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An understanding of *Udavarta* as an underlying cause for Multi Systemic Medical Conditions - A Case Study

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ABSTRACT

Udavarta is one of the most common and surprisingly most neglected and misinterpreted clinical condition. The concept of *Udavarta* takes various stances-sometimes as a *Nidana*, sometimes as an event of *Samprapti* and sometimes a *Vyadhi*. But all the three are somehow interrelated. *Vegadharana*, *Adhyasana*, *Viruddhasana* has become a routine, leading to disturbed *Agni* either in the form of *Mandagni* or *Vishmagni* and *Prakupita Apana Vata* leads to disease *Udavarta*. There is no permanent solution has yet in the modern science for such problem. *Udavarta* itself becomes *Nidana* of various diseased condition with the time. An attempt has been made to show the illustration of how *Udavarta Vyadhi* act as a *Nidana* of various diseased conditions.

Key words: *Udavarta*, *Vegsandharana*, *Trimarmas*, *Anulomana*

INTRODUCTION

Ayurveda is an established system of medicine that aims at preventing and promoting health along with managing of diseased conditions. *Tridosha* alignment being the state of health and their derangement being the state of disease, are the fundamentals pertaining to Ayurveda medical science. The vitiation in the state of *doshas* their evolution or progression leads to the process of disease manifestation.

Udavarta as a unique concept of disease manifestation and disease condition itself has been mentioned only in the Ayurveda classical text. *Trimarmas* (Vital points) of our *Shareera* (body) are *Shiras*, *Hridaya* and *Basthi* as they are the *Asraya* (abode) of *Prana* (life). When

these will get affected by the different *Nidanas* (Reasons), *Vatadi Dosha Prakopa* (Vitiation of *Vata* etc. *Doshas*) will occur and will finally lead to *Prana Nasha* (Destruction of the life). Among different diseases related to these vital points, *Udavarta* is one of the important disease. Normally due to the obstruction in the normal path of *Vata Dosha* will result in the reverse movement of the *Vata Dosha*.

METHODOLOGY

Ayurveda Samhitas (*Charaka Samhita* and *Ashtanga Hridaya Samhita* primarily), reference books, peer reviewed research articles and journals on Ayurveda were referred for carrying out this work.

REVIEW OF LITERATURE

कषायतिक्तोष्णरूक्षभोज्यैः संधारणाभोजनमैथुनश्च ।

पक्काशये कुप्यति चेदपानः स्रोतांस्यधोगानि बली स रुद्ध्वा ॥

करोति विष्मारुतमूत्रसङ्गं क्रमादुदावर्तमतः सुघोरम् ।

(C.Chi.26.5)

Charaka Samhita mentioned a separate concept of *Udavartam* in the *Trimarmameeyachikitsa Adhyaya* 26 as a *Vyadhi* due to vitiation of *Apana Vayu* that afflicts *Adhovaha Srotas* of body hence creation a *Sughoram* condition or *Vyadhi Vishesha* paving way for other

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systemic *Vyadhies* like *Shwasa*, *Kasa*, *Jwara*, *Mutrakricchra*, *Grahani* etc.

Ashtanga Hridayam in *Arshonidanam 7* mentioned the *Udavarta* as the major factor for *Arsha Vyadhi* Also mentioned it as causative factor for *Adhmana*, *Arsha*, *Hridroga*, *Gulma*, *Mutrasanga*, *Peenasa*, *Manovikaras* etc.

