

Role of Purishdhara Kala in Malavstambha: A Review

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Abstract: One of the oldest known holistic ("whole-body") treatment systems is Ayurvedic medicine ("Ayurveda" for short). It was created in India around 3,000 years ago. It's founded on the idea that good health and well-being are dependent on a delicate balance of mind, body, and spirit. Its primary purpose is to promote good health rather than to combat sickness. Treatments, on the other hand, may be tailored to individual health issues. Kalasharir described in Ayurved compendia is unique concept of AyurvedSharir. Kala are described as limiting membranes between Dhatu and Ashaya which are seven in number. Kala are not mere limiting membranes in the body between two entities but also perform certain functions. Purishadhara kala is of fifth- This is in the anthakoshtha between, last parts of laghwantra and starting part of bruhadantra known as unduka. Here the separation of rasa, mutra and purisha takes place. Separation of mala is more in pakvashaya. Here liquid waste material is separated and it sends towards basti and solid part of the waste remains there. Malavstambha is when there is change in natural evacuation of stool i.e. irregular evacuation of hard stool.

Keywords: Ayurveda, Kala, Malastambha, Mala, Purishdhara.

1. INTRODUCTION

Kalasharir described in Ayurved compendia is unique concept of AyurvedSharir. Kala are described as limiting membranes between Dhatu and Ashaya which are seven in number. Kala are not mere limiting membranes in the body between two entities but also perform certain functions. The word Kala refers to Guna or property and indicates its physiological aspect. According to Sushruta Kala are sheath like structures enveloped by Shleshma or mucoid material. They have also been recognized as inner most limiting linings of Dhatu (tissue) and Ashaya (body cavities). In modern anatomical language they can be termed as membranes. The epitheliums are those linings or layers of cells which cover the tissue surface and all body cavities opening on it. Embryologically epitheliums are derived from all the three germ layers.

The doshik hypothesis of sickness is a belief in Ayurveda. The balanced condition among those doshas is known as health, whereas the unbalanced state is known as sickness. This imbalance is usually because of the vitiation of a particular dosha single or in combination of others. The causes of the imbalance of dosha have been described under 'Nidan' or 'Hetu'. When causative factors operate on the body, the doshas are excited and spread all over body through certain channels called as 'Strotas'. Ultimately they involve certain tissue structures of a particular organ or system and produce, signs and symptoms of a particular disease which are mentioned under 'Purvarupa and Rupa' [1], [2].

This entire phenomenon right from the vitiation of dosha to the production of disease is known as 'Samprapti'. As defined by Vagbhata, samprapti is the science of disease which deals with the process of vitiation of dosha; they are spread all over the body with the manifestation of signs and symptoms of the disease. Thus the study of entire changes taking place in the body under the influence of etiological factors leading to the production of the disease is known as 'Nidanpanchaka'. It deals with the body changes both at the clinical as well as sub-clinical stages of the diseases. In this connection, Vagbhata, pertinently states that.

As Trayopasthambas (Three external Sub-pillars of Body) of life, Acharya Charakhas recommended Aahara (balanced nutrition), Nidra (sound sleep), and Bramhacharya (abstinence or controlled sex). The entire existence of a person is dependent on these sub pillars. The human body was equated with a structure by the Acharya Charakhas. If any of these pillars becomes weak or flawed, the entire structure of life would crumble. The importance of the pillar (basis) in constructing a sturdy and robust structure cannot be overstated. These pillars are very necessary for life to work smoothly. Ayu (life) rest on the Tryopstambha (Three pillars) i.e. Ahara (food), Nidra (Sleep), Brahmacharya (Celibate). Ahara is one of the main Sthambha. Ahara (food) is basic need for human beings. In classics Ahara (food) is responsible for healthy life as well as one of the Hetu (factor) for development of disease. According to Charak samhita "Anna Vruttikarana Shreshta" i.e., food is responsible for development of body. In Bruhatrayee, explained about Nitya Sevaniya Ahara (wholesome diet) and Nitya Asevaniya Ahara

(Unwholesome diet).

