



# JOURNAL OF EMERGING TECHNOLOGIES AND INNOVATIVE RESEARCH (JETIR)

An International Scholarly Open Access, Peer-reviewed, Refereed Journal

## ROLE OF APANA VATA IN PRASAVA

\*Dr Adrija P \*\*Dr Ramadevi G \*\*\*Dr Arpana jain

\*3<sup>rd</sup> year PG Scholar \*\*Guide ,Professor & HOD \*\*\*Co-Guide & Assistant Professor

Dept. of Prasuthi Tantra and stree roga,

S.D.M. College of Ayurveda, Kuthpady, Udupi

Contact number – 9495916987

Email id – adrijapadinharkkara@gmail.com

### Abstract

Pregnancy is a beautiful phase in every woman's life. Ayurveda the science of life aims in "Swasthasya Swaastya Rakshana Aaturasya Vikaaraprashamana" i.e prevention of disease better than its cure. For women during pregnancy our acharyas have specially explained *Garbhiniparicharya* i.e. the regimens to be followed at that time. *Prasava* is the major event in a woman's life. So, the better understanding about its concept in *Ayurveda* as well as in modern science is very essential. According to *Ayurveda vata dosha* controls all the functions of the body, when its come in the part of labor *Apana vata* does the major role in it.

**Keywords:** *Prasava*, stages of labor, mechanism of labor, *Apana vata*

### INTRODUCTION

Women the only creation of the God who can give a new life to the world through parturition. Pregnancy is the most beautiful phase of life of a woman, where the journey of motherhood starts and labor is the most critical stage in it. As per *Acharya Kashyapa* "when women in labor, at every moment there will be a fear of death to the mother so it is mentioned that her one leg lies in this loka and one in *Yamaloka*"<sup>1</sup>.

To ease her at this juncture of time understanding of *Prasava prakriya* is essential to provide proper care and management during this critical phase of life. The timely interventions, management of complications, makes the process of labor normal and keeps the mother and baby healthy.

Ayurvedic science has vast description of *Prasava* or the labor. According to Amarasingh, *Prasava* is *Garbha Mochana*. *Mochana* means *Moksha* so *Prasava* means, *Garbhamoksha* i.e., *Moksha* from *Garbhavaasa*.<sup>2</sup>

According to Ayurveda human body constitutes of 3 *doshas vata pitta* and *kapha*. *Vata* is responsible for the activities of the body who controls the body like a driving force. *Vata* classified into 5 types as *Prana, udan, samana, vyana and apana*.<sup>3</sup>

Being the driving force of the body *vata* have a major role in pregnancy and childbirth. *Vata* does the *garbhadana* as well as *garbha nishkramana kriyas*.<sup>4</sup>

## AIMS AND OBJECTIVES

To study the concept of *prasava*

To study the role of *apana vata* in *prasava*

## MATERIAL AND METHODS

Literary references are collected from Charaka samhitha, Susrutha samhitha, Kashyapa samhitha and various other ayurvedic samhithas and books of modern medical science.

## PRASAVA

Nirukthi

The term '*Prasava*' is derived from '*Shuyan Prani Prasave*' by prefixing "*Pra*" and applying *Panini Sutra "Ridrop"*. *Prasuthi* or *prasava* literally means *to get rid of/release of /free of Garbha*.

## DEFENITION

Ayurveda defines *Prasava* or labor as to be normal with the following criteria<sup>5</sup>:

- spontaneous in onset and at term (*Swabhava*),
- with vertex presentation (*Avaak shira*),
- without undue prolongation (*Swabhaavika Kaala*),
- natural termination with minimal aids (*Prakritaavastha*) and without having any complications affecting the health of the mother & the baby (*Upadravarahita*)

In *Shabdhasaagara*, *Prasava* is defined as bringing forth, bearing production etc. Charaka has narrated that, due to the action of *Prasuti maruta* at proper *Janma kaala*, head of the fetus gets turned, comes forward and travels through the yoni to be expelled out.<sup>6</sup>

