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## Clinical approach of Aavarana Vata W.S.R to Gastro intestinal tract

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### ABSTRACT

Aavarana is a very interesting mechanism of pathogenesis explained in ayurvedic treatises. It is also one of the least understood concepts among the basic mechanisms of ayurvedic fundamentals. It is as unique as well. Now a days, most of diseases come under samsargaja and aavarana janya according to modern era diet and regimen. We use the term aavarana to vata mostly as other doshas are pangu and their movement depends on movement of vata. Different clinical conditions present like aavarana, depending on the stage of disease. Treatment of aavarana is easy, if provided diagnosis is impeccable. This paper aims at narrating the various aspects of aavarana w.s.r. to GIT & to discuss them on light of clinical manifestation.

**Keywords:** Aavarana, Vatavyadhi, Dipana, Pachana, Vasthi, Virechanam.

### INTRODUCTION

According to Ayurveda, the shareera is composed of many srotuses (the channels) [1]. Diseases originate due to obstruction of srotuses by khavaigunya, in different pathology which sets in different srotas to produce different diseases [2]. When a favourable situation arises, disease will manifest. Ati pravrutti, Sangha, Sira granthi, Vimarga gamana are different varieties of srotodushti which results into diseases [3]. Aavarana is one of the most difficult concepts to understand in clinical practice. Infact knowledge of aavarana plays an integral part in understanding the samprapti of many diseases. Samprapti Vighatana is chikitsa i.e., breaking the conglomeration of dosha, dushya [4].

### Concept of Aavarana

Vatavyadhi can manifest either due to Dhatu kshaya or Aavarana [5]. Aavarana literally means obstruction or to cover. Vata generally possesses the quality of chala guna which is responsible for all its function. If vata gets obstructed then, its function gets hampered and results into Vatavyadhi. It is said in amarakosha aavrutam – vestitam syat valayutam samveetam ruddham aavrutam. Terminology pertaining to Aavarana: Avarya, whose Aavarana has taken place. Here it is Vata. Avaraka, who produce Aavarana ex: Pitta, Kapha, Dhatu, Mala, anna.

## AAVARANA IN GASTRO INTESTINAL TRACT

**Annavrta Vata [6] “Bukte kukshou cha ruk,  
jeerne shamayati annavrte anile”**

Pain at kukshi after having food and on digestion pain gets relieved. Here food is covering the vata and blocking its movement. It is best explained with an example, if suppose a balloon is placed between two icecubes. It is compressed by pressure then shape changes as the ice cube drains out water pressure relieves and is made free. Similarly, when anna avrta vata is present its pressurizing the vata from above pressure and below pressure. As now the treatment advocated is relieving pressure by draining. Aims towards cleansing the srotas in upper side anna with vaman karma, lower side anna with pachana. Treatment: annavrte tu vamanam, pachanam deepanam laghu [7].

- Vamanam : This will clear anna which is the aavaraka.
- Dipana: Pippali churna : 3gms tid with water, Shunti churna : ½ to 1 gm bd before meals. It will clear reminent negative activity of aavaraka, directs vata in anulomana direction & improve agni preventing aavarana.
- Pachana: Chitrakadi vati 500 mg tid along with water, hinwastaka churna 3gm tid along with 1<sup>st</sup> bolus of food Directs vata in anulomana direction. It will clear reminent negative activity of aavaraka.

## VARCHOAVRTA VATA [8]

varchaso ativindho adhah sve stane parikruntati, vrajatyashu jaram sneho Loaded Faeces, obstructs gati of vata and makes it viloma gati. On intake of food fullness, due to pressure pass on the stools. loaded colon compress spinal cord, pain at prushtam, due to viloma gati pain at hridaya and epigastric region. Pakwasayam is Vata sthanam and during its expulsion from anal region anulomana process due to mithya ahara vihar the vata gets lodged between faeces. When it leads to prishta, udavarta and the lakshana of vata is movement. When one way is blocked, it tries for another route upwards causing pressure at lower abdomen or pelvic region this area shows a high difference of pressure effect, thus manifests pain.

This can be explained as lakshana of Varchoavrta vata. It is best explained with an example, if suppose we take a tunnel placed horizontally one end filled up with bricks broken gap between them as vata. The other end we are placing stones/sand, as the quantity of sand increases tension in tunnel increases. It moves the bricks outward, that is why in same fashion patient feels heaviness on intake of food and expulsion of faeces after intake of food.

### Treatment

- Virechanam Eranda tailam 30 ml to 90 ml with warm water or with milk, due to its Bhedana karma of dravya removes faeces.
- Snehana karma snehapanam as udavarta chikitsa [9]. Intake of sneha in forms of milk, vegetable soup, soup of mamsa rasa, payasa.

