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 mala¹. Vata,
Pitta and Kapha are the tridoshas of the body\(^2\). All these together keeps the body in balance state in prakruta avastha. And in vikruta avasta leads to manifestation of the diseases\(^3\). Among tridoshas vata is considered as prime one. Because of its Gati\(^4\) and Yogavah\(^5\) nature. As vata governs all the movements of the body and mind. It is called as Prana\(^6\) for a living beings. 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 body\(^8\). During the formation of the dhatu, 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 dhatus 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 dhatus\(^10\). 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 dhatus. 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 Atipravratti, 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 ways\(^14\).

1) Dhatukshaya i.e dhatus 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 pathways. *Vata* generally possesses the quality of *Chala*, which is responsible factor for the all of its functions. 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*.  

*Avarana* mainly comprised of 2 components.

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

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

**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* disease.  

According to *Acharya sushruta* *adhyavata* is considered as *urustamba* 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 *urustamba* is made up of *uru* (thigh) and *stambha* (stiffness/spasticity). *Urustamba* is a grave condition, in which the patient thighs become painful, numb and immobile. In this state the *Panchakarma* is absolutely contra-indicated.

*Urustamba* is the disease in which the *ama* along with *tridosha* are involved.  

*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 pradesha* and leads to *sthairya* and *shaithya* forms the *sthambhana* is called as *urustambha*. 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 *Shuska* 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*, *Blaya* and *Vegadharana* these are the causative factors for the *urustambha*.

**SAMPRAPTI OF URUSTAMBHA**
Because of consumption of the *nidanas* 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* 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 vatavyadhi treatments are adopted. To combat with these factors Shamana, Kshapana (complete extraction) and Shoshana (drying of the liquid fraction) treatment are advised\(^\text{25}\). 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 factors\(^\text{26}\). The Bahya chikitsa karma includes the Utsadhana, Lepa and Parisheka with the Valmikamrittika, Tarkaryadi lepa, Shonakyadi lepa and Parishek\(a\)^{27}. Acharya Sushruta has mentioned the utsadana 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 water\(^\text{28}\). 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 individual\(^\text{29}\).

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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