



Review Article

Volume 14 Issue 04

April 2025

CONCEPT OF AVARANA AND ITS MANAGEMENT WITH PANCHKARMA W.S.R TO BASTI

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ABSTRACT:

Avarana is an unique concept described in Ayurveda. It is the route through which the pathogenesis of many diseases proceeds. To understand and analyse Avarana, meticulous knowledge of basic concept of Avarana is essential. The word "Avarana" means Avarodha and Gatinirodha. "Vata Vaa gati gandhanayoho ithi dhatuhu". Vata is the one having gati or movement. Vata having its qualities is known to be transporter of all doshas. Any vitiation in this movement of doshas causes various pathologies. Though Avarana Prakaran is described in the chapter Vata vyadhi still not only all Vatik disorders are concerned with Avarana rather different kind of diseases with involvement of Pitta and Kapha dosha can also be described under Avarana. Hence the thorough knowledge of Avaruta and Avaraka dosha is needed. Avaruta vata are of many types depending upon the dosha, dhatus and mala. In ayurveda the explanation of different Avaruta dosha and its symptoms along with treatment are given that includes various functioning systems in the body as Prana Avruta Vyan Vata effects central nervous system causing numbness, memory loss etc. Sometimes more than one system is also involved that bring out the complications. According to Aacharya Charaka the treatment includes shodhana along with shaman chikitsa (Brihana, Rasayan). In the management of Avarana so many Panchkarma are described in ayurvedic classics according to Aavritt and Aavrutt among which Basti therapy is most important as it clears the obstruction of vata dosha and channelized all the bodily elements in the body. Here a conceptual attempt is made to understand the Avarana and its management through Basti karma.

KEYWORDS: Aavrana, Aavritta, Aavrak, Shodhan, Basti, Panchakarma

INTRODUCTION

Ayurveda believes that the vitiation of a Strotas (body channel) is essential for the manifestation of each and every disease. In any disease or disorder, the Nidana or causative factors will lead to Dosha Dushti; the vitiated Dosha gets accumulated in the particular Strotas, leading to the manifestation of the disease. If a suitable condition arises, the disease commences. ^[1]

Various types of manifestation of the diseases of Vata are being explained. They include the Nanatmaja Vikara or individual Vata Kopa, Anubandha or associated Vata kopa, Gata Vata or accumulation in Dhatu or mala and Avarana or clouding. They all are having different aetiopathogenic mechanisms. Avarana is one of the most complicated basic fundamental concepts of Ayurveda. It is unique as well. To get one understood about Avarana,^[2] the basic principles are to be dealt in detail. Avarana is very helpful in discussing the aetiopathogenesis of many diseases, which further help in its management. As Vata has its guna of chalatav, so where ever Vata goes and affect dosha residing in that area causes accumulation of vikrut dosha which further causes diseases. When Vata dosha does Avarana of Rakta dhatu it causes symptoms like burning sensation in skin, pain, swelling etc, it goes under skin disorders like psoriasis, eczema, dermatitis. Further if Vata Aavrut its own subtypes, like Pran Aavrut Vyan Vata it shows symptoms like numbness, memory loss, loss of immunity which correlate with disorders of nervous system. This goes further on and have 42 types of Avarana according to Acharya Charaka.^[3] It is a wide concept covering almost every organ and major systems of the human body. Hence its necessary to understand the concept of how Avarana effects normal functioning of body and causes diseases. So the treatment protocol could be followed without any misdiagnosis. Further the relation between different organ systems and Avaran Vata's syptoms will be explained and what could be done in Shaman and Shodhna Chikitsa^[4] to cure this. In yapana basti and anuvasana basti is described.^[5] Anuvasana basti of Madhur dravyas are preferably given. Ausadhiya including mridu virechak, pachan , grahi, agni deepak and vata anulomaka effects are said to be given. Hence this conceptual study is done to further explain how avarana effects normal functioning of all the systems in the body and how does shodhana works in its management.

