

Critical Analysis of *Pakwashayagata Vata*

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ABSTRACT

Vata Dosha is considered the most important and significant among all the *Tridosha* in *Ayurveda*. It is one among the three forces involved in the physiological functioning and disease conditions in our body. *Vata Dosha* is distributed all over the body to maintain its proper functioning and sustenance of life. *Vata Dosha* being located in *Pakwashaya* gets vitiated to cause specific *Lakshana's* i.e., when *Vata Dosha* is aggravated in *Pakwashaya* which is particularly its *Viseshasthana*, gives rise to *Antrakoojana, Udarashoola, Atopa, Krichramootrata, Krichrapuristhatwa, Anaha, Asmari, Vartma, Arshas, Vedana* in *Kati, Prishta* and *Trikapradesha*. The symptoms of *Pakwashayagata Vata* are found in many individuals either alone or associated with other complaints due to changes in the lifestyle and food habits. Proper management of *Pakwashayagata Vata* is very important to normalize the *Vata Dosha* and prevent further progression of the disease. Therefore here an effort is made to understand the concept of *Pakwashayagata Vata* from various perspectives of different authors, which will enrich our knowledge and give proper path for the treatment.

Key Words: *Vata Dosha, Gati, Gatavata, Pakwashayagata Vata*

INTRODUCTION

Ayurveda, the ancient system of medicine, believes human body as the combination of *Tridosha, Sapthadhatu* and *Mala*¹. The basic principles of *Ayurveda* are based on the *Tridosha* theory. *Vata, Pitta* and *Kapha* are the *Dosha's* which are responsible for the physiological processes in the body. Any derangement to these three prime humours is the basic factor for causation of any disease². *Vata* is the dynamic one, among the *Tridosha*, and is accountable for all types of movements in the body both at micro and macro levels. Five types of *Vata* namely *Prana,*

Udana, Vyana, Samana and *Apana* mechanize the body and supports life. It is established that *Vata* is the root cause of all the ailments, without the vibrant involvement of *Vata Dosha* other *Dosha's* are not in a position to perform their physiological function.

A person is said to be *Swastha*, when the *Vata Dosha* moves unimpaired, located in its own site and is in its physiological state, any alteration in the above said conditions affect the body adversely³. When the *Gati* is aggravated, the functional normality of *Vata* is impaired and starts moving abnormally leading to localization at

particular sites is understood as *Gatavata*. The increased *ChalaGuna* along with other *Guna*'s of *VataDosha* is responsible for the manifestation of *Gatavata* and this *Gatatwa* of *Vata* happens in *Dhatu*'s, *Upadhatu*'s, *Ashaya*'s and *Avayava*'s. One among the *AshayagataVata* is *PakwashayagataVata*⁴. *Gatatwa* of *Vata* in other *Dosha*'s or substances like *Anna*, *Mala* is not possible.

MATERIALS AND METHOD

- Ayurvedic classical texts are thoroughly reviewed
- Collection of different references is made
- Previous works and published articles are referred

Description on *Gatavata*

Description of *Gatavata* can be widely seen in various Ayurvedic classics of all the time. The *Brihatrayee*'s and *Acharya Yogaratnakara* have meticulously elaborated *Gatavata* in their literatures. In *Gatavata*, there will be active vitiation of *Vata*. i.e., its own etiological factors are in action of the vitiation of *Vata* in the pathogenesis. The vitiated *Vata* adopts specific pathway and abnormally localize at particular sites. The symptomatology will be predominantly of *Vata* aggravation and pain is a common and chief complaint in all the conditions of *Gatatwa*. Types of *Gatavata* according to various authors have been explained in the following table (Table 1).

Table 1 Table showing the types of *Gatavata* according to various authors

No	Charaka	Susrutha	Vagbhata	Yogaratanakara
1	<i>KoshtagataVata</i>	<i>AmashayagataVata</i>	<i>AmashayagataVata</i>	<i>SarvangagataVata</i>
2	<i>SarvangagataVata</i>	<i>PakwashayagataVata</i>	<i>PakwashayagataVata</i>	<i>GudagataVata</i>
3	<i>GudagataVata</i>	<i>IndriyagataVata</i>	<i>IndriyagataVata</i>	<i>AmashayagataVata</i>
4	<i>AmashayagataVata</i>	<i>TwakgataVata</i>	<i>TwakgataVata</i>	<i>PakwashayagataVata</i>
5	<i>PakwashayagataVata</i>	<i>SarvangagataVata</i>	<i>SarvangagataVata</i>	<i>IndriyagataVata</i>
6	<i>IndriyagataVata</i>	<i>RaktagataVata</i>	<i>RaktagataVata</i>	<i>TwakgataVata</i>
7	<i>TwakgataVata</i>	<i>MamsagataVata</i>	<i>MamsagataVata</i>	<i>RasagataVata</i>
8	<i>RaktagataVata</i>	<i>MedogataVata</i>	<i>MedogataVata</i>	<i>RaktagataVata</i>
9	<i>MamsagataVata</i>	<i>AsthigataVata</i>	<i>AsthigataVata</i>	<i>MamsagataVata</i>
10	<i>MedogataVata</i>	<i>MajjagataVata</i>	<i>MajjagataVata</i>	<i>MedogataVata</i>
11	<i>AsthigataVata</i>	<i>ShukragataVata</i>	<i>ShukragataVata</i>	<i>AsthigataVata</i>
12	<i>MajjagataVata</i>	<i>SiragataVata</i>	<i>SiragataVata</i>	<i>MajjagataVata</i>
13	<i>ShukragataVata</i>	<i>SnayugataVata</i>	<i>SnayugataVata</i>	<i>ShukragataVata</i>
14	<i>SiragataVata</i>	<i>SandhigataVata</i>	<i>SandhigataVata</i>	<i>SiragataVata</i>
15	<i>SnayugataVata</i>		<i>DhamanigataVata</i>	<i>SnayugataVata</i>
16	<i>SandhigataVata</i>			<i>SandhigataVata</i>

