

A CONCISE REVIEW OF APANVAIGUNYA AND ITS MANAGEMENT BY ANULOMANA

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ABSTRACT

Aberrant dietetics and lifestyle particularly includes intake of inferior quality food and suppression of natural urges of feces, flatus and urination. Both of these particularly vitiate the *apana vata*, an important subdivision of *vata dosha*. This vitiation is called *apana vaigunya*. Vitiated *vata dosha* has an awful effect on the chief *vata dosha* due to the common location they share. This *apana vaigunya* is the source of diseases of functional areas of *apana vata*. Besides it affects the other organ systems of the individual. The *Anulomana* regulates the *apana vata* and treats the *apanavaigunya*. It cleans the *pakvashaya* (large intestine) hence promotes the *sthanika dosha shuddhi* i.e. pacifies the native *vata dosha*. Thus it preserves the physiological functions of *apan vata*, central *vata dosha* and thus

pacifies other *dosha* also. As a result the associated illnesses of other systems are also managed. For this purpose *erandabhrishta haritaki* and *matra basti* are preferred treatment modalities.

KEYWORDS: *vata dosha, apanavaigunya, apana vata, anulomana.*

INTRODUCTION

In present era due to erroneous life style, a number of diseases are produced. Among these diseases, a large number of maladies are due to “*apana vaigunya*,” because the main etiological factors of *apana vata* vitiation encompass irregular dietetics and lifestyle. In the field of literary research, very few works are there on *apana vaigunya*. In the present article efforts have been made to draw the attention of fraternity of *ayurvedic* physicians to the importance of *apana vata*, its *vaigunya* and management. Also, not much endeavors have been made to study in depth the role of *apana vaigunya* as a factor of causation of multiple diseases of different *srotas*. Besides this purpose, the effect of *anulomana karma* on *apana vaigunya* will also be analyzed, as regulation of *apana vaigunya* by *anulomana karma* can be a great tool in dealing with the resultant diseases.

AIMS AND OBJECTIVES

1. To explore the classical *Ayurveda* texts and allied literature for understanding the fundamental concept of *Apana vata* and *Apanavaigunya*.
2. To explore the utility of knowledge of *Apana vaigunya* in *Ayurvedic* medical science.
3. To appraise the effect of *Anulomana Karma* in the management of *apana vaigunya*.

MATERIALS AND METHODS

Detailed review of material available in texts of *Ayurveda* and allied literature was done for comprehensive understanding of concept of *apana vata*, *Hetus* and *Laksanas* of *Apana vaigunya*, relation of *Apana vaigunya* in the manifestation of diseases of different *srotas* and *Anulomana karma* in the management of *Apana Vaigunya*.

REVIEW AND DISCUSSION

Acharya Sushruta defined *purusha* as the self conscious organic individual which is the outcome of union of *atma* and five *mahabhutas*.^[1] Five *mahabhutas* in body are represented by the three *doshas*. Any imbalance in the mutual harmony of these *dosha* results in a disease. The healthy state can be attained and maintained only by keeping these *doshas* in equilibrium.^[2] Whenever there is deviation from the equilibrium state, whether *kshaya* or *vridhhi*, it should be corrected accordingly.

Vata is considered the prime among the three *dosha*³ due to its property of governing the functions of other *dosha* also. Conversely, the imbalance of the *vata dosha* equilibrium results in pathological changes in the status of other two *doshas* and thus of body also.^[4] *Vata*

attains different names i.e. *prana*, *udana*, *samana*, *vyana* and *apana* on the basis of their *karma*, *sthana*, *gati* and *marga*.^[5]

Apana vata is a subdivision of *vata dosha*. It resides in *pakvashya* (colon) and causes the excretion of feces, urine, fetus, semen and menstrual blood. Its synonyms are *Gudam* (rectum) and *payu* (anus). In ayurveda at many places *prana* and *apana* have been mentioned together.^[6] This signifies that both *parana* and *apana vata* have equal significance and where *prana* is used for inspiration there *apana* word has been used for expiration. As *prana vata* is important due its function of soothing or gratifying the body *apana vata* is also important due its nature of making body free from vitiated products of digestion.

Sites of *Apana vata*

For quick comprehension the locations of *apana vata* according to different classical texts can be tabulated here as under.

Table No 1: Sites of *apana vata*as per various *Ayurvedic* treatises.

