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Role of *Avarana* in the etiopathogenesis of *Urustambha*

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ABSTRACT

All the functions of the body are controlled by three fundamental factors called *Tridosha*. As per Ayurveda, these are considered as 'the pillars of the body'. *Dosha's* in the state of equilibrium perform the normal functions of the body but when they get vitiated, they cause diseases. *Urustambha* is a lifestyle disorder and it is commonly seen in the higher socio-economic status. *Sushruta Acharya* named this disease as *Adhyavata*. *Urustambha* is a grave condition, in which the patient's thighs become painful, numb and immobile. In this disease, deranged *Vata* due to intake of *Apathya Ahara Vihara* sub-charged with the *Meda* and *Kapha* settle down into the lower limbs which gives rise to painful and immobile condition of the lower limbs.

Key words: *Urustambha, Avarana, Vata, Meda Dhatu.*

INTRODUCTION

The word '*Urustambha*' consist of two words "*Uru*" and "*Stambha*". *Uru* means thighs^[1] and *Stambha* means cramping / spasticity / rigidity / stiffness.^[2] According to *Shabda Kalpa Druma (Uru Stambhanati Iti Uru + Stambha + Anah)*.^[3] According to *Acharya's*, *Urustambha* is a disease of *Uru Pradesha* in which there is occurrence of numbness, coldness, stiffness and immobility of thighs. *Acharya Charaka* explained *Urustambha* separately from the *Vata Vyadhi Adhyaya* because *Urustambha* is *Kapha Dosha Pradhanaja Vyadhi*.^[4] Where as, *Acharya Sushruta* explains *Urustambha* in *Mahaavata Vyadhi Chikitsa*

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and *Acharaya Vagbhata* has mentioned *Urustambha* in *Vatavyadhi* because it can be considered as a *Vata Dosha Pradhanaja Vyadhi*.^{[5],[6]} In *Urustambha*, patient gets symptoms like *Gouravam, Ayasa, Sankoch, Vedana, Sphurana, Toda* like *Lakshanas* in *Uru Pradesha*.^[7] *Urustambha* is a *Tridoshaja Vyadhi*, in which there is dominance of *Kapha* and *Avarana* of *Vata* take place.^[8] *Vata* due to its *Chala Guna* is responsible for various mechanisms of body. When *Vata* gets obstructed, then there is hampering of the functions of *Vata* which leads to the manifestation of *Vata Vyadhi*.^[9] Hence, *Acharya Charaka* considered *Urustambha* under *Samanyaja* and *Nanatmaja Vata Vyadhi*.^[10] In *Avarana*, there is *Sheetata, Gouravta, Shoola, Shopha*,^[11] or *Chalayamana, Snigdghata, Mruduta* and *Sheeta Shopha*^[12] like *Lakshanas* which can be correlated with the symptoms of *Urustambha*. So, we can say that there is a direct reference regarding the role of *Avarana* in the *Samprapti* (pathogenesis) of *Urustambha*. In *Urustambha*, we can see two types of *Avarana* mainly *Kaphaavruta Vata* and *Medaavruta vata*. It is very difficult to correlate *Urustambha* with the modern concept. But in some cases, the *Lakshanas* of *Urustambha* resemble similar to myopathies. Hence, we can correlate *Urustambha* with myopathies.

NIDANA**Aharaja Nidana**

Intake of *Snigdha*, *Ushna*, *Laghu*, *Shita*, *Drava* and *Ruksha* substances, when the ingested food is partially digested and partially undigested, *Dadhi* (yoghurt), *Kshira* (milk) and meat of *Gramya* (domesticated animals), *Anupa* (animals inhabiting marshy land) and *Audaka* (aquatic animals, *Madya* (Alcohol).^[13]

Viharaja Nidana

Divaswapna (sleep in day time), *Prajagaraihi* (awake at night), *Langhana* (fasting), *Aadyasa* (taking food while the previous meal is not digested), *Ayaasa* (overexertion), *Bhaya* (exposure to fearful situations), *Vega Dharana*.^[13]

Purvaroop

The premonitory signs and symptoms of *Urustambha* (spasticity of the thighs) are *Dhyana* (fixed gaze), *Atinidra* (excessive sleep), *Staimitya* (indolence), *Aruchi* (anorexia), *Jwara* (fever), *Lomaharsha* (horripilation), *Chardi* (vomiting), *Jangha Uru Sadana* (asthenia of calf and thigh muscles).^[14]