### **PRASAVA KALA**

Prasava kala is the time period mentioned for labor it varies from 9-12 months according to different acharyas as given below.<sup>7</sup>

**Table 1:Prasava kala**

<b>Name of the Acharya</b>	<b>Prasava Kala (in months)</b>
<i>Charaka</i>	9-10
<i>Sushruta</i>	9-12
<i>Vridha vagbhata</i>	9-12
<i>Laghu vagbhata</i>	9-12
<i>Kashyapa</i>	9 onwards
<i>Harita</i>	10 and 11
<i>Chakrapani</i>	Best <i>Prasavakala</i> - 9 and 10
<i>Bhavaprakasha</i>	9-12 days
<i>Yogaratanakarakara</i>	9-12 days
Modern Medicine From the date of LMP	280days

### **Prasava karana**

*Susrutha*<sup>8</sup> quoted that, how the fruit detached from the stalk descends down, similarly garbha detaches from the nadi bandha and comes to the outer world, as its Swabhava. Sushruta has emphasized more on kala, swabhava & nabhinadi nibandha, combined effect of all these three leads to the detachment of *Garbha* or the fruit. Harita quoted that *Vairaagya* as one of the causes. Here *Vairaagya* means aversion from *Garbhavaasa* so the fetus gets born in the 10th month. According to *Bhela*, after attaining “*Sampurna Gatratva*” due to *rasa abhava* then only *Prasava* proceeds. These are some of the following factors that are explained as a *Prasava karana*.<sup>9</sup>

### **Prasuthi marutha/Apana vatha**

*Apana vata* located in lower portion of the body especially in lower abdomen and pelvic cavity. *Apana vata* is connected with *prithvi mahabhootha* and is the energy of *muladhara chakra*.

During the onset of normal labor due to *prasuthi marutha* the fetal head turns and comes forward before being expelled through vaginal passage. *Apana vayu* is called *prasuthi marutha* because during labor, *apana vayu* actively involved in delivering fetus, hence termed as *prasuthi marutha* owing to the function during labor.<sup>10</sup>

Charaka clearly mentions the “*parivrutyavak shira* “(internal rotation) “*nishkramat apthya pathena*” means the expulsion of *sirah* through the birth canal which is the most critical part in labor, can’t be succeeded without the influence of *apana vata*. The same *apana vayu* helps in maintaining pregnancy by holding the fetus till the term.

*Vaikrutha apana vata* can leads to *garbha sanga*, *muda garbha* and the conditions like *apara sanga*.

### **Prasava Avasthas (Stages of Labor)**

All acharyas explains different stages of labor in their own aspects. Probable stages of labor in allopathic medicine can be correlated with respect to stages of labor told by different acharyas as given below.<sup>11</sup>

**Table 2:Prasava Avasthas**

SL.NO	ACHARYA	TERM MENTIONED IN CLASSICS	PROBABLE STAGE OF LABOR
1	<i>Sushruta &amp; Bhavprakasha</i>	<i>Prajayini / Prasavotsuka</i>	Prelabour stage or just beginning of 1 <sup>st</sup> stage or Premonitory stage
2	<i>Charaka Vagbhata Kashyapa Bhela</i>	<i>Prajananakalabhimata/ Asannaprasava</i>	1 <sup>st</sup> stage of labor
3	<i>Sushruta &amp; Bhavprakasha</i>	<i>Upasthitaprasava</i>	End of the 1 <sup>st</sup> stage/ beginning of 2 <sup>nd</sup> stage
4	<i>Charaka Vagbhata Kashyapa</i>	<i>Parivartitha garbha</i>	2 <sup>nd</sup> stage of labor
5	All Acharyas	<i>Apara pathana</i>	3 <sup>rd</sup> stage of labor

## Normal labor

A series of events taking place in the genital organs in an effort to expel the viable products of conception out of the womb through the vagina into the outer world is called Labor<sup>12</sup>. Normal labor is called normal when it fulfills, spontaneous in onset and at term, with vertex presentation without undue prolongation natural termination with minimal aids, without having any complications affecting the health of the mother and the baby. It consists of 3 stages with 8 steps in mechanism of labor.