CASE STUDY

- **Name of the Patient:** xyz
- **Age / Sex:** 69 years Male
- **Janma Kala Sthana:** 1952, Delhi, India
- **Vyadhi Vyadhi Udhbhava:** *Kala Sthana Baddhavitakta*, 1992, Rampur, Himachal Pradesh
- **Updrava Vyadhi Updrava Kala:** *Amlodgara Adhmana* 1994, *Kasa* 1996, *Sushka Arshas* 2005, *Ashmari* 2009, *Shwasaroga* 2014, Hypertension 2017.
- **Ahara:** Mixed (Veg and Non-Veg), 3 times/day, 3-4 L water intake
- **Nidra:** 5 6 hours/night, 30 min 1 hr / Nidra bhanga
- **Mala:** 1 time/day constipated Mutra 5 6 times/day 400 500 ml/day
- **Vyasana:** Smoking since 1964, Alcohol since 1974; Regular consumption
- **Occupation:** Bus Conductor

Analysis of the case

According to patient he was apparently asymptomatic before 1992. When he first complained of *Adhmana*, *Vitvata Sanga* and *Amlodgara*. On enquiry patient revealed the *Nidanas* as *Vega Sandharana (Mala, Mutra and Adhovata* predominantly), *Rooksha* and *Vishma Aahara*, *Vishama Asana* and *Ratri Jagarana*, being a bus conductor by profession. The mentioned *Nidanas* lead to *Doshakopa* causing *Apana Vayu* vitiation in the *Pakwashaya (Swasthana of Vata)*. Taking into account the *Srotas* involvement, due to *Margavarodha* of *Vayu Adhahsrotas* of body are

involved due to which *Kupita Vayu* take *Sthana Samshraya* in the *Koshtha* (predominantly *Pakwashaya*). The vitiated *Apana* caused *Adhmana* and *Vitavata Sanga*. Involving *Samana Vayu* it also caused the *Amlodgara* condition. Taking lead forward the *Vayu Kopa* lead to development of *Vataja Kasa* that aggravated immediately after food and in the night in 1996. *Vyadhi* progressed and taking *Sthana* in *Guda Sthana*, caused *Shushka Arshas* (non-bleeding with itching) of *Vata-Kaphaja* nature. Moreover, the same *Kupita Vayu* after involving the *Mutravaha Srotas* caused *Ashmari* on 2009, measuring 06 mm in size. Also taking place in the *Pranavaha Srotas* it caused *Shwasaroga*, a known case of chronic pulmonary obstructive disease, involving *Vata* and *Kapha* majorly. Also affecting the *Rasa* and *Raktavaha Srotas* there was *Lakshanas* of hypertension, atrial dystrophy and ECG abnormalities seen in 2017. Moreover, being in old age there is very fast depletion of the *Dhatu* indicating *Sarva Dhatu Kshaya*, understanding as its *Updrava Swaroop*. The *Udavarta*, as a *Swatantra Vyadhi* has reached *Chirkari*, *Daruna* and *Jeerna Awastha*. The disease and the pathologies along side have become *Kricchrasadhya* or *Yapya* in nature. Since, the *Nidana Sevana* like smoking, alcohol and non-veg diet are being consumed by the patient regularly, the *Vyadhis* and condition of *Udavarta* again aggravate the condition further continuing the cycle of *Vayu Vaigunya*.

DISCUSSION

Udavarta (reverse movement of *Apana Vata*) is one among the most common and surprisingly most neglected and mis-interpreted clinical condition. The concept of *Udavarta* takes various stances – sometimes as a *Nidana* (etiology), sometimes as an event of *Samprapti* (pathogenesis) and also as a *Vyadhi* (disease). But all the three are somehow interrelated. It a unique concept of disease manifestation majorly involves the vitiation of *Apana Vayu*, further involving the other *Vayus*, *Pancha Pitta* and *Pancha Kapha* afflicting the *Prana Agni Apana* Axis on the front, hence paving the way for multi systemic *Vyadhis* or disease conditions.

CONCLUSION

Vatanulomanam and *Vatashamanam* along with *Amapachanam Agnideepanam* are the therapeutic measures of choice in such conditions. Internal and External *Sneha* usage and *Basti Prayoga* could also be utilised to the fullest. As *Acharya Sharangdhara* said, *Vayu* is the chief component responsible for maintaining the entire *Karma* of *Tridoshas* in optimal level, hence keeping *Vayu* in its *Samyavastha* is the only measure for prevention and treatment of *Udavarta* and *Udavarta* spectrum disorders.

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