

TO SPECULATE THE CONCEPT OF AVARANA WSR TO SHWASA AND ITS  
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**ABSTRACT**

Avarana which is a distinctive concept is used to explore the pathogenesis of a disease in ayurveda where the diagnosis is complicated or confused. As the word suggests it is an obstruction or covering of doshas peculiarly of Vata dosha by other factors in our body such as other dosas or mala etc. It is one of the least explored or least understood concepts.<sup>[1]</sup> Many a times Avarana goes unnoticed during the diagnosis of a disease which affects the treatment and alter the results. Hence, for a doctor proper knowledge about Avarana is essential for precise diagnosis. Many disease condition occur due to avarana one such example is Swasa. Swasa has various nidhanas. Among that avarana of vata is one of the cause. As per Acharya Charaka, when he explained about avarana topic, he has mentioned about Anyonya avarana<sup>[2]</sup> caused by avarana of one type of vata by another type obstructing the passage and leading to diseases like Swasa etc. If it is clearly recognised, it will be of great help in clinical management which includes various Rasasushadis, usage of which results in effective management of the condition.

**KEYWORDS:** Avarana, Anyonya avarana, Vata, Swasa, Rasasushadhi.**INTRODUCTION**

Ayurveda views sharira as a combination of various physiological processes, hence the nidana or the causative factor for any disease need not be the same. One such cause of pathogenesis is Avarana which was first mentioned in Charaka Samhita Chikitsa sthana, Vata Vyadhi Adhyaya.<sup>[1]</sup>

Avarana is nothing but an obstruction or covering of dosas peculiarly of vata by other dosas or factors in the body like Pitta, Kapha, Rakta, Mamsa, Medas, Asthi, Majja, Shukra, Ahara, Mutra, Purisha.

The word Avarana is derived from Aa' + 'Vr' + 'Lyr' means to cover, to conceal, or to obstruct.<sup>[3]</sup>

Vitiation of vayu is due to either wasting of dhatus or obstruction in passage. Due to subtleness, vayu itself provokes the other two dosas. When aggravated it excites them and carrying them to different places produces different disorders due to obstruction in passage and dries up rasa etc.<sup>[1]</sup>

AVARAKA - that which covers vata and obstructs it.

AVRUTA - that which is covered.

AVARANA - the entire pathological mechanism where in an avaraka will cover and block the avruta.

Even though avarana is a major cause for many diseases and it may go unnoticed during the diagnosis which hinders correct treatment. The possibility of Avarana as Nidhana should be always be considered before the final diagnosis.

**MATERIALS AND METHODS**

As the sloka goes,

वायुरायुर्बलं वायुर्वायुर्धाता शरीरिणाम्।

वायुर्विश्वमिदं सर्वं प्रभुर्वायुश्च कीर्तितः ॥३॥<sup>[4]</sup>

It is clearly explained that Vayu/Vata is life or one which promotes life, strength, and is the sustainer of creatures. Vayu in the entire world is the master of all.

The 5 types of Vata are:

- 1) Prana Vata
- 2) Udana Vata
- 3) Samana Vata
- 4) Vyana Vata
- 5) Apana Vata

When one sub-type of vata obstructs or covers another sub-type of vata it is termed as ANYONYA AVARANA that is the avaraka and avruta both are sub-types of vata.<sup>[2]</sup>

These are of 20 types.

1. Pranavruta Udana
2. Pranavruta Samana
3. Pranavruta Vyana
4. Pranavruta Apana
5. Udanavruta Prana
6. Udanavruta Samana
7. Udanavruta Vyana
8. Udanavruta Apana
9. Samanavruta Prana
10. Samanavruta Udana
11. Samanavruta Vyana
12. Samanavruta Apana
13. Vyanavruta Prana
14. Vyanavruta Udana
15. Vyanavruta Samana
16. Vyanavruta Apana
17. Apanavruta Prana
18. Apanavruta Udana
19. Apanavruta Samana
20. Apanavruta Vyana.

When anyonya avrana occurs it hinders the functions of the avruta and the symptoms or features of morbidity shown will be of the avaraka or the dominating one covering/ causing the obstruction.

#### EXAMPLE<sup>[2]</sup>

✧ PRANAVRUTA VYANA - Here the pranavata prakopa happens and it obstructs the normal gati of Vyana vata causing symptoms such as Sarvendrita Shunyatva and smrithi-bala Kshaya.

It should be managed as Urdwajatrugata Vikaras

✧ PRANAVRUTA SAMANA - Here the Samana vata is covered by Prana vata causing Stunning, Stammering, Dumbness.

In such a condition Chatushprayoga of Sneha should be done that is Pana, Abhyanga, Nasya and Basti.

In such cases the disease might be mis-diagnosed as only the symptoms of avaraka is seen and the vitiation of avruta dosa is not considered which might lead to improper diagnosis and treatment resulting in partial or complete failure of treatment/ cure.

