vyana</i>	<i>Prana vayu</i>	<i>Vyana vayu</i>	Loss of functions of senses, loss of memory and strength
2	<i>Vyana-avritta prana</i>	<i>Vyana vayu</i>	<i>Prana vayu</i>	Excessive sweating, horripilation, skin disease, Numbness in the body
3	<i>Prana-avritta samana</i>	<i>Prana vayu</i>	<i>Saman vayu</i>	Difficulty in speech, Slurred speech, Dumbness
4	<i>Samana-avritta apan</i>	<i>Saman vayu</i>	<i>Apana vayu</i>	Stomach pain, diseases of grahani, chest, heart
5	<i>Prana-avritta udana</i>	<i>Prana vayu</i>	<i>Udana vayu</i>	Stiffness of head, Rhinitis, difficulty in breathing, heart disease
6	<i>Udana-avritta apan</i>	<i>Udana vayu</i>	<i>Apana vayu</i>	Vomiting, diseases like asthma
7	<i>Udana-avritta prana</i>	<i>Udana vayu</i>	<i>Prana vayu</i>	Loss of functions of sensory organ, ojas, strength and complexion
8	<i>Apana-avritta udana</i>	<i>Apana vayu</i>	<i>Udana vayu</i>	Unconsciousness, diarrhea, loss of appetite
9	<i>Vyana-avritta apana</i>	<i>Vyana vayu</i>	<i>Apana vayu</i>	Vomiting, Constipation, udavart, gulma, Parikartika
10	<i>Apana-avritta vyana</i>	<i>Apana vayu</i>	<i>Vyana vayu</i>	Loose stool, urination, and Excessive discharge of semen
11	<i>Samana-avritta vyana</i>	<i>Samana vayu</i>	<i>Vyana vayu</i>	Fainting, Drowsiness, Delirium, loss of appetite, Dimination of ojas as well as strength
12	<i>Udana-avritta vyana</i>	<i>Udana vayu</i>	<i>Vyana vayu</i>	Stiffness in the body, loss of appetite, Low sweating, difficulty in movement, difficulty in closure of eye

उदानं योजयेदुध्वमपानं चानुलोमयेत् ।
समानं शमयेत् चेव त्रिधा व्यानं तु योजयेत् ।
प्राणो रचय चतुर्भ्योऽपि स्थाने ही यस्य स्थितिः ध्रुवा ।
स्वं स्थानं गमयेदेवं तानेतान् विमार्गिगान् ॥⁹ च.चि.२८/२१९-२२०

In *Anonya Avarana*, different types of *Vata* should work in their respective direction. *Udana* should work in up word direction, *Apana yavu* should work in downward

direction which excretes stool, urine, waste material from GIT. *Saman Vayu* should work overall for digestion *Vyana* should work in circulatory direction to supply, O₂ blood, nutrition to vital functions.

Prana vayu should work for vital functions & intellectuals.

DISCUSSION

As on today, Its essential to understand what is 'Vata' terminology. *Vata* term is defined as Dosh i.e. default system which is required for health in balanced phase. As given reference.

वायुः तत्र यन्त्र धरः ॥³ च.सु. १२/८

Vata Dosh is responsible to control, maintain the various physiological movements, mechanisms & motor functions & also many vital physiological sensory functions including memory, intellectual function & psychological functions.

Manifestation of *vataj* disorders are generally due to only

Vata Prakop or *Vata* aggravation. *Vata* disorders never manifested by *Vata-kshaya*, because *Vata-kshaya* is responsible for only *kapha* & *pittaj* disorders.

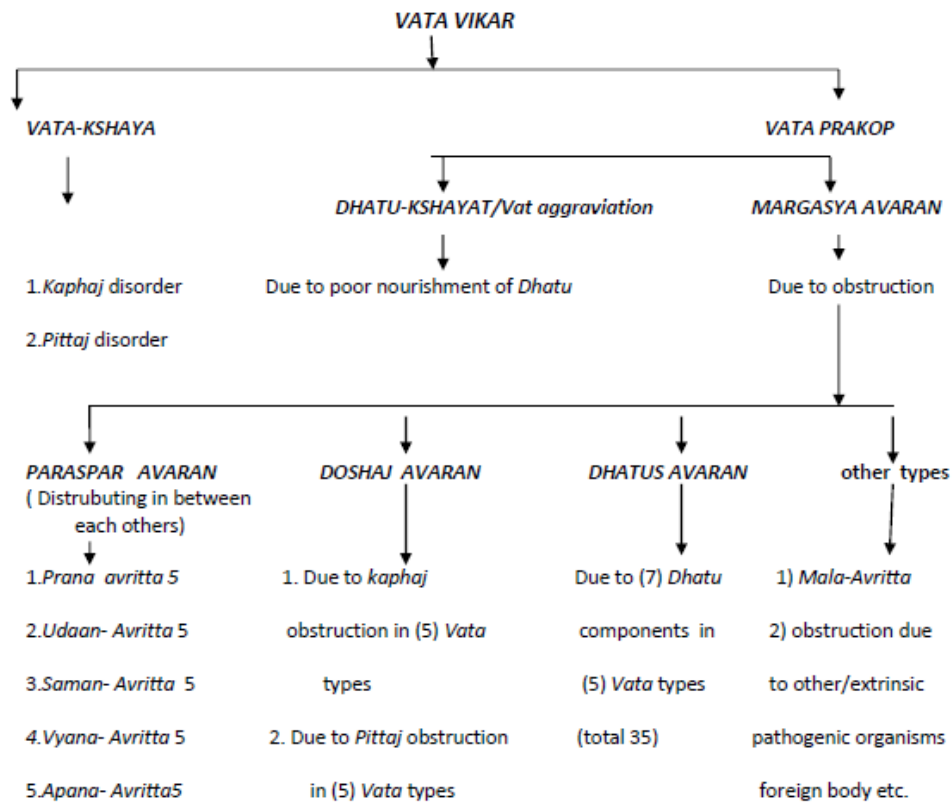
Vata disorders pathogenesis mainly due to *Vat prakop* (i.e aggravated or vitiated *vata dosh*) *Vata* aggravation are two types.

