A CONCISE REVIEW OF APANVAIGUNYA AND ITS MANAGEMENT

BY ANULOMANA

Kumari Monika¹, Meena Kedar L.², Sharma Sushila³ and Vardhan Prabhakar⁴

¹Ph. D. Scholar, Basic Principles Department, National Institute of Ayurveda, Jaipur, Rajasthan, India.
²Associate Professor & Head, Basic Principles Department, National Institute of Ayurveda, Jaipur, Rajasthan, India.
³Associate Professor & Head, Prasuti Stri Roga Dept. National Institute of Ayurveda, Jaipur, Rajasthan, India.
⁴Lecturer, Shalakya Department, National Institute of Ayurveda, Jaipur, Rajasthan, India.

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 apanavaigunya.

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 aima and five mahabhutas.\textsuperscript{[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.\textsuperscript{[2]} Whenever there is deviation from the equilibrium state, whether kshaya or vriiddhi, it should be corrected accordingly.

Vata is considered the prime among the three dosha\textsuperscript{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.\textsuperscript{[4]} Vata
attains different names i.e. prana, udana, samana, vyana and apana on the basis of their karma, sthana, gati and marga.\[^5\]

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

It is apparent from the table that *pakvadhana/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 Cahanaka 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*. *Pakwashaya* 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 vaya*, 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][^]**

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

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.

**Apana vaigunya**

*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.**

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

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

*Apano ruksha guru anna vegaaghata ativahane
Yaanayansthan chankrameth cha atisevite*
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 anulomana. 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 anulomana. 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.* Acharya Charaka has mentioned that specific therapeutic procedures should be performed according to the site of *dosha* and *dushya.* 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. Among various types of basti *Anuvasana basti* results in expulsion of feces and *pakvashayastha vata.* It also has *anulomaka* effect. 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. Besides it also promotes strength, helps in easy voiding of stool and is beneficial in treating vitiated *vata dosha.*

**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 *Apana 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 *apana vata* as well as *Vata dosha.* From here, *apana vata* keeps control over its functions in *Bastimedhradi* area. *Prerana* (excretion) and *dharana* (retension 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 lead 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.

**REFERENCES**

13. Ibid. p. 498.
15. Ibid. Chikitsa sthana; Chapter 28 Verse 180; 624.
16. Ibid. Chikitsa sthana; Chapter 26 Verse 30; 599.
17. Ibid. Sutra sthana; Chapter 25 Verse 40; 132.
18. Ibid. Chikitsa sthana; Chapter 28 Verse 104; 621.
19. Ibid. Siddhi sthana; Chapter 1 Verse 39; 683.
20. Ibid. Sutra sthana; Ayurveda Dipika commentary Chapter 2 Verse 15; 25.
23. Ibid. Siddhi sthana; Chapter 4 Verse 63; 701.