



A CRITICAL REVIEW ON PAKWASHAYA, GUDA AND PURISHAVAHASROTAS (EXCRETORY SYSTEM)

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ABSTRACT

Purishavaha Srotas is one of the *BahirmukhaSrotas*. As name indicates, it is related with formation and excretion of *Purisha*. According to *Sushruta Samhita*, *Mulasthana* of *Purishavaha Srotas* is *Pakwashaya* and *Guda*. Any malfunctioning of *Purishavaha Srotas* may lead to abnormality in *Purisha*. This is applicable to other way also. Any abnormality in *Purisha* may affect functions of *Purishavaha Srotas*. Functions of *Purishavaha Srotas* mainly represented in the form of *Purisha* and *Purishavega*. *Purisha* is formed by the action of *Jatharagni* on *Ahara*. Therefore, *Paripindita Swarupa* of *Purisha* depends upon *Jatharagni*. *Vegadharana*. *Vega* is *Purishavega* i.e. urge of defecation. *Purishavegadharana* means avoiding urge of defecation. *Adhovata* (flatus) *Vegadharana* also affects *Purishavaha Srotas*. Because of *Agantu Hetu* like *Purishavegadharana*, *Gativilomata* of *Vayu* will be there resulting into *Jatharagni Vikrut* and *Purisha Vikrut*

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INTRODUCTION

Purishavaha Srotas is composed of *Pakwashaya* and *Guda*. According to *Sushruta*, *Amashaya* and *Pakwashaya* have muscles on their walls.¹ 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*. *Pakwashaya* is the *Ashaya* or *Adhistan* where *PakwaAnnai.e Mala* store. In *Charaka Samhita*, *Sthula Guda* word is used. *Stula Guda* means three *Wali* of *Guda*. *Wali* means fold of skin². These *Gudawali* are *Pravahini*, *Visarjini* and *Samvarani*³. *Srotas* are responsible for formation and manifestation of respective *Sharirabhava*. Likewise, formation and manifestation of *Purisha* takes place in *Purishavaha Srotas*. Finally, excretion of *Purisha* takes place under the influence of *Apana Vata* through *Guda*. Causes for *Purishavaha Srotas Dushti Sandharana*, *Atyashana*, *Ajirnahana* and *Adhyashana* are causes for *Purishavaha Srotas Dushti*.⁴ *Ayashana* means eating excess quantity of food. *Ajirnahana* means eating when previously ingested food is not digested. *Adhyashana* means frequent eating. Presence of *Purishavaha Srotas Dushti Lakshana* with *Vikrut Jatharagni* and absence of *Purishavaha Srotas Dushti Lakshana* with *Prakrut Jatharagni* can be understood. In case of *Vishmagni*, nature of *Jatharagni* is uncertain. As a result, mutilation is seen in *Purisha* and *Purishavega*, ultimately resulting into *Purishavaha Srotas Dushti*.

Purishavaha Srotas Dushti Lakshana - *Krucchrena*, *Alpalpa*, *Sashabda*, *Sashula*, *Atidrava*, *Atigrathita*, *Atibahu* and *Upavishantaare Lakshana* of *Purishavaha Srotas Dushti*⁵.

- *Krucchrena* means with difficulty or discomfort.
- *Alpalpa* means small quantity of stool is passed frequently. Satisfaction is not there after bowel movement.
- *Sashabda* means passage of stool with sound.
- *Sashula* means with pain.
- *Atidrava* means consistency of stool liquid.
- *Atigrathita* means consistency of stool is hard.
- *Atibahu* means more in quantity.
- *Upvishanta* means long time is required for passage of stool. Person has to sit for long time for evacuation.

SamanyaChikitsa of Purishavaha Srotas Dushti -In case of *PurishavahaSrotasDushti*, treatment has to be done according to principles of *Atisara Chikitsa*⁶. I.e. first *Langhana* and *Pachana* should be done. Then if required *Stambhana* should be done.

