

A CRITICAL REVIEW OF AVARANA IN MEDASAVRITTAVATA

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ABSTRACT

In the Universe every elements shows its existence on the basis of *Karya-karana siddhanta*. The human body is also having *Karana* as *Doshas* namely, *vata*, *pitta* and *kapha*. These *vatadi doshas* in the *prakruta avastha* are responsible for the normal functions of the body. And in *vikruta avastha* manifests the diseases. In the world understanding of the movement of the *Vayu*, *Surya* and *Soma* are difficult task, at the same time understanding the movements of the *shariragata Vata*, *Pitta* and *Kapha* is also difficult thing. Amongst them *vata* plays vital role in maintaining health of an individual and manifestation of the disease. The *prakopa* of *vata dosha* occurs due to two reasons. Those are *Dhatu kshaya* and *Margavarana*. The *Margavarana* is a condition in which, the *Chala guna* of *Vata dosha* get obstructed by the *pitta*, *kapha*, *dhatu*, *mala* and *anna*. One of such *avarana* is *Medasavritta vata*. This *medasavritta vata* is pathological condition in which the *medo dhatu* obstruct the normal *gati* of the *vayu* and leads to a condition called as *Adhyavata/Urustambha*. Where the person suffers from stiffness, numbness and heaviness of the thighs. In this condition the *Panchakarma* is absolutely contraindicated because *Doshavipareeta chikitsa* fails to adopt. Hence, the *Shamana*, *Kshapana* and *Shoshana* treatments are advised. Here is an effort made to understand the concept of *Medasavritta vata*.

Keywords – *Medodhatu*, *Vata*, *Avarana*, *Medasavritta vata*, *Adhyavata*.

INTRODUCTION :-

Ayurveda describes the body as the sum total of *dosha*, *dhatu* and *mala*¹. *Vata*,

Pitta and *Kapha* are the *tridoshas* of the body². All these together keeps the body in balance state in *prakruta avastha*. And in *vikruta avasta* leads to manifestation of the diseases³. Among *tridoshas vata* is considered as prime one. Because of its *Gati*⁴ and *Yogavahi*⁵ nature. As *vata* governs all the movements of the body and mind. It is called as *Prana*(life) for a living beings⁶. Any impairment in this *vata* manifests chronic disorders and may leads to a death.

Medas is the fourth *dhatu* of the body and is formed after *mamsadhatu*⁷. *Medodhatu* is responsible factor for the producing *snehatwa* effect in the body⁸. During the formation of the *dhatu*s, each *dhatu* convert into two forms. One is *Poshaka* (nourishing) and second is *Poshya*(which get nourishment). Considering these, the *poshaka medo dhatu* is mobile in nature, which is circulated in the whole body along with *rasa – rakta dhatu*, to give nutrition to the *Poshya medodhatu*. Second, *poshya meda dhatu* is having site of *medodharakala* is *udara* and *anuasthi*⁹.

These all process of formation of *dhatu*s are undergoing in the *srotas*. As *srotas* not only does the function of transformation but also the *Parinama apadhyamananam* i.e formation of the subsequent *dhatu*s¹⁰. The *moolas* of the *medavaha srotas* are *vrikka*, *vapavahana* and *kati pradesha* according to various *Acharya*^{11,12}.

Srotases are not only meant for the formation and transformation of the *dhatu*s. But also which gives seat to the vitiated *doshas* and *dushyas*. These vitiated *doshas* and *dushyas* get lodge in the particular *srotas* in the *Kha vaigunya* (weak point) and shows there *vikruta avastha*. The *srotodushti* takes place mainly in 4 forms. Those are *Atipravritti*, *Sanga*, *Vimargagamana* and *Siragranthi*¹³. Therefore in the *vatavyadhi prakarana* it has been explained the conditions of the *avarana* along with *srotas*.

Vata is mainly aggravated in two different ways¹⁴.

- 1) *Dhatukshaya* i.e *dhatu*s which provide nourishment to the body are diminished.

2) *Margavarana* i.e by the occlusion or obstruction, the speed of the movement of *vayu* gets arrested which leads to its aggravation.

These *prakupita vata dosha* shows its pathological conditions as *Nanatmajavikaras*, *Anubandha*, *Gatavata* and *Avarana*.

CONCEPT OF AVARANA

According to *Ayurvediya Shabdakalpadruma* the word *avarana* means *avarodha gatinirodha* i.e Obstruction or to Cover pathways¹⁵. *Vata* generally possesses the quality of *Chala*, which is responsible factor for the all of its functions¹⁶. If *vata* gets obstructed then, its function gets hampered and results into *Avarana*. When the sufficiently strong and increased *pitta*, *kapha*, *dhatu*, *mala*, *anna*, *ama* and subtype of *vata* obstruct the other *vata* leading to formation of *Avarana*¹⁷.

Avarana mainly comprised of 2 components.

a) *Avaraka* – the *dosha*, *dhatu* or *mala* which covers the *vata* called as *avaraka*.

b) *Avritta* – the *vayu* which get covered by the others are called as *avritta*.

MEDASAVRITTA VATA

The *avarana* condition in which the *vata* gets obstructed by the *meda dhatu* and leads to *medasavritta vata*. The symptoms includes the *chala*, *snigdha*, *mridu*, *sheeta*, *shopha* in the parts of the body. These all symptoms are seen in the *Adhyavata* disease¹⁸.