1) *Dhatu-kshayat* (Due to poor nutrition, difficiency of 7 Dhatus)

वायोः धातूक्षयात् कोपो मार्गस्यावरणेनवा ॥² च.चि.२८/५९

2 Due to obstruction in systemic functions.

So, Its clear that there is one more particular type of pathogenesis is described in *Ayurved* text i.e. *Avritta-Vikar* or *Avritta Vat Vikar*.



“Avaran” – *Avritta* means *avarodh* i.e nothing but obstruction or cover. Lets see synonyms of “Avaran” - *Avaran*, *Avritta*, *Avarodha*, obstruction, covering, crossed, disturb & gets hampered the functions of *vata dosha* & their types. Thus, the normal physiological *vata* functions, movements, mechanisms get hampered or obstructed by any cause that would be manifested in to *Avaran* or *Avritta* disorders.

In any type of *Avaran*, there will be two components

1. *Avarak* – which cause obstruction
2. *Avritta* – which are obstructed /affected by *Avarak*





When a peculiar *vata-dosh* is obstructed by other *Dosh* like *kapha*, *Pitta*, *Dhatu* components, Where as *kapha*, *Pitta* & *Dhatu* components are cause of obstruction or disturbance. These obstruction materials are visual i.e. semisolid or solid substances.

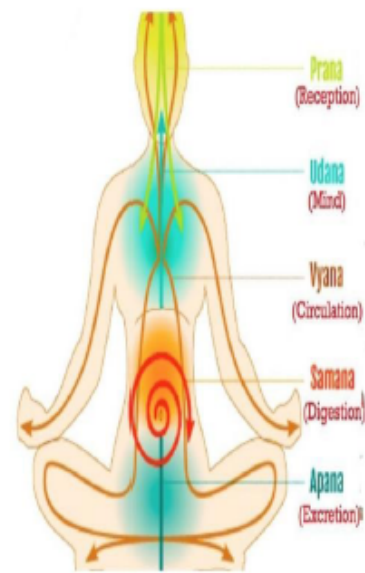
- If vitiated *Kapha* (semisolid or solid material) is responsible for disturb the *vata* functions, then Its get in to manifestation of *Kapha-avritta vikar*.
- It vitiated *Pitta* is responsible for obstruction in *vata* function, then it get manifested into *Pitta-Avritta vikar*.
- If vitiated *Dushya* (7 dhatu components) are responsible for disturb the *vata* function, it get manifested into *Dhatu-avritta vikar* ex.- *Raktavritta Vat, Medas-avritta Vat etc.*
- If vitiated extrinsic causative (parasite, bacteria, poison) is responsible for obstruction then it will be get manifested in to that particular caused *Avritta – vikar*.
- If functions of *Vata-dosh* is responsible for disturbance in another types of *vata* functions, then

it gets manifested into *vat-avritta vikar* which might be disturb to another one functions i.e disturbed function of 5 types of *vata* in between each others.

As we know *Prana, Udan, Saman, Vyan, Apan* - these 5 types of *Vata dosha* are functioning at their location all over the body in round o-clock. If any one of them might be changed into harmful or vitiated & get affected to others *Vata* types function then Its get in to manifestation “*Paraspar –Avaran*” Itself.

Normal directions of the five types of *vata* are explained in table.