Aahara is the greatest of all the things that keep life going. Our body, according to Acharya Charak, is Aahara's last and finest creation. He claims that food is essential for the survival of all living things. Food provides complexity, clarity, a good voice, longevity, intelligence, pleasure, contentment, sustenance, strength, and intellect. Food increases vigour, power, and sturdiness in our bodies, according to Acharya Sushruta. Food improves the body's passion, intelligence, Agni, life span, lustre, and Oja.

In the Charak Samhita, Acharya Charak states unequivocally that if a person follows a suitable code of conduct about the consumption of nourishing food, he would live for 36,000 nights (hundred years) free of sickness. He leads a healthy lifestyle and receives the blessings of excellent people. According to Ayurveda, food is crucial in creating the phenomenon of wear and tear, continuing the process of growth and development, and protecting the body from decay and sickness, among other things. A man may survive without food, clothing, or shelter, but he cannot survive without Aahara. As a result, Aahara has been accorded the highest priority and significance among the three Trayopastambas. The right amount of Aahara eaten in the right way aids in the body's optimal development. On the other hand, if taken incorrectly, it might cause a variety of disorders.

All forms of ailments may be healed without the need of medication if a healthy routine is followed. Whereas, in the absence of a healthy regimen, hundreds of medicines will not be able to treat a condition. Acharya Lolimbaraja also emphasizes this point, stating that the Pathya Aahara (healthy diet) and the Apathya Aahara (unhealthy diet) are key factors in both health and sickness. Similarly, Acharya Kashyapa said unequivocally that no medication is comparable to food. With correct Aahara, it is reasonable to implement a person disease-free. He also emphasizes that eating affects one's health. The quality and amount of Aahara determines one's health (happy) or unhappiness (unhappiness). As a result, Ayurveda promotes the consumption of the correct sort of Aahara, which is healthful and nutritious. The relevance and description of correct and unsuitable amount, as well as their consequences on the human body, was also presented by Acharyas. Consumption of Hita, Avirudha, Satmya, and Nitya Sevaniya Aahara on a daily basis keeps a person in a disease-free state, therefore one should organize his diet according to his constitution.

Amalaki is the plant kingdom's most intense source of vitamin C. Phyllembin, gallic acid, tannins, pectin, and ascorbic acid are the active components in Amalaki. Amalaki contains vitamin C, and also one of the primary substances that may aid in the recovery or replenishment of energy lost by the body. Antioxidants, hepatoprotective, and anti-inflammatory properties are found in Amalaki fruit. Amalaki is an excellent iron absorption agent. Amalaki is a powerful Rasayana that may help protect you from sickness and slow down the aging process. Amalaki was praised by Acharya Charak and Vagbhata as the medicine of choice for Vayasthapana karma. It's also known as Ayushya, Deepaniya, and Pachniya, according to Acharya Charakhas. The Rasayana qualities of Amalaki were reported by Bhavprakashand Dhanwantri. Amalaki relieves the Tridoshas and, in particular, normalizes the Pitta dosha. Amalaki, along with Haldi, is described by Vagbhata as the greatest medication for Prameha (diabetes) (turmeric). It is high in Vitamin C and includes a variety of minerals and vitamins, including calcium, phosphorus, iron, beta-carotene, and Vitamin B Complex. Amalaki is also an Antiaging agent as well as a potent antioxidant.