Roopa

Jangha Uru Glani (excessive fatigue of the calf muscles and thighs), *Daha-vedana* (constant pain with slight burning sensation), *Sheetam Sparsham Na Vetti Cha* (insensitivity to cold touch), Lack of control over the functions like standing, pressing the feet on the ground, walking and movement of the lower limbs and feeling as if limbs are propelled by someone else.^[15] According to *Acharya Sushruta*, symptoms like *Romancha*, *Vedana*, *Jwara*, *Nidraadhikya*, *Stambhata*, *Sheetalata*, *Sangyashunyta*, *Gouravata* etc. are explained.^[16]

Samprapti of Urustambha

Due to *Ahita Ahara* and *Vihara*, there is *Dosha Prakopa* especially *Kapha* which leads to *Agni Mandya*. Due to *Agni Mandhaya*, there is production of *Ama* (a product of altered digestion and metabolism). This *Ama* combines with the *Medas* in *Koshta* and causes *Sanga* in *Koshta* which causes

Avarodha of *Vata* and ultimately leads to the *Prakopa* of the *Vata Dosha*. At the same time, the *Ama Dosha* enters into circulation by *Rasa Vahinis* and due to its *Guru Guna* it moves downwards towards *Uru Pradesha* through *Adhogami Siras* and takes *Sthana Samsharaya* in *Uru Pradesha*. Then, the *Prakupitta Vata Dosha* causes *Purana* of *Uru Pradesha* and produces symptoms like *Supti*, *Kampa*, *Vedana* and *Sphurana* and other symptoms of *Urustambha*.^[17]

Samprapti Ghataka

- *Dosha - Kapha Pradhan Tridosha, Amadosha*
- *Dushya - Rasa and Meda*
- *Agni - Jatraagni Mandya*
- *Strotas - Rasvaha and Medhovaha*
- *Roga Marga - Madhyama Rogmarga*
- *Stroto Dushti Prakara - Sanga*
- *Adhishtana - Uru Pradesha*
- *Utpatti Sthana - Amashya, Pakwashaya*
- *Vyadhi Swabhava - Ashukari*

Upadrava of Urustambha

Gourava, *Aayasa*, *Sankocha*, *Daha*, *Vedana*, *Shunyata*, *Toda*, *Kampana*. These types of symptoms ultimately lead to the death of the patient.^[18]

Sadhya Asadhyta

The individual suffering from *Urustambha* along with *Daha* (burning sensation), *Toda* (pricking like pain) and *Kampa* (tremors) finally leads to death of the individual which means *Urustambha* along with these signs and symptoms is incurable. If such signs and symptoms are absent and disease is diagnosed earlier, then the disease can be cured with proper treatment.^[19]

Chikitsa Sutra

Since *Kapha* and *Ama* are predominant in the *Samprapti* of *Urustambha*, the physician should constantly administer appropriate alleviation therapies for their *Kshapana*, *Shoshana* and *Shamana*.^[20]

All the therapeutic measures which destroy *Kapha* but do not aggravate *Vata* should be employed for the treatment of *Urustambha* taking into consideration the *Agni* and *Bala* of the patient.^[21]

Yoga's administered in *Urustambha*

Samangadi Yoga

The patient suffering from *Urustambha* should take *Samanga*, *Shalmali* and *Bilva* along with *Madhu*.^[22]

Strivestakadi Yoga

Strivestaka, *Udichya*, *Devadaru*, *Nata*, *Chandana*, *Dhataki*, *Kushta*, *Taalisa*, *Nalada* can be administered to the patient along with *Madhu*.^[23]

- *Musta*, *Haritaki*, *Padmaka*, *Lodhra*, *Tiktahini*.
- *Devdaru*, *Haridra*, *Daru-haridra*, *Vacha* and *Katuka-Rohini*
- *Pippali*, *Pippalimula*, *Sarala*, *Devdaru*.
- *Chavya*, root of *Chitraka*, *Devdaru* and *Haritaki*.
- *Bhallataka*, *Pippalimula* and *Pippali*.

All the above mentioned recipes in the form of *Kalka* are to be administered along with *Madhu*.^[24]

Sarangeshtadi Churna, *Murvadi Yoga*, *Swaranshiryadi Churna*.^[25]

Piluparnyadi Taila, *Kusthadya Taila*, *Saindhavadhya Taila*, *Ashtakatvara Taila*.^[26]

External therapy

Valmika-mrittikadi Utsadana, *Ashwagandhadi Utsadana*, *Takrayadi Lepam*, *Sarshapa Lepam*, *Vatsakadi Lepam*.^[27]

Patients of *Urustambha* should engage in such activities which reduce *Kapha* and *Medha* that is one should indulge in physical exercises like advise to walk over ground which is covered with the gravels and sand, climb on hilly areas and swimming against the river currents in cold water because while swimming the physical exercise produces heat and this heat cannot get disperse from the body because of the cold water surrounding the body. The heat generated remains inside the body to dissociate *Kapha* from the adhered tissues resulting in its alleviation.^[28]