Pakwashaya

The word *Pakwashaya* is made up from two words - *Pakwa* + *Ashaya*. *Pakwa* means digested (in terms of food) and *Ashaya* means place. So *Pakwashaya* means the place where *Pakwa* (*Anna*) (digested food) stays. *Pakwashaya* is listed as one of the *Koshthanga*⁷. *Pakwashaya* is also listed in *Ashaya of Sharira*. *Pakwashaya* comes in *Abhyantara Rogamarga*⁸. *Pakwashaya* is *Matruja Avayava*.

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Synonyms of Pakwashaya

- Pavanashya—place of Vayu
- Malashaya—receptacle of feculent matter
- Maladhara—support or place of Mala
- Purishadhara—support or place of Purisha
- Purishadhar - receptacle of feculent matter
- Pakwashaya - receptacle of digested food

Sthana: Acharaya Sushruta while explaining the location of Doshas, quotes that Pakwashaya (large intestine) exists above the Shroni (pelvis), Guda (anus) and below the Nabhi.

Formation of Pakwashaya -Pakwashaya is formed from essence of Rakta and Kapha. When the essence of Rakta and Kapha are being digested by Pitta, Vayu runs through it resulting into formation of Antra, Guda and Basti.⁹

Relation between Pakwashaya and Dosha - Vata, Pitta and Kapha are related to Pakwashaya.

- Vata Dosha - Pakwashaya is special Sthana of Vata Dosha¹⁰. Pakwashaya is said as place of Apana Vata which is one of the subtypes of Vata Dosha.
- Pitta Dosha - Pitta takes part in formation of Pakwashaya¹¹.
- Kapha Dosha - Pakwashaya is formed from the Prasada Bhaga of Kapha.

Relation between Pakwashaya and Dhātu - Rakta Dhātu, Mansa Dhātu and Meda Dhātu are related to Pakwashaya.

- Rakta Dhātu - Pakwashaya is formed from the Prasada Bhaga of Rakta Dhātu. When Pitta does Pachana Bhaga of Rakta and Kapha, Vayu runs through it. Thus, Pakwashaya is formed.
- Mansa Dhātu - Pakwashaya is lined by Twacha which is Upadhatu of Mansa Dhātu.
- Meda Dhātu - Sushira Snayu are at end part of Pakwashaya Snayu are Upadhatu of Meda Dhātu¹².

Relation between Pakwashaya and Mala - Purisha, Mutra and Adhovata are related to Pakwashaya.

- Purisha - Pakwashaya is site of Purisha. Also Pakwashaya is Sthana of Purishadhara Kala¹³ and Purishavaha Srotas.
- Mutra - According to Ayurveda, Pakwashaya is the site of generation of Mutra¹⁴.
- Adhovata - Aharamala Swarupa Vayu is formed during third stage of Avasthapaka i.e. Katu Avasthapaka at Pakwashaya¹⁵.

Function of Pakwashaya - Function of Pakwashaya can be summarized as follows

- Malavibhajana - segregation of Mala into Drava Mala and Ghana Mala takes place at Pakwashaya.
- Purishapindikarana - Purisha gets formed form.
- Purishavahana - carrying Purisha from Pakwashaya to Guda for excretion.
- Mutra Utpatti - Mutra gets formed in Pakwashaya.
- Katu Bhava Udirana - As Pakwashaya is site of third stage of Avasthapaka -
- Katu Avasthapaka.
- Vayu Utpatti - Aharamala Swarupa Vayu gets formed in Pakwashaya.