Uterine contractions are powered by the uterine pacemaker. Uterine contractions are globally coordinated by synchronization of uterine pacemaker activities via bioelectrical-biomechanical (mechano transduction) signaling mechanism. During a contraction of human labor, many widely distributed pacemakers initiate local action potentials, which in turn locally recruit myometrium for participation in the contraction<sup>13</sup>.

**Table 3: Mechanism of *Prasava***

<i>S. No.</i>	<i>Steps in modern medicine</i>	<i>Stages in Ayurveda</i>
1	Engagement	<i>Prajayini Stage (C/F Jaghana Sula)</i>
2	Descent	<i>Prajayini stage Visikhantara pravesha</i>
3	Flexion	<i>Visikhantara Pravesam</i>
4	Internal rotation	<i>Parivartana</i>

## Effect of *Aavi* on *Prasava*

The woman having normally situated fetus, dilatation of *Aparamukha* (cervix) and presence of *Aavi* (normal uterine contractions during labor i.e. contraction, relaxation and retraction) along with the *Grahishula* (seizing pain arising due to contraction of abdominal wall i.e. secondary force of labor) is very much ready to deliver the fetus<sup>14</sup>.

The existence of very severe *Grahishula* the woman does not get early delivery (strong *Grahishula* can not affect labor, presence of *aavi* is must). If the *Aavis* are delayed the foetus is troubled (weak uterine contractions can delay the labor, resulting in asphyxia to foetus).

The series of movements that occur on the head of the foetus in the process of adaptation, during its journey through pelvis is said to be mechanism of labor.

## ***Visikhantara Pravesanam***

*Dalhana* defines *Visikhantara* as *Apatyapath*. As soon as the foetus descends down into the pelvic cavity, release of *Nadibandhana* occurs and *sula* in *Sroni*, *Vankshana*, *Vasti sirah* starts. It descends furthermore and enters the *Apatyapatha* which is considered as *Visikhantara pravesha*. At this stage, woman has to be instructed to do *Pravahana* (bearing down efforts)<sup>15</sup>. This stage can be taken as second stage of labor as per the modern science.

## ***Apara pathana***

After the expulsion of the fetus followed by *apara pathana* occur which make the labor complete. *Acharya kahyapa* clearly explain that without the expulsion of placenta the women cannot be termed as *sutika* in other words the *prasava* is complete only by the expulsion of the placenta<sup>16</sup>. *Acharya charaka* mentioned that one of the attendants should observe carefully for the expulsion of placenta after the delivery of the fetus.

## **DISCUSSION**

*Ayurveda* explains the course of labor in its depth with clarity.

After studying both the modern and ayurvedic aspects of labor, the *prakrita vata pradhana lakshanas* are predominant in 1<sup>st</sup> and 2<sup>nd</sup> stage of labor. The *vikrutha vata* leads to abnormal labor and other maternal and fetal complications. There are so many preparations in *Ayurveda* which can control the *apana vata* during labor and make it well maintained till the completion of labor. For preventing these complications by conquering the *vaikruta vata* here explains the importance of *vastikarma* in 8<sup>th</sup> and 9<sup>th</sup> month. *Basti* gives an action on neurological level which helps to control the hormonal actions in the initiation of labor till the delivery of placenta.

While analyzing with the allopathic science, *apana vata pradhana lakshanas* like pain in 1<sup>st</sup> and 2<sup>nd</sup> stage of labor, bearing down effects, features of exhaustion in 2<sup>nd</sup> stage of labor are well described in the normal course of labor.

The influence of *apana vata* controls the journey of fetus initiated by uterine contractions and leads through the birth canal to the outer world through internal rotation

Thus, the *prakrutha apana vata karmas* makes the most important part of normal labor without which becomes abnormal and leads complications.