According to Acharya Charak, Go-Dugdha (Cow's milk) is one of the greatest rejuvenating foods. It has a well-balanced mix of all nutrients. Protein, fat, sugar, vitamins, and minerals are all abundant in it. It also contains a lot of calcium. Milk is one of the most significant dietary substances in Ayurveda, and it is utilized both in healthy people for health maintenance and promotion and in sick people to assist alleviate clinical symptoms. Milk, according to Ayurveda, gives specific and unique nourishment that can't be obtained from any other source. Milk, when correctly digested, nourishes all tissues, promotes calm emotions, and aids in the balance of all doshas. It's one of the most crucial meals to encourage

To begin treating the condition, the physician should first determine the nature of the ailment, the derangement created by the Dosha and Dhatu, the organ where another disharmony manifests, and the factors that are accountable for this abnormality. The physician designed to examine the hospital must consider the patient's dhatu and malas, his accommodation, his strength and digestion power, body make-up and diathesis, age, mental state, habits and particularities, the food he usually eats, and other minor details before getting a diagnosis and pharmacological intervention. Anyone who adheres to their way will never make a mistake. Ayurvedic writings such as the Charaka Samhita, Sushruta Samhita, and Ashtanga Sangrahand to learn about the path of therapy in the ancient system of Ayurveda, Ashtanga Hridayawas used as a study reference. For current knowledge, evidence-based materials such as newspapers, books, and data-based information from different search engines were recommended. A critical review of the literature was conducted [3], [4].

2. DISCUSSION

2.1. Malavstambha

Ayurveda respects the theories of creation of the Universe. Life begins when soul enters the fertilized ovum and it relies on the dominance of mahabhuta. So all living beings are created by combination of five basic elements and the Soul, Akash, Vayu, Tej, Aapa & Prithvi are the five basic eternal substances, designed as Panchamahabhuta. The glory of Ayurveda lies in its evaluation of a theory of the maintenance of health and genesis of disease. The Ayurvedic tri-dosha theory applies to all eras and situations, justifying old requirements while also looking out for the future. The human body's integrity is maintained by these three doshas. Maintaining good health is dependent on the balance of these three essential chemicals. Disequilibrium of these may also cause the organism to disintegrate or lead to death. Malas are divided into three categories. Shakrut, Sweda, and Mutra are three different types of sutras. Kitta is created in the digestive tract after food has been digested. Purisha, which is linked to this issue, is the break down food residue that is thrown out of pakvashaya with the aid of Apan-vayu, i.e. purishavastambha signifies malavstambha [5], [6].

2.2. About Mala

Food is separated into two pieces after digestion: sara and kitta. Sara bhag is known as Aaharrasa, while kittabhag is renowned as mala, sweda, mutra, purisha, and so on. Kittabhag nourishes the second phase of digestion, which is known as mala, sweda, mutra, purisha, and so on. Charka in Sharirasthana has given clarification of mala i.e. Body constituents (dhatu) are of two types, mala and Prasad, Mala part is that which is harmful to the body and it is produced in hollow space in the body and is evacuated through the external opening i.e. 'khamala' (wax formation in ear, slimy sticky discharge from eyes, discharge from nose etc.) vitiated dosha and anything which are harmful to the body are called asmala.

2.3. Samyak Malapravrutti

Though having mutrapravrutti without malapravrutti gas excreted, Agni becomes Pradipta, kosta become light.

Malavstambha is related with purishmala.

- *About Purishmala*

The term mala has been defined as "mriyateshodhyate" meaning to clear out or topurify. (c.r.das physiology in Ayu, chaukhamba Sanskrit sansthan)

- *Vyakhya*

After division of Sara and kitta, again kitta is divided into two parts, the liquid part is known as Mutra, while the solid part is known as Shakrut or Purisha.

- *Quantity*

The Praman (quantity) of purisha is said to have owned seven Anjaali.

Form: Taste: Even though purish is panchabhautic in nature, vayu and Agni are more dominant. The rasa of purisha is katu [7].

- *Colour and Odor*

The normal color of purisha is yellow and having a typical smell i.e. purishagandha.

- *Purishaunsha*

It contains three main parts.

Annasyaanusha: After digestion some part of food which is digested or not digested is present in stool.

