



Study of *Apana Vata* and its Correlation with *Arsha*

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Abstract

The subject of *ayurveda* is physical aggregation of *vikaras* of *panch-mahabhoota* and termed as *Sharir*. It is composed of six *dhatu*s, i.e; *Panch-Mahabhoot* and the sixth one of non-physical entity that is *Atma*, *Purush* or *Sharir*. *Tridosh* are considered as the primary and essential constitutional factors of the human organism. These fundamental factors maintain the integrity of human body. *Doshas* are the body constituents which are responsible for maintenance of the physical integrity of the body. *Sharir Vayu* is that force which keeps the *kapha*, *pitta*, *dhatu*s and *malas* in motion; like the wind that propels the cloud from place to place in the sky. Functions of *apan vata* are to retain and eliminate the feces, urine, semen, menstrual blood and fetus when required. Vitiated *apan vata* coming in contact with anorectal folds gives rise to *arsha* or haemorrhoids (piles).

Keywords

Doshas, *Apana Vata*, *Arsha*, *Haemorrhoids*



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INTRODUCTION

Doshas are the body constituents which are responsible for maintenance of the physical integrity of the body. These functions in short, can be presented as:

Vata: It is a primitive body constituent that is responsible for the body control mechanism.

Pitta: It is the body constituent which is responsible for bioconversion in the body.

Kapha: It is the body constituent responsible for cementing of body cells and provide nutrition to the body.

Vata

Vata is life and vitality, *vata* is supporter of all embodied beings. *Vata* is verily the whole universe and it is the lord of all. Thus, *vata* is extolled¹. A person whose *vata* is with unimpaired movements and is in normal state lives a long of hundred years². *Sharir Vata* is that force which keeps the *kapha*, *pitta*, *dhatu*s and *malas* in motion; like the wind that propels the cloud from place to place in the sky. *Vata* is powerful in view of its activating others and putting them to work. *Vata* maintains a state of equilibrium between the different *doshas* and the fundamental principles of the body (*Dhatu*s); it further tends to maintain

uniform state in the metabolism of the body and helps the organs of sense perception in discharging their specific functions³. *Vata* is of five types viz— *Pran*, *Apan*, *Vyan*, *Saman* and *Udan*⁴.

Pran vata: It is located in head, chest, throat, tongue, mouth and nose. Its functions are spitting, sneezing, belching, respiration and digestion⁵.

Udan vata: It is located in naval, chest and throat. Its functions are speech, effort, energy, strength, complexion etc⁶.

Vyan vata: It is located in whole body and performs the functions such as movements, extension, contraction, blinking etc⁷.

Saman vata: It is located in channels carrying sweat *doshas* and water(fluid); and seated beside the digestive fire provides strength of *agni*. Its function consists in digesting the chime brought down into the intestine in unison with the digestive ferment or excreted matter⁸.

Apan vata: It is located in testes, bladder, umbilicus, thighs, groin, rectum and the lower part of intestine. Its functions are elimination of semen, urine, stool, menstrual blood and fetus. *Apan vata* is situated in the lower part of abdomen, stimulates the pathway of *shukra*, *artava*, *mutra*, *mala* and *garbh*, expels them from body. The *apan*



vata mainly situated in *peshisrotas* of pakwashaya, *mutrashaya*, *garbhashaya* and *shukrashaya*. Functions of *apan vata* is to retain and eliminate the feces, urine, semen, menstrual blood and fetus when required. These functions are conducted by the organs situated in the region said to be seat of *apan vata*, termed *shroni Pradesh*⁹.