AVARANA AND ITS RELATION WITH DIFFERENT SYSTEMIC PATHOLOGY [6][7]

SYSTEM	AAVRUT VATA	SIGN AND SYMPTOMS	DISEASES
Central Nervous System	Pran Aavrut Vyan	Sarv indriya shunyatva (Loss of sensation), smriti bala kshaya (loss of strength, memory loss)	Hemiplegia, paraplegia, Axonopathy
	Pran Aavrut Saman	Sharira jadtta(stifness), gad gad mukata (Difficulty speech/ slurred speech)	Localized paralysis, facial palsy,

Respiratory system	Kapha Aavrut Pran	Sthivan (Excessive spitting of saliva), kshwathu (sneezing), udgaar (eructation), swash uchhawash sangrah (obstruction to inspiration and expiration), aruchi (anorexia in food), chardi (vomiting)	Upper respiratory tract infections
	Pitta Aavrut Udan	Murchha(fainting), Daha(burning sensation), Nabhi urah Pradesh main klam, Ojo bhransh (loss of vital essence)	Asthma, Emphysema, Chronic bronchitis, Chronic obstructive pulmonary disease
	Udan Aavrut Pran	Oja karm naash (Loss of functions of vital essence), Bala naash (loss of strength), Varn naash (loss of complexion), Mrityu (death)	Chronic heart diseases, cardiac arrest

	Kapha Aavrut Udan	Sharira vivarn (Discoloration of skin), Vaak swar grah (obstruction to speech and voice), Dourbalya (weakness), Guru gatarta (heaviness of the body), Aruchi (anorexia)	Pneumonia, Bronchitis, dysphagia, vocal polyp, vocal cord paralysis, laryngitis
	Pran Aavrut Udan	Shirograha (Stiffness of head), Pratishyay (rhinitis), Niswash uchhaswash sangraha (Breathlessness), Hridayarog (heart diseases), Mukhshosh(dryness of mouth)	Allergic rhinitis, sinusitis Severe Bronchial Asthma, heart diseases, pneumonia
	Udan Aavrut Apan	Chardi (vomiting), Swash (asthma), Kasa (cough)	Chronic bronchial Asthma, Bronchitis, COPD, chronic cough
Gastro-intestinal system	Saman Aavrut Apan	Grahni (Diseases of duodenum), Prashv peeda (flank pain), Hrid rog (heart diseases), Aamashaya shool (colic pain)	Peptic ulcer, Gastritis, duodenal ulcer, Irritable bowel syndrome
	Apan Aavrut Udan	Moha (Unconsciousness), Agni mandya (suppression of power of digestion), Atisaar (diarrhoea)	Irritable bowel syndrome, crohn's disease,

Vyan Aavrut Apan	Vaman (vomiting), Adhmaan (bloating), Udavarta (reverse movement of vata), Gulma (phantom tumor), Parikartika (fissure in ano)	Chronic constipation, gastritis, Fissure, hemorrhoids, flatulence
Saman Aavrut Vyan	Murchha (fainting), Tandra (drowsiness), Pralap (delirium), Angsaad (prostration of agni), Agni- Oja-Bala kshaya (loss of strength)	Drowsiness, Autoimmune disease, Muscular atrophy
Udan Aavrut Vyan	Stambdhta, (stiffness), Alpagni, loss of agni (digestive enzymes), Asweda, (loss of sweating), Chesta haani(lack of efforts),Nirmilinam (closer of eyes)	hypothyroidism, Cushing's syndrome, Hashimoto's thyroiditis

Pitta Aavrut Pran	Daha(Burning sensation), Trishna(Morbid thirst), Shool(Colic pain),Bhram(giddiness), Tama, katu, amla, lavan, ushna, vidaha, (burning sensation by taking pungent, sour saline and hot ingredients of food) ,Sheetkamita (desire of cold)	Hyperthyroidism, neuropathy
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Kapha Aavrut Vata	Shaitya (Feeling of cold), Gourav (heaviness), Shoola (colic pain), katvadyupshayo adikam (considerable relief by intake of pungent and other ingredients), Langhan (desire to fasting), Aayasa (desire to exercise), Ruksh-Ushna kamita (desire to unctuous as well as hot ingredients)	Hypothyroidism (Metabolic Syndrome), Obesity
Ann Aavrut Vata	After bhojan udara shola (Pain in pelvic region after food intake), After digestion shoola shanti (alleviation of pain after the digestion of food)	Peptic ulcer ,
Vidd Aavrut Vata	Varch vibhandh (Absolute constipation), Parikatika (fissure in ano), Aashu jara Sneha (instantaneous digestion of the ingested fat), Aanaha (abdominal distention after digestion of food), Sushk mala (painful and dry voiding of stool), Shroni, vankshan prusth vedana (lower back ache), Viloom vaayu (upward movement of flatus in the abdomen)	Chronic constipation, Fissure-in-ano ,Haemorrhoids