Dhatunaanusha: The process of digestion is continuously going on in the body, from which formation of dhatus takes place. During this process, waste products are formed which come into intestine and mix with purisha.

Malinvataaunsha: During digestion gases are formed and these gases come out with purisha.

- *Koshtha*

Digestion is important in the formation of mala. The process of digestion takes place in the koshtha. Three types of koshtha are mentioned i.e. krurakoshtha having dominance of vata kapha, in which the virechan should be given with tikshnadravayas in large quantity.

Mrudukoshtha is dominance of pitta; in which virechan should be given with mrududravayas in less quantity. Madyamkoshtha is of samadoshaja, in which virechan should be given in madhyammatra. In mrudukoshtha the symptoms of samyaksneha are seen within 3 days, in sadharankoshtha after 5 days and in krurakoshtha after 7 days [8], [9].

- *Purishvaha Strotas*

Roots of the purishvahastrotas are pakvashaya and, sthulaguda .

- *Causative Factors*

Suppression of the urge of defecation, consumption of excessive food, indigestion of food, eating in quick succession, hampered digestive power and starvation are the etiological factors to vitiate the purishvahastrotas .

- *Dushti Lakshane*

When purishvahastrotas is vitiated the purisha is evacuated with difficulty or with efforts. In that case the quantity is less and its movement is painful and with particular sound. The stool defecated liquid or loose, hard, granular and in excessive quantity.

- *Purishdhara kala*

This purishadhara kala is of fifth- This is in the anthakoshtha, between, last parts of laghwantra and starting part of bruhadantra known as unduka. This fiction of separation is due to vata and Agni .Separation of mala is more in pakvashaya. Here liquid waste material is separated and it sends towards basti and solid part of the waste remains there .This Guda (anus) is divided into two parts - uttarguda and adharguda. In uttargudapurishamala is stored while by adharguda this stored purishmala is evacuated.

The guda is in apan region. While in uttarguda, purishmala is stored at the same time adharguda remains empty. When food comes from digestion, the process starts under the control of pran-vayu. Pran helps saman and apanvayu for forward movements of intestine.

Because of this movement, mala comes into unduka and then it enters into the uttarguda, which gets enlarged and produce an urge for evacuation of purishamala. This urge helps to increase the function of apana and movements of guda. The contraction of abdominal muscles and vitapa muscles helps to increase the pressure on the guda, due to which the adharguda opens through which the purish mala is evacuated. Stopping a breath for some period by udana, helps to put more pressure on guda. All these interconnected functions help to normal evacuation of purishamala.

The guda is made up of three folds i.e. Pravahini, Visarjani and Sanvarni. The last Part, sanvarni is under control of prana. So it is possible to control the urge for some time. If this happens recurrently it affects the sensations of urge leading to malavstambha. This clearly indicates that, there is relation between body and mind [10].

- *Purisha Karma*

Purishamala should remain in pakvashaya or purishdharakala for some time to maintain proper functions of dhatus. If this purishamala is evacuated in large quantity, recurrently, it affects all dhatus.

The function of purishamala is to support or to stabilize the body.

Purisha formation takes place in pakvashaya. In third stage of digestion katurasa is formed, which helps to support vata. This vata controls the movements of intestine. The movement of large intestine is comparatively less than that of duodenum and small intestines. If the movements of intestines get disturbed, it affects digestion process, due to which, undigested food materials evacuated through guda. To stop this process of indigestion, movements should be balanced by purisha with the help of vata and Agni. If purishmala is evacuated in less quantity then it causes accumulation of Purishamala and if it is evacuated in large quantity then it causes decrease in Purishmala. The decrease of purishamala is harm full to body vis-a-vis the increase of Purishmala, so purishakshaya should be controlled.

- *Purisha Vrudhikar Lakshane*

If purisha increases, it causes flatulence, heaviness and pain in abdomen.

- *PurishaKshayaLakshane*

If purisha is decreased it causes, flatulence, twisting like pain in abdomen. Gases distention causes pain in chest, sternum and heart.

