

Role of Anulomana dravya in the management of pureeshavruta vata - A review

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Abstract

The concept of *avarana* (obstruction or covering) is one of the more difficult tasks for Ayurveda physician to understand, interpret and to treat. Almost all disease in the living beings is produced due to *avarana*. Ayurveda classics mentioned forty two different types of *avarana*. *Pureeshavruta vata* (*vata* gets obstructed by faecal matter) is one of the types of *avarana*, where *pureesha* (faeces) will act as *avaraka* (obstructor) and *vata* act as *avruta* (obstructed). Due to this the *vata* which in normal stage attains *viloma gati* (moves in opposite direction) and produces *ativibandha* (constipation), *atopa* (Gargling sound), *parikatika* (pricking pain) etc. For the management of *pureeshavruta vata*, *anulomana* (carminatives) *dravyas* are considered to be the best *dravyas* (substances) because they digest the *apakva* (indigested) mala and helps for easy expulsion of obstructed *vata* by bringing it to its *anuloma gati* (normal direction or downward movement).

Keywords: *Avarana, Avruta, Avaraka, Anulomana, pureeshavruta, Vata.*

1. Introduction

Ayurveda a life science gives more importance to *Avaran*, as it is the main cause for the manifestation of various diseases in the body and also very difficult concepts to understand and incorporate in clinical practice. Sometimes it is least observed or goes unidentified due to lack of skill. To understand and analyze the *Avarana*, a thorough knowledge of basic concepts of *Ayurveda* is essential. Varieties of treatments modalities are advocated based on the *Avruta* and *Avaraka*. The treatment of *Avarana* should aim towards cleansing the *Srotas* (body channels) with different medicaments which possess *Anabhishyandhi* (non-obstructing), *Snigdha* (unctuous), *Kapha Pitta Aviruddham* (should able to mitigate kapha and pitta) and *Vatanulomana* (brings normal *gati* to *vata*) *dravya* [1].

2. Objectives

1. To study *Avarana* with reference to *Pureeshavruta vata* in brief.
2. To study *Anulomana dravya*.
3. To study mode of action of *Anulomana dravya* in *Pureeshavruta vata*.

3. Review of literature

Avarana:

Shabdakalpadrum— ‘Aa’*Upasargapuraka*, ‘Vru’*dhatvatamaka*, ‘Lyut’*Pratyayatmaka*. Which means-*valayita, vestita, ruddha* and *samvita*.

Nirukti: According to *Ayurvediya shabdakosha*, the word *avarana* means *avarodha, gatinirodha* i.e. Obstruction or resistance or friction to the normal *gati* of *vata*. *Vata dosha* is the *gatyatmak dravya* within the *sharira*. Hence its normal *gati* is hampered or vitiated thus *vata* becomes *avruta* [2].

Shabdakoshakar says that *balwan dosha* (potent dosha) due to its vitiation impedes the *durbala dosha* (weak) and hampers the normal *gati* (movement) of the *avruta dosha*.

4. Synonyms

Table 1: Showing synonyms of *Avarana* with their context.

Sl. No.	Synonyms	Charaka ³	Chakrapani ³	Dalhana ⁴
1.	Avruta Gati (Madhumeha)	+	-	-
2.	Rudhagati (Madhumeha)	-	+	-
3.	Pratighata (Kasa)	-	+	-
4.	Avaruddhagati (Asthainidita purusha)	-	+	-
5.	Avritamarga	-	-	+
6.	Pratibhaddha marga	-	-	+
7.	Baddhamarga (Shotha)	-	+	-

Thus the word *avarana* can be understood as; *Achchhadan* (covering), *Avaruddhagati* (obstructed movement), *Sanga* (obstruction), *Pidhana*, *Akirya* (loss of function or immobile), *Prachadana* (stagnate) etc.