	Pitta Aavrut Pran	Murchha (fainting), Daha (burning sensation of body), Bhram (giddiness), Shoola (colic pain), Vidaah (indigestion), Shitakamita (desire to cold things), Chardi (vomiting)	Fever, Metabolic acidosis, vertigo
	Kapha Aavrut Saman	Asweda (loss of sweating), Agnimandhya (suppression of power of digestion), Loma harsha (horripilation), Gatra atishitlata (excessive cold feeling in the body)	Hypothyroidism,

	Pitta Aavrut Apan	Haridra mutra varch (yellowish discoloration of urine and stool), Guda-medra tapa (burning sensation of anal region and penis), Rajah atipravartan (menorrhagia) Loose stool mixed with ama (mucus or undigested food) and heavy, obstinate urinary disorders caused by kapha	Diabetes mellitus, Jaundice dysuria, Menorrhagia
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Musculo-Skeletal	Asthyaavrutt Vata	Ushan pidan abhinandati (Liking for hot touch and pressure like kneading), Suchibhiriva tudyate (pricking pain)	Fibromyalgia, tendinitis Carpel tunnel syndrome
	Majja Aavrut Vata	Vinaam (Bending of body), Jrumbha (yawning), Parivestan, shool (twisting pain) , Shool (colic pain), Pidyamane panibhyam labhte shukham (relief if pressed with hand)	Tetanus,
	Kapha Aavrut Vyan	Guruta (Heaviness all over body), Sarv Sandhi Ruja (pain in all the joints and bones) Gati sang (loss of mobility)	Axonal poly neuropathy, hypothyroidism
	Meda Aavrut Vata	Chal, Snigdha,Mridu,Sheeta, Shooph (Appearance of oedema in the limbs which is mobile, unctuous, soft and cold), Aruchi (anorexia)	Obesity and Diabetes
Integumentary System	Rakta Aavrut Vata	Twacha masa antradaha & Vedana (Excessive pain associated with burning sensation the area between the skin and muscle tissue), Kswathu(sneezing),	Psoriasis, Vitiligo, Acne vulgaris, Rosacea, Dermatitis ,connective tissue disorders, collagen disorders

		Mandala(oedema with reddishness and circular type rashes)	
	Vyan Aavrut Pran	Ati sweda (Excessive sweating), Lomharsha (horripilation) ,Twak dosha (skin diseases), Supta gatrata (numbness)	Horripilation, , Skin diseases hyperhidrosis
	Pitta Aavrut Vyan	Sarvang Daha (Burning sensation all over body), Klam (exhaustion), Gatra vikshep sangh-santapa-vedna (arrest of the mobility in different parts of the body accompanied with burning sensation and pain)	Certain stages of Gullain Barre Syndrome ,cellulitis, erysipelas
Uro-Genital System	Shukra Aavrat Vata	Shukra avega /ativega (No or excessive ejaculation), Nishphalatva (sterility)	Premature ejaculation, Infertility,
	Mutra Aavrut Vata	Mutra apravarti (Retention of urine), Aadhmaan (distension of urinary bladder)	Acute renal failure, Chronic kidney failure, Benign prostate hypertrophy
	Apan Aavrut Vyan	Bved vin mutra retsaam Atipravarti (Excessive discharge of urine, fecal matter and semen), Sarv sanghrah (Premature ejaculation, diarrhea, UTI

	Pitta Aavrut Apan	Hridra mutra varch (Yellow color of urine and fecal matter), Guda medra tapa (increase in temperature of uro genital organ), Raja atipravartan (menorrhagia)	Urinary tract infection, diseases related to the reproductive tract.
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TREATMENT:

According to Acharya Charaka in Aavruta Vata treatment protocol should be Kapha Pitta avirudh chikitsa and Vata Anulomaka chikitsa.

Aavrana	Treatment
Pranaavrut Vyan vata	Udhrav jatrugat chikitsa i.e administration of therapies prescribed for supra-clavicular diseases.
Vyanavrutta prana vata	Yapana Basti & administration of medicated fat in four different ways are beneficial.
Samanavrutta apana vata	Dipana sarpi should be given.
Pranavrutta udana vata:	treatment of the diseases of head & neck should be given, & the patient should be comforted.
Udanavrutta prana vata	should be slowly sprinkled with cold water, consoled & comforted
Udanavrutta apana vata	medicated enema & food as it would cause downward movement of vayu should be given.
Apanavrutta udana vata	emetic therapy, digestive stimulants & astringent ingredients should be given.