## APANAVRTA URDWAGA VATA

“Moho alpoagni atisarah urdvage apana samvrte” [10]. Moha- due to misdirected both vatas, Alpagni – due to involved apana vata, Atisara-by the more action of apanavata which obstructs path of urdvaga vata in a fashion of u turn which occur in case of cyclones etc.

### Treatment

“Vate syat vamanam tatra deepanam grahee cha ashanam” [11]

- Vamanam-redirects urdvagata vata an important factor
- Deepana- corrects agni which maintains normalcy of things
- Vatanulomana-later go with vata anulomaka drugs like hareetaki churna 5gms with luke warm water.
- Grahee-symptomatic treatment for atisara. kutaja ghana vati 500 mg 2 bd before food or swetha parpati according to age 125 to 250 mg with takra to be taken. Deepana pachana - chitrakadi vati 2 tid or vyoshadi vati 2 bid.

## APANAVRTA VYANA VATA

“Atipravrutti vit mutra retasam” [12]. Vyana vata- nerve plexus, Apana vata – misdirected. In this condition, sacral plexus get effected, there by spincteric actions leading to atipravrutti of vit

mutra retas, there by spincteric actions leading to atipravrutti of vit mutra retas.

### Treatment

Sarvam sangrahanam matam[13]. As atipravrutti is main complaint initially focus on sangrahanam and later administered vasti to redirect vata grahi- as said before Sangrahi vasti administered. (cha.si.11)  
vasti- anuvasana vasti is to be administered. Used drugs are Maha masha taila, ksheerabala taila, pancha tikta guggulu ghrita

## KAPHAVRTA APANA VATA

“Bhinna ama sleshma guru varcha pravartanam. Slesmana samvrte apane kaphamehasyach aagamaha” [14]. In this case the faeces will have gurutva, due to amavasta it floats in water.

### Treatment

Varti prayoga, virechana niruhavasti prayoga.deepana pachanas are given to treat agni, kapha is corrected and vata is corrected.

- Niruha vasti- triphala kashaya, eranda mooladi kashaya are used. Taila in niruha.. tila, sarshapa, sahacharadi taila can be used.
- Kshara vasti(ch.datta), annahanashana niruha. Varti - prepared with trivrt , triphala etc are used.
- Virechana – using eranda taila dose- 30 ml to 90 ml with warm water or with milk, Triphala kashaya with gomutra, Avipattikar churna 15 to 45 gms, Deepana pachana – as said earlier.

## DISCUSSION

In all aavaranas in general tat karyam marute hitam yapana vastis madhura anuvasanas [15]. Acc. to bala of patient, Yapana vasthi with Madhura rasa is considered as the choice of treatment in majority of the avarana as it is tridosahara.Yapana vasthi can be administered in any season and time and is devoid of complications. Pravara bala then mild laxatives is beneficial. Vasthi karma is considered as best treatment for vata.It is presumed that vata is the root cause of all diseases because without vata other doshas, cannot perform their physiological as well as pathological functions. So in any diseased condition if control over vata is achieved, then treatment becomes easier and this is reason behind considering vasthi (which is said to be the best treatment of vata)as the supreme treatment [16].

Charaka mentioned that vasthi reaching the nabhi pradesha, kati,parshva and kukshi expels out the purisha and accumulated doshas after churning them [17]. On the other hand sushruta has clearly mentioned that through Vasthi is administered in the pakvashaya but the active principles of vasthi dravya spreads all over the body through the minute srotas in the same way water reaches to all parts of the plant from its roots [18].

Administration of Eranda tailam is been very much praised in the management of Udavarta. Depending on administration with different Anupana, Eranda tailam will remove different aavarana.When it is administered with Milk it mitigates pitta,when administered with mamsa rasa and yusha it mitigates vata and when it is administered with gomutra it mitigates Kapha. So in almost all the aavarana administration of eranda taila is considered as best.Eranda taila may be administered in the dosage as high as five pala based on bala and kosta of the person who suffer with aavarana.

Administration of all types of rejuvenating recipes, shilajatu and guggulu along with milk is useful in this ailment. Rasayana chikitsa is given utmost importance after panchakarma therapy in the management of the aavarana .The patient should take Chyavanprash lehyam, regularly along with milk as food.

If aavarana due to apana vata,then all therapies which are stimulant of digestion, which are astringent, which cause downward movement of vayu, and which cleanses the colon should be given.

## CONCLUSION

Thus the avaranas with git involvement are discussed and treatment principles were analysed. The treatment of aavarana as a whole involve in removal of aavaraka or treating aavaraka, treating aavrt. Vatanulomana clears and pacifies and maintains vata, Dipana & pachana aim at maintenance of agni, Rasayana maintain swastatha by maintaining dosha, dhatu, agni. As the principles of management are different for different avaranas, the protocol varies as per the stage of the condition. Diagnosis plays key role in the treatments success. Different varieties of panchakarma treatments are planned in order to remove the obstruction and put the specific variety of vata in its own path.

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