5. Types of Avarana

There are 42 different types of *avarana* were explained in the classics. Those are as follows;

1. *Anyonyavarana (aviskritatam)* – 20.
2. Types of *avarana* due to *Pitta* and *Kapha avruta pancha vata*-10.
3. Types of *avarana* due to *Dosha* (2), *Dhatua* (6), *Anna* (1), *mala* (2) *Sarvadhata* (1) =12

Generally we will come across two types terms while studying *avarana* i, e.

1. *Avaraka-Achchhadaka* - which causes obstruction.
2. *Avruta-Achchhadita* - which is gets obstructed. *Pureeshavruta vata* is one among the different types of *avarana* [5].

6. Samanya Samprapti of avarana

Prakopa (aggravation) of *vata* usually takes place due to

1. *Dhatu kshaya* (emaciation of body tissue).
2. *Margasya avarana* (obstruction in body channels) [6].

Due to *nidanakara* factors *Vata* will get aggravated, aggravated *vata* in term aggravates *Pitta & Kapha* and scattered into different places of body and leads to obstruction in the *srotas* and production of *avarana* and *vyadhi* [7].

7. Purishavruta vata Lakshana

- *Ativibandha* (Constipation),
- *Parikartika* (Pricking pain in anal region),
- *Snehaansa shigra pachana* (Easy digestion and absorption of oily substances),
- *Bhojanajirnortar aadhmana* (Flatulence and gargling sound after digestion of food),
- *Shuska shakrit visarjan* (Defecation of dry and constipated faecal matter),
- *Shroni vankshana prishtha ruja* (Pain in pelvic, groin and back),
- *Viloma vata* (movement of *vata* in opposite direction),
- *Aswastham hrudayam* (discomfort in cardiac region) [8].

8. Chikitsa sutra of pureeshavruta vata

If *vata* is occluded by *pureesha*, then *Erandataila* (Castor oil) and *snehana* (Oliation therapy) should be indicated as *Udavarta*¹. *Anabhishtyandhi dravya sevana* (intake of non-obstructing food), administration of *tridosha shamaka dravya*(substances mitigating *vata, pitta and kapha*), *Avarana* is due to *Apana vayu* vitiation the first give *deepana* (*Digestant*), *Kashaya rasa pradhana dravya* (Substances predominant of Astringent taste), *vatanulomana* (*Carminative*), *Virechana* (Purgative) and *Basti* (Enema therapy) *dravya*². Treatment is given first to soften the stools and increase the intestinal motility so painless *anulomana* (*elimination of vata*) will takes place [9].

9. Review of Anulomana Dravya

“*Krutvaa paakam malaanaam yadbhitva bandhamadho nayet tacchaanulomanam gneyam yathaa proktaa haritakee*” || Sha. Sam. Pu. Kha. 4

According to Acharya Sharangadhara, *anulomana dravyas* are defined as the *dravyas* which digests the undigested *mala* (vitiated *dosha, dhatu and mala*) in the body, after digestion, it simplifies the digested *mala* and helps in easy expulsion of digested and simplified *malas* by relaxing the anal sphincter are known as *anulomana dravya* and the *karma* is known as *anulomana karma* [10].

“*kostha iti paachakasthaane*” || Adhamalla

According to Acharya Adhamalla *kostha* is considered as *pachakastha* i. e. *annavaha srotas* (Gastro-intestinal tract).

“*SaroAnulomanah proktaa*” || Su.Sam.Su 46.

According to Sushrutacharya, *anulomana dravyas* are predominated with *sara guna* (*sliminess in it*).

“*anulomanam vaataadeenaamadhadh pravartanam saraguNatvaat*”|| Adhamalla.

Acharya Adhamalla also defined *anulomana* means, it act as *vatadi mala pravartaka* due to its *sara guna*.

10. Mode of action of Anuloman Dravya

The modality of *anulomana dravya* can be explained by taking example of Acharya Chakrapanidatta into consideration. Those are as follows;

1. Dravya: (Substance)

“*Yatraashritaah karmaguNaah kaaranam samavaayi yat / taddravyam.....*” || Cha.Sam.Su.1

Which is substratum to the properties and action is called as *dravya*.