Vyanavrutta apan vata	unctuous therapies should be given for the down- ward movement of the wind in the stomach.
Apanavrutta vyana vata	all types of astringent therapies should be given.
Samanavrutta vyana vata	physical exercise and eat light food.

Pitta aavritta Udan	pitta shamaka and kapha avirod
Samaan aavrutta Prana	chatusneha prayoga along with yavana basti.
Kapha aavrutta udan	medications curative of kapha and vata anulomana (medication, diet and physical activity) should be given.
Udanavrutta vyana Vata	Pathya and laghu aahar
Kapha aavrutta Pran	kapha and vata anulomana (medication, diet and physical activity) should be given.
Raktavrutta Vata	Vata- shonit (gout) chikitisa should be done Ex.Patoladi kwath, guduchi kwath, guduchi tail, maharudra tail, nimbadi churn, guduchi lauha (A.H.)
Mamsavrutta Vata	enveloped by Mamsa (Muscle), Sveda (sudation), Abhyanga (oil massage), Ingestion of meat soup, milk as food, sneha (Oleation therapy) are beneficial
Medavrutta Vata	exercises, shodhana (purification), virechana (purgation). treatment prescribed for diabetes, obesity & Vata are best suited
Majjavrutta Vata	enveloped by Asthi & Majja (Bone & Bone marrow) administration of Mahasneha (mixture of four fats) for Pana and abhyang
Shukravrutta Vata	enveloped by Shukra (Semen), praharsha (great pleasure vis a vis sexual intercourse) & food which in- crease strength & semen are beneficial, In case the passage of semen is found obstructed, virechana (purgation) should be given first followed the regimen of diet
Annavrutta Vata	administration of pachana (digestive), vamana (emesis), dipana (carminatives) &

	laghu (drugs & food which are easily digestible) are ideal
Mutravrutta Vata:	drugs which are mutrala (diuretic), sveda (sudation) & uttarbasti (Urethral douche) are to be administered
Malavrutta Vata	drinking of eranda taila, basti (enema) & fats (medicated oil or ghee) which produce purgation are ideally suited

Treatment with Basti chikitisa in Avarana [8][9][10][11][12][13][14][15]

Avarana	Basti Treatment
Pitta aavritta vata	Yapanaa basti (ch. Si 12/1) {erand mooladi niruha, baliya yapanaa ,sahacharadi yapanaa} Ksheer basti
Kapha aavritta vata	Niruha basti (Erandmooladi, Bhadradi asthapana) Koshatkadi niruha basti)
Rakta aavritta vata	Sukumarak taila anuvasan basti, Madhuparnayadi tail Sneha basti, (ch.chi. 29), Yasthyahvyadi niruha basti (ch.si.3\46)
Mamsa aavritta vata	
Shukra aavritta vata	Drakshaadi Niruha Basti (cch.si.3\55) Gomutra basti (ah.kalpa 4)
Anna aavritta vata	Ruksha basti
Asthi Aavrut Vata	Panchtikta ksheer basti (c.su 28)
Majja Aavrut Vata	Panchtikta ksheer basti (c.su 28)
Pran Aavrut Vyan	Hapushadi yapana basti
Vyan Aavrut apan	Palash basti (ch.si3\45)
Pran Aavrut Vyan	Jivantayaadhya yamak anuvasan basti (vangsen chp 90/93), Prasarini taila anuvasan basti (chakradatta vata vyadhi 173-184)