## **CONCLUSION**

Labor is a turning point in a woman's life which should be cared properly otherwise can be a major disaster. The well-defined description about labor and

its management in *Ayurveda* less known to the common people because currently its managed by conventional medicine with some interventions like yoga and *Ayurveda* in the antenatal care. By evaluating the complete knowledge of *Prasava* or the labour explained in *Ayurveda shastra*, the same may be incorporated as an add-on in the future studies to make it evidence based and also to corroborate the authenticity of the science through research. As per *Ayurveda apana vata* does the *garbha nishkramana kriya* and *vyana vata* does the *garbhadharana karma*. This study gives holistic knowledge about labor and help doctors to provide proper timely intervention adding on with *Ayurveda* principles to prevent the maternal mortality and morbidity.

## REFERENCE

1. Tiwari P . (1<sup>st</sup> ed.).Kashyapa Samhita. Shareerasthana;chapter 5,verse 36. Varanasi : Choukamba Viswa bharathi ; 2018.P144
- 2.SimhaAmara amarakosha.18:3Varanasi:Choukamba Viswa bharathi;2010.P122
- 3.Paradakara Hari sadasiva shastri.editor.Ashtanga hrudayam sutrasthana chapter 1verse6 Varanasi:Choukamba Surabharathi Prakahan; 2016.P6
4. Paradakara Hari sadasiva shastri.editor.Ashtanga hrudayam sutrasthana chapter12verse9 Varanasi:Choukamba Surabharathi Prakahan; 2016.P193
5. Kashinath Pandey And Gorakhnath Chaturvedi Charak samhita Vidyotini vyakhya Part –I Shareer Sthan 6/24, Reprint 2009 Varanasi Chaukambha Bharti Academy Pg No.906
6. Kashinath Pandey And Gorakhnath Chaturvedi Charak samhita Vidyotini vyakhya Part –I Shareer Sthan 8/42, Reprint 2009 Varanasi Chaukambha Bharti Academy Pg No.989
- 7.Tiwari P. Ayurvediya Praasuthi tantra evam streeroga Varanasi :Choukamba Orientalia ;2nd edition;2009.P423-P425
8. Ambikadutta shastri, Sushrut samhita Ayurvedtatva sandipika Part-I sareer sthan 5/57 Reprint 2006 Varanasi Chaukambha Sanskrit Sansthan pg no 49.
9. Ambikadutta shastri, Sushrut samhita Ayurvedtatva sandipika Part-I sareer sthan 5/58 Reprint 2006 Varanasi Chaukambha Sanskrit Sansthan pg no 50.
10. Yadav Ji Trikamji, Nibhandhsangraha Sushrut samhita Dalhan tika5 /45 Varanasi Chukambha Surbharti prakashan Reprint 2003 Page no.369
11. Tiwari P Ayurvediya Praasuthi tantra evam stree roga Varanasi :Choukamba Orientalia ;2nd edition;2009.P440-P441
12. Dutta D.C. Konar H. editor. D.C. Dutta's Textbook of Obstetrics. 9<sup>th</sup> edition. New Delhi: jaypee the health sciences publisher (p) Ltd; 2018;Ch13, P108.
13. <https://doi.org/10.1016/j.bpobgyn.2018.04.002>.

14. Tiwari P . (1<sup>st</sup> ed.).Kashyapa Samhita. Shareerasthana;chapter 5,verse 30-31. Varanasi : Choukamba Viswa bharathi ; 2018.P140
15. Tiwari P. Ayurvediya Praasuthi tantra evam streeroga Varanasi :Choukamba Orientalia ;2nd edition;2009.P427-P428
16. Tiwari P. (1<sup>st</sup> ed.).Kashyapa Samhita. Shareerasthana;chapter 5,verse 32. Varanasi : Choukamba Viswa bharathi ; 2018.P141