2. Karma: (Action or effect)

“*Yat kurvanti tat karma*” || Cha. Sam. Su. 26.

Which performs is called as *karma*.

3. Veerya: (Potency)

“*Yena kurvanti tat veeryam*” || Cha. Sam. Su. 26.

Which is the cause for effects is called as *veerya*.

4. Adhithana: (Site of action)

“*Yatra kurvanti tadadhikaraNam*” || Cha.Sam. Su. 26

Place where the drugs produce its effects is called as *adikarana* or *adhithana* i.e. site of action of drug is called as *adikarana* or *adhithana*.

5. Kaala: (Time period)

“*Yadaa kurvanti sa kaalah*” || Cha. Sam. Su.26

When the drug produces its effect is known as *kaala* i. e. time of action of the drug or half-life of drug.

6. Upaya: (Procedure)

“*Yathaa kurvanti sa upaayah*” || Cha. Sam. Su. 26

The preparatory measures taken for the collection of drug to its administration is called as *upaya*. i.e *purva karma, pradhana karma* and *paschata karma*.

7. Phala: (Result or Benefits)

“*Yat saadhayanti tat phalam*” || Cha. Sam. Su. 26.

The result which we get by all these is known as *phala*. i.e. either it subsides the disease or aggravates the disease. These all can be accessed on the basis of *Tridoshavada, Panchamahabhoota vada* and *Lokapurusha samyavada*¹¹.

For Example

1. **Dravya:** *Anulomana dravya- Hingu, Yavani, Jeeraka, Hareetakati* etc.

2. Karma: *Anulomana karma.*

3. Veerya:

Rasa- *Katu.*

Guna- *Snigdha, Sara, Laghu, Ruksha.*

Veerya- *Ushna.*

Vipaka- *Katu.*

4. Adhikarana: *Annavaha srotas, Sanga and vilomagati of vata* take place due to *pureesha*.

5. Kaala: Consider both *kriya kaala* and *ritu kaala* in which *prakopa* of *vata dosha* takes place due to *avarana* of *pureesha* in the *annavaha srotas*.

6. Upaya: It includes different preparatory procedure adapted since from collection of *dravya* to the completion of treatment.

7. Phala: On the basis of its *rasapanchaka*, relief from the signs and symptoms or *samprapti vighatana* will takes place.

11. Discussion

Avaranas are different types according to their *avaraka* and *avruta*. It is considered as one of the pathological condition for the manifestation of other diseases. *Pureeshavruta vata* is one among 42 types of *avaranas*, in which *pureesha* will act as *avaraka* and *vata* as *avruta* and produces the signs and symptoms as *ativibandha*, *parikartika*, *bhojanottara atopa*, *snehamsha shigra jeerna* and *viloma gati* of *vata*. Acharya's clearly stated that first we have to remove the *avaraka* so that *avruta* will be brought to its normalcy.

By administering *anulomana dravya* in *pureeshavruta vata*, first it digests the *apakva mala* acting as *avaraka* due to its *katu rasa*, *ushna veerya* and *katu vipaka*. Later by its *snigdha guna* it softens and simplifies the *ativibandhita* (hard and complex) *mala*. Then simplified *malas* where easily expelled out from the body by relaxing the anal sphincter.

Once the *avarana* is get separated the *vata* which is in *viloma gati* and *vridhita avastha* will be brought to its equilibrium state by *ushna veerya* of *anulomana dravya* and leads to *Anuloma gati*, hence *anulomana dravyas* are beneficial in management of *pureeshavruta vata*.

12. Conclusions

- *Avaranas* are difficult to understand, interpret and discuss, for this a thorough knowledge of Ayurvedic basic concept is essential.
- *Pureeshavruta vata* can be easily treated without any complication by using *anulomana dravya*.

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