Pran Aavrut Saman	Panchprasrutika basti (Ch.Si. 8/4)
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Pitta Aavrut Udan	Drakshadi niruha basti
Udan Aavrut Pran	Majja Sneha anuvasan basti (chakradatta vata vyadhi)
Kapha Aavrut Udan	Erandmooladi niruha basti
Pran Aavrut Udan	Dashmooladi niruha basti
Udan Aavrut Apan	Mustadi yapana basti
Saman Aavrut Apan	Piccha basti (chakradatta vata vyadhi)
Apan Aavrut Udan	Pichha basti
Vyan Aavrut Apan	Madhutailik Basti
Saman Aavrut Vyan	Ardhamatrik basti (vangsen Basti karmadhikar)
Udan Aavrut Vyan	Dashmooladi niruha basti
Pitta Aavrut Vata	Chandanaadi taila anuvasan basti, Jivantayadh yamak anuvasan basti (vangsen bastikarmadhikar)
Kapha Aavrut Vata	Erandmooladi niruha basti
Ann Aavrut Vata	Vaitran basti (Vangsen)
Vidd Aavrut Vata	Madhutailik basti
Pitta Aavrut Pran	Kushaadi aasthapana basti (su.chi.38\54)
Kapha Aavrut Saman	Ardhmatrika Basti, Panchmooladi basti
Kapha Aavrut Apan	Bhadraadi aasthapan basti(su.chi.38\63)
Astha Aavrut Vata	Panchtikta ksheer basti
Majja Aavrut Vata	Panchtikta ksheer basti
Shukra Aavrut Vata	Catuhprasrutika basti
Mutra Aavrut Vata	Ardhamatrik basti (vangsen)

Apan Aavrut Vyan	Sangrahi basti (Su.chi.38\87)
Pitta Aavrut Apan	Mustadi aasthapana basti (su.chi. 38\111) Rasnadi aasthapan basti(su.chi.38\73)
Pitta Aavrut Vyan	Siddha basti (vangsen 90\177)

DISCUSSION:

In Ayurveda, "Avarana" is an unique concept of Ayurveda. Often mentioned in the texts but has very less unanimity and clarity and difficult to understand very soon.

Ayurveds describes Dhatu Avarana, Anyonyaavarana, Malaavrana in various disease description. The diagnosis is very minute & required then knowledge of the physician to plan any treatment. Though it is described under vata vyadhi in Brihatriya still the pathology of Aavrana is generally seen in maximum diseases as treatment should by planned accordingly.

Vata dosha is most powerful in body which governs or all other dhatu doshas & Mala for their normal & pathological function among various type of Aavrana so Anyonyaavarana is very difficult to treat as it involves two different types of Vata and make take prolonged duration to manage apart from there 3 kinds of Aavrana Acharya Charak has told the no. of Aavrana is innumerable.

In Aavrana generally the vitiation of Aavruk Dosha is more powerful than vitiated or Aavruk dosha.

So in treatment part Charak has mentioned Stroto Sodhak Chikitisa and Rasayan Chikitisa is especially to normalize the function of Aavruk dosha. Rasayan Chikitisa is mentioned as apalliative treatment. Refers to obstruction or blockage in the channels (srotas) of the body. It signifies a condition where there is a hindrance to the normal flow of bodily processes, including the movement of doshas (biological energies), dhatus (tissues), and malas (wastes). Avarana can lead to various health issues, and Ayurveda emphasizes managing it to restore balance and health. Management of Avarana with Panchakarma, specifically Basti. Anyonyaavarana is very difficult to treat as it involves two different types of Vata and it may take prolonged duration to manage. Based on the extreme signs and symptoms, in any type of Anyonyaavarana a wise physician should aim at normalizing the Gati of that particular Vata. Repeated Panchakarmas and Rasayana therapies will help a lot in various types of Avarana.

Treatment protocol in Aavritta vata as given in Charak samhita: Srotosodhan, Snigdha\anaabhishandi, kapha pitta avirudha and vataanulomaka chikitisa is described (ch chi. 28/ 239 241) As given vataanulomaka chikitisa is said to be given. Basti karma is also considered as the treatment of choice in Aavritta vata.

Understanding Basti in Panchakarma: Basti (enema therapy) is a primary treatment method in Panchakarma that involves the introduction of herbal oils, decoctions, or other substances into the rectum. It is considered highly effective for balancing Vata dosha and treating disorders related to the colon and nervous system.

Role of Basti in Avarana: Basti therapy is particularly beneficial in cases of Avarana because it helps to clear the blockages in the srotas (channels). The medicated oils and decoctions used in Basti penetrate deeply into the tissues, lubricating and nourishing them. This action helps to soften and release accumulated toxins and waste materials that may be causing the obstruction.

Anuvasana Basti: This is an oil-based enema that uses medicated oils to nourish and lubricate the channels, facilitating the removal of blockages.

Niruha Basti: Also known as decoction enema, it uses herbal decoctions along with oils to cleanse and detoxify the colon and other channels.