Sr. No.	Locations of <i>apana vata</i>	C.Su. 20/8	Su. Su. 21/6	A. S. Su. 20/6	A. H. Su. 12/1	Indu.	S. S. Pu. 5/27,28
1	<i>Vrushana</i> (testes)	+		+			
2	<i>Basti</i> (urinary bladder)	+		+	+		
3	<i>Nabhi</i> (umbilicus)	+					
4	<i>Vamkshana</i> (Groin)	+		+			
5	<i>Guda</i> (rectum) <i>Apana</i> (guda A. H. Su12/9, <i>Hemadri</i>)	+		+	+		
6	<i>Antra</i> (large intestine)	+					
7	<i>Medhra</i> (penis)	+		+	+		
8	<i>Uru</i> (thigh)	+		+	+		
9	<i>Pakvadhana</i> (large intestine)		+	+			
10	<i>Shroni</i> (pelvis)			+	+		
11	<i>Kati adhah</i> (below lumbar region)					+	
12	<i>Malashaya</i> (large intestine)						+

It is apparent from the table that *pakavadhana/guda/malashaya/antra* is accepted as the chief site of *apana vata* by all the classics from where it moves to *shroni*, *basti*, *medhra* and *uru* and executes its functions in these areas. All these signify the same organ i.e. *pakvahaya*. which too is the chief location of *vata dosha*. The sites of *vata dosha* mentioned by *acharya* Caharaka and *acharya* Sushruta are also the same site that of *apana vata*. The sites of *vata dosha* mentioned by *acharya* Vagbhatta and *Acharya* Kashayapa also share the same location. Among *tridosha* the general location of *vata dosha* is below umbilicus^[7] which

again is the site of *apana vata*. Whole of above narration leads to conclusion that *apana vata* is more significant among other types of *vata* as it shares the common prime location *pakvashaya* along with *basti* etc. other locations with the *vata dosha*. *Pakvashaya* is the place where the materials necessary for growth and maintenance of the body are generated and absorbed and also the most important humor the “*tanthra yanthra dhara*” i.e. the organiser *vata* is generated and located.

Guna

Though the general qualities of *vata dosha* viz. *laghu*, *ruksha*, *sukshma*, *chala*, *sukshma*, *vishada* and *khara* are inherent in *apana vata* yet due to dominance of *prithvi mahabhuta* in *apana vata*, it is rich in *ruksha*, *khara* and *vishada* guna. *Chala* guna, the chief characteristic of *vata dosha*, is also equally inherent in *apana vata*. This can also be inferred from the fact that the *virechanopaga dravya* mentioned in *siddhi sthana* are *prithvi mahabhuta* dominant.

Functions of Apana Vata

The functions of *apana vata* are tabulated below.

Table No 2: Functions of *apana vata*^[8]

Sr. No.	Functions of <i>apana vata</i>	Functions of <i>apana vata</i>
1	<i>Mutra dharana</i> and <i>nishkramana</i>	Holding and voiding of urine(micturition)
2	<i>Shakrita dharana</i> and <i>nishkramana</i>	Holding and voiding of feces(defecation)
3	<i>Shukra dharana</i> and <i>nishkramana</i>	Holding and emission of semen(ejaculation)
4	<i>Artava dharana</i> and <i>nishkramana</i>	Menstruation
5	<i>Garbha dharana</i> and <i>nishkramana</i>	Holding and expulsion of fetus
6	<i>Artava srijana</i>	Excretion of menstrual blood
7	<i>Garbha srijana</i>	expulsion of fetus

The excretory function of *apana vata* is highlighted more than its *dharana* function. The urge of excretion (*vega*) of *mutra*, *purish* and *shukra* and its implementation is given far importance by ancient sages so as to avoid the diseases occurring due to their holding (*the apana vata vitiation*).^[9] Acharya though have not explained the mechanism of action of excretory function of *apana vata* in detail yet the definition of *vega*^[10] hints towards the excretory reflexes i.e. micturition reflex, defaecation reflex, ejaculatory reflex etc.

Apanavaigunya

Vaigunya: The description of the term “vaigunya” is put forth here.

- *Dosho vaigunayam*^[11]

Here 'vaigunya' means 'dosha' i.e. which leads to damage, bad consequence or detrimental effect.^[12] On the basis of above specification 'Apana vaigunya' means that state of *apana vata* in which it causes detrimental effects on body.

- **Dictionary meaning of vaigunya (vi – guna)** imply the following meanings^[13]

Absence of or freedom from qualities, absence of attributes, difference of qualities, contrariety of qualities, imperfection, defectiveness, faultiness.

On the basis of above connotation 'apana vaigunya' means *apana vata* associated with incomplete, opposite or different *guna* which leads to defective or faulty function of *apana vata* and then in turn manifestation of respective illnesses.

Hence "apana vata vaigunya" is a broad term which encloses morbidities occurring due to altered *apana vata* functions. This alteration may result either due to absence of its attributes or reduction or aggravation of its characteristics following aberrations in diet and regimen.

All subdivisions of *vata* get strength from *pakvashayastha vata* and move in their respective parts of body to perform their physiological functions. Therefore any vitiation in *pakvashaya* or *pakvashayastha vata* i.e. *apana vaigunya* will also affect functions of other types of *vata* and hence cause diseases of respective system.

Few of these illnesses with their textual references are tabulated below.

Table No. 3: Illnesses due to apana vata vitiation.