Rukshana Chikitsa

According to *Shabdakaladrum*, *Rookshna* is *Aprema*, *Achikwana*, *Snehashunya*. The quality which is devoid of stickiness is called as *Rukshana*.^[29]

Udavartana in *Urustambha*

According to *Acharya Sushruta*, by using *Udvartana*, the *Avarodha* gets cleared and there is a increase in the *Bhrajaka Pitta* and this leads to the destruction of *Vata*, *Vilayana* of *Kapha* and *Medha*. Hence, keeping in mind the above mentioned phenomenon *Udvartana* is indicated in *Urustambha*.^[30]

Ruksha Swedana in *Urustambha*

In this procedure, sweat is induced by giving heat by *Valuka* etc. and this will help in *Kshapana* and *Shoshana*.^[31]

Rukshana in *Kaphavruta Vata* and *Medasaavruta Vata*

The Symptoms of *Kaphavruta* and *Medasaavruta Vata* are *Staimitya* (feeling of coldness in the body), *Gouravata* (heaviness), *Toda* (pain), *Shopha*, *Snigdta* etc. By administering *Katu*, *Tikta*, *Kashaya* and *Ushna Dravyas*, *Langhana*, *Shrama* and *Ruksha Anna-Paana* and *Chikitsa* help in *Kshapana* and *Shoshana* of *Kapha* and *Medas*.^[32]

Pathya

The patient of *Urustambha* is constantly given unctuous regimens, so *Yava* (barley), *Syamaka* (millet), *Kodrava* along with vegetable cooked with water and oil without adding salt, leaves of *Sunisannaka*, *Nimbi*, *Arka*, *Vetra*, *Aragvadha*, *Vayasi*, *Vastuka* and bitter vegetables like *Kulaka* are useful for the patients.^[33] Administration of alkali preparations, *Arista*, *Haritaki*, water added with *Madhu* and *Pippali* cures *Urustambha*.^[34]

Why *Panchakarma* is contraindicated in *Urustambha*?

Snehana and *Basti Karma* always aggravate *Kapha*. *Virechana Karma* is also effective in removing the localized *Kapha* located in its own place and *Pitta* can be easily removed by *Vamana*. Both of these, *Kapha*

and Pitta located in the Amashaya can be eliminated by Virechana. When located in Pakvashaya, all the three Doshas can be rooted out by Basti Karma. But when associated with Ama and Meda and especially when these are firmly located in the thighs, it is impossible to eliminate them by the Panchakarma.

Since the Ama and Medas are lodged in the adobe of Vayu which is Sheeta (cold) in nature and as these are firmly localized in the Uru (thighs), it is not easy to eliminate them just as it is difficult to lift water located at a lower level. Whereas, when there is Supti and Sankocha in Urustambha and on administration of Snehana Karma, there is further deterioration of the condition. That's why therapies like Snehana and Basti Karma etc. are contra-indicated in the treatment of Urustambha.^[35]

DISCUSSION

Acharya Sushruta has explained Urustambha as Adhyavata and there is a direct correlation of Urustambha with Avarana. Acharyas have mentioned that particularly Kaphaavruta Vata and Medasavruta Vata play a significant role in the Samprapti (pathogenesis) of Urustambha. Acharya Sushruta explained Urustambha as Adhyavata, which looks similar to Medasavruta Vata. Urustambha is Kapha Pradhana Tridoshaja Vyadhi. Due to Kapha dominance, Sanga takes place in Kostha as a result of which there is Avarana of Vata by Kapha and Medas. The Vimarga Gamana of Doshas takes place which leads to Sthana Samshraya in Uru Pradesha which ultimately leads to Urustambha. When there is Avarana of Vayu by Kapha in Urustambha, the symptoms like Sheetata, Gouravata, Shopha are produced due to Kapha Avarana and the symptoms like Toda, Shoola, Suptata etc. are produced due to Avrutta Vata. When there is Avarana of Vata by Medas, the symptoms like Aruchi, Chala, Snighda, Mridhu, Sheeta, Shopha appears.

CONCLUSION

Urustambha is a lifestyle disorder and it is commonly seen in the higher socio-economic status. It is a grave condition, in which the patient's thighs become

painful, numb and immobile. Due to Avarana of Vata by Kapha and Medas, Urustambha takes place because of which the Doshas are deep seated in Uru Pradesha. And hence, it's very difficult to eliminate the Doshas from there Ashaya Sthana. So, by understanding the concept of Urustambha, the disease can be easily treated by removing the Avarana. Simultaneously, we can prevent the progression of the disease into Asadhya Avastha. Hence, it is necessary to understand the concept of Urustambha for better diagnosis and its management.

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