According to *Acharya sushruta adhyavata* is considered as *urustambha* only. Here the *adhya* word means wealth, the clinical condition which occurs mainly in wealthy persons. It is named so because the *nidanas* of this condition are similar to that of modern life style disorders.

The word *urustambha* is made up of *uru* (thigh) and *stambha* (stiffness/spasticity). *Urustambha* is a grave condition, in which the patient thighs become painful, numb and immobile¹⁹.

In this state the *Panchakarma* is absolutely contra-indicated²⁰.

Urustambha is the disease in which the *ama* along with *tridosha* are involved²¹.

Acharya susruta narrated that the *vata*

plays a main role among these *tridosha*. The disease in which the *meda* along with *kapha* suppresses *vata*, *pitta* get settled in the *uru pradasha* and leads to *sthairya* and *shaithya* forms the *sthambhana* is called as *urustambha*²². It is also known as *Adhyavata*. This disease is marked by lassitude, aching pain in the limbs and sensation of coldness, heaviness, numbness and unsteadiness of thighs.

NIDANA

Intake of *Snigdha*, *Ushna*, *Laghu*, *Sheeta*, *Drava* and *Shushka* ahara and intake of *Dadhi*, *Kshira* and meat of animals those are *Gramya*, *Anupa* and *Audaka*, *Pistanna* and *Madhya sevana*. *Viharas* like *Diwaswapna*, *Prajagarah*, *Langhana*, *Adhyashana*, *Ayasa*, *Bhaya* and *Vegadharana* these are the causative factors for the *urustambha*²³.

SAMPRAPTI OF URUSTAMBHA

Because of consumption of the *nidanans* it leads to *agnimandya* which in turn forms the *ama* (a product of altered digestion and metabolism). This *ama* along with *meda*(fat) causes obstruction to the movement of *vata*. Because of

heaviness of *meda* & *ama* they move downwards through *siras* and reach thigh region. And this effect of downward movement is because of gravitational force. This is being provoked by the powerful fat, these *doshas* fill up the lower limbs including the thighs and calf regions to cause involuntary spasms and immobility in these parts. It is compared with the simile as in a pond which is large, deep and full, the after remains motionless, stable and unagitated. similarly the *kapha* shifted to the thighs remains motionless, stable and unagitated. And the patient feels that the *Parkeeyaaviva*²⁴ i.e particular region is no more seems to his own part. For example, a man who is travelling with a child on his laps for a longer duration, soon after completion of his journey it becomes very difficult to move his legs and walk and a person feels that his thigh region is belongs to others. Along with this suffers from severe pain, body-ache, drowsiness, loss of appetite, and fever. The patient feels as that part is covered with wet clothes.

CHIKITSA OF URUSTAMBHA

Urustambha is a condition in which the *Meda*, *Kapha* and *Ama* are predominant factors. These factors act as *Avaraka* to the *vata*. So firstly treatment given to these, to remove the obstruction, than the general *vata*vyadhi treatments are adopted. To combat with these factors *Shamana*, *Kshapana* (complete extraction) and *Shoshana* (drying of the liquid fraction) treatment are advised²⁵.

In *Urustambha shamana aoushadhi* includes the *Kshara*, *Arista*, *Hareetaki*, *Madhu*, *Pippali* and other *ushna*, *teekshna* and *rooksha* quality *dravyas*.

As *Shamanaoushadhi* mainly *Guggulu kalpas* are advised. *Guggulu* acts as *Medahara*, *Kaphahara* & *Vatahara*. *Guggulu* having properties like *Sookshma*, *Teekshna*, *Ushna* *veerya*, *Katu rasa* and *Vipaka* it acts on all above factors²⁶.

The *Bahya chikitsa karma* includes the *Utsadhana*, *Lepa* and *Parisheka* with the *Valmikamrittika*, *Tarkaryadi lepa*, *Shonakyadi lepa* and *Parisheka*²⁷. *Acharya Sushruta* has mentioned the

utsadhana with *Kshara*, *Gomutra* along with *swedana*. And *lepa* with *Karanjaphala* or *Sarshpa* along with *gomutra*.

To alleviate *Kapha*, the patient of *Urustambha* should be engaged in vigorous physical exercise and patients are made to walk over the ground covered with gravel and sand in the morning. Swimming should be done in flowing water²⁸.

In *Urustambha* condition the *ahara-vihara* and *aushadhi* which alleviate the *kapha* but does not aggravate the *vata* are to be recommended. These treatment modalities should protect the body, strength and digestive fire of an individual²⁹.

CONCLUSION-

Avarana and *Ama* are the two unique concept of the *Ayurveda*. *Avarana* is the pathological condition in which mainly *vata dosha* get hampered. Among them *Medasavritta vata* is one of the clinical entity characterized by *chala*, *snigdha*, *mridu*, *sheeta*, *shopha* in the parts of the body, these all can be seen in *Adhyavata*. In this disease *Ama*, *Meda*

and *Kapha* are *Avaraka* factors. These 3 factors having the same property and these conditions are compared with *chayapachaya prakriya*. Any derangement in these factors causes obstruction in the *gati* of *vata* leads to *Adhyavata* condition. Considering these all different views *Shamana*, *Kshapana* and *Shoshana chikitsa* are recommended.

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