- As Sthana of Vata Dosha specially Apana Vata
- As site of Pradhana Chikitsa of Vata Dosha - Basti which is main treatment of Vata

Vyadhi in which Pakwashaya is involved

- Atisara
- Pravahika
- Arsha

Guda

Guda is considered as the end part of Mahasrotas¹⁶. Guda has two parts - Uttara Guda i.e. upper part and Adhara Guda i.e. lower part. Uttara Guda holds Purisha and Adhara Guda excrete Purisha. Guda is Matruja Avayava. It enlisted in Koshthanga and Dashapranayatana. Guda is Sadyapranahara Mansa Marma.¹⁷

Formation of Guda - Guda is formed from essence of Rakta and Kapha. When the essence of Rakta and Kapha are being digested by Pitta, Vayu runs through it resulting into formation of Antra, Guda and Basti¹⁸.

Relation between Guda and Dosha - Vata, Pitta and Kapha are related to Guda.

- Vata Dosha - Gudais Sthana of Vata Dosha¹⁹, especially of its one of the subtypes Apana Vata.
- Pitta Dosha - Pitta takes part in formation of Guda.
- Kapha Dosha - Guda is formed from the Prasada Bhaga of Kapha.

Relation between Guda and Dhātu - Rakta Dhātu and Mansa Dhātu are related to Guda.

- Rakta Dhātu - Guda is formed from the Prasada Bhaga of Rakta Dhātu²⁰.
- Mansa Dhātu - in the classification of Marma, Guda is categorised as Mansa Marma.

Relation between Guda and Mala - Guda is related to Aharamala Purisha and Vayu i.e. Adhovata. Purisha - Guda is Mulasthan of Purishavaha Srotas. Also excretion of Purisha takes place from Guda under control of Apana Vata²¹.

Structure of Guda - Guda is last portion of Mahasrotas after Sthulantra. Its Pramana is 5 ½ Angula. Guda has three Wali. Wali means fold of skin. These Gudawali are - Pravahini, Visarjini and Samvarani²².

Vyadhi where Guda is involved

- Arsha
- Atisara
- Gudabhransha
- Bhagandara
- Parikartika

DISCUSSION

Purishavaha Srotas includes Pakwashaya and Sthulaguda. Sthula Guda includes Guda with its Three Wali - Pravahini, Visarjani and Samvarani. Out of three Avasthapaka, the third Katu Avasthapaka is attributed to Purishavaha Srotas. When properly digested food comes to the Pakwashaya in the form of Mala, function of Purishavaha Srotas starts. Purishavaha Srotas is place for Purisha Nirmiti, Purisha Dharana and Visarjana i.e. excretion. Purishadhara Kala is placed near

Yakrut, including Antra. *Undukastha Mala Vibhajana* is done by *Purishadhara Kala*. *Purishadhara Kala* separates *Mala Bhaga* into *Drava-Mala* and *Ghana-Mala*.

Formation of Purisha -*Purisha is Aharamala*. After *Sara-KittaVibhajana*, *Sara Bhaga* becomes *Rasa* and *KittaBhaga* becomes *Mala*. *ShariraPoshana* takes place from *Sara Bhaga*. *KittaBhaga* does *Poshana* of *Sweda, Mutra, Purisha, Vata, Pitta, Kapha* and other *DhatuMala*²³. *Ahara Sara is Rasa* and *Sarahina Maladrava* part becomes *Mutra* when it reaches *Basti*. *Purisha* is a product of *Anna PachanaKriya*. It is the *Sthula Mala of Ahara*. It is formed in *Pakwashaya* during third stage of *Avasthapaka*. At this stage, *Anna* undergoes *ShoshanaKarma* by *Agni* and obtains its "*Paripindita*" form. This *Nissara, Pindita* form is *Purisha*. *Visarjana of Purisha* from *Guda* is under control of *Apana Vayu*.

CONCLUSION

Pakwashaya and *Sthulguda* have been considered as origin of this *Purishvaha Srotas*. *Pakwashaya* has proximal part for the production of the faecal matter and distal part mainly for storage of faecal matter takes place. Storage takes place in *Uttarguda* and through *Adhoguda* it is excreted out of the body.

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