#### AVARANA IN SWASA ROGA<sup>[5]</sup>

Avarana and anyonya avarana plays a major role in nidhana of many rogas, one among them with major importance is swasa roga.

- Pranavruta Udana
- Apanavruta Prana

**Table 1: Avarana in Swasa Roga.**

	Avarana	Clinical features	Chikitsa
Pranavruta Udana	Udana vata is covered by Prana vata	Stiffness in head, Coryza, Difficulty in respiration, Cardiac disorder and Dryness of mouth.	Chikitsa as in Urdhwajatrugata rogas
Apanavruta Prana	Prana vata is covered by Apana vata	Vomiting, Dyspnoea etc.	Enema etc. and Carminative diets should be given.

➤ शिरोग्रहः प्रतिश्यायो निः श्वासोच्छ्वाससंग्रहः ॥२०६॥

हृद्रोगो मुखशोषश्चाप्युदाने प्राणसंवृते ।

तत्रोर्ध्वभागिकं कर्म कार्यमाश्वासनं तथा ॥२०७॥

➤ सिञ्चेदाश्वासयेच्चैनं सुखं चैवोपपादयेत् ।

ऊर्ध्वगेनावृतेऽपाने छर्दिश्वासादयो गदाः ॥२०९

A/C to Acharya Charaka

Maha swasa is caused due to obstruction of vata and kapha.

Chinna Swasa and Urdwa Swasa also has mention of obstruction as one of the causative factor.

CHIKITSA - Sneha-swedana, Vamana, Virechana, Dhumapana, Nasya

Many medicines are mentioned for Swasa - Satyadya Churna, Tejovatyadi Gritha, Vasa Gritha, Guda Nagara Nasya, Hapushadi Gritha, Sringyadi Kwatha, Dasamuladi Kwatha etc.

#### RASOUSHADI PRAYOGA

Metals and minerals undergo various process like Shodhana, Marana, Jarana, Patana before using in these formulations which makes it safe and effective to use with best results.

Few of them are -

- Swasakutara Rasa
- Swasakasa Chintamani Rasa
- Suryavarta Rasa
- Swasa Kasari Rasa
- Vijaya Vati
- Loha Parpati
- Tamra Parpati

- Malla Sindhura
- Chaturbhadra Rasa
- Kasaswasari Gutika
- Panchamruta Rasa/ Parpati
- Swasakaleshwara Rasa
- Swasakasa Karikeshari Rasa
- Swasagajankusa Rasa
- Swasahari Rasa
- Swasarogantak Rasa
- Vasantha Kusumakara Rasa
- Sameera Pannag Rasa

### **SAMEERA PANNAG RASA<sup>[6]</sup>**

Matra- 1/2 to 2 Ratti.

Duration/ Frequency of administration - 2-3 times a day  
Anupana - Ardra swarasa with madhu.

Dosahara Karma - Tridosahara.

Rogahara Karma - Acts on Sandhivata, Unmada, Kasa, Swasa, Jwara, Pratishyaya, Upadamsa, Puyameha, Updravayukta Sandhivata, Rakta Vikara, Twak Roga, Jirna Pakshaghata, Ardita, Dhanurvata and in all vata vyadhis.

#### ● In SHWASAVARODHA

Example Pneumonia → It decreases the restlessness. To create kaphasrava, Sameera pannag rasa should be administered with Kashaya of Vasa patra, yasthimadhu, brihati and bharangi.

Here it acts as Kapha Nisaraka and strengthens the swasavahini and phuphusa.

#### ● In Adhikajirna KASA SWASA

There may be even development Dusta vrana in the Swasa Nalika. This dustavrana may be Kaphatmaka or Vatatmaka.

Here Sameerapannag rasa helps not only in kaphasrava but also does Vrana ropana.

#### ● In VATAKAPHA BHUYISTA SWASA

Sameerapannag rasa 1-2 ratti along with 3 ratti of tankana bhasma with madhu or with nagavalli patra is to be taken followed by kwatha of yasthimadhu, Brihati, Vasa patra, Sita, this has to be taken twice daily.

The kwatha mentioned above is to be taken once in half an hour and repeated 2-3 times. This acts as Swasavega shamaka and Kapha sravaka.

#### ● In NIRBALATA due to PANDU or VISHAMA JWARA

Sameerapannag rasa should be given in 1/8 Ratti dosage with Loha bhasma.

Here it acts as Sharira uttejaka and Bala vardaka.

#### ● Among all the KASA varieties

Jeerna Kasa will be Adhika Trasadhayaka and here Swasanalika, Swasa Pranaalika, Swasavahini jaala and Phuphusa koshaagata shlaishmika twacha will be damaged. There will also be repeated kaphasrava from Shlaishmika kala and Sukshma vrana occurs.

