



Understanding Concept of Avarana through Ayurveda

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Abstract

In Ayurveda, Healthy state of an individual is equilibrium state of Doshas, Dhatus, Malas and Agni, their balance is essential for health. Imbalance in any of these three is considered as a root cause of disease. Avarana means covering, enveloping or enclosing. In this condition the 'free flowing' and 'all pervading' Vata is obstructed and enveloped by pitta, kapha, Dhatus and Malas and these diseases are called as Avarana janya vyadhi. Understanding Avarana concept is essential in this modern era because it helps in accurate diagnosis approach as well as management, as sometimes during treating vatvyadhi, we did not get results as expected but if we focuses other concepts like Avarana, Anubandha dosha etc. for better results. So, this article is trying to enlighten the concept regarding Avarana and its importance in our day-to-day practice.

Keywords: Avarana, Avrutta, Avaraka, Avarana janya vyadhi, Chikitsa.

Introduction

Tridosha is a fundamental concept in Ayurveda that identifies three biological energies or principles, known as Vata, Pitta, and Kapha, which govern all physical and mental functions in the body [1]. The balance of these three doshas is considered the key to health, while an imbalance can lead to disease. Among these, Vata dosha is considered the "king" and primary controller of all bodily functions in Ayurveda because it governs all movement, communication, and energy in the mind and body. Without Vata, the other two doshas, Pitta (metabolism/fire) and Kapha (structure/earth), cannot move or function effectively [2]. An imbalanced Vata is a primary factor in the manifestation of a large number of diseases.

Causes of Vitiating of Vata [3]:

Vata vitiates mainly because of two reasons

- Dhatukshaya i.e. diminution of tissue elements
- Margaavarana i.e. due to obstruction

Due to Avarana normal gati of Vata get obstructed producing different pathological condition.

Pathological Conditions of Vata: Sushruta has mentioned three pathological conditions of Vata [4].

- Kevala Vata:** Pathological condition of vata without association with other dosha.

- Dosha-Yukta Vata:** Pathological condition of vata with association with other dosha.

- Avrita Vata:** Karma and Gati of vata dosha obstructed by other factors.

Concept of Avarana:

According to Ayurvediya Shabdakosha, the word Avarana means Avarodha, Gati nirodha i.e. obstruction to normal gati of Vata. Obstruction to the normal gati of vata. Vata dosha is the gatyatmak dravya within the sharir [5].

The general concept of Avarana is that the Balawan (strong) dosha due to its vitiation impedes the Durbala (weak) dosha and hampers its gati. Broadly Avarana is classified in 4 types.

- Avarana of murta by murta (Solar or lunar eclipse).
- Avarana of Amurta by Murta (e.g. Pittavrut Vat).
- Avarana of Amurta by Amurta (e.g. Vyanavrut Apana).
- Abhibhav (As the stars and moon are not visible in the daytime due to power of Sun).

Murta Avaraka

- Pitta
- Kapha
- Rakta
- Mamsa
- Meda
- Asthi

- Majja
- Shukra
- Anna
- Mutra
- Varchas(Purisha)

Amurta Avaraka

Any one sub type of Vata as:

- Prana
- Udana
- Samana
- Vyana
- Apana

आवरक - Dosha-Dushya those are causing avarana.

आवृत - Which one get Obstructed/Occluded.

Avaraka and Avruta^[6]:

That which cause occlusion or hindrance is called as Avaraka and that which is getting occluded or hindered is known as Avruta. The Avaraka should be identified as that which is having Karma Vriddhi (increased function), and Avruta should be identified with its Karma Hani (reduced functions).

