CONCEPTUAL REVIEW ON PAKWASHAYA AS SAMUTTHAN OF UDAVART

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ABSTRACT

According to literature, there are two types of Doshas in the body. Shareerika (physical) and Manasika (mental) Doshas. These are present predominantly in certain places of the body and such places are known as Vishesha Sthana (chief site) and the remaining are identified as Anya Sthana (general site). On the basis of three Dosha, we can classify Udbhavasthana into two, in which Pakwashaya as the Udbhavasthana for Vata. Adho Amashaya as the Udbhavasthana for Pitta and Urdhwa Amasaya as the Udbhavasthana for Kapha. This identification is done on the basis of anatomical and physiological aspect of the body. The present article will explore the various anatomical and physiological aspects relating to the samutthan (pakwashya) of uдаварт as well as to try to identify the diagnostic, therapeutic and prognostic significance of this understanding.

KEYWORDS: Pakwashaya, samutthan, Udbhavasthana, vata dosh.

INTRODUCTION

According to Ayurveda, there are two kinds of Doshas in the body. Shareerika Doshas, are those which vitiate the body, namely Vata, Pitta and Kapha. Manasika Doshas are those which vitiate the mind, namely Rajas and Tamas. Shareerika Doshas or Tridosha are found everywhere in the body. They are present predominantly in certain places of the body and such places are known as Vishesha Sthana (chief site) and the remaining are identified as Anya Sthana (general site). The literature identifies different Dosha Sthanas (site). Vata Sthana as Basthi (bladder), Pureeshadhana (rectum), Kati (waist), Saktthini (hip joints), Paada (legs), Asthi (bone), and Pakwaashaya (large intestine).

The Visheshashtha (special site) of Vata is Pakwaashaya (large intestine). On the basis of three Dosha, we can classify Udbhavasthana into two, in which Pakwashaya as the Udbhavasthana for Vata. Adho Amashaya as the Udbhavasthana for Pitta and Urdhwa Amasaya as the Udbhavasthana for Kapha. This identification is done on the basis anatomical and physiological aspect of the body. Amashaya (stomach) is the place, where the undigested food is received.

Acharaya Sushrutha while explaining the location of Doshas, quotes that Pakwasahaya (large intestine) exists above the Shroni (pelvis), Guda (anus) and below the Nabhi.[1]

In Sushrutha Shareera Sthana, while explaining Ashayas (organs), he says that “Pakwashaya (large intestine) lies below the Pittashaya”.[2] Amashaya (stomach) is the Ashaya, where the ingested food reaches by the action of Pranavata. The term Amashaya denotes that it is the seat of Ama. The word Ama means unripe, uncooked, immature and undigested, therefore it is clear that food introduced into the Amashaya is not completely digested and is always found in a partly digested state.[3]

In Trividha Avasthapaka there is predominance of Kapha, Pitta and Vata at Urdhwa Amashaya, Adho Amashaya and Pakwashaya respectively. Amashaya (stomach) is the seat for Kledaka Kapha, Pachaka Pitta and Samana Vata. Kledaka Kapha which is situated in Amashaya (stomach), performs the protective function, Pachaka Pitta in the Amashaya is responsible for digestion of food in Amashaya.

According to Sushruta, Amashaya (stomach) and Pakwashaya (large intestine) have muscles on their walls.[4] Due to the contraction and relaxation of these muscles, by the stimulation of Samana Vata, the partially digested food is brought down from the Amashaya to Pakwashaya.

Paachaka Pitta completes the digestion and separates Sara from Kitta(waste product).

This Kitta is pushed downward into the Pureeshavaha Srotas for elimination.

Here term pakwashaya means, पक्व = fully digested and शय = seat.
So term Pakvashaya means seat of digested food material, its absorption and then rejection also takes place in pakvashaya, the rejected material after crossing pakvashaya (large intestine) or colon reaches into malashaya (rectum).

So both large and small intestine should be included within pakvashaya as already said vata dosh or vayu plays an important role in pakvashaya.

Also we will see how nidana can lead the vitiation of ApanaVata in the Pakvashaya (large intestine) and manifest the symptomatology of udavart.

CLINICAL ASSESSMENT OF DISEASES IN RELATION TO SAMUTHTHAN

Doshabala Pravrutta Vyadhis are classified into Amashyothe and Pakvashayotha[5], which is the basis for the evolution of a disease irrespective of Dukha Bheda. Amashayasanuththa Vyadhi (diseases originating from amashaya) All Vyadhis originating by the vitiation of Kapha and Pitta originate at the Amashaya (stomach). Those Vyadhis are called as Amasyaottha Vyadhis. Chardi, Pamehota, Rajayakshma, Hikka, Shwas, Amlapitta, Grahani, Ajeerna, Pandu, Kamal a, Jvara etc originate from Amashaya due to vitiation of Kapha and Pitta Dosha.

