

## 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 *Udbhavsthana* into two, in which *Pakwashaya* as the *Udbhavsthana* for *Vata*. *Adho Amashaya* as the *Udbhavsthana* for *Pitta* and *Urdhwa Amashaya* as the *Udbhavsthana* 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* (*pakwashaya*) of *udavart* as well as to try to identify the diagnostic, therapeutic and prognostic significance of this understanding.

**KEYWORDS:** *Pakwashaya, samutthan, Udbhavsthana, 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), *Pureeshaadhaana* (rectum), *Kati* (waist), *Sakthini* (hip joints), *Paada* (legs), *Asthi* (bone), and *Pakwaashaya* (large intestine).

The *Visheshasathana* (special site) of *Vata* is *Pakwaashaya* (large intestine). On the basis of *three Dosha*, we can classify *Udbhavsthana* into two, in which *Pakwashaya* (large intestine) as the *Udbhavsthana* for *Vata*. *Adho Amashaya* as the *Udbhavsthana* for *Pitta* and *Urdhwa Amashaya* as the *Udbhavsthana* 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 *Sushruta* while explaining the location of *Doshas*, quotes that *Pakwasahaya* (large intestine) exists above the *Shroni* (pelvis), *Guda* (anus) and below the *Nabhi*.<sup>[1]</sup>

In *Sushruta* *Shareera Sthana*, while explaining *Ashayas* (organs), he says that “*Pakwashaya* (large intestine) lies

below the *Pittashaya*”.<sup>[2]</sup> *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.<sup>[3]</sup>

In *Trividha Avasthapaaka* 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.<sup>[4]</sup> 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 Srothas* for elimination.

Here term *pakwashaya* means, पक्व = fully digested and आशय = 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 SAMUTTHAN

Doshabala Pravrutta Vyadhis are classified into Amashyottha and Pakvashayottha<sup>[5]</sup>, which is the basis for the evolution of a disease irrespective of Dukha Bheda. Amashayasamuttha 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 Amasayottha Vyadhis. Chardi, Prameha, Rajyakshma, Hikka, Shwasa, Amlapitta, Grahani, Ajeerna, Pandu, Kamal a, Jvara etc originate from Amashaya due to vitiation of Kapha and Pitta Dosha.

Pakwashayottha 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 Pakvashaya due to the vitiation of Vata Dosha.

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

In classical text books, direct reference about the assessment criteria of Udbhava Sthana is not available. The Lakshanas described under early phase of disease which includes Samanya Vyadhi Samprapthi i.e Shadvida Kriyakala and Vishesa Vyadhi Samprapthi of Jvara, Grahani Dosha, Shwasa, Gulma, Udavarta may be considered as the criteria for assessment of Udbhava Sthana.

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

Ashtanga Hrudaya quotes “Chayo vrudhi svadhamneva”<sup>[7]</sup> meaning that the Chaya of the Dosha takes place in the Udbhavasthana or Pradhanasthana. In this context, it refers to the Udbhava Sthana and there will be liking for the things of the opposite qualities. In the context of Amasaya (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<sup>[8]</sup> (mild increase in body temperature), while the Lakshana of Kapha Sanchaya are Gourava (heaviness in whole body) and Aalasya (laziness). The Sanchaya Avastha of increased Dosha in the seat of Amashaya is also similar to Samanya Lakshanas of Ama.

“Srothorodha balabramsha gaurava anilamoodathah Aalasya apakthi nishteeva malasangha aruchiklamah”.<sup>[9]</sup>

