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## Significance of Apanavata in the life as described in Charakasamhita

**Kumar Ashok, Vijendra Pratap Singh and Dwibedy Brij Kumar**

### Abstract

Ayurveda deals with human being to solve entire problems related to human. It tells us about human physiology and pathology with its own principles. It has been mentioned that Doshas are active principles of the body responsible for all pathophysiological status. There are three types of physical Doshas named as Vata, Pitta and Kapha. Apanavata is a kind of Vatadosha which help in sustenance of the body. Apanavata resides in lower part of the body and maintains homeostasis by regulating some specific functions such as excretion of excreta, semen and menstrual blood etc. Vitiated Apanavata creates abnormalities related to lower body organs like fistula and prolapse etc. This plays important role in living beings, so factors related to it, will be describe and discuss in full paper.

**Keywords:** Guda, pakvashaya, dosha, vayu

### Introduction

Charakasamhita is most famous and authentic book of Ayurveda which is expounded by worshipful AtreyaPunarvasu (approximately >1000 years B.C.) and compiled by the great sage Agnivesha (approximately >1000 years B.C.). This book was redacted by Charaka (approximately 2<sup>nd</sup> century B.C.) and Dhridhabala (approximately 4<sup>th</sup> century A.D.). It is categorised into eight Sthana and one hundred twenty chapters. Dhridabala has completed forty one chapters in this book (which was missed by the time) i.e. seventeen chapters of Chikitsasthana, twelve chapters of Kalpasthana and twelve chapters of Siddhisthana<sup>[1]</sup>.

There are two types of Dosha named as physical and mental. Physical Doshas are Vata, Pitta and Kapha while Raja and Tama as mental Doshas<sup>[2]</sup>. Dosha sustains the body means there is no life without it or Vata, Pitta and Kapha, reside in the body of all embodied creatures either in their normal or pathological state<sup>[3]</sup>. These three moves in the whole body and produce good and ill effect on entire system, according as they are normal (produces plumpness, vitality, complexion, cheerfulness etc.) or provoked (produces different disorders)<sup>[4]</sup>. Vata has been categorised into five folds which are Prana, Udana, Samana, Vyana and Apana<sup>[5]</sup>. Apte has mentioned various meanings of the term Apa as breathing out, respiration, one of the five life wind in the body which goes downward and out of the anus<sup>[6]</sup>.

### Materials

#### Guna (characters) of Apanavata

It has been mentioned as common characters of Vata, but will also be present in Apanavata because Apa itself is a type of Vatadosha. Followings are the characters i.e. Ruksha (non unctuous), Sheeta (cold), Laghu (light), Sukshma (subtle), Chala (unstable), Vishada (clear), Khara (rough)<sup>[7]</sup>, Daruna (severe)<sup>[8]</sup>, Gati (locomotion), Amoortatva (invisibility), Anvasthitva (instability)<sup>[9]</sup>, Parusha (rough), Sheeghra (Swift/quick) and Bahula (excess)<sup>[10]</sup> etc.

#### Sthana (seat) of Apanavata in the body

It locates specially in the Vrishanau (both of testes), Basti (bladder), Medhra (Phallus), Nabhi (umbilical region), Uru (thigh), Vankshanau (groins), Guda (rectum) and Antra (lower part of intestine)<sup>[11]</sup>.

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### **Normal Karma (function) of Apanavata in the Body**

Its function are summarized here i.e. Elimination of Shukra (semen), Mutra (urine), Shakranta (faeces), Artava (menstrual blood) and Garbha (fetus) [12], Deham Tantrayata (regulates the function of entire body) [13], Kshepta Bahirmalanam (elimination of excreta) and Karta Garbhakritinam (modeller of foetal form) [14], Samomokshogatimatam (regular elimination of excretions) [15].

### **Common Etiological Factors for aggravation of Apanavata**

These factors have been told as commonly for Vata but it also aggravate more or less to Apanavata thus mentioned here i.e. By taking of dry, cold, scanty and light diet, excessive sex, walking and wrongful treatment, by excessive loss of waste matter or blood, by excessive starvation, swimming, way fearing, exercise and other excessive activity, by the loss of body elements, by excessive emaciation due to worry, grief and disease, by habitual use of uncomfortable beds and seats, by anger, day sleep, fear, suppression of the natural urges, chyme disorders, trauma, no taking of food, by injury to vital part, by riding or on falling of an elephant, camel horse or other fast running animals or conveyance [16].

### **Symptom of Increase, Decrease of Apanavata in the Body**

The humour Vata (also Apanavata) when increased manifests its pathognomonic symptoms in proportion to the intensity of its morbidity, when decreased it ceases manifesting its characteristic qualities [17].

### **Abnormal Functions and Disorders of Apanavata in the Body**

It has been mentioned that by the suppression of Apanavayu followings appear i.e. Sango Vidamootravatanam (retention of faeces, urine and flatus), Adhma (flatulence), Vedana (pain), Klamah (exhaustion) and JathareVataschanye (other disorders in abdomen due to Vata) [18]. Abnormal Apanavata also becomes the cause of Udarroga (abdominal disease) [19], Baddhagudodara (intussusception) [20], SahajaArsha (congenital piles) [21] and Udavarta (misperistalsis) [22], Shareeram Peedayante (afflict the body with disease) and PrananaAshuHaranti (quickly take away the man's life) [23].