Pakwashayotha Vyadhi (diseases originating from pakwashaya) All Vyadhis originating by the vitiation of Vata Dosha originate at the Pakwashaya (large intestine). Atisaara, Visuchika, Udavarta, Gridhrasi etc originate from Pakwashaya due to the vitiation of Vata Dosha.

CRITERIA TO ASSESS THE SIGNS AND SYMPTOMS OF SAMUTHTHAN IN RELATION TO PAKWASHAYA IN UDAVART

In classical text books, direct reference about the assessment criteria of Udhabva Sthana is not available. The Lakshanas described under early phase of disease which includes Samanya Vyadhy Samprapthi e Shadvida Kriyakala and Vishesha Vyadhi Samprapthi of Jvara, Grahani Dosha, Shwas, Sulma, Udavartha may be considered as the criteria for assessment of Udhaba Sthana.

In Amashayotha Vyadhi Sanchayavastha of the Vyadhi takes place in its main seat, i.e in the Udhabhavasthna, which is Amashaya. Sanchaya According to Dalhana[6], gradual accumulation of Dosha in respective seats are called as Sanchaya. Here the Vrudhi(increase) takes place at its Swasthana (main seat) or Udhabavastana.

Ashtanga Hrudaya quotes “Chayo vruddhi svadhamaneva”[7] meaning that the Chaya of the Dosha takes place in the Udhabhavasthna or Pradhamanasthana. In this context, it refers to the Udhabha Sthana and there will be liking for the things of the opposite qualities. In the context of Amasya (stomach), which is the seat of Pitta, there will be Pitta and Kapha Sanchaya. The Lakshana of Pitta Sanchaya are Peetavabhasata (yellowish discoloration of body parts) and Mandhoshmata[8] (mild increase in body temperature), while the Lakshana of Kapha Sanchaya are Gourava (heaviness in whole body) and Aalasaya (laziness). The Sanchaya Avastha of increased Dosha in the seat of Amashaya is also similar to Samanya Lakshanas of Ama.

“Srothorodha balabramsha gaurava anilamoodathah Aalasaya apakhti nishteeva malasangha aruchiklamah.”[9]

Here these symptoms are related to the Sthana and Sarvadehika. Features like Apakt(indigestion), Aruchi (tastelessness), Malasanga (constipation) etc are related to Sthana Lakshana and Srothorodha (obstruction in strotas), Balabramsha (decrease of strength), Gaurava (heaviness), Anilamoodatha (disturbance in normal movement of vata), Aalasaya (laziness), Klama (exhaustion) etc are related to Sarvadehika. Sanchyavastha takes place in the main seat of Dosha, later it may be seen in Dosha Bheda Sthana, Ashrayi Sthana of Dhatu and Mala and also in Urdhwa, Madhya and adho sharira. In Prakopavaastha of Vyadhi (disease) the Doshas move to Anyasthana. Dalhana states this as “Vilayana roopa vrudhhi”(accumulated dosha moving to other sites other than its main site). Even though Acharya Sushruta has mentioned Shat Kriyakaala of Vyadhi (disease), it is very difficult to assess the Lakshanas of each stage of Kriyakala in every Vyadhi (disease). Symptom complex described under Poovarupa (premonitory symptoms) of different Vyadhis (diseases) i.e Sthana samshrayavastha may be considered for the understanding of Paridhavamana Doshalakshana of Dosha originating from respective sites which includes Sanchaya, Prakopa and Prasara Lakshanas.

To assess the involvement of Amashaya as Udhabhavasthaa, mainly Sanchayavastha of Pitta and Kapha, Grahani Dosha Lakshanas and Amaja Anaha were assessed. Grahani Dosha Lakshanas[10] can be classified into Sthana (localized) and Saarvadaihika Lakshanas (generalized). Sthana Lakshanas like Arochaka (tastelessness), Avipaka (indigestion), Chardhi(vomiting), Trushna (thirst) which indirectly representing the impairment of Udhabhavastha, i.e. Amashaya. Same is also described in the context of Amaja Anaha. Acharya Sushruta has mentioned that, Amaja Anaaha is developed, as a result of aggravation of Vata[11], due to the obstruction to its passage by the accumulation of Ama in Amashaya. Amaja Anaaha produces Sthana Lakshanas like Trushna (thirst), Amashaya shola(pain), Gurutva (heaviness), Hrutsthambha (stiffness in cardiac region), Udhgaara Vighaataa (obstruction ofbelching) along with Pratishhaya (cold). These Lakshanas were considered to assess the involvement of Amashaya as Udhabhavastha.
PAKWASAYA SAMUTTHA VYADHI = DISEASES ORIGINATING FROM PAKWASHAYA W.S.R TO UDVARVT
To assess the involvement of Pakvaashaya as samutthan, mainly Sanchayavastha of Vata, Udavarta Lakshanas, Purishaja Anaha and Grahani dosha Lakshanas were assessed.

In Pakwasaya Samuttha Vyadhis Sanchayavastha takes place in Pakwashaya only. The Lakshanas of Vata Sanchaya are Shthabda Koshta and Poorna koshta.

