Determination of the meaning of the term *Pakvashaya*.

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**Abstract:**
Pakvashaya is mentioned as main sthana of *vata dosha. Basti* is called as *ardhachikitsa* in *ayurveda*. It works on *Pakvashaya*. Thus this study is helpful to know the exact *sthana* of *Pakvashya*.

**Keywords:** *Pakvashaya*, Large Intestine, Ayurved.

**Introduction:**
Pakvashaya is described in different *adhyayas* for different functions like digestion, *sthana of mutrotpatti, vata dosha sthan*. So there is confusion about its exact *position*. How it works? Due to these queries the present subject is selected for study. This study also helpful in *Nidan point* of view as well. We come across many patients of *Atisar, Sandhi shool, Malavstmabh* etc. We can think in those patients about *Pakvashaya* dushti. This study also helpful in *Chikitsa point* of view since our Acharya mentioned the action of *Basti Dravyas* also takes place in *Pakvashaya*. Thus present study is carried out to observe the *Anatomical and Physiological study of Pakvashaya* to determine the exact position of *Pakvashaya* in our body.

**Aims and Objectives:**
In Ayurveda there is description of *Pakvashaya* but it is not clearly defined still there is confusion about the term. Hence my aim is –

- To define term Pakvashaya as described in various classical texts and references.
- To study rachana sharir of Pakvashaya from both Ayurvedic and modern aspect.
- To study kriya sharir of Pakvashaya from both Ayurvedic and modern aspect.
- To do comparative study of Pakvashaya from both aspect to confirm exact position of Pakvashaya.
Material and Methods:

Materials:
Ayurvedic Samhitas and their commentaries are studied.
Related modern text is compiled from textbooks of Anatomy and Physiology.
Previous research papers are studied for relevant references.

Methods:

Literary study:
Combinatory study from Samhitas and related modern text is done.

Physiological consideration:
Physiological study is done by the examination of Purishvaha strotas.

- Atibaddha mala: consistency of mala is very hard.
- Atidrava mala: mala is liquid in form or watery stools.
- Alpalpa mala: patient is not satisfied after going to the toilet and hence feels like going again and again.
- Saashool mala: patient has pain in abdomen at the time of defecation.
- Atibahu mala: increase quantity of mala.

Also with the available data of X-ray, sonography, or colonoscopy the anatomical and physiological study is done to determine the exact position of Pakvashaya.

Cadaveric study:
Sharangdharacharya has explained about the position of Ashaya-
शरंगधरचार्यः स्थानसाधनः तत्त्वान्तः आभासिकः इतः स्मृतः ।
उद्धूढ़न्यायः नामविभाग व्यवस्थितः ॥

tस्योपरिसिद्धं जेवं तदद्यमः पवनाशयः ॥

Ashtang Sangraha and Ashtang Hridaya have mentioned the site of Purishdhara Kala as ‘अन्तरालपकवशयाक्षिता आमालपवशयाशया ’

Here according to this, Purishdhara kala is distributed in Amashaya and Pakvashaya.
Charaka has described Amashaya as नायिकासत्तानां जन्तुयमानश्च इति स्मृतः ।

अग्निं खटिः पीरं लींडः चात्रं विपच्यते ॥ च.वि. २/१८

Sushrutacharya has mentioned the sthan of Pakvashaya is above Shroni guda and adho nabhi.

तत्र समासेन वातः शराणुपशुं ।
तुम्परः अथो नामः पक्वाशयः ॥ सु.सू. २१/५

Thus during dissection an attempt has been made to clear the idea about the position of Pakvashaya.

Observation:

Physiological considerations:

1) Normal physiology-

- X-ray- In above normal abdominal standing x-ray, there is gas shadows under diaphragm which indicates the ascending, transverse, descending colon. In Ayurveda, Pakvashaya is considered as mula sthan of Vata dosha.
Thus we can see vata in normal abdominal x-ray. Then this area can be considered as Pakvashaya.

Colonoscopy-

Normal colon Typical folds and vascular pattern can be seen.
2) In Abnormal X-ray or colonoscopy of abdomen shows most of cases shows anatomical change in bowel size & shape or physiological changes. Charakacharya mentioned in Purishavaha strotodushti lakshanas that there is atidrava, atibadha, alpa alpa mala pravrutti, sashool mala, atibahu mala. Instead of these lakshanas we get more symptoms like pain in abdomen, sarakta Drava mala pravrutti. Sthana of purishavaha strotas is Pakvashaya and sthul gudam. Thus in such conditions we can consider it in Pakvashaya dushti.

2) CADAVERIC STUDY:
AS sushruta mentioned, sthan of Pakvashaya is below nabhi. Here an attempt is made to find the structures located below nabhi.

Also, Sharangadharacharya mentioned the sthans of all ashayas. Thus here an attempt is made to compare it with that reff. In cadaveric study, an attempt has been made to see the sthan of ashayas as mentioned in Sharangdhar samhita. He mentioned vatashaya is present below agnyashaya & till (gall bladder) and below it there is malashaya.

Also one reff from Sushruta that Pakvashaya is present below Nabhi. Thus attempt has been made to see the structures below nabhi.

Discussion:
We have discussed this entire work in following ways-
Discussion regarding the literary information collected from Ayurveda and Modern sciences.
Discussion based on physiological study observations.
Discussion based on observations done during cadaveric study.
Sthan nischiti
Discussion regarding the literary information collected from Ayurveda and Modern sciences.