Here Sameerapannag rasa is the best drug of choice.

#### ● In VATAJA AKSHEPAKA [convulsions] -

If the rogi has Stambha, Sankocha, Shula - Here Sameerapannag rasa with Brimhana anupana is advised.

#### ● In KAPHA PRADHANA UNMADA

Sameerapannag rasa does kapha shamana.

#### ● In RASAJIRNA

Sameerapannag rasa reduces the pitta srava and all the other symptoms like Udara Jadata, Anna vidvesha, Udgara, Madhuraasyatha, Adhika Lalasrava, and Vata sanchaya in udara will decrease gradually.

#### ● In VISUCHIKA roga

Because of adhika vama and virechana rogi will be suffering from decreased bala as well as presence of hasta-pada sheetalata, manda nadi, nischestata, sarvanga praseda. At this stage Shunti and Katphala massage has to be done on the palms and soles. Then Sameerapannag rasa with Mandura bhasma, Suvarna makshika bhasma, Praval pisti to be mixed and administered with Tulasi swarasa, ardra swarasa and madhu.

The medicine has to be licked once in every 10 minutes until the rogi becomes Chestayukta/ Sacheta and until deha becomes ushna. Later Sanjeevani vati and Sutashekara rasa to be given.

#### ● In DEERGA KAALEENA MALAVARODHA

Swasa kastata, Shira shula, restlessness is observed, here Eranda taila pana is to be given followed by 1/4 ratti of sameera pannag rasa with lasuna swarasa (3 times a day) followed by abhyanga with chandana bala lakshadi taila.

● In SENDRIYA VISA PRAKOPA - or if the person has habit of eating adhika bhojana then amashaya becomes shitila. The person will have repeated udgara, vedana. Here Sameera pannag rasa with Sankha bhasma is to be taken with amra morabba as graasa and continued for few days.

● In KAPHAVATAJA KASA - In presence of shula, sameera pannag rasa with yasthimadhu sattva, ardra swarasa and madhu should be given twice daily.

● TWACHYA ROGA - Skin disorders which occur due to predominance of a particular dosha or prakruti constitution which occurs during balyavastha and troubles lifelong. In skin conditions where there will be predominance of kapha dosa and kaphavata dosa, the treatment should be planned such a way as to reduce kapha dusti as well as reduce skin conditions. Here Sameerapannag rasa can be given once a day without any other medications.

● UPADAMSA, PUYAMEHA AND ITS UPADRAVAS, KAPHANUBHANDI VATA ROGAS - Here Sameerapannag rasa works very well.

**IN TOTAL<sup>[7]</sup>**

Rasa - Katu rasa

Vipaka - Katu vipaka

Virya - Usna and Teekshna

Doshagnata - Tridosahara, Vata-kapha hara

Dushya - Rasa, Rakta, Mamsa

Stana - Urah, Amashaya, Yakrt-pliha, Kendrastana-Mastishka and tvak

Karma - Balya.

**RESULTS AND DISCUSSION**

From the above mentioned points we can understand that the diagnosis of avarana is a complicated process as proper identification of the underlying pathology is an important factor in diagnosis of a disease. This makes understanding of Avarana of prime importance.

Avarana can be clinically understood by keeping 2 factors in mind - Sthana and Karma and by the Yukti of the Vaidya. In Avarana chikitsa, the Avaraka should be treated first and then the Avruta should be dealt and proper movement of vata should be facilitated that is Udana should be lead upwards, Apana downwards, Samana in the middle and Vyana in all 3 directions. In comparison to the other 4 Prana should be protected as its location in normal position is essential.

Sameera Pannaga Rasa balances all the tridosha mainly vata and kapha (which are the main causative factors in swasa). It also opens up the blocked channels as in case of asthma, bronchitis, stiff joint disorders i.e it cleared the avarana (blocked channels) and facilitates free flow of vayu.

Sameera Pannag Rasa having katu rasa, Ushna guna, Ushna virya, katu vipaka, and kapha vatagna karma acts effectively in management of swasa by clearing the avarana. Katu rasa helps to liquify kapha and helps in clearing blockages. Vata and Kapha which are the causative factors of swasa are having Sita Guna, hence the Usna Guna of Sameera Pannag Rasa alleviates Swasa roga by reducing Vata and Kapha.

Thereby Sameera Pannag Rasa with its Katu and Usna qualities helps in clearing the blockages or avarana in swasa roga thereby effective treatment of the avastha.

**CONCLUSION**

As many Acharyas have mentioned that treatment should be started only after proper diagnosis of the vyadi for better/ precise results, the physicians of the present time should have perfect knowledge about the Kshaya, Vriddhi, Samatva and Avarana of vatadi doshas and dhatus for accurate diagnosis resulting in effective treatment.

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