Selection of Basti Formulation: The choice of herbs and oils used in Basti is crucial and depends on the specific doshik imbalance and the nature of the obstruction (Avarana). Basti is useful in the disorders of Vata, but also for Pitta, kapha and Rakta. It is also useful in Samsarga and Sannipataja vyadhis.

Similarly, Basti works based on its Veerya. Niruha basti also acts as a Shodhana procedure (Doshanirharan), so it also qualifies as per the line of treatment of Prameha which states that first Shodhana should be undertaken in treating the Prameha. In Sthula Pramehi, the line of treatment that can be adopted is Shodhana i.e., Vamana, Virechana and Asthapana Basti (depending on Dosha Pradhanata). Whereas in Krisha Pramehi which includes conditions such as, type 1 Diabetes Mellitus or Juvenile Diabetes Mellitus and long-standing cases of uncontrolled blood sugars in type 2 Diabetes Mellitus with severe weight loss should be administered with Brimhana (nourishing) line of treatment and Basti's like Yapana Basti and Matra Basti.

Especially Yapana Basti is considered as the choice of treatment in majority of the Avarana as it is Tridosha Hara. More over Yapana Basti can be administered in any season and time and it is devoid of complication. Erandamuladi Kshara Basti, Kshara Basts, Vaitarana Basti, Manjisthadi Kshara Basti, Dashamuladi Kshara Basti and Lekhana Basti may be selected in Kapha Avarana. Yapana Basti, Yastimadhu Ksheera Basti, Pancha Prasritaki Basti, Pancha Tikataka Pancha Prasritaki Basti, Manjisthadi Ksheera Basti, Guduchyadi Ksheera Basti and Piccha Basti may be administered in Pitta and Rakta Avarana. Rakta Mokshana especially Sira Vyadha also may be considered in Rakta and Pitta Avarana. In Anyonya Avarana, Chatu Prasritaki Basti, Yapana Basti, Madhu Tailika Basti, Yukta Ratha Basti, Ardha Matrika Basti, Astha Prasritaki Basti and Eranda mula Niruha Basti are beneficial.

As in thyroid gland disfunction, Basti acts at enteric nervous system and influences cellular level. Stimulates HPT axis by virtue of thyroid gut connection.

As per Research, Lekhana Basti is effective in the management of hypothyroidism. It does Shaman of Vata which is Avrita by Kapha Dosha.

As per Research, Dwipanchamooladi Niruha Basti combination is beneficial in treating signs and symptoms of Hypothyroidism.

Hence, adopting a proper line of treatment in the proper stage by using Yukti can prevent the further manifestation of Prameha and helps in achieving fruitful results. Duration and Frequency: The duration and frequency of Basti therapy vary depending on the severity of the condition and the individual's response to treatment. Typically, a series of Basti treatments may be recommended over a period of days or weeks to achieve optimal results. Complementary Therapies: Alongside Basti, dietary and lifestyle modifications, specific herbal formulations (internal medicines), and other Panchakarma therapies as part of a comprehensive treatment plan for managing Avarana. In vata predominant vyadhi's Basti Chikitisa is said to be Ardhchikitisa. As the place where Vata is said to be found is Kati Pradesh or lower body. We considered that each Aavrut Vata can be cured by Basti Chikitisa. As described in the above table in each Praspar Aavruta dosha condition subsequent Basti can be administered. That would lead to stimulation of Vata Dosha and once the Aavarana is removed Chikitisa of other Dosha could be done easily.

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 diseases we face in our day-to-day practice especially the neuro-degenerative disorders. The various stages of many diseases get better explained by the different types of Avarana. The diagnosis is having the major role to succeed in the management. Different Panchakarma modalities as well as other treatments have to be adopted based on the involvement of Avaraka and Avruta which helps a physician to get success in the management. It is only the experience and keen observation of a physician which will make him to become a master in the diagnosis and treatment of Avarana with the support of theoretical knowledge.

Avarana is one of the least understood concepts among the basic mechanism of ayurvedic fundamentals. After studying Avaran we are able to approach the various uncommon diseases. The concept of avarana helps us to explain the pathogenesis of many diseases.

The various stages of the disease get better explained by the different types of avarana. The diagnosis is having the major role to the success in the management. As the principles of management are different for various avaranas, the protocol varies as per the stage of the condition.

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