



A CONCEPTUAL STUDY ON AVARANA AND ITS MANAGEMENT PROTOCOL

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ABSTRACT

Every branch of science operates by adhering to its procedures. Ayurveda has its own approach for comprehending and treating illness due to it being a separate branch of medicine. Ayurvedic principles are built on the concepts and precepts that emerged from Indian schools of philosophy. One of them, Avarana, is frequently referenced in the writings but receives very little agreement and clarity from readers. The references to Avarana in this page have been carefully examined, organized, and conclusions have been derived from them that Avarana is a concept that influences both diagnosis and therapy and is not limited to simply Vata illnesses.

Keywords: Avarana, Ayurveda, Vata etc.

INTRODUCTION

The foundational ideas of Indian philosophy are where Ayurveda draws its inspiration. A good example is the relationship between Panchabhuta Siddhanta and Tridosha Siddhanta. According to Ayurveda, the human body is made up of a variety of physiological processes. These processes, which signify life, are referred to as doshas. Health results when they work together to preserve normality; sickness results when they don't. Doshas frequently get vitiated both on their own and in conjunction with other conditions. Avarana refers to a collection of subtle pathological processes in which the characteristics underlying the operation of various Doshas deviate from their usual state. It is made up of two parts: the vitiator, also known as Avaraka, and the vitiated, also known as Avrutha. It is one of the Ayurvedic notions that has some grey regions. An Ayurveda Vaidya must have understanding of Avarana since it has a substantial impact on diagnosis, prognosis, line of treatment, timing of drugs, etc.

Anyonya or Paraspar avarana of Vata, one of these four Avaranas of Amurta by Amurta, is challenging to comprehend because both are unseen. The five Vata Prakara cooperate to perform out numerous bodily activities

as intended under normal circumstances, but when one of them has a small vitiation in their route, the other's Gati is impeded, which causes Paraspar Avaran.

METHODOLOGY

The literary definitions of these terms were researched using the Sanskrit lexicons Sabdakalpadruma, Shabdastomamahanidhi, Ayurveda Sabdakosha, Monier William's Sanskrit Dictionary, and Apte Practical Sanskrit English Dictionary. Ayurvedic research's already-existing literature database was also looked through. In the journals indexed under PubMed and Scopus, the keywords "Avarana," "Vatakopa," and "Samprapti" were looked up.

Etymology:

The word Avarana is derived from 'Aa' + 'Vr' + 'Lyut' means to cover, to conceal, or to obstruct.

Synonyms: Abhibhava: Overpowering/Predominance

AVARANA TERMINOLOGY

There are no exact references of the notion of Avarana in any of the classical texts or their commentaries, save from the lakshanas or symptoms of Avarana. Ayurveda Sabdakosa has one of the very few definitions of Avarana that is actually realistically possible.

Here, the greater dosha hinders the weaker one (in terms of Guna and Karma), which causes the stronger one to more obviously display its lakshanas and the lakshanas of the weaker one to be suppressed or changed. Avarana is the name of this procedure. In this case, the stronger Dosha denotes the Dosha that has been independently vitiated by its causes (Svatantra dosha kopa). Other Doshas' characteristics and functions are also changed as a result of the effect of this autonomous Dosha kopa. Dependent or Paratantra dosha kopa is what is meant by this. Here, the strong, autonomous person is referred to as Avaraka, while the hampered, weak one is referred to as Avruta. Avaraka should be calculated based on the patient's food and routine, which are possible risk factors, as well as the circumstances that have exacerbated or alleviated the disease's symptoms (Upashaya and Anupashaya).

AVARUTA VATA

Vata dosha and Avarana are frequently discussed together. When the Sampraptis of Vatavyadhis are enumerated, Avarana has already been given half of the complete Sampraptis. The Upastambha Vata that is alluded to throughout therapy also alludes to Avarana.

If the etiological causes of kevala Vata vitiation are separated, Avarana plays a significant role in all other pathogeneses. The Samhitas describe two main categories of Avaranas. When Vata receives Avrita from other Doshas and Dushyas, this is the first of them. The Anyonyavarana follows, in which Vata itself appears as the Avaraka and Avruta. When we look at them individually:

Vata's natural function is hampered by other doshas and dushyas because of their etiological causes, which is known as dosha-dushyavruta. Therefore, a patient in whom this pathological process has occurred exhibits a variety of symptoms indicating Vata derangement as well. Therefore, it may be summed up as a situation where

Vata becomes vitiated by a group of etiologies that do not affect Vata yet show Vata-vikruti. For instance, in Kaphavruta Vata, the patient also exhibits a craving for Langhana, Ayasa, Ruksha, and Ushna in addition to the traditional Vata symptoms. This suggests that Vata and Kapha are both vitiated independently. Analogous to Raktavruta and Medovruta Vatas, similar situations indicate etiological elements that have the capacity to vitiate respective Dhatus.

According to Charaka, the two traits of Sthana and Karma should be used to scientifically understand Avarana. The five Vata subtypes' principal seats are referred to as Sthana in this context. The excess (hyperfunctioning) or deficiency (hypofunctioning) of their activities at various areas is manifested by the blocked Vata, combined with the symptoms of the vitiated Doshas or Dushyas. 12 For instance, Kaphavruta Vyana exhibits heaviness of the entire body (Sarvagatra Gaurava), which is a symptom of the Kapha dosha, as well as lack of mobility at numerous spots (cheshtahani), which is a symptom specific to the Vyana dosha. For instance, Skhalita Gati's abnormal gait and Parvagraha's restricted joint motions.