### **Cause of Provocation of Vata (Apanavata)**

Provocation of Vata has been told due to two specific causes such as by Dhatukshayat (diminution of body elements) and by Margasyavarana (obstruction to its normal circulation caused by occlusion in the body channels) [24].

### **Avarana (occlusion) and Apanavata**

The condition of Avarana (occlusion) has been mentioned in reference to Vatadosha. Mutual obstruction between the five types of Vata as well as occlusion of Vata with Pitta and Kapha occur. This condition is required to examine prior to start of treatment. If the action of any of the Vata increases, it should be considered as Avarak (which occludes) and if decrease will be considered as Avrita (which got occluded). Mutual occlusion with different sign and symptoms along with treatment are mentioned as follows. In the condition of occlusion of Apa by Samana there will occur assimilation disorders and diseases of the organs situated in hypochondriac region, gastric disorders and colicky pain of the stomach. In the condition of occlusion of Apa by Udana, there will occur vomiting, dyspnoea and similar other disorder. In the condition of occlusion of Udana by Apa, there will be

stupefaction, diminish Agni and diarrhoea. In the condition of occlusion of Apa by Vyana, there will occur vomiting, distension of abdomen, misperistalsis, Gulma (abdominal lump), colic and gripping pain. In the condition of occlusion of Vyana by Apa, there will be excessive discharge of faeces, urine and semen [25].

Occlusion of Apanavayu by Pittadosha produces yellow colouration of urine and faeces, sensation of heat in the rectum and excessive flow of the menses. Occlusion of Apanavayu by Kaphadosha creates loose stool which is heavy and mixed with undigested matter and mucous as well as KaphajaPrameha (there is discharge of urine mixed with mucous) also [26].

### **Management of Apanavata**

Apanavata should be led downwards [27]. Time of medication for Apanavata (in the condition of discordance) has been told as the drug should be taken before the meals [28]. Only after considering the due dose and the time, the provoked Vata should be treated by use of sweet, acid, salt, unctuous and warm medications, by oleation, sudation, corrective and unctuous enemata, sternutation, diet, inunction, rub, affusion etc. Unctuous and corrective enemata are best among remedies, because by entering the colon from the very beginning destroys the very root of morbid Vata which is originator of all the Vata disorders [29]. Following important measures have also been summarized to regulate Vata i.e. inunction, poultices, bandages, friction, affusion, immersion bath, hand massage, kneading, surprise therapy, shock therapy, de memorising therapy, intake of medicated wine and spirits, digestives and digestives stimulant, enema, regimen of post enema and habituation to comfort of life etc. [30]. Lines for treatment of occlusion in common are summarized here i.e., by using the materials which do not cause obstructions to the channels, unctuous, which help in cleansing of channels. If Vata occludes in all its location, then prompt administration of therapies which are not antagonistic of Kapha and Pitta, but which causes downward movement of Vayu is beneficial. Yapanabasti type of medicated enema, Anuvasanabasti type of medicated enema, mild laxative in strong patient, rejuvenating recipes, Shilajatu, Guggulu along with milk and Chyavanprash etc. have been mentioned. If occlusion of Vayu is due to Pitta and Kapha then alleviating therapy of Kapha and Pitta is applicable but that does not work against Vata [31]. In the condition of occlusion of Apa by Samana the use of Ghee medicated with digestive stimulants is useful. In the condition of occlusion of Apa by Udana, the enema and similar measures as well as diet conducive to regular peristalsis are useful. In the condition of occlusion of Udana by Apa, the emesis and diet having digestive stimulant and astringent property are beneficial. In the condition of occlusion of Apa by Vyana, one should treat by regulating peristalsis by means of unctuous medications. In the condition of occlusion of Vyana by Apa, the astringent therapy is useful [32]. Here, only brief management of Apanavata given as per Charakasamhita.

### **Discussion**

It is very notable that Apa is a kind of Vatadosha and acts as biological humour which is responsible for sustenance of the body. Vatadosha has been categorised in five different forms according to their different seats and functions. Apanavata is enumerated in the last among Vatadoshas, because it locates in the lower part of the body while Pranavata as first. It moves downward in the body, so helps in

the excretion of semen, urine, menstrual blood and faeces and expulsion of foetus. It removes the toxic material of the body and also helps in temperature regulation of body via excretion of urine. It helps in fertilisation via moving the semen outside of the body thus plays great role in the continuity of generation. Semen, urine and faeces etc. are natural urges of the body which are regulated by it, so suppression of these may lead to abnormality of Apanavata (creates different disorders). As we see that it mainly locates in lower part of body, so most of the disorders such as Udarroga (abdominal disease), Baddhagudodara (intussusception), SahajaArsha (congenital piles) and Udvarta (misperistalsis) etc. are related to those parts. It is necessary to regulate its actions otherwise may afflict the body with disease and quickly takes away the man's life. Provocation of Apanavata has been told due to two specific causes such as by Dhatukshayat (diminution of body elements) and by Margasyavarana (obstruction to its normal circulation caused by occlusion in the body channels), so the management of Apanavata is mainly based on removal of occlusion and providing unctuous enema to nourish it. Avarana (occlusion) is specific concept related to Apanavata and it not only occludes but also being occluded by other types of Vata. Pittadosha and Kaphadosha also occlude the Apanavata. It is serious condition and should be handled carefully otherwise may leads to death, if ignored.

### Conclusion

Apanavata is a biological humour which locates in lower part of the body and maintains the homeostasis of it via regulating the actions of semen, urine, faeces, menses and intestine etc. thus plays great role in the life.

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