Total 42 types of Avarana are explained by Acharya Charaka-

- दोषावृत वात- 13
- धातु, अन्न & मलावृत वात - 9
- अन्योन्यावरण - 20

Table 1: Avarana synonymously used in Samhitas

Pratighata	Kasa
Avruta marga	Artava kshaya
Avruta marga	Ashta nindita purusha
Ruddha gati	Madhumeha
Baddhamarga	Shotha

A) Importance of Srotas in the Pathology of Avarana^[7]

Avarana (obstruction or covering) is a specific pathological condition where the Srotas are blocked, most commonly impacting the movement of Vata (the principal force responsible for all movement in the body). The importance of Srotas in this context is critical:

- Site of Pathogenesis (Vyadhi-adhisthan):** All diseases, including Avarana, are understood to originate at the level of the Srotas when their function is impaired. The Srotovaigunya (channel dysfunction) provides the "space" (Kha-vaigunya) where vitiated Doshas can

accumulate and initiate the disease process (Dosha-Dushya Sammurchana).

- Mechanism of Obstruction (Sanga):** Avarana is essentially a form of Sanga (obstruction), which is one of the four primary types of Srotodushti. When vitiated Doshas (e.g., Kapha or Pitta) or other materials (like Ama or abnormal growths) obstruct the Srotas, the normal flow of substances (especially Vata) is inhibited, leading to a wide range of systemic disorders.
- Specific Symptoms:** The specific symptoms of Avarana depend entirely on which Srotas are involved and what substance is causing the block. For example, obstruction in the Pranavaha Srotas (respiratory channels) leads to breathing difficulties, while a blockage in Mutravah Srotas results in urinary retention.
- Diagnostic and Therapeutic Target:** Identifying the affected Srotas is crucial for accurate diagnosis and effective treatment in Avarana. The Moola sthana (root/origin) of the Srotas is considered the main site of pathology and the primary target for therapeutic interventions, such as Panchakarma (detoxification) and specific herbal medicines, to clear the obstruction and restore normal function.

In essence, Srotas are not just passive anatomical structures but dynamic functional units whose health and integrity are vital for preventing the obstructions and flow perversions that define Avarana.

B) Diagnosis (Nidan) of Avarana-

- Acharya Charaka:** Acharya Charaka said to diagnose Avarana that is svakarma Vriddhi and Hani. That is if Avaraka is balavan then karmavruddhi of Avaraka and karmahani of avruta happens and if avruta is balavan then karmavruddhi of avruta and karmahani of Avaraka may occur. But in most of the cases Avaraka will be balavan. The Avaraka should be identified as that which is having Karma Vriddhi (increased function), and Avruta should be identified with its Karma Hani (reduced functions).
- Acharya Sushruta:** Acharya Sushruta to diagnose Avarana that is there are two criteria are told to diagnose kevalavata, dosha and dhatuyukta vata and avruta vata that are lakshana and uhya. Lakshana is based on the symptoms and uhya i.e., by logical thinking.
- Acharya Vagbhata:** Vagbhata mentions that sometimes it is very difficult to diagnose the condition of Avarana and in that case, it requires repeated clinical examination and frequent administration of Upashaya before arriving at the clinical diagnosis.

C) Symptoms & Treatment of Parasparavana Vata^[8]-

Pranavrutva vyana vata	Loss of the functions of the senses, loss of memory & Loss of strength.	Urdhwajatrugat vikar chikitsa
Vyan avrutta prana vata	Excessive sweating, Horripilation (Lomharsha), skin diseases & numbness in body.	Snehayukta Virechana
Pranavrutta samana vata	Difficulty in speech, slurring speech & even dumbness	Yapana basti & administration of medicated fat in four different ways
Saman avrutta Apana vata	Grahani-dosha, hrudroga, parshwapida	Agnidipaniya ghrut
Pranavrutta Udan vata	Stiffness of the head, rhinitis, obstruction to inspiration & expiration, heart diseases & dryness of mouth	Urdhwajatrugat vikar chikitsa
Udan avrutta prana vata	Loss of the functions, Ojas, strength & complexion, may be death	Sprinkled with cold water, consoled & comforted
Udan avrutta Apana vata	Vomiting & diseases like asthma.	Medicated enema & food as it would cause downward movement of <i>vayu</i>

Apanavrutta Udan vata	Unconsciousness, suppression of the power of digestion, diarrhea	Deepan, Grahi And Vamana
Vyan avrutta Apana vata	Vomiting, minal distension, udavarta, gulma & parikartika.	Snigdha and anulomanam
Apanavrutta vyana vata	Excessive discharge of stool, urine & semen.	all types of astringent therapies
Saman avrutta vyana vata	Fainting, Drowsiness, delirium, prostration, diminution of Agni, Ojas as well as strength.	Physical exercise and eat light food
Udan avrutta vyana Vata	Stiffness, less of Agni, less of sweating, lack of efforts & closure of the eyes.	Light diet should be given in limited quantity.

