

## CLINICAL APPROACH OF AVARANJANYA SAMPRAPATI IN KASAVYADHI

Dr. Shilpa Kishor Chatre\*<sup>1</sup>, Dr. Madhavi D. Gaikwad<sup>2</sup> and Dr. Deepali J. Amale<sup>3</sup><sup>1</sup>(PG Scholar) CSMSS Ayurved Mahavidyalay, Kanchanwadi Aurangabad.<sup>2</sup>(Associate Professor. PG Guide) Rognidan and VikrutiVigyan CSMSS Ayurved Mahavidyalay, Kanchanwadi Aurangabad.<sup>3</sup>(HOD and Professor) Rognidan and VikrutiVigyan CSMSS Ayurved Mahavidyalaya, Kanchanwadi Aurangabad.

\*Corresponding Author: Dr. Shilpa Kishor Chatre

(PG Scholar) CSMSS Ayurved Mahavidyalay, Kanchanwadi Aurangabad.

Article Received on 29/02/2020

Article Revised on 19/03/2020

Article Accepted on 09/04/2020

## ABSTRACT

Avarana is one of the mechanism mentioned in the science of Ayurveda to explain the pathogenesis of disease, peculiarly due to the vitiation of Vata .Avarana is the disturbed movement of Vata due to obstruction by other factor in the body. There are two pathological conditions or factors for vitiation of Vata out of which one is Avarana. Charaka described the Avarana topic in which he mentioned ParasparAvaran and its different types .One of the type is Udhanavarut Apan which leads to Kasa Vyadhi Udan Vayu Avrut the Apan Vayu obstructing the path and leading the Kasa Vyadhi.If it recognized early and properly that pathogenesis of Kasa Vyadhi is due to Parasparavarana then it will be helpful for Clinical Management.

**KEYWORDS:** Avarana, Parasparavarana, Kasa vyadhi, UdanVayu, ApanVayu.

## INTRODUCTION

Ayurveda believes in different pathology which sets in different Strotas to produce different diseases. Whenever a favourable condition arise, disease will manifest. Avarana is different pathology explained in the Ayurveda. Vata Vyadhi can manifest either due to Dhatu Kshaya or Avarana.<sup>[1]</sup> Avarana literally means obstruction or to cover.<sup>[2]</sup> It means that the course of Vata gets enclosed either by the other two Doshas, any of the seven Dhatus or the three Malas result in Avarana. In sort of Avarana there may be two components one is the Avritha Dosh, the Dosh whose function gets affected by the obstruction or covering. The second component is the Avaraka, which is causing the Avarana of a peculiar Dosh.<sup>[3]</sup> Vaghbata also explains the concept of Avarana.<sup>[4]</sup> Avarana is useful in discussing the aetiopathogenesis of disease. Kasa Vyadhi itself is a symptoms of Udanavrut Apan Avaran.<sup>[5]</sup> It is a one of the type of Paraspar Avaran.<sup>[5]</sup> In which the various fractions of Vata move in different directions in the body so that the functions of one gets obstructed by other.

## AIM

- 1) To Study the Avarana in detail.
- 2) To Study the Pathophysiology of Kasa Vyadhi in light of Avarana.

**Concept of Avarana** - Any one type of Vata can cause occlusion or obstruction to the movement of another type

of Vata This phenomena is called as Anyonya Avaranan or ParsaparaAvarana.<sup>[6]</sup> The factor which obstructs the pathway of vata is called as Avarka and the dosha that is entrapped by avarka is called Avritha. It is observed in nature when one stream obstruct to other leads to cyclone. As according to gati Udana Vayu moves in upward direction and Apana vayu moves in downward direction but due to some hetus slight variation in the path of one may affect the others pathway resulting in functional imparment as well as diseases like Kasa. This is the condition of Paraspara Avarana mention in Charak and Vaghat.

The word meaning of Avarana is blocking or covering In this concept the function of the factors that blocks (Avarka) gets exaggerated and the functions of the blocked factor (Avrita) will be reduced. Charakha mentioned Avarana and Parasparavarana. Parasparavarana is interblocking Avarana. He described total 42 types of Avarana .In which 22 types are the types where Vata gets obstructed by components of body inclusive of Pitta, Kapha, tissues, food, urine and faeces and other 20 types are described under ParasparAvaran where one sub type of Vataobstruct other sub type of Vata. Chakrapanidatta explains that in Avarana the vitiation of Vata is the result of the obstruction to spontaneous stimulation for movement.<sup>[7]</sup> Avarana can be considered Samsarga as combination of two Doshas, Sanga as an obstruction and Vimargagamana the process of altering the direction of flow In Kasavyadhi

Pathophysiology occurs due to Avarana and that Avarana mainly leads to Vimargagamana and Sanga of Udana Vyau and ApanVyau.