This vitiation and localisation of *VataDosha* can happen in *Ashayas* (*Amashaya* and *Pakwashaya*), *Dhatu*s (*RasadiSapthaDhatu*s), *Upadhatu*s (*Sira* and *Snayu*) and *Indriya*'s. *Acharya Charaka* and *Yogaratanakara* mentioned 16 types, *Susrutha* 14 types and *Vagbhata* 15 types of *Gatavata*, respectively. *RasagataVata* has not been

mentioned by the *Brihatrayee*. *Acharya Yogaratanakara* has mentioned all the *SapthadhatugataVata*. *Acharya Charaka* and *Yogaratanakara* have mentioned *Gudagata* and *PakwashayagataVata* separately.

Review on *Pakwashaya* in Ayurvedic Literature

Acharya's have mentioned *Pakwashaya* as the *Visheshasthana* for the *VataDosh*⁵. Acharya Charakawhile describing different *Srotomool* mentioned *PurishavahaSrotas* has principle organs as *Pakwashaya* and *Guda*⁶. Large intestine begins from caecum. *Pakwashaya* is interpreted as large intestine is justified over here. Arunadutta explained that the organ where *Purisha* is formed is called *Pakwashaya* and it supports *Purisha*. While describing 'Kala' Acharya Sushruta states that this is fifth 'Kala' which helps to divide *Mala* or excretory products and it is located in *Pakwashaya*⁷. Movements and secretions of large intestine are not clearly mentioned in *Ayurveda* compendia. However, from *SusruthaSamhitha* we can draw an idea about the movements and functions of large intestine in Ayurvedic concept. Acharya Susrutha in *Nidanasthana* spells out that expulsion of various kinds of defecation, urination, expulsion of semen, expulsion of baby, menstruation etc. are dependent on the proper functioning of Large intestine due to its inseparable relationship with *Apana Vayu*⁸.

In the context of *Ashaya*'s, Acharya Susrutha in *Shareerasthana*, quoted that *Pakwashaya* lies below the *Pittashaya*⁹ and while explaining the location of *Doshas*, he also quoted that the *Pakwashaya* exists above the *Guda*, *Shroni* and below the *Nabhi*¹⁰.

PakwashayagataVata

PakwashayagataVata is a condition of aggravated *Vata* in *Pakwashaya* i.e., the large intestine. According to Acharya Susrutha, *Vata* aggravated in *Pakwashaya* produces gurgling noise in the abdomen, pain around the umbilicus, difficulty in elimination of urine and faeces, flatulence and pain in the back¹¹. According to Acharya Charakathere occurs gurgling sound in the intestine, colic, meteorism, difficulty in micturition and defecation, constipation and pain in the back¹². According to Acharya Vagbhata, *Vata* aggravated in *Pakwashaya* gives rise to colic, flatulence, gurgling sound in the intestine, obstruction to movement of faeces, urinary calculi, enlargement of scrotum (hernia), haemorrhoids, catching pain in the lower part of the back, back and waist and other diseases concerned with the lower part of the body¹³. According to Acharya Yogaratnakara, if aggravated *Vata* is located inside *Pakwashaya*, *Antrakoojana* (intestinal sounds), *Shoola* (colic), *Atopa* etc. diseases are produced along with difficulty in passing of urine and faeces, *Anaha* and pain in lumbar region¹⁴. According to *MadhavaNidana*, there is intestinal gurgling and pain, difficulty for micturition and defecation, distension of abdomen and pain in the sacral region¹⁵. Types of *PakwashayagataVata* according to various authors have been discussed in the following table (Table 2).