Types of <i>Vatadosha</i>	Functions	Natural direction
1) <i>Prana vayu</i>	Respiration , sensory perception , sneezing , intake of O ₂ & meal	Inside the body / Inward moving 
2) <i>Udana vayu</i>	Thought , speech , exhalation , energy , colour	Upward direction 
3) <i>Vyana vayu</i>	Blood Circulation, supply O ₂ ,nutritions , serum fluid etc	Circular 
4) <i>Samana vayu</i>	Digestion, metabolism, absorption ,sort/analyse	Part of middle GIT
5) <i>Apana vayu</i>	Excretion of wasted as natural expells out	Downward / outside from the body 



DIRECTIONS OF TYPES OF VATA DOSH

सर्वेऽप्येतेऽपरिताः परिसंवत्सरास्तथा ।
उपेक्षणादसाध्याः स्युरथवा दुरुपक्रमाः ॥
हृद्रोगो विद्रधि प्लिहा गुल्मोऽतिसारो एव च ।
भवन्त्युपद्रवास्तेशामावृतानामुपे जात् ॥¹¹ च.चि.२८/235-236

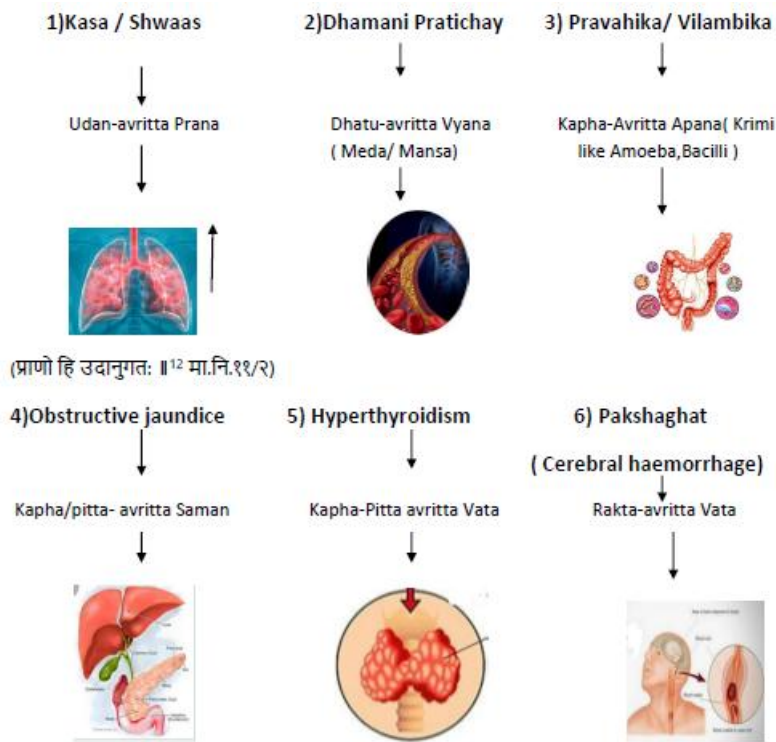
Due to avoiding signs and symptoms of *avarana* or due to fail in proper management of it, It results in complications such as Cardiac disorders, Abscess, Splenomegaly, Tumors, Diarrhea etc.

एकं शास्त्रमधीयानो न विद्याच्छास्त्रनिश्चयम् ।
तस्माद् बहुश्रुतः शास्त्रं विजानीयाच्चिकित्सकः ॥¹³ सु.सू.४/७

As observed the patient practically, Its found that – There is an intervention in ‘Avaran’ types of

pathogenesis as mentioned in Ayurveda. There might be infinite in numbers.

Taking into consideration the concept of *Avarana*, It reveals that, Pathogenesis of several diseases- that’s are probable & logical imagination as follows.



CONCLUSION

- 1) 'Avaran' type of pathogenesis is described in *Ayurveda's* classical text. Its completely explained on the basis of practical approach. But, Its an ancient *Ayurved* concept of pathogenesis, Which is tedious & difficult to understand because of language lacuna particular *Sanskrit* & today's worldwide popular language English.
- 2) As on today, Students of modern science are taking admission to branch of *Ayurved* medicine courses as guided by AYUSH, Govt of India. But these students are not so aware of '*Sanskrit*' language so, Its practically difficult to understand. The '*Avaran*' concept of pathogenesis is described in standard, popular *Sanskrit* language as their ancient times. Today's students of modern science are learned modern Biochemistry, Biophysics language. But students must have learn *Dosh-Dhatu –Mala* science as *Ayurveda* human Physiology.
- 3) As observed review and discussion, Its reveals that, Most of all disorders are nothing but because of "*Avaran*" type of pathogenesis.
- 4) Its also concluded that If vital *Prana-Vayu* functions get affected by vitiated *Kapha, Pitta, 0 7 Dhatu* components or even any harmful pathogenic bacteria, parasites, virus, fungi etc. all are responsible for manifestation of emergencies in human beings. That pathogenic critical conditions are "*Avritta – Vikar*"
- 5) Its also concluded that, the Organ's-*Vataj* disorders (*Amashaygat-vat, Pakvashayagat- vat, Janu-sandhigat vat* like osteo-arthritis) pathogenesis are due to lack of nourishment, nutritions of the organs or cell tissues. Such above disorder's pathogenesis is

not *Avritta* type of pathogenesis. Its only obvious to include in *Dhatu- Kshayaj –Vat Vikar*.

- 6) Also an important conclusion is that, There is scope to make follow ups by adapting management of "*Avaran*" disorders as guided valuable line of treatments given by *Ayurvedic* classical text.

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