Remaining 8 types of Anyonyavarana should be understood on the basis of lakshna of above Avarana.

D) Symptoms & Treatment of Dosha-Avrutta Vata ^[9]

Dosha Avarana	Lakshana
Pittavrut vata	Daha, trushna, shitakamata, shool
Kaphavrut vata	Gaurav, shool, ushnakamata
Pittavrut pranavata	Murcha, daha, shool, shitakamata
Kaphavrut pranavata	Shwasushwas sangrah, kshavathu, udgar
Pittavrut udanavata	Murcha, daha, shool, ojobhransha
Kaphavrut udanavata	Vivarnata, guruta, aruchi, vakswargraha
Pittavrut samanvata	Atisweda, Murcha, daha, aruchi
Kaphavrut samanvata	Aswed, lomharsha, agnimandya
Pittavrut vyana vata	Sarwanddaha, klama, santap, Gatravikshepasanga
Kaphavrut vyana vata	Sarva gatra gaurav, Asthisandhi ruja, gatisanga
Pittavrut Apana vata	Haridra mutra varcha, atirajastrava, Tapgudmedhra
Kaphavrut Apana vata	Aamshleshma gudvracha, kaphaj Prameha
Kaphapittavrut vata	Kapha pitta Avarana Mishra lakshana

Treatment of Dosha-avrutta Vata ^[10]

- Avarana by Prana Vayu- Anabhisyadi therapies, which are unctuous & help in cleansing of channels of circulation.
- Pitta avrutta vata - If there is occlusion of vayu by pitta, and then therapies which alleviates pitta but doesn't work against vayu should be given. Yapanaa basti (chi Si 12/1) {errand mooladi Niruha, Balya Yapanaa, Sahacharadi Yapanaa} Ksheera basti.
- Kapha avrutta vata - If there is occlusion of vayu by kapha, and a then therapy which alleviates kapha and

downward direction vayu should be given. Niruha basti (Erandmooladi, Bhadradi Sthapana), Koshatkadi Niruha basti.

- Administration of all types of rejuvenating recipes, shilajatu & guggul along with milk is useful. Chyawanprash is also beneficial.
- If the occlusion occurs due to Apana vayu, then all therapies which are stimulant of digestion, which are astringent, which cause downward movement of vayu & which cleanse the colon should be given.

E) Symptoms & Treatment of Dhatu-Anna-Mala-avrutta Vata ^[11]

Avarana	Lakshna	Chikitsa
Raktavrut vata	Burning sensation, severe pain inside skin & Muscles, appearance of red swelling & red patches on skin	Vataraktra chikitsa
Mansavrut vata	Hard swelling & eruption of various colors, horripilation & feeling of ants crawling on the body	Snehan, swedan, Abhyanga, mansa-ras sewan, kshir, ghrut, tail prayog
Medavrut vata	Swelling on body, Loss of taste/appetite known as Aadhyavata	Like Prameha, medoroga and vatvyadhi
Asthivrut vata	Body is very hot to touch, finds comfort by squeezing (massaging, pressing), feels as though being pricked by needles severely, weak & painful	Mahasneha prayog
Majjavrut vata	Bending of the body parts, more of yawning (feeling of) encircling the body (by rope, cloth etc.)	Mahasneha prayog
Shukravrut vata	Ejaculation (of semen) occurs with great force or not at all, or it may become fruitless	Shukral-Balya aushadhi-ahar-vihar
Annavrut vata	Pain in the abdomen soon after consuming food, subsiding after digestion	Vaman, Deepan, Pachan and Laghu Aahar
Purishavrut vata	Constipation, cutting type of pain in pakwashaya) – passing of hard stool with difficulty – pain in lower abdomen and low back	drinking of eranda taila, basti (enema), Udavarta chikitsa
Mutravrut vata	Mutraghata(no elimination of urine), Mutra-adhaman (distension of the urinary bladder)	Mutrala (diuretic), sweda (sudation) & UttarBasti (Urethral douche) are to be administered