Samprapthi of PakwashayagataVata

*VataDosh*a becomes powerful causing depletion of tissues, fills up the empty channels and moves greatly inside them or by getting enveloped by the

other *Dosha*'s which have filled up the channels¹⁶. The aggravated *Vayu*, while filling up the channels of circulation which are empty or have become weak in quality produces innumerable ailments

affecting one or more parts of the body. Various etiological factors cause *Vata* vitiation. When this vitiation of *Vata* occurs in *Pakwashaya*,

Table 2 Table showing the types of *PakwashayagataVata* according to various authors

No	Charaka	Susrutha	Vagbhata	Yogaratakara
1	Antrakoojana	Antrakoojana	Udarashoola	Antrakoojana
2	Udarashoola	Udarashoola	Anaha	Udarashoola
3	Atopa	Atopa	Antrakoojana	Atopa
4	Krichramutratha	Krichramutratha	Malarodha	Krichramutratha
5	Krichrapurishatwa	Krichrapurishatwa	Ashmari	Krichrapurishatwa
6	Anaha	Anaha	Varthma	Anaha
7	Trikavedana	Trikavedana	Arshas	Trikavedana
8			Trikagraha	
9			Prushtagraha	
10			Katigraha	

it gives rise to *PakwashayagataVata*. *Vata* shows *SwakarmaVridhhi* causing *DhatuDourbalya*.

RESULTS AND DISCUSSION

PakwashayagataVata is a frequently found disease in recent times. The symptoms *Antrakoojana*, *Udarashoola*, *Anaha*, *Krucchrapurishatwa* and *Trikavedana* are found copiously in many people due to improper lifestyle and food habits. *LakshanaAntrakoojana* is due to the aggravated *VataDosha*, taken *Sthanasamsraya* in the *Pakwashaya* due to various *Nidana*'s.

The *ChalaGuna* of *Vata* is increased and is responsible for the causation of *Antrakoojana*. *Pureesha*, *Mutra*, *Shukra* and *Anila Vega Dharana* cause *ApanaVayuVaigunyatha*. *Vitiated ApanaVayu* takes *Sthanasamsraya* in the *Pakwashaya* and causes *Udarashoola*¹⁷. *Apana VayuVaigunyatha* in *PakwashayagataVata* can be attributed as a causative factor of *Krichrapurisha*. The *ChalaGunaVridhhi* and *Vimargamana* of *Vata* in the *Pakwashaya* are responsible for the

causation of *Atopa*¹⁸. *VataPrakopaNidan* causes the vitiation of *ApanaVayu* in the *Pakwashaya* coming in contact with the down tending accumulated waste products and carries it to the anorectal folds causing *Arshas*¹⁹.

Various *Nidana*'s causes the vitiation of *VatadiDosha* and is responsible for the causation of *Mutrakrichra*²⁰ and pain in the bladder region. Intentional holding of urine, leads to increase in intra-vesicular pressure causing stretching pain in penile/urethral area and bladder region. *Ashmaridevelops* due to accumulation of concentrated and residual urine in the urinary system that condenses and solidifies. It is produced due to the influence of *KaphaDosha* and undergoes *Pachana* due to *Pitta Dosha* and *VataDosha* dries the stone and makes it brittle²¹. When these stones pass in the urinary tract with urine it may scratch the walls of urinary tract that leads to severe pain in the loin, groin, pelvic, lumbar and genital region.

ApanaVayuVaigunyatha in *PakwashayagataVata* causes *Krichrapurishatwa*. Gradually accumulation of *Ama* or stool inside the *Mahasrotas* happens and it is obstructed from going outside by the *VikruthaVata* and is not expelled out through the respective channel causes *Anaha*. In *GataVata* the functions of *Dhatu*'s will be diminished so that they produce *Rikthata*²² in *Srotas* or sites which pave way for abnormal *Gati* of the *VataDosha*. The vitiation of *Vata* takes place by involvement of other properties like *Ruksha*, *Laghu*, *Sheeta*, *Khara*, *Sukshma*, along with *ChalaGuna*.

CONCLUSION

The numbers of *VataVyadhi* is increasing alarmingly as people show less importance to proper physical, mental exercises and food habits. When the five types of *Vata* get located in a different place which is different from its own place, when impaired, they afflict the body with diseases specific to their locations and functions. Due to the intake of *Nidana*'s such as *Kashaya*, *Tikta*, *Rooksha*, and *KatuAhara* there will be obstruction in the *AdhogaSrotas*, which leads to the vitiation of *ApanaVayu* in the *Pakwashaya*. The role of *ApanaVata* vitiation in *Pakwashaya* is evident from the prime symptom of obstruction to the micturition and faeces²³ in *PakwashayagataVata*. The term *Gata* means directed to or situated in. In *PakwashayagataVata*, it denotes the site in which provoked *Vata* is situated. *PakwashayagataVata* is a condition of provoked *Vata* in the *Pakwashaya*. The term

Pakwashaya denotes *Uttaraguda*. *Vata* due to various *Aharaja*, *Viharaja*, *Karmaja* and *ManasikaHetu* gets vitiated and localizes in a specific *Sthana* where *Khavaigunya* is already present and leads to depletion in the normal functioning of that *Sthana*. Due to the *Gati* and *ChalaGuna* of *Vata* the manifestation of *GataVata* can be understood.

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