Udavartha Samprapthi and Lakshana12,13 = Due to the intake of Nidana (causative factors), such as Kashaya (astringent), Thikta (bitter), Ushna (hot), Rooksha Bhogana (dry food), there will be obstruction of the Adhoga Srotas, leading to vitiation of ApanaVata in the Pakwashaya (large intestine). The first symptom which we can see is Vinnutra MarutaSanga, (obstruction to the passage of bowel and urine) So, the role of Apana Vata vitiation in the Pakwashaya (large intestine) can be understood in the context of Pakwashayottha Vyadhis. To assess the involvement of Udhabhavasthana in Pakwashaya Samuttha Vyadhish the Lakshanas of Udvarthara may be considered.

The Lakshanas of Udvarthara can be classified into Sthanika and Sarvadaihika Lakshanas.

Sthanika Lakshanas like Avipaka (indigestion), Adhmana (flatulence), HruLLasa, Toda (pain), Varcha Apravrutti (constipation), vikartika, Hrut Basthi Kukshi Udara Shooloa (pain), Atidaaruna Vedana (severe pain) in Prusta and Parshwa, Basthishopha (swelling), tanu kruchchhen Shushka varcha chiraat Pravrutti (dried stools passed with delay and difficulty), Khara Rooksha Sheeta mal pravrutti (dry and cold stool), which indirectly representing the impairement of Udhabhavasthana, i.e. Pakwashaya (large intestine).

These Lakshanas may also be considered to assess the involvement of Pakwashaya as Udhabhavasthana.

CLINICAL IMPORTANCE OF UDBHAVA STHANA IN DIAGNOSIS OF VYADHI
The offended Doshas may manifest a disease at their sites or at other places in the body. Hence, some disorders may have their origin at one place and their manifestation at other place, called as Udhabv sthana and Vyakttasthana of disease, such as Hikka and Shwasa. Some diseases are having same Udhabva Sthana and also Vyakta Sthana, such as Amajeerana, Annadrava Shooloa. In both the cases the initial stage of the disease i.e Sanchayavastha takes in Udhabva Sthana. “chayo vrudhhdhi svadhammev”. And also in this stage the person develops aversion towards the causative factor which is responsible for the accumulation of Dosa. “Chaya karana vidweshacheti lingaani bhavanthi, tatrprathama kriyakaalah”.14 It is one of the diagnostic criteria to assess the intial stage, in the manifestation of Vyadhi. So Udhhavasthana plays a prime role in diagnosis of a Vyadhi from the initial stage of disease process.

Eg we can diagnose easily whether it is ajirna or udavart with help of smutthan, like ajirna is amashaya samuttha and udavart is pakwashay samuttha.

IMPORTANCE OF SAMUTTHAN IN TREATMENT OF ALL THE VYADHIS LIKE UDVARVT.
Nidana Parivarjana (avoidance of causes) and Agni sandhuksan (restorance of digestive power) are the main objectives of treatment to prevent the Sanchaya of Doshas in Pradhana Sthana i.e Amashaya and Pakwashaya.

Chikitsa can be considered into many types and among them, they can be divided into Doshapratyaanika, Vyadhipratyaanika and Udbhayapratyaanika.

Doshapratyaanika Chikitsa, where the treatment should be adopted to bring back the Dosa into normal state by the application of Shodhana as per the Pradhana Sthana of Doshas. According to Acharya Vagbhata15, Pakwashaya is the Udhabva Sthana of Vata and Basti is the line of treatment to be adopted.

In udavart acharya charak given the treatment of udavart as snehan, svedan, varti, niruhbasti, sneh, virek, anuloman anna in context to its samutthan pakwashaya. Whereas Adho Amashaya is the Udhabva Sthana of Pitta and Urdhva Amashaya is the Udhabva sthana of Kapha where in Virechana and Vamana should be adopted respectively.

CONCLUSION
Main importance of assessing the Udhabavastana of a Vyadhi is not just for the diagnostic aspect, but also in selecting the appropriate therapeutic modalities like shaman or shodhana. Shodhana is one of the major treatment modality mentioned in Ayurvedic Literatures. The main objective of Shodhana procedure is to bring the vitiated Doshas from different locations of the body to the Koshta and eliminate them from the nearest possible route depending upon the nature of the vitiated Dosa. In the treatment of Nija Vyadhi as well as in the case of Agantuja Vyadhi, Dosa Pratyaanika Chikitsa is applied. In both these Vyadhish, it is the vitiated Dosa that has to be treated by elimination (shodhan) or shama. Amasaya and Pakwashaya are the Udbhavasthana of these Doshas and Koshta being the source of origin as well as the nearest route of these Doshas, complete and easier evacuation of Vikruta Dosa will be possible from the Udhabvasthana. Hence in therapeutic aspect as well, the knowledge of Udhabvasthana gives a clue as to which Shodana therapy may be applied.

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