### Avarana in Kasavyadhi

Kasa Vyadhi resembles with Udan Avrut Apan which is Paraspar Avaran.<sup>[5]</sup> In which one Vata can cause obstruction to another one. In this slight change in the path of the Vayu leads to obstruct the path creating the sign and symptoms like Chardhi, Swas, Kasa. In Charak Chikitsasthan it is been clear that Udanavarut Apan leads to Chardhi Shwas and Kasa Vyadhi.<sup>[8]</sup> In Ayurveda for any disease the naming can be done by considering the three factors, nature of the disease, extend of manifestation and order of expression. Chalatra is the karma of Vatha. It is being normally contributed by the normalcy in Gunas of Vata dosha such as Rooksha, Seetha, Laghu etc. The Vakay pravrutti Praytana, Urja, Bala, Smrutikriya are the contribution of Udana Vata Shakrut, Mutra, Shukara Adhovaatyatnavkash Nishkraman contribution of Apan Vata.<sup>[9]</sup> In kasa, both the functions of Udan Vata and Apan Vata seems to be deranged due to Avarana. While assessing the status of Doshas, it is seen that for the symptoms of this disease to manifest, Vata Vridhi is there in both the component. Here, the Avritha Dosha is Apan and the Avaraka is the Udana Vata. So the Lakshan seen is of Avarak Vata which is Udan Vata. According to Lakshana there are 5 types of KasaVyadhi.<sup>[10]</sup>

- Vatajkasa- dryness in thorax and mouth, dizziness, pain in head –back-thorax area and Swarbhed.
- Pittaj Kasa- Swarbhed, Thirst, Dizziness, Persistent of coughing. Kapaj Kasa- Vaman, Aruchi, Romanch, general weakness.
- Shatajkasa- Raktmishritkapha, Ruja in Kanth and Urah shool, Jwara, Swasa, Swarbhed.
- Kshayaj kasa- Durghandit Khapha, Jwara Dwidhoshaj or Sheet- Ushan with both, Urah shool, Cough, anorexia.

### DISCUSSION

In Ayurveda treaties, the concept of Avarana is discussed with utmost importance so as to explain the pathogenesis or samprapti of many diseases. By analyzing the fact by magnifying the basic principles of Ayurveda, one can quickly get through the concept of *Avarana*. It's quite easy as one is familiar with the symptoms of Vridhi and Kshaya of Dosha and Dhatus. Sthan and Karay of Udan Vayu- Nabhi, Chatti and khandh .Karay speaking, singing, Sharir ko Shakti pradhan karana (provide energy to body), Bala, Varanaadhi ko Vyavsthit Rakhana are Karma of Udan Vayu. Vikrutti of this Vayu is Urdhav Jatru Rog as Kasa. Because Swaspranali is also the way and pulmonary plexus is the border of the Vayu and if its deranged the Vyadhi occurs. According to Charaka if Avaraka dosha is stronger than Avrut dosha the Lakshan will be obtain of strong dosha which is UdanVayu in KasaVyadhi. As in Kasa Vyadhi Avarana is of Udan

avrut Apana. The Vata is not able to perform its function due to the Avarana caused to it. Here the various stages of Kasa Vyadhi is taken as an example to explain the type as well as stages of Avarana. Keen observation is necessary to identify and diagnose these conditions.

### CONCLUSION

It is easy to understand the concept of Avarana, once we are using our accustomed knowledge in the basic principles of Ayurveda. The concept of avarana helps us to explain the pathogenesis of many a diseases facing in our clinics, especially the Urdhavjatrugat Vikar conditions like Kasa disease. The various stages of the disease get better explained by the different types of Avarana. And it is concluded that Vata get obstructed in the upper part of the body as upper part function lodged by Udan Vayu and sign and symptoms of Kasa Vyadhi is obtained. Hence in this way Udan Avrut Vyan Vayu leads to Kasa Vyadhi. And with the help of above discussion it is concluded that Avarana is useful in discussing Aetiopathogenesis of diseases and designing the management protocol of a particular disease.

### REFERENCES

1. Agnivesa, Charakasamhita –with the commentary of Chakrapanidatta- Varanasi Krishnadas academy, Chikitsaathana, verse, 2009; 28/58-59; 619.
2. Agnivesa, Charakasamhita –with the commentary of Chakrapanidatta- Varanasi Krishnadas academy, Chikitsaathana, verse, 2009; 28/183-184: 624.
3. Agnivesa, Charakasamhita –with the commentary of Chakrapanidatta- Varanasi Krishnadas academy, Chikitsaathana, chapter, 2009; 18/6-8: 440.
4. Vagbhata, Astangahrdaya, Sarvangasundara commentary of Arunadutta, Chowkhamba Orientalia, Varanasi, nidanasthana verse, 2007; 16/53: 540.
5. Agnivesa, Charakasamhita –with the commentary of Chakrapanidatta- Varanasi Krishnadas academy, Chikitsasthanana, verse, 2009; 18/10-25: 441,442.
6. Agnivesa, Charakasamhita –with the commentary of Chakrapanidatta- Varanasi Krishnadas academy, Chikitsaathana, verse, 2009; 28/201: 717.
7. Agnivesh Charak Samhita Reprint (Vaidya Yadavaji Trikamji Acharyaed)Varansi Chowkhamba Krishnadas Acadamey; Chikitsasthanana, Chapter 28 Vathavyadhi Chikistasthanpg, 2010; 619.
8. Agnivesa, Charakasamhita –with the commentary of Chakrapanidatta- Varanasi Krishnadas academy, Chikitsaathana, verse, 2009; 28/209: 719.
9. Agnivesa, Charakasamhita –with the commentary of Chakrapanidatta- Varanasi Krishnadas academy, Chikitsaathana, verse, 2009; 18/11—23: 440-441.
10. Agnivesa, Charakasamhita –with the commentary of Chakrapanidatta- Varanasi Krishnadas academy, Chikitsaathana, verse, 2009; 18: 440.