ANYONYAVARANA

When the independently vitiated component of the aforementioned process is also a subtype of Vata, it is known as Anyonyavarana. The Samhitas go into great detail about the causes that lead to the vitiation of each subtype of Vata. 8 An independently vitiated Vata causes the functioning of other Vatas to be hampered, which manifests as their symptoms. In Pranavruta Vyana, for instance, the Avaraka is Prana and the Avruta is Vyana. Here, the functioning of Vyana is impacted by the vitiation of Prana brought on by etiological variables such as Raukshya, Vyayama, etc.

NIDANA

The Nidana panchaka is unquestionably one of the diagnostic resources in Avarana. Upashaya and Anupashaya are of particular significance among them. The main goal must be to locate the Avaraka in a condition that is thought to be Avaranajanya. This is due to the fact that, even if a person exhibits a number of Avruta dosha symptoms, there does not necessarily need to be an underlying cause for the vitiation of this dosha. Instead, there would also be Avaraka dosha etiologies that could require close inspection for identification. In other words, it's critical to determine if the patient's effect, or Karya, is linked to the cause, or Karana. The Upashaya and Anupashaya are to be employed when there is uncertainty regarding the Avaraka. Furthermore, targeting and treating the lakshanas exclusively under these circumstances greatly increases the likelihood of mistake.

Management of Avarana

The main goal of treatment is to properly understand the Avaraka and give a targeted intervention against it. The Avruta dosha also resolves on its own when the influence of Avaraka is subdued. The therapy must also address the Avruta dosha if the Avarana procedure caused an insult or harm to the Avruta dosha's seat. This line of management is shown by the Kapha chikitsa stated in the Kaphavaruta Vata, the Pramehahara chikitsa, the Medohara chikitsa in the Medovruta Vata, etc. Similar to this, the importance of Avaraka in chikitsa is shown in

Vidavruta Vata by the indication of Malanulomana, the recommendation of Mutrala dravyas in Mutravruta Vata, etc. Therefore, each Avaraka's primary therapy focuses on the Avaraka.

Therefore, each Avaraka's primary therapy focuses on the Avaraka. Only Avaranas connected to Pitta-Rakta employ Shita-Ushna-Snigdha-Ruksha alternatively. It does not apply generally. 18 In other words, having a grasp of Avarana helps the doctor treat patients more precisely, simply, and affordably. Oushadhakala and Avarana: Another benefit of having an understanding of Avaraka is that it makes exact administration of Oushadhakala possible. The objective here is also Avaraka.

Avarana is frequently seen as a pathological process that only manifests in Vatavyadhis (probably due to its mention along with Vatavyadhis in Samhitas). But countless other Sampraptis also make reference to Avarana. Examples of the same include: Charaka uses the phrase "Rajomohavrutatmana" to describe the psychiatric disorder Atavabhinivesha. This means that the Gunas and Karmas of Manas are impacted by Rajas and Tamas. Manas is considered to experience Avarana by Rajas and Tamas. According to Jvara, Ama causes Agni to go through Avarana, which indicates that Ama's production interferes with Agni or Agnibala's ability to operate normally.

When Charaka teaches Vatadi Prakritis, he notes that a person's Agni might range from Vishama to Manda or Tikshna depending on the Doshas that exert Abhibhava on the location of Agni (Grahani). This suggests that the Agni, which is dependent on Grahani in turn, varies similarly based on the Doshas that affect Grahani. The effect present under these circumstances is Abhibhava, also known as Avarana.

DISCUSSION

According to Chakrapanidatta, the barrier to spontaneous stimulus for movement is what causes the vitiation of Vatha in Avarana. Avarana may also be referred to as Sanga, a hindrance, Samsarga, the fusion of two Doshas, and Vimargagamana, the act of changing the flow's direction. The obstruction to Vatha's flow is known as "Avaraka," and the Dosha (Vatha in general or its constituent parts) that is caught by Avaraka is known as "Avritha." The names of the Avaraka and Avritha are utilised as prefix and suffix, respectively, when naming Avarana. For instance, in Kapha avritha Vatha, Vatha is the confined Dosha and Kapha is the invading element. Analysis of Avarana reveals that the invading (Avaraka) aspect will aggravate matters first.

Pitta, Kapha, the components of tissues (Dhathus), food (Anna), waste products (Mala), and divisions of Vatha make Avarana conceivable; hence, the etiological causes will be vitiating these factors, causing the pathogenesis (Shadkriyakala). Food having a bitter (Thiktha), pungent (Kadu), or astringent (Kashaya) flavour, an unctuous characteristic (Rooksha), etc. would not cause Avaranabud Dhathukshaya, according to the etiological variables given for vitiation of Vatha (Swanidana). Avarana's several pathogenic phases of development.

CONCLUSION

Charaka and Vagbhata appear to depict Avarana in great detail among the Brhatrayis. Avarana is a bodily functional aberration. Numerous additional illnesses, in addition to Vatavyadhis, exhibit it. It also has a significant impact on how different symptoms (symptomatic complexes or Lakshana samuccaya) within a given illness

present. Therefore, this idea has to be explained in order to accurately grasp pathophysiology, illness diagnosis, and treatment plan. Anyonya Avarana is predicted to benefit more from Oushadhakala. It aids Vaidya in focusing his intervention. More and more brand-new illnesses are emerging as epochs change. Examining and comprehending Avarana's involvement in them is also necessary.

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