Arsha

Nidana and Samprapti:

According to *Charak*, intake of heavy, cold, burning, uncooked and unsuitable food.; eating meat of cow, fish, goat, buffalo and sheep; dried vegetables, immature curd and deranged wine, use of defective and heavy water; abstaining from physical exercise, use of more comfortable bed, chairs and seat, the *agni* (digestive fire) gets suppressed. Thereafter, by sitting in squatting posture and hard seat, introducing the enema nozzle improperly tearing in anorectal region and impelling the urge of flatus, stool, urine forcibly, in women by abortion, fetal pressure and difficult labour, *Apana* gets vitiated and coming in contact of the down-fending accumulated excrement carries in to the anorectal folds. Thus, the piles manifest in them. The site of piles (Hemorrhoids) in the lower part of the large intestine which passes into the flexure of rectum and

measure four and a half fingers in length called the *Gudam*, which is provided with three spiral grooves, which are respectively known as *Pravahini*, *Visarjini* and *Samvarni*¹⁰.

Purva-roop:

Tardy and difficult digestion of food, acid eructations, a sense of weakness in the thighs, a rumbling sound in the intestine, emaciation of the body, swelling around the eyes, a croaking sound in the intestines, cutting pain in the rectum, apparent indications of an attack of jaundice, dysentery, dyspnoea, vertigo, somnolence, excessive sleep, weakness of the organs (*indriya*) are indications which predict the advent of the *Arsha*¹¹.

*Types of Arsha*¹²

According to *Charak*, there are two types of piles—congenital and acquired. The cause of congenital piles (*arsha*) is seed (sperms and ovum) having genetic morbidity for the anal folds. This morbidity is also caused by the unwholesome behavior of the parents and the past deeds.

Acquired piles (*arsh*) are of seven types viz. *Vataj*, *Pittaj*, *Kaphaj*, combination of two *doshas* (three type) and *tridoshaj*.

Vataj arsh



Arsh, due to the action of the aggravated *vata* are non-exuding, rose coloured and uneven in their surface. They resemble the *kadamba* flowers or *tundikeri phala* in structure and are either tubular or sharp pointed like a needle. The stool becomes excessively hard and can be evacuated with great pain. An excruciating pain is experienced in the regions of waist, back, sides, anus, umbilicus and genitals¹³.

Pittaj arsh

Pittaj arsh are slender, blue topped, yellowish in their hue or are coloured like shreds of liver, resembling in the tongue of the shuka bird. They are thick at middle, resemble the mouth of leeches and secrete a sort of slimy exudation. The stool is marked with blood, and the patient complains of a painful, burning sensation at the time of defecation. The skin, nails, eyes, face, teeth, stool and urine of the patient assume a yellow hue¹⁴.

Kaphaj arsh:

Kaphaj arsh are hard, round and glossy. They assume a grayish hue and resemble the teats of cow, panasa of fruit. These piles do not burst, nor they exude any sort of excretion. The patient feels an irresistible tendency to scratch the excrescences. The stools become copious in quantity and are

charged with mucus (*shleshma*), resembling the washings of meat. Indigestion, fever with shivering and heaviness of the head and oedema are the symptoms manifest the progress of disease. The skin, fingers, nails, eyes, teeth, face, stool and urine of the patient assume a white colour¹⁵.

Raktaj arsh:

Raktaj arsha have their origin in the vitiated condition of the blood resemble the sprouts of the *nyagrodha* tree in shape and are of the colour of red coral, or the seeds of *gunja* berry. They exhibit all the symptoms similar to that of *pittaj arsha*. When pressed hard by constricted faeces in their passage through the anus, they suddenly give rise a hemorrhage of vitiated (venous) blood and symptoms characteristic of excessive bleeding are found to supervene¹⁶.

Sannipataj arsha:

These *arsha* are due to concert action of the deranged, symptoms characteristics of each of these types manifest themselves in unison¹⁷.

Aim

To study *apana vata* and its correlation with *arsha*.

Material and Methods

- Literary study of *apana vata* was done through ancient ayurvedic texts,

including Vedas (Upanishads etc). Ayurvedic samhitas specifically *Brihatrayi Samhitas*, other relevant literature of Modern Sciences were also referred.

- Total 15 known cases of *arsha* were taken.
- *Apan* vikriti questionnaire was used to assess the status of *apana vata* .

Inclusion criteria

- Only known cases of *arsha* were taken.
- Cases with any other systemic disease were not included.
- Age group 20-40 years were taken.
- All were belonging to same socio-economic status.
- Both male and female cases were taken.