F) Treatment of Avarana ^[12]–

Diagnosing Avarana requires a thorough assessment, including

- i). **Dosha Assessment:** Identifying the obstructing and obstructed Doshas.
- ii). **Srotas Examination:** Analyzing the affected pathways and tissues.
- iii). **Clinical Symptoms:** Correlating symptoms with specific Avarana

Treatment of Avarana should aim towards cleansing the srotas with different medicaments which possess Anabhishyandi, Snigdha, Kapha pitta Viruddha and Vatanulomana property. Administration of Yapana basti, Sramsana chikitsa, and Rasayan dravya may be considered after doing pariksha of the Bala of patient and the stage of disease.

Any Avarana can be treated successfully after adopting these treatment modalities, whereas treatment of Anyonya Avarana is not simple. Different varieties of Panchakarma treatments are planned in order to remove the obstruction and put the specific variety of Vata in its own path. In Anyonya Avarana varieties of vata should be directed in their respective direction.

Udan vata should be directed up, Apana vata should be directed downwards etc.

G) Some diseases of Avarana ^[13]–

- i). **Parkinson's Disease (Kampa Vata):** Parkinson's disease is marked by tremors, rigidity, bradykinesia, and postural instability. In Avarana terms, Kapha obstructing Prana Vata (responsible for neurological functions) and Udan Vata (controlling speech and motor activities) could explain the disease's manifestation.
- ii). **Multiple Sclerosis (Asthi-Majjavaha Vata):** This autoimmune disorder, characterized by demyelization and impaired nerve conduction, can be correlated to Avarana of Vata by Kapha or Pitta in the Asthi and Majja Dhatus, leading to symptoms like fatigue, spasticity, and cognitive decline.
- iii). **Muscular Dystrophy (Mamsagata Vata):** Muscular dystrophy involves progressive muscle weakness and degeneration. From the Avarana perspective, the obstruction of Vata by Kapha or Meda in the Mamsa Dhatu can result in the impaired nourishment and function of muscles.

Discussion

Vata is the one that having Gati or movement. The factors that makes Vata unique are its specific Guna as, Ruksha, Laghu, Sheeta, Khara, Sukshma, Chala, Amurtha. Vata does the transportation of other Dosha, Dhatu and Mala by its Chala Guna (ability to move). The movement happens in a systematic way, in specific Srotas (channels) and also in specific directions. When this normal movement is hampered, this can lead to various pathologies. In Avarana, the normal movement of Vata is either hampered or any turbulence happens, due to the impediment in its natural path. In Pitta-avrutta vata, the symptoms of pitta-Vridhhi as well as deterioration of the symptoms of vata are observed. This is because the vata is not able to perform its function due to the Avarana caused to it. The management is aimed at reducing the

Pitta Vridhhi and hence normalizing the vata, so Avaraka dosha or Dooshya should be treated first, and then avrutta vata should be treated as per general line of treatment of

Avarana chikitsa.

In anyonyavarana of vata, the management is aimed at normalizing the gati of that peculiar vata.

Conclusion

Avarana means covering, enveloping or enclosing. In this condition the 'free flowing' and 'all pervading' Vata is obstructed and enveloped by pitta, kapha, Dhatus and Malas and these diseases are called as Avarana janya vyadhi. Understanding Avarana concept is essential in this modern era because it helps in accurate diagnosis approach as well as management. To

Understand and analyze Avarana meticulous knowledge of Ayurveda is essential. If we can trace out the exact avrutta dosha and the Avaraka factor, it becomes easier to treat the case and the

Results become more encouraging.

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