Sr. no	Disease	References
1	<i>Arsha roga</i> (haenorrhoides)	C.Chi.14/8
2	<i>Udavarta</i>	C.Chi.26/5
3	<i>Udara roga</i> (diseases of abdomen)	C.Chi.13/10
4	<i>Mutra Roga</i> (urinary disorders)	Su. Ni.1/19
5	<i>Gudaroga</i> (diseases of rectum)	Su. Ni.1/19
6	<i>Udavartini yonivyapada</i> (dysmenorrhoea)	A.S. Ut. 38/36
7	<i>Kasa</i> (cough)	A.S. Ni. 3/14
8	<i>Shukra Roga</i> (diseases of semen)	A.S. Ni. 16/21
9	<i>Bhagandara</i> (fistula in ano)	Ha. S. Tr. 20/35
10	<i>Vidarodha</i> (constipation)	Ha. S. Tr. 20/36

The causative factors of above mentioned illnesses are cited in the following verse:

Apano ruksha guru anna vegaaghata ativahane

Yaanayansthan chankrameth cha atisevite

(A.S. Ni.16/21).

Pathogenesis of diseases due to *apanvaigunya*

As *apana vata* is the chief regulating *dosha* of *basti* and *guda* hence the pathogenesis of diseases of these systems (*basti* and *guda* diseases) due to its vitiation is obvious. Vitiating *apana vata* vitiates the *pakvashaya* whose vitiation intern leads to the vitiation of prime *vata dosha* due to their common location. This *vata dosha* due to its dynamic nature vitiates *pitta*, *kapha* and other four types of *vata*. As a result the diseases of respective systems manifest. For instance *apana* and *udana* vitiation leads to *kasa roga*, *apana* and *vyana* vitiation leads to *shukra dosha* manifestation.

Anulomana

The word '*anulomana*' means due regulation or sending in right direction. Therefore the modality by which the *apana vata* is regulated or which treats *apanavaigunya* is called *anulmana*. The mode of regulation of *apana vata* by *anulomana karma* is well explained in the following verse:

*Krutva pakam malanam yadbhitva bandhamadho nayet
tacchanulomanam gneyayam yatha prokta haritaki*
(Sha.S.Pu.4/3)

The above citation implies that the process which breaks the abnormal *doshic* complex, propagates *mala* (stool) and *dosha* downwards after their appropriate digestion & excretes them from body through *adhomarga* (anus). *Anulomana karma* results in *pakvashaya shuddhi*, i.e. *sthanika dosha shuddhi* and hence retains the physiological functions of *apan vata*, main *vata dosha* and thus pacifies other *dosha* also. In this way *anulomana karma* treats *apanvaigunya* and associated illnesses.^[14]

Modes of establishing *anulomana karma*

Oral drugs e.g. *Eranda bhrishta haritaki*

This drug is prepared by frying the *Haritaki* in *eranda* oil then powdering it. *Haritaki* has *anulomaka* effect as described in the definition of *anulmana*. *Taila* is appraised as the best medicine for *vata dosha*.^[15] *Eranda taila* is antagonistic to *vata dosha* due to its innate qualities and has *pakvashaya shodhaka* (cleans the large intestines) action.^[16]

Basti (Enema therapy)

Basti therapy is the chief therapy for the alleviation of imbalanced *vata dosha*.^[17] Acharya Charaka has mentioned that specific therapeutic procedures should be performed according to the site of *dosha* and *dushya*.^[18] Hence for the regulation of *apana vata*, *Basti* therapy is the ideal procedure. Moreover *Basti* therapy due to its systemic effect and ability to pacify other *dosha* is considered *ardha* (half) *chikitsa* or complete treatment.^[19] Among various types of *basti Anuvasana basti* results in expulsion of feces and *pakvashayastha vata*.^[20] It also has *anulomaka* effect.^[21] As people are not able to modify their dietary habits and life style due to their personal, social or professional implications, *Matrabasti* a subtype of '*anuvasana basti*' can be a useful means to achieve the *anulomana* effect. It does not call for any restriction in food and activities can be given any time and is devoid of complications.^[22] Besides it also promotes strength, helps in easy voiding of stool and is beneficial in treating vitiated *vata dosha*.^[23]

CONCLUSION

Vata is the prime among the three *dosha* due to its property of governing the functions of other *dosha*. *Apana vata* is a subdivision of *vata dosha*. Sites of *Apan vata* and *vata dosha* as described in texts are similar e.g. *basti*, *purishadhan*, *kati*, *pakvashaya*, *shroni* & *guda*. *Pakvashaya* is the common prime location of *apan vata* as well as *Vata dosha*. From here, *apana vata* keeps control over its functions in *Bastimedhradi* area. *Prerana* (excretion) and *dharana* (retention till their *vega* time) of *mala*, *mutra*, *shukra* and *artava* are the cardinal functions of *Apana vata*. *Apanavaigunya* means *apana* with incomplete, different, or opposite *gunas* which leads to manifestation of several illnesses of *apana* area as well as diseases of other systems e.g. *arsha*, *bhagndara*, *kasa*, *udavarta* etc. For the subsidence of these illnesses common treatment principle *anulomana* i. e. regulation of *apana vata* is valuable option.

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