Anna-Parinaman:
पक्वाशये तु प्राप्तस्य शोष्यमाणस्य वन्धना।
परिपिणित व्यक्तस्य वायुः स्थात कट्र भावतः।
च. चि. १५/२३
पक्वाशये तु प्राप्तस्य इति मलस्पतयम् पक्वाशयं
गतस्य।
शोष्यमाणस्य वन्धिनेति युक्तृधायक्ष्यो वन्धिनः,
तथाप्राप्तस्यात्तत्त्तस्य वन्धिना शोष्यमाणस्य
पक्वाशयं गतस्य युक्तृपुपतम्।
वत्तद्रोहं सम्बन्धित्वाय नास्ति, अतः
Pक्वाशयं इति पदे परित्व ‘शोष्यमाणस्य’ इति
कृतम्। परिपिणित व्यक्तस्यति परिपिणितस्पतया
Pक्वस्य।
This verse acharya Charaka & its commentaries by Chakrapani and Gangadhar clearly explains 2 points-

The chime that has reached to the Pakvashaya is already digested. i.e. Digestion is complete before it reach to the Pakvashaya from Grahani. And no further digestion takes place in it. Only absorption of the water and formation of gases takes place in Pakvashaya.

The content in the form of mala is Paripindita meaning the content is haustrated/Saculated.

Thus we can explain digestion in Pakvashaya in following ways-

Inegsted food is having a label as a food still the amla avasthapaka. whether it may be apakwa (amavastha) or pakwa (pacyamanavastha), after that food is completely digested and converted into sara bhaga and kitta bhaga. Sara bhaga flows into rasavaha strotas and further dhatu parinaman takes place. On the other hand kitta or the waste product reaches the unduka and formation of purisha takes place with the help of apan vayu, which lined by the maladhara kala. The distal portion stores the purisha and evacuates with the help of apana vayu, which lined by purishadhara kala. Pachaka pitta, saman vayu and apan vayu are the main responsible substance for the functions of Pakvashaya.

About mutra utpatti-

The maladhara kala and purishadhara kala is confined as internal portion of unduka and Pakvashaya. As the functional difference between the proximal colon and distal colon is concerned, the proximal colon internally consists maladharma kala and distal colon consists of purishadhara kala. So the proximal portion absorbs water and electrolytes maximum, which lined by the maladhara kala. The distal portion stores the purisha and evacuates with the help of apana vayu, which lined by purishadhara kala. Pachaka pitta, saman vayu and apan vayu are the main responsible substance for the functions of Pakvashaya.
मूत्रवाह नदियां की साथ भविष्यवाणी। हवा प्र. पू. 9/172

Mootravaha nadis related to Pakvashaya constantly replenish the basti like river carries water from different regions to ocean. These nadis divide into innumerable branches and are not visible. Mootra drained from Pakvashaya enters basti both in wakening and even in state of sleep. It is continuous process like a new pot immersed upto its neck in water and gets filled by water through its lateral pores.

About vikruti in Pakvashaya –

पक्वशाय्य प्रान्त में शूल नामों करोति थ।

(सू. नि. १/२३)

‘शूल नामों’ क्वित ‘शूलानाहह’ इति कैंचित पठनि व्याख्यानन्ति थ।

पक्वशाय आपने समनाल्दिक्षयत इत्येति वेदनापकार एक आनाहः। (सू. नि. १/२३ इत्यद्वितीय)

वातादो नाते सुज वर्चसांतिविवशेष्यं व्यवस्थाने परिक्षनिति। च चि २८/७०

व्यवस्थाने इति पक्वशाये। चाक्रमाणि

In vikruti also, we seen that in Pakvashaya there is symptoms like shool, anaha, varchaso ativibandh etc which are mostly due to Vata dosha specifically saman and apan vata. As Pakvashaya is the main sthan of vata , thus these symptoms are present there.

Discussion based on physiological study

After collection of abnormal reports of x-ray & colonoscopy, in patients having symptoms like purishvaha stroto dushti i.e.atibaddha, atidrava mala pravrutti, alpa alpa ,sashool, atibahu mala pravrutti , we see that such patients shows abnormality in large intestine region. As Pakvashaya & sthul guda are the mul sthana of Pakvashaya, thus patients showing abnormality in large intestine also have abnormality in Pakvashaya.

Discussion based on cadaveric study

Sushrutacharya mentioned the sthan of Pakvashaya is above shroni & Below nabhi, during dissection we observed that, transverse colon is present just above nabhi & other coloni parts are present below nabhi. But transverse colon play major role in the absorption process. Thus we can consider it in Pakvashaya.

Conclusions:

Through the past few pages as attempt has been made out to put the theorotical consideration of Pakvashaya sharir and its relevant Vikruti. On the basis of literary review and physiological study following points are concluded-

Pakvashaya starts from kshudrantra and ends in rectum (malashaya). As proximal half of the colon concerned with absorption and distal half with storage, the term Pakvashaya can be used for Large Intestine. As formation of gases takes place in Large Intestine and Pakvashaya is the main sthan of Vata dosha thus it can be considered as Large Intestine.

In Colonoscopy and X-ray data shows Purishavaha stroto dushti lakshanas & pain in abnormal Large Intestine. Thus Pakvashaya can be considered as Large Intestine.

As Shool, Anaha, Adhman like symptoms included in Pakvashaya dushti & flatus formation takes place in Large Intestine, then it can be considered as Pakvashaya.
A general review of the whole dissertation reveals that whatever aims and objectives study was undertaken, they have been satisfied to a greater extent. Care has been taken in preserving and highlighting the fundamental principles of Ayurveda. How far the study has become successful in maintaining the objectives is to be decided by the learned scholars.

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Conflict of Interest: Non

Source of funding: Nil

Cite this article:

“Determination of the meaning of the term Pakvashaya.”

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Ayurlog: National Journal of Research in Ayurved Science- 2020; (8) (6):01-06