Here these symptoms are related to the Sthanika and Sarvadehika. Features like Apakt(indigestion), Aruchi (tastelessness), Malasanga (constipation) etc are related to Sthanika Lakshana and Srothorodha (obstruction in strotas), Balabramsha (decrease of strength), Gaurava (heaviness), Anilamoodatha (disturbance in normal movement of vata), Alasya (laziness), Klama (exhaustion) etc are related to Sarvadehika. Sanchayavastha takes place in the main seat of Dosha, later it may be seen in Dosha Bheda Sthana, Ashraya Ashrayi Sthana of Dhatu and Mala and also in Urdhwa, Madhya and adho sharira. In Prakopaavastha of Vyadhi (disease) the Doshas move to Anyasthana. Dalhana states this as “Vilayana roopa vrudhi”(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 Poorvarupa (premonitory symptoms) of different Vyadhis (diseases) i.e Sthanasamsrayaavastha 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 Udbhavasthana, mainly Sanchayavastha of Pitta and Kapha, Grahani Dosha Lakshanas and Amaja Anaaha were assessed. Grahani Dosha Lakshanas<sup>[10]</sup> can be classified into Sthanika (localized) and Saarvadaihika Lakshanas (generalized). Sthanika Lakshanas like Arochaka (tastelessness), Avipaka (indigestion), Chardhi(vomiting), Trushna (thirst) which indirectly representing the impairment of Udbhavasthana, i.e. Amashaya. Same is also described in the context of Amaja Anaaha. Acharya Sushruta has mentioned that, Amaja Anaaha is developed, as a result of aggravation of Vata<sup>[11]</sup>, due to the obstruction to its passage by the accumulation of Ama in Amashaya. Amaja Anaaha produces Sthanika Lakshanas like Trushna (thirst), Amashaya shola(pain), Gurutva (heaviness), Hrutstambha (stiffness in cardiac region), Udhgaara Vighaataa (obstruction of belching) along with Pratishtyaya (cold). These Lakshanas were considered to assess the involvement of Amashaya as Udbhavasthana.

### **PAKWASAYA SAMUTTHA VYADHI = DISEASES ORIGINATING FROM PAKWASHAYA W.S.R TO UDAVART**

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 Sthabdha Koshta and Poorna koshta.

Udavartha Samprapthi and Lakshana<sup>[12,13]</sup> = Due to the intake of Nidana (causative factors), such as Kashaya (astringent), Thikta (bitter), Ushna (hot), Rooksha Bhojana (dry food), there will be obstruction of the Adhoga Srothas, leading to vitiation of ApanaVata in the Pakwashaya (large intestine). The first symptom which we can see is Vinmutra 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 Udbhavasthana in Pakwashaya Samuttha Vyadhis the Lakshanas of Udavartha may be considered.

The *Lakshanas of Udavartha* 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 Shoola (pain), Atidaaruna Vedana (severe pain) in Prusta and Parshwa, Basthishopha (swelling), tanu kruchchen Shushka varcha chiraat Pravrutti (dried stools passed with delay and difficulty), Khara Rooksha Sheeta mal pravrutti (dry and cold stool), which indirectly representing the impairment of Udbhavasthana, i.e. Pakwashaya (large intestine).

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

### **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 Udbhava sthana and Vyaktasthana of disease, such as Hikka and Shwasa. Some diseases are having same Udbhava Sthana and also Vyakta Sthana, such as Amajeerana, Annadrava Shoola. In both the cases the initial stage of the disease i.e Sanchayavastha takes in Udbhava Sthana. "chayo vrudhdhi svadhamnev". And also in this stage the person develops aversion towards the causative factor which is responsible for the accumulation of Dosha. "Chaya karana vidweshacheti lingaani bhavanthi, tatraprathama kriyakaalah".<sup>[14]</sup> It is one of the diagnostic criteria to assess the initial stage, in the manifestation of Vyadhi. So

Udbhavasthana 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 UDAVART.**

Nidana Parivarjana (avoidance of causes) and Agni sandhukshan (restoration 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 *Ubhayapratyanika*.

Doshapratyanika Chikitsa, where the treatment should be adopted to bring back the Dosha into normal state by the application of Shodana as per the Pradhana Sthana of Doshas. According to Acharya Vagbhat<sup>[15]</sup>, Pakwashaya is the Udbhava 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 Udbhava Sthana of Pitta and Urdhva Amashaya is the Udbhava sthana of Kapha where in Virechana and Vamana should be adopted respectively.

### **CONCLUSION**

Main importance of assessing the Udbhavasthana 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 Dosha. In the treatment of Nija Vyadhi as well as in the case of Agantuja Vyadhi, Dosha Pratyana Chikitsa is applied. In both these Vyadhis, it is the vitiated Dosha that has to be treated by elimination (shodhan) or shamana. 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 Dosha will be possible from the Udbhavasthana. Hence in therapeutic aspect as well, the knowledge of Udbhavasthana gives a clue as to which Shodana therapy may be applied.

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