2.4.ABOUT AVASTAMBHA

Nirukti: अक् +स्तम्भ् +धञ्

- *Paryayi Name*

Adhar, Roka, Ashraya, Sahasa, Ahankar, Drudhanicchaya, stambha, Pakshaghata, Sona, Stabdhatta, Upakram, Aramba, Thehrana.

- *Vyakhya*

The meaning rokana, thehrana, stambha and stabdhatta are related with malavstambha. In Ayurvedic literature Avastambha means Dharan. This avastambha is Marathi version meaning avarodha. Malavstambha means there is change in natural evacuation of stool i.e. irregular evacuation of hard stool.

2.5.About Malavstambha

Synonyms of Malavstambha

Vibhandha, malavrodha, Vitgraha, Kabja, Anaha, Koshtabdhata.

- *Hetu*

Vishamashan, adhyashan, langhan, guru, ruksha, vistambhi, picchil, fermented food, Night works, sleeping in day time, ati-vyayam, ati-maithuan, vega-vidharanmansikchintavyagrata, agnimandya, ati-sheet padarthasevan etc [11].

- *Purva - Rupa*

Heaviness in lower abdomen, irregular bowel habits, loss of appetite, bad smell or Gases etc.

- *Rupa*

Pravahan, Shushka and grathil mala, adhaman, atup, udar-shool, shir-shool and

Unustahi, aniyamitaandsakashthamalapravruti, ajirna, hrullasa, udar-daha, amlodgar, urodaha, anidra, swapandhikya, alasya, mana-aswasthya.

- *Prakar*

Vatapradhanmalavstambha: - Stool isshushkha, grathil, shul, flatulence and Pravahan.

Vatakaphapradhanmalavstambha: - Stool ispicchil, sheethil, Pravahan, andadhodar-guruta. Mukha-dourgandha, mukha-prasekandkshudha – alpata.

- *Samprapti*

When the stools become hardened, dense, knotted, dry and wuffed on by Vata, the Channel become closed up causing a rectal edema aggravated by this reason only; Vayu moves upwards and stay blocked in the pelvic region, back and cardiac or chest region. It also gathers up at the head and causes many types of distortions - deafness, darkness, chetanah and so on. In addition, this vata also disturbs pitta and kapha from their own natural sites and as it is running out (hither and thither), the seven dhatus like ras and others become vitiated [12]–[14]

- *Chikista*

Therefore when a person develops tenable malavstmbha, he should give up eating Dry fruits and he should never be pargeted. Unctuous and charming foods are varied types of meats accompanied with Kulattha rasa should be given enema with decoctions as well as medicated oils. For a person who counteracts, no distortions (due to hardened stools) will arise. Do not give hard purgatives just treat this patient with anuloman? (Bhel Sam SU23/6-8)

- *Upadrava*

A powerful fever, pallor may also arise and the sneezing occurs and the grahani getvitiated. Nidranash, shirshul, udarshul, udavarta, arsh, parikartika, gudabhransha.

- *SadhyaSadhyatwa*

New malavstarnbha is sukh-sadhya while chronic malavstambha is katha-sadhya. In oldage it isyapya or asadhya⁽³⁴⁾. Pathya – ApathyaDiet - Milk, raw food green vegetables, mainly vegetable food which is easy to digest. Exercise, walking, Yogasana [15]–[18].

3. CONCLUSION

This purishadhara kala is of fifth- This is in the anthakoshtha, between, last parts of laghwantra and starting part of bruhadantra known as unduka. Separation of mala is more in pakvashaya. Here liquid waste material is separated and it sends towards basti and solid part of the waste remains there. Purishamala should remain in pakvashaya or purishdharakala for some time to maintain proper functions of dhatus. If this purishamala is evacuated in large quantity. Recurrently, it affects all dhatus. The function of purishamala is to support or to stabilize the body.

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