Exclusion criteria

- Cases with any other systemic disease were excluded.
- Cases below 20 years and above 40 years were excluded.

Methodology

For selection of cases, sign and symptoms mentioned in various classical literature of Ayurveda were taken into consideration for the study.

Arsha: Tardy and difficult digestion of food, acid eructations, weakness in thighs, rumbling sound in the intestines, swelling around the eyes, cutting pain in the rectum(*guda*), cough, dyspnoea, somnolence, insomnia, weakness of *indriyas*.

- All essential information about the disease (*arsha*) was compiled in details using the clinical proforma.
- On the basis of questionnaire, status of *apana vata* in the known cases of *arsha* was assessed.
- Correlation of *apana vata* and *arsha* was done.

OBSERVATION

Numbers of defecation wise distribution of 15 cases (*arsha*) were studied. The following table represents the number of defecation in *arsha* patients.

Table 1 Number of defecation per day in *arsha*

Number of defecation per day	Arsha	
	Number	Percentage
1-2 time	5	33.35%
2-3 time	3	20.00%
3-4 time	2	13.34%
4-5 time	4	

		26.65%
5-6 time	1	6.66%
Total	15	100%

For assessment of the bearing capacity of a patient, he was asked: whether he is in a position to bear the urge for sometime or not. To check the bearing capacity, patients were divided in two groups, i.e., and Normal capacity and reduced capacity.

Table 2 Bearing capacity of stool in *arsha*

Bearing capacity of Arsha stool		
	Number	Percentage
Normal capacity	6	40%
Reduced capacity	9	60%
Total	15	100%

Status of *apana vata* in all cases was studied. For this purpose the patient were divided in two groups, i.e.; increased and decreased *apana vata*. Numbers of cases falling in the first group (increased) are 7 and in the second group (decreased) are 8.

Table 3 Status of *Apana vata* in *arsha*

Status of apana vata	Arsha	
Increased	7	46.65%
Decreased	8	53.35%
Total	15	100%

DISCUSSION

The clinical study was planned in such a manner, so that the factors involved in causing the pathologies said to be of *Apana vata* may be clearly specified from different aspect. The present study was conducted on 15 patients of *arsha*. The cases were selected on the basis of clinical findings. From the aetiopathogenesis point of view, all essential information was collected. While studying the Ayurvedic literature related to physiological function of *Apana vata*, it was revealed that all the functions mention in the name of *Apana vata*, i.e; control of defaecation, micturition, emission and ejaculation, menstruation and normal labour mechanism are under the control of following factors:

- Inferior hypogastric plexus
- Inferior mesenteric plexus
- Inferior rectal plexus
- Ovarian plexus

- Hypogastric nerves
- Pudendal nerves
- Pelvic splanchnic nerves

Hormones

- Estrogen
- Progesterone¹⁸

Clinical sign and symptoms mentioned in various Ayurvedic literature for *Arsha* are as follows: a non relish food, tardy and difficult digestion of food, acid eructations, weakness in thigh, rumbling sound in the intestines, swelling around the eyes, cutting pain in rectum(*guda*), cough, dyspnoea, vertigo, insomnia, weakness of organs(*indriya*). Observations made were discussed ,to correlate classical view of *apana vata* with its *vikriti(arsha)*. From the observations, it is clear that stool bearing capacity is greatly reduced in arsa cases. Also, apana vata is not in balanced state, it is found to be either increased or decreased. Presence of such symptoms in arsha cases are indicating towards the apana vata vikiti in them.

CONCLUSION

Status of *apana vata* was found to be deranged in all cases on *arsha*. This is suggestive of the direct correlation of *apana vata vikara* in *arsha* cases.It can be

concluded that *apana vata* maintains all physiological activities in normal conditions. Presence of *apana vata vikriti* in *arsha* patients clarifies the correlation between them. Therefore, it can be concluded that arsha is one of